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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا

**Kitaab'l-Iman (The Book of Belief)<sup>1</sup>**

**On What Has Been Related Concerning How the *Islam* of the Servant and His Belief Can Be Ascertained in this Life<sup>2</sup>**

It has been related in the Saheeh of al-Bukhari on the authority of Ibn Umar,<sup>3</sup> that the Messenger of Allah, may Allah bless him and grant him peace said: "I have

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<sup>1</sup> The etymological root of the expression 'belief' (*al-iman*) is a verbal noun taken from the words: 'he believed; he believes; belief, for he is a believer'. It means the opposite of disbelief; or it is acceptance which is the opposite of denial. Az-Zujaaj said: "Belief is the manifestation of humility and acceptance of the *shari`a* and that which the Prophet, may Allah bless him and grant him peace came with and comprises the belief and acceptance of the heart." The *Shehu* said in his Mirat't-Tullab: "Belief linguistically means acceptance and according to the *shari`a*, it means acceptance in the heart of everything which the Messenger, may Allah bless him and grant him peace came with out of necessity, but excluding those matters derived through independent judgment." Belief is the foundation of the religion and is called *tawheed* or doctrine of beliefs as the *Shehu*, clarified in his Umdat'l-Ulama. One can assume that the meaning of his words: "acceptance of the heart" is that belief in total is the acceptance of the heart without verbal acknowledgment or action. However, genuine belief is the acceptance of the heart in everything which our master Muhammad, may Allah bless him and grant him peace came with, the acknowledgement of the tongue and acting in accordance with the principles of the religion. Allah ta'ala says: "Verily the believers are those who when Allah is mentioned their hearts become afraid, when His signs are rehearsed to them it increases them in belief and they become reliant upon their Lord. They are those who establish the prayer and spend out from what We have provided them. These are the real believers. They have spiritual ranks with their Lord, forgiveness and generous provision." It has been related by Abu `Amr ibn Hamdaan on the authority of Ali ibn Abi Talib who said: "I once asked the Prophet, may Allah bless him, his family and grant him peace about what belief was and he said: 'It is acquaintance with the heart, the affirmation with the tongue and acting with the limbs'."

<sup>2</sup> This is a reference to the means of judging the soundness of a person's Islam of in this world's life and acknowledging the belief that will suffice him in it as well as. The *Shehu* said in his Tarweeh'l-Umma: "The consensus (*al-ijma*) of the *Sunni* scholars, may Allah be pleased with them, is unanimous regarding the belief that is sufficient in applying judgment in this world's life is verbal acknowledgment (*iqraar*) of the two testimonies (*as-shahadatayn*) only. Whoever verbally pronounces the two testimonies (*shahadatayn*) has secured for himself the judgment of Islam in the religion as long as disbelief does not appear from him by words, (such as denying what is known that the Messenger came with out of necessity), or deeds, (such as making prostration to an idol, for example). This is what Abd's-Salaam ibn Ibrahim 'l-Laqaani said in his commentary of his Jawharat't-Tawheed." I say: that verbal acknowledgement of the two testimonies is sufficient; however, this must be accompanied with the remainder of the five pillars, such as the prayer, the obligatory alms, as it will be cited in the forthcoming prophetic traditions.

<sup>3</sup> He was Abu Abd'r-Rahman Abdallah ibn Umar ibn al-Khataab ibn Nufayl ibn Abd'l-Uzza ibn Riyaah ibn Qarat ibn Rizaah ibn `Adiy al-Qurayshi al-`Adawi al-Makki al-Medini, may Allah be pleased with them. He was the *Shaykh'l-Islam*. He accepted Islam when he was young close to seven years of age. He was among those who gave the oath of allegiance under the tree. He was present at the Battle of Uhud, and witnessed the victory over Mecca, when he was twenty years old. He transmitted an abundance of beneficial knowledge from the Prophet, may Allah bless him and grant him peace. Muhammad al-Baaqir ibn Ali ibn al-Husayn said: "When Ibn Umar heard a prophetic tradition from the Messenger of Allah, may Allah bless him and grant him peace, he would not add or delete anything

been commanded to fight the people until they testify to **Laa ilaha illa Allah wa anna Muhammadan rasulullah**, establish the prayer (*salaat*), and give the obligatory alms (*zakaat*). If they do that, then their lives and property will be protected from me except by the rights of *Islam* and their reckoning is with Allah.”<sup>4</sup>

**In it also**<sup>5</sup> on the authority of Anas ibn Malik<sup>6</sup> who said that the Messenger of Allah, may Allah bless him and grant hi peace, said: “Whoever prays our prayer, faces our *qibla* and eats out slaughtered meats, then that is a Muslim who is under the

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from it, and in this regard no one was like him.” It has been related by Malik on the authority of those who related it to him: “Ibn Umar used to follow the affair of the Messenger of Allah, may Allah bless him and grant him peace, so closely in his traces, and states and was so concerned with doing so, that it was feared he would go mad due to his regard for that.” Ibn Umar also transmitted from his father, Abu Bakr, Uthman, Ali, Bilaal, Suhayb, `Aamir ibn Rabi`a, Zayd ibn Thaabit, his uncle Zayb ibn al-Khataab, Abdallah ibn Mas`ud, A`isha and many others. A`isha, once said regarding him: “I have never seen anyone who adhered to the first affair as Ibn Umar did.” Ibn al-Musayyib said: “If I were to give witness that anyone was from the people of Paradise, then I would surely testify that Ibn Umar was one.” Tawuus said: “I never saw anyone more scrupulous in their piety than Ibn Umar.” An abundant amount of the righteous narrated from him; among whom were his sons: Saalim, `Ubaydallah, Hamza, Zayd, and Abdallah, also his freedman, Naafi`, Abu Ja`far Muhammad al-Baaqir, al-Hassan al-Basri, Ibn Shihaab az-Zuhri, al-Qaasim ibn Muhammad, Muhammad ibn Sireen, and many others besides them. He died in Mecca in the year 74 A.H. when he was 84 years old, may Allah be pleased with him.

<sup>4</sup> The meaning of his words, upon him be blessings and peace: “I have been commanded” that is ‘Allah commanded me’, because only Allah can command the Messenger of Allah, may Allah bless him and grant him peace. However, through legal analogy when a Companion says: ‘I have been commanded’, it means: ‘The Messenger of Allah, may Allah bless him and grant him peace commanded me’, and it should not be taken to mean that another Companion commanded him; due to the fact that he was a scholar of independent judgment; he was not in need of the command of another scholar of independent judgment. However when a scholar of the second generation (*taabi`*) said it, then its meaning here is applied. The meaning of his words upon him be blessings and peace: “...to fight the people” means in order to give victory to the Word of Allah and subordinate those who oppose it. This can be accomplished in certain circumstances by actual warfare, in some circumstance by imposing the *jizya*, and in other circumstances by establishing a social contract (*mu`aahida*) or treaty of truce (*sulhi*). The meaning of his words upon be blessings and peace: “...until they testify to **Laa ilaha illa Allah wa anna Muhammadan rasulullah**, establish the prayer (*salaat*), and give the obligatory alms (*zakaat*). If they do that, then their lives and property will be protected from me except by the rights of *Islam*”, is that the implications of this statement is that whoever testifies to the two testimonies, establishes the prayer and gives the obligatory alms, then his blood is protected from him even if he denies the remainder of the legal requirements. However, the testimony to messengership also comprises acceptance of everything he came with. The meaning of his words upon him be blessings and peace: “...and their reckoning is with Allah”, is in those matters which are hidden and concealed in them. In this is clear evidence of the acceptance of outward actions, and that judgment is concluded based upon what is apparent. Also taken from this is avoiding declaring as disbelievers those people of heretical innovation who are connected to the divine unity (*tawheed*) and adhere to the *shari`a*, as well as the acceptance of the repentance of the disbeliever from his disbelief without making a distinction between apparent or hidden disbelief.

<sup>5</sup> That is, in the *Saheeh* of al-Bukhari also, or it means in “What Has Been Related Concerning How the *Islam* of the Servant and His Belief Can Be Ascertained in this Life”.

<sup>6</sup> He was Abu Hamza Anas ibn Malik ibn an-Nadr ibn Damdam ibn Zayd ibn Hiraam ibn Jundub ibn `Aamir ibn Ghanim ibn `Adiy ibn an-Najaar al-Ansari al-Khazraji an-Najaari al-Medini. He was an *Imam*, mufti, *Qur`an* reciter, traditionist and the transmitter of *Islam*. He was the private servant of the Messenger of Allah, may Allah bless him and grant him peace and was closer to him than his wives, disciples and followers. He was the last of the Companions to die. Anas kept company of the Prophet, may Allah bless him and grant him peace completely and adhered to him completely from the time that he, upon him be blessings and peace made the emigration until he died. He was among those who gave the oath of allegiance under the tree and accompanied the Messenger of Allah, may Allah bless him and grant him peace on all of his military engagements as his attendant, while he was a youth. He died in the year 93 A.H. and reached the age of 107 years in age. His collection of prophetic traditions reached 2286. Al-Bukhari and Muslim agree on 180. Al-Bukhari transmitted 80 isolated traditions from him, while Muslim transmitted 90.

protection of Allah and His Messenger. Therefore do not betray Allah regarding those under His protection.”<sup>7</sup>

**In it also**<sup>8</sup> on the authority of Anas ibn Malik also who said that the Messenger of Allah, may Allah bless him and grant him peace, said: “I have been commanded to fight the people until they say: **Laa ilaha illa Allah**. If they say it, pray our prayer, face our *qibla*,<sup>9</sup> and slaughter as we slaughter; then their life and wealth will be made sacred to us, except by what rights demand.”<sup>10</sup>

