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رسالة للأمراض الشافية



Risalat li 'l- Amraad as-Shafiyya

A Letter of Healing for Spiritual and Social Diseases

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In the name of Allah the Beneficent the Merciful, and peace and blessings of Allah be upon our master Muhammad, his family and companions. May Allah be pleased with the *Taabi'un* and the *Tabi'u at-Taabi'een*, and with those who follow them until the Day of Judgment.

All praises are due to Allah who has guided us here at the **SANKORE' INSTITUTE** to this excellent work by Muhammad Bello ibn *Shehu* Uthman. When I first published the first edition of this work back in 1995; I did so for the *Amirs* of the *Jama'at* of *Shehu* Uthman ibn Fuduye` in America as well as the Muslim inmate population in the California Department of Corrections. I had no idea that things would turn out politically and socially as they have. Back then I promised: "We will not make the introduction too long by detailing the life of one of Africa's leading Muslim statesmen and nation builders. For those who desire to know about the life of *Sultan* Muhammad Bello, should see our translation of his Tanbeehat 'l-Waadihaat." However, since the occurrence of horror of 9-11, the emergence of CIA trained and deployed 'Muslim terrorists', the subsequent draconian and fascist laws interdicting Muslims lives around the globe, the US military invasion of Muslim lands, and more particularly the direct neo-COINTELPRO attack upon the *Jama'at* of the *Shehu*, both in America, Sudan and in Nigeria; I felt it essential to republish this text with a fuller explanation of the life of the author, *Sultan* Muhammad Bello, as well as an elaboration upon the meanings hidden within the text itself.

Disclaimer

Although we will probably over burden the reader with more information and take more of their time, we promise that the additions will be informative, beneficial and, to some, enlightening. More importantly, the text, as all the texts produced by the Sankore' Institute will be FREE, except when the *Jama'at* of *Shehu* Uthman ibn Fuduye` under the leadership of its *Amir*, Attahiru Abdullahi seek to market them for the benefit of the *Jama'at* and our *Sultan*. We will not 'sell our culture to you for a small price'. We will not 'pimp' our Islamic heritage and cultural inheritance as others have and are doing. Now, charlatans finally see, as we have been demonstrating for the past twenty three years, that the essential ingredient for the Muslim national minorities in the west is to have access to what they were cut off from for the past 400 years. Subsequently, rather than fulfilling the need of our people, these robber barons have kidnapped our culture and placed it on the same 'slave blocks' that our African Muslim ancestors languished; selling it for the small price of fame, prestige and wealth. Our Islamic African heritage is our cure and it shouldn't be marketed by either astute academics to gain 'tenure', by 'street venders' who lack the intellectual capacity to give due diligence to this work, nor by intellectually and politically impotent 'imams' seeking to 'peddle wears' and gain positions in the hearts of an oppressed people. Thus, any copies of this text allegedly 'retranslated' and sold without written permission of our *Sultan*, our National *Amir* or the Sankore' Institute of Islamic-African Studies International, is to be treated for what it is: plagiarism and the theft of intellectual property. No doubt a brief perusal of these counterfeited 'retranslations' will prove the futility of approaching our intellectual and cultural heritage through the back door or the basement window. Our African Islamic culture and the people to whom it belongs are far too vital for these works to be mass produced as if they were bootleg DVDs pirated and sold in south 'Phili'.

A Brief Biography of the Author

Before analyzing the text Risaalat Li'l-Amraad, we would like to delve into a small aspect of the life of the author, *Amir'l-Mu'mineen* Muhammad Bello, in order to gain *baraka* by mentioning his virtues, but also in order to transmit to the reader some of the kinds of character traits which are essential for self determination and victory. Many historians have written about the virtues of our *Amir'l-Mu'mineen*, however two of the best texts which give an intimate, inner and esoteric picture of the life of one of Africa's Lions is the famous al-Kashif wa'l-Bayaan of *Waziri* Gidadu ibn Laima, as well as the versification of this text by his great grandson, my *Shaykh Waziri* Junayd ibn Muhammad al-Bukhari ibn Ahmad ibn Gidadu ibn Laima, in his Mutfah 'l-Ikhwaan Bi Maa Ata Fi'l-Kashif wa'l-Bayaan, may Allah be merciful to all of them by the rank of the Prophet, may Allah bless him and grant him peace. Like them, we hope to highlight some of the miracles of this 'Just *Imam*', so that the oppressed Muslims can regain their spiritual equilibrium and gain *baraka* by mentioning the histories of the *awliyya* from their ancestors. And after becoming acquainted with the favors that Allah ta'ala had granted him, we can then delve into his text, which is, as he named it, a curative for spiritual and social diseases.

His Early Life

He, may Allah be merciful to him, was Abu Ali Muhammad ibn *Shehu* Uthman ibn *Fuduye`* Muhammad ibn Uthman ibn Salih ibn Harun ibn Muhammad Ghurtu ibn Muhammad Jubba ibn Muhammad Sanbu ibn Maasiraan ibn Ayyub ibn Buuba Baba ibn Abu Bakr ibn **Musa Jokoli**. This Musa Jokoli, who fled from the lands of *Futa Toro* into the lands of Hausa was among the sons of the famous reformer **Imam Dhimbu**. Bello's mother was Hawwa, the daughter of the learned *Shaykh* Adam ibn Muhammad Agh. According to oral and transmitted traditions, she was an extremely pious and learned woman, who apart of a circle of erudite and ascetic women of the *Turuudi* ethnicity that later were organized into a college for women without walls, under the leadership of the authors half sister, *Nana Asmau*. Muhammad Bello was born on a Wednesday in the month of *Dhu'l-Qa`ida* in the year 1195 of the A.H. (1781 C.E.) in a place called Mornona. *Bello* in the language of Fulfulde' means 'beloved' and indicates the status he would hold in the heart of his father, the *Shehu*. He was the oldest of his immediate siblings of five: Abu Bakr Atiku, Fatima (the wife of the chief military commander, Ali Jeddo), Hanna (the wife of military commander Muhammad Namoda), Maryum and Sawda, both who died young. He had more than twenty or more half siblings from other wives of his father, the *Shehu*.

Bello was raised in a praiseworthy and excellent environment, in which Allah endowed him with every superb character trait. The first of them was his ability to delve deeply into the seas of knowledge, and comprehend its foundation and its branches. He had a natural awareness of intellectual diplomacy which gave him a firm understanding of the politics of the *shari'a*. He gathered the virtuous biographies of the Prophets and studied deeply the lives of the *awliyya*. Allah ta'ala gifted him with the ingeniousness of the scholars of Islam and illuminated his heart with the wisdom of the sages. He added to this an indebt analysis of the justice of the *khulafa*. He thus accompanied his father, *Shehu* Uthman ibn *Fuduye`*, acting as a wise councilor, sufficing him in every important

matter that effected his community. Eventually, he assisted his father by leading the armies of the Muslims in their fight against the disbelievers of Hausaland, and gained victory after victory by the bounty of Allah ta`ala.

As far as Bello's early education he received his first instructions in the *Qur'an* from his mother, Hawwa bint Adam, and from her he was passed on to his half brother, the mystic Muhammad Sa`d, to complete the *Qur'an* and learn the linguistic sciences. During this period, Bello became well known and set himself apart from his peers due to his piercing intelligence and cutting edge insight. He possessed a memory that surpassed the young boys of his age as well as quick comprehension that was far beyond his years. Under the training of his half brother, Muhammad Sa`d, he was able to develop his linguistic skills until he mastered the sciences of grammar, prosody, poetry and eloquence. It is well known that *baraka* is a magnetic spiritual substance that is usually transmitted by being in close proximity to one who possesses it, serving that person or that person directing it to whomever he wills. It is for this reason, that Bello was able to attain an abundant amount of *baraka* from his half brother, Muhammad Sa`d, who was well known for his miracles, knowledge and virtue.

Among the amazing things about Bello, is that he did not associate with the youth his age in their amusements and play. When he was ten years old he would remain alone beneath the shade of trees perusing texts or keeping company and serving his maternal grandmother, Hassana Baraa Yazaki, a renowned mystic and pious worshipper in her own right. It was during this time with his maternal grandmother in Baraa Yazaki, that he learned the duties of filial responsibility and the need to care for the elderly of the community.

It was during this hiatus with his grandmother that Allah ta`ala manifested on Bello some of His miraculous actions. It has been related that once Bello desired to travel alone to visit his parents by taking a remote road in the dessert. Eventually he became lost until he was picked up by some Fulbe' women herding livestock who brought him to his paternal aunt A'isha Mawnuma. She then traveled with him returning him back to the village of his grandmother. On their arrival Baraa Yazaki, Hassana realized that Bello left because his heart yearned to be in the company of his father and mother, so she sent a message to the *Shehu* informing him what had occurred. The *Shehu* then dispatched one of his servants, Wudi in order to bring him home. As Wudi was conducting him home, Bello said to him: "Do you know that we will eventually establish the *jihad* in these lands?" Wudi responded that he had no idea of that and how would Bello at such a young age know that. Bello said: "You will see the *jihad* being established in the land." Wudi then said: "If I witness that, then I will be resolved to fight along side you!" Bello then said to him: "No, you will not be with us then. You will be in the company of the *Shehu*." As it turned out, some fifteen years later the matter turned out exactly as Bello had foretold.

Bello's Role in Assistance to *Shehu* Uthman ibn Fuduye`

Three years later, when Bello was merely thirteen, the *Shehu* experienced his most important spiritual opening as a result of the adherence to the 'prayer upon the Prophet', may Allah bless him and grant him peace. *Waziri* Gidadu ibn Laima recounted the details of this experience and the role that Bello would play in the future establishment of Islam in the lands of Hausa in his Rawd'l-Janaan where he said:

"When the *Shehu*'s yearning for Allah and His Messenger Muhammad, may Allah bless him and grant him peace became great, he took an oath to adhere to doing the prayer upon the Prophet, may Allah bless him and grant him peace. He began at the appearance of the new moon of *Rabi` al-Awwal*, not speaking to anyone until the appearance of the new moon of *Rabi` al-Awwal* of the following year. He continued doing that until the appointed time came, when he was divinely attracted into the presence of the master of existence, may Allah bless him and grant him peace, who said to him: "O Uthman! I am your *Imam*! You will never go astray!" On this account the *Shehu* composed his *Fulfulde*' poem, whose initial verse began:

Umwa'a ardii wa naa'in majjuyaybii
Hitaade ghutaami nuun ghirnandinaami

Then the master of existence, may Allah bless him and grant him peace said to him: "I am placing you in the spiritual retreat of al-'Ash`ari, which is fifteen days, but not the spiritual retreat of al-Junayd, which is forty days." Then the master of existence, may Allah bless him and grant him peace gave the *Shehu* a specific *dhikr* and said to him: "Do not eat anything during this time except what will allay hunger." Then the *Shehu* did as he was commanded until the set period was completed. Then the master of existence, may Allah bless him and grant him peace brought him into the presence of the All Beneficent Lord. Present there were all the Angels of All Beneficent Lord, all the *awliyya* along with the *qutb* and master *Shaykh* Mukhtar al-Kunti. (We will discuss what this *shaykh* said in the presence later). Then *Shaykh* Abd'l-Qaadir al-Jaylani took the *Shehu* by the hand and sat him in front of himself and said: "This *shaykh* belongs to me." Is on this occasion that the *Shehu* composed his *Hausa* poem, whose initial verse began:

Kuufammu dhuwaa gha Muhammadu
As-shaykhu `Abdu 'l-Qaadiri.

Then our *Shehu* was given three responsibilities: [1] inviting people to Allah; [2] the divine appointment of *khilaafa*; and [3] military struggle (*jihaad*). Then an Angel stood and gazed upon the lands of the East and said: "Answer the call of the Inviter to Allah!" He then gazed upon the lands of the West and said: "Answer the call of the Inviter to Allah!" He gazed upon the lands of the North and said: "Answer the call of the Inviter to Allah!" He then gazed upon the lands of South and said: "Answer the call of the Inviter to Allah!" The Angel then said: "He who denies him will be denied!" It was then said to the *Shehu*: "You have been given the best of the lands of the three ethnic groups: [1] the *Fulani*; [2] the Blacks; and [3] the Tuaregs." (We will mention later the circumstances of him being given the best of all the lands.) The *Shehu* said on that occasion: "As for inviting the people to Allah, I am able to do that. However, as for the divine authority of *khilaafa* and military *jihaad*, I cannot do it except if Allah provides me with someone who can assist me in accomplishing these two responsibilities." Then he was shown his noble son, Muhammad Bello, in front of him wearing vestments of light. The *Shehu* was then girded with the Sword of

Truth and given his Flag of Victory. At this the *Shehu* became exceedingly happy.”¹

This major vision of the *Shehu* which was well known to all the scholars and spiritual disciples established the status of Bello in the hearts of all their colleagues. As a result of the *baraka* of *Shehu* Uthman ibn Fuduye`, Muhammad Bello attained every type of exquisite character and became a virtual ocean in knowledge. He mastered the foundations of knowledge and their branches as well as a deep comprehension of the knowledge of political theory and diplomacy and the political principles of the *shari`a*. In addition he gathered in himself the biographies of the prophets, the customs of the *awliyya*, the equity of the by gone Muslim rulers. As a result he became one of the leading companions of his father, and acted as one of his important advisors.

After the *hijra* of the *Shehu* and his community from under the jurisdiction of the Habe` authorities to Gudu, Muhammad Bello was the second to give the oath of allegiance to the *Shehu* as *Amir`l-Mu`mineen* as he said himself in the *Infraq`l-Maysuur*: “The first of those to give the oath of allegiance to him was his brother and chief advisor (*wazeer*), Abdullahi, then I, in turn, gave the oath of allegiance. Then, I was followed by his close friend and advisor Umar al-Kamuni. Then the rest of the people gave the oath of allegiance to him.”²

Among his miracles during this time was that he once told Gidadu ibn Laima that he saw in a vision: “I saw that the mother of Yunfa, Mai Takalimi, was brought to me and was ordered to sit in front of me.” This vision occurred some eight years before the conquering of al-Alkalawa by Bello. In 1809 when he did enter the capital of the Gobir kingdom as its conqueror, Allah decreed that the first person brought to him was the mother of the former oppressor, Yunfa, as he had seen in his vision. The miracles and virtues of *Sultan* Muhammad Bello during the life of his father are innumerable. On *Jumad al-Akhir*, on the 3rd of the month, the *Amir`l-Mu`mineen* Uthman ibn Fuduye` died, (may Allah be merciful to him and illuminate his grave).³ The oath of allegiance was subsequently paid to his son the military commander Muhammad Bello on the same day. *Sultan* Muhammad Bello ruled the Sokoto *Khalifate* for twenty two years, in which he squelched dissent, consolidated the kingdom and composed excellent scholarly works on every branch of the religious and elemental sciences. Each time he produced a composition he would read it to the people, and then go and compose another due to the extensive questions put to him and the many disagreements. He was responsible for the spread of learning and erudition throughout his reign. As a result scholars came to his land from every direction; whom he provided with stipends, land and responsibilities. No scholar came to him from the east, the west, the north or the south except that he showed them the highest honors and respect and kept their company.

During the twenty two years of his rule he never consumed anything from the public treasury, being content to feed himself and family from the earnings of his own hands. To this extent, when he was still a youth he mastered the fine art of tailoring and

¹ Waziri Gidadu ibn Laima, *Rawda`l-Janaan*, (Sankore` Institute of Islamic-African Studies International, Fairfield), 1994, p. 10.

² Muhammad Bello, *Infraq`l-Maysuur Fi Tarikh Bilad at-Takruur*, (Sankore` Institute of Islamic-African Studies International, incomplete), p. 62.

³ The date was Sunday night, the 3rd of *Jumad al-Akhir* 1232 *hijra* [circa 20th of April, 1817 C.E.] The author, *Shaykh* Abd`l-Qadir ibn Mustafa was thirteen years old at the time of the death of the *Shehu*. [see M. Last, *op. cit.*, pp. 60, 64 & 74].

embroidery becoming a member of the ancient guild of scholar tailors (*alfa*). This guild prospered under his rule and to this day the scholar tailor guilds of Hausaland are among the finest of the artistic guilds in the whole of Africa.

The physical description of *Sultan* Muhammad Bello is that he, like his father the *Shehu* and uncle *Shaykh* Abdullahi was very tall. But unlike the *Shehu*, who was very bright skinned; and unlike *Shaykh* Abdullahi who was very dark; Bello was reddish like the typical Fulbe`. He had a thick beard and always wore a veil (*litham*) over his lower face. Only his close relatives and colleagues ever saw his full face from forehead to chin.

In the year 1253, *Amir'l-Mu'mineen* contracted the sickness which caused his death. He remained sick for seven months. When the illness became severe he called his oldest son, Aliyyu and said: "Do not seek after the kingdom after I am gone. However, if Allah ta'ala gives it to you, then give preference in your reign to the scholars of the Reminder, the Helpers of the Compassionate Lord; and avoid at all cost the evil scholars the helpers of *Satan*. Show respect and honor to the weak and oppressed among the Fulbe`, just as you show respect and honor to the noble ones among them."⁴ He died in his military garrison, Wurno, in the evening of Thursday, the 25th of the month of *Rajab*, in the year 1253 A.H. at the age of 58. When he died, most of his brothers were present with him along with most of the government officials. His *wazir* Gidadu said: "The last words of *Amir'l-Mu'mineen* Muhammad Bello were: 'There is no deity except Allah, Muhammad is the Messenger of Allah', which he said three times and he then recited a verse from the *Qur'an* and then died."⁵

On the *Risaalat Li'l-Amraad Shafiyya*

This book was originally a letter of advice written for the regional *amirs* and officials of the Sokoto Islamic Caliphate. I believe that it was composed during the first year of his rule in 1818, when many regions began to revolt from under his rule, and many of the veterans of early days of the consolidation of the kingdom were becoming disillusioned either through longing for the asceticism that was the custom of the past, or being preoccupied with the responsibilities gained from their victories. *Shaykh* Abd'l-Qaadir ibn Mustafa describes the dilemma that the new *Sultan* found himself in, when he said what happened when he was given the oath of allegiance:

"Unfortunately, the entire region of Zamfara revolted, turning away from the religion, resulting in *Amir al-Mu'mineen* Muhammad Bello in the month of *Rajab*, equipping an army against Burmi which was fought for some days. From there he withdrew to Banaaghu, where the two armies advanced against each other and he eventually defeated and routed them. In the same year in the month of *Dhu'l-Qa'ida*, Abd's-Salaam revolted and led a campaign that lasted the entire year. The *Amir* eventually conquered his lands in the last part of the month of *Safar*."⁶

The crisis of these events is what induced *Sultan* Muhammad Bello to compose this text, which he called "A Letter of Healing", which he arranged as a form of prescription for the personal and social diseases which were afflicting the entire kingdom. As *Amir'l-Mu'mineen*, he was obligated to apply to extensive knowledge of medicine, political science and religion and to develop a compound which could act as a medicinal

⁴ Al-Hajj Sa'id, *Tarikh as-Sokoto*, (manuscript in possession of author), folio 23.

⁵ *Waziri* Junayd ibn Muhammad al-Bukhari, *Mat'haf'l-Ikhwaan* (manuscript in possession of author), folio 32.

⁶ Abd'l-Qaadir ibn Mustafa, *Rawd'l-Afkaar*, (Sankore' Institute of Islamic-African Studies, 1991), p. 22.

cure for these diseases. The text delineates seven fundamental principles for the success for Muslim individuals and government. *Sultan* Muhammad Bello outlined seven fundamentals as a cure for the social ills which effect Islamic society, which I will endeavor to elaborate upon in the commentary, Allah willing. In my commentary I have tried to address some of the questions put to me while in the UK and the USA regarding Muslim participating in the party politics in these countries. In addressing these concerns I will rely upon the textual evidence presented by the *Sultan* as well as some of the legal precedence of international law and the fundamental legal standards of the US in particular. My objective is this is to demonstrate that perpetual struggle (*jihaad*) for self-determination for Muslim nations and Muslim national minorities is consistent with the *shari`a*, and falls within the legal parameters of international law as well as the core values of the nations under which Muslims reside. The Muslim must know that the struggle for the advancement of Islam in the world, is not only exalting the Word of Allah, but it is also an advancement of the best universal standards which humanity have agreed are rights which are just and essential to all humans.

The first medicinal principle is seeking forgiveness of Allah (*istighfaar*) which includes repentance (*tawba*). It is the first of the stations of nearness to Allah ta'ala and the key to servitude to Allah. For there can be no true servitude (*ubidiyya*) without seeking forgiveness of one's sins and mistakes. Seeking forgiveness removes the punishment from individuals as well as from society. For this reason it is the custom of the elite of the people of Mai Wurno on the Blue Nile in Sudan in their *masaajid* to seek forgiveness for every inhabitant of the village as well as the entire Muslim *Umma* after the completion of the *isha* prayer. This practice removes the afflictions which befalls towns and villages as a result of the sins of the corrupt ones among them. Seeking forgiveness is in three parts. The seeking forgiveness of the common people – which entails seeking forgiveness of all acts of rebellion against the commands of Allah and for committing prohibitions. It means not forgetting one's sins, but always regretting them in order not to become conceited for one's good deeds. The second part is the seeking forgiveness of the elite servants of Allah, who seek forgiveness from seeing themselves in every good deed they do or from expecting reward for good deeds. The third part of seeking forgiveness is the seeking forgiveness of the elite of the elite of the servants of Allah. These special lovers of Allah seek forgiveness from everything other than Allah – even their own existence. They are in a constant state of regret for when ever they open their eyes and see other than Allah – their yearning for Allah increases and they grieve over the life of this world and the separation which it causes between them and their Beloved. In his *al-Buduur'l-Musfira*, Bello describes the seeking of forgiveness as [1] the guarantor against destruction; [2] the guarantor of provision; and [3] the guarantor of redemption in the Hereafter.

The second medicinal principle which heals the sicknesses of the individual as well as those of the larger society is seeking knowledge. What is meant by knowledge here is every beneficial science which assists mankind at adhering to the commands of Allah and avoiding His prohibitions. The master of men and *jinn*, Muhammad, may Allah bless him and grant him peace, once said, “*I seek refuge with You from knowledge which has no benefit.*” There is no action which Allah demands from His servants except that knowledge is tied to it. For this reason, some of the elite slaves of Allah say that knowledge is tied to it. For this reason, some of the elite slaves of Allah say that

knowledge is superior to action. The Prophet, may Allah bless him and grant him peace, once said, “*Knowledge is the imam of worship.*” Thus, action without knowledge is not action – and knowledge without action is not knowledge. Shaykh al-Hujwiri has divided knowledge into two aspects: [1] the knowledge of *shari’a*; and [2] knowledge of the *haqiqa*. He said, “Knowledge of the *shari’a* (the divine law) has three pillars upon which it is built: [a] the Qur’an; [b] the *sunna*; and [c] the consensus (*ijma’*) of the scholars of the *sunna*. Knowledge of the *haqiqa* (the reality) also has three pillars upon which it is built: [a] the knowledge of the actions and wisdom of Allah in phenomenal creation; [b] the knowledge of manifestation of the names and attributes of Allah; and [c] the knowledge of the essence and unity of Allah ta’ala.”

History has shown that when the Muslims of Africa took upon the responsibility of seeking knowledge of *Islam*, *Iman* and *Ihsan* – there emerged from among them the highest expressions of Islamic civilization. The intellectual legacy which developed out of Muslim Africa was expressed in famous learning centers like Tinbuktu, Walata, Dia, Katsina, Kano, Kabura, Yandato, Sokoto, Kaba, Timbo, Harrar and many more. Throughout this golden age of learning and high-civilization for Muslim Africa – the most expensive and most sought after commodity was not gold, silver, weapons, or slaves – but it was books. The wealthiest professions among the Muslims of Africa were those professions connected to learning and education. These professions included book sellers, scribes, paper manufactory and erudition. This alone is enough as a demonstration of the love for learning which Muslims of Africa have exhibited. Thus, seeking knowledge was for them a cure to social as well as individual ills.

The third medicinal principle or prescription outlined by *Sultan Muhammad Bello* was preserving the five prayers in congregation in the mosque. The Messenger of Allah, may Allah bless him and grant him peace, said, “*The prayer is the support of the deen.*” Thus, when the servants of Allah leave the comfort of their homes and go out to pray in congregation – they help I the support of the *deen*. The first action which an individual is judged by on the Day of Judgment will be the prayer. This is also true for a family, village, city or country. The condition of the prayer of any group indicates the spiritual state of that group. How often do we find in these dark days – where Muslims refuse to pray in the mosque making the mosque to resemble the churches and synagogues – only being filled in Friday for the *juma’salaat*.

The traditions describe that the companions of Muhammad, may Allah bless him and grant him peace, used to pray so close together that their clothing would tear. Prayer was so important to Allah ta’ala, that it was not disallowed even during the intense violence of war. The five prayers in congregation protect the entire society from evils and affliction and this is the same for the prayer of fear, the prayer of rain, the prayer of eclipse of the sun and moon, the *Eid* prayers, the *juma’* prayer and the prayer over the dead. Each of these prayers are to be done in congregation with the entire community present. The reason for this is because the benefit not only goes to the individual but to the entire community as well.

The fourth medicinal principle which cures the individual and society of ills is the respect and obedience to be accorded those who possess the authority among the Muslims. This is a key issue which has been neglected or abused by the Muslims of this age. Umar ibn al-Khataab, may Allah be pleased with him once said “There is no Islam without the *jama’at* (community). There is no *jama’at* without an *amir* (ruler). And there

is no *amir* without obedience.” For this reason and for reasons firmly established in the Qur’an and the *Sunna* – it is obligatory for every individual Muslim and Muslim group to choose and obey an *amir*. Upon this principle is the whole safety of the community of Muslims is preserved. No Muslim group or individual can remain free from taking the oath of allegiance from an *amir*. The Messenger of Allah, may Allah bless him and grant him peace, said, “*Whoever dies without having the oath of allegiance around his neck to any amir, dies the death of jahiliyya.*” There are rights and responsibilities which the people owe to the *amir*. *Sultan* Muhammad Bello explains these rights by citing verses from the Qur’an and the *Sunna*. Consequently, self governance is an obligation upon the Muslims. They must govern and be governed according to Allah’s commands and prohibitions. No Muslim is to be satisfied with being under the political jurisdiction and government authority of the Jews and Christians. Allah ta’ala says, “*The Jews and Christians will never be pleased with you until you follow their system (milla).*” Even in those circumstances where Muslims are living as national minorities under non Muslim government, they are still obligated to organize themselves under their own autonomous communities and develop a social contract (*mu’ahida*) between themselves and the dominant culture. In the absence of this they are obligated to make the *hijra*. Ideally the *khilafa* (vicegerency) is for those human beings who have surrendered themselves completely to Allah’s commands and prohibitions. *Khilafa* is not for those who have brought down upon themselves the anger of Allah (the Jews) nor is it for those who have gone astray in their worship (the Christians). By definition, every Muslim must work for the establishment of Islamic government by first choosing from among themselves *amirs* who will rule them in accordance with the Qur’an and the *Sunna*. And then they must search and find a *khalif* or *sultan* whose authority is accepted as sound and unite under his banner for the sake of Allah ta’ala. In the absence of this, they are obligated to enter into social contract with non Muslim societies which [1] does not violate the sovereignty of these states; [2] nor violate the values, culture and religion of the Muslim minorities.

Those Muslim leaders who invite us to accept the rulership of the disbelievers and to assimilate into their systems of government without a valid social contract – do so out of ignorance of their own *shari’a* as well as ignorance of their internationally recognized rights to be different and to enjoy some form of autonomy. If these leaders invite the Muslim national minorities to assimilate into the non Muslim societies, while they themselves know the *shari’a*, should be seen for what they are – collaborators in the humiliation of Islam. And the judgment of collaboration with the enemies of Islam is well known, thus whoever knows the judgment should enact it before it is too late! The Messenger of Allah, may Allah bless him and grant him peace, said, “*Whoever helps the heretical innovator has helped in the demolition of Islam.*”

The fifth and sixth medicinal principles which *Sultan* Muhammad Bello discussed as a cure for individual and social ills were the responsibility of the rulers over the Muslims. These responsibilities include showing compassion, giving good advice, showing tolerance and being just to those under one’s authority. These are the key principles of good government and only Islam can offer the justice which Allah intends for mankind. The Messenger of Allah, may Allah bless him and grant him peace, said, “*Where there is an oppressor among some people, who, in turn, have not prohibited him from his oppression, Allah will then send down upon them a severe punishment, which will afflict not only him but the other people as well.*” The Muslims in this age must

realize that the *shari'a* offers the only true provision for justice because it was revealed by the Just King (*al-maalik al-'Adl*) and the All Knowing Judge (*al-haakim al-'Aleem*). Thus, the open refusal of Muslims in this age to implement the *shari'a*, is one of the main causes of social ills and decay which effects every Muslim land – with the exception of a few.

Allah did not create mankind without giving him guidance. He has sent His Messengers and Prophets as examples to guide mankind to His aim and objectives for mankind. Allah ta'ala created mankind to worship Him and as a result He revealed His *shari'a* to facilitate this. The *shari'a* of Allah contains commands and prohibitions which must be followed and adhered to. Thus, any innovation (*bid'a*) of any law, resolution, constitution or jurisdiction (however just it sounds) which is contrary to the laws legislated by the Qur'an and the *Sunna* is wrong and amounts to disobedience. Allah ta'ala has commanded that His injunctions and laws be implemented by those who are believers. If they refuse to do so out of ignorance or arrogance, they will be afflicted with great personal and social calamities. This is because they made man-made laws equal to that of the divine *shari'a* and have in effect made others equal with Allah. This is a cause to declare such 'imams' as disbelievers (*kaafir*) for Allah ta'ala has declared, "*There is nothing whatever like unto Him, and He is the One who Hears and Sees.*" And He ta'ala has further said, "*If anyone fails to judge by what Allah has revealed, they are indeed disbelievers.*" And again, "*Shall I seek for judge other than Allah? When He it is who has revealed to you the Book explaining in detail? They know full well to whom We have given the Book that it has been revealed from the Lord with Truth. So never be among those who doubt.*"

Why do our 'imams' humiliate themselves to the disbelievers? Why do they continue to humiliate and denigrate our noble *deen* to please the Jews and Christians? Why do they interpret our *shari'a* as being archaic, uncivilized, inhuman and cruel? Why do they wave the banner of the governments which have demonstrated to the entire world their inhumanity to man and to the environment? Allah ta'ala says about such groveling hypocrites, "*When it is said to them: 'Come to what Allah has revealed and to the Messenger'; you see the hypocrites avert their faces from you in disgust. How then will it be when they are seized by misfortune because of the deeds which their hands have sent forth. You then will see them coming to you, swearing by Allah, 'We meant no more than good-will and conciliation! Allah knows what is in the hearts of those. So stay clear of them. But admonish them and speak to them a word to reach their very souls.'*"

It is not surprising that the Jews and Christians denigrate our religion and picture it as being backwards and out dated. However, what of the Muslims in this age who claim to be Muslim and along with that show hatred and outward condemnation to those countries who are endeavoring to implement the *shari'a* of Allah? Whenever Muslim nations attempt to reintroduce *shari'a* law in their societies, the Jews and Christians become solely bent upon bringing about political chaos, economic disorder and the social collapse of these communities. They accuse Islamic governments of being intransigent and violating the human rights of their non-Muslim minorities. Every effort is exhausted by the most sophisticated means possible to denigrate the noble efforts of Muslims to govern themselves by the *shari'a*. The Muslims who have become domesticated among the disbelievers (*mudajjin*), resembling their illicit way of life and internalizing their values are the first in line to condemn Muslims who seek to obey Allah by establishing

the *shari'a*. They have forgotten what Allah ta'ala said, "*Never will the Jews and the Christians be satisfied with you until you follow their system (milla).*" Their love for this world and their love for rank and position among the disbelievers has made them heedless to Allah's words, "*O You who believe! Do not take the Jews and Christians for your friends and protectors. They are friends and protectors of one another. You who do turn to them for friendship and protection is considered to be one of them. Verily Allah does not guide an unjust people.*" Here Allah declares that the collaborators among the Muslims are actually disbelievers because they have befriended those who are explicit enemies of Islam. Some of these Muslims do this out of ignorance, but many do it because they hate Islam just as the enemies hate it. And they love the enemies of Islam, hoping to gain some worldly advantage from them. These misguided leaders should rush to the forgiveness of Allah before Allah brings about His judgment upon them. Either death will drag them into the depths of Hell which they have earned through their hypocrisy or Allah will raise up a group of Muslims who are kind and compassionate to the Muslims and hard against the disbelievers, courageous for Allah's sake and firmly established upon the *Sunna* of His Messenger, may Allah bless him and grant him peace.

Finally, *Sultan* Muhammad Bello delineates the final cure or medicine for the social and individual ills of Muslim society. This cure is in the *jihad*. As I will clarify in the commentary, *jihaad* does not always mean an armed struggle, but it does NOT exclude it, as some apologists would have us believe. The overall objective of *jihaad* is to exalt the Word of Allah in the earth, thus, any and all means by which this objective is fulfilled is included within the concept of *jihaad* (struggle). It can include personal spiritual endeavor, which ultimately affects the larger society. It can include the organized dissemination of Islamic knowledge and invitation to non Muslims in their societies where the result is the gradual and eventual conversion their populations to Islam. It could include the Muslim national minorities and immigrant minorities confederating and organizing themselves and developing a social contract between themselves and the dominant culture, which is consistent with the *shari'a*, international law and the constitutional standards of the dominant culture. In this manner the larger society can witness the benevolence of Islam at work in transforming individuals, families, communities and larger sectors of the society through the implementation of *shari'a*. It can include a complete separation of the Muslim individual, family and communities from underneath the jurisdiction of non Muslim societies in the form of *hijra*. Or it can include the emergence of an internationally recognized armed struggle when any of the above means are unachievable and all diplomacy fails. The later understanding of *jihaad* has been ordained as an obligation in the *shari'a*, has been defined as an internationally protected right in achieving the rights of self-determination when all else fails; and in certain states, such as the USA, armed struggle has been enshrined as the final solution against systemic oppression and tyranny. However many of the collaborators and hypocrites among the Muslims will rush to declare that the *jihad* as a means of armed struggle is none existent in the Qur'an and actually refers to the *jihaad'n-nafs* or the *jihaad'l-akbar*. Our answer to them is what Allah and His Messenger have clearly declared in the Infallible Qur'an and the *Sunna*.

Allah ta'ala says: "*Does mankind think that they will be left alone saying, 'We believe.' – and not be tried? And certainly We tried those before them, so Allah would certainly know those who are true and know those who are liars!*" And Allah ta'ala says:

*“What! Do you think that you will be left alone while Allah has not yet known those who have made **jihad** and have not taken anyone besides Allah, His Messenger and the believers as adherents . . . Those who believe, made the **hijra**, and made **jihad** in Allah’s way with their wealth and selves, are much higher in rank with Allah; and those are they who are the achievers.” And Allah ta’ala says: “Do you think that you will enter Paradise while yet there has befallen you the like of what befell those before you? Distress and affliction befell them and they were shaken violently, so that the Messenger and those with him who believed said, ‘WHEN WILL THE HELP OF ALLAH COME?!’ Now surely the help of Allah is nigh!”*

It has been related in Mushari’u’l-Ashwaq, that the Messenger of Allah, may Allah bless him and grant him peace, said, *“There is coming a time upon mankind when the religious scholars will say, ‘This is not a time of **jihad**.’ Whoever comes upon that time, then know that the most blessed action during that time will be **jihad**.”* The Companions said, “Will someone say that, O Messenger of Allah?” He replied, “Yes! *He whom Allah. His Angels and the people all together have cursed!*” It has been related in the Risaalat wa’n-Naseeha, on the authority of an-Nisaai’, that a man came to the Messenger of Allah, may Allah bless him and grant him peace, and said, “O Messenger of Allah! People are claiming that there is no fighting (*qitaal*) and that war (*harb*) and its preparation has been put down.” He may Allah bless him and grant him peace, said, *“They have lied! Now fighting has emerged and there will never cease to be a community from my Umma fighting for the sake of Allah until the appearance of the Hour. And they will not be harmed by those who oppose them. War and its preparation will not be put down until the appearance of Juj and Majuj.”*

These proofs which we have cited from the Qur’an and the *Sunna* is enough for those who believe – as an incitement to establish the rules and injunctions of Allah upon earth. They will find in this work of one of Africa’s leading statesmen – *Sultan Muhammad Bello* – all that he needs to cure himself and his *jama’at* from the spiritual and social ills which have afflicted the *Umma* in these times. The cure is in [1] seeking Allah’s forgiveness as a group, [2] seeking beneficial knowledge as a group, [3] doing the prayers in congregation, [4] choosing and obeying the *amirs*, [5] establishing compassion and tolerance in governance, [6] establishing justice through Islamic governance, and [7] implementing the *jihad* to preserve the religion of Islam and to remove the oppression of disbelief and injustice.

We pray Allah ta'ala that He gives us success in taking the cure by the rank and blessing of His Messenger Muhammad, may Allah bless him and grant him peace. We pray Allah ta'ala that He hurry and push forward His help to us and strengthen our Muslim *mujahidun* where Muslims are struggling with their lives and wealth for Allah's cause. We pray Allah ta'ala make firm the pillars of governments of the Muslims and turn them back to Allah ta'ala. O Allah ta'ala protect every Muslim ruler, whether he be righteous or sinful and inspire them to come back to Your Way. We ask Allah ta'ala to illuminate the heart of the Spiritual Pole, our *Sultan* and Spiritual Guide AL-HAJJ ABU BAKR ibn Muhammad Attahiru ibn Muhammad Bello ibn Muhammad Attahiru ibn Ahmed Zarruku ibn Abu Bakr Atiku ibn SHEHU UTHMAN DAN FUDUYE`. And may Allah make him and the *Jama`at* realize what was promised to his noble ancestor *Shehu* Uthman Dan Fuduye` and connect his affair and theirs to that of the Awaited *Imam* al-Mahdi –who will certainly give victory to Allah's religion, revive the *Sunna* of His Messenger and enter Islam into the home of every inhabitant of the earth. O Allah count us among his strong supporters and place us under the shade of his banner. O Allah bless all of the *shaykhs* and *Imams* from whom we have benefited. O Allah forgive us our faults and be merciful to the entire *Umma* of Muhammad and provide for them where they are unable. O Allah bless our master Muhammad to the number of created things, to the extent of what is in the heavens, to the extent of Your knowledge and to the beauty of Your Throne. Amen.

Shaykh Muhammad Shareef bin Farid
Tuesday, 29th *Safar*, 1429 A.H. (Feb 24, 2009)
Zunyi, Guizhou, the People's Republic of China

SANKORE'

Risaalat Li'l-Amraad as-Shafiyya

**A Letter of Healing to Individual and
Social Diseases**

Institute of Islamic-African Studies International

Translation

In the name of Allah the Beneficent the Merciful.⁷ Peace and blessings of Allah be upon our master Muhammad, his family and Companions; with an all encompassing blessing and most perfect peace.⁸

To continue: This is

A Letter of Healing for Spiritual and Social Diseases⁹

⁷ The author, may Allah be merciful to him begins with the '*basmalla*' following the order of the Messenger of Allah, may Allah bless him and grant him peace as related by Abd'l-Qaadir ar-Rahaawi in his *al-Arba'een* on the authority of Abu Hurayra: "Every matter of importance which is not begun in the name of the Allah the Beneficent the Merciful will be cut off." *Waziri* Abd'l-Qaadir ibn Gidadu said in his *Bast'l-Fawa'id*: "*Al-Haafidh* Ibn Hajr said: 'The general behavior of the *Imams* of authorship and composition of texts have firmly established the act of commencing books of knowledge and likewise the majority of the letters of dispatch with the *basmalla*.' As for the merits of the *basmalla* are concerned, al-Bakri said that al-Hakim related a sound narration from Umar who once asked the Messenger of Allah, may Allah bless him and grant him peace about the *bismillahi'r-rahmaani'r-raheem*, and he, may Allah bless him and grant him peace said: "It is a Name from among the Names of Allah and what is between It and the Great Name of Allah is like the closeness between the black pupil of the eyes and its white part." The author was *Amir'l-Mu'mineen* Abu Ali Muhammad ibn *Shehu* Uthman ibn *Fuduye`* Muhammad ibn Uthman ibn Salih ibn Harun ibn Muhammad Ghurtu ibn Muhammad Jubba ibn Muhammad Sanbu ibn Maasiraan ibn Ayyub ibn Buuba Baba ibn Abu Bakr ibn **Musa Jokolli**. This Musa Jokolli, who fled from the lands of *Futa Toro* into the lands of Hausa, was among the sons of the famous reformer **Imam Dambube**. Bello's mother was Hawwa, the daughter of the learned *Shaykh* Adam ibn Muhammad Agh. For a more comprehensive biography of the author refer back to the introduction.

