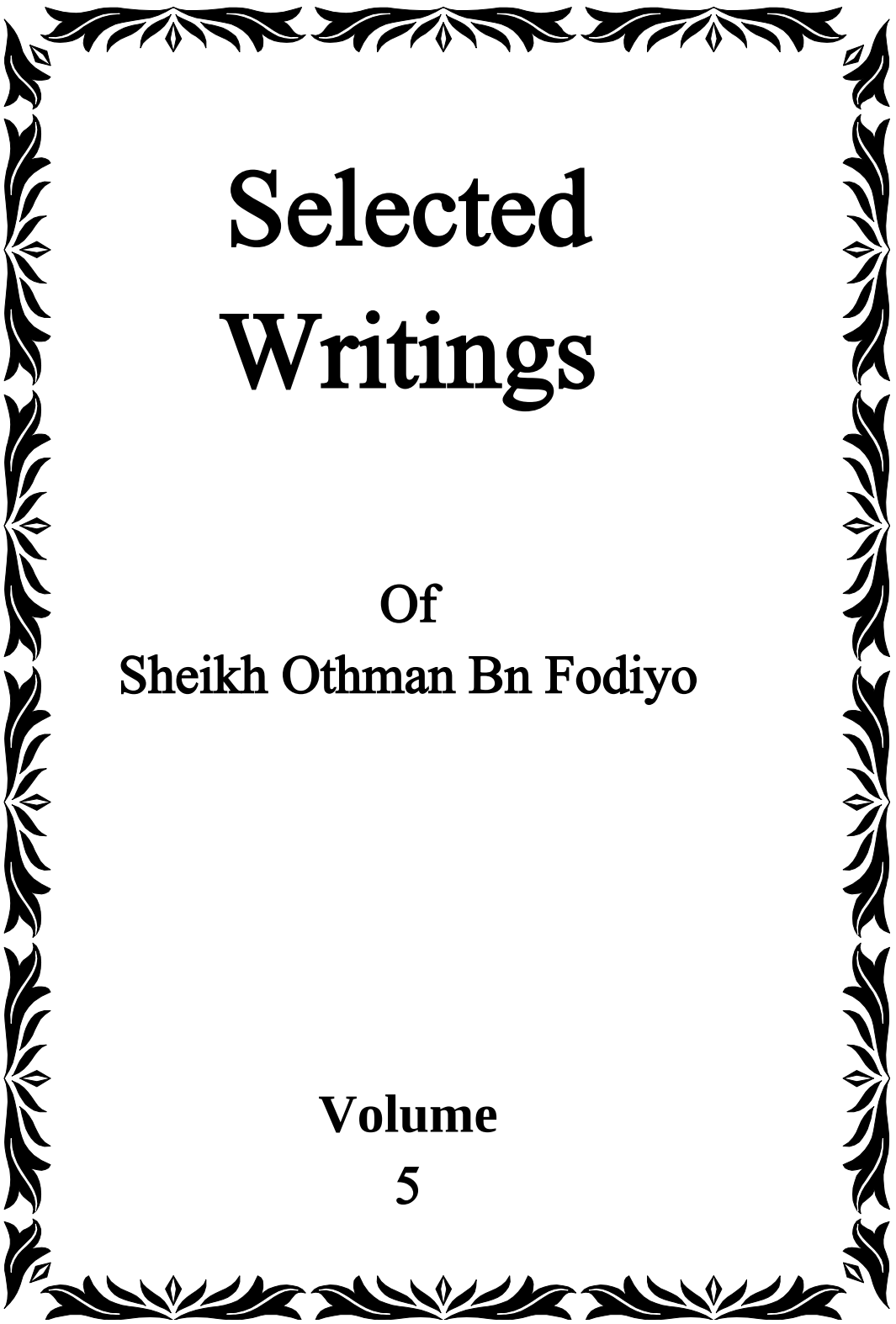


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Selected Writings

**Of
Sheikh Othman Bn Fodiyo**

**Volume
5**

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مرآة الطلاب في مستند الأبواب

لدين الله الوهاب

**STUDENTS' MIRROR ON THE
TOPICAL BASES OF THE
RELIGION OF ALLAH**

By

Sheikh Othman Bn Fodiyo

Translated by

Abubakar Buba Luwa

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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 servant that is in dire need of the mercy of his Lord, -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, Lord of the Worlds. Blessings and peace be upon Muhammad (saw), the Leader of all Messengers (of Allah), and upon his household and all his companions.

This book is titled: ***"Students' Mirror in the Topical Bases of the Religion of Allah, the Bounteous."*** I have written it to explain the topics of His religion- Glorious and Exalted, He is – as found in His Book, and to explain what His Messenger, peace be upon him (saw) said in his Sunna (tradition/practice), as well as what the scholars of Sunna have said, - scholars who include the Prophet's companions, their successors and those who succeed them in goodness/righteousness until the Day of Recompense and in terms of interpretive judgment and the extraction of rules. However, that is not specific to the topics (of religious books) but rather does with every matter of the topics of the religion of Allah, the Exalted, as relates to the mentioned evidence. We have limited our discussion on explaining the evidence on which the topics depend and not on explaining the matters (themselves) because if we made our purpose to be the explanation of the evidences on which every matter of the topic depends and (explaining) only issues of Individual Obligation, we would be in need of volumes, let alone if we desired to go beyond that.

Furthermore, if our purpose was to explain the basis of every topic of the religion of Allah, the Exalted, that would lead to the boredom of prolonging the discussion, whereas the people of this era have a resolve that falls short of (bearing) that. For that reason, we have limited ourselves to explaining the basis of most of the topics, which are fifty topics, and the details on that will soon follow by the grace/will of Allah, the Exalted. This is because explaining the basis of these (fifty topics) alone is enough to serve as a ladder by which any person whose insight Allah blesses with light can rise onto seeking/getting every matter that he needs in the religion

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of Allah, the Exalted, based on knowledge and insight/clarity, not on ignorance and confusion.

Allah, the Exalted, said: "Say:

﴿قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي﴾ يوسف: ١٠٨

"This is my way. I invite to Allah with sure knowledge (insight), I and whoever follows me" Yusuf:108.

Ahmad Zarouq said in *Umdat Mureed Al-Sadiq: The Support of the Truthful Disciple*, that after mentioning this verse: "It becomes clear that having an insight into religion is one of its fundamentals, and that whoever takes things on the basis of his opinion is blind and is not (a person) that follows the lawgiver (i.e. the Prophet). However, people are of three kinds. The **first** is a person that is knowledgeable and is sound in his perception in terms of taking matters by means of seeking (to understand) the religion, but such a person does not have interpretive capacity interms of the affair between the lay/unlearned people and scholars. It is invalid to follow/emulate such a person except for someone who has observed his affair and is made by what he understands of religious law to believe that such a person is of (the ranks of) people that can be followed/emulated. However, he must not take what does not agree with his knowledge of the basic rules of religion from such a person, since it is not permissible for anyone to go beyond his knowledge. (The Qur'an says):

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

"And follow not of that which you have no knowledge" al-Isra'i:36.

The **second** is the lay /unlearned person, and what is required of him is that he should stay within the reality of such matters of the rights of Allah and His Remembrance that he does not doubt, and he should work according to the path concerning which he has no doubt. If he does not act that way, he becomes a person that mocks at his religion.

The **third** is a person who is playful/negligent of his religion. You should know this.

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If you understand this, you will realize that Allah, the Exalted, is worshipped based on knowledge and piety, not on ignorance and caprice. In his *Al-Hikam: Words of Wisdom*, Ibn Ata- may Allah be pleased with him –said: “It is not feared that spiritual paths may be confusing to a person. What is rather feared is that caprice (i.e. the soul’s desire) may defeat him.” Ahmad Ibn Khadrawiyya – may Allah be pleased with him- said: “The spiritual path is clear and the caller (onto the path) has made his message heard. Every confusion thereafter only comes as a result of the blindness (of insight).”

NOTE: I shall henceforth begin to detail those topics that have, not long ago, been mentioned, i.e. the fifty topics, each of which contains what Allah, the Exalted, said in His Book and what His Messenger (saw) said in his Sunna, as well as what the scholars of his Sunna -may Allah be pleased with them- said in terms of interpretive judgment and deduction of rules. Believing that guidance is from Allah, I hereby say:

CHAPTER ONE
THE PILLARS OF FAITH

Allah, the Exalted, said:

﴿لَيْسَ الْإِيمَانُ أَنْ تُولُؤُوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْإِيمَانَ مَنْ ءَامَنَ بِاللّٰهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالرَّسُولِ وَلَيَّتِئِنَّ لِلَّذِينَ ظَلَمُوا هَالِكًا﴾
وَالَّذِينَ ظَلَمُوا هَالِكًا: البقرة: ١٧٧

“It is not piety/righteousness that you turn your faces towards the east and the west (in prayers), but piety/righteousness is (the quality of) the one who believes in Allah, the Last Day, the Angels, the Book, the Prophets” Al-Baqara:177.

As narrated by Muslim, when Angel Jibreel/Gabriel (as) asked the Prophet (saw) about faith, he said:

عن الإيمان أن تؤمن بالله وملائكته وكتبه ورسله واليوم الآخر وتؤمن بالقدر خيره وشره

“It means that you should believe in Allah, His Angels, His books, His Messengers, and the Last Day, and that you should believe in destiny, the good and the bad thereof.”

The majority of the scholars of Sunna– may Allah be pleased with them and they with Him- have defined faith as believing in what is essentially known to be brought by the Messenger of Allah. In the commentary on ***Al-Kawkab***, Abdul-rahman Al-Sayooti said: “Linguistically, faith means belief. In religion, though, it means that a person’s heart should believe in whatever is essentially known as having been brought by the Messenger, as opposed to matters of interpretive judgment. This is the same as the definition by Al-Ash’ari, as well as by most scholars, deriving from the Prophet’s explanation of faith – (saw).”

In the commentary on the authentic book of Muslim, Imam Al-Qurtubi said: “The word of the righteous predecessors and of the scholars of pronouncement among those who succeed them is that anyone who has sure faith (and definitely believes) in the thing that occurred in the Hadith (Prophetic tradition) in which Angel Gabriel (as) was mentioned as having

come to the Messenger of Allah (saw), - anyone who has such a faith is truly a believer, irrespective of whether his faith issues from clear-cut evidence or from definite tenets of belief. It is on this faith that noble souls have died.” In the commentary on the authentic book of Bukhari, Al-Aini mentioned that “for the majority of scholars, faith means absolutely and resolutely believing the Prophet (saw) in whatever is essentially known as having been brought by him, irrespective of whether or not one’s belief is based on evidence. Therefore, when scholars say: “It is mere belief,” it is to point out that it is not considered that faith must be associated with the deeds done by the limbs/organs. Tying the meaning to the word “essentially” serves to exclude whatever is not known as having been essentially brought by the Messenger of Allah, such as matters of interpretive judgment, for such matters do not come within the meaning of faith. For this reason, scholars all agree that whoever rejects them is not deemed an unbeliever. Tying the meaning to the word “definite/resolute” serves to exclude doubtful belief, for such belief is not enough to bring faith. The word “absolute” serves to prevent people from misunderstanding it as not involving believing by the heart, for faith by the heart is valid according to the pronouncement of most scholars, and that is true.” In ***Al-Fath Al-Mubeen***, Ahmad Ibn Hajar Al-Haitami said: “Faith means absolute belief. In religion, it means believing by the heart only and making it submit to what is essentially known as being of the religion of Muhammad (saw).” Then, after some talk, he said: “Having faith in what has been mentioned is the chosen/adopted pronouncement of the majority of Ash’arites and is also the word of the Matiridi scholars of Sunna.” Then, after some talk, he said “Therefore, every Muslim must believe in all the things of faith brought by Prophet Muhammad (saw), the purpose of which is to do (righteous) deeds. Belief here means to have faith that such things are real and true as the Prophet (saw) had informed. These two aspects have a lot of details considering that they sum up all the contents of theological books and the records of Prophetic traditions. Therefore, you should take this generalization as sufficient, meaning that a person should acknowledge true to what is in his heart and submit to the fact that there is none that deserves to be worshipped except Allah, and that Muhammad (saw) is the Messenger of Allah. As to the details, he must believe in whatever he observes of that by his insight, such that he is drawn by some phenomenon to the evidence associated with his observation.”

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Let me say that defining faith as meaning belief in what is essentially known as having been brought by the Prophet (saw) is the correct and adopted word upon which the validity of the layman's faith is built. Therefore, you should hold fast to this word because it has been the adopted pronouncement right from the time of the Prophet's companions, (and it will remain so) until the Hour of Judgment. Allah is the One that guides!

CHAPTER TWO

**(EXPLAINING THAT) RULES ARE ASSOCIATED WITH
OBVIOUS FACTS**

Allah, the Exalted, said:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَن ءَالَفَ إِلَيْكُمُ

ٱلسَّلَامُ لَسْتَ مُؤْمِنًا ۖ﴾ النساء: ٩٤

“O you who believe! When you go (to fight) in the Cause of Allah, verify (the truth), and say not to anyone who greets you: “You are not a believer.” al-Nisa’i:94.

The Prophet (saw) said as narrated through Ibn Umar- may Allah be pleased with him – in the authentic book of Muslim that:

أمرت أن أقاتل الناس حتى يشهدوا أن لا إله إلا الله وأن محمد رسول الله ويقيموا
الصلوة ويؤتوا الزكاة فإذا فعلوا ذلك عصموا مني دماءهم وأموالهم إلا بحق الإسلام
وحسابهم على الله،

“I have been instructed to fight (the infidel) people until they bear witness that none deserves to be worshipped except Allah, and that Muhammad is the Messenger of Allah, so they should establish regular prayers and give forth the Zakat (alms). If they do that, they safeguard their blood and wealth from me except in terms of what is duly required by Islam thereof, whereas their reckoning rests with Allah.”

As narrated through Anas (ra), in the authentic book of Bukhari, the Prophet (saw) also said:

من صلى صلاتنا واستقبل قبلتنا وأكل ذبيحتنا فذلك المسلم الذي له ذمة الله وذمة
رسوله فلا تخفروا الله في ذمته

“Whoever prays as we do, faces our prayer direction and eats our slaughter is a Muslim who enjoys the protection of Allah and the protection of His Messenger. Therefore, you must not betray the protection granted by Allah.”

In the book “***Al-Ahkam***,” Ibn Al-Arabi said: “The witness which the tongue bears in terms of speech is the one that is the obvious basis upon which rules/verdicts are built and by which excuse and protection are accorded.”

Let me say that the scholars of Sunna – may Allah be pleased with them – all agree that whoever acknowledges the Two Witnesses/Words of Faith (i.e. None deserves to be worshipped except Allah and Muhammad is the Messenger of Allah) shall have the rules (hence privileges) of Islam apply to him. In the commentary on ***Jawharat Al-Tawheed: The Essence of Monotheism***, Abdul-salam Ibn Ibrahim Al-Laqqani said: “Whoever acknowledges the Two Words of Faith shall have the rules of Islam apply to him in religion and cannot be declared an unbeliever except if it is associated with a definite evidence that points to his disbelief, such as where he prostrates to an idol.” Let me (also) say that Muslims are of three categories. The first involves people who are Muslims in fellowship (of their parents’ footsteps), and these are the children of Muslims that have not become duty-worthy (i.e. legally competent since they have not reached puberty). The second involves people, who are Muslim only in terms of what is obvious, and these are the people who show that they are Muslim, whereas they have a corrupt/invalid faith, but only Allah knows that. The third involves people who are Muslim both internally and externally, and these are the people who show that they are Muslim and whose faith is true/valid. Attention to these detailed categories was drawn by Fakhrul-Islam Al-Bazdawi. Allah is the One Who guides!

CHAPTER THREE

FUNDAMENTAL ASPECTS OF RELIGION

Let me say, believing that guidance is from Allah, that Allah, the Exalted, established all the fundamental aspects of religion in the Qur'an, embracing the divine, Prophetic and unseen matters thereof, for Allah, the Exalted, established that the universe was created (by Him and that it had not been immemorially existent, hence it did not exist aforetime) where He said:

﴿وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ﴾ الروم: ٢٧

“And He it is Who originates the creation, then He will repeat it (after it has been perished)” al-Rum:27,

and

﴿اللَّهُ خَالِقُ كُلِّ شَيْءٍ﴾ الزمر: ٦٢،

“Allah is the Create of all things” al-Zumar:62.

He also established that none could do without Allah's existence, where He said:

﴿أَفِي اللَّهِ شَكٌّ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ﴾ إبراهيم: ١٠،

“What! Can there be a doubt about Allah, the Creator of the heavens and the earth?” Ibrahim:10,

And

﴿أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمْ الْخَالِقُونَ﴾ الطور: ٣٥،

“Or were they created by nothing? Or were they themselves the creators?” al-Tur:35,

And

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

“That is because Allah -He is the Truth” al-Haj:62.

He also established His Pre-existence, where He said:

﴿هُوَ الْأَوَّلُ﴾ [الحديد: ٣]،

“He is the First” al-Hadid:3,

as well as His Everlasting Essence, where He said:

﴿وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ﴾ الفرقان: ٥٨،

“And put your trust in the Ever Living One Who dies not” al-Furqan:58

And that He is not likened to any of His creatures, where He said:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾ الشورى: ١١،

“There is nothing like Him” al-Shura:11,

And that He is Self-Sufficient

﴿وَاللَّهُ الْغَنِيُّ﴾ محمد: ٣٨

“But Allah is Self-Sufficient (Free of all needs)” Muhammad:38,

And that He is One

﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ الإخلاص: ١

“Say: “He is Allah, (the) One” al-Ikhlās:1,

And that He is All-Able

: ﴿إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾ البقرة: ٢٠

“Certainly, Allah has power over all things” al-Baqara:20

And that He enforces His will

: ﴿فَعَالٌ لِّمَا يُرِيدُ﴾ البروج: ١٦،

“(He is the) Doer of whatsoever He intends (or wills)” al-Buruj:16,

And that He is All-Knowing

: ﴿إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾ البقرة: ٢٠،

“He is the All-Knower of everything” al-Baqara:29,

And that He is All-Hearing, All-Seeing

: ﴿إِنِّي مَعَكُمْ أَسْمَعُ وَأَرَىٰ﴾ طه: ٤٦،

“Verily, I am with you, hearing and seeing” T. H.:46,

And that He speaks

: ﴿وَكَلَّمَ اللَّهُ مُوسَىٰ تَكْلِيمًا﴾ النساء: ١٦٤،

“And to Moses Allah spoke directly” al-Nisa’i:164,

And that He has free will in what He does or leaves

: ﴿وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ﴾ القصص: ٦٨

“And your Lord creates whatsoever He wills and chooses” al-Qasas68,

And that His Messengers are truthful

: ﴿وَصَدَقَ الْمُرْسَلُونَ﴾ يس: ٥٢،

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“And the Messengers spoke truth” Yasin:52,

And that the Messengers are trustworthy, thereby relating their words thus

﴿إني لكم رسول أمين﴾ الشعراء: ١٠٧ ،

“I am a trustworthy Messenger to you” al-Shu'ara'i:107,

And that they have actually delivered His Message

﴿الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ﴾ الأحزاب: ٣٩

“Those who convey the Message of Allah and fear Him, and they fear none save Allah” al-Ahzab:39,

And

﴿لِيَعْلَمَ أَنْ قَدْ أَبْلَغُوا رِسَالَاتِ رَبِّهِمْ﴾ الجن: ٢٨

“So that He sees that they have conveyed the Messages of their Lord” al-Jinn:28.

He also established that the Messengers got married

﴿وجعلنا لهم أزواجا وذرية﴾ الرعد: ٣٨ ،

“And indeed We sent Messengers before you and made for them wives and offspring” al-Ra'ad:38,

And that they ate food, sold and bought (i.e. they engaged in commercial transactions)

﴿إلا أنهم ليأكلون الطعام ويمشون في الأسواق﴾ الفرقان: ٢٠ ،

“No Messengers did We send before you but that they verily ate food and walked in the markets” al-Furqan:20.

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He also established the existence of Angels

﴿الحمد لله فاطر السموات جاعل الملائكة رسلا أولي أجنحة﴾ فاطر: ١،

“All praise belongs to Allah, the Originator of heavens and the earth, Who made the Angels Messengers with wings, two or three or four. He increases in creation what He wills. Verily, Allah is Able to do all things” Fatir:1.

He established that death comes at an appointed time

﴿إذا جاء أجلهم لا يستأخرون ساعة ولا يستقدمون﴾ الأعراف: ٣٤

“When their appointed term comes, neither can they delay it nor can they advance it a moment” al-A’araf:34.

He established that those who believe would be strengthened when they are questioned in the grave

﴿يثبت الله الذين ءامنوا بالقول ثابت﴾ إبراهيم: ٢٧

“Allah will keep firm those who believe, with words that stand firm in this world and in the Hereafter” Ibrahim:27,

And He established chastisement in grave

﴿أخرجوا أنفسكم اليوم تجزون عذاب الهون﴾ الأنعام: ٩٣

“Deliver your souls! This day you shall be recompensed with the torment of degradation (i.e. humiliating chastisement) al-An’am:93.

He also established bliss in grave

﴿فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ ﴿٨٨﴾ فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتْ نَعِيمٌ ﴿٨٩﴾ وَأَمَّا إِنْ كَانَ مِنْ أَصْحَابِ الْيَمِينِ ﴿٩٠﴾ فَسَلَامٌ لَكَ مِنْ أَصْحَابِ الْيَمِينِ ﴿٩١﴾﴾ الواقعة: ٨٨ - ٩١

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“Then, if he (the dying person) be of those brought near 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 (from the punishment of Allah) for those on the Right Hand”
al-Waqi’a:88-91.

He also established resurrection

﴿إِنَّ السَّاعَةَ لَآتِيَةٌ لَّا رَيْبَ فِيهَا وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ﴾ غافر: ٥٩

“Verily, the Hour (Day of Judgment) is surely coming, there is no doubt about it, yet, most people do not believe” Gafir:59.

He also established that bodies will be mustered

﴿وَحْشَرْنَاهُمْ فَلَمْ نَغَادِرْ مِنْهُمْ أَحَدًا﴾ الكهف: ٤٧

“And We shall gather them all together so as to leave not one of them behind” al-Kahfi:47,

And that book (i.e. scrolls of deeds) will be given to people, saying in terms of the believers:

﴿فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ﴾ الحاقة: ١٩

“Then as for him who will be given his Record in his right hand, he will say: “Here! Read my Record ...” al-Haqat:19-24,

And in terms of the infidels:

﴿وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ﴾ الحاقة: ٢٥

“But as for him who will be given his Record in his Left hand, he will say: “I wish I had not been given my Record ...” al-Haqat:25.

He also established that deeds will be weighed

ونضع الموازين القسط ليوم القيامة ﴿الأنبياء: ٤٧﴾

“And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything” al-Anbiya’i:47,

As well as Reckoning

﴿يوم يقوم الحساب﴾ إبراهيم: ٤١

“The Day when the Reckoning shall take place” Ibrahim:41.

He also established the Bridge of Hell (Sirat)

﴿فاهدوهم إلى صراط الجحيم﴾ الصافات: ٢٣

“And lead them on the Path/Bridge of Hell” al-Saffat:23,

As well as Hellfire

﴿إنا أعتدنا للظالمين نارا﴾ الكهف: ٢٩

“We have prepared for the wrongdoers a Fire whose walls will be surrounding them” al-Kahfi:29.

He also established the Pond in Paradise

﴿إنا أعطيناك الكوثر﴾ الكوثر: ١

“Verily, We have granted you “Al-Kauthar” River/Pond in Paradise” al-Kauthar:1,

And He established Paradise, saying

﴿وجزاهم بما صبروا جنة وحريرا﴾ الإنسان: ١٢

“And He gave them as their recompense Paradise and silken garments because they were patient” al-Insan:12.

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He also established that those who believe will behold him, the Exalted, in the Last Day

﴿وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ ﴿٢٢﴾ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾﴾ القيامة: ٢٢ - ٢٣

“Some faces that Day they shall be shining/radiant, looking at their Lord (Allah)” al-Qiyama:22-23.

These are the basic divine, prophetic and unseen matters of religion- all as established by Allah, the Exalted, in the Grand/Glorious Qur'an, and whatever we have not mentioned thereof comes within these ones (that have been mentioned). Every duty-worthy Muslim is obliged to believe in them as they are.

The Prophet (saw) also established these basics in his Sunna: Prophetic traditions, recurrently narrated, and we will refer to some of those traditions here in order to earn blessing by mentioning them. The Prophet (saw) established that the universe was created (by Allah) as narrated in the authentic book of Bukhari through Imran Ibn Huswein, where the Prophet (saw) said:

كَانَ اللَّهُ وَلَمْ يَكُنْ شَيْءٌ غَيْرُهُ

“Allah existed when nothing but He was in existence,”

And that no one could do without Allah (i.e. Allah's existence was necessary) by describing Allah as

الحي

“The Ever Living”

when he enumerated the Beautiful Names of Allah as narrated by Tirmizi through Abu Huraira (ra). He also established the Pre-existence of Allah, where he said:

الأول

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“the First,”

And that He is Everlasting

الباقي

“The Everlasting,”

الآخر

“The Last,”

And that none is likened to Him

القدوس

“The All-Holy,”

And that He is Self-Sufficient

الغني

“The Self-Sufficient,”

القيوم

“The Self-Subsistent,”

And that He is One

الواحد الأحد الفرد

“The (Only) One, Unique, Unparalleled God,”

And that He is Able

المقتدر المؤخر

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“The One Who decides what to be and what not to be”

And that He is All-Knowing

العليم

“The All-Knowing,”

And that He is Living

الحي

“The Ever Living,”

And that He hears and sees

السميع البصير

“The All-Hearing, The All-Seeing,”–

These have all been narrated by Tirmizi through Abu Huraira (ra). The Prophet (saw) also established that Allah hears and sees when he said to Abu Musa and a group of his companions who had raised their voices proclaiming the Takbeer (i.e. saying “**Allahu Akbar**: Allah is All-Great) loud:

ارفقوا على أنفسكم فإنكم لا تدعون أصم ولا أعمى ولا غائبا وإنما تدعون سميعا
بصيرا قريبا

“ Make it easy for yourselves, for you are not calling someone that is deaf or blind or absent. You are rather calling (a Lord: Allah) that is All-Hearing, All-Seeing and Near”

As narrated in the authentic book of Bukhari through Abu Musa (ra).

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Let me say that a Prophetic tradition narrated by Ibn Majah through Abu Huraira (ra) also mentioned the Prophet's attributing Pre-Existence to Allah, the Glorious and Exalted.

فعال لما يريد

“Doer of whatsoever He wills”

It is also mentioned in the tradition narrated by Hakim in his book *Al-Mustadrak*. The Prophet (saw) also established that Allah, the Glorious and Exalted, speaks, where he said:

إن الله إذا أحب عبدا نادى جبريل عليه السلام أن الله قد أحب فلانا فأحبه فيحبه جبريل ثم ينادي جبريل في السماء أن الله تعالى قد أحب فلانا فأحبه فيحبه أهل السماء فيوضع له القبول في أهل الأرض

“When Allah loves any of His servants, He calls (Angel) Gabriel, peace be upon him, making it known to him that Allah has taken that person as his beloved servant, so you should love him! Gabriel will now love him. Then Gabriel will announce throughout the heavens that Allah, the Exalted, has certainly taken so-and so person as his beloved servant, so you should all love him. All those in the heavens will now love him, and then he will be made acceptable to the people/inhabitants of the earth”

Narrated in the authentic book of Bukhari through Abu Huraira, may Allah be pleased with him.

The Prophet (saw) also established that Allah, the Glorious and Exalted, speaks, when he said:

ما منكم من أحد إلا سيكلمه ربه ليس بينه وبينه ترجمان ولا حجاب يحجبه

“There is none of you that will not be spoken to by his Lord (in such a way that) there will be no interpreter between them, nor any mantle that bars the servant from Him”

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Narrated by Bukhari through Adiiyy Ibn Hatem, and that Allah, the Glorious and Exalted, is Free in His will, where the Prophet (saw) said, as already mentioned in the narration by Tirmizi, that Allah is:

المقدم المؤخر

“The One who decides what to be and what not to be.”

The Prophet (saw) also established his truthfulness concerning every information he gave, where He said:

نعم فاني لا أقول إلا حقا

“Yes! Verily, I speak nothing but the truth”

In response to Abdullah Ibn Umar (ra), when the latter said: “O Messenger of Allah, should I write all what I hear from you whether you are in a state of anger or pleasure?” – narrated by Abu Dawoud. He also established that he was trustworthy when he (saw) said to Zul-Khuwaisira:

ويلك من يعدل إن لم أعدل

“What is the matter with you? Who would be equitable if I was not?”

In response to Zul-Khuwaisira, when he said to the Prophet: “Be equitable!” as narrated by Bukhari through Abu Sa’eed Al-Khudri. He also established that he had delivered/conveyed the Message when he said to his companions:

ألا هل بلغت

“Lo! Have I delivered (the Message)?”

They said: “Yes!” He said

اللهم اشهد فليبلغ الشاهد الغائب

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“O Allah, do bear witness to this! Let everyone of you that is present convey it to the one that is absent.”

Narrated by Bukhari through Abu Bakara, may Allah be pleased with him, and through A'isha -may Allah be pleased with her- who said: “You must not believe in anyone who tells you that the Prophet (saw) concealed something of the revelation.” This was also narrated by Bukhari. The Prophet (saw) also established that he was human, so he has human attributes, where he said:

والله إني لأخشاكم بالله واتقاكم لكني أصوم وأفطر 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 fast (some days) and break the fast (some days). I also sleep and get married to women. Therefore, whoever swerves away from my Sunna/practice is not of me”

Narrated by Bukhari through Anas (ra).

Let me say that when the Prophet (saw) established that he was truthful, trustworthy, that he had conveyed the Message and that he was of human attributes (hence exposed to what may affect a human), -when he established all these for himself, he was also establishing the same for all the Messengers (of Allah) in terms of their being his brethren, such that they were all Prophets. The Prophet (saw) also established the existence of Angels when he said:

يتعاقبون فيكم ملائكة بالليل وملائكة بالنهار

“In the night and during the day, Angels succeed one another (i.e. they come and depart in shifts) in your midst”

As narrated by Bukhari through Abu Huraira (ra). He also established that death comes at an appointed time when he said:

وكل إلى أجل مسمى

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“Everyone moves towards an appointed time (for his death)”

As narrated by Bukhari through Usama Ibn Zaid (ra) regarding the death of the Prophet's daughter (saw). He established questioning in the grave when he said:

"أن 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 فيقول لا أدري

“When a servant is put in his grave and his people (who have brought him) have departed, two Angels come to him. They will sit, and then they will say to him: “What did you use to say about this Prophet, Muhammad (saw)?” The believer will say: “I bore witness that he was certainly the servant and Messenger of Allah.” The unbeliever or hypocrite though will say: “I don’t know.”

As narrated by Bukhari through Anas Ibn Malik (ra). In the narration by Abu Dawoud, it is said:

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 ثلاثة لا أدري

“They will say to him: “Who is your Lord? What is your religion? Who was this man that was sent amongst you?” The believer will say: “My Lord is Allah, my religion is Islam, and the man that was sent is the Messenger of Allah (saw).” The unbeliever will respond to the three questions by saying: “I don’t know.”

In Tirmizi's narration, it is said that one of the Angels is called Munkar and the other Nakeer.

The Prophet (saw) also established the chastisement and bliss of the grave, as well as resurrection of the dead when he said:

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إن أحدكم إذا مات عرض عليه مقعده بالغداة والعشي إن كان من أهل الجنة فمن أهل الجنة وإن كان من أهل النار فمن أهل النار فيقال هذا مقعدك حتي يبعثك الله يوم القيامة

“When anyone of you dies, his final seat/abode is shown to him every morning and evening, so if he is of the People of Paradise, he will remain of the People of Paradise, and if he is of the People of Hell, he will remain of the People of Hell. It will be said to him: “This is your seat/abode, so (be in your grave) until Allah resurrects you on the Day of Resurrection.”

As narrated by Bukhari through Ibn Umar (ra). He also established the chastisement of the grave, saying: “The chastisement of the grave is real” as narrated by Bukhari through A’isha (ra), as well as when the Prophet (saw) said, passing by two graves:

إنهما ليعذبان

“Both of them are certainly being chastised”

As authentically narrated through Ibn Abbas (ra). He established the weighing of deeds, saying:

كلمتان حبيبتان إلي الرحمن خفيفتان علي اللسان ثقيلتان في الميزان سبحان الله
وبحمده سبحان الله العظيم

“Two words are beloved to the Beneficent Allah, light/easy for the tongue and weighty on the Scale of Deeds (in the Hereafter). They are: subhanallah wabihamdihi; subhanallahil adzeem: Glory be to Allah Full of Praise; Glory be to Allah, the All-Great!”

As narrated by Bukhari through Abu Huraira (ra).

He also established the existence of the scrolls of the Angels of Record, saying:

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إذا كان يوم الجمعة كان علي كل باب من أبواب المسجد ملائكة يكتبون الأول
فالأول فإذا جلس الإمام طووا الصحف وجاؤا يستمعون الخطبة

“When it is Friday, there are Angels at every door that is in the Mosque. They record the first (person) to come and the next, (and so on). When the Imam (to lead the Friday/Jumu’at prayer) sits down, they fold the scrolls and are attentive to the sermon.”

He also established the existence of scrolls in the tradition narrated by Tirmizi which mentioned records and card. He established the Bridge of Hell, saying:

ويضرب جسر علي جهنم فأكون أول من يجيز

“And a bridge will be erected over Hellfire, and I will be the first to cross it”

As narrated by Bukhari through Abu Huraira (ra), and by saying:

جسر ممدود علي ظهر جهنم أدق من الشعر وأحد من السيف

“It is a bridge stretching across the Hellfire, and it is thinner than a piece of hair and sharper than (the edge of) a sword.”

He established the Pond of Al-Kauthar: The Unceasing Pond, saying:

حوضي مسيرة شهر ماؤه أبيض من اللبن وريحه أطيب من المسك وكيزانه كنجوم
السماء من شرب منه لا يظمأ أبدا

“My Pond is as expansive as the distance of a month journey. Its water is whiter than milk, and its fragrance is sweeter than Musk perfume. Its jugs/mugs/ewers are as (elegant, shiny and beautiful) as the stars in the sky. Whoever drinks of it will never go thirsty”

As narrated by Bukhari through Abdullah Ibn Umar. The Prophet (saw) established Paradise and Hell, saying:

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

“Everything that I had not seen before was shown to me in this, my position, including Paradise and Hell”

As narrated by Bukhari in the chapter that deals with eclipse, of the narration through Asma (ra). He also established that those who believe would behold Allah, the Exalted, saying:

أنكم سترون ربكم جل ثناؤه عيانا

“You will certainly behold your Lord, the All-Laudable, with your eyes”

As narrated by Bukhari through Jabir Ibn Abdullah, may Allah be Pleased with him. There are several of recurrently narrated Prophetic traditions on the fundamentals of religion. We only limited ourselves to some of them for brevity (i.e. in order to be brief).

As to its definition, scholars of Sunna -may Allah be pleased with them- have said that it is the knowledge in which inquiry is made into what must be believed in terms of the mandatory, the impossible and the permissible things that can/cannot be attributed to Allah, as well as the mandatory, the impossible and the permissible things that can/cannot be attributed to the Messengers of Allah. It is in it that the matters of the Interval (“*barzakh*”: period of stay in the grave) and of resurrection are investigated in accordance with the rule of Islam.

As to the difference between it and the knowledge of theology, it is that if the matter is associated with giving intellectual evidences, as well as reporting/relating the words of the People of Innovation and of philosophers, then it is theology. Otherwise, it is the fundamentals of religion. This is the difference between them. However, there are scholars who describe the knowledge of the fundamentals of religion as theology because the first matter that occurred in it was a question that related to theology. Moreover, you should know that anything of the tenets of faith that is not obligatory to know is not called (or considered) a matter of the fundamentals of religion. Rather, it is also of theology. Indeed, all righteous scholars -be they among the predecessors or those who succeeded them- all

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agreed that it was obligatory for every duty-worthy person (i.e. a sane person that has reached puberty) to study the fundamentals of religion. As to the knowledge of theology, it is of the matters of Collective Obligation: *fard kifaya*. Allah is One Who guides to what is right.

CHAPTER FOUR

GETTING PURE

Allah, the Exalted, said, commending the people of Quba:

﴿فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَّهَرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ﴾ التوبة: ١٠٨

“In it are men who love to clean and purify themselves, and Allah loves those who make themselves clean and pure” al-Tauba:108.

In the prophetic tradition narrated by Al-Bazzar, pronounced as authentic by Ibn Huzaima, originating from Tirmizi and Abu Dowoud, through Abu Huraira, may Allah be Pleased with him, (it is said that) the Messenger of Allah (saw) asked the people of Quba about their matter when Q9:108 was revealed regarding them, so they said: “We used water after using stone to clean ourselves from impurities.” It is also narrated in the authentic book of Bukhari that the Prophet (saw) passed by two graves and he said:

إنهما ليعذبان وما يعذبان في كبير أما أحدهما فكان لا يستبرئ من البول وأما الآخر فكان يمشي بالنميمة

“They are certainly being punished/chastised, and their chastisement does not owe to something (apparently) grievous. As to one of them, he did not use to get himself clean after urinating. As to the other, he used to engage in tale bearing (slandering people).”

In the commentary on *Al-Mukhtasar*, where the author said it was obligatory for a person to get completely clean in terms of his two outlets of impurity, Al-Shabarkhiti said: “The evidence of getting clean from impurities is what has been narrated in some of the traditions that are in the (two) authentic books (of Bukhari and Muslim) regarding one of the two persons in one of the two graves by which the Prophet (saw) passed, where he said that one of them did not use to get himself clean after urinating. In *Al-Jami’u*, the commentary on *Al-Mukhtasar*, it is said: “It is obligatory to get completely clean from impurities, and scholars do not vary on this, because of the Prophetic tradition about the two graves, attesting that they

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were being chastised, and that their chastisement did not owe to something (apparently) grievous, but that one of them was engaged in tale bearing, whereas the other did not use to get himself clean after urinating. Allah is the One Who guides to what is right.

**CHAPTER FIVE
PURITY OF WATER**

Allah, the Exalted, said:

﴿وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا﴾ (٤٨) الفرقان: ٤٨

“And We sent down pure water from the sky” al-Furqan:48,

And

﴿وَيُنْزِلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِيُطَهِّرَكُمْ بِهِ﴾ الأنفال: ١١.

“And He caused water (rain) to descend on you from the sky, to clean you thereby” al-Anfal:11.

The Prophet (saw) said:

لا تقبل الصلاة بغير طهور

“Prayer is not accepted/answered without purity”

Narrated by Tirmizi through Ibn Umar, may Allah be pleased with them.
The Prophet (saw) also said in the tradition narrated by Ibn Majah:

الماء لا ينجسه شيء إلا ما غلب على رائحته وطعمه ولونه

“Nothing renders water (spiritually) impure except what adulterates its smell and taste and color.”

In another tradition, he said:

خلق الله الماء طهورا لا ينجسه شيء إلا ما غير لونه أو طعمه أو رائحته

“Allah created water pure, such that nothing renders it (spiritually) impure except what adulterates its color or taste or smell.”

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In *Umdat Al-Bayan*, the commentary on *Al-Akhdari*, the author said: "If water color or taste changes, the water becomes (spiritually) impure, as agreed by all scholars. If its smell changes, it also becomes (spiritually) impure as is known in the Maliki School of Jurisprudence." However, Ibn Al-Majisshoon said: "Water does not become (spiritually) impure because of a change of its smell." In *Miftah Al-Sadad*, the commentary on *Irshad Al-Salik*, it is said: "Scholars do not vary in pronouncement regarding the first two, i.e. color and taste." Abdul-Malik said: "The change of smell is not taken into account, but the prominent word is to the contrary."

Let me say that the evidence of those who do not take the change of smell into account is that it is not mentioned in some of the narrations of this Prophetic tradition that has been mentioned. In the commentary on *Al-Mukhtasar* and explaining where the author said: "not if there is a change in the color or taste or smell," Al-Kharshi said: "The author started with color rather than taste because scholars strongly vary in pronouncement about it. Otherwise, it was more necessary to start with taste because scholars all agree in pronouncement about it. The author mentioned smell last because the dispute in pronouncement about it is of weak concern since the prominent word of the Maliki School of Jurisprudence is that the change of smell does no harm, as clearly stated by Ibn Arafat and others. Allah is the One Who guides!

CHAPTER SIX

TAKING A BATH FOR SEXUAL IMPURITY

Allah, the Exalted, said:

﴿وَإِنْ كُنْتُمْ جُنُبًا فَأَطْهَرُوا﴾ المائدة: ٦

“If you are in a state of sexual discharge, purify yourselves (bathe your whole body)” al-Ma’ida:6,

And

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ حَتَّى تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِ سَبِيلٍ حَتَّى تَغْتَسِلُوا﴾ النساء: ٤٣ .

“O you who believe! Do not approach the prayer while you are in a drunken state until you know (the meaning of) what you utter, nor while you are in a state of sexual impurity (and have not yet taken a bath), except while travelling on the way, until you wash your whole body” al-Nisa’i:43.

It is narrated in the authentic book of Bukhari, through Abu Huraira (ra), that the Prophet (saw) said:

إذا جلس بين شعبها الأربع ثم جهدها فقد وجب الغسل

“If a man rests on a woman’s four limbs and has sexual intercourse with her, taking a bath becomes obligatory (for them).”

Muslim has

وان لم ينزل

“Even if he does not discharge semen”

Added to his narration.

It is also narrated in the book of Bukhari that A'isha, may Allah be pleased with her, said: "When anyone of us got sexually impure, she would pour water three times washing her head/hair with her hands, and then do the same to the right part of her body and then to the left side of her body." In the book of Bukhari, as well, she said: "When the Prophet (saw) took a bath for sexual impurity, he started by washing his hand, and then he made ablution as he would do for prayer. Then he put his finger into water, using them to rub the root of his hair, and then he poured water on his head with three scoops of water with his hand. Then he poured water on his whole body."

Let me say that scholars are of consensus that it is obligatory to take a bath for sexual impurity. Allah is the One Who guides.

CHAPTER SEVEN

ABLUTION

Allah, the Exalted, said:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ ﴿٦﴾ المائدة: ٦

“O you who believe! When you intend to offer the prayer, wash you faces and your hands (forearms) up to the elbows, rub your heads, and your feet up to the ankles” al-Ma’ida:6.

Bukhari narrated in his authentic book with the tradition related by Wahb through Umar through his father, who said: “I was present when Imran Ibn Abi Al-Hassan asked Abdullahi Ibn Zaid about the Prophet’s ablution (saw), so Abdullah poured water in his hand from the vessel. Then he washed his mouth, inhaled and exhaled water three times. Then he washed his hands, and then he rubbed his/hair once, from the front (to the back) and back to the front. Then he washed his feet up to the ankles.”

Let me say that the Islamic Community is of consensus that it is obligatory to make ablution (for prayer). Bukhari said in his authentic book that the Prophet (saw) explained/showed that what was obligatory in terms of ablution was to wash the limbs once, but he also made ablution washing his limbs twice and three times. He did not go beyond three. Scholars have said that it is reprehensible to waste water when making ablution; it is also reprehensible to go beyond what the Prophet (saw) had done. Allah is the One Who guides.

CHAPTER EIGHT

“TAYAMMUM”: DRY ABLUTION SUBSTITUTE

Allah, the Exalted, said:

﴿وَأِنْ كُنْتُمْ مَّرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ يَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ﴾ المائدة:

“But if you are ill or on a journey, or any of you comes from the toilet, or you have been in contact with women (i.e. sexual intercourse), and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands” al-Ma’ida:6.

It is mentioned in the story of Ammar and Umar, as narrated in the authentic book of Bukhari, that Ammar said: “I rolled myself on the ground (and prayed). Then I came to the Prophet (saw), and he said: “It would have been sufficient for you to do like this.” Ammar said: “The Prophet then stroked the earth lightly with his hands and rubbed his face and hands.” In the book of Bukhari, as well, it is narrated that Amr Ibn Al’As had a sexual impurity in a cold night, so he did *Tayammum* lest he should fall sick. He recited (in support of his action):

﴿وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا﴾ النساء: ٢٩

“And do not kill yourselves, for Allah is Most Merciful to you” al-Nisa;i:29.

He mentioned that to the Prophet (saw) and he did not reprehend him. It is also narrated by Bukhari through Imran Ibn Huswain Al-Khuza’iy that the Messenger of Allah (saw) saw a man who did not pray together with people standing alone, so he said to him:

يا فلان ما يمنعك أن تصلى في القوم

“O you, fellow! What prevented you from praying together with people?”

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The man said: "I became sexually impure and there was no water." The Prophet said:

عليك بالصَّعِيدِ فإنه يكفيك

"You should use a clean/pure ground. It is sufficient for you."

In the commentary on *Al-Akhdari*, Al Shabarkhiti said: "Scholars are of consensus that **Tayammum** is lawful and that it is of the peculiarities of this Umma (Islamic Community)." The matter also involves the discussion as to whether the glorious verse (of **Tayammum**) applies to a healthy person who is not on a journey or whether it is specific to the sick and those on a journey, because Allah, the Exalted, said:

﴿ فَلَمْ يَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا ﴾ المائدة: ٦

"But if you are ill or on a journey, or any of you comes from the toilet, or you have been in contact with women (i.e. sexual intercourse)"

with an absolute meaning, i.e. not being specific to the sick or those on a journey. However, if the conjunction "or" is understood as meaning "and," the verse becomes specific to the sick and those on a journey only, so the meaning is assumed as: "But if you are ill or on a journey and one of you comes from ..." The prominent word though is more outweighing because it understands the verse as it truly should. Allah is the One Who guides!

CHAPTER NINE
MENSTRUATION

Allah, the Exalted, said:

﴿وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ ۖ قُلْ هُوَ أَذًى فَأَعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ ۖ﴾ البقرة: ٢٢٢

“They ask you concerning menstruation. Say: “It is a hurt (for a husband to have a sexual intercourse with his wife while she is having her menses). Therefore, keep away from (sexual intercourse with) women during menses” al-Baqara:222.

In the tradition narrated by Abu Dawoud, the Prophet (saw) was asked about what was lawful for a man to do with his wife in her menstrual period, and he said:

ما فوق الإزار

“Whatever is beyond her loincloth (i.e. anything other than her private part).”

The Prophet (saw) also said, when he passed by (some) women in one Adha or Fitr day (i.e. in one day of Adha Festivity or of Fitr Festivity: “Eid”): “I have not seen any of those with short intellect and religion that draw away the mind of a resolute man like you.” They said: “And what is the shortage of our intellect and religion, O Messenger of Allah?” He said:

أليس شهادة المرأة نصف شهادة الرجل " قلن بلي قال "فذلك من نقصان عقلها أليس إذا حاضت لم تصل ولم تصم قلن بلي قال فذلك من نقصان دينها

“Is the witness that a woman gives/bears not half of that of a man?” They said: “It is.” He said: “That is of the shortage of her intellect.” (Then he said): “Does a woman not stop praying “salat” and fasting during her menses?” They said: “She does.” He said: “That is of the shortage of her religion”

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Narrated by Bukhari through Abu Sa'eed Al-Khudri.

He also narrated that Ai'sha, may Allah be pleased with her, said: "Fatima, the daughter of Abu Hubaish, said to the Messenger of Allah (saw): "I certainly do not cease to see blood. Should I stop praying: "*salat*"?" he said:

لا إنما ذلك عرق وليس بحیضة فإذا أقبلت الحيضة فاتركي الصلاة فإذا ذهب قدرها
فاغسلي عنك الدم وصلي

"No. That owes to a vein. It is not menstruation. Therefore, when menstruation comes, stop praying "salat," and when it ceases, just wash the blood from yourself and pray."

It is also mentioned in the authentic book of Bukhari that Ata said: "Menstruation (may) last for a day up to fifteen days." In the commentary on *Al-Mukhtasar*, where the author said: "Even if it is at once," Al-Shabarkhiti said: "That refers to explaining the least period of menstruation in terms of what comes out. As to the most of it, there is no limit to it in terms of that."

Let me say, though, that the least period that a woman stays free of menses is fifteen days, and that of the advantages of determining the least period of staying free of menses in terms of (the acts of) worship is that whatever blood comes back before that period should be ignored for a woman that has reached the far extent of her menstrual period, irrespective of whether or not she is a starter. This is said by Al- Shabarkhiti in the commentary on *Al-Mukhtasar*. Allah is the One who guides.

CHAPTER TEN
THE TIMING FOR PRAYER

Allah, the Exalted, said:

﴿فَسَبِّحْنَا اللَّهَ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ ﴿١٧﴾ وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ
وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ ﴿١٨﴾﴾ الروم: ١٧ - ١٨

“So glorify Allah when you come up to the evening and when you enter the morning. And His are all praise and thanks in the heavens and the earth; and (glorify Him) in the afternoon and when you come up to the time when the day begins to decline” al-Rum:17-18.

He also said:

﴿أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ
مَشْهُودًا ﴿٧٨﴾﴾ الإسراء: ٧٨

“Establish regular prayer from mid-day till the darkness of the night, and recite the Qur'an in the early dawn. Verily, the recitation of the Qur'an in the early dawn is ever witnessed (attended by the Angels in charge of mankind of the day and the night)” al-Isra'i:78.

Bukhari narrated through Jabir Ibn Abdallah that the Prophet (saw) used to pray **Zuhr** at midday, the **Asr** when the sun was still hot, and the **Maghrib** after sunset (at its stated time). The **Isha** was offered early if the people gathered, and used to be delayed if their number was less, and the Prophet used to pray **Subh** (Morning Prayer) when it was still dark.” Bukhari also narrated that Rafi Ibn Khudaji said: “We used to offer the Maghrib prayer with the Prophet (saw) and after finishing the prayer, one of us may go away and could still see as far as the spots where one's arrow might reach when shot by a bow.”

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Let me say that scholars are of consensus that if a duty-worthy (i.e. religiously obliged) person delays prayer beyond its stipulated time, he sins against Allah and His Messenger. However, if he delays it because of some excuse that has befallen him, he bears no sin for delaying it. If such a person offers prayer in its Later Time (***Daroori***) of his own free will, the pronouncement is that he sins in so doing. In ***Umdat Al-Bayan***, the commentary on ***Al-Akhdari***, it is said that the matter is one of different pronouncements, but that the prominent word is that he sins in so doing. In ***Al-Mukhtasar***, it is said: "He sins except if it is for some excuse." Allah is the One Who guides.

CHAPTER ELEVEN
THE CALL TO PRAYER: ADZAN

Allah, the Exalted, said:

﴿وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوهَا هُزُوًا وَلَعِبًا ۚ﴾ المائدة: ٥٨

“And when you proclaim the call for prayer, they take it as a mockery and fun” al-Ma’ida:58,

And

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ۚ﴾ الجمعة: ٩

“O you who believe, when the call is proclaimed for prayer on Friday, come to the remembrance of Allah and leave off business” al-Jumu’at:9.

Bukhari narrated that Anas (ra) said: “Bilal was instructed to pronounce **Adzan** for the prayer by saying its wordings twice and for the **Iqama** (the call for the actual standing for the prayer in rows) by saying its wordings once.” Bukhari also narrated through Abu Sa’eed Al-Khudri that the Messenger of Allah (saw) said:

إذا سمعتم المؤذن فقولوا مثل ما يقول المؤذن

“When you hear the caller to prayer (muezzin), you should say what he is saying.”

On the commentary on **Al-Mukhtasar**, Al-Shabarkhiti said: “The correct word is that proclaiming the **Adzan**: call to prayer is a mandatory Sunna: Prophetic practice obliged on the people of the Mosque.” As to the pronouncement regarding a situation where two Mosques are attached or near each other or where one of them is above the other, Ibn Arafa and Ash-habsaid: “It will not suffice the other Mosque to just have the **Adzan**

proclaimed in one of them where the two are attached or near or one is above the other. However, the **Adzan** is a Collective Obligation: “*fard kifaya*” for the people of the town (in which the Mosque exists, i.e. if some of the task of proclaiming the **Adzan** in the Mosque, they have taken the cudgel on behalf of the others). This is as said by Ibn Arafah. If the people of the town were to abandon the **Adzan**, they would be fought because of that, because fighting a battle is of the peculiarities that apply to (neglecting) a mandate. In **Miftah Al-Sadad**, the commentary on **Irshad Al-Salik**, it is said that scholars varying their pronouncements concerning the rule of **Adzan** but the prominent word is that it is Sunna (a Prophetic practice). In **Al-Risala**, it is said that it is mandatory/obligatory, and Abdul-Wahab explained it to mean a mandatory Prophetic practice. Allah is One Who guides.

CHAPTER TWELVE
PRAYER CONDITIONS

Allah, the Exalted, said regarding prayer:

﴿إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ﴾ البقرة: ٢٢٢

“Truly Allah loves those who turn to Him in repentance and loves those who purify themselves” al-Baqara:222.

He said concerning the Qibla: Prayer Direction:

﴿فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ﴾ البقرة: ١٤٤

“So turn your face in the direction of Al-Masjid Al-Haram (the sanctuary in Mecca), and wheresoever you people are, turn your faces (in prayer) in that direction” al-Baqara:144.

He said about covering the private parts:

﴿خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ﴾ الأعراف: ٣١

“Take your adornment (by wearing your clean clothes) while praying” al-A'araf:31.

He said about not talking (while in prayer):

﴿وَقُومُوا لِلَّهِ قَانِتِينَ﴾ البقرة: ٢٣٨

“And stand before Allah with obedience (i.e. do not speak to others during prayer)” al-Baqara:238.

The Prophet (saw) said about purity:

لا تقبل صلاة بغير طهور

“Prayer is not answered if it is void of purity”

Narrated by Tirmizi through Ibn Umar. He said about facing the Qibla:

استقبل القبلة وكبر

***“Face the Qibla: Prayer Direction and proclaim the Takbeer (i.e. say:
“Allahu Akbar: Allah is All-Great” to begin your prayer)”***

Narrated by Bukhari through Abu Huraira (ra). As to covering the private parts, Bukhari narrated through Abu Huraira (ra) that the Prophet (saw) forbade ***“Ishtimal –As-Samma”*** (wrapping one’s body with a garment so that one cannot raise its end or take one’s hand out of it). He also forbade ***“Al-Ihtiba”*** (sitting on buttocks with knees close to abdomen and feet apart with the hands circling the knees) while wrapping oneself with a single garment, without having a part of it over the private parts.” He also narrated that Ai’sha, may Allah be pleased with him her, said: “The Prophet (saw) used to offer ***Fajr*** prayer and some believing women would attend the prayer covering themselves with their veiling sheets and then they would return to their homes unrecognized.” As to not talking during prayer, Zaid Ibn Al-Arqam said: “We used to talk while in prayer until the verse

﴿وَقُومُوا لِلَّهِ قَانِتِينَ﴾ البقرة: ٢٣٨

“And stand before Allah with obedience: Baqara:238”

Was revealed,” so we were instructed to keep mute and were forbidden from talking (during prayer)”- narrated by Bukhari and Muslim.

Let me say that as to the purity that has been mentioned, the author of ***Al-Risala*** said: “It is obligatory to have a pure/clean place to offer prayer as well as pure/clean clothes.” Some scholars have said the obligation in that regard is as the obligation of all obligatory acts. Others have said it is as that of mandatory acts of sunna (i.e. strong Prophetic practice), and as mentioned in ***Al-Kifaya***, the commentary on ***Al-Risala***, each of the two words is prominent. This difference of pronouncement applies to the purity

of the body as well, according to what is mentioned in *Al-Mukhtasar*. As to facing the Prayer Direction, the author of *Miftah Al-Sadad*, the commentary on *Irshad Al-Salik*, said: "There is dispute concerning the fact that facing the Qibla is a condition for the validity of prayer, besides what has been exempted." As to covering the private parts, Al-Kharrashi said in the commentary on *Al-Mukhtasar*: "There is no disputing that it is obligatory to cover the private parts in prayer. The dispute only relates to whether or not it is a condition (for the validity of prayer)." In the commentary on *Al-Waglisiyya*, Ahmed Al-Zarouq said: "Based on the prominent pronouncement, it is obligatory to cover the private parts in prayer, and scholars all agree that the private parts must be kept away from people's sight." As to not talking in prayer, the author of *Umdat Al-Bayan*, the commentary on *Al-Akhdari*, said: "Al-Abhari mentioned that it is Sunna (a Prophetic practice) to not talk in prayer, but the author of *Al-Muqaddimat* said: "What is more evident is that it is obligatory because Allah, the Exalted, said:

﴿وَقُومُوا لِلَّهِ قَانِتِينَ﴾ البقرة: ٢٣٨

"And stand before Allah with obedience."

Allah is the One Who guides.

CHAPTER THIRTEEN
(ESTABLISHING REGULAR) PRAYERS

Allah, The Exalted, said:

﴿فَاقِمُْوا الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا﴾ (النساء: ١٠٣)

١٠٣

“And when you are free from danger, establish regular prayers. Verily, the prayer is enjoined on the believers at fixed hours” al-Nisa’i:103.

Bukhari narrated that A’isha, the Mother of the Faithful, said: “When Allah ordained **Al-Salat**: Prayer, He made it obligatory to perform two, two “**rak’ats**”: units of prayer at home and while on a journey. Then it was sustained (as two, two units) on a journey but had other units added while at home.” In his collection of Prophetic traditions: **The Musnad**, Ahmad added “except Maghrib: Sunset Prayer, for it had been three units (and it remained so).” Bukhari also narrated the story of the desert Arab man through Abu Huraira (ra) that the Prophet (saw) said to him:

إذا قمت إلى الصلوة فكبر ثم اقرأ ما تيسر معك من القرآن ثم اركع حتى تطمئن
راكعاً ثم ارفع حتى تعتدل قائماً ثم اسجد حتى تطمئن ساجداً ثم ارفع حتى تطمئن
جالساً ثم افعل ذلك في صلاتك كلها

“When you stand to pray, proclaim the Takbeer (i.e. say: “Allahu Akbar: Allah is All-Great” to begin your prayer). Then you should recite anything of the Qur’an that is easy for you, and then you should bow till you feel at ease. Then raise your head and stand up straight, and then prostrate till you feel at ease (during your prostration). Then raise your head and sit till you feel at ease (do not hurry), and do the same in all your prayers.”

Let me say that scholars are of consensus that it is obligatory to offer prayer. Allah is the One Who guides.

CHAPTER FOURTEEN
MAKING UP FOR MISSED PRAYERS

Allah, the Exalted, said:

﴿وَأَقِمِ الصَّلَاةَ لِذِكْرِي﴾ طه: ١٤

“And perform prayer for My Remembrance” Taha:14.

Bukhari narrated in the chapter on making up missed prayers through Anas Ibn Malik that the Prophet (saw) said:

من نسي صلاة فليصلها إذا ذكرها لا كفارة لها إلا ذلك وأقم الصلاة لذكري

“Whoever forgets a prayer should perform it when he remembers. Nothing expiates for it but that. (Allah said): “And perform prayer for my Remembrance.”

In *Miftah Al-Sadad*, the commentary on *Irshad Al-Salik*, it is said: “The pronouncement of the Maliki School of Jurisprudence is that one must immediately make up for the prayers he has missed (as soon as he remembers).” Ibn Rushd said: “That is not too narrow, so it does not prevent one from (working to) earn the livelihood of his family.”

Let me say that the words of those who say that it is not obligatory to make up for missed prayers is a bizarre word that has been rejected by Iyad and others based on what they have narrated from (Imam) Malik, and it is with it that Iyad and others have refuted the claim of those who declare as unbeliever anyone who neglects prayer. This is said/mentioned by Ahmad Zarooqin *Umdat Al-Mureed Al-Sadeq*. He also said therein that the Prophet (saw) said:

من نام عن الصلاة أو نسيها فوقتها حين يذكرها

“Whoever sleeps without performing his prayer or forgets it, the time for him to offer that prayer is whenever he remembers it.”

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Therefore, the Prophet (saw) used what was less serious to point out what was more serious since neglecting prayer deliberately (i.e. intentionally) is not less serious than forgetting it in terms of its rule. However, this is all based on the prominent pronouncement, but for the majority of scholars, what practically applies is that a person who neglects his prayer does not become an unbeliever by doing so. Allah is the One Who guides.

CHAPTER FIFTEEN
FORGETFULNESS IN PRAYER

Allah, the Exalted, said:

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ الأَحْزَابُ: ٢١

“Indeed, in the Messenger of Allah you have a good example to follow”
al-Ahzab:21,

﴿وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ﴾ (١٥٨) الأَعْرَافُ: ١٥٨

“And follow him so that you may be guided” al-A’araf:15.

Bukhari narrated in the chapter on forgetfulness in prayer that Abdullah Ibn Buhaina said: “The Messenger of Allah (saw) led us in prayer, so he performed two units and then he rose up without sitting. People (all) rose up together with him. When he concluded his prayer and we were waiting for his **Tasleem** (i.e. saying “*assalamu alaikum:Peace be on you*” to mark the end of the prayer), he (instead) said the **Takbeer** before he had ended the prayer and then he did two prostrations while sitting. Then he said the **Tasleem**.”

Bukhari also has another narration that Abu Huraira (ra) said: “One day the Prophet (saw) offered two **rak’ats** units of prayer and finished his prayer. So Dhul-Yadain (ra) asked him, “Has the prayer been reduced or have you forgotten?” The Prophet (saw) said, “Has Dhul-Yadain spoken the truth?” The people replied in the affirmative. Then the Prophet stood up and offered the remaining two **rak’ats** and said the **Tasleem**. Then he said the **Takbeer** and performed two prostrations like his usual prostrations, or a bit longer, and then he got up.”

In the commentary on **Al-Mukhtasar**, where the author said: “For forgetfulness in prayer, two prostrations have been ordained as acts of Sunna (Prophetic Practice) before **Tasleem**.” Al-Kharrashi said: “Considering the difference in the pronouncements of the Maliki School of

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Jurisprudence regarding the rule of the prostration, before or after *Tasleem*, as to whether it is obligatory or an act Sunna, or whether doing it before *Tasleem* is obligatory when one forgets three acts of Sunnain the prayer, whereas anything besides that and less than it is Sunna (i.e. non-obligatory), -considering all that, the author made it specific by saying: "They have been ordained as acts of Sunna, for the word that should be stronger is that the prostration for forgetfulness in prayer is Sunna (i.e. non-obligatory), irrespective of whether it is before or after *Tasleem* absolutely." Allah is the One Who guides.

CHAPTER SIXTEEN
THE PRAYER OF A PERSON ON A JOURNEY

Allah, the Exalted, said:

﴿وَإِذَا ضَرَيْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ﴾ النساء: ١٠١

“And when you travel in the land, there is no sin on you if you shorten prayer” al-Nisa’i:101.

Bukhari narrated that Yahya Ibn Abi Ishaq said that he heard Anas say: “We went forth with the Prophet (saw) from Madina to Mecca, and the Prophet kept praying two, two units until we returned to Madina.”

Bukhari also narrated that Ibn Umar and Ibn Abbas used to shorten their prayers and would not fast on a journey of eighty eight kilometers. The Prophet also said:

لا تقصروا الصلاة في أقلّ من مكة إلى عسفان

“Do not shorten prayer on a journey that is less than the distance between Mecca and Asfan,”

The distance is eighty eight kilometers (forty eight miles) – narrated by Daraqutni and pronounced as authentic by Ibn Khuzaima. In **Miftah Al-Sadad**, the commentary on **Irshad Al-Salik**, it is said: “Scholars vary in pronouncement regarding the rule of shortening prayer on a journey. Ibn Umar said the adopted word was that it was Sunna. Ibn Rushd said the word of Malik and all his people of the Maliki School of Jurisprudence was that it was one of the acts of Sunna whose doing is good (i.e. favorably encouraged). Then, after some talk, he said. “Ismail Al-Qadi and Ibn Al-Jahm Kurudiyya Ash-hab said that it was obligatory to shorten prayer on a journey,” and Al-Lakhmi narrated the same from Suhnoon and Al-Maziri. It was to this word that Muhammad Ibn Yunus also inclined, and Al-Qadi narrated/reported it from a group of Baghdad scholars. However, Al-Abhuri said it was a praise-worthy/recommendable act to shorten prayer on

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a journey. Others said it was (just) a permissible act. Scholars are of consensus that shortening prayer applies only to four-unit prayers. Therefore, they all agree that **Subh**: Morning/Dawn and **Maghrib**: Sunset prayers are not shortened. Allah is the One Who guides.

CHATER SEVENTEEN

JUMU'AT: FRIDAY PRAYER

Allah, the Exalted, said;

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ

﴿الجمعة: ٩ .

“O you who believe! When the call is proclaimed for the prayer on Friday, come to the remembrance of Allah” al-Jumu’at:9.

Bukhari narrated through Rabee’a Ibn Al-Harith, who said that he heard Abu Huraira (ra) reported hearing the Messenger of Allah (saw) say:

نحن الآخرون السابقون يوم القيامة بيد أنهم أوتوا الكتاب من قبلنا ثم هذا يومهم الذي فرض الله عليهم فاختلفوا فيه فهدانا الله له والناس لنا فيه تبع اليهود غداً والنصارى بعد غد

“We (Muslims) are the last (to come) but (will be) the foremost on the Day of Resurrection though the former nations were given the Holy scriptures before us. This was their day (i.e. Friday) which Allah had ordained for them but they differed/disputed about it. So Allah gave us the guidance for it (i.e. Friday) and all the other people are behind us in this respect: The Jews have tomorrow (i.e. Saturday) and the Christians have the day after (i.e. Sunday).”

Let me say that scholars vary in pronouncement as to whether Jumu’at prayer is a distinct obligation for its day or whether it stands in place of Zuhr: Noon prayer. Al-Shabarkhiti said in the commentary on ***Al-Mukhtasar***: “According to Ibn Arafa, Jumu’at prayer is of two units and it prevents (i.e. bars) the obligation to offer Zuhr prayer (on that day and for anyone who has performed Jumu’at prayer), according to one pronouncement, whereas another pronouncement says it nullifies the

obligation to offer Zuhr prayer. If we base our position on his word that “it prevents/bars the obligation to offer Zuhr, according to one pronouncement,” Jumu’at prayer becomes a distinct obligation for its day and Zuhr prayer only stands in for it (i.e. if one misses Jumu’at prayer), and this is the adopted pronouncement. (On the other hand, if we base it) on his word that “it nullifies the obligation to offer Zuhr prayer, according to the other pronouncement,” Jumu’at prayer will be seen as coming instead of Zuhr (i.e. it replaces Zuhr). This is the word of Ibn Nafi and Ibn Wahb but it is bizarre. Al-Qarafi said: “The word of the Maliki School is that it is a distinct obligation, so the word of Al-Fakihani which says that the prominent pronouncement is that it comes instead of Zuhr, -that Al-Fakihani’s word is confusing because an exchange for something only applies where it is not possible to do what is now to be stood in for. The truth though is that Jumu’at stands in for Zuhr in terms of being legal, whereas Zuhr may come instead of Jumu’at in action. Standing in for Zuhr in terms of being legal means that Zuhr was first ordained, and then Jumu’at was (later) ordained to replace it. This is because Allah only made five prayers obligatory for us and Zuhr is one of them, but Jumu’at was ordained to replace it in action on the basis that if it is not possible to perform Jumu’at prayer, Zuhr validly stands in for it”. Allah is the One Who Guides.

CHATER EIGHTEEN

PRAYER IN A STATE OF FEAR

Allah, the Exalted, said:

﴿وَإِذَا صَرَيْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُبِينًا ۝ وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ أُخْرَىٰ لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ ۝﴾

النساء: ١٠١ - ١٠٢

“And when you travel in the land, there is no sin on you if you shorten prayer if you fear that the disbelievers may put you in trial (attack you, etc.). Verily, the disbelievers are ever to you open enemies.” “When you (O Messenger Muhammad) are among them, and you lead them in prayer, let one party of them stand up (in prayer) with you taking their arms with them. When they finish their prostrations, let them take their positions in the rear and let the other party come up which have not yet prayed, and let them pray with you taking all the precautions and bearing arms” al-Nisa’i:101 – 102.

He also said:

﴿فَإِنْ خِفْتُمْ فَرَجَلًا أَوْ رُكْبَانًا ۝﴾ البقرة: ٢٣٩

“And if you fear (an enemy), perform prayer on foot or riding” al-Baqara:239.

Bukhari narrated that Ibn Umar, may Allah be pleased with him, said: “I took part in a holy battle with the Messenger of Allah (saw) in Najd. We faced the enemy and arranged ourselves in rows. Then the Messenger of Allah (saw) stood up to lead us in prayer, and one party stood to pray with him while the other faced the enemy. The Messenger of Allah (saw) and

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the former party prayed one *rak'at* (unit) and performed two prostrations. Then that party left and took the place of those who had not prayed. The latter party came and the Messenger of Allah (saw) prayed one rak'at and performed two prostrations with them: Then the Messenger of Allah (saw) finished his prayer with *Tasleem*. Then every one of them bowed once and performed two prostrations individually.” Bukhari also narrated that Ibn Umar added that the Prophet (saw) said:

وان كانوا أكثر من ذلك فليصلوا قياما وركبانا

“If they are much more than that, they should pray standing or riding.”

In the commentary on *Al-Mukhtasar*, Al-Shabarkhiti said: “The Fear Prayer continues to apply after the Prophet (saw), according to Malik, Shafi'i, Abu Hanifa and the majority of scholars. However, Ibn Al-Qassar and Abu Yusuf said that it was specifically ordained for the Prophet (saw). Al-Muzni's claim that the Fear Prayer was abrogated by the Prophet's delaying to pray on the day of the Trench Battle (The Battle of Al-Khandaq) and later performing the prayer in four *rak'ats*: units because of his preoccupation with the battle, and that the Prophet (saw) did not perform the prayer as a Fear Prayer, -that claim is rejected by the fact that the incident occurred before the Fear Prayer was ordained.” In *Miftah Al-Sadad*, the commentary on *Irshad Al-Salik*, it is said: “For the majority of scholars, the Fear Prayer is a continuous concession (i.e. it is an ease granted to the Islamic Community), so based on the prominent pronouncement, it is not specific to the situation in which one is on a journey, nor to a righteous endeavor, as opposed to (the view of) Abdul-Malik. Therefore, such a prayer is performed on a journey or at home, and in the land as well as the sea whenever its condition is fulfilled, - the condition being the fear of an enemy (assault), whether the enemy is a Muslim or an unbeliever, if he is such as is permissible to fight, and even if it is in defense of one's wealth or if the fear is of thieves/robbers or of predatory animals. Allah is the One Who guides.

CHAPTER NINETEEN
THE TWO FESTIVITY PRAYERS: "EID"

Allah, the Exalted, said:

﴿ فَصَلِّ لِرَبِّكَ وَأَنْحَرْ ﴾ الكوثر: ٢

"Therefore, turn in prayer to your Lord and sacrifice (to Him only)", al-Kauthar:2,

﴿ قَدْ أَفْلَحَ مَنْ زَكَّى ﴾ الأعلیٰ: ١٤

"Indeed, whosoever purifies himself shall achieve success, and remembers (glorifies) the name of his Lord, and prays" al-A'ala: 15.

Bukhari narrated that A'isha, may Allah be pleased with her, said: "Abu Bakr came to my house while two small Ansari girls were singing beside me the stories of the Ansar (i.e. the Medinites: The People of Madina) concerning the Day of Buath (- a story about the war between the two Medinite tribes: The Khazraj and the Aus before Islam). The two girls were (actually) not singers. Then Abu Bakr said: "How could you cause the musical instruments of Satan to be in the house of the Messenger of Allah? It was the Eid day, so the Prophet (saw) said:

يا أبا بكر أن لكل قوم عيداً وهذا عيدنا

"O Abu Bakr! There is an Eid (i.e. a festival) for every nation, and this is our Eid."

Bukhari also narrated that Al-Barra said: "I heard the Messenger of Allah (saw) deliver a sermon and he said,

إنا أول ما نبداً من يومنا هذا أن نصلی ثم نرجع فننحر فمن فعل ذلك فقد أصاب

سنتنا

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“The first thing we begin with, in this day ours, is to pray, and then we go forth to sacrifice. Whoever does that has acted right according to our Sunna: Practice.”

In the commentary on ***Al-Mukhtasar***, Al-Shabarkhiti said, “The majority of those who interpret/explain the meaning of the Qur’an say what is meant by

﴿ فَصَلِّ لِرَبِّكَ وَأَنْحَرْ ﴾ ٢ الكوثر:

“therefore, turn in prayer to your Lord and sacrifice (to Him only)” al-Kauthar:2

It is the animal slaughtered for sacrifice (during the Adha Festivity).

In the book: ***Al-Ahkam***, written by Ibn Al-Arabi, it is mentioned that Ikrima said: “One man used to say he would give priority to offering his prayer over being pious, but Sufyan told him that Allah, the Exalted, had said,

﴿ قَدْ أَفْلَحَ مَنْ تَزَكَّى ﴾ ١٤ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ﴿ ١٥ ﴾ الأعلى: ١٤ - ١٥

“Indeed, whosoever purifies himself shall achieve success, and remembers (glorifies) the Name of his Lord, and prays” Q87: 14 – 15 (i.e. purity precedes prayer).”

In ***Miftah Al-Sadad***, the commentary on ***Irshad Al-Salik***, it is said; “The prominent word is that the Eid prayer is an emphatic act of Sunna ordained for anyone obliged to perform ***Jumu’at***: Friday prayer, not other people.” Then, after some talk, he said: “Ibn Zarqoon reported though that it is an act of a Collective Obligation (***fard kifaya***).” In the commentary on ***Al-Mukhtasar***, where the author said, “two units of prayer have been ordained as Sunna (Prophetic Practice) for Eid, based on the prominent word,” AL-Shabarkhiti said, “It is understood from the author’s word, “even if he misses the prayer,” which follows, that Eid prayer is an act of Sunna that stands as a Collectively Obligated Prophetic practice: ***Sunnat kifaya***, but the pronouncement of the Maliki School of Jurisprudence is that it is an

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emphatic act of Sunna ordained for all those obliged to perform Jumu'at prayer, not on every duty-worthy person. However, some scholars have said it is an obligatory act that stands as a Collective Obligation. Allah is the One Who guides.