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<sup>7</sup> The meaning of his words, upon him be blessings and peace: “Whoever prays our prayer”, is whoever prays the prayer that I pray, or prays the prayer which my Companions and the people of my religion pray. This is evidence for the permissibility in following the differences among the *mujtahids* of the Companions and others from the *Imams* regarding prayer. If it were other than that then he upon him be blessings and peace would have said: ‘Whoever prays my prayer.’ The meaning of his words, upon him be blessings and peace: “faces our *qibla*” is that he faces the direction of the *Ka`aba* in Mecca from whichever direction he is, as Allah ta`ala says: “*And wherever you are turn yours faces towards its direction.*” The meaning of his words, upon him be blessings and peace: “...and eats our slaughtered meats” refers to anyone who slaughters animals by causing the blood to flow through the cutting of the jugular vein with an iron, stone, wood or stick like cutting utensil, whether it be done by a Muslim or one of the People of the Book; for these are the manners of slaughter which are lawful with us. The meaning of his words, upon him be blessings and peace: “...then that is a Muslim”, that is to say: whoever prays the prayer of the Muslims, faces the *qibla* of the Muslims, eats the slaughtered animals of the Muslims, then these are clear proofs and plain evidence that he is Muslim. The meaning of his words, upon him be blessings and peace: “...who is under the protection of Allah and His Messenger”, that is, he is under their security and their covenant. The meaning of his words, upon him be blessings and peace: “Therefore do not betray Allah”, that is: do not act treacherously towards Allah, because betrayal is a form of treachery. The meaning of his words, upon him be blessings and peace: “regarding those under His protection”; in this phrase comprises the legal principle that the affairs of the people is based purely upon what is apparent with them. For whoever, manifest the rites of the religion, then the judgment of its people applies to him, as long as he does not manifest anything which is contrary to that. The *Shehu*, said in his *Tarweeh`l-Umma*: “*Shaykh* as-Sanusi mentioned in his commentary upon the *al-Wusta*: “It is not permissible for us to have an evil opinion (*suu`dh-dhann*) regarding the beliefs of anyone whether he be common or otherwise except if there appears openly on the tongue an issue that indicates that he conceals in his heart something of corrupted beliefs (*al-`aqd`l-faasid*). Then, it becomes obligatory to be kind and tolerant in instructing him in the meanings which will guide him to what is more reasonable in his beliefs.”

<sup>8</sup> That it is to say, in the *Saheeh* of al-Bukhari also or it means in “What Has Been Related Concerning How the *Islam* of the Servant and His Belief Can Be Ascertained in this Life”.

<sup>9</sup> Here ends facsimile 4 of the Arabic manuscript.

<sup>10</sup> The meaning of his words, upon him be blessings and peace: “I have been commanded to fight the people until they say: **Laa ilaha illa Allah**”, is that although the statement is confined to what was said and did not include the testimony of messengership, yet it is implied. This is similar to what one means when you say: “I recited *al-Hamd*”, when you mean by that you recited the entire chapter of *al-Faatihah*. It is said that the first part of the prophetic tradition was narrated regarding the right of those who deny the divine unity; thus when he verbally expresses it, then he becomes like one who unifies Allah from among the People of the Book. He is then required to have belief in what the Messenger came with. It is for this reason that the subsequent mentioned actions are brought in conjunction with the first statement. The meaning of his words, upon him be blessings and peace: “If they say it”, that is, if they verbally pronounce the noble utterance. The meaning of his words, upon him be blessings and peace: “...pray our prayer”, is a clear reference to the lawful prayer and is incorporated in the act of bearing witness to messengership. The meaning of his words, upon him be blessings and peace: “...face our *qibla*, and slaughter as we slaughter; then their life and wealth will be made sacred to us, except by what rights demand”, is that the wisdom in restricting his words to what was mentioned of actions is that whoever verbally pronounces the divine unity from among the People of the Book, and even if they pray, face a *qibla*, and slaughter meats, but they do not pray as we pray or face our *qibla*, they are then outside of the above mentioned protection of Allah and His Messenger. This is because there are some among them who slaughter animals to other than Allah; as well as those who do not consume our slaughtered meats. It is for this reason that he said in the foregoing narration: “...and eat our slaughtered meats.” All this indicates that authentic acquaintance with the circumstances of a person in his prayer and manner of consumption is more summarily possible in a single day, unlike

**It has been** related in the Saheeh of Muslim on the authority of Abu Sa'id al-Khudri<sup>11</sup> that the Messenger of Allah, may Allah bless him and grant him peace, said: "I have not been ordered to search into the hearts of people or to tear open their inward."<sup>12</sup>

### **On What Has Been Related Concerning the Principles of Islam**<sup>13</sup>

It has been related in the Saheeh of al-Bukhari on the authority of Abdullah ibn Umar, may Allah be pleased with them both, who said: "I heard the Messenger of Allah, may Allah bless him and grant him peace, say: 'Islam has been built upon five principles: [1] to testify to **Laa ilaha illa Allah wa Muhammadun rasulullah**; [2] to establish the prayer (*salaat*); [3] to pay the obligatory alms (*zakaat*); [4] the pilgrimage (*al-hajj*); and [5] to observe the fast of *Ramadan*'."<sup>14</sup>

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other matters of the religion. From this prophetic tradition we know that the judgment of the Islam of servants is based upon their apparent circumstances and not by what is concealed in their hearts.

<sup>11</sup> He was Abu Sa'id al-Khudri, Sa'd ibn Malik ibn Sinaan ibn Tha'laba ibn 'Ubayd ibn al-Abjar ibn 'Awf ibn al-Haarith ibn al-Khazraj al-Ansari al-Khazraji. He transmitted from the Prophet, may Allah bless him and grant him peace, Abu Bakr, Umar and many from the Companions. Handhala ibn Abu Sufyan related on the authority of his teachers: "There was no one from the young Companions of the Messenger of Allah, may Allah bless him and grant him peace, who was more knowledgeable than Abu Sa'id al-Khudri." Those transmitted from him were his son Abd'r-Rahman, Abdallah ibn Umar, Jaabir ibn Abdallah, Anas ibn Malik, Naafi', Muhammad al-Baaqir ibn Ali, al-Hassan al-Basri, 'Aṭaa' ibn Yasaar, Sa'id ibn al-Musayyib, 'Aṭaa' ibn Yazid al-Laythi, Sa'id ibn Jubayr, and many others. He was among the *mujtahid* jurists of the Companions. He narrated 1170 prophetic traditions. In the narrations of both al-Bukhari and Muslim there were 43. Al-Bukhari transmitted 16 isolated traditions from him, while Muslim transmitted 52. He died in the year 74 A.H.

<sup>12</sup> The meaning of his words, upon him be blessings and peace: "I have not been ordered to search into the hearts of people", is that the etymological root of the phrase 'search' (*naqqaba*) is to 'examine' (*fatasha*) and 'scrutinize' (*bahatha*). Thus, the phrase means that the Messenger of Allah, may Allah bless him and grant him peace and others from his *Umma* were not ordered to examine and scrutinize the hearts of people. It is as if he said: "I have only been ordered to judge them by their apparent affairs." The meaning of his words, upon him be blessings and peace: "or to tear open their inwards"; is that the meaning of 'tear open' (*shaqqa*) here is 'to cleave open' and 'to rip open' revealing what is in their breasts or hearts. The phrase '*butuunihim*' (their inwards) is the plural of '*baṭṭin*', and is the opposite of outward (*dhaahir*). This is a metaphor referring to their secrets and what is concealed in their breast. In this prophetic tradition is clear refutation against those who claim that they are upon the methodology of the Righteous *Salaf*, who along with that search into and scrutinize the doctrines of belief of the common people and renounce them as a result of that. All the scholars are agreed that the judgment in this life is based upon the outward and it is Allah alone who oversees their hidden affairs. He, may Allah bless him and grant him peace once said to Usama after he killed a man from among the idolaters who articulated the testimony of divine unity, that he claimed that he only made the testimony in order to save himself: "Did you tear open his heart to see whether he was truthful or a liar?" This is proof that judgment applies solely to what is apparent and that what is inward is the sole responsibility of Allah ta'ala. In this prophetic tradition is a natural impediment against the emergence of an 'Inquisition' into the hearts of mankind, And when any form of inquisition into the hearts of people appears then it is not from the *Sunna* or upright religion. Rather it is a forbidden satanic heretical innovation.

<sup>13</sup> The phrase 'principles' (*arkaan*) is the plural of the word 'pillar' (*rukun*) and comes from the support that someone takes against something or when he leans upon it and takes repose. Allah ta'ala says: "And do not rely upon those who are unjust"; that is to say: do not rely upon them for support and do not trust in them. Thus, the principles of a precept are those aspects of a thing which strengthen it and make it stand; for the principles of Islam are the aspects of Islam which causes its outward branch to stand.