⁸ Here the author, may Allah be merciful to him sends the blessings upon the Prophet following his words, may Allah bless him and grant him peace as related by at-Tabarani in his *al-Awsat* on the authority of Abu Hurayra: "Whoever sends blessings upon me in a book, the Angels will continue to seek forgiveness for him as long as my name remains in that book." *Shaykh* Abdullahi ibn Fuduye` said in his *Diya'l-Qawa'id*: "Among the most important matters, for the one who truly desire to draw near to the Lord of the earths and heavens is sending blessings upon the Master of all spiritual masters in all times. This is because by means of the blessing upon the Prophet, may Allah bless him and grant him peace the person can draw down Divine secrets and spiritual openings, he can purify the inner core from all forms of spiritual and moral turbidity. This is the case for the people beginning the spiritual journey, the people of yearning on the spiritual journey or the spiritual masters who have arrived at the end of the spiritual journey."

⁹ Allah ta'ala blessed me to translate this text more than 13 years ago for the benefit of the *Jama`at* of *Shehu* Uthman ibn Fuduye` as well as the Muslim inmate population in the California Department of Correction. Recently, however I desired to compose a comprehensive annotation and commentary upon the text because of the emergence of the *fitna* which has afflicted the Muslim world as a result of the US led invasion of the Muslim lands under the guise of the 'war on terror'; the emergence of what *Shaykh* Habib Umar of Yemen called 'new forms of hypocrisy' and collaboration; as a definitive and defensive proof against those who have broken their oath by depoliticizing the status of our *Sultan*; and as a decisive offensive against the wanton act of plagiarism of my previous translation of this text by those who abandoned their oath of allegiance and who are selling the *minhaj* of the *Shehu* for the frivolous price of fame, leadership and glory. We seek refuge with Allah ta'ala from this. Finally, I present this reworked translation as an impregnable fortress for those in the *Jama`at* who need support to adhere to their oath of allegiance. In the Art of War there is a defensive move with the sword which when used correctly also acts as a lethal offensive strike which due to its subtlety is usually indefensible and impregnable against attacks. With that in mind I have named this small commentary **Husaam 'l-Abaad wa Hisn'l-Ibaad Fi Sharh Risaalat Li'l-Amraad** (The Sword of the Age and Fortress of the Slaves Regarding the Commentary Upon the Letter for Social Sicknesses). Allah willing it will be of benefit to the people of the times against the social diseases of the times. In applying the principles outlined in the text, I will often refer to problems of the United States and its Muslim national minority because the U.S. is considered a normative state. Whatever happens in the U.S. it is the standard for what happens around the world. This is so in spite of the present decline the U.S. is experiencing domestically and internationally. Now, the choice of the name of

In it is sufficient advice concerning the best interests of the Muslims.¹⁰ May Allah give us and them success in following the clear path. O party of the Muslims! Verily I shall advise you all with what Allah counseled the first and last of people; which is that you must fear Allah (*ittaqu allah*); for *taqwa* is the path which connects one with Allah ta'ala. Pure bliss is for the one who reconciles himself to it. Its principal door is repentance (*tawba*) and returning back to Allah. He the Exalted says:

﴿وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ﴾

“And repent all together, O believers, so that you may be successful.”¹¹ Therefore make constant repentance, constant turning back to Him, and constant strenuous effort with regard to obedience to Allah ta'ala.¹²

the text, *A Letter of Healing* by *Sultan* Muhammad Bello indicates his own chosen profession as a healer and physician. It is well known that of all the leaders of the Sokoto Caliphate, he was the one most steeped in the understanding and practice of the science of medicine; having composed more than 20 texts on the science itself. And like all physicians he viewed the resolving of every problem be it spiritual, social, economic or political as a prescriptive science, following the pattern set by Allah ta'ala where He says: “Fasting has been prescribed for you”; “Retaliation has been prescribed for you”; “It has been prescribed for you, that when any of you approach death and you leave behind some good, that you make it a bequest to the children and nearest of kin”; and His words: “Fighting has been prescribed for you.” Indeed Allah ta'ala describes the Divine Revelation as a medicine and cure for every sort of physical, psychic, spiritual, and social disease by His words: “O mankind there has come to you an Admonition from your Lord, and a cure for what is in the breast”; “And We have revealed in the *Qur'an* that which is a medicine and a mercy to the believers”; and His words: “Say: It is a Guidance and a Curative for those who believe.” Thus, the methodology which the author uses in this *Letter of Healing* is to prescribe first the *Qur'anic* verse, then the sound prophetic traditions, known as the *Sunna*, and then the prescriptive rulings of the scholars of the *Sunna* and the teachings of the Righteous Ancestors. But, prior to giving the actual prescription, like any physician he establishes certain prerequisites to his patients in order for the cure to be effective, and they are: fearful awareness; repentance; and removing from the heart the love of this world's life. For without establishing these three prerequisites the seven cures which the *Sultan* prescribes cannot be affective. In doing so, he follows the pattern laid by his father, *Shehu* Uthman ibn Fuduye`, may Allah be merciful to both of them, as he prescribed in his *Najm'l-Ikhwaan* where he said: “As for the four matters by which Allah can illuminate the hearts, realize that whoever desires that Allah illuminate his heart with the light of true belief, should adhere to four matters: One, be preoccupied with fearful awareness of Allah, which comprises following the commands of Allah and avoiding His prohibitions; two, be preoccupied with the recitation of the *Qur'an*; three, be preoccupied with the study of the prophetic traditions of the Messenger of Allah, may Allah bless him and grant him peace, as well as his biography; and four, be preoccupied with the narratives of the early ancestors. Whoever is preoccupied with these four matters, Allah will illuminate his heart with the lights of true belief. As a result he will thereafter not require derived inferences because he will them be knowledgeable of the requirements. O Allah provide us with being preoccupied with these four important matters and provide us with a joyful ending.”

¹⁰ Here the author in his role as *Amir'l-Mu'mineen* fulfills one of the fundamental obligations of the *Khalifate* and that is to give sound council to all the Muslims, those under his direct political jurisdiction as well as those outside his authority in his time and to all Muslims that will come after him. This is an obligation on every Muslim who has been given authority by a community small or great. And it is obligatory for every Muslim to listen and obey his injunctions as long as they are not contrary to the *shari'a*. Allah ta'ala says: “Obey Allah, obey the Messenger and those who possess the authority from among you.” The author, may Allah be merciful to him will elaborate on the meaning of this verse in the coming chapters, Allah willing.

¹¹ *Quran* – 23:31. Abdullahi ibn Fuduye` said in his *Diya 't-Ta'weel* regarding the meaning of His words: “Repent altogether O believers”, from what occurs to you from even the most insignificant prohibited gazes and other than that, since no one is ever free from some form of negligence. Because true uprightness is difficult and almost impossible, thus the need for repentance remains perpetual and constant until death. His words, “...so that you may be successful”, means in this life and the Next as a result of the purification

Further, I caution you with what Allah has cautioned the first and the last of mankind. He the Exalted says;

﴿فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُمُ بِاللَّهِ الْغُرُورُ﴾

“Therefore do not let this world’s life deceive you, nor let the arch-deceiver deceive you with regard to Allah.”¹³

It has been related¹⁴;

((الدُّنْيَا دَارُ مَنْ لَا دَارَ لَهُ وَمَالُ مَنْ لَا مَالَ لَهُ وَلَهَا يَجْمَعُ مَنْ لَا عَقْلَ لَهُ وَعَلَيْهَا يُعَادِي مَنْ لَا فِقْهَ لَهُ حَالُهَا حِسَابٌ وَحَرَامُهَا عِقَابٌ وَمُتَشَابِهًا عِتَابٌ))

“This world is an abode for he who does not have an abode. It is amassed by him who has no intellect. It is fought for by he who has no understanding. Its permissible (*halaal*) will end up being reckoned. Its forbidden (*haram*) will end up being punished. Its doubtful (*mustashaabiha*) will end up being rebuked.”¹⁵

which repentance offers. In *Surat Aali Imraan* Allah ta`ala says: “And hurry to a forgiveness from your Lord and a Paradise whose width is as wide as the Heavens and the earth.” [3:133]

¹² Shehu Uthman ibn Fuduye` said in his *Tariq’l-Janna*: “Repentance (*tawba*) is incumbent upon you for two reasons. [1] It is necessary in order to acquire success in obedience, because the misfortune of sins causes two types of deprivations: [a] withholding a person from doing good deeds, [b] withholding a person from having zeal and eagerness in obeying Allah. [2] Repentance is necessary in order for your worship to be accepted by Allah. This is because the Creditor never accepts a gift in return for a payment of a debt. The things which will prompt you towards repentance are three: [1] remembrance of the result of shameless sins; [2] remembrance of the severity of Allah’s punishment; and [3] remembrance of the frailty of your own bodies. If you were to persist in the remembrance of these, it would induce you towards sincere repentance (*at-tawba an-nasuuh*). The bounds of repentance in the heart from sins are entirely out of esteem for Allah `izza wa jalla and being on one’s guard against His wrath. One does not repent out of desire for worldly matters, out of fear of people, or out of desire for praise or fame.”

¹³ *Quran* – 31:33. Abdullahi ibn Fuduye` said in his *Diya ‘t-Ta’weel* regarding His words: “Therefore do not let this world’s life deceive you” by taking delight in its pleasures so much that it prevents you from seeking after the Hereafter. His words: “...nor let the arch-deceiver deceive you with regard to Allah”, the ‘arch-deceiver’ is Satan, thus it means: do not let Satan deceive you regarding Allah’s forbearance towards him and showing him respite by thinking that you can experience forgiveness while being persistent in disobedience. The verse continues: “Verily Satan is your avowed enemy, therefore take him as an enemy.” This means that the enmity of Satan began before earthly time and is a comprehensive enmity, so do not take him for granted and you should treat him as an enemy by being obedient to Allah and by being wary of his tricks in your beliefs, actions and all your states.” It is as if Allah is saying that Satan uses the fact that he has received the forbearance and respite from Allah to deceive mankind into thinking that they too have been given the same forbearance and respite. However, this is a form of self deception, for Allah ta`ala says: “And hurry to a forgiveness from your Lord and a Paradise whose width is as wide as the Heavens and the earth.” [3:133]:

¹⁴ This prophetic tradition in its various and diverse expressions have been narrated by *Imam Ahmad ibn Hanbal* in a more curbed variant than the above on the authority of A`isha. While al-Bayhaqi and Ibn Abi’d-Dunya narrated it more extensively and closer to the above narration on the authority of A`isha and Abdallah ibn Mas`ud. Both narrations were verified as being sound by *Imam as-Suyuti* in his *Takhreej Ahadeeth al-Ihya*. *Shaykh Abu Bakr Basambu ar-Rufai* said this is the reason that *Sultan Muhammad Bello* only said: “It has been related” in order to indicate that what he related was a combination of prophetic traditions and sayings of the Companions regarding the transcendent nature of this world’s life.

¹⁵ The tradition as narrated here in its exact wording is unspecified, however, *Shaykh Abu Bakr Basambu* said that a similar tradition was related by *Imam Ahmad ibn Hanbal* in his *Musnad* on the authority of A`isha, however the tradition only said: “This world is an abode for he who does not have an abode. It is amassed by him who has no intellect.” The remainder of the expression: “Its permissible (*halaal*) will end up being reckoned. Its forbidden (*haram*) will end up being punished”, is not apart of the original

It has been also related;¹⁶

((لَوْ كَانَتْ الدُّنْيَا تَعْدِلُ عِنْدَ اللَّهِ جَنَاحَ بَعُوضَةٍ مَا سَقَى كَافِرًا مِنْهَا شَرْبَةَ مَاءٍ))

“If this world with Allah was equal to the wing of a gnat, not even a drink of water would be given to the disbelievers.”¹⁷

It has been related;¹⁸

إِنَّ اللَّهَ تَعَالَى مُنْذُ خَلَقَ الدُّنْيَا لَمْ يَنْظُرْ إِلَيْهَا هَوَانًا بِهَا

“Verily Allah ta’ala from the time He created this world, He did not look at it because of its despicable status in His sight.”¹⁹

prophetic tradition, but are the words of Ali ibn Abi Talib as related by Abdallah ibn Ahmad in his Zawa'id 'z-Zuhud on the authority of Malik, that once Ali ibn Abi Talib was asked: “O Abu'l-Hassan describe this world for us.” He said: “Shall I be extensive or concise?” They said: “Be concise.” He said: “Its permissible (*halaal*) will end up being reckoned. Its forbidden will end up in the Fire”. In the expression narrated by al-Bayhaqi and Ibn Abi'd-Dunya he said: “Its permissible will end up being reckoned. Its forbidden will end up being punished.” As for the remaining of the expression narrated by Muhammad Bello: “Its doubtful will end up being rebuked”, is not apart of any of the variant traditions narrated, nor are these the words of any of the Companions. *Shaykh* Abu Bakr Basambu said that the expression narrated by Muhammad Bello is a summarization and it was for this reason he said: “It has been related” and did not mention the name of the narrator. And Allah knows best. *Imam* at-Tayyibi said: “Since the original objective in building a house is to remain there living comfortably perpetually, then this world's life is contrary to that and does not deserve to be called ‘a home’. For the one whose ‘home’ is this world's life, then he actually has no real home. Allah ta’ala says: ‘*Verily the home of the Hereafter is the Real Life if they only knew*’. Prophet Isa, upon him be peace once said: ‘Who is it that will build a home upon the waves? Can it be considered a home, so do not take it as a place of abiding.’ This world being wealth for the one who has no wealth means that the objective of wealth is to expend it in areas designed to draw near Allah. Thus, whoever earns it and expends it simply for his passions and to realize his pleasures then what he considers wealth is what Allah ta’ala says: ‘*This world's life is nothing but possessions of those deceived*’. It is for this reason that he said: ‘It is amassed by him who has no intellect, due to his complete heedlessness in chasing after that which will pass away and his lack of concern for the Hereafter which will abide forever. It is for this reason that Allah ta’ala says: ‘*So gather your provisions; for the best provision is taqwa*’.” Every traveler needs ‘provision’ for the journey and since this world's life is worthless in the Eyes of Allah ta’ala, the only provision needed to journey through it is fearful awareness of Allah, by performing the obligations of Allah and avoiding the prohibitions of Allah while in this world, and harvesting the rewards of fearful awareness of Him in the Next.

¹⁶ This prophetic tradition was related by at-Tirmidhi in his al-Jaami' as-Sagheer and Abu Nu'aym on the authority of Sahl ibn Sa'd ibn Malik as-Saa'idi al-Ansaari which *Imam* as-Suyuti verified as being sound, while Abu Isa considered it sound but obscure (*ghareeb*).

¹⁷ *Imam* Abd'r-Ra'uf al-Manaawi said in his Fayd 'l-Qadeer Sharh al-Jaami' as-Sagheer: “The meaning of his expression: ‘If this world with Allah was equal to...’ means its equivalent in weight, because in the narration of Abu Nu'aym it says explicitly: ‘If this world weighed equivalent to...’ His expression: ‘...the wing of a gnat’, is a metaphor of the utmost degree of insignificance and worthlessness. The meaning of his expression: ‘... not even a drink of water would be given to the disbelievers’, is that if this world had the least amount of worth with Allah, then no disbeliever would take even the least enjoyment from it. This is the clearest proof and the most compelling evidence of the worthlessness of this world's life.” Ali ibn Abi Talib, may Allah ennoble his face once said: “By Allah! This world of yours is more worthless to me than the sweat of a pig on a severed hand.” It is incumbent upon the servant to reflect on these words during hard times and ease so that by them he can arrive at the spiritual station of ‘doing without’ (*zuhud*), which is the station which will connect him to the Divine Pleasure of Allah ta’ala.

¹⁸ The source of the narration is not from a prophetic tradition that I or my teachers know of, however it was narrated by *Imam* Abd'l-Wahaab as-Sha'raani in his al-Uhuud al-Muhammadiyah without a chain of authority.

Realize that this world is the abode of destined fate (*aqdar*), grief (*ikdaar*), affliction (*bala'i*), and trials (*ikhtibaar*). All that is in it pertaining to fathers, mothers, brothers, sisters, wives, children, close relatives, wealth, and pleasing homes is a snare and an affliction for the slave. Allah ta`ala says;

﴿إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ﴾

“Verily your wealth and your children are a trial.”²⁰

And He the Exalted says;

﴿وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ وَكَانَ رَبُّكَ بَصِيرًا﴾

“We have made some of you a source of trial for others; will you bear it patiently? And your Lord is ever Seeing.”²¹

¹⁹ What this narration means is that if Allah ta`ala has not looked on the world from the time He created it out of pure disdain for it, then how can His servants who seek to gain His pleasure see the world other than how He sees it, let alone not crave after it and expend his life chasing after it. This tradition is among those prophetic traditions that are considered by the scholars of the Living *Sunna* to be allegorical or metaphorical. This is because it is established in the *‘aqeeda* of the *Sunni* scholars that Allah is All Seeing (*al-Baseer*), All Aware (*al-Khabeer*) and All Knowing (*al-Aleem*), which means there is nothing in creation including this world’s life which falls outside the Eternal Vision, Awareness and Knowledge of Allah ta`ala. Thus, the meaning of his words: “...He did not look at it because of its despicable status in His sight”, means that He shows disdain and dislike for it, not that this world’s life fell from the Eternal Vision, Awareness and Knowledge of Allah ta`ala, for this is impossible with regard to Allah ta`ala.

²⁰ *Quran* – 64:15. Abdullahi ibn Fuduye` said in his *Diya at-Ta’weel*: “His words: “Verily your wealth and your children are a trial”, means they are an affliction to you from Allah so that He can see whether your love for them will have a greater impact upon you than obedience to Allah, and will the acquisition of wealth preoccupy you from the matters of the Hereafter. It says in the *al-Jawaahir*: ‘Wealth and children preoccupies a person from seeing to his guidance, and desire for this world’s life preoccupies him from what is more praiseworthy from the Hereafter. This is the meaning of his words, may Allah bless him and grant him peace: ‘The child is the source of cowardliness and niggardliness’, which means that the child is the causative factor for a person acting cowardly and niggardly. It has been related by Abu Dawud: “Once al-Hassan and al-Husayn may Allah be pleased with both of them, came to the Prophet, may Allah bless him and grant him peace while he was on the *minbar* giving a sermon. They were stumbling as a result of their clothing and had to stand. He then descended from the *minbar* and took them up and ascended the *minbar* and recited: ‘Verily your wealth and your children are a trial’, and then said: ‘Verily I saw them like that, and I couldn’t endure it.’ He then continued giving his sermon.” Ibn Atiyya said: “This event and those like it are from the trials that the people of nobility have to endure, then what of the trials of those who are ignorant and sinful? For the tribulations of wealth and children will lead them to all kinds of destruction.” It has been narrated by al-Bukhari and Muslim on the authority of Abu Dharr, may Allah be pleased with him who said: ‘I came to the Messenger of Allah, may Allah bless him and grant him peace and he said: ‘By the Lord of the Ka’aba They are the losers!’ I then said: ‘Who are they?’ He said: ‘Those who earn much wealth, except those who say: ‘Here! Here! And here! (Ibn Shihab who narrated the tradition indicated with his hands in front of him, to his right and to his left) And they are few’.”

²¹ *Quran* – 25:20. Abdullahi ibn Fuduye` said in his *Diya at-Ta’weel*: “The meaning of His words: ‘We have made some of you’, O mankind, ‘...a source of trial for others’, that is to say, a source of affliction because the wealthy are afflicted by the destitute, those healthy are afflicted by those who are ill; those of noble birth (*shareef*) are afflicted by the lowly; and the Messengers are afflicted by those they are sent to. And in each circumstance the latter say out of envy regarding the former: ‘Why am I not like those people?’ ...Will you bear it patiently’ with what you encounter from the afflictions they bring you? This is a question which has the meaning of a command to be patient after the clarification of its obligation. Or it is a linguistic causative phrase of the expression ‘have made’ so that He will know which of you will be patient. ‘And your Lord is ever Seeing’, of those who are patient and those who are not. Or it means He is ever seeing of those who are most suited for the Divine Message and being chosen and those who are not. Or it means He is ever seeing of the result of those who are afflicted and those who are the cause of affliction.”

And He the Exalted says;

﴿وَلَا تَمْدَنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ﴾

*“Do not strain your eyes after the enjoyments which We have given to certain partners from among them from the splendors of this world’s life, in order that We may test them by it.”*²²

And He the Exalted says;

﴿إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَّهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا﴾

*“And We have made whatever is on the earth an embellishment for it, so that We may try them as to which of them is best in conduct.”*²³ Therefore beware of amassing it.

²² Quran - 20:131. Abdullahi ibn Fuduye` said in his *Diya at-Ta’weel*: “*Do not strain,*’ that is to say do not gaze with, ‘... your eyes after what We have given as enjoyment’, do not strain your eyes by looking at the diverse wealth that We have given the disbelievers from the pleasures of this world. ‘...to certain partners from among them’, that is to say diverse groups and classes from among them which may be in contrast to what those who are incited to do without may have. ‘...from the splendors of this world’s life in order that We may test them by it’, this means from its beauties and delights. The prohibition here means prolonging one’s gaze being completely engrossed in what others possess with amazement and admiration. As for looking unconditionally at what others possess without prolongation and being drawn out, there is no prohibition in that. It says in the *Ghana al-Amaana*: ‘This verse means do not strain your eyes towards the entertainment and enjoyment others have been given, regardless if it is the actual luxuries given or the people enjoying them. The scholars and the people of *taqwa* have been very strict in avoiding gazing with admiration at those people who inflict injustice, the mounts they ride, or the clothing they wear, because all of these are a deception to them causing them to desire more and to become completely engrossed in it.’ It says in the *al-Jawaahir*: ‘Awra ibn az-Zubayr whenever he would see anything that belonged to the rulers or anything from their circumstances he would proceed immediately to his home and enter it while reciting the verse: ‘*Do not strain your eyes after the enjoyments which We have given to certain partners from among them from the splendors of this world’s life, in order that We may test them by it.*’”

²³ Quran – 18: 6. Abdullahi ibn Fuduye` said in his *Diya at-Ta’weel*: “*And We have made whatever is on the earth,*’ from its diverse animals, vegetation, mineral wealth, rivers and other than these, ‘...an embellishment for it’, and for the people who inhabit it, ‘...so that We may try them’, that is to say, that We may inform those people looking on them, ‘...as to which of them is best in conduct’. This means: to see which of them will be best in conduct in what has been given or withheld. That is to say: which of them will be ascetic in this world, not be deceived by it, is content with what the days extend to him from it, and expends it seeking by that the Pleasure of Allah. Ibn Atiyya said on the authority of his father: ‘The best action is taking from the world by what is right, expending it for what is right, performing the obligations, avoiding prohibitions, and increasing those actions which are highly recommended’. In a prophetic tradition related by Muslim on the authority of Sa’d ibn Malik the Messenger of Allah, may Allah bless him and grant him peace said: ‘This world is like a verdant pleasant plant and Allah has appointed you over it and looks to see how you behave. Therefore fear Allah regarding this world and fear Allah regarding women’.”

Do not let this world deceive you with its promises
 For verily its promises are nothing but lies and falsehood.
 Were there not people who took possession of it?
 And by it have not many people been utterly annihilated?
 They dominated it for a small while, then they suddenly
 Became like one which has no protector from this world.
 It destroyed them and it tore them to pieces all together.
 For no king returns to it to rule nor does any government minister.
 Their unity was dissolved after their confluence
 There does not remain among them a venerable person nor wretched.
 Their blessings left them, thus they became
 Like rotten bones, and their palaces have become like graves.

You have learned this well from the way your *Shehu* lived in this world and from the lives of his companions.²⁴ So therefore, make strenuous effort in being like them before something comes between you and them. And realize that the love for this world causes weakness and frailty with regard to the commands of Allah.

²⁴ It is clear from this statement that this text was probably composed after the death of *Shehu* Uthman ibn Fuduye` who died on a Sunday night, the 3rd of *Jumadi al-Akhir* 1232 A.H. [circa 20th of April, 1817 C.E.]. Here the author refers to the personal austerity of his father, *Shehu* Uthman ibn Fuduye` which was exemplary and well known. *Waziri* Gidadu ibn Laima said in his *Rawd'l-Janaan*: "Now, the *Shehu*'s courtesy and civility was built upon scrupulous piety and austerity. He never took two of either long shirts, pants, turbans nor *kufis*. Whenever he would wash his garments, he would enter his home and say to anyone who desired to greet him: "I am washing my garments, today." This was his courtesy. When a gift was given to him he would never even look at it with his eyes to see what it was. And when he was given a gift of gold he would leave it to one of his wives whom he frequented as a gift. This was his courtesy with regard to worldly matters... The *Shehu* continued on his behavior of scrupulous piety and austerity although the treasures of all of the kingdoms of the *Bilad's-Sudan* had been opened to him. The *Shehu* was never content to have this wealth brought to him. I remember once I returned from the fortress of Bornu with the treasures of its ruler and his daughters as captives of war. I entered upon the *Shehu* carrying the ruler's sword which was called *salaam*, his shoes, his metal armor and books which foretold the coming of the *Shehu*, and a saddle bag full of gold. His wife took the sword and the shoes. He gave the metal armor to his son (Muhammad Bello). As for the saddle full of gold and the daughters of the ruler he gave them all to the *amir* of Ahir, Muhammad al-Baqaari. I know this because it was I who brought these to the *Shehu* and it was I who saw the people leaving with these things from Sokoto." The companions he refers to are men and women like Umar al-Kamuni, Abdullahi ibn Fuduye`, Muhammad Yero ibn Fuduye`, Uthman Ibn Is'haq, Muhammad Sanbu ibn *Shehu*, Muhammad al-Bukhari ibn *Shehu*, Mustafa ibn Muhammad at-Turudi, Muhammad Kariangha, Abdullahi Mujini, Aliyu Dinbu, Muhammad ibn al-Bukhari, Sayyid Ibrahim, Umar Ghurba, the wife of the *Shehu* A'isha bint *Shaykh* Muhammad Sa'd ibn Abdullahi ibn Muhammad ibn Sa'd, and others, including the author himself. They were all people of exceptional austerity in this world's life being content with little from it. In fact, the author, Muhammad Bello, although he was the ruler of a vast Caliphate he only provided for his and his families needs by the sweat of his brow. He is reported to have said years before he became *Khalif*: "I will earn wealth for myself by my own hands, by entering into the trades and industries in order to keep myself free of dependency upon the public treasury'."

It has been related by Abu Dawud in his Sunnan²⁵ on the authority of Thawban may Allah be pleased with him²⁶ that the Messenger of Allah may Allah bless him and grant him peace said:

((يُوشِكُ الْأُمَمُ أَنْ تَدَاعَى عَلَيْكُمْ كَمَا تَدَاعَى الْأَكَلَةُ إِلَى قَصْعَتِهَا))

“The nations will be on the verge of prevailing over you, like the greedy eater prevails over a large bowl of food.” Then someone said, “Will this be because of our limited number then, O Messenger of Allah?” He said,

((بَلْ أَنْتُمْ يَوْمٌ كَثِيرٌ وَلَكِنَّكُمْ غَتَاءٌ كَغَتَاءِ السَّيْلِ وَلَيَنْزِعَنَّ اللَّهُ مِنْ صُذُورِ عَدُوِّكُمْ الْمَهَابَةَ مِنْكُمْ

وَلَيَقْذِفَنَّ اللَّهُ فِي قُلُوبِكُمُ الْوَهْنَ))

“No. On the contrary, you will be numerous then, but you will be as weak as the scum which floats on flood waters. For Allah will take away dignity from your breast and He will fling weakness into your hearts.” Then someone said, “What will be the cause of the weakness?” He replied,

((حُبُّ الدُّنْيَا وَكَرَاهِيَةُ الْمَوْتِ))

“It will be the love of this world and the hatred of death.” *Imam* at-Tha’alibi said in his tafsir,²⁷ “Notice, may Allah be merciful to you, is not the time referred to in the above but our time, as is plain to see?”²⁸

²⁵ He was Abu Dawud **Sulayman ibn Dawud** at-Tayalisi al-Jaarudi al-Faarisi al-Asadi az-Zubayri. He was born in the year 202 A.H. He was the freedman of the clan of az-Zubayr ibn al-’Awwam and resided in the city of Basra. Al-Khateeb Abu Bakr said: “It is said that Abu Dawud composed his text called the as-Sunnan early on and showed it to Ahmad ibn Hanbal who praised it and upheld its excellence.” Ibn Sa’d said that he was extremely reliable and had collected innumerable prophetic traditions. Abu Bakr ibn Dasat said: I heard Abu Dawud say: ‘I have transcribed of the Messenger of Allah, may Allah bless him and grant him peace five hundred thousand traditions. I have extracted from them and placed in this book (the Sunnan) four thousand traditions, of which I have mentioned those that are sound, those that resemble them and those that are close to them. However, sufficient for humanity in their religion from these are four prophetic traditions. The first, his saying, may Allah bless him and grant him peace: ‘Every action is by its intention’. The second is: ‘Apart of the excellent Islam of a person is leaving what does not concern him.’ The third is: ‘A believer will never be a true believer until he is pleased for his brother what he is pleased for himself. And the fourth is: ‘The permissible is clear and forbidden is clear...’ Ahmad ibn Muhammad Yaseen said: ‘Abu Dawud was among the leaders in Islam of the preservers of prophetic traditions of the Messenger of Allah, may Allah bless him and grant him peace. His knowledge, his legal analysis and his chains of authority were among the highest levels due to his asceticism, uprightness and scrupulous piety. He was a literal knight in the science of prophetic traditions.’ He died in Basra on the 10th of *Shawwal* 275 A.H. when he was seventy-two years old.

²⁶ He was Abu Abdallah **Thawbaan ibn Jahdaru** an-Nabawiyu, the freedman of the Messenger of Allah, may Allah bless him and grant him peace that was captured from the lands of the *Hijaz* and was purchased by the Prophet, may Allah bless him and grant him peace and then immediately freed. He thus, adhered to the Prophet, may Allah bless him and grant him peace and kept is companionship. He preserved many prophetic traditions and knowledge from him. He lived an extremely long time and his virtues became renown. Ibn Sa’d said: “He eventually settled in Hims where he had a house and in which he died in the year 54 A.H.” It is said that he was one of the *Abdaal* (Spiritual Substitutes).

²⁷ He was Abu Is’haq **Ahmad ibn Muhammad** ibn Ibrahim at-Tha’alibi an-Naysaburi. He was truthful veracious, reliable and deeply insightful in Arabic linguistics and grammar. He possessed a powerful capacity in the ability of giving sermons. *Shaykh* Abu’l-Qasim al-Qushayri said: “I once had a vision of the Lord of Might in my sleep in which He addressed me and I addressed Him. During that communication the Lord, majestic be His Name said: ‘Here meet a righteous man’, and then I looked around and there was Ahmad at-Tha’alibi standing in front of me.” He died in the month of *Muharram* in the year 427 A.H. The

Realize that the sanctuaries of good are plentiful, but here I have specifically categorized for you seven antidotes prescribed for the healing of your spiritual and social diseases.²⁹

name of the *tafsir* of *Imam* at-Tha`alibi is called al-Kashif wa'l-Bayaan Fi Tafsir al-Qur'an. He also composed an excellent work on the biographies of the Prophets called al-'Araa'is 'l-Majaalis.

²⁸ This was just before the appearance of the *Zamaan 'n-Nasaara* (Hour of the Christians) and European imperialism was unleashed upon the Muslim world. In these times, his words ring much clearer, because now, this very text is being taught by the very people who broke their allegiance to the *Sultan*, while some who claim loyalty to the *Sultan* have eradicated his political authority. The clear *minhaj* of the *Shehu* is being altered by 'youngsters' who are in league with western intelligence agencies. The legitimate defenders of the Muslim lands are considered 'terrorist' and the imperialist invaders are called 'heroes'. The scholars who call for exalting the word of Allah ta'ala and establishing His rule on earth are called extremist while the evil scholars ('*ulama 's-suu*) who collaborate with the enemies and advise Muslims to participate under *dhimmi* status in the participatory politics of unjust governments are called 'reformers'. Hypocrites who join the secret intelligence agencies of the disbelievers and spy upon Muslims, or join their armies and kill Muslims are considered 'moderate' and models of the 'middle way', while the voices of those who call for independence and autonomy for Muslims are deemed fanatical, radical, militant and are marginalized. Today, 'sufi' *shaykhs* have become the 'advisors' to western oppressive governments, when before they avoided even the palaces of Muslim rulers. Today, 'sufi' *shaykhs* advise Muslims in the west to participate in chasing after the 'illusionary' dream of 'democracy', when before they directed the people towards Allah ta'ala. Those who give sincere advice to the Muslims are considered liars, while the 'hypocrites' who have made it their profession of deceiving Muslims regarding the prohibition of residing in the lands of war, let alone participating in their party politics, have lifted their voices in the *masaajid*. Today, homosexuals, lesbians, charlatan *shaykhs*, career academicians and just about every other kind of *faasiq* have joined the circle of 'moderates' in an attempt to incite a kind of 'Lutheran' Reformation in Islam which is in keeping with the 'mandate' of Pax-Americana. The *Shehu* summed it up in his Tanbeeh'l-Umma in a prophetic tradition by Abu Nu'aym al-Haafidh on the authority of Hudhayfa that the Messenger of Allah, may Allah bless him and grant him peace said: "Among the signs of the nearness of the Hour...are: when you see people killing their prayer; destroying trust; devouring compounded interest; making lying permissible; increased murder; preoccupation with the building of tall buildings; selling the religion for the worldly life; the breaking of the ties of kinship; the debilitation of governance; when lies become truth;...the appearance of oppression; increased divorce; unexpected death; trusting of treacherous people; the mistrusting of trustworthy people; believing the liar; and disbelieving the truthful; the increase in slander; destructive rainfall; wrathful children; time passing swiftly; the dwindling of honor; the immorality of Muslim rulers; the duplicity of their *wazirs*; the treachery of officials; the injustice of the trustworthy; the corruption of Qur'an reciters;...the decrease of *amirs*;...the relaxing of veils for women; the drinking of wine; the suspension of the legal punishments; when a mother will give birth to her mistress; when naked brutish men are seen as kings; when women will become the governing partners over their husbands in trade; when men resemble women and women resemble men; when Allah's name will be sworn by falsely; when a man will come forward to testify without being asked to do so (informants); forsaking the good; learning jurisprudence for other than the *deen*; seeking after this world with deeds of the Hereafter;...treating *zakat* as a financial liability; when the leaders of the people will be the lowest of them;...when the voice of the corrupt ones will be raised in the mosques; the utilization of singing and stringed instruments; the drinking of wine in the streets; when oppression will be taken as something to be proud of; the extorting of legal judgments;...taking the mosques as roads (soldiers using them to take temporary shelter); when the last of this *umma* will curse the first of it." All this is from the love of *dunya*.

²⁹ As previously mentioned, *Sultan* Muhammad Bello had mastered the science of medicine and the art of writing remedial prescriptions and like any pharmacist he composed this text to comprise of seven prescriptions designed to cure personal, domestic, social and national diseases. Each of these prescriptions when examined by themselves covers the four purposes for which medicine was established as he said in his 'Ujaalat'r-Raakib: [1] preservation; [2] fortification; [3] evacuation; and [4] remedial. When applying the four purposes of medicinal cures to the seven prescriptions he arranged, we can arrive at twenty-eight principles by which the individual, the family, the *jama`at* and the *Umma* can utilize as a sure remedy against all moral, spiritual, social and societal ills. Because every entity is hidden in its opposite and the

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cure for every sickness is composed by utilizing its reverse, thus the most hidden and subtle quality of repentance and seeking forgiveness has impact and influence upon the operation of complex governments and even the persistent flow and turning of the vast cosmos. While at the same time the existence, persistence and loyalty to Islamic government, in spite of injustice or corruption, has direct impact upon the ability of the most elevated and advanced spiritual master to gain spiritual stations with Allah ta'ala. Each thing is hidden in its opposite: the spiritual savant needs the existence of the 'Just Ruler' to complete his spiritual journey; and the 'faltering ruler' needs the perfected Sage to govern the creation with balance and equity. When these two opposites become one, then the entire universe turns on its axis and fulfills the Ultimate purpose for which it was created. *Imam* Wang Tai-yu the great Muslim sage of China said in his Ch'ing-chen ta-hsueh (Great Learning of the Pure and Real): "When *yin* and *yang* are united, they produce the ten thousand things. When they separate, each of the elements of the ten thousand things scatters and keeps to its own nature." Stated another way, when the individual and the government are one, every spiritual, moral, intellectual, scientific, social and political well being will result. However, when the government and the individual become divided, it results in every element within the individual psychic, the domestic, economic, social and political life becoming schizophrenic and dysfunctional. In this text, *Sultan* Muhammad Bello, who undoubtedly was the premier Sage of his time, composed seven remedies, which when applied guarantees: [1] the preservation of the inner and outer life of the individual, family, *Jama'at* and *Umma*; [2] the fortification of their inner and outer life against internal decay and foreign incursion; [3] the removal and elimination of the noxious and seditious influences from their inner and outer lives; and [4] the preparation of an on-going proactive remedy to assure their persistent well being. It is when the text is examined from this perspective that its full implications and importance as a truly medicinal text for spiritual and social diseases can be appreciated.

One: Much Seeking of Forgiveness

Verily seeking forgiveness is the eraser of sins and the shelter of the sinful.³⁰
Allah ta'ala says,

﴿وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا﴾

“Whoever does evil or is unjust to his nafs, then seeks forgiveness, will find Allah Forgiving, Merciful.”³¹

SANKORE'

³⁰ The first of the seven remedial cures is repentance to Allah and seeking forgiveness of one's sins. It is the first of the spiritual stations for the spiritual aspirant. It is the means for domestic tranquility of the family. It is the guarantor of prosperity and well being for the community. And it is the protection and fortress for the entire Umma. Sultan Muhammad Bello ibn Shehu Uthman later composed a comprehensive text called Buduur'l-Musfira on the complete methodology of seeking forgiveness which includes the worldly, religious and spiritual merits acquired by the one who truly seeks forgiveness of Allah ta'ala. It is in this text that he transmitted his famous Majmu' al-Istighfaar one of the most beneficial litanies in making repentance and seeking forgiveness of Allah ta'ala.

³¹ Quran – 4:110. Abdullahi ibn Fuduye' said in his Diya at-Ta'weel: “Whoever does evil”, that is a sin whose evils effects others, ‘...or is unjust to his nafs’, with sins confined to himself, like idolatry, ‘...and then seeks forgiveness’, from those sins by repenting, ‘...will find Allah Forgiving, Merciful’. This means that Allah will be benevolent towards him. In this verse is the incentive to have a strong discernment for repentance and seeking forgiveness. It says in the Ghaayat al-Amaani: “It is not necessary in this that the rights of others be abandoned by seeking forgiveness for oneself only, since the objective of seeking forgiveness is to repent for all sins, whether personal or otherwise. Among its prerequisites is making the rights of others or fulfilling them permissible. It is also not necessary to fulfill the rights of others by means of one's wealth or actions. On the contrary, it is possible that Allah will fulfill them from the treasures of His generosity when He accepts one's repentance and is pleased with him. There are many prophetic traditions which in their apparent meaning prove this effectively.”