CHAPTER TWENTY

FUNERAL PRAYER

Allah, the Exalted, said:

﴿ وَلَا تُصَلِّ عَلَى أَحَدٍ مِّنْهُمْ مَّا تَابَ وَلَا تَقُمْ عَلَى قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَآ تَوْأَمْتُمْ فَسَقُوتُمْ ﴾

وَهُمْ فَسَقُوتُمْ ﴿٨٤﴾ التوبة: ٨٤

“And never (O Muhammad) pray the funeral for any of them (hypocrites) who dies, nor stand at his grave. Certainly, they disbelieved in Allah and His Messenger and died while they were disobedient” At:- Taubah:84.

Bukhari narrated that Abu Huraira (ra) said, “The Prophet (saw) told his companions about the death of Negus: Najashi. Then he led them to pray the funeral standing in the front while they stood behind him, and he said four **Takbeers**.”

Let me say that the word of Allah, the Exalted,

﴿ وَلَا تُصَلِّ عَلَى أَحَدٍ مِّنْهُمْ ﴾ الآية التوبة: ٨٤

“And never pray the funeral for any of them who dies” al-Taubaa:84

This is a textual evidence forbidding praying the funeral for the unbelievers, as mentioned by Ibn Al-Arabi in **Al-Ahkam**. In the commentary on **Al-Mukhtasar**, Al-Kharrashi said: “Scholars vary as to whether, as most scholars say, the funeral prayer is a Collective Obligation – and this has been pronounced as the prominent word by Al-Fakihani and others -, or whether it is an act of Sunna. As to burying the dead, i.e. shrouding and covering a dead person (beneath the soil), there is no disputing that it is a collective obligation except the word of Ibn Yunus which says that shrouding/burying the dead is an act of Sunna.

Allah is the One Who Guides.

CHAPTER TWENTY ONE

ZAKAT: ALMS

Allah, the Exalted, said:

﴿وَأَتُوا الزَّكَاةَ﴾ النور: ٥٦

“And give Zakat” An-Noor:56,

﴿وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا ينفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٣٤﴾ يَوْمَ يُحْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَى بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ هَذَا مَا كَنْزْتُمْ لِأَنْفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْنِزُونَ ﴿٣٥﴾﴾

﴿التوبة: ٣٤ - ٣٥﴾

“And those who hoard up gold and silver and spend them not in the way of Allah, announce to them a painful chastisement. On the day when that (gold and silver) will be heated in the Fire of Hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said to them): “This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard.” Al-Tauba:34 – 35.

Bukhari narrated that Abu Huraira (ra) said: “The Messenger of Allah (saw) said,

من آتاه الله مالا فلم يؤد زكاته مثل له يوم القيامة شجاعا أقرع له زبيتان يطوقه يوم القيامة ثم يأخذ بلهزمتيه يعني بشدقيه يقول أنا مالك أنا كنزك، ثم تلي ﴿ولا يحسبن الذين يخلون بما آتاهم الله من فضله﴾ آل عمران: ١٨٠.

“Whoever is made wealthy by Allah and does not pay the Zakat of his wealth, then on the Day of Resurrection, his wealth will be made like

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bald-headed poisonous male snake with two black spots over the eyes. The snake will encircle his neck and bite his cheeks, saying, "I am your wealth; I am your treasure." Then the Prophet (saw) recited Aal-e-Imran:180. "And let not those who covetously withhold of that which Allah has bestowed on them of His Bounty (Wealth) think that it is good for them. Nay, it will be worse for them; the things which they covetously withheld shall be tied to their necks like a collar on the Day of Resurrection."

Let me say that the Islamic Community is of consensus that it is obligatory to give Zakat. Allah is the One who guides.

CHAPTER TWENTY TWO

ZAKAT AL-FITR: CHARITY ALMS AT THE END OF RAMADAN

Allah, the Exalted, said:

﴿قَدْ أَفْلَحَ مَنْ تَزَكَّى ۖ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى﴾ الأُعلى: ١٤ - ١٥

“Indeed, whosoever purifies himself shall achieve success, and remembers (glorifies) the Name of his Lord, and prays. al-A’ala:14 – 15.

Bukhari narrated that Ibn Umar said :“The Messenger of Allah (saw) ordained Zakat Al-Fitr required of/ incumbent on every slave or free, male or female, young or elderly Muslim to give forth one “Sa’u” (four Prophetic Muds: Four handfuls) of dates or barley, and he instructed that it be given forth before people go forth to offer the Eid prayer.”

Let me say that charity alms at the end of Ramadan (- literally “The Fast Breaking Charity/The “Breakfast” Charity) was ordained by the Sunna. Some scholars said it was ordained by the Qur’an. Al-Shabarkhiti said, “Scholars are of two pronouncements (in terms of Yes or No) as to whether Zakat Al-Fitr comes within the verses of the Qur’an which ordained the Zakat (of wealth) or whether it owes to a distinct evidence (from the Qur’an), which is:

﴿قَدْ أَفْلَحَ مَنْ تَزَكَّى ۖ﴾ الأُعلى: ١٤ .

“Indeed, whoever purifies himself shall achieve success” al-A’ala:14,

Meaning whoever gives forth Zakat Al-Fitr, and

﴿وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى﴾ الأُعلى: ١٥

“And remembers (glorifies) the Name of his Lord, and prays” al-A’ala:15,

Meaning that he performs the Eid prayer.

In the commentary on *Al-Mukhtasar*, where the author said, “scholars vary in pronouncement as to whether giving forth Zakat Al-Fitr is dependent on the beginning of the eve of Eid (i.e. the night before the day of Eid) or on the dawn of that day,” Al-Kharrashi said, “The requirement to give Zakat Al-Fitr is studied in terms of whether those who should give it forth should do so at the beginning of the eve of Eid, which is at the sunset of the last day of Ramadan and which does not basically go beyond that, - this was said by Ibn Yunus and is the pronouncement of Ibn Al-Qasim in *Al-Mudawwana*: The Record. It is also declared prominent by Ibn Al-Hajib on the basis that the Fitr (i.e. the state of not fasting) with which it is associated is the permissible one whose time sets in with the sunset of Ramadan, or whether they should do so from the dawn (i.e. early morning time) of the day of Eid, - this was reported by Ibn Al-Qasim and others from Malik, and it is declared prominent by Al-Abhuri and authentic by Ibn Al-Arabi on the basis that the Fitr with which it is associated is the obligatory one whose time sets in with the setting in of the dawn (that marks the beginning of the month of Shawwal since every Muslim must not fast that day), and that the time does not go beyond that. It is a matter wherein scholars have two varying pronouncements. Allah is the One Who guides.

CHAPTER TWENTY THREE

FASTING

Allah, the Exalted, said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ

لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾ البقرة: ١٨٣

“O you who believe! Fasting is prescribed for you as it was prescribed for those before you, that you may become pious (and fear Allah)” al-Baqara:183.

Bukhari narrated through Muhammad Ibn Ziyad who reported to have heard Abu Huraira (ra) say: “The Prophet – Abu Al-Qasim: Muhammad (saw) said:

صوموا لرؤيته وافطروا لرؤيته فإن غم عليكم فأكملوا عدة شعبان ثلاثين

“Start fasting when you see the crescent (of the month of Ramadan) and stop fasting when you see the crescent (of the month of Shawwal). If the sky is overcast (and you cannot see it), complete the count of (the month of) Sha’aban as thirty (30) days.”

Let me say that the Islamic Community is of consensus that it is obligatory to fast Ramadan. Allah is the One Who guides.

CHAPTER TWENTY FOUR

RETREAT: I'ITIKAF

Allah, the Exalted, said:

﴿وَلَا تَبْشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ﴾ البقرة: ١٨٧

“And do not have sexual relations with them (your wives) while you are in Retreat in the Mosques” al-Baqara:187.

Bukhari narrated that A'isha (ra), the Prophet's wife, said: “The Messenger of Allah (saw) used to go into Retreat (i.e. confining himself in the Mosque for prayers and invocations leaving worldly activities) in the last ten days of Ramadan until Allah took his soul. Then his wives continued to go into Retreat after him.” In the commentary on *Al-Mukhtasar*, where the author said, “The prominent word is that I'tikaf: Retreat is a commendable, supererogatory act,” Al-Kharrashi said: “It does not qualify for the yardstick to be called an act of Sunna, even though the Prophet (saw) did it, but he was not constant in doing it. Rather, he sometimes went on a Retreat, and other times he did not.” All is the One Who guides.

CHAPTER TWENTY FIVE

HAJJ: PILGRIMAGE (TO MECCA)

Allah, the Exalted, said:

﴿ فِيهِ ءَايَاتٌ يَبَيِّنُ مَقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ ءَامِنًا وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ
أَسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَفُورٌ عَلِيمٌ ﴾ ﴿٩٧﴾ آل عمران: ٩٧

“In it are manifest signs (for example), the Station of Abraham. Whosoever enters it attains security. Hajj to the House (Ka’abah) is a duty that mankind owes to Allah, (for) those who can afford it, but whoever disbelieves (must know that) Allah stands not in need of any being” Aal-e-Imran:97.

Bukhari narrated that Abdullahi Ibn Abbas said: “Fadl Ibn Abbas rode behind the Messenger of Allah (saw) (as his companion rider on the back portion of his she camel), and then a (beautiful) woman from the tribe of Khath’am came. Al-Fadl started looking at her and she was looking at him. The Prophet (saw) turned Al-Fadl’s face to the other side (so he should not gaze at her). Then the woman said: “O Messenger of Allah! The obligation of performing Hajj enjoined by Allah on His worshippers has become due (compulsory) on my father who is an old man and who cannot sit firmly on the riding animal. Should I perform Hajj on his behalf?” He said, “Yes.” That was during the Farewell Pilgrimage.

Let me say that the Islamic Community is of consensus that it is obligatory to perform Hajj, as said by Al-Shabarkhiti while explaining the author’s word that Hajj is made an Individual Obligation by the Qur’an, the Sunna, and the consensus of the Islamic community. Allah is the One Who guides.

CHAPTER TWENTY SIX THE RULES OF SLAUGHTER/BUTCHER

Allah, the Exalted, said:

﴿حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَفَقَةُ وَالْمَوْفُوذَةُ
وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبْعُ إِلَّا مَا ذَكَّيْتُمْ﴾ المائدة: ٣

“Forbidden to you (as food) are: the dead animals (i.e. un-slaughtered animals), blood, the flesh of swine, and any animal on which Allah’s Name has not been mentioned while slaughtering (that which has been slaughtered as a sacrifice for others than Allah, or has been slaughtered for Idols) and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns, and that which has been (partly) eaten by a wild animal, unless you are able to slaughter it (before its death), and that which is sacrificed (slaughtered) on stone-altars” al-Ma’ida:3,

﴿فَكُلُوا مِمَّا ذَكَرَ اللَّهُ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ﴾ الأنعام: ١١٨

“So eat of that (meat) on which Allah’s Name has been pronounced (while slaughtering the animal)” al-An’am:118,

﴿يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلِّبِينَ
تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ وَانْقُوا اللَّهَ إِنَّ اللَّهَ
سَرِيعُ الْحِسَابِ﴾ المائدة: ٤

“They ask you (O Muhammad) what is lawful for them (as food). Say, “Lawful to you are all good things which Allah has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits),

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and those beast and birds of prey which you have trained as hounds, training and teaching them (to catch) in the manner as directed to you by Allah. So eat of what they catch for you, but pronounce the Name of Allah over it, and fear Allah. Verily, Allah is Swift in reckoning” al-Ma’ida:4.

Bukhari narrated through Ibn Rafi, who reported that his grandfather said to the Prophet (saw): “O Messenger of Allah. We have no knife!” The Prophet (saw) then said:

ما أنهر الدّم وذكر اسم الله فكل ليس السنّ والظفر أما الظفر فمدي الحبشة وأما السنّ فعظم

“Whatever tool causes blood to gush out, and if Allah’s Name is mentioned, eat (of the slaughtered animal). But do not slaughter with a fingernail or a tooth, for the nail is the knife of the Ethiopians, whereas a tooth is a bone.”

Bukhari also narrated that Abu Tha’alaba Al-Khushani said: “O Messenger of Allah. We live in a land ruled by the People of the Book. Can we take our meals in their utensils? We are also in a land of hunting, so I hunt with my bow and with my hound that is not trained as well as with my trained hound. What is lawful for me to eat? “The Prophet (saw) said,

أما ما ذكرت من أنكم بأرض أهل الكتاب فلا تأكلوا في آنيتهم إلا أن لا تجدوا بدا فإن لم تجدوا بدا فاغسلوها واكلوا، وأما ذكرت من أنكم بأرض صيد فما صدت بقوسك فاذكر اسم الله وكل وما صدت بكلبك المعلم فاذكر اسم الله فيه وكل وما وصدت بكلبك الذي ليس بمعلم فأدركت زكاته فكل

“As to what you have mentioned, that you live in the land of the People of the Book, you must not eat of their utensils except if you have no option. If you have no option, wash their utensils and eat thereof. As to what you have mentioned that you are in a land of hunting, if you hunt an animal with your bow after mentioning Allah’s Name, eat of it. If you hunt an

animal with your trained hound after mentioning Allah's Name, eat of it. If you hunt something with your untrained hound and you are able to slaughter it (before it dies), eat of it."

In the Book, "*Al-Mukhtasar*: The Epitome (of Jurisprudence)," Al-Shabarkhiti said: "In itself, the act of slaughtering an animal is permissible (i.e. everyone may slaughter his animal by himself whenever he wants; no one is forced in that regard, but animals must be slaughtered to make them lawful to eat). However, the act may become obligatory, such as in cases of (saw) "*fidya*": ransom (for a wrong done during pilgrimage) and of "*hady*": guided sacrifice (offered e.g. for choosing concessions in pilgrimage), and the animal offered in expiation for violating the rule on hunting during pilgrimage. The act may also become recommendable as applies to *Adha* sacrifice and to animals slaughtered to celebrate the birth of a child. The act may become reprehensible as applies to a person who slaughters under duress. It may also be forbidden as applies to slaughtering an animal belonging to another person, for example, (without his permission)." He also said, after some talk, "In itself, as well, slaughtering a game that one has hunted is lawful but those five rules may come upon it in the following manner:

1. **Permissible:** It applies to what is hunted for livelihood and of a person's free will to eat or make use of its money, even if that is used to satisfy a lawful desire (sexwise) or to get married to a woman luxuriously.
2. **Recommendable:** It applies to what is hunted to serve one's peculiar need and to guard his honor by providing (food) for his family/dependents in order to get them out of difficulty, or in order to use the game (or the money thereof) in such recommendable/praise-worthy deeds as charity.
3. **Forbidden:** It applies to a situation in which his intention is to kill the game, not to slaughter it, because (in this case) his action is of corruption (and wrongdoing). It also applies to a situation in which preoccupation with hunting the game leads to neglecting prayer.

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4. **Obligatory:** It applies to a situation in which a person hunts the game in order to save his life or the life of others (from dying as a result of starvation) if he finds no other option.
5. **Reprehensible:** It applies to any hunting done for pastime.” Allah is the One Who guides.

CHAPTER TWENTY SEVEN

SWEARING AN OATH

Allah, the Exalted, said:

﴿لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ فَكَفَّرتَهُ^ط بِطَعَامٍ عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ كَسَوْتُهُمْ^ط أَوْ تَحْرِيرُ رَقَبَةٍ^ط فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ^ع ذَلِكَ كَفَّرتُهُ^ع أَيْمَانَكُمْ إِذَا حَلَفْتُمْ^ع وَاحْفَظُوا أَيْمَانَكُمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٨٩﴾ المائدة: ٨٩

“Allah will not hold you to account for what is unintentional in your oaths, but He will hold you to account for your deliberate oaths. For its expiation, feed ten needy persons on a scale of the average of what you feed your own families, or clothe them, or emancipate a slave. But whosoever cannot afford (that), and then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e. do not swear much). Thus Allah makes clear to you His signs that you may be grateful” Al-Maeda:89.

Bukhari narrated that Abdullahi Ibn Umar – may Allah be pleased with him and his father – said: “The Messenger of Allah (saw) met Umar Ibn Al-Khattab (ra) while the latter was going with a group of camel riders, and he was swearing by his father. The Prophet (saw) said,

إِنَّ اللَّهَ يَنْهَاكُمْ أَنْ تَحْلِفُوا بِآبَائِكُمْ مَنْ كَانَ حَالِفٍ فَلْيَحْلِفْ بِاللَّهِ أَوْ لِيَصْمِتْ

“Lo! Allah forbids that you to swear by your fathers, so whoever has to take an oath should swear by Allah or keep quiet.”

Bukhari also narrated through Abu Huraira (ra) that the Prophet (saw) said:

لَوْ قَالَ إِنْ شَاءَ اللَّهُ لَمْ يَحْنِثْ يَعْنِي الْحَالِفُ بِاللَّهِ

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“If the person who swears an oath said, “Allah willing,” he would not be in breach of what he has sworn (if he could not fulfill it).”

In the commentary on *Al-Mukhtasar*, Al-Shabarkhiti said: “There are varying opinions as to whether, in it, swearing an oath is a permissible act or whether what is better is not to swear at all. The first is the view of most scholars and was pronounced as the correct word by Ibn Abdul-Salam textually (i.e. practically) and theoretically, whereas the second is that of some scholars.” Allah is the One Who guides.

CHAPTER TWENTY EIGHT

VOWS

Allah, the Exalted, said:

﴿وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ. وَمَا لِلظَّالِمِينَ مِنْ

أَنْصَارٍ ﴿٢٧٠﴾ البقرة: ٢٧٠

“And whatever you spend in charity (for Allah’s cause) or whatever vow you make, be sure Allah knows it all. And the wrongdoers will have no helpers” Baqara:270,

﴿وَلْيُوفُوا نُذُورَهُمْ﴾ الحج: ٢٩

“And let them fulfill their vows” Al-Hajj:29.

Bukhari narrated through A’isha, may Allah be pleased with her, that the Prophet (saw) said:

من نذر أن يطيع الله فليطعه ومن نذر أن يعصي الله فلا يعصه

“Whoever vows to do an act of obedience to Allah should obey Allah, and whoever vows to do an act of disobedience to Allah should not disobey Allah.”

In the commentary on *Al-Mukhtasar*, where the author said, “Only what is commendable is required of a vow.” Al-Shabarkhiti said: “That means that nothing for which someone makes a vow is required except a thing whose doing or leaving is good. Therefore, it is not mandatorily required in matters of latitude (i.e. merely permissible matters), such as when a person vows to go to the market, because that is not an act of worship. A reprehensible act deserves not to be required, such as when a person vows that he will not offer supererogatory (i.e. non-obligatory) prayers after Asr. Vowing for a prohibited act deserves not to be required, such as when a

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person vows to drink liquor. If a person vows to do what is religiously obligatory for him to do, it is self-evident that he must do it, such as vowing that he will perform Zuhr prayer.”

In *Miftah Al-Sadad*, the commentary on *Irshad Al-Salik*, it is said: “Vowing to do an act of worship is allowed as long as it is not tied to healing a sick person or possessing something. In the latter case(s), it is reprehensible.” Ibn Rushd said: “It is praise-worthy to absolutely vow that one will show his gratitude to Allah for something that occurs to him. It is reprehensible though to vow in terms of something that comes repeatedly just as it is to vow recurrently.” Allah is the One Who guides.

CHAPTER TWENTY NINE

JIHAD: FIGHTING IN THE CAUSE OF ALLAH

Allah, the Exalted, said:

﴿إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ
يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدًا عَلَيْهِ حَقًّا فِي التَّوْرَةِ
وَالْإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَىٰ بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِيَعْيِكُمُ الَّذِي بَايَعْتُمْ
بِهِ ۚ وَذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ۝﴾^(١١٢) التَّائِبُونَ الْعَمِيدُونَ الْحَمِيدُونَ
الْمُتَحِفُونَ الزَّكِيُّونَ السَّجِدُونَ الْآمِرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ
الْمُنْكَرِ وَالْحَافِظُونَ لِحُدُودِ اللَّهِ وَبَشِّرِ الْمُؤْمِنِينَ ﴿١١٣﴾ التوبة: ١١١ - ١١٢

“Verily, Allah has bargained from the believers their lives and their wealth for (the price) that theirs shall be Paradise. They fight in Allah’s Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Taurat (Torah) and the Injeel (Gospel) and the Qur’an. And who is truer to his covenant than Allah? Then rejoice in the bargain which you have concluded. That is the supreme success. (The believers whose lives Allah has purchased are) those who turn to Allah in repentance, who worship (Him), who praise (Him), who fast (or go out in Allah’s cause), who bow down (in prayer), who prostrate themselves (in prayer), who enjoin what is good and forbid what is evil, and who observe the limits set by Allah. So give glad tidings to the believers” At-Taubah:111 – 112.

Bukhari narrated through Ibn Abbas that the Messenger of Allah (saw) said:

لا هجرة بعد الفتح ولكن جهاد ونية وإذا استنفرتم فانفروا

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“There is no Hijra (migration from Mecca to Madina) after the Conquest of Mecca, but Jihad and good intention remain. If you are called (by the Muslim leader) for fighting, go forth immediately.”

In the commentary on *Al-Mukhtasar*, where the author said, “Jihad is a Collective Obligation: *fard kifaya*. Al-Kharrashi said: “That is to say, it is a collective obligation to undertake Jihad once every year even if it is in a state of the fear of the infidels (i.e. even if we fear they may be stronger), based on the prominent pronouncement. Being a Collective Obligation means that if some Muslims do it (on behalf of other Muslims), the others will not be obliged to do it. This is because Allah, the Exalted, said:

﴿فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَكُلًّا وَعَدَ اللَّهُ

الْحُسْنَى ﴿٩٥﴾ النساء: ٩٥

“Allah has preferred in grades those who strive hard and fight with their wealth and their lives to those who sit (at home). To each, Allah has promised Good (Paradise)” al-Nisa’i:95.

The fact that Allah has promised good to both the fighter and the one who (lawfully) sits at home shows that the verse addresses all of them in terms of some acting on behalf of others, such that if some of them do it, the others are not obliged to do it. If jihad was an Individual Obligation: *fard ain*, the person who sits (at home) would be essentially sinful/disobedient. Allah is the One Who guides.

CHAPTER THIRTY

MARRIAGE

Allah, the Exalted,said:

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ وَرُبْعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَٰلِكَ أَذَىٰ لَا تَعْمَلُوا ۖ وَمَا تَوَدُّ النِّسَاءُ صَدُقَتَيْنِ
نَحْلَةً ۚ النِّسَاءُ: ٣ - ٤

“And if you fear that you shall not be able to deal justly with the orphan-girls, then marry (other) women of your choice, two or three, or four; but if you fear that you shall not be able to deal justly (with them), then only one or (the female slaves) that your right hands possess. That is nearer to prevent you from doing injustice. And give to the women (whom you marry) their dowry (bridal money) with a good heart” al-Nisa’i: 3 – 4.

Bukhari narrated that Abdullah said: “We were with the Prophet (saw) while we were young and had no wealth whatever. The Messenger of Allah (saw) said,

يا معشر الشباب من استطاع منكم الباءة فليتزوج فإنه أغض للبصر وأحصن للفرج
ومن لم يستطع فعليه بالصوم فإنه له وجاع

“O young people! Whoever among you can marry should do so because it helps him lower his gaze and guard his modesty (i.e. his private parts from committing illegal sexual intercourse), and whoever is not able to marry should fast, for fasting is a shield for him (against sexual urge).”

In the commentary on *Al-Mukhtasar*, where the author said, “A person with the readiness and the wherewithal, as well as the need, is advised to marry a virgin.” Al-Kharrashi said: “That is to say, in general, marriage is recommendable for anyone who is in need of it and has no fear that he may commit illegal sexual intercourse, and who has the readiness and ability to

satisfy his wife in terms of dowry, feeding/expenses and clothing. However, marriage may be obligatory as applies to a person who has the ability and fears that he may commit adultery (unless he gets married). It will also be good if, with that, he betakes a concubine therewith (-this applies if he has female slaves). If his urge goes away with fasting, it will be good therein and therewith. However, getting married is better. Marriage may also be reprehensible as applies to a person who is not in need of it and who will be alienated from acts of worship by marriage. It may also be forbidden as applies to a person who does not fear that he may commit adultery (if he does not get married), but who will hurt/maltreat the woman as a result of his inability to feed her or satisfy similar expenses, or his impotency, or if he earns livelihood unlawfully. However, some scholars who have studied the case have said that if such a person fears committing adultery, he should get married, and that if he lacks the ability to feed or do similar things, then what is obvious is that he should inform her about it. Marriage is permissible (i.e. it is a matter of latitude) for anyone who is not in need of it and who has no child. In these (aforementioned) classifications, the woman is the same as the man except in taking concubines.” In the commentary on *Al-Mukhtasar*, Al-Shabarkhiti said, “Ibn Arafah added another form which makes it obligatory for a woman to get married besides the one that has been mentioned. He said: “It is obligatory for a woman to marry if she is incapable of feeding and clothing herself without marriage.” Allah is the One who guides.

CHAPTER THIRTY ONE

DIVORCE

Allah, the Exalted, said:

﴿يَا أَيُّهَا النَّبِيُّ إِذَا طَلَقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ﴾ الطلاق: ١

“O Prophet! When you divorce women, divorce them at their prescribed periods and count (accurately) their periods” al-Talaq:1,

﴿الطَّلَاقُ مَرَّتَانٍ فَإِمْسَاكُكُمْ بِمَعْرُوفٍ أَوْ تَسْرِيحُكُمْ بِإِحْسَنٍ﴾ البقرة: ٢٢٩

“The divorce is twice. After that, either you retain her on reasonable terms or release her with kindness” al-Baqara:229,

﴿فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ﴾ البقرة: ٢٣٠

“And if he divorces her (the third time), then she is not lawful to him thereafter until she has married another husband” al-Baqara:230.

Bukhari narrated that, in the Prophet's time, Ibn Umar divorced his wife during her menstrual period, so Umar Ibn Al-Khattab (ra) asked the Messenger of Allah (saw) about that, and the Prophet said:

مره فليراجعها ثم ليمسكها حتى تطهر ثم تحيض ثم إن شاء أمسك وإن شاء طلق
قبل أن يمس فتلك العدة التي أمر الله أن يطلق لها النساء

“Order him (your son) to take her back and keep her until she is clean and then to wait until she gets her next period and becomes clean again, whereupon, if he wants to keep her, he can do so, and if he wishes to divorce her, he can divorce her before (i.e. without) having sexual

intercourse with her. That is the prescribed period which Allah has ordained for the women meant to be divorced."

Bukhari also narrated that A'isha (may Allah be pleased with her) informed Urwa Ibn Al-Zubair that the wife of Rifa'a Al-Qurazi came to the Messenger of Allah (saw) and said, "O Messenger of Allah! Rifa'a divorced me irrevocably. After him I married Abdul-Rahman Ibn Al-Zubair Al-Qurazi whose thing was like the edge of a cloth (i.e. he proved to be impotent)." The Prophet (saw) said to her: "Perhaps you want to return to Rifa'a!" She said: "Yes!" He said:

لا حتى يذوق عسيلتك وتذوقي عسيلته

"Nay (i.e. you cannot return to Rifa'a) until you and Abdul-Rahman have had the sweet taste of each other (i.e. consummated your marriage)."

In the chapter of **Al-Mukhtasar** that deals with divorce, it is said: "The Prophetic teaching about divorce is that it should be one and within a purity from menstruation in which the husband has not had sexual intercourse with the woman, and divorce should not be issued while the woman is in her waiting period: **Idda**. Otherwise, it will be against Sunna: the Prophetic teaching."

Let me say that scholars are of consensus that the aforementioned tradition about Rifa'a is a textual proof that what is meant by Allah's Exalted word:

﴿حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ﴾ البقرة: ٢٣٠

"Until she has married another husband" al-Baqara:230

It is having sexual intercourse, not just getting married. Scholars have said that the Prophet's companions, may Allah be pleased with them, did not vary in (their understanding of) that. Ibn Atiyya said: "The Islamic Community all agree on this case that this authentic tradition should be followed." He also said: "Therefore, scholars' view/verdict is that the marriage that makes it lawful (for a woman that had been divorced

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irrevocably to get married to the same man after marrying another) is the one that involves seclusion and sexual intercourse, and scholars all agree, with the exception of Al-Hassan Ibn Abi Al-Hassan, that the insertion of the penis cap (into the vagina) makes it lawful for her (to re-marry). As to Al-Hassan, there must be ejaculation (i.e. the discharge of semen in the intercourse), and that is what is meant by she "having a sweet taste of him" in the Prophetic tradition. In **Al-Risala**, it is said: "It is against the Prophetic teaching to divorce a woman three times (issued) all at once, but it is binding if it so occurs." One scholar said in **Al-Mi'iyar**: The Yardstick, "I have seen/read that Al-Maziri said no one other than Ibn Mugeeth had adopted the contrary, whereas Al-Maziri said three times, "May Allah not aid him on that contrary view." Ibn Umar said: "The matter is clear, but as to the prayer against Ibn Mugeeth, Ibn Najin said it needed to be reviewed since what Ibn Mugeeth had said was what was apparent to him in his understanding of the matter. He did not say it of his own desire/caprice, so he shall be rewarded (by Allah), irrespective of whether he got it right or otherwise (as narrated in a famous Prophetic tradition)."

In the commentary on **Al-Mufeeda**: The Beneficial Book, it is said: "As to the word that if a person divorces his wife the third time, she will not be lawful for him to re-marry until she has married another man, -as to that, it is (ordained) by the text of the Qur'an, as well as by the consensus of the Islamic Community." Allah, the Exalted, said:

﴿الطَّلَاقُ مَرَّتَانٍ﴾ البقرة: ٢٢٩

"The divorce is twice." Al-Baqara:229

﴿فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ﴾ البقرة: ٢٣٠

And if he divorces her (the third time), then she is not lawful to him thereafter until she has married another husband" Al-Baqara:230.

One of the students of knowledge had a great ordeal in this regard, -and we ask Allah for refuge against such an ordeal. He was asked by a man who

had divorced his wife three times: one divorce after another, so he gave the pronouncement that it was lawful for the man to take her back, relating that pronouncement to Ibn Mugeeth. This is manifest ignorance which could not have been said by Ibn Mugeeth or any other scholar because the Qur'anic text states that:

﴿ فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ ﴾ البقرة: ٣٢٠

“If he divorces her (the third time), then she is not lawful to him thereafter until she has married another husband” Al-Baqara: 230.

That is he cannot marry her until after (the consummation of) another marriage. No Muslim would deliberately act contrary to the text of the Qur'an. However, Ibn Mugeeth's word was in terms of the divorce that occurred three times (issued) in one word (i.e. “I divorce you three times/the third degree,” not “I divorce you; I divorce you again and I divorce you again.”), but even so, Ibn Mugeeth's word is not to be considered/adopted because all scholars disagree with it.

Let me say that, as mentioned in ***Miftah Al-Sadad***, the commentary on ***Irshad Al-Salik***, Umar Ibn Al-Khattab (ra) issued his verdict by making the third-degree divorce issued in one word binding, and he gave that verdict in the presence of the Prophet's companions. Abu Al-Hassan Al-Sageer said: “Anyone who takes back a woman that he has divorced three times, irrespective of whether the divorce is said in one word or at different stages, should be seen as unqualified to lead people (in prayer or otherwise). He cannot give witness in any case, and he deserves punishment because of his violating the honor of religion.” Ibn Rushd said: “It is of the matters concerning which scholars in all towns are of consensus that a woman that is divorced three times in one word cannot remarry that husband until she has married another man. Only an ignorant person of little knowledge and who acts contrary to what all scholars have agreed as not lawful, -only such a person would make it lawful to take her back before she has married another man. Only such a person would write that such a divorce is revocable. Such a person must desist from that, and if

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he does not, he should be disciplined, thereby stripping him of the right to lead people (in prayer or otherwise) and to be a witness.”

Muhammad Ibn Abdul-Kareem Al-Talmasani said: “Anyone who gives the pronouncement making it lawful to take back a woman that is divorced the three times before she has married another man is a diabolically ignorant person who leads people astray”. Such a person must be deterred by any Muslim that has the authority to do so, (even if it involves) serious beating, long imprisonment, and whatever can serve as a deterrent. Anyone who falls short of deterring him or gives him shelter and protection by whatever means is together with him in the grave sin and painful chastisement. The same thing should be done to the woman and the man who had divorced her three times (if they take themselves back in that manner) because what they have done is something that is not of the religion of Islam. That marriage with the person that has divorced her three times is invalid. It is basically not a marriage. The penalty (for adultery/fornication) should be carried out on them except if (it appears that) they are ignorant (of the rule) and that they have relied on the pronouncement given by an ignorant person, so they do not (really) know. The marriage must be invalidated whatever the case and even if it has taken a long time. Whoever issues such a pronouncement is an obstinate devil that should be asked to repent. If he refuses, he should be beaten seriously and kept in detention until he dies. If it is not possible to detain him and he is such that, if left un-detained, will continue with his harmful way, it becomes obligatory to kill him, so Muslims should be free of his evil and religion should be free of his ignorance and perversion. That person who issues such a pronouncement is one of the leaders of the wrongdoers, the evil scholars who lead people astray and block them away from the Path of Allah.” Allah is the One Who guides.

CHAPTER THIRTY TWO

WOMAN'S RIGHT OF DIVORCE FOR A MONETARY
COMPENSATION: "KHUL"

Allah, the Exalted, said:

﴿الطَّلَاقُ مَرَّتَانٍ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَنٍ وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا بِمَا
ءَاتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ
عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ﴾ البقرة: ٢٢٩

"The divorce is twice. After that, either you retain her on reasonable terms or release her with kindness. And it is not lawful for you (men) to take back (from your wives) any of what you have given them except when both parties fear that they would be unable to keep the limits ordained by Allah. Then if you fear that they would not be able to keep the limits ordained by Allah, then there is no sin on either of them concerning what she gives to ransom herself (i.e. in return for the divorce)" al-Baqara:229.

Bukhari narrated through Ibn Abbas that the wife of Thabit Ibn Qais Ibn Shammas came to the Messenger of Allah (saw) and said: "O Messenger of Allah, I do not blame Thabit for defects in his religion or character, but I, being a Muslim, dislike to behave in a manner that is un-Islamic (if I remain with him)." The Messenger of Allah (saw) then said:

أتردين عليه حديقته فقالت نعم فردت عليه وأمره ففارقها

"Would you give him back the garden he has given you (as your bridal money/dowry)?"

She said, "Yes!" Then she gave it back to him, and then the Prophet instructed Thabit to divorce her. In *Miftah Al-Sadad*, the commentary on

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Irshad Al-Salik, it is said: “What is known in the Maliki School of Jurisprudence is that it is permissible to divorce by “*khul*” without any reprehension. However, Ibn Al-Qassar pronounced that it was reprehensible when his daughter whose marriage had been consummated demanded it. Allah is the One Who guides.

CHAPTER THIRTY THREE

TAKING BACK ONE'S DIVORCED WIFE: "AL-RAJ'A"

Allah, the Exalted, said:

﴿وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي
أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنَنَّ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيُعَوِّلُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا﴾
البقرة: ٢٢٨

“And divorced women shall wait (as regards their marriage) for three menstrual periods, and it is not lawful for them to conceal what Allah has created in their wombs, if they believe in Allah and the Last Day. And their husbands have better right to take them back in that period, if they wish for reconciliation” al-Baqara:228.

Bukhari narrated that Ibn Umar divorced his wife during her menstrual period. Then Umar asked the Prophet (saw) about that, and he instructed him to take her back. In the commentary on *Al-Mukhtasar*, where the author said, “The husband may take his wife back as a permissible or recommendable act. The five rules of marriage apply therein.” Al-Shabarkhiti said: “The last one (i.e. that it is a recommendable act to take her back) is what is obvious from the writings of some scholars.” Allah is the One Who guides.

CHAPTER THIRTY FOUR

TAKING AN OATH TO KEEP AWAY FROM ONE'S WIFE: "I-LA"

Allah, the Exalted, said:

﴿لِّلَّذِينَ يُؤْلُونَ مِن نِّسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ فَإِن فَاءُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ۚ وَإِن عَزَمُوا

الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٢٧﴾﴾ البقرة: ٢٢٦ - ٢٢٧

“Those who take an oath not to have sexual relation with their wives must wait for four months, then if they return (i.e. change their mind in this period), verily, Allah is Oft-Forgiving, Most Merciful. But if they decide upon divorce, then Allah is All-Hearer, All-Knower” al-Baqara:226-227.

Bukhari narrated through Humaid Al-Taweel who reported having heard Anas Ibn Malik say: “When the Messenger of Allah (saw) kept away from his wives, ” –as in the Prophetic tradition. Bukhari also narrated that Ibn Abbas said: “If four months elapse, the husband (that has taken an oath to keep away from his wife) should be detained until he effects the divorce, but the divorce should not be issued (e.g. by the judge) on his behalf. (He should rather remain in detention) until he himself issues the divorce. This pronouncement has also been quoted from Othman, Ali, Abu Darda, A’isha, and twelve (other) men (people) among the companions of the Prophet (saw). In *Miftah Al-Sadad*, the commentary on *Irshad Al-Salik*, it is said: “The prominent word is that the wife of the oath taker should not be deemed as being divorced after the period has elapsed until the Sultan (Muslim leader) has detained him. This is because Allah, the Exalted, said:

{فَإِن فَاءُوا} الآية البقرة: ٢٢٦،

“Then if they return (i.e. change their mind) –al-Baqara:226.”

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However, Abdul-Malik said: "The divorce becomes effective after the four-month period has elapsed even if he has not been detained." Allah is the One Who guides.

CHAPTER THIRTY-FIVE

“ZIHAR” : BACKING (-A TERM THAT REFERS TO THE UNISLAMIC PRACTICE OF A PERSON’S CALLING OR DESCRIBING HIS WIFE AS HIS MOTHER)

Allah, the Exalted, said:

وَالَّذِينَ يُظَاهِرُونَ مِن نِّسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِّن قَبْلِ أَن يَتَمَاسَا ذَٰلِكُمْ
تُوعِظُونَ بِهِ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٣﴾ فَمَن لَّمْ يَجِدْ فَصِيَامَ شَهْرَيْنِ مُتَتَابِعَيْنِ مِن قَبْلِ أَن
يَتَمَاسَا ۖ فَمَن لَّمْ يَسْتَطِعْ فَاِطْعَامُ سِتِّينَ مِسْكِينًا ﴿٤﴾ المجادلة: ٣ - ٤

“And those who make unlawful to them their wives by Zihar and wish to free themselves from what they altered, then (the penalty in that case is) the freeing of slave before they touch each other. That is an admonition to you (so that you may not repeat such an ill thing). And Allah is Well-Acquainted with what you do. And he who finds not (the money for freeing a slave) must fast two successive months before they both touch each other. And he who is unable to do so should feed sixty needy people” al-Mujadala:3-4.

Bukhari narrated having been told by Isma’el that Malik informed him that he had asked Ibn Shihab what the case would be if a slave made Zihar and he said/answered that the rule would be the same as applied to a free (non-slave) person. Malik said that the fasting required of a slave (for Zihar) was also two months.

Let me say that the verse that has been mentioned regarding Zihar was revealed as a result of the story of Khawla Bint Tha’alaba, the wife of Aws Ibn Al-Swamit, based on the most authentic report in that regard. This is also what Al-Suhaili and others said. The reason Malik said that the fasting required of a slave (for Zihar) was two months is that a slave has the same rule as the free (non-slave) person if it relates to expiations: *kaffarat*. They only differ in matters that relate to “*hudood*”: penal offences, - as

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said/explained by Al-Shabarkhiti in the commentary on *Al-Mukhatsar*. Some scholars have said that (the act of) making Zihar is forbidden, spurious and detestable. Allah is the One Who Guides.

CHAPTER THIRTY SIX

IMPRECATION OF CURSE: "LI'AN"

Allah, the Exalted, said:

وَالَّذِينَ يَزْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا أَنْفُسُهُمْ فَشَهَدَةُ أَحَدِهِمْ أَرْبَعُ شَهَدَاتٍ بِاللَّهِ إِنَّهُ
لَمِنَ الصَّادِقِينَ ﴿٦﴾ وَالْخَمِيسَةُ أَنْ لَعَنْتَ اللَّهَ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ ﴿٧﴾ وَيَدْرَأُ عَنْهَا
الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعَ شَهَدَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ ﴿٨﴾ وَالْخَمِيسَةُ أَنْ غَضِبَ اللَّهُ عَلَيْهَا
إِنْ كَانَ مِنَ الصَّادِقِينَ ﴿٩﴾ النور: ٦ - ٩

"And for those who accuse their wives, but have no witnesses except themselves, let the testimony of one of them be four testimonies (i.e. he should testify four times) by Allah that he is one of those who speak the truth. And the fifth (Testimony should be) the invoking of the curse of Allah on him if he be of those who tell a lie (against her). But she shall avert the punishment (of being stoned to death) from her if she bears witness four times by Allah that he (her husband) is telling a lie. And the fifth (testimony) should be that the Wrath of Allah be upon her if he (her husband) speaks the truth." Al-Nur:6-9.

Bukhari narrated through Ibn Abbas that Hilal Ibn Umayya accused his wife of illegal sexual intercourse and came to the Prophet (saw) to bear witness (against her, taking the oath of *li'an*). The Prophet was saying:

إِنَّ اللَّهَ يَعْلَمُ أَنَّ أَحَدَكُمَا كَاذِبٌ

"Allah knows that one of you is a liar. Will any one of you repent (to Allah)?"

Then the lady got up and gave her witness. Let me say that, as mentioned by a lot of scholars, the imprecation of curse "*li'an*" forbids the husband

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and the wife from marrying each other thereafter forever. However, some scholars reported that some of jurists of Kufa and others were of the view that marriage between them was not forbidden forever, but their view is not consideration-worthy. The author of *Al-Risala* said therein: "If they (i.e. the husband and the wife) got separated by "*li'an*," they can never marry each other (thereafter)." Allah is the One who guides.

CHAPTER THIRTY SEVEN

“IDDAH”: WOMEN’S WAITING PERIOD

Allah, the Exalted, said:

﴿وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ﴾ البقرة: ٢٢٨

“And divorced women shall wait (as regards their marriage) for three menstrual periods” al-Baqara:228,

﴿وَالَّذِي يَسْنَن مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ إِنْ أَرَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَالَّتِي لَمْ يَحِضْ وَأُولَتْ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ﴾ الطلاق: ٤

“And those of your women as have passed the age of monthly courses, for them the Iddah (prescribed periods), if you have doubt (about their periods), is three months; and for those who have no courses [(i.e. they are still immature) their Iddah (prescribed periods) is three months likewise, except in the case of death]. And for those who are pregnant (whether they are divorced or their husbands are dead, their Iddah (prescribed periods) is until they lay down their burden” al-Talaq:4,

﴿وَالَّذِينَ يَتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا﴾ البقرة: ٢٣٤

“And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten (days)” al-Baqara:234.

Bukhari narrated through Al-Hassan that the sister of Mi'iqal IbnYasar was married to a man, and then he (the man) divorced her and left her until her

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waiting period had elapsed. Then he sought marrying her.” Bukhari also narrated through Ummu Habiba that the Prophet (saw) said:

لا يحل لامرأة مسلمة تؤمن بالله واليوم الآخر أن تحد فوق ثلاثة أيام إلا على زوجها
أربعة أشهر وعشرا

“It is not lawful for any Muslim woman who believes in Allah and the Last Day to mourn for more than three days, except for her husband, for whom she should mourn for four months and ten days.”

Let me say that the Islamic Community is of consensus that it is obligatory to observe that **Iddah**: Waiting period. Allah is the One who guides.

CHAPTER THIRTY EIGHT

SUCKLING

Allah, the Exalted, said:

﴿ وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ ﴾ البقرة: ٢٣٣

“The mothers shall give suck to their children for two whole years, for those (parents) who desire to complete the term of suckling” al-Baqara:233,

﴿ وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُم مِّنَ الرَّضَعَةِ ﴾ النساء: ٢٣

“... and your (foster) mothers who gave you suck, and your foster milk suckling sisters” al-Nisa’i:23.

Bukhari narrated through Aisha, may Allah be pleased with her, that the Prophet (saw) came to her while a man was in her house. There seemed to be some change in his countenance as though he disliked it. He said, “O A’isha! Who is this?” She said, “My foster brother.” The Prophet said:

انظرون من إخوانكن فإنما الرضاع من المجاعة

“O Aisha! Be sure about your (foster) brothers, as fostership is only valid if it takes place in the suckling periods (before two years of age).”

In the commentary on *Al-Mukhtasar*, Al-Shabarkhitic said: “The basis for this rule is the word of Allah, the Exalted:

﴿ وَأَخَوَاتُكُم مِّنَ الرَّضَعَةِ ﴾ النساء: ٢٣

“And your (foster) mothers who gave you suck”

And the word of the Prophet (saw):

يحرم من الرّضاع ما يحرم من التّسب

“All that is forbidden as a result of blood relations is also forbidden as a result of foster relations.”

Let me say that the Islamic Community is of consensus that marriage is forbidden for foster relations. Allah is the One Who guides.

CHAPTER THIRTY NINE

FEEDING (EXPENSES)

Allah, the Exalted, said:

﴿لِيُنْفِقْ ذُو سَعَةٍ مِّن سَعَتِهِۦ وَمَن قُدِرَ عَلَيْهِ رِزْقُهُۥ فَلْيُنْفِقْ مِمَّا ءَاتَاهُ اللَّهُ ۚ الطَّلَاقُ: ٧﴾

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“Let the rich man spend according to his means; and the man whose resources are restricted, let him spend according to what Allah has given him” al-Talaq:7,

﴿وَإِنْ كُنَّ أُولَاتٍ حَمْلٍ فَأَنْفِقُوا عَلَيْهِنَّ حَتَّىٰ يَضَعْنَ حَمْلَهُنَّ ۚ الطَّلَاقُ: ٦﴾

“And if they are pregnant, then spend on them till they lay down their burden” al-Talaq:6.

Bukhari narrated through Abu Huraira (ra) that the Messenger of Allah (saw) said:

خير الصدقة ما كان على ظهر غنى وابدأ بمن تعول

“The best charity is the one done when one is affluent and you should start with those under your care (i.e. those for whose feeding you are directly responsible).”

Let me say that scholars are of consensus that it is obligatory for a man to feed his wife, as mentioned by a lot of scholars. Allah is the One Who guides.

CHAPTER FORTY

MATTERS OF TRADE/COMMERCE

Allah, the Exalted, said:

﴿وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا﴾ البقرة: ٢٧٥

“Allah has permitted trading and forbidden usury” al-Baqara:275,

﴿إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ﴾ البقرة: ٢٨٢

“save when it is present trade which you carry out on the spot among yourselves|” al-Baqara:282,

﴿فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ﴾ وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهْوِ وَمِنَ التِّجَارَةِ وَاللَّهُ خَيْرُ الرَّازِقِينَ ﴿١١﴾ الجمعة: ١٠ - ١١

“Then when the (Juma’at) prayer is ended, you may disperse through the land, and seek the Bounty of Allah (by working, etc.), and remember Allah much, that you may be successful. And when they see some merchandise or some amusement [beating of drum etc.], they disperse headlong to it and leave you (Muhammad) standing [while delivering Jumu’at sermon]. Say: “That which Allah has is better than any amusement or merchandise! And Allah is the Best of providers” al-Jumu’at:10-11.

The Messenger of Allah (saw) was asked which earning was better and he said:

عمل المرء بيده وكل بيع مبرور

“What a person earns from the work of his hand and every righteous trade”

Narrated by Tirmizi through Rifa'a Ibn Rafi, may Allah be pleased with him, and pronounced as authentic by Al-Hakim. In ***Miftah Al-Sadad***, the commentary on ***Irshad Al-Salik***, it is said: “The righteous trade is the one which the trader does free of disobedient to Allah in the trade or thorough it or with it.”

Let me say that the Islamic Community is of consensus that engagement in trade is permissible. Allah is the One Who guides.

CHAPTER FORTY ONE

RULES ASSOCIATED WITH BLOOD

Allah, the Exalted, said:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنْثَىٰ بِالْأُنْثَىٰ﴾
البقرة: ١٧٨

“O you who believe! Al-Qisas (the Law of Equality in punishment) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female” al-Baqara:178,

﴿وَكُتِبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ﴾
المائدة: ٤٥

“And We ordained therein for them: Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal” al-Ma’ida:45,

﴿وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ يَتَأُولَىٰ الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ﴾
البقرة: ١٧٩

“And there is (a saving of) life for you in Al-Qisas (the Law of Equality in punishment)” al-Baqara:179.

Bukhari narrated through Anas Ibn Malik that a Jew crushed the head of a girl between two stones, and the girl was asked, “Who has done this to you, so-and-so or so and so?” (Some names were mentioned for her) till the name of that Jew was mentioned, and she pointed out, using her head, that it was him. The Jew was brought and he acknowledged doing it. Then the Messenger of Allah (saw) instructed, so the Jew’s head was crushed with stones.” Hammam said: “It was crushed with two stones.” Indeed, scholars

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may Allah be pleased with them, have explained that if evidence testified by witness is established that someone has killed a person or if the killer himself acknowledges that he has killed a person, the Law of Equality is applied by having the killer killed in the same way he has killed that person, and that if differentiation cannot be made as to whether he has killed him with fire or otherwise, the killer is killed with fire. This is also the obvious word regarding poisoning, i.e. the killer should be killed with poison.

However, there are scholars who are of the view that the Law of Equality (if someone kills another) is only carried out with a sword (i.e. in all circumstances). Nevertheless, (all agree that) if the evidence for killing is not established through witness but rather through some strong pointers that require winning the right to have the accused killed on the basis of swearing (fifty) oaths, the accused should only be killed with a sword. Scholars - may Allah pleased with them- have also explained that all divine rules have been consistent right from the time Allah caused Adam (as) to come down to this world and up to now that it is forbidden to kill a soul without any right to do so (i.e. unjustly). Indeed, Allah, the Glorious and Exalted, has promised Hellfire and a painful chastisement for anyone who does that. Allah is the One Who guides.

CHAPTER FORTY TWO

PENALTIES: “HUDOOD”

Allah, the Exalted, said, explaining the penalty for adultery/fornication:

﴿الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ﴾ النور: ٢

“The fornicatress and the fornicator, flog each of them with a hundred stripes ...” al-Nur:2

And explaining that of false accusation (of casting the charge of adultery/fornication):

﴿وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَا يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا﴾ النور: ٤

“And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes” al-Nur:4,

And explaining the penalty for theft:

﴿وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا﴾ المائدة: ٣٨

“And (as for) the male thief and the female thief, cut off their hands” al-Ma’ida:38,

And explaining that of “*haraba*” (the crime of waging war against Allah and His Messenger, hence causing disturbance to public peace and security):

﴿إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِّنْ خَلْفٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ﴾

﴿المائدة: ٣٣﴾

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“The recompense of those who wage war against Allah and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off from opposite sides, or be exiled from the land” al-Ma’ida:33.

Explaining the penalty for adultery/fornication, Bukhari narrated that Zaid Ibn Khalid Al-Juhani said: “I heard the Prophet (saw) instruct that whoever commits adultery while he has not been married should be flogged one hundred stripes and be banished for a year.” Bukhari also narrated about the penalty for adultery/fornication through Jabir Ibn Abdallah Al-Ansari that a man of the tribe of Aslam came to the Prophet (saw) informing him that he had committed adultery and he gave four testimonies (i.e. he bore witness four times) against himself. Then the Messenger of Allah (saw) gave the instruction, and the man be stoned (to death), for he had been married. Bukhari also narrated in the chapter on false charge of adultery/fornication that Abu Huraira (ra) said: “I heard Abul-Qasim (i.e. the Prophet (saw) say:

من قذف مملوكه وهو بريء مما قال جلد يوم القيامة إلا أن يكون كما قال

“Whoever casts a false accusation of fornication on his slave while the slave is innocent of what he says, he will be flogged on the Day of Resurrection, except if it is as he has said.”

Bukhari also narrated about the penalty for theft, through Ai’sha -may Allah be pleased with her- that the Prophet (saw) said that the thief’s hand should be cut off (amputated) if he steals (whatever is worth) four Dinars.

Bukhari also narrated about the penalty for **“haraba,”** through Anas, that some people of Ukl tribe came to Medina and its climate did not suit them. So the Prophet (saw) instructed them to go to the camels of charity and drink their milk and urine (as medicine). They did and became healthy. Then they renounced Islam, killed the shepherd thereof and drove away (all) the camels. The Prophet (saw) sent (men) in their pursuit and they were brought. He then ordered that their hands and feet be cut (and it was done), and their eyes were gouged with heated pieces of iron. Then they were not cauterized till they died.”

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Let me say that scholars are of consensus that the penalties for crime must be carried out whenever the conditions for carrying them out are met. Allah is the One Who guides.

CHAPTER FORTY THREE

MATTERS OF JUDGMENT

Allah, the Exalted, said

﴿ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا

بِالْعَدْلِ ۚ ﴾ النساء: ٥٨

“Verily, Allah commands that you should render back the trusts to those to whom they are due, and that when you judge between people, you judge with justice” al-Nisa’i:5,

﴿ يَدَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ

عَنْ سَبِيلِ اللَّهِ ۚ ﴾ ص: ٢٦

“O Dawud (David)! Verily, We have placed you as a successor on the earth, so judge you between people in truth (and justice) and follow not your desire - for it will mislead you from the path of Allah” Saad:26.

It is mentioned in the authentic book of Bukhari that if a judge decides a case unjustly or contrary to (the truth spoken by) men of knowledge, his judgement is rejected. (Bukhari also narrated from Mahmoud, through Abdul-Razzaq, through Mu’ammam Al-Zuhri, through Salim, who reported that his father said: “The Prophet (saw) sent/dispatched Khalid Ibn Al-Waleed to Bani Khuzaima (i.e. Khuzaima clan), but instead of saying “*aslamna*”: We have accepted Islam, which was the good way of saying it, they said, “*saba’ana*”: We have become Saba’eans (-an expression used by the Pre-Islamic Arabs to mean renouncing one religion for another, so it did not necessarily denote accepting Islam). So Khalid went on killing some of them and taking others as captives, and he gave each of us a captive and ordered that each of us kill his captive, but I said, “By Allah, I will not kill my captive, nor will any of my colleagues kill his.” Then we mentioned that to the Prophet (saw) and he said:

اللهم إني بريء إليك مما صنع خالد

“O Allah! I am indeed innocent of what Khalid has done.” The Prophet (saw) said it twice.

Let me say that scholars are of consensus that it is obligatory to judge in truth (and justice). Al-Hassan said, “Allah has covenanted the jurists that they must not follow (their soul’s) desire or fear people or barter the word of Allah with a paltry (and wordly) price.” However, judgment is a Collective Obligation but when it becomes an Individual one (i.e. if there is no one to serve as a judge), it is not permissible for anyone qualified to decline the appointment. In ***Miftah Al-Sadad***, the commentary on ***Irshad Al-Salik***, it is said: “The fact that judgment is a Collective Obligation borne by those who do it on behalf of the others is the adopted word of the Maliki School of Jurisprudence.” Allah is the One Who guides.

CHAPTER FORTY FOUR

WITNESSES

Allah, the Exalted, said:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلّٰهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدَيْنِ وَالْأَقْرَبِينَ إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللّٰهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىَٰ أَنْ تَعْدِلُوا وَإِنْ تَلَوْا أَوْ نَعَرَضُوا فَإِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا﴾ النساء: ١٣٥

“O you who believe! Stand out firmly for justice, as witnesses to Allah, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allah is a Better Protector to both (than you). So follow not the lusts (of your hearts), lest you avoid justice; and if you distort your witness or refuse to give it, verily, Allah is Ever Well-Acquainted with what you do” al-Nisa’i:135.

Bukhari narrated in the chapter on bearing false witness (by giving evidence that is false) through Abdul-Rahman Ibn Abi Bakr who reported that his father – may Allah be pleased with him –said: “The Prophet (saw) said:

ألا أنبئكم بأكبر الكبائر ثلاث، فقالوا: بلى يا رسول الله قال الإشراك بالله وعقوق الوالدين وجلس وكان متكئا فقال: ألا وقول الزور فما زال يكررها حتى قلنا ليته سكت

“Shall I not inform you of the most grievous of sins?” – He said it three times. They said, “Yes! (i.e. inform us), O Messenger Allah!” He said, “Associating partners with Allah (in worship), disobedience to parents,” – the Prophet was reclined on his hand when he said this, and then he sat upright and said: “Lo! And giving the word that is false.” He continued to repeat it until we wished he had kept quiet that way!”

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Let me say that scholars are of consensus that it is obligatory to give witness but that it is forbidden to give false witness. As to taking the charge of being a witness, it is a matter that is a Collective Obligation: ***fard kifaya*** (i.e. some could do it on behalf of others), but if it is feared that someone's right may be lost (without it), it becomes individually obliged (i.e. all bear the task of coming forth to stand as witnesses in defense of that right). Allah is the One Who guides.

CHAPTER FORTY FIVE

INHERITANCE

Allah, the Exalted, said:

﴿لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ

مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ ۖ نَصِيبًا مَّفْرُوضًا ﴿٧﴾ النساء: ٧

“There is a share for men and a share for women from what is left by parents and those nearest related, whether the property be small or large – a legal share” *al-Nisa'i:7,*

﴿يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلَّذِ كَرِ مِثْلَ حَظِّ الْأُنثَيَيْنِ ۚ فَإِن كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِن كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِن كَانَ لَهُ وَلَدٌ فَإِن لَّمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ أَبَوَاهُ فَلِلْمُتَّكِفَةِ الثُّلُثُ فَإِن كَانَ لَهُ إِخْوَةٌ فَلِلْمُتَّكِفَةِ السُّدُسُ ۚ مِن بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ ۚ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفَعًا فَرِيضَةً مِّنَ اللَّهِ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿١١﴾ ۖ وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِن لَّمْ يَكُن لَّهُنَّ وَلَدٌ فَإِن كَانَ لَهُنَّ وَلَدٌ فَلَكُمْ الرُّبْعُ مِمَّا تَرَكَنَّ مِن بَعْدِ وَصِيَّةٍ يُوصِيك بِهَا أَوْ دَيْنٍ ۚ وَلَهُنَّ الرُّبْعُ مِمَّا تَرَكَتُم إِن لَّمْ يَكُن لَّكُمْ وَلَدٌ فَإِن كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمْنُ مِمَّا تَرَكَتُم مِن بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ ۚ وَإِن كَانَ رَجُلٌ يُورِثُ كَلَلَةً أَوْ امْرَأَةٌ وَلَهُ أَخٌ أَوْ أُخْتُ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ ۚ فَإِن كَانُوا أَكْثَرَ مِن ذَلِكَ فَهُمْ شُرَكَاءُ فِي

الْثُلُثُ مِنْ بَعْدِ وَصِيَّةٍ يُوصَى بِهَا أَوْ دَيْنٍ غَيْرِ مُضَكَرٍ وَصِيَّةً مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ

النساء: ١١ - ١٢

“Allah commands you as regards your children’s (inheritance): to the male, a portion equal to that of two females; if (there are) only daughters, two or more, their share is two thirds of the inheritance; if only one, her share is a half. For parents, a sixth share of inheritance to each if the deceased left children; if no children and the parents are the (only) heirs, the mother has a third; if the deceased left brothers (or sisters), the mother has a sixth. (The distribution in all cases is) after the payment of legacies he may have bequeathed or debts.

You know not which of them, whether your parents or your children, are nearest to you in benefit. (These fixed shares) are ordained by Allah. And Allah is ever All-Knower, All-Wise. In that which your wives leave, your share is a half if they have no child; but if they leave a child, you get a fourth of that which they leave after payment of legacies that they may have bequeathed or debts. In that which you leave, their (your wives’) share is a fourth if you leave no child; but if you leave a child, they get an eighth of that which you leave after payment of legacies that you may have bequeathed or debts. If the man or woman whose inheritance is in question has left neither ascendants nor descendants, but has a brother or a sister, each one of the two gets a sixth; but if more than two, they share in a third, after payment of legacies he (or she) may have bequeathed or debts, so that no loss is caused (to anyone). This is a commandment from Allah; and Allah is Ever All-Knowing, Most-Forbearing”
al-Nisa’i:11-12.

Bukhari narrated through Ibn Abbas – may Allah be pleased with him and his father - that the Prophet (saw) said:

أَلْحَقُوا الْفَرَايضَ بِأَهْلِهَا فَمَا بَقِيَ فَلْأُولَىٰ رَجُلٍ ذَكَرَ

“Get the shares of inheritance to their owners, and then whatever remains should be given to the male that is closer in the inheritance chain.”

Let me say that scholars are of consensus that it is obligatory to give every heir the share he deserves in the inheritance, and that anyone who denies an heir the

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share ordained for him by religion is disobedient to Allah and His Messenger. We ask Allah for refuge against that. Allah is the One Who guides.

CHAPTER FORTY SIX

**THE GREETING OF PEACE AND SEEKING ENTRANCE
PERMISSION**

Allah, the Exalted said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا﴾

النور: ٢٧

“O you who believe! Enter not houses other than your own until you have asked permission and greeted those in them. That is better for you, in order that you may remember” al-Nur:27,

﴿وَإِذَا حُيِّئْتُمْ بِهِ فَقِيُوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا﴾

النساء: ٨٦

“When you are greeted with a greeting, greet in return with what is better than it or (at least) return it equally. Certainly, Allah is Ever a Careful Account Taker of all things “al-Nisa’i:86,

﴿وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمْ الْحُلُمَ فَلْيَسْتَأْذِنُوا﴾ النور: ٥٩

“And when the children among you come to puberty, then let them (also) ask for permission, as those senior to them (in age) do” al-Nur:59.

Bukhari narrated through Abdullahi Ibn Umar – may Allah be pleased with him and his father- that a man asked the Messenger of Allah (saw) what form of Islam was the best, and the Prophet (saw) said;

تطعم الطعام وتقرأ السلام على من عرفت وعلى من لا تعرف

“You should give food to people and greet those you know as well as those you do not know with the greeting of peace.”

Bukhari also narrated through Sahl that the Prophet (saw) said:

إنما جعل الاستئذان لأجل البصر

“Asking permission (to enter) is ordained because of sight.”

In **Al- Risala**, the author said: “It is an act of Sunna (Prophetic practice) to begin and to return “**salam**: the greeting of peace,”- an act highly encouraged.” He also said regarding permission: “It is obligatory to ask for permission (to enter). You must not enter a house in which someone lives until you have asked for permission three times. You should enter if it is given to you. Otherwise, you should return (to your place of origin).”

Let me say that scholars are of consensus that anyone who abandons/ refuses to ask for permission is disobedient to Allah and His Messenger. We ask Allah for refuge against that. Allah is the One Who guides.

CHAPTER FORTY SEVEN

REPENTING FROM MAJOR AND LESSER SINS

This act of repentance is the Sufist basis for adopting good/ righteous manners. Allah, the Exalted, said:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا﴾ التحريم: ٨

“O you who believe! Turn to Allah with sincere repentance” Tahrim:8,

﴿وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ﴾ النور: ٣١

“And all of you! Turn to Allah in repentance, O believers, that you may be successful.” Al-Nur:31,

﴿إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ﴾ البقرة: ٢٢٢

“Truly, Allah loves those who turn to Him in repentance and loves those who purify themselves” al-Baqara: 222.

The Messenger of Allah (saw) said:

إني لأستغفر الله وأتوب إليه في اليوم أكثر من سبعين مرة

“I, indeed, ask for Allah’s forgiveness and turn to Him in repentance more than seventy times a day”

Narrated by Bukhari through Abu Huraira (ra).

Let me say that the Islamic community is of consensus that it is obligatory to repent. Allah is the One Who guides.

CHAPTER FORTY EIGHT

LEARNING AND TEACHING KNOWLEDGE

Allah, the Exalted, said:

﴿ فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا

إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴾ (التوبة: ١٢٢)

“And it is not (proper) for the believers to go out to fight (Jihad) all together. Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in (Islamic) religion, and that they may warn their people when they return to them, so that they may beware (of evil)” al-Taubah:122.

Bukhari narrated through Humaid Ibn Abdul-Rahman, who said: “I heard Mu’awiyya give a sermon and he reported that the Messenger of Allah (saw) had said:

من يرد الله به خيرا يفقهه في الدين وإنما أنا قاسم والله يعطي ولن تزال هذه الأمة قائمة على أمر الله لا يضرهم من خالفهم حتى يأتي أمر الله

“If Allah decides that someone shall have goodness, he makes him understand (the) religion. I just apportion and Allah is the Giver. This Umma (Islamic community) will not cease to be stationed on the command of Allah, such that none who opposes them can harm them (i.e. cause them forsake the command) till the Decree/Command of Allah (i.e. the Day of Judgment) arrives.”

The Prophet (saw) also said:

طلب العلم فريضة على كل مسلم

“It is obligatory for every Muslim to seek knowledge”

Narrated by ibn Majah. The Prophet (saw) also said:

من سئل عن علم فكتمه ألجمه الله يوم القيامة بلجام من النار

“Whoever is asked of a knowledge but conceals it shall be reined by Allah on the Day of Resurrection with the reins of fire”

Narrated by Tirmizi and declared authentic by Al-Hakim. It is also mentioned in the authentic book of Bukhari that Umar Ibn Abdul-Aziz wrote to Abu Bakr Ibn Hazm, saying: “Find out the traditions of the Messenger of Allah (saw) that are with you (i.e. that you know) and write them down, for I am apprehensive that knowledge may be extinct and that scholars may disappear. Nothing but (what is proven as an authentic) tradition of the Prophet (saw) should be received. You should sit (i.e. have a council) until those who have no knowledge have been taught, for knowledge only gets destroyed when it becomes secret (i.e. when people begin to conceal it).”

Let me say that the Islamic community is of consensus that it is obligatory to learn and teach knowledge. Where it relates to primary matters, the obligation is Individual, (hence stronger). Otherwise, it is Collective. Allah is the One Who guides.

CHAPTER FORTY NINE
ADMONITION AND REMINDING

Allah, the Exalted, said:

﴿ وَذَكِّرْ فَإِنَّ الذِّكْرَى تَنْفَعُ الْمُؤْمِنِينَ ﴾ الزاريات: ٥٥

“And remind, for verily, the reminding profits the believers” al-Zariyat:55,

﴿ فَذَكِّرْ بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدِ ﴾ ق: ٤٥

“But warn by the Qur’an him who fears My threat” Qaaf:45,

﴿ فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ ﴾ الغاشية: ٢١

“So remind them (O Muhammad) -you are only one who reminds” al-Ghashiya:21,

﴿ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا ﴾ النساء: ٦٣

“And admonish them, and speak to them an effective word to reach their inner selves” al-Nisa’i: 63,

﴿ ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ﴾ النحل: ١٢٥

“Invite to the way of your Lord with wisdom and fair preaching” al-Nahli:125,

﴿ وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ ﴾ فصلت: ٣٣

“And who is better in speech than he who calls (people) to Allah?” Fussilat:33,

﴿ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ ﴾ النساء: ٦٦

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***“But if they had done that which they were admonished (to do), it would have been better for them and would have been more strengthening (to their faith)”
al-Nisa’i:66.***

Bukhari narrated that Ibn Mas’ud, may Allah be pleased with him, said: “The Prophet (saw) used to take care of us in preaching at suitable periods.” Bukhari also narrated that Abu Wa’il said: “Abdullah used to remind people every Thursday,” and that Abu Sa’eed Al-Khudri reported that women said to the Prophet (saw): “Men have overpowered us by taking you to themselves. Assign a day for us!” The Prophet (saw) appointed a day for them in which he met, admonished and instructed them.” In the book, “***Al-Zawajir***: Deterrent Matters,” Shihabudden Ahmad Ibn Hajar Al-Haitami said: “It was authentically narrated that Ibn Mas’ud stopped at a story teller and then Ibn Mas’ud said, “You have indeed initiated an extraneous thing that will mislead people (and cause them go astray), or are you (anyway) more guided than Muhammad and his companions?” Then (all) the people (who were listening to the man’s stories) abandoned him to the extent that not even one person went to his place (again).” Then Ibn Hajar said: “It is understood that the storyteller was mentioning in his story such things innovated by ignorant storytellers, involving lies and fabricated traditions, and things like that. However, if stories are as they should be in terms of reminding people about Allah and His signs, and making them know what they ought to know and learn what is obligatory for them, such stories will be of the best acts of worship and the loftiest positions.”

Let me say that the admonishers/ preachers of this Umma/Islamic Community include Abdullahi ibn Mas’ud, Al-Hassan Al-Basri, Mansur Ibn Amir, Yahya Ibn Muhammad, Ibn Al-Sammak, Abdul-Qadir Al-Jilani, Al-Shabli, Al-Junaid, Abul-Fadl Al-Jawhari, Al-Imam Al-Toosi, and others that are innumerable. If you understand all this, you will realize that, based on the Qur’an, Sunna and Islamic consensus, it is a praise-worthy act to remind people in terms of what has been mentioned. The blame-worthy reminding is the one in which the lies created by ignorant storytellers, as well as fabricated traditions, are used in reminding people as already mentioned in the word by Ahmad Ibn Hajar Al-Haitami in the book, ***Al-Zawajir***. Allah is the One Who guides.

CHAPTER FIFTY

DISCOVERY BY DIVINE KNOWLEDGE

Relating the story of Moses (Musa) (as) and his boy-servant, Allah, the Exalted, said:

﴿فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا ءَاتَيْنَاهُ رَحْمَةً مِّنْ عِندِنَا وَعَلَّمْنَاهُ مِمَّا لَدُنَّا عِلْمًا﴾ ^(٦٥) الكهف:

٦٥

“Then they found one of Our servants, on whom We had bestowed mercy from Us, and whom We had taught knowledge from Us” al-Kahfi:65.

Indeed, as narrated in the authentic book of Bukhari through Abu Huraira (ra), the Prophet (saw) confirmed the existence of the men of spiritual creativity and he explained that Umar was one of them. Bukhari also narrated through Sa’eed Ibn Al-Musayyib that Abu Huraira (ra) had reported the Messenger of Allah (saw) as having said:

لو تعلمون ما اعلم لضحكتم قليلا ولبكيتم كثيرا

“If you knew what I know, you would laugh a little and cry a lot.”

Al-Ghazali said in *Al-Ihya*: “There is no doubt that if the Prophet (saw) had mentioned what he knew to his companions, they would have believed in it. I wish I knew the reason he did not. That must have been because of some secret that should not be divulged due to the inability of their understanding to grasp it or because of some meaning which he did not mention to them.” Al-Ghazali also said in another place therein: “The Prophets (of Allah), peace and blessing be upon them, only spoke about divine knowledge (i.e. discovery thereby) by symbols and pointers by way of guidance, representation and generalization because they were aware that people’s understanding was short of the grasp to bear that. Scholars though are the successors of the Prophets. Therefore, they can by no means swerve away from the method/path of emulating and following the Prophets.”

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In another place of the mentioned book (i.e. *Al-Ihya*), he said: "Divine knowledge of discovery is the peak of knowledge, (to the extent that) a man of divine insight had said, "I fear that anyone who does not have a share of this knowledge may have a bad ending, and the least share that one will get of it is to believe in it (i.e. that it exists) and to submit the matter to its men." Some scholars have also said that any person that has traits: arrogance and introduction of extraneous things into the religion will have nothing granted to him of this knowledge. It is said: "Anyone who loves (and covets) this world and is persistent with his soul's desire will acquire nothing of it, even though he may acquire other forms of knowledge. The least punishment for anyone who rejects it (i.e. who rejects that such divine knowledge of discovery exists) is that nothing of it will be granted to him. It is the knowledge of those who are always truthful and of the people that are the near servants of Allah.

CONCLUSION

We ask Allah for a good conclusion (in all our affairs). Let it be known to anyone who comes across this book that my purpose therein has been to make him know that the religion of Allah, the Glorious and Exalted, is established on insight, for that is the basis of what Allah, the Glorious and Exalted, said in His Book, as well as what His Messenger said in his Sunna (Prophetic practice), and what scholars of the Prophetic tradition and of the extraction of rules said. Ibn Al-Mubarak said: "Citation is part of religion. If not for citation, everyone would have said whatever they wished." He was reported to have said: "A person who seeks the affair of his religion without citation is as the person who climbs the roof without a ladder." It was reported that Al-Thawri said: "Citation is the believer's weapon. Therefore, if a believer does not have a weapon, what will he use to fight?"

Let me say that if you all understand this, you will know that any religious affair that has no reference/basis from the lawgiver (i.e. the Prophet) is void. Abu Sulaiman Al-Darrani, may Allah be pleased with him, said: "Some important point of the speech of some people would occur to my mind and remain for days, but I would address that by refusing to accept it without the two Equitable Witnesses: The Qur'an and Sunna." Ahmad Zarooq said in *Umdat Mureeda Al-Sadiq*: "There can be no opening from anything if it does not come from Allah and His Messenger." He also said in another place of the mentioned book: "What we are obliged to do is to stand with following the person that is guarded from erring (i.e. to stand with the Prophet because he is infallible) and to keep away from following/emulating those who are liable to erring when it appears that following them has some problems. Indeed, we should measure whatever comes from scholars with the Qur'an and Sunna, such that we should accept what they (the Qur'an and Sunna) accept and leave what they do not accept, even if the scholars are of those who could be followed, not because we reject or oppose the scholars, but rather because we do not understand the way it can be referred to the basic rules of Shari'a (religion) as we have understood the other rules." This is the end of his word and with it ends the book: "*Students' Mirror on the Topical Bases of the Religion of Allah, the Bounteous*" with the praise of Allah and His good aid. Praise be to Allah, Lord of the Worlds! Blessings and peace be upon (Prophet)

Students' Mirror On The Topical Bases Of The Religion of Allah

Muhammad (saw), the Leader of all the Messengers (of Allah) and upon his household and all his companions. Amin

كشف ما عليه العمل
من الأقوال وما لا في مسائل عشرة مهمات

**EXPLAINING THE STANDARD
PRACTICE AND
TEN IMPORTANT ISSUES**

**By
Sheikh Uthman Bn Fodiyo**

**Translated by
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EXPLAINING THE STANDARD PRACTICE

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INTRODUCTION

In the Name of Allah, the Beneficent, the Merciful

*May the blessings and peace of Allah be upon our master, Muhammad (saw),
his relations and his companions.*

The needy servant who is in dire need of the mercy of his Lord, Uthman bn. Muhammad bn. Uthman, known as Ibn Foduye, may Allah cover him with His grace, ameen, said: All praise is due to Allah, the Lord of the worlds. May the utmost blessings and most perfect peace (of Allah) be upon our master, Muhammad (saw), his family and all his companions. May Allah be pleased with the leaders of the followers (of the companions) and the active scholars and the four industrious (*mujtahidun*) Imams and those who imitated them to the end of the world.