<sup>14</sup> The meaning of his words upon him be blessings and peace: "Islam", which is what comprises the outward branch of the religion. The meaning of his words upon him be blessings and peace: "...has been built", is a passive object phrase indicating that it was constructed on a foundation. The meaning of his words upon him be blessings and peace: "upon five", that is five supports (*da'a'im*) as it was explicitly stated in the narration of Abd'r-Razaq. In the narration of Muslim it says: "...upon five" using the feminine form meaning pillars or principles. They are: "...to testify...", that is to accept with

## On What has Been Related About the Foundations of Belief Which Entitles the Servant Being Safe from the Eternity of the Fire and Entrance into Paradise<sup>15</sup>

It has been in the Saheeh of al-Bukhari on the authority of 'Utban ibn Malik<sup>16</sup> who said that the Messenger of Allah, may Allah bless him and grant him peace, said:

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the heart and verbally pronounce with the tongue: "...to **Laa ilaha illa Allah wa Muhammadun rasulullah**". In another narration: "...belief in Allah and His Messenger...", which means the verbal testimony of the divine unity and messengership. Comprised within the testimony of the messengership is acceptance of everything which he came with regarding the affairs of the after-life. The four mentioned issues after the testimony are actually constructed upon it, since nothing from them can be valid except after its existence. Its likeness is like a house which is constructed upon five pillars, where the foremost of them is the center buttress and the remainder act as pillars. As long as the central buttress stands, then it can be said that the house exists, regardless of what collapses from the remaining pillars. However, if the central buttress collapses, then what is known to be a house also collapses. The meaning of his words upon him be blessings and peace: "...to establish the prayer (*salaat*)", is that the phrase 'to establish' takes its etymological root from 'to institute', thus what is meant by establish the prayer is to be persistent in it, or to unconditionally perform it with its preconditions, obligations and pillars. The meaning of his words upon him be blessings and peace: "...to pay the obligatory alms (*zakaat*)", is to give it over to its rightful people. The lawful meaning of pay the obligatory alms is to discharge a portion of one's wealth in a specific manner for a specific people. The meaning of his words upon him be blessings and peace: "...the pilgrimage (*al-hajj*)", meaning to the House of Allah in Mecca. In another narration it states: "...and pilgrimage to the House", which is the *Ka'aba* in Mecca. The meaning of his words upon him be blessings and peace: "...and to observe the fast of *Ramadhan*", is to refrain from eating, drinking and conjugal relationships throughout the day during the month of *Ramadhan*. In this particular narration the pilgrimage is presented before the issue of fasting. It is in this manner that al-Bukhari constructed its arrangement. However, in Muslim in a narration of Sa'd ibn 'Ubayda on the authority of Ibn Umar the issue of fasting is mentioned before the issue of pilgrimage. Then Ibn Umar said: "No. It should be fasting *Ramadhan* and then pilgrimage; likewise did I hear it from the Messenger of Allah, may Allah bless him and grant him peace."

<sup>15</sup> The *Shehu* said in his Tarweeh'l-Umma: "*Shaykh* as-Sanusi said in his Nuur as-Sa'ada, the commentary upon his Umm al-Baraaheen: "The establishment of the divinity of our Master the Majestic and Mighty with every reasonable person is undisputable. However, disbelief occurs when an additional deity is added, then negation of the deities that have been added to Allah ta'ala is required. This is how the science of Divine Unity (*at-tawheed*) came into being, so consider that." In the same text he said: "*Shaykh* Muhammad ibn Yusef as-Sanusi said when he was asked, as it was narrated by Sidi Miyaara in the ad-Durri at-Thameen wa'l-Mawrud'l-Mu'een his commentary upon the Murshid'l-Mu'een, about what is incumbent from the foundations of the religion (*usuul ad-deen*): is it a prerequisite for the faith which entitles a servant to enter Paradise to know the meaning of **Laa ilaha illa Allah Muhammadur Rasuulullahi** (There is no deity except Allah and Muhammad is the Messenger of Allah) in detail the way it is discussed in the al-'Aqeeda's-Sughra or not? He answered: "That is not a prerequisite except in the perfection of one's beliefs. It is a prerequisite in the soundness of knowledge of the meanings concerning the comprehension of the particulars of this science." He then said: "There is no doubt that the majority of the believers, the common among them and the elite, are aware of that; since each of them knows that Allah is the Creator and that He is not created (*al-Khaaliq wa laysa bi makhluuq*). They know that He is sole Provider and that He is not provided for (*ar-Raaziq wa laysa bi marzuuq*). This simply means that He is Independent of all else beside Himself and that all things besides Him are in need of Him. They also know that prayers, fasting, pilgrimage are only offered to Him and that there is nothing worshipped in reality besides Him. This is the meaning of their saying that Allah is the One deserving of worship and that none deserves it except Him."

<sup>16</sup> He was 'Utban ibn Malik ibn 'Amr ibn al-'Ijlan ibn Zayd ibn Ghanim ibn Salim ibn 'Awf ibn 'Amr ibn 'Awf ibn al-Khazraj al-Ansari al-Khazraji as-Saalimi. According to the majority of the narrators he was among those who were present at Badr, however Ibn Is'haq did not include him among them. The prophetic tradition verifying his status among the people of Badr is confirmed in the two Saheeh collections by way of Anas, Mahmud ibn ar-Rabi' and others. He was the *Imam* of his people of the Banu Saalim. Ibn Sa'd mentioned that the Prophet, may Allah bless him and grant him peace made brotherhood between he and Umar. He died during the *khilaafa* of Mu'awiyya when he had reached an advanced age.

“Verily Allah has forbidden from entering the Fire, (that is from the Fire of eternity), him who says: ‘**Laa ilaha ill Allah**’; seeking by that the continence of Allah.”<sup>17</sup>

**In it also**<sup>18</sup> on the authority of Anas ibn Malik, may Allah be pleased with him, who said that the Prophet, may Allah bless him and grant him peace, said to Mu’adh (while Mu’adh was seated behind on his saddle):<sup>19</sup> “O Mu’adh ibn Jabal!” He

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<sup>17</sup> The meaning of his words, upon him be blessings and peace: “Verily Allah has forbidden from entering the Fire, (that is from the Fire of eternity), him who says: ‘**Laa ilaha ill Allah**’; seeking by that the continence of Allah”, is that there is nothing in the heavens and the earth that is more important to Allah ta’ala than the noble testimony, which is the testimony of the divine unity. For this reason it has been made obligatory for a person at the beginning of his Islam and essential at the point of his death. It is highly recommended to be recited by the common people and the spiritually elite throughout their lives for the removal of their sins, the raising of their spiritual ranks with Allah and the illumination of their hearts with His gnosis. For the noble testimony is the defense of the servants with their Lord on the Day of Judgment as at-Tirmidhi narrated on the authority of Abdallah ibn `Amr that the Messenger of Allah, may Allah bless him and grant him peace said: “A man from my *Umma* will be recuperated for all to see. Ninety-nine scrolls with his bad deeds will welcome him. Each scroll will stretch as far as the eye can see. Then it will be said to him: ‘Do you deny any of these things? Has my recording Angels done you an injustice?’ He will say: ‘No my Lord.’ It will be said to him: ‘Do you have any excuse to put forward?’ He will say: ‘No my Lord.’ It will be said: ‘On the contrary. Verily you have with Us an excellent deed and indeed this Day no injustice will be done to you.’ There then will be brought out to him a slip of paper wherein will be written, **Ash hadu an La ilaha illa Allah wa ash hadu anna Muhammadan abduhu wa rasuluhu** (I bear witness that there is no deity except Allah and I bear witness that Muhammad is His slave and Messenger). Then it will be said: ‘Take your paper.’ He will say: ‘O my Lord! What is this slip of paper in comparison to these scrolls? It will be said to him, ‘Verily no injustice will be done to you!’ Then the scrolls will be placed on the scales and then the slip of paper will be placed upon the scales. The scrolls will be light but the slip of paper will be heavy for there is nothing which is weightier than the name of Allah!’ This means that nothing from his sins will be equal to the noble testimony. On the contrary, the word of the testimony will out weight all of his sins. The apparent meaning in the expression of the prophetic tradition: “Verily Allah has forbidden from the Fire...” is that no one among the disobedient among the monotheist will enter the Fire. However, this conception is a contradiction of many *Qur’anic* verses and well known prophetic traditions; among them being the prophetic traditions regarding the intercession, where he upon him be blessings and peace said as it was related by at-Tirmidhi on the authority of Jabir ibn Abdallah: “My intercession is for the people of major sins from my *Umma*. Those who are not from among the people of major sins will not receive my intercession.” Thus, the majority of the scholars interpolate the only possible meaning for ‘forbidden’ in the above prophetic tradition to be ‘forbidden the eternity’ in the Fire.

<sup>18</sup> That it is to say, in the *Saheeh* of al-Bukhari also or it means in “What Has Been Related About the Foundations of Belief Which Entitles the Servant Being Safe from the Eternity of the Fire and Entrance into Paradise”.

<sup>19</sup> He was the *Imam* and spiritual master Abu Abd’r-Rahman Mu’adh ibn Jabal ibn `Amr ibn Aws ibn `Aa’idh ibn `Adiy ibn Ka`b ibn `Amr ibn Udaya ibn Sa`d ibn Ali ibn Asad al-Ansari al-Khazraji al-Medini al-Badri. Mu’adh accepted Islam when he was eighteen years old. He was tall, handsome and good looking. He was present at the oath of allegiance given at `Aqaba and the Battle of Badr. He was among those who gathered the *Qur’an* during the life time of the Messenger of Allah, may Allah bless him and grant him peace. He upon him be blessings and peace said regarding him: “Mu’adh ibn Jabal is the most knowledgeable of the people regarding the prohibitions of Allah and His permissibilities.” As-Shaybaani related on the authority of Muhammad at-Thaqafi that the Messenger of Allah, may Allah bless him and grant him peace said: “Mu’adh will come on the Day of Judgment as the *Imam* of the scholars walking in front of them.” Those who narrated from him were: Abdallah ibn Umar, Abdallah ibn Abass, Jaabir ibn Abadallah, Anas ibn Malik, Abu Amama, Abu Muslim al-Khawlaani, Masruuq, and others. Ar-Ruuyaani related in his *Musnad* on the authority of al-Haarith ibn `Amr at-Thaqafi who said: “Our companions related to us on the authority of Mu’adh that he said: ‘When the Prophet, may Allah bless him and grant him peace dispatched me to Yemen he said to me: ‘How will you judge when a judgment is presented to you?’ He said: ‘I will judge by what is in the Book of Allah. If there is none, then by what the Messenger of Allah, may Allah bless him and grant him peace judged.’ He said: ‘And if it is not among the matters which the Messenger has judged?’ He said: ‘I will make strenuous effort (*ijtahhid*) with my opinion, and will not err.’ He then struck my chest, and said:

replied: “At your beck and call O Messenger of Allah and at your service! (Three times).” He, may Allah bless him and grant him peace, said: “No one testifies to ‘**Laa ilaha illa Allah wa Muhammadun rasulullah**’, sincerely in his heart<sup>20</sup> except that Allah forbids the Fire from him (that is the Fire of eternity).”<sup>21</sup>

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‘All praises are due to Allah who has given success to the messenger of the Messenger of Allah, may Allah bless him and grant him peace in what pleases the Messenger of Allah.’” Mu`adh died in the year 18 A.H. at the age of 33.