It has been related by Abu Mansur ad-Daylami in his Musnad called al-Firdaus³² on the authority of Hudhayfa may Allah be pleased with him³³ that the Messenger of Allah may Allah bless him and grant him peace said:

الِاسْتِغْفَارُ مَمْحَاةٌ لِلذَّنُوبِ

“Seeking forgiveness is the eraser of sins.”³⁴

³² He was Abu Mansuur **Shahradaari ibn Shirawayhi** ibn Shahradaari ad-Daylami al-Hamdani, the learned traditionist and scholar from the descendents of ad-Duhaak ibn Fayruz. On the same day that he was born in the year 483 A.H. he received the same licenses that his father, Abu Shuja ad-Daylami received from the two *Shaykhs* Abu Bakr ibn Khalaf as-Shirazi and Abu Mansuur al-Muqumi. In the year 505 he traveled with his father to Isbahan where he would transcribe prophetic traditions for his father. He collected the chains of authorities of his father in a famous text called Musnad al-Firdaus. He died in the month of *Rajab* in the year 558 A.H.

³³ He was Abu Abdallah **Hudhayfa ibn Hislu al-Yemani** ibn Jabir al-Abassi among the notables of the companions of Muhammad, may Allah bless him and grant him peace. The Prophet, may Allah bless him and grant him peace used to inform Hudhayfa of the names of the hypocrites and detailed for him the trials and tribulations that would happen to the *Umma*. Az-Zuhri narrated on the authority of Abu Idris that he heard Hudhayfa say: “By Allah! I am the most knowledgeable of people of every tribulation which will be between my time and the Hour!” He also said: “The people used to ask the Messenger of Allah, may Allah bless him and grant him peace about the good, while used to ask him about the evil out of fear of falling into it.” Ibn Jurayj related on the authority of Zaadan that once Ali ibn Abi Talib was asked about Hudhayfa and he said: “He knows the hypocrites and if he is asked about the mysterious and complex issues he will be found to be the most knowledgeable.” Abu Awana related on the authority of Abu Yahya who said that once a man came to Hudhayfa and asked him: “What is hypocrisy?” He said: “That you speak about Islam but do not act upon it.” Umar later appointed him as the *Amir* of Mada’in where he remained until after the killing of Uthman. Umar once compelled him by asking: “Am I one of the hypocrites?” He said: “No, and I will not vindicate anyone else after you.” He died about forty days after the death of Uthman

³⁴ *Imam* Fudayl said: “When the servant says: ‘I seek forgiveness of Allah (*astaghfir Allah*) persistently, not only will his sins be wiped away, but it will have effect upon all those around him. Allah ta’ala says: ‘Seek forgiveness of your Lord, verily He is Forgiving, He will send the heavens upon you abundantly and will reinforce you with wealth and sons and make for you Gardens and make for you rivers’. This means that He will send the water of the heavens abundantly upon your country as a result of your persistent seeking forgiveness.” The author, Muhammad Bello said in his al-Buduur al-Musfirat: “Ibrahim, upon him be peace although he was the Intimate Friend of Allah he used to weep often. One day he wept so severely that Jibril upon him be peace descended and said: O Ibrahim truly your Lord says to you: *Have you ever seen an Intimate Friend punish his intimate friend?*’ He then replied: ‘O Jibril, whenever I remember my errors I forget my intimate friendship.’ If this is the case with Ibrahim upon him be peace and he was a prophet and the intimate friend of Allah, then what is the circumstance of the disobedient person, with his errors and faults. Therefore, reckon with your on soul before you are Reckoned; settle your soul before it is Punished; make *jihad* against it with the great *Jihad* and say to your wayward soul when you sacrifice it: ‘Bismillah wa Allahu Akbar!’

It has been related by Ibn Jareer³⁵ and Ibn al-Mundhir³⁶ by way of Ibn Abass³⁷ from Ali³⁸ concerning the Qur'anic words:

﴿وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا﴾، قَالَ: أَخْبَرَ اللَّهُ عِبَادَهُ بِحِلْمِهِ وَعَفْوِهِ وَكَرَمِهِ وَسِعَةِ رَحْمَتِهِ وَمَغْفِرَتِهِ، فَمَنْ أَذْنَبَ ذَنْبًا صَغِيرًا كَانَ أَوْ كَبِيرًا ثُمَّ اسْتَغْفَرَ اللَّهَ يَجِدَ اللَّهَ غَفُورًا رَحِيمًا وَلَوْ كَانَتْ ذُنُوبُهُ أَعْظَمُ مِنَ السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ

“Whoever does evil or is unjust to his nafs, then seeks forgiveness, will find Allah forgiving, merciful.”; Allah is informing His slaves about His forbearance, His pardon, His generosity, the vastness of His mercy and His forgiveness. For whoever commits a sin whether it be big or small, and afterwards seeks forgiveness from Allah, will find Allah forgiving, merciful; even if his sins were greater than the heavens, the earth and the mountains.”³⁹

³⁵ He was Abu'l-Abass **Wahb ibn Jareer** ibn Haazim ibn Zayd ibn Abdallah ibn Shuja' al-Azadi al-Basri. He was born in the year 130 A.H. He took the science of prophetic traditions from his father and others. Among his famous students were *Imam* Ahmad ibn Hanbal and Ahmad ibn Sa'id ad-Darimi. Abu Hatim said that Ibn Jareer was upright in the prophetic traditions. Ibn Mu'ayyin said that Wahb ibn Jareer was reliable. He died on the way from pilgrimage and his body was carried and buried in Basra in the year 206 A.H.

³⁶ He was Abu Is'haq **Ibrahim ibn al-Mundhir** ibn Abdallah ibn al-Mundhir ibn al-Mughira al-Qurayshi al-Asadi al-Hizami al-Medini. He was a reliable traditionist who heard prophetic traditions from Sufyan ibn 'Uyayna and many others. *Imam* al-Bukhari and Ibn Maja transmitted from him directly, while at-Tirmidhi and an-Nisaa'i took from him through mediation. He died in the month of *Muharram* in the year 236 A.H...

³⁷ He was Abu'l-Abass **Abdallah ibn Abass** al-Bahr al-Qurayshi al-Hashimi. He was the paternal cousin of the Prophet, may Allah bless him and grant him peace the scholar of the *Umma* the leading jurist of his time and the *Imam* of Quranic exegesis. His mother was Umm 'l-Fadl Lubaba bint al-Harith ibn Hazni ibn Buhayr al-Hilali. He was born three years before the *hijra*. He was tall, well built and extremely handsome. He possessed a penetrating intellect and was among the men of spiritual perfection. Hamaad ibn Salma narrated on the authority of Abdallah who said: "I once slept in the house of my maternal aunt, Maymuna, and I placed water for the Prophet, may Allah bless him and grant him peace to make the ritual bath. He then said: 'Who placed this here?' They said: 'Abdallah'. He then said: 'O Allah teach him interpolation and give him comprehension in the religion.'"

³⁸ He was *Amir'l-Mu'mineen* **Abu'l-Hassan Ali ibn Abi Talib** ibn Abd'l-Muttalib ibn Haashim ibn Abd'l-Manaf al-Qurayshi al-Haashimi. He was the cousin to the Prophet, may Allah bless him and grant him peace, and was the first male to accept Islam at the age of ten. He was raised in the home of the Prophet, may Allah bless him and grant him peace and never parted from him. He was present in all the battles with the Prophet as his flag bearer except in the battle of Tabuk. When he asked why he was ordered to stay in Medina, the Messenger of Allah, may Allah bless him and grant him peace said: "Are you not content that your place with me is like the place of Harun with Musa?" He was the husband of the leader of the women of Paradise, Fatima bint Muhammad, the Messenger of Allah, may Allah bless him and grant him peace, with whom he fathered al-Hassan, al-Husayn (the leader of the youth of Paradise), Zaynab, Umm Kulthum and Muhsin (who died young). He also fathered Muhammad al-Hanifiya, Umar al-Abass and nine other children after the death of Fatima. When the Messenger of Allah, may Allah bless him and grant him peace made brotherhood pacts between the Companions he said to Ali: "You are my brother." *Imam* Ahmad ibn Hanbal said: "Not one of the Companions attained the virtues that Ali attained." He was renown for his bravery, fearlessness and prowess on the battlefield. Abu Ja'far Muhammad al-Baaqir ibn Ali was asked about the description of Ali and he said: "He was extremely dark skinned and had a sturdy body." He was assassinated in Kufa by the worst of people Abd'r-Rahman ibn Muljam on the 19th of *Ramadhan* in the year 40 A.H. at age of 63.

³⁹ Abdu ibn Humayd related on the authority of Abdallah ibn Mas'ud who said: "Whoever recites these two verses from *Surat 'n-Nisaa* and then seeks forgiveness will be forgiven: 'Whoever does evil or is unjust to his nafs, then seeks forgiveness, will find Allah forgiving, merciful'. And: 'And when they are unjust to

Allah ta`ala says:

﴿وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ﴾

“Allah will not destroy them as long as you are among them. And Allah will not destroy them as long as they are seeking forgiveness.”⁴⁰

themselves and come to you, then seek forgiveness of Allah and the Messenger of Allah seeks forgiveness for them...”

⁴⁰ Quran – 8:33. Imam al-Qurtubi said in his al-Jaami` Li’ Ahkaam’l-Qur’an: “When Abu Jahl said: ‘O Allah if this is the truth with You, then send down a destruction upon us.’ Then Allah ta`ala revealed: ‘And Allah will not destroy them while you are with them and Allah will not destroy them as long as they are seeking forgiveness.’” Abdullahi ibn Fuduye` said in his Diya at-Ta’weel: “It has been related that once Mu`awiyya said to a man from Yemen: ‘Who is least in intelligence than a people who appoints a woman as their ruler?’ He was implying by that Bilqis, the wife of Prophet Sulayman, the Queen of Abyssinia and Yemen. The man then replied: ‘The ones who are least in intelligence than them are a people who said: ‘O Allah if this is the Truth from You then rain down upon us stones from heaven’. He was implying by that Mu`awiyya’s father Abu Sufyan and Abu Jahl and the disbelievers of Mecca. This is what Abu Jahl demanded from Allah which explains the causative factor of the descent of the verse (*sabab an-nuzuul*) and what necessitated them being given respite by His words ‘Allah will not destroy them’, for what they asked for in the preceding verse, ‘...as long as you are among them’, at that time because the Divine Punishment when It descends It afflicts the general population. Allah does not destroy a community until after their Prophet and the believers withdraw from them. This means that then the Divine Punishment becomes necessary and has become completed against them. The causative factor for It being postponed is your existence O Muhammad in their midst. ‘And Allah will not destroy them as long as they are seeking forgiveness’, means as long as they are saying during their rounds around the House of Allah: ‘Your forgiveness! Your forgiveness!’ Or it means if they are seeking forgiveness they will not be punished. It is said that this verse refers to the oppressed among the believers who are amongst them as Allah says: ‘If they were to leave, Allah would indeed punish those who disbelieve with a Severe Punishment’. Examine dear reader, how Allah ta`ala postpones His punishment as the result of the presence of the oppressed Muslims who are unable to make the *hijra* from the lands of the disbelievers. In this day and age when the United States and her western allies have broken every social contract between themselves and the Muslim by invading the Muslim lands, interdicting Muslim customs, ridiculing our Beloved Prophet, may Allah bless him and grant him peace, harassing and placing under constant illegal surveillance every Muslim activist in their midst, that the only reason that Allah ta`ala has not destroyed them is because of the presence in their midst of the oppressed indigenous Muslims national minorities. The oppressed people in the United States are converting to Islam in record numbers and constitute the fastest growing population in the world. It has been related that ad-Duhaak said the ‘seeking forgiveness’ mentioned in the verse means their conversion to Islam. That is to say that Allah will not punish them as long as they are seeking forgiveness, or accepting Islam. `Akrama said: “It means that they will not be punished as long as they are entering into Islam.” Imam al-Mujahid said: “It means that as long as there is a single man from among them who enters into Islam, that the disbelievers will not be punished.” Thus, the United States government should be grateful to the Muslim leadership and its people for by their very presence in the country it is being protected from the Divine Punishment that it has dully earned by its corrupt and unjust geopolitical policies towards the Muslims internationally and domestically. And as *al-Hajj* Malik El Shabazz often said: “Rather than harassing the Muslims they should be supporting us.”

It has been related by at-Tirmidhi⁴¹ on the authority of Abu Musa al-'Ash'ari,⁴² who said that the Prophet said:

((أَنْزَلَ اللَّهُ عَلَى أَمَانَيْنِ لِأُمَّتِي ﴿وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ﴾ إِذَا مَضَيْتُ تَرَكْتُ فِيهِمُ الْإِسْتِغْفَارَ))

"Allah has sent down two protections (*amaanat*) upon my *Umma*; 'Allah will not destroy them as long as you are among them. And Allah will not destroy them as long as they are seeking forgiveness.' For when I am gone, then I have left for you the seeking of forgiveness."⁴³

⁴¹ He was Abu Isa **Muhammad ibn Isa** ibn Surat ibn Musa ibn ad-Duhaak at-Tirmidhi. He was born in the year 210 A.H. He was a famous traditionist and author of the *al-Jaami*, the *al-Ilal* and the famous *as-Shimaa'il al-Muhammadiyya*. Abu Ali Mansur ibn Abdallah al-Khaalidi said: 'Abu Isa once said: 'When I composed the book (the *al-Jaami*), I then showed it to the scholars of the Hijaz, Iraq, and Khurasaan and they were all pleased with it. Whoever has this book in his home, it is as though he has a Prophet speaking in his home.' Al-Haakim said: 'I heard Umar ibn 'Ulak say: 'When al-Bukhari died there was no one left in Khurasaan like Abu Isa in knowledge, memorization, scrupulous piety and asceticism. He wept until he went blind.' He died on the 13th of *Rajab* in the year 279 A.H.

⁴² He was Abu Musa **Abdallah ibn Qays** ibn Sulam ibn Haddaar ibn Harb al-Ash'ari at-Tamimi. He was a prominent leader, jurist and reciter of the *Qur'an* from among the Companions of Muhammad, may Allah bless him and grant him peace. He accepted Islam in Mecca and made the *hijra* to Abyssinia. The first battle that he took place in was that of Khaybar. He was counted among those who recited the *Qur'an* directly to the Prophet, may Allah bless him and grant him peace and received instructions in its recitation at his hands. He was considered the most learned of the *Qur'an* reciters of the people of Basra and was responsible for teaching jurisprudence there and transmitting the comprehension of the religion. It has been related in the two *Saheeh* collections on the authority of Abu Musa al-Ash'ari that the Messenger of Allah once said: "O Allah forgive the sins of Abdallah ibn Qays and enter him with a noble entrance on the Day of Standing." He was appointed by Umar as the *amir* of Kufa as well as that of Basra. He died in the year 42 A.H. It has been related by Ahmad ibn Muhammad al-Labbaan on the authority of Burayda, who said: 'The Messenger of Allah, may Allah bless him and grant him peace once came to the *masjid*, and I was standing at the door. He then took me by the hand and entered the *masjid*. There was a man praying and supplicating saying (اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنِّي أَشْهَدُ أَنَّكَ اللَّهُ، لَا إِلَهَ إِلَّا أَنْتَ الْأَحَدُ الصَّمَدُ، الَّذِي لَمْ يَلِدْ، وَلَمْ يُولَدْ، وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ) 'O Allah, I ask You by the fact that I testify that You are Allah, there is no deity except You, the One, the Eternally Self Subsistent, the One who does not beget nor is He begotten and there is none like Him'. Then the Messenger of Allah, may Allah bless him and grant him peace said: 'I swear by the One in whose Hand is my soul, he has indeed asked Allah by means of this Immense Name (*Isma 'l-'Adhim*), which when It is asked by It gives and when It is supplicated by It answers.' And then the man began reciting *Qur'an*, and he, may Allah bless him and grant him peace said: 'That person has been given apart of the singing voice of the people of Prophet Dawud!' I then said: 'Shall I go and inform him O Messenger of Allah?' He said: "Yes". I then went and informed him and he said to me: 'You must remain my friend.' The man was Abu Musa al-Ash'ari.

⁴³ Abu Isa considered this prophetic tradition extraneous (*ghareeb*), while Isma'il ibn Ibrahim ibn Muhajir counted it among the weak prophetic traditions. However in another variant of the same tradition narrated by Ahmad ibn Hanbal on the authority of Abu Musa al-Ash'ari it is considered reputable (*hassan*). *Shaykh Muhammad ibn Abd'r-Rahman* said in his *Tuhfat al-Ahwadhi Fi Sharh Jaami' at-Tirmidhi*: "The meaning of his words, may Allah bless him and grant him peace: 'Allah has sent down two protections upon my *Umma*', is that He revealed these two protections in the *Qur'an*. The meaning of his words, may Allah bless him and grant him peace, 'For when I am gone, then I have left for you the seeking of forgiveness', is that the death of the Messenger of Allah, may Allah bless him and grant him peace abrogated the first statement of the verse when Allah ta'ala says: 'Allah will not destroy them as long as you are among them'. The meaning of his words, may Allah bless him and grant him peace: 'For when I am gone, then I have left for you the seeking of forgiveness', that is to say when I am no longer alive amongst you, then I have left after me amongst you the seeking of forgiveness until the Day of Standing; as it was stated explicitly in the

It has been related by at-Tabrani in his Kitaab ad-Du'a⁴⁴ stopping with Abu Musa al-Ash'ari:

نَزَلَ أَمَانَانِ مِنَ السَّمَاءِ أَمَّا وَاحِدٌ فَقَدْ مَضَى وَهُوَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَمَّا الْآخَرُ فَهُوَ
الِإِسْتِغْفَارُ

“Two protections have been sent down from the heavens. As for the first one, it has passed on and it was the Messenger of Allah, may Allah bless him and grant him peace. As for the second one, it is seeking of forgiveness.”⁴⁵

In the book called Targheeb at-Taalib Ila Ashraf al-Mataalib⁴⁶ on the authority of Ali may Allah be pleased with him who said:

عَجِبْتُ لِمَنْ يُهْلِكُ وَمَعَهُ النِّجَاةُ

“I am amazed at the one who is destroyed while with him is his salvation!” It was said to him, “What is this salvation?” He replied:

هُوَ الْإِسْتِغْفَارُ ﴿وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ﴾

“It is seeking forgiveness. Allah will not destroy them while they are seeking forgiveness.”⁴⁷

tradition. For as long as they are seeking forgiveness they will not be punished, as Allah ta'ala says: ‘And Allah will not destroy them as long as they are seeking forgiveness.’”

⁴⁴ He was Abu'l-Qasim **Sulayman ibn Ahmad** ibn Ayyub ibn Muteer at-Tabarani, al-Lakhami as-Shaami. He was born in the month of *Safar* of 260 A.H.. He was among the greatest of the traditionist and collectors of the prophetic traditions. He was the author of the three famous Mu'ajims: al-Mu'ajim as-Sagheer, al-Mu'ajim al-Awsat and the al-Mu'ajim al-Kabeer. Abu Bakr ibn Abu Ali al-Mu'addal once said: “At-Tabarani was too famous to even try and recount his merits and knowledge. He was extensive in knowledge and the author of innumerable books.” Among his works were the three Mu'ajim mentioned above, as-Sunna, at-Tawaalat, at-Tafseer, Dala'il 'n-Nubuwwaa, the text referred to above Kitaab 'd-Du'a and many others. He died on the 28th of *Dhu'l-Qa'ida* in the year 360 A.H. in Asbahaan.

⁴⁵ In another narration from al-Hassan ibn as-Sabaah al-Bazaar who said Abu Barda narrated to us on the authority of Abu Musa who said: “There used to be among you two protections based upon His words: ‘And Allah will not destroy them while you are with them and Allah will not destroy them as long as they are seeking forgiveness’. As for the Prophet, may Allah bless him and grant him peace he has departed; as for as the seeking of forgiveness, it will go on among you until the Day of Standing.” Ibn Abass said: “There was among them two protections: the Prophet of Allah and seeking forgiveness. The Prophet, may Allah bless him and grant him peace has departed but there still remains the seeking of forgiveness.” *Imam* al-Ghazali once said: “It has been narrated regarding the virtues of seeking forgiveness from a narrative of Kharija on the authority of al-Hasar that Allah ta'ala annexed it with the continuation of the Messenger of Allah, may Allah bless him and grant him peace when He says: ‘And Allah will not destroy them while you are with them and Allah will not destroy them as long as they are seeking forgiveness’. Some of the scholars said: ‘We used to have two protections. The first of them was the Messenger among us which has departed, and there remains the seeking of forgiveness. When that is gone then we will be destroyed’.”

⁴⁶ I believe the author of this text is *Imam* Muhammad ibn Shihab 'd-Deen al-Atghaani al-Halbi who died in the year 727 A.H..

⁴⁷ It has been related by way of Bishr ibn Mu'adh saying that Yazid narrated to us that Sa'id narrated to us on the authority of Qatada regarding His words: ‘And Allah will not destroy them while you are with them and Allah will not destroy them as long as they are seeking forgiveness’; indeed this is true for the people who do not seek forgiveness, for if they sought forgiveness they would not be punished.” Some of the people of knowledge say: “There are two protections which Allah has sent down. As for the first one it has departed and it was the Prophet of Allah. As for the second one Allah will make it remain as a mercy among you and it is seeking forgiveness and repentance.” It has been related by ad-Daylami on the authority of Uthman ibn Abi'l-'Aas that the Messenger of Allah, may Allah bless him and grant him peace

Shaykh Abu'l Hassan as-Shadhili may Allah be pleased with him⁴⁸ said:
 مِنْ أَحْصَنِ الْحُصُونِ مَنْ يَقُومُ الْبَلَاءَ عَلَى الْعَاصِينَ الْإِسْتِغْفَارُ قَالَ تَعَالَى: ﴿وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ
 وَهُمْ يَسْتَغْفِرُونَ﴾

“The most inaccessible fortification from the occurrence of affliction upon the disobedient ones is them seeking forgiveness. Allah ta'ala says, “Allah will not destroy them while they are seeking forgiveness.”⁴⁹

said: “In the earth there are two protections. I am a protection and seeking forgiveness is a protection. I will eventually depart and there will remain for you the seeking of forgiveness. Therefore obligatory upon you is the seeking of forgiveness at every occurrence and sin.”

⁴⁸ He was the **Quthb Abu 'l-Hassan** Ali ibn Abdallah ibn Abd'l-Jabbar as-Shaadhili, [593-656], Maliki scholar and founder of the famous *Shadhiliyya* Tariqa. It is related by Abu Dawud and Ibn Maja on the authority of Ibn Abass, may Allah be pleased them who said the Messenger of Allah, may Allah bless him and grant him peace said: “Whoever is persistent in seeking forgiveness of Allah, Allah will make a way out from every constriction, a relief from every worry and will provide for him from where he least expects.”

⁴⁹ *Imam al-Qurtubi* related in his al-Jaami` Li Ahkaam al-Qur'an on the authority of al-Mada'in that there was an Arab in the time of the Prophet, may Allah bless him and grant him peace who was persistent in sin and was unable to withdraw himself from them. However, when the Prophet, may Allah bless him and grant him peace died, this Arab then began to wear coarse wool and relented from what he was previously addicted to, by manifesting the religion and being extremely devout and ascetic. It was said to him: ‘If you had only done that while the Prophet, may Allah bless him and grant him peace was alive, he would have been happy with you.’ He then said: ‘I had at that time two protections. One has departed and the other remains. Allah tabaraka wa ta'ala says: ‘Allah will not destroy them as long as you are among them’. That was my protection then. And the second one: ‘And Allah will not destroy them as long as they are seeking forgiveness’. *Shaykh Abdullahi ibn Fuduye'* said in his Sabeel'n-Najah: “Realize, and may Allah be merciful to you, that Allah ta'ala has made repentance the covering for the exposure of one's wrong actions; the purification of the contaminations of error; the eraser of what passed and the rectification of what will come. Repentance and seeking forgiveness of Allah is life after death, that is, the death of the hearts. Realize that neglecting repentance is pure injustice; procrastinating in it is spiritual remoteness; while holding to it is spiritual nearness and undertaking it immediately is obligatory. Allah ta'ala says: ‘Rush to a forgiveness from your Lord and a Garden whose width is as wide as the heavens and earth.’ Which means hurry by means of repentance from disobedience to Me and know that My Generosity necessitates for you My Garden and Divine Pleasure. Allah ta'ala says: ‘Repent to Allah all together O you who believe so that you can be successful.’ Allah ta'ala says: ‘Verily Allah loves those who repent and He loves those who have a care for self purification.’ Thus, the first of the spiritual stations is repentance and nothing after it is accepted except by means of it...Repentance is that which washes away the darkness of the heart and renews the actions where it then has the sweet fragrance of Divine Acceptance. Thus, when you have attained true repentance then Allah will love you based upon His words: ‘Verily Allah loves those who repent, and if you do not repent then you will be among the unjust’ ...Realize that heedlessness cannot penetrate you accept through your negligence in following the Prophet, may Allah bless him and grant him peace. Consequently, spiritual elevation with Allah ta'ala can never occur for you except through the following of the Prophet, may Allah bless him and grant him peace. Following him, upon him be blessings and peace is divided into two divisions: [1] evident (*jaliyya*); and [2] hidden (*khafiyya*). Evident following of the Prophet, may Allah bless him and grant him peace is like adhering to fundamental principles of Islam. Hidden following of the Prophet, may Allah bless him and grant him peace is to be firmly resolved and spiritually collected during your prayers and attentive during your *Qur'anic* recitation. For when you perform an act of obedience like the prayer and *Qur'anic* recitation, and you discover that you have not collected yourself or fail to be attentive, then realize that you are sick with an inward disease such as arrogance, conceit or some other inner disease. Allah ta'ala says: ‘I will turn away from My signs those who are arrogant in the earth without right’ ... The preconditions of true repentance are: [1] preventing the heart from repeating sins; [2] having sincere regret for past wrong actions; [3] resolute avoidance of persistence in them in the future; [4] restoring acts of injustice; [5] rejecting procrastinating in good deeds; and [6]

Two: On Seeking Knowledge

Allah ta`ala says:

﴿هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ﴾

“Are they the same, those who know and those who do not know?”⁵⁰ It has been related by Abu Ya’ala al-Mosuli⁵¹ on the authority of Abdallah ibn Umar or Umar may Allah be pleased with both of them⁵² that the Messenger of Allah may Allah bless him and grant him peace said:

doing large amounts of seeking forgiveness of Allah. Finally, repentance has two supports upon which it is built and by which it is perfected. They are: [1] recognition of Divine favors; and [2] gratitude to Allah ta`ala for blessing of repentance, because it is a Divine blessing from Allah which has been given to you as a gift, and a Divine advantage which has descended upon you, which has inadvertently been kept from others. Thus, when you have completed these preconditions of repentance, then you will be accepted. ‘He is the One who accepts the repentance from His servants and pardons sins, and He knows what you do’.” It is with the pure heart which repentance provides which affords the servant, the family, the Jama`at and the Umma to move forward proactively to rectify their wrongs and move on without any encumbrance to the second cure, which is seeking beneficial knowledge and erudition. Success is with Allah.

⁵⁰ *Qur’an* – 39:9. With this verse *Sultan* Muhammad Bello, prescribes the second cure for the diseases that affect the inner and outer life of the individual, family, Jama`at and Umma, which is seeking beneficial knowledge and acting upon it. Abdullahi ibn Fuduye` said in his *Diya` t-Ta`weel*: “This verse means that those who are obedient and those who are disobedient are not equal, in the same manner that those who know and those who are ignorant are not the same.” *Imam* al-Qurtubi said in his *al-Jaami` Li’l-Ahkaam*: “Those who know are those who actually benefit from their knowledge and act in accordance with it. As for those who did not benefit from their knowledge and who do not act in accordance with it, they are in the same rank as those who do not know.” I say: just as the individual who remains ignorant of the religion is not equal to an individual who possesses knowledge of his religion, likewise an ignorant family is not equal to one that is knowledgeable; or an ignorant community or nation is not equal to one that knows and acts on its knowledge. This verse by itself establishes that there is a hierarchy in Islam whose highest and most elevated level is the right acting scholars. This in no way contradicts the universally quoted *Qur’anic* verse where Allah ta`ala says: “The most noble of you in the sight of Allah are those who are fearfully aware.” Because after extracting the superiority of the People of *Taqwa* from the remainder of humanity, Allah ta`ala then extracts from these a more superior and sublime category of people, by His words: “Have fearful awareness of Allah and Allah will teach you.” And by His words: “Have fearful awareness of Allah and He will make for you an astute judgment.” Just as an individual who possesses knowledge of his religion and acts on it is superior to an individual who remains ignorant or acts without knowledge; in the same manner a family that makes beneficial knowledge the pivot or axis of its domestic life is far superior to a family that is mired in ignorance, superstition and disobedience. A brief examination of the history of Africa reveals the distinctive and noble families that emerged on the continent as a result of placing beneficial knowledge as their guide. The families of `Aqit, Ghurtu, Baghyu’yu, Fuduye’, Kunta, Si, Tall, Suware’ Djallo, Sanbu, `Aal, Suwar’d-Dhahab, Ka’ti and many others were small examples of the distinction that knowledge gave to these families and exalted them far above others of their times. In turn these same families became the axis of spiritual and intellectual reform of the societies in which they lived. Entire kingdoms and their adjacent kingdoms revolved around these erudite families and the pious intellectual heritage they established. Thus, not only is a learned and pious family superior to a family mired in ignorance, but there can also be no comparison between a society, kingdom or nation who places beneficial knowledge at the forefront of its development.

⁵¹ He was **Abu Ya’ala** Ahmad ibn Ali ibn al-Muthna ibn Yahya ibn Isa ibn Hilal at-Timimi al-Mawsili, a famous traditionist and *Shaykh l-Islam*, the author of the *al-Musnad* and the *al-Mu`jam*. He was born on the 3rd of *Shawwal* in the year 210 A.H.. Ad-Daraqutni said that he was reliable and trustworthy in his transmission of the prophetic traditions.

⁵² He was Abu Abd’r-Rahman **Abdallah ibn Umar** ibn al-Khattab ibn Nufayl ibn Abd’l-`Uzza ibn Riyah ibn Qart ibn Rizaah ibn `Adi al-Qurayshi al-`Adawi. He was the *Shaykh al-Islam* of his time. He accepted

((طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ))

“Seeking knowledge is obligatory upon every Muslim.”⁵³

It has been related by Abu Dawud at-Tayaalisi in a sound narration on the authority of Ma'abad al-Juhani⁵⁴ on the authority of Mu'awiya⁵⁵ may Allah be pleased with both of them that the Messenger of Allah may Allah bless him and grant him peace said:

مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهُهُ فِي الدِّينِ إِنَّمَا الْمَالُ خَضِرٌ حُلُوٌّ فَمَنْ أَخَذَهُ بِحَقِّهِ بَارَكَ لَهُ فِيهِ وَإِيَّاكُمْ
وَالْتَّمَادُحُ فَإِنَّهُ التَّمَادُحُ فِيهِ الذَّبْحُ

“Whomever Allah desires good for him, He gives him understanding (*yufaqqihu*) concerning the *deen*. Verily wealth is a delightful meadow, whoever takes it rightfully, it will be a blessing for him. But beware of boasting, for boasting about wealth leads to slaughter.”⁵⁶ The source of this tradition is sound.⁵⁷

Islam when he was young and was among those who gave the oath of allegiance underneath the tree. He died in Mecca in the year 74 A.H. while he was 84 years old.

⁵³ *Shehu* Uthman ibn Fuduye' said in his *Umdat 'l-'Ulama*: “What is meant by this knowledge is only the science of behavior (*ulum'l-mu`amila*) as the scholars (may Allah be pleased with them) have said. The behavior that we have been made responsible for is divided into three parts: tenets (*al-'itiqad*); doing (*fi'il*); and avoiding (*tark*). These three sciences that we have been made responsible for are understood by means of *al-imaan*, *al-islam*, and *al-ihsaan*; the first by the first, the second by the second and the third by the third.”

⁵⁴ He was **Ma'abad ibn Abdallah ibn 'Uwaymir** al-Juhani. Abu Hatim said that he was veracious in the transmission of prophetic traditions. He settled in Basra and was the first to speak about the issue of destiny (*al-qadr*) during the time of the Companions. Awzai' said: “The first to raise the issue of destiny was a man named Sawsan al-'Iraqi, a Christian who accepted Islam, and then became apostate by becoming Christian again. It was from him that Ma'abad took these ideas.” Al-Hassan al-Basri said: “Beware of Ma'abad al-Juhani for his is astray and leads astray.” Al-Hajjaj eventually seized Ma'abad al-Juhani and tortured him with a variety of torments, but he was unaffected, then he killed him. This happened in the year 89 A.H..

⁵⁵ He was **Amir 'l-Mu'mineen Abu Abd'r-Rahman Mu'awiyya ibn Abu Sufyan Sakhar ibn Harb** ibn Umayya ibn Abdu Shams ibn Abd'l-Manaf ibn Qusay ibn Kilab al-Qurayshi al-Ummawi al-Makki. His mother was Hind bint 'Utba ibn Rabi'a ibn Abd Shams ibn Abd'l-Manaf ibn Qusay. He accepted Islam before his father in the year Hudaibiyya, but out of fear of Abu Sufyan he concealed his Islam until the opening of Mecca. He was the brother of the Mother of the Believers, Umm Habiba. He was very tall, pale skin and handsome. He used to dye his beard until it looked gold in color. The *khilaafa* was turned over to him by *Amir 'l-Mu'mineen* al-Hassan ibn Ali ibn Abi Talib, when he signed a truce with him. Mu'awiyya died in the month of *Rajab* in the year 60 A.H..

⁵⁶ *Imam* Muhammad ibn Abd'r-Rahman said in his *Tuhfat al-Ahwadhi*: “Even when a person has learned the principles of Islam and he has not reached by it into the branches of the religion, then he has been forbidden what is good. Abu Ya'ala related a tradition from Mu'awiyya which is weak from one perspective but which adds: ‘...and whoever does not gain understanding in the religion, then Allah does not care about him.’ The meaning and implications of this tradition are, however, sound because whoever does not know the matters of his religion, then he does not have understanding...and thus it is valid to describe him as someone for whom Allah does not want good.” *Imam* an-Nawwawi said in his commentary upon the *Saheeh* of Muslim: “In this prophetic tradition is evidence of the superiority of knowledge, comprehension in the religion and having motivation for it. The reason for this is because it leads a person to having fearful awareness of Allah ta'ala.” *Imam* Ibn Hajr said in his *Fat'h*: “Understanding in this tradition means having comprehension of the legal rulings of the *shari'a*.” The great jurist and African sage, *Shaykh* Ahmad Baba said in his *Nayl'l-Ibtihajj* regarding the character of his teacher, the *mujaddid*, Muhammad Baghyu'yu: “He was always striving to take care of their needs and often endangered himself on behalf of them. He was always tormented over their evils and he strove to arbitrate between them. He sincerely advised people towards the love of knowledge and being persistent in acquiring it. He used to

It has been related by Abu Mansur ad-Daylami in a sound narration on the authority of Abu Hurayra⁵⁸, that the Messenger of Allah may Allah bless him and grant him peace said:

((أَفْضَلُ الْعِبَادَةِ طَلَبُ الْعِلْمِ))

“The best act of worship is seeking knowledge.”⁵⁹ It has been related by Ibn Mani’u,⁶⁰ Abu Nu’aym,⁶¹ and Abu Mansur ad-Daylami on the authority of Abu Hurayra may Allah

spend his entire time on behalf of learning and keeping company with its people and his humility was perfect. He believed that people were not evil, that they were innately good and that the only evil was ignorance, so he expended his years trying to eradicate this evil from humanity... This was also demonstrated by his patience with teaching and conveying beneficial knowledge to the dull-witted. He did this without any show of irritation or annoyance with their mental disabilities until their minds became weary from the extent of the knowledge he conveyed to them. In this regard, he did not care, where some of our companions use to say about him, ‘I think that this jurist has drunk the water from the well of *zamzam* due to the fact that he never wearies from studying and teaching knowledge!’ We were amazed at his fortitude for learning along with his clinging to the worship of Allah and his receiving with honor and respect those who possessed destructive characteristics.”

⁵⁷ I have not found the source of this prophetic tradition using the above wording. However similar narrations were narrated by al-Bukhari on the authority of Humayd ibn Abd’r-Rahman from Mu’awiyya; by Muslim on the authority of Abdallah ibn ‘Amr from Mu’awiyya; by at-Tirmidhi on the authority of Ibn Abass, by Ibn Maja on the authority of Abu Hurayra, by Malik on the authority of Muhammad ibn Ka’b from Mu’awiyya, by Ahmad on the authorities of Ibn Abass and Mu’awiyya, and by ad-Darimi on the authority of Ibn Abass and Mu’awiyya. *Imam Ibn Hajr* said in his *Fat’h* regarding the meanings of all these diverse narrations: “They comprise three legal judgments: [1] the merits of comprehension in the religion; [2] that the provider in reality is Allah; and [3] some of the scholars of the *Umma* will always remain on the Truth. The first principle is connected to the issues of knowledge. The second principle is connected to the proper division of wealth, and it is for this reason that Muslim narrated it in the section on alms and the author (al-Bukhari) narrated it in the section on the fifth of the spoils. The third principle is connected with the conditions of the Signs of the Hour.” He also said after some words: “These three narrated traditions are clearly connected to the issues of knowledge...with respect to establishing good for the one who has comprehension in the religion of Allah. However, that is not simply based upon intellectual acquisition. Rather it is given to the one whom Allah has opened it to him. For those to whom Allah have opened this to, their species will remain in existence until the Command of Allah comes. *Imam* al-Bukhari insisted that those meant here are the people of knowledge of the traditions. Ahmad ibn Hanbal said: ‘If they are not the people of prophetic traditions, then I do not know who they are!’ *Qadi Iyad* said: ‘What Ahmad meant here by the people of prophetic traditions are the people of the *Sunna*, those who believe in the *madh’hab* of the people of the prophetic traditions.’ *Imam* an-Nawwawi said: ‘It is conceivable that these diverse traditions refer to a division from a diverse group of the believers who establish the command of Allah ta’ala from among the *mujahiduun*, the jurist, the traditionist, the ascetics, commanding the good and other than these from the diverse groups of excellence. And it is not necessary that they all be collected in one place, rather it is permissible for them to be separated and dispersed (through time and place).’

⁵⁸ He was **Abu Hurayra** or Abu’l-Aswad Abd’r-Rahman ibn Sakhar ad-Dawsi al-Yamani. He was an *Imam* in the science of *ijithad*, the master of the traditionist. He was present at Khaybar with the Prophet, may Allah bless him and grant him peace and kept close companionship with him for four years. He was the most diligent of the Companions in the memorization of the traditions of the Prophet. *Imam* as-Shafi’ said: “Abu Hurayra was the most diligent in preservation of the narrated prophetic traditions of his time.” He died in the year 59 A.H. at the age of 70.

⁵⁹ Muhammad Bello said in his *Kitaab ‘l-Tabseer*: “Any general matter is made up of various elements, and discussion of a matter can only come after formulating what it actually is. What a matter is in its essential nature is what is indicated by its totality, and knowledge of this comes by it being defined, described or explained.” What the author indicates in this axiom is that worship, (which is an action of the heart and the limbs); cannot not be truly valid without understanding the object of worship and formulating the means of worship. Thus, knowledge of the One worshipped and knowledge of how to worship must precede worship itself, in order for it to be sound. According to the *Lisan’l-Arab* the expression ‘worship’ (*al-‘ibaada*)

be pleased with him that the Messenger of Allah may Allah bless him and grant him peace said:

((لِكُلِّ شَيْءٍ عِمَادٌ وَعِمَادُ هَذَا الدِّينِ الْفَقْهُ))

“Everything has a support and the support of this *deen* is seeking understanding (*fiqhu*) concerning the *deen*.”⁶²

means ‘obedience’ (*at-taa’a*) combined with humble submission (*khuduu’*).” Obedience implies knowledge, understanding and awareness of the commands or prohibitions to be obeyed. It is for this reason that ignorance, by itself, constitutes an act of disobedience, because ignorance of the law does not negate the obligation of adhering to it. Since every human private and social behavior (*mu’amalaat*) is regulated under that which is either: obligatory, prohibited, allowable, reprehensible or highly recommended; it follows that each of these categories is some form of worship. Consequently knowledge of the essential nature of human social behavior and all the elements of worship must precede their actual performance. Allah ta’ala says: “*Stop in affairs until you know the judgment of Allah in it.*” The obedience of the limbs and the humble submission of the heart has its prerequisites, its boundaries, its rules and regulations. It is this knowledge which makes worship sound. Therefore knowledge of the essential elements of worship is superior to worship itself, because the latter is not valid without the former. *Imam al-Qurtubi* said in his *al-Jaami’ li’l-Ahkaam*: “Only those who know Allah and believe in Him understand the necessity of worshipping Him, thus worship is predicated on knowledge. In fact every act of worship, rather every social and human interaction is predicated upon the priority of knowledge. It is for this reason that the Messenger of Allah, may Allah bless him and grant him peace said as related: ‘Knowledge is the leader of action’.” The leader of a thing is made so by nature of its superior rank and is necessary for the soundness and validity of what it leads. Therefore knowledge is the most superior form of worship because worship is not sound or valid without knowledge. *Imam at-Tabarani* related on the authority of Ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace said: “The best form of worship is comprehension of jurisprudence, and the most superior form of the religion is scrupulous piety.”