After this:

This is a book titled “*Explaining the Standard Practice And Ten Important Issues*” that are indispensable to all the devout servants of Allah, the Exalted. These issues are as follows:

First issue: Aspects of belief both hidden and manifest.

Second issue: The authenticity of devotion without knowing what is obligatory from what is not (i.e. *mandub*, *mubah*, *sunnan* and recommended acts)

Third issue: The exegesis of the Qur’an.

Fouth issue: The narration of Hadith.

Fifth issue: Authorship.

Sixth issue: The Command to Write Hadith and other sciences.

Seventh issue: The Issue of learning what exceeds personal obligations.

Eighth issue: Legal Verdict.

EXPLAINING THE STANDARD PRACTICE

Ninth issue: Debate.

Tenth issue: Reminding and exhortation.

CHAPTER ONE

Explaining The Standard Practice And The Views Of Scholars On The Aspect Of Belief

Jahm bn Safwan said: “Verily, faith is knowledge.” This view is not the standard practice. Imam Mahmud bn Ahmad al-Quwnawiy in *Sharh al-Umdah fi Usul al-Din* of Imam Abdullah bn Ahmad bn Mahmud al-Nusafi said: “Whoever makes belief a name of definite noun, he has inflect noun from the notion of linguistic usage to other notion that had become permissible it would have been so with all substantive nouns.” Concerning (the above) also one will understand and prove the falsity of the statement of Jahm bn Safwan (that) faith is knowledge and its execution.

Just as he said in another place within the above stated commentary (*Sharh*): The Prophet (saw) during his time has never engaged himself in educating those who accepted Islam at the time they accepted (Islam) about rational evidences of theories of creed. So also (Abubakr) al-Siddiq (ra) didn’t preoccupy himself with teaching the apostates rational proofs for them to contemplate. And also, Umar (ra) didn’t engage himself in informing (the tribes of) Zad’ and Anbaad’ those rational proofs when he conquered greater parts of Iraq even though they possess deficient intellect and sluggish perception. And none of the companions of the Messenger of Allah (saw) did that. This shows that this view is invalid because it contradicts the actions of the Messenger of Allah (saw) and his great companions.

Izzudin said in *Qawa’id al-Ahkam fi-Islah al-A’nam* that: “The Messenger of Allah (saw) never imposed on any new convert to search for doctrinal evidences, but he admitted them based on what is binding upon them, so also the rightly guided caliphs and pious scholars adopted them like that.” I (Shaykh Uthman) said: Also, what this will further show is that this view isn’t the standard practice as (accepting) it will lead to charging the *muqalid* (follower of a particular jurist) with infidelity which is contrary to what majority Sunni scholars hold.

Alqadi also said: “faith is speech of the mind built upon knowledge.”

EXPLAINING THE STANDARD PRACTICE

This view is also not upon what the standard practice is as it may also lead to charging the *muqalid* (follower of a particular jurist) with infidelity which is also contrary to what majority Sunni scholars hold as was explained above, even though (it will be argued that) it is linguistically correct that the speech of the mind means acquaintance (knowledge). Again, as speech of the mind came after acquaintance (knowledge) so also it came after conviction.

Abu Hanifah said: “Iman (faith) is belief of the heart and confession of the tongue.” Again, this view is not the standard practice because it contradicts what majority of Sunni scholars hold, that confession (of the tongue) is only a condition for executing legal verdicts in this world (alone).

Abu Hanifah defended his view as stated by Ahmad bn Hajar al-Haytamiy in ***Fathu al-Mubin*** that belief if viewed altogether (as belief of the heart and confession of the tongue) then all its portions constitute faith. However, belief of the heart is a foundation which must always be valid (condition for faith) whereas speech of the tongue cannot always be a valid condition like in the instances of dumbness or compulsion. What will indicate (speech of the tongue) being a condition if one has the ability, is the Hadith: ‘until they stated or testified’ (that there is no deity save Allah and Muhammad is His Messenger).

Ahmad bn Hajar said: “This does not indicate proof that speech of the tongue be a condition, upon which there is disputation, as it takes this meaning it can also take another meaning. But as we stated earlier, that speech of the tongue is a condition for execution of legal verdicts in this world (alone). What will clearly show this is that it will protect their blood and property based on their speech of the tongue, but will not be enough a condition to secure or save them in the Hereafter, which is what it means.

The Kharijites said: “faith is belief of the heart and speech of the tongue and the action of the limbs.” Again, this statement is invalid and not standard practice. How can acts be (built) on invalid (statements). This is also rejected as stated by Imam Mahmud bn Ahmad al-Quwnawiy in ***Sharh al-Umdah*** of Nasafi that actions are attached to faith in many places (in the Qur’an). Allah, the Most exalted said:

﴿الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ﴾ [البقرة : ٣]

Those who believe in the unseen, establish prayer, and spend out of what We have provided for them. Al-Baqara:3

﴿إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مِنْ ءَامِنٍ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَنْ يَكُونُوا

مِنَ الْمُهْتَدِينَ﴾ ﴿التوبة : ١٨﴾

The Mosques of Allah are only to be maintained by those who believe in Allah and the Last Day and establish prayer and give Zakah. At-Taubah:18

﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾ [البقرة : ٢٧٧].

Verily, those who believe and do righteous deeds. al-Baqara:277

What is attached isn't the same as what was attached upon, and also faith is a precondition to the validity of actions. Allah, the Most exalted said:

﴿فَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ﴾ [الأنبياء : ٩٤]

So whoever does righteous deeds while he is a believer. Al-Anbiya:9

Therefore, condition differs from being unconditional. Also, the statement can be further rejected because the Most High addressed belief before imposing obligatory actions. He says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ﴾ [البقرة : ١٨٣]

“O you who believe! Fasting is prescribed for you.” al-Bqaraa:183

EXPLAINING THE STANDARD PRACTICE

This is an indication of the difference (between faith and actions) and limiting the issues of faith to belief alone. This statement can also be rejected because had it been deeds are part of belief, abrogating (some deeds) may not be done. But abrogation of deeds was done unlike faith, this shows that (deeds) are not part of faith.

Karramiyyah also claim that faith is mere verbal affirmation. However, if it was identical with affirmation of the heart, one is a saved believer; otherwise one will abide in the Hell fire. Again, this statement may not be standard practice, it is rather void. How can acts be (built) upon invalid (statements). Their view can be rejected as stated by Imam Mahmud bn Ahmad al-Quwnawiy in *Sharh al-Umdah* with the statement of the Most Exalted:

﴿وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ﴾ [الحجرات : ١٤]

For faith has not yet entered your hearts. (Al-Hujraat:14)

And His sayings:

﴿كُتِبَ فِي قُلُوبِهِمُ الْإِيمَانُ﴾ [المجادلة : ٢٢]،

For such that has written faith in their hearts. (Al-Hujraat:14)

With these verses, Allah the Most High indicated that the place of faith is in the heart. If faith had not entered the heart, verbal utterances will be useless. And again their views can lead to affirming faith to those whom Allah, the Most High, has disavowed their faith in His saying:

﴿وَمِنَ النَّاسِ مَنْ يَقُولُ ءَامَنَّا بِاللَّهِ وَيَالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ﴾

﴿ [البقرة : ٨]



And of mankind, there are some who say: "We believe in Allah and the Last Day" while in fact they do not believe, (Al-Baqarah:8)

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The majority of Sunni scholars have said: “faith is attesting to all that was known to have been brought by the Messenger (of Allah) out of necessity, absolute and unrestricted attestation with evidences or not.” On this statement is the standard practice.

Al-Ainiy said in ***Sharh Sahih al-Bukhari***: “faith is believing in the Messenger (saw) in all that was known to have been brought by him out of absolute unrestricted necessity whether with proofs or not.”

This is what was held by al-Ash’ari and the majority of ***ahl Sunnah*** scholars. And their statement that ‘mere belief only’ is an indication that **actions of the limbs are** not connected along with it (belief). And by restricting ‘out of necessity’ is taking out what will not be necessarily known (except through extensive research); like *Ijtihadiyat*, (personal effort of scholars), like the belief that Allah is knowledgeable with His Knowledge or with His Essence and also the belief that (Allah) the Most High will be seen or will not be seen (on the Day of Judgment). Indeed, these two attestations and the like cannot be termed issues of faith. That is why one will not accuse one of unbelief for denying scholars personal effort (*Ijtihadiyat*) according to *Ijma’* (a consensus of opinion). (And the saying) restricted by definite belief is taking out the presumptive belief which is not enough (condition) for having faith.) (And the saying) generally restricting, is uplifting and moving out the misconstrued conviction of the heart.

Al-Imam al-Qurtaby, in the commentary of ***Sahih Muslim***, said: according to the teachings of *Salaf* (progenitors) and the *Imams* (Scholars) of *Fatwa* (legal opinion) from the *Khalaf* (successors), is that: “whoever believes in the Prophet (saw), and (have faith) in whatever he (the Prophet) is, out of necessity, and known to have come with, that person is a true believer, whether his faith came from clear cut proofs or decisive convictions. It was upon this (belief) the noble lives became extinct.”

Ahmad bin Hajar al-Haitamy said in the book “***Al-Fathu al-Mubin***” that: “faith literally means absolute belief. But in technical usage, it means belief of the heart only and yielding submission to whatever is necessarily known to belong to the religion of Muhammad, Peace and the Blessings of Allah be upon him.” Then he

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said: “The consolidation of faith by how we have mentioned it is the one which *al-Ash’arites* have chosen and also upon it are the *Maturidiyyah*.”

Then he said: “It is necessary to believe in all the doctrines brought by the Prophet (saw), both in convictions or actions. The meaning of the belief in it is to believe that it is authentic and the truth as the Prophet (saw) had informed. The details of these two are so many, as it is what is contained in the books of Theology and records (the collections) of *Sunnah*, the traditions of the Prophet (saw). Hence, one should be contented with the general outline which is to admit that there is no God but Allah and Muhammad is the Messenger of Allah, an admission which is more conformable to his heart and his submission. But for the details, it depends upon what he observes from his insight, which some attraction attracted him towards adhering to it, it is then mandatory upon him to believe in it.

Abdurrahman al-Suyuti said in the commentary of “*al-Kaukab*”: *Al-Iman* (faith) in (Arabic) language means belief. In detail “it is the belief of the heart in whatever the Prophet (saw) is necessarily known to have come with, without issues related to *al-Ijtihadiyyat* (personal effort of scholars or interpretative judgment.” That is what al-Ash’ari and the majority of *Ulama* (scholars) of *Sunnah* said.

Imam Mahmud bin Ahmad al-Qawnawi said in the commentary of *al-Umdah* by al-Nasafi that: *Al-Iman* (faith) literally is equivalent to belief in Allah, The Most High; informing about the brothers of (the Prophet) Yusuf (as), said: “But thou wilt never believe us.” That is to say, you will not trust us. This (*Iman*) is the linguistic term, and it is the belief in the heart. It is the belief incumbent upon the servant (of Allah) and due to Allah, the Most High, and the servant must believe in the Messenger and in what he brought from Allah the Most High. Because in it (the belief in Allah and His Messenger) is the belief of all what is necessary to believe in. In it is the belief in Allah the Most High, His Angels, His Books, His Messengers, the Last Day and all that is incumbent upon you to believe in details. Whoever believes the Prophet (saw) in what he brought from Allah is a faithful person between him and Allah the Most High. But the avowal (the acknowledgement) is a precondition for the execution of Islamic Rules (on any

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believer). This is the opinion of Sheikh Abu Mansur al- Maturidi and the most authentic narration of al-Ash'ari.

If you understand all of these, then you have to know that this view (opinion) is the standard practice and on it the validity of (**Iman al-Muqallid**) the Imitator's faith was built.

Ahmad bn Hajar al-Haitami said in *al-Fathu al-Mubin* that: "It is not a precondition of the faith to be based on theory, but a decisive belief is sufficient for that. This is the preferred opinion upon which the past scholars, the leaders of legal opinion and the generality of the jurists are on, that is the validity of the imitator's faith. The denial (of this opinion) is said to be transmitted from the Imam of *Sunnah*, Shaykh Abu al-Hassan al-Ash'ari. However, it was a lie attributed to him, as stated by Ustaz Abu al-Qasim al-Qushairi.

After that, he said: "And from what was responded to the allegor of the claim of invalidity of the faith of the imitator is that, the Companions of the Prophet, peace be upon them, have conquered many non-Arabic speaking countries and they (the Sahabah) accepted the belief of the common people (in those countries), the same as they accepted (the belief of) the boorish Arabs, even when they fought and conquered them with the sword. They did not command anybody, who converted to Islam, to elaborate all the theory of faith, nor ask them to state reason of their conversion to Islam. They did not re-examine their case in order to know whether they fully understood (the meaning of conversion to Islam). That was why their conversion was ascertained without asking any reason (behind their conversion), because absolutely they didn't have any. What they (the Sahabah) adapted became the reason for the validity of the imitator's faith."

The contradictory statement made by al-Baqilani, al-Isfirani and Abu al-Ma'ali, in the first of his two (different) views, (all the scholars mentioned, in this opinion) followed the sacrilege of Mutazilah and from that they came out with this opinion, after the expiration of the period of the earlier scholars. It is absurd to stipulate that they (pious predecessors) don't know it, as the condition of the validity of faith, being what they are as scholars who comprehend and

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understand the (Oneness of) Allah, revealed by the Messenger of Allah (saw), propagating his Shari'ah and following his *Sunnah* and ways. As for the proofs expected by theologians accruing from the expostulations of argumentative scholars, this was originated by the later scholars and nothing of that came from pious predecessors.

I said, if you understand all of the mentioned above, then you will know the standard practice on the issue of inward belief, but for the standard practice on the issue of outward belief, it is upon us to depend on outward (practical) Islam of every Muslim on the issue of dealings with him. We deal with him, whether his case became clear to us or not.

Some of the latter scholars have stated that: "The investigation required of the one whose case is not clear in our present time, for the dominance of ignorance, is to present to him (to explain to him) the Pillars of faith and Islam. Thereafter, we ask him, are you upon that or rather do you believe in that? If he says yes, it is enough to accept his Islam and it is OK for us to deal with him." This view does not represent the standard practice and should not be used to give legal opinions (or as a solution of a learned question) because it is an isolated view. But for someone who personally holds that view (he agrees with it) only to himself and does not use it to answer a legal question when people ask him, that person should not be denied that, even if his investigation is as described above. But if somebody in his investigation asked a person what is faith and what is Islam? And the person could not be able to explain that and as a result of that he passed judgment on him as unbeliever for the mere reason of this, then it is not correct at all.

And for the one whose investigation and examination is based on educating the creed by way of sincere advice, no two people should disagree about its being correct, proper and the best. Ibn Umar was of the opinion that we can deal with somebody whose case is not clear in the present time, but that's only a precautionary measure and not by way of taking him as an unbeliever until his case is clear to us. In which, he (Ibn Umar), also said at the end of the first chapter: "In the past, whoever's infidelity was not clear among them, it was legal to give him marriage and eat the animal he slaughtered. Also, our time should

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not be compared with the time before it, for the multiplicity of infidelity and its increment (in the present time).” It is for this reason that I did not pass judgment on someone whose case is not clear; can he be considered among the prevailing cases or among the rare cases? If the prevailing situation is to be considered, his marriage will be prevented, the meat of the animal he slaughtered is illegalized. But if the rare situation is to be considered, then nothing of that will happen. We used to buy meat from the person we taught the pillars (of Islam). We don’t say anything about the one whose infidelity is confirmed. But the confusion is in how to deal with the person whose case is not clear. That is the end of what he said.

Again this opinion of Ibn Umar in not dealing with the person, among the Muslims, whose case is not clear in our present time. It is not the standard practice and cannot be used to answer a legal question, even though the opinion is correct. As for the person who holds this opinion just for himself and does not use it to answer a legal question when people ask him, that person cannot be denied (to hold his view), even if his action is just a precautionary measure in order not to consider that person infidel, as was done by Ibn Umar. But the widely known opinion (upon which the Muslim scholars relied upon) and which is the standard practice, in this subject is that, it is legal to deal with whoever declares Islam, as far as his infidelity does not become apparent, whether his situation is clear to us or not. But in the past, the reason for preferring rare cases to predominant ones is the multiplicity of learning in that period. But in the present period in which learning is very rare, and this being one of the issues that the rare cases are preferred to predominant ones, on the opinion of the majority of the scholars, is as a result of leniency to the Muslim Ummah, as was established in the basic knowledge of Scholastic Theology (*Ilm al-Qawa'id*). Ahmad bn Aliy bn Abd al-Rahman al-Manjuri reported that in the commentary of *Minhaj al-Muntakhab* by Abi al-Hasan Aliyu bn Qasim bin Muhammad al-Najibi.

CHAPTER TWO

The Standard Practice and What Is Obligatory From What It Is Not

One of the scholars has said: “Whoever carried out an act of adoration perfectly but is not familiar with what is obligatory acts from what is not (like compulsory, recommended and permissible acts) it will not be valid for him because of his ignorance of his action.” That is, he earns no benefit. This view is not the standard practice. What is the accepted practice is that whoever does an act of devotion perfectly as ordained by Allah, the exalted, it is sufficient for him even if he did not differentiate from what is compulsory, Sunnah and recommended acts. This is because, the Prophet, (saw) did not charge his companions with that, rather, he had said: “pray as you see me praying,” and similar reports. Ahmad Zaruk said this in the commentary of *al-Waglisiyyah*. Also, many other scholars of Sunnah may Allah be pleased with them have stated this.

CHAPTER THREE

The Standard Practice and The Qur'anic Commentary

Nasar bn Muhammad bn Ibrahim said: "Sa'id bin Jubair reported from Ibn Abbas (ra) that the Prophet (saw) said:

ومن قال في القرآن برأيه فليتبوأ مقعده من النار

Whosoever said something (makes a comment) about the Qur'an by his sheer opinion should prepare for his abode in hell fire.

Abd al-Rahman al-Suyuti said in *Al-Itqan*, that al-Mawardi said: "In fact, one of the pious scholars took this tradition by its apparent meaning, so he refused to deduce the meaning from the Qur'an based on his own diligence even if the Qur'anic text are accompanied by attestations and there's no explicit text that disagrees with the attestations." But this is a deviation from the way we practice (our Religion) in considering the Qur'anic text and deducing rulings from it. Had this view been authentic, one would not know anything about deducing rulings from the Qur'anic text and many people would not understand (any law) from the Book of Allah. It is reported in a tradition that: "The Qur'an is simple (docile), with different meanings, you should (consider its text and) imply its meaning in the best manner you can." This is reported by Abu Nu'aim and others from the tradition reported by Ibn Abbas. In this tradition there's a clear indication of the permissibility of deducing (rulings) and exercising personal effort in understanding the Book of Allah.

I said: "if you understand the invalidity of the opinion of the Pious Scholars, (then let me tell you that), all that was said about the meaning of the Tradition concerning the person who comments on the Qur'an based on his own opinion, or something like that, from what was reported in the reported and transmitted Traditions about the prohibition of making a commentary on the Qur'an by personal opinion, are five:

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The first: The commentary by diligent scholars on what is needed to be commented upon, without acquiring the required knowledge which must be obtained before making a commentary.

The second: Commenting on analogous verses which only Allah Knows their meaning.

The third: Commentary determined by a wrong doctrine. To make the (wrong) doctrine the foundation upon which the commentary applied. This one should be rebutted in whatever way possible, even with a weak opinion.

The fourth: The commentary that says: “this is definitely the intention of Allah on this,” without any proof.

The fifth: commentary on admiration and inclination.

Ibn al-Naqib has mentioned all these divisions and Abdurrahman al-Suyuti has reported them in ***Al-Itqan***.

If you understand this then you should know that the standard practice is not the opinion held by the pious scholar, but the standard practice is to permit the commentary of the diligent scholars and deduce an opinion (from the Qur’anic text) in the commentary, as required, that is if he (the scholar) gathered all the branches of knowledge that are required of a diligent scholar before embarking on commentary. These branches of knowledge are fifteen as stated by Abdurrahman al-Suyuti in ***al-Itqan***. They are: Language, Grammar, Fundamental Principles of Religion, Etymology, Derivation, Rhetoric, Elocution, Marvelous Rhetoric, Knowledge of Recitation, Principles of Jurisprudence, Reasons and Occasions of Revelations, Qur’anic Accounts, Abrogated and Abrogating Verses, Jurisprudence and Natural Endowment.

I said: these preconditions are all stipulated on the scholar who makes the commentary based on his diligence. They are not stipulated on the one who is only narrating a commentary (reading somebody’s commentary), as was explained by many scholars of Sunnah. It was reported in ***Unwan al-Hukkam*** that: “Noboby is permitted to make Qur’anic Commentary except one who has

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acquired Arabic Grammar and Language. This prohibition is applied only to the person who makes the commentary on his diligence, but prohibition of narration, reading a commentary written by another scholar is heretical.”

I said: “many scholars of Sunnah have mentioned the consensus on the permission of narration of somebody’s commentary even by the one who has not acquired the knowledge of Arabic Grammar and Language, but that is when the one who makes the commentary is an unquestionable scholar and the student (who reads the commentary) narrates it without adding anything on what he heard.” The meaning of the addition prohibited on the narration, as was explained by Nasr bin Muhammad bin Ibrahim is, for the narrator to extract a law or indicate (evidence) of a law from the verses (of the Qur’an) based on (his own) diligence, as (it is permitted for) a diligent scholar to do.

Nasar bin Muhammad bin Ibrahim again said: “If commentary is not permitted, the sufficient and satisfying proof cannot be obtained.” If that is the case, it is permissible for the scholar who has acquired the knowledge of Arabic Language (both dialects and tones) and the reasons and occasions of revelations, to make a commentary. But the one who has not acquired the knowledge of different types of Arabic Language, is not permitted for him to make a commentary, except (to convey) what he heard. And that will only be as the narration of what he heard, not as if he is making his own commentary, even if he knows how to make a commentary. And if he intends to extract or indicate (evidence of) a law from the verses (of the Qur’an) there’s nothing wrong with that. But if he says the intention of Allah in these verses is so and so without him hearing anything about that, that is not permitted to him. This is what is prohibited. But if he heard it from a (diligent) scholar, there’s nothing wrong for him in narrating the commentary.

I said: “if you look carefully at what was mentioned above about the conditions of making a commentary, you should know that it is only applied to the one who makes the commentary based on his own diligence, not the one who narrates the commentary (written by another scholar). Whoever puts these conditions on the narrator is fallacious. And this fallacy is widespread and well known among students (of knowledge), as far as we know.”

CHAPTER FOUR

The Standard Practice Concerning the Narration of Hadith.

Some of the scholars said: “It is illegal to narrate Hadith (tradition of the Prophet (saw)) by way of meaning (explaining the contents).” Their reason is what was reported from the Messenger of Allah (saw), that he said:

نَضَّرَ اللَّهُ امْرَأًا سَمِعَ مِنَّا حَدِيثًا فَبَلَّغَهُ كَمَا سَمِعَ

May Allah beautify (the face) of a person who heard a Tradition from us and communicated it as he heard it.

This saying is not the standard practice. Majority of the scholars have said that: “the narration of Hadith by explaining the meaning of its contents is allowed, because the Prophet (saw) said:

أَلَا فَلْيَبْلُغِ الشَّاهِدُ الْغَائِبَ

Verily, it is incumbent upon those who are present to convey this information to those who are absent.”

He commanded us to communicate generally, and this is the standard practice.

Waki’u said: “But if the explanation of the meaning of the contents is not widespread, that will cause the people to go astray (to perish)”.

Ibn Awan said: “Ibrahim al-Nakha’i al-Sha’abi and al-Hassan al-Basari used to narrate Hadith according to the meaning (of Hadith contents). Sufyan al-Thauri said: If I told you that I am narrating to you (a Hadith) exactly as I heard it, you won’t believe me. That was only the meaning of the contents.”

Ibn Salah also said exactly as Abu Yahya Zakriya’ bn Muhammad bn Ahmad bn Zakriya al-Ansari said in ***Fath al-Baqi Sharh Alfiyyaf al-Iraqi***: “This was witnessed among the Sahabah (Disciples of the Prophet) (saw) and the earlier scholars that, many times they used to cite the same meaning, concerning a

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single case but with different expressions. This is because the information they received was in meaning not in the (factual) text.” I said: “Nasr bn Muhammad bn Ibrahim had explained that the majority of the scholars also cited a verse from the Qur’an as evidence for permission to narrate the meaning of the text.” Allah, the Most High, says:

﴿ فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا

قَوْمَهُمْ ﴾ [سورة التوبة : ١٢٢]

If a contingent from every expedition remained behind, they could devote themselves to studies in religion, and admonish the people when they return to them, that they (may learn) to guard themselves (against evil).” Al-Taubah:122.

If their people could not understand Arabic text, then it’s inevitable that he (the narrator) must elucidate and explain more. This confirmed that what is more important is the meaning and not the text.

Abdurrahim bn al-Husain al-Iraqi said in commentary to his *al-fiyyah*: “it is cited on the issue of Hadith *Marfu’* (the chain of which is connected to the Prophet (saw) reported by Ibn Mandah in *Ma’arifah al-Sahabah*, from the Hadith reported by Abdullahi bn Sulaiman bn Kaimah al-Laithi who said: “I said, O Messenger of Allah, actually, I used to hear a Hadith from you but I cannot communicate it exactly as I heard it from you. Either a letter is added or a letter is reduced (from the text), and he (the Prophet, (saw)) said:

إذا لم تحلو حراما ولم تحرموا حلالا واصبتم المعنى فلا بأس

“If you didn’t legalize the prohibited and didn’t illegalize the permissible and you say the right and correct meaning, then there’s nothing wrong in that.”

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Al Husain mentioned that: “If not for this we shouldn’t narrate a Hadith.”

I said: “a number of scholars have explained that the conditions that are laid down for the reporting of Traditions by way of narration in the earlier times could not be laid down in the present time because the Traditions are now recorded (written) and verified. It’s for this reason al-Iraqi said in *Alfiyyaf*:

*“In the present time...
Scholars refused to consider these issues...
For the difficulty attached to it...
But they are satisfied with the person...
Who is rational, intelligent,...
Muslim, responsible and...
Not a debauched person apparently.”*

Up to where he said:

“Upon this is what al-Baihaqi also agreed with.”

Already, it reached a stage to the listening of the sequence of the source of Hadith. He (al-Iraqi) said, in the commentary of *Alfiyyaf* that: “In the present time the scholars do not consider the prestige, collectivity, of these stipulated conditions because of its difficulty to accomplish, therefore they are satisfied with the capacity of the person, being a Muslim, responsible, rational, intelligent and apparently not debauched.”

Then he said: al-Baihaqi already agreed to this before now when the scholar of Hadith is dictating from his memory, to the scholars of Hadith who were listening to the dictation. Those scholars could not memorize the Hadith, could not read it correctly from the books, and couldn’t understand what was read to them, when the reading was finished, from what they have heard. The reason was that, the Traditions were written down in comprehensive books that were collected by the scholars of Hadith. If a person came to them with a well-known Hadith, the reporter of the Hadith was not the only person who reported it, the proof (authority of the Hadith) is from another scholar but the source of the aim

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of the Hadith is from his report and what was heard from him. Similarly the chain of the Hadith will be **Haddathana** (so and so reported to us) and **Akhbarana** (so and so informed us). And this honor is privileged to this Ummah due to the honor and dignity of our Prophet (saw).

Al-Salafi said in a section of a book he wrote on condition of **al-Qira'ah** (reading) that: "The scholars who do not know their Hadith but only relied on the memorization of those who memorized the Hadith and its chain, could not fulfill the conditions laid down for making the Hadith **Sahih** (position of being sound), except if it is based on the continued follow up (of the chain). If not for the permission of the scholar it could not have been permitted to copy what they reported or even accept their narration except (that could only be kept) within their own kind (among themselves)."

Al-Iraqi in the explanation of **Alfiyyaf** said: "This is what the standard practice was established upon."

Al-Zahabi in the introduction of his book **Al-Mizan** said: "Reliance in our time is not on the report, but on the reporters and beneficiaries who were known to be just and trustful in keeping the names of those who heard the Hadith in the first place." Abu Yahya Zakriyya bn Muhammad bn Ahmad bn Zakriyya al-Ansari, in **Fathu al-Baqi**, a commentary to **Alfiyyaf** of al-Iraqi said: "In short, initially, the actual purpose was to know the science of "**al-Ta'adil Wa al-Tajrih** (the study of the narration of Hadith in order to accept its report or invalidate it) and the power of accuracy and memorization, in order to reach the degree of soundness, goodness and weaknesses of reports. That was why they unanimously emphasized these conditions. But finally, when the purpose was limited only on the chain of the narration of the Hadith, they became satisfied with what was mentioned above."

I said: "It is wrong to say to a person who quoted a Hadith from **Sahih al-Bukhari**, for example, about performing some religious rites or to prove some issues and he has no report (concerning the Hadith) except that from **Sahih al-Bukhari**, that he is telling a lie (by relating it) to the Messenger of Allah (saw). And if you say that, al-Hafiz Abubakar bn Muhammad bn Khair bn Umar al-

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Umayy al-Ishbili, in his popular program, said: “Ulama’, may Allah have mercy on them, unanimously agreed that it is not correct for the Muslim to say “The Messenger of Allah said so and so,” except if that saying was reported (by one of the reporters of Hadith) even if it is from the least sources of narrations. The reason of this is that, the Prophet of Allah (saw), said:

من كذب علي متعمداً فليتبوأ مقعده من النار

Whosoever tells a lie and related it to me intentionally, should prepare for his abode in Hell fire.

In other reports:

من كذب علي مطلقاً بدون تقييد

Whosoever related a lie about me under any circumstances without any binding restriction...

I said: “Abu Yahya Zakriyya bn Muhammad bn Ahmad bn Zakriyya al-Ansari, in ***Fathu al-Baqi***, said: There is contemplation in conformity with his reason for those who claimed it, because it’s not proper to call the person who narrated a Hadith from Sahih al-Bukhari or reported it from the book, that he is relating a lie to the Messenger of Allah (saw).”

I said: “It’s also wrong to consider ***Al’ijazah*** (the permission given by a scholar to his students to go and disseminate what he heard from him) given by a scholar as a condition for permission to set out to teach or report a Tradition.” Abu Abdurraman al-Suyuti, in ***Al-Itqan***, said: “A permission given by a scholar is not a condition to set out to teach or report a Tradition, but whoever knows that he has the competence and qualification to do that, is permitted to do it without anybody’s permission.” This is the opinion of the early righteous scholars of earlier Islamic period. And this opinion covers every branch of knowledge. But there is a contrary opinion on the issue concerning teaching and deliverance of formal and legal opinion, because some fools assumed that the permission (from a scholar) covers these two issues. The only reason people agree to adopt the permission (from a scholar) is that, majority of the beginners do not know the qualification of the scholar for the inability required to reach that standard. But it

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is a condition to look for the scholar's qualification before learning from him. It is for this reason the permission from the scholar is considered as a certificate given by the scholar (to his students) as a qualification.

CHAPTER FIVE**The Standard Practice and Authorship**

Al-Ghazali said in *Ihya'a* that: "Compilation of books (writing books) is something new, nothing of it emanated during the period of the companions, may Allah be pleased with them; and also at the beginning of the period of the followers (of companions). It started after the year 120 A.H. after the death of all the Companions and a significant number of the followers (of companions) and also after the death of Said bn al-Musayyib, Hassan al-Basri and other exalted followers (of the companions). The predecessors have also disliked (the writing of) books of Hadith and other works so that people will not be preoccupied with it, leaving memorization of the Qur'an and other sciences and meditation and contemplation. They (used to) say, "commit to memory as we have memorized." It was for this reason that Abubakar al-Siddiq (ra), and some other companions disavowed compiling the Qur'an in one volume saying, 'how can we do something which the Messenger of Allah (saw), has not done.' They feared overdependence of people on the copies of the Qur'an, relegating receiving the Qur'an from one another orally from memory. It was only when Umar (ra) and other companions suggested writing down the Qur'an for fear of dispute among the people and sluggishness, and being cautious on the likely controversy in the wordings or by readings which is analogous and people will not get the original reference or source to depend upon, that Abubakar (ra), was pleased to compile the Qur'an and so he compiled it in one volume." Ahmad bn Hanbal used to disavow Imam Malik's work of *Muwatta* saying, "you have innovated something which had not been performed by the Companions."

It has been said that the first book written in Islam was the book of *Athār wa huruf al-Tafasir an Ata' wa-Mujahid wa As'hāb* Ibn Abbas bi-Makah by Ibn Juraij, followed by the book of *Ma'mar bn Rāshid al-San'ani* from Yaman in which he compiled traditions that are common (among people), divided into chapters and sections, then the book of *Muwatta* of Malik bn Anas, then Sufyan al-Thawri compiled (traditions), then in the fourth century works on scholastic theology appeared and many people delved into controversial arguments, reputing various claims.

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I (Shaykh Uthman) said: “Even though compilation of books (writing books) is something new, causing overdependence of people on published works thereby leaving memorization of the Qur’an and other sciences and meditation and contemplation, leaving it is not the standard practice, it has been the established practice of the Ummah to do it for an obvious reason that each scholar used to unveil what became ambiguous to the people of his time.”

Alkhatib said: “it is very rare to find one who excel in the science of Hadith and become cognizant of its obscurity, perceive its concealed benefits except, him who wrote the scattered and compiled the dispersed Hadith and subjoined it together. This act (of scholarship) is what reinvigorates the mind and strengthens memorization and purifies the heart and sharpens the innate disposition and has a dominant influence over the tongue and gain mastery in eloquence, unveils the ambiguous and clarifies the obscure and also (wins) reputation forever.” as the poet said:

***“People perished but knowledge makes their reputation alive....”
While ignorance affiliates those alive with the deceased.”***

I (Shaykh Uthman) said: “Among the advantages of authorship (writing) is that each scholar will consider the determination and the needs of his people in his writing because he is well aware of that. It was for this purpose that the writings of each scholar were more beneficial to his contemporaries than the works of others.” Furthermore, Muhammad al-Salih bn Abd’Rahman bn Sulaim al-Aujaliy have said in ***Dalil al-Qa’idah***:

***We didn’t found an abridge (book) to be successful...
Nor that which is sufficiently adequate and acceptable.***

He also stated in his commentary ***Mazid al-Fa’idi*** on the meaning of the (above) statement that: “It is possible that someone may say that these (contemporary) books that we have are summary and abridgements and many detailed works of the (early) Imams and great figures may suffice us from your summoning, and also it is difficult to reach the status of these reputable scholars, then I will say,

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yes it is true, they have done the best that befit their superior time, may Allah be pleased with them and recompense them.” A generous man says:

***In every century there is a scholar,
A writer and another intelligent mind.***

Having understood this, know also that writing of books which is putting together unlimited (knowledge), is more general than compilation which is putting each variety (of Knowledge) under its category and also from a selection which is a collection of what one needs from books, and is also more general from ***takhrij***, which is the (Hadith) scholar’s effort of extracting out the Hadith from their main sources and connecting it to its transmitter or transmission of his master or his peers and on many occasion he may separate the whole (of a shaykh’s Hadith) over the rest.

CHAPTER SIX

The Standard Practice From and The Command To Write Hadith and Other Works

Nasr bn Muhammad bn Ibrahim said: “Some scholars have abhorred writing down knowledge and their reason for disliking that was what was reported from Ata’ bn Yasar from Abi Said al-Khudri that he seeks the Prophet’s permission to record down knowledge but he did not permit him.”

Hasan bn Muslim said, Ibn Abbas used to prohibit writing arguing that: “Those before you have deviated from what is right by writing.” It was also narrated in ***Sunan Abi Dawud*** from his father who said: “The students of Abdullah came to him and said: “we have written knowledge from you, can we bring it so that you can explain it to us?” They brought it to him, he collected the writing and washed (removed) it with water and returned the book to them and said: “this is because if you write you will rely on it and abandon memorization.”

This view is not the standard practice even though what was stated is right. The legality of writing down knowledge is the established practice of the Ummah. It is even compulsory for he who fears forgetfulness of the knowledge which became compulsory for him to convey.

Abd’ Rahim bn Husain al-Irāqi stated in ***Alfiyyah*** that:

The companions and followers (of companions) have disagreed...

On writing down Hadith but the consensus...

Is on permission, some even resolved on that...

For His sayings (The Prophet (saw)): Write down...

in the book of ***Sahm***.

He (al-Irāqi) says in its commentary that, the companions and followers (of companions) have disagreed on compiling Hadiths, such as Ibn Umar, Ibn Mas’ud, Zaid bn Thabit, Abu Musa, Abu Sa’id al-Khudri and other companions

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and followers (of companions) have disliked it because of the Prophet's sayings, (saw):

لا تكتبوا مني شيئاً إلا القرآن ومن كتب عني شيئاً غير القرآن فليمحه

Do not write anything from me except the Qur'an, whoever has written from me anything other than the Qur'an should clean it.

Muslim transmitted it from the Hadith of Abi Saïd.

Some of the companions, however, have permitted or have done it, including Umar (ra), Aliyu (ra) and his son Hasan and Abdullah bn Amr bn al- 'As and Anas, Jabir, Ibn Abbas and also Ibn Umar, Hasan, Ata'i, Saïd bn jubair and Umar bn Abdul-Aziz."

Al-Qadi Iyad also related it from many companions and followers (of companions) and said: "Then the Muslims are unanimous on its permissibility and the differences of opinion ceased to exist." What will also indicate the permissibility are his sayings (saw) in an authentic report:

اكتبوا لأبي شاه

"Write it for Abu Shāh."

Abu Dawud also transmitted the Hadith of Abdullah bn Umar in which he said: "I used to write everything which I heard from the Messenger of Allah (saw)," and then he mentioned the Hadith. In it, 'he mentioned it to the Prophet (saw), and he said to him: ***"Write."***

It was transmitted in Sahih al-Bukhari from the Hadith of Abi Hurairah (ra) who said:

"None among the companions of the Prophet (saw) is having more of his Hadith than me except what is with Abdullah bn Umar, for he used to write and I don't write."

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Abu Yahya Zakariyā' bn Muhammad bn Ahmad bn Zakariyā' al-Ansāri said in his book *Fathu al-Baqi*, a commentary of *Alfiyyaf* of al-Irāqi: “By joining together the evidences, prohibition preceded the permission thereby abrogating it, or that the prohibition is at the time of revelation of the Qur'an for fear of mixing it (causing confusion) or that the prohibition is for he who has the capability of memorization, or for fear of reliance on writing, thereby excluding memorization, or for writing (something) other than the Qur'an with it in one place because they used to hear its interpretation and it is possible they wrote (the interpretation) with (the Qur'an) so they were prohibited for fear of confusion, then later, permission was obtained in spite of all these.”

On the whole, writing down (knowledge) is prescribed, according to our master; its obligation can't be removed from he who fears forgetfulness of the knowledge which is incumbent for him to convey.

CHAPTER SEVEN**The Issue Of Learning What Exceeds Personal Obligations**

Nasr bn Muhammad bn Ibrahim said: “Verily, seeking knowledge is compulsory on every Muslim commensurate to his needs for his personal religious obligations which he need in his devotional practices like issues of ablution, prayer and the other issues of Islamic law and livelihood; other than these, are not personal obligations.” Then he said, “we said to the extent of what he needs on personal obligations as obligatory because of the statement of Allah:

﴿فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ﴾ [النحل : ٤٣]

So ask the people of knowledge if you do not know. An-Nahl:43

Mak’hul also reported from Ali bn Abi Talib (ra), that the Prophet (saw), said:

طلب العلم فريضة على كل مسلم

“Seeking knowledge is compulsory on every Muslim”

Also from Abdullah bn Mas’ud (ra) who said: “I ordain you with (seeking) knowledge before it is seized, its seizure should be the passing away of its holders (scholars). I ordain you with (seeking) knowledge for one of you will not know when he will require it.” Then the scholars discussed about seeking for more (knowledge than individual obligation). Some of them said if one knows what he required of it, he ought to engage in acts of devotion and stop acquiring more knowledge. Their reason was based on what was reported by Jaafar bn Burqan from Maimun bn Mahran that Abi Darda’ said seven times: “Woe unto him who knows and did not act (upon his knowledge).”

It was also reported from Fudhail bn Iyadh that he said: “He who performed upon what he learnt, that will keep his attention on what he doesn’t know. This is because the acts (of devotion) are for him (own self), but seeking for more (knowledge) is for the benefit of others. Therefore, being preoccupied with his own obligations is better, since ransoming oneself is better for him.”

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This view is not what was acted upon. What the standard practice requires was that, seeking for more knowledge beyond individual obligation is far better and more superior if that does not lead one to relegate his personal obligations.” Allah, the most High, said:

﴿ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ ۗ ﴾ [الزمر : ٩]

...Are those who know equal to those who do not know?... (al-Zumar:9)

He also said in another verse:

﴿ وَلَكِنْ كُونُوا رَبَّانِيِّينَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ ﴾ [آل عمران : ٧٩].

...but be pious scholars of the Lord because of your teaching and reading the Scripture ... (3:79)

The exegetes (*Muffasirun*) have said: (the verse mean) be jurist consults.

Thawban, may Allah be pleased with him, reported that the Prophet (saw), said:

فضل العلم خير من فضل العمل، وملاك دينكم الورع

The superiority of knowledge is more better than the superiority of worship and devoutness is the possessor of your religion.

And he (saw) used to say:

النظر إلى العالم عبادة فإن العلماء ورثة الأنبياء وهم باقون ما بقي الدهر أعيانهم مفقودة
وأثارهم موجودة

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Looking upon a scholar is an act of adoration, for indeed, the scholars are the heirs of the Prophets, and they exist as long as the world lasts. Even after their death their effect and influence is present.

Also, it is because the advantage of devotion is for personal benefit while the advantage of knowledge is for his personal benefit AND the people's benefit, making it more preferable. The Prophet (saw), said:

خير الناس من ينفع الناس

The best among people is he who is more beneficial to them.

CHAPTER EIGHT

The Standard Practice and The Views Of Scholars) On Legal Verdict

Nasr bn Muhammad bn Ibrahim said: “Some people (scholars) have abhorred legal opinion, basing their argument from what was reported from the Prophet (saw), who said:

أَجْرُكُمْ عَلَى النَّارِ أَجْرُكُمْ عَلَى الْفِتْوَى

“The most courageous of you to Hell fire is the most courageous in issuing legal opinion.”

This view is not the standard practice. However, what is the established practiced of the Ummah is that of the legality of the legal verdict. It can even be compulsory and incumbent upon who is an expert in it. But he who is not an expert should desist from it.

Nasr bn Muhammad bn Ibrahim said: “If one is asked a question that he is aware of the unanimity of opinion of the scholars on it, there is no objection in saying this is allowed and this is not allowed. His sayings in this respect should be in narrative form. If it was an issue about which there are differences of opinion of scholars in it, there is no blame in saying this is allowed according to the view of so and so scholar. He is not permitted, however, to prefer and answer with the view of some scholars in as much as he is not aware of their proofs.”

Al-Ishbili said in a commentary to *Arba’una Nawawiyah* that: “If the phenomenon is on issues like prayer and fasting, adultery/fornication and drinking wine and the like, all Muslims are cognizant of them. If, however, it was on delicate statements, practices and what pertain ijtiḥad (the use of scholarly reason in the elaboration and explanation of the rulings.), there is no inlet for the laymen (ignoramus) on such issues. It is only left to the scholars.”

I, (Shaykh Uthman) said: “It is incumbent upon the scholar who has reached the level of Mujtahid (who gives juridical opinions on religious cases) to strive in

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ijtihad. If he is correct he gets two rewards, if he is wrong, he gets one reward. This is upon the sayings of the Prophet (saw) that:

إذا اجتهد الحاكم فأصاب فله أجران وإن أخطأ فله أجر واحد

“When a judge gives a decision, having tried his best to decide correctly and is right, there are two rewards for him; and if he gave a judgment after having tried his best (to arrive at a correct decision) but erred, there is one reward for him.”

The Prophet (saw) had explained that a mujtahid may arrive at a correct decision or he may be wrong. Also, Allah the most High, said:

غَنِمُ فِيهِ نَفْسَتْ إِذْ أَلْحَرْتُ فِي مَحْكَمَانِ إِذْ وَسَلِّمَنْ وَدَاوُدَ ﴿٧٨﴾ : [الأنبياء : ٧٨] إِلَى قَوْلِهِ : ﴿٧٩﴾ فَفَقَّهْنَاهَا سُلَيْمَانَ
شَهِدَيْنِ لِحُكْمِهِمْ وَكُنَّا الْقَوْمَ

And (remember) Dawûd (David) and Sulaimân (Solomon), when they gave judgment in the case of the field ... And We made Sulaimân (Solomon) to understand (the case)... Al-Anbiya'u :78-79

He (Sulaimân) (as) perceived what Dawûd (as) did not comprehend, may peace be upon them. Had the two verdicts been the same, (Solomon's verdict may not) deserve commendation of his comprehension. And where one of the two verdicts is wrong, wrong doing is lifted from him because he was directed to exercise ijtihad.

As for the proof authorizing legal verdict is what was reported in the Hadith where Abu Hurairah (ra), Zaid bn Khalid (ra) and Shabiliy bn Ma'abad have said: “We were with the Messenger of Allah when a man stood up and said, "By Allah's sake! Judge between us according to Allah's Book. And allow me to

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comment.” He (the Prophet) permitted him, he (the man) said, "My son was a laborer for this man and committed illegal sexual intercourse with his wife. So I ransomed my son for one hundred sheep and a slave. Then I asked (the religious learned) men and they said to me, 'Your son has to receive one hundred lashes plus one year of exile and for his wife, she is to be stoned to death.'"

In this Hadith there is a proof authorizing legal opinion because he said: "I asked the religious learned men" and the Messenger of Allah (saw) did not disavow his asking the question. In the Hadith also, is a proof that legal opinion is allowed to a scholar even if there is a more learned man than him, have you not seen that they (the companions) used to issue legal verdict during the time of the Prophet (saw)?"

It was reported that Ali bn Abi Talib (ra) was asked about a pilgrim who crushed the eggs of an ostrich, Ali, may Allah honor him, directed that for each egg he should slaughter an infant she-camel. The enquirer then went to the Messenger of Allah (saw) and told him about it. The Prophet (saw) said to him:

قد قال لك ما سمعت ولكن هلم إلى الرخصة فعليك بكل بيضة إطعام مسكين

I have heard what he told you, but then, come on to the concessionary Law: you have to feed for each egg a needy person.

It was also reported that Abu Hurairah (ra) was asked in Bahrain about a person who butchered a hunted animal and a pilgrim ate from it; he said it is permitted. When Abu Huraira (ra) returned to Umar (ra) he informed about it, Umar (ra) said to him, "had you said other than that I would have said rather it should be in another way." And also the companions used to issue legal verdict on unprecedented issues and so also the Muslims have inherited (issuing legal verdict) this is because Allah the most High said:

﴿ فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴾ [النحل : ٤٣]

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So ask of those who know the Scripture if you know not. An-Nahl:43

When Allah the most High enjoined upon the unlearned to ask the learned men He has directed the learned men to reply them whenever they asked them.

CHAPTER NINE

The Standard Practice From Among Scholars On The Issue Of Debate

Nasr bn Muhammad bn Ibrahim said: “Some people (scholars) have abhorred polemic debate and argument about knowledge, they defended their point with the statement of Allah, the most High that:

﴿ مَا ضَرُّهُ لَكَ إِلَّا جَدَلًا ﴾ [سورة الزخرف : ٥٨]

They quoted not the above example except for argument. (al-Zukhruf:58)

He also said in another place:

﴿ وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا ﴾ [سورة الكهف : ٥٤]

But, man is ever more quarrelsome than anything. (al-Kahfi:54)

He blamed and dispraised them on argument. Aisha (ra) narrated that the Prophet (saw) said:

أَبْغَضَ النَّاسِ إِلَيَّ اللَّهُ تَعَالَى الْأَلَدَّ الْخَصْمَ

The most hated person in the sight of Allah is the most quarrelsome person.

He means the most frequent in disputing with others. That is the end.

This view is not acted upon, however, what is practiced is that, debate in the manner of knowledge is permitted if it is for displaying the truth. This is in accordance with the sayings of the Most High, Who said:

﴿ وَجَادِلْهُمْ بَالَّتِي هِيَ أَحْسَنُ ﴾ :النحل: ١٢٥

and argue with them in a way that is better. An-Nahl:125

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The most High also said:

﴿ فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا ﴾ [سورة الكهف : ٢٢]

So debate not about them except with the clear proof. al-Kahfi:22

And He says:

﴿ أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ
إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ : إِلَيَّ قَوْلُهُ : فَبُهِتَ الَّذِي كَفَرَ ﴾

[سورة البقرة : ٢٥٨]

Have you not looked at him who disputed with Ibrâhim (Abraham) about His Lord (Allâh), because Allâh had given Him the kingdom? When Ibrâhim (Abraham) said (to him): "My Lord (Allâh) is He Who gives life and causes death." ... So the disbeliever was utterly defeated. Baqarah:258

It was also reported from Dalhat bn Abdallah that he said: "We held talk about the meat of hunting that a pilgrim eats, which was slaughtered (hunted) when he did not start pilgrimage and the Prophet (saw) was asleep. We raised our voice and he woke up and said: on what are you disagreeing? We informed him (about it) and he permitted us to eat it." He didn't blame them on their heated argument on the issue. It was narrated from Ibn Mas'ud (ra), also held talks on Hadith, for its existence is by comparing with one another's. He also narrated a similar (Hadith) from Abi Said al-Khudri and Ibn Abbas that (Khalil) bn Ahmad said, "hold talk with your knowledge to retain what you have and benefit from what you don't possess."

I said: "The reports that were reported on the prohibition of argument and debate in the field of knowledge is subjected to debate and argument without fact and for seeking ostentation and pride from it as have been explained by the critical scholars."

CHAPTER TEN

The Standard Practice On The Issues Of Reminding and Preaching

Nasr bn Muhammad bn Ibrahim said: “some people (scholars) have disliked taking a seat of preaching. Their reason is on what was reported that the Prophet (saw) said:

القاص ينتظر المقت والمستمع إليه ينتظر الرحمة

Storyteller is waiting for disgust and one who listens to him is waiting for mercy.

And also from what was reported in a Hadith that, Allah, the most High, had revealed to Isa, (as) that; “Admonish yourself, if you take a lesson from that, then admonish the people, otherwise be shy.” And also from what was reported that a man seeking the permission of Umar (ra), to admonish people after the early morning prayers, but he prevented him, saying: “I am in a company of one who exhort the people, for I’m afraid to open the gate and it reached Pleiades (to become arrogant)”

And also from what was reported from Ibrahim al-Nakha’I, who said: “I dislike admonition for three verses:

﴿ أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ ﴾ [البقرة : 44]

*Do you order righteousness of the people and forget yourselves...
(Baqarah:44)*

:﴿ يَتَأَيُّهَا الَّذِينَ ءَامَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ﴾ [الصف : ٢].

... Why do you say what you do not do? Al-Saff:2

﴿ وَمَا أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَا أَنْهَيْتُكُمْ عَنْهُ ﴾ [هود : ٨٨] .

And I do not intend to differ from you in that which I have forbidden you...
Hud:88

This view is not the standard practice, but the established practice of the Ummah is that of reminding people with the book of Allah and Hadith of the Messenger of Allah (saw). It is most appropriate, for he who seeks with it the pleasure of Allah. It is in fact one of the most pious acts of devotion and exalted position as stated by Shihāb al-Din Ahmad bn Hajar al-Haitamiy in his book *Kitāb al-Zawājir* citing the following evidences:

﴿ وَذَكِّرْ فَإِنَّ الذِّكْرَ تَنْفَعُ الْمُؤْمِنِينَ ﴾ [الذاريات : ٥٥] .

And remind, for indeed, the reminder benefits the believers. Adh-Dhariyat:55

﴿ فَذَكِّرْ بِالْقُرْآنِ مَنْ سَخِفَ وَعِيدِ ﴾ [ق : ٤٥]

But remind by the Qur'an whoever fears My threat. Qaf:45

﴿ فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ ﴾ [الغاشية : ٢١] .

So remind, [O Muhammad]; You are only a reminder. Al-Ghashiya:21

﴿ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا ﴾ [النساء : ٦٣] .

... Admonish them and speak to them a far-reaching word. An-Nisa:63

﴿ اَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ﴾ [النحل : ١٢٥].

Invite to the way of your Lord with wisdom and good admonition An-Nahl:125

﴿ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴾ [التوبة :

١٢٢].

*...and warn their people when they return to them that they might be cautious.
At-Taubah:2*

﴿ وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ ﴾ [فصلت : ٣٣].

And who is better in speech than one who invites to Allah... Fussilat:33

﴿ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَّهُمْ ﴾ [النساء : ٦٦].

But if they had done what they were instructed, it would have been better for them... (An-Nisa:66

Also from what was reported in *Sahih al-Bukhari* from Ibn Mas'ud, (ra), who said: "The Prophet (saw) used to take care of us in preaching by selecting a suitable time."

And also from what was reported in *Sahih al-Bukhari*, Abu Said Al-Khudri said that, "some women said to the Prophet, (saw) that: men have dominated us from You (by taking all your time), therefore fix a day for us." On that he promised them one day to meet with them in which he admonish and commands them."

I said, if you are familiar with this you will understand that reminding (preaching) is commendable by the Book (of Allah), Sunnah (of the Prophet (saw)) and *Ijma'* (a consensus of opinion) of scholars. However, the reminding which is blameworthy as explained by Ahmad bn Hajar al-Haitami in *Kitāb al-*

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Zawājjir as will be explained later, is that of reminding people with heresy, fabricated by ignorant storytellers, of mentioning lies and fabricated Hadiths.

Ahmad bn Hajr al-Haytami said: “We never command anyone against preaching, if he/she knows that he/she does not have defect for it. And this defect must be that which can deny him from engaging in it. Yet, this cannot alone prevent him from it, if he/she is feeling religiously bound to carry it and even if such feeling is accompanied with show-off among other religious inequities.”

Then I said: “Whoever comes across preaching of the pious predecessors, as accounted by scholars (may Allah be pleased with them), will know that they used to remind people about the Book of Allah and the *Sunnah* of His Messenger, coupled with their emphasis on teaching people the rudiments of their religion and their detailed explanations. They did these in order to teach them their religious obligations pertaining one’s belief, dietary, purification, how he/she can perform his/her (ritual) bath, how to perform ablution, dry (sand) ablution, how to know the timing for prayers, how to pray, how to fast, how to give out alms, how to perform pilgrimage, when is his/her alms valid, his marriage, and his contract among other things as discussed under the book of Islamic jurisprudence. And to teach them how a servant can be saved from the inequities of the mind such as arrogance, pride, envy, anger, miserliness, lust, and wrong impression to Muslims, and how a servant can acquire righteous traits such as repentance, humility, submissiveness, contentedness, sincerity among other praise-worthy attributes of the mind.”

It is on these that all those who emulated preaching of the pious predecessors have conducted themselves from among the famous admonishers of the *Ummah*, such as Al-Hassan al-Basri, Mansur bn Ammar, Yahya bn Muhammad, Ibn Al-Sammak, Abd-Qadir Jaylani, Al-Shabali, Al-Junaid, Ibn al-Fadl al-Jawhari, Imam al-Tartushi among many others.

Ibn Hishab al-Din Ahmad bn Hajr al-Haytami said in his famous book *Al-Zawājjir* that it is authentically reported from the authority of Ibn Mas’ud that he once listened to a preaching by a storyteller and he said to him: “You have invented a wrong innovation or you are the most guided person than the Prophet

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(saw) and his Companions (ra).” With this statement, people dispersed from him and not one of them stayed. Then Ahmad bn Hajr al-Haytami said: “This may mean that he was narrating from his report what was invented unknowingly, therefore, a storyteller is one who is reporting unauthentic or fabricated hadiths.”

But the stories that are necessary or important to know them are of the best and better to be listened and reported upon.

In the book *Al-Madkhal*, it is reported that when Ali (ra) entered a Mosque in Basrah, he removed from it all the storytellers. And he said: “Nobody should relate any story in this *Masjid*, until he reaches where Al-Hassan was discussing on Sciences of Actions, he listened and then he left.”

In an addendum in the book of *Al-Ihyā’*, it says that when he listened to the discussions of Al-Hassan al-Basri, he did not eject him from the *Masjid* because he was talking about events of the Hereafter, reminding people about death and warning them against the inequities of the mind, wrong doings and the influence of the *Shaytan* and more importantly on how to be saved from all of it. He (a preacher) should be reminding people about the favors of Allah and His blessings and the shortcomings of mankind in praising Him. He should also teach them the inferiority of the world, about its uncertainty, its shortness and the dangers of the Hereafter and its difficulties.

It is also said in *Al-Ihyā’* that if you were asked to mention way or method that a preacher should adopt for his preaching, it is interesting to know that it is near impossible. But, we can point areas where one can use to admonish people on how to repent from committing sins. This can be in the following four ways:

1. That he should preach from the Qur'an with verses that are frightening and Hadith of the Messenger of Allah (saw).
2. That he should be recounting for people the difficulties encountered by the Prophets of Allah (as) so that people can know the greatness of indispensability of the Almighty Allah.

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3. He should inform them that the coming of punishment for wrong actions in this world is inevitable by wrongdoings of the people.
4. He should frequently mention the punishments of the most heinous acts in Islam such as *Zina* (adultery and fornication), theft, among others.

In *Al-Ihya'* again: "If you said, if an admonisher is preaching on the day of *Jumu'ah* congregation, or in a public gathering or someone whom he never knows his condition asked him to preach for him, how is he going to do it?" Note that, his situation here is to preach on those issues commonly practiced by all people or what the general public dearly needs to know about.

In the *Risalah* of Imam Al-Ghazali it is said: "The meaning of remembrance is that a servant should always remember the Hell fire, and his shortcomings in serving his Lord. He should also reflect over the life he spent in the past upon what is not necessary upon him, as he should also remember what will come to him of punishments, his rewards from his sincere belief at the time of his death, and his condition upon the arrival of the Angel of death when taking his soul. He should ask himself whether he is able to answer the questions put forward to him by Munkar and Nakir? He should concern himself with the Hereafter, and its long standing. Also, is he going to pass through the *Sirat* (the bridge)? Or is he going to fall into the *Hawiyah* (Hellfire)? He should continue to remember Hellfire, and how he is going to face these calamities. i.e., what was mentioned above, remembrance upon himself and should continue to warn people on them and inform them about it, and remind them about their shortcomings, their negligence toward their Lord until those with him can feel the burning flames of these fires about to engulf them, so that they can fear and remember what they lost in their previous lives and lament upon that time which they lost by not serving their Lord. Whoever is in this condition or on this path is called a *Wa'iz* (preacher or admonisher)."

Thereafter he said: "It is paramount that you (that is, the preacher) aim and purpose is calling people towards their Lord from this world towards the next life, and (changing people) from wrongdoings to righteous deeds, from lust to renunciation, from miserliness to generosity, and from vanity to piety. He should

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also make them love the next world and dislike this world, and to combine that by teaching them the knowledge required to worship Allah (knowledge of jurisprudence) and renunciation. This is because majority of people are inclined toward deviating from the rules of *Shari'ah* and doing what does not please Allah (the Almighty), and being preoccupied with immoral behaviors. Thus, he should frighten and caution them on those things that they would face (on the Day of Reckoning). With these they might change and refine their inner disposition and apparent actions and manifest their adherences to the obedience of Allah and repentance from wrong doings. This is the way of conducting preaching and admonishment, and any preaching which does not conform to this is harmful and evil to those who preached and listened to it respectively.”

In the book *Al-Ihya'* most discussions of Al-Hassan al-Basri are on evil intentions of the mind and on things that are obscure to desires. Once it was said to him: “O Aba Sa'id, you often discuss issues that are not discussed by anyone other than you, from where did you get them?” He said: “From Huzaifah al-Yamani, for many people today, after the Companions, do not incline unless upon what is simple and easy to their nature, for truth is bitter, standing by it is difficult, very hard to comprehend and its path is very exhaustive, particularly knowing the desires of the mind of exposing distasteful behavior. This is separating soul from living in sin, and the person with similar heart is similar to a person taking drugs despite its bitterness for his hope in getting better, or one who chose to fast throughout his lifetime despite its difficulty, so that he can break it during his death.” And when will motivation be upon this road? In this vein, it was said that in Basrah there were one hundred and twenty eloquent preachers and admonishers, and none of them speaks on certainty of knowledge and conditions of the heart and innate qualities of intrinsic nature except six (scholars). And many people used to gather around the majority of them but only few used to sit with these (six scholars). This is because precious and valuable (things) are only befitting the special few (of the society), and what is for the general (public) is very common.

Note:

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Some qualities of an admonisher as stated by Nasr bn Muhammad bn Ibrahim are:

1. That he (the admonisher) should be pious in himself, for if he is not pious, people of understanding will run away from him, and he will be imitated by the foolish. And his speeches will not produce the desired results in the hearts of the people.
2. He should be knowledgeable in exegesis of the Qur'an, history, and should have various opinions of jurists.
3. He should not be arrogant and hard hearted, for the Almighty Allah says:

﴿ فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ
لَآ نَفَضُوا مِّنْ حَوْلِكَ ﴾ [آل عمران : ١٥٩].

So by the mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have deserted from You” (ali-Imran: 159)

4. If he talks to people, he should not face a particular person in the public, but he should face all the people. It is narrated from Habib bn Abi Thabit, who said: “What is confirmed by the tradition is that an admonisher should not face a single person, but he should face all the people.”
5. He should not be greedy, for being covetous of people's wealth brings down a person's integrity and leads to loss of charisma. But if he is offered any gift without begging for it, then there is no harm to accept it.
6. He should make his speeches between warning and glad tidings, he should not make all of it a warning or glad tidings, and this is because of the prohibition against that.

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7. He should be conducting his preaching with earnestness as in what follows from the preaching of the Prophet (saw). In *Alfiyati Sayr* it was stated:

He should preach in earnestness whenever he is admonishing...

As if he is a commander commanding an army...

The sayings ‘in earnestness’ means *Ijtihad* (exerting one’s effort). And His sayings ‘whenever he is admonishing’ ‘*dhikran*’ with double ‘K’, means if he is reminding them with the verses and warning them from His (Allah) punishment, for if he (the Prophet (saw)) was preaching, his eyes used to turn red, his voice will rise, and his furiousness deepens, as was explained by the commentator and others.

8. He should not prolong the preaching so that the people may not become bored. It was reported from Zuhri, that the Prophet (saw) said:

روحوا القلوب ساعة فساعة

“You should ease the minds from time to time”.

It was also reported from ‘Abdullah bn Mas’ud (ra), who said: “In the heart there are vigorousness and attentiveness (things that are cheerful and acceptable to the mind), and also there are (things that) takes over and turn away, therefore, preach to the people whenever they turn to you.”

If an admonisher needs to prolong his speech, it is important for him to do his best to make them excited so that they would not get bored; that will increase their vigor and attentiveness (in what he is saying).

It is reported from Umar bn Al-Khatib (ra) that whenever he was preaching, he used to remind them about the pleasures of the Day of Judgment and make them to renounce the world. If he sees that they are interested in his speech, he would then emphasize on the life of the Hereafter. And if an admonisher wishes to remind people about any issue concerning the *Salah* (prayer), *Sawm* (fasting),

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Sadaqah (Alms) or on any matter of meritorious benefit, it is very important for him to first put that into practice so that he will not be among those addressed in this verse, where Allah says:

﴿ أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ ﴾ البقرة: ٤٤

Are you enjoining al-Birr (piety and righteousness) on the people and you forget (to practice it) yourselves. Baqarah::44

Then I said: it is not known that commanding good and forbidding evil is incumbent only upon the one who is humble and pious.

Shaykh Sunusi said in the commentary of his *Wustā* that: “Commanding good and forbidding evil does not confine only to one who is humble and pious, or one who does not commit similar offence, rather seeing evil, even if one is committing it, is binding upon him to forbid it, because his not committing an offence and forbidding it are two separate obligations, refusing to do one will not deny the other.”

Ibn al-Hajj, at the beginning of *Al-Madkhal*, said: “It is reported from Malik from Rabi’ah bn ‘Abd al-Rahman that he heard Sa’id bn Jubair saying that: “Had it been that one is not commanding what is good and is not forbidding what is evil so that nothing of such (doing what he commands and refraining from what he forbids) will be binding upon him, then none will command what is good and forbid what is evil.” Malik said: “he told the truth; who is it that did not commit any offence?” Then Ibn al-Hajj said: “upon this situation is the standard practice and issuing legal verdict, because committing one sin is lesser than committing two sins.”

Then I said: “it is not a valid reason for people not to command even if they do not act upon it (commanding what is good and not forbidding what is evil).” Ibn al-Hajj also said in *Madkhal*, that “it is not binding upon him to change what he is commanding to be changed, but he is only to preach on that by explaining the legal position of such act, if they hear from him and come back to what is desirous, then the goal has been achieved. If they refuse (to abide by that which

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is good), then he has excuses to give before Allah and has done what is obligatory upon him and it will not be binding on his neck.” For it has been narrated that on the Day of Judgment, a man will hold fast to another man whom he had not known before, then Allah will ask him whether he had known him before? The man will reply: “yes” and saying: “he has seen me committing wrong one day and he refused to correct me.” This, indeed, is precarious and very hard to be free from it except by even a speech. Verily, making a speech is not that difficult. Almost all the wrongdoings committed today are not difficult for a scholar to preach against, nor does he fear to talk about them, but if he choose to remain silent on it despite witnessing it, just to please someone for bad return which they witnessed their forefathers on it, and then remember that was the reason for the destruction of the people of the past.

I said: It is generally accepted that commanding what is good and forbidding what is evil are two (religious) obligations that do not require prior permission of a leader before conducting them.

Shaykh Sunusi in his commentary on *Al-Wusta* said: “What is meant by *al-Ma'ruf* is obligatory, and *al-Munkar* means prohibited, therefore, there is no doubt that commanding what is good and forbidding what is evil according to the above meaning are two obligatory acts unconditional of the appearance of the (*Imam*) leader as was emphasized by the Rawafidh. And the reason for their obligation is the Qur'an, *Sunnah* and the general consensus of scholars.”

As for the Qur'an it is the statement of Allah (swt):

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ ﴿آل عمران : ١٠٤﴾

Let there arise out of you a group of people inviting to all that is good (Islam).
Aal-e-Imran:104.

As for the *Sunnah* is the saying of the Prophet (saw):

من رأى منكم منكرا فليغيره بيده فإن لم يستطع فبلسانه، فإن لم يستطع فبقلبه، وذلك
أضعف الإيمان

Whoever sees an evil (or wrongdoing) should correct it with his hand, if he is unable, then with his tongue, if he is unable, then with his heart, and that is the weakest of Iman (faith).

As for the *Ijma* (Consensus of opinion) is that Muslims since the inception of Islam and thereafter exhort one another with it (the truth) to the extent that scholars have said that commanding what is good and forbidding what is evil is authorized even if (the admonisher) is afraid he may be killed. However, some scholars have permitted him to be quiet in such a situation.

Scholars have divergent opinions concerning what is best between preaching and keeping mute in such a situation (where one is afraid of being killed). The former is of the opinion of the **Maliki** School. Also commanding what is good and forbidding what is evil is not restricted to the leaders alone. However, it is only upon the leader's permission when it can lead to war or drawing out swords for fear of unrest (so that it cannot escalate to a civil strife) as opined by Imam of the **Haramayn** (the two venerated Mosques). He also said: "the rule of law concerning commanding what is good and forbidding what is evil it is for both the knowledgeable and the ignorant on issues which they both can perceive. But, where its perception is only for specific (knowledgeable) people through exerting one's understanding (*Ijtihad*), then it is not upon the common people commanding what is good and forbidding what is evil, but only for *Mujtahidun* (those with the ability to exert their understanding on issues of Shari'ah). It is with this, the summary of discussions of *Shaykh* Al-Sunusi ended from his commentary of *Al-Wusta*.

CONCLUSION

O! You my brothers, know that it is incumbent upon every scholar not to keep silent at what is happening in the contemporary period as stated by many scholars. This is because of the spread of many innovations. In the Hadith it is said:

إذا ظهرت الفتن وسكت العالم فعليه لعنة الله

If tribulations (innovation) become apparent, and a scholar keeps quite, the wrath and curse of Allah will be upon him.

Ahmad al-Zaruq reported it in *Umdat al-murid as-Sadiq*. In *Ihya'*: Wherever one may reside today, his house will not be free from evil, in that he might sit without guiding people and teaching them and taking them along what is good because many people are ignorant of *Shari'ah*; therefore it is mandatory that there will be in every Mosque or area of every town a scholar who will be teaching people their religion, so also in every village. It is also mandatory upon every jurist (a scholar) after finishing his individual and communal obligations to be going to the nearest town to his town for teaching people their religion and their religious obligations, and should also carry along with him what he will be sufficient for him, including his food. He should not eat from their (peoples') food or depend on them to feed him. This is because most of it (source of their earning) is questionable. If one person performs commanding what is good and forbidding what is evil, the sin is lifted upon all. However, if none of the people is doing it, they all share in the blame for neglecting this important responsibility. For the scholar, he is blamed for not going out (to perform commanding what is good and forbidding what is evil,) while for the simple commoner he is blamed for not going out to seek for knowledge. Whoever among the common people knows the conditions of prayer, he is required to educate another, and otherwise, he shares in sin (wrongdoing). It is generally known that no one gives birth to a scholar (jurist), but he is only required to submit him (that is his child) to those who are knowledgeable for training. Whoever learnt something on an issue, he is among those who have knowledge of that, and he must therefore teach it to others, even if it concerns individual

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obligation. If he refuses then he will share in sin. However, the sins of jurists are greater. This is because they demonstrate ability in disseminating knowledge. This is because if professionals relinquish their professions, livelihood will become futile (people will suffer). This is because they have assumed a critical responsibility which is inevitable in reforming people. Therefore, the duty and responsibility of any (all) is to convey what comes to his knowledge from the Prophet (saw) for the scholars are the heirs of Messengers.

Furthermore, anyone who has the ability to change any wrongdoing among the people, he is not allowed to abandon it and stay behind at home. It is incumbent upon him to go out (and preach). When one is not capable of changing some wrongdoings and he was cautious in witnessing it, but has the ability to change another (wrongdoing), it becomes incumbent upon him to go out and change it, this is because, if his going out is for the purpose of changing what he can afford, in this respect, he will then not to be blamed for seeing what he cannot afford to change. It is only prohibited to watch abominable acts without good intention (of changing it). Therefore, it is incumbent upon every Muslim to start with himself and prevent himself (from wrongdoings) by observing his religious obligations and avoiding proscribed acts, he should then teach that to his family members and his relatives. And after them his neighbors and close associates, then people of his quarters (area), then people of his town, then the masses surrounding his town and in that manner up to the distant lands of the world. If someone near can perform it, those faraway are exempted, otherwise all those who have the ability to do it (preach) share in sins, whether they are near or faraway. This should be the chief concern (preoccupation) of everyone whose religious duties is very important to him.

It is here that the Book *'Explaining the Standard Practice* ends. All praise is due to Allah (swt) who guided us upon this, and we cannot be guided (aright) without Allah's guidance. May the peace and blessings of Allah be upon our leader, Prophet Muhammad (saw), his households, and all his companions. May Allah be pleased with all the leading followers of the Companions, the righteous scholars, the four leading industrious jurists (Imams), and those who followed them to the Day of Resurrection. Ameen.

عمدة البيان

في العلوم التي وجبت على الأعيان

THE

RELIABLE EXPLANATION

A Treatise on Individual Religious Obligations

(Fard áin)

By

Sheikh Uthman Bn Fodiyo

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INTRODUCTION

In the name of Allah, the Gracious and the Merciful

May Allah's abundant peace and blessings be upon our master, Mohammad (saw), his family and companions.

The poor servant of Allah that is absolutely in need of the mercy of the creator, Uthman bnu Muhammad bnu Uthman; popularly known by Ibnu Fodio said:

All praise is due to Allah and may His infinite peace and blessings be upon Muhammad (saw), the master of the messengers, his family and companions.

This book is titled: ***The Reliable Explanation***. It is a treatise on the sciences that are obligatory upon every individual. It is divided into three parts: the science of monotheism, jurisprudence and suffism.

CHAPTER ONE

THE SCIENCE OF MONOTHEISM

The knowledge of monotheism is obligatory upon every individual that has reached puberty and is sane (*mukallaf*) to learn the basics that form the foundation of his belief.

Section on Divinity

It is incumbent on every *Mukallaf* (Muslim) to know that Allah exists and the evidence of His existence is the existence of creatures. It is also incumbent to know that Allah has no beginning and the evidence of that are all creations; because He who created cannot be created. He is also eternal and the evidence for that is the establishment of the fact that He is not bound by time. He is not like the creatures and the evidence is His capability to create them. He does not occupy space and the evidence is the impossibility of Him being characterized with such attribute. He is also Unique and the evidence of His uniqueness is the existing order of the creation. He is also all-Capable and the evidence is His bringing this creation into existence. He is also willing and the evidence is the variety and types of creatures. He is all-knowing and the evidence is the perfection in things. He is also alive and the evidence is that actions such as He performs, can only come from a living one. He is also all-hearing, all-seeing and can speak; the undisputable evidence for all that is the Quran, the sunnah and the consensus of scholars; this is what He mentioned concerning His attributes. It is incumbent to know all of the above mentioned truths about Him and once what is His right is known it is easier to know that the opposite is impossible. It is also incumbent on the *Mukallaf* to know that it is not obligatory on Allah to do or not to do anything. That is permissible for Him and the evidence is the impossibility of the permissible becoming obligatory or impossible.

Prophethood

It is incumbent on every sane believer to know that His messengers were truthful in all what they informed and the evidence of their truthfulness are the miracles they performed. They -peace be upon them- were trustworthy and the evidence of that is that Allah commanded that they should be followed. They - peace be

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upon them - have transmitted all that they have been ordained to transmit to the creatures and the evidence is their trustworthiness. This is what has been mentioned about their attributes - peace be upon them - and what is incumbent to know about them. After knowing this it is clear that the opposite of that is impossible on them. It is also incumbent on the sane believer to know that it is permissible that all the factors that affect human beings and do not imply imperfection on their high status can affect them; like fever, headache, eating, drinking, marriage, buying, selling and the evidence on that is testimony and profuse reports.