<sup>20</sup> Here ends facsimile 5 of the Arabic manuscript.

<sup>21</sup> The meaning of his words of Mu`adh: “At your beck and call O Messenger of Allah and at your service!”; is that the expression ‘remaining’ (*labb*) with the letter *laam* inflected with *fat’ha* means in this context ‘to answer a call’. The etymological root of the phrase is from ‘to remain in a place steadfastly’; that is, ‘to be established in it and adhere to it’. Thus, the meaning of Mu`adh words: “At your service” is “I remain in your obedience”, or: “I am firmly and steadfastly established in your obedience”, or “I will answer your summons time after time.” The meaning of the phrase ‘service’ (*sa`ada*) is ‘providing assistance’ (*musaa`ida*), as if he said: “I remain steadfast in answering you and in assisting you.” However, these two phrases have a second context which is the meaning of emphasis and increase; that is to say replying to a summons constantly. It is said that the root of the phrase: “At your service!” is from another etymological source, which we will clarify in the Book of Pilgrimage Allah ta`ala willing. Now, Mu`adh repeated the phrase three times, that is to say, that the call and the answer were made three times, as it is explicitly expressed in the narrations of Muslim. The meaning of his words upon him be blessings and peace: “No one testifies to ‘**Laa ilaha illa Allah wa Muhammadun rasulullah**’, sincerely”, is that in the expression ‘sincerely’ is a preemption against the false testimony of the hypocrite which emerges on his tongue without sincerity or true belief in his breast. The meaning of his words upon him be blessings and peace: “...in his heart”, means from the sincere acceptance of the heart. It is conceivable that this expression is connected to the previous phrase ‘sincerely’; that is to say, that he testifies with his verbal expression along with the sincere acceptance of his heart. Or perhaps the expression ‘in his heart’ is connected to the phrase ‘testifies’; that is to say, that he testifies with his heart. The first interpolation, however, is the foremost with the scholars. The meaning of his words upon him be blessings and peace: “...except that Allah forbids the Fire from him (that is the Fire of eternity)”, provides definitive proof with the people of the *Sunna* that a group among the disobedient believers will be punished and then brought out of the Fire by means of the intercession. It is for this reason that he qualified the statement with his words: “that is the Fire of eternity”, as the *Shehu* himself stated explicitly in his *Tanbeeh`l-Umma `Ala Qurb Hujuum Ashrat as-Saa`a*, where he cited a prophetic tradition related by al-Hakim and at-Tirmidhi in the *Nawaadir`l-Umuur* on the authority of Abu Hurayra, may Allah be pleased with him who said that the Messenger of Allah, may Allah bless him and grant him peace said: “Verily the intercession on the Day of Judgment will be for those who committed major sins from among my *Umma* and then died upon that. Among them will be those at the First Gate of *Jahannam* whose faces will not be blackened, whose eyes will not be turned bleary, who will not be shackled with chains, who will not be linked with the devils, who will not be beaten with maces and will not be made to shriek in the lowest depths of Hell. Among them will be those who will remain in It for an hour, then brought out. Among them will be those who will remain in It for a month and then brought out. Among them are those who will remain in it for a year and then brought out. The longest that they will reside in It will be like the age of this world from the Day it was created until the Day it will be annihilated and that is 7000 years. Then Allah when He wills He will bring out the monotheists from It as an insult to the hearts of the people of the other religions, who will say to them: ‘We and you were together in the world. You believed in Allah while we disbelieved in Him. You accepted Him and we denied Him. You testified of Him and we denounced Him. However, that did not avail you! We and you are the same this Day in Hell together! You are being punished just as we are being punished! You will be in It forever just as we will be in It forever!’ Then Allah will become Angry at that with an Anger which He has never shown before or will ever show thereafter. He will then bring out the People of *tawheed* from It to a spring which will be between the Bridge of Hell and Paradise, called ‘the River of Life’. He will then sprinkle some of the water upon them and they will begin to sprout forth like a seed growing out of its kernel...They will enter Paradise and there will be written on their foreheads: ‘The freedmen of Allah from Hell’, all except one man from the people of *tawheed*. He will remain in Hell after them for 1000 years. He will then call out: ‘O Affectionate! O Munificent!’ Then Allah will dispatch an Angel to him in order to bring him out. The Angel will delve into the depths of Hell searching for him for seventy years and will be unable to find him, and then It will return and say: ‘Verily You ordered me to bring

**In it also**<sup>22</sup> that he, upon him be blessings and peace, said to Mu`adh: “Whoever meets Allah and he has not associated anything with Him, will enter Paradise.”<sup>23</sup>

**In it also**<sup>24</sup> on the authority of Abu Hurayra, who said:<sup>25</sup> “O Messenger of Allah! Who will be the most fortunate of people with your intercession (*shafa’at*) on the Day of Standing?”<sup>26</sup> The Messenger of Allah, may Allah bless him and grant him

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Your servant so-and-so from the Hell Fires, and I searched for him for seventy years, but was unable to find him!’ Then Allah ta`ala will say: ‘Go and get him! He is in such-and-such Valley beneath molting volcanic rock!’ Then he will be brought out of It and entered into Paradise.”

<sup>22</sup> That it is to say, in the *Saheeh* of al-Bukhari also or it means in “What Has Been Related About the Foundations of Belief Which Entitles the Servant Being Safe from the Eternity of the Fire and Entrance into Paradise”. This prophetic tradition was narrated on the authority of Masaddid on the authority of Mu`tamir ibn Sulayman at-Taymi on the authority of Sulayman at-Taymi on the authority of Anas ibn Malik who said: “It was mentioned to me” using the passive tense, as Anas did not mention who told this to him in any of the narrations of the tradition that I have come across. This is perhaps because Mu`adh only narrated this prophetic tradition at his death while he was in Syria, and Jaabir and Anas at that time were in Medina and did not witness him narrate it. However, among those who were present with Mu`adh when he narrated this prophetic tradition was `Amr ibn Maymun al-Awadi one of the *Mukhdarameen*. It is conceivable that Anas heard it from him.

<sup>23</sup> The meaning of his words, upon him be blessings and peace: “Whoever meets Allah...”, means whoever meets the appointed time which Allah has decreed for him, which is death, as the majority of the scholars interpolate it. It is also conceivable that what is meant here is the Resurrection, or the Vision of Allah ta`ala in the Hereafter. The meaning of his words, upon him be blessings and peace: “...and he has not associated anything with Him”; is that whoever dies and he is one who unifies Allah at the time that he dies; or whoever makes his final words before death comes, the testimony of sincerity. The meaning of his words, upon him be blessings and peace: “...will enter Paradise”, he restricted the statement to negating associating deities with Allah because it explicitly evokes the Divine Unity by necessity and evokes the establishment of messengership by implication, since whoever denies the Messenger of Allah, may Allah bless him and grant him peace has indeed denied Allah, and whoever denies Allah is a polytheist. Or the likeness of the phrase is similar to the statement: “Whoever performs the ritual ablution, has made his prayer valid.” That is to say, that he does it with all the remaining preconditions of prayer. Thus, what is meant here is that whoever dies and his circumstances is that of a believer in all that is required for him to believe in, will enter Paradise. What is meant here is that he must believe in Allah, the One, and not associate any deities with Him; along with that, he must repent of all sins between him and his Lord and those sins between him and His creatures.

<sup>24</sup> That it is to say, in the *Saheeh* of al-Bukhari also or it means in “What Has Been Related About the Foundations of Belief Which Entitles the Servant Being Safe from the Eternity of the Fire and Entrance into Paradise”.

<sup>25</sup> He was Abu Hurayra, Abu'l-Aswad Abd'r-Rahman ibn Sakhr ad-Dawsi'l-Yamaani. He was an *Imam*, jurist, *mujtahid*, traditionist and Companion of the Messenger of Allah, may Allah bless him and grant him peace. He was the absolute master of the traditionists. He witnessed the Battle of Khaybar alongside the Prophet, may Allah bless him and grant him peace. He kept company with the Messenger of Allah, may Allah bless him and grant him peace for four years, but became the greatest of the preservers of the prophetic traditions among the Companions, as as-Shafi` once said: “Abu Hurayra was the greatest of those who memorized the narrations of prophetic traditions in his time”; as this will be stated explicitly in the following cited prophetic tradition by his words, upon him be blessings and peace: “...since I realize your longing for learning the traditions” Abu Hurayra died in the year 59 A.H. at the age of 78.