⁶⁰ In one of the three manuscripts in my possession it gives the name as Ibn Manin. This is a scribal error, the actual name is Ibn Mani’u. He was **Abu Ja’afar Ahmad ibn Mani’u** ibn Abd’r-Rahman al-Baghawi al-Baghdadi. He was born in the year 160 A.H.. He was a reliable traditionist who originated from Marwa and traveled extensively collecting prophetic traditions which he compiled in his *al-Musnad*. *Imam ad-Dhahabi* reported that Ahmad ibn Mani’u once said: “From the time I reached nearly forty years of age I would seal the *Quran* every three days.” He died in the month of *Shawwal* in the year 244 A.H..

⁶¹ He was **Abu Nu’aym Ahmad ibn Abdallah** ibn Ahmad ibn Muhammad ibn Yusef al-Mihrani al-Asbahani as-Sufi. He was a famous traditionist born in 336 A.H.. He was the author of the renown *al-Hilyat al-Awliya*, as well as the *Mu’jam*, the *al-Mustakhraj al-Hadith*, the *Tarikh al-Asbahan*, the *Sifat ‘l-Janna* and many other beneficial works. Hamza ibn al-Abass al-Alawi said: “The experts of the prophetic traditions used to all say that Abu Nu’aym remained fourteen years without a single peer, neither in the east or the west was there anyone whose chains of authorities were higher than his or who were more prudent in their memory than him.” He died on the 20th of *Muharram* in the year 430 A.H. at the age of 94.

⁶² The etymological root of the word ‘comprehension’ or ‘understanding’ (*fiqh*) is from the verb ‘to know minutely’ (*faqaha*) and was utilized by the ancient Arabs to describe a Bedouin who could look at a herd of camels and knew which were male or female; of the male which were the fastest; which were for carrying burdens; of the female which were prodigious in giving birth; etc.. Thus, the concept of ‘comprehension’ (*faqaha*) took its root from the ability to look at a thing and extract knowledge about that thing. Al-Mandhuri said: “Every person that knows a thing is a jurist (*faqeeh*) in that thing... Thus, the *faqeeh ‘l-Arab*” is the one who knows about the Arabs.” Allah ta’ala says: “*In order that they may gain comprehension in the religion (li tafaqqahu fee ‘d-deen)*”; which means so that they can become scholars in it. The Prophet, may Allah bless him and grant him peace said regarding Ibn Abass: “O Allah teach him the religion and give him comprehension of interpolation (*wa faqqah hu fee ‘t-ta’weel*)”; which means give him understanding of Qur’anic interpolation. In the narration related by ad-Darimi on the authority of Abu Hurayra that the Prophet, may Allah bless him and grant him peace said: “Allah is not worshipped with anything better than having comprehension in the religion (*fiqh fee ‘d-deen*). For the jurist is more severe against Satan than a thousand worshippers. Everything has a support and the support of this religion is comprehension.” Then Abu Hurayra said: ‘This is because my sitting a single hour gaining comprehension

It has been related by Abu Dawud at-Tayaalisi on the authority of Safwaan ibn `Asaal⁶³ in a verified tradition:

((وَأَنَّ الْمَلَائِكَةَ لَتَضَعُ أجنحتها رِضا لَطالِبِ الْعِلْمِ))

“Verily the angels spread their wings out of contentment for the seeker of knowledge and with what he has to endure to get it.”⁶⁴

It has been related by al-Bayhaqi⁶⁵ in his as-Shu`ab on the authority of Abu Bakra may Allah be pleased with him⁶⁶ that the Messenger of Allah may Allah bless him and grant him peace said:

((أَغْذُ عَالِمًا أَوْ مُتَعَلِّمًا أَوْ مُتَّبِعًا أَوْ مُحِبًّا وَلَا تَكُنِ الْخَامِسَ فَتُهْلِكَ))

“Be a scholar, a seeker of learning, an adherent of those who know, or a lover of knowledge and those who know. But do not be a fifth, for then you will be destroyed.”⁶⁷

is more beloved to me than giving life to the night in worship until the morning’.” *Imam* as-Shawkani said in his al-Fawa'id al-Majmu'a, that this traditions is weak from the perspective of its chain of authority, however part of it strengthens the other part. The meaning of the expression ‘support’ is something that a thing relies upon or it is the causative factor for a thing, based upon the prophetic tradition: “Everything has a causative factor.” The religion, which comprises of worship, private and social behavior, cannot be performed without that upon which it relies and takes it support, and that it knowledge or comprehension in the religion.

⁶³ He was **Safwaan ibn `Asaal al-Maraadi** ibn Zahir ibn `Aamir ibn `Uthbaan ibn Maraad. He fought in more than twelve military campaigns with the Messenger of Allah, may Allah bless him and grant him peace. He resided and died in Kufa.

⁶⁴ The expression of the complete text of the above prophetic tradition as related by Abu Dawud, at-Tirmidhi, Ibn Maja, Ahmad and ad-Darimi on the authority of Abu `d-Darda is as follows: “Whoever travels a path seeking knowledge Allah will make him travel a path of the Paths of Paradise. *Verily the Angels spread their wings out in contentment for the seeker of knowledge.* Verily for the scholar those in the heavens and earth and even the fish of the sea seek forgiveness for him. Verily the scholar is superior to the worshiper like the superiority of the full moon to the remainder of the stars. Verily the scholars are the inheritors of the Prophets and the Prophets do not leave as inheritance gold and silver, but they leave behind knowledge. Whoever has taken it has taken an abundant share of it the inheritance of prophethood.” *Imam* Muhammad ibn Abd'r-Rahman said in his Tuhfat 'l-Ahwadhi: “The meaning of the Angels spreading the wings out in contentment for the seeker of knowledge, is that they provide assistance and facilitate the path of the one who seeks knowledge. Or it means they make pliant the means to gain knowledge and remove the barriers which prevent its acquisition as well as cast over the seeker mercy and protect him from all the detours that may take him away from his objective.”

⁶⁵ He was **Abu Bakr Ahmad ibn al-Husayn** ibn Ali ibn Musa al-Bayhaqi al-Khusrawjardi al-Khurasani. He was born in *Sha'baan* in the year 384 A.H.. He was *Shaykh al-Islam* of his time; a jurist and famous traditionist. Abd'l-Ghaafir ibn Isma'il said in his Tarikh: “Al-Bayhaqi lived in accordance with the lives of the upright scholars. He was content with little, was extremely concise in his asceticism and was scrupulous in his piety.” He composed innumerable works: among them his Shu`ab 'l-Imaan, as-Sunnan'l-Kabeer, at-Targheeb wa't-Tarheeb, Dalaa'il an-Nubuwwa, az-Zuhud, Fadaa'il 's-Sahaaba and many more. Abu al-Ma'ali once said: “If al-Bayhaqi wanted to establish a *madh'hab* for himself that he could give *ijtihaad* in, he could have, due to the extensiveness of his knowledge and his awareness of the differences of opinion.” He died on the 10th of *Jumad 'l-Ulaa* in the year 458 A.H. at the age of 74.

⁶⁶ He was **Abu Bakra Nufay'u ibn 'l-Harith** at-Thaqafi at-Taa'ifi, the freedman of the Prophet, may Allah bless him and grant him peace. He fled to the Prophet, may Allah bless him and grant him peace and accepted Islam at his hands and who then freed him. He resided in Basra and was among the most erudite jurist of the Companions. Ibn Sa'd said: “Abu Bakra died during the *khilaafa* of Mu`awiyya ibn Abi Sufyan in Basra.”

⁶⁷ *Imam* al-`Ajuluni said in his Kashif al-Khifaa: “This prophetic traditions was narrated by al-Bayhaqi as well as Ibn Abd'l-Barr from the traditions of `Ata ibn Muslim al-Khifaf on the authority of Abu Bahra, however with a weak chain of authority. However, *al-Haafidh* Abu Zura'a al-`Iraqi said; “al-Haythami said

that the men of the chain are reliable.” `Ata said: ‘Musa`ar said: ‘O `Ata you have added something in the tradition that is not in the traditions we have been given.’ He then said: ‘Where are the fifth except those who have enmity to the scholars and scorn them. Whoever does not love them, hates them or is near to that, and in that is destruction.’ Al-Bayhaqi added at the end of this: ‘O `Ata woe to those who are not from among any of these!’ It has been related on the authority of Ibn Mas`ud and Abu ad-Darda in their words, with the expression of Abu ad-Darda that the expression: ‘*adherent of those who know*’ was exchanged for ‘*listener to those who know*’. In the tradition narrated by Abu Nu`aym, at-Tabarani and others, as well as the traditions narrated in the *al-Jaami`* ‘*l-Kabeer* without tracing it back it says: ‘Be a scholar, a seeker of knowledge or a listener to those who know, but do not be a forth, or you will be destroyed.’ The meaning of the scholar is a person who knows the *Quranic* verses, the prophetic traditions or *Sunna* and the evidences of the *mujtahiduun* regarding the three branches of the religion: *Imaan*; *Islam* and *Ihsan*. The seeker of knowledge is the intermediate person who has not reached the level of scholar, but is preoccupied with sitting in the assemblies of the scholars in order to inherit from them. The adherent is the one whose main objective is the worship of Allah and taking care of the necessities of his daily provision. They do not enter into religious or worldly affairs without consulting the scholars. The lovers are those who expend their wealth, time and lives in support of the scholars as well as the seekers of knowledge so that learning and erudition can be firmly established. They are those who build and construct the *masaaqid*, institutions and *madaris* where knowledge is disseminated, and provide the endowments essential for the establishment of libraries where the scholars conduct their research. The reality is that the scholar, the student, the adherent and lover are all joined together in their love for knowledge, its systemization, preservation and dissemination, and they are the ones who constitute a cure to the social ills of society, and it is from them social reformation occur. It is not a coincidence that the dominant western culture has always made the Islamic institutions and conduits of transmission of knowledge the target of their attacks upon Islamic civilization. The latest attack devised by them is the recent US Senate resolution named S1959 which is specifically designed to harness western academia, and their anthropologist in conjunction with intelligence agencies in order to undermine and deconstruct the transformative potential of Islam education and canons; to uproot Islamic cosmology, eschatology, and its unique collective and regional world view from within. To this end ‘new’ Islamic colleges and ‘universities’ in the west are being initiated designed to attract young Muslims residing in the west, whose objective is to unman, depoliticize and make completely pliant the very generations of Muslims who have the potential of transforming the west and making it apart of the continuity of Islamic civilization. Thus, by creating ‘designer’ scholars who are hip and chic, and completely at ease in the west and who accept the core values of the west, because ‘they are the west’; the dominant culture feels that it can gain control over the social trends and growth of Islam in the west. Much like what happened in ancient Rome, where the Empire realized that it could not stop the growth and spread of the prophetic teachings of Musa and Isa, upon them be peace; so they joined it, ‘hellenized’ it and made it an apparatus of the state, which effectively destroyed its ability to transform the individual, the family and the larger society, or challenge ‘the status quo’. The ‘rabbinical’ and ‘ecclesiastic’ class identified with the Empire itself and saw its continuity inseparable from that of the state. Islam is now undergoing the same deconstruction within institutions of the dominant culture, but more importantly, within those ‘Muslim’ states who have effectively integrated into the global network of the dominant culture. The *Shehu*, may Allah be merciful to him said in his *Talkhees*: “Realize that the correction of the *Umma* is with the correction of the scholars and their corruption is with the corruption of the scholars. As for the scholars when they are acting in accordance with the Pleasure of Allah azza wa jalla, and preferring the hereafter over this world’s life, then these are the vicegerents of the Messengers, the sincere advisors to the servants, and the inviters to Allah, inviting mankind to the Way of Salvation. Whoever answers their invitation will attain Eternal Bliss and whoever follows them will be the achievers. Allah ta`ala says: ‘*Who is better at speaking than he who invites to Allah and does righteous deeds and says: Indeed I am among the Muslims*’.”

Three: On Preserving the Prayers in the Mosque

Allah ta'ala says:

﴿حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى﴾

“Guard your prayers and guard the middle prayer.”⁶⁸ It has been related by Abu Dawud at-Tayaalisi using his narration; also by Musaddid,⁶⁹ Ahmad ibn Mani'u, Ibn Habban⁷⁰ in his Saheeh, Malik,⁷¹ Abu Dawud, and an-Nisaai⁷² on the authority of Ibn Idris al-

⁶⁸ *Quran* – 2:238 After prescribing the two remedies of seeking forgiveness and seeking knowledge, *Sultan Muhammad Bello*, then gives the third medicinal remedy for the diseases of the inner and outer life of the individual, the family, the *Jama'at* and the *Umma*, which is preserving the obligatory prayers in congregation in the *masaajid*. Abdullahi in *Fuduye'* said in his *Diya 't-Ta'weel*: “His word: ‘Guard’, means be persistent and continuous in, ‘your prayers’. This means the five prayers by performing them in their proper times (*awqaatihaa*) with their preconditions (*sharaa'itihaa*); and by not become distracted from them by your children or women. ‘... and guard the middle prayer’, between them; or it means give preference to it particularly. This prayer is the *subh* prayer according to Ibn Abass and Ibn Umar and it is on this opinion that *Imam Malik* relied. His proof being the outward and apparent reading of the verse as a reference to the *subh*, and this is based upon the expressions that follow, when Allah says: “And stand supplicating humbly to Allah”; as Ibn al-Masayyib said: “What is intended by the expression ‘humbly’ (*qaaniteena*) is the *qunuut* supplication normally done in the *subh* prayer.” It is also said that it means ‘obedience’ based upon his words, upon him be blessings and peace: ‘Every reference to humility (*qunuut*) in the *Qur'an* means ‘obedience.’ This prophetic tradition was related by Ahmad and others. It is also said that it means ‘tranquil-fearful- submissiveness’ based upon the prophetic tradition of Zayd ibn Arqam who said: “We used to speak during the prayers until this verse was revealed; and then we were ordered to be silent and were forbidden from talking.” This prophetic tradition was related by the two *Shaykhs*. Thus, guarding the prayer is a matter between the servant and his Lord; as the Messenger of Allah, may Allah bless him and grant him peace said: “Guard your prayers and Allah will guard you.” Or it is a matter between the servant and the actual prayers, based upon his words, upon him be blessings and peace: “Guard it and it will guard you.” It is based upon these different interpolations of the expression ‘humbly’ (*qanuut*), that other scholars say that the verse refers to guarding the *asr* prayer according to Ali ibn Abi Talib, and this was the opinion of Abu Hanifa, as-Shafi' and Ahmad. Zayd ibn Thabit said it is the *dhuhr* prayer, while al-Bara said it is the *maghrib* prayer. Later jurist attributed it to the *'isha* prayer. However, the soundest opinion is that it is the *asr* according to the sound prophetic traditions regarding that.

⁶⁹ He was Abu'l-Hassan **Musaddad ibn Musarhad** ibn Musarbal ibn Muraghabal al-Asadi al-Basri. He was among the leaders of the traditionist. He was born in the year 150 A.H.. He was among the firmly establish narrators of prophetic traditions from whom al-Bukhari, Abu Dawud and others took narrations. Abu 'Amr ibn Hakim said: “It was as though Musaddad heard traditions directly from the Prophet himself, may Allah bless him and grant him peace.” Al-Bukhari said: “Musaddad ibn Musarhad ibn Musarbal ibn Muraghabal died in the year 128 A.H..”

⁷⁰ He was Abu Haatim **Muhammad ibn Habbaan** ibn Ahmad ibn Habbaan ibn Mu'adh at-Tamimi ad-Daari al-Bustiy. He was born in the year 271 A.H.. He was an erudite traditionist and considered the *Shaykh* of Khurasaan. Al-Haakim said: “Ibn Habbaan was a treasure trove of knowledge in the sciences of jurisprudence, linguistics, prophetic traditions and in composing sermons. He was the most intelligent of the men of knowledge.” He composed many beneficial texts: among them his Tarikh't-Thuqaat, Maa Anfarada Bihi Ahl'l-Medina mina 's-Sunnan, Manaaqib Malik, Anwaa'l-Uluum, as-Shaheeh and others. He died in Sijistan in the city of Busta on the 6th of *Shawwal* in the year 354 A.H. at the age of 83.

⁷¹ He was *Imam* Abu Abdallah **Malik ibn Anas** ibn Malik ibn Abi 'Amr Asbahi, [710-795 C.E.], *Shaykh al-Islam*, the Proof of the *Umma*, the famous jurist and traditionalists of Madina known as *Imam Dar 'l-Hijra* ('the Imam of the land of emigration'). He was born in the year 93 A.H.. He was the author of the first collection of Prophetic traditions called Kitaab 'l-Muwatta which comprised the behavior and social practice of the people of Madina (*'amal ahl 'l-madina*). *Imam* ad-Dhahabi said: “The most knowledgeable of the people of Medina after the time of Messenger of Allah, may Allah bless him and grant him peace and his Companions were Zayd ibn Thabit and A'isha, then Ibn Umar, then Sa'id ibn al-Musayyib, then az-Zuhri, then 'Ubaydallah ibn Umar, then Malik.” *Imam* as-Shafi' said: “If the scholars are mentioned, then Malik is like the fixed star.” He died in the year 178 A.H..

Khawlani⁷³ who said, “I was in one of the lectures of the Companions of the Prophet may Allah bless him and grant him peace and among them was ‘Ubaada ibn as-Saamit may Allah be pleased with him.⁷⁴ They then began to discuss the *witr* prayer. Some said that it was obligatory (*waajib*), while others said that it was *Sunna*. Then ‘Ubaada said:

فَأَمَّا أَنَا فَأَقْسَمُ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((أَتَانِي جِبْرِيلُ مِنْ عِنْدِ اللَّهِ تَبَارَكَ وَتَعَالَى فَقَالَ: يَا مُحَمَّدُ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ: إِنِّي قَدْ فَرَضْتُ عَلَى أُمَّتِكَ خَمْسُ صَلَوَاتٍ، فَمَنْ

وَأَفَى بِهِنَّ عَلَى وَضُوءِهِنَّ وَمَوَاقِيَتِهِنَّ وَرُكُوعِهِنَّ وَسُجُودِهِنَّ كَانَ لَهُ عِنْدِي بِهِنَّ عَهْدٌ أَنْ أَدْخُلَهُ بِهِنَّ الْجَنَّةَ وَمَنْ لَقِيَني قَدْ انْتَقَصَ مِنْ ذَلِكَ شَيْئًا فَلَيْسَ لَهُ عِنْدِي عَهْدٌ، إِنْ شِئْتُ عَذَّبْتُهُ وَإِنْ شِئْتُ رَحِمْتُهُ))

“As for me, I swear that I heard the Messenger of Allah may Allah bless him and grant him peace say: ‘Jibril came to me from the very presence of Allah *tabaaraka wa ta’ala* and said; ‘O Muhammad! Verily Allah ‘azza wa jalla says – ‘I have made five prayers obligatory upon your *Umma*. Whoever faithfully discharges its ablution (*wudu*), its time (*mawaaqit*), its bowing (*ruku’i*), and its prostrations (*sujuud*); he has a covenant with Me that I will enter him by them into the Paradise. But whoever meets Me while he is deficient in any part of that; has no covenant with Me. If I will, I shall punish him. If I will, I shall be merciful to him.”⁷⁵

⁷² He was Abu Abd’r-Rahman **Ahmad ibn Shu’ayb** ibn Ali ibn Sinan ibn Bahr an-Nisaai’ al-Khurasani. He was *Shaykh al-Islam*, the famous traditionist and author of the *as-Sunnan*. He was born in the year 215 A.H. He was a sea of knowledge in the sciences with comprehension, meticulousness and deep insight into the science of the narrators and proficient in the composing of beneficial text.

⁷³ He was Abu Idris ‘**Aaydallah ibn Abdallah** ibn ‘Utba al-Khawlaani. He was born in the year of the opening of Mecca. He was appointed as the judge of Damascus and was the main teacher and instructor in the city. Once Yazid ibn Abu Malik said: “We were in an assembly of Abu Idris al-Khawlaani, who was narrating some particulars of a military expedition of the Messenger of Allah, may Allah bless him and grant him peace; when he began to discuss the details of the military engagement.” Then a man sitting at the end of the assembly said: “Were you present in that expedition?” He said: “No.” Then the man said: “I was present with the Messenger of Allah, may Allah bless him and grant him peace and you have memorized the accounts of it more than me.” Abd’l-Malik ibn Marwan dismissed Bilal ibn Rabah from the post of judge and appointed Abu Idris to the office preventing him from teaching, who said: “You have removed from the thing that I love and have left me with what I fear.” He died in the year 80 A.H. at the age of 72.

⁷⁴ He was Abu’l-Walid ‘**Ubaada ibn as-Saamit** ibn Qays ibn Asram ibn Fihri ibn Tha’alaba ibn Ghanam al-Khazraji al-Ansaari. He was one of the leading Companions who gave the oath of allegiance at ‘Aqaba and was among the People of the Battle of *Badr*. He was an *Imam* and model in knowledge and fearful awareness of Allah. As-Sanaabihiyu related that ‘Ubaada ibn as-Saamit once said: “I was once alone with the Messenger of Allah, may Allah bless him and grant him peace and said: ‘Which of your Companions is the most beloved to you, so that I can love them as well?’ He said: ‘You must conceal it as long as I am alive: Abu Bakr as-Siddiq, then Umar, then Ali.’ He then became silent. I then said: “Then who O Messenger of Allah?” He said: “It could perhaps be az-Zubayr, Talha, Sa’d, Abu ‘Ubayda, Mu’adh, Abu Talha, Abu Ayyub, you O ‘Ubaada, Abu ibn Ka’b, Abu ‘d-Darda’, Ibn Mas’ud, Ibn ‘Awf, Ibn ‘Affan; and then those individuals from among the freedmen: Salman, Suhayb, Bilal and Amaar.” ‘Ubaada ibn as-Saamit was among those who gathered the *Quran* together during the time of the Prophet, may Allah bless him and grant him peace. He died in Palestine in the year 45 A.H. and is buried near the *Bayt’l-Maqdas*.

⁷⁵ This prophetic tradition establishes that the only obligatory prayers prescribed are the five daily prayers and that the *witr* prayer is only a confirmed *sunna*. It also proves that performing the prayers by fulfilling all the prerequisites, pillars, obligations and *sunnan* of the prayers guarantees forgiveness and the Divine reward which is commensurate with the prayer.

It has been related by Abu Nu'aym on the authority of Ali ibn Abi Talib may Allah be pleased with him the Messenger of Allah may Allah bless him and grant him peace said:

((لَا يَزَالُ الشَّيْطَانُ ذَاعِرًا مِّنَ الْمُؤْمِنِ مَا حَافَظَ عَلَى الصَّلَوَاتِ الْخَمْسِ فَإِذَا ضَيَّعَهُنَّ تَجَرَّأَ عَلَيْهِ وَأَوْقَعَهُ فِي الْعُظَائِمِ وَطَمَعَ فِيهِ ذَعِرًا وَخَائِفًا))

“Satan will continue to be frightened of a believer that preserves his five prayers. But when he allows any of them to perish, then Satan becomes bold with him and makes him fall into immense deeds and entices in him fear and terror.”⁷⁶

It has been related by Ibn Maja⁷⁷ on the authority of Abdallah ibn Umar, who said that the Messenger of Allah may Allah bless him and grant him peace said,

((بَشِّرِ الْمَشَّائِينَ فِي الظَّلَمِ إِلَى الْمَسَاجِدِ بِالنُّورِ التَّامِّ يَوْمَ الْقِيَامَةِ))

“Give glad tidings to those who walk in the darkness of the night to the mosque of a perfect light on the Day of Judgment.”⁷⁸ The above was also related by Abu Ya'la, and at-Tayalisi from the tradition of Abu Sa'id al-Khudri.⁷⁹ Abu Dawud and at-Tirmidhi also related it but from the tradition of Burayda.⁸⁰

⁷⁶ Imam al-Hindi said that the meaning of the expression ‘frightened’ means fearful like one who fears a strong enemy. Thus, the prayer is the means by which the believer can frighten away his avowed enemy, because it not only acts as a defensive fortress against him, but it is also an offensive weapon against him, due to the fact that each time the servants mentions the *takbeer*, the *tasbeeh*, the *tahleel*, the *tahmeed* or recites from the *Qur'an* these are guided missiles against Satan driving him away from the servant.

⁷⁷ He was Abu Abdallah **Muhammad ibn Yazid**, known as **Ibn Maja**. He was an expert in *Qur'an* exegesis, a traditionist and jurist. He was the author of the *as-Sunan*, the *at-Taarikh*, and *at-Tafseer*. He was born in the year 209 A.H.. He was extraordinary in his memorization of prophetic traditions, verifying their authenticity and truthful in their transmission. He died on Tuesday, the 22nd of *Ramadhan* in the year 273 A.H..

⁷⁸ Imam Muhammad ibn Abd'r-Rahman said that the expression: ‘those who walk’, is plural and means those who walk often or frequently to the *masajid*; ‘in the darkness of the night, during the predawn hours and during the night itself; ‘of a perfect light’. This perfect light is according to al-Minawi a light which will encompass them from every direction on the Bridge over Hell, as a reward for enduring the difficulties of walking in the darkness of night in this world’s life to worship Allah. Allah ta’ala says: “*Their light will go before them and on their right, as they will say: ‘My Lord perfect our light’.*”

⁷⁹ He was Abu Sa'id **Sa'd ibn Malik** ibn Sinaan ibn Tha'laba ibn 'Ubayd ibn al-Abjar ibn 'Awf ibn al-Harith ibn al-Khazraj **al-Khudri**. He was a prominent leader among the Companions of Muhammad, may Allah bless him and grant him peace, a military commander as well as a *mufti* of the city of Medina. He was present in the Battle of the Trench, the ‘Oath of Fealty’, and was among the jurist who exercised independent judgment (*ijtihaad*). Handhala ibn Abu Sufyan narrated on the authority of his teachers: “That there was no one during the time of the Companions of the Messenger of Allah, may Allah bless him and grant him peace who was more knowledgeable than Abu Sa'id al-Khudri.” Baqi ibn Mukhlad narrated in his *Musnad'l-Kabeer*: “Abu Sa'id al-Khudri collected about 1170 prophetic traditions.” He died in the year 74 A.H..

⁸⁰ He was Abu Abdallah **Burayda ibn al-Hussein** ibn Abdallah al-Aslami ibn al-Harith ibn al-'Araj ibn Sa'd al-Aslami. It is said that he accepted Islam in the year 1 A.H. when the Prophet, may Allah bless him and grant him peace passed him while he was making his *hijra*. He was present at the Battle of Khaybar as a flag bearer. The Prophet, may Allah bless him and grant him peace appointed him to collect the yearly *zakat* from his people. He was also the flag bearer for Usama ibn Zayd when he led military expeditions against the people of al-Balqa' just after the death of the Messenger of Allah, may Allah bless him and grant him peace. He settled in Marwa where he disseminated knowledge, and then settled in Basra for some time. He was appointed by Umar ibn al-Khattab as *amir* and led military campaigns during the time of Uthman into Khurasan. He died in the year 62 A.H..

It has been related by Muhammad ibn Yahya ibn Abi Umar⁸¹ on the authority of Abdallah ibn Mas'ud⁸² may Allah be pleased with him who said:

امْشُوا إِلَى الْمَسْجِدِ فَإِنَّهُ مِنَ الْهُدَى وَسُنَّةِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

“Walk to the mosque, because it is from the guidance and the *Sunna* of Muhammad.”⁸³

It has been related by Abu Ya'la al-Mawsili and Muhammad ibn Nasr al-Marwazi⁸⁴ on the authority of Sa'id ibn al-Musayyib⁸⁵ who said, “One of the men from the *Ansaars* was on the point of death when he said to his family, “Who is in the house?” They said to him, “Your family, your brothers, and those who normally sit in your lectures.” He then said, “Lift me up!” His son lifted him up and placed him against his chest. He opened his eyes and said, ‘*As-salaamu alaikum.*’ They returned the greeting to him. He then said, “I will relate to you a tradition which I have never told anyone since I heard it from the Messenger of Allah may Allah bless him and grant him peace who said:

⁸¹ He was Abu Abdallah **Muhammad ibn Yahya** ibn Abi `Umar al-`Adaniy. He was born in the year 153 A.H.. He was a traditionist and *Imam* and *Shaykh* of the Sacred House of Mecca, about whom Ibn al-Layth said made the sacred pilgrimage seventy-seven times. Ibn `Uyayna said that he was trustworthy. *Imam* al-Bukhari said that Muhammad ibn Yahya died in Mecca on Monday the 19th of *Dhu'l-Hijja* in the year 243 A.H. at the age of 90.

⁸² He was Abu Abd'r-Rahman **Abdallah ibn Mas'ud** ibn Ghaafil ibn Habib ibn Shamkhi ibn Faar ibn Makhzuum ibn Saahila ibn Kaahil ibn al-Harith ibn Tamim al-Hudhali. He was a leader among the *muhajiruun*, an erudite jurist and one of the foremost vanguards of the 313 Companions who fought at the Battle of Badr. He was among the protected allies of the Bani Zuhra. He was from among the *nujaba* of the scholars among the Companions who had attained and transmitted much knowledge. Qays ibn Hazim said: “He was extremely dark skinned and very thin.” `Ubaydallah ibn Abdallah ibn `Utba said: “He was very short, thin and extremely dark skinned.” Nuwafi`u, the freedman of Ibn Mas'ud said: “Abdallah was the most generous of men who wore white garments and those fragrant of them who wore perfumes.” He died in the year 32 A.H..

⁸³ The meaning of this prophetic tradition is further explained by a tradition related in the *Saheeh* of al-Bukhari on the authority of Abu Hurayra who said that the Messenger of Allah, may Allah bless him and grant him peace, said, “Allah will prepare for him who goes back and forth to the *masjid* an honorable place in Paradise for each going and return that he does.” The apparent meaning of this prophetic tradition is that whoever goes to the *masjid* unrestrictedly regardless if it is for worship or otherwise, that he will attain bounty from Allah. However, the specific implications are that this bounty is for the one who goes there for the purpose of worship, and the prayer is the head of all worship.

⁸⁴ He was Abu Abdallah **Muhammad ibn Nasr** ibn al-Hajjaj al-Marwazi. He was a traditionist and *Shaykh al-Islam* born in the city of Baghdad in the year 202 A.H., however he was raised in Naysaburi and resided in Samraqandi. Al-Hakim said: “Al-Marwazi was the leader of his time without dispute in the science of prophetic traditions.” He excelled in the sciences of Islam until he attained the level of learned *mujtahid* and was the most learned in the differences among the Companions and the *Taabi'uun*. Muhammad ibn Ya'qub once said: “I have not seen a person whose prayer was more superior to that of Muhammad ibn Nasr. Once a stinging fly landed on his ear while he was praying and you could see the blood flowing, but he did not give it any concern. We used to be amazed at the excellence of his prayer, the sheer humility in it and the superb manner of his prayer.” His concern for the prayer was what prompted him to compose two works on the subject: *Ta'dheem Qadr's-Salaat* and *Raf'u 'l-Yadayn*. He died in the year 94 A.H..

⁸⁵ He was Abu Muhammad **Sa'id ibn al-Musayyib** ibn Hazni ibn Abi Wahm ibn `Amr ibn `Aa'id ibn `Imraan ibn Makhzuum al-Qurayshi al-Makhzuumi. He was an erudite leader of the scholars of Medina and the most prominent of the masters among the Second Generation. He was born in Medina in the last two remaining years of Umar's reign. He was the husband of the daughter of Abu Hurayra and was the most knowledgeable of the prophetic traditions related by him. He was among those men who excelled in beneficial knowledge and righteous actions.

((مَنْ تَوَضَّأَ فِي بَيْتِهِ فَأَحْسَنَ الْوُضُوءَ ثُمَّ خَرَجَ إِلَى الْمَسْجِدِ فَصَلَّى فِي جَمَاعَةِ الْمُسْلِمِينَ لَمْ يَرْفَعْ رِجْلَهُ الْيُمْنَى إِلَّا كَتَبَ اللَّهُ لَهُ حَسَنَةً وَلَمْ يَضَعْ رِجْلَهُ الْيُسْرَى إِلَّا حَطَّ اللَّهُ عَنْهُ خَطِيئَتَهُ حَتَّى يَأْتِيَ الْمَسْجِدَ فَلْيُقْرِبْ أَوْ لْيُبْعَدْ فَإِذَا صَلَّى صَلَاةَ الْإِمَامِ أَنْصَرَفَ وَقَدْ غُفِرَ اللَّهُ لَهُ وَإِنْ أَدْرَكَ بَعْضًا وَقَاتَهُ بَعْضٌ فَأَتَمَّ مَا قَاتَهُ كَذَلِكَ فَإِنْ هُوَ أَدْرَكَ الصَّلَاةَ وَقَدْ صَلَّيْتَ فَأَتَمَّ رُكُوعَهَا وَسُجُودَهَا كَانَ كَذَلِكَ))

“Whoever does ablution in his home with an excellent ablution;⁸⁶ and then leaves for the *masjid* and prays in congregation with the Muslims.⁸⁷ He does not lift his right foot except that Allah writes for him a good deed. And he does not place his left foot down except that Allah removes from him a fault.⁸⁸ This is until he reaches the *masjid*; regardless if he is near the *masjid* or far from it. For when he prays behind the *Imam* and then disperses, Allah forgives him. If he catches part of the prayer and misses part, then

⁸⁶ The meaning of his words, may Allah bless him and grant him peace: “...with an excellent ablution”, is that he performs it in accordance with the *Sunna* of the Prophet, may Allah bless him and grant him peace, adhering to its obligations, *sunman*, merits outwardly, while maintaining a state of repentance, seeking forgiveness and purification of the heart inwardly.

⁸⁷ The meaning of his words, may Allah bless him and grant him peace: “...and then leaves for the *masjid* and prays in congregation with the Muslims”, is clear evidence for the superiority for Muslim men praying in congregation over praying in their homes. The highly recommended nature of this legal view depends whether the house of the person walking to prayer is further than 40 houses in any direction from the *masjid*. If the Muslim’s home is within 40 homes of the *masjid*, then he is considered a neighbor to the *masjid*, in which it is obligatory for him to pray in congregation. It has been related by ad-Daraqutni in his *as-Sunnan* on the authority of both Jaabir ibn Abdallah and Abu Hurayra who said that the Messenger of Allah, may Allah bless him and grant him peace said: “There is no prayer for the one neighboring the *masjid*, except in the *masjid*.” However, Ali ibn Abi Talib maintained that the one neighboring the *masjid* was the one who was in hearing distance of the call to prayer (*al-adhaan*). It has been related by the two *Shaykhs* on the authority of Abu Hassan on the authority of his father on the authority of Ali, who said: “There is no payer to the one neighboring the *masjid* except in the *masjid*.” It was then said to Ali: “Who can be considered neighboring the *masjid*?” And he said: “The one who hears the call to prayer (*an-nidaa*).” Thus, the obligation of the congregational prayer or its recommendation is based upon the distance a person is from the *masjid*, and is addressed to men and not women. It has been related by at-Tabarani in his *al-Awsat* on the authority of Umm Salama, who said that the Messenger of Allah, may Allah bless him and grant him peace said: “The prayer of a woman in her room is better than her prayer performed in her compartment. Her prayer performed in her compartment is better than her prayer in her home. Her prayer in her home is better than her prayer performed outside of the home.”

⁸⁸ It is clear from this that the mere act of walking to the *masjid* in order to perform the congregational prayer is a means for the servant traveling the spiritual Path. The removal of faults and the obtaining of spiritual merit is the means of attaining firm stations with Allah ta’ala, and the Prophet, may Allah bless him and grant him peace made the mere walking to the prayer in congregation a means to attain the stations of the *awliyya*. It is for this reason that the real spiritual guide and the ultimate *Shaykh* is simply adhering to the Living *Sunna* of the Messenger of Allah, may Allah bless him and grant him peace inwardly and outwardly. The person who performs the ablution as described in the traditions has already established the purification at the hands of a spiritual guide because he/she did it in accordance with the Living *Sunna* in obedience to the commands of the Best of creation, may Allah bless him and grant him peace. When he sets out for the *masjid*, he will find the living *shuyuukh* either on the road to the *masjid* or already present in the *masjid*. In short, adherence to the Living *Sunna* is the *Shaykh* for those whom Allah ta’ala has illuminated their inner, or it is the guide to the *shaykh* for those in need of one. Whatever the case, the spiritual aspirant will find his guide by setting out to perform the obligatory prayers. This is the inner meaning of his words, may Allah bless him and grant him peace: “For when he prays behind the *Imam* and then disperses, Allah forgives him.” Allah ta’ala knows best.

he should complete what was missed. If he tries to catch the prayer but they have already prayed, then he completes its bowing and prostration.”⁸⁹

It has been related by Musaddid in a sound narration on the authority of Thaabit ibn ‘Ubayd⁹⁰ who said, “I went to Zayd ibn Thaabit⁹¹ for a visit while he was ill. With him were his sons.”⁹² We were about to establish the prayer in his house when he said:

⁸⁹ The actual wording utilized in the prophetic tradition was that narrated by al-Baghawi on the authority of Sa’id ibn al-Musayyib on the authority of a man from among the al-Ansaar, with the same story of the above narrative. What is clear from the above is that both men and women perform a distinct and inseparable function in the prayer, where the reward for the prayer extends beyond the one performing it and affects others of the society. Allah ta’ala says: “*Glory be to Him who created paired opposites of everything, from what the earth produces, from yourselves and from what you do not know.*” Clearly, from the above men and women perform a social function by the nature of their respective prayers. The man brings reward to himself, his family, his neighbors and indeed the entire society by praying openly in the congregational *masjid* with his fellow Muslims while adhering to all the prerequisites, obligations, *sunnah* and merits of the prayer. Much like the sun when it rises and brings light and growth to the planet as it shines forth. It has been related by *Imam* Muslim on the authority of Umar who said that the Messenger of Allah, may Allah bless him and grant him peace said: “When one of you performs the prayer in a *masjid*, a portion of his prayer is placed in his home; for Allah azza wa jalla places in his home good as a result of his prayer.” Similarly, women bring an equal reward to themselves, their families, neighbors and the entire society by praying in the deep recesses of their homes. Much like the moon which brightens the night and illuminates the darkness, the Muslim woman enlivens the homes of the believers with her prayers and supplications. By adhering to the prerequisites, the obligations, *sunnah* and merits of the prayer she transforms every room in her home into a living entity, and this life giving functions extends from her room, to the house, to the surrounding neighborhood, and based upon her station with Allah it even affects the world. It has been related by *Imam* at-Tirmidhi on the authority of Abdallah ibn Umar who said that the Messenger of Allah, may Allah bless him and grant him peace said: “Pray in your homes and do not make them into graves.”

⁹⁰ *Al-Haafidh* Ibn Hajr said in his *al-Isaaba*: “Thaabit ibn ‘Ubayd al-Ansaari was among the Companions who were present at the Battle of Badr and he was also present at the Battle of Siffeen under the flags of *Amir’l-Mu’mineen* Ali ibn Abi Talib. It was in this military encounter that he was killed.”