Oral Traditions

It is incumbent on every sane believer to know that all that the Messengers brought and informed about is true; and that Muhammad (saw) is the last messenger and all that he brought or informed about divine books, existence of Angels, the last day, death at prescribed time, the questioning of Munkar and Nakir in the grave as well its punishment and enjoyment is true. Likewise resurrection of the dead and assembling them in one place on the Day of Judgment for accountability; and the giving of record books, weighing of deeds, intercession, the sirat, the kauthar, Paradize, Hell, seeing the creator by the believers and other issues whose details have been given in the Book. The evidence for all this is the Book, the sunnah and the consensus of scholars. O Allah! Make us follow the sunnah of your Prophet Muhammad (saw).

End of part one of this book on monotheism.

CHAPTETWO

The Science of Jurisprudence

It is incumbent on every sane believer to know what is required of him in order to be able to perform acts of worship.

Section On Purity of Water

Water that completely removes dirt and state of impurity is any liquid that qualifies to be called water without restriction; with the condition that its color, taste and smell has not been changed by an external factor whether pure or impure. It does not affect it to be changed by vicinity even by grease stuck in a container or the smell of asphalt, the container of a traveller or something born out of it or from its habitat like salt.

The Pure

The pure among the dead is the one without blood and the one from the sea even if it lives long in the land; the one that was slaughtered and its parts except what is haram to eat. Likewise, fur, fleece, feather, hair even of pork if separated and non-living things that may be found in the water except intoxicants; the tears, sweat, saliva, phlegm and eggs of a living organism even though it eats impurity except for excreta and what comes out after death and the milk of a human being as well, but not the dead. The milk of other than humans follows the ruling of its meat. So also the urine and feces of a lawful animal except the one eating impurity. In the same line, vomit except the one that has changed from food status. So also: bile, pancreas and phlegm of a lawful animal and the blood of an animal that has not been slaughtered; musk and its fragrance; crops in an impure place and frozen intoxicants or vinegar.

Impurity

What has been made exception is impurity as well as carrion apart from what have been mentioned; what has been explained of living or dead organisms; sperm, lubricant and pus; likewise blood that has been shed; silts, impure ashes and its smoke; urine and feces of a human as well as of illicit or detestfull things.

Concessions

There is concession on what is difficult to manage like constant answering the call of nature, the cloth and body of a breast feeder if she struggles to hold urine and blood below the size of a Dirham generally. So also pus, traces of feces left by a fly and the veil of a woman for the purpose of covering; wet feet that pass by a dry impurity gets purified by what is next; what falls over a passerby and trace of a yet to bust pimple.

Recommended

It is recommended to sit while answering the call of nature to avoid being touched by impurities; it is also not allowed to face the Qiblah or to put ones back towards it in the woods, not at home. It is mandatory to clean up and empty the reminder of urine by pressing the organ slightly. In case of dry clean up, if one uses three stones and the last of them comes out clean it is acceptable, but water is purer and better for him and more preferred by the scholars. It is permissible to clean up with a clean, pure solid that is neither harmful nor sanctified; it shouldn't also be wet or impure; it should be smooth, not sharp, not respected, not edible, not written upon, not gold, not silver, not a wall, not dung and not a bone. On cleaning up with hand it is acceptable there and below.

Obligations and Sunnats of Ablution

Its obligations are seven: 1- intention 2- washing the face 3- washing the hands to the elbows 4- wiping the head 5- washing the feet to the ankles 6- rubbing and 7- instantaneous sequence.

Its sunnats are eight: 1- washing the hands to the wrists at the beginning 2- washing the mouth 3- washing the nostrils by inhaling and 4- exhaling 5- wiping the head in reverse 6- wiping the ears outwards and inwards, 7- renew the water for that and 8- observe the order or sequence of the obligations.

Nullifiers of Ablutions

The nullifiers of ablutions are in two categories: 1- events and 2- causes. The events are five, three from the front: 1- lubricant 2- fluid and 3- urine; two from behind: 1- defecation and 2- passing gas.

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As for the **causes** of events they are: sleeping which is in four types: 1- heavy and long: it breaks ablution; 2- heavy and short: it also breaks ablution; 3- light short: it does not break ablution; 4- long and light: it does not break ablutions, but it is recommended to perform ablution after it.

The Causes That Break Ablutions

Disappearance of intellect due to madness, fainting and drunkenness; it breaks ablution, likewise reverting from Islam or doubting an event except the one that has constant necessity. Touching the organ with the palm of the hand or the inner side of the fingers, even if it is an additional finger so far there is sensation. This touching is in four categories: 1- If one intends pleasure and gets it, then ablution should be performed. 2- If one gets pleasure without intending it, ablution should also be performed. 3- If one intends it, but does not get it, ablution should be performed and 4- If one does not intend pleasure and does not get it, then there is no need to perform ablution. It also nullifies ablution that lasts little, but does not nullify if it lasts throughout or most of it or half of it. It does not get nullified by sand, worm even if wet. It does not break neither by touching the anus or testicles or the private part of an infant. Nor does it break when a woman touches her private part, but if she plays with it then there is no ablution on her; so it was said.

The Obligations and Sunnats of Gusl (Purification Bath)

Its **obligations** are five: 1- intention, 2- encompassing the whole body with water 3- instantaneous sequencing 4- rubbing the whole body and 5- passing the fingers through the hair.

Its **sunnats** are four: 1- washing the hands to the wrists at the beginning, 2- washing the mouth 3- inhaling water and 3- wiping the inner part of the ears.

The Obligations and Sunnats of Tayammam (Dry Ablution)

Its **obligations** are five: 1- Intention 2- pure natural sand 3- wiping the face 4- wiping the hands to wrists and 5- the first beating.

Its **sunnats** are three: 1- to renew the beating for the hands 2- wiping between the wrists and the elbows and 3- the order.

Fear of Washing Wounds

When in fear of washing a wound it should be wiped, then dressed and then wrapped, if most of the body or lesser part of it heals off so long it won't cause harm to wash, otherwise it is obligatory to do tayammam when it is very little like a hand; if one washes it is permissible, but if it is difficult to touch it and it is among the organs of Tayammam one should leave it and perform ablution. If not, then there are four opinions: 1- one should perform ablution generally or; 2- perform Tayammam generally; 3- one should do Tayammam if the wounds are many or; 4- one should do Tayammam and perform ablution which is more of a precaution and in the case of removing it for treatment or it falls off even during salat, one should stop, replace it back and wipe; after healing one should wash.

Menstruation

Menstruation is purgation blood that comes out by itself when the period is due. It may be once or more in a month. For a first timer half a month is the minimum for purification. As for the one observing Iddah (waiting period), she must observe her period up to three times on the highest probability as far as it does not go beyond one month before she is pure. As for a three months pregnant woman, half a month and thereabout; while six months and more twenty days or more. Now on the ruling for below three months is like the one after her or like the one observing iddah, there are two opinions: if the blood stops she will only observe the days of bleeding in detail, then the days of menses and its appearance; then she should perform gusl every time the bleeding stops in order to fast, pray and perform sexual activity. State of purity can be known by mere drying or counting which is better for the one observing iddah. She will wait till the end of the chosen period and it is not on her to wait for her purity before fajr, she can expect so while sleeping or at dawn. Menses hinder validity of prayer, fast as well as their obligation. They also hinder divorce, commencement of iddah, coitus in the vagina or under the garment even after cleaning. They also hinder Tayammam, entering the Mosque and touching the Quran; reciting is permissible.

Post Natal Bleeding

Post natal blood comes after delivery; its longest duration is sixty days and its interruption as well as end is like menstruation and upon it ablution is obligatory contrary to Ibnu Rushd.

Time for Salat

The chosen time for **Zuhr** (afternoon prayer) is from the zenith till when ones' shadow is equal to ones' height. The chosen time for **Asr** (Post noon prayer) is from the time when ones' shadow is longer than ones' height till the yellowish tone in the sky and the time for both is till **Magreb** (Sunset Prayer). The chosen time for **Magreb** is enough time for one to perform it with its conditions and the chosen time for **Isha** is from the disappearance of the reddish color to the first one third of the night while the time for both is till down. The chosen time for **Subhi** (Dawn Prayer) is from the beginning of down till the appearance of signs of sunlight and its necessity time is till sunrise, as far as paying for all is whatever beyond that.

Conditions of Salat

Conditions of salat are as follows: purity from events and from impurities in the body, cloth and place; covering ones' nakedness, facing towards the Qiblah (Direction of Mecca), to stop talking as well as all other activities. Nakedness of a man, a free woman or female slave as against a woman is between the navel and the knees, but with a stranger is all the body except the face and the hands. With a **Mahram** (Relations she cannot marry or marriage is forbidden between them) with the exception of the face and the limbs and she can see in a stranger what he can see from his **Mahram**. A man with another man is like **Mahram** and a slave girl is not required to cover her head. While a free woman uncovers her chest and limbs sometimes as does the slave girl uncover her thigh, but not to a man. It is recommended for a mother of a child and a small girl to cover while it is obligatory for a free lady that attained puberty.

Obligations of Salat and Its Sunna

The obligations of salat are fifteen: intention of a specific prayer; intention of following the imam if one is praying behind any; the **takbeeratul ihram** (Saying

Allahu Akbar, Allah is Great); standing for it; reciting **al-fatihah** (the first Surah of the Qur'an); standing for it; bowing; standing up from bowing; prostration on the forehead; coming up from it; balance; tranquility; the order of the obligations; sitting enough time to do **Salam** and the **Salam** (saying peace on both sides by turning the head).

The Sunna of Salat are Twelve

The prayer; standing for it; silence when silence is required; loudness when and where loudness is required; all other **Takbeer** (Saying Allahu Akbar (Allah is Great where necessary) with the exception of **Takbeeratul Ihram**; saying: (**Samiá Allahu liman hamidahu**) for the imam and the one praying alone; the first sitting; whatever goes beyond the time required to say **Salam** in the second sitting; the two **Tashahhud** (Two sittings); returning **Salam** to the imam and to the people at his left; saying loud the closing **Taslim; Assutrah** for the imam and the one praying alone if there is fear that someone may pass in front of them.

Things That Spoil Salat

Laughing intentionally and unintentionally spoils **Salat** (preyer). Similarly, performing **Sujud Sahw** (for a fadwilah (negligible things) or by intentionally increasing a **Rakáh** (Section of prayer) or **Sadjah** or something else in **Salat** also spoils **Salat**. Eating, drinking or talking intentionally except to fix a problem inside **Salat**, yet if it is too much it spoils it. Blowing intentionally, passing gas, remembering a past missed **Salat**, vomiting intentionally, increasing four **Rakáts** out of forgetfulness in a **Salat** of four Rakáts or three in that of three or two in that of two. It also spoils **Salat** for someone who missed part of Salat like a **Rakát** to do **Sujud Sahwu** with the Imam out of forgetfulness, be it before or after. Not performing **Sujud Qabli** after leaving three sunnah and allow a long time to elapse.

Paying Missed Salats

It is obligatory to pay missed **Salats** in the order at which they were missed. If in resident or travelling mood one pays them accordingly and it doesn't matter if one pays them during residence or journey. The order between the resident and four or less resident missed **Salats** with the present **Salat** is obligatory if one

remembers. Therefore, if one has four or less missed **Salats**, one must pay them before the present one even if the time passes.

Sujud Sahw

(Prostration of forgetfulness)

One has to perform two prostrations of forgetfulness before salam if one omits an emphatic Sunnah. One must do Tashahud with them as well as Taslim, but if one augments, then he performs the Sujud after the Salam; but if one augments and omits at the same time, then the Sujud is before Salam because omission overweighs augmentation and forgetfulness in Salat is of three kinds:

- 1- Sometimes one forgets an obligation of **Salat**. In that case the **Sujud Sahw** does not repair the damage until one repeats the forgotten obligation; and if one does not remember that until a while after salam, the salat is void and one has to repeat it.
- 2- Sometimes one forgets a **fadwilah** like Qunut, or **Rabbana wa lakal hamdu**, one **Takbeer** or the likes; in that case there is no Sujud and if one performs it for any of the above things the Salat is void and it is to be repeated.
- 3- Sometimes one forgets a Sunnah of Salat like a chapter, the two Tashahhud, sitting and the likes; Sujud must be performed. If one forgets to perform **sujud baádi**, one can still perform it even after one year. It is worthy knowing that if one performed **Sujud baádi** as Qabli and vice-versa it does not harm. If one doubts the number of Rakaáts performed whether they are three, four or two, one uses the least probability and builds upon it and performs **Sujud baádi**.

**Conditions of Imam, the Reality of Getting a Rakāt With Him and the
Ruling on the Takbeer of the latecomer after the Salam of the Imam**

The conditions of the Imam are five: he should be male, Muslim, intellectually sound, just and knowledgeable of the requirements of **Salat**. To get a **Rakāt** with the Imam one's hands should settle on the knees in **Ruku** together with the Imam, otherwise the Rakāt is lost. If you miss one Rakāt of Subhi, you stand without Takbeer to pay it by reciting al-fatihah and other chapter aloud without Qwunut. If you miss one Rakāt of Zuhr you stand with takbeer to pay it by reciting al-Fatiha and other chapter not aloud. If you miss two rakāts you stand with takbeer and pay them by reciting al-Fatiha and other chapter without sitting in between them. If you miss three you stand without takbeer to pay it by reciting al-Fatiha and other chapter not aloud, then you sit for tashahhud, then you stand up to perform one Rak'at with al-Fatiha and other chapter not aloud; you do not sit, then you perform another rakāt with al-Fatiha only. The ruling of salat al-Asr is the same as salat Zuhr in **toto** as mentioned above.

If you miss one Rakāt of salat Magreb you stand with takbeer to pay it with al-Fatiha and a chapter aloud. If you miss two Rakāts you stand without takbeer to pay them by reciting al-Fatiha and a chapter aloud without sitting between them so as not to make your entire salat sitting. If you miss a rakāt of Isha prayer you stand without takbeer to pay it by reciting al-Fatiha and chapter aloud then sit. If you miss two rakāts you stand with takbeer to pay them by reciting al-Fatiha and chapter aloud without sitting between them. If you miss three you stand without takbeer to pay by reciting al-Fatiha and chapter aloud sitting between them to perform tashahhud. Then you stand up to perform a Rakāt with al-Fatihah and chapter aloud, you don't sit, instead you stand up to perform a Rakāt with al-Fatihah only, but not aloud. If you only get the tashahhud you stand with takbeer and perform your salat as if you just started it.

Salat al-Jumah

Salat al-Jumah is obligatory on individual basis. It has **pillars** as well as excuses for exemption. The pillars are five: the mosque, the congregation that forms the community, the sermon, the imam, residence. The **excuses** for exemption are

among others: heavy rain, excessive mud, sickness, taking care of the sick and fear of oppression. It is forbidden to travel after zenith on Friday for someone under the obligation of performing Jumah; likewise it is forbidden to talk or to perform Nafilah when the imam is delivering the sermon; so also buying and selling after the second Azan is forbidden and if done it is cancelled.

Obligations and Sunnats of Fasting

The **obligations** of fasting are two: intention and avoiding any thing that breaks fast like coitus, ejaculation, pre-semen, allowing food and drink into the gorge. The **sunnats** are three: to hasten the breaking of fast, delay Sahur and halt excessive talk.

Obligations of Zakat and its Etiquettes

The **obligations** of Zakat are three: intention, not delaying it, not transporting it. Its **etiquettes** are three: feeling good about it, being from the best of wealth and covering it from people.

Obligations and Sunnats of Hajj

The **obligations** of hajj are four: **ihram**, **tawaaf ifadwah**, **sáyu** between Swafwa and Marwa and standing at Ärafat. The **sunnats** of hajj are twelve: four for ihram: continuous gusl, tajreed ánil muhitw, the two rakáts and talbiyah. Four for tawaaf: marching, kissing the stone, relentless dua and sand (ramlu) for men not for women. Four for sáyú: kissing the stone, hastening at the bath of masil for men, climbing Safwah and Marwah and dua.

Oh Allah! Allow us to follow the Sunnat of Your Prophet, Muhammad (saw).

This is the end of part two of this book –jurisprudence.

CHAPTER THREE

SUFISM

It is incumbent on every **mukallaf** to learn the basis to adorn oneself with good character and avoid condemnable traits.

Purifying One's Heart From Ujb (self-admiration)

It is among the condemnable traits which are forbidden to adopt. Its truth is that the victim magnifies favors in his heart, puts his hope on them and forgets to relate them to The Giver of favors. Its negative repercussions are that it leads to pride, it makes one forget sins, forget Allah's favors and magnification of acts of worship. It also makes one believe in one's status before Allah and it brings self-righteousness as well as seeing oneself as saved using intellect, personal opinion and knowledge.

Its Medicine

Know that the medicine of any ailment is its opposite; the root of Ujb is flat ignorance, therefore its medicine is the knowledge that will counter that ignorance. Ujb is of two types: one that falls under one's choice like salat, fasting, zakat, hajj, sadaqah and solving people's problems; this is the most rampant type of ujb. The second type is what is not under his choice like beauty, power and lineage; and the admiration itself is in two: one can admire oneself as a recipient of those attributes and this is complete ignorance because a recipient has no input in what is put into it, so how does one admire himself for what is not from him? Or one may admire himself looking at the acts of worship as emanating from him through his power; this is also complete ignorance because it is looking at the acts by their mere existence whereas his acts, his will and other factors of the acts, all of that is from Allah not from him, because, indeed, it is Allah who created the power, made the will submissive, ignited the motive,

moved away hindrances and made the act easy. So, what is really amazing is one admiring himself, but not to admiring Allah who made all of that possible.

Purifying the Heart from kibr (pride)

Pride is among the condemnable traits that are forbidden to adopt; its truth is that it makes one see his status higher than that of others and whenever his position happens to be higher than that of others he despises the others and feels too big to sit or eat with them. In more severe cases the victim may not see the other fit to serve him or even to stand in his presence. In other cases he may avoid consulting the other, show ostentation to him and wait till he is the first to say salam; he feels he has no obligation towards him, he despises him to the point of not responding to him and reject his admonition if the other does admonish. If the other replies or contradicts his words he gets angry and if he is the teacher he is not affectionate to the students and he looks to the generality of people as if he is looking at donkeys out of contempt. The negative impacts of pride are grievous and only a few scholars scape from it not to talk of the masses.

Pride is really negative as it hinders a servant from following all the traits of the believers, because, indeed, a proud person cannot love others the way he loves himself. He cannot be humble and cannot get rid of contempt; he cannot remain truthful and cannot abandon envy; he is not capable of restraining his anger; he is incapable of sincere advice nor is he capable of accepting advice. He is not safe from looking down on people or backbiting. Without having to elongate much a proud person is one that will use any negative trait to protect his honor and is incapable of any commendable trait for the fear of losing his honor. The worse kind of pride is the one that hinders one from benefitting from the knowledge Allah has made obligatory on His servants and hinders one from accepting the truth.

Pride leads to the disobedience of the command of Allah because when a proud person hears the truth from a servant among the servants of Allah, he denies and rejects it; that is why those who debate on issues of religion they claim to be

doing a collective research, but when the truth appears in the tongue of any of the two the other person denies and rejects it using every possible means of confusing words and treachery which is a trait of non-believers as Allah described them in **Surat Fussilat** verse 26.

﴿ وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ وَالْغَوَا فِيهِ لَعَلَّكُمْ تَعْلَمُونَ ﴾ فصلت: ٢٦

The unbelievers say: Listen not to this Qur'an, but talk at random in the midst of its (reading), that ye may gain the upper hand.

(Translator added the verse. It was not quoted in the original script)

Therefore, anyone that debates to win and subdue the other instead of looking for the truth to grab it whenever it appears has joined them in this trait. Likewise whoever rejects admonition as said by Allah in Surat Al-Baqarah verse 206. "When it is said to him, "Fear Allah", he is led by arrogance to (more) crime."

(Editor added the verse. It is not quoted in the original script)

The Causes of Pride are Seven: knowledge, devotion, lineage, beauty, power, wealth and number of supporters. You may ask why some people increase arrogance as they increase knowledge. That has two reasons: the first being that one may not be seeking for beneficial knowledge which makes one humble right from the beginning. What that kind of person is seeking is not true knowledge like accountancy, language, dispute settling and rhetoric which fills whoever specializes in it with pride. The second reason may be that the intention with which one started seeking for knowledge was to gain honor; without focusing in refining his personality. This kind of person will remain in filth no matter what kind of knowledge he specializes in, because knowledge is like rain that falls from the sky and it increases the bitterness of whatever is bitter as well as the sweetness of whatever is sweet.

The cures of pride are of two types: theoretic and practical. The theoretic one has been fully addressed in the Book of Allah in one verse, for indeed in the Quran there is ancient and future knowledge for whoever opens his insight with it, as Allah says in Surat 'Abasa verses 11-22. The verses have pointed to the

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beginning of creation of Man, his middle and end; let Man look at that in order to understand the verses.

The beginning of Man is that he was nothing worth mentioning as he never existed. From nothingness Allah created him using the most contemptible thing; from sand to a clot, then to a piece of flesh, to an embryo for which he made bones and covered the bones with flesh. This is the beginning of existence of man to becoming something worth mentioning in the most contemptible and weak state and that because he was not created complete, instead he was a dead thing that could neither see, hear, feel, move, talk, beat, perceive nor understand. He started by his death before his life, with his weakness before his strength, his ignorance before his knowledge, his blindness before his sight, his deafness before his hearing, his dumbness before his speech, his being astray before his guidance, his poverty before his wealth and his incapacity before his strength; this is the meaning of Allah's saying:

﴿مِنْ أَى شَىءٍ خَلَقَهُ، ۱۸ مِنْ نُّطْفَةٍ خَلَقَهُ، فَقَدَرَهُ، ۱۹ ثُمَّ السَّبِيلَ يَسَّرَهُ، ۲۰﴾ عبس: ۱۷ - ۲۲،

“From what thing did He create him? From a clot of flesh He created and proportioned him, then He made his way easy”; Abasa:18-22

This is an indication of what is expected of him during his life time till death. Meaning, that Allah gave him life after he was a dead thing; sand first, then a clot and He gave him the capability to hear after he was deaf, the capability to see after he was blind; He gave him strength after he was feeble, gave him knowledge after he was ignorant; He created wonderful amazing limbs for him as signs after he had none of that; He made him rich after he was poor; He fed him after he was hungry; He clothed him after he was naked; He guided him after he was astray. See how He managed him and the way how He made it easy? In fact, man was created from insignificant sand and contemptible clot after complete inexistence for him to recognize his meanness; He completed the creation from a clot for him to know His creator and His greatness and to know that self-aggrandizement does not befit any but Him.

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So, how can one whose beginning and status is such that and he becomes proud? The ultimate truth is that man is contemptible, feeble and if God had given him complete freedom and the choice of eternity, he would probably forget his beginning and end; contrary He afflicts him with sickness throughout his life time whether he likes it or not. He feels hungry, thirsty despite the fact that he dislikes it and there is nothing he can do about it. He attempts to know or remember something and he fails; he can't help but forget, lose concentration and feel incapable of controlling his thoughts. He desires something and it carries the causes of his destruction; he dislikes something and it is the source of his life; he craves foods and they destroy him, he dislikes medicine and it gives him cure. He is so unsafe that he cannot guarantee that all that he desires in life is not taken away in a moment of the day or night. He is incapable and can only be alive if left to; otherwise he can disappear any moment. Now, tell me; who is more miserable than him if he only knew? And how can someone like him be arrogant if not for his ignorance? (This is his middle).

His end is death as indicated by Allah's words in *Surat 'Abasa verses 21- 22*. Meaning that he will be stripped off his soul, hearing, sight, knowledge, power, feeling, perception and movement turning back to an inanimate thing as he was before, remaining only the shape of his limbs without feelings, without movement to be buried under the sand to become rotten and non-existence. In that state he becomes the way he was before as if he never existed, to remain so for long periods of time; and how good it would have been if he remained that way as sand; neigh, he will be resurrected after long tribulations to taste the worse ones; his scattered limbs will be gathered and he will come out of the grave to the torment of the Day of Judgment; he will be brought to the accountability square to answer questions and his heart will be terrorized by the overwhelming event before his records are spread for him to witness the disgrace therein. This is the end of his affair and it is the meaning of Allah's words:

﴿٢٢﴾ ثُمَّ إِذَا شَاءَ أَنشُرْهُ ﴿٢١﴾ عَبَسَ: ١٧ - ٢٢،

“Then when He so wishes He resurrects him.” Abasa:22

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What does someone of this status have to do with pride? His initial stage has been manifest as well as the middle; imagine if the last could also be manifest!!! May Allah protect us; maybe he would chose to be a dog or a pig so as to become sand with the beasts and not a person that can hear a speech and face punishment; because if in the sight of Allah he deserves Hell, then the pig is more honorable than him, for it will end up as sand far away from accountability and punishment. So, how does he behave arrogantly and see himself as something that deserves merit; when this is his end except if forgiven, which is doubtful. This is the theoretical cure; the practical cure is to force oneself to be humble with people until humility becomes a nature.

Purifying the Heart From Getting Angry With Falsehood

Anger is among the despicable forbidden traits to adopt in one's character. Its reality is that the blood of the heart boils in quest for revenge. It is classified into three degrees: apathy, excess and moderation.

Apathy: is complete lack of anger; this is condemnable because the victim does not get angry even on seeing evil, this is not good. Excess: that is when one is overpowered by his anger to the point of losing control of the intellect and limits of religion; in that state the victim loses foresight, clarity, thought and discernment; the higher the anger the more it blinds him and deafens him against any admonition, so that he rejects it and increases more anger when admonished. The praiseworthy is the moderate anger which awaits the signal from the intellect and religious norms before unleashing itself towards what is acceptable in the law and stopping at it. That is the middle way mentioned by the Prophet (saw) in his saying:

"خير الأمور أوسطها"

"The best of affairs are the most moderate"

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So, whoever has his anger directed towards apathy let him manage it until it gets stronger and whoever has it towards excess let him bring it down to the middle which is the straight path.

The cure for anger is also divided into two: theoretical and practical; the former is obtained by thinking about the merits of restraining one's anger to create desire for its reward and fear against Allah's punishment; by saying to oneself that the might of Allah over me is higher than my might over this person. If I unleash my anger on him how sure am I that Allah will not unleash His anger on me in the Day of Judgment? Also by frightening oneself with the consequences of anger in this world if one happens not to fear the Hereafter; by also remembering one's ugly picture during anger by remembering the ugly picture of others when angry and picture oneself like a dog whenever in a state of anger for being far away from resembling the friends of Allah when they practice self-restraint and forgiveness. One should also think of the causes of calling for revenge as being a calling from the devil telling one that he is weak and will be disgraced in the eyes of people. This is the theoretical cure.

The practical is for one to say during anger: *"I seek refuge in Allah against shaitwan the delapidated one"*; to perform gusl or ablution and sit down if in standing position or lay down if seated.

Purifying One's Heart From Envy

Envy is also among the despicable traits that are forbidden to adopt. Its reality is wishing the disappearance of a specific favor on the beneficiary. It has four degrees: the first one is wishing the disappearance of the favor from the beneficiary although it will not come to the envious person. The second is wishing the disappearance of the favor because of a desire he has for it; like his wishing for a beautiful house, beautiful wife or a wide beautiful garden -and all of the above- possessed by other than him. The third is when he does not desire for himself the very object owned by the other, but another like it; on being unable to get it, he then wishes its disappearance so as to eliminate the difference between him and the other. The fourth is when he wishes for himself the like of what is owned by the other, but when he cannot get it he does not wish its

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disappearance from the other. This last one is forgiven if it is on worldly things and commendable if on religious matters.

The cure of envy is also in two: theoretical and practical. The theoretical is for the envious person to know that envy is only harmful to him in both worldly and religious matters; not to the envied person. As a matter of fact the latter benefits from it in both matters and if the envious one knew for sure that he is being an enemy of his self and a friend of his enemy, he would definitely keep away from envy. This is the theoretical cure. The practical cure is for him to task himself the opposite of what envy invites him to do. For example, if envy invites him to find fault he should praise instead; if it invites him to be arrogant he should be humble and if it invites him to stop doing good he should do more of it. This is the practical cure. The required obligation in removing envy from the heart is as follows: if you wish the disappearance of a favor from someone and you express that through your tongue, you are envious as well as disobedient with your envy; but if you wish the disappearance of the favor, but control your outward behavior completely without hating that in your heart, you are envious and disobedient because envy is a trait in the heart not an act, but if you hate the situation and control your outward behavior you have fulfilled your obligation.

Purifying the Heart from False Hope

False hope is one despicable trait which is forbidden to adopt. Its reality is wishing an excessively long life. Its cure is into two: theoretical and practical. The theoretical is to know that false hope hinders from hastening repentance because of procrastination. It also hinders one from hastening obedience also because of procrastination. This is the theoretical cure. The practical is to remember death a lot and force oneself to look at the death of mates until it becomes a second nature.

Purifying the Heart from Miserliness

Miserliness is among the bad traits forbidden to adopt in our character. Its reality consists in holding where it is obligatory to spend. The obligation is in two: legal

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obligation and customary obligation. Whoever denies any of the two is a miser, but the one withholding the legal obligation is more of a miser. This include denying zakat or not to spend on the family or pay zakat but find it very difficult or pick the dirty from the way and not feel good about it and not giving the best or moderate of the money. The customary obligation is to avoid making things difficult in unnecessary issues. So, whoever fulfills his legal and customary obligations is free from miserliness; though he does not qualify to be called kind until he spends extra. When his heart accommodates spending where there is neither legal obligation nor condemnation then he is generous depending on the extent at which his heart expands little or a lot, but with the condition that his heart is comfortable with it and he is not doing it out of expecting something in return like a service, payback or gratitude. Indeed, whoever does so is a trader.

The cure of miserliness is in two: theoretical and practical. The theoretical is for one to first know that the cause of miserliness is love of money and the love of money has two causes. The first is love for desire which cannot be attained without money and it is associated with false hope because if a person knew that he/she is going to die after a day he would not be miser with his money because the amount he needs for a day, a month or a year is taken care of and if hope is short; but he has children to replace him his hope elongates because he considers their life a continuation of his, so he withholds because of them. If you add these to the fear of poverty and weakness of trust that providence will come his miserliness will undoubtedly get stronger. The second cause is intrinsic love for money; because among people there are those who have enough for the rest of their lives if they economize and follow the practice of livelihood, like a wealthy old man without offspring whose heart does not allow him to bring out zakat nor treat himself when sick because of his love and obsession for money. He gets pleasure by merely having it in his hands, he therefore buries it under the ground knowing that he will die and it will be lost or taken by his enemies. Despite all this his heart does not allow him to eat or give **Sadaqah** out of it. This is a grievous heart disease, very difficult to treat especially at old age. Indeed, the cure of any ailment is its opposite. For example: the love of desire is cured by contentment and patience; false hope is cured by constant remembrance of death and looking at the death of mates after

long time of hoarding money for no avail. Obsession for the future of one's offspring is cured by knowing that He who created them, created their provision as well. Don't you see that many inherit wealth from their parents whereas they are better off than them. He should also have in mind that he is hoarding wealth for his offspring in order to leave them in a good state while he himself may be going to an evil end. The truth is that if his son is pious and good, Allah will give him enough and if he is evil he will use the inheritance to disobey Allah and the repercussion of that will return to the father. He can also cure his heart by constantly contemplating the stories narrated condemning miserliness and praising kindness as well as the great punishment Allah guaranteed the misers. It is also positively impactful to ponder on the state of the misers and the repugnance it causes to the heart. Don't you see that even the miser dislikes miserliness when he sees it in others and he does not bear them? That is how everybody feels about the misers, they are unbearable and contemptible. He can also cure his heart by thinking about the purpose of money so as to keep only what covers his needs while saving the rest for himself by getting the reward of spending. This is the theoretical cure. The practical cure is forcing oneself to spend until it becomes a second nature.

Purifying the Heart from Eye Service

(show off)

Eye service is among the bad traits that are forbidden to adopt. Its reality is that one will perform acts of worship in order to be seen by people. The things which people use to show off are many and can be classified into five. The first, is show off using the body like one who slims down to make people think that he is a devotee engaged in spiritual struggle for the fear of the hereafter; showing through his emaciation that he eats little. The second, is show off through the appearance and apparel, like the one who shows off by moving with shabby hair, old unfashionable cloths lifting them up to half the leg, bending the head down while walking, shortening the ends of the limbs and looking rugged so as to draw people's attention to him, to be seen as one who follows Sunnah and the footsteps of Allah's pious servants. The third, is show off through one's mouth like the one who is constantly moving his lips in Zikr when in public; likewise

commanding good and forbidding evil in the presence of people, displaying anger against evil and show despair for people's involvement in sin; and raising his voice while reciting Quran with a tender voice in order to insinuate sadness and fear. The fourth is show off through deeds like the one who elongates his Qiyamu (late night prayer), Rukué and Sujud during Salat displaying calmness and good posture in the feet and hands. The fifth is show off by visitation and companionship like the one who finds his way to make a scholar to visit him for people to say that scholars of religion seek for his blessings by visiting him. Or the one who mentions a lot of sheikhs for people to know that he met a lot of them and benefitted from them; then he asks others about the sheikhs they have met after he has mentioned the ones he met as well as the lands he visited and the sheikhs he served.

Cure for Eye Service

Its cure are two: theoretical and practical. The theoretical is for it to be known that show off is harmful and prejudicial to the heart, prevents good fortune as well as good status before Allah and it leads to punishment and loss. The practical cure is for one to get accustomed to hiding acts of worship until one's heart is contented with the knowledge of Allah.

Then, my brother you should know that destructive as well as positive traits of the soul are many and uncountable. What is incumbent is for you to uproot the deadliest ones among them which have been mentioned here above. When you succeed in doing that, you have also succeeded in destroying its branches. It is also incumbent on you to adopt the most important of the good traits like repentance, abstinence, trust in Allah, contentment, sincerity, fear, hope and once you do that their branches will also settle in your heart.

The reality of repentance is to cleanse the heart from past sins as a way of honoring Allah and running away from His anger; remembering the severity of Allah's punishment in contrast to your weakness will help you to attain **Taubah**. The reality of abstinence in this world is to abandon what is forbidden, doubtful as well as superfluous licit things inclining one's heart towards the bliss of the hereafter and its degrees. Remembering the defects of this world and the fact that it is Allah's enemy and you His devotee will help you to hate the enemy of your

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beloved. The reality of trusting and depending on Allah is confidence and tranquility in Allah as well as knowing the fact that all your affairs stand by Allah and not by anyone else. Remembering His guarantee on your providence as well as His complete knowledge and might; knowing fully that He never fails, forget or become incapable will help you attain this trait. The reality of **Tafweed** (capitulation) is you wanting Allah to protect your interests where you fear danger. Remembering the danger of life and your incapability to protect yourself will help you in this trait. The reality of contentment with divine decree is to cease getting disappointed by it which is in reality turning away from the decree of Allah to a wishful thinking and consider it better for you than what He has decreed in matters you do not know its benefit or harm. Remembering that Allah gets angry with those who get disappointed with His decree as well as the reward of being contented with His decree will help you here.

The reality of fear is a trembling that happens in the heart on thinking of something dreadful and what will help you here is to remember your past sins, the toughness of Allah's punishment in contrast with your weak body. Remembering also His deeds when He punishes, like what He did to Iblis and Balám as well as the verses of deterrence like His saying **in Surat az-Zumar verse 16; Surat al-Muminuna verse 115; Surat al-Qiyamah verse 36**, and others in the same line.

The reality of hope is exuberance in the heart for the benevolence of Allah and the expansiveness of His mercy. What helps you to get it is remembering the past favors Allah has bestowed upon you without precedence or intercession and also remembers the abundant reward He promised without you deserving it as well as the many favors He has poured upon you on worldly and religious matters which you never merited or asked for. Remember also His deeds with regards to forgiveness as He did with the sorcerers of Pharaoh and the people of the cave. Remember also His words in the verses of encouragement like **Surat az-Zumar verse 25; al-Imran verse 135; Surat az-Zumar verse 53** and the likes.

O Allah! O Merciful, O Gracious One, forgive us all our sins by the blessing of our master, Muhammad (saw).

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This is the end of what we intended to write by the help of Allah in the book “***The Reliable Explanation***” on the sciences that are obligatory on all individuals. All praise is due to Allah who guided us towards this and we were never to be guided if not for His guidance. May peace and blessings be upon the messenger of Allah, his family and companions. O Allah! Have mercy on the ummah of Muhammad (saw). Ameen

فتح البصائر

لتحقيق وضع علوم البواطن والظواهر

**KEY GUIDELINES FOR INTELLECTUALS
TOWARDS THE
UNDERSTANDING OF BOTH THE PROFOUND
AND SUPERFICIAL FORMS
OF KNOWLEDGE**

By

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INTRODUCTION

In the Name of Allah, the most Compassionate, the Most merciful.

May peace and blessings of Allah be upon our beloved and noble Prophet, Muhammad (saw), members of his immediate family and also his rightly guided companions. In this similar request, a humble, reverend and devoted servant of Allah, who is strongly craving for peace and blessings of his Creator; a descendant of Usman, son of Muhammad, who is also a son to Usman, who is popularly known as Danfodio, may Allah shield him in His treasure of mercifulness, amin.

Again, all praises are humbly due to Allah, the Ultimate creator of everything. May His peace and blessings be upon our Noble leader and Messenger of Allah, the sole leader of all Messengers of Allah, Mohammad (saw), as well as unto his family and his entire rightly guided companions. Amin.

This book is titled: ***Key Guidelines For Intellectuals Towards The Realization And Understanding Of Both The Profound And Superficial Forms Of Knowledge***. It has about 10 different contextual (fascicles) topics outlined, formulated and equally dispensed as major and relevant tasks and issues pertaining to high levels of scholarly disposition as outcomes of exceptional brilliance and ability of analysis as manifested by the (Mujtahids) i.e., the highly graded and blessed Islamic scholars; as endowed upon them by (Allah) God, as follows:-

1. The first topic is about the established rule upon how the (Mujtahids) Islamic scholars are categorized in terms of their excellent and exceptional performance in relation to their levels of intellectualism endowed upon them by Allah.
2. The second topic focuses on the established yardstick used in order to explain what relates to their highly elevated level of both their inward and outward strength and standard of belief.
3. The third topic talks about what appears to be the definite and established system through which conclusions are supposed to be

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drawn according to what obtains in the contextual provisions of some Islamic branches of knowledge, such as (Tauhid) i.e. belief in only One God and (Fiqhu) the knowledge of Islamic jurisprudence and also the knowledge of what obtains in the philosophy of sufism.

4. The fourth topic pinpoints the sources of (Fard-aini) i.e. the imposition of individual/personal obligations and the (Fard-kifaya) i.e. those obligations that can be performed in the context of the society as originating from the aforementioned branches of Islamic knowledge.
5. The fifth topic is about the established factor which intensified the discrimination and circulation of all that is reliably plain truth.
6. The sixth topic focuses attention and indicates what appears to be clearly established factors; pertaining to what brings about the promulgation of calamities.
7. The seventh topic, establishes the knowledge of certain factors in relation to what imaginations and uncertainty tend to be.
8. The eighth topic outlines the established background in relation to the decisions and opinions of the “Mujtahids” i.e. the highly graded Islamic scholars in respect of their final deductions on various matters or issues.
9. The ninth topic outlines all forms of duties and obligations imposed upon mankind having been perfected and ordained by Allah such as belief in Allah as the Only One, and the daily obligatory prayers right from the time of the Prophet, may peace and blessing of Allah be upon Him, amin, as the one which indicates that there is no more avenue left for any contemporary form of rule, opinion or view.

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10. The tenth topic outlines how judgment upon a single issue differs from one another as a result of variation in perception.

Referring to what actually obtains as indicated in the first (fascicle) topic above, in relation to their elevated levels of highly intellectual endowment by Allah was finally deduced after intensive study and analysis as shown below.

I believe everything belongs to Allah. Verily, be it known that the Islamic scholars of Prophet Muhammad's (saw) time have been placed on six different excelling levels in accordance with what manifests in them in relation to their divine levels of strong knowledge and comprehension.

1. Their first class (top-most) members are the (Mujtahids), meaning those who have reached a higher grade of strong comprehension and are able to draw conclusions in accordance with provisions compatible to the Qur'an and the traditions of the Holy Prophet (saw).
2. The second category are those (Mujtahids) who are divinely endowed with the knowledge and ability to stabilize and standardize the conventional issues.
3. The third category are those known as the "Mujtahidut-Tarjihi", meaning those (Mujtahids) who study and analyze submissions of similar issues and selects the one which overrides the other due to its numerous facts and reliable sources.
4. The fourth is the one known at the general level of being a scholar.
5. While the fifth, is the one between the categories or levels. He is not all that scholarly high, but he is far better than the one who is religiously ignorant
6. And finally, the sixth one is one who is completely ignorant and blockheaded.

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Therefore, each of them within this category possesses distinguished features from the other, but in accordance to what Allah has already ordained. You will definitely notice their difference.

Some of the features are a clear manifestation attached to the first category. For those known as Mujtahidis, this simply means that the moment a Mujtahid is mentioned, it is directly referring to him unless if there is clear differentiation, as to say the renowned Mujtahid. Such features can only be derived under the following conditions:

- (1.) He must be somebody who has physically reached the age of puberty. In other words, physically matured, because, other than that, the young has not attained the level of development, intellectually and therefore whatever he says will not be relied upon.
- (2.) The second condition is being absolutely sensible. An insane person or somebody with a psychiatric problem cannot differentiate anything not to talk of him to be rightly guided and become compable on the rules of law for whatever he says.
- (3.) The third condition is that he must be proficient in Islamic field of jurisprudence (Fiqh) both physically and psychologically. He must be a person of strong comprehension in action and utterances, serving as an additional credit for which he can delve into every aspect, which serves as a distinguishing factor between him and one who has not reached that higher level of passing judgments and drawing conclusions in his ijtihad.
- (4.) The fourth condition stipulates that the person must be a vastly knowledgeable person with the ability to reason with common sense, which is known as (*Baratul-as'liyya*) because we are commanded to adhere strictly to that in as much as there would be nothing out of context or challenging and contravening factors from him.

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- (5.) The fifth condition is that the person must have reached a moderate level of understanding linguistic elements such as grammatical rules, syntax, sources of jurisprudence. In other words, he should at least reach a moderate level of understanding certain concepts such as literature, rhetoric, grammar, knowledge of and morphology of verbs, origin of jurisprudence, plain and clear knowledge. This is for him to conform to the ability of designing conclusions on matters. But in the origin of jurisprudence it is a measure to identify his facts and proofs; those that generalize the concepts of understanding the other sections of the knowledge. One of the conditions is that he must attain a higher level of proficiency in Arabic language to qualify him as being able to deduce conclusions.
- (6.) The sixth condition provides that he must be versed in Qur'an knowledge and the hadith in relation to that which relates to the deduced rules of law, because every solution is sourced out of the two reliable sources but it has not been made mandatory that one must be utmost in them (i.e. the Qur'an and the Hadith)

A renowned scholar named Abdul-Rahman Suyudi said: "I strictly and intensively studied and analysed various (hadiths) traditions; the authentic ones (hadiths) and the fake or defective ones in relation to their authentic manner of judgment, and compiled them in one book, giving due consideration to those ousted types of (hadith) in terms of my explanations which I compiled in a unique style similar to that of Raudah. The book is a valuable text that can be clearly comprehended and there is no place that it has been specified to be crammed."

Also, another renowned scholar in the name of Subki said that: "it will be inadequate for a Mujtahid to remain at the narrow level in various fields of Islamic knowledge, because undoubtedly he must possess a strong comprehension of them. In view of that, he must have studied and covered

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every aspect of the rule of law with a significant manifestation of such extraordinary trait or characteristics.”

Furthermore, Mallam Subki added that, “one of the basic tenets of consensus is for a Mujtahid to imbibe the rule of conformity in relation to places of terms and conditions of agreement in order not to go beyond its limits as a result of his personal deviation and contravention.” Another renowned scholar known as Mallam Waliyuddini said that, “it has never been made mandatory to commit the said branches of knowledge to memory, but attaining knowledge pertaining to that is enough in as much as any solution provided is not contrary to the rule of consensus (ijma’i). The other thing is that either he (the Mujtahid) must be sure that his explanation or answer to an issue conforms with the rule of (ijma’i) consensus, or should understand that the problem in focus is a mere fabrication due to lack of any preceding rules or proofs within the society. He must also be conversant with the basic reasons why certain verses of the Qur’an with regards to that were revealed in order to support his viewpoints, for it to serve as a guideline towards understanding the aim of the issue at hand. Also with that, it is not a compelling rule that he must produce a text that contains everything in relation to that, but the scholar said his commentary known as ***Musnadu (Darul-Mansuri)*** will be sufficient enough within the context of the matter. It is also required that the scholar should have included within the framework of his knowledge all the basic reasons that brought about the genesis of (hadiths) traditions as what is expected of him of knowing the main reasons why certain verses were revealed, because this is the most reliable form of knowledge of (hadiths) traditions as it supports strong comprehension, just as what obtains in knowing the basic reasons behind the revelation of certain verses of the Qur’an.”

A renowned scholar, in the name of Alkali Abu Ya’ala, has written a text which carries such principles and ethics of interpretation of Islamic matters. It is also compulsory that a Mujtahid must have the knowledge of the established rules of law and the ousted ones, and identify which one ousted the other.

He must also be able to distinguish between the authentic (hadith) traditions and the weak ones for him to be able to defend his reason for using the authentic ones and abandoning the weak or defective ones. These include

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those (hadiths) traditions with many channels of transmission and those with only a few, the former *Ahaddai* while the later *Mutawatir*.

Another determining factor to a Mujtahid is that he must be fully aware of the originality and purity of the transmission or otherwise in relation to the virtues of the transmitters or reporters, just for him to have a supporting reason for either accepting a certain reported tradition (hadith) or rejecting it.

This also includes being acquainted with those that are authentic and adequate and those that are inadequate and un-authentic, just for him to know which to apply and which to reject in terms of explaining which acts are prohibited and which ones are permitted including those that explain the position of the optional acts.

A Mujtahid can only reach the required level as a result of his studies in the teachings contained in the books of those who proceeded him and also by constantly referring to the submissions of those superior ones in relation to their fields, because the task of either standardizing or denouncing is not easy, especially in this our contemporary generation, exactly as Ibnus Salihi and the like observed.

Also, in relation to making reference to (scholars) his predecessors pertaining to what obtains in either standardizing or denouncing a solution, it is incumbent for the Mujtahid to rely on their provision, because ascertaining or denouncing is not an easy task. Therefore, he must constantly be revisiting the documentations of Buhari and Muslim and Darul Kud'ni and the rest of them.

Verily, it is a clear fact that to achieve all these high grades of science, consensus (ijtihad) is not an easy task, because it is not all that simple to attain that level, for the fact that so many conditions and regulations are built in the system and because any one of the branches followed is so vast and wide that it cannot be completely exhausted throughout one's life.

But one important issue in relation to that is that it has not been made a compulsory condition for the Mujtahid to know the rest of the other branches of jurisprudence (Fiqhu) in his field of science of consensus (ijtihad), just it

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being a terminal point. Had it been made so, he could have been compelled to make utmost consultation in order to support his final point of submission.

Also, this type of task or effort has not been restricted to men only, or a woman or a slave captive because among the regulations and conditions of becoming a Mujtahid is that, the person can be a woman or even a captive. But for the fact that the person must be pure and clean and devoid of any form of atrocities, there are two varied opinions from scholars.

The first group of scholars says that it has never been stipulated as a condition that a Mujtahid must be a just and trustworthy person because it is not prerequisite for intelligence.

But the second group submitted that it is a stipulated condition for a Mujtahid to be a just and trustworthy person because all his ideas and decisions are going to be imbibed, not only because of the regulations of the (ijtihad) science of consensus, but also for the protection of the standard and authenticity of the final conclusions drawn by him, the Mujtahid, and is the unanimity of scholars.

Two scholars, Mal. Zar’kashi and sheikh Waliyuddini said: “conducting deep and extensively wide research is a compulsory condition of consensus in case of any encroaching controversial matters which have a clearly defined conclusion or if there are others peculiar to it. The same thing applies to any other process of drawing conclusion on plain and clear matters or whether there contains another restricting solution around it which has a clear supporting verse that he may use in support of his facts or if there is another one which has ousted it.”

Similarly, the Mujtahid has to be prudent enough in identifying ambiguous statements and set them right. That is how the Mujtahid will maintain the channel, up to where he feels satisfied and assured of his effort. Here, he will then conclude in accordance with what sounds logical. Furthermore, the aforementioned scholars say this system is not in defiance of holding onto what compound statements maintained over what is already known as a complete, plain, clear and logical statement even right from the beginning. This is the normal process, because it always goes with undeniably established

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signs. But the main issue here is knowing the established condition of how the occurring matters emerge, after they have made themselves (matters) clear and obvious.

In relation to this, Sheikh Jalaluddin said, the above explained issue is based upon the rule of who is above the Mujtahid just to be free from any form of accusation connected to his outline of decision. If not for the fair of imposing a heavy burden on ethics of research, it is not under any form of compulsion.

Furthermore, under this basis, Mal. Abdurrahman-nis-Suyudi stated that the root basis of Mujtahid is not available because they are exceptionally personal.

Similarly, in a book titled *Sharhul Muhazzabi*, the author said that, “he who has not reached the level of *Mujtahid Assalawa*, meaning one who goes back to the source of an issue below him is the one referred to as a *raffantawa*.”

But one who adheres to a certain chief leader who is called an Imam in the group of prominent leaders is mandatory for him to restrict himself to the laid down rules encompassed under the origin of the established regulations of that Imam. He does not have the right to subscribe to other regulations other than those of his Imam.

He further stated that, another restricting condition is that this type of Mujtahid must be knowledgeable in jurisprudence (Fiqhu) and its basic promulgations. He must be known with the stuff of relevant ability of analysis and be able to distinguish and categorize as well as improve his effort of employing *kiyas* i.e. conclusion drawn by likening or comparing an affair not clearly stated in the verse and consensus to a similar one clearly stated. In other words, conclusion drawn out of his keen insight.

He must clearly possess a grade (level) of neutrality and confidence in outlining his supporting facts when drawing conclusions.

He must also be someone with a versatile effort of submitting all that lacks in context of the submissions of his Imam by supplying verses in relation to the origin of the decisions of his Imam.

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He must also be someone who strictly depends on the supporting facts of his Imam's decision for which he always outlines his own reasons as if independent but in accordance with the provisions of the rule of law. This can suffice the submission of his Imam. But he must be prudent in his research and effort in order to be free from any form of plagiarism.

Finally, this is just a little of what assumes to be the basic signs of the struggling Mujtahids in the field of ijihad in all tasks of providence under the rule of law.

Furthermore, in another citation as extracted from another book, titled *Jam'ul Jawami'I*, meaning *The Scholar*, it is said that a person known as Mujtahiduttarjihi is the one known for being able to select and establish an issue which has more facts and proofs, and extract final submissions of the rule of law within the context of his (Mazhab) jurisprudence school of thought and applying strong evidence in support of that.

He also indicated in the commentary of Mazhab, that this type of Mujtahid, though not highly elevated in status such as that of As'habul Wujuhi, but he is very knowledgeable on issues of jurisprudence even by action or intellect and also supposed to be a strong master of the contextual conclusion of his Mazhab under the guidance and conclusions of his Imam leader, with strong, basic facts in support.

These are some of the renowned qualities and characteristics of the early fourth century scholars. Anything other than that has not been stated in his aforementioned book.

But apart from that, he made mention in his book, titled *Sharhul-Muhaz'zabi*, meaning that the fourth level of rank in hierarchy of scholars is the one who strictly adheres to mastering all that contains in his Mazhab in accordance with his level of perception within the context of superficial and contravening issues. But he assumes a certain defective level in terms of passing judgment due to the nature of perception that did not reach a higher grade.

Also, it is good to accept all what he judges even if there is no direct reference from the outlined submissions of his Imam. It can be dependable if the

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judgment is clear and comprehensive and tallies with what applies in the context of his Imams submissions devoid of any sign of difference or contradiction to his Imam's, and can be applied in any form requiring solution.

Another humble approach that this type of Mujtahid should observe is that, he should not be too forward or always inquisitive in trying to draw conclusions in matters, according to Imanul-Haramaini's point of view. This is for fear of lapses and incompatibility to the submissions and all what the Mazhab relies on and may lack supporting verses in relation to it.

The basic condition here is that he is recognized as a knowledgeable scholar who has gathered all what entails in many different branches of knowledge. But he cannot be referred to as a Mujtahid. This point is cited from the book *Sharhin Kaw'kabu* after citing this verse as a reference. Mal. Ahmaduz-Zarruku commented that, prudence and observations in religious matters originated from the noble source of the Holy Prophet (saw). Therefore, anybody who adheres to an issue blindly and selfishly is an absolute thing of rejection in matters of rule of law (Shari'a). He further said that such type of people are in three categories as that of Mujtahids. They are as follows;

1. A renowned scholar who can defend issues from the background of his knowledge even if he is not a Mujtahid.

2. In the second category is the one who is in between two tasks and positions. First of all, he is one that has not reached the level of a scholar, but is better than the block-headed person in religious matters. Secondly, he is one who has not yet been certified as a scholar but to some level has a minimal level of knowledge, hence his conclusions cannot be held as a strong and reliable point, unless if he is someone who always shows a sign of wisdom in the conduct of his affairs. Otherwise, he is supposed to fall within the class of those that are authorities in matters of religious rule of law which must not be deniable if at all it was sourced from him. This is because it is not permissible for any one of the aforementioned characters to go beyond what he does not know and he should not stick to what he has no knowledge of.

3. The third one is the block-headed person in matters of religion (ignorant).

CHAPTER TWO
Inward and Outward Form of Belief

This is where the explanation of an established level of inward and outward form of belief is to be presented. At this juncture, I humbly start by saying that every form of correctness and uprightness is of Allah.

Verily, be aware that the basic reason that makes a person liable to any form of rule of law in the practice of his daily life which is the bedrock of the outward belief, is testifying by verbal pronouncement.

This is because it is a unanimous conclusion by the entire group of renowned Islamic scholars of Islamic precepts, may Allah bless them, that the moment a person pronounces the word of ***La-Ilaha-Illallahu Muhammadur-Rasulullah*** meaning; “***there is no deity worthy of worship other than Allah, and Muhammad is His messenger***”, he becomes liable to every form of Islamic rule of law and must be judged under the provisions.

In support of this explanation, one Islamic scholar, known as Abdul-Salami bin Ibrahim Al’lak’kani, submitted in his book titled: (***It’haful Muridi***), bibliography ***Jau’haratit-Tauhidi***) meaning, that the outward form of belief that suffices a persons in this physical world, is just by verbal pronouncement. Therefore, he who pronounces the testimony becomes totally liable to any form of rule of law which attracts judgment in the life of this physical world.

Henceforth, he can no longer be judged in accordance with any form of disbelief (non-islamic) unless he happens to show or demonstrate some form of action which contravenes the authority of the word of testimony or which nullifies his pronouncement, for example, if he/she goes to worship an idol and prostrates to it.

This is because the meaning of belief is to testify to the entire divine message brought by the noble Prophet (saw) through practical demonstration of basic activities which must be done personally not through representation, such as testifying that all the messengers of Allah are true and all the divine messages they brought are true.

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Secondly, it has been confirmed by the renowned scholars of general precepts that, surely, the inward form of belief that befits a person and guarantees him paradise also conforms to the divine message brought by the noble Prophet (saw) under the basis of knowledge which leads to belief in the existence of hell fire or the paradise. All these do not require any form of consensus or practical proof in order to justify the belief.

As a result of that, somebody who denies the authenticity of a narrow hadith or consensus of scholars should not be rendered as a disbeliever.

Also, it has been cited in the commentary of the book: *Al-Wakifu-lil-kasdi* that it is a **Unanimous Conclusion** that, casting doubt upon the narrow hadiths is not a form of disbelief. Here ends the topic.

Also, in another submission contained in his commentary of *Sahihul Buhari*, the scholar, Aini said, it is a unanimous conclusion of scholars that a person should not be rendered a disbeliever just by doubting the issue of consensus.

Another scholar in the name of Ahmadu bin Haj'ri Alhaitami, in the book, *Fathul-Mubin*, which is also a **Commentary Work on the Hadiths of Nawawi**, belief by tongue, means plain verbal testimony without any obstacle. But its basic meaning in accordance with what the rule of law provides is a confirmed testimony by the heart and shows total submission to all that is known to have come originally from the noble Prophet (saw), for example, practical observation of the five daily prayers.

Therefore, it has become necessary to truly adapt to whatever form of issue communicated by the noble Prophet, such as the one expected to imbibe whole heartedly or any one which requires certain forms of practicalization to be noticed (and abided) by others.

Furthermore, to take it whole heartedly means to have utmost belief toward what was brought and communicated by the Holy Prophet (saw).

But verily, to distinguish between these two aforementioned branches is wide and vast and tedious as compiled in various books of *Ilmul Kalam* and those of sunnah (precepts) or traditions. The only basic requirement for this issue is

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the pronouncement of this word of testimony; ***La'ilaha-Ilallah Muhammadan-Rasulullah***; meaning, ***there is no deity worthy of worship except Allah and Muhammad is his Beloved Messenger***. It is a pronouncement which entails absolute submission to Allah, whole heartedly.

Another basic thing to note here is that, the ability to distinguish between the two levels of beliefs depends on the person's perception and diversity of his knowledge. This is what makes him surrender; total submission to the will of Allah. This is according to how Allah favours His servant through personal insight and view (ilhama) which serves to attract the person towards understanding the distinguishing signs and its relevance.

CHAPTER THREE
Areas and Sections Concerning Creeds in the Field of Religious Knowledge

This section aims at explaining relevant areas and sections concerning creeds in the field of religious knowledge, especially the three cardinal branches of knowledge, comprising of (Tauhid) belief in the Uniqueness of Allah; (Fiqhu) the knowledge of Islamic jurisprudence and thirdly (Sufism), the knowledge of strict adherence to the rules of law and complete abstinence from worldly lusts and materials.

Here, it starts by saying that every correct action comes to Allah.

Verily, let it be known that the creed of Tauhid and Sufism are not geared towards the attainment of the benefits and pleasures of this material world, but only towards attaining the benefits of the hereafter. There is no contention about this according to the unanimous conclusions of the highly graded Islamic scholars.

But surely, the third branch of knowledge i.e. the (Fikhu), is the one dealing with the establishment of creeds in order to serve as a directorate towards conducting various daily life activities. A typical example of this is what obtains in the explanations of Imam Ghazali in his book titled: *Ih'ya'u*, that the categorization of this issue falls into four different segments. For example, whatever entails the verbal pronouncement of the holy word of Shahada, the submission of Fiqhu creed at this point is that this assures the authenticity of ones belief in Islam, because, the moment someone makes the pronouncement intentionally, even at sword point but verily testifies that it is not the sword that matters but the end result, the objectives has been achieved. Also, another point of importance is that, the pronouncement of the word of Shahada does not repel ignorance in him, because the basic condition required is to have the inner faith (Iman). This type of testimony exonerates any form of doubt concerning his (Iman) inner faith. This verbal pronouncement now stands as a protection against his life and property.

But in the next world, things are different because mere verbal pronouncement to testify (Iman) inner faith is of no use, but it must be accompanied with

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spiritual light and practical actions. They are the most useful ones needed because they have no close relation to the creed of (Fiqhu) but from the creeds of Tauhid and what the practical actions show as a sign of inward intention. But any other thing from the content of (Fiqhu) which happens to change is out of context.

But in practical activities such as in Salah (prayer) it is only the knowledge of (Fiqhu) which guides and teaches what is supposed to be done and renders it correct and acceptable that matters. Therefore, any Muslim who demonstrates practically and with prudence all forms of injunctions including prayers even if he commits mistakes in various forms, qualifies him as a Muslim. This has exonerated him from being charged with death, a usual penalty for any Muslim who denounces the divine legitimacy of prayers (Salah) as one of the cardinal pillars of Islam.

But in terms of being composed and strictly attentive when performing (Salah) prayer, that (aspect) one is totally a hidden spiritual duty that is related to the next world. But a practical performance is of great benefit. All the creeds of (Fiqhu) are not applicable here, but being spiritually composed and attentive is in the field of Furu'a and Badini

Therefore, if knowledge of (Fiqhu) is not available, it will be out of context.

Also, in the field of alms giving (zakat), the creed of Fiqhu has a space here, because it is the one which declares that any wealthy person who fails to pay his due/rate (zakat) can be compelled to do so by the authority. If he complies, he becomes free from that, and therefore, he stands in protection of Him (Allah), meaning, his testimony to the total worship of Allah and his obedience to the noble Prophet is assured.

In reference to that, there was a certain narration that says; "there used to be someone known as Abu Yusuf, who used to give a certain portion of his wealth to his wife at the end of every year, as a tactic in order to avoid paying zakat. When it was reported to Abu Hanifa, he said, surely this is within the creed of (Fiqhu), but if his aim is avoiding paying zakat, it will be detrimental to him in the Hereafter."

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Therefore, in terms of what obtains on issues of permissible acts (halat) or prohibited ones (haram), in relation to jurisprudence (Fiqhu), one is expected to be extra careful, or to be more prudent, inclining towards halal. This type of act is the bedrock of Islamic religion.

FOUR GRADES OF BEING PRUDENT

The first one is in which the rule of maintaining justice and honesty has been obligated in terms of bearing witness. It serves as a measure by which one is exonerated from the task of responsibility of bearing witness. This type of expected conduct is the one that protects one from falling into practical prohibited acts.

Another dimension is that of the highly trustworthy people. They always take the stand of abstaining from falling into certain acts that are not strictly prohibited by which they always prefer to stick to the absolutely permitted acts.

Another act is the type shown by those who have the divine fear of God. They even abstain from permitted acts for the fear of not being dragged towards performing bad and prohibited acts.

Grade number four is one which is practiced by the highly placed trustworthy people who abstain completely from what does not entail being for the sake of Allah. They always prefer to be very much closer to Allah than any other thing, no matter what. These are the usual four highly grade levels of prudence.

In relation to that, all the witnesses and evidences by which the judges relied on in passing a judgment, if diligently applied, cannot prevent the culprit from being punished in the Hereafter even though he was set free in this world as a result of practical evidence that defended him.

Finally, there are also other examples as already stated in his book, *Ih'ya'u*, in which he outlined that the types of witnesses brought for certain issues such as being intermediary between two contending groups. This could be of administrative (politics), or what obtains in capital penalties in relation to

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injuries. Here ends the explanation in relation to what entails in being extra careful and prudent.

CHAPTER FOUR
Tauhid, Fiqhu, and Sufism

I start here, admittedly, by saying all that which conforms is of Allah. Understand that in the preceding explanations on what assumes to be within the realm of individual personal obligations (i.e. **Fard-aini**) and that which entails (**Fard-kifaya**) that which can be represented as mentioned previously within the circle of the three forms of knowledge, i.e, Tauhid, Fiqhu, and Sufism can be viewed in certain instances as mentioned below:-

First of all, the knowledge of Tauhid is in two different forms known as **Usulud-dini** and this **usuludini** is the category of personal obligation to an individual. Secondly, the **ilmul-kalam**, that is, philosophy, is the category of what representation suffices.

Malam Abdur-rahman Suyudi, in his commentary of the book of **kaukabu** had this to say: “among some (ulamas) there are those that talked about (usulud-dini) and (ilmul-kalam) as the genesis of philosophy in Islamic religion.” He categorized them into two in his work titled: **Jam ’ul Jawanu’i**.

Number one is referred to as **Amaliyyun** which entails the ability of performing a commanded act, in other words, practical work or activity.

The second one is **ilmiyyun** which entails a clear and practical knowledge which also falls in the field of **Riyala** that is practice and knowing how to use knowledge.

Furthermore, Malam Abdul-Rahman Suyudi assumes that the basic fact here is that this mentioned aspect cannot be termed as usulud-dini but, otherwise (ilmul-kamal). What obtains in the first part (usulud-din) is in relation to common sense (reasons). When it is in conjunction with the ideas of innovators in religion and philosophers, then it is referred to as ilmul-kalam but in as much as it does not relate to the two, it remains the knowledge of usulud-din. This reflects what tallies with the knowledge of uniqueness of Allah and what is peculiar to the knowledge of Messengership. These two are contained in the Holy Book (Qur’an) and the sayings of the noble Prophet

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(hadiths). This can be found in the books of *Mir'atud-dulabi* and *Umdatul-ula-ma'i* for further reference.

Finally, all those submissions of is *dilahat* by the (ulamas) i.e. the technical meanings of ideas, not something that is literal, did not reach the level of personal obligation upon people but acts that are capable of accommodating representation.

It is under this that Malam Sayyadi Alhasanu bin Mas'udi Alyusi said that all those forms of knowledge that contain technical meaning and very deep scope are not compulsory for people to know, or to reach their restricted levels. It is a peculiar form of knowledge that is not compulsory or required of the ignorant.

To further elaborate on this, Ash-sheikh Assanusi has this to say in his work titled: *Sahar'hul Wus'da*, "all that contains in the field of *ilmul-kalam* is not of personal obligation but that which is enough under the duty of representation. The knowledge of it with some members of a given society suffices the rest."

Also, in a work titled: *Umdah* it was cited that the knowledge of *ilmul-kalam* philosophy was established just for the sake of clarifying complicated issues in relation to the knowledge of uniqueness of Allah. It is no doubt it is knowledge based on the rule of representation.

Also, in relation to that, there obtains a certain knowledge known as the knowledge of jurisprudence (i.e. Fiqhu). It is in two sub-branches. The first one gives explanations on all that is contained in all acts of worship, such as daily prayers, giving of due/rate, fasting and performing the holy pilgrimage. The second one explains all forms of knowledge that is of personal or individual obligations. In relation to that, Ash-Sheikh Abu Zaidi Abdul-Rahman bin Amirin Al'akhdari, may Allah be pleased with him, said that; "the first obligation of every matured individual is to standardize his level of belief, which means to have deep knowledge in his mind and to sincerely submit to what is peculiar. This is known as *Ilahiyyatu* and of His Prophets which is known as *Annabawiyatu*, including things that have been heard about which is known as *Sam'iyatu* but have not been practically seen such

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as hell fire and the paradise and the rest of them. And after this, he should also acquire the knowledge on how to standardize his personal obligations which no one else can do on his behalf, such as the rules and regulations of daily prayers and Ramadan fasting.”

“But in relation to certain forms of knowledge, for example, knowledge of judgment on issues that attract capital penalty or sharing of the wealth of the deceased by his offspring is not incumbent or compulsory to everyone but the few. They are enough for the rest of those who do not have.” This submission is contained in the book of *Tuh'fatul-hukkami* written by Mallam Abubakar bin Asim Al'kaisi, in which he said a great number of world Malams have supported this fact.

But under the section of suffism, it appears in two forms or category. The first category is the one talking about certain offensive behavioural acts depicted by some people which are blemishes; they are acts of self-glorification, strong headedness, aggressiveness, jealousy, meanness or stinginess, desire of pride, desire for wealth for extravagancy and pride, ambitiousness and irrelevant or baseless accusations toward Muslims.

The second category is of good and desirable behaviours such as repentance, purification of intentions, fear of Allah, patience, avoiding desire for worldly lusts, relying on Allah and sincere acceptance of whatever comes from Allah, contentment with what Allah has given to an individual in terms of wealth, health, sickness etcetera. This particular category falls under the field of issues of personal obligations i.e. those that cannot be represented by someone, as explained by Imam Ghazali in his book titled *Ihya'u*, and also as indicated by Abdul-Rahman Sayudi in his book titled *Itmad-Dirayah* (a commentary of *Niqayah*).

Another sub-category of Sufism is the one known as *Tahaquqi* which talks about the level of the nearness to Allah of the devotee in accordance with the level of his devotion.

A typical example of this refers to the possession of knowledge of various branches of *Usulud-dini* as established by those known as *Muridai* who have been totally immersed in strictly adhering to the changes of his life as taught

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by his leader and also being able to recognize the eminent levels of saints and the practical nature of religious practices and duties as he knew the format of prayer and also knows the core content of each act of worship.

This section or category is the knowledge of personal obligation, but in another direction it is no doubt peculiar to eminent saints. But to some knowledgeable people like Imamu Ghazali and Muhasabi and others who support them, they have explained the first category of sufism of manners known as *Attakhakkuku* was explained and elaborated by the followers of Shazaliyya sect as outlined by Ahmad Zarruku in his book entitled *kawa'iduz-zarrukiyya*, may Allah be pleased with them.

TASK NUMBER FIVE

Before delving into the field of elaborating the cycle of reasonable facts based on truth, I want to start by invoking all that is upright belongs to Allah.

Verily, facts based on truth are in four different forms encompassing the following: drawing conclusions based on common sense, verses of the Qur'an, sayings of the Prophet (hadiths) and the consensus of the ulamas, because these are the foundation of all the established facts and rules.

According to the viewpoint and idea of Ash-Sheikh Muhammadu Attahiru bin Sheikh Ibrahim in his poetic message, "this type of knowledge of the uniqueness of Allah (tauhid), its basic foundation is based on commonsense and reasoning, verses of the Qur'an and the precepts of the Prophet (hadiths)." Mallam Ahmad bin Zakariyya, in his poetic submission titled: *Muhassilul Makasidi*, said that, reasonable facts can be established under the realm of commonsense, as it may also be established based on the issue of just hearing but not practically seen as what obtains in the belief of hell fire and the paradise and the rest of them.

In a certain commentary of the book of *Mahassilul-Maksudi* by Malam Manjuri, in an attempt to explain the above portion said that this can be supported because in so many instances, certain reasonable facts are based on assumption because there is no evidence that could be established based on the verses and precepts as they provide certain signs which belief in them is based on the ability of commonsense and the indicators of the precepts. Accordingly,

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this submission is a unanimous consensus in terms of explanation, but contrary to the consensus of the rule of law.

TASK NUMBER SIX

First of all, I want to start by saying that any other thing that conforms, belongs to Allah. Any established falsehood or adulterated facts or reasons, are those that are clearly contrary to the already mentioned facts; that is they contravene the knowledge of common sense, verses of the Qur'an, precepts of Sunnah and the unanimous consensus of the ulamas, may Allah be pleased with them. All those that fall into this category are false and unanimously unacceptable.

TASK NUMBER SEVEN

To further explain the issue of the establishment of the cycle of imagination, I start by saying that all that is upright belongs to Allah.

In a situation whereby there are plain and clear verses of the Qur'an, direct hadith, or a single hadith towards what is obtained, this type of task generates doubt and assumption, likewise the differences of understanding of the Mujtahids may generate doubt and imagination. Within this cycle, the Mujtahids may differ, but that does not mean that one is right and the other is wrong, no. This is because each of them speaks with the authority of the source of his submission under which he made tremendous research. Also, no Mujtahid will say to another Mujtahid, drop your own idea and embrace my own, because my own surpasses yours!

Had it been that students of knowledge can realize this, they could have freed themselves from arguing and debating and desist from seeking to overcome counterparts by presenting the facts of their Mujtahids. This is because no statement of a Mujtahid is superior to the other Mujtahid. They command the same status. This is a unanimous opinion. Certain practices are those that support these facts and defend them in reference to the cycle of the origin of reasonable facts.

As noted by Malam Manjuri, in the commentary on *Muhassili*, surely these type of issues are enough in conducting any form of practice or activity as a reason originating from the conscientious understanding of the rightly guided

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companions of the Prophet (saw). Also it is right to depend on a unanimous conclusion in performing any act and also supporting what obtains in the explanations of clear and plain verses. He therefore said, in contrast to that, the argument may end up drawing two issues; either confirmation of the facts of truth will prevail, or just to destroy them. In another dimension, if something like that is to occur, especially in the area of jurisprudence (Fiqhu), out of three basic things, one must happen. Either the clear truth will prevail, or nullification of bad act or overcoming issues of doubt or uncertainty.

TASK NUMBER EIGHT

In the explanation on the whole compilation of the submission of the Ulamas, I start by saying any other right and correct thing is of Allah.

Here there are four obtainable results. If in the submission of the (Ulamas) there may appear to be a content of difference. Number one may be that the idea that overrides the rest in terms of higher number of supporters, is the most popular one, or the one that has an overriding evidence more than the rest, or number three, the one commanding a very minor number of followers or supporters and finally number four is the one with no reason and totally defective.

But one should try to understand that all conclusions established by the Ulamas are not compulsory on everybody. It is permissible to adapt to this view in terms of performing any form of religious act. But the regulations of the popular ones and the one following them remains vital for people to respect and adhere to, because it is incompatible to draw conclusion from the submission of the minor group or one that is totally baseless and defective. This is the general statement of the Ulamas.

In view of this, Khalihu bin Is'haka said in his book titled: **Mukhtasar** that all his explanations and conclusions originated from the submissions and conclusions of the popular group and the one following it, that is the one with a clear and plain point of reason that is **Mash-huri** and **Rajihi**.

Accordingly, therefore, the rule of law in either conducting or performing any act or not doing it has the same basis under this idea. But anyone who depends on the idea of the minor proponents or the baseless ones cannot be totally

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condemned though his attention can be drawn. It is based on this that Malam Izzuddini bin Abdissalami said, it is permissible for one to stand and argue and defend any unanimous submission by the Ulamas whether in terms of supporting it or rejecting it. Therefore, one is free to accept an issue that does not contain a situation of practical controversy that will render the follower inconsistent or without direction. But if it happens that the doer is an ignorant figure without knowledge, he, cannot be blamed and cannot be equally condemned, because he has not committed any form of sin, because from every angle, he conforms with the submissions of the knowledgeable one.

The basic idea here is that, if an act is prohibited on one side and at the same time the other side permits it, there no problem. But the doers attention can be drawn to what underlies that type of act which is multifaceted. The books of *Takhlisul Ikhwani* and *Sharhu Arba'ina Nawawiyyah* of Malam Ish'bili contain these ideas.

Also, any established conclusion by a Mujtahid cannot be withdrawn if its base starts from his ijtiḥad after it has been confirmed, as already explained by the Ulamas in as much as it did not clash or contravene the verses or precepts of sunnah or a unanimous consensus. But if not, it can be withdrawn.

Also, if a Mujtahid draws up a conclusion contrary to his ability of understanding the meaning of symbolic verses of the Qur'an, that is ijtiḥad and inclines towards another different view, such an issue cannot be depended upon.