<sup>26</sup> The meaning of the words of Abu Hurayra, may Allah be pleased with him: “Who will be the most fortunate of people with your intercession (*shafa’at*) on the Day of Standing?”; is that the word ‘*as`adu*’ (the most fortunate) is from the superlative form of the verb (*af`alu*) and means good fortune (*yummi*) which is the opposite of misery. The people of felicity (*sa`aada*) are those who unify Allah from the *Umma* of Muhammad, may Allah bless him and grant him peace who do not associate anything besides Allah; even if they are transgressors from the people of major sins. They are those who will be joyous (*su`adaa`*) because they will eventually be taken out of the Fire by means of the Intercession of the Prophet, may Allah bless him and grant him peace. As for the pure idolater and the hypocrite there will be no bliss for them. The meaning of the question of Abu Hurayra gives evidence



peace, replied: “O Abu Hurayra, I assumed no one was more worthy of asking me about that tradition than you since I realize your enthusiasm for learning the traditions. The most fortunate of people with my intercession (*shafa’at*) on the Day of Standing will be he who said: ‘**Laa ilaha illa Allah**’, sincerely in his heart or soul.”<sup>27</sup>

# SANKORE

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that the matter of the intercession was well known with the Companions of the Messenger of Allah, may Allah bless him and grant him peace. For indeed, he may Allah bless him and grant him peace will intercede on behalf of some in order to give them ease from the terrors of the Stopping Place. He will intercede on behalf of some disbelievers by lightening the Punishment for them as has been verified regarding Abu Talib. He will intercede on behalf of some of the believers by bringing them out of the Hell Fires after they had entered It; and for some by preempting them from entering the Hell even though they were required to enter It. He will intercede for some of them by their entering Paradise without any reckoning; and on behalf of others by the raising of their ranks in Paradise.

<sup>27</sup> The meaning of his words, upon him be blessings and peace: “O Abu Hurayra, I assumed no one was more worthy of asking me about that tradition than you since I realized your enthusiasm for learning the traditions”; is that this statement of the Prophet upon him be blessings and peace is a clear indication of the merits of Abu Hurayra in the science of prophetic traditions as we mentioned previously; and suggest the merits in being ardent for obtaining knowledge. Al-Muhallab said: “In this statement is an indication that being ardent for good and knowledge culminates in being ardent in asking about the more incomprehensible issues and things of a more subtle meaning. This is because the issues which are apparent to all people are the same with them in inquiry, due to the fact that these pose no challenge for their thinking. However, in the case of the more incomprehensible issues and those more exceptional ideas in meanings, no one inquires about these except the one who is firmly established as a researcher, which induces him to have that level of fervor for knowledge. Thus, his fervor for knowledge becomes the causative factor for achieving recompense from Allah, as well as being recompensed for those who act by the issue he raised until the Day of Judgment.” It is for this reason that the scholars have said: “The excellent question is half of knowledge.” The meaning of his words, upon him be blessings and peace: “...The most fortunate of people with my intercession (*shafa’at*) on the Day of Standing will be he who said: ‘Laa ilaha illa Allah’, this is a precaution against one who associates deities with Allah. He meant along with that, the pronouncement of Muhammad’-Rasulullahi. However he sufficed citing the first part from the two statements of the testimony because it has become like a catchword which comprises both phrases as was previously discussed in the section on belief. The meaning of his words, upon him be blessings and peace: “...sincerely...” is in accordance with another narration: “...being sincere...”; where both are taken from the expression ‘sincerity’ (*ikhlaas*). He said this as a precaution against the hypocrite who utters the testimony with his tongue only without any belief in his breast. The *Shehu* said in his *Tareeq’l-Janna*: “Realize that sincerity is in two divisions: the sincerity of actions (*ikhlaas’l-`amal*); and the sincerity of seeking after the Hereafter (*ikhlaas talabi’l-akhirati*). As for the sincerity of actions, it is actions done with the desire to draw near to Allah *`izza wa jalla*. As for the sincerity of seeking after the Hereafter, it is desire for the benefits of the Hereafter by doing good deeds. Al-Fudayl said: ‘Sincerity is to be in perpetual watchfulness (*al-muraaqaba*) for Allah ta’ala and to be unconcerned with all good fortune (*hudhuudh*).’ That is the most perfect of explanations.” The meaning of his words, upon him be blessings and peace: “...in his heart or soul”, indicates doubt in the mind of the narrator. In another narration by the author in the section on freeing captives it states: “...sincerely from his soul.” Thus, he mentioned this by way of giving emphasis as Allah does by His words: “For indeed he caused sins upon his heart”; this is because the mine of sincerity is the heart. In this prophetic tradition is proof that the prerequisite of articulating the two statements of the testimony is the verbal utterance.

## On What Has Been Related Regarding the Principles of Belief<sup>28</sup>

It has been related in the Saheeh of Muslim on the authority of Umar ibn al-Khataab, may Allah be pleased with him, that the Messenger of Allah, may Allah bless him and grant him peace, said at the time Jibril asked him about belief:<sup>29</sup> “It is that you believe in Allah, His Angels, His Divine Books, His Messengers, the Last Day, and that you believe in the decree-its good and its evil.”<sup>30</sup>

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<sup>28</sup> The meaning of the principles of belief is the aspects of belief by which belief is made to stand and its axioms which strengthen it.

<sup>29</sup> This is an indication of the prophetic tradition cited in the introduction of the book which was related by al-Bukhari on the authority of Abu Hurayra, as well as by Muslim on the authority of Umar ibn al-Khataab, when Jibril said: “Inform me about belief” as it was related in the narration of Muslim; and in the narration of al-Bukhari that Jibril said: “O Messenger of Allah what is belief?”

<sup>30</sup> The meaning of his words, upon him be blessings and peace: “It is that you believe in Allah”, is that belief in Allah means acceptance of His existence, that He is described by attributes of perfection and negating from Him all attributes of deficiency. *Shaykh* Abdullahi ibn Fuduye` clarified the meaning of belief in Allah in his Taqrib ‘d-Daruuri’d-Deen where he said: “You should believe that Allah exists. There is no first-ness to Him and no last-ness to Him. There is nothing like Him. He has neither body nor direction. He is independent of place and doer. He is one in His essence, His attributes and His actions. Nothing in creation has innate actions in and of itself. Fire does not burn. Food does not satisfy. The knife does not cut. All phenomenal actions in creation are in fact the acts of Allah ta`ala which He does with its creation not by means of them. He is omnipotent over every possibility, which does not exist, which cannot exist except by the will of the All Knowing who is never ignorant of anything. He is the Living who will never die. He is All Hearing of every existent thing, but without ears. He is All Seeing of every existent thing, but without pupils. He is a Speaker without tongue or sound. Nothing in creation is obligatory upon Him to do. All rewards are because of His bounty and punishment is by His justice.” All of this has been established by the Book and the *Sunna* as the *Shehu* clarified in his books such as the ‘Umdat’l-Muta`abideen, the ‘Umdat’l-Ulama, the Mirat’t-Tullab, the Ihya ‘s-Sunna wa Ikhamad’l-Bida` and others. The meaning of his words, upon him be blessings and peace: “...His Angels”, is that belief in the Angels is acceptance of their existence, that they are as Allah ta`ala describes them: “*noble servants*”, that they are luminous spiritual beings, which are neither male nor female, which neither eat or drink or procreate. He mentioned the Angels prior to mentioning the Heavenly Books and the Messengers out of consideration of the actual ordered arrangement, because He sub`hanahu wa ta`ala first sends the Angels with the Heavenly Books to the Messengers. Nevertheless, this arrangement should not be taken as evidence for those who consider the Angels superior to the Messengers. This is because there is disagreement among the scholars regarding the superiority between the genus of the Angels and that of humanity. For some of the scholars of the *Sunna* and the philosophers hold the view of the superiority of the genus of the Angles over that of humanity with respect to their elemental origins. However, the majority of the scholars of the people of the *Sunna* and the *Sufiyya* hold the preponderant view of the superiority of the genus of humanity with regard to the ontological reality of human beings, their spiritual meanings and character; as the Knower of Allah, *Shaykh* Abd’l-Qadir ibn Mustafa clarified in his Tafaadil Bayna Jinsi’l-Malik wa’l-Bashr; so refer back to it. The meaning of his words, upon him be blessings and peace: “...His Heavenly Books”, is that belief in the Books of Allah is acceptance that they are the Speech of Allah and that what is subsumed in them is True. The meaning of his words, upon him be blessings and peace: “...His Messengers”, is that belief in the Messengers is acceptance that they are truthful in what they informed creation about Allah. The generalization regarding the Angels, the Heavenly Books and the Messengers proves that it is sufficient to have belief in them without going into detail, except where a particular name has been established, then it is obligatory to believe in it in detail. The meaning of his words, upon him be blessings and peace: “...the Last Day”, is that it is called the ‘last day’ because It is the Last Day of this world’s duration; or because It is the End of finite time. Thus, what is meant by belief in It is acceptance of what will occur in It of the Reckoning, the Scales, the Paradise, the Hell Fires, and other than that from the affairs of the Unseen and the After-Life. The meaning of his words, upon him be blessings and peace: “...and that you believe in the decree-its good and its evil”, is that what is meant is that Allah ta`ala knows the destinies of all things as well as its times before He brings them into existence. He then brings them into existence based upon His prior knowledge of what He intends to make exist. For every in-time created thing emerges from His knowledge, power and will. This is a matter which is known from the religion by means of decisive evidence, and it is on this that the ancestors among the Companions and the best of the succeeding generations believed.