⁹¹ He was Abu Sa’id **Zayd ibn Thaabit** ibn ad-Duhaak ibn Zayd ibn Lawdhaan ibn ‘Amr ibn Abd ‘Awf ibn Ghanim al-Khazaraji an-Najaari al-Ansaari. He was twelve years old when the Prophet, may Allah bless him and grant him peace made the emigration to the Medina. He was a polyglot who learned to write and speak Hebrew and Syrian based upon the order of the Messenger of Allah. He also used to recite the earlier scriptures to the Prophet, may Allah bless him and grant him peace. He was a prominent *Imam* among the Companions of Muhammad, may Allah bless him and grant him peace, who used to write down the revelation when it descended. He was the *Shaykh* of the *Qur’an* reciters, the leader of those who knew the jurisprudence of inheritance as well as the leading *mufti* of the People of Medina. It was from him that Abu Bakr as-Siddiq with the agreement of the Companions collected and produced the standard codex of the *Qur’an*. When the Messenger of Allah, may Allah bless him and grant him peace died and the people disputed over who should be the rightful ruler after him; it was Zayd ibn Thaabit who stood and said: “Verily the Messenger of Allah, may Allah bless him and grant him peace was from among the *Muhaajirun* and we were his *Ansaar*. Verily the *Imam* should be from the *Muhaajiruun* and we should be his *Ansaar* as well!” Abu Bakr then said: “May Allah reward with good O group of the *Ansaar* and make your words firmly established. If you had said anything other than that, we would not have testified to your righteousness.” Whenever Umar ibn al-Khattab made the pilgrimage or traveled he would appoint Zayd ibn Thaabit as his vicegerent in Medina. He died in the year 45 A.H. at the age of 56.

⁹² Zayd ibn Thaabit had many children. Among them were twelve from his wife Umm Sa’id bint Sa’d ibn ar-Rabi’a. They were: Sa’id (also known as Sa’d); **Kharija**; **Sulayman**; **Yahya**; Umaara; **Isma’il**; As’ad; Is’haq; Hasana; ‘Amra; Umm Is’haq; and Umm Khulthum. He had four children from his wife ‘Amra bint Mu’adh ibn Anas. They were: Ibrahim; Muhammad; Abd’r-Rahman and Umm Hasan. He had four children from a right hand possession (*umm walid*). They were: Zayd; Abd’r-Rahman; ‘Ubaydullahi; and Umm Kulthum. He had another seven children from another right hand possession. They were: Saleet, ‘Imraan, al-Harith, Thaabit, Safiyya, Qareeba; and Umm Muhammad. The most well known of his sons in terms of

أَذْهَبًا إِلَى الصَّلَاةِ فَإِنَّ صَلَاةَ الرَّجُلِ فِي الْجَمَاعَةِ يَفْضُلُ عَلَى صَلَاتِهِ وَحْدَهُ خَمْسًا وَعِشْرِينَ دَرَجَةً
 “Go to the prayer! For truly the prayer of a man in congregation surpasses his prayer by himself by twenty-five degrees.”⁹³ This tradition was narrated in the two sound collections⁹⁴ and by others from a tradition on the authority of Ibn Umar and from a tradition from Abu Hurayra.⁹⁵

knowledge, piety and austerity were: Kharija, Sulayman, Yahya, Isma'il and Sa'd all who inherited his knowledge and piety and narrated prophetic traditions from him and were firmly established jurist in their times. As for Kharija ibn Zayd ibn Thaabit, he was the acknowledge leader of the sons of Zayd ibn Thaabit. He was one of the renowned 'Seven Learned Jurist' of Medina to whom legal questions stopped and around which they revolved.

⁹³ This prophetic tradition has many variants, whose interpolation we will discuss at length Allah willing. In addition to the above cited tradition, it has been related by *Imam* Muslim on the authority of Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace said: “The prayer in congregation is superior by twenty-five parts (*juza*) to a prayer that one of you prays by himself.” It has also by related by *Imam* Muslim, also on the authority of Abu Hurayra that the Prophet, may Allah bless him and grant him peace said: “The superiority of the prayer in congregation is twenty-five degrees (*daraja*) over the prayer of a man by himself.” He, may Allah bless him and grant him peace then said: “The Angels of the night and the Angels of the day gather together during the prayer of the dawn.” Then Abu Hurayra said: “If you like you can recite: ‘*And recite the Qur’an at dawn for verily the recitation of the Qur’an at dawn is witnessed*’.” It has been related by al-Bukhari and Abd'r-Razaaq on the authority of Abdallah ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace said: “The prayer of congregation is superior by twenty-seven degrees to the prayer performed alone.” In yet another narration from the same chain, he may Allah bless him and grant him peace said: “Verily the prayer in congregation is a prayer that is superior by twenty-five parts to a prayer performed alone.” It has also been related by al-Bukhari on the authority of Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace said: “The prayer of a man in congregation is multiplied twenty-five times (*du`afan*) over the prayer in his home or his market. That is, when he makes ablution with an excellent ablution, then goes to the *masjid* only intending to go for the prayer. He does not take a step except that he is elevated a spiritual rank and an error is removed from him. And when he prays the Angels descend and pray over him as long as he is in prayer by saying: ‘O Allah bless him. O Allah be merciful to him’. And anyone of you will always be in the prayer as long as he is waiting for the prayer.” It has been related by *Imam* Ahmad ibn Hanbal in his *al-Musnad* on the authority of Abdallah ibn Mas`ud who said that the Messenger of Allah, may Allah bless him and grant him peace said: “The superiority of the prayer of a man in congregation is twenty-some (*bid'in*) decrees above his prayer performed by himself.” It has been related by Sa'id ibn Mansuur in his *Sunnan* on the authority of Thumama ibn Abdallah ibn Anas ibn Malik on the authority of his grandfather who said that the Messenger of Allah, may Allah bless him and grant him peace said: “The prayer of a man in congregation is superior twenty-nine times (*du`afan*) to that of the prayer of a man by himself in his home.” It has been related on the authority of at-Tabarani in his *al-Kabeer* on the authority of Abdallah ibn Mas`ud that the Messenger of Allah, may Allah bless him and grant him peace said: “The prayer of a man in congregation exceeds the prayer of a man by himself by twenty-nine prayers.”

⁹⁴ The ‘two sound collections’ refer to the *Saheeh* of *Imam* al-Bukhari and the *Saheeh* of *Imam* Muslim. Mention will be given of their lineage forthcoming, Allah willing.

⁹⁵ As we cited previously in their variant versions, these diverse prophetic traditions can be gathered and reconciled from three perspectives according to *Imam* Ibn Hajr in his *Fat'hu'l-Baari*: “The first is that mentioning of the small amount does not in anyway contradict or negate a larger amount. This is the opinion of those jurists who do not consider the expression to imply an actual number. However, a large number of the Shafi' jurists uphold the literal interpolation of the number mentioned in the texts of the tradition. The second is that the Prophet, may Allah bless him and grant him peace first narrated the twenty-five decrees of superiority of the congregational prayer; then Allah instructed him that the bounty of the congregational prayer had been increased to twenty-seven degrees...The third is that the difference in number in the variant narrations is due to the difference in the referent used to distinguish its superiority. Thus, ‘a degree’ (*daraja*) is smaller than ‘a part’ (*juza*)...Some of the scholars say that ‘a part’ is the superiority of the congregational prayer in this life, while ‘a degree’ is the superiority of the congregational

prayer in the Hereafter. The fourth is that the difference in number is related to the nearness of a person to the *masjid* or the distance he is from it. The fifth is that the difference in number is related to the spiritual state of the person praying, whether he is knowledgeable or not of the prerequisites, obligations, *sunnan* and merits of the prayer; and if he is humble and attentive during it. The sixth is that the difference in number is related to the nobility of the locality of the *masjid*; or whether it is performed in the *masjid* in congregation or elsewhere in congregation. The seventh is that the difference in the number is whether the person is sitting waiting for the prayer to start or not. The eighth is that the difference in the number is about whether the person caught the entire prayer in congregation or a part of it. The ninth is that the difference in the number is based upon whether the amount people praying in congregation are many or a few. The tenth is that the twenty-seven degrees of superiority for the congregational prayer refers specifically to the *fajr* and *'isha* prayers, while some say it refers to the *fajr* and *'asr* prayers; and that the twenty-five degrees refer to all the other prayers performed in congregation. The eleventh is that the twenty-seven degrees of superiority refer specifically to those congregational prayers recited aloud and the twenty-five degrees refer specifically to those congregational prayers done silently.” This is easily comprehended from the interpolation of the meanings of the referents used to determine the measure of the prayers in each of the narrations. The scholars agree that both the expressions: part (*juza'*) and degree (*daraja*) have the same meaning linguistically, and were exchanged based upon the heedlessness or forgetfulness of the narrators. While the expression ‘something’ (*bid'an*) is more precise in expressing an indeterminate amount because according to *Imam* Ibn Kathir in his *al-Bida'ayat wa'n-Nihaayat*: “The expression ‘something’ (*al-bid'u*) means an amount which falls between three and nine. Some say it means from three to seven. Some say it means from three to five. While yet others say it means an indeterminate amount less than ten; or more than ten; as *Imam* at-Tha'alibi mentioned. However, *Imam* al-Fara' said that it is permissible to say: ‘ten-something’, ‘twenty-something’ up to ninety-something; but it is not grammatically correct to say ‘a hundred-something’ or ‘a thousand-something’.” What is important here is that the variant narrations differ in order to indicate that the superiority of the prayer in congregation over the prayer done alone varies based on various reasons, as *Imam* Ibn Hajar said. *Imam* an-Nawwawi said: “These diverse prophetic traditions are evidence for our companions (*as-Shafi'iyya*) as well as the majority of the jurist that the congregational prayer is not a prerequisite for the validity of the prayer, in contrast to the opinion of *Imam* Dawud ad-Dhahiri. Nor is the congregational prayer an individual obligation (*fard 'ala 'l-ayaan*), but it is considered to be a collective obligation (*fard kifaaya*) in the opinion of the followers of *Imam* as-Shafi' in contrast to a large number of scholars. While some say that it is a confirmed *Sunna*.” It has been related by *Imam* Muslim on the authority of Umar ibn 'Ata' ibn Abi al-Khuwar who was once sitting with Nafi' ibn Jubayr ibn Mut'am, when Abu Abdallah the husband-n-law of Zayd ibn Zabaan, the freedman of the people of Juhani passed by them. Nafi' then called him and said: “I heard Abu Hurayra say that the Messenger of Allah, may Allah bless him and grant him peace say: ‘The prayer performed with the *Imam* is superior to twenty-five prayers that a person performs by himself’.” Based upon this narration, 'Ataa', al-Awzai', Ahmad, Abu Thawr, Ibn Khuzayma and Dawud upheld that the congregational prayer is an individual obligation; while the majority held that it is a collective obligation. One of the many narrations about which the scholars of the *Sunna* dispute which called this difference of opinion in question is a tradition narrated on the authority of Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace said: “Verily the heaviest prayer to the hypocrite is the prayers of *'isha* and *fajr*. If people realized what were in them from reward they would go to them even if they had to crawl. I have resolved to establish the prayer and when it is established; I then order a man to take my place and pray with the people. I then leave accompanied with some men carrying a bundle of dry wood to the homes of people who are not present at the prayer and then burn their homes down upon them.” This prophetic tradition is the strongest proof for those who maintain that praying in congregation behind the *Imam* is an individual obligation for which there is punitive punishment for those who neglect it. However, even those who maintain that it is only a collective obligation uphold the view that the prayer in congregation with the *Imam* has not only personal advantage but also brings advantage to the entire society. The intentional neglecting of praying with the *Imam* is a sign of enmity and a sign of the desire to bring about social discord; which are key characteristics of the hypocrite in Islam. *Sultan* Muhammad Bello said in his *an-Nas'h 'l-Kaafi*: “It has been related by *Imam* an-Nisaai' and Ibn Haban on the authority of Irfaja who said that the Messenger of Allah, may Allah bless him and grant him peace said, “There will be after me drawbacks, and drawbacks. For when you see those who will seek to divide the community, or will seek to bring division in the affairs of the *ummah* of Muhammad, may Allah bless him and grant him peace

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whoever they may be you should fight them; for truly the hand of Allah is with the *Jama`at* and *Satan* is with the one who seeks to divide the *Jama`at*.” This prophetic tradition no doubt addresses the first sign of hypocrisy which is intentionally refusing to pray in congregation behind the *Imam*. *Imam* Ibn Hajr gave a more comprehensive interpolation of the meaning of the twenty-five degrees and twenty-seven degrees, portions or ranks of superiority of the congregational prayer behind the *Imam* over the prayer performed alone. He says in his *Fat`hu`l-Barri*: “The 1st degree is answering the call of the *mu`adhin* with the intention of performing the prayer in congregation. The 2nd degree is proceeding early to the *masjid* at the beginning of the time. The 3rd degree is walking to the *masjid* tranquilly. The 4th degree is entering the *masjid* while making supplications in accordance with the *Sunna*. The 5th degree is performing the prayer greetings to the *masjid* with the intention of making the prayer in congregation. The 6th degree is waiting patiently for the congregational prayer to begin. The 7th degree is attaining the prayers and supplications of the Angels and their asking forgiveness for him. The 8th degree is the Angels witnessing his presence in the congregational prayer. The 9th degree is answering the *iqaama* of the prayer. The 10th degree is being made safe from *Satan* when he flees from hearing the *iqaama*. The 11th degree is standing waiting for the initial *takbeer* of the *Imam* or entering into the prayer behind him in whichever part of the prayer the *Imam* is in. The 12th degree is catching the initial *takbeer* with the *Imam*. The 13th degree is arranging the lines of the prayer and closing its spaces. The 14th degree is answering the *Imam* when he says: ‘Allah listens to those who praise Him’. The 15th degree is being protected of forgetfulness as well as giving notice to the *Imam* when he forgets by making *tasbeeh*. The 16th degree is having humility and submissiveness and avoiding heedlessness. The 17th degree is performing the outer aspects of the prayer correctly. The 18th degree is the encompassing of the Angels around him during the congregational prayer. The 19th degree is rehearsing of the correct articulation and recitation of the *Qur`an* by listening to the *Imam* and learning the principles and pillars of the prayer by following him. The 20th degree is manifesting the most important of the rites of Islam. The 21st degree is constraining *Satan* through the act of gathering for the purpose of worship, giving mutual assistance to one another in obedience and having energy against laziness. The 22nd degree is being safe from the traits of hypocrisy and from people having an evil opinion due to neglecting to pray in congregation. The 23rd degree is returning the *salaam* to the *Imam*. The 24th degree is obtaining benefit from the gathering in making supplications and remembrance of Allah, as well as the recurring *baraka* of those who performed the prayer completely to those who were deficient. The 25th degree is establishing social harmony and mutual neighborly affection which occurs as a result of the congregational prayer. For each of these twenty-five traits elaborated there have been prophetic traditions narrated which explain their obligation or special quality. There, thus only remains two more issues which are specific to reciting aloud, and they are: [26th] being silent and listening during the recitation of the *Imam*; and [27th] saying *Amen* with the *Amen* of the *Imam* in order to be in harmony with the Angels who do the same. In this manner the entire twenty-seven degrees of praying in congregation are obtained and realized.” It is clear from the above that performing the prayer in congregation brings benefit in this life and the Hereafter for the individual, the family, the *Jama`at* and the *Umma*, and it establishes the legal necessity of the fourth remedial prescription for individual and social diseases which is adhering to the *Imam* or ruler of the Muslims; because the congregational prayer is led by an *Imam* and the *Imam* appointed by the Muslim governor or ruler. Thus, the establishment of the prayer in congregation leads inexorably to the core medicinal remedy for individual, domestic and national sicknesses – the establishment of Islamic sovereignty.

Four: On Obedience to Those in Authority⁹⁶

Allah ta'ala says:

﴿وَأُولِي الْأَمْرِ مِنْكُمْ﴾

“...and those in authority among you.”⁹⁷ The exact expression is: “Obey Allah and obey the Messenger and those in authority among you.”⁹⁸

⁹⁶ *Sultan Muhammad Bello*, then gives the fourth medicinal remedy for the diseases of the inner and outer life of the individual, the family, the *Jama'at* and the *Umma*, which is the establishment of Islamic government and the obligation of giving obedience to it. This spiritual and social cure is actually the pivot of the seven remedial cures around which all of them depend and without which none of them can exist. It is for this reason that *Sultan Muhammad Bello* placed it exactly in the middle. By doing so, the *Sultan* made an indication that the personal spiritual life as well as the complex affairs of social behavior cannot be ameliorated without a Muslim ruler. As the forthcoming prophetic traditions will prove that a Muslim ruler, regardless if he is upright or corrupt is essential for inner and outer life of the individual, family, *Jama'at* and larger society. No *waliy* (sage/saint) can attain and maintain his spiritual sanctity in the absence of Islamic government. No scholar or religious reformer can maintain social reform or instruct the people regarding Allah and His religion in the absence of Islamic government. No prayers can be established, maintained nor the *masaajid* in which they are performed in the absence of Islamic government. Islamic government protects and provides refuge for all the foregoing personal spiritual attainments, and without it, these will be imperfect and incomplete. It is for this reason that the Messenger of Allah, may Allah bless him and grant him peace said: “The *Sultan* is the shade of Allah on earth.” This alone is clear refutation against those who seek to undermine Islamic sovereignty and the authority of the *Sultan*. All praises are due to Allah the Mighty the Exalted for establishing the Sokoto Caliphate and granting us with the likes of *Sultan Muhammad Bello*, who was not only a just ruler but an accomplished medical practitioner as this text demonstrates. One of the advantages of a doctor is that he provides a cure as a prevention of the occurrence of sickness before it appears. Thus, *Sultan Muhammad Bello*, may Allah be merciful to him, provided us with a preventative cure against those in the *Jama'at* in these times who would attempt to render the *Sultanate* null and void and make it into ‘a spiritual function’ only. This text is a comprehensive answer to them and will be a proof against them on the Day of Standing. We seek refuge with Allah ta'ala from *fitna*.

⁹⁷ *Quran* – 4:59. *Imam at-Tabari* said in his *Jaami' l-Bayaan*: “Those who possess the authority among you; are the people of the verse which precedes this verse where Allah ta'ala says: ‘Verily Allah orders you to give over the trust to its people and when you judge between people that you judge with equity’. Here Allah is addressing those who possess the authority among the Muslims, that they are obligated to give over the trusts to those who are its owners and that they govern the affairs of the Muslims with justice and equity, and divide wealth between them equally. He then addresses the Muslim subjects by His words: ‘O you who believe, obey Allah, obey the Messenger and those who possess the authority from among you’. Thus, after establishing the existence of the Muslim authorities He ordered the rulers to take care of the subjects and then ordered the subjects to obey the Muslim rulers.”

⁹⁸ The text of the entire verse is: “O you who believe, obey Allah, obey the Messenger and those who possess the authority from among you. For when you dispute regarding an affair then refer it back to Allah and the Messenger if indeed you believe in Allah and the Last Day. That is what is good and the best interpolation.” This *Qur'anic* verse is the most important regarding the evidence of the obligation of establishing independent Islamic government, the obligation of choosing leaders from among the Muslims, and the prerequisite of obedience to Muslim rulers relying upon their connectedness to the *Sunna* of the Messenger. It also establishes the prohibition of choosing disbelievers as rulers based upon the general *shari'a* principle: “When a matter is ordered then its opposite is prohibited, from the perspective of meaning. Thus, if that matter which is ordered is obligatory, then its opposite is prohibited, due to the obligation.” Thus, obedience to Allah is obligatory, which follows that disobedience to Allah is prohibited. Obedience to the Messenger is obligatory, which follows that disobedience to the Messenger is prohibited. Likewise obedience to those who possess the authority from among the Muslims, when they order or prohibit what Allah and His Messenger have ordered and prohibited is obligatory, which follows that disobedience to them in those circumstances is prohibited. This verse also establishes the obligation of the Muslims choosing a leader from among them, which means it is prohibited for them to choose leaders who

It has been related by the two *Shaykhs*⁹⁹ and by Abu Dawud, at-Tirmidhi, an-Nisaai', Ibn Jareer, Ibn Mundhir, Ibn Abi Hatim¹⁰⁰, and al-Bayhaqi in his ad-Dala'il by

are not from among them. This in effect precludes Muslims residing in the lands of the disbelievers participating in the party politics of those nations, voting and choosing elected officials who are none Muslim. When the verse is examined grammatically this general principle is made clear. Allah ta'ala says: "*O you who believe*", this address is made to the believers and not to the hypocrites whose custom it is to take the disbelievers as protecting or governing friends over and above the believers. "... *obey Allah*", that is obey Allah ta'ala by adhering to the commands and prohibitions in the *Qur'an*. This is an independent clause, which means that obedience to Allah is not conditioned by anything because Allah is All Wise and Perfect in His Judgment. Allah ta'ala says: "*This is a blessed scripture which We have revealed: so follow it.*" Likewise, "... *obey the Messenger*", that is, obey the Messenger of Allah, may Allah bless him and grant him peace by adhering to his *Sunna* in word and deed. Again this sentence is also an independent clause, which means that obedience to the Messenger of Allah, may Allah bless him and grant him peace is not conditioned by anything because he is infallible. Allah ta'ala says: "*Whatever the Messenger gives you, take it. And whatever he forbids you, abstain from it*". However, "...*and those who possess the authority from among you*", is a dependent clause connected to the expression before it. This means that obedience to those Muslims who possess the authority is conditioned and not absolute. The precondition is based upon the fact that Muslim rulers regardless of how pious they are, are at the same time, not infallible. It is for this reason that Allah ta'ala made it a dependent clause and conjuncts it to the two independent clauses that preceded it. This means that it is obligatory to obey Muslim rulers and their representatives as long as they order and prohibit what Allah and His Messenger have ordered and prohibited. However, when they order or prohibit that which the *Qur'an*, the *Sunna* nor the principles derived from them by the *Sunni* scholars have sanctioned; then there is no obedience to them. The Messenger of Allah, may Allah bless him and grant him peace said: "There is no obedience to a created thing in disobedience to the Creator."

⁹⁹ The two *Shaykhs* refer to *Imam* al-Bukhari and *Imam* Muslim. *Imam* al-Bukhari was Abu Abdallah **Muhammad ibn Isma'il** ibn Ibrahim ibn al-Mughira, known as al-Bukhari. He was born in the month of *Shawwal* in the year 194 A.H.. Although he lost he eyesight when he was very young, Allah ta'ala blessed him to regain it and he subsequently became the most superior of people in the science of prophetic traditions. He was called *Amir 'l-Mu'mineen* in the field of prophetic traditions. He authored many works, among them, the *Tarikh*, *Adab 'l-Mufrad* and the renowned *Jaami' as-Saheeh*. The later became the highest and most sound written text that has fallen into the hands of Muslims after the *Qur'an*. He himself said about that: "I never placed a prophetic tradition in it without first taking a complete ritual bath and performing two *raka'ats*." He also said: "I composed the *Saheeh* in sixteen years and made it a proof between me and Allah ta'ala. An-Najm ibn al-Fadayl said: "I once saw the Prophet, may Allah bless him and grant him peace in my sleep while he was walking and Muhammad ibn Isma'il was walking behind him. Each time the Prophet, may Allah bless him and grant him peace lifted his foot from a spot, Muhammad ibn Isma'il would place his foot in that same spot." Al-Hassan ibn Muhammad said: "I never saw any comparable to Muhammad ibn Isma'il. Even Muslim ibn al-Hajjaj didn't reach to the standard of Muhammad ibn Isma'il." Abu Zayd al-Marwazi once said: "Once I was sleeping in the precincts of the Ka'ba facing the area between the Yemeni corner and the *maqam* of Ibrahim, when I saw the Prophet, may Allah bless him and grant him peace who then said to me: 'O Abu Zayd, how long will you study the book of as-Shafi' and not study my book?' I said: 'O Messenger of Allah, what is your book?' He said: 'The *Jaami'* of Muhammad ibn Isma'il.'" *Imam* Muslim ibn al-Hajjaj once said to *Imam* al-Bukhari: "I bear witness that there is no one in this world like you." *Imam* al-Bukhari died on a Saturday night, the last night of *Ramadhan* just at the time of the *'ishaa* prayer. He was buried on the *Eid* after the *dhuhr* prayer in the year 256 A.H.. He lived to be 62 years old, short of thirteen days. As for *Imam* Muslim, he was Abu'l-Husayn **Muslim ibn al-Hajjaj** ibn Muslim ibn Wardi ibn Kawshadh al-Qushayri an-Naysabuuri, the author of the *Saheeh*. He was born in the year 204 A.H.. He was from among the most learned of the people of his time and was a virtual encyclopedia of knowledge. Abd'r-Rahman ibn Abi Hatim said: "Muslim was the most reliable of the memorizers of prophetic traditions." *Imam* Muslim said himself: "I composed foundations of this *Saheeh* from three hundred thousand prophetic traditions which I heard personally." He also said; "I did not place anything in this *al-Musnad* except with clear evidence, and I did not remove anything from it except with clear evidence." Ahmad ibn Salma said: "I was with Muslim when he composed his *Saheeh* which took fifteen years where he placed in it twelve thousand prophetic traditions."

way of Sa'id ibn Jubayr¹⁰¹ on the authority of Ibn Abass concerning His words, “Obey Allah and obey the Messenger and those in authority among you.” He said:

أَنَّ هَذِهِ الْآيَةَ نَزَلَتْ فِي عَبْدِ اللَّهِ بْنِ حُذَافَةَ بْنِ قَيْسِ بْنِ عَدِيٍّ إِذْ بَعَثَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي السَّرِّيَّةِ

“This verse was revealed concerning Abdallah ibn Hudhaafa ibn Qais ibn ‘Adiy¹⁰² when the Prophet may Allah bless him and grant him peace sent him in authority over a military detachment.”¹⁰³

Imam Muslim died in the month of *Rajab* in the year 261 A.H. in Naysabuur at the age of fifty and some odd years.

¹⁰⁰ He was Abu Muhammad **Abd'r-Rahman ibn Abi Hatim** Muhammad ibn Idris ibn al-Mundhir ibn Dawuud ibn Mihran. He was born in the year 240 A.H.. He was a learned traditionist about whom *Imam* ar-Razi said: “He, may Allah be merciful to him, was garbed in light and radiance by Allah. Anyone who looked upon him was made joyous.” He was blessed to take knowledge and the science of prophetic traditions from his erudite father, Abu Hatim Muhammad ibn Idris, who was one of the most learned traditionist of his time. He said about himself: “My father would not permit me to study prophetic traditions until I had first read the entire *Qur'an* with al-Fadl ibn Shadhan ar-Razi. Then I began to transcribe prophetic traditions.” He also took from Abu Zur'at, and as a result became an ocean of knowledge and the most knowledgeable of the scholars in the science of the men of prophetic narrations (*ilm'r-rijaal*). He composed books on the subjects of jurisprudence, the disagreements among the Companions, the *Tabi'uun* as well as the disagreements among the scholars of his time. He composed the *al-Jahri wa'l-Ta'deel*, the *ar-Radd `ala 'l-Jahamiyya*, a huge *Qur'anic* exegesis in which he placed the majority of his chains of authorities, the *az-Zuhud*, the *al-Kunya*, the *al-Fawa'id'l-Kabeer*, the *Ahl'r-Rayy* and his famous *al-Musnad*. Abu Ya'ala al-Khalili said: “He was ascetic and was counted among the *abdaal*.” It is reported that even his learned father, Abu Hatim Muhammad ibn Idris said about him: “Who is stronger in worship than Abd'r-Rahman?! I do not know of any sins committed by Abd'r-Rahman!” Ibn Abi Hatim died in the month of *Muharram* in the year 327 A.H. in the city of ar-Rayy at the age of 80.

¹⁰¹ He was Abu Muhammad **Sa'id ibn Jubayr** ibn Hisham al-Asadi al-Waalibi. He was a leader among the traditionists, *Qur'an* reciter, exegesis. His main teacher was Ibn Abass, with whom he studied *Qur'an*. Asbagh ibn Zayd related: “When Sa'id ibn Jubayr was young he owned a rooster. He used to awake as a result of its call and stand in night prayers. One night the rooster failed to call out until the dawn appeared. For this reason Sa'id was unable to pray his night prayers that night. This was hard for him so he said: “What is wrong with that rooster? May Allah cut his voice!” Subsequently, the sound of the rooster was never heard again. His mother then said to him: “O son do not make supplications against anything again.” He used to seal the *Qur'an* every two nights and he would dress in the *ihraam* twice a year: once for the lesser pilgrimage (*umra*) and once for the greater pilgrimage (*hajj*). He used to say: “Verily true fear of Allah is that you fear Him to the extent that your fear of Him comes between you and your disobedience of Him. This is true fear and remembrance of Allah, which comprise obedience to Him. For whoever obeys Allah has remembered Him. Whoever does not obey Allah, has not remembered Him, even if he has performed much glorification and recitation of *Qur'an*.” He was killed by al-Hajjaj in the year 95 A.H..

¹⁰² He was Abu Hudhaafa **Abdallah ibn Hudhaafa** ibn Qays ibn `Adiy as-Sahami. He was among the foremost Companions of the Prophet, may Allah bless him and grant him peace who made the *hijra* to Abyssinia, was present at the Battle of Badr and who was later sent as an envoy to the Kosroe of Persia. He participated in the military campaigns into Syria and Qaysariya. He was known for his humor. In one campaign over which Abdallah ibn Hudhaafa was placed, the people ignited a fire in order to cook and keep warm. Abdallah ibn Hudhaafa said: “Is it not obligatory for you to hear and obey me?” They replied: “Indeed.” He then said: “I am resolved to see the extent of my rights over you and the extent of your obedience to me. I want you all to pounce into this fire!” The people then stood somewhat reluctantly, but when he assumed they were about to fall into it he said: “Hold on, I was only joking with you!” When they returned to the Messenger of Allah, may Allah bless him and grant him peace, they mentioned that to him and he said: “Whoever orders you to perform an act of disobedience, then there is no obedience to him.” Ibn Hudhaafa died during the rule of Uthman ibn `Afan, may Allah be pleased with both of them. What is significant about the above cited prophetic tradition is that an *amir*, governmental authority or the supreme

ruler of the Muslims is not to be obeyed when they order their people to perform an act of disobedience. An example of this is when a Muslim ruler alters his political status due to ignorance, coercion or the like and declares that he is no longer the *Amir'l-Mu'mineen* and does not have temporal rule over his subjects. Those under his authority are obligated to disobey him in that order and to maintain him in his authority or to allow him to transfer the authority to another. To acquiesce to his decision is an act of disobedience because the establishment of Islamic government and the authority of a *Sultan* is an obligation until the Day of Standing, as *Shehu* Uthman ibn Fuduye' delineated in his *Bayaan Wujuub al-Hijra*.

¹⁰³ There is disagreement among the scholars of the *Sunna* regarding the interpolation of His words: '*...and those who possess the authority among you*'. It is clear from this text, however, which interpolation *Sultan* Muhammad Bello adhered to, and which those who have given the oath allegiance to his authority are obligated to follow. *Imam* al-Qurtubi said in his *al-Jaami' Li'l-Ahkaam*: "Thirdly, Allah orders the obedience to the *amirs*; and this is the interpolation of the majority of the scholars, Abu Hurayra, Ibn Abass and others. *Sahl* ibn Abdallah at-Tustari said: 'You should obey the *Sultan* in seven matters: [1] in the coining of gold *dirhams* and silver *dinaars*; [2] in the establishing of measures and weights; [3] in legal judgments; [4] in the rulings regarding pilgrimage; [5] regarding the rulings of *Juma'a* prayer; [6] regarding the two *Eids*; and [7] regarding the establishment of *jihaad*'. For even when a *Sultan* orders that a scholar is not to give legal judgment (*yaftaa*), then he cannot give legal judgment. If he then gives legal judgments then he is being disobedient, even if the ruler is a tyrant." It is clear from the above that the most sound interpolation of His words: "*...and those who possess the authority among you*", are those who have been chosen by the Muslims to govern their affairs, like the *Khalif*, the *Amir'l-Mu'mineen*, the *Sultan* or the regional *amirs*, judges, *muhtasib* and other duly appointed government officials who represent the Muslim ruler. However, *Jabir* ibn Abdallah and *Mujahid* said that the interpolation of His words: "*...and those who possess the authority among you*" means the People of the *Qur'an* and knowledge. This was also the opinion of *Imam* Malik, may Allah be merciful to him, as well as *ad-Duhaak*, who said: "It means the jurist and the scholars in the religion." This opinion, however does not contradict the majority opinion because, the People of the *Qur'an*, knowledge, jurists and the scholars of the religion also fall under the authority of the Muslim rulers and are obligated to give the oath of allegiance to it and protect its sanctity. This interpolation also means that the rulers themselves should be among these groups. This is proven by what *Mujahid* said clarifying this: "They are the Companions of Muhammad, may Allah bless him and grant him peace specifically." While *Akrama* said that this verse is an indication of Abu Bakr and Umar particularly, may Allah be pleased with them. *Sufyan* ibn *Uyayna* related on the authority of *al-Hakam* ibn *Aban* that he asked *Akrama* about the rights of the captive women who gave birth to Muslim children (*ummahaat 'l-awlaad*), and he said: "They are free." I then said: "By what ruling are they free?" He said: "By the ruling of the *Qur'an*". I then said: "By what part of the *Qur'an*?" He then said: "Allah ta'ala says: '*Obey Allah, obey the Messenger and those who possess the authority among you*'; and Umar is among those who possess the authority." *Imam* al-Qurtubi said: "The most sound of the opinions regarding the meaning of His words: '*...and those who possess the authority among you*' that they are the rulers and the scholars who support them." *Sahl* ibn Abdallah said: "The people will always remain in a good state as long as they elevate the *Sultan* and the scholars. For when they elevate these two Allah then corrects for them their worldly life and their Hereafter. However when the people disparage or undervalue these two, then their worldly life and Hereafter will become corrupted." The *shia* claim that this verse: "*...and those who possess the authority among you*" refers to *Ali* ibn *Abi Talib* and the 'infallible' *Imams* from his descendents. However if this were the case Allah would not have said after that: "For when you dispute regarding an affair then refer it back to Allah and the Messenger if indeed you believe in Allah and the Last Day." If they were indeed infallible as the *shia* claim then there would be no disagreement or dispute between them, and Allah would have said: 'refer it back to the *Imam* (meaning *Ali* ibn *Abi Talib*) and those who possess the authority.' Similarly, in these times some of the *muddajjin* scholars claim that the meaning of the His words: "*...and those who possess the authority among you*" refers to jurist, the scholars and the people of knowledge only and does not refer to any segment of Islamic government. Some of them even go as far to say that it refers to those jurist and malevolent scholars who have made the emigration to the lands of disbelief, become domesticated to the political jurisdiction of the disbelievers and actively support them by participating in their party politics, joining their espionage and intelligence agencies and military in opposition to other Muslims. This opinion is a lie from their corrupt souls and a deception from the deceptions of *Iblis* by which he deceives the Muslims and subjects them to their enemies. If this opinion had any thread of truth, then it would be a clear contradiction of the *Qur'an*, the *Sunna* and the consensus

It has been related by Sa'id ibn Mansur, Ibn Abi Sha'yba¹⁰⁴, his servant Abdu ibn Humayd¹⁰⁵, Ibn Jareer, Ibn Mundhir, and Ibn Abi Hatim on the authority of Abu Hurayra concerning the words: "...and those in authority among you."

هُمْ الْأَمْرَاءُ

"Those are the *amirs*."¹⁰⁶

of the *Sunni* scholars who uphold the obligation of *hijra* from under the jurisdiction of the disbelievers if possible or the obligation of establishing a social contract (*ahad*) between the disbelieving government and the collective body of the Muslims.

¹⁰⁴ He was Abu Bakr Abdallah ibn Muhammad al-'Absiyyi **ibn al-Qadi Abi Shayba** Ibrahim ibn Uthman ibn Khuwaasti. He was an *Imam* in the sciences of *Islam*, a traditionist and the author of the notable works: the *al-Musnad*, the *al-Musnaf* and a major exegesis on the *Qur'an*. He was a sea of knowledge and it was about him that many later generations draw and example regarding memorization. 'Amr ibn Ali al-Falaas said: "I never saw anyone whose memory was a great as that of Abu Bakr ibn Abi Shayba." Al-Khateeb said: "Abu Bakr was an expert in the legal sciences, possessed astounding memory and was the author of the *al-Musnad*, the *al-Ahkaam* and a major exegesis on the *Qur'an*. He, along with his brothers: al-Qasim and Uthman narrated prophetic traditions in Baghdad." Both *Imam* al-Bukhari and *Imam* Muslim took transmission from him, as well as Abu Dawud, and Ibn Maja. He died in the month of *Muharram* in the year 235 A.H..

¹⁰⁵ He was Abu Muhammad **Abdu ibn Humayd** ibn Nasr al-Kissayya. He was born in the year 107 A.H.. He was a traditionist, an *Imam* in knowledge and proof who had traveled extensively in search of prophetic traditions. He took transmission from many scholars such as Abu Dawud, Ibn Qutayba, al-Waqidi, Abu 'Asim and many others. Some of his prominent students who narrated from him were Muslim, at-Tirmidhi, al-Bukhari, and many others. He died in the year 249 A.H..

¹⁰⁶ The expression *umara* is plural for the word *amir* (ruler/governor). When the expression is used in an unqualified sense it refers to the supreme ruler or in Arabic the *khalifa* (vicegerent), *wali* (governor), *sultan* (ruler) or *Amir'l-Mu'mineen*. However, when the expression is qualified it refers to a regional governor or an official over a specific segment or sector of the government. *Shehu* Uthman ibn Fuduye' elaborated on this indirectly in his *Kitaab'l-Farq* where he said: "Allah ta'ala says: 'Those who oppose the Messenger after the guidance has been made clear unto him and then follows other than the way of the believers; We shall appoint him to that unto which he himself has turned, and expose him to Hell - an evil destiny.' Therefore, do not follow their manners in their government. Neither seek to resemble them even in the titles of their kingdom. ...But, rather you should call your absolute ruler *Amir'l-Mu'mineen*; the governor of a land the *amir* of so-and-so; the administrator of a locale the *amir* of so-and-so locale; the head of every village the *amir* of so-and-so village; and for the one appointed to administer the punitive punishments of Allah the *amir* of punitive punishment." Thus the concept has an unqualified meaning and a restricted meaning. *Imam* at-Tabari said: "This verse refers to the *amirs* and the government authorities (*wulaat*) based upon the most sound narrations from the Messenger of Allah, may Allah bless him and grant him peace ordering to show obedience to the *Imams* and the government leaders in that which obedience is obligatory and has in it the general welfare of the Muslims...From this verse it is known that obedience is not an obligation to anyone besides Allah, His Messenger or a just *Imam*, since Allah ordered us by His words: "Obey Allah, obey the Messenger and those who possess the authority among you." This is an order to obey those who possess the authority from among us, which are the leaders and others whom the Muslims appoint from among us, and not others beside them from the people who are not Muslim." This statement by *Imam* at-Tabari is clear in its condemnation of the domestically colonized *mudajjin* who claim that it is obligatory for Muslims living under non Muslim rule without a social contract delineated by the *shari'a*, to vote and choose as their leaders none Muslims. In fact, the idea that it is 'obligatory' for Muslims residing in the west under none Muslim rule to 'vote' is a heretical innovation, because it is establishing an obligation which has not been established by the *Qur'an*, the *Sunna* or the *Ijma* of the *Sunni* scholars; and it is a negation of the obligation upon Muslims living under none Muslim rule to make immigration to the lands of Islam; (an obligation which will remain until the sun rises from the west, as the prophetic traditions establish). Then, the idea of marginalizing, condemning or sanctioning those Muslim who refuse to participate in the party politics of the none Muslims is another heretical innovation, because it is establishing a prohibition which has not been established by the *Qur'an*, the *Sunna* or the *Ijma* of the

And in another narration:

هُمْ أُمَرَاءُ السَّرَايَا

“Those are the *amirs* of the military detachments.”¹⁰⁷

Sunni scholars; and it is a negation of the obligation to appoint and choose Muslims as leaders, as well as negate the obligation of establishing a social contract (*sulhi*) between disenfranchised Muslims residing under none Muslim rule. In both cases; i.e. declaring ‘obligatory’ to vote, and making it anathema not to vote, constitutes making obligatory what Allah has made prohibited and making prohibited what Allah has made obligatory; which in affect is an act of disbelief. It is precisely for this reason that the Muslim leader who incites the Muslims to accept and acquiesce to none Muslim rule without a social contract (*sulhi-mu`ahida*) delineated by the *shari`a* is considered *munaafiq*; unless it is done out of ignorance. The fact that the narrator utilized the plural (*umara*) rather than singular (*amir*) indicates that it refers clearly to the possibility of their being many regional *amirs* under a singular authority. It also gives the legal possibility of their emerging more than one central ruler over distant Muslim lands as long as their jurisdiction does not fall under one another, as the *Shehu* indicated in his *Bayaan Wujub al-Hijra*. We have examples of this in the *Khalifate* of Andalusia, which existed during the same time as the *Khalifate* in Baghdad. Similarly in the 19th century where the Ottoman *Khalifate* existed during the same time of that of *Khalifate* under Muhammad ibn Abdallah of Morocco and the *Khalifate* of Sokoto under *Shehu* Uthman ibn Fuduye`. During this period none of the different *khalifates* declared the others as illegitimate. The legal ruling of the above prophetic tradition is a clear unambiguous ruling on the prohibition of choosing non Muslims as rulers over the Muslims or participating in their party politics by voting for them to govern the Muslims. The only exception to this rule is when the Muslim national minorities who are unable to make the *hijra* or establish the *jihaad*, who are then obligated to establish a social contract (*mu`ahida*) or truce (*sulhi*) between themselves as a collective body and the disbelieving government under which they reside in accordance with the legal rulings of the *shari`a* where the Muslims maintain some form of autonomy and or internal self determination. [see *Zaman `n-Nasaara: The Hour of the Christians: African Muslim Resistance to European Colonialism*, (Sankore` Institute of Islamic-African Studies International, 2005), pp. 95-98.]