Similarly, if someone who can draw conclusion from predecessors in that field, it is in order, because if one can support his facts in reference to another Imam other than his, then his submission or conclusion will become invalid. The reason for this is that, right from the beginning, his conclusions or submissions are just deductions from his own personal view not depending on any other authority. The whole content here is that, even if the first Imam that made the conclusion made it based on facts and basic reasons, why then try to bring another viewpoint different from that, because it is the tradition of the Imams to support their view points out of deductions from the authentic sources of the verses and precepts of the Prophet (saw).

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In the book of commentary of *Sharhul Masa'il-Ijtihadiyya* Mallam Abdul-Rahmani Sayudi said, “according to the unanimous conclusion of great Ulamas, it is not correct for someone who wants to draw a conclusion to deviate from what another Mujtahid has already provided at the time he got another modification on his own side.” Likewise, Mallam Ibnus Sabbagi cited that it is a unanimous conclusion of the sahaba that no change of conclusion as already established by a great scholar, because if such an act is to continue, then there will be no time of reaching a final and authentic solution to every matter that may come. But he whose conclusions are in contrast with the verses of the Holy Qur'an or the sunnah or even the conclusion of the Mujtahids, then such an issue becomes nullified and rejected. Right from the beginning, one can come to understand that, two such approaches have been rejected, that is if a Mujtahid runs contrary to the channel of his Imam, this falls in the same category of what befalls the Mujtahid already mentioned above. The topic ends here, but what should be noted here is that, anything a Mujtahid does that is not contrary to the channel of his view and that of his Imam, there is no point of accusation, because he has adhered to the provisions of his leader.

TASK NUMBER NINE

In conclusion, all those personal obligations upon the Muslims, meaning *Takaliful Ainiyyah* have been accomplished since the time of the Prophet (saw).

Now, let us delve into another new section of our discussion by starting to say that all the right things are due to Allah. Verily, understand that, the Prophet, may the peace and blessing of Allah be upon Him, has already explained exhaustively all things that befalls Muslims. This can be seen in the work of Abdul-Wakhabish-Sha'arani titled: *Risalatul Mubarakah*, where the Holy Prophet, may peace and blessings of Allah be upon him, said that,

ما تركت شيئا يقربكم إلى الله تعالى إلا وقد أمرتكم به وما تركت شيئا يبعدكم إلا وقد نهيتكم عنه

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“I did not hide anything that I know will take you closer to your Creator, and also, I did not hide anything that I know which will keep you far apart from your creator, unless I told you to desist from that. Anybody who expresses doubt that there may be something left without it being communicated by the Prophet, whether permitted or forbidden, actually becomes a renegade.

Also, in another tradition of the Prophet (saw), which was communicated to Huzaifat, may Allah be pleased with him, the Prophet (saw) said that,

أن النبوة والرسالة قد انقطعتا فلا نبي بعدى ولا رسول بعدى فانقطعت زيادة التكليف
الإلهية بموت رسول الله صلى الله عليه وسلم واستقرت الشريعة وتبينت الفروض وافية

“Huzaiyata, verily the channel of prophesy is sealed and that of messengers is sealed, therefore, there will be no Prophet to come or any Messenger of Allah to come, after Me.

Therefore, obligation i.e. ***Takallif-ul-Ilahiyyah*** in relation to worship of Allah has already been accomplished right from the lifetime of the Prophet, may peace and blessings of Allah be with him. Therefore, the rules of law and obligations have already been established. Also, it has been communicated in the book of ***Durarul Mansurati Fikhu bayani Zubdil-Ulumil Mash-hurayi***, that in the field of jurisprudence, Allah the exalted did not place any compulsion upon a single person or everyone to adhere to the understanding and comprehension of another, but only on what is of personal obligation based on the rule of law.

It is obligatory for everybody to act according to what manifests from the verses of the Qur'an and the Sunnah, not what was derived from opinion. Such is not an established rule of law from Allah the exalted. The latter are deductions from comprehension of others out of the content of rule of law, and that is why so many opinions differ. It is because of this reason Allah the Almighty, communicated in the Holy Book of the Qur'an in one of the verses,

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﴿وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا﴾ النساء: ٨٢

.٨٢

“Had it been that His Holy Book, the Qur'an emitted from someone other than Allah, verily, no doubt you could have discovered a lot of mess and contradictions within.” al-Nisa’i:82

This refers to the nature of differences people hold.

What is expected of a person to know here is that, all other rules of law commanded by Allah are clear and plain and it is upon them that everybody will account for in the Hereafter. And all such commands are not strict and difficult that may attract any form of burden or hardship upon a person seeking to discover them or requiring huge amount of wealth to be expended. He further elaborated that, if people were to keep aside any other statement other than that of the Prophet (saw), they will not act upon any other idea other than that of the Prophet (saw), there would be no blame on them, here and the hereafter. Whatever the Ulamas say only falls within three sub-categories, that either they may conform to what the sunnah prescribes and this type is a special gift to a Mujtahid because he is more or less a divine subscriber of sunnah.

Secondly, their statements may run contrary to the provisions of the sunnah. In this case their statements can be set aside and act according to the prescriptions of the sunnah.

Thirdly, if the conformity or digression of their statements is not clearly manifested, the best approach to this is to put a halt in taking action until a clear and plain solution is attained. This is what the rule of law overrides. The best thing here is to accept what the majority can accommodate as established by the Holy Prophet by subscribing to what people can accommodate.

If people were to adhere to what manifests out of sunnah and leave all the deductions of the Ulamas of ijtiḥad, verily, there will be no blame or fault upon them.

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TASK NUMBER TEN

This talks about what manifests in the result of differences of what obtains from the provisions of the rule of law in different dimensions out of a single task. As usual, the writer says, I start by saying, all that conforms is of Allah.

Surely, it is normal to have one task that has two dimensions; either of praising it or accusing it, especially because of its contravening nature. Such tasks are many and uncountable. For example, a task in this world may be condemned in the Holy Qur'an where Allah Almighty says that:

﴿وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ﴾ الحديد: ٢٠.

“Surely life in this world does not mean anything but just a mystic enjoyment, though observing that it is always full of calamities but still people are carried away by it from discharging their divine tasks of obedience to Allah.” Al-Hadid: 20

That is the side of accusing it (the task). But in another side of praising it is in one of the sayings of the Holy Prophet (saw);

الدنيا مزرعة الآخرة

“This world is a sowing place for the next world.”

In this case, it is a place of divine obedience which at the end results in gaining access to the pleasures of paradise.

Also, in connection to what relates to social interaction, he who interacts neutrally with people has been praised, as the sayings of the Prophet (saw) described:

المؤمن الذي يخالط الناس ويصبر عن آذاهم خير من المؤمن الذي لا يخالط الناس ولا يصبر عن آذاهم

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“Any believer, who interacts with people with tolerance and patience of their cheats and problems, exceeds that believer who interacts with people but does not tolerate and cannot be patient with their cheats and problems.”

This (hadith) was reported by Bukhari in his Chapter of Literature.

Also, it is indicated by Sayudi in his book titled: *Itmanud-dirayati*, a commentary of *Mikaya* in reference to the first example of interaction is being geared towards who is being cheated and placed the problems in terms of religious issues. In a statement by Ukbatu bin Amir, who said that, the Holy Prophet was once asked and he responded,

أَمْسِكْ لِسَانَكَ وَلْيَسْعَكَ بَيْتُكَ

“One should be mindful of his tongue and also keep indoors in his house/.”

This was reported by Tirmizih and others.

In a commentary of *Kaukabu*, it is said that, “if not for the negative consequences of abstaining from people, because of their bad acts which one has no power over it, it could have been better, to abstain from them but it goes contrary to certain reasons and facts that indicate it is better to interact with people from time to time, not to totally abstain from them.”

But one important thing to note here is that, he who understands what obligations are upon him in terms of respect to leaders and other matters of his religion, and also what entails about his meals and safe guarding his religion such as attending to the five daily congregational prayers and other supplications and the rights of other Muslims upon him, such as exchanging greetings with them, attending to the burial of their dead ones, then one can restrict and regulate himself. The basic thing here is to become cautious of what may distract him from observing important issues and avoiding trivial and unnecessary talks. Therefore, one should regulate his ways of interacting with people accordingly, such as what entails his breakfast and other meals. In another saying, the Holy Prophet (saw), praising the wealthy ones, said that they have made away with all the blessings as a result of using it accordingly.” Reported by Bukhari and Muslim.

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He also said that the wealthy ones are to attain paradise after the poor. According to the sayings of the Holy Prophet as reported by Bukhari and Muslim, that;

يدخل فقراء المسلمين الجنة قبل أغنيائهم بنصف يوم وهو خمس مائة عام

“The poor among the Muslims will first of all attain paradise in a gap of about half a day in the Hereafter, which is equal to a period of five hundred years of this world.”

This refers to the wealthy ones who do not utilize their wealth accordingly. An example of this is related in one of the sayings of the Holy Prophet (saw) which praises the poor and the wealthy ones who used their belongings properly. This was reported by Bukhari and Muslim. In another statement, the Holy Prophet (saw) said:

اللهم أحيني مسكينا وأمتني مسكينا واحشني في زمرة المساكين

“O My Lord, sustain my life as a needy one, take my life as a needy one and raise me in the company of the needy ones, just because most of them are pious and sincere.”

There is also a certain statement by Shihabbuddini where he was reported as saying what seems to be an issue of accusation on the needy ones, which says, “the needy ones are almost about to become pagans, just because many of them are irresponsible.”

In another point of view, there is a clear example of praising the Ulamas and in another, accusing them. It says, “in a certain category of Ulamas, there are those that command doing the right thing and forbidding the wrong thing, and also those who give out their wealth generously such are the heirs of the Prophets.”

Also, there exist within the category of Ulamas those that are irresponsible, as equally stated, in relation to others who are said to be good reciters of the Qur'an, that such are the people of Allah. And also among them, there include

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some that try to show off in their recitation. Their end reward is in hell fire known as Jubbul-huzuni.

Also among those that command doing the right acts and forbid doing bad ones, were praised in one of the sayings of Allah, the Almighty, in His Book, the Qur'an;

﴿يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ
وُسْرَعُونَ فِي الْخَيْرَاتِ وَأُولَئِكَ مِنَ الصَّالِحِينَ﴾ ﴿١١٤﴾ آل عمران: ١١٤

“They have belief in Allah and the last day. They also command good deeds and forbid bad ones, and they are also constantly in haste in doing good works of benefits, such are among the best ones.” Ali-Imran:114

In respect of those who do not use their knowledge accordingly, they are accused as mentioned in one of the verses of the Holy Qur'an, where Allah, the Exalted One said:

﴿أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ نَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ﴾ ﴿٤٤﴾ البقرة: ٤٤

“So, now you engage in commanding people to do the right thing, but at the same time forgetting yourselves whereas you always read the Book of Allah? Can't you use your intellect?” al-Baqara:44

They were blamed of forgetting themselves in doing the good they command people. In further explanations, Abdurrahman Suyudi, in the commentary of his work titled: ***Takmilatut-Tafsir*** said: “in the rule of grammar, the word (forgetting) just occurs in an interrogative manner of denial.” So also, the generous givers have been commended in so many sayings of the Prophet (saw) such as the one saying:

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بأن الله ءَاخِذٌ بِأَيْدِيهِمْ كُلَّمَا عَشَرُوا

“Verily, Allah holds on to their hands whenever they stumble.”

This refers to the best ones among them who always give generously just to please Allah. That is why also some of them are first to enter hell fire in view of their acts of irresponsibility, that they always boast in whatever they do.

In another dimension, this type of issue of commending someone and accusing another is better preferred in worldly affairs. That is why Nawawi in his commentary of Muslim said that to praise and commend someone over another is improper and disliked. It can only be applied in terms of gains and achievements in worldly issues. Ibnu Abdul-Salami said, “There exist no room for praising someone over another in matters of worship, such as purity, status of water over another, or covering of the private part, or being in the first row of prayers. Because, what entails in the issues of worship are praises and commendation. Whoever chooses to be commended by others towards that, then it becomes an act of deviating from the worship of Allah.”

Khadibul-Bagadadi commented that to commend someone with regards to issues of worship is disliked. It is as a result of this that some Ulamas decided not to commend others of their students above others in matters of representation to studies, because being in haste in terms of studies is a form of worship.

In this chapter, the aim is to show the nature of differences affecting a single task that can be viewed or described in two different dimensions. Such tasks or issues are numerous.

I have written a kind of paper in Fulfulde language explaining such matters. He who feels interested in matters as mentioned above, should refer to the paper. It contains highlights of what has not been mentioned in this chapter, and is mainly for those seeking God’s (Allah’s) guidance and divine light. Here ends the book titled: ***Key Guidelines For Intellectuals Towards Realization And Understanding Both The Profound And Superficial Forms Of Knowledge.***

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With God's (Allah's) Grace and Guidance, whoever studies this book and understands it adequately, no doubt, will become enlightened and knowledgeable in all issues of his religion. There will not be any form of confusion that will befall him, and I doubt very much if there is someone who has written on this issue before me.

All thanks and praises are due to Allah, Who rightly guided us towards the right direction. If not for him, we could have been lost. May peace and blessings of Allah be upon our beloved and equally our divine leader, Prophet Muhammad (saw), and his immediate relatives. Surely, he deserves such a status from Allah and you as a human being. Amin Amin. All thanks are due to Allah, The Lord of Creation.

تعليم الإخوان

بالأمور التي كفرنا بها ملوك السودان

**WHY WE REJECTED
RULERS OF SUDAN**

**By
Sheikh Othman Bn Fodio**

**Translated By
Ahmad Salim Muhammad**

WHY WE REJECTED RULERS OF SUDAN

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INTRODUCTION

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

Peace and blessings of Allah be upon our leader, 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 bn Muhammad bn 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. Amin.

This book is titled: ***Why we rejected Rulers of Sudan who were the kings of Hausa Land***

I say, providence is from Allah. You should know from the beginning, no Muslim becomes an unbeliever because he commits a sin, according to the assessment of scholars, because, infidelity is only determined based on the provisions and rules provided by the Shari'ah. According to scholars, we cannot use common sense or assumption to judge on such issue.

We should know that declaring someone an infidel can also lead to infidelity, and failure to do so can also lead to infidelity provided there is a justifiable reason as provided for by the Shari'ah (that is proof either found in the Qur'an or Sunnah).

CHAPTER ONE

Reasons Why We Said The Kings Of Sudan Are Unbelievers

The first reason is torture of those who revert to Islam and repent. This is generally known especially when considering that no one can deny this fact except those who are ignorant of what transpired or bluntly refused to accept the truth. This was how they scared a lot of people from reverting to Islam. This is outward infidelity not verbal, but consequential, which indicates the preference for infidelity and an obvious obstacle (deterrent) to the way of Allah. That is the (psychological) torture and hidden (concealed) advocacy against Islam are all part of infidelity. The almighty Allah said:

﴿الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ﴾ [محمد: ١]

*“Those who disbelieve and hinder men from the path of Allah.”
Muhammad:1.*

﴿أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا﴾ [هود: ١٨-

[١٩]

“No Doubt the curse of Allah is on the wrong doers. Those who hinder others from the path of Allah and seek crookedness therein while they are disbelievers in the Hereafter.” Hud: 18-19.

﴿وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ آمَنُوا امْرَأَةً فِرْعَوْنَ﴾ [التحریم: ١١]

*“And Allah has sent forth an example for those who believe. The wife of pharaoh when she said “my Lord: build me a home with you in Paradise.”
Al-Tahrim:11.*

Her name was Asiya (ra); because of this, Pharaoh tortured her by tying her hands and legs and placed a big stone on top of her while she faced the sun. So Allah sent angels to give her shade. Also, Malam Muhalli mentioned where Allah said:

﴿وَسَيُجَنَّبُهَا الْأَتْقَى الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى﴾ [الليل: ١٧-١٨]

“And the pious will be removed from it (hell). He who spend his wealth for increase in self-purification.” Al-Laili:17-18.

This verse was revealed when Abubakar, may Allah be pleased him, bought Bilal (ra) as he was being tortured because of his faith and freed him.

In Baidawi’s commentary on this verse, he said: “Abu Bakar (ra) rescued Bilal (ra) and some people while they were being tortured by the infidels and liberated them from slavery. The persons who are meant to be at loss were Abujahal and Umayya.”

CHAPTER TWO
THE SECOND REASON

They offer sacrifice to trees and mountains through slaughter.

CHAPTER THREE

THE THIRD REASON

Their worship in respect of trees and mountains by offering them charity while kneeling in their presence.

CHAPTER FOUR
THE FOURTH REASON

This is in view of the respect (reverence) given to some woods, stones etc. and relying on them and seeking help from them in the form of supplication or worship. These three things that we mentioned after the first one are things that generally, no one will deny except those who are ignorant of what transpired or bluntly refused the truth. This is infidelity because they slaughter sacrifices which, indicates their form of worship in regard to something or someone other than Allah and such things are only reserved exclusively for Allah as we shall explain, Allah's willing. Anyone who worships any other thing other than Allah is an Infidel in the Providence of Islam.

Yard mentioned this in his book *Al-Shifa*, when listing the attributes of infidelity according to scholars. The unbelievers of Arab, Hindu, China, Sudan and others who have no scriptures, those who commit shirk by worshipping idols or angels or the devil, Sun, stars, and moon and anything other than Allah are infidels according to Islamic view. He also mentioned same in a different chapter of the book. That is why we said such acts would only be done by infidels even if the person responsible claims to be a Muslim. Others include prostrating to idols, sun, moon, crucifix (the cross), fire, going to the temple or church or worshiping with such people or dressing the way they dress. Indeed, in Islam it is agreed that such acts are only done by an unbeliever and are signs of infidelity even if the person acting this way claims to be a Muslim. Ahmad Al Jazari said in his song about the knowledge of God that:

***“It is the way of those who commit shirk even if they claimed religion
And you disbelieve them do not say...”***

Shirk in itself is classified into five according to what Muhammad bin Yusuf as-Sanusi indicated in his commentary on the above statement “the way of those who commit shirk.” There is the independent joke, like that of the people of Majus and the partial shirk like that of Nasara and the Step-by-Step shirk like the people of the time of ignorance and the inherent shirk like the one at the end of times of ignorance and finally, that of what the “Mushrik” does, both customary and voluntary.

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No doubt the first four types of shirk are complete infidelity. But the fifth is innovation which is often subliminal but apparently it's an act of sin which may also lead to infidelity. He also said the sixth type of shirk is extravagance, that is, doing things for people to (praise) see not for the sake of Allah. This, according to scholars, is not infidelity but insolence. I said the type of shirk which is practiced by the Kings of this land is shirk by imitation. Maghili was asked about the people who believe in the ***Kalimatu-shahadah*** but still give tribute to other deities, he said "They don't coronate any king or pass any verdict no matter how little or great without the help of the Sorcerers of the deities they give tribute to. Does this make them infidels and is it lawful to execute them and take their bounties or wealth?" He responded as it appeared in his book titled: ***Ajwibatu As'ilati Askiy*** that: "the people you have described are infidels, no doubt. Because, infidelity is found in lesser circumstances than this. So, there is no doubt fighting holy war against such people is even better than fighting those who don't mention the ***Kalimatu-shahada***. They have mixed up the truth with deception which will lead many ignorant Muslims astray, unknowingly. So fighting them is more appropriate than those who cannot deceive Muslims."

Maghili (may Allah forgive him), was asked about Sonny-Ali and his subordinates who supplicate and offer tribute to some idols and also seek guidance from those idols. He responded as written in the above-mentioned book saying: "what you said about Sonny-Ali is no doubt a sign of infidelity. If what you said is true then, indeed, he is an infidel and anyone who does something like that." A person can (even) be referred to as an infidel for something less. That was the end of his statement. His verdicts on those who rely and offer tribute to idols, supplicate and seek protection from them are no doubt infidels in the general opinion of Islamic scholars because these attributes are only exclusive to Almighty Allah such as prostration and so on.

Ibnu Al-arabi enlightened us in his book titled: ***Alfutuhul*** that this kind of honor and respect is the meaning of worship. That is why you should know the fact that these kings are worshiping deities other than Allah makes them infidels according to scholars. The truth of the matter is that Muslims show their respects to the Almighty Allah through prostration and animal sacrifices like ***Layya*** and ***hadaya*** and also a charity offered and so on. By respecting him in every ramification of worship, they were vindicated through favor.

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The Almighty Allah said:

﴿وَمَنْ يُعَظِّمْ حُرْمَاتَ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ﴾ [الحج: ٣٠]

"And whoever honors the secret regulations of Allah, then that is better for him with His Lord." Al-Hajj:30

﴿وَمَنْ يَعَظِمِ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ﴾ [الحج: ٣١]

"And whosoever honors the symbols of Allah, then it is from the piety of the hearts." Al-Hajj:32

﴿قَدْ أَفْلَحَ مَنْ زَكَّاهَا﴾ [الشمس: ٩]

"Indeed, he succeeds, who purify his own self." Al-Shams:9

The unbelievers treasure and worship wood and stone instead of Allah by prostrating and sacrificing animals to them. They follow the command of the devil and disbelieved. They are at loss and doomed. The Almighty Allah said:

﴿وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَانٍ مَرِيدٍ كُتِبَ عَلَيْهِ أَنَّهُ مَنْ تَوَلَّاهُ فَأَنَّهُ يُضِلُّهُ﴾، [الحج: ٣-٤]

"Among mankind is he who disputes concerning Allah without knowledge and follows every rebellious devil. For him (the devil) it is decreed that whosoever follows him, he will mislead him and will drive him to the torment of the fire." Al-Hajj:3-4.

﴿وَقَدْ خَابَ مَنْ دَسَّاهَا﴾ [الشمس: ١٠].

"And indeed, he fails; who corrupt his own self." Al-Shams:10

That is why we know that worshiping idols by sacrificing animals and offering tribute is infidelity as mentioned earlier by Maghili.

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In the same regard, Al-hassan Al-Yusi, also mentioned in a book concerning the case of the green tree as we shall discuss by the grace of Allah. This is due to the tribute and respect given to the tree by (performing) pilgrimage, visits and hanging ropes and thread and the respect given to it by women to the extent of calling it the pious one, referring to Fatima (ra). Abdul Rahman bin Yusuf Al Sharif sent some students and gave them the order to cut down the tree because it has become like the idol, Zati-Ammadin. I (Sheikh Uthman) said: giving such respect to trees even if it is swearing by them is infidelity not to talk of sacrificing animals and tributes, because such kind of tribute should only be given to Allah. That was why Khalil bin Ishaq said in **Mukhtasar**: "if he intends to respect and swear to Musa then it is infidelity." I said: "Taking out something in your wealth as tribute to woods, stones, idols and the like or giving out charity in seeking their blessing is a type of shirk as mentioned previously because such acts are usually known to be perpetual to infidels. Regarding the first form of shirk, that is, giving out a part of your wealth as tribute to idols and so on."

The Almighty Allah said:

﴿وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا﴾ [الأنعام: ١٣]

"And they give out a portion of their crops and livestock to Allah." Al-An'am:13

Secondly, an example was given of Prophet Ibrahim (ra) and his people:

﴿فَرَاغَ إِلَى آلِهِتِهِمْ فَقَالَ أَلَا تَأْكُلُونَ﴾ [الصافات: ١٩]

"And he sneaked to the idols and said: why wouldn't you eat." Al-Saffat:19

This verse was translated in **Tafsiril Muhalli** saying that: "he sneaked covertly to their lords, the idols and kept some food before them." They honour their idols by embalming them with perfume and honey as part of their duty. In Baidawi's commentary about what the Almighty Allah said:

﴿وَإِنْ يَسْأَلُهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ مِنْهُ﴾ [الحج: ٧٣]

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"And if a fly snatches away a thing from them they will have no power to retrieve it from the fly." Al-Hajj:73

I said this proves that pouring food on stones or wood as tribute is infidelity because only the infidels perform such acts. There was a commentary about what the Almighty said in a book titled: "*Gayatul Aman Fi Tafsiri kamil Rabbani*" the Almighty said:

﴿قَالُوا يَا مُوسَى اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ﴾ [الأعراف: ١٣٨]

"They said; O Musa! make for us a god as they have gods." Al-A'araf:138.

Today in India, there are people who worship the cattle. In the same Tafsir, it is mentioned that "I heard from many people that the Kings and leaders use cattle faeces to purify their temples and seek blessings from God." There are things which infidels and ignorant Muslims do, such as visiting some places like mountains and forests to make promises by throwing gold, silver, money and so on. This is also a type of shirk mentioned previously. Hasanul Yusi mentioned in his book titled *Almuhadarat* that: "we went to Sijilmasa to seek knowledge; in Sijilmasa when we were kids and there was a tree called *Ashajaratul khadra'i* which the famous scholar Abuzeid Abdul Rahman bin Yusuf Al Sharif sent a group of students to cut down. This happened on Thursday when I returned from a country called Marakana. When they were about to bring down the tree, I sat beside them watching. Then the people of the town noticed that the tree is about to be brought down and they started shouting and lamenting: "What has the tree done to you?" This shocked the people of Sijilmasa, most especially, women who often visit the tree and hang various threads on it with money to the extent that the women used to refer to the tree by the name of great women of history who were revered like Fatima (ra) and so on. That was why the scholar gave the order to take it down because the tree was becoming something of an idol like Zati-Ammadin." This is according to Malam Ibnu Abbas Al Mursi (may Allah forgive him), and we mentioned it here for enlightenment purposes.

Sheikh Uthman said: "We grew up and met people paying homage to the tree and even relating fables to it like; "this is the time of silence, whoever speaks the truth shall die." When you look at the tree you will know that it is useless. It

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neither hears nor sees; not to talk of giving orders or commands. That's why it is more appropriate to cut down the tree and that was also why the Almighty Allah hid the tree which the companions of the Prophet (saw), sat under its shade so that people will not give special reverence to it which it doesn't deserve. And I heard that the famous and pious scholar, Alpaca Hamid, saying about his predecessor, the father of Qasim Algazi, may Allah bless us with the utility of his knowledge saying: "Indeed, Hulu came to me under a tree, his students asked the teacher why didn't you show us the tree?" he said: "I fear you will stop worshipping Allah and start worshipping it." Shehu said: "The meaning here is that his students shouldn't go to revere the tree and stop worshipping Allah." At the place where Abu Ya'ala resides, there was a tree which was supposed to be taken down at all cost.

At all times, what is required from a teacher is to preach by implementing or doing what he preaches. He should only give orders by seeking blessings through practicing acts of worship and emulating some pious servants of Allah with good intentions. Such, as the acts, of the companions of the Prophet (saw). He should patrol with his camel just as the Prophet (saw), patrolled with his own camel. He should also be counting (accounting) the amount of units of prayers the Prophet (saw) does. This was mentioned in an authentic Hadith.

There was also a stone like the tree which people are revering. I sent a messenger to bring it to me as we were traveling from the town of Faru to Degel. I did this because the infidels and ignorant Muslims used to visit and pay tribute and they believe that whoever does this, will have whatever he wishes. When my messenger brought the stone, he met me at the town of Krakashi and I commanded them to destroy it. I ordered some trustworthy people to bury it at a place where no one can find it for the fear that ignorant Muslims and infidels will go and worship it. When the infidels heard this, they said Shehu did this out of envy because people visit it to seek supplications to get what they need. Sheikh Uthman said this was what they said but everyone knows that this stone is neither useful nor harmful and it can neither see nor hear.

CHAPTER FIVE
THE FIFTH REASON

The fifth among the reasons why we regard the Emperors of Sudan to be infidels is their acts of helping and protecting the unbelievers. Their armed troops also help in fighting the Muslims without any justifiable cause except to strengthen their Kingdoms. Everyone knows that this is true except those who are ignorant or bluntly refuse the truth. No one will deny this fact. The Almighty Allah said:

﴿لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ﴾ [آل عمران: ٢٧]

"Let not the believers help the unbelievers instead of the believers, and whoever does that will never be helped by Allah in anyway." Al-Imran:28.

The Almighty Allah said:

﴿تَرَى كَثِيرًا مِنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنْفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنْزِلَ إِلَيْهِ مَا اتَّخَذُواهُمْ أَوْلِيَاءَ﴾
[المائدة: ٨٠-٨١]

"You will see many of them taking the disbelievers as their protectors. Evil, indeed, is that which their own selves have sent forward before them. For that, the wrath of Allah fell upon them and in torment they will abide. And had they believed in Allah and in the Prophet and in what has been revealed to them; never will they have taken them as protectors." Al-Ma'ida:80-81.

After Maghili cited an example with these two verses in his book titled: ***Misbahul Arwali Fi Usulul-Falahi***; he said this is an indication of what the Almighty Allah said about punishing whoever protects the unbelievers at any time and at any place. Allah is the "Waliyy," He is the sustainer and helper in victory.

CHAPTER SIX

CLARIFICATION ON THE DECISION TO BATTLE THE EMPERORS
OF BORNO

You have clarified the judgment of the Emperors of Sudan, that is, the emperors of Hausaland, what is the verdict on the emperors of Borno and why did we battle them?

My answer here is that the emperors of Borno were Muslims in the past. This was the reason why a certain scholar named Abu Ahmed Baba referred to them as Muslims in his book titled *Alkasov Well Brian Lefever Sudan*. His judgment is agreeable considering the fact that every scholars' judgement is based on what is obtainable at his time, but it is not necessary for it to be accepted in every generation, or at some point in time, because every judgment goes in line with its transcendence. But in our time, the emperors of Borno were not the way they used to be in the former times, because their deeds were obvious infidelity. An example of this is what they practiced at a place called Gamboru, Baku and so on, where they slaughter animals in sacrifice as a usual practice. Indeed, Scholars have classified these slaughters into three. First, the slaughter which is approved by the Sharia like *Layya* and *Hadayah* which is no doubt for the sake of Allah. Secondly, is the customary slaughter which was not commanded by the Sharia, that is, slaughtering animals at a certain time which doesn't represent any tribute and it is not for the sake of Allah and there's no justification for doing that. This type of slaughter is only an innovation not infidelity. Thirdly, is the slaughter or sacrifice of animals which is exempted in some places and some purposes in respect of tribute to mountains, stones, wood, and rivers and so on. But in spite of all these they measure it as for the purpose of Allah. Their pretense is not acceptable because it was not for the sake of Allah. This kind of slaughter is infidelity because that is how the unbelievers honor their idols in festivals.

This is what the Almighty Allah said:

وَمَا أَهْلٌ لِّغَيْرِ اللَّهِ بِهِ ﴿٣﴾ [المائدة:٣]

"And that which has been slaughtered as sacrifice for others other than Allah." Al-Ma'ida:3.

WHY WE REJECTED RULERS OF SUDAN

There is an instance of this in a book titled *at Durant* where the author said: "like those who slaughter as sacrifice to idols and the festivals of unbelievers." This kind of slaughter is among the third classification which is ruled as infidelity; this was very common to them before now.

They are the helpers of the unbelievers in this generation against Muslims. If you understand what we had mentioned you would know that whoever joined them in doing such as mentioned is surely an infidel. Whoever does not is not. In spite of all this we didn't fight the Emperors of Borno for what is obvious which ensures the infidelity like the sacrifices as mentioned previously. We fought them because they were the ones who attacked and terrorized us because we disliked their help and protection of infidels without any just cause and is not beneficial to Muslims except for their selfish interests to further strengthen their empire. This no doubt has guaranteed their infidelity if truly they practiced genuine Islam. The Judgment passed is based upon proof but without declaration and would only happen where there is proof of what had been said, not where there isn't.

Anyone who did not participate in the act of slaughter as mentioned above and didn't help the unbelievers in fighting Muslims or repents after doing so will not be included in the punishment.

CHAPTER SEVEN

Specifications On The Reasons We Battle The Emperors Of Borno

The full explanation is that the Galadima of Borno mobilized some troops and sent them to Asia. On reaching there our people stood in self-defense and by the grace of Allah the people were victorious. After this happened, the Emir of Borno, Mai Ahmad, mobilized another troop of army and led them himself to a place called Wasaakan. He also sent troops to the people of Larlima to disperse them. They killed men, women and children, old and young. He also sent his troops to our people, the people of Ibnu Abdure. The people stood up and defended themselves and defeated their army. There was a time we sent a letter to the king, Mohammed, son of Aliyu and asked him reason for attacking our people, that is, the people of Ibnu Abdure and other Muslim communities in their realm. He replied in the letter, saying: "... but king Ahmad's battle in the western territories is nothing but arrogance and ignorance." He also said about the reasons for fighting Muslims in those lands: "The reason for the battle that took place between us and our neighbors is that Gala Noma went to Diama and lied to him that the King has ordered him to go and fight the Fulani and that was why he started fighting them. That was the reason for so much destruction in our lands." This is the end of his letter and this is where we end the fifth explanation about sustaining the unbelievers which was helped and protected with the army of Muslims without a just cause that benefits Islam.

Whoever studies our reasons well enough would know that these are clear cut cases of infidelity according to scholars.

CHAPTER EIGHT

THE RULING ON WHOEVER SUSTAINS THE UNBELIEVERS
BASED ON A REASONABLE EXCUSE

If you said you have explained the ruling on sustaining an unbeliever which is protecting and helping them fight Muslims without any just cause which is not beneficial to Muslims is infidelity, what is the ruling on who did this based on justifiable reasons. Al-Maghili mentioned in his book titled: ***Misbahul Arwahi fi Usuli Falahi***: that “whoever did this is an infidel based on the ruling of Shari’ah,” where he said that: “Whoever protects a Jew or Christian on anything which transgresses the boundaries of Sharia has indeed disbelieved in what is obvious of sustenance. There is no excuse for him for what is obvious if he intends to benefit from it; like prostration to an idol to get money. He will be needed to repent through sword and if he dies or got killed without repenting then he dies as an infidel and no one will pray upon his body nor bury him in a Muslim cemetery even if he lived all his life saying the ***Kalimatu shahada***, prayed, performed fasting and pilgrimage or acted obediently.”

I said: “this is the ruling which is on whoever sustains or protects an unbeliever, who is neither a Christian nor Jew on any matter which transgresses the bounds of Sharia anytime, anywhere because he is no different with the other.” Maghili also said, after his previous comment that: “why wouldn't he be an infidel when scholars have agreed that anyone who commits a single act of infidelity is also an infidel?” And he counted many things which at the end he said some of these things have been agreed by scholars as infidelity while some have been contradicted. This is the end of Maghili's statement in his book ***Misbahul arwali Fi Usulul- Falahi***.

I said: You should know that this statement provides excuse because Maghili assumed someone said to him; “why do you take someone to be an infidel based on their relationships which only indicates his intentions to benefit the Muslims?” Then Maghili answered: “if I did this, it is because scholars have done the same for them. Scholars had ruled with even less than this.” His statement at the end explained further: “Scholars have agreed that some of them are infidels while some aren't.” This is also an excuse because he assumed someone might ask him why he likened people with something.

WHY WE REJECTED RULERS OF SUDAN

“Why do you take people as infidels with some actions which indicates fidelity?” He answered by saying; “you should know that scholars have agreed to qualify people as infidels for obvious reasons of infidelity but what is hidden hasn't been ruled just to protect the blood of Muslims. Some might leave the ruling of infidelity while some would safeguard the rights of the Lord and Shari'a, as mentioned previously. They used to say if there is not an obvious fidelity, but indeed it qualifies if there is oral or verbal evidence and should be ruled as infidelity. Didn't you see that some are accused of infidelity if a Muslim openly makes a statement or acts in that regard? Don't you see that sorcery is infidelity in the religious school of thought of Imam Malik, Abu Hanifa and Ahmad Bin Hambal? But that is not the case with Imam Shafi'i. Except if the sorcery is like that of the people of Babylon according to Abdulwahab Al-Sha'arani in the book titled *Al-Mizan*. Don't you see the contradiction of scholars on infidelity and a lot of other infinite things? This is what Maghili (may Allah forgive him), said in his book *Misbahul Arwali Fi Usulil Falahi*.

CHAPTER NINE

BRIEF HISTORY OF AL-MAGHILI AND HIS WORKS

Here we want to give a brief history of Maghili and Sayyidi Ahmed Baba as elaborated in his books: *Nailul Ibtihaj* and *Kifayatul Muhtaji*, so as to understand that he is a sunna scholar and a role model. He said, Mohammed bin Abdul Karim Muhammad Al Maghili Al Talmisan seal of the true Scholars espouses truth and possess vast knowledge and understanding worthy to be imitated. He is a pious follower of Sunna and an intelligent orator, with an extreme passion for sunna, and is a hater of the haters of Islam. He was a leader in a lot of things, brave and valiant, a debater and realist.

It was mentioned in two of his books mentioned previously that he was a student of Imam Abdul Rahman As'sa'alabi and other scholars. He was the author of *Misbahul Arwahi fi Usulil Falahi* in two volumes which was commended by Malam Sanusi and Ibnu Gazi. He was also the author of *Mugni alnabil fi Sharhi Mukhtasar Khalil* which was the summary and compilation of certain expressions and dialogues, including issues of sharing nights among wives, commercial matters and so on. It was even said that he has commented on three of the four parts of this chapter. He also authored *Iklil Mugnin Nabeel* which was a work in progress and commentary on *Ibnul Hajibi*. The research includes Ibnu Abdusalam and Khaleel.

He also wrote books concerning missed prayers and summarized the book titled: *Taklhisul Miftah* with commentary and *Miftahu Nazri fi ilmil Hadith* which contains findings and research of *Nawawi* in his book *Taqribu* and commentary in a book called *Jamalu Kunji*.

CHAPTER TEN

The Relationship Between Sheikh Uthman And Maghili

I want to conclude this book by mentioning our “sanad” (chain) which brought us together. The relationship was brought by our leader, Mohammed Al Mukhtar bin Ahmad bin Abu Bakr Al-Kunti Al-Umawi and he was our mentor in the Qadiriyyah movement which has great scholars like the Sheikh. He gave us the authority to practice. He was given the authority by his teacher, Muhammad Almukhtar, which was mentioned earlier and he too was given by his teacher, Sayyad Sharif Ali bin Ahmad under the authority of his teacher, Sayyid Abin Nakkab Assayyad Al Amin. He was called Annakkab because he used to do “Amawali”, under the authority of his brother and teacher, Ahmad, under the authority of Sayyidi Aliyu bin Ahmad from his father Ahmad, from his teacher Sayyid Umar bin Ahmad al-Bakka’I, under the authority of his teacher, Ahmad Al-Fairamu from his teacher Muhammad bin Abdulkarim Al-Maghili (ra), and may Allah ordain our meaningful meeting in the hereafter just as He ordained our meeting in this life.

This is where this book comes to an end. By the grace of Almighty Allah, I have finished writing this book on Wednesday, 14th of Dhul-Hijjah 1220 years after the Hijrah of the Prophet, Peace and blessings of Allah be upon Him. All thanks and glory be to Allah Who favored us with the bounty of faith in Islam and guided us through our leader and guardian, peace and blessings of the almighty be upon him (saw).

May the beneficence and mercy of Allah be upon the entire generation of Prophet, Muhammad (saw). Praise be to Allah for His blessings unto me.

تحذير أهل الإيمان

من التشبه بأهل الكفر

**WARNING THE FAITHFUL
AGAINST COPYING THE
INFIDELS
AND SINNERS**

By

Sheikh Othman Bn Fodiyo

Translated By

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INTRODUCTION

In the Name of Allah, the Beneficent, the Merciful

*Blessings and assured peace of Allah be upon our Leader, (Prophet)
Muhammad, his household and companions.*

The servant that is seriously needy of his Lord's mercy, Usman (Othman) bn Muhammad bn Fodiyo, -may Allah cover him with His mercy, says: Praise be to Allah, Lord of the worlds. Peace and blessing be upon the leader of all the Messengers (of Allah), Prophet Mohammad (saw), and upon his household and all his companions.

Thereafter, this is the book, ***Warning the Faithfuls Against Copying the Infidels and Sinners***. Guidance comes from Allah.

I have divided this book into seven chapters. The first addresses the rule of friendship with the unbelievers; the second is about the rule of adorning oneself with the attire of the unbelievers; the third is about the rule of being with oppressors and the perverse and loving them; the fourth is about the rule of men copying women and the reverse; the fifth is about the rule of men wearing of silk; the sixth explains clothes other than silk that are forbidden, and those reprehended or recommended or allowed; the seventh explains that moderation in terms of wears, food, drinks, vehicles, and houses is better than expansion (i.e., extravagance).

CHAPTER ONE

THE RULING ON FRIENDSHIP WITH THE UNBELIEVERS

Let me say, guidance being from Allah, that friendship with unbelievers is of three kinds. The first kind is the friendship that all scholars agree to be an act of unbelief, and that is the one that involves keeping ties with the infidels, befriending and loving them on the basis of their being unbelievers because of one's hatred against the religion of Islam and the person (i.e.; the Prophet) that came with it. It is this friendship that is meant by the word of Allah, the Exalted:

﴿لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ

يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ﴾ آل عمران: ٢٨

"Let not the believers take for friends/helpers unbelievers rather than believers. Whoever does that shall have no standing in the place of Allah"
ali-Imran: 28,

And the word of Allah, the Exalted:

{بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا ﴿١٣٨﴾ الَّذِينَ يَتَّخِذُونَ
الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أُلِيبَتْغُورَ عَنْدهُمْ الْعِزَّةُ فَإِنَّ

الْعِزَّةَ لِلَّهِ جَمِيعًا ﴿١٣٩﴾} [النساء: ١٣٨ - ١٣٩]

"Give the good tidings to the hypocrites that there is for them a painful chastisement. Those who take for friends unbelievers rather than believers. Is it honour they seek among them? But all honour is with Allah!" al-Nisa'I:138-139,

And the word of Allah, the Exalted:

{ومن يتولهم منكم فإنه منهم} [المائدة: ٥١]،

"And whoever among you turns to them for friendship is of them!" Al-Maeda:51.

The author of *Al-EEdah* (The Clarification) said: "It means anyone who takes them as friends for (guidance in) his belief and religion is with them in disbelief and in deserving punishment and lasting in Hellfire forever."

The second kind is the friendship that scholars all agree to be an act of sinning, but not a disbelief, and that involves keeping ties with the unbelievers so that the person who does it gets some of the wealth that they possess. It is this friendship that is meant by the word of Allah, the Exalted:

{يَتَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ} [المتحنة:

[١٣

"O you who believe, do not take as friends people on whom is the wrath of Allah" al-Mumtahana:13.

That means the Jews because scholars of Tafsir (i.e., commentary on the Qur'an/explanation of its meanings) said it was revealed concerning some poor Muslims who were keeping ties with the Jews in order to get something from their fruits. Therefore, it becomes clear that befriending the unbelievers and keeping ties with them merely in order for the person who does that to get something of the wealth they possess is not an act of unbelief, but rather one of sinning, as explained by Abu Yahya Zakariyya Al-Ansari in his Tafsir, *Fathur-Rahman*, where Allah, the Exalted, said:

: {وَمَنْ يَتَوَلَّهُمْ مِنكُمْ فَإِنَّهُ مِنَّهُمْ} [المائدة: ٥١]

"And whoever among you turns to them for friendship is of them," al-Ma'ida:51

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He said: "If you said this had shown that befriending the People of the Book (i.e., Jews and Christians) was unbelief and that (the reality) was not like that, I would say Allah had only said that in order to stress on the extent that one must stay away from anyone that opposes (the) religion (of Islam), or because the verse was about the hypocrites who are themselves unbelievers."

The third kind is the friendship that scholars all agreed to be allowed (i.e., permissible), and it is the one that is not hearty, done because of fear of the unbelievers. It is this friendship that is meant by the word of Allah, the Exalted:

{ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً } [آل عمران: ٢٨]

"Except by way of precaution, that you may guard yourselves from them"
al-Imran:28.

Scholars of Tafsir have said: "This forbids taking the unbelievers as friends openly and secretly and in all times except the time of fear. At that time, it is allowed to show friendship to them." In his completion of the Tafsir, Abdul-Rahman Al-Sayuti said, explaining the meaning of this verse: "If you have some fear of them, you may show them friendship by the tongue, not the heart. This was the case before Islam became strong, and it still applies to a town where Islam is not strong."

CHAPTER TWO

THE RULING ON ADORNMENT WITH THE ATTIRE OF THE UNBELIEVERS

Let me say –guidance being from Allah – that it is an act of unbelief to adorn oneself with the attire of the unbelievers, but (for the verdict to apply), that must include going to their churches (or places of worship, i.e., their sanctuaries) as will soon be explained by the grace of Allah, the Exalted.

In the book, *Al-Shifa*, in the section that explains the things for which a person becomes an unbeliever, Al-Qadi Iyyad said: "In the same way, we pronounce unbelief (on a person) for doing an action that Muslims all agree that such an action only comes from an unbeliever even if the doer openly proclaims Islam while he does that action, such as bowing down to idols or the sun, or the moon, or the cross, or going to churches or synagogues together with the infidels, as well as wearing their attire, involving putting on the girdles and skull caps that are identical to the infidels. Muslims are of consensus that such an act only comes from an unbeliever, and that these deeds are signs of unbelief even if the doer openly proclaims to be Muslim.

In the commentary on the book, *Naseemur-Riyadh*, explaining the word "and adornment with their clothes involving wearing of girdles," the author said: "It means adopting the kind of their adornment and wearing it as attire. The word "**ziyy**" means physical appearance whether it be in terms of clothes or other things, and the word "**zananir**" is the plural of "**zunnar**" and it is a girdle that the Christians tie round their waist, and it is something peculiar to them and which is made a condition to them (that they wear it under an Islamic authority) in order to make them distinguished from Muslims. That was known in the first era of Islam. Therefore, if a person wears the attire of the infidels, whether or not he is in the Hostile Land, if that is with the intention of being pleased with their religion or for inclination towards it or due to negligence, he becomes an unbeliever. If not, he does not!" However, what he mentioned regarding the attire of the infidels was checked by the report that Imam Shafi'I, may Allah be pleased with him, said: "If a Muslim were to bow down to an idol in the Hostile Land, he would not be judged as being an apostate." (On the other hand), if he wears the infidel attire in the Home of Islam, he is judged as an apostate, even though this generalization is understood according to the mentioned details. Scholars differ in opinion regarding a person that puts on the infidel fez (cap/hat) on his head, but the

correct word is that he becomes an unbeliever. If he ties a rope round his waist and, when asked about it, he says: "This is the Christian girdle," for example, most scholars pronounce that he becomes an unbeliever. If he ties an infidel girdle round his waist and enters the Hostile Land for trade, he becomes an unbeliever, but if he enters in order to get (Muslim) captives freed, he does not disbelieve thereby. Let me say that it has been mentioned in the beginning of this chapter that it is an act of unbelief to wear the attire of the unbelievers, but that such an act must include going to their churches (or places of worship). In the commentary on Al-Khalil's *Al-Mukhtasar*: The Epitome, explaining his words "and the wearing of a girdle," Abdullah bn Al-Marzouq said: "What is obvious from the author's word is that the tying of a girdle alone entails unbelief, but what is obvious from the book, *Al-Shifa*, is that it applies when it involves going to churches, and what is in *Al-Shifa* is better." Let me say that the matter is explained, according to scholars, where Al-Qadi (Iyyad) said, "and going to churches, or for a trade together with the infidels and adornment with (i.e., wearing) their attire" when he was mentioning the things that make a person an unbeliever, for (in Arabic), the conjunction "waw": "and" is used to denote a general meaning of conjunction and togetherness because what is conjoined takes the rule of the thing to which it is conjoined. In the commentary on Al-Khalil's *Al-Mukhtasar*, as well, Ibn Marzouq said: "the wearing of a girdle being a pointer to one's unbelief is weak evidence because it is possible that he has chosen that wear for some reason other than unbelief. Therefore, another evidence must come together with that!" Where the author said, "and the tying of a girdle" in the chapter that deals with apostasy, Al-Kharashi commented thus: "Likewise is doing anything that is specifically known to be of the infidel attire, but that must involve going to churches (or their places of worship) and similar things, and it is also limited to where he does it in the Home of Islam." Let me say that in terms of the skull caps, the author of Naseemur-Riyadh said therein: "That had been of the insignia of unbelief as known in the first era. It was also said in one tradition/report: "You will meet some people with skull caps on their heads. Use the swords to take them off!" It is a wear for their worship, and it is unbelief to purposefully copy them. It is a monasticism which they had innovated/invented, as narrated about them by Allah." In his book, *Muwatta*, Imam Malik said: "Abubakr Al-Siddeeq, may Allah be pleased with him, said: "You will find a people that have covered the center of their head (i.e., worn the skull cap). Strike what they have covered!"

Let me say that it is of the known things that in the Home of Islam, "the covenanted unbeliever is mandated to put on the wear by which he is distinguished." In *Al-Mukhtasar*, it is said: "He is obliged to put on a wear by which he is distinguished and is disciplined for failing to wear the girdle." Explaining the meaning of that, Al-Kharashi said: "That means that it is obligatory for the unbeliever to put on a wear that distinguishes him from the attire of Muslims, so that he does not look like them (i.e., like Muslims). For this reason, he must be disciplined (punished) if he does not wear the girdle." Explaining the author's word, "he is punished for not wearing the girdle and things like it," Abdul-Baqi Said: "(Things like it include) hat, soft and long conical cap, and cowl—(all being forms of fezzes and caps identical to the infidels) and are all like that. Look it up in the dictionary!" In addition, explaining, "He is obliged to put on a wear that distinguishes him," Al-Shabarkhiti said: "Such as having a black or yellow clothe/band put on/round their heads, as well as clothes used for profession and clothes with patches." Our Sheikh Al-Ajhoori said in his paraphrase on *Al-Risala* that the Arabic word is pronounced with the /i/ vowel for the "ghain" letter, and it means changing (the appearance of) clothes with patches of cloths sewn on clothes in the places where such patches are not needed, such as the shoulders. Also explaining "he is disciplined for not wearing the girdle," he said : "It is a lot of straps with a lot of varying colors tied on the waist, for it is a sign on the infidel's humiliation. This may denote that if he should wear something that conveys (depicts) that meaning (of humiliation), such as (the Italian) bonnet and conical cap, he would not be punished.

CHAPTER THREE

EXPLAINING THE RULE OF BEING WITH OPPRESSORS AND THE PERVERSE AND LOVING THEM

Let me say – guidance being from Allah – that scholars all agree that it is forbidden to be with oppressors and the perverse except if it is necessary (i.e., inevitable). The same applies to loving them! This is because only a person that is like them in oppression (wrongdoing) and perversion loves and associates with them. Abu Zaid Abdul-Rahman bn Muhammad bn Amir Al-Akhdari said: "It is not lawful for him (i.e. the duty-worthy Muslim) to be or sit with the perverse person except if it is necessary." Explaining the meaning of this in the book, *Al-Raudh Al-Yani'i*, Ahmad bn Ahmad Al-Hasani said: "That is to say, it is not lawful for a person to keep company with the perverse person or to sit with him." Then, after some talk, he said: "Abu Al-Hassan said: "Therefore, a person must not mix/relate with those who do innovations and perpetrate major sins because of the faults that come against him in that regard". In *Al-Risala*, the author said: "The Messenger of Allah, peace be upon him, said:

من حسن إسلام المرء تركه ما لا يعنيه

It is of the goodness of a person's Islam that he should avoid what does not concern him."

Ibn Al-Haj said: " The Hadith encourages that, when a person is guided by Allah, he should avoid being with a person that has no share in righteousness, and that one should have interest in being with the person that is better than that, so he should learn from his knowledge, deed and piety, and must not do an action which does not conform with him, and when he has become used to doing permissible things, he should move unto doing recommendable things (as additional acts of piety), for he will be rewarded for it!"

Let me say that it should be clear to you from what has been mentioned that it is forbidden to incline to oppressors and the perverse. It is of inclining to them to wear their attire and copy their habits because equality in attire is a pointer to equality in hearts, and, as scholars have said, - may Allah be pleased with them - none but an insane person behaves insane. As in the

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book, *Al-Riyadh*, the commentary on Al-Shifa, this word emerged from the Prophet's word (saw):

لا يشبه الزي بالزي حتى يشبه القلب بالقلب

"One attire cannot look like the other until one heart looks like the other."

Allah, the Exalted, said:

{ وَلَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا } [هود: ١١٣]،

"And do not incline to the wrongdoers," Hud: 113.

In Al-Bagawi's Tafsir, Ibn Abbas (is reported to have) said: "It means, do not incline, and inclining means loving and leaning by the heart." Abu Al-Aliya said: "It means, do not accept/approve of their deeds." Al-Siddi said: "Do not seek to appease the wrongdoers/oppressors." Ikrima said: "Do not obey them!" It is also said: "Do not find comfort by the least inclination to the wrongdoers." In his Tafsir, Al-Baidawi said: "Do not wholeheartedly incline to them, for inclination means the least leaning, such as wearing their attire, showing reverence to their fame and keeping it up, lest the (Hell)fire should inflict/burn you due to your inclining towards them. If inclining towards a person that is found as doing something that is called/described as unjust/oppressive takes that form (of serious prohibition), what do you think of inclining to the oppressors that have been marked with injustice/oppression, and then about wholeheartedly leaning to them, and then about injustice itself and going deep into it? The verse is probably the most effective thing that can be imagined in forbidding injustice/oppression/wrongdoing and deterring it. The Prophet's discourse, (saw), as well as the discourse of the believers that were with him, affirmed steadfastness on justice, for departing away from justice occurs by inclining towards one of the two extremes of excessiveness and negligence, which is injustice against oneself or against others, or it is even the injustice itself." The Prophet (saw) said:

من تشبه بقوم فهو منهم

"Whoever copies a people shall be one of them,"

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mentioned by Ahmad Al-Zarouq in the book, *Umdat Al-Mureed Al-Sadiq*. Regarding the meaning of this Hadith, scholars have said there are two possible interpretations to this Hadith, first of which could mean that whoever adopts the infidel attire and does all what they do gets out of Islam on that account. The second could have the same meaning as the word of the Prophet (saw),

ليس منا من تشبه بغيرنا

"Anyone who copies other than us is not of us,"

meaning, anyone who puts on the attire of the people of perversion and evil and copies their habits is not one among our righteous and pious people, lest he should be joined with them on the Day of Judgment."

CHAPTER FOUR

THE RULE OF MEN COPYING WOMEN AND THE REVERSE

Let me say – guidance being from Allah – that it is forbidden and is even a major sin for men to copy women and the reverse. In the book, *Al-Zawajir*, Shihabuddeen Ahmad bn Hajar Al-Haitami said: "The one hundred and ninth major sin is men's copying of women in things that are customarily and mostly known to be specific to women in terms of dress, speech, movement, and things like that". Al-Bukhari and the four exegetists (of Hadith) narrated through Ibn Abbas, may Allah be pleased with them. He said:

المتشبهين من الرجال بالنساء و المتشبهات من النساء بالرجال لعن رسول الله

"The Messenger of Allah (saw) cursed those among men who copy women and those among women who copy men."

Al-Tabarani reported that a woman passed by the Messenger of Allah (saw) carrying a bow on her shoulder, so he said:

لعن الله المتشبهات من النساء بالرجال و المتشبهين من الرجال بالنساء

"The curse of Allah is on those among women who copy men and those among men who copy women,"

and Al-Bukhari narrated:

لعن رسول الله ﷺ المتخثين من الرجال والمترجلات من النساء

"The Messenger of Allah (saw) cursed the men who imitate women and the women who go manly."

The first, (i.e., the Arabic word "*al-mukhannitheen*," translated as "men who imitate women") is the plural of "*mukhannith*," which refers to a person in whom is "*khanath*," and "*khanath*" means bending (swinging) and inclining as women do even if the man does not do the grievous indecency (i.e., adultery/fornication etc), and the second (Arabic word, "*al-mutarajjilat*") means women who copy men. Moreover, Abu Dawud, Al-Nasa'i, Ibn Majah,

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and Al-Hakim who said it was authentic according to the terms of Muslim, - all of them narrated that

لعن رسول الله ﷺ الرجل يلبس لبسة المرأة و المرأة تلبس لبسة الرجال

"the Messenger of Allah (saw) cursed any man that wears the female attire and any woman that wears the male attire."

Ahmad also narrated with a Good Chain of Narration that

لعن رسول الله ﷺ مخنثي الرجال الذين يتشبهون بالنساء و المترجلات من النساء
المتشبهات بالرجال وراكب الفلاة وحده

"the Messenger of Allah (saw) cursed womanly men: those who copy women, and manly women: those who copy men, and a person that travels to the desert alone!"

Abu Dawud narrated that a womanly man who had painted his hands and feet with henna was brought to the Messenger of Allah (saw), and the Messenger of Allah (saw) said,

ما بال هذا

"What is the problem with this?"

They said: "He copies women!" Then the Messenger of Allah (saw) ordered that he be banished to Al-Naqee'i, which was a place far from Al-Madina." Then he (Al-Haitami) said: "It is clear that this counted as one of the major (grievous) sins because of what you have known about these authentic traditions of the Prophet (saw) and because of the serious warning that they contain, and the two cannot be separated as you have seen! There are two pronouncements concerning that copying, the first of which is that it is forbidden, and this is the one deemed correct or rather taken as the right word by Al-Nawawi. The second is that it is reprehensible, and it is the one deemed correct by Al-Rafi'i in a number of places, but the correct and right word is what Al-Nawawi had said, viz. that it is forbidden, and it is what I have already mentioned as being a grievous/major sin, and I have seen some of the scholars who have talked about major sins count it among them. It is

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also understood from the story of the womanly man who was banished by the Messenger of Allah (saw) because of his copying of women by painting his hands and feet with henna, - it is understood from that story that it is forbidden for a man to paint his hands and feet/legs with henna. It is even a grievous/major sin based on what has been mentioned and due to what it contains of copying women and that the mentioned Hadith is clear in that regard." Then he said: "A husband is obliged to prevent his wife from going into copying men as she might (erroneously) do copying his walk, his clothes or other things, - he must prevent her from that lest she should be cursed and lest he himself should be cursed because if he approves it of her, what befalls her will also befall him. He should do that, obeying the word of Allah, the Exalted:

{ يَتَأْتِيهِمُ الَّذِينَ ءَامَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا } [التحریم: ٦]

"O you who believe, ward off yourselves and your families against a Fire."
Al-Tahrim :6.

That should be through teaching and educating them, as well as instructing them to obey their Lord (Allah), and forbidding them from disobeying Him, for the Prophet (saw) said:

كلکم راعٍ وکلکم مسئول عن رعیتہ الرجل فی أهلہ راعٍ ومسئول عنهم يوم القيامة

"Everyone of you is a shepherd and everyone shall be questioned concerning those under his care. A man is a shepherd of his family and shall be questioned about them on the Day of Judgment."

CHAPTER FIVE
THE RULE OF WEARING SILK

Let me say – guidance being from Allah – that it is forbidden and even a major sin to wear silk. In the book, *Al-Zawajir* An Iqtiraf Al-Kaba'ir, Shihabuddeen Ahmad bnHajar Al-Haitami said: "The one hundred and seventh major sin is a man's or a hermaphrodite's wearing of pure silk." Al-Bukhari and Muslim, as well as others, narrated that Umar, may Allah be pleased with him, said: "The Messenger of Allah (saw) said:

لا تلبسوا الحرير فإنه من لبسه في الدنيا لم يلبسه في الآخرة

"Do not wear silk, for whoever wears it in this world shall not wear it in the hereafter."

Al-Bukhari and Muslim, as well as others, also narrated:

إنما يلبس الحرير من لا خلاق له

"Only those who have no share (in the hereafter) wear silk!"

and

من لبس الحرير في الدنيا لم يلبسه في الآخرة

"Whoever wears silk in this world shall not wear it in the hereafter."

Abu Dawoud and Al-Nasa'i narrated that Ali, may Allah be pleased with him, said: "I saw the Messenger of Allah (saw) take silk and put it to his right and take gold and put it to his left, and then he said:

إن هذين حرامّ على ذكور أمتي

"These two are assuredly forbidden for the men of my people."

Al-Bukhari and Abu Dawud also narrated:

ليكونن من أمتي أقوام يستحلون الحرير، يمسح منهم قردةً وخنازير إلى يوم القيامة

"There will be some men among my people who will make (wearing of silk) as lawful; they will be transformed into apes and swine till the Day of Judgment".

Then he said: " NOTE: Regarding wearing of silk as forbidden is what is obvious from the aforementioned authentic traditions (Hadiths) due to the serious warning (of chastisement) they contain. Then he said: "But the majority of our (religious) leaders hold that it is a minor sin probably because they considered a major sin to be specific to what necessitates penalty, but the correct word is the opposite one (i.e., that it is a major sin) based on the inevitable understanding by considering those Prophetic traditions. Defining a major sin as being any sin against which there is serious warning is itself resolute enough to show that it is a grievous sin. The scholars that chose that pronouncement included Jalal Al-Balqini and others, and it was to it that the Imam of the Two Holy Precincts whose name was Abdul-Malik inclined.

As to what is allowed in terms of silk, Ibn Al-Haj said in the book, ***Al-Madkhal***: "What is allowed of silk on man's clothing is no more than a thin line which, based on the prominent word of the Maliki School of Jurisprudence, should be like a finger (in length, not more than that), may the mercy of Allah, the Exalted, be upon Imam Malik! However, scholars are known to differ in that regard to the extent of (the length of) four fingers." In the book, ***Al-Ahkam***, Ibn Al-Arabisaid: "What is certain (i.e., without doubt) is the length of three fingers, and it is the one narrated by Malik in the most prominent of his pronouncements."

Let me say that the end result is that it is forbidden for men to wear pure silk or recline on it or shroud themselves with it or ride animals on it or sit on it even if something should separate between their bodies and the silk, according to Al-Maziri and Iyyad, and it is forbidden for them to use it as a spread (i.e., mat, bedsheet, etc.) except if it is in a way that owes to one's wife. This is the famous and adopted pronouncement! Ibn Al-Arabi also said: " It is lawful for a woman to have gold and silk wears, and the husband is allowed to be embodied by her in that regard, such that if he were to do it alone, it would not be lawful for him!"

CHAPTER SIX

**EXPLAINING CLOTHES OTHER THAN SILK THAT ARE
FORBIDDEN, AND THOSE REPREHENDED OR RECOMMENDED
OR ALLOWED**

One cloth that scholars all agree is forbidden is the clothe that is (set loose to) draw on the ground because of pride (arrogance/insolence/haughtiness). It is narrated in the authentic book of Al-Bukhari through Ibn Umar, may Allah be pleased with him and his father, that the Messenger of Allah (saw) said:

لا ينظر الله تعالى إلى من جر ثوبه خيلاء

"Allah does not regard (with His mercy) anyone that draws his clothe out of pride,"

and through Abu Huraira (ra), may Allah be pleased with him, that the Prophet (saw) said:

قال ما أسفل من الكعبين من الإزار ففي النار

"Whatever garment is below the ankles shall be in (Hell)fire,"

and through Salim, that the Prophet (saw) said:

بينما رجل يجري إزاره إذ خسف به فهو يتجلى في الأرض إلى يوم القيامة

"A man was drawing his garment on the ground, and then he was swallowed by the earth, so he sinks therein until the day of Judgment!"

In his book, Al-Muwatta, Imam Malik reported that the Prophet (saw) said:

إزار المؤمن إلى نصف ساقه لا جناح عليه فيما بينه وبين الكعبين

"The believer's garment should be to the middle of his leg, but he bears no blame if it is between mid-leg and the ankles."

Whatever goes beneath that shall be in the fire, and on the Day of Judgment, Allah will not regard (with His mercy) anyone who draws his garment on the

ground out of pride. In *Al-Madkhal*, Ibn Al-Haj said: "This is a clear text from the Prophet (saw) that it is not lawful for a person to add what is needless to his clothe because one is needless of the part of the clothe that goes below the ankles, so the Prophet (saw) forbade it for men and allowed it for women (because they women need it). Therefore, it is lawful for a woman to draw her veil by a hand span or an arm's length behind her because of the need that calls for that, which is the covering (of her privacy) which she should earnestly do, because the whole of a woman is deemed private except the parts exempted (by religious law), and that in her regard is different from what applies to men!"

Another clothe that is forbidden for men is the clothe that is mixture of silk and wool but worn by women, such that it is customarily and usually known to be specifically worn by women. The reverse is also forbidden for men (i.e., such a cloth of a mixed nature that is customarily and usually known to be specifically worn by men) because that involves the copying by one of them of the other against which the serious warning of chastisement has been reported.

As to the wears that are reprehended, they include the ones that make the skin appear (i.e., see-through and transparent clothes), be that in prayer or outside prayer. As to the clothes through which the color of the skin appears, they are as though (a person) had worn no clothes. This is clear and well-explained in the books of jurisprudence!

As to the wears that are recommended, they include wearing white clothes, and white is better than all other colored clothes. However, Al-Shabarkhiti said: "It is better as long as it has not worn out where the owner (of the worn out white wear) finds another wear (that is good and has) not worn out." Abu Dawud narrated through Ibn Abbas that the Messenger of Allah (saw) said:

خيار ثيابكم البياض فالبسوا من ثيابكم البياض واكفنوا فيها موتاكم

"The best of your clothes is white, so put on white clothes and shroud your dead ones in white."

In the Hadith where angel Gabriel is mentioned, it is said: "Then behold a man appeared coming forth to us (and he was) in very white clothes and with very dark hair, and no trace of a journey could be seen on him" – as narrated

by Muslim. Al-Nasa'i narrated through Abu Huraira and Abu Zarr, may Allah be pleased with them: "The kindest of people is the one that is most smiley, and the most pleasant of people is the one whose clothe is not stained." In ***Al-Fath Al-Mubeen***, the commentary on the collection of forty traditions by Al-Nawawi, Shihabudden Ahmad bnHajar Al-Haitami said: "The Hadith includes encouragement towards the tidiness of clothes and the goodness of appearance by removing what is hurtful/unpleasant to (people's) natural disposition and by wearing good fragrance when one goes into the Mosque and by similar ways. That is recommended for scholars and students (especially), and it was on this basis that Umar, may Allah be pleased with him, had recommended it for the reciter of the Qur'an. Even though some of our scholars have recommended it for going to the Mosque, I say that it should also be recommended for every gathering, except the Eid (i.e., the two Muslim Festivities: Al-Fitr and Al-Adha) where one has something more eminent than that."

As to the wears that are allowed (i.e., left to people's choices), they are all the remaining colors, be that red, or yellow, or green, or black, and other colors, whether those clothes are of cotton, flax, fur, wool, hair, or other things, so long as they do not involve drawing them on the ground out of pride/arrogance or the copying of those that it is forbidden to copy, such as the infidels, oppressors/wrongdoers, the perverse/immoral, and women, in terms of what is customarily and usually known to be specific to each of them as already mentioned!

Also of the wears that are allowed is the outer hooded garment. Malik said: "There is no blame in wearing it." Ibn Rushd said: "The outer hooded garment ***al-baranis***" (-of Italian origin) is open from the front (i.e., it is unstitched and unbuttoned) and is worn on top of clothes because of cold and rain instead of the (Arabian) robe. It is not permissible to perform a prayer wearing it alone because one's private parts appear from the front!" in ***Bahjat Al-Nufoos***, while explaining the wears that are forbidden, or reprehended, or recommended or allowed, Waliyyullah Ibn Abi Jamra said: "As to the one forbidden, they include men's wearing of silk, and any wear that is worn for pride and arrogance, because the Prophet (saw) forbade that. They also include the part of any garment that is below the ankles because the Prophet (saw) said,

ما تحت الكعبين ففي النار

"What is below the ankles shall be in the fire."

as well as anyone who wears a cloth waxing arrogant because the Prophet (saw) said:

من لبس ثوباً شهرة ألبسه الله يوم القيامة ثوب ذلٍ وصغارٍ ثم أشعل عليه ناراً

"Whoever wears a cloth waxing arrogant shall be made by Allah to put on the cloth of humiliation and derision on the Day of Judgment and then fire will be kindled upon him."

and they include any wears like that. As to the wears that are reprehended, they include such wears that involve copying foreigners in the things that are proscribed, as well as the turbans that are not forelocked and have nothing round the chin, for it is said that such were the kinds of turban worn by the People of Lot, and that they are the kinds worn by Satan, as mentioned by Ibn Rushd in his *Muqaddamat*, and as mentioned by other scholars.

The wears that are recommended include those worn for Eid and for Jumu'at congregation because the Prophet (saw) said:

ما على أحدكم لو اتخذ ثوبين لجمعة سوى ثوبي مهنةٍ

"No blame is on anyone of you if he takes two clothes for Jumu'at prayer besides two for his profession (livelihood)."

as well as the wears that are like that. Allowable wears involve what a person wears for comfort and moderated adornment in a way that is not detested by religion." For a man, it is allowed to wear, for adornment, a cloth of the mixture of silk and wool only without going forth to the kind of adornment that women do or to nudity. The wear that is good for a man is the one that is neat and lawful, i.e., not the one that is forbidden or reprehended. Check out, my brother, what is (available) in your house and make your attire good! Let me say that it is on this lawful basis that it has been said: "Make your wear good as much as you can, for that represents the values of men by which you will be revered and honored, and it is good for you to avoid humility in what

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you wear, for Allah knows what you conceal and hide. The shabbiness/sloppiness of your clothes is not what makes you elevated in the sight of Allah when you are a sinning servant, and the eminence of your clothes does not harm you if you fear Allah and avoid the things that are forbidden. That is contrary to what the deranged do , -those who look forward to trivial goals that are not suitable for the people of sound minds, involving twisting and burdensome activity in embellishing their tailoring (of clothes) in terms of the neckbands (collars) and quilting them, and other things of their frivolity.

CHAPTER SEVEN

EXPLAINING THAT MODERATION IN TERMS OF WEARS, FOOD, DRINKS, VEHICLES, AND HOUSES IS BETTER

Let me say, believing that guidance is from Allah, that in the book, *Al-Ihya*, while explaining the signs that distinguish the scholars that incline to this world and those that incline to the hereafter, Al-Gazali said: "Of those signs is that the hereafter scholar should not incline to euphoria in food, or quest of softness (i.e., inordinate merriment) in wears, and embellishment in furniture and house. Rather, he should prefer moderation in all that, and should copy the righteous predecessors in that regard, and he should incline towards being sufficient with the least in all that!" The more his inclining to the path of sufficiency with the least, the more his nearness to (the blessing of) Allah, and the more his group is elevated amongst the hereafter scholars (i.e., the righteous scholars). Let what has been narrated about Ibn Abdillah Al-Khawwas who was of the friends of Khatim Al-Asamm, - let that narration serve as evidence to you in this regard. Ibn Abdillah Al-Khawwas said: " I went forth to Khatim and Al-Razi in a group that numbered three hundred and twenty men, and our intention was pilgrimage, so we were not looking for a house (to stay), but he hosted us that night. When it was the next day, he said to Khatim, "Do you need anything, for I want to visit a scholar of ours that is sick." Khatim said, "It is virtuous to visit the sick, and it is an act of devotion to see a scholar, so I will go with you." The sick person was Muhammad bn Muqatil, the judge of Al-Ray. When we arrived at the door/gate, (we found it a door that was) shining in beauty, and Khatim stood pensive (i.e., deep in thought), saying, "The gate of a scholar has this (embellished) condition!" Then he (i.e., the scholar) gave them the leave to enter, and when they had entered, behold it was a house of bricks and very spacious. Then Khatim stood pensive, and then they went forth to the council (i.e., the place) in which he was, and behold there was a comfortable rug and he (i.e., the scholar) was lying thereon and there was a boy servant by his head and his cane was in his hand. Then Al-Razi sat down and was asking a question while Khatim was standing. Then Ibn Muqatil insinuated to him that he should sit down, but he said, "I will not sit down." Then he said: "Do you need anything?" He said: "Yes." He said: "What is it?" He said: "Something that I will ask you about!" He said: "Ask me!" He said: "Stand up and stay firm/still until I have asked you!" Then he stood still, and Khatim said: "Where did you acquire this knowledge of yours from?" He said: "From

trustworthy people!" He said: "From who?" He said: "From the companions of the Messenger of Allah (saw). He said: "From who?" He said: "From the Messenger of Allah (saw)." He said: "From who?" He said: "From (Angel) Gabriel (saw)." He said: " (You mean that it is of the things conveyed by (Angel) Gabriel (saw) from Allah, the Glorious, unto the Messenger of Allah, and which the Messenger of Allah (saw) conveyed to his companions, and then his companions conveyed it to the trustworthy people, and the trustworthy people conveyed it to you! Have you ever heard within your knowledge of any person that is an emperor in his house and has a lot of property/furniture that attains a (lofty) position in the sight of Allah, the Glorious and Exalted?" He said: "No!" He said: "Then what have you heard?" He said: "I have heard that those who have attained a (lofty) position in the sight of Allah, the Glorious and Exalted, have been those who have been ascetic to this world and interested in the hereafter, loved the poor, and rendered services to their brethren!" Then Khatimsaid: "So have you emulated the Prophet (saw) and his companions, the righteous people, or have you copied Pharaoh and Nimrod who was the first to build with cement and bricks? O bad scholars, the ignorant person who vies like a dog concerning this world and who is interested in it sees people like you and says, "If a scholar should be of this condition, I should then be worse than he is!" Then he went out of his place, and Ibn Muqatil grew sicker. What happened between him and Muqatil got to the people of Al-Rayy and they said, " Al-Tanafisi had lived in Gazween and he is more elderly!" Then Khatim went forth to him deliberately. He got into his place and said to him, "May Allah have mercy on you! I am a foreign (non-Arab) man, and I want you to teach me the rudiments of my religion and the key to my (performing) prayer. How should I make ablution for prayer?" He said: "Yes! I will, and I will do so honorably, O lad! Bring a container with water in it!" He brought it, and Al-Tanafisi sat down, made ablution three times and said, "This is how you should make ablution!" Khatim said: "Remain in your place so I should make ablution while you observe; that will attest more to what I want!" Then Khatim sat down and made ablution. He washed his arms four times, so Al-Tanafisi said, "O you fellow! You have gone extravagant!" He said: "By what?" He said: "You washed your arms four times!" He said: "O you fellow! Sanctity be to Allah! You mean that I have gone extravagant for just using a handful of water, and that you have not gone extravagant for using all this water!" Al-Tanafisi then realized that he had not sat there in order to learn, so he went into his house and did not come out for forty days.