## On What Has Been Related Regarding the Increase of Belief and Its Decrease<sup>31</sup>

It has been related in the *Saheeh* if al-Bukhari on the authority of Anas ibn Malik, that the Prophet, may Allah bless him and grant him peace, said: “He will be taken out of Hell-Fires who says: ‘**Laa ilaha illa Allah**’, and he has in his heart the equivalent of the weight of a grain of barley in good (*khayr*). He will be taken out<sup>32</sup> of Hell-Fires who says: ‘**Laa ilaha illa Allah**’, and he has in his heart the equivalent of the weight of a grain of wheat in good (*khayr*). He will be taken out of Hell-Fires who says: ‘**Laa ilaha illa Allah**’, and he has in his heart the equivalent of the weight of a grain of an atom in good (*khayr*).”<sup>33</sup>

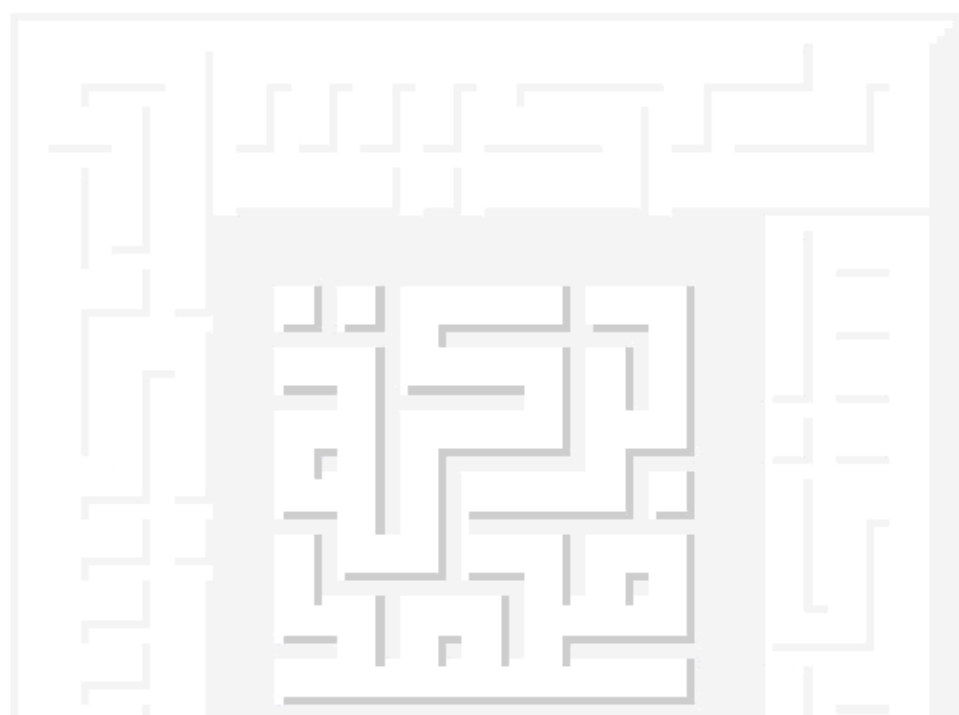
<sup>31</sup> The increase of belief and its decrease for other than the Prophets and Angels is firmly established by the Book, the *Sunna* and the consensus. As for the Book there are the words of Allah ta`ala: “*In order to increase their belief with belief.*” He says: “*And He increases those who believe in belief.*” He says: “*As for those who believe, it only increased them in belief.*” As for the *Sunna*, Ibn Umar, may Allah be pleased with him once asked the Messenger of Allah, may Allah bless him and grant him peace: “Belief, does it increase and decrease?” He said: “Yes. It increases until it enters its companion into Paradise, and it decreases until it enters its companion into the Hell Fires.” As for the consensus, *Shaykh* Ibrahim ibn al-Laqaani al-Maliki said in his *Jawharat’-t-Tawheed*: “It is the preponderate view regarding the increase of belief \* based upon the increase of obedience of a human.” It means that a large majority of the scholars hold the preponderant opinion that belief is increased by reason of the increase of the obedience of a human being, and the decrease of belief is by reason of the decrease of his obedience. The scholars have divided the issue of decrease of belief and its decrease into three divisions: the first creatures whose belief increases and decreases, which is the belief of human beings and *jinn*. We have mentioned the evidence for that. The second creatures are those whose belief does not increase nor decrease. This is the belief of the Angels, because their belief is innate with their original nature and is not incongruent. Allah ta`ala says about them: “*They do not disobey Allah in what He commands them and they do exactly what they are commanded.*” And since it has been established that the decrease of belief is due to the decrease in obedience, then the belief of Angels do not decrease because they never commit disobedience. Some of the scholars say that everything which does not accept decrease must of a necessity not accept increase. However, some of the scholars differ regarding this, like *Shaykh* Abd’l-Barr al-Ujhuuri who said that the belief of Angels increases but does not decrease. Thus, he includes them among the third division, and it those creatures whose belief increases but does not decrease, which is the belief of the Prophets upon them be blessings and peace. Allah ta`ala says to our master Ibrahim, upon him be peace: “*Do you not believe? And he said: ‘Of course, but it is in order to bring tranquility to my heart.’*” The meaning of the question of Allah ta`ala is: Is not your belief sufficient? And the meaning of the answer of Ibrahim upon him be peace is: Indeed, however in order to increase the belief of my heart with more belief. Subsequently, this is the evidence that the belief of the Prophets, increases but doesn’t decrease.

<sup>32</sup> Here ends facsimile 6 of the Arabic manuscript.

<sup>33</sup> The meaning of his words, upon him be blessings and peace: “He will be taken out of Hell-Fires who says: ‘**Laa ilaha illa Allah**’”; is a reference to the noble expression before which no good deed is accepted and after which the one who utters will not remain forever in Hell. In this is evidence that Divine Unity is preconditioned by verbal articulation. Or what is meant here by ‘saying’ is the speech of the inner soul. Thus, it means that whoever acknowledges the Divine Unity and accepts it. Nevertheless, verbal testimony is still necessary. It is for this reason it is repeated at all times. As we mentioned previously, he did not make mention along with it the saying: ‘Muhammad is the Messenger of Allah’ because the first part of statement has become like symbol for the whole. In this prophetic tradition is evidence that no one will be taken out of the Fire except with the permission of Allah ta`ala. In it also is that true faith is not sufficed by the knowledge of the heart without the acknowledgment of the tongue; nor by the utterance of the tongue without the belief of the heart. The meaning of his words, upon him be blessings and peace: “...and he has in his heart the equivalent of the weight of a grain of barley”; that is to say, a single grain which is one of the least things in measurement. The meaning of his words, upon him be blessings and peace: “...in good (*khayr*)”; is that what is intended by ‘good’ here is belief as it will explicitly stated in the forth coming narration. For, good in reality is anything which draws the servant close to Allah ta`ala and there is no good superior to true belief. The meaning of his words, upon him be blessings and peace: “He will be taken out of Hell-Fires who says, ‘**Laa ilaha illa Allah**’, and he has in his heart the equivalent of the weight of a grain of wheat in good (*khayr*)”; where the letter *baa* in the expression ‘*burra*’ (grain of wheat) is inflected with *damma* and

**In another narration** on his authority<sup>34</sup> on the authority of the Prophet, may Allah bless him and grant him peace, who mentioned: “belief (*imaan*)”, in the place of “good (*khayr*)”; in the proceeding tradition.<sup>35</sup>

# SANKORE'



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the letter *raa* is inflected with *shadda*; which means a single grain of wheat flour. Ibn Durayd said: “The use of grain of wheat is more precise in expression than wheat flour.” The meaning of his words, upon him be blessings and peace: “He will be taken out of Hell-Fires who says, ‘**Laa ilaha illa Allah**’, and he has in his heart the equivalent of the weight of an atom in good (*khayr*)”; where the letter *dhaal* in ‘*dharra*’ (atom) is inflected with *fat’ha* and the letter *raa* is inflected with *shadda*, is the smallest microbe. *Qadi`Iyad* said: “The *dharr* (atom) is the name for a minuscule microbe.” It is said that the atom it is the dust particles which only become manifest under the rays of the Sun, and which is smaller than the head of a needle. This means that the measurement of wheat particle is smaller than the measurement of a particle of barley because he first mentioned barley, then cited wheat, then the atom, and it is in this manner that measurements are arranged in some of the countries. He mentioned the measurements of barley, wheat and an atom because these are all produce. No one disputes regarding the increase and decrease of produce. Similarly, this is evidence for the decrease and increase in fiath. In this prophetic tradition establishes that some of the disobedient among those who unify Allah who have committed major sins and did not repent before death, will enter the Fire.

<sup>34</sup> That is to say, in the narration on the authority of Abu Abdallah al-Bukhari himself, who said that Abaan said, that Qatada narrated to him on the authority of Anas ibn Malik.