¹⁰⁷ It has been related by Ibn Jareer and Ibn Abi Hatim on the authority of as-Sadiy regarding the words of Allah ta`ala: “...and those who possess the authority among you”: Once the Messenger of Allah, may Allah bless him and grant him peace dispatched Khalid ibn al-Walid over a military expedition, in which was Amaar ib Yaasir. They headed in the direction of the people they were ordered to fight. When they reached close to the area, they slowed to a gradual procession. Then a person carrying two containers approached them and informed them that all the people of the town had fled except one man. This man then gathered his family and belongings and went in the darkness of night until he reached the army of Khalid. When he reached there he asked for Amaar ibn Yaasir, who came. He then asked him: “O Abu`l-Yaqthaan, I have accepted Islam and I have given witness that there is no deity except Allah and that Muhammad is His servant and messenger. When my people heard about your approach they fled. However, I stayed behind. Will my Islam benefit me tomorrow? If not, I will flee also.” Amaar said: “On the contrary, it will benefit you, so remain where you are.” When the morning came, Khalid attacked the town but found no one there except the man and his family. He had him and his wealth seized. When Amaar received this news, he came to Khalid and said: ‘Free this man, for he has accepted Islam and he has protection from me personally.’ Khalid said: “With what will you purchase him? (As if the person was now a captive of war)” As a result they disputed and the issue was brought to the Prophet, may Allah bless him and grant him peace, who sanctioned the protection given by Amaar and prohibited the right of the *amir* to sell him. Khalid then said: “O Messenger of Allah will you allow this mere slave to insult me?” The Messenger of Allah, may Allah bless him and grant him peace said: “O Khalid never insult Amaar, for whoever insults Amaar has insulted Allah. Whoever shows anger and enmity towards Amaar has shown enmity to Allah. Whoever curses Amaar has in effect cursed Allah.” Then Amaar became very angry and stood and walked away. Khalid chased after him and seized him by his clothing and begged him to excuse him until eventually Amaar became content with him. It was then that Allah ta`ala revealed the verse: “O you who believe, obey Allah, obey the Messenger and those who possess the authority from among you. For when you dispute regarding an affair then refer it back to Allah and the Messenger if indeed you believe in Allah and the Last Day. That is what is good and the best interpolation.” It has been related by Ibn Jareer on the

It has been related by the two *Shaykhs*, Ibn Jareer, and Ibn Abi Hatim on the authority of Abu Hurayra who said that the Messenger of Allah may Allah bless him and grant him peace said:

((مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ وَمَنْ أَطَاعَ أَمِيرِي فَقَدْ أَطَاعَنِي، وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ وَمَنْ عَصَى أَمِيرِي فَقَدْ عَصَانِي))

“Whoever has obeyed me has obeyed Allah. Whoever has obeyed my *Amir* has obeyed me. Whoever has disobeyed me has disobeyed Allah. Whoever has disobeyed my *Amir* has disobeyed me.”¹⁰⁸

authority of Ibn Maymun ibn Mahran regarding His words: “...and those who possess the authority among you” this refers to the companions of the military detachments during the time of the Prophet, may Allah bless him and grant him peace.” This is clear proof against those asymmetrical fighters and terrorist who have not given an oath of allegiance to a *Sultan* who govern a land, who commit acts of terror against innocent civilians and other Muslims without any due authority or right; and who were or are in league with the disbelievers such as the CIA, the NSA or other espionage and intelligence agencies of the disbelievers. According to the *shari`a*, these asymmetrical fighters are considered *muharibuun* (warmongers) who are responsible for spreading tribulation in the earth; and are subject to the punitive punishment established by the *Qur`an* and *Sunna*. It is an obligation for the Muslim authorities to fight against them, because they assist the disbeliever directly or indirectly in undermining the veracity of Islamic governmental authority. This also means that any ‘authority’ that these warmongers establish as a result of their illegal military engagements, then that authority is rendered illegal and null.

¹⁰⁸ Variations of this prophetic tradition were also related by an-Nisaai, Ibn Maja, al-Humaydi, and Ahmad ibn Hanbal on the authority of Abu Hurayra and Abdallah ibn Umar. *Imam* Ibn Hajr al-Asqalani said in his *Fat’h ‘l-Baari*: “The meaning of his expression: ‘Whoever has obeyed me has obeyed Allah’, is a sentence extracted from the words of Allah ta`ala: ‘Whoever has obeyed the Messenger has obeyed Allah’. It is as if he, may Allah bless him and grant him peace said I only order what Allah has commanded. Thus whoever does what He commands also obeys the one He commanded to be obeyed. Or it is conceivable that the meaning is: ‘Since Allah has ordered that I be obeyed, then whoever obeys me has in effect obeyed the order of Allah by obeying me. And this is the same with disobedience’. Obedience means performing what has been ordered and ceasing from doing what has been prohibited; while disobedience is the opposite of this. As for his words, may Allah bless him and grant him peace: ‘Whoever has obeyed my *Amir* has obeyed me’, differs slightly from another narration by Hiram, al-`Araj and others by Muslim, where he, may Allah bless him and grant him peace said: ‘Whoever has obeyed the *Amir*’. It is possible that the answer to these two expressions has a single meaning, because every person who commands the truth and is just and upright is in effect an *Amir* of the Divine Law. This is because he has been appointed by the command of the Messenger of Allah, may Allah bless him and grant him peace and the *shari`a* to command the good and forbid evil. Thus, the meaning of the two expressions: ‘my *Amir*’ and ‘the *Amir*’ can have one meaning especially when in both narrations he, may Allah bless him and grant him peace said: ‘has obeyed me’, that is to say, he has acted in accordance with my *shari`a*. The wisdom in specifying ‘his’ *Amir* with specific mention is that he, may Allah bless him and grant him peace intended a specific person at the time of his address, because that was the causative factor of the narration of the prophetic tradition. However, the legal judgment of the prophetic tradition is general and universal because the crucial factor of the legal judgment is in the generality of the expression and not in the specificity of the causative factor. A proof that this prophetic tradition has general and universal application and that it is not specified by a certain time is in the narration which was related by Hiram, where he, may Allah bless him and grant him peace said: ‘Whoever obeys the *Amir* has obeyed me’, using the present tense form of the verb, and likewise: ‘Whoever disobeys the *Amir* has disobeyed me’. The objective in the use of the present tense form of the verb includes general and wide-reaching legal address and applies also to those who will come after in the future.” Thus, the prophetic tradition establishes the obligation of obedience to those who possess the authority among the Muslims until the Day of Judgment as long as they do not order that in which there is disobedience. The wisdom in ordering obedience to them is to preserve the unified word of the Muslims and protect them from the corruption which results from mutual division and enmity.

It has been related by Ibn Jareer on the authority of Ibn Zayd¹⁰⁹ concerning His words: “...and those in authority among you.”;

هُمْ السَّالَطِينَ

“They are the rulers (*salaateen*).”¹¹⁰

¹⁰⁹ He was **Abdallah ibn Zayd** ibn `Aasim ibn Ka`b al-Maazini an-Najaari and was known as Ibn Umm `Umara. He was from among the prominent Companions of the Prophet, may Allah bless him and grant him peace and was well known for narrating prophetic tradition regarding the ritual ablution. He was present at the Battles of Badr and Uhud and was the one who killed Musaylama the Liar. He was killed in the Battle of al-Hurra in the year 63 A.H..

¹¹⁰ According to *Imam* at-Tabari, Ibn Zayd then recited the verse: “*He gives the kingdom to whom He pleases and removes the kingdom from whom He pleases.*” Have you not seen what He ordered by His words: “*Verily Allah orders you to give over the trust to its people*”? The trusts here include the spoils of war which the ruler is obligated to collect and then divide, as well as the alms which he is also obligated to collect and divide according to the *shari`a*. And His words: “*And when you give judgment between people be just.*” All of these verses are commands directed to the governmental authority and establishes its validity and necessity. Then Allah addresses us, the subjects by His words: “*O you who believe obey Allah, obey the Messenger and those who possess the authority among you.*” It has been related by ad-Daylami on the authority of Ibn Abass that the Messenger of Allah, may Allah bless him and grant him peace said: “Islam and the *Sultan* are allied brothers, one cannot be sound without the existence of the other. Islam is the foundation and the *Sultan* is the one who cultivates it. That which has no foundation will crumble and that which has no one to cultivate it will perish.” It is for this reason that this particular chapter makes up the essence and axis of the entire text and constitutes the most important element of remedial cures for the individual, the family, the *Jama`at* and the societies at large. It is as if *Sultan* Muhammad Bello, may Allah be merciful to him is addressing the present crisis that plague the *Jama`at* of *Shehu* Uthman ibn Fuduye` today, in Niger, northern Nigeria, Sudan and in the Diaspora of the west. It is significant that *Sultan* Muhammad Bello would stipulate the above citation by Ibn Zayd which clearly establishes the legitimacy and authority of the *Sultan*. The usage of the plural (*salaateen*) as opposed to the singular (*sultan*) is a clear indication that [1] there will be and always remain Islamic sovereignty until the Hour; and [2] the legal possibility, as stated earlier of there emerging two or more Muslim rulers over two or more distinct central Muslim authorities (*khalifa*, *emaara*, or *dawla*) in diverse and distant lands. *Shehu* Uthman ibn Fuduye` said in his *Bayaan Wujuub'l-Hijra*: “I say: among the conditions of the *Imam* also is that he be singular as al-Ubayy transmitted on the authority of al-Amadi in the first part of his text *al-Imama* from *Saheeh* Muslim. Abd's-Salaam ibn Ibrahim al-Laqaani said in his *Itihaaf 'l-Mureed Sharh Jawharat't-Tawheed*: ‘It is not permissible to be a multitude of *Imams* in one time and in a single land, based upon the consensus by his words upon him be blessings and peace: ‘Whoever gives the oath of allegiance to an *Imam* and gives him his hand and the sincerity of his heart over to him. Then he should obey him if he is able. If there emerges another who seeks to depose him, then strike the neck of the second one.’ In another narration it states: ‘So strike him with the sword, whoever he may be.’ However, it was also narrated by al-Ubayy on the authority of Ibn `Arafa that the meaning of the above prophetic tradition is that if the oath of allegiance is given over to two *khalifs*, then fight the second one of them; that this opinion is based upon place and circumstances where the authority of the *Imam* reaches. As for distant places which are far from the authority of the *Imam*, it is permissible to contract another *Imam* in that particular region.” It has been related by at-Tabarani in his *al-Kabir* as well as al-Bayhaqi in his *Shu`ab'l-Iman* on the authority of Abu Bakr as-Sideeq who said that the Messenger of Allah, may Allah bless him and grant him peace said: “The *Sultan* is the shade of Allah on earth. Whoever honors him has honored Allah. Whoever disrespects him has disrespected Allah.” Honor, here means to recognize their legitimate authority, to obey them where obedience is obligatory, to give them sound advice and to make supplications for them. Disrespect towards the *Sultan* is failing to recognize their legitimate authority, to disobey them where obedience is obligatory and to obey them where obedience is prohibited, to act treacherously towards them by failing to give them genuine advice and to fail or neglect making supplication for them. Disrespect and dishonor can also be expressed indirectly through alteration of the authority of the *Sultan* evidenced by the words of *Amir'l-Mu'mineen* Ali ibn Abi Talib wrote to his son al-Hassan: “When the *Sultan* is changed or altered, time is changed and altered.”. The transformation of the times occurs simply through the alteration of their

The Messenger of Allah, may Allah bless him and grant him peace said:¹¹¹

((الطَّاعَةُ الطَّاعَةُ وَفِي الطَّاعَةِ بَلَاءٌ)) وَقَالَ: ((فَلَوْ شَاءَ لَجَعَلَ الْأَمْرَ فِي الْأَنْبِيَاءِ)) يَعْنِي: لَقَدْ جَعَلَ

إِلَيْهِمُ وَالْأَنْبِيَاءَ مَعَهُمْ، أَلَا تَرَى حِينَ حَكَمُوا فِي قَتْلِ يَحْيَى ابْنِ زَكَرِيَّا

“Obedience! Obedience! And in obedience there is some adversity.”¹¹² He also said: “If He had willed, He could have made the matter of authority among the Prophets.”¹¹³

leadership, just as the state of the beehive is transformed by the presence or absence of the queen bee. It has been related by al-Bayhaqi in his Shu'ab'l-Iman on the authority of Anas ibn Malik that the Messenger of Allah, may Allah bless him and grant him peace said: “The *Sultan* is the shade of Allah on earth. Whoever deceives or double-crosses him has gone astray. However, whoever gives him sound genuine advice is guided.” The deception of the *Sultan* is considered in Islam as one of the major sins because it is similar to giving false witness (*shahaadat'z-zuur*). *Shehu* Uthman ibn Fuduye' addressed this in his Bayaan Wujuub'l-Hijra where he said: “It has been narrated that the Prophet, may Allah bless him and grant him peace said: ‘Shall I not inform you of the most evil among you?’ They said: ‘Indeed O Messenger of Allah.’ He said: ‘Among the most evil among you are those who go among you with slander’, that is to say those who cause corruption between loved ones and who seek to manifest faults. Qutayba narrated that the Prophet, may Allah bless him and grant him peace once said: ‘The Paradise will not be entered by the *duyuuth* and the *qala'a*. The *duyuuth* is the one who acts as a procurer between men and women. The *qala'a* is the one who plucks people away from the ruler.’ That is to say, that the person intended is one who is firmly established with the *Sultan*, and the slanderer continuously brings bad news regarding him until he is torn away from the *Sultan*.” *Shaykh* Bello ibn Uthman al-Fellati said in his Tarikh Khulafa as-Sokoto: “The upright rightly guided *Khalifs* are those who were significant inwardly and outwardly by gathering together the two ranks of knowledge and sainthood, who succeeded in garnering spiritual mastership in the inward and the political affairs of the outward, as it has been related in many prophetic traditions.” It has been related by Abu Shaykh on the authority of Abu Bakr: “The just and humble *Sultan* is the shade of Allah and His lance on earth. Every day and night, there rises into the heavens for the humble and just ruler the good deeds equal to sixty Champions of Truth (*sideeq*), each of whose status is that of a worshipping *mujtahid*.” Subsequently, these novices in the spiritual Path actually delimited their chances of attaining spiritual station by the mere inner conviction of ‘depoliticizing’ the authority of the *Sultan*, let alone publicly spreading this to the believers and the *Jama'at*, which literally snatched away what spiritual stations they had attained. *Shaykh al-Akbar* tells us in his Futuhat'l-Makkiyya: “The *Sultan* or *Imam* of the Muslims when he is just is the spiritual pole of the age (*qutb'z-zamaan*). It is for this reason that the Messenger of Allah, may Allah bless him and grant him peace said: ‘The *Sultan* is the shade of Allah on earth’.” This text by *Sultan* Muhammad Bello demonstrates the continual *baraka* of the authority of the Sokoto Caliphate and is proof that its authority and *minhaj* will remain until the appearance of the Mahdi as *Shehu* Uthman ibn Fuduye' foretold. Its not a coincidence that this very remedial text lie at the center of the present controversy and crisis facing the *Jama'at* of *Shehu* Uthman ibn Fuduye' an unravels the current question that Muslims in the US face regarding ‘democracy’, ‘voting’ and ‘participatory politics’. Those for whom the Muslims should chose as their leaders and representatives, whether they reside in the lands of Islam or are members of a Muslim national minority, should be Muslims from among themselves, NOT disbelievers (even if they are members of the same national minority; and even when they have ‘muslim’ sounding names!). Political participation on behalf of Muslim national minorities can only be legitimate after first establishing a national confederation, and secondly by establishing an internationally recognized social contract between these confederated groups and the states under which they reside. In the absence of this, political participation is denial of the legal authority of the *Qur'an* and the *Sunna* and invalidates the obligation of *hijra* as the above verses and traditions establish.

¹¹¹ This prophetic tradition was related by at-Tabari and others on the authority of Ubayy.

¹¹² The expressions: ‘Obedience! Obedience!’, are grammatically objects of the verb and their doer (*maf'uul bihi*) which have been omitted (*mahdhuuf*), but implied (*muqaddir*); and means: “You should adhere to obedience! You should adhere to obedience!”. The Messenger of Allah, may Allah bless him and grant him peace repeated it twice in order to demonstrate the magnitude of adhering to obedience and the importance of Islamic political authority. Although the expression ‘adversity’ (*balaa'*) sometimes imply something harmful like when Allah ta'ala says: “In that for you was an immense adversity from your

Meaning He had placed the matter of authority among them and the Prophets accompanied them. Have you not examined how they adjudicated regarding the killing of Yahya ibn Zakariya?¹¹⁴

Lord”, speaking of the torture and punishment which Pharoah inflicted (*ibtuliyaa*) upon the Banu Isra’iil. Here Allah uses the expression to imply a ‘test’ (*imtihaan*) or affliction (*museeba*). However, in another context Allah ta’ala uses the expression ‘adversity’ (*balaa*) to indicate blessing (*ni`ma*) by His words: “*And in order to afflict the believers by it with an excellent intricacy (balaa’an hassanan).*” Abu al-Haytham said: “Adversity can be good and evil. Its etymological meaning is rooted in the synonym ‘ordeal’ (*mihna*). Thus Allah azza wa jalla sometimes afflicts His servants with an excellent blessing to test them to see if they will be grateful. And sometimes He afflicts them with a hardship which they dislike in order to see if they will remain patient and steadfast.” It is for this reason that ‘adversity’ can be taken both ways: as good or evil. In the case of the above mentioned verse regarding the Banu Isra’iil, the ‘adversity’ of being sacrificed and tortured was evil, while the ‘ordeal’ of being redeemed from being sacrificed and tortured was good. Similar in the other verse cited, the ‘excellent intricacy’ for the believers could prove to be evil if they are not grateful, or good if they demonstrate their gratitude for the blessing. Subsequently, the above mentioned prophetic tradition should be interpolated to mean a ‘test’ which can be both good and evil. *Sultan* Muhammad Bello indicated this in his *Usul as-Siyaasa* when he said: “When a person is given leadership he will be questioned about those under his charge. Accordingly, how will his circumstances be with him, knowing that he will be reckoned for the deeds of those under his charge. It is for this reason that it is said that whoever Allah establishes in obscurity, he should be truly grateful to Allah and praise Him for that, because Allah will lighten his reckoning and count him among those whose judgment will be made easy. Allah will protect him from eternal afflictions and he will receive no rebuke in this world’s life as a result of his obscurity, since obscurity in this world’s life will not result in anything except punishment for one’s own misdeeds in the Hereafter. Accordingly, the Messenger of Allah, may Allah bless him and grant him peace said, “Shall I inform you about authority and power and what it induces?” They said; “Yes, O Messenger of Allah.” He said: “Its first part is condemnation. Its second part is regret, and its third part is punishment on the Day of Standing...On the other hand, whomever Allah ta’ala afflicts with the responsibility of authority, he should struggle to convey its rights to its people. If he is able to do this, then the responsibility of government will be the greatest of blessings for him. He who establishes the rights of government and is grateful to the One who bestowed it upon him will obtain supreme happiness which has no ending to it. Rather, it will be a joy after which there will be no other. However, whoever fails to accomplish the advancement of the rights of government and fails to show gratitude to the One who bestowed it upon him will fall into misery, the like of which has no end to it. Rather, it will be a tribulation after which there will be no other, except open disbelief in Allah ta’ala.” Examine how *Shehu* Uthman ibn Fuduye’ was appointed to govern the *Jama`at* under whose authority it grew and prospered into a *Khalifate* that stretched over the entire western and central *Bilad’s-Sudan*, and then he retired from active rule, but continued to advise the rulers and subjects. Similarly, *Shaykh* Abdullahi ibn Fuduye’ ruled the *emirate* of Gwandu successfully, fulfilling the rights of government and then turned the authority over to his son and nephew: Muhammad ibn Abdullahi and Muhammad al-Bukhari. He resigned himself to more spiritual pursuits and to advising the rulers. In both cases the test of governmental was an excellent ‘adversity’ which they were able to pass and give over to others.

¹¹³ As He did with the Bani Isra’iil when He says: “*Have you not seen how an assembly of the Banu Isra’iil after Musa, who said to their Prophet: Make for us a king so that we can fight in the Way of Allah. He said: Will you say when fighting is prescribed for you that you will not fight? They said: How can we not fight in the Way of Allah, when we and our children have been driven out of our homes?! However when fighting was prescribed for them they turned away, all but a few of them. And Allah is All Knowing of the unjust. He said to them: Verily Allah has made Talut for you as a king. They said: Will the kingdom be given to a greater right over it? While he has not been given even the slightest portion of wealth? He said: Verily Allah chose him over you and increased him in control in knowledge and bodily strength. Allah gives His kingdom to whomever He wills and Allah is Vast All Knowing.*” [Qur’an: 2/236-237]

¹¹⁴ These are the words of the narrator, Ubayy and explains the above *Qur’anic* verse indicating that the custom among the Banu Isra’iil was to have a king who was backed up by a Prophet, like in the case of the king Talut and the Prophet Samuel. Or sometimes the king and Prophet were the same persons, like in the case of Dawud and his son, Sulayman, upon them be peace. Whenever the rulership was in the hands of

It has been related by al-Bukhari on the authority of Anas¹¹⁵ who said the Messenger of Allah may Allah bless him and grant him peace said:

their king there was a constant dynamic tension between him and the Prophet that accompanied him. It was only when the rulership and prophethood were joined that the Bani Isra'il prospered and during the time of Sulayman were given a kingdom that had not be given to any mortal human being. Allah ta'ala honored the *Umma* of Muhammad, may Allah bless him and grant him peace by first giving them an infallible Prophet who also acted as ruler. Thus, government prospered and the rights of the people under his authority were realized. Then when the Prophet, may Allah bless him and grant him peace died, the authority was given the Abu Bakr as-Sideeq who was not a Prophet nor infallible and needed what all governments demand: 'checks and balances'. It is for this reason Abu Bakr said: "No one is to give judgment in Medina as long as Abu'l-Hassan Ali ibn Abi Talib is alive." Thus, he established the judiciary which comprised of Ali and those companions and colleagues of his who were erudite and upright, who checked and supported the government of Abu Bakr as-Sideeq. When his time passed the government was given over to Umar al-Faruq, who also is reported to have said: "If it were not for Abu'l-Hassan (Ali), Ibn al-Khattab would have been destroyed." He said this to indicate how on many occasions Umar gave decisions and Ali would come and rectify them, because he was the most knowledgeable of the Companions regarding the causative factor of the descent of revelation, the causative factors and times of the narration of prophetic traditions. When Umar's time had passed the authority was given over to Uthman, which witnessed the emergence of 'adversities' as a result of the death of Umar. The Prophet, may Allah bless him and grant him peace said: "Tribulation will not appear as long as Umar is alive." Yet during this time Ali ibn Abi Talib acted as the advisor and the judiciary during the time of Uthman, resolving many of the complex problems that emerged during that time, and even stood in defense of Uthman when the Egyptians, the Khawaarij and others sought to take his life. In all three cases the executive government was supported, checked and sometimes sanctioned by the judiciary leg of the government, which comprised of upright ascetic scholars. In many occasions the relationship between the branches of Islamic government was not so amiable, yet the dynamic tension between the two were necessary. Then Ali ibn Abi Talib was given the authority, at which point again the executive branch of government and the judiciary branch were joined in the same person. What is significant is that unlike the time of the Prophet, may Allah bless him and grant him peace, Ali's rule was plagued with turmoil and strife. The wisdom behind this is that during the time of the Prophet, the executive governments and the judiciary governments were joined in a person who was infallible. However, under Ali, may Allah ennoble his face, the two branches of government were joined in a person who was not infallible. Were he fallible then the two branches of government would have functioned well and the strife and tribulation which plagued the government of Ali would not have emerged. Thus, the establishment of bi-polar government where the executive government is checked by the judiciary was a *Sunna* established in Islam. According to classical Islamic governmental theory it is the judiciary which checks the limits of executive government when it has overstepped its limits. The judge fuses judiciary and executive power with the legal power to legislate through the *fatwa* (legal decision) and creates an authority which effectively rules the supreme office of *Caliph*. This phenomenon was seen: during the epoch of the Four Righteous *Caliphs*; during the second and third generation after Prophet Muhammad; during the age of the Murabitun of North Africa and Andalusia; during the golden age of the Songhay Empire; and finally during the Sokoto *Caliphate*. The phenomenon where the *amirs* and the *Caliph* voluntarily yield to the opinion of the scholar notables (*fuqaha*) before implementing any executive policy is the essence of reform (*tajdid*) in Islam. Again this dynamic tension is not always amiable and friendly, but IT IS NECESSARY!

¹¹⁵ He was Abu Hamza **Anas ibn Malik** ibn an-Nadr ibn Damdam ibn Zayd ibn Hiram ibn Jundub ibn `Aamir ibn Ghanim ibn `Adiy an-Najaari al-Ansaari al-Khazraji. He was the personal assistant to the Messenger of Allah, may Allah bless him and grant him peace and among those Companions who had narrated many prophetic traditions from him. He said: "When the Messenger of Allah, may Allah bless him and grant him peace came to Medina, I was 10 years old." His mother, Um Salim brought him to the Prophet, may Allah bless him and grant him peace and said: "This is Anas a young boy who will act as your personal assistant." The Prophet, the made supplication for him saying: "O Allah increase him in wealth and children and give him *bakara* in them." Anas said: "I have produced more than 125 children and the lands which I own gives forth its produce twice a year." He served the Prophet, may Allah bless him and grant him peace for 10 years. He died in the year in the year 93 A.H. at the age of 107.

((اسْمَعُوا وَأَطِيعُوا، وَإِنْ اسْتَعْمَلَ حَبَشِيٌّ كَانَ رَأْسُهُ زَبِيبَةً))

“Hear and obey even if there is placed over you an Abyssinian, whose head is like a dried raisin.”¹¹⁶

¹¹⁶ Imam Ibn Hajar said in his *Fat’h’l-Baari*: “His words, may Allah bless him and grant him peace: ‘Hear and obey...’ means in those matters which there is obedience to Allah. His words, may Allah bless him and grant him peace: ‘... even if there is placed over you an Abyssinian’, means if he is placed over you as a governor (*`aamil*). It is related in the *al-Ahkaam* on the authority of Musaddid on the authority of Yahya, that he, may Allah bless him and grant him peace said: ‘...even if there is placed over you an Abyssinian slave’. This expression is much clearer in expressing the meaning of the narrator.” The scholars of the *Sunna* differ regarding the meaning of the expression ‘slave’. Some uphold that it actually refers to the acceptance of the authority of a slave as a governor. However, this view is obscure, because one of the conditions of the ruler is that he be a freeman (*hurr*). Some of the scholars interpolate this expression to mean a person who was at once a slave, but was freed, distinguished himself and was then appointed as ruler. This view is the majority opinion as was actually practiced during the early days of Islam, which prompted Umar ibn al-Khataab to ask the question: “Why have the freedmen superseded the Arabs in authority?” It was said: “It is because they are more knowledgeable of what is permitted and what is forbidden.” He then said: “All praises are due to Allah who has elevated some people by means of this *Qur’an* and humiliated others by means of It.” He was referring to men like Ada ibn Abi Rabah, an ex-slave who ruled Mecca because of his superb erudition in Islam; Ta’us ibn Kaysan, an ex-slave, who ruled the Arabs of Yemen; Yazid ibn Abi Habib, an ex-slave, who ruled the people of Egypt; as well as Makhut al-Damasqi, a Nubian ex-slave, who ruled Syria. The ruler of Mesopotamia was an ex-slave named Maymun ibn Mahran; and the ruler of Basra was none other than the illustrious scholar and mystic al-Hassan ibn Abu’l-Hassan al-Basri, also a descendent of freedmen. All this occurred within a short time after the time of Prophet Muhammad, may Allah bless him and grant him peace and it exemplified a pattern that would continue with the spread of Islam in Africa. The great Turudbe ruler of the Songhay Empire, *Amir’l-Mu’mineen Askia* Muhammad ibn Abu Bakr Ture’ was an ex-slave of the Sosso leader Sonni Ali. His trusted secretary of state, Ali Fulani was a slave who had distinguished himself by his erudition and piety among the scholars of Timbuktu. Some of the scholars hold the opinion that the expression ‘slave’ is not speaking of the social status of the person but to the general attribute of ‘servitude’ to Allah (*Abdallah*), thus the meaning of the prophetic tradition being: ‘...even if there is placed over you an Abyssinian who is a servant of Allah, that is to say he is considered just and upright.’ Their evidence being what was related by Muslim on the authority of Umm al-Hissein that the Messenger of Allah, may Allah bless him and grant him peace said: “Hear and obey even if there is placed over you a slave who compels you by the Book of Allah.” In this tradition there is no referent indicating social status for the expression ‘slave’, but could mean ‘servant’ or ‘worshipper’, as in *Abdallah* (‘the slave of Allah’). In these days of hyper-racism and ethnocentrism, the above prophetic tradition could be interpolated to imply denigration of African people on the part of the Messenger of Allah, may Allah bless him and grant him peace. This view is far from the truth and is in fact a denigration of the Prophet himself, may Allah bless him and grant him peace because it lowers his status as a Prophet, by attributing unfounded prejudice and racism to him. I myself questioned several *shuyuukh* on the meaning of this prophetic tradition and asked if it implied a natural inferiority to the Abyssinian or if it indicated some racial prejudice on the part of the Prophet, may Allah bless him and grant him peace towards them. Both *Shaykh* Faraj ‘t-Tayyib and *Shaykh* Dr. Abdallah at-Tayyib of Sudan, agreed that what the Messenger of Allah, may Allah bless him and grant him peace was highlighting was the prejudice of the Arabs themselves and was applying a remedial cure to it by ordering them to hear and obey a person that they deemed beneath them in status. By doing so he was able to eradicate racial prejudice on their parts which is affirmed by the prophetic tradition: “The white is not superior to the black; nor is the Arab superior to the non Arab except by *taqwa*.” *Shaykh* Muhammad al-Amin ibn Adam confirmed this interpolation and added that the prophetic tradition is considered by the scholars to be one of the miraculous prophecies of the Messenger of Allah, may Allah bless him and grant him peace. He added that the conditional verbal particle ‘even if’ (*in*) in the prophetic tradition can be interpolated as a form of prophecy, like when a person is aware that the people in an assembly do not like people who wear red garments, and he was aware that a person wearing red garments would be entering the assembly and that this person should be followed in spite of their prejudice. He would say: “I advise you to hear and obey the

It has been related by at-Tirmidhi, al-Hakim, and it was verified by al-Bayhaqi in his as-Shu'ab on the authority of Abu Amama¹¹⁷ who said, "I heard the Messenger of

next person that enters this assembly, even if he is wearing red garments." And then suddenly a person wearing red garments enters the assembly. This advice indicates that the speaker was aware that the people of the assembly were prejudiced against people wearing red garments, that such garments did not constitute a substandard quality in itself, and that a person wearing such garments could be the cause of benefit for the entire assembly. Thus, the speaker advises the assembly in such a manner as a prescriptive remedy for their unfounded chauvinism as well as informing them of what will transpire in the future. The *Shaykh* said that the prophetic tradition: "Hear and obey even if there is placed over you an Abyssinian, whose head is like a dried raisin" is a prescription against racism as well as a prophecy regarding the nature and character of the just Muslim rulers in the Last Days before the appearance of the *Mahdi*. *Shaykh* Mahmud Ka'ti said in his *Tarikh el-Fattash* that the last of the *Khulafa* before the appearance of the *Mahdi* will be men of African origin. If we exclude the plebian origins of the Ottoman authorities and examine the character of the rulers of the Muslim lands just prior to the appearance of the *Zaman 'n-Nasaara* (the Hour of the European Christians), most if not all of the just rulers were men of African origin. Among them were *Amir* Muhammad ibn Abdallah ibn al-Hassan of Somalia; *Amir* Umar Tall ibn Sa'id of Hamdullahi and his vicegerents; *Amir'l-Mumineen Shehu* Uthman ibn Fuduye' and his 12 vicegerents (including the author *Sultan* Muhammad Bello ibn *Shehu* Uthman); as well as those rulers who made the *hijra* to the east and settled in the Sudan, such as the descendents of *Amir* Umar Tall in Galadima and the present *Amir'l-Mu'mineen* and *Sultan* of Maiurno, *al-Hajj* Abu Bakr ibn Muhammad Tahir ibn Muhammad Bello Maiurno ibn Muhammad Attahiru ibn Ahmad Zaruku ibn Abu Bakr Atiku ibn *Shehu* Uthman ibn Fuduye'. Thus, the prophetic tradition, far from being a chauvinistic assessment of African people, it is an affirmation of their humanity and a testament to the role they will play in the future establishment of Islam in the world. And Allah knows best. *Imam* Ibn Hajr said that the meanings of his words, may Allah bless him and grant him peace: "...whose head is like a dried raisin", it is said that this refers to smallness of the head because small heads is well known with the Abyssinians. It is also said that it refers to 'the blackness' because most raisins when dried are black in color. It is also said that it refers to the hair of the head and its resemblance to black pepper. One legal evidence which is drawn from this prophetic tradition, although contrary to the majority opinion is the validity of the *imamate* of a slave, if he is ordered to be obeyed, as Ibn Bataal said: 'This is when it is ordered to perform the prayer behind him'; since it is the Supreme *Imam* who either leads the prayer or appoints a representative (*na'ib*) to lead the prayer on his behalf. It is well known that the Supreme *Imam* is specifically stipulated for a man from the *Quraysh*, if he can be found. Thus, when the *Imam* appoints a slave to lead the people in prayer, or appoints him over another sector of the government like collecting the obligatory alms or overseeing the preparation for war, it becomes obligatory to hear and obey him in that. Our evidence for this and for the fact that this prophetic tradition was apart of the miraculous prophecies of the Messenger of Allah, may Allah bless him and grant him peace is what was related by al-Hakim, al-Bayhaqi, Muslim and others that when Abu Dharr was exiled to Rabaada, he found the people establishing one of the prescribed prayers and was being led by a slave. It was said: 'That is Abu Dharr, step back and let him lead.' Then Abu Dharr said: 'Verily my bosom friend, may Allah bless him and grant him peace advised me to hear and obey even if it is to an Abyssinian slave with mutilated limbs of the body.'" Thus, Abd Dharr establishes that the objective of the prophetic tradition was to validate the authority and leadership of a slave if he is appointed by a ruler; and as prophetic miracle of the Prophets, knowledge of future events.

¹¹⁷ He was **Abu Amaama al-Bahili**. He was among the Companion of the Messenger of Allah, may Allah bless him and grant him peace, who gave the Oath of Fealty beneath the tree. He settled in the city of Hims in Syria. He narrated many prophetic traditions directly from the Prophet, may Allah bless him and grant him peace, as well as from Umar ibn al-Khattab, Mu'adh ibn Jabal and Abu 'Ubayda ibn Jarrah. The Messenger of Allah, may Allah bless him and grant him peace appointed him as an emissary to the people of Bahila, about which he himself said: "The Prophet, may Allah bless him and grant him peace dispatched me to Bahila. When I went to them, they welcomed me by presenting me with forbidden food and I said: 'I have come to you to prohibit this food to you, for I am the emissary of the Messenger of Allah, so that you might believe in him.' As a result of this they denied me and drove from their presence. I thus was abandoned and left hungry and thirsty. I eventually fell asleep and I was given in my sleep a drink of milk. I drink this and became so full that my stomach swelled." Then some of the people came and said: "A man

Allah may Allah bless him and grant him peace say in his sermon during his farewell pilgrimage:

((اعْبُدُوا رَبَّكُمْ وَصَلُّوا خَمْسَكُمْ وَصُومُوا شَهْرَكُمْ وَأَدُّوا زَكَاةَ أَمْوَالِكُمْ وَأَطِيعُوا أَمْرًا تَدْخُلُوا جَنَّةَ رَبِّكُمْ))

“Worship your Lord, pray your five prayers, fast during your month, give the alms from your wealth, and obey your *Amirs*; by doing so you will enter the Paradise of your Lord.”¹¹⁸

has come to you from the most noble and best of you, and you drive him away?!” Abu Amaama then said: “They then came with food and drink, but I said: ‘I have no need of that. Allah Himself has fed me and given me to drink.’ When they looked at his condition and saw that he had indeed become satiated, they believed and accepted Islam.” He was well known for his many miracles. He died in the year 86 A.H..

¹¹⁸ This prophetic tradition has many variations related by Ahmad ibn Hanbal in his al-Musnad, Ibn Mani`u, Muhammad ibn Nasr, Ibn Jareer, al-Hakim in his al-Mustadrak, Ibn Habbab in his Saheeh, Sa`id ibn Mansur in his Sunnan, and ad-Daraqutni in his Sunnan: all on the authority of Abu Amaama al-Bahili or Anas ibn Malik. In the narration of Muhammad ibn Nasr on the authority of Abu Amaama the Prophet, may Allah bless him and grant him peace said: “Since you will not be seeing me after this year of yours: therefore worship your Lord, pray your five prayers, fast your month, make the pilgrimage to your House, give the alms on your wealth from the goodness of your soul, and then obey your *Amirs*; you will then be entered in the Paradise of your Lord.” In the narrations of Ahmad, Ibn Habbab, ad-Daraqutni, al-Hakim, Sa`id ibn Mansur, and Ibn Mani`u on the authority of Abu Amaama the Prophet, may Allah bless him and grant him peace said: “Will you not listen? You should worship your Lord, pray your five prayers, fast your month, give the alms on your wealth and then obey your *Amirs*; you will then be entered in the Paradise of your Lord.” In the narration by Ibn Jareer on the authority of Abu Amaama who said that the Prophet, may Allah bless him and grant him peace stood before us during the Farewell pilgrimage while he was mounted on his camel called al-Judaa`. He then placed his feet in the insertion of the saddle in order to make himself tall where he can be heard by the people. He then shouted extending his voice: “Will you not listen?” Then a man from a group of people said: “With what will you pledge to us?” He then said: “Worship your Lord, pray your five prayers, fast your month, give the alms on your wealth and obey those who possess the authority over you, then you will be entered in the Paradise of your Lord.” Someone said to Abu Amaama: “O Abu Amaam you were like what then?” He said: “I was then about thirty years old.”