When he (i.e., Khatim) went to Baghdad, the people there gathered around him and said, "O Abu Abdil-Rahaman, you are a non-eloquent foreign person, but no one speaks to you without you triumphing over him!" He said: "I triumph over my opponents with three things: I am pleased when my opponent gets it right; I am sad when he gets it wrong, and I restrain my soul from bearing down upon my opponent (i.e., from being angry with him)." When that got to Ahamd bn Hambal, may Allah bestow mercy on him, he said, "Sanctity be to Allah! He is intelligent to the core! Stand up! Let's get to him!" When they entered his place, they said: "O Abu Abdil-Rahman, what does freedom from this world mean?" He said: "O Abu Abdillah, you cannot be free from this world until you have three attributes: Pardon people regarding their ignorance/rudeness; restrain your ignorance/rudeness from them; give them what you have while having no hope in what they have. If you are like this, you will be free!" Then he moved to Madina, and the people there received him. He said: "O people, what city/Madina is this?" They said: "This is the city/Madina of the Messenger of Allah (saw)." He said: "Then where is the palace of the Messenger of Allah (saw), so I should pray in it?" They said: "He did not have a palace. He only had a house plastered with clay." He said: "Then where are the palaces of his companions?" They said: "They did not have palaces. They only had houses plastered with clay!" Then Khatim said: "O people, this is then the City of Pharaoh!" Then they arrested him and took him to the authority, saying, "This foreign man says that this is the City of Pharaoh," and the governor asked why, so Khatim said: "Be in no haste about me! I am a foreign and an alien man. I came into the town asking whose city it was, and they said it was the city of the Messenger of Allah (saw), and then I asked where his palaces were, - and Khatim related the story. Then he said: "Allah, the Exalted, assuredly said:

{لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ ﴿٢١﴾}

"You indeed have an excellent example in the Messenger of Allah," al-Ahzab :21.

Therefore, who have you emulated: the Messenger of Allah (saw) or Pharaoh, who was the first to build with cement and bricks?" So they left him and let him go!" This is the story of Khatim.

Then Al-Gazali said: "The reality though is that it is not blameworthy to adorn oneself with what is allowed, but plunging deep into it makes one settle in it to the extent that it becomes difficult to leave it. Moreover, adornment cannot be perpetuated without doing things whose adoption, in most cases, leads to committing acts of sinning, such as cajolery/exultance and showing off. Doing things according to people's whims and for other (similar) matters is forbidden, so resolve to exist by staying away from such things because whoever plunges into this world will never be free from it!" Then Al-Gazali said: "It was narrated that Yahya bn Yazid Al-Nawfali had written a letter to Malik bn Anas, may Allah, the Exalted, have mercy on him! (The letter read): ***"In the Name of Allah, the Beneficent, the Merciful.*** Blessings of Allah be upon (Prophet) Muhammad throughout the first and last generations! This is from Yahya bn Yazid bn Abdil-Malik to Malik bn Anas. Thereafter, It has come to me that you put on elegant wears, eat subtle/sumptuous food and sit on comfortable mats, and that you put a guard in front of your door, knowing that you are a man that has had an established position in the council of knowledge and to whom journeys have been embarked upon and people have moved, so they have taken you as (their) Imam and accepted your words/pronouncements! Therefore, you should fear Allah, O Malik! You should also keep to humbleness. I have written this letter of advice to you and none but Allah, the Glorious and Exalted, knows about it! Peace be upon you!"

Then Malik replied him, saying: ***"In the Name of Allah, the Beneficent, the Merciful.*** This letter is from Malik bn Anas to Yahya bn Yazid, peace be upon him! Thereafter, your letter has come to me and gained the place of advice made in compassion and etiquette. May Allah grant you the bliss of piety and reward you with goodness for the advice. I ask Allah to guide me, and there is no might or power except with Allah, the All-sublime, the All-great. As to what you mentioned to me that I eat subtle/sumptuous food and put on elegant wears, that I seclude and sit on comfortable mats, we do that and ask Allah for forgiveness, knowing that Allah, the Glorious and Exalted said:

{قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ^ج

{[الأعراف: ٣٢]}

"Say: Who forbids the adornment which Allah has produced for His servants and the good things of sustenance-Al-A'raf: 32.

I, indeed, know that leaving that is better than indulging in it. Do not cease to write (and advise) us, and we will not cease to write you. Peace be upon you!"

Then Al-Gazal said: "Look at how fair Malik was as he acknowledged that leaving that was better than indulging in it, yet he pronounced that it was allowed, and what he said here and elsewhere was all true! Who can be like Malik in his position, such that his soul allowed him to be fair and to acknowledge this kind of advice, and his soul was firm in remaining within the limits of what is allowed in order that he was not led by that to considering people's whims and to cajolery, thereby crossing unto reprehensible things. Other people cannot do that! It is very dangerous to be completely preoccupied with all enjoyments that are allowed. Doing so by the scholars who are devoted to Allah, the Glorious, is distant from piety, particularly because piety entails being far from the place of danger!"

Let me say that, despite this story, Malik did not love making his wears baggy (i.e., too wide). In *Al-Madkhal*, Ibn Al-Haj said: "Malik, may Allah, the Exalted, bestow mercy on him, pronounced it as reprehensible for a man to make his clothes baggy and long. This is mentioned by Ibn Yunus." Then, after some talk, he said: "Malik had a lot of wears by which he brought honor to the council of teaching Prophetic traditions (i.e., Hadith) whenever he gave lessons, as reported about him. As to any council besides that of the Prophetic traditions, it was not reported that he adopted any condition other than the ordinary. It was authentically reported that, when students of knowledge wanted to take a lesson, he would ask them what they wanted. If they told him that they wanted matters of jurisprudence, he would come forth to them in the condition that they usually found him without adding anything to himself. If (on the other hand) they told him that they wanted Hadith (Prophetic traditions), he would go into his house and take a bath, wear the best of his clothes, put on the fragrance of Musk and the Oud perfume, and then he would come out for (lessons on) Hadith. He would wear the fragrance of Musk and Oud perfume throughout his council of Hadith until he got through with the lesson. That was in order to show reverence to the Prophetic traditions. In *Al-Shifa*, Al-Qadi Iyyad said: "The Prophet (saw) limited himself only to what was necessary in terms of his food, his clothes and his

house, and he was ascetic concerning anything besides that. He used to wear what he could get in most cases. Indeed, being boastful with clothes, as well as adornment/embellishment with them, is not of the traits of honor and eminence. It is rather of the characteristics of women! What is praise-worthy about wears is that they should be clean and made with moderation in their kinds, and that they should be such clothes whose wearing does not negate one's morality/personality, such that they should not lead to defining a person by any of the two extremes (i.e., excessiveness and negligence). Indeed, religion has held that as blame-worthy! The consideration therein usually goes back to pride due to having a lot in abundance and the gentility of one's condition. The same applies to being proud/haughty due to one's beautiful and spacious house and his having a lot of insignia, servants and vehicles. Commenting on the author's word "such that they should not lead to any of the two extremes," the author of *Naseemur-Riyadh* said: "Al-Nawawi said, "They used to detest two extremes: Exotic wears and despicable wears because people's sights are attracted to them both. This is what the tradition has brought. Therefore, it is religiously reprehensible to wear patched clothes; it could even be forbidden if one intends to show that he is ascetic thereby, as we see today. As to what religion has forbidden (clear-cut), such as silk, that is out of our discussion. As to widening of sleeves as done by scholars, as well as making the turban big, it is contrary to Sunna (i.e., the Prophetic practice)."

Let me say that Imam Abu Muhammad Abdul-Aziz bn Abdul-Salam, may Allah, the Exalted have mercy on him, was asked whether or not wearing these sleeve-widened clothes and big turbans was faulty or whether it was an act of innovation (i.e., introducing extraneous things into the religion), and as such it would have the consequence of blame on the Day of Judgment, and he was asked about going to the extreme in embellishing sewn clothes, neckbands (collars) and quilting them, as to whether or not that was (spiritually) harmful to the men of piety! He, may Allah, the Exalted, have mercy on him, answered thus: "What is best for a person is to emulate the Messenger of Allah (saw) in being moderate in his wears (clothes). Being excessive in widening sleeves and clothes is an act of innovation, extravagance and squandering of wealth. Wears (i.e., male wears) must not go down beyond the ankles, and whatever goes down beyond the ankle shall be in fire. There is no blame for religious scholars to wear some scholarly attire by which they are recognized, so people could ask them (about religion)." Then he said: "As to going to the extreme in embellishing sewn

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clothes and doing other things (like that), it is of the actions of the people of frivolity and those who turn to trivial goals that do not befit the people of sound minds."

In *Al-Madkhal*, Ibn Al-Haj said, after bringing/mentioning this response: "Take a fair look, may Allah, the Exalted, have mercy on you, at the response of this scholar! Is there anything in it that makes the things mentioned lawful? – May Allah protect us from misconstruing that from what the scholar said! Don't you see that he started his talk by saying that it is an act of innovation, extravagance and squandering of wealth? Then after he had established that basic rule and made it clear, he said: "There is no blame for religious scholars to wear some scholarly attire by which they are recognized, so people could ask them (about religion)." Therefore, he was first definitive by mentioning Innovation, extravagance and squandering of wealth, and then second by saying "religious scholars." If he had said "scholars" alone and kept mute, the opponent would have had a means to his trivial/mean goal, but he made it decisive by first describing the scholars as religious to embody the general meaning, for if a scholar is religious, he will not give his soul the chance to perpetrate any reprehensible acts or abandon any recommended (praise-worthy) acts, based on what has been known and established about a religious scholar right from the past down to the present!" Then, after some talk, he said: "However, nothing of the nature of the wears/clothes of this, our time, was narrated from the Prophet (saw) or from any of his companions and their successors! Therefore, even though there is no shortage/deficiency in these clothes (i.e., of widened sleeves and embellished parts), the wearers of such clothes do not usually have the attribute of humbleness/modesty. Humbleness is a great and basic part of religion. That is enough! Although such a person may claim to have humbleness within himself, that humbleness in himself is not real. If he had been truthful in his claim of humbleness, it would have appeared in how he follows Sunna (i.e., Prophetic practice/tradition), be it clothes or other things!"

This is the end of the book *Warning the Faithful Against Copying the Infidels and Sinners*. 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 be pleased with the (righteous) leaders that succeeded them, and with practicing scholars, the four interpretative scholars of jurisprudence and those who follow them until the Day of Recompense! O Allah, forgive me, my parents,

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all male and female Muslims and believers, the dead and the living among them! O Allah! Amen! (Accept my prayers!). Blessings and peace of Allah be upon (Prophet) Muhammad and his household!

كتاب الأمر بالمعروف
والنهي عن المنكر

**A BOOKLET ON COMMANDING
GOOD MORALS AND FORBIDDING
BAD HABITS**

**BY
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A Booklet On Commanding Good Morals And Forbidding Bad Habits

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INTRODUCTION

In The Name Of Allah, The Most Merciful, The Most Beneficent

May abundant peace and blessings of Allah be upon our Leader, Muhammad (saw), members of his family and his rightly guided companions. Also inclusive, in this prayer is a sincere, reverent servant of Allah named, Usmanu, son of Muhammad, also son of Usmanu, popularly known as Dan Fodiyo. May Allah through His Mercy Guard and protect him under the bounties of His mercifulness who is also equally saying that all praise is due to Allah, the Lord of all Worlds. May peace and salutations of Allah, be upon the Great Noble Leader of the Crew of Messengers of Allah, his relatives, family and his entire rightly guided companions, Amin.

This booklet is titled: **A Book Commanding Good Morals and Forbidding Bad Habits**. I wish to commence by saying that: Conformity and Perfection are due to Allah. Actually, commands of good morals and prohibitions against bad acts or deeds is a stipulated and obligatory duty sourced from the Holy Book (Al-Qur'an) and the traditions of the Holy Prophet (Sunnah) and the unified consensus of the (Ulamas). This is because, in the Holy Book of Allah – (The Qur'an), Allah, the Exalted One, commanded that:

﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ﴾ آل عمران:

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Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: They are the ones to attain felicity (Al'a'ya). Ali Imarana: 104.

Another reason of its source from the (Sunnah) is in one of the sayings of the Noble Prophet, may peace and blessings of allah be upon him. He (saw) said that:

وَالَّذِي نَفْسِي بِيَدِهِ لَتَأْمُرَنَّ بِالْمَعْرُوفِ وَلَتَنْهَوْنَ عَنِ الْمُنْكَرِ أَوْ لَيُوشِكَنَّ اللَّهُ أَنْ يَبْعَثَ عَلَيْكُمْ عِقَابًا مِنْهُ ثُمَّ تَدْعُونَهُ فَلَا يُسْتَجَابَ لَكُمْ

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I swear by the one Who holds my life, that, surely, it is incumbent upon you to command and teach good morals and then communicate prohibitions, or else calamities in the near future will befall you from Allah for which all your supplications will be rejected.

But under the scope of unanimous consensus of the (Ulamas), i.e. the (ijma'i), the first Muslim community during the lifetime of the Messenger of Allah and his companions and those in the following period after them (i.e. the Tabi'un), they always admonish everyone among them on the issue of commands on good morals and they always condemn those who lag behind in the course, as many of the (Ulamas) of sunnah have been witnessed to have reported that this duty cannot be stopped or regulated just because of the advent of a certain new Leader (Imam) as the Rafidis Sect claims to say and also it cannot be restricted to leaders only. In the commentary of Shehu Sanusi book titled **Sharhul Wusda**, he said that, "the basic meaning of **Ma'aruf** is any good achievement, and that it is the one being commanded as the obligatory duty whereas, **Munkar** is bad deeds, that is, any prohibition." This shows that, no doubt, as already explained above that the commands to do good things and stop bad things are standard obligations not until the advent of any form of leader as claimed by the Rafidis sect.

He also further stated that, apart from that, the issue of commanding to practice good morals and desist from bad ones is not only restricted to leaders, because, even during the first period of Islam, the then Muslim Communities (i.e. the companions) and those following them were constantly on the course of commanding their leaders upon good morals and to encouraging them to desist from bad habits without any contention. Also, the act has not only been restricted upon gaining permission or geared towards leaders specifically, but it is equally in order to preach it among individuals, either through practical demonstration or by mere utterances.

But, if it may result to confrontation or fighting which may provoke the use of weapons, then the Sultan's intervention should be sought for in order to avoid calamities. This is in accord with the view of Imamul Haramaini as he submitted. May Allah be pleased with him.

Furthermore, Imamu Sanusi said that "any issue related to (Shari'ah), (i.e. theology) that has a superficial level of comprehension between both the highly or deeply learned ones and those that are not deeply learned, everyone

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is enjoined to take the course of commanding moral deeds and prohibiting against bad deeds. But in a situation whereby only the high scholars can comprehend the conclusions of the unified consensus (ijtihad), then the less learned ones should learn those issues from the learned ones.

In a similar situation, one prominent Ulama, named Ashbili, asserted in one of his commentaries of *Arba'una Annawawiyya*, as saying it is only those who knows the actual issue that requires communicating and teaching of what is good and prohibiting what is wrong. That course of action should be only by those who are learned. But if it happens that the issue relates to such vices that are very open, such as what relates to routine activities as ritual prayers, fasting, adultery, alchoholism and the like, then, every Muslim is a teacher towards that. But if the issues are so technical and controversial, especially those that relate to action or utterances and those that definitely require the effort of (ijtihad) i.e. unanimous consensus, those that do not know should not interfere because they are not qualified and also they should not argue about it. This is a special arena, only for the Ulamas.

I, the writer (Shehu), personally said the duty of enjoining what is good and forbidding what is not is only restricted to those known to be obedient to the rules of law that hinders them from acting wrongly. It befalls on any other person who happens to see something wrong being done which he also intends to prohibit, because the duty of commanding what is good and prohibiting what is wrong are both two obligatory responsibilities that are opposite. This is because according to the explanations of Malam Shehu Sanusi in his book titled: *Sharhul-Wusda* it is improper for someone to observe one of the duties and refuse to do the other, both must be practiced.

Also, another writer called Ibnul Hajj said in his book titled: *Al'Madakhalu*; that his teacher, Abu Muhammad Abdullahi Bin Abi Hamzata, may Allah be pleased with him said, “ he once ordered me to compile something valuable for him which he may rely upon in order to know what to do related to dignifying his intention before he engages in performing any obligatory act of worship. But I declined, for fear of one of the sayings of the Noble Prophet, may peace and salutations of Allah be upon him who said:”

الذين يمضغون ألسنتهم يوم القيامة أنهم العلماء الذين لا يعملون بما يعلمون

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“Among the people to be resurrected on the day of Judgement biting their tongues, include those Ulama that do not use their knowledge in practicing what they preach.”

Also in another occasion, the noble Prophet of Allah, may the peace and blessings of Allah be upon him said that,

أول ما تسعر النار يوم القيامة برجل عالم (فتندلق) إقتابه (خلفه) فيدور (في النار) كما
يدور الحمار برحاه فيجتمع إليه أهل النار فيقولون له يا هذا أألمت كنت تأمرنا
بالمعروف وتنهانا عن المنكر؟ فيقول: كنت أأمركم بالمعروف ولا أأتيه وأنهاكم عن
المنكر وأأتيه

“First among people to be tormented on the day of Judgement is the knowledgeable preacher. The Hell fire will engulf him and he will continue revolving in it just like the way a tied donkey revolves around its hosted peg. From there the inmates of Hell Fire will surround him and start asking him; were you not the one enjoining us to do what is good and forbid what is wrong?”

Then he will reply; “verily, I was the one commanding you to do what is right, but I refused doing it myself and I also commanded that you should avoid what is wrong, but I was also doing it”.

In something related to the above, Ibnul Hajj said there are some other hadiths in relation to the above situation, but I intentionally refused commenting on them because it is a little bit out of my main topic of discussion, and for the sake of avoiding controversial and irregular conclusion. But later on, I got myself composed toward some other sayings of some hadiths which I perceived it is not befitting. I decline from the request of my teacher, Abu Muhammad, because, by not doing the duty of enjoining what is good, it is an act of transgression. But it sounds better to commit a single error than committing two or more than that in as much as it conforms with the needs of Shari'ah.”

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Also, there are many hadiths extracted from the real content of the above Hadith. This includes one of the sayings of the Holy Prophet, may peace and benedictions of Allah be upon him, stated that:

أَلَا فليبلغ الشاهد الغائب فلعلم بعض من يبلغه أن يكون أوعى له من سمعه

“Those of you present now, should listen and communicate this message to those absent.”

This is because, it may be possible that those absent will adhere strictly than those who heard the message. Then, the Holy Prophet (saw) went on saying; “may Allah bless some of our Ulamas.” The meaning of strict adherence is that, the one who received the message may practice more than the person who got it from the source, among which includes one of his sayings that: “If any abhorrent issue happens to manifest, and if my companions happen to be insulted for that, anybody who knows their status and position and equally knows the implication of insulting them, but declined to come out and fight against that: that assumes an indication that he is contending what was sent to Muhammad, noble Messenger of Allah, may peace and blessings of Allah be upon him.”

And this issue is a hazardous moment because verily Allah, the Most High, has charged the Ulamas with the responsibilities of preaching and enlightenment. He also imposed on the ignorant ones to always inquire from them in order to know and to acquire knowledge. Therefore, this issue scared me more than the first one: that of Ibnul Hajj and its influence on my life.

Also Ibnul Hajj in another view said that, one Ulama called Al'sheik Imam Ibrhimu Al-Nakha'i, may Allah be pleased with him, said that, “I don't hate the issue of narrating an aspect, but I am only mindful of some three important verses of the Holy Qur'an as follows. The first verse in relation to that, is, where Allah, the most High, said that:

﴿ أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ نَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ ﴾ البقرة:

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Do you enjoin right conduct on the people, and forget (to practise it) yourself? Baqara: 44.

The second verse in relation to the sayings of Allah the Most High that:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ﴾ (الصف: ٢)

“O you who believe! Why say you that which you do not? As-Saff: 11.

Also the third verse in relation to that is the statement of Allah the Exalted One, that:

﴿وَمَا أُرِيدُ أَنْ أَخْلِفَكُمْ إِلَىٰ مَا أَنهَنكُمْ﴾ (هود: ٨٨)

***“I wish not, in opposition to you, to do that which I forbid you to do”.
Baqara:88.***

Then Ibnul Hajj said, though it was only once that it was reported from Malik but it was equally cited by Rabi’ata Bin Abdulrahman as saying that definitely he heard Sa’idu Bin Jubairin saying that: “had it been that a person who did not engage in enjoining good morals and forbidding bad acts, is he immune of sin? Malikun said, “but who is that, that is sinless has no duty under this course?”

Also in regard to this, bn Jubairin said: “it was under this submission that the option of performing a single error is permitted in case (committing) two happen to pose themselves (challenge).” This was also the point asserted by Ibnul Hajj in his work entitled *Al’Madakhalu*.

Here, Shehu said that: “He who enjoins what is good and forbids what is wrong should be careful not to blindly indulge into argument on controversial issues which requires only the comprehension of great scholars, because such an approach is a condemned idea.”

Also in his blessed write-up titled: ***Risala***, the author, Abdul-Wahab Al’Sha’arani said, “it is incumbent upon a matured person not to let the preacher contend with the less knowledgeable ones on matters that they are already acquainted with, or go straight ahead to condemn their already

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dogmatized doctrines and ideas, or even draw conclusions that will render their acts of worship invalid or anything related to their social practices which for them originated from one of the Mujtahid (great scholar) or any of his viewpoint, without first of all presenting them the final solution to whatever may be as a source from the Qur'an and the Hadiths. In as much as the issue they are practicing is a deduced point from a certain great scholar, it should not be condemned, unless if they happen to digress from the provisions of sunnah or contend with the unanimous consensus of the scholars.”

It has also been reported in a certain book titled: *Talkhisul-Ikhwan*, that, one should distinguish between contravening and non-contravening matters, or staging an argument, in order to escape blame from the Lord from performing an issue uncalled for during curbing of a similar one. Because he who engages in stopping a thing that does not require much argument, he is similar to the one who is practicing that thing he is trying to prevent or even ahead of him in terms of (sin and transgression). That is why in the work of Sha'arani he cited certain contending opinions of different scholars for those engaged in this type of activity to desist from argument within the context of any issue that has divergent views because this is an unacceptable opinion.

Within this also, there is the saying which says, it is baseless to argue just because somebody has performed a certain act unless there is a general viewpoint on prohibiting or forbidding that, or for him to stop a certain act that has the support of a general view point of obligation.

Also, Sha'arani said that: “Shehu Izzuddin Ibni Abdissalam said you can only attribute argument upon a certain matter which has unanimous acceptance or rejection. All the same, if someone leaves a certain unified act concerning its obligation or performs it concerning its prohibition; for that, if he is imitating a certain section of the Ulamas (in that), he should not be challenged unless if he happens to do it after the scholar has clearly clarified issues pertaining to the issue or unless he did it under the influence of ignorance. When this happens, he cannot be challenged. It is also in order to guide him towards the right direction. Here, let it be understood that, he has not committed a prohibited act, and it is still not incumbent upon him to imbibe the view of someone challenging that issue or asserting it. Also, it is not in order to impose upon a less knowledgeable person to adhere to the submissions and ideas of a certain school of thought (Mazhab). Because communities in the

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period of the companions, May Allah be Pleased with them, up to the time of the advent of schools of thoughts have been practicing acts according to the ideas of the scholars on various religious matters without sticking to a single outlined point of view. Also, this issue has never, ever, suffered condemnation from any of the (Ulamas). Also, there was no one among the great scholars who ever communicated that no one should not be asked about a certain solution on any matter after him. This was a popular known fact. Also, there is no blame in directing the less knowledgeable ones towards inclining to what has enjoyed the support and ideas of the majority concerning issues and acts of his religion.

Or he should be referred to a certain great scholar (Mujtahid) in order to conform with a more authentic reason. Differences of Ulamas' opinions is a blessing to Muslims. Therefore, an issue cannot ordinarily be challenged only by the one who knows it. Prohibited acts have a unanimous conclusion. What is ordered to be done, also has a unanimous conclusion of permission to do it. What is meant by preventing acts of argument is based on arguments of prohibition. But if it happens that the argument is aimed at directing or alerting someone, that is a welcomed effort.

Also, in another viewpoint of Ibnul Hindi, may Allah be pleased with him, he said, "do not obstruct or challenge someone who draws a conclusion on literary matters of jurisprudence (i.e. Fiqhu), unless you have the supporting fact that his solution (position) has contravened the laws of the Qur'an and Sunnah. But if you lack such knowledge, do not intervene even if you know that such conclusion is contrary to the submissions of the prime text of **Mudawwana** of the Maliki School of Thought.

Within this context also, there is the explanation that, you cannot challenge a person on any matter that has different/divergent opinions and views unless on an issue that has a unified consensus.

Finally, with this, I wish to state that anybody who quits the circle of the four schools of thought (Mazhabs) can be challenged in any form, because, throughout the world of Muslims today, there is a general agreement that it is a baseless idea of quitting the four schools of thought (Mazhabs). This is a unanimous position. The proponents are Imam Abu Hanifa, Imam Maliki, Imam Shafi'i and Imam Bin Hambal. And also another supporting view with regard to the above is contained in the book **Fawakihud-Dawani**. It is a

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commentary on *Risala*, the Message. It says all the Muslim communities of the whole world today have come into a common agreement upon the incumbency of sticking to the teachings of any one of the four schools of thought, and also no one should quit from any one of them. It has also been warned to desist from imbibing the teachings of any other school of thought other than the four mentioned above.

This does not indicate that the Ulamas of other schools of thought are wrong, but it is only for the reason that most of their students and followers have all died and none of their works have been documented. That is why another view holds that the Mujtahids, great scholars, believe that the sole aim of this submission is that, it will be in order, to imbibe the teachings and submission of the four schools of thought with others whose schools of thought have been identified concerning any other issue at stake in as much as there exist established documented ideas of theirs. For example, there was a certain claim that, several persons have claimed that some people like Ibn Salah, Imam Haramaini and Karrafi once had the opinion of desisting from imbibing the teachings of the Companions. However, such an issue is baseless and has been rejected.

Here, he then said, the main reason for introducing the obligatory reason for imbibing the teachings of one of the four schools of thought is that it only affects a person who does not command any authority in the religions.

People who refuse what they have been enjoined to do or stop what was prohibited will not have an excuse of stopping to command doing of good morals and desisting from doing evil acts.

In the book: *Madakhal*, the writer, Ibnul Hajj, said that, it has not been mandatorily imposed upon the one who is preaching to do good and stop evil, that he must transform (eliminate) the evil. He is only to speak on the evil and proclaim its consequences. If people listened to him and heed to his call, fine, the aim has been achieved. But on the contrary, if people happen to deviate, then, for him, he has fulfilled his duty to Allah and is also free from others' blame. Surely, it has been asserted, that on the day of Judgement, a situation will arise whereby someone will get hold of another person whom he has not known. The other one will ask: "What is your problem with me? I have never known you?" The other will reply and say; "one day, you saw me when I was doing a wrong thing, but you refused to stop me from doing it."

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Surely, that could be a dangerous encounter and definitely only very few will escape from this type of problem. But the moment you notice a bad thing being committed and you speak against it, you have escaped from the trouble. You should understand that to talk is not a problem, because most of the wrong doings of our generation are not complicated or intractable for the preacher to preach against. He can only shun from that, only because the habits have become rampant within the society as a result of it being transmitted habits inherited from the parents. And this was what led to the ruination of the preceding generations.

I mentioned that Sheikh Sanusi said in his book *Sharhul-Wusda*, that all the discussed scenarios above are with the intent of intensifying the impact of the duty of enjoining or hindering towards the referred person. Also, it is to be noted here that, just because the one reminding others is not fully aware of the level of his duty, he is only to do it on a condition of preventing a certain vice or evil conduct and the like. It is to be borne in mind that, the issue or the task is an obligatory duty not an observation or suggestion. It is because of this that scholars came out to say that if the preacher is tortured or punished or something like that, he is granted amnesty to remain quiet under such circumstances/changes. But under this, there are differences of opinion between the two. Which one is better? Is it to remain quiet or to talk in order to prevent bad acts?

Firstly, according to the viewpoint of Imam Malik, Ibnu Hanbal and Sa'idu Bin Jubairi, may Allah be pleased with them, opined that this type of condition only befalls somebody who is in the battlefield or is in the community of pagans. He is therefore supposed to expect the worst to happen of either torture or beating or even death. With this in mind, it is proper for him to carry on the task of enjoining what is right and forbidding what is wrong.

(Shehu), here I say, in a situation whereby performing this duty will lead to war with weapons, then it should be referred to the Sultan for the sake of peace as already mentioned.

In another development, Ahmaduz-Zaruku mentioned in one of his books titled: *Umdatul Muridis Saliki* that we are currently in the era of troubles and tribulations. There is no reason to venture into the republican issue such as struggling in form of war (Jihad) against the rights of the weaker ones. Let

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not the leader be instigated under the influence of enjoining the right and forbidding the wrong that may lead to the destruction of lives and properties. The option here is to allow the famous Ulamas to continue preaching to people as their profession. Whatever they do right, is for their sake and whatever they do wrong, is for their sake. Because anybody whose aim is to acquire knowledge in order to provide solutions for people's religious acts for his own benefit, without permission from the leader will never be at rest and people will also not be free from his problems. But on the other hand, he who seeks knowledge for his own benefit and that of others with the basic aim of directing them towards the right way, he is at rest and people too are at rest with him.

A renowned scholar of jurisprudence named Salihu Sayyidi Alhasannu Bin Mas'udil Yusi proclaimed in one of his sayings that, "anybody who establishes himself with the aim of supporting justice against the bereaved ones but without any strong support for that sake, is just deceived, unless if his effort conforms with the intent of guiding people towards the right direction with compassion; and also if he channels it with wisdom and applies a good stylistic (appropriate) way of preaching; it may not yield considerable result even within his family members, or his village community or even the whole district or region, and he is craving to help in order to earn the benefits of performing the duty of teaching good morals and forbidding bad deeds. He should be very careful and tactical. Otherwise, he will be in trouble, very soon. And this is a well-known situation with those doing (da'wah) i.e. the task of spreading the message of Islam. One should be wary of deception of the worldly lusts and satanic inclinations."

In recent times there are examples of some people afflicted with this type of situation. One of them is Ahmed Bin Abdullah Bin Abu Muhalla who was dragged by the whims of satan and he pronounced himself with the rank of the awaited (Mahdi) i.e. the final resuscitator of religion. He started fighting a Jihad. The ignorant people were deceived and were attracted to him. They followed him. He went to the region of Sajalmasa and conquered them. He attacked the kingdom of Sa'adiyyata, and also subdued them. He extended his effort up to the city of Zu'ata and chased them up to the interior of Marakesh in Morocco. There he met Zadan Bin Ahmad Almansur. From there, Ibnu Abi Muhalla defeated him and chased Zaidan out of Marakesh. From there, Zaidan sought for assistance from the far people of Susi. They

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came to his aid (Zaidan) and Ibnu Abi Muhalla was killed, his soldiers subjugated and totally destroyed. This marked the end of Ibnu Abi Muhalla and Zaidan maintained his throne.

Also, similar to Ibnu Abi Muhalla, was Abu Abdullahi Ibni Taumarata Al'susi. He was versed in jurisprudence (Fiqhu), a scholar. He was engaged with the duty of commanding what is right and forbidding what is wrong. He won the support and interest of so many people. He later declared himself as the awaited (Mahdi). When he realized that he had won the confidence of the populace, he eventually instigated them to uplift the status of religion and also fight Jihad against transgressors. He therefore made his way to Marakesh where tough wars were fought between him and the Kingdom of Murabidun where he was defeated and killed.

And with this, a considerable number of Ulamas have repeated the mistakes of those who caused the serious wars, such as Ibnu Abi Mahalla and Abu Abdullahi; they also showed that those Ulamas have deviated from the right path and there was no doubt about their deviation. Here ends the statement of Ibnu Mas'ud Al'susi.

Also, in another reference to such deviated persons includes someone among the pious people during the period of Ahmaduz-Zaruku, may Allah be pleased with him, where he mentioned in his book *Umdatul-Muridis Sadiki* where he outlined the works done by the ignorant ones. They thought they were doing for the sake of promoting the religion. He said among (the works) includes interrupting the activities of the authorities such as waging Jihad against them and trying to effect change by force without principles. He said, definitely, this is a threshold to calamities on the Muslim society.

Also Zarruk continued saying that there was once a good man within our community. He was always practicing what was aforementioned. Then, somebody came to him and narrated to him about the Romans that it is an undeniable fact, that their land can be subdued due to lack of a prominent figure to protect it. This encouraged the pious man. He mobilized an Islamic troop and was supported by a certain Christian group. But fortune was against them. They were engulfed and many people were killed. He now bears the sin and the offence thereby committed. May Allah bless him for his good intention not for the result of his work, amin.

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Also Zarruk once said that; “this kind of episode once happened to one of my relatives. He was a practicing Muslim similar to that of those mentioned above. That led to conflict and misunderstanding between him and some other Muslim populace on several occasions. One night, they attacked and killed him, together with those around him. That also led to the birth of more grievous encounters after him.”

He said, “my relative is well known for his generosity towards the weaker ones and the destitute. He fights for their rights which led him to confrontation with the rulers and created hatred between them. For him, as far as he is concerned, he was doing what conforms with religious teachings. Many at times he cheats and molest those close to him and he sees it as the right thing. This led to calamities and problems which eventually made him regret a lot. He looked for a way out, but it was not available and this caused his death. Allah knows what befits his actions. May Allah protect us from the challenges and temptations of worldly lusts and may He bless us with good health in all our activities under His Treasure of Mercifulness. Amin.”

It is good to understand that this task or duty of commanding what is good and forbidding what is bad is not a divine obligation upon everybody, but it is (***Fard Kifaya***) i.e. can be performed in the context of the society by representation, which means others can do it for the sake of the rest.

Also, Sheikh Sanusi said in his commentary of ***Sharhul-Wusda*** that commanding good morals and prohibiting bad acts is based on representation which, if someone establishes it, it will be enough for the rest i.e. they are relieved of the duty. But if he willingly obligates it upon himself, then it becomes compulsory for him and this is what is referred to as ***Muhtasibu***. In regard to the conventions of the people, that is anyone who obligates upon himself the duty of spreading the message of religion for the sake of Allah’s countenance.

Following another explanation, Zarruk said “it is the duty of commanding good morals and prohibiting bad acts that becomes well established with the total support of the rest. He must obtain the approval of Sultan, among other conditions. The person must be a Muslim, male, sensible, just and with good foresight. He must be reliable and must be courageous. He must possess deep knowledge in every branch and sources of the religion. He must not also be confused as a result of problems and calamities. Then it becomes necessary

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for Muslims to give him support to the best of their ability, so that he can lead them in the duty of enjoining the good thing and forbidding the wrong one.” Here ends Zarruk’s statements.

And with this marks the end of this booklet of commanding good morals and forbidding bad acts.

All auspicious praises are due to Allah, who guided us towards this. Certainly, if not with His support, we could have been lost. May peace and blessings of Allah be upon Muhammad, the Leader of the Messengers of Allah and his honest companions entirely. May Allah bless the Ummah of Muhammad (saw). May peace and blessings of Allah be Upon him) amin.

تبصرة المبتدئ في أمور الدين
وتذكرة المنتهي في أصولها وفروعها

THE BEGINNER'S INSIGHT INTO
RELIGIOUS AFFAIRS

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PREFACE

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 servant that is in earnest need of the mercy of his Lord, - the servant being Usman Ibn Usman, known as bn Fodiyo – may Allah cover him with His mercy – says: Praise be to Allah Who revealed the Qur'an upon His servant to serve as a reminder to people of understanding, and Allah has vested the Qur'an with a variety of knowledge, wisdom and the most marvelous wonders. I bear witness that none deserves to be worshipped except Allah Alone. He has no partner. I also bear witness that Muhammad (saw) is His servant and Messenger, sent from amongst the noblest of people and the most honorable of clans. Blessings and peace of Allah be upon him, and upon his household and noble companions, - blessings and peace that will abide until the Day of Return (i.e., the Day of Judgment).

This book is titled: "*The Beginner's Insight into Religious Affairs and the Expert's Reminder of the Basic and Subsidiary of the Obvious and the Hidden of those Affairs.*" With Allah's aid, the book will comprise of an Introduction, ten Chapters and a Conclusion.

The first chapter is on explaining the faith that suffices in this world for insight.

The second is on explaining the real faith on which entrance into Paradise in the Hereafter depends.

The third is on explaining true and figurative (i.e., nominal) Islam so that they both are closely examined.

The fourth is on the aspects of theology –the fundamentals of religion - that are obligatory for people and those that are not obligatory so that they both should be closely examined.

The fifth is on explaining the aspects of the branches of jurisprudence, which is the knowledge of Shari'a: Religious Law, that are obligatory for people and those that are not obligatory so that they both should be closely examined.

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The sixth is on explaining the aspects of Sufism (Religious Mysticism/Asceticism), which is the Knowledge of Reality, that are obligatory for people and those that are not obligatory so that they both should be clearly examined.

The seventh is on explaining the appearance of some kind of people in these eras with events that had never been heard of before so that they should be closely examined.

The eighth is on explaining what should be done by anyone subjected to the trial of leading people in these eras for reflection.

The *ninth* is on explaining matters of prevalent temptation in all towns of these eras for reflection.

The tenth is on explaining the obligation to enjoin what is good and forbid what is evil for reflection.

INTRODUCTION

Let me say, believing that guidance is from Allah, that you, my brothers, should know that my purpose of writing this book is to explain two verses of the Book of Allah, the Exalted. **The first** is Allah's Exalted word: "**Say:**

﴿قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي﴾ يوسف: ١٠٨،

"This is my way; I invite to Allah with sure knowledge, I and whosoever follows me" (Yusuf:108).

This is in order to make anyone that comes across this book (and goes through it) know that the religion of Allah, the Exalted, is built on (clear) insight into the basic and subsidiary, obvious and hidden aspects of the religion in terms of all the things that Allah, the Exalted, has declared, as well as the things that His Messenger (saw) has declared in his traditions, or in terms of the things that interpretive scholars have deduced from both (the Qur'an and Prophetic traditions) by way of rule extraction and analogy. **The second** is Allah's Exalted word:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ﴾ المائدة: ٣،

"This day, I have perfected your religion for you" (al-Ma'ida:3).

This is also in order to make anyone that comes across this book (and goes through it) know that the religion of Allah got perfected/completed at the time of the Prophet, peace and blessing be upon him (saw), in its basic and subsidiary rules, whether obvious or hidden, and that the Prophet, (saw), explained (and declared) all matters of Individual Obligation for the **Umma**: Islamic Community regarding those basic and subsidiary, obvious and hidden matters.

Scholars –may Allah have mercy on them – have said that the pivot of the religion of Allah, the Exalted, never swerves away from what (Angel) Gabriel/Jibreel (as), had brought, because the religion he had brought to our Prophet, Muhammad (saw), involves basic and subsidiary matters.

As to its basic matters, they involve the religion, faith, and the knowledge that rectifies faith, - that knowledge being the knowledge of the fundamentals

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of religion. The details thereof have been encompassed in the Qur'an and Sunna: Prophetic practice/traditions in terms of matters in which the Umma is obliged to believe.

As to its subsidiary matters, they are of two kinds: obvious and hidden. The obvious ones involve Islam and the knowledge that rectifies Islam, - that knowledge being the knowledge of Shari'a : Religious Law. The details thereof have been encompassed in the Qur'an and Sunna : Prophetic practice/traditions in terms of matters in which the Umma is obliged to know. The hidden ones involve kindness/righteousness and the knowledge that rectifies it, - that knowledge being the Knowledge of Reality. The details thereof have been encompassed in the Qur'an and Sunna: Prophetic practice/traditions in terms of the blame-worthy attributes of the heart which must be avoided and the praise-worthy attributes of the heart which must be adorably adopted. Islam, faith and righteousness represent the totality of religion. This is the reason the Prophet, (saw), addressed his companions saying:

«فإنه جبريل أتاكم ليعلمكم»

"He is indeed (Angel) Gabriel and has come to you in order to teach you your religion"

after the Prophet had asked him three times about the reality thereof, and he explained it as in the tradition narrated by Muslim. In the narration by Bukhari, the wording is:

إن هذا جبريل جاء ليعلم الناس دينهم

"This is certainly (Angel) Gabriel. He has come to teach people their religion."

These three forms of knowledge, which rectify Islam, faith and righteousness, represent the knowledge of religion.

In fact, theologians have branched out to write books on faith, which they have called the Knowledge of Discourse: Theology. Religious jurists have branched out to write books, which they have called jurisprudence. The

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Sufists have branched out to write books, which they have called Sufism. If you understand this, you will realize that scholars have written down all the terminologies in every field as well as the intellectual wisdom that they have grabbed through their intellect, -they have written them down in their books of theology. All the things that they have extracted from the Qur'an and Sunna through their interpretive judgment in terms of the obvious and hidden fundamentals of religion by way of rule extraction and analogy, and which they have documented in books, -such things are not obligatory for the Umma except if they specifically agree (and are of a consensus) on a matter. This is the reason Abdul-Wahhab Al-Sha'arani said in ***Al-Risala Al-Mubaraka*** (The Blessed Message): "No one should hasten to reprehend an act by the generality of believers, criticizing their tenets of faith or pronouncing their acts of worship and transactions as invalid based on certain issues which some interpretive scholars have created with their opinion and intellect without having such issues clearly mentioned in the Qur'an and Sunna, except if the generality of believers act contrary to the consensus of scholars."

Let me say that if the interpretive scholars have a consensus, the Umma : Islamic Community is obliged to follow them since the consensus of scholars is infallible, like the Qur'an and Sunna. Abu Ishaq Al-Shatibi said: "This is because if scholars have a consensus, their consensus represents a legal evidence of religion." Ibn Al-Hajib said in his ***Mukhtasar***: The Epitome: "Consensus only applies where it issues from a supportive evidence because it is subject to error, and nothing is ordinarily impossible!"

In ***Umdat Al-Mureed Al-Sadeq*** (The Pillar of the Truthful Disciple), Ahmad Al-Zarooq explained the meaning of the first verse, i.e., Allah's Exalted word:

﴿قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي﴾ يوسف: ١٠٨

"This is my way; I invite to Allah with sure knowledge, I and whosoever follows me" (Yusuf:108) ,

where, after mentioning the verse, he said: "Therefore, it becomes clear that having an insight into religion is one of its fundamental aspects and that anyone who takes issues on the basis of his opinion is in blindness. Such a

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person does not follow the lawgiver (i.e., he does not act in accordance with the teachings of the Prophet, (saw)).

However, people are of three kinds: (The first is) the scholar that is an expert in his insight in terms of understanding issues by seeking evidence, even though such a person may not be an interpretive scholar. (The second is) the person that is positioned in the middle between the multitude (i.e., the common people/laymen) and scholars. It is not right to follow/emulate such a person expect for someone who has closely examined his affair and whose knowledge of Shari'a has made him necessarily believe that such a person is one that can be followed/emulated, but even so, he must not take from him anything that his knowledge of Shari'a rejects. This is because it is not lawful for anyone to go beyond his knowledge. (Allah, the Exalted, said):

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ﴿الْإِسْرَاءُ: ٣٦﴾

"And follow not that of which you have no knowledge" (al-Isra'i: Q17:36).

(The third is) the lay person, and in his case, he is required to stand by the aspects in whose reality he has no doubt as deserved by Allah and His Remembrance, and he should work according to the path wherein he has no doubt. Otherwise (i.e., if he acts contrary to that), he becomes a person that makes a jest of his religion and plays with it. You must know this!"

In **Bahjat Al-Nufoos**: The Souls' Delight, the commentary on (the Authentic Book of) Bukhari, Al-Imam Waliyyullah Ibn Abi Jamra explained that whoever claimed that the religion was not perfected/completed at the time of the Prophet, (saw), had belied/rejected the meaning of the second verse, which is Allah's Exalted word:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ﴾ المائدة: ٣.

"This day, I have perfected your religion for you" (al-Ma'ida:3).

In **Al-Durar Al-Manthoora**: The Spread-out Pearls, which explains the famous (book): **Zubad Al-Uloom**: The Essence of Knowledge, Abdul-Wahhab Al-Sha'arani also explained the meaning of this verse, saying: "Allah, the Exalted, only made the things that Shari'a: Religious Law clearly

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outlined to be obligatory for His servants, -not any other thing. (Therefore), it suffices a person to work with what clearly comes in the Qur'an and Sunna, not what is (indirectly) extracted. The knowledge required of a person is just the one that Allah, the Exalted, has ordained in clear terms, because this is the knowledge about which every servant will be questioned in the Hereafter, as opposed to what interpreters have ordained. No one will be questioned about it in the Hereafter."

Also explaining the meaning of this second verse, the author of *Al-Risala Al-Mubarak*a said that whoever claimed that the Messenger of Allah (saw), had not clearly stated something of the Command of Allah in terms of the bid to do or leave had indeed renounced the religion. Indeed, with the death of the Messenger of Allah (saw), there is no more addition to divine obligations, so Shari'a: Religious Law became established and the obligatory things became explained/distinguished from others."

In *Umdat Al-Mureed Al-Sadeq*, Ahmad Al-Zarooq explained that three things represent the fundamentals of guidance and insight in religion. The first thereof involves showing reverence to the honor of the lawgiver (i.e., the Prophet) in terms of doing what he instructs be done and leaving what he instructs be left. The second involves seeking the rules of Allah as apply to one's situation of motion and rest, as well as such aspects of advancing and withdrawing that may come his way. That can only be valid if one inspects his own conditions, such that he should not work with anything without knowledge or by following/emulating such a scholar and pious person that can be validly followed/emulated. The third involves having knowledge of the basic tenets of the Path (Sufist Doctrine: *Tariqa*) in which he is or through which he wants to work, for people have only been denied access (onto their spiritual goal) because they have subjected the basics to wastage.

In it, also, he explained the fundamentals of straying and confusion as being three things. The first thereof is being ignorant of the basic tenets of the Path: *Tariqa* in which he is, and having the belief that Shari'a contradicts Reality. This is indeed the worst fundamental in this regard. It is with this belief/opinion that the non-resilient adherent of subsidiaries does not stop insulting Sufism, and (it is with it that) the ignorant person who adopts Sufism does not stop running away from (and resenting) the obvious rule and its practitioners, so he opposes the obvious rules of Shari'a in his affair. The

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third involves the love of power (and authority), so that compels them to creating things by which they win hearts.

In it, also, he explained that three things represent the scale by which every Innovation in religion is measured (-Innovation being anything extraneous introduced into the religion). The three measures are the Qur'an, Sunna and the basic meanings of the verses, and the way of the predecessors of the Islamic Community who worked in accordance with Sunna. Therefore, whatever opposes them by whatever means should not be considered, and anything that concords with them is the truth!

This is the end of the introduction. Anyone who understands it and understands the content of the chapters of this book becomes a man of insight into the religion by the grace of Allah, the Exalted. It is now time we started explaining the chapters of the book.

CHAPTER ONE

**EXPLAINING THE FAITH THAT SUFFICES IN THIS WORLD FOR
INSIGHT**

Let me say, believing that guidance is from Allah, that you, my brothers, should know that the faith which suffices in this world is acknowledging the Two Words of Faith only, as in the Qur'an, Sunna, and the consensus of scholars. As to the Qur'an, it is where Allah, the Exalted, said:

﴿وَلَا تَقُولُوا لِمَنْ أَلْفَقَ إِلَيْكُمْ السَّلَامَ لَسْتَ مُؤْمِنًا﴾ النساء: ٩٤

"And say not to anyone who greets you: "You are not a believer" (al-Nisa'i:94).

As to Sunna, it is where the Prophet, (saw), said, as narrated by Bukhari in his authentic book:

أمرت أن أقاتل الناس حتى يشهدوا أن لا إله إلا الله فإذا قالوها عصموا مني دماءهم وأموالهم إلا بحقها وحسابهم على الله

"I have been commanded to fight against (the infidel) people until they testify that none deserves to be worshipped except Allah. If they proclaim that, they have safeguarded their blood and wealth from me except by their dues, and their reckoning rests with Allah"

narrated with this wording by Al-Qadi Iyyadh in *Al-Shifa'*.

As to consensus, Sunni scholars – may Allah bestow mercy on them - all agree that whoever establishes the Two Words of Faith shall have the rules of Islam applied to him. In *Ithaf Al-Mureed Li Jawharat Al-Tawheed: Providing the Disciple With the Essence of Theology*, Abdul-Salam Ibn Ibrahim Al-Laqqani said: "The faith that suffices in this world is just acknowledging the Two Words of Faith, so whoever acknowledges them shall have Islamic rules applied to him in this world, such that he cannot be declared an unbeliever/infidel except if the matter does with some evidence that shows that he is an unbeliever, such as prostrating for an idol!"

CHAPTER TWO

**EXPLAINING THE REAL FAITH ON WHICH ENTRANCE INTO
PARADISE IN THE HEREAFTER DEPENDS FOR INSIGHT**

Let me say, believing that guidance is from Allah, that you, my brothers, should know that the faith on which entrance into Paradise depends is believing in what is essentially known to have been brought by the Messenger (of Allah) (saw). Explaining the faith on which entrance into Paradise depends, Allah, the Exalted, said:

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

"It is not righteousness/piety that you turn your faces towards the east and (or) the west, but righteousness/piety is (the quality of) the one who believes in Allah, the Last Day, the Angels, the Book, the Prophets, ..." (al-Baqara:177),

and Say:

﴿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 مِنْهُمْ
وَنَحْنُ لَهُ مُسْلِمُونَ﴾ البقرة: ١٣٦

"We believe in Allah and that which has been sent down to us and that which was sent down to Abraham, Ishmael, Isaac, Jacob, and to Al-Asbat (the offspring of the twelve sons of Jacob), and that which was sent down to Moses and Jesus, and that which was given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islam)" (al-Baqara:136).

The Prophet (saw), also explained the faith on which entrance into Paradise depends in the tradition of (Angel) Gabriel (as), saying:

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

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"It is that you believe in Allah, His Angels, His Books, His Messengers, and the Last Day, and that you believe in destiny, good and bad"

narrated by Muslim through Umar Ibn Al-Khattab (ra). Therefore, it becomes known, through this, that faith is to believe in what is known as essentially brought by the Messengers (of Allah) (saw).

In the commentary on Bukhari, Al-Aini said: "For the majority (of scholars), faith means believing the Messenger (of Allah) (saw), resolutely and absolutely, regarding everything essentially known as having been brought by him, i.e., whether or not one has evidence for the belief. Therefore, when scholars say it is sheer belief, it is to point out that belief is not considered as something that must be associated with (religious) deeds done with one's limbs. Restricting the meaning with the word "essentially" serves to exclude what is not essentially known as having been brought by the Messenger, such as interpretive efforts. These, indeed, do not come into what is called (or defined as) faith. For this reason, scholars all agree that anyone who rejects such interpretive efforts does not become an unbeliever/an infidel. Restricting the meaning with "resolutely" serves to exclude doubtful belief, for it is not enough for the realization of faith. Restricting the meaning with "absolutely" serves to restrain (a person) from misunderstanding that belief by the heart may be a excluded!

In the commentary on the authentic book of Muslim, Al-Imam Al-Qurtubi said: "The practice of the righteous predecessors and the scholars of pronouncements among their successors is that whoever believes in these things, i.e., the things that occurred in the tradition of (Angel) Gabriel (as), when he came to the Prophet (saw), - whoever believes in them resolutely becomes a true believer irrespective of whether that is based on decisive proofs or resolute tenets of belief. It was on this belief that noble souls have died - (In other words, righteous people will always continue with this belief till death)."

In *Al-Fath Al-Mubeen*: The Manifest Victory, the commentary on the Collection of Forty Prophetic Traditions by Imam Al-Nawawi, Ahmad Ibn Hajar Al-Haitami said: "The linguistic meaning of faith is belief in whatever way. Religiously, though, it means believing by the heart only and compliance with (or submission to) what is essentially known as certainly

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being of the religion of (Prophet) Muhammad (saw)" Then, after some talk, he said: "Defining faith according to what we have mentioned is the chosen word of the majority of Ash'arites, and it is the definition adopted by the Matiridi (Sunni School of Theology)." Then, after some talk, he said: "There must be faith in everything brought by (Prophet) Muhammad (saw), in terms of the tenets of faith, i.e., whatever is meant for faith, and in terms of deed, i.e., whatever is meant for work. To believe means to have faith that it is certainly right and true as informed by the Prophet (saw), There are a lot of details to these two because such details are the content of the books of theology and the records of Sunna. Therefore, it is enough for me to generalize (and to say that) faith means that one should acknowledge/establish that none deserves to be worshipped except Allah, (and that) Muhammad is the Messenger of Allah (saw), in a way that agrees with one's heart and submission (i.e. translated in one's heart and submission). As to the details, one must have faith in them as far as he observes with his insight, such that he gets attracted somehow towards the meaning attached thereto."

In the commentary on *Al-Kawkab Al-Sati'*: The Bright Star, Abdul-Rahman Al-Sayouti said: "In language, faith means to believe. In religion, it means to believe in what is essentially known as having been brought by the Messenger (of Allah, (saw)), as opposed to interpretive matters. That is the word of Al-Ash'ari and the majority of scholars as derived from what the Prophet (saw), said explaining it, namely, "It is that you believe in Allah. His Angels, His Books, His Messengers, and the Last Day, and that you believe in destiny, good and bad!"

Let me say that lack of faith is defined in terms of the opposite of faith since it is its antonym. To lack faith means to disbelieve/reject what is essentially known as having been brought by the Messenger (of Allah) (saw) or to do anything that stands in for disbelief, such as prostrating to an idol or throwing the Qur'an into impurities/feces, as pronounced by the majority of the followers of Sunna, may Allah bestow mercy on them!

Mujaddid Al-Islam Abu Muhammad Tahir said: "You should know that unbelief is the opposite of faith. Allah, the Exalted, said:

: ﴿فَمِنْهُمْ مَّنْ آمَنَ وَمِنْهُمْ مَّنْ كَفَرَ﴾ البقرة: ٢٥٣

"Some of them believed and others disbelieved" (al-Baqara:253).

Faith, though, means to believe in the Messenger (of Allah) and in what he brought, whereas unbelief means to reject that!"

With unbelief having been so defined, it becomes clear that it is not right to pronounce the Isolationists: **Mu'utazilites** as unbelievers. This is the reason Al-Qadi Iyyadh said in **Al-Shifa'**: The Healing: "The right thing is not to declare them as unbelievers." That is because they do not fall within the definition of unbelief, considering that Isolationism is characterized by rejecting what is disputably known as having been brought by the Messengers (of Allah). Therefore, whoever declares them as unbelievers only does so with an associated meaning. In **Fath Al-Majeed**: The Victory of the All-Glorious Lord, Abdul-Salam Ibn Ibrahim Al-Laqqani said: "The valid understanding is that what is corollary to a doctrine is not a doctrine in itself just because it is associated with the doctrine!"

In the commentary on **Al-Qaseeda Al-Jaza'iriyya**: The Jaza'iri Poem, Sheikh Al-Sanusi said: "The most evident rule is that one should desist from declaring them as unbelievers because it is safer, except where a decisive textual evidence or consensus comes (attesting to) the unbelief of a person. In that case, the evidence or consensus should be followed/applied." In **Al-Shifa'**, Al-Qadi Iyyadh said: "There is no decisive evidence in religion that shows they are unbelievers, and analogy does not apply to declaring (someone) as an unbeliever. The words of the Prophetic traditions narrated in this regard are words open to interpretation." This is mentioned by Sheikh Al-Sanusi in the commentary on **Al-Muqaddimat**.

In **Al-Qawa'id Al-Kashfiyya**: The Bases of Divine Inspiration, Abdul-Wahhab Al-Sha'arani said: "Sheikh Al-Islam Al-Sabki was asked about declaring the people of Innovation (i.e., the people who introduce extraneous things into the religion) as unbelievers, and he said: "Declaring such people as unbelievers requires two major things, the first of which is sieving/editing the aspect of faith, and this is difficult arising from the difficulty of having the knowledge of what is in other people's heart and purging it of what contaminates it. Therefore, if a person cannot sieve/edit his own aspect of faith by some expression, how could he do that to other people's faith by some expression? Indeed, the matters for which the adherents of Sunna

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declare the people of Innovation as unbelievers are extremely delicate and obscure due to the multiplicity of their offshoots and the sensitivity of understanding them, as well as the variation of their evidences and suggestions, and because of how delicate it is to understand the words that are open to interpretation and those that are not! That requires knowledge of all the ways of linguists from amongst all Arab tribes in terms of their figures of speech and literary meanings. This is very difficult even for scholars, let alone for (other) individuals."

Abdul-Azeez Al-Andalusi said: "The word of the majority of Sunni scholars which explains faith as religiously meaning that one should believe the Messenger (of Allah) (saw) in all what is essentially known as having been brought by him, -this word of the Sunni scholars denotes that the matters concerning which the followers of Sunna and the Isolationists : *Mu'utazilites* differ (should be such that) if a Sunni scholar knows through concentrated understanding and cogent interpretation that something, from one of the two points of view, was brought by the Messenger (of Allah), he has no right to declare as an unbeliever anyone of the interpretive scholars of the *Mu'utazilites* who opposes it on the basis of his opposition to that! This is because they have only rejected something that is not essentially, but rather something that is disputably known as having been brought by the Messenger. However, as to those who become outside the rank of the people who pray towards the Qibla (i.e., Muslims, -"Qibla" being the prayer direction of Muslims) because of their Innovation, such as the people who deny that the universe was created (and deny that it had not been in existence before creation), and those who deny Resurrection, the mustering of bodies, and people like philosophers and those who follow them in denying detailed knowledge, there is no disputing the fact that they are unbelievers because they have rejected some of the things that are essentially known as having been brought by the Messenger (of Allah) (saw)." Al-Ustaz Abu Ishaq – may Allah bestow mercy on him – said: "Our choice is that we should not declare any of the people who pray towards the Qibla as an unbeliever," meaning those (among Muslims) who reject what is disputably known as having been brought by the Messenger but who do not reject what is essentially known as having been brought by him! Then he said: "The evidence thereof is to say that the matters concerning which the People of Qibla (i.e. Muslims) differ, such as whether (or not) Allah's knowledge is both by His knowledge and Essence, or whether or not He, the Exalted, is the Creator of the deeds of

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(His) servants, or whether He is in a particular place or direction, or whether or not He is visible, - such matters cannot be exempted from being either matters on which the validity of religion depends on understanding (and knowing) the truth/reality about them, or from being those on which the validity of religion does not depend. The first one is void because, if understanding/knowing those fundamentals were part of religion, it would have been obligatory for the Prophet (saw), to require that his companions understand them, and he would have inquired about the state of their belief in them. Therefore, since he did not require such matters of them and nothing of such a talk occurred in the Prophet's time (saw), nor the time of his companions and those who succeeded them, we know that the validity of faith does not depend on understanding/knowing these fundamentals. That being the case, erring in these matters cannot harm the reality of (one's) faith, so that suggests that one avoid declaring them as unbelievers!"

In the book: *Al-Yawaqee' Wal-Jawahir*: Pearls and Jewels, Abdul-Wahhab Al-Sha'arani said: "When Al-Imam Abu Al-Hassan Al-Ash'arai was to die, he retracted his declaring of the people of Innovation as unbelievers, saying, "You should bear witness that I saw them pointing to One God and (that) Islam contains all of them."

Let me say that scholars are of consensus that no Muslim should be declared an unbeliever because of his perpetration of sins. In the authentic book of Bukhari, (it is written thus): "Chapter on the Sins of Jahiliyya: The Pre-Islamic Age of Ignorance. No perpetrator of the sins should be declared an unbeliever except if he associates/ascribes partners to Allah. Allah, the Exalted, said:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾ النساء: ٤٨،

"Verily, Allah does not forgive (the sin of) setting up partners with Him, but He forgives whom He wills sins other than that" (al-Nisa'i:48),

and because the Prophet, (saw), said:

إِنَّكَ امْرُؤٌ فِيكَ جَاهِلِيَّةٌ

"You are a person in whom is the act of Jahiliyya."

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Al-Baihaqi narrated with an authentic Chain of Narration through Jabir Ibn Abdillah, that the latter was asked whether they used to call any sin an act of unbelief or an act of setting up partners with Allah or an act of hypocrisy, and he said: "God forbid! Rather, we used to say, "Sinners" (and) "Believers."

In the book of *Al-Risala* : The Message, written by Abu Muhammad, (it is said): "And no one of the People of Qibla should be declared an unbeliever because of some sin." In *Al-Kifaya*, the commentary by Abu Al-Hassan Al-Shazili on *Al-Risala*, while explaining the meaning of this word, the author said: "That is to say, "No one of the followers of Islam ..." and, true as it is, what he said has been the way of the followers of Sunna in the past and present.

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CHAPTER THREE

**EXPLAINING TRUE AND FIGURATIVE (I.E. NOMINAL) ISLAM
SO THAT THEY BOTH ARE CLOSELY EXAMINED**

Let me say, believing that guidance is from Allah, that you, my brothers, should know that, as explained by scholars – may Allah have mercy on them - true Islam means submission/obedience to Allah, the Exalted, internally and externally, in such a way that a person must necessarily not be separated from faith and kindness/righteousness. This is the highest condition that a servant can attain in religion because Allah, the Exalted, said:

﴿إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ﴾ آل عمران: ١٩

"Truly, the religion with Allah is Islam" (ali-Imran:19),

and it is the quest of the Prophets at death. For example, (Prophet) Yusuf/Joseph (as) said:

﴿تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ﴾ يوسف: ١٠١

"Cause me to die as a Muslim, and join me with the righteous" (Yusuf: 101).

As to figurative (nominal) Islam, it means submitting externally, but not so internally, such as the Islam of the hypocrites. This (kind of Islam) is otherwise described as ***"Istislam"***: Surrendering/Phony Islam, and it is mentioned only in two places of the Qur'an, namely,

﴿قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا﴾ الحجرات: ١٤

"The Bedouins say: "We believe." Say: "You believe not but you only say, "We have surrendered (in Islam)" al-Hujurat:14,

and

﴿يُمْنُونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمُنُّوا عَلَيَّ إِسْلَامَكُمْ بَلِ اللَّهُ يُمْنٌ عَلَيْكُمْ أَنْ هَدَاكُمْ
لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ﴾ الحجرات: ١٧

***"They regard as a favor to you that they have embraced Islam. Say:
"Count not your Islam as a favor to me. Nay, but Allah has conferred a
favor upon you that He has guided you to the Faith if you indeed are true"
al-Hujurat:17.***

The Prophet (saw), also explained true Islam in his Sunna, where he said:

إِنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا نَفْسٌ مُسْلِمَةٌ

"Indeed, none but a Muslim soul will enter Paradise"

narrated by Muslim, Abu Dawood and Ibn Majah. This Islam by which a servant is entitled to entering Paradise must be nothing but real/true, and it is the Islam that is never separated from faith, as opposed to the figurative one that has been mentioned.

The Prophet, (saw), also explained the figurative Islam in his Sunna, when he said:

أَوْ مُسْلِمًا

"or rather a Muslim"

in response to Sa'ad, who said to the Prophet: "O Messenger of Allah, how could you turn away from so-and-so person? I swear by Allah that I indeed see him as a faithful believer!" That occurred when the Messenger of Allah, (saw), gave gifts to a group of people while Sa'ad was seated/present, so the Messenger of Allah (saw), left a man that was more conspicuous to Sa'ad, as narrated by Bukhari in his authentic book. The Prophet's word, (saw):

أَوْ مُسْلِمًا

"or rather a Muslim"

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explained the possibility that the man's Islam was figurative, not real/true. This is the reason Bukhari said in explaining this Hadith (i.e. Prophetic tradition): "CHAPTER ON A CASE WHERE ISLAM IS NOT REAL."

In *Al-Fath Al-Mubeen*, the commentary on the Collection of Forty Prophetic Traditions by Al-Nawawi, Shihabuddeen Ahmad Ibn Hajar Al-Haitami said, explaining the Prophet's word, (saw):

أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَتَقِيمَ الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ وَتَصُومَ رَمَضَانَ وَتَحُجَّ الْبَيْتَ إِنْ
اسْتَطَعْتَ إِلَيْهِ سَبِيلًا

"Islam means that you bear witness that none deserves to be worshipped except Allah, and that you establish regular prayers, give Zakat: Alms, fast (the month of) Ramadan, and go on a pilgrimage to the Sacred House if you have the means"

Al-Haitami said: "Explaining Islam here in terms of deeds negates (the word of those who say) Islam means internal submission. Our word is that there is no doubt that Islam is religiously defined in terms of deeds as it is religiously defined in terms of internal submission. Those who say that Islam and **Iman**: Faith are correlated or synonymous have their word based on its second meaning, I mean internal submission. As to its first meaning, that it is obvious deeds, faith is inseparable from Islam. This is because it is possible to have belief with internal submission but without deeds. The reverse is also true. As to Islam defined as internal submission, it cannot be separated from faith because it is a condition for its validity.

Then, after some talk, he said: "Some scholars have said that joining internal submission with faith is how Islam should be understood. This internal submission is a part of the concept/meaning of faith. Others have described them as being synonymous." Then he said: "The most evident word is what was said by the ascertaining scholars, that they both (i.e., Islam and faith) are correlated in the concept, such that faith cannot be considered without Islam, and vice versa." This is the end of his word in brief.

In the commentary on *Al-Kawkab*, Abdul-Rahman Al-Sayooti said, explaining the word, "Islam is (righteous) deeds done with the limbs, and its

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condition is faith and completeness/rectitude" – explaining that, Al-Sayooti said: "No Islam can be considered as occurring without faith. It is a condition of the validity of deeds."

As to its first definition, it is the knowledge that studies the divine, Prophetic and abstract things which must be believed, as well as studies the details of those fundamentals.

The second is that this universe had not been in existence before and that it is Allah, the Exalted, that created it with His power, and that Allah is inevitably Existent aforetime, Immortal and Different from all creatures (because He is the Creator and was not created), Needless of All, Alone in His Authority, All-Able, the Lord of Will, All-Knowing, All-Hearing, All-Seeing, and that He speaks and is described by all the attributes of Divine Perfection, and that He makes His choice in terms of His action and in terms of what He respites.

As for His Messengers, peace and blessing be upon them, one must have faith that they are truthful, trustworthy, have conveyed (Allah's) Message, have all human perfection/completeness, and that it is impossible to associate them with falsehood, treachery/betrayal, concealment of (Allah's) Message, and all sorts of human deficiencies. One must also have faith that the things that the Messengers are allowed to do include eating (lawful) food and drinking (lawful drinks), marriage, buying and selling (commerce/trade), and that they may also be sick in such a way that does not lead to any deficiency, and that they may go through other human phenomena that include no deficiency.

As to the Angels, they are all infallible, are neither gendered as male nor female, and they do not eat nor drink, and (one must believe) that all heavenly revealed Books are real and true, and that death is tied to an appointed time, and that the question by (the Angels) Munkar and Nakeer (in the grave), as well as the chastisement of the grave and its bliss are true/real, and that it is real/true that there will be the Day of Judgment in which the dead will all be resurrected and in which people will be mustered/gathered, and that the scrolls/records of deeds, the measure of deeds, Reckoning, the Bridge of Hell, the Pond of Al-Kawthar, Intercession, Hellfire and its everlasting existence with its inhabitants, Paradise and its everlasting

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existence with its inhabitants, and that the believers will see Allah, the Exalted, in the Hereafter, - one must believe all these as real/true.

One must also believe that everything brought by the Messengers (of Allah) (saw), peace and blessing be upon them, right from Adam (as) up to (Prophet) Muhammad (saw), is true. These are the fundamentals of religion in terms of its divine, Prophetic and abstract aspects. Allah, the Exalted, has established them all in the Glorious Qur'an, and the Messenger (of Allah) (saw), has also established them in his Sunna as we have explained in the book: ***Mir'aat Al-Tullab Wa Umdat Al-Ulama***: The Student's Mirror and the Scholars' Pillar.

In ***Al-Durar Al-Manthoora***, the commentary on ***Zubdat Al-Uloom Al-Mash'hoora*** : The Substance of Famous Sciences, Abdul-Wahhab Al-Sha'arani said, after mentioning these fundamentals: "They are all known and established/acknowledged by every Muslim who lives in the midst of Muslims."

It has already been mentioned that these fundamentals are the ones that are obligatory for the Umma in terms of the knowledge of the Oneness of Allah, not in terms of theology, because the knowledge of the Oneness of Allah is the one to which the predecessors and those who succeed them have completely adhered. What is required of, and obligatory for the Umma, as agreed by all scholars, is to have the meanings thereof translated in their hearts, not (just) the words. That remains so irrespective of whether the meanings get into the hearts through the Qur'an or Hadith: Prophetic traditions or through the words of the righteous predecessors or the books of scholars or by merely mixing with (or living in the midst of) Muslims. The instruction given by Allah, the Exalted, in His Book, and by His messenger in his traditions, that these fundamentals should be considered, is meant for the proximate consideration in the way of the ordinary people, not the profound consideration that is the way of theologians. That consideration, according to Waliyyullah Ibn Abi Jamra in ***Bahjat Al-Nufoos***, the commentary on Bukhari, "is that one should apply the consideration and evidence in terms of the instruction given by Allah, the Exalted, in His Book requiring meditation in the kingdom of the heavens, involving its various stars/celestials, the sun, the moon and its waning and waxing, as well as places of the earth and their variation, and, likewise, the water, palatable and salty, that is in it, and the

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fruits of different tastes therein in spite of being irrigated by the same water and growing in the same place!" In accordance with what we have shown, this consideration of evidence is enough for the attribute of faith.

In the commentary on *Al-Qasida Al-Jaza'iriyya*, Sheikh Al-Sanusi said: "In this proximate understanding, the un-clever person is the same as the bright person, and the strong and the weak are the same." He also said about that: "It is the pattern employed by Allah, the Exalted, in making evidences proximate in His Glorious Book, as well as in the Sunna of His Chosen Prophet (saw). No method is more blessed and more appropriate in giving evidence than it because it comprises of general guidance and the attainment of purpose for every guided person that is after getting to the truth."

This proximate consideration is the one that Allah, the Exalted, commanded in His Book where He, for example, said: "Say:

﴿قُلْ انظُرُوا مَاذَا فِي السَّمَاوَاتِ وَالْأَرْضِ﴾ يوسف: ١٠١،

"Consider all that is in the heavens and the earth." Yusuf:101,

and

﴿أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ تَبْصِرَةً وَذِكْرَى﴾ ق: ٦،

"Have they not considered the heaven above them, how We built it and adorned it, and there are no rifts in it? And the earth! We spread it out, and set thereon mountains standing firm, and produced therein every kind of lovely growth (plants). An insight and a reminder for every servant who turns to Allah in repentance." Qaf:6-8.

It is also the one commanded by the Prophet, (saw), in his traditions where he said, for example:

تفكروا في مخلوقاته ولا تتفكروا في ذاته

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"Meditate on the creatures of Allah, but do not meditate on the Essence of Allah, for no meditation can grab understanding His Essence."

It is also the consideration that Sunni scholars vary in word as to whether (or not) it is obligatory. The majority say it is obligatory, and others (i.e. the minority) say it is recommended. In his *Al-Mukhtasar*: The Epitome, Ibn Al-Hajib said: "They, i.e., those who say that the consideration is not obligatory, have said that if it was obligatory, the companions of the Prophet would have been more entitled to adopting it, and if that had happened, it would have been reported (to us) just as matters of jurisprudence were reported. Their word is responded to by the fact that the consideration is obligatory, and that if it was otherwise, it would mean that the companions were associated with ignorance. That is void! However, it was not reported because it was quite clear and because there was no need to talk too much about it. Then those people say, "But if it was as you have responded, the companions would have required the ordinary people of it!" We say (in response): "Yes! What is meant is not to sieve the evidences. The response has to do with will, and evidence can be acquired by means of the simplest consideration."

Let me say that, as to consideration in the way of theologians, there is no difference in the word of scholars that it is not obligatory. The word (of those who say) that it is obligatory carries no weight because it is contrary to the word of Allah, the Exalted:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ﴾ المائدة: ٣

"This day, I have perfected your religion for you" (al-Ma'ida:3)

as will soon be mentioned by the will/grace of Allah.

Sheikh Al-Sanusi reported in *Al-Umda* that Al-Fihri had said: "There is controversy among theologians that knowledge with evidence in the way of theologians is not Individually Obligatory : **fard 'ain**, but that it is only a Collective Obligation : **fard kifaya** (i.e., not everyone must have such knowledge. Rather, some people can take the cudgel on behalf of others).He also said in *Noor Al-Sa'ada* : The Light of Satisfaction: "It is not a condition to have consideration in the way of theologians involving sieving evidences, making them orderly, and retorting/refuting the ambiguities that come their

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way." In the commentary on *Al-Wusta*, he said: "It is the duty of scholars, and it is a Collective Obligation : *fard kifaya*."

Let me say that the proximate consideration that has been explained is enough to get a person out of the Copying about which scholars differ in word as to whether (or not) the Copier can be described as having (the attribute of) faith. (-Copying is a term used for blind following, known as *taqleed* in Arabic, involving a case where an ignorant or a completely lay person does what he sees another person do in religion, thereby basing his religion solely on that). This difference of the word of scholars, though, applies to such a person that is brought up in the high mountains (i.e., distant from the metropolis), for example, and has not considered/thought about the dominion of the heavens and the earth. In *Ithaf Al-Mureed Bi-Jawharat Al-Tawheed*, Abdul-Salam Ibn Ibrahim Al-Laqqani said: "The difference of pronouncement on the Copier is only related to such a person that is brought up in the high mountains, for example, and has not thought about the dominion of the heavens and the earth, so someone that is not infallible (i.e. not a Prophet/Messenger) informs/instructs him with things that could alienate his belief, and then he believes him! The difference of pronouncement does not relate to a person that is brought up in the Home of Islam, whether it be in cities, towns or deserts, and who has the condition/story/history of the Prophet (saw), recurrently told to him, as well as the miracles brought by the Prophet, neither does the difference relate to people who meditate on the creatures of the heavens and the earth, for these are all among the people of insight and evidence indeed!

In his *Al-Mukhtasar*: The Epitome, Ibn Al-Hajib said: "The majority of scholars are of the word that it is essential/vital to have the knowledge that can be acquired through recurrently reported matters, but Al-Kufi and Al-Basri are of the view that such knowledge is theoretical (i.e. not essential)."