<sup>35</sup> Here he explains that what it meant by ‘good’ is belief. Thus, it means that whoever has in his heart anything from belief will not remain forever in the Hell fires. Abu Sa`id said: “Whoever doubts this then let him recite the verse: ‘*Verily Allah will not act unjustly even an atom’s weight. If you have any good He will increase it manifold and bestow on him an Immense Reward from Himself.*’”

## On What Has Been Related Regarding Spiritual Excellence (*Ihsaan*)<sup>36</sup>

<sup>36</sup> The etymological root of the expression spiritual excellence (*ihsaan*) is taken from: 'he did excellent' (*ahsana*), 'he does excellent' (*yahsinu*), 'excellence' (*ihsaan*). It is a verbal noun of the phrase '*ahsaan*' and means the opposite of that which is repugnant. Allah ta`ala says: "For those who do excellence, they will have the best reward and even more. Neither dust nor humiliation will come near their faces. They are the companions of the Paradise in which they will abide forever." Allah ta`ala says: "Do excellence for indeed Allah loves those who are spiritually excellent." Allah ta`ala says: "Is not the recompense for spiritual excellence more spiritual excellence?" For, spiritual excellence is the kind of good which affects oneself and others. You say: "I have done such-and-such excellently", when you mean you were proficient in it. And you say: "I acted excellently towards so-and-so", when you were able to connect something beneficial to him. It is the first meaning which is foremost because the objective in the expression is to have proficiency in worship, being observant of the rights of Allah ta`ala and being attentively aware of Him. That is to say, it comprises the precision of worship for Allah ta`ala as if you see Him, which is the highest form of spiritual excellence; and if you do not see Him, then it comprises the precision of worship of Him due to the fact that He sees you, which is the lowest level of spiritual excellence. This is like, for example, being precise in the ablution by performing it completely in accordance with its proper description, courtesy, and the perfection of its *Sunna* practices. This is the same in every act of worship. Rather, this is the case in social transactions (*mu`aamilaat*) as well. For, every social transaction is a type of worship, either through acting excellent towards one's nearest of kin, towards strangers, or by being excellent towards others with one's body or wealth. Thus, spiritual excellence is being fervent in one's sincerity to Allah ta`ala through obedience to Him, and through being acutely attentive to Him in one's social transactions with His creation. The reality of spiritual excellence is that you be in all of your states the way the Prophet, may Allah bless him and grant him peace was in those same states. For, if it were not for him, Allah ta`ala would not have created Adam or anything besides him from His creation, since Muhammad, may Allah bless him and grant him peace was what was originally aimed for in bringing creation into existence. This is because Allah ta`ala did not create humans and *jinn*, (nor the whole of existence for that matter), except to worship, or to know Him; and there is nothing in creation that worships Allah ta`ala and has gnosis of Him the way our master Muhammad, may Allah bless him and grant him peace knows and worships Him. For, he is, as the *Sultan* of the scholars, the master of our teachers *Shaykh* Muhammad ibn al-Habeeb al-Meknesi said: "...the first of the lights to overflow from the immense seas of the Divine Essence, who realized Allah in the worlds of the inward and outward with the meanings of the Divine Names and Attributes. He was the first to give praise and worship with all the varieties of forms of worship and drawing near." It is for this reason that our master Abu Hamza al-Baghdadi may Allah be pleased with him said: "There is no guide on the Path to Allah ta`ala except in following the Beloved, may Allah be pleased with him. Whoever makes his soul adhere to the courtesies of the *Sunna*, Allah will illuminate his heart with the lights of direct experiential knowledge of Allah. For, there is no Path nobler than following the Beloved, may Allah bless him and grant him peace in his commands, his actions, his words, and character." Thus, the meaning of spiritual excellence (*ihsaan*) is that one be in a state of gnosis and attentive awareness of Allah ta`ala in all states, which is: "...that you worship Allah as if you see Him, and if you do not see Him, He sees you." This is the reality of *tasawwuf* (spiritual purification), and it is for this reason that as-Shaybaan, may Allah be pleased with him said when he was asked about the reality of *tasawwuf*: "It is imitation of the Messenger of Allah, may Allah bless him and grant him peace." For, *tasawwuf* is adherence to the *Sunna* outwardly and inwardly, and adherence to the *Sunna* in all circumstances, is, in essence, spiritual excellence (*al-ihsaan*). The phrase '*ihsaan*' (spiritual excellence) has become a catchword for the science of spiritual purification (*tasawwuf*) as the *Shehu*, may the mercy of Allah be upon him explained in his Umdat'l-Ulama where is said: "As for the inward branch, it is *al-ihsaan* (spiritual excellence) and the science that verifies *al-ihsaan* is the science of the divine reality (*`ilm 'l-haqeeqa*)." The divine reality referred to here is the science of secrets which are innately connected to the hearts of humanity, its purification and what their hearts attain from gnosis of Allah, spiritual unveilings and divine realities. This science is divided into two divisions: spiritual purification for character reformation (*tasawwuf li't-takhalluq*) and spiritual purification for divine realization (*tasawwuf li't-tahaqquq*). The *Shehu*, may the mercy of Allah be upon him said in his at-Tafriga Bayna `Ilm 't-Tasawwuf Li't-Takhalluq Wa Bayna `Ilm 't-Tasawwuf Li't-Tahaqquq regarding the subject of the science of spiritual purification for character reformation (*tasawwuf li't-takhalluq*): "It is the cleansing of the inward by means of praiseworthy characteristics and purifying it from blameworthy traits." He also said in the same text regarding the subject of the science of spiritual purification for divine realization (*tasawwuf li't-tahaqquq*): "As for the spiritual purification which is concerned with divine

**It has been** related in the Saheeh of al-Bukhari and Muslim on the authority of Umar ibn al-Khataab that Jibril, upon him be peace, said to the Prophet, may Allah bless him and grant him peace, said: “Inform me about spiritual excellence (*Ihsaan*)?” He, may Allah bless him and grant him peace, replied: “It is that you worship Allah as if you see Him. And if you do not see Him, He sees you.”<sup>37</sup>

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realization it is that which concerns the divine gnosis, and spiritual states, which are the affairs specifically designated from the spiritually elite.” He also said explaining that in his Fat’h’l-Basaa’ir where he said: “As for the science of spiritual purification it is also divided into two divisions. The first division is related to the reformation of character (*at-takhalluq*) and it is the abandonment (*at-takhalli*) of every blameworthy trait from the heart - like conceit (*‘ujb*), pride (*kibr*), unjust anger (*ghadab bi’l-baatil*), envy (*hasad*), greed (*bukhl*), showing off (*riya’u*), the love of rank (*hubb’l-jaah*), the love of wealth (*hubb’l-maal*) in order to boast, false hope (*amal*), and having an evil opinion of the Muslims (*isa’at d-dhann*). It also includes the endowment (*at-tahalli*) of the heart with every praiseworthy characteristic - like repentance (*tawba*), sincerity (*ikhlaas*), fearful awareness (*taqwa*), patience (*sabr*), doing without (*zuhd*), reliance (*tawakkul*), leaving matters over to Allah (*tafweed*), contentment (*ridaa*), fear (*khawf*), and hope (*rajaa*). This division is apart of the individual obligations (*furuud’l-‘ayaan*) as al-Ghazzaali explained in his Ihya`Ulum`d-Deen and as Abd`r-Rahmaan as-Suyuti explained in his Itmaam`d-Diraaya in his commentary upon the an-Niqaya. The second division of the science of *tasawwuf* is related to spiritual certitude (*tahaqquq*) and includes the knowledge (*ma`rifa*) of the spiritual states (*ahwaal*) of the disciples (*murids*), the permanent spiritual stations (*maqamaat*) of the protected friends (*awliyya*), the knowledge of the self manifestation (*tajalli*) of the Acts, the knowledge of the Divine Names and the self manifestation of the Divine Essence (*tajalli ad-dhaat*). This division is not only among the collective obligations (*furuud`l-kifaaya*), but part of this science is specifically established for the *awliyya* - without dispute.” It is for this reason that some of the realized ones say regarding this immense affair that spiritual purification for divine realization is restricted to the spiritual disciples and the knowers of Allah, and is not to be dispersed to other than its rightful people. However, the *Imam* of the group of the *Sufis* al-Junayd, may Allah ta`ala be merciful to him said: “It can be dispensed to its people and other than its people.” For spiritual excellence (*ihsaan*) is the noblest of the sciences due to the nobility of what it is connected to - the heart, which is the noblest of the limbs. Rather, it is the king and the remaining human limbs are its subjects. For when the heart of humanity is corrected then all the limbs are corrected and when it is corrupted then all the limbs are corrupted. The human heart is the treasure of every human quality such as reason and knowledge, and Allah does not look upon anything from humanity except his heart; as he upon him be peace said: “Indeed Allah does not look at your outward forms, or your demeanor, but He looks into your hearts.” For, Satan and the Angels do not intend for anything in humanity except their hearts. The objective of the Angels in the human heart is to correct it, while the objective of Satan in it is to defile it. Thus, the noblest of that which is with humanity is their heart. It is for this reason that the science of *ihsaan* is considered nobler than the remaining sciences due to the nobility of what it is connected to, which is the heart. This is what induced the *Imam* of the Group, al-Junayd, may Allah ta`ala be merciful to him to say: “If there were with Allah a science under the shelter of the heavens nobler than this science which we speak about with our companions, I would have rushed to it.”

<sup>37</sup> The meaning of his words, upon him be blessings and peace: “It is that you worship Allah”, is that it is conceivable that what is meant by the expression ‘worship’ in this prophetic tradition is direct gnosis of Allah. The meaning of his words, upon him be blessings and peace: “...as if you see Him”, is that there is an adjective verbal noun which has been omitted, meaning: “...with worship as if in the worship you see Him.” Or it is a phrase of circumstance, meaning: “...in the state as if you see Him.” What is not meant here is that you worship Allah as a result of the state which would imply that your worship of Him would then have to await that state, such that you do not worship Him until the emergence of that state. On the contrary, what is meant here is that the attainment of this state occurs while in the midst of worship. The bottom line is that spiritual excellence means being in a state scrupulous piety during worship coupled with humility and fear with what these truly mean based upon a humility and fear of Him as if He is seen. There is no doubt that if He is seen like this in the state of worship, then one will never be negligent with what is required of him from humility and other than that. For this scrupulous piety can never emerge except if the person realizes that He the Exalted is all aware, all knowing and all acquainted with his circumstances, which is the reality as it is; even if the servant does not see Him. The meaning of his words, upon him be blessings and peace: “And if you do not see Him, He sees you”, is that it is sufficient to have scrupulous piety accompanied with humility from that perspective because being aware that He sees you is a means to that end and not a condition

**In these also**<sup>38</sup> on the authority of Abu Hurayra, who said: “O Messenger of Allah! What is spiritual excellence (*Ihsaan*)?” He, may Allah bless him and grant him peace, said: “It is that you worship Allah as though you see Him. If you do not see Him, realize that He sees you.”<sup>39</sup>