It has been related by Ibn Jareer on the authority of Abu Hurayra that the Prophet may Allah bless him and grant him peace said:

((سَيَلِكُمْ بَعْدِي وُلَاةٌ فَيَلِكُكُمْ الْبَرُّ بَيْرُهُ وَالْفَاجِرُ بِفُجُورِهِ فَاسْمَعُوا لَهُمْ وَأَطِيعُوا فِي كُلِّ مَا وَافَقَ الْحَقَّ
وَصَلُّوا وَرَاءَهُمْ فَإِنْ أَحْسَنُوا فَلَكُمْ وَلَهُمْ وَإِنْ أَسَاءُوا فَلَكُمْ وَعَلَيْهِمْ))

“After me there will be governors who will govern you. The righteous among them will govern you with their righteousness, and the sinful ones will govern you with their sinfulness. However, listen to them and obey them in all that conforms to the truth and pray behind them. If they do well, then it will be in your and their favor. If they do evil, then it will be in your favor and it will be held against them.”¹¹⁹

¹¹⁹ This prophetic tradition was also narrated by ad-Darraqutni and Ibn'n-Najaar on the authority of Abu Hurayra. The scholars of the *Sunna* disagree regarding which level of authority is being addressed. The majority of the scholars maintain that those being addressed here are the supreme authority in Islam. This is based upon what was related by Ahmad on the authority of Humayd ibn Abd'r-Rahman who said: “When the Messenger of Allah, may Allah bless him and grant him peace died, Abu Bakr was among a group of men in Medina...He and Umar went to another gathering of men (among which was Sa'd), where Abu Bakr addressed them. He did not leave out a single *Qur'anic* verse which was revealed regarding the merits of the Ansaar. Nor did he leave out a single tradition from the Messenger of Allah, may Allah bless him and grant him peace regarding their immense standing. He then said: ‘You all know that the Messenger of Allah, may Allah bless him and grant him peace said: ‘If the people took a road to a valley and the Ansaar took a road to a valley, I would follow the road taken by the Ansaar.’ However, Sa'd you also know that the Messenger of Allah, may Allah bless him and grant him peace said while you were sitting with him: ‘The Quraysh are governors of this affair. For the righteous of the people will adhere to the righteous among them and the sinful people will adhere to the sinful among them’. Then Sa'd said: ‘You have told the truth. We (the *Ansaar*) are the *wuzara* (chief advisors) and you (the Quraysh) are the rulers’.” This means that the supreme ruler, the *Amir'l-Mu'mineen*, or the *Sultan* cannot be removed or overthrown for anything short of disbelief. In another narration related by at-Tirmidhi on the authority of Abdallah ibn Abi al-Hudhayl who said that once a man sitting with `Amr ibn al-`Aas said: “The Quraysh should cease or Allah will place the affair in a group of the Arabs other than them.” Amr said: “You have lied! I heard the Messenger of Allah, may Allah bless him and grant him peace say: ‘The Quraysh are the governors of the people in good and in evil until the Day of Standing’.” *Shaykh* Abdullahi ibn Fuduye` said in his *Diya'l-Hukaam*: “The majority of opinion holds that whoever has the authority (*imamate*) confirmed for him, then he is not to be deposed because of sinfulness (*fisq*) or tyranny (*juur*), because at the time he was appointed he was considered just. The contract of *imamate* can only be dissolved if the original purposes of it are dissolved; like apostasy from *Islam*, complete insanity, that the *imam* becomes a captive and it is not expected that he can be released, a sickness which causes him to forget knowledge, blindness, deafness, dumbness, and likewise by deposing himself when he realizes his inability to establish the welfare of the Muslims. That is, he is afraid for himself for that. It was in this way which prompted al-Hassan, may Allah be pleased with him, to depose himself.” However, the regional governors and officials can be deposed by the people for the above infractions. *Sultan* Muhammad Bello said in his *Usul as-Siyaasa* advising the rulers: “Be extremely resolute in being cautious of government officials and retainers. Because of their circumstance they unjustly regulate the ruler and love that injustice be associated with him. As a result, they will eventually meet him again in the Hell Fires because of his permitting them to attain their selfish interest. Realize, also, that the most threatening and severest enemy who will bring about your destruction as a leader is the government officials and retinue. They are, in most cases, slaves of their stomachs, their private parts and their corrupt passions. Truly they have made their rulers the snare by which they procure their corrupt desires.” Based upon this, regional rulers and officials can be deposed by the Supreme ruler and the subjects due to sinfulness and infractions of the law.

It has been related by Muslim, and al-Bayhaqi in his as-Shu'ab on the authority of Abu Hurayra who said that the Messenger of Allah may Allah bless him and grant him peace said:

((إِنَّ اللَّهَ يَرْضَى لَكُمْ ثَلَاثًا وَيَكْرَهُ لَكُمْ ثَلَاثًا فَيَرْضَى لَكُمْ أَنْ تَعْبُدُوهُ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَأَنْ تَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَأَنْ تَتَّصِحُوا مِنْ وَلَاءِ اللَّهِ أَمْرَكُمْ وَيَكْرَهُ لَكُمْ قِيلَ وَقَالَ وَكَثْرَةُ السُّؤَالِ وَإِضَاعَةُ الْمَالِ))

“Verily Allah is content with three things from you, and He hates three things from you. He is pleased that you worship Him and set up no deities beside Him. He is content that you hold firmly to the rope of Allah all together and not break up into schisms. He is pleased that you give sound counsel to those whom Allah has appointed in authority over you. He hates from you hear-say, asking too many questions, and the breaking of trust.”¹²⁰

¹²⁰ This narration was related by al-Bayhaqi. *Imam* an-Nawwawi said in his commentary upon the Saheeh of Muslim: “The scholars of the *Sunna* agree that contentment (*ar-ridaa*), discontentment (*as-sukht*) and dislike (*al-kiraaha*) from Allah means His commands, prohibitions, reward and punishment; or that it means His desire to reward some of His servants and punish some.” The meaning of his words, may Allah bless him and grant him peace: “...hold firmly to the rope of Allah...”, is adhere to His covenant by following His Mighty Book, keeping to Its limits and behaving in accordance with its courtesies. The expression ‘rope’ when used in an unrestricted sense means a covenant, a trust, a link or a causative factor. Its etymological root comes from the usage that the Arabs take from a rope. Thus, the metaphorical reference of holding to a rope by which different factions remain connected during pressing and difficult affairs. As for the meaning of his words: “...all together and not break up into schisms...”, it is a clear and unambiguous command to adhere to the *Jama'at* of the Muslims and to show affection for one another. This idea constitutes the foremost principle of Islam. As for the meaning of his words, may Allah bless him and grant him peace: “hear-say”, it means plunging into news related by people, and talking about that which doesn’t concern a person from the conditions of the people and their transactions. The meaning of his words, may Allah bless him and grant him peace: “...asking too many questions...”, means [1] asking a question while another question is being answered; and [2] asking too many questions about things that have not occurred or about matters which there is a no real need to know. There have been narrated many prophetic traditions regarding the harm of asking too many questions. Likewise, the righteous ancestors condemned this practice to the point where *Imam* Malik and others would respond to most questions asked him: “I don’t know.” Some of the scholars say that asking too many questions means literally begging people for their wealth or for what they possess. While some of the scholars say that it means asking too many questions about other people’s affairs and about the events of the times and about those matters which humanity should have no concern for. Some say it means asking questions about the hidden circumstances of an individual and the details of his affairs. Included in this is in asking about those matters which are of no concern to anyone, which is a type of questioning which could easily lead to slander, calumny and backbiting and even disbelief if the questioning is a form of investigation or spying on behalf of the disbelievers. The meaning of his words, may Allah bless him and grant him peace: “...and the breaking of trust”, means in its extreme the violating the oath of allegiance, and disobedience to the governmental authority. According to *Shehu* Uthman ibn Fuduye` it also means giving the authority over to those who are not deserving of it or to those who not qualified for it. In a general since it means the breaking of any agreement and covenant and violating the terms of the agreement. In the narration of Muslim the third expression given was: “...and wasting wealth”, which means failing to expend one’s wealth in its proper place; as *Sultan* Muhammad Bello delineated in his Tanbeeh’s-Saahib.

It has been related by al-Bukhari in his Tarikh, by an-Nisaai', and al-Bayhaqi on the authority of al-Harith al-'Ash'ari¹²¹ who said that the Messenger of Allah may Allah bless him and grant him peace said:

(أَمْرُكُمْ بِخَمْسٍ أَمَرَنِي اللَّهُ بِهِنَ الْجَمَاعَةُ وَالسَّمْعُ وَالطَّاعَةُ وَالْهَجْرَةُ وَالْجِهَادُ فِي سَبِيلِ اللَّهِ فَمَنْ فَارَقَ الْجَمَاعَةَ قِيدَ شِبْرٍ فَقَدْ خَلَعَ رِبْعَةَ الْإِسْلَامِ مِنْ عُنُقِهِ إِلَّا أَنْ يَرْجِعَ))

"I command you with the five things Allah has commanded me with.¹²² They are holding to the community (*al-jama'at*);¹²³ hearing (*sam'i*);¹²⁴ obeying (*ta'at*);¹²⁵ emigration (*hijra*);¹²⁶ and struggle in the way of Allah (*jihad fi sabil Allah*).¹²⁷ Whoever separates

¹²¹ He was Abu Malik **al-Harith ibn al-Harith** al-Ash'ari as-Shami. Al-Azidi said that many biographers mistaken him for another Abu Malik al-Asha'ri who narrated many prophetic traditions; however this al-Harith is noted for narrating the above cited prophetic tradition only.

¹²² This is the most eloquent statement from the Messenger of Allah, may Allah bless him and grant him peace in expressing the obligation and necessity of the following acts. Allah made them obligatory for the Messenger, may Allah bless him and grant him peace; and he in turn made them obligatory upon his *Umma*; thus the following five commands are not among those matters specifically obligated upon the Prophet, but are universal and general obligations for his *Umma* until the End of Time.

¹²³ The scholars of the *Sunna* differ regarding the interpolation of the concept of *Jama'at*. Some of the scholars say that this expression refers to any community of Muslims who reside in the Muslim lands or who constitute a national minority in non Muslim lands under a social contract. Umar ibn al-Khattab once said in a sermon: "Holding to the *Jama'at* is obligatory upon you and beware of mutual divisions, for Satan is with the one who stands alone." Ibn Bataal said: "What is intended in this expression is encouragement to adhere to the *Jama'at* based upon His words: 'So that you can be a proof against mankind'." Some of the scholars uphold that the expression *Jama'at* refers to the early community, as at-Tayyibi said: "What is meant by *Jama'at* are the Companions, and those who came after them from among the *Taabi'uun* and the *Taabi'at-Taabi'een* from among the righteous ancestors." Some of the scholars say that what is meant by the expression the *jama'at* are the people who loose and bind in every age. Some of the scholars say that the expression refers to the collective opinions of the *mujtahids* of the time. Al-Karmani said: "The legal requirement in the command to adhere to the *Jama'at* is that it necessitates the responsible person to follow what the *mujtahid* scholars agree upon." Some of the scholars such as al-Bukhari maintain that the expression the *Jama'at* refers to the people of knowledge. The correct view is that it comprises all the above meanings, but it was cited here by *Sultan* Muhammad Bello to refer to any group of Muslims who give the oath of allegiance to a Muslim ruler based upon the Book and the *Sunna*.

¹²⁴ This means listening and hearing those who possess the authority (*ulaa'l-amr*) by answering their calls and adhering to their commands.

¹²⁵ This means obedience to the commands of those who possess the authority and following their actions. These two expressions 'hearing and obeying' is a proof that the conclusive meaning of the term *Jama'at* means a Muslim community that has over it an *Amir* to whom 'hearing and obedience' is incumbent. This also means that listening and obeying the words of a Muslim governor or judge is obligatory upon every Muslim whether he orders something that conforms with his wishes or goes against his wishes, with the condition that he does not order disobedience. When he orders an act of disobedience, then it is not permissible to obey him in that, however it is not permissible in such circumstance to revolt or fight against the *Imam*.

¹²⁶ This means the relocation (*intiqaal*) from Mecca before it was conquered to Medina; or from the lands of disbelief to the lands of Islam; or from the lands of heretical innovations to the lands of the *Sunna*; or from disobedience to repentance. The obligation of *hijra* is well established in Islam and its condition remains as long as the cause for it remains as the *Shehu* said in his Bayaan Wujub al-Hijra. The expression of *hijra* has many connotations with the jurist of Islam. The first being emigration or flight away from one's own disobedience and sin as the Prophet, may Allah bless him and grant him peace said: "The one who makes the *hijra* is he who emigrates from what Allah has prohibited." The second being emigration or flight with one's religion from places where disbelief, disobedience and injustice prevail. And the third is emigration or flight from under the political and governmental jurisdiction of non Muslims. All three of the

from the community even a hand span, has removed the noose of al-Islam from around his neck, except if he returns.”¹²⁸

categories of *hijra* will remain until the End of Time as it was related by Mu`awiyya that the Messenger of Allah, may Allah bless him and grant him peace said: “*Hijra* will not cease until repentance ceases and repentance will not cease until the sun rises from the west.”

¹²⁷ The scholars of the *Sunna* agree that the concept of ‘struggle’ (*jihaad*) means to reach the utmost limit and extend one’s efforts in making military war; ideological warfare or what is commensurate to these in opposing those who oppose the religion of Islam. The term in its unqualified meaning means to wage military combat against the enemies by extending one’s personal and fiscal efforts against those who oppose Islam. This definition is expressed in the concept of ‘the one who struggles in the Way of Allah’ (*jaahid fi sabeel Allah*) as related in the prophetic tradition regarding the Muslims of Mecca to whom the Prophet, may Allah bless him and grant him peace said: “There is no *hijra* after the victory (over Mecca or any other land), but there remains *jihaad* and intention (to make the *jihaad*).” What is meant by intention in this prophetic tradition is sincerity of actions for the sake of Allah. Thus, the implications of the traditions is that there would remain no obligation to make *hijra* after the conquering of Mecca, because Mecca would then become a land of Islam, but what remains for the people of Mecca is to have sincerity of intention in performing the *jihaad* and fighting against the disbelievers. Thus, wherever there remains a land of disbelief, then the obligation of *hijra* from that land persists and continues as long as the conditions remain. Thus, *jihaad* can be conducted by means of the military engagement, or through means of *da`awa* (proselytization) in those cases where Muslim minorities reside in non Muslim lands under a lawful social contract; or where non Muslims reside under Islamic governmental authority and pay the *jizya*.

¹²⁸ The scholars of the *Sunna* differ regarding the meaning of the words: “...has removed the noose of al-Islam from around his neck ...”. The majority of the scholars maintain that it means that holding to the *Jama`at* and not withdrawing from their group is among the traits of a believer, while breaking with the *Jama`at* in the least affair where there is no disobedience to Allah and His Messenger is among the traits of pre-Islamic behavior (*jaahiliyya*). It is for this reason the Prophet, may Allah bless him and grant him peace said as related by Muslim: “Whoever removes his hand from obedience will meet Allah on the Day of Standing and he will have no proof for himself. Whoever dies and does not have an oath of allegiance on his neck dies the death of *jaahiliyya*.” Some of the jurist take the literal meaning of this prophetic tradition to declare the one who breaks from the *Jama`at* as a non Muslim. This view however, is an obscure view. They take as their proof a prophetic tradition narrated by Ibn Maja on the authority of Ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace said: “When Allah desires to destroy a servant, the first thing he removes from him is modesty. Nothing then comes from him except disgusting and odious deeds. When disgusting and odious deeds come from him; then Allah removes from him honesty. When honesty is removed from him, nothing comes from him except foul treachery, which causes Allah to remove mercy from him. When He removes mercy from him, there only remains in him accursedness and wickedness until eventually Allah removes the noose of Islam from him.” In another narration by Ahmad on the authority of Jaabir that the Messenger of Allah, may Allah bless him and grant him peace said: “Whoever takes as protecting governor other than his rightful governing protector has removed the noose of Islam from his neck.” This is explicit in establishing the apostasy of the one who breaks from under the authority of the *Jama`at* of the Muslims. However, the majority of the jurist maintain that what this means is that if a person breaks from the *Jama`at* believing that it is not an obligation to adhere to it, has actually denied the veracity of the *Qur`an* and *Sunna* which upholds the obligation of adhering to the *Jama`at*. Subsequently, he has become apostate for denying what has been confirmed by the *Qur`an* and *Sunna*. However, if he does so out of rebellion, then his actions are merely an act of disobedience; although the jurists who hold this view consider this disobedience among the major sins due to the severity of the censure in the above prophetic tradition. It has been related by an-Nisaai` on the authority of Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace said: “The adulterer or fornicator is not a believer at the time he commits these illicit acts. The thief is not a believer at the time he steals. And the one who drinks intoxicants is not a believer when he drinks.” Abu Hurayra said that he, upon him be peace mentioned a fourth one, but he forgot it; but continued: “Whoever commits these acts has removed the noose of Islam from his neck. If he repents then Allah will turn in repentance to him.” This establishes that the meaning of ‘removing the noose of Islam from his neck’ does not mean

It has been related by al-Bayhaqi on the authority of Miqdaad¹²⁹ that the Messenger of Allah may Allah bless him and grant him peace said:

((أَطِيعُوا أَمْرَاءَكُمْ فَإِنْ أَمَرُوكُمْ بِمَا جِئْتُمْ بِهِ فَإِنَّهُمْ يُوجِرُونَ عَلَيْهِ تَوَجَّرُونَ بِطَاعَتِهِمْ وَإِنْ أَمَرُوكُمْ بِمَا لَمْ أَتَكُمْ بِهِ فَهُوَ عَلَيْهِمْ وَأَنْتُمْ بَرَاءٌ مِنْ ذَلِكَ إِذَا لَقِيتُمْ اللَّهَ قُلْتُمْ رَبَّنَا لَا ظُلْمَ فَيَقُولُ لَا ظُلْمَ فَتَقُولُونَ أَرْسَلْتَ إِلَيْنَا رَسُولًا فَأَطَعْنَاهُ بِإِذْنِكَ وَاسْتَخْلَفْتَ عَلَيْنَا خُلَفَاءَ فَأَطَعْنَاهُمْ بِإِذْنِكَ وَأَمَرْتَ عَلَيْنَا أَمْرَاءَ فَأَطَعْنَاهُمْ بِإِذْنِكَ فَيَقُولُ صَدَقْتُمْ هُوَ عَلَيْهِمْ وَأَنْتُمْ مِنْهُ بَرَاءٌ))

“Obey your amirs. If they command you with what I came with, then they will be rewarded for that and you will be rewarded for your obedience. And if they command you with what I did not come with, then it will be against them, and you will be free of what they did. When you meet your Lord, you will say, “O my Lord! No injustice!” He will reply, “Indeed! No injustice!” Then you will say, “You sent the Messenger to us, and we obeyed him by Your permission. You then appointed Your *Khalifs* over us whom we obeyed by Your permission. You then placed over us *amirs* whom we obeyed by Your

apostasy because adultery, fornication, theft and drinking intoxicants are major sins which do not take the person that commits them out of Islam; unless they believe that what they have done from these acts were permissible. It is for this reason that in the narration of at-Tirmidhi, Ibn Khuzayma, al-Bazaar, at-Tabarani and Ibn Haban on the authority of Ibn Abass, that the Messenger of Allah, may Allah bless him and grant him peace said: “Whoever separates from the *Jama`at* even a hand span, it is as if he has removed the noose of Islam from his neck.” The expression: ‘...it is as if...’ clearly establishes that ‘the removing of the noose of Islam from the neck’ is not to be taken literally but is a metaphorical statement and only constitutes a major sin and not an act of apostasy. *Imam* at-Tabari said: “The correct answer is that what is meant from this narrative is to adhere to the *Jama`at* which have agreed to obey an *Amir*, for whoever breaks his *bay`ah* has withdrawn himself from the *Jama`at*.” In a similar prophetic tradition narrated by al-Bukhari on the authority of Ibn Abass the Prophet, may Allah bless him and grant him peace explicitly mentions the *Sultan*: “Whoever dislikes anything from his *Amir*, then he should be patient, for whoever withdraws from obedience to the *Sultan* even a hand span and dies, will die the death of ignorance”. *Imam* as-Sindi said that the meaning of his words, may Allah bless him and grant him peace: “Whoever removes his hand from obedience”, means that whoever removes his hand from obedience to the *Imam*, that is to say a *Jama`at* of Muslims who have gathered and agreed upon one *Imam*.” He also said regarding the meaning of the expression: “has died the death of *jahiliyya*”, means he will die like the people of *jahiliyya* and what is meant is that he will die in a state of error in the same manner that the people of *jahiliyya* die; it does not mean he will die as a disbeliever. *Imam* an-Nawwawi said that the expression: “has died the death of *jahiliyya*”, means he will die on the traits of the people of *jahiliyya*, because they die confused without a leader.” *Imam* Ibn Hajr said that the meaning of the expression: “has died the death of *jahiliyya*”, means that the circumstances of his death will be just like the death of the people of *jahiliyya*, in that they die in a state of error without a leader that they obey, because in the days of *jahiliyya*, they did not know of the rights and obligations of leadership. This expression does not mean that he will die as a disbeliever, rather he will die disobedient.” All the above is an explicit answer to some of the ‘rejectors’ (*munkirun*) within the *Jama`at* of *Shehu* Uthman ibn Fuduye` who have broken with the authority of our *Sultan* and who have attempted in collaboration with others to make the authority bequeathed to us from *Shehu* Uthman ibn Fuduye` null and void. May Allah ta`ala protect us from *fitna*.

¹²⁹ He was **al-Miqdaad ibn `Amr** ibn Tha`alaba ibn Malik ibn Rabi` al-Qaddai` al-Kindi al-Bahrani. He was also known as al-Miqdaad ibn al-Aswad because he was raised in the home of al-Aswad ibn Abd Yaghuth az-Zuhri. It also said that he was named al-Miqdaad ibn al-Aswad because he was once his slave and because his skin complexion was black. He was among the leading Companions of the Prophet, may Allah bless him and grant him peace who was present at the Battles of Badr and many other battles during the early days of Islam. He was dark skinned, tall and in his old age he had a prominent stomach. He died in the year 33 A.H. at the age of 70.

permission. He the Exalted will then say, “Indeed you spoke the truth. All of that will be against them and you are free of all they did.”¹³⁰

It has been related by al-Bayhaqi on the authority of Sa'id al-Khudri may Allah be pleased with him¹³¹ who said that the Messenger of Allah may Allah bless him and grant him peace said:

((تَكُونُ أُمَرَاءُ تَطْمَئِنُّ إِلَيْهِمُ الْقُلُوبُ وَتَلِينُ مِنْهُمْ الْجُلُودُ ثُمَّ يَكُونُ أُمَرَاءُ تَشْمَتُ مِنْهُمْ الْقُلُوبُ وَتَقْشَعِرُ مِنْهُمْ الْجُلُودُ))

“There will come *amirs* by whom hearts will be made tranquil and by whom skins will be made pliant. Then there will come *amirs* by whom hearts will be made to feel disgust and by whom skins will be made to tremble with fear.” A man then said: “Should we fight them, O Messenger of Allah?” He replied:

((لَا مَا أَقَامُوا الصَّلَاةَ))

“No, not as long as they are establishing the prayer.”¹³²

¹³⁰ *Imam* an-Nawwawi said in his commentary upon the Saheeh of Muslim: “The majority of the scholars of the people of the *Sunna* from the jurists, the traditionist and theologians say that the *Imam* is not to be overthrown or removed because of sins, acts of corruption, injustice, the violation of rights or their suspension. Nor can the people withdraw from under his authority due to the same. On the contrary, it is obligatory when the leader commits a sin, corruption, injustice, or violates and suspends rights, to admonition him and induce him to fear Allah.” Ibn Bataal said: “In this prophetic tradition is a proof against withdrawing from under the authority of a *Sultan* even if he is a tyrant. The jurists are agreed regarding the obligation of obedience to the victorious *Sultan* and to perform the *jihad* with him; and that obedience to him is better than withdrawing from him if he is guilty of shedding blood or committing acts of injustice and corruption...and the only exception to this rule is when the *Sultan* commits an open act of disbelief, then it is no longer permissible to obey him. On the contrary, it then becomes obligatory, for those who have the ability, to wage military struggle against him.” This is clear proof against the rejecters who invalidate the authority of the *Sultan* because of his shortcomings, ignorance or failure to establish the *shari'a*.

¹³¹ This prophetic tradition was also narrated on the authority of Ahmad ibn Hanbal in his Musnad, Abu Ya'ala in his Musnad and Sa'id ibn Mansuur in his Sunnan also on the authority of Abu Sa'id al-Khudri.

¹³² The author, may Allah be merciful to him cites the above tradition as a proof that alteration of the virtue of the Muslim ruler does not alter the virtue and veracity of Muslim authority itself. This prophetic tradition is evidence that authority in Islam is not based upon personality worship nor does it revolve around the virtue or lack thereof of a Muslim leader. In Islam the office of authority and what it represents have more virtue in an of itself than whether a particular person fulfills the rights of that position. The author said in his Ghayth'l-Wabl quoting *Shaykh* Ahmad Zaruq's an-Naseeha: “The consensus (*al-ijma'*) upholds the prohibition of fighting those leaders who are upright, just as it is unanimous concerning the obligation of fighting against the apostates among them. The author of the al-Ikmaal said: ‘Likewise (consensus upholds the prohibition of fighting them), when the leader neglects establishing the prayer, inviting people to it or alters the divine law (*shari'a*).’ He then said: “Verily it is obligatory to reinforce them against the disbelievers when they attack the Muslims. However, when it is determined that emigration (*al-hijra*) from him is best then it is not obligatory to support him. It is then obligatory for the Muslims to make the emigration from under his land to another land.” The author also said in his Ifaadat'l-Ikhwaan: “If you were to ask: Is it permissible for the *Imam* to remove himself and give the authority someone else? I say and Allah gives success at arriving at the answer: it is obligatory for him to remove himself from leadership if he finds in himself a deficiency which will negatively affect the *Umma*. It says in the al-Fawaakih 'd-Diواني: ‘Whoever the community have established a leader, he is not to be deposed from it, based upon the majority opinion due to sin, or oppression, since when he was appointed he was considered just. That which undoes the binding contract of the community is what removes the objectives of leadership; like apostasy, confirmed insanity, that the leader becomes a captive and it is unlikely that he can be freed; or he is overcome with a sickness that causes him to forget sound knowledge; by becoming completely blind,

It has been related by al-Bayhaqi on the authority of Abdallah¹³³ on the Prophet may Allah bless him and grant him peace who said:

((إِنَّكُمْ سَتَرُونَ بَعْدِي أُثْرَةً وَأُمُورًا تُتَكْرَهُنَّ))

“You will come to witness immediately after me preferential treatment and matters that you will definitely dislike.”¹³⁴ We said: “What do you order us to do in that case, O Messenger of Allah?” He said:

((أَتُوا الْحَقَّ الَّذِي عَلَيْكُمْ وَأَسْأَلِ اللَّهَ الَّذِي لَكُمْ))

“Give them their rights which are obligatory for you to give and implore Allah for your rights.”¹³⁵

deaf, dumb; or that he removes himself due to his inability to establish the welfare of the Muslims, even when it is not the result of an apparent sickness but simply out of fear for himself being unable to establish the affairs of leadership.’ Then he said after a little: ‘As for removing himself from leadership for no valid reason, it is not permissible for him to do that according to the *madh’hab* of *Imam* Malik and this is based upon the interpolation of *Imam* Khaleel in his *Tawdeeh*: ‘That whoever possesses a right from one perspective does not possess the right along with it to remove himself from it. It is incumbent upon him to give it to another and appoint a vicegerent over it, like the overall *khilaafa*, guardianship, the person coerced in marriage (in the opinion Ibn al-Qasim), the *Imam* of prayer. For every person who possesses a right from one perspective, he does not possess the right to remove himself from it. He must either entrust it to another or appoint a vicegerent over it; except when there is a precondition like the judiciary, and guardianship. For if he is removed from authority without valid reason, then the leadership of the one appointed after him is not valid.’” This last statement clearly explains the legal ruling of every Muslim ruler and government which was deposed by means of non Muslim imperialist forces and who then appointed others in their place. This is a direct reference to the events which occurred in 1903 in the Sokoto Caliphate and the other Muslim emirates conquered by the British, Portuguese, Dutch and French imperialist. It also has direct legal reference to the legitimacy of the governments of Somalia, Iraq and Afghanistan which were imposed by US and western powers.

¹³³ This is Abdallah ibn Mas’ud, may Allah be pleased with him. See his brief biography in the footnote of chapter three. This prophetic tradition was also related by al-Bukhari, and at-Tirmidhi.

¹³⁴ Those being addressed here are the *Ansaar* as *Imam* al-Mubaarakuri said, thus it means: You will come to witness O *Ansaar* immediately after me preferential treatment where others will be given preference over you in the division of wealth and position; and matters that you will definitely dislike; this means from the affairs of the religion. Here the Messenger of Allah, may Allah bless him and grant him peace is giving evidence of his miraculous abilities at informing about the unseen events of the future. This prophetic tradition is foretelling the advent of what was to happen immediately after the death of the Prophet, when the authority would rightly be given over to the *Quraysh* over the *Ansaar*. It is also counsel for those who have been kept from the reigns of authority to remain patience, and to avoid intrigue, slander and treachery within the *Jama’at*. The preferential treatment in this prophetic tradition refers to matters of the world as *Imam* Ibn Hajr said. The Muslims subject to a Muslim ruler should neither envy nor vie with the leader or the regional rulers and officials for their authority or for the wealth which Allah ta’ala has granted them. Allah ta’ala says: “O Allah You give the kingdom to whom You please and You take it from whom You please. You honor whom You please and You humiliate whom You please. In Your hands is all good verily You have power over all things.” The above cited prophetic tradition is a clear incitement to those who have not been appointed to positions of authority, to stay away from intrigue, and plots to overthrow or depose regional *Amirs*, even when they refuse to give over the rights to their subjects. In most cases where *fitna* emerges in a *Jama’at* or collaboration with the disbelievers occur, it emerges from those who have been kept from the reigns of authority. *Sultan* Muhammad Bello advised these elements within the *Jama’at* to consider their obscurity and lack of authority as a blessing; to remain patient with Allah and content with what He has decreed for them. However, the love for leadership and rank induces these rejecters to involve themselves in all types of intrigue within the *Jama’at*, even to the point of collaborating (either knowingly or unknowingly) with non Muslims in disrupting the authority and sovereignty of Islam. We seek refuge with Allah ta’ala from *fitna*.

It has been related by al-Bayhaqi in his as-Shu'ab on the authority of Abu Ubayda ibn al-Jaraah.¹³⁶ who said, "I heard the Messenger of Allah may Allah bless him and grant him peace say:

((لَا تَسُبُّوا السُّلْطَانَ فَإِنَّهُمْ ظِلُّ اللَّهِ فِي أَرْضِهِ))

"Do not abuse the *Sultan*, for verily he is the shadow of Allah on earth."¹³⁷

¹³⁵ In the narration of al-Bukhari, he may Allah bless him and grant him peace said: "When you see that, then be patient until you meet me again at the Basin." This prophetic tradition is an admonition against vying for leadership and contesting the rights of leadership of those to whom it has been granted. This advice from the Messenger of Allah, may Allah bless him and grant him peace is a cure against envy and the jealousy of those in authority. The meaning of his words, may Allah bless him and grant him peace: "Give them their rights"; means to hand over to the *Amirs* and Muslim rulers the rights which authority and sovereignty demand; and it also gives the right of the Islamic governmental authority to seize those rights which the subjects withholds. The meaning of his words, may Allah bless him and grant him peace: "...which are obligatory for you"; includes the oath of allegiance, hearing and obeying; the obligatory alms; answering the call of the Muslim leader to conduct *jihaad*; the fifth of the spoils of war; and other than these duties which the *Amir* or Muslim ruler has the right to demand from his subjects. The meaning of his words, may Allah bless him and grant him peace: "which are obligatory for you"; because what is with Allah is better. *Imam* at-Tayyibi said: "This means that you should not fight, oppose or vie with the Muslim rulers in collecting your rights and do not equivocate your rights with theirs or give your rights preference to theirs. Rather, you should hasten to fulfill the rights of the Muslim rulers by hearing, obeying and giving over the rights of the religion, and implore Allah from His Bounty that He connects you to those rights which are innately yours from the spoils of war, fiscal support of the government and its like. Thus, you should rely upon Allah ta'ala in your affairs for Allah does not forsake those who have spiritual excellent (*al-ihsaan*)."¹³⁶ Although this prophetic tradition specifically addresses the *Ansaar* and is specific to them with reference to the *Muhajirun*, Ibn Hajr said that its legal implications are general to all Muslims who are subject to a Muslim ruler and its legal ruling is valid until the End of Time..

¹³⁶ He was **Abu `Ubayda `Aamir ibn Abdallah ibn al-Jaraah** ibn Hilaal ibn Uheeb ibn Dhabba ibn al-Harith ibn Fihri ibn Malik ibn an-Nadr ibn Kinana ibn Khuzayma ibn Madraka ibn Ilyas ibn Madar ibn Nizaar ibn Ma'd ibn Adnaan al-Qurayshi. He was among the notables of the first and foremost of the Companions of Muhammad, may Allah bless him and grant him peace. He was among those who resolved to establish Abu Bakr as-Sideeq as the *khalifa*. He was among those whom the Messenger of Allah, may Allah bless him and grant him peace testified regarding assurance of Paradise and called him 'the trustworthy one of the *Umma*'. He was well known for his excellent character, forbearance, asceticism and humility. He died in the 18 A.H. at the age of 58.

¹³⁷ Although this prophetic tradition uses the expression '*sultan*', it also refers to all categories of leaders as it has been narrated in a similar tradition in the al-Jaami` as-Sagheer of *Imam* as-Suyuti on the authority of Abu Amama that the Prophet, may Allah bless him and grant him peace said: "Do not denounce the leaders (*al-a'imma*), but supplicate to Allah that He will correct them, for verily in their correction is your correction." It has been related by Abu Dawud on the authority of Abu Musa al-Ash'ari that the Prophet, may Allah bless him and grant him peace said: "Apart of the majesty of Allah is to show respect to every Muslim with white hair, to every possessor of the *Qur'an* who does not violate it and acts rudely, and to honor and respect every equitable *Sultan*." In a similar tradition to the one narrated by the author related by at-Tabarani and al-Bayhaqi on the authority of Abu Bakra that the Prophet, may Allah bless him and grant him peace said: "The *Sultan* is the shade of Allah on earth. Whoever respects and honors him Allah will honor him, whoever demeans him Allah will demean him." *Imam* an-Nawwawi said that the expression 'shade': 'is an expression which means 'accommodation' and 'blessing', that is to say that by means of the *Sultan* accommodations and blessings of Allah ta'ala are afforded His creatures on earth and they are able to live under the shade of spiritual and social good.' *Imam* al-Manawwi said: "The expression 'shade' usually means that which protects a person from the heat, and severity of the sun." It states in the al-Firdaus: "It is said that what is meant by 'shade' is honor, and interdiction, for in injustice there is flames and heat which burns the hearts and causes the kidneys to boil. But when the injustice is brought to the *Sultan* who resolves it, the souls then become tranquil and people take their repose in the shade of his justice." Further clarification that the above prophetic tradition refers to the general leadership among the

It has been related by al-Bayhaqi on the authority of Anas ibn Malik who said:
 أَمَرْنَا أَكْبَرُنَا مِنْ أَصْحَابِ مُحَمَّدٍ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ لَا نَسُبَّ أَمْرَاءَنَا وَلَا نَغُشَّهُمْ
 وَلَا نَعْصِيَهُمْ وَأَنْ نَتَّقِيَ اللَّهَ وَنَصْبِرَ فَإِنَّ الْأَمْرَ قَرِيبٌ

“The prominent ones among the companions of Muhammad ordered us not to abuse our *amirs*, not to act dishonestly toward them, and do not disobey them. Fear Allah and be patient, for verily the command of Allah is near.”¹³⁸

Muslims is what was related by Ibn Jareer on the authority of Anas ibn Malik, that he said: ‘The prominent Companions of Muhammad, may Allah bless him and grant him peace were prohibited by his words: ‘Do not denounce your *Amirs*, do not revile them and do not disobey them. But fear Allah and be patient for verily the matter is near.’” The above prophetic tradition also establishes the spiritual station and rank of the *Sultan* within the hierarchy of the sages and *awliyya* by his expression, may Allah bless him and grant him peace: ‘...verily they are the shadow of Allah on His earth.’ It has been related by Abu Shaykh on the authority of Abu Bakr: “The just and humble *Sultan* is the shade of Allah and His lance on earth. Every day and night, there rises into the heavens for the humble and just *Sultan* the good deeds equal to sixty Champions of Truth (*sideeq*), each of whose status is that of a worshipping *mujtahid*.” *Shaykh al-Akbar* tells us in his *Futuh al-Makkiyya*: “The *Sultan* or *Imam* of the Muslims when he is just is the spiritual pole of the age (*qutb’z-zamaan*). It is for this reason that the Messenger of Allah, may Allah bless him and grant him peace said: ‘The *Sultan* is the shade of Allah on earth.’” The expression ‘denounce’ (*sabab/sabb*) according to the *Lisan’l-Arab* means to ‘cut something short’ (*qata*). It also means to revile (*shattam*) something or someone. As the prophetic tradition states: “The reviling (*sibaab*) of a Muslim is a sin and killing him is disbelief.” It also means pointing to or highlighting the wrongs in a person, from which the index finger gets its name from (*as-sabaaba*) or the ‘pointing finger’. The concept of ‘denouncing’ also implies belittling or taking a person’s rightful station away from them; that is to say refusing to recognize their given station. Thus, the denouncing of the *Sultan* could include refusing to recognize his station outwardly and inwardly, and to verbally denigrate the office of the *Sultan*, and to make it less than what it is. And Allah knows best. It has been related in the *al-Jaami’ as-Sagheer* on the authority of Ibn Umar ibn al-Khattab that the Prophet, may Allah bless him and grant him peace said: “The Hour will not occur until the pillar and the *Qur’an* has been removed.” *Imam al-Manawwi* said: “Al-Hakim said: ‘Allah possesses four influences in the earth: the *Qur’an* which is His Speech; the *Sultan* which is His Shade, the *Ka’aba* which is His House, and the *Wali* which is His *Khalifa* in the earth. It is necessary to recite His Speech, to respect His Shade, to show dignity to His House and to honor His *Khalifa*. These four are the things which establish the earth; for when the establishment of the Hour nears, the *Qur’an* will be lifted from the earth; the *Ka’aba* and the supports it has will be destroyed; the *Sultan* will be eliminated and removed from authority; and the *awliyya* will be seized; and there will not remain on earth anything of sanctity. It is for this reason that the Knowers of Allah take from the *Qur’an* the subtle wisdom of Allah and the recitation of His Speech, and from the *Sultan* they take dignity of Allah and His Shade, for they give no attention to the personal actions of the *Sultan* or his behavior; and from the House of Allah they attain spiritual dignity from Allah by its stones and constructions; and from the *Wali* of Allah, the Knowers of Allah attain the illumination of His Majesty’.” Examine dear reader the immensity of the crime of denigrating the authority of the *Sultan* and Islamic sovereignty.