Abdul-Azeez Al-Andalusi said: "There is what is essential in knowledge, that anyone who knows who the Prophet is (saw), and witnesses miracles, and has recurrent evidence to the extent of having knowledge about the Prophet (saw), such a person indeed acquires knowledge through everything that is established and reported as having come from the Prophet, so he needs not apply any intellectual consideration or any logical analogy in that regard." This essential knowledge that is acquired through recurrence is (also)

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acquired by the ordinary people/laymen who mix with (and live in the midst of) Muslims. According to Al-Ustaz, there is no disputing that whoever acquires the knowledge of recurrently reported matters is not a Copier, and that he is like the person that acquires knowledge through consideration (i.e. by investigating the facts). This is the reason Ahmad Ibn Hajar Al-Haitami said in ***Al-Fath Al-Mubeen***: "It is quite rare to find someone that is a Copier in his faith in Allah, the Exalted, because we find that the discourse of the ordinary people/laymen is stuffed with the fact that the existence of this universe is a proof/evidence that shows that Allah, the Exalted, exists, as well as His attributes like knowledge, power and will! This is not Copying (i.e. this cannot be described as Copying) because Copying is (what happens) when a person that is brought up in the high mountains hears people say that creatures have a Deity and Lord, Allah, Who created them and that it is He Who created everything (and that He is) without partner, and that it is He Who deserves that they worship Him, then such a person believes in that clear-cut/resolutely!"

In ***Durar Al-Qala'id***, it is said:

That applies to people who are brought up in the village

People other than they are free from Copying!

However, you should know that scholars vary in pronouncement as to whether or not the Copying person exists, then assuming such a person exists, they also vary as to whether he is a believer or an unbeliever/infidel. Each of the two words is ascribed to the majority or rather everyone (of the two groups) exaggerates to the extent of claiming that scholars are of consensus on his view. This is said by Muhammad Ibn Al-Mukhtar Ibn Al-A'asha Al-Shanqeeti in ***Futoohat Dzi Al-Rahma Wal-Minna***: Openings by the Lord of Mercy and Favor, the commentary on ***Ida'at Al-Dajna***: Enlightening Darkness.

Let me say that the adopted word is that the Copier exists and that he sins (by copying) where he has the ability to consider but neglects it. Otherwise (i.e. if that is not the case), he does not sin in so doing. It is to this view that Sheikh Al-Sanusi had to return (retracting his earlier view to the contrary). In ***Al-Kawkab Al-Sati'*** by Abdul-Rahman Al-Sayuti, it is said:

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"Copying is not allowed in the tenets of faith/belief

As pronounced by Al-Ajuz, Al-Ustaz and Al-Amidi

Al-Ambari said: "It is allowed," but their realm has been made

By our predecessors like Al-Shafi'i to be that of consideration (not Copying)

Moreover, the first may Copy

Being a sinful believer according to the adopted word!"

It has already been mentioned that, according to Al-Ustaz, there is no disputing that whoever acquires the knowledge of recurrently reported matters is not a Copier, and that he is like the person that acquires knowledge through consideration (i.e. by investigating the facts), such as the ordinary people who mix with (and live in the midst of) Muslims. It has also been mentioned that it is the knowledge of the fundamentals of religion that is obligatory for the Umma : Islamic Community. As to theology, it is not obligatory for them, but rather of the Collective Obligation: *fard kifaya* as will soon be explained by the grace of Allah.

In the commentary on *Al-Kawkab*, Abdul-Rahman Al-Sayouti said: "There are scholars who describe the fundamentals of religion as theology because the first case addressed therein was a case of theology." Then he said: "However, the author of *Jam'u Al-Jawami* : The Arch Collection has made it into two kinds: (The first is) the one that relates to deeds/action/work, and this refers to what one must believe in, and (the second is) the one that relates to knowledge, not deeds/work, and this refers to the things that are not obligatory for a person to know in terms of the tenets of belief, but they are rather of the art of knowledge." Then Abdul-Rahman Al-Sayouti said: "The reality is that the second kind is not described as the fundamentals of religion, but is rather of theology. As to the first, if it involves giving intellectual evidences associated with reporting/quoting the words of the people of Innovation and philosophers, - if it involves that, it is also of theology. Otherwise, it is of the fundamentals of religion. This is the difference between the two."

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As to the definition of theology, according to Abdul-Salam Ibn Ibrahim Al-Laqqani in *Ithaf Al-Mureed Bi-Jawharat Al-Tawheed*, "it is the knowledge by which the ability is acquired to establish religious tenets of faith against the other person (i.e. the opponent) and to impress it on him by providing evidences and removing ambiguities. Then, after some talk, he said: "The word of the predecessor scholars was limited to the Essence (of Allah), (His) attributes, Prophetic matters and the abstract aspects. Then, after the Innovators had emerged and their argument against Muslims had intensified, and after those Innovators had brought ambiguities/confusions into (the explanations) established by the predecessor scholars and by which they (i.e. the predecessor scholars) had compelled them to the invalidity of a lot of (their) cases/arguments, and after those Innovators had mixed those confusions with a lot of the rules of philosophy, the succeeding scholars took the resolve of stopping/removing those ambiguities, so they needed to include them in their discourse in order to make it easy for them to differentiate between the right and the corrupt/wrong things. This is the reason it became difficult to grab/understand."

Al-Qadi Abubakar Al-Ma'arifi said in *Siraj Al-Murideen* : The Disciples' Lamp: "Nothing is worthier than the knowledge of the Oneness of Allah, and nothing is easier and nearer to grab than it. Indeed, Allah accepts little of it, and it is a palatable river in which we wade without feet. However, it is the distortion that the heretics do a lot that has made it monstrous." This is the end of his word in brief.

In *Al-Umda*, the commentary on *Al-Kubra*, Sheikh Al-Sanusi said: "Scholars of the Oneness of Allah (i.e. Islamic theologians) only wrote their books in order to safeguard the fundamentals of religion adopted by the righteous predecessors, employing intellectual evidences that went back to what intellect necessitated in such a way that whoever rejected them got out of the realm of the sane. They –may Allah bestow mercy on them – erected fences around the limits of religion when the Innovation hosts/armies/adherents that were innumerable came forth with the intention of extorting that and replacing it with ignorant things that would destroy anyone who followed them. Furthermore, when the Innovators came with words of confusion/ambiguities in order to destroy the fences of evidence with their ladders of illusions and imaginations in order to cross over to the limits of religion, scholars –may Allah have mercy on them – intensified the

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precautions they took in defense of religion and, because of the mercy by which these scholars regarded all Muslims, they refuted those confusions/ambiguities of the Innovators and they invalidated their illusions and imaginations through decisive/clear-cut responses/answers from which the intellect cannot find a way of deviating. The scholars –may Allah have mercy on them – were of consensus regarding the cache of evidences which they acquired from the Qur'an, Sunna, and the companions of the Messenger of Allah, peace be upon him, - the companions being the leading examples for this Umma. This was the reason the limits of religion were safeguarded during the time of the Prophet (saw), too fortified for any presumptuous person who had wanted to get rid of it! Those who became presumptuous against the religion only did so after the absence of the Prophet (saw), but the Prophet (saw), did not die until the scholars of his Umma and the adherents of his Sunna had inherited the landmarks of knowledge by which they would stop any enemy who wants to snatch anything of their religion.

He placed his Umma inside the limits of his religion

Like a lion would do with its cubs in its jungle den.

Therefore, when the enemies came after the death of the Prophet (saw), in order to destroy the fort of religion, the scholars were of consensus that it must be fortified in the greatest way (for the preservation of) those cache of evidences which they had inherited, so they used their intellectual instrument regarding the various aspects of their consensus, and the wind of those evidences continues to increase in terms of recurrent knowledge, and they use it whenever needed. This is the condition of the Sunni scholars who have written books on theology, -may Allah grant them the best reward!" This is the end of Sheikh Al-Sanusi's word in ***Al-Umda***, the commentary on ***Al-Kubra***.

Moreover, in the commentary on ***Al-Qaseeda Al-Jaza'iriyya***, Sheikh Al-Sanusi said: "Al-Taftazani said in the commentary on ***Aqeedat Al-Nasafi***: "When the variation of opinions and the inclination to caprice/soul's desire appeared, and disputes grew higher, and when reference was made a lot to the scholars that came after the Predecessors, - when all that happened, theologians got preoccupied with consideration (i.e. looking deep into the matter) and giving evidences, as well as with adopting an orderly method for

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chapters and sections (of books) and addressing a lot of issues with their evidences, bringing questions with their answers, and explaining situations and terminologies. They called the knowledge of the tenets of faith theological speech (the Knowledge of Discourse) because the topic of its research work was based on their saying that the speech (i.e. the answer/explanation) of so-and-so thing is so-and-so, and because the matter of theology was the most prominent, the most disputable and controversial of the research, or because it brought about the ability to speak in realizing religious phenomena and in defeating the opponent just like logic and philosophy, or because it was of the kind of knowledge that was acquired for discourse/argument, or because it was truly applied by discussion and with the purpose of discourse between the two sides, whereas other forms of knowledge could be realized by reading books. (They also gave it that name), perhaps, because it was the most controversial and disputable of all forms of knowledge, so it was more entitled to having opponents and in refuting/retorting them, and because it was the most impressive /influential of all forms of knowledge on the heart and in terms of being attached to it since it was based on decisive evidences, most of which was supported with abstract proofs, so it was called (*ilmul*) "**kalam**," which is (an Arabic word) derived from "**al-kalam**," meaning to **wound/injure** (hence, to criticize, in this sense)." This is the end of his word in brief.

In *Bahjat Al-Nufoos*, the commentary on (the authentic book of) Bukhari, Sheikh Al-Imam Waliyyullah Ibn Abi Jamra said: "Muslim scholars have made the knowledge of theology a prepared tool against anyone who bails out of religion, so they would make him return to the realm of the Oneness of Allah." In *Al-Qawa'id Al-Kashfiyya*, Abdul-Wahhab Al-Sha'arani said: "You should know that Muslim scholars have not written books on "**ilmul kalam**": (theology) in order to establish to themselves or to other Muslims that they know Allah, the Exalted. Rather, they have done that to counter the opponents who have rejected that Allah is the deity (worthy of worship) and have rejected all His attributes or some of them, or the Message (in general), or the Message of Prophet Muhammad (saw), in particular, or who have rejected that the universe was created, or that bodies will be resurrected after death, or have rejected the moving and mustering (gathering) of creatures (on the Day of Judgment), or who have rejected similar things in a way that can only come from those who deny the Messengers of Allah and His Books. Therefore, Muslim scholars seek to establish decisive/clear-cut evidences

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against them to make them return to the obligation of faith in what the Messengers have brought from their Lord, and not anything else!"

The basis of the unfamiliar terminologies used by the scholars of "*ilmul kalam*": theology, may Allah be pleased with them, such as had not been used by the companions (of the Prophet), like the inessential and essential, and other similar forms of their terminologies, - the basis of all that is Consensus. In *Al-Umda*, the commentary on *Al-Kubra*, Sheikh Al-Sanusi said: "They have certainly created terminologies that are suitable for defining the knowledge for the people of the era. There is no disputing the fact that scholars are of consensus that situations and expressions can be used in various ways therein as may be appropriate for the good interest of emergent cases." In the commentary on *Al-Wusta*, he said: "That has indeed happened in every field of knowledge." Al-Ghazali said in *Al-Ihya*: "There is no existing knowledge in which terminologies meant to make people understand have not been created."

As to their basis in their theological discourse, also according to Imam Al-Ghazali in *Al-Ihya*, it is where Allah, the Exalted, said:

{ قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنْتُمْ صَادِقِينَ } [البقرة: ١١١]

[١١١]

"Say: *"Produce your proof if you are truthful," al-Baqara:111,*

i.e., your evidence and proof whatsoever, and

{ أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ } [البقرة: ٢٥٨]

"Have you not seen him who disputed with Abraham about his Lord because Allah had given him the kingdom?" Q2:258,

and

{ فَبُهِتَ الَّذِي كَفَرَ } [البقرة: ٢٥٨]

"So the disbeliever was utterly defeated" al-Baqara:258.

The evidence that Abraham (as) gave, his dispute with him, and his refuting of him are all mentioned therein (i.e., in Q2:258) in terms of commendation for Abraham. Allah, the Exalted, also said:

:-{وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ ۚ ^عالأنعام: ٨٣

"And that was Our proof which We gave Abraham (as) against his people," al-An'am:83,

and

:-{قَالُوا يَنْوُحُ قَدْ جَدَلْتَنَا فَأَكْثَرْتَ جِدَالَنَا [هود: ٣٢]

"They said: "O Noah! You have disputed with us and much have you prolonged the dispute," Hud:32.

He, the Exalted, also said relating the story of Pharaoh:

{ قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ ﴿٢٣﴾ [الشعراء: ٢٣]

"Pharaoh said: "And what is the Lord of the Worlds?" al-Shu'ara'i: 23 up to Shu'ara'i:30, where He said:

{ قَالَ أَوْلَوْ جِئْتُكَ بِشَيْءٍ مُّبِينٍ ﴿٣٠﴾ [الشعراء: ٣٠]

"(Moses) said: "Even if I bring you something manifest (and convincing)?" al-Shu'ara'i: 30

In general, from the beginning to the end, the Qur'an is full of evidences. Therefore, the scholars of *"ilmul kalam"* hold onto the word of Allah, the Exalted,

:- { لَوْ كَانَ فِيهِمَا ءِاهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا ۚ فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ

عَمَّا يَصِفُونَ ﴿٢٢﴾ { الأنبياء: ٢٢ }

"Had there been therein (in the heavens and the earth) any gods besides Allah, then verily both would have been ruined. Glorified is Allah, the Lord of the Throne, (High be He) above all that they associate with him!"
Q21:22.

He also said regarding resurrection:

{ قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ ۖ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾

[يسن: ٧٩]

"Say: "It is He Who created them for the first time that will give life to them! And He is All-Knower of every creation" Q36:79,

and other evidences. The Messengers (of Allah) –Muhammad (saw) and others- continued to make arguments and to dispute with the rejecters. Allah, the Exalted, said:

{ وَجِدِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ﴿١٢٥﴾ } [النحل: ١٢٥]

"And argue with them in a way that is better: Q16:125.

The companions (of the Prophet (saw)) also used to argue (with the rejecters) when the argument was needed. The need for the argument was little during their time. In these eras (i.e., in the present time), the need is higher!

Theologians have organized the methods of argument in their books and have done so a lot only in order to store the evidence, so one should not be unable

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to get it whenever needed impromptu and spontaneously, just as a weapon is stored for the battle day.

If this is clear to you, then you should know that "*ilmul kalam*": theology has been criticized by some people considering its harm, which is the fact that it stirs confusions/ambiguities and leads students astray, let alone the ordinary people. However, some people have commended it considering its benefit, which is the fact that it safeguards the fundamentals of religion, reveals realities and make them known as they are. It is because of this harmful and beneficial nature of theology which we have mentioned that it becomes wrong/erroneous to absolutely say that it is blameworthy or commendable in every situation. This is the end of Al-Ghazali's word in *Al-Ihya* in brief.

In the commentary on *Al-Qaseeda Al-Jaza'iriyya*, Sheikh Al-Sanusi reported that all the criticisms that were reported from the predecessors against theology were only related to every person that is fanatic/dogmatic/intolerant in religion, as well as the one that falls short of getting certitude and the one whose purpose is to corrupt the tenets of the faith of Muslims and those who plunge into such obscurities of philosophers that are not needed.

In *Bahjat Al-Nufoos*, the commentary on (the authentic book of) Bukhari, Ahmad Ibn Abi Jamra said: "The righteous predecessors and scholars also varied (in their pronouncement) as to whether falsehood must only be refuted with truth, or whether it should be refuted/rejected by whatever possible. Those who forbid theology pronounce the first, and those who allow it pronounce the second."

In *Al-Ihya*, Al-Ghazali also said: "The scholar ought to specifically teach theology (only) to the people that have three attributes: The first is cleverness that is dedicated to knowledge, because a person that is engaged in some trade is prevented by the preoccupation from listening attentively. The second is cleverness (itself). This is because the blunt person cannot benefit from being taught theology, so there is fear that he may be harmed by theology and that he is not expected to have benefit from it. The third is that he should be in the rank of the righteousness because the perverse person will get out of (and renounce) the religion for the least confusion/obscurity."

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Let me say that if you understand what has been mentioned, you will know/realize that theology and all its terminologies that have been created by the scholars of late (i.e., succeeding scholars) are not of the things characterized as Individually Obligated: **fard ain**, but rather of the things that are Collectively Obligated: **fard kifaya**, -such terminologies like the words Pre-existent, Immemorial, Unceasing, Possible, the Universe, Being, Essence, Individual, Body, Inessential, Cosmos, Mandatory/Indispensable, Impossible, Conceivable, and the descriptions given to attributes and the determination of the seven required things as well as the forms of compounding evidences and their other terminologies! This is the reason Sayyidi Al-Hassan Ibn Mas'oud Al-Yousi said in his **Al-Muhadarat** : Lectures: "It is not a condition to understand the words that are associated with the tenets of faith as expressed in the books of scholars, nor is it to fully comprehend their limits/definitions and marks by which they are recognized. Indeed, it is (never) made obligatory that the ordinary people must understand these expressions and comprehend these realities and statements, which are (themselves) a different form of knowledge." Sheikh Al-Sanusi said in the commentary on **Al-Wusta**: "Nothing was created in the knowledge of the tenets of faith after the (righteous) predecessors other than just nomenclatures and terminologies." He also said in the commentary on **Al-Wusta**, explaining the ruling on theology: "It is a Collective Obligation, so if a person in a district does it, he would suffice other people of the same district." In **Al-Umda**, the author reported that theology is expected/meant to dispense with ambiguities and to neutralize doubts. This is the reason a lot of scholars have said that it is a Collective Obligation for the people of a district from which it is difficult to get to another district."

Let me say that this is contrary to what the ignorant think, that theology and its terminologies are of Individual Obligation. Sheikh Al-Sanusi said in **Al-Umda**, the commentary on **Al-Kubra**: "There is nothing that makes words of terminologies have a bearing on the evidences of the tenets of faith, let alone make ignorance of the terms mean ignorance of the evidences. This is just the word of those who have erroneously assumed that the tenets of faith are only recognized by factitiousness and by the terminologies, which the scholars of late have taken and by which they have formed compounds/collections of proofs, which the earlier/predecessor scholars had not regarded. This is because the purpose should only be to understand the truth. Therefore, the purpose is realized irrespective of the method by which the truth is known,

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whether it is by some word/term or not, by a specific sentence or not! There should not be any need to go beyond that. Moreover, the scholars of late had only created the terminologies that they had created to make it easy for them when they sought and taught knowledge because understanding/recognizing the truth depended on those terminologies (at that time)." This is the end of his word in brief.

Haloulu said: "Ibn Rushd and others have mentioned that it is not mandatory that one must acquire knowledge in the way of theologians and that anyone who thinks so is ignorant." In *Al-Qawa'id Al-Kashfiyya*, Abdul-Wahhab Al-Sha'arani said: "I wish I knew someone who sought to know Allah through the method of theologians but who (at the same time) would take as unbelievers all the people whose evidences he had not considered! How was his own condition before he had acquired that (investigative) knowledge? Was he Muslim or not during that (investigative) knowledge? Did he use to pray and fast or not? Had it or not been established to him that Allah is Alone in His authority and that Muhammad is His Messenger? If a person believes in all these, then his condition is as that of the ordinary people/laymen, so the inquisitive person should leave such people on their faith according to the Islamic nature that they have. However, if one has never considered/thought about these things until after looking into the words of theologians, then we seek refuge from Allah against this bad consideration that has led him to renouncing faith." Then he said: "And I heard our Sheikh, Sheikh-al-Islam Zakariyya, may Allah have mercy on him, say: "The tenets of the faith of the ordinary people/laymen are valid as agreed by every scholar of sound mind who follows the Shari'a (i.e. the rules of religion). Such lay people are Muslim even if they have never gone (and do not go) through the books of theologians. This is because Allah, the Exalted, has made them remain on valid faith based on (their) Islamic nature/disposition."

You should also know that the (erroneous) belief among ignorant students that theology and its terminologies are of the obligatory things of religion or that they make one's religion perfect/complete, - you should know that such a belief is contrary to the Book of Allah and the **Sunna**: Practice/Traditions of His Messenger. Al-Imam Ibn Abi Jamra said in *Bahjat Al-Nufoos*: "As to their acting contrary to the Book of Allah, the Exalted, it is that they believe that the theological things they read/study are of the obligations of faith or its

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perfection/completion, for they (in so doing) have opposed the word of Allah, the Glorious and Exalted:

{ اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِينَكُمْ } : المائدة: ٣ [

"This day, I have perfected your religion for you" al-Ma'ida:3.

Therefore, they cannot be free from either saying that the religion had been perfected at that time or not. If they say (or respond) that the religion had been perfected at that time or say that they never say it had been perfected at that time, they (in both cases) have belied/rejected the Qur'an, which is (represented in) the mentioned verse!

As to their acting contrary to Sunna, it is that they have certainly opposed the word of the Prophet (saw), viz

خير القرون قرني ثم الذين يلونهم

"The best of generations is the generation in which I live, and then the one that follows it."

All the people of that generation did not say anything in the name of that knowledge (of theology), so how could the best (generation) become surpassed, and how could the surpassed (i.e., later generations) become the best? That is enough as a mistake, indeed!

One of the evidences of Sunna that refutes them is that the Prophet (saw), said to his companions in the Farewell Pilgrimage:

اللهم هل بلغت

"O Allah, have I delivered the Message?"

They said: "Yes!" Then the Prophet raised his head towards the sky and said:

اللهم اشهد اللهم اشهد

"O Allah, bear witness! O Allah, bear witness!"

If this knowledge (of theology and its terms) was one without which the religion is incomplete, and if the Prophet (saw), had known it but did not deliver/convey it, then how could his word

اللهم هل بلغت

"O Allah, have I delivered the Message?"

be valid? Moreover, how could a person who believes in this (i.e., that the message was not delivered) have a valid faith? How would such a person meet his Prophet? If it is assumed that the Prophet (saw), was not aware of it and that religion cannot be complete without it, that would mean that such a person (who has this erroneous belief) was more aware than his Prophet! How could faith be valid with this? Then, after some talk, he said: "Their word that anyone who does not know Allah, the Exalted, through the methods which they have created and the researches which they have edited does not have a valid faith and is an unbeliever, - that word denotes that they take most Muslims, including the righteous predecessors and Muslim scholars, as unbelievers! Based on the essential knowledge of Shari'a which is acquired by means of decisive and recurrent narrations, this word of theirs is known to be void/corrupt/wrong. Had that not been the case, there would be nothing of the aspects of religious law and of intellect to which people should return!" This is the end of his word in brief.

Let me say that, none but the scholars of late have created all the terminologies of theology and the forms of compounded evidences, and that the companions of the Prophet, may Allah be pleased with them, had never plunged into any of those things. Therefore, how could knowing them be a condition for the validity of faith?

Sheikh-al-Islam Ahmad Ibn Hajar Al-Haitami said in *Al-Fath Al-Mubeen*, the commentary on the Collection of Forty Prophetic Traditions by Al-Nawawi: "It is of the impossible and of idle talk to make something which they (i.e., the companions of the Prophet) did not know a condition for the validity of faith, knowing that they were true to themselves as the men who had their understanding from Allah, the Glorious and Exalted, and by

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acquiring it from His Messenger, and were those who conveyed his Sunna and followed his practice and way!"

Let me say that the followers of Sunna – may Allah have mercy on them - are of consensus that any person who practices Islam publically should not be taken as an unbeliever, nor should anyone think bad of him, as long as nothing of his word openly shows his unbelief, such as when he denies what is essentially known as having been brought by the Messengers (of Allah), or of his action, such as bowing down to an idol, for example. In the commentary on *Al-Wusta*, Al-Sanusi said: "If you asked what would save a person from thinking bad of the generality of Muslims, I would say that, in terms of himself, every person is best aware of it, so he should ask (anyone about himself). As to the other person, though, every person's share is ignorance about the hidden condition of the other person and one cannot decisively (and in a clear-cut manner) say anything about his right considering what is in the same matter. Yet, in spite of this, we have no right to think bad/ill about the faith of any Muslim, nor do we have any right to decisively say he is a Copier (- Copier has been explained in Chapter Three), whether or not he is of the ordinary people/laymen. This is because the place of such knowledge is the heart. (That remains the rule) unless if something shows the corrupt/evil/bad belief that is hidden in a person's heart appearing on his tongue. In that case, what is required is to apply leniency in educating him and treating his disease with what is possible. Allah is the One Whose help is sought!" This is the end of his word in brief.

CHAPTER FIVE

**EXPLAINING THE ASPECTS OF THE BRANCHES OF
JURISPRUDENCE, WHICH IS THE KNOWLEDGE OF SHARI'A :
RELIGIOUS LAW, THAT ARE OBLIGATORY FOR PEOPLE AND
THOSE THAT ARE NOT OBLIGATORY SO THAT THEY BOTH
SHOULD BE CLOSELY EXAMINED**

Let me say, believing that guidance is from Allah, that you, my brothers, should know that the things which are obligatory for people in the field of the branches of jurisprudence, which is the knowledge of Shari'a, - you should know that those obligatory things are the ones that have come from the law-giver (i.e. the Prophet) (saw), in that regard, involving things that have come as obligatory or forbidden for the Umma in the Qur'an and Sunna, such as having bath/shower as a result of sexual impurity, and ablution, covering of the private parts, prayer, Zakat (alms), fasting, Hajj : pilgrimage, and other things that are essentially known as being obligatory. The same applies to things that are essentially known as being forbidden, such as getting married to one's own mother, drinking liquor, theft, falsehood, backbiting/gossip, adultery/fornication, and other things known likewise.

The evidence that shows that it is obligatory to follow whatever is obliged/ordained by the Qur'an and Sunna is where Allah, the Exalted, said:

﴿وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ﴾ الأنعام: ١٥٥

"And this is a blessed Book which We have sent down, so follow it and fear Allah that you may receive mercy" Q6:155,

and His word:

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾

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

and where the Prophet, (saw), said:

أوصيكم بكتاب الله وسنة رسوله

"I exhort you to keep to the Book of Allah and the Sunna of His Messenger"

narrated by Malik in Al-Muwatta. In *Al-Risala Al-Mubarakah*, Abdul-Wahhab Al-Sha'arani said: "All what has come from the lawgiver (saw), is not called the School of Thought of anybody. Rather, it is (called) Shari'a according to which all those who practise Islam must work."

Let me say that the Prophet (saw), certainly expressed (and conveyed) clearly everything that Allah commanded be done or avoided, and that the Prophet (saw) did not leave anything thereof. Abdul-Wahhab Al-Sha'arani also said in *Al-Risala Al-Mubarakah*: "The prophet (saw), said:

ما تركت شيئاً يقربكم إلى الله إلا وقد أمرتكم به ولا شيئاً يبعد عن الله إلا وقد نهيتكم عنه

"I did not leave anything that would make you attain closeness to Allah (in your worship of Him) without instructing you to do it, nor anything that would make you distant from Him without forbidding you from it."

Therefore, whoever claims that the Messenger (of Allah) (saw), did not convey something of Allah's command to do or leave has renounced the religion. It was authentically narrated that the Messenger of Allah (saw), said to Huzaifa, may Allah be pleased with him:

إن النبوة والرسالة قد انقطعتا فلا نبي بعدي ولا رسول

"Being a Prophet or Messenger has come to cease, so there can be no Prophet or Messenger after me."

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Therefore, with the death of the Prophet (saw), additions to divine obligations have ended (i.e., nothing can be added to the things ordained by Allah), Shari'a got established and obligatory things got distinguished from others.

As to the definition of this knowledge in terms of what Allah, the Exalted, has expressed in His Book and what His Messenger has expressed in his Sunna, scholars, may Allah be pleased with them, have said that it is (having) the knowledge of the abstract aspects of Shari'a. As to its definition in terms of the jurisprudence/understanding of scholars, Ibn Al-Hajib said in his *Al-Mukhtasar* : The Epitome that "Jurisprudence is the knowledge of the rules of Shari'a arising from their detailed evidences." In *Al-Niqaya* : Purity, Abdul-Rahman Al-Sayouti said: "Jurisprudence is the knowledge of the rules of Shari'a, the means of which is interpretive judgment." In Itmam Al-Diraya : Awareness Completed, the commentary on *Al-Niqaya*, the author said: "By his word **"the means of which is interpretive judgment"** he has exempted anything acquired by decisive (textual) evidences, such as the obligation to pray five times daily, for nothing of such a kind is called jurisprudence!" In *Al-Durar Al-Manthoor*, the explanation of *Zubdat Al-Uloom Al-Mash'hoora* : The Substance of Famous Sciences, Abdul-Rahman Al-Sha'arani said: "As to the substance of the knowledge of jurisprudence, you should know, my brother, that Allah did not require anyone to do anything obligatory except in as far as the person's understanding. He did not at all require anyone to do an obligatory act according to somebody else's understanding. Allah only obliged His servants to do only what is clearly expressed by Shari'a, and it is sufficient for a person to work with what is clearly stated in the Qur'an and Sunna, not what is deduced because all the things that are deduced therefrom are not the infallible rules of Allah, but rather the enactments of His servants. This is the reason scholars vary in pronouncements about them, but not so about the clearly expressed rules. Allah, the Exalted, said:

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ ۚ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ

أَخْتِلَافًا كَثِيرًا ﴿٨٢﴾ النساء: ٨٢

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"Do they not then consider the Qur'an carefully? Had it been from other than Allah, they would surely have found therein many a contradiction"
Q4:82,

i.e., contradiction/variation in their (interpretive) moods. Therefore, what is required to be known is just what Allah, the Exalted, clearly ordains, for it is the knowledge about which every servant will be questioned in the Hereafter, and it is not uneasy or difficult for anyone to understand that knowledge. It does not require expending the whole of one's lifetime, nor subjecting one's livelihood to wastage in order to acquire it. This is because all that it takes is, "Do this!" This is something that even the most lowly of laymen does have to have a stop in order to understand it, as opposed to the things that the interpretive scholars of the Umma have enacted, for no one will be questioned about them in the Hereafter, and they contain uneasiness and difficulty, and they need expending one's lifetime and subjecting one's livelihood to wastage in order to acquire them as can be observed!"

In *Al-Risala Al-Mubarakah*, the author said: "If people were to abandon everyone's (word) and did not work with anything thereof except that of the Messenger of Allah, (saw), they would have no difficulty/blame in this world and the Hereafter."

All what scholars have said cannot get out of three conditions: It is either that their word agrees with the clear text of Sunna as it is reported, -and in this case, the credit goes to Sunna, and the interpretive scholar is just like someone that is quoting, or that it contradicts the clear text of Sunna, -(and in this case), it must be avoided, and work must be done with Sunna, or that it is unclear whether it agrees with Sunna or contradicts it. (Here), the best of all applicable situations is to have a halt in the sense that doing and avoiding it become equal, except if it inclines to being precautionary in religion, such as the word that forbids marijuana, tobacco, and other things that anesthetize but do not intoxicate. In this case, it is more outweighing to work with it even though Shari'a (religion or its law) may not have expressed that clearly. You should understand this and make things of latitude as the Messenger of Allah, (saw), had done. You should also have the belief that if a person kept to what was clearly reported in Sunna and refused to work with all the things that scholars had created, there would be no difficulty or blame on him, except such a thing concerning which the Islamic Community are of consensus, then

it is forbidden to violate it as it is regarding the entire Sunna." This is the end of his word in brief.

In *Al-Durar Al-Manthoor*, the explanation of *Zubdat Al-Uloom Al-Mash'hoora* : The Substance of Famous Sciences, the author said: "Consensus involves simple matters on which the Umma had agreed in the past, so it is forbidden for the Islamic Community to violate it." As to its definition, Ibn Al-Hajib said in his *Al-Mukhtasar* : "Consensus means resolve and agreement. As a (religious) term, it is the agreement of the interpretive scholars of this Umma on a matter and in a given era."

Let me say that the evidence obliging that consensus be followed, as said by the scholars of the Fundamentals of Religion, is the word of Allah, the Exalted:

:- { وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ ۚ وَسَاءَتْ مَصِيرًا }^ط

[النساء: ١١٥] 

"And whoever contradicts and opposes the Messenger after guidance (i.e., the right path) has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen and burn him in Hell – what an evil destination!" al-Nisa'i:115.

In his *Al-Mukhtasar* , Ibn Al-Hajib said: "This verse is not clear-cut because it may possibly mean following him, or helping/aiding him, or emulating him, or may even relate to faith. Scholars give as the Sunna evidence of following consensus the word of the Prophet (saw), viz

لا تجتمع أمتي على ضلالة

"My Umma (i.e., the Islamic Community) will not agree on straying,"

and

عليكم بالسواد الأعظم

"You should keep to the great majority"

narrated by Tirmizi and others. It is a tradition that is recurrent in terms of its meaning.

As to the various words of scholars, such as "prominent," "odd," "outweighing," and "outweighed/defeated" they are not obliged on the Islamic Community. Rather, it is only permissible (and not obligatory) for them to work with all of that and to use them in settling disputes in judgment, but pronouncement must only be made with what is prominent and outweighing, according to all scholars, may Allah be pleased with them. This is the reason they have said: "Based on consensus, no one should be reprehended as if he had done something forbidden for refusing to do something concerning which scholars vary as to whether it is obligatory, or for doing something concerning which scholars vary as to whether it is forbidden, because he (in fact) has not done any forbidden thing, and it is not mandatory for him to act in line with those who say it is forbidden or with those who say it is obligatory!

In *Al-Risala Al-Mubarakah*, Abdul-Wahhab Al-Sha'arani said: "Neither Allah, the Exalted, in His Book, nor His Prophet (saw) in his Sunna made it obligatory to follow the word of any specific interpretive scholar, because no interpretive scholar is infallible. If you asked how this could stand in front of the Prophet's word, (saw):

عليكم بسنتي وسنة الخلفاء من بعدي

"You should keep to my Sunna (practice) and the practice of the Caliphs (Successors) after me,"

and his word:

اقتدوا بالذين بعدي أبي بكر وعمر

"Emulate those after me: Abubakr and Umar,"

I would say that, according to scholars, may Allah be pleased with them, the two mentioned traditions only serve to indicate that the four leaders (i.e., the four rightly guided Caliphs: Successors) and Abubakr and Umar are entitled to be followed/emulated.

In his *Al-Mukhtasar*, Ibn Al-Hajib said: "Those who said it was obligatory to follow the four rightly guided Caliphs buttress it with

عليكم بسنتي وسنة الخلفاء من بعدي

"Keep to my practice and the practice of the Caliphs after me,"

and

اقتدوا بالذين بعدي

"Emulate those after me,"

but we respond by saying that it only shows that the person followed is qualified for that, and that their making it obligatory is opposed by traditions like

أصحابي كالنجوم

"My companions are like the stars ..."

and

خذوا شطر دينكم على الحميراء

"Take half of your religion from Al-Humaira (i.e., A'isha, the Prophet's wife)."

In *Al-Risala Al-Mubarakah*, Abdul-Wahhab Al-Sha'arani said: "It has not come to us that any of the predecessor scholars made it mandatory for the Umma to follow a specific interpretive person. If that had happened, they

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would all have sinned because it would mean that they had neglected/nullified working with any Prophetic tradition which was not adopted by that interpretive person whom people were instructed to specifically follow!"

If you asked what the definition of interpretive judgment was, and the number of its kinds, I would say that, according to Scholars of Fundamentals, including Ibn Al-Hajib and others, "Interpretive Judgment means a jurist's making of every possible effort in order to get to the probable meaning of a religious rule." As to the number of its kinds, Abdul-Rahman Al-Sha'arani said in *Al-Durar Al-Manthoor*, the explanation of ***Zubdat Al-Uloom Al-Mash'hoora*** : "Interpretive judgment comes down to three kinds. **The first** is to do what is possible in getting internal readiness, enabling one to accept the wholesome divine revelation which Allah, the True and Exalted Lord, transmits to (or inspires in) him of the divinely inspired knowledge in accordance with the pure Shari'a in a such a way that if that knowledge were to be brought before the Messenger of Allah (saw), he would approve the judgment of the interpretive scholar. (In this case), if the interpretive scholar were to get it wrong, he would have an established reward despite the error, because all those who have erred under this kind have done so within that readiness, and if the readiness had reached its highest point, they would never had erred. This is what interpretive judgment means for the people of Allah, the Glorious and Exalted.

The second kind is to do what is possible to find evidence for the same ruling on a case that has occurred. This is what interpretive judgment means in the explanation of the righteous predecessors, may Allah be pleased with all of them!

The third kind is to do what is possible to get the answers for the situations of things that occur. The scholar who engages in this kind is called the Interpretive Scholar of Pronouncement."

In *Al-Risala Al-Mubaraka*, the author said: "People are of two kinds in terms of interpretive judgment. First are such people whose method is inspiration and certitude. These are the **Walis** : The Devoted Servants/Saints. The second are those whose method is thought and acquisition. These are the scholars of jurisprudence. Those within the first kind do not differ amongst themselves

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because the (divine) inspiration limits them to Shari'a. As to the people within the first kind, the farthest that any of them can get has to do with what he thinks regarding the verdict he arrives at."

If you asked what the definition of **Qiyas** : analogy was, I would say (in response) that Abdul-Rahman Al-Sayouti said in **Al-Niqaya**: "Analogy means referring a branch to its root (i.e., a secondary rule to a primary one) because of some cause within which they come together in terms of the ruling." If you asked about scholars' basis in their interpretive judgments, their analogies and deductions, I would say (in response) that Ibn Al-Hajib said in his **Al-Mukhtasar**: "The evidence for us is that we have acquired established and recurrent information that a lot of the companions (of the Prophet (saw)) agreed on working with it where a textual evidence was not found even if the details were reported on individual bases. Custom suggests that such a matter can only occur decisively. In addition, working with it also got established and prevalent, and none objected to it. Custom also suggests that keeping mute in such a matter means agreeing with it. Such a case includes their referring the matter to Abubakr (ra) concerning the fight/battle against the Hanifa Clan for refusing to give forth Zakat. That also includes what some Medinites had pronounced regarding the inheritance of a paternal grandmother that survived a deceased person, "If she had been the deceased, he would have inherited everything with the condition between them." It also includes Umar's allowing the irrevocably divorced woman to inherit on the basis of his view, as well as what Ali (ra) said to Umar when he (i.e., Ali) was doubtful about (the rule that) a group of people could all be killed for killing one person, so he said to Umar: "What would your view be if a group of people engage together in theft?" That also includes some scholars' joining the grandfather with the brother, and some scholars' (joining of the grandfather) with the father. There are lots of such cases." Then, after some talk, he said: "The evidence to that has also been given with (verses) like

﴿فَاعْتَبِرُوا﴾ الحشر: ٢

"Then have a reflection ..." Q59:2,

and it obviously points to taking admonition and is related to intellectual matters, even though the comparative word is also probable. The Hadith of

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(i.e., the tradition narrated by) Mu'adz, whose farthest meaning can only be based on assumption, has also been used as evidence thereto."

Let me say that the Hadith of Mu'adz refers to the one in which the Prophet (saw), said to Mu'adz, when he was sending him to Yemen:

بِمِ تَقْضِي؟ قَالَ بَكِتَابِ اللَّهِ قَالَ فَإِنْ لَمْ تَجِدْ؟ قَالَ فَبِسُنَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَ فَإِنْ لَمْ تَجِدْ؟ قَالَ أَجْتَهِدُ فِي رَأْيِي

"By what would you judge?" He said: "By the Book of Allah." The Prophet said: " (What) if you couldn't find (the verdict)?" He said: "Then (I will judge) by the Sunna of the Messenger of Allah, (saw)" The Prophet said: "What if you couldn't find?" He said: "I will apply my view as best as I can."

The Messenger (of Allah), (saw), approved that of him. That is a proof that analogy is applied in worship acts."

Abdul-Rahman Al-Sha'arani said in *Al-Durar Al-Manthoor*, the explanation of *Zubdat Al-Uloom Al-Mash'hoora* : "As to the evidence of those who have made analogy permissible, it is the fact that the Prophet, (saw), said:

العلماء ورثة الأنبياء

"Scholars are the inheritors of the Prophets,"

and he, (saw), also said:

مَنْ سَنَّ سُنَّةً حَسَنَةً فَلَهُ أَجْرُهَا وَأَجْرُ مَنْ عَمَلَ بِهَا بَعْدَهُ

"Whoever prescribes a good practice shall have its reward and the reward as would be due for those who work with it after him."

Therefore, the Prophet (saw), explained (herein) that the scholars stand in for the Messengers and Prophets in the sense that the Lawgiver (i.e., the Prophet) established them on any rule for which they apply their interpretive judgment as far as possible and he saw that as good. Based on the Lawgiver's

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information, that represents a rule. This is the reason we have recurrently confirm that every interpretive scholar is right in terms of passing rules just as every Prophet is infallible. Allah, the Glorious and Exalted, is worshipped with this interpretive rule so scholars should have a share in enactment and have themselves established therein, so no one other than their Prophets will surpass them in the Hereafter. Therefore, the scholars of this Umma will be (resurrected and) gathered within the rows of the Prophets and Messengers, not within the rows of the ordinary people." Let me also say that this analogy is a Collective Obligation: **Fard kifaya**, but it because mandatory (i.e., an Individual Obligation : **fard ain**) for any interpretive scholar that falls in need of it.

If you asked whether or not the term "the religion of Allah" could be used for (a religious) analogy, I would say (in response) that Abdul-Rahman Al-Sayouti said in the commentary on **Al-Kawkab**: "Pronouncements vary into three as to whether analogy is of the religion of Allah, the Exalted. The first says, "Yes! It is certainly of the religion of Allah, the Exalted, in the sense that instruction is given to make it." The second says, "No! This is because the noun "religion" applies to what is established and continuous, and analogy is not like that." The third says that if analogy becomes inevitable in the sense that a case does not have (a specific) evidence, it becomes part of religion. Otherwise, it does not." Ibn Al-Sam'ani said: "It is permissible to describe an analogous ruling as being of the religion of Allah and His Messenger, and of their laws, but it is not permissible to say that it is Allah or His Messenger who has said the analogous rule because it is a deduced and not a textual rule." Abdul-Rahman Al-Sha'arani said in **Al-Durar Al-Manthoor**, the explanation of **Zubdat Al-Uloom Al-Mash'hoora** : "Imam Abul-Ma'ali and others used to say, "Analogy is not part of religion," and that it is this pronouncement that has been upheld by the people of Allah, the Glorious and Exalted." In **Al-Risala Al-Mubarakah**, the author said: "Imam Al-Haramain used to frequently say that analogy was not part of religion." Then Abdul-Wahhab said: "That is to say it is not of the (matters of) religion that came clearly expressed by the Messenger of Allah (saw), Otherwise, it is (a matter of) religion as practiced by scholars through the deduction (i.e., extraction) of rules (and making inferences)."

Let me say that you should all think good of all of them and have the belief that they are all on guidance from their Lord. In **Al-Risala Al-Mubarakah**,

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Abdul-Wahhab Al-Sha'arani said: "Scholars have indeed mentioned in the books of the tenets of faith that it is obligatory for everyone to believe that all scholars are on guidance from their Lord, and that if it is not through divine inspiration, then it should be through faith. Whoever descends from faith has indeed lost together with losers. This is of the most difficult things for anyone who limits himself to one School of Thought to do, as can be observed, to the extent that if someone among those who keep to one School of Thought were to be detained and beaten, he would not leave that school to another, as though the two schools were two different religions. This is all as a result of much ignorance. I have even heard of them from the Hanafi School say, "If the opponent said this, we would say that!" We seek refuge from Allah against straying. Indeed, most Copiers (i.e., blind followers) have been encompassed by that behavior, so we (even) see (i.e., hear) them say that other Muslim scholars are only on guidance from their Lord by their tongue, whereas their souls are alienated from working according to their words. (It is also to the extent that) if one of them could not help but work with the word that is not his Imam's, he would say, "We follow so-and-so person because of necessity and according to the rule: "Necessity permits what is not allowed," as if he was sinning (by working with that word), (not realizing that) this thing that he does is the grievous sin itself, so he must repent and ask for Allah's forgiveness in that regard. Certainly, if they believe that scholars are on guidance, their souls will not be alienated from working with what they say because the soul of a person who sees guidance as certainly being guidance does not get alienated from it! Take note!"

Let me say that it is not permissible today to deviate from (the teachings of) the Four Scholars (of the Schools of Jurisprudence) because there is consensus that it is not permissible to deviate therefrom today. In ***Al-Fawakih Al-Dawani***, the commentary on ***Al-Risala***, it is said: "Muslims are of consensus today that it is obliged to follow one of the Four Leaders (of the Schools of Jurisprudence): Abu Hanifa, Malik, Shafi'i and Ahmad Ibn Hambal, may Allah be pleased with them, and that it is not permissible to deviate from their Schools of Thought. It is forbidden to follow other than these four interpretive scholars, despite the fact that all scholars are on guidance, because the schools of thoughts of those others were not safeguarded and documented after their death. This is the reason some interpretive scholars have said that the adopted word is that it is permissible to follow/emulate the four scholars as well as others besides them if the

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others are such whose thought/pronouncement concerning the case (at hand) has been safeguarded/documentated in such a way that its conditions are known, irrespective of its indices. The consensus that has been reported by a number of people like Ibn Al-Salah, Imam Al-Haramain, and Al-Iraqi, that it is not allowed to copy the Companions (in a clueless way), - that reported consensus is meant for any of such matters whose condition is not found." Then, after some talk, he said: "But what we have mentioned of the obligation to follow the (four) leaders only applies to a person that is not qualified for applying his own interpretive judgment."

CHAPTER SIX

EXPLAINING THE ASPECTS OF SUFISM (RELIGIOUS MYSTICISM/ASCETICISM), WHICH IS THE KNOWLEDGE OF REALITY, THAT ARE OBLIGATORY FOR PEOPLE AND THOSE THAT ARE NOT OBLIGATORY SO THAT THEY BOTH SHOULD BE CLEARLY EXAMINED

Let me say, believing that guidance is from Allah, that you, my brothers, should know that what is obligatory for people in the art of Sufism is to abandon the blameworthy attributes of the heart that Allah, the Exalted, has forbidden in His Book and that His Messenger has forbidden in his Sunna, - (attributes) like self-conceit, arrogance/insolence, un-righteous anger, envy, niggardliness, showing off, love of eminence and wealth in order to wax proud, inordinate ambition, and thinking ill of Muslims.

Also in the art of Sufism, people must adopt (or adorn themselves with) the praiseworthy attributes that Allah has commanded in His Book and that His Messenger has commanded in his Sunna, such as repentance, sincerity, piety, patience, having trust in Allah, committing one's affairs to Him, pleasure (with His decree), fear (of His punishment) and hope (for His mercy) Alone, as described by Abdul-Rahman Al-Sayouti in *Al-Niqaya*, viz "Dedicating the Heart entirely to Allah and placing every other thing below His rank."

Let me say that it (i.e., Sufism) revolves around one pivot, which is one attribute that encompasses all forms of goodness, and that is piety/the fear of Allah. Sheikh Shihabuddeen Abul-Barakat Al-Dirdeeri said in *Tuhfat Al-Ikhwan*: "The pivot concerning some of the manners of the People of Divine Knowledge and in the Path of the Comrades, i.e., in Sufism, is the fear of Allah which He has commanded in His Book as spoken by His Prophet (saw), and to which the satisfaction of this world and the Hereafter has been tied, as well as acquiring divine and secret knowledge, and having one's sustenance guaranteed without difficulty! Allah, the Glorious and Exalted, has also decreed that anyone who holds onto it more than another person will be more honorable in the sight of Allah. Allah, the Exalted, said:

﴿وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ﴾ البقرة: ٢٨٢

"So fear Allah, and Allah teaches you," Q2:283,

and:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرُسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا
تَمْشُونَ بِهِ ﴿الحديد: ٢٨﴾

"O you who believe! Fear Allah, and believe in His Messenger, He (Allah) will give you a double portion of His Mercy, and He will give you a light by which you shall walk (straight)," Q57:28,

and:

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ﴾ الطلاق: ٣،

"And whosoever fears Allah, He will make a way for him to get out (from every difficulty)," Q65:2,

and:

﴿إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ﴾ الحجرات: ١٣.

"Verily, the most honorable of you in the sight of Allah is the one that fears Allah the most" 49:13.

Scholars have defined piety/the fear of Allah as "obeying His command and leaving whatever He forbids."

Indeed, Allah has instructed us with internal deeds that are related to the heart and with external ones that are related to the obvious limbs/organs. He has also forbidden us from certain internal things and from certain external things. Therefore, whoever does not keep to that is not pious (i.e., he does not have the fear of Allah), but whoever keeps to them is of those who fear Allah, and from the fear of Allah, such a person derives the understanding of Allah in a way that is specific to the People of Allah (i.e., the Men of God), the Exalted, and he will get divine secrets. However, after the People of Allah had realized that piety could not simply be acquired except with some bases,

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they prescribed those bases for any person who wants to keep to piety in this most complete form. The bases are:

First: That one should stay hungry voluntarily and that even when he is very hungry, he should not be full beyond a third of his belly (when he eats). However, the beginner does not have the ability to do this, so he should rather keep to fasting at the beginning until his soul gets trained on that. In the Prophetic tradition, it is said:

يَعْفُ ابْنُ آدَمَ مِنَ الطَّعَامِ لِقِيَمَاتِ يَوْمِهِ

"The son of Adam should restrain himself regarding food, so few morsels should keep his back (i.e., his strength) for him."

It has likewise been said that hunger makes the soul/heart humble, and Allah is with those with a humble hearts.

Second is that one should seclude from people except if it is necessitated by (seeking) knowledge, buying and selling (i.e., trade), for anyone that needs that.

Third is that one should be silent publically and privately except for the remembrance of Allah, the Exalted.

Fourth is that one should keep vigil (i.e., be sleepless) for Remembrance and meditation, the least time for that is from the last third of the night to sunrise. Therefore, it is known that it is of the affair of the Sufists to avoid excess/frivolous food, talk and sleep.

Fifth is that one should perpetuate the Remembrance inculcated to him by his Sheikh (religious mentor), so he should not go beyond it to another without his (sheikh) authorization except if it does with the specific "**wirds**" : worship prescriptions of the **Tariqa**: Path /Doctrine of his Sheiks (mentors).

Sixth is that one should have a Sheikh who has taken the path of the Sufists and known what is in it.

As to the Sufist basis in obviously having moral mentors, Ahmad Al-Zarouq said in **Umdat Al-Mureed Al-Sadeq**: "You should know that the earliest of

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the Sufists people did not have any known order in (the rank of) mentors, nor a known terminology in behavior. What they rather had was (known as) Accompanying/Companionship by meeting (one another) in the sense that if the Sufist in the lower rank met the one in the higher rank, he acquired the benefits of spiritual conditions from him. This is because whoever realizes a spiritual condition in the real sense will assuredly not leave it, and because spiritual conditions are inherited. This is the reason Ibn Al-Areef, may Allah be pleased with him, said: "How could a person who has not mingled with successful people be successful?" The companions of the Prophet may Allah be pleased with them – also used to have benefits from seeing him (saw), to the extent that Anas – may Allah be pleased with him – said: "We felt that something diminished from our hearts even before we had dusted off the soil in our hands after his burial (saw)" The companions – may Allah be pleased with them – also used to stay around him in order to learn manners and acquire knowledge as would make it known to them that they should abide by the commitment he took from them regarding his person, as was due in terms of friendship/allegiance from anyone that saw him as more favorable and was thankful for his kindness to him, without any addition to that! Their basis in that is the word of Allah, the Exalted:

﴿وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ﴾ لقمان: ١٥

"And follow the path of him who turns to Me in repentance." Luqman:15.

Then when confusion overpowered (people's) souls and their hearts got predominantly adulterated, the succeeding Sufists came clear with terminologies of moral lessons and with the order of (the rank of) mentors as is known of their affair, depending on the word of Allah, the Exalted, that we have mentioned, viz

﴿وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ﴾ لقمان: ١٥

"And follow the path of him who turns to Me in repentance." Luqman:15,

and because the Prophet, (saw), used to give moral lessons to his companions, and he would give each of them what was suitable for him, for he (for instance) had counseled one of them by saying,

لا تغضب

"Be not angry!"

but said to another,

قل ربي الله ثم استقم

"Say: "My Lord is Allah" and then remain steadfast!"

He also said to another one:

لا يزال لسانك رطبا بذكر الله

"Let your tongue not cease to be fresh with the Remembrance of Allah!"

He also gave specific people some (specific) words of Remembrance and knowledge, such as Mu'adz, in the tradition that says:

من قال لا إله إلا الله دخل الجنة وإن زنى وسرق

"Whoever says, "None deserves to be worshipped except Allah" will enter Paradise even if he commits adultery and steals!"

and he reposed confidentialities in Huzaifa, may Allah be pleased with him; he also used to inquire about Ali and Fatima's prayers at night, -may Allah be pleased with them both; A'isha would also lie before him as (a body) would be lain in funeral! The Prophet, (saw), said to Abdullah Ibn Amr:

صم وأفطر

"Fast (some days) and do not fast (some days)"

but he approved it of Hamza Ibn Amr Al-Aslami to fast consecutively. There are many other forms of (his) moral lessons! You should understand this!

Then the Sufists continued that as dictated by knowledge and reality, so, is the position of piety, which means doing the things that are obligatory and

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avoiding the things that are forbidden, they did not introduce anything to be required of a disciple except having him swear the covenant, the purpose of which is to have the solemn testimony that he will abide by the attribute of piety/the fear of Allah, and they had as their basis in that regard the tradition narrated through Ubada Ibn Al-Samit, may Allah be pleased with him, in which the Prophet, (saw), said:

بايعوني علي أن لا تشركوا بالله شيئا

"Pledge your allegiance to me that you will not associate any partners with Allah,"

as in the tradition, and the Prophet (saw), used to recurrently have them pledge allegiance on that in a number of places as occurred between him and Salama Ibn Al-Akwa'a and others, as is known in the traditions about battles. Moreover, the Prophet (saw), called them to that in spite of the abundance (i.e., the strength) of their faith and their freedom from what was mentioned because the purpose was to affirm (their faith). Allah knows best!

They also did not introduce anything to be required of the disciple in the position of steadfastness, which means making oneself abide by the manners of the Qur'an and Sunna, - they did not require anything of him besides making him aware of what was most appropriate/most befitting for him without any addition or reduction. (They did so) because this was a vast field, where people were ignorant of what was most befitting for them, and they stood by their caprice/vain desires by either neglect or excess, (heightened) by the lot of latitude that may aid (or lead to) that, or because of making the meaning of devoutness/piety too narrow in a way that may or may not be suitable, for the Prophet (saw), said to Abubakr (ra), when it was mentioned that he did his night (voluntary and vigil) prayers reciting secretly, - the Prophet (saw) said to him:

ارفع قليلا

"Raise your voice a little,"

and when it was mentioned that Umar (ra) did his own loud, the Prophet said to him:

اخفض قليلا

"Lower your voice a little." (In so doing),

the Prophet got them out of their purpose and the dictates of their nature to the purpose of Allah and His Messenger, thereby freeing them from caprice, even though they were already free from it (i.e., even though they were men who would not act according to caprice). You must understand this!

In the path of Divine Inspiration (*Al-Kashf*), they obliged the disciple to keep to the things that related to it, - such things as included hunger, sleeplessness/vigil, keeping mute, and seclusion, or their opposites, or (even) the opposites of some of them, involving various issues that were innumerable and which were considered according to their occurrence. They also obliged him to show what he had therein in order to (enable him) get to what they had, so he was in their presence like a deceased person would be before (i.e., in front of) the person that would bathe him, as was known in terms of the condition between a disciple and his Sheikh/spiritual mentor. However, they did not oblige him with this until they had seen that he possessed the entitlement of Congregation or Completeness.

Let me also say that the knowledge of the Oneness of Allah (i.e., theology/*ilmul kalam*), which is the knowledge of the fundamental aspects of religion, and the knowledge of jurisprudence, which is the knowledge of the fundamentals of Shari'a (religious law), and the knowledge of Sufism, which is the knowledge of reality, - let me say that these three are interrelated, such that none of them can be separated from the other. Ahmad Al-Zarouq also said in *Umdat Al-Mureed Al-Sadeq* : "You should know that jurisprudence and Sufism are (full) brothers in that they both point out the rules of Allah, the Glorious and Exalted, because the truth is that Sufism boils down to truthfulness/sincerity in turning to Allah, the Exalted, in a way that pleases Him. Allah, the Exalted, said:

وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ ۚ { [الزمر: ٧]

"He does not accept disbelief from His servants" al-Zumar:7,

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so it becomes mandatory to realize faith, and then He said:

﴿وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ﴾ الزمر: ٧,

"And if you are grateful (by being believers), He is pleased therewith for you" al-Zumar:7,

so it becomes mandatory to work according to Islam. Therefore, Sufism cannot exist without jurisprudence because the obvious rules of Allah, the Exalted, are only known/understood from it. Jurisprudence can also not exist without Sufism because knowledge has no reality without work, and work is void without sincerity in turning (to Allah). Moreover, both of them cannot exist without faith because they are invalid without it!

However, the jurist's outlook is specific to what removes worry/difficulty from him; the fundamentalist's outlook is limited to what makes the basic thing valid, - the basic thing being faith and Sunna. The Sufist's outlook extends to what makes him earn completeness, so in terms of the fundamentals of religion, the Sufist seeks to adorn his faith with certitude until it becomes a seen treasure, and in terms of jurisprudence, the Sufist always takes the highest (i.e., the best). In addition, the Sufist has a rule that is specific to him, and its affair revolves around the pivot of following the best and the most complete, for Allah, the Exalted, said:

{الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ} الزمر: ١٨

"Those who listen to the word and follow the best thereof. Those are the ones whom Allah has guided and those are men of understanding." – al-Zumar:18.

For this reason, their method in terms of (the tenets of) faith is the method of the righteous predecessors, - a method that believes in sanctifying Allah, rejecting that anything/anyone is likened to him, and accepting the things that have come (from Allah and His Messenger) without any question as to how or un-textual interpretation or any other (extraneous) thing! Indeed, if

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interpretation abounded with more proficiency, subjecting (the meaning to Allah) would be much safer.

The Sufists' way in dealing with rules is the same as that of the scholars of jurisprudence because they have edited and purged (the facts), but they are after getting guided as they limit themselves to one School of Thought; they also do not go against the most precautionary rule, which is the outweighing and prominent one, except if there is a necessity (to the contrary).

Their way in dealing with virtuous acts is the same as that of the Traditionalists (i.e., the scholars of Prophetic traditions) in that they do not accept what is concocted, such as the traditions on interest-arousing and weekly prayers, and other similar ones. In terms of manners, the Sufists have a unique basis, which is to have their hearts aligned towards their Lord. Therefore, they take whichever way makes that possible for them, whether it is a clearly permissible way or a concession or a matter concerning which scholars vary. This is the reason they have proclaimed things that people who are unaware of their purpose have reprehended them therein, - things for which they require them to do the same acts of worship that they have taken upon themselves, involving being precautionary and preferring the best. Abdul-Wahhab Al-Sha'arani said in *Lawaqih Al-Anwar Fi Tabaqat Al-Akhyar* : The Influential Lights in the Ranks of the Righteous: "The Sufist tenets and concepts do not certainly oppose anything of the obvious Sunna. The matter is simple in that regard, so whoever wants should believe and emulate/follow them as the emulator/follower of a School of Thought would do, and whoever wants should keep quiet but not reject/reprehend them. This is because they are scholars who use their interpretive efforts in the Tariqa : Path/Doctrine, and the criticism of an interpretive scholar does not vilify (the effort of) another interpretive scholar." Even before this word, he said therein: "The method of the Sufist people is strengthened with the Qur'an and Sunna, and it is built on the behavioral manners of the Prophets and pure/righteous people. Their path is never blameworthy until it contradicts the obvious text of the Qur'an, Sunna, and consensus, not any other thing. However, if it does not so contradict, then the farthest word that one can say about it is that it is some kind of understanding given to a Muslim person, so whoever wants should work with it, and whoever wants should leave it! What corresponds with the understanding in that regard is deeds! (Therefore), there remains no room for rejecting/reprehending them except (if one just) thinks

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ill about them and assumes that they are showing off. Such an assumption is legally not allowed." Then he said: "You should know, my brother, that the knowledge of Sufism is all about some knowledge that penetrates the hearts of Devoted Servants when they get themselves lit with working according to the Qur'an and Sunna. Anyone who works with them shall, as a result of that, have himself penetrated by such manners, secrets and realities that incapacitate humans and the Jinns as mirrored by the rules that penetrate the scholars of Shari'a when they know the rules of which they possess knowledge!

Sufism is only a substance of a servant's working with the rules of Shari'a where his deed is free from faults and the soul's design, just as the knowledge of figures and rhetoric is the substance of grammar. Therefore, whoever makes the knowledge of Sufism independent is right, and whoever makes it a part of the knowledge of the rules of Shar'ia is also right, just as anyone who makes the knowledge of figures and rhetoric independent is right, and anyone who makes it a part of grammar is also right, for one cannot oversee (people's comprehensive) taste! Indeed, the knowledge of Sufism branched out from the knowledge of Shari'a itself until it got to the peak. Moreover, if a servant gets into the Sufist path and becomes profound in it, that will give him the power of deducing rules on the same footing as the obvious rules, so, in the Sufist path, the servant will deduce rules of obligatory, recommendable, forbidden, and reprehensible things and of doing what is not expressly ordained as will be mirrored by what the interpretive scholars have done! Indeed, what the interpretive scholar does in terms of using his interpretive judgment to require that things which were not clearly expressed as mandatory by Shari'a be done, - this thing that the interpretive scholar so requires is not better than the things which the **Wali** : Devoted Servant of Allah, the Exalted, makes a required (or mandatory) rule in the Sufist path, such as have also not been expressed as clearly mandatory by Shari'a, as pointed out clearly by Al-Yafi'i and others. That is also because all of them follow their choice for the religion of Allah, the Glorious and Exalted, in their enactment(s).

Anyone who carefully considers (the matter) will know that nothing of the knowledge of the People of Allah (the Men of God), the Exalted, gets out of Shari'a. How could their knowledge get out of Shari'a when Shari'a is their conducive way onto Allah at every moment? Rather, the source of the

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imagination that Sufism is not of Shari'a (as imagined) by those who do not have a comprehensive understanding of the people of the Sufist path, -the source of that imagination is that such people are not profound in the knowledge of Shari'a. This is the reason Al-Junaid – may Allah, the Exalted, bestow mercy on him – said: "This, our knowledge is buttressed by the Qur'an and Sunna" responding to those who misunderstood that Sufism was not within the Qur'an and Sunna, be it in that era or any other one!

Indeed, the Sufists all agree that it is not valid to engage in the (Sufist) **Tariqa**: Path of Allah, the Glorious and Exalted, except for a person that has become profound in Shari'a, known its logic and concepts, its peculiar and general rules, as well as its abrogating and abrogated ones, and has become profound in Arabic language, knowing its figures and metaphors, and other things. Therefore, every Sufist is a jurist. The reverse is not true! In general, none has rejected the Sufists' spiritual condition except those who are ignorant of their condition. Then, after some talk, he said: "Sheikh Muhyiddeen said in ***Al-Futoohat*** and other places: "My brother, you should believe and submit to this group (of the Sufists), and you must not think that their interpretation of the Qur'an and Sunna just takes the obvious meaning away from what is (actually) obvious of it, but rather, (you should know that) the obvious meaning of a Qur'anic verse or of a Prophetic tradition is conceptualized according to people and their variation in understanding. The purpose of the verse or Prophetic tradition is part of that concept/understanding for anyone whom Allah, the Exalted, has given insight. This is because it was narrated in a Prophetic tradition that every Qur'anic verse has an obvious and hidden meaning, as well as a limit/definition and source (of interpretation), up to seven hidden ones and seventy obvious ones, and that it is acquired and accepted as being within beneficial knowledge by which righteous deeds are performed. The hidden one refers to the Divine matters of understanding, and the source is a meaning within which the obvious and hidden aspects are taken. The limit is the path to the holistic observation/presence that has come! You should understand this, my brother! Let not the word of any argumentative person block you from these proximate meanings of understanding knowledge from this noble group (of the Sufists), - such an argumentative person that opposes them by saying that they divert the (meaning of the) word of Allah, the Exalted, and of His Messenger (saw). That is actually not a diversion. It would only be a diversion if they had said that the noble Qur'anic verse or the

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Prophetic tradition had no meaning other than the one they had said/given, but they did not say that! On the contrary, they establish the obvious texts as obvious in accordance with their intended (and attendant) topics, whereas they get in their hearts what Allah, the Exalted, makes them understand with His favor and the insight/opening that He gives them with His mercy and bounty. In the parlance of the Sufist people, when used in general, "insight/opening" means the removal of the covering on the soul or heart or spirit or (getting the key to) the secret for (understanding) what the Glorious Book and the Prophetic traditions brought by the Messenger of Allah (saw), because the **Wali** : Devoted Servant never comes with a new religion/Shari'a, but rather comes with a new understanding within the Qur'an and Sunna, such as none before him had known that meaning. This is the reason people who have no comprehensive understanding of the Sufists find that extremely strange!

In *Umdat Al-Mureed Al-Sadeq* , Ahmad Al-Zarouq said: "If insight/opening was not granted in terms of what had come from Allah and His Messenger, then in what thing would it be (granted)?" In *Al-Durar Al-Manthoor*, the explanation of *Zubdat Al-Uloom Al-Mash'hoora* , it is said: "Anyone who works as required with the obvious rule/teaching of Sunna, Allah, the Glorious and Exalted, will grant him the criterion (to differentiate the truth from falsehood). Allah, the Exalted, said:

إِنْ تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا { الأنفال: ٢٩

"O you who believe! If you fear Allah, He will grant you a criterion (to judge between right and wrong)" al-Anfal:29,

i.e., a yardstick in your hearts by which you distinguish the truth from falsehood, and by which you measure any of your worldly and religious affair that comes to you. Those who have this criterion settle every dispute according to the truth, irrespective of whether that opposes or agrees with the method of interpretive scholars. Nothing other than the absence of the fear of Allah has made the path of knowledge too distant for students to acquire knowledge, making them in need of safeguarding/memorizing subsidiary aspects created by thoughts. That is a testimony to the truthfulness of the word of Allah, the Glorious and Exalted, for He did promise that He will

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grant a criterion to anyone who fears Him and works according to His religion, as explained by His Prophet (saw). Therefore, whoever works with what he knows and adheres to the manners of the People of Allah, the Glorious and Exalted, will not be in need of the subsidiary/jurisprudence details on commerce and claims/litigations, and other similar things, because they are all based on the occurrence of disputes!

The path of the People of Allah, the Glorious and Exalted, is of tolerance, preferring others to oneself, and having a generous heart in all the rights, which they deserve. This is the reason it was never observed that any of the righteous, devoted servants had been seen at the place of any judge/governor with any claim (by others) against him that he had subjected any person's right to wastage, whether such a person was one of his counterparts or his wife or neighbor or any other person! On the contrary, even if the People of Allah, the Glorious and Exalted, did not have it (economically) easy, and something of the rights of others that they were obliged with came, they would acknowledge the rights for whom they were due in a good way and with bright words.

Let me say that the permissibility of working with their openings of inspiration applies where they agree with the Qur'an and Sunna, according to the consensus of scholars. This is the reason, Abu Suleiman Al-Darani, may Allah be pleased with him, said: "Indeed, some advantage/point of the word of the Sufist people come upon my heart for a number of days, but I would address it saying, "I will not accept you except with two equitable witnesses, i.e., the Qur'an and Sunna!" In *Umdat Al-Mureed Al-Sadeq* , Ahmad Al-Zarouq said: "Abu Ishaq Al-Shatibi said: "Whatever is brought by the person of Spiritual Passion in terms of knowledge, spiritual conditions and understanding should be weighed with the Qur'an and Sunna. If they accommodate it, that is fine. If they do not, it will not be valid." Then he said: "If we observe the guidelines of the Sufists by which they get distinguished from others according to our good thought about them and their seeking what is the best way out, (then it should be in such a way that) we should not emulate them regarding anything which we do not know how to extract its interpretation, not because we reject or oppose it, but rather because we do not understand the way it returns to the basic rules of Shari'a as we understand other matters."

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Let me say that inspiration does not serve as evidence for the Umma : Islamic Community, even though it is permissible to work with it if it agrees with the Qur'an and Sunna. In *Jam'u Al-Jawami'i*, the author said: "Inspiration is to have something deposited in the heart, such as the bosom is at peace with, and which Allah specifically gives some of His chosen/righteous servants. It does not serve as evidence because of the lack of confidence in a person that is not infallible." In the commentary on *Al-Kawkab Al-Sati'i*, Abdul-Rahman Al-Sayouti said: "Al-Sahrurdi said: "Inspiration is not made an independent evidence of Shari'a. Rather, a person should only personally work with it if it does not oppose Shari'a." Moreover, Sheikh Waliyyuddeen said: "Al-Balqini used to say, "The spiritual openings that are granted to scholars as guidance for extracting the evidences for problematic/difficult matters are more generally beneficial and much handier than the ones granted to the Devoted Servants (i.e., the Walis/saints) which involves knowing some matters of the Unseen, for the benefits acquired from the later are not as those acquired from the former!"

Let me say that knowing the matters of the Unseen is of the knowledge of the sea of divine knowledge whose origin is in the Qur'an, where Allah, the Exalted, said in the story about Moses (as) and his boy-servant:

{فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا ءَاتَيْنَاهُ رَحْمَةً مِّنْ عِندِنَا وَعَلَّمْنَاهُ مِّن

لَدُنَّا عِلْمًا ﴿٦٥﴾ [الكهف: ٦٥]

"Then they found one of Our servants, on whom we had bestowed mercy from Us, and whom We had thought knowledge from Us" al-Kahfi:65.

The evidence in that regard from Sunna is that the Prophet (saw), established that there would be those to initiate things and explained that Umar (ra) was one of them, as narrated in the authentic book of Bukhari through Abu Huraira. The Prophet, (saw), also established it when he said:

لو تعلمون ما أعلم لضحكتم قليلا ولبكيتم كثيرا

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"If you knew what I know, you would assuredly laugh a little and cry a lot,"

as narrated in the authentic book of Bukhari through Abu Huraira (ra). Al-Ghazali said in *Al-Ihya*: "We would know whether that had not been a secret whose divulging is not permitted because people's understanding would fall short of comprehending it or for some reason that he did not mention! There is no doubt that if he had told them about it, they would have believed him!"

As to the definition of Divine Inspiration (or rather Opening into the Unseen), Al-Ghazali had indeed said in *Al-Ihya*: "The knowledge of Divine Inspiration is about some light that appears in the heart when it gets purged and purified from its blameworthy attributes. From that light, things which one had long heard about their names and imagined their general and not specific meaning would appear, until the essential knowledge of the taste of the Essence of Allah, the Exalted, is acquired with the Complete attributes of Allah, His actions and judgment regarding the creation of this world and the Hereafter, and how the Hereafter is tied to this world. One will also understand/know the meaning of Prophethood and Prophet, as well as what is meant by revelation, the intimacy between the Angels and the Jinns, and how the Jinns/demons could be hostile to man. One will also know about the Angels and how to have one's condition uplifted unto them, as well as have knowledge about the dominion of the heavens and the earth, about the heart and the way the Angels and the Jinns/demons oppose one another in a person's heart. One will also know the difference between the visit of an angel and that of a demon, as well as about the Hereafter, Paradise, hellfire, the chastisement of the grave, the Bridge of Hell, the Scale of Deeds, Reckoning, and the meaning of the word of Allah, the Glorious and Exalted:

{ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ ﴿٦٤﴾

{العنكبوت: ٦٤}

"Verily, the home of the Hereafter – that is the life indeed, if they but knew" Q29:64,

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and what is meant by meeting Allah, the Glorious and Exalted, and looking at His Bounteous Countenance, as well as the meaning of being near to, and lodged in His Providence, and the meaning of attaining satisfaction/eternal bliss by being in the company of the Exalted Assembly and near to the Angels and the Prophets. One will also realize the meaning of the ranks of the People of Paradise to the extent that some of them would see others as the bright star is seen in the sky, as well as other things that are too long to be detailed!" Then, after some talk, he said: "What we mean by the knowledge of Divine Inspiration is to have the cover removed so that the clarity of truth appears manifestly in these issues in a way that is as though he was seeing them with his own eyes and without any doubt." Then, after some talk, he said: "These are of the knowledge whose details are not written in the lines of books and which are only related to the people who possess them by anyone that Allah has blessed with something of it!"

Let me say that this is all an allusion to the knowledge of Divine Inspiration in general, not in detail, because there is no license to inculcate the knowledge of Divine Inspiration except in a general way, because the detail is confusing to the ordinary people. (It is not written in books because) a book may fall into the hand of those who deserve it as well as those who do not deserve it. Al-Ghazali said in *Al-Ihya*: "There is no license to repose the knowledge of Divine Inspiration into a book, even though it is the highest goal of students and the aspiration to which all the people of truth look forward, except if it is in a general way. This is because the Prophets, peace and blessing be upon them, only spoke about it with symbolism and allusion by way of guidance, representation, and generalization, because they knew that people's understanding fell short of comprehending it. Scholars are the inheritors of the Prophets, so they have no right to swerve away from the path of following and emulating the Prophets!"

In *Lawaqih Al-Anwar Fi Tabaqat Al-Akhyar*, Abdul-Wahhab Al-Sha'arani said: "Al-Junaid – may Allah, the Exalted, have mercy on him – used to recurrently say to Al-Shabali: "Do not explain the Secret of Allah in the midst of those that have been mantled/barred from it." He – may Allah be pleased with him – also used to say: "A person that is in need (of knowledge) ought not read/study the book of Divine Inspiration except in the midst of those who believe the people of the Sufist path and submit to them. Otherwise, there is fear that those who reject them may be befallen by a most

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hateful disaster." Then Abdul-Wahhab Al-Sha'arani said: "It is on this basis that the complete/perfect people of the Sufist path have concealed their discourse on the hierarchy of the special knowledge of the Oneness of Allah as emanated from the knowledge of Divine Inspiration, and they have done so out of their compassion for the ordinary people and out of leniency for such a person who opposes among those that have been mantled/barred (from Divine Inspiration), as well as in order to act in a cultured way with the greatest men of the Divinely Insightful ones who profess that discourse. Owing to this, Al-Junaid would never speak about the special knowledge of the Oneness of Allah as emanated from the knowledge of Divine Inspiration except in the depth/center/innermost part of his house after closing the doors thereof and having their keys placed under his hip, and he would say, "Would you like people to deny/belie the Devoted Servants of Allah and charge them with being secret infidels and unbelievers?" The reason Al-Junaid did that was because people (began to) speak against him (in that manner), so after that up until he died, he concealed his understanding of things, - may Allah be pleased with him!