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for it. In addition, this prophetic tradition is evidence that the vision of Allah ta`ala in this world's life with the eyes does not happen. As for the vision which the Prophet, may Allah bless him and grant him peace had of his Lord azza wa jalla, it did not take place in this world's life but it happened in the elevated world of the Unseen Kingdoms, because this world is not suitable for that. The clearest evidence for the lack of the occurrence of the vision of Allah ta`ala with the eyes in this world's life is in what was related by Muslim in the prophetic tradition of Abu Amama that he, upon him be peace said: “Realize that you will never see your Lord until you die.” As for the vision of Allah in the Hereafter, the school of thought of the People of Truth is that it will definitely occur with the eyes. However, some of the extreme among the *sufis* claim that the vision of Allah ta`ala with the eyes is permissible in this world's life, but there is no reality to their claim. The vision which the People of Gnosis have of their Lord in this world's life is not with the eyes, but with the heart and the innermost secret with the lifting of the veils from the Unseen Kingdoms and in the world of sleep visions. The meaning of the lifting of the veils here is the lifting of destructive barriers which prevent one from seeing Him, which if Allah ta`ala were to do its opposite with them, they would actually see Him. *Qadi`Iyad* said: “All of this is a commentary upon the issues of the outward and inward worship of Allah, from the beliefs of faith, the outer actions of the limbs, the sincerity of the innermost secret, and taking protection from destructive actions, to the point that all of the sciences of the *shari`a* refers back to this prophetic tradition and are rays from it.” I say: this issue of spiritual excellence is the pivot of the secrets which lie in this blessed book because all gnosis and acute awareness of Allah are rays from following the *Sunna* of the Prophet, upon him from Allah ta`ala be the best blessings and most perfect peace.

<sup>38</sup> That is to say, that it is related in the Saheeh of al-Bukhari and in the Saheeh of Muslim or it means in What Has Been Related Regarding Spiritual Excellence.

<sup>39</sup> His answer upon him be blessings and peace is an indication of two states: the highest of them being that direct witnessing of the Absolute Being overcomes his heart until it is as though he sees Him with his eyes, which is the meaning of his words: “...as if you see Him” that is to say He sees you. The second is that he becomes acutely aware that the Absolute Being is acquainted with him and sees him in everything he does, which is the meaning of his words: “...for verily He sees you.” For these two distinct spiritual states are the fruit of gnosis of Allah and fear of Him. This was expressed in the narration of `Amaara ibn al-Qa`qaai` by the words of the Prophet upon him be blessings and peace: “It is that you fear Allah as if you see Him.” And this is similar to what was related in the prophetic tradition of Anas. An-Nawwawi said: “Its meaning is that you must be scrupulously pious in the mentioned courtesies with Him, since you see Him and He sees you. This is because He sees you, not because you can see Him, because He always sees you. Thus, you must perfect your worship for Him, even when you do not see Him. Thus, the implication of the prophetic tradition is that if you do not see Him, yet be persistent in the perfection of worship because He sees you. This understanding of the prophetic tradition is an immense foundation from the foundations of the religion, and it is an important axiom from the principles of the Muslims. It comprises the support of the champions of truth, the goal of the spiritual wayfarers, the treasure of the Knowers of Allah and the diligence of the righteous. It is also from the comprehensive speech which he, may Allah bless him and grant him peace was given. It is for this reason that the people of realization have made it highly recommended to sit in the assemblies of the righteous so that it can be a preventative from being influenced by deficiencies, out of respect to them and out of shame before them. Then how is it for someone acutely aware that Allah is always acquainted with him secretly and openly?” For we realize from this that spiritual excellence is in two stations. The first (and higher) being his words, upon him be peace: “It is that you worship Allah as if you see Him...”; and the second (and lower) station is his words, upon him be peace: “And if you do not see Him, He see you.” The Knower of Allah, Abd'l-Jaleel said: “The first station is divided into three divisions. The first division is in the station of Islam, which is that matters in the sensory world are three kinds: disobedience, obedience and permissible things of life. As for the division of disobedience they are different in their diversities. For, the servant is ordered to know that Allah sees him, so when he has a strong desire to commit an act of disobedience, he realizes that Allah sees him and observes him in every circumstance that he is in. He also knows the treachery of the eyes, and what the breast conceals. Thus, he desists from disobedience and resorts back to Him. As for the person who forgets the gaze of Allah upon him, he as a result disregards that He sees him at the time of

**This is the explanation of the reality of *Islaam, Imaan and Ihsaan*** as elucidated by the Lawgiver, upon him be peace. For there can be no clearer explanation that can be given after his explanation. We have previously stated that these three divisions make up the whole of the religion, especially with regards to worship (*'ibaadaat*). The conclusive proof for that is established by his words, upon him be blessings and peace, when he addressed his Companions: "Verily that was Jibril. He came to you in order to teach you about your religion."<sup>40</sup> This was after Jibril had asked about its reality, and he explained it as it was related in the narration of Muslim. In the expressions of the narration of al-Bukhari it says: "Verily that was Jibril. He came in order to teach mankind about their religion."<sup>41</sup> Now we shall commence with the arrangements of the chapters of the acts of Islam (*a'maal'l-Islam*). We will arrange

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his disobedience. Or he is ignorant and assumes that Allah ta`ala is far from him and does not remember him. Or he knows that Allah is the One who moves his limbs when he does an action, but he forgets this. Or he is just simply ignorant, and due to his heedlessness, falls into disobedience. If he knew and realized, for example, that one of his parents or a prominent person were to see him when he was committed an act of disobedience, he would desist and flee from it. Likewise, if the servant were aware that Allah sees him at the time of his disobedience, he would desist from it based upon the realization of the spiritual excellence of that evidence with him. This acute awareness becomes evidence with him which Allah ta`ala provides for him, similar to that which was given to Prophet Yusef, upon him be peace; and stands as clear cognitive evidence that Allah ta`ala exists in reality, that He gazes upon everything and that He alone is the One who expends everything, is their Prime Mover, and is the One who causes their stillness. Thus, whoever sees Allah ta`ala with this kind of evidence in all important affairs, has removed from him the harm and repugnancies of all kinds of evils. The second division of obedience, it is that he knows that Allah ta`ala exists and takes as evidence in his soul that He sees him absolutely; unless he is a heretic who denies the existence of the Lord. For if he openly admits of the existence of his Lord, and then abandons worshipping Him being careless, then this is due to the deficiency of the evidence of spiritual excellence with him. This is the trait of those who have squandered their obligations due to their ignorance of the Divine decree, except when they resort back to recognizing the extent of His commands. The third division is regarding lawful things, which are normally the locus of heedlessness and absentmindedness in that station of spiritual excellence. For, when a servant remembers that Allah ta`ala sees him during his lawful expenditures, is aware that it is He who accepts them and that He rarely turns away from him, then he naturally becomes ashamed that He will see him being intent on contemptible, albeit lawful, transient deeds, being completely engrossed in them preoccupying him from His remembrance; or being preoccupied with what occurs from them from them being acceptable in the eyes of Allah ta`ala. The second station of spiritual excellence is in the world of the Unseen. It is that when the servant reflects upon the realms of the Hereafter, such as death, the grave, the gathering, the showing of deeds, the reckoning and other than these, knows that all of the things of this world will be shown to Allah ta`ala in that world; and what will be in that world will corroborate what he did in this one, then he becomes preoccupied with beautifying himself for the Hereafter with the apparel of the People of the Hereafter in what he is able. As for the third station of spiritual excellence, it is that when the servant is aware that in the hearts of His close intimate friends, that He removes from them destructive traits, he thus, tries to purify himself of these, and seeks to be described with praiseworthy traits until his innermost secret becomes a mirror manifesting the secrets of his words: '...as if you see Him and if you do not see Him, He sees you'." Here ends the words of the Gnostic Abd'l-Jaleel, and his words are invaluable.

<sup>40</sup> Ibn'l-Muneer said regarding his words: "in order to teach you your religion", is evidence that the excellent question is called knowledge and instruction, because nothing emerged from Jibril other than questions, yet with this he was called a teacher. It is due to this that the saying of the scholars has become famous: "The excellent question is half of knowledge." It is conceivable that this principle can be taken from this prophetic tradition because its benefits emerged from question and answers together. Al-Qurtubi said: "About this prophetic tradition it is correct to say that it is the 'Mother of the *Sunna*' due to what is comprised in it of a summation of the knowledge of the *Sunna*."

<sup>41</sup> This is an indication of increase because he did not single him out except in order to give authorization. Subsequently, the attributing of instruction to Jibril was done as a metaphor because he was the causative factor for the emergence of the answers that were given. It is for this reason it was ordered to take knowledge from him.



them the way the scholars of the *Sunna*, may Allah be pleased with them, have arranged them.<sup>42</sup>

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<sup>42</sup> The meaning of his words: “the acts of Islam” means the outward acts which are related to worship and the obligations, just as the issues of *Iman* and *Ihsan* are related to the heart. The meaning of his words: “We will arrange them the way the scholars of the *Sunna*, may Allah be pleased with them, have arranged them”, means that they arranged their books on jurisprudence based upon a well known formula which are the Book of Purification, the Book of Menstruation and Its Limits, the Book of *Tayyamamu*, the Book of Prayer and what is related to it, the Book of the Obligatory Alms, the Book of Fasting, and the Book of Pilgrimage, following in that the arrangement which the Messenger of Allah, may Allah bless him and grant him peace made in his words as related by Muslim on the authority of Ibn Umar: “Islam is constructed on five things: that you unify Allah, establish the prayer, give the obligatory alms, fast *Ramadhan* and the pilgrimage.” Here ends the Book of Belief, and with its ending, I end its commentary and success is with Allah. Here ends facsimile 7 of the Arabic manuscript.