If you said that this word suggests that the knowledge of Divine Inspiration contradicts the knowledge of Shari'a, so it involves nullifying Shari'a/religion, I would say that the answer is that Al-Ghazali had said in *Al-Ihya*: "Anyone who says that reality is contrary to Shari'a is nearer to unbelief than faith. Rather, the secrets that are specifically comprehended by the Men of Divine Nearness, which most people do not share them in the knowledge thereof, and which they refuse to divulge to them, - those secrets boil down to five kinds.

The first is the case in which something is delicate in itself, such that most people are incapacitated from understanding it. Therefore, some minds become those to specifically understand it, but they bear the obligation not to divulge/reveal it to anyone other than its people, because doing so will become a (source of) temptation for the people since they fall short of the ability to comprehend it. Concealing the secret relating to the "spirit" is of this kind because people's understanding have no ability to comprehend it and all forms of (their) imagination cannot conjecture its essence. Assuredly, the attributes of Allah, the Exalted, include things that (even) the understanding of a striving person cannot comprehend, and the Messenger of Allah (saw), only mentioned what was obvious of those attributes for people

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to comprehend. Let us restrain the rein of our discussion and return to (our) purpose, which is to say that the first of the (five) kinds involves things that people's understanding cannot comprehend, and that includes the spirit. It also includes some of the attributes of Allah, the Exalted.

The second kind involves unobserved/hidden things, which the Prophets, peace be upon them, and the **Siddeeq is** (i.e. The Righteously Truthful – a rank understood as being next to Prophethood) do not reveal, - things that can be understood in themselves and towards which people's understanding are not incapacitated, but mentioning them will harm most of those who hear them, but cannot harm the Prophets and the **Siddeeqis**. The secret that relates to destiny which the men of knowledge have not been authorized to reveal is of this kind.

The third is the case in which something is such that, if expressly/clearly mentioned, will be understood and will be needless of any necessity, but that thing is designated in terms of some metaphor or symbol in order to make it more predominantly influential on the heart of the listener, and there is interest in having that influence on the heart very great. The example is when someone says: "I saw so-and-so person tying pearls around the neck of pigs" and he uses that as a metaphor for the person's divulging/revealing the knowledge of Divine Inspiration to those that are not entitled to it. The listener will understand the obvious meaning **ab initio**, but when the ascertaining person considers it, he realizes that such a person did not have pearls, and that even if there was a pig in his place, he would keep the pearls at rest secretly and internally. This kind boils down to expressing the meaning in a way that includes the same meaning or its kind.

The fourth is when a person comprehends something in general, and then he (later) comprehends it in detail through ascertaining and (spiritual) taste, so it becomes a permanent condition for him. On this basis, scholars vary (in rank), in that the first is like the peel and the other is like the core; the first is like the obvious and the other is like the hidden! That is like when someone appears to a person from afar in the dark, so that person has some kind of knowledge/information about him, but when he sees him near or after the darkness has vanished, he realizes the difference between the two pictures but the last is not different from the first person, but rather a completion of him (i.e., a completion of the information about him).

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The fifth is when expression is given with the Verbal Tongue for the Situational Tongue (i.e., when someone's/something's condition is explained in words rather than allowing the condition to speak for itself). Therefore, a person with limited understanding will depend on the obvious meaning and take that as a speech, but the person that has an insight into realities will understand the secret in it. That is like when someone says: "The wall said to the stake, "You have no compassion for me," and it said: "Ask the person who hits me and does not leave me behind the stone that is behind me!" This expresses the Situational Tongue with the Verbal Tongue, and the purpose is to explain harmony between the inner and the outer (self), and that it does not differ from (or disagree with) it. With these five kinds, it now becomes clear." This is the end of Al-Ghazali's word in *Al-Ihya* in brief.

If you understand what has been mentioned, you will know why the People of Divine Insight have symbolized their knowledge. Abdul-Wahhab Al-Sha'arani said about the questions of the Jinns "And they, i.e., the Jinns, asked me: "What thing did the Men of Divine Insight among you use to symbolize their spiritual suggestions in such a way that none amongst people and the Jinns would know anything thereof despite the fact that they were matters of knowledge that were realized and established on the principles of Sharia? I answered them, saying that the Men of Divine Insight only symbolized their spiritual suggestions to make them sufficient amongst themselves and because of their zeal/concern for the Special *Tariqa*/Path of Allah, lest someone should claim knowing that by expression.(They did so because they knew that it was in books), then a book can (naturally) fall into the hand of its people as well as in the hands of others. Therefore, by symbolizing their spiritual suggestions, they meant to have them abide in the midst of creatures who would continue to represent them in guiding disciples. Indeed, the Sufist people all agree that the terminologies of every knowledge cannot be known except by directives from its masters/experts/begetters. (They agree that every knowledge is like that) except the Sufist Path, for anyone who takes the path and has his foot established therein will be one who understands all the Sufist symbols as though he was the one who had written them."

In *Al-Insan Al-Kamil* : The Complete Man, after mentioning the word of Allah, the Glorious and Exalted:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ { المائدة: ٣

"This day, I have perfected your religion for you" (al-Ma'ida:3),

after mentioning that word, Abdul-Kareem Al-Jilani said: "This verse was not sent down/revealed to a Prophet other than Muhammad (saw). If it had been so, that person would have been the Seal of Prophets (i.e., that person would have been the Last Prophet). However, since that did not happen except for Muhammad (saw), he became the Seal of Prophets because the verse was sent down to him, for he did not leave any wisdom, guidance, secret, and knowledge without calling attention and pointing to it as was suitable for that explanation, either expressly or tacitly, by reference, indirectly, by sensitization, figuratively, by exegesis or interpretation, by showing like-dictums and other kinds of explanation! Therefore, no room remains for any other person (to innovate extraneous things), so the Prophet (saw) has the sole command and he sealed Prophethood because he did not leave anything needed without bringing it. Therefore, no one who comes after him would have any completeness that needed to be pointed out by the Prophet but that the Prophet (saw), had done so. Therefore, that person of completeness should follow the Prophet concerning what he had pointed out, so the person becomes a follower, and the rule of Prophethood brings (any new religious) legislation to an end after him, for Prophet Muhammad (saw), is the Seal of Prophets because he came with completeness/perfection, and none had come with it before him!

CHAPTER SEVEN

EXPLAINING THE APPEARANCE OF SOME KIND OF PEOPLE IN THESE ERAS WITH EVENTS THAT HAD NEVER BEEN HEARD OF BEFORE SO THAT THEY SHOULD BE CLOSELY EXAMINED

Let me say, believing that guidance is from Allah, that you, my brothers, should know that Allah, the Exalted, instructed us to follow His path and forbade us from following all other paths that oppose it. He said:

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ﴾ [الأنعام: ١٥٣]

"And verily, this is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become pious" al-An'am:153.

Mujahid and Zaid Ibn Aslam said: "His Path is Islam, and the other paths are acts of Innovation and vain desires."

The Prophet (saw), also instructed us to follow his Sunna (practice/tradition) and forbade us from following all sorts of Innovation (- Innovation meaning any extraneous thing introduced into the religion). He said:

عليكم بسنتي وسنة الخلفاء الراشدين؛ عضوا عليها بالنواجذ وإياكم ومحدثات الأمور
فإن كل محدثة بدعة وكل بدعة ضلالة

"Adhere to my Sunna and the practice of the rightly guided successors (Caliphs). Hold fast to them with your molars. Beware of novel matters, for every novel matter is Innovation, and every Innovation is an act of straying"

narrated by Tirmizi.

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As explained by scholars of the principles of religion, Sunna means the Prophet's words, actions, and approvals, -peace and blessing be upon him!

As to Innovation, Al-Fakihani said: "It is to introduce something into the religion, - something that appears to be part of the religion while it is (actually) not of it!"

In *Umdat Al-Mureed Al-Sadeq* , Ahmad Al-Zarouq said: "This chapter mentions people who have appeared in this Umma with things that had never been heard of before. They are **SECTS OF PEOPLE, THE FIRST OF** which cling to (or associate themselves with) knowledge. They are of three kinds.

The first kind is of people who had taken the delicate aspects of the knowledge of the Oneness of Allah (i.e., monotheism), i.e., from the knowledge of Divine Inspiration and from things that sprouted out of their overshoots, so they engaged headlong in the discourse of the people of that art (i.e. that field of knowledge). This kind includes people like Ibn Sab'een, Ibn Al-Faridh, Al-Hathimi and those who have taken their path. They had done so without returning/referring to any (Sufist) path in terms of transactions/relations, so it appeared to them that they had acquired what they understood and, with that, they had come to certainty through their assumption, and that they acquired a comprehensive taste which they enjoyed in their hearts. That perhaps spread influentially inside them, so they were denied (i.e., they did not get the blessing of) certitude and work. This applies assuming they were free from corrupt/bad belief!

The second kind is of people who had clung to the knowledge of spiritual conditions, ranks, and the sources of realities, so they saw that there was no other real quest beyond that. As a result of that, they derided/look down upon the servants (of Allah) and the ascetic/devoted people, claiming that what they were doing was rectitude per excellence, yet, in spite of that, they engaged in things wherein they were not any station of reality. On the contrary, they (only) understood what scholars had said in that regard, so they claimed it to their credit because of the smell and taste they had acquired from that!

The third kind is of people who were delighted with what they had of the obvious knowledge, so they became rigid on it and they overshot with what

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they understood from the hidden knowledge onto which they called. As a result of that, they started rejecting anyone that opposed them and keeping friendship with anyone that followed them and adopted their manners.

THE SECOND SECT is (of people who) cling to spiritual conditions, and they are of three kinds.

The first kind is of a sect (of people) who claimed that they could see the Men of the Unseen, such as Khadr, (saw), and people like him.

The second kind is of people who claimed that everything would come to an absolute end (i.e., to a point where there would be no resurrection), and that people have no control of what they do. As a result, they went committing forbidden things with every ease!

The third kind is of people who appeared with some attractive pull (i.e., they gravitated) and with behavior like that of the insane people, gravitating to the extent that it became their peculiarity as the case would normally be. Therefore, they were unable to benefit from their action, and it became hard for them to return to what was normal. What had led them to that was the gravitational conditions, which they used to see, and the spiritual manifestations that they saw occurring. They did so in order to make people incline to them, knowing that people inclined to this kind a lot, especially the ignorant people of the sons (i.e., coveters) of this world, who preferred this kind to others, loved and did it. Most of those of this condition avoid knowledge and its people, and they are hostile to the people of knowledge and anyone who adheres to them!

There is another group that is opposite, and these are people who see gravitation as nothing. They are on a safer side compared to those (mentioned) before them because they hold onto the obvious rule of Shari'a/religion, but those that are safer than both of them (i.e., the safest group) is of those who submit the affair (to Allah) and do not make criticism except as is right, and who leave anything beyond that!

THE THIRD SECT of the sources of these groups is of people who kept to work (i.e., doing deeds), and they are of three kinds as well.

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The first kind is of people who had been overcome (and defeated) by (their) laziness and idleness, and whose souls caused them to incline to associating themselves with the Sufists, so they turned to the things of latitude (i.e., the easy things) that they heard and met, and they gave preference to having themselves attired in decorated/adorned clothes that were sewn, and having bedecked/shiny rosaries and twisted walking sticks, so they vied one another in that regard as women would do in clothing, and they took after the footsteps of the sons (i.e., the coveters) of this world in the means of livelihood. When they were scolded/blamed for that, they would say: "It is sufficient for us to follow the Sufists and to copy them, for whoever copies a people is one of them! We have settled for (copying them) in attire!" What they do is nothing other than submitting to idleness.

The second kind is of people who had given preference to the public interest/well-being and who followed the path of doing virtuous/praiseworthy deeds, so they inclined to feeding people, fraternizing with the ordinary people, and opposing the unjust as they fight against injustice, sometimes by intercession, and other times by abandoning (i.e., refusing) to listen and obey (their leaders), and they saw that as a straight/steadfast religion! However, that led them to exit the truth and compelled them to find/search for leadership. As a result, they found the need to have what would make their influence and scowl (i.e., their facial resolve) valid, so they went back to search for something that only a person of little success would search for, - things that had to do with the knowledge of (spiritual) treasures, chemistry and the secrets of letters. That treasure led them to neglecting obligatory deeds and the deeds of Sunna, and chemistry led them to getting/realizing forbidden things, disasters, temptations/seditions and other matters of sorcerous nature. When they were scolded/blamed for that, they would give events that had been reported about (spiritual) mentors as their evidence, whereas most of those events were false, and a lot of those mentors were saved by Allah's favor before they had fallen into those despicable acts. Such people would do their earnest proclaiming anything of religion and this world that they could, and they saw dying and living in that as the same! It is nothing though but disaster and the remnant whisper of the love of this world, because if they had relied on getting to their spiritual destination as a result of feeding people, they should have known that giving charity out of the little one had was better. (On the other hand), if they were after establishing position (for themselves), they should have known that respecting the

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sacredness/sanctity of Allah was more sufficient and better for the believer than committing sins, but (their) hearts were blind.

{ وَمَنْ لَّمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُّورٍ ﴿٤٠﴾ [النور: ٤٠] ،

[

"And him for whom Allah has not appointed light, for him there is no light" al-Nur:40.

That kind (of action) includes one's involvement in state/republican matters, such as Jihad, warding off acts of injustice, and changing evil/reprehensible things through subjugation and coercion/force, without (referring to the) sultanate (constitutional authorities), for that is the key of the door of temptation/sedition and of the destruction of the weak ones among Muslims without any right to do so!

The third kind is of people who had made themselves quit of the people who applied latitude (i.e., who took things easy) and they preferred to isolate/dedicate themselves wholly for worship, thereby seeking sincerity/truth in (their) turn to the purpose, but Satan gave them the desire of engaging in things of Innovation, thereby invalidating their deeds against them. They also engaged in things that disjointed/cut up their hopes, for they engaged in the method of making it too narrow and rigid for themselves, and they followed caprice/vain desires by acting contrary to what was normal, and they saw that as the straight/balanced path. As a result, they abandoned the tolerance and simplicity/ease which the religion brought by Prophet Muhammad (saw) had come with. They perpetrated certain things, some of which were forbidden, and others of which were reprehensible. Moreover, this kind of people comprised those who kept to themselves and others who called people to having the same condition as theirs because they saw that it was the right/prosperous/purposeful way and that it was the path that led to reality and intelligence, and that anything besides it was deficient. They would say that the Sufist path was built on rigidity, not comfort, and on opposing one's soul, not on agreeing with it. They claimed that, in that regard, they were following the Sufist path of one of the non-Arab spiritual mentors of late, (on the basis that) they saw that he had done what they were

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clinging to in his era! Therefore, they became Innovators in terms of (over)generalizing, whereas that spiritual mentor had only considered that matter in a specific way, so he was neither an Innovator nor a person that got out of (or deviated from) the straight/upright command." This is the end of his word in brief.

CHAPTER EIGHT

EXPLAINING WHAT SHOULD BE DONE BY ANYONE SUBJECTED
TO THE TRIAL OF LEADING PEOPLE IN THESE ERAS FOR
REFLECTION

Let me say, believing that guidance is from Allah, that you, my brothers, should know that Allah, the Exalted, instructed us to relate with people applying noble manners. He said:

{ خذ العفو وأمر بالعرف وأعرض عن الجاهلين } [الأعراف: ١٩٩،

"Show forgiveness, enjoin what is good, and turn away from the foolish (i.e., don't punish them)" Q7:199,

and

{ وَلَا تَسْتَوِ الْحَسَنَةُ وَلَا السَّيِّئَةُ ۚ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا
الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ } { فصلت: ٣٤ }

"The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better, then verily he, between whom and you there was enmity (will become) as though he was a close friend" Fussilat:34.

The Prophet, (saw), also instructed us to relate with them applying noble manners. He said:

اتق الله حيث ما كنت وأتبع السيئة الحسنة تمحها وخالق الناس بخلق حسن

"Fear Allah wherever you are, and let what is good come over what is evil, so it will blot it out, and relate with people with good manners"

narrated by Tirmizi.

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In *Umdat Al-Mureed Al-Sadeq* , Ahmad Al-Zarouq said: "This chapter is on what should be done by anyone subjected to the trial of leading people in these eras. He should do five things.

The first is that he should restrain himself from being a burden to people (i.e., he should save people the trouble of carrying his burden/expenses), so he should not task them with anything (of such). However, if they come to him offering him their service or other things without any tasking (from him), he should (or rather may) accept it from them but must be apprehensive that they could turn against him!

The second is that he should not listen to what some of them say against the others and must not say anything against anyone because (the subjects are such that) if they love someone, they appear to flatter him, but if they hate someone, they get him suffocated in secret. Therefore, none but the foolish person counts on their praise or blame. He should not reveal but few letters (i.e., but the least) of what he has, because they will make that a ladder onto their goals and the basis for their coming to him or turning away from him. He may be hurt because of that, or he himself may hurt others (with that), making his method become destruction/corruption whereas he has meant good. Rather, he should speak to them about permissible things and events for which no deficiency comes to him in his religion and world. He should relate with them on that basis in all circumstances.

The third is that he should submit to (i.e., accept and not contest against) their claims of being people of good deeds, religion, lineage, personality and condition.

The fourth is that he should limit himself to explaining what is beneficial to the public well-being/interest as will not involve temptation/sedition, doing that as far as possible to avoid temptation and disaster. He should also assist anyone who seeks knowledge or studies from a knowledgeable person, and it will suffice him in that regard to let him have a morsel (of food) that he will eat or give to a needy person who deserves it as far as possible, without having to follow it up or do other things that will open the door of temptation/sedition. Otherwise, (he should not), because, in this age, goodness has become the key to evil, and anyone who does not want to miss anything will miss everything!

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The fifth is that faithfulness (and being fulfilling to people) should be of his resolve and that seeking to have people become faithful (and fulfilling to him) should not be of his intention. He should find excuse for them if they do bad or fall short (of acting aright), and he should establish the rights of brothers according to their ranks. May the mercy of Allah be upon Ibn Abdallah, who said:

Do not ever get preoccupied with blaming people

Lest your time should be wasted when the time is short!

How could you blame them when you truly believe

that all affairs have been made to flow according to destiny?

They have not been fulfilling to the rights of Allah!

Do you want to have them fulfill yours when you are trivial?

Take note of the things they deserve from you and do them!

But get fulfillment for yourself from them by being patient!

If you do this, (know) that you are assuredly observed

by Him (Allah) who knows and is best aware of all hidden things!

CHAPTER NINE

EXPLAINING MATTERS OF PREVALENT TEMPTATION AMONGST
MOST PEOPLE IN ALL TOWNS OF THESE ERAS FOR REFLECTION

Let me say, believing that guidance is from Allah, that you, my brothers, should know that Allah, the Exalted, forbade us from engaging in matters that are ambiguous/confusing to us. He said:

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

"And follow not that of which you have no knowledge" al-Isra'il:36.

The Messenger of Allah, (saw), also forbade us from following ambiguous/confusing things. He said:

دع ما يريبك إلى ما لا يريبك

"Leave what makes you doubtful for what does not make you doubtful" –

narrated by Tirmizi and Al-Nasa'i.

In **Umdat Al-Mureed Al-Sadeq**, Ahmad Al-Zarouq said: "This chapter mentions matters of prevalent temptation in the midst of the poor people of this era. Such matters have twenty sources (which are the most momentous ones).

The first is the knowledge of (spiritual) treasures, chemistry, supernatural magic and things like that. This one is a scheme of loving this world and having little reasoning.

The second is the knowledge of exerting influence, and it involves (using things like) amulet ringlets, incantations, secret letters, charms and things like that, and this kind emanates from their seeking to support (their path) with something that is real or in order to establish their eminence or defeat their enemies, and for similar things.

The third is the knowledge of spirits and of using the Jinn and utilizing him/them for one's goals. Its origin is as the one that precedes it.

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The fourth is the knowledge of the occurrence of things and of astrology, as well as things of that nature, which involve looking into celestial experiments, (done) because of the zeal to foresee things before they appear/occur. This (knowledge) is of the whisper claimed in the soul.

The fifth is searching for the Almighty Name (of Allah) and clinging to (certain) names in order to acquire their specific advantage and to have benefits from them, (doing so) completely void of (doing righteous) deeds and (void of) turning one's purpose resolutely (to Allah). This kind is the key to idleness and straying!

The sixth is searching for a Sheikh (religious or spiritual mentor) who educates with resolve or by means of spiritual condition or action or by both, whereas someone does that without engaging himself in any (righteous) deed or having any means (of livelihood). This kind is also the wand (stick, hence the pillar) of idleness.

The seventh is being deluded by anything that appears to be extraordinary or rejecting it before ascertaining its condition in a clear way.

The eighth is when one's soul gets preoccupied with the knowledge and deeds that are not important instead of what is important. This is also of idleness.

The ninth is having doubt and working with it, seeing that as a straight religion from which a person must not deviate.

The tenth is claiming honor with (one's) Sufist path and seeking to show superiority.

The eleventh is insulting/calumniating people who reject that claim and going to the extreme in (attacking) their affairs even if they are jurists (i.e., knowledgeable men of jurisprudence), scholars, or other people like them.

The twelfth is being rigid for positions/ranks and claiming those positions for themselves or others.

The thirteenth is showing off bone-breaking spiritual overshoots and refusing to take anyone other than their people as worthy.

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The fourteenth is searching for problematic aspects and words, such as the matter of the spirit.

The fifteenth is that they make knowledge as evidence to their favor, not against themselves, so they use it to give verdicts against people and not against themselves, (even though they are the wrongdoers).

The sixteenth is that they teach the ordinary people/the laymen such knowledge of theology that involves the knowledge of Divine Inspiration and the delicate aspects of Sufism, and things like that.

The seventeenth is going after recommendable deeds and neglecting or nullifying obligatory ones.

The eighteenth is giving preference to general benefits and to (all) kinds of intercession.

The nineteenth is showing superiority by doing things that attract people's hearts, such as spiritual hearing and conditions like being present (where one is not physically seen), and other similar things. The one that completes it to *twenty* is seeking blessing from antiquities/heritage and visiting graves of the dead!

Sub-Section One: As to the knowledge of chemistry, some group of poor people have indeed gone passionate about it, claiming that pre-occupation with it is important in order to realize financial benefits, and in order to have spiritual chambers established, and to give food (to people), and for other similar things. No one clings to it but those who have little religion, scanty intellect, lacking in morality, in a wide sphere of illusion, and distant from the sphere of understanding. *As to being of little religion*, it is because it leads such a person to doing forbidden things which include getting harmed with some of the poisons as occurred to many of them who died (as a result of that). In addition, other people may get harmed with it after him because he has changed the original state of some substances (with his chemistry) to the extent that they are used in some medicines, thereby becoming the cause of death. Moreover, he burns what is not permissible to burn, such as hair and bone, and he destroys wealth not where it deserves nor in a place where safety is expected. This is even so, coupled with the fact that, even where his chemistry is right, he is subjected to the obligation to give explanation to

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people, and if he does not, then what he eats is forbidden. *As to his scanty intellect*, it is that he exposes himself to ruin, his religion to deficiency, his wealth to destruction, and his personal worth to slander for something that is illusory and is, for the most part, unfound. *As to his lacking in morality*, it is because he exposes himself to people's talk whenever he is seen because he is only related to fraud and deceit even though he may bring something from the source of wisdom. Moreover, he could not validly do what he does without being in need of people that are hopeless, - people to whom he reveals his secret, and they include people like the Jews and those like them who have knowledge of various kinds of elements, existence and investigation. Otherwise, he will walk in blindness (i.e., he will be in the dark). Whoever does not abhor having something like this in his livelihood is a person of mean purpose. Compared to the evil he gets, the benefits he claims to have are like a spot (i.e., a drop of water) in the sea! Anyone who buttresses that (the art is good) using what great men in it had done/achieved is as a person that uses the diseases that had occurred to people whom the favor of Allah had helped block/remove those diseases as evidence. We have indeed observed that this trade and those who seek it are associated with humiliation and poverty. One scholar told us that no one had ever engaged in it without falling into the permanent poverty, which was niggardliness, or into permanent affluence, which was contentment to the extent that he would find no advantage in it. We have indeed seen that in all those accused of (or rather associated with) it.

IN TERMS OF HAVING THE KNOWLEDGE OF CHEMISTRY INDEPENDENTLY (i.e. without any purpose of doing harm), there is no blame in that since it involves having an insight into the secrets (i.e., hidden aspects) of this world, the wisdom in its formation and the secrets of its existence. With regards to the treasures (of this world, though,) nothing is behind searching for them but greed, lack of reason, and exposure to ruin for something that is not forthcoming (- or rather, without any need to do so). Even if someone had acquired the treasures, thousands of thousands have died by the thorns of those treasures, or they have rather been destroyed in searching for them! For the People of Allah (i.e., the Men of God), this world is not worth looking to, let alone sacrificing themselves for it! The pretext of feeding (i.e., giving people food) as the reason for chemistry is void because expending (of one's wealth) from a little thing that is pure is better than expending it from a lot of things that are adulterated!

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Sub-Section Two: As to supernatural magic, it is a branch of the knowledge of the spirits/Jinns, and the reason it is done goes back to one of two things: Changing the nature of something in a way that does not last, - this is not lawful for him since it is a special (way of) deceit -, or transporting something (i.e.; moving from one place to another using that kind of magic), whereas that thing may be of someone's specific wealth. This is also not lawful for the magician because the original state of the matter is that it is not lawful for him, which is also contrary to the evidence they give (to justify their act), saying that they (take) what they bring from the wealth of people who do not give Zakat (alms) or from the wealth of people who have stolen from the rightfully earned wealth of Muslim merchants. As to the Jinns they call, such as take some substance and cause harm with it, that is a matter that comes under ability/power, but the original state is contrary to that because of the strength of the quickness (i.e., what is known, looking at how fast such things happen, is that man cannot originally and basically do such things). That is so where the work is free from the incantations that are unknown and are of the infidels and from doing things that are not lawful, such as praying towards a direction other than the Qibla (i.e.; the Muslim prayer direction) or in a manner known (of them) for some purpose known (of them), or using the urine of certain animals to make ablution, or distorting the Qur'an or making additions to it, such as (what they call) the Supplication of **Surat Al-Fatiha**, the Supplication of **Aayat Al-Kursiyyi**, the Supplication of **Qul-Ouhiya**, and things like that, for those things are basically forbidden, and turning to them is of the weakness of faith in the benefits of the Qur'an. Otherwise, the Qur'an suffices with its letters against all the things that have been mentioned, in whatever is needed for those who adhere to it. Moreover, in most cases, the knowledge of the spirits/Jinns does not come good for anyone that is steadfast in religion, and if he were to acquire it, it would soon turn against him, so he would be harmed thereby. If he was not harmed by it, he would be barred from divine knowledge, thereby becoming isolated away from special insight, as pointed out by scholars.(A scholar) said: "If you examine anyone that goes with the Jinns, you will find that he has no knowledge. Moreover, when the Jinn brings some information to him, he gets him into the ranks of soothsayers, because the Prophet, (saw), said:

تلك الكلمة من الحق يخطفها الجني فيقرها في أذن وليه كقرقرة الدجاجة يخلطون معها
أكثر من مئة كذبة

"That is a word of truth which the Jinn snatches and puts it firmly in the ear of his friend like the cooing of a chicken, and the get more than one hundred lies mix with it"

narrated by Bukhari. Some of them may even claim that it is within Divine Inspiration and see that it is of the Discourse of Secrets, whereas it is nothing but soothsaying! May Allah have mercy on us! They obeyed the Jinns/demons who in turn obeyed them (i.e.; acted in their favor), so they acquired the friendship that they called Divine Inspiration! May Allah protect us with His favor and bounty against the disaster by which they were tried!

Let me say that all this (that we have said or explained) does not relate to a person to whom Allah has made the Jinns subservient, such as (Prophet) Solomon/Suleiman (as) and other righteous people like Abdul-Qadir Al-Jilani, Muhammad Al-Qurashi, Abul-Khair and others. That owes to the favor of Allah, the Exalted, as said (or explained) by Abdul-Wahhab Al-Sha'arani in ***Al-Minan***: "because they were not the ones that were with the Jinns. It was rather the Jinns that were with them."

Sub-Section Three: Preoccupation with the Knowledge of Exerting Influence with Secret Letters and Things like Them

Indeed, a lot of poor people and others have gone passionate about it, thereby falling into things of magic and working with unknown things, some of which are bad manners, unbelief or a form of unbelief, as pointed out by Malik –may Allah, the Exalted, have mercy on him – when he said: "That is perhaps unbelief!" That had once occurred to one emir who was resolutely making proclamations for a Jinn in the presence of a Christian man, and then the Christian man went laughing at him. When he asked why, the Christian man said: "I was just wondering how you went on insulting your Lord and your Prophet unawares." All this is even so if it is free from erecting some magic figures and astrological renderings. Otherwise, all scholars agree that it is blameworthy (i.e., forbidden). Such preoccupation could also lead to disjoining the Noble Names (of Allah) and distorting the order of their letters

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or even to writing them with what is not lawful, such as blood and similar things, or to inflicting harm on some animals, coupled with the fact that it is preoccupation that involves using one's time in what is predominantly ineffective, and it is not expected to be so! The person who uses that magic may also be destroyed in it as had occurred to many of those who did it, because they lacked the knowledge and did not have the help of the powers thereof. The peculiarity (in that regard) is psychological; it is a reality in the heart, and the motion is practical, just as the magnet does with an iron in that it would not attract anything other than an iron/metal, nor will it shrink back! Indeed, some scholars have said that no one takes advantage of the Jinns except a knowledgeable person who knows/understands the realities of the things through which he moves (walks) or an ignorant person whose heart/soul magnifies his illusive perception of his (i.e., the Jinn's) power. This is the reason the knowledgeable person does not have advantage from what is unknown, and the ignorant person does not have advantage from what is clear, but rather from obscure things. People have said that astrological experiments/experiences are considered for strengthening resolve so that movement away from them should occur!

Sheikh Muhyiddeen Ibn Al-Arabi said in one of his books: "The knowledge of the secret of letters (i.e., numerology) is noble/great, but it is reprehensible in religion!"

Let me say that in terms of religion, numerology discourages resolve, and it causes going deep into searching for livelihood through invalid/unlawful ways. In terms of this world, though, numerology is associated with illusions and it depends on inexistent conditions/stipulations. Therefore, working with it represents work in an inappropriate way. Its conditions (include) understanding its principles in terms of their sense, knowing its bases with certitude, and understanding its areas in reality and with precise/careful consideration. That though is something that is far from (the grab of) the souls, and this is the reason only a few benefit from it, except if it is taken from the hand of (i.e., if it is taught by) a complete/perfect Sheikh (religious/spiritual mentor) and people like him, involving the method of aiding a person with regards to Remembrance. Therefore, you should turn away from it if you are wise!

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Sub-Section Four: Preoccupation with the Knowledge of Unseen Matters and Acquiring it by Engagement in Astrology, Omen, Lot Casting, Fortunetelling by Rightward Flying Birds and by Leftward Flying Birds, and with the Knowledge of Books, as well as Fortunetelling by the Sand and Things Like That.

This art is the key to every temptation in this world and religion, and little have those who had adhered to it succeeded, because it boils down to soothsaying, which is contrary to the truth. The Prophet (saw), said:

من أتى عرافاً فسأله فقد كفر بما أنزل على محمد صلى الله عليه وسلم

"Whoever goes to a soothsayer and asks him (about something) has indeed disbelieved in what was sent down to Muhammad (saw)"

That is to say, if he believes that the soothsayer knows the unseen. Otherwise, he will be just next to being an unbeliever!

Our scholars have said: "The lot that is cast using birds, animals, (names of the) Prophets, peace be upon them, is of the practice of using arrows to seek luck (as was known of the Jahiliyya era). They went to the extreme therein until they counted determining the prospects of victory by using the Qur'an as part of that. The story of Al-Waleed's tearing of that is well known! However, the Prophet's word (saw), that one of the Prophets of Allah used to tell fortunes by writing, and that any person's lines that correspond with the lines of that Prophet is of that," – this word of the Prophet, as in the tradition, shows that one should refrain from that, and it informs that it is forbidden since correspondence with the Prophet's lines cannot be realized. Therefore, it is forbidden to go for it! (It also shows that) whatever comes the same as that by coincidence is to be taken as coincidental, not factual!" Our scholars have also said that even if that was to only involve spying against the Lord of the Worlds, it would be enough to make it prohibited. Don't you see the evil that befalls anyone who spies against even the less worthy of people? What do you think will befall anyone who spies against the Owner of the Heavens and the Earth? This is the reason Allah, the Glorious, has subjected them to trial by poverty, humiliation, disaster, and evil death!

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The same applies to chemists (i.e., chemical men) who store their (harmful) chemicals and the people of the influential secrets of disposing affairs, in the sense that they have also fallen into such disasters in most cases due to their purpose of nullifying the wisdom of Allah in creation, - the wisdom that allows some to employ others in their work through normal means that brings the realization of livelihood!

As to the men of fortunetelling and augury (divination/soothsaying) and such things as issue from kings, emirs, and others, they (i.e. these mentioned people) have exceeded everyone in frivolity and in getting involved in narrow things without any need to do so. Hardly would you find any of them who had died in peace, and that is for no reason other than their acting contrary to religion/Shari'a, as they get preoccupied with meaningless things, thereby opening the door of temptations against people in that regard. Moreover, those among scholars who have spoken about that are either people whose condition is not worth copying/emulating, or people of vain desires that should not be righteously followed, or people of a very narrow path (and myopic outlook) that cannot be right for other people! In addition, they have not refined anything, so adhering to their path means adhering to illusion especially as relates to the symbols.

Sub-Section Five: *Searching for the Almighty Name of Allah and for a Sheikh/Mentor of Resolute Training*

Searching for that is of foolishness, idleness, and misunderstanding. This is because, even though each of them (i.e., the two things in the heading) is a matter that can be realized in existence, one cannot get to them by (his own) means or readiness or quest, but rather by the favor of Allah, the Glorious, and the carpet that leads to that is devotion (to Allah). Therefore, searching for that (void of devotion) will be a shield that bars a person from every door leading to it, and it also means that the searcher will follow every sound (he hears) and be limited to illusion in place of realities. That is also the key to all kinds of (false) claims, because if he searches and does not find it, and then he is assumed (by people) to be of the men of spiritual passion, it will be difficult for him to deny that, and even if it was easy for him, he would not be truthful in his information. He may be allowed by the Power (of Allah) to make some move or have some ease in his means, and then the ignorant assume it as part of that, thereby leading to destruction thereon! (Indeed), the

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answer given by the Prophet (saw), regarding the Almighty Name of Allah, differed according to the dispositions of people, so people got completely bewildered in comprehending that. Some people take the attributes of the soul/heart into consideration; others take the realities of means; some take its correspondence with conditions; others take the extent of how it encompasses realities; some take its cause in existence. However, the truth about that all is with the ascertaining scholars because the positions of (Divine) Bounty are not comprehended by analogy. Therefore, if you have known the direction, (you should know that) it is not restricted to one means. Therefore, you should keep to devotion!

Sub-Section Six: (This sub-section talks about) getting deluded by every sound and (how people) give preference to what is not important, such as praying in favorable nights and days and working with invalid narrations, as well as neglecting what is the clear knowledge, as (people do by engaging in what they call) the prayer of the first Thursday in (the month of) Rajab, and in the night of mid Sha'aban, the twenty-seventh night of Rajab, Farewell to Ramadan, the Ashura Day Prayer, the Graveyard Prayer, the Debt Prayer, and (what they call) the Weekly Prayer every day and night with all that it contains! These are all concocted things and falsehood against the Messenger of Allah (saw), I have, indeed, seen that most of the poor people of this age from amongst the common people and others are called to the manifest/clear truth, but their souls/hearts would not accept it except with serious resentment or they may even reject it outright. They follow this kind of things and persevere on it. They may even subject obligatory acts (of religion) to wastage or fall into perpetrating forbidden things as a result of that. This is what pre-dominates their affair, and they do not care about that! It is of the most grievous disasters and calamities, but what is even much worse than that is their reverence for the unbelievers' festivities, such as Hajoor, Christmas and the first Thursday in May.

Sub-Section Seven: *Keeping to Bizarre/Strange Methods in One's Work, Movement and Other Things by Following Everyone from Whom Something Extraordinary Appears or Anyone Who Comes with a Claim, Even if it is Void of Proof/Evidence*

You should know that the Sufist path is established on submission and true belief, and that following someone is built on inquiry, whereby ascertaining

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(the facts) is the pillar of that inquiry. Therefore, if you find that the place is worthy of following, you should follow. If you do not find such a place, submit and leave (the matter), and if someone stands against it to criticize it, you should make yourself leave him, fleeing to Allah, the Exalted, (for refuge) and asking Him to restrain him so his mind may become free of that and he may think good (of the path). The same applies to a person who appears with strange knowledge, such as the knowledge of realities, delicate matters, and others, for such knowledge may be found with someone that has no reward (in the Hereafter), and its sign is that you will not see anything that testifies to that in his manners. Indeed, any person whose deed has no share in his knowledge shall have that against himself. The same applies to a person who practices his religion with doubt/suspicion/uncertainty. That person is ignorant because doubt/suspicion/uncertainty is (an act of) Innovation (i.e., it is something that is not part of religion) and it originates from ignorance about the Sunna or from some impairment/derangement in the person's mind, and (it is a phenomenon that) no religious person is (completely) free from, but in which none but a deluded person remains permanently! Moreover, doubt/suspicion/uncertainty makes its practitioner have arrogance and showing off altogether as well as thinking ill about Allah and His servants. It also makes him self-conceited, for if he had not seen himself high, he would not have taken it as distinguished from the majority of Muslims. If he had also thought good (of them), he would have been like them. If it was not for his ill thought about Allah, he would not delve (inflexibly) deep into (questioning) the religion.

I have, indeed, gone through the conditions of doubtful/uncertain people, and I have not found any such a person who has dealt with a thing about which he is doubtful as he should rightly do. On the contrary, I have seen that, in terms of purity/ablution, little would the suspicious people pray without deficiency in it, and that they fall into doing forbidden things. In addition, little would those who are suspicious in their prayer perform it complete; little would those who are suspicious about their food eat a pure/lawfully earned morsel! They may also fall into forbidden things like showing off, seeing themselves high (i.e., haughtiness), despising Muslims or thinking ill about them without any clear way of interpreting that, or even (attempting to) change the heart/mind of a Muslim for something trivial. I indeed got highly shocked when a lot of people hold onto the peak of suspicion in their purity/ablution, and when something of this world comes their way, they just spring headlong

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to it without any restraint. Scholars have said: "Wealth was created lawful as water was created pure, such that nothing adulterates (and makes) it (impure) but the thing that changes it. Nothing also forbids this but the thing that changes it!" This is because the righteous predecessors, may Allah be pleased with them, saw that the soul loved restraint in worship but ease for earning livelihood. Therefore, (contrary to the soul's desire), they became restrained in earning and took things easy in worship. This is in contrast with the condition of this era, especially as relates to the people of (spiritual) chambers and those who arrogate to themselves the duty of interceding for people and doing similar things. They indeed eat what is forbidden, as explained by textual evidences, whereas they think that they are on something valid! Here was the Prophet, (saw), who said:

من شفع لأخيه شفاعه فأهدى له من أجلها هدية فقد فتح على نفسه بابا عظيما من
الربا

"Whoever intercedes on behalf of his (Muslim) brother, but is given a gift because of his intercession, that person has opened a wide door of usury against himself!"

In spite of that, these people take such gifts as their purpose and even talk unreasonably about it! We ask Allah for freedom from such acts!

Sub-Section Eight: Seeking to Show Superiority with Claims, Waxing Honorable with (One's) Sufist Path, Eating in the Name of Religion and Similar Things

(In this regard), you will see some of them threatening anyone who does wrong to them or promising him good things (that will come their way spiritually) ascribing that (they have those powers) because of their good thoughts about Allah, or even by swearing an oath against Allah's command. That may also be as a result of their ignorance or because they see themselves as deserving what they claim, which is but a delusion from Satan or for being deceived by some psychological offshoots. What makes them do that is their haste for honor and the love of having followers! It is to the extent that I have heard that someone would say or point/refer to himself, saying: "Any Sheikh (spiritual mentor) who cannot guarantee the situation in three places for his

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disciple is a fraud – the three places being at death, during questioning in the grave and on the Bridge of Hell!" This is a great disaster because the Sheikh's concluding result regarding these three things is unknown (to him himself), and the same applies to the end result of all creatures in the hereafter.

{يَوْمَ لَا يُغْنِي مَوْلَى عَنْ مَوْلَى شَيْئًا وَلَا هُمْ يُنصَرُونَ} [٤١]

الدخان: ٤١ ﴿إِلَّا مَنْ رَحِمَ اللَّهُ﴾ [لدخان: ٤٢]،

"The Day when a near relative cannot avail a near relative in anything, and no help can they receive. Except him on whom Allah has mercy" al-Dukhan:41-42.

The Messenger's prayer (saw), while crossing the Bridge of Hell is

أعاذنا الله من الفضيحة

"O Allah, make it safe for us!"

Therefore, how could others have what the Prophet (and his companions) did not have? We ask Allah for refuge against shame/embarrassment. This is of speaking about Allah with falsehood, whereas none has any right to do so. If any of such people adds eating in the name of religion to that, and engages in associating with oppressors, thereby giving preference to the rich against the poor, and associating with people whose belief is to think bad about others, - if he does that and goes showing that he is superior due to some sensitive knowledge, and waxing superior with in the midst of those who know and those who do not know, and if he sees that as the upright religion and the straight path, or if he adds forbidding anyone that associates with him from reading/studying the books of scholars to that, it will mean that he has drawn upon himself every kind of loss and deserves blame, because the most evil of people is the one that eats in the name of religion! Scholars have said that such a person is the one who shows superiority with something that he does not possess and goes earning with it."

Sub-Section Nine: *Dealing with People of Rigid Tenets, the Rejecters, and the People of Hindrance*

These people are of various kinds. A person who objects to some reality within some environment as dictated to him by his interpretive judgment is like a person with such a belief. Our Sheikh, Abu Al-Abbas Al-Hadrami, said: "Then Ahmad Al-Zarouq said: "This is the fair truth because no one is obliged to act contrary to what he knows, and it is not lawful for anyone to go beyond what he knows to what he does not know, because Allah, the Exalted, said:

{وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ} {الإسراء: ٣٦}

"And follow not that of which you have no knowledge" al-Isra:36.

Indeed, the poor people (i.e.; the unlearned) of this era have become used to insulting people who reject their way without any right to do so. The situation may even culminate to the extent that they make it permissible to kill those people, seize their wealth and violate their honor. What the poor/lay man deserves doing is to face his affair and leave ambiguous matters, and he should not have discourse in the (ambiguous) matters brought by the people he meets, because such things will not end, and they always lead to confusion/ambiguity, whereas the Sufis path is established on having mercy for people concerning their affairs and establishing justice as the situation demands against them. Indeed, whoever considers people with the perception of reality will give them excuse, and whoever considers them with the perception of Shari'a (religious law) will have long disputes with them. The truth is that he should consider them with the perception of reality but issue his verdicts for them with Shari'a. That will make justice/fairness happen within a harmonious perception. Indeed, the way of Allah has always witnessed jurists resent/reprehend these people, but then the way of Allah, the Exalted, has always been that He subjects such rejecters/scolders to clear trials, because Allah, the Exalted, is certainly averse to seeing His Sanctity being trespassed without His permission. Whoever is led by his vain desire to objecting to someone shall be forsaken, but whoever defends the religion of Allah shall be aided. The purpose of most people is to object to the truth, so when they are refuted, they go serious in defending themselves, but the

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matter turns against them, and they assume themselves as standing for Allah while others see what they do as specifically having to do with (mere) rejection. It is ignorance from all! May Allah, with His grace and bounty, give us refuge against disaster/trial and make us follow the path of Sunna, free of Innovation!

Sub-Section Ten: Displaying Strange Things like Bone-breaking (i.e. extraordinary) Spiritual Overshoots and Others

These are things that appear from the people of Spiritual Conditions/Manifestations from amongst those who are truthful concerning the principles of (Divine) opening. Painting (the pictures of things) does not negate control (of those things). The most occurring thing of the affair though is that such things only come from a person who takes the path of knowledge and discipline because the light of divine knowledge comes abundantly in accordance with its carpet (i.e., with the way paved for it), and (because) every vessel is presented with what it contains. Defining that will be long, but there are some groups of people who have used these things to gain superiority away from what they truly deserve, either because they have been defeated by some visitant phenomenon, so they should be excused and should not be followed/emulated/copied (in that regard), and this is the predominant condition, such as adopted by Al-Hallaj and those among them who take his path, or either because they seek to draw attention to the condition of visitant phenomena, as applies to Al-Hatami and those who take his path. There is no excuse in that regard except if it does (with a situation where such a person) says that he has spoken in a peculiar way to a peculiar person who understands what he has brought. Indeed, I have seen that a lot of people only see the person who displays such a thing as knowledgeable, whereas they term as "dry" (i.e. not beneficial) anyone who keeps to the sanctity of Allah and His Messenger., saying that such a person has nothing good, (unknown to them that) if such a person were to start talking about realities, they would be in no chance to grab it! May Allah, by His glory and favor, protect us from the trials to which He has subjected those people!

Sub-Section Eleven: Putting Things in the Wrong Place

This refers to (a situation where) people apply their knowledge to considering/judging people while they refuse to use the knowledge to judge

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themselves. You would see that when one of them hears any affair by which people are prevalently tried and in which the generality of people have fallen, whether they are scholars or the poor or others, he would say this is people's situation today: They do this and that, and they do not avoid this and that, refusing to look into himself in the same way. Therefore, he forgets his faults but looks into his brother's fault, and that is because he thinks good and pure of himself. Indeed, the Prophet (saw) had referred to this when he said:

ينظر أحدكم القذاة في عين أخيه ولا ينظر الجذع في عينه

"A person would see the slightest fault that is inside the eye of his brother while he would not perceive the biggest fault that is inside his own eye!"

Indeed, the poor people of this age have been tempted with five things: self-conceit, suspicion/doubt, laziness, seeing that one is entitled to every perfect thing that comes, and waxing proud of (one's spiritual) Path by all means. That in turn has made them acquire five things: Out of their self-conceit, they follow every sound/crier, in truth or in falsehood; out of their suspicion, they innovate things (and introduce them) into the religion, seeing themselves as distinguished; out of their laziness, they rush to every direction/place in which they assume that completeness/perfection exists; out of seeing themselves as entitled, they wander and plunge into what they are not good at; out of their waxing proud, they seek falsehood as though they were seeking the truth, so corruption happens instead of righteousness!

Sub-Section Twelve: Going after Recommendable and Other Forms of Non-Obligatory Deeds

This is something that perplexes the mind and distracts one's heart in the sense that it (involves) a lot of things which can hardly be encompassed. It has overtaken a lot of people, - I mean going after recommendable (non-obligatory) deeds, misconstruing that such deeds would lead to deliverance, has overtaken a lot of people. They do so while they remain on (their perpetration of) forbidden things, sins and faults which must be removed/avoided (in order to earn righteousness). A lot of such people neglect the obligatory things and fall short of doing them the right way. They do a lot of supererogatory (non-obligatory) things and hasten to vie one another in that regard. However, you would see that one of such people in

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this age would spend the whole night in vigil, praying, but would be unable to make up for a single obligatory prayer that he has missed. You would see him give two hundred (dinar) as charity but would not give forth the Zakat (alms) of his wealth; he would fast throughout the year but would not refrain from infringing the personal worth of a Muslim. What people need most in this age is to avoid backbiting/gossip, lie/falsehood, and treachery/breach of trust, especially in terms of commerce (buying and selling) and similar things. Anyone who takes his religion seriously will find everything easy for him, but whoever takes his religion worthlessly will find everything hard/tough for him!

Sub-Section Thirteen: The Costly Side of Being Fictitious (i.e. trying to do what does not truly exist)

This refers to taking the task of teaching knowledge and of practice before a person has acquired the position/qualification to serve as a leader in that regard, thereby taking his knowledge as sufficiently making him needless of the knowledge of others, and his practice as making him needless of following/emulating those that can be validly followed/emulated. That also includes making himself preoccupied with writing and authoring books even before scholars consider him as qualified to do that, so such a person takes the task of giving moral education without any qualification he can refer to, and without authorization from a truthful and precise scholar. Such a person would also speak about confusing/ambiguous matters (of theology) even before he has the capacity to clearly have a grasp of them without any halt or hesitation or distant/far-fetched possible meaning. That also includes what some groups of people have adopted and the ways of speech/theology which they have invented, using expressions that are naked, so they are aided in that regard by their psychological strength, their love of/quest for leadership, and their seeking to be followed, irrespective of whether or not they are aware of the followers. As to the groups (led) by religious mentors, though, they address that in terms of song and with the purpose of guidance, based on being perceived within the floor of worship/devotion, even though they let that bear the meaning of their (spiritual) path, such that it includes conduct, education, morals, self-elevation and discipline as is identical to the prescriptions of Sheikh Al-Hassan Al-Shazili, may Allah be pleased with him! Indeed, many things have clearly come from his words, actions and conditions that cannot (make him) validly described as having been a person

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who strayed (from the right path) or one that had caused others to stray. Therefore, all the things which he had mentioned regarding his religious prescriptions have been ascribed to his pointing, peace be upon him, in his sleep. It is known that a righteous dream/vision seen by a righteous man is true!

Sub-Section Fourteen: Things of Allusion in which Some People Have Gone Passionate

Such things include the prescriptions of Sheikh Muhammad Ibn Abdul-Haqq Ibn Sab'een, and they include subtle and real things, as well as lofty things that involve extra-ordinary expressions and big overshoots, some of which are hidden, whereas others are out of that. For this reason, the weak-minded must stay away from that. Such things also include the prayer words of Al-Bouni and their kinds which are organized according to hours and other things. Indeed, scholars have said that such things are acts of Innovation that are reprehensible, and they mean to apply that to a person who possesses the knowledge thereof. As to other persons (i.e. who do not have knowledge of that), nothing can be said other than they are completely forbidden from it. In general, all the books written by Sheikh Abu Al-Abbas Al-Bouni must be avoided except three of them for three persons: ***Ilmul-Huda***: The Knowledge of Guidance, (which is allowed) for the person that has (the knowledge of) divine insight and for the disciple who is versatile in terms of knowledge but after he has advanced to the reality. (The second is) ***Mawaqiful-Ghayat***: The End-Point Positions, (which is allowed) for a person that understands souls' resources and behavioral occurrences. (The third is) ***Tayseerul-Ihtida Ila Wafaqis-Sa'ada***: Guidance to Satisfaction Made Easy, (which is allowed) for the pious person who seeks help by the names of the True (God, Allah) in his inclination. Whatever is besides these abounds with more harm than benefit, especially the book called "***Shamsul-Ma'arifi***: The Sun of Divine Matters, which is (now) in the possession of people, for indeed, that book serves as the darkness of divine matters for the weak-minded. I have indeed seen some part of the book with that title, and I saw that the order in which it was written contained the most marvelous wonders, and someone told me that the one I had seen was the original one, and that what is in the possession of people was written by some of the students of the Sheikh in Egypt. This was because when the person that had so informed me got the mentioned book, some kings requested for it, but he was jealous of letting any other person

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have the book, so he hid it and sent the one in people's possession to them. Allah is best aware of the matter!

Sub-Section Fifteen: Going after Problematic Issues and Waxing Proud by Arguing with the Common or Other People about Them, as well as Teaching Them the Delicate Matters of Sufism

This is all done because of the love of leadership and the desire to display strange things because people's souls are disposed towards the love of strange/uncommon things. Therefore, you would see that one of such people would go asking about divine knowledge, spiritual access, reality, and certitude, and he would speak and claim that, with that, he is concerned about them, and that he is a (spiritual) reminder, whereas he only hurts and destroys them. He is led to that by his ignorance of the wisdom of Allah concerning His creatures! Prophet Isa/Esa (Jesus, peace be upon him) said to his disciples: "It is in truth that I say to you, my disciples, that you should not tie pearls round the necks of swine." It is also said in one report that "you should not give wisdom to those who do not deserve it, lest you should do injustice in so doing; you must also not deny wisdom to those who deserve it, lest you should do injustice to them." It is with that meaning that the (following) poetic lines have been composed:

Whoever gives knowledge to the ignorant has subjected it to wastage

And whoever denies (it) to those who deserve it has done injustice!

Indeed, Sufist scholars vary with regards to giving their knowledge to persons who do not deserve it, so some of them say it must only be given to those who deserve it, whereas others say it may be given to the people of other ranks because knowledge is itself (i.e. inherently) secured from getting to the people that do not deserve it. The truth, though, is that anything that is within relations can be given to everybody because it is a right that Allah ordains for His servants in terms of obligation or worthiness, but whatever is within (the knowledge of spiritual) realities should be measured with consideration! The Messenger of Allah (saw) said:

أمرنا معاشر الأنبياء أن نخاطب الناس على قدر عقولهم

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"We, the Prophets, have been instructed to address people according to (the strength of) their intellects."

He also said:

حدثوا الناس بما يعرفون أتريدون أن يكذب الله ورسوله

"Speak to people what they understand! Do you want (them) to belie/reject Allah and His Messenger?"

Imam Abu Al-Hamid Al-Ghazali –may Allah have mercy on him – also said: "Realities may harm some people just as something added to a flower (scent) or *Misk* (i.e. perfume) may adulterate it."

Sub-Section Sixteen: Inflexibility in Claiming Ranks for Oneself Sometimes, and for Others Other Times

Sometimes (you would see) a person who plunges into what is not so allowed, such as the (theological) issue relating to the spirit, mind, soul, and heart in terms of their realities, and such a person tries to ascertain/establish the truth through analogy and consideration/opinion, whereas it can only be established through textually narrated proofs, not through experience. One day, I was together with someone who had interest in such things, so we intended to talk about the things said by the author of *Al-Nafkh Wattaswiya*: Blowing in the Spirit and Formation, but then we heard a righteous person scolding us, saying, "the witness they give shall be written down, and they will be questioned!" Then we refrained from talking about that thereafter. If the Leader of all the Prophets (of Allah) (saw), who was given the knowledge of the first and last of creation did not speak about such things, how could any other person speak about them, irrespective of whether he does that by means of reality or literature?

Sub-Section Seventeen: Claiming Ranks and Being Inflexible in that Regard

They would say that so-and-so person has this rank, and that so-and-so person has reached that rank, and that person has attained that position, describing their Sheikhs (religious mentors) as being Polar (i.e. saints) or (giving them) similar descriptions. Hardly would you see a person that has a

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mentor without seeing that he claims Polarity for him, to the extent that another person may also accept and claim that from him. This is a great disaster emanating from three sources. The first is inflexibility regarding the ranks of men and claiming them for such people that do not even deserve to be janitors of toilets! The second is inventing a lie against Allah and guessing at the unseen without any real proof or clear evidence, whereas the leaders of the spiritual path have said that a saint is known/recognized but not specified, and that he is one among people who is forthcoming to them as a king would be to his subjects, such that reference/resort is made to him during weighty matters. As is true to other ranks that are mentioned of the succor **Walis**: Devoted Servants: Saints, sainthood is not established on the basis of a clear proof that is obtainable from manifest knowledge, nor is it by an authentic Prophetic tradition! Rather, it is only exercised on the basis of the consensus of the Sufist order that such ranks are established and realized through perception of the (spiritual) conditions of the saints in terms of honesty and truth. The same applies to the (issue about the) life and existence of Khadir (ra) as well as the meeting of saints with him. The information they relate in that regard is accepted as trustworthy based on its predominance. Allah knows best!

The third is that the honor of the Saints/Devoted Servants of Allah has worn out in their hearts, so they have that belief because of certain things that have led them to it. How could they be so sure of that when a phenomenon can only be understood by considering its kind? Moreover, every phenomenon must only be made analogous to the one of its form. None but the ideal understand the ideal, and only a person that is near to the ranks or the one that has attained them understands what they are. Indeed, Sayyidi Abu Abdillah – may Allah have mercy on him – said: "The person that understands you is only the one who has had the same light that has shone in you shine in him." Yes! A person's righteousness can be established through the obvious things seen in his conditions, and we are right in that regard because the rank of righteousness is wide-range, and because the Prophet (saw) said about Ibn Umar:

عبد الله رجل صالح

"Abdullah (Ibn Umar) is a righteous man."

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There are other examples. Certainly, we can also see the sainthood of a person through the obvious things seen in his conditions because there is proof regarding the wide-range nature of that position since it can be realized to general devotion, (as described by the Qur'an, where Allah, the Exalted, said):

﴿اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا﴾ البقرة: ٢٥٧.

"Allah is the Wali: Guardian of those who believe" Q2:257.

Sub-Section Eighteen: Resemblance and the Movements Associated with it

The Prophet (saw) had said:

من تشبه بقوم فهو منهم

"Whoever resembles a people is one of them."

Scholars –may Allah have mercy on them- have said: "Whoever resembles a people but does not do their kind of work cannot be described as resembling them, but rather as adulterating them." However, (the truth is that) anyone who keeps to the Sufist order and appears with their attire is deemed as resembling them even if he does not have (his) behavior established (as theirs)! Indeed, Allah, the Glorious, has made it permissible to wear (a people's) attire in order to prevent (oneself from) being harmed/hurt. Allah, the Glorious and Exalted, said:

﴿يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلِيبِهِنَّ ۚ ذَٰلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۚ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا﴾
[الأحزاب: ٥٩،]

"O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies. That will be

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better, that they should be known so as not to be annoyed. And Allah is Ever Oft-Forgiving, Most Merciful" al-Ahzab:59.

It is from this verse that scholars have drawn the permissibility to take patched clothes, (walking) sticks, rosaries, bookcases, tablets/slates and similar things in order to prevent any harm/hurt while on a journey or on similar undertakings, not in order to win some advantage absolutely. You should know this. In general, one is required to avoid/prevent anything harmful as much as he is beloved to act as the righteous do. Adulteration has no standing here, and adulteration (here) means anything done in order to win favors and to display that one has some (righteous) attribute that makes him distinguished!

Sub-Section Nineteen: Seeking to Earn Blessings from (Spiritual) Antiquities

Even though people all agree that blessings could be drawn from the traces of the Messenger of Allah (saw), they differ concerning people other than the Messenger, in terms of the traces of the righteous, be they dead or alive, such as visiting their graves, as well as other similar things like drinking from the leftover of a righteous or faithful person, rubbing (the water he uses) for ablution, taking his hair, being shrouded at death with his cloth, taking a morsel of food right from his hand, entering his place, rubbing his sweat, seeking blessing from what he touches, like a place in which he sits, or a vessel from which he drinks, or a stone/rock on which he sits or which he rubs with his hand, or dust, or things like that. Those who forbid doing that prove it with the fact that the righteous predecessors did not do it, whereas those who allow it prove it by saying that it was established as having been done regarding the person of the Prophet (saw), and it was not reported that the Prophet (saw) rejected that. Therefore, the original rule is that the Prophet (saw) should be emulated in that regard unless some evidence is found that specifies it. Response to why the righteous predecessors did not do that can be given by saying it was because they were contented with seeing the Prophet (saw), and because they meant to end any pretext by which anyone could claim being a Prophet because the shaky faith of the hypocrites was going to open the door for that. Now, though, that cause has been excluded by the spread and establishment of the influence of Islam, so it can no longer cause any harm. What is obvious of the Sufist path is that they approve of

that, work with it and establish that it abounds with blessings. It is known that the Sufists wear the (spiritual) Mantle, take (walking) sticks/staffs, rosaries, inculcate Remembrance, and similar things that are known as being part of their path and whose blessings are well-known in their midst, to the extent that Ustaz Abu Al-Qasim Al-Qushairi – may Allah be pleased with him – said, as reported by his son: "The influence of one's belief is stronger in terms of blessing than any other thing. It is on that path of the needy servants that the Prophet's sharing of his hair amongst his companions in the Farewell Pilgrimage is understood as evidence to that. Sheikh Kamaluddeen Al-Dumairi mentioned in his *Hayatul-Hayawan* that Shafi'i, may Allah be pleased with him, used to say: "The grave of Musa Al-Kadzim has become a tasted antidote!"

Imam Al-Ghazali said: "If it is permissible to seek blessings with a person during his lifetime, it is also permissible to seek blessings with that person by his grave after his death. The evidence for the absolute permissibility of that is given as the fact that the Prophet (saw) visited the graves, even though no one can, by any relativity, be equal to any piece of the Prophet's hair, not even by inheritance!

Sub-Section Twenty: Some of the Things Associated with Seeking Blessings from (Spiritual) Antiquities

It is of the etiquettes of seeking such blessings that prayers should not be performed on graves, nor should a mosque be built thereon for blessings. Indeed, the Messenger of Allah (saw) said:

هم لا تجعل قبري وثنا يعبد اشتد غضب الله على قوم اتخذوا قبور أنبيائهم مساجد

"O Allah, do not make my grave an idol that is worshipped. The wrath of Allah is intense on a people who have taken the graves of their Prophets as Mosques."

In another narration, the Prophet (saw) said:

أولئك شرار الخلق كانوا إذا مات فيهم الرجل الصالح بنو على قبره مسجدا

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"Those had been the most evil of creatures in that, when a righteous man amongst them died, they built a Mosque on his grave!"

Scholars have also said that it is not allowed to go rubbing on the grave because that is an act practiced by the Christians, nor should water be used to wet what is on the grave, nor should dust/soil be taken away from it because it is deemed religiously endowed/confined/restricted.

As to what is purposefully thrown on the grave, there are questions regarding its permissibility. However, servants used to come to the Prophet (saw) within the cold hours of early morning with their vessels, and he would place his hand therein to bless them. He also made ablution in favor of two men, and then he said to them:

أفرغا على نحوركما ورؤوسكما

"Pour it on your necks and heads."

He also gave his robe to a person that requested for it so he should be shrouded therewith (at death). Ummu Salama also cut up the waterskin from which the Prophet (saw) had drunk in order to have blessing therewith. Ummu Haram also said: "We used to take the Prophet's sweat and mix it with our perfume in order to add to its scent because of the sweetness of the Prophet's fragrance". Al-Fadl Ibn Abbas also said to the Prophet (saw) on Arafat Day: "I would not forgo my share from you for any person," so he held the vessel in his hand. They also used to wash his traces after him in order to get cured therewith (i.e. using that as medicine). These all point to what we have mentioned.

You should know that people have continued to seek blessings with the traces of righteous people, one after another, involving righteous scholars and others, right from the past up onto the present, without any objection to that, so there is no need to keep mute about it. Naturally, it is of the things that have reasons allowing work with them. If it was forbidden, the lawgiver (i.e. the Prophet) would have mentioned it textually, and past scholars would have warned us against it, even though staying free of that is better because of the suspicion it contains." This is the end of Ahmad Al-Zarooq's word in *Umadat Al-Mureed* in brief.

CHAPTER TEN

THE OBLIGATION TO ENJOIN WHAT IS GOOD AND FORBID WHAT IS EVIL FOR REFLECTION

Let me say, believing that guidance is from Allah, that you should know, my brothers, that (the task of) enjoining good and forbidding evil is established by the Qur'an, Sunna, and the consensus of scholars. As to the Qur'an, Allah, the Exalted, said:

{ولتكن منكم أمة يدعون إلى الخير ويأمرون بالمعروف وينهون عن المنكر} [آل عمران: ١٠٤،]

"Let there arise out of you a group of people inviting to all that is good and forbidding all that is evil" ali-Imran:104.

As to Sunna, the Prophet (saw) said:

والذي نفسي بيده لتأمرن بالمعروف ولتنهون عن المنكر أو ليوشكن الله أن يبعث عقابا منه ثم تدعونه فلا يستجاب لكم

"By Him in Whose Hand is my soul, you should either enjoin good and forbid evil or Allah will be near to sending His punishment against you, and then you would call Him in prayers but it will not be answered from you!"

narrated by Tirmizi. As to consensus, it is that Muslims in the first era of Islam all used to exhort one another to do that and they scolded anyone who abandoned it. This is said by Sheikh Al-Sanusi in the commentary on ***Al-Wusta***. Then, after some talk, he said: "However, if the issue gets to a point where battle/war and the brandishing/use of weapon are needed, the matter is now referred to the Sultan (Muslim Leader) in order to avoid sedition/temptation." This is mentioned by Imam Al-Haramain, may Allah, the Exalted, have mercy on him! He said: "If a religious law is such that is understood the same way by the unlearned and the learned, the learned and unlearned have the right therein to (undertake the task of) enjoining good and forbidding evil, but if it is such that can only be understood by interpretive

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judgment, the unlearned person shall have no right therein to undertake that task. Rather, the matter should be submitted to the people who have interpretive capacity." Then, after some talk, he said: "The obligation to enjoin good and forbid evil is not specific to a person that is pious and does not commit the evil (which he forbids). On the contrary, whoever see evil, irrespective of whether he does, is obliged to forbid it because his forbidding the evil and his doing it are two different and distinct things, and it is not a condition that whoever leaves one of them must leave the other!"

In *Al-Madkhal*, Ibn Al-Haj said: "Malik narrated through Rabi'a Ibn Abi Abd-Ar-Rahman, who said he heard Sa'eed Ibn Jubair say: "If no one should enjoin good and forbid evil except a person that is free from any evil, no one would have enjoined good and forbidden evil." Malik said: "That is true! Who is the person that does not have any fault?" Then Ibn Al-Haj said: "This is the adopted word according to which work is done because it is lesser to commit one act of sinning than to commit two acts of sinning."

Let me say that whoever wants to have the full explanation of this chapter should look it out in our book: "Enjoining Good and Forbidding Evil."

CONCLUSION

We ask Allah for a good conclusion. Therefore, let me say, believing that guidance is from Allah, that it has been mentioned at the beginning of this book that my purpose is to explain the meaning of two verses in the Book of Allah, , the first of which is:

﴿قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي﴾ يوسف: ١٠٨

"Say: "This is my way; I invite to Allah with sure knowledge, I and whosoever follows me" (Yusuf:108),

in order to make anyone that comes across this book (and goes through it) know that the religion of Allah, the Exalted, is built on (clear) insight. The second is::

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ﴾ المائدة: ٣

"This day, I have perfected your religion for you" (al-Ma'ida:3),

in order to make anyone that comes across this book (and goes through it) know that the religion of Allah got perfected/completed at the time of the Prophet (saw), and that, with the Prophet's death, these divine enactments of obligation have been sealed. I have done my best in explaining that, so whoever understands this book becomes insightful in the religion of Allah, the Exalted. It is required of every person who practices the religion to seek evidence for every matter thereof. Al-Thauri said: "Evidence is the weapon of the believer, so if a believer does not have a weapon, how could he fight (the battle)?" Ibn Al-Mubarak said: "Evidence is part of religion. If not for evidence, everyone would have said whatever he wanted!" Indeed, scholars – may Allah be pleased with them – have been concerned with seeking evidence for every field of knowledge including Arabic studies, which are not studied distinctly from religion. Don't you see that they have used the Prophet's word: "May the mercy of Allah be upon a person that makes good (what issues from) his tongue" as evidence to exhort people (to study it)? They also use other Prophetic traditions. Therefore, if evidence is required in Arabic studies, which are not studied distinctly from religion, but rather as a

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means to other fields, what do you think of religious sciences, which are studied for that purpose?

Every person who practices the religion is also required to have himself supported by insight in his knowledge because that is of the signs of the scholars that are concerned with the Hereafter. Al-Ghazali said in *Al-Ihya*: "It is counted as the signs of the scholars that are concerned with the Hereafter, signs of which the scholar should be buttressed by insight and understand what he hears from other people through the purity of his heart in terms of what he reads in scriptures and books, not through blind following (or by merely copying others). The only one that should be so copied is the lawgiver (i.e. the Prophet, saw) in the instruction he had given. As to the companions of the Prophet (saw), they are only copied because their actions serve as a translation of what they had heard from the Prophet (saw). Moreover, when a person copies the lawgiver (saw) in terms of accepting his words and actions, it is required that he be interested in understanding the secrets thereof, for if he only limits himself to memorizing what is being said (by people/scholars), he will only serve as a repository of knowledge, but that does not make him knowledgeable. A person cannot be described as knowledgeable if his affair is to memorize without finding out the reality of the cases. Anyone who figures out the reality about his soul and has the light of guidance shine his way will himself become a person that is followed and emulated. However, it is not advisable to copy (or blind-follow) any person other than the Prophet (saw) after nine hundred years (that succeeded the Prophet)!"

However, it is of the things that are required of every reasonable person that he should give latitude to (i.e. take things easy with) the beginner and find some excuses for him. That is because the beginner has little resolve and has not yet delved deep into knowledge. I hereby authorize anyone who sees this topic and finds some fault in it to correct it, if he is qualified to do that after he has taken time to consider it (properly). Otherwise, one should be aware of the following (poetic) word:

Quite often would people condemn a word that is correct!

Whereas the ill emanates from bad understanding!

Therefore, my brother, find some excuse for me and consider it with a pleasurable sight. I have mentioned this in order to call the attention of evil

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students who take what is correct as faulty but take what is ill as correct, all because of nothing other than their lack of fairness, their little piety, and their failure to behold the Majesty of Allah from Whom nothing is ever hidden and Who knows the fraud of the eyes. The believer, though, always finds excuse for his (believing) brother. The Prophet (saw) said:

"It is enough of the evil of a person that he should belittle his Muslim brother!"

It is also said (in wisdom): "Any person whose bosom (heart) is narrow shall have a wide tongue (i.e. he will be talkative and frivolous)," and "Truth is not (necessarily) recognized on the basis of the personality of men," and "The believer accepts the truth even if it comes from (abased) shepherds, let alone other people!"

Therefore, if it was required in the past to find some excuse for the beginner, what about this tough era in which great scholars have gone into extinct (i.e. they hardly or no longer exist)? This is an era in which only the scrap of the trash (i.e. the most unworthy) have remained, an era in which young camels have defeated (i.e. disrespected) the strong, speedy ones (i.e. things have been become upside down), to the extent that knowledge is about to go into extinct with the disappearance of those who possess it!

If you asked, saying: If the situation was as you have mentioned, why were you emboldened and determined to do something that you had no capacity of doing (namely, writing this book)? (If you asked thus), I would say that my optimism and the hope I had that Allah, the Glorious and Exalted, would make me achieve my good of having acceptance was what led me to doing that!

When we say "the tenth century," we mean the tenth century of the years of the Prophet's Migration up eighty. That though involves eight (different) words. Some say it is hundred, and it is the one I mean. Others say it is one hundred and twenty! Some say it is from twenty to one hundred and twenty. The tenth century is the one in which we live, the one in which temptation has appeared and war/hardship has prevailed, impurity has grown strong, the insolence of the infidels, as well as the iniquity of the unjust/wrongdoers, has become prevalent, the most evil of people have become many, such that nothing remains therein but the traces of the (spiritual) path wherein people

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(now) hasten with outstretched necks to the vanities of this world, whereas they turn away from the high positions (of the Hereafter), thereby outrunning one another to get the vain desires dictated to them by their caprice and the caprice of their forebears, which are the same in wrongdoings! They do not even think about death, nor do they seem afraid of what comes after death. They act as though they would be everlasting in this world, whereas they only draw towards their end. They are seen acting in such a way that some of them would spend the whole of their life striving to realize a momentary advantage, whereas they subject the everlasting advantage to wastage. Nothing is more regrettable as wastage than their preoccupation! If such an inattentive person were to wake up, consider things with the insight of his heart and think about the consequence of his affair, he would have risen to doing acts of obedience/righteousness/worship, and he would have been preoccupied with Sunna (Prophetic traditions) and kept to the Islamic Community. Unfortunately, his sins have grown many, his heart has become hardened and his fault/evil has become apparent, so his Lord has disowned him. Therefore, no admonition can benefit him, nor can he be of the awakened/attentive people!

Whereas the people of the past eras had those who worshipped idols, those of this era worship devils. This is the reason evil has spread and become prevalent, for the great signs (of the Last Day) are about to strike!

O Allah, give us the grace to be guided towards what is beloved and pleasing to You, and do not make us be among those who have taken their vain desires as their god! Cause us to be resurrected in the company of Your devoted/beloved servants and among Your chosen/holy/pure servants on the Day when none can do without You, the Day when none can be saved except onto You, the Day when no good shall exist except with You! Aid us over this tough era in which the sun of truth has eclipsed, and in which the darkness of falsehood has diffused amongst people, in which the filth (and perpetuation) of vain desires has blurred the horizon, spread and got established in all districts, such that people are neither resolute nor worried except about this world! You would see that when one of them loses an atom's weight of something of this world, he grieves about it, gets distracted, and his heart goes gloomy and upset because of that, whereas he would lose such good of the Hereafter that would amount to this world and all it contains but would not bother about that. That is nothing other than the sign of being

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forsaken and of straying, as well as of the signs of wretchedness/unprofitability and (Allah's) punishment! There is no strength or power except with Allah, the All-High, the All-Great.

This, our era, is the one concerning which the Prophet (saw) had said: "Nothing of Islam would remain except its name, nor of the Qur'an except its writing!"

O Allah, give us the grace to be guided onto following Sunna, O Lord of Favor and Bounty! Grant us the satisfaction of meeting You, free of trial and fear!

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

Then let there be lasting peace and blessing

Upon the Messenger of Allah, the best of those who guide!

And upon his household and companions, the trustworthy, who took the path of guidance

As long as the sun of the day traverses the constellation

Or the shiny full moon appears in the night!

Words that relate with blessings on the Prophet (saw) have preceded in the introduction. (In the Arabic text here), the word "*ma qata'at*" in the poetic line is the one that can denote the infinitive, whereas "*abruj*" is a plural signifying what is not too much/many, but it is meant here for the many because there are twelve constellations, each of which has thirty stages which the sun traverses every day, but it traverses the orbit in a year. The length or shortness of the orbits depends on the inclination northwards or southwards due to the wideness of the curve and the position in the horizon. The one with the width is described as "*ma'ila*" (inclined).

As to the moon, it stays in every constellation for two nights and two thirds thereof, and it concludes the orbit in a month. Glory be to Him that causes the planets to move round! Blessings of Allah be upon our Leader (Prophet) Muhammad, his household and companions to the tune of the number of

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ages! Praise be to Allah as would be duly sufficient! Peace be upon His chosen servants.