¹³⁸ This prophetic tradition gives evidence that not all of the Companions of the Prophet were *mujtahid imams* based upon the expression: ‘We were ordered by the notables among the Companions’. While some of the scholars say that the expression means that the reference here is to the notability of age because Anas ibn Malik was very young in comparison to other close Companions of the Prophet, may Allah bless him and grant him peace. While yet other scholars say that this narrative establishes the hierarchy of the *mujtahiduun* themselves, and that some of the Companions were higher than others in their abilities to give independent judgment (*ijtihaad*). Thus, this establishes the right of some of the Companions who were more knowledgeable to ‘order’ others less knowledgeable. The meaning of his words: “...not to abuse our *amirs*,’ means not to insult them, demean them, or refuse to recognize their authority, which has become a trend these days among the members of the *Jama’at* of the *Shehu* who refuse to recognize the authority of *Amirs* who do not conform to their desires and whims. The meaning of his words: ‘...not to act dishonestly toward them’, is as the *Shehu* cited in his *Bayaan Wujub al-Hijra*: “It has been related by Abu Qutayba

It has been related by al-Bayhaqi on the authority of Ali ibn Abi Talib who said:

لَا يَصْلَحُ النَّاسَ إِلَّا أَمِيرٌ بَرًّا أَوْ فَاجِرًا

“The people will not be put in order except by an upright *amir* or a sinful (*faajir*) *amir*.¹³⁹ It was said to him, “We understand the affair of the upright *amir*, but how can a corrupt *amir* put our affairs right?” He said:

إِنَّ الْفَاجِرَ يُؤْمِنُ اللَّهُ بِهِ السُّبُلَ وَيَجَاهِدُ بِهِ الْعَدُوَّ وَيُحْيِي بِهِ الْفَيءَ وَتُقَامُ بِهِ الْحُدُودُ وَيُحِجُّ بِهِ الْبَيْتَ وَيَعْبُدُ اللَّهُ فِيهِ الْمُسْلِمُ أَمْنًا حَتَّى يَأْتِيَهُ أَجَلُهُ

“Verily by means of the corrupt *amir*, Allah makes the roads secure, by him the *jihaad* is executed against the enemies, by him the barren lands are given life, by him the legal punishments are enacted, by him the House of Allah is visited by pilgrims, and in its vicinity the Muslims worship Allah being secure until their appointed time comes.”¹⁴⁰

that the Prophet, may Allah bless him and grant him peace said: ‘Neither the *duyuuth* or the *qala`a* will enter Paradise. The *duyuuth* is the one who acts as a procurer between men and women. The *qala`a* is the one who plucks people away from the ruler.’ That is to say, that the person intended is one who is firmly established with the *Sultan*, and the slanderer continuously brings bad news regarding him until he is torn away from the *Sultan*.’ Thus, the two faced person who goes to the leadership with one face and his subjects with another with the sole aim of disrupting their unity and violating their sovereignty is the worst form of dishonesty. The meaning of his words: “...and do not disobey them; is clear based upon all the foregoing prophetic traditions cited by the author, may Allah be merciful to him.

¹³⁹ The author, *Sultan* Muhammad Bello said in his *Ghayth'l-Wabl*: “The commentary upon the *Laamiyat az-Zuqaq* of al-Mi`yar states: “Ibn `Arafa said in the first part of the book of *Jihad* narrated by Ibn Rushd: ‘Obedience to the governor is necessary even if he be unjust as long as he does not order you to disobedience.’ This is based upon the established prophetic tradition by the *Shaykh* from Sahnun ‘Obedience to the governor (*al-amir*) is obligatory even when the people are ignorant of the final outcome of his decisions nor can they ask him about it.’” I say: That is if he is just. He continued: “Once Amr ibn al-`Aas prevented his army from igniting fires during an extremely cold night. When they later proceeded to the Messenger of Allah, may Allah bless him and grant him peace, they complained to him about that. Amr said: My companions were few and I feared the enemies would see them.” The Messenger of Allah, may Allah bless him and grant him peace was amazed with him for that. He said: “They should have asked him concerning the destruction which he feared.” It is agreed that this was a mistake and they should have questioned him and debated with him about it. If it was apparent that he was correct, then they should have obeyed him if not then not. It is well known that the Companions contested the opinion of Abu Bakr to fight the apostates and in the dispatching of the army of Usama ibn Zayd. For even when some of them held to the same opinion of the governor (*al-amir*) those who held contrary views had the right to object.” This citation of the wisdom of *Amir'l-Mu'mineen* Ali ibn Abi Talib by the author also thwarts the argument of the *Rawaafidha* and the other *shia* elements who claim that the *Imam* of the Muslims should be infallible. By citing the words of *Imam* Ali, the person whom they claim is one of the Infallible *Imams* disproves their claim, because the office of authority must exist regardless if it is righteous or unjust. Although justice and equity is the mainstay of government, yet the worst form of injustice is that the people go ungoverned without a *Sultan* to rely upon. Thus, infallibility, righteousness, justice are secondary to the existence of government. Although just, righteous and accountable Islamic government is what is intended and desired, however in the absence of virtue the existence of Islamic government in and of itself is immutable and necessary.

¹⁴⁰ Here *Amir'l-Mumineen* Ali ibn Abi Talib establishes the principle that the existence of Islamic government and its ruler is more important than whether the government and its ruler adhere to the virtues of Islam. Again this statement is a proof against the *Rawaafidha*, the *shia*, the *Mu`atazila* and other sects who maintain that the leader of the Muslims must be the best of them. The *Rawwafidh* in particular, believe that the Supreme Ruler of the Muslims must be an ‘infallible’ *Imam* and must be the best of the believers. They maintain that after the Messenger of Allah, may Allah bless him and grant him peace, that *Imam* Ali, *Imam* al-Hassan ibn Ali, *Imam* al-Hussayn ibn Ali; *Imam* Ali Zayn al-Aabideen; *Imam* Muhammad al-

*Shaykh Ahmad Zaruuq*¹⁴¹ said in his *Naseeha* may Allah be pleased with him, “With regard to obedience to the *amir*; Umar may Allah be pleased with him said to Suwayd ibn Ghafla:¹⁴²

Baaqir; *Imam* Ja'afar as-Saadiq; *Imam* Musa al-Kaadhim; *Imam* Ali an-Naqi; *Imam* Muhammad al-Jawwad; *Imam* Ali at-Taqee; *Imam* al-Hassan al-Askari; and *Imam* Muhammad ibn al-Hassan al-Askari, may Allah be pleased with all of them, were the best of the believers, were ‘infallible’ and were designated by Allah to be the rightful rulers of the Muslim *Umma*. However, the above statement by *Amir*’l-*Mu'mineen* Ali ibn Abi Talib challenges this belief and gives the reasons why the government under an unjust Muslim ruler (although not ideal) is necessary in the absence of just upright leadership and government. The fact that *Imam* al-Hassan gave the government over to Mu'awiyya in a well known and prophesied hand over of governmental authority also disproves the claims of the *Rawaafidah*, because if *Imam* al-Hassan were indeed infallible and the *Imamate* was his by divine right, then to turn it over to Mu'awiyya was either an act of injustice, because he failed to place something in its rightful place; which negates his infallibility; or the *Imamate* as the *Sunni* scholars maintain can be held by those who may be considered not the best of the people; or inferior in knowledge and station than the people he rules. In either case, *Imam* al-Hassan ibn Ali ibn Abi Talib handing over the reigns of government to Mu'awiyya invalidated the claims of the *Rawaafidah* and affirmed the belief of the *Ahl's-Sunna wa'l-Jama'at*, which is that the *Imamate* can be held by anyone who fulfills the requirements delineated by the *Shehu* in his *Bayaan Wujuub'l-Hijra* where he said: “The prerequisites of the *Imam* are eleven qualities as they were enumerated in the *Diya'l-Khulafa*”. They are: [1] Islam; [2] uprightness; [3] male; [4] free; [5] mature; [6] intelligent and sane; [7] that he be a *mujtahid* in the foundations of the religion and its branches if that can be found; [8] brave and courageous; [9] possessing diplomacy; [10] able to execute his decisions; and [11] in the Supreme *Imam* that he be *Quraysh* if that can be found.” The *Shehu* also mentioned in the same text that prerequisites which are necessary and indispensable are the first six, and: ‘the leadership of the one not described by them is invalid.’ He indicated that those that follow from seven to eleven are not necessary and can be dispensed with, if they are unattainable. The author, *Sultan* Muhammad Bello said in his *Ifaadat'l-Ikhwaan*: “Verily the *khilaafa* even when it is perfect if it cannot find assistance it becomes debilitated, in the same manner that the spirit even with its perfection to establish the well-being of the body, when the limbs of the body are weakened, then there is no way for the perfection innate within the spirit to achieve the well-being of the body... Thus, the affair revolves around the subjects, the *khilaafa* and the government, just as physical well-being revolves around the perfection of the spirit and the health of the body. He may Allah grant him peace said: ‘The *Sultan* is the Shade of Allah on earth’. For a shade must of a necessity follow what it shadows. For Allah sub'hanahu is with His creation based upon their circumstances and conditions, just as Allah indicated on the tongue of the Messenger, may Allah bless him and grant him peace by His words: ‘O My servants, verily these are your actions which I have reckoned for you and have given to you. So whoever finds good should praise Allah and whoever finds other than that, then do not blame anyone but yourselves.’ It says in the Revelation: “*They will be rewarded and will be ranged in ranks, for a human will only have what he hankers for.*” It is related in a sound prophetic tradition: ‘When the people show disdain for their poor, manifest concern for maintaining worldly affairs, and ravenously chase after the hoarding of gold, then Allah will cast upon them four traits: [1] drought during their time; [2] repression from the *Sultan*; [3] treachery from the governors; and [4] war from the enemies.’ Each of these is proof that the community dislocating itself from obedience to the *Khalifa* and the *Sultan* is like the dislocation of the limbs from obeying the heart. And that repression is just like the corruption of the heart and that both perspectives are harmful to the whole.”

¹⁴¹ He was Abu'l-Abass **Ahmad** ibn Muhammad ibn Isa al-Burnusi al-Fasi as-Shadhili, known as **Zaruuq**. He was born during the rising of the sun on a Thursday, the 18th of *Muharram* in the year 846 A.H.. Both his mother and father died when he was three years old and by the time he was five his paternal uncle died as well. Thus, by the age of seven he was left with no one except Allah ta'ala. In spite of this, *Shaykh* Ahmad Zaruuq became one of the most learned and pious scholars of his time. He composed many illustrious works on the *tawheed*, jurisprudence and *tasawwuf* which are well known, studied and cited throughout the Muslim world. He, may Allah be merciful to him died in the year 899 A.H. and is buried in the desert town of Misrata.

¹⁴² He was Abu Umayya **Suwayd ibn Ghafla** ibn 'Awsaja ibn 'Aamir al-Ju'fi al-Kufi. He was an *Imam* in knowledge and a spiritual model. He accepted Islam during the time of the Prophet, may Allah bless him

لَعَلَّكَ لَا تَلْقَانِي بَعْدَ الْيَوْمِ فَعَلَيْكَ بِتَقْوَى اللَّهِ وَالسَّمْعِ وَالطَّاعَةِ لِلْأَمِيرِ وَإِنْ كَانَ عَبْدًا حَبَشِيًّا مَجْدَعًا،
 إِنْ شَتَمَكَ فَاصْبِرْ، وَإِنْ ضَرَبَكَ فَاصْبِرْ، وَإِنْ أَخَذَ مَالَكَ فَاصْبِرْ، وَإِنْ رَاوَدَكَ عَلَى دِينِكَ فَقُلْ: طَاعَةُ
 رَبِّي دُونَ طَاعَةِ مَخْلُوقٍ مِثْلِي، وَلَا تَخْرُجْ يَدًا مِنْ طَاعَةِ اللَّهِ

“Because perhaps you may not meet me after this day, I will command you to fearful awareness of Allah (*taqwa*), and hearing (*sam'i*) and obeying (*taa'at*) of the *amirs*; even if he be a mutilated Abyssinian slave. If he abuses you, then be patient. If he lashes your back, be patient. If he takes your wealth, then be patient. But if he seeks to turn you out from your *deen*, say to him; “Obedience to my Lord comes before obedience to a created being like me.” Never remove your hands from under the obedience of Allah.” These injunctions gather together what is implied in the above apparent traditions.¹⁴³

and grant him peace and was present in the Battle of al-Yarmuuk. He took transmission from Abu Bakr as-Sideeq, Umar, Uthman, Ali, `Ubay ibn Ka`b, Bilal, Ab Dharr, Ibn Mas`ud and others. Those who took from him were as-Sha`bi, an-Nakhai`, Ibn Abi Lubaba, and many others. He was the same age of that of the Messenger of Allah, may Allah bless him and grant him peace because he was born during the year of the Elephant. He lived a long time and `Aasim ibn Kulayb said that Suwayd married a young virgin when he was 116 years old. He died at the age of 120 in the year 82 A.H..

¹⁴³ The author, may Allah be merciful to him said in his Ghayth'l-Wabl: “What has proceeded establishes the obligation of obedience to the leader (*al-imam*) when he does not order an act of disobedience (*al-ma`aasi*). When he orders disobedience then there is neither listening nor obedience. This has been established clearly in the foregoing prophetic traditions. For when the leader orders someone to kill another or seize the wealth of another unjustly, then it is not permissible to obey him in that or to obey his commands. Whoever does this in obedience to him then he will be seized by it on the Day of Judgment.” This chapter clearly establishes the veracity of the office of leadership, even when the actual leader is corrupt or falls short of the ideals of a just and equitable ruler. This is significant because it prevents the concept of coup d'état in Islam and internal revolt accept when the ruler has become apostate from the religion of Islam itself. Short of this, it is not permissible to revolt or overthrow a Muslim ruler or his government even if he is corrupt and unjust. It was precisely this ‘Machiavellian’ concept which led to the overthrow of the Ottoman Caliphate, and the Uthmani Sokoto Caliphate where the British accused the Muslim leadership of corruption which gave them the ‘legal right’ to overthrow them and replace them with new leadership which was forced to acquiesce to British indirect rule. This same judgment applies to the US led overthrow of the government of Iraq led by Saddam Hussein. History is living proof that the Muslims have had to endure far worse leaders than Saddam Hussein, yet none of the jurist made it legal for them to be overthrown, accept if the leaders themselves openly became disbelievers. It is well known that after the US 1991 invasion of Iraq, that the Iraqi government under Saddam Hussein became more openly Islamic, to the point where their president was often seen leading the faithful in prayer. Thus, legally, it was forbidden for the people of Iraq themselves to overthrow the Saddam regime, even if he continued to be corrupt and unjust. If this is the case regarding internal revolt, it applies more so in the case of a foreign invasion led by non Muslim governments. The 2002 military intervention and overthrow of the Iraqi government of Saddam Hussein was an illegal act according to the *shari`a*, as the above cited prophetic traditions establish. It was also a violation of international standards regarding the protection of the sovereign right of nations. In addition, the United States violated its own constitutional standards by openly following in the footsteps of imperialism and the usurpation of wealth of the Iraqi people. It is for this reason that the unified resistance of the Iraqi people against the US, British and foreign military occupation is obligatory according to the *shari`a* of Islam; is necessary based upon international law; and is expedient based upon the rights of self determination as enshrined in US and British constitutional standards, and international law. But more particularly, the above statement of Umar transmitted by *Sultan Muhammad Bello*, forever closes the door in the face of ANY and all attempts to depoliticize Islam and to render the Islamic *sultanate* politically powerless. Thus, to undermine the authority of a Muslim ruler, whether he is corrupt, tyrannical or fails to give over the rights which are due his subjects, by seeking to overthrow him, depose him is an act of treason and it is an act of hypocrisy to collaborate with non Muslims in the same.

Five: On the Command to be Gentle, Compassionate, Counseling, and Lenient¹⁴⁴

Allah ta`ala says:

﴿وَأَخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ﴾

“Lower your wing to the believers.”¹⁴⁵

¹⁴⁴ *Sultan* Muhammad Bello, then gives the fifth medicinal remedy for the diseases of the inner and outer life of the individual, the family, the *Jama`at* and the *Umma*, which are the obligation of Muslim rulers and others given authority to be gentle and compassionate to those under their charge. After removing the excuse to disobey, depose, dishonor or disrespect the Muslims ruler even when he is tyrannical; the author, *Sultan* Muhammad Bello, then addresses the ruler, and officials themselves by first inciting them to take on the traits of compassion, gentleness, forbearance and kindness, simply because the people are obligated to obey them, thus, the ruler is obligated to act with the *Sunna* of Allah and His Messenger by being kind (*ra`uuf*) and merciful (*raheem*). Thus, after having closed the door to coup d'état in Islam, internal revolt and other 'Machiavellian' concepts of denial of legitimate Islamic rule, *Sultan* Muhammad Bello, then provides the cure to the rulers and people of Islamic government itself. The traits of gentleness, compassionate counseling, and leniency are among the traits of sage-hood and protected friendship with Allah ta`ala. They comprise the core noble qualities of the Prophet, may Allah bless him and grant him peace when Allah ta`ala says about him: “*There has come to you a Messenger from among yourselves, who grieves over your discomforts, full of concern for you, compassionate and merciful to those who believe*”. And His words: “*We have not sent you except as a mercy to all the worlds*”. Thus, the Muslim *Amir*, ruler or governor is an inheritor of the station of mercy given to the Prophet, may Allah bless him and grant him peace. It is thus incumbent on them to behave with compassion, mercy, kindness, benevolence and forbearance to those under their charge. Gentleness (*rifq*), compassionate (*rahma*), counseling (*nus`h*), and leniency (*layyin*) are the four fundamental traits of the *awliyya* from which all subsequent noble traits flow. *Shaykh* Abdullahi ibn Fuduye` said in his *Nayl`l-Maraam* “Among the noble traits is gentleness (*rifq*), he may Allah bless him and grant him peace said to A`isha: ‘Be gentle for verily gentleness is never entered into an affair except that it changes it for the better.’ He also said: ‘This religion is well established, so enter it with gentleness and do not be angry with the servants of Allah.’ He also said: ‘Whoever is given a portion from gentleness has been given a great portion of good. Whoever has been prevented from attaining gentleness has been prevented from attaining a great portion of good.’ He said: ‘Verily the most superior of the servants of Allah on the Day of Judgment will be the gentle leader (*Imam*). The most evil of the servants of Allah on the Day of Judgment will be the oppressive leader’.” As for compassion (*rahma*) the traits of warm heartedness, indulgence and sympathetic are its branches. It also comprises showing forgiveness for others. As for sincere counseling (*nus`h*) it takes its root from sincerity. The Messenger of Allah, may Allah bless him and grant him peace is reported to have said: “The religion is sincere counsel.” As for leniency it has been related by at-Tirmidhi on the authority of Abdallah ibn Mas`ud that the Messenger of Allah, may Allah bless him and grant him peace said: “Shall I not inform you of the one who is forbidden the Fire and the Fire is forbidden from him? The Fire is forbidden for every simple, uncomplicated lenient person.”

¹⁴⁵ *Quran* – *al-Hajr* 15:77. His words: “Lower your wing to the believers”; means bring close to your side those who believe in you and be humble towards them. The etymological root of the expression ‘wing’ is when a bird gathers its young hatchlings to itself by spreading its wings and encircling the hatchlings with them. Thus, this expression came to be used to indicate a person drawing his followers close to him. Thus, Allah ta`ala is ordering the Messenger of Allah, may Allah bless him and grant him peace and all those who inherit his outward or inward authority over the believers to be lenient towards those who believe, and adhere; to draw them near, and not become agitated or be harsh towards them. This verse is a command to show kindness towards the believers. *Shehu* Uthman ibn Fuduye` in his *Bayaan Wujuub`l-Hijra* in the chapter fifty one On Pardoning, Forgiving, Maintaining Unity and Good Courtesy: “I say and success is with Allah, that Allah ta`ala says: ‘Adhere to pardoning, ordering to kindness and turning away from the ignorant’. Allah ta`ala says: ‘And control wrath and be pardoning towards people, for Allah loves those who are excellent’. Allah ta`ala says: ‘You should be pardoning, and forgiving. Do you not desire that Allah forgives you?’ Allah ta`ala says: ‘If you are tormented then torment them with the like of which they tormented you. However if you are patient, then it is best for those who are patient’. Allah ta`ala says: ‘For those who are patient and forgiving, then that is among the most decisive of affairs’. Allah ta`ala says: ‘And

And He the Exalted says:

﴿فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ
وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ﴾

*“It is due to the mercy of Allah that you deal with them gently, and had you been rough, hard hearted, they would have scattered from around you. Therefore pardon them and ask forgiveness for them, and take counsel with them in the affair.”*¹⁴⁶ This verse is a warning against being hard hearted and rough and it is an encouragement for being pliant and compassionate.

reward evil with an evil like it, but whoever is pardoning and ameliorating then his reward is with Allah’. A’isha, may Allah be pleased with her said: ‘I never saw the Prophet, may Allah bless him and grant him peace take vengeance for himself against someone who did him injustice, except when something from the sanctity of Allah was violated no one could suppress his anger’.

¹⁴⁶ *Qur’an – Aali `Imraan/ 3:159*; The meaning of this verse as *Imam* at-Tabari said: “It is due to the mercy of Allah O Muhammad and His kindness to you, and to those who believe in you from among your Companions, that you should be lenient towards them, that is your followers and Companions; and make your merits undemanding for them and perfect your character for them, even to the point of putting up with the harm of those among them who harm you with their evils. Be pardoning to the offenses of those who have committed offenses. If you are always angry for their slights and are harsh towards them, then they will leave you and disperse from you and not follow you, or the mercy with which you were sent. However, Allah has shown His mercy to them by his showing mercy to you. For it is by the mercy of Allah that you are lenient towards them; as Ibn Humayd narrated to me saying that Salama related to us on the authority of Ibn Is’haq regarding His words: ‘It is due to the mercy of Allah that you deal with them gently, and had you been rough, hard hearted, they would have scattered from around you’; here Allah mentions his gentleness towards them, his patience with their weaknesses, and the lack of their ability to endure harshness, even if it is from him.” *Imam* as-Suyuuti said that the meaning of the above verse based upon Qatada: “Allah ta’ala purified the Prophet of rudeness and harshness and made him a person of warmth, compassion, and kindness to the believers. It was mentioned to us that the this description of Muhammad, may Allah bless him and grant him peace is in Torah: ‘He is not impolite, nor harsh, does not shout in the market places and he does not return evil for evil. Rather he is pardoning, and forgiving’.” Ibn Abass said that the meaning of His words: ‘they would have scattered from around you’ means that they would have left and abandoned you. It has been related by al-Hakim at-Tirmidhi and Ibn Adiyy in a chain of authority which is avoided on the authority of A’isha who said that the Messenger of Allah, may Allah bless him and grant him peace said: “Verily Allah ordered me to be indulgent towards people just as He ordered me to establish the obligations.” *Imam* al-Hassan said that the meaning of His words: ‘and take counsel with them in the affair’ is that Allah knows that the Messenger of Allah, may Allah bless him and grant him peace has no real need for their council in affairs of this world or the Next, however He desired that he establish mutual council as a *Sunna* to be practiced among them after him. Qatada said that the meaning of His words: ‘and take counsel with them in the affair’ is that Allah ordered his Prophet to seek mutual council with his Companions in all affairs, because this is better for the souls of the people. The people when they seek mutual council with one another and by doing so they seek the Face of Allah, the He makes them resolved at discovering His guidance. *Imam* ad-Duhaak said: “Allah did not order the Prophet to make mutual council except in order to teach what is in it of spiritual bounty and *baraka*.” *Imam* Sufyan said: “Mutual council is half of intelligence.” It is reported that Umar would seek the council of women. *Shehu* Uthman ibn Fuduye` enumerated mutual council among the five foundations of just Islamic government where he said in his *Bayaan Wujub ‘l-Hijra*: “The second is to adhere to mutual council. Allah ta’ala says: ‘and take counsel with them in the affair’, because if the opinion of the one seeking council is better than those he is seeking council with, then his opinion is reinforced. If not, then he benefits from the opinions of those he is seeking council with. One ruler said: ‘Do not let your high opinion of yourself prevent you from gathering the opinions of others to your own. For if you seek mutual council and you achieve your aims, the people will praise your opinion. And if you err in your achievements they too share in its mistakes. For the most evil thing that rulers are described with is being opinionated and neglecting to seek mutual council’.”

It has been related by at-Tirmidhi, and Abu Dawud on the authority of Umar may Allah be pleased with him that the Prophet may Allah bless him and grant him peace said:

((الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ تَبَارَكَ وَتَعَالَى إِرْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمَكُمُ مَنْ فِي السَّمَاءِ))

“Those who are compassionate will be shown compassion by the Compassionate One the Blessed the Exalted. Be merciful to those who are on the earth and those in the heavens will be merciful towards you.”¹⁴⁷

¹⁴⁷ Here *Sultan Muhammad Bello* transmits what is considered by the people of prophetic traditions as the first sequential prophetic traditions (*al-hadeeth'l-masalsil'l-awwaliyya*) normally transmitted to the students. He said in the *Infaq* that this was among the prophetic traditions that the *Shehu* would narrate in the beginning of some of his lectures: “Sometimes he would open his lectures with the authoritative chain of the prophetic tradition on mercy, giving the chain of authority of the protected friends of Allah ta’ala, when he noticed guest.” According to the *Asaaneed 'd-Da'eef* the *Shehu* lists at least six chains of authority in the narration of this important prophetic tradition. All of these chains of authorities we received from our teacher *Shaykh Muhammad al-Amin ibn Adam*, who received them from his father *Shaykh Adam Kariangha ibn Muhammad*, who received them from *Shaykh Musa al-Muhajir*, who received them from *Shaykh Ali ibn Abu Bakr* who received them on many occasion from *Shehu Uthman ibn Fuduye`*. The *Shehu* said in his *Asaaneed'd-Da'eef*: “Chapter Three On the First Sequential Prophetic Tradition of Mercy. The noble *Abu't-Tawfeeq Umar ibn Shaykh Abu'l-Amaana Jibreel ibn Umar* narrated to me and it was the first of the prophetic traditions I heard from him. He said *Abu'l-Fayd Muhammad Murtada al-Husayni al-Wasiti* informed him and it was the first prophetic tradition he heard from him. He said our *Shaykh* the learned *Sayyid Umar ibn Ahmad ibn `Aqil al-Hassani* informed us and it was the first prophetic tradition I heard from him in al-Medina al-Munawarra. He said *Shihab'd-Deen Ahmad ibn Muhammad ibn Abd'l-Ghani ad-Dimyati* informed us and it was the first prophetic tradition I heard from him. He said the long lived *Shams'd-Deen Muhammad ibn Abd'l-Aziz* informed us and it was the first prophetic tradition I heard from him. He said that the long lived *Abu'l-Khayr ibn `Umuus ar-Rashidi* informed us and it was the first prophetic tradition I heard from him. He said that the *Shaykh al-Islam Zakariya ibn Muhammad al-Ansari* informed us and it was the first prophetic tradition I heard from him. He said that al-Hafidh *Shihab'd-Deen Ahmad ibn Ali ibn Hajr aj'-Asqalani* informed us and it was the first prophetic tradition I heard from him. He said that *Zayn d'-Deen Abd'r-Rahim ibn al-Husayn al-Iraqi* informed us and it was the first prophetic tradition I heard from him. He said that *Abu'l-Fat'hi Muhammad ibn Muhammad al-Meedumi* informed us and it was the first prophetic tradition I heard from him. He said *Abd'l-Lateef ibn Abd'l-Mun'im al-Harani* informed us and it was the first prophetic tradition I heard from him. He said that al-Hafidh *Abu'l-Faraj Abd'r-Rahman ibn Ali ibn al-Jawzi* informed us and it was the first prophetic tradition I heard from him. He said that *Abu Sa'id Isma'il ibn Ahmad ibn Abd'l-Malik an-Naysaburi* informed us and it was the first prophetic tradition I heard from him. He said that *Abu Tahir Muhammad ibn Ahmad Mahmash an-Naysaburi* informed us and it was the first prophetic tradition I heard from him. He said that *Abu Hamid Ahmad ibn Muhammad ibn Yahya ibn Bilal* informed us and it was the first prophetic tradition I heard from him. He said that *Abd'r-Rahman ibn Bishr ibn al-Hakam al-`Abdi* informed us and it was the first prophetic tradition I heard from him. He said that *Sufyan ibn `Ayayna* informed us and it was the first prophetic tradition I heard from him; on the authority of `Amr ibn Dinar on the authority of *Abu Qaabus*, the freedman of *Abdallah ibn Umar* and *ibn al-`Aas*, on the authority of *Abdallah ibn Umar* and al-`Aas, may Allah be pleased with both of them both who said the Messenger of Allah, may Allah bless him and grant him peace said: ‘Those who are compassionate will be shown compassion by the Compassionate One the Blessed the Exalted. Be merciful to those who are on the earth and those in the heavens will be merciful towards you’.” We also received this important prophetic tradition on many occasions from the Knower of Allah, the *Sayyid Shaykh Abu'l-Huda Muhammad al-Ya'qoubi ibn Shaykh Ibrahim al-Ya'qoubi* with his chain of authority going back to the Prophet. We thank Allah ta'ala for making us apart of the blessed chain of authority of *awliyya*. As for the meaning of this prophetic tradition, *Imam Muhammad ibn Abd'r-Rahman* said in his *Tuhfat*: “Those who are

It has been related by al-Bukhari, Muslim, and at-Tirmidhi on the authority of Jaabir that the Prophet may Allah bless him and grant him peace said:

((لَا يَرْحَمُ اللَّهُ مَنْ لَا يَرْحَمُ النَّاسَ))

“Allah will not be compassionate to those who are not compassionate to people.”¹⁴⁸

compassionate, means those who are compassionate to those on earth from among humans and animals. This compassion includes showing respect to them like sympathy, kindness and condolence. His words: *‘will be shown compassion by the Compassionate One the Blessed the Exalted’*, means that He will be kind to them and shower His bounty down upon them as well as mercy bound by following the Book and the *Sunna*. For the establishment of the punitive legal punishment and taking vengeance for the sake of Allah does not negate being compassionate. His words: *‘Be merciful to those who are on the earth’*, means as at-Tayyibi said: ‘He utilizes a general expression to include all the varieties of creation. Thus compassion should be shown to the righteous and the sinner, sentient beings and non-sentient beings, beast, and birds.’ His words: *‘and those in the heaven will be merciful towards you’*, means that those who reside in the heaven like the Angels who seek forgiveness for the believers. Allah ta’ala says: *‘Those who uphold the Throne and those around It glorify and praise their Lord and believe in Him, and seek forgiveness for those who believe, saying: Our Lord whose mercy and knowledge is wider than everything, forgive those who repent and follow Your Way and save them from the Punishment of Hell.’*

¹⁴⁸ This prophetic tradition was also transmitted in the passive voice by al-Bukhari on the authority of Jareer ibn Abdallah on the authority of the Prophet, may Allah bless him and grant him peace who said: “Whoever is not merciful, mercy will not be shown to him.” This is similar to the prophetic tradition narrated by Muslim on the authority of Jareer: “Whoever is not merciful to people Allah will not be merciful to him.” In the expression narrated by *Imam* Tabarani on the authority of Abdallah ibn Mas’ud it states: “Whoever is not merciful to those on earth, those in heaven will not be merciful to him.” In a tradition related by at-Tabarani also in his *al-Awsat* it states: “Whoever is not merciful to the Muslims, Allah will not be merciful to him.” All of the above prophetic traditions resemble the above cited prophetic tradition known as the first sequential transmitted prophetic tradition: “Be compassionate to those on earth and those in heaven will compassionate to you.” *Imam* Ibn Bataal said: “In all of these prophetic traditions is encouragement to behave with and utilize mercy and compassion in dealing with the entire creation; which embraces the believer, the disbeliever, the domesticated animals and those that are wild.” *Imam* Ibn Abi Jamra said: “It is conceivable that the meaning of the above cited prophetic tradition is that whoever is not merciful to others in any manner of showing kindness will not obtain the reward for it, as Allah ta’ala says: *‘Is not the reward for excellence only excellence?’* It is conceivable that what is meant is that whoever does not possess the mercy of sound faith in this world’s life that he will not be shown mercy in the Next. Or it could mean that whoever is not merciful to himself by following the commands of Allah and avoiding His prohibitions, Allah will not show him His mercy; because he has no covenant with Him. Thus, the first mercy referred to in the prophetic tradition means good deeds or actions and the second mercy referred to is the Divine Reward; meaning that reward will only be given to he who performs good deeds. It is also conceivable that the first mercy is related to giving alms while the second mercy is connected to afflictions; meaning that the only one who will be safe from afflictions is the one who gives alms. Or it could mean whoever is not merciful with the mercy which has in it some defect will never enjoy absolute mercy. Or it could mean Allah will only gaze with the Eye of mercy upon the one who placed mercy in his own heart, even if he performed good deeds.” *Imam* at-Tayyibi said: “In the above prophetic tradition the second mercy that is referenced is real mercy, while the first one is metaphorical, because mercy from the creation is a limited affection and kindness which is not permissible regarding Allah, while the mercy from Allah is His Eternal Divine Contentment with the one He shows mercy towards.” Az-Zayn al-Iraqi said: “It has come in the prophetic narrations that this mercy is to be restricted to the Muslims. Thus, the arises: does this mercy embrace people unrestrictedly and in general where each person attains the mercy suited to him from the *shari’a*? This is because it is apart of this mercy to the people of protection (*ahl’d-dhimma*) to protect and preserve their security, as well as the disbelievers at war with Muslims when they enter into a truce, then their rights are also protected and preserved by this mercy. However it does not include the kind of mercy that includes affection and taking them as protecting friends.” From the above we understand that mercy, kindness, leniency and gentleness is among the natural qualities of just leadership, and that government, though it can exist without these qualities, it is doomed to fail and self destruct in their

It has been related by Muslim on the authority of A'isha may Allah be pleased with her who said: "I heard the Messenger of Allah may Allah bless him and grant him peace say in my house:

((اللَّهُمَّ مَنْ وَلِيَ مِنْ أَمْرِ أُمَّتِي شَيْئًا فَشَقَّ عَلَيْهِمْ فَاشْقُقْ عَلَيْهِ وَمَنْ وَلِيَ مِنْ أَمْرِ أُمَّتِي شَيْئًا فَرَفَقَ بِهِمْ فَارْفُقْ بِهِ))

"O Allah! Whoever takes control over anything from the matters of my *Umma*, and he is oppressive towards them, O Allah! be oppressive towards him. Whoever takes control over anything from the matters of my *Umma*, and he is gentle with them, O Allah! be gentle towards him."¹⁴⁹

absence. It is for this reason that the *Shehu* said in his *Bayaan Wujub'l-Hijra*: "A society can survive with disbelief but no society can survive with injustice and oppression." The implementation of justice and equity is conditioned by the existence of mercy, compassion, gentleness and kindness in the hearts of the people of the government. Mercy also includes holding back the hand of the unjust, oppressor, and disbelievers. Thus, the implementation of the punitive legal punishments is apart of the mercy which is suitable to those guilty of violating the *shari'a*; just as the establishment of *jihad* by a legitimate *Sultan* against the disbelievers is a part of the mercy of warding off the signs of the End of Time; because *jihad*, war and its preparation will never cease until the appearance of *Juuj* and *Majuuj* and the establishment of the Hour. Thus, the *shari'a* prescribed capital punishment and *jihad* as a form of mercy to sinners and disbelievers. In this respect there is a mercy which is commensurate with each category of society. However, there is a higher form of mercy attainable by the realized sage and can be implemented in the inward as well as the outward. *Shaykh Abd'l-Qaadir ibn Mustafa*, the *Amir* of Salame' under the rule of *Amir'l-Mu'mineen* Abu Bakr Atiku ibn *Shehu* Uthman ibn Fuduye' said in his *al-Uhuud wa'l-Mawaathiq*: "I have taken an oath and covenant to extend the wing of mercy to everything in creation and to look upon them with the Eye which the Lord of Truth looked upon them when He desired to create them. In that, I wish good, well-being and compassion for them. I intend to show affection and kindness to them freely regardless if they are believers or disbelievers, righteous or sinful, human or *jinn*, animal or plant, stone or clump of earth. To this end I have necessitated in my soul everyday to make an all encompassing supplication for the well-being and good of all creation by saying: 'O Allah show mercy to Your entire creation and suffice them where they are unable.' Verily I make this supplication three times everyday and I intend by that the fulfillment of this oath, along with committing myself to avert harm from them when I am able." This is a specific kind of mercy which flows from the realized sages in Islam, whose responsibility it is to spread mercy and compassion throughout the creation. For an elaboration of these sage see our commentary upon the *Umdat'l-Muta'abideen* of *Shehu* Uthman ibn Fuduye'.

¹⁴⁹ In this prophetic tradition is the obligation of the ruler and governor giving sound advice to those under his charge; making strenuous effort in looking after their welfare, and being sincere towards them in their religious and worldly affairs. In the *al-Adhkaar* it says: "Although the apparent wording of the prophetic tradition seems to make it permissible to make supplication against a Muslim ruler for injustice and its like, yet scholars such as *Imam* al-Ghazali made this prohibited because it would be inclusive of a calling down of a curse upon the Muslim ruler or governor." This is not permissible based upon the prophetic traditions cited in the earlier chapter such as what was related by Ibn Jareer on the authority of Abu Hurayra that the Prophet may Allah bless him and grant him peace said: "After me there will be governors who will govern you. The righteous among them will govern you with their righteousness, and the sinful ones will govern you with their sinfulness. However, listen to them and obey them in all that conforms to the truth and pray behind them. If they do well, then it will be in your and their favor. If they do evil, then it will be in your favor and it will be held against them." If it were permissible to make supplication against the Muslim rulers even if they were tyrants, then the above prophetic tradition would have permitted it. However, the apparent supplication of the Prophet, may Allah bless him and grant him peace is a license restricted to him towards all those who inherit the authority from him, and not a license for others although apparently it seems so. With the supplication of the Prophet, against those leaders who are unjust towards any segment of the *Umma* suffices those after him making the same supplication. *Shaykh Abdullahi ibn Fuduye'* said in his *Diya't-Ta'weel* regarding the words of Allah ta'ala: "Allah does not love the raising of the voice in evil

It has been related by al-Bukhari, and Muslim on the authority of Ma'qal ibn Yasaar¹⁵⁰ that the Messenger of Allah may Allah bless him and grant him peace said:

((مَا مِنْ عَبْدٍ يَسْتَرْعِيهِ اللَّهُ رَعِيَّةً، يَمُوتُ يَوْمَ يَمُوتُ وَهُوَ غَاشٌّ لِرَعِيَّتِهِ، إِلَّا حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ))

“There is no one whom Allah has given responsibility over a flock, and he dies while he was cheating them except Allah will forbid him Paradise.”¹⁵¹

except for the one who has been done an injustice, for Allah is Hearing Knowing.” The words: ‘except for the one who has been done an injustice’ is an exception to what Allah dislikes, for the raising of his voice against the one who oppressed him or committed an act of injustice against him is not disliked by Allah, rather it is commended because between him and Allah there is no barrier. The scholars disagree regarding how one should raise their voice in evil and what is permissible in that. *Imam* al-Hassan said: “As for a Muslim who does injustice to another, he should not make supplication against him, but should say: ‘O Allah assist me against him. O Allah extract my rights from him. O Allah come between him and what he desires in oppressing me.’ This is a defensive supplication and the least level of harm. Ibn Abass and others said: ‘It is permissible for the victim of injustice to make supplication against the one who acted unjustly towards him. However, if he is patient then it will be better for him.’ This is the free scope in the manner of supplicating against the unjust. As-Sadi said: ‘It goes with out saying that the victim of injustice should seek help against the one who was unjust to him, and should make manifest his evils with his words.’ Ibn al-Mustanir said: ‘The meaning of His words: ‘except for the one who has been done an injustice’ is except for the one who is coerced to raise his voice in evil due to the extent of the injustice against him.’ The apparent meaning of the verse is that it is permissible for the victim of injustice to seek assistance against his oppressor, however he must be moderate if the oppressor is a believer as *Imam* al-Hassan said. So if the person encounters him with defamation it is not permissible for him to retort with defamation and its like. However, if the victimizer is a disbeliever, then it is permissible to let your tongue run free, and supplicate against him as you like for his destruction, using every manner of supplication, as the Prophet may Allah bless him and grant him peace did...If the victimizer manifest his injustice, then supplicate against him openly, and he should have no honor, physiognomy, or wealth which should be respected in your supplication against him’.” The meaning of his word, upon him be peace: “Whoever takes control over anything from the matters of my *Umma*’, means the general Muslim community or a part of the Muslims community controlled by a Muslim ruler or governor, like the *Sultan*, the *khilaafa*, judiciary, regional *Amirs*, guardian or superintendent. The meaning of his word, upon him be peace: ‘...and he is oppressive towards them’, means that he causes oppression and difficulty to befall them by his words or actions which causes harm to them. The meaning of his word, upon him be peace: ‘O Allah! be oppressive towards him’, means make him fall into the same harm as a recompense of his own actions. The meaning of his word, upon him be peace: ‘Whoever takes control over anything from the matters of my *Umma*, and he is gentle with them’, means that he behaves with them in a manner of gentleness, leniency, kindness and sympathy. The meaning of his word, upon him be peace: ‘O Allah! be gentle towards him’, means be kind towards him as a reward for what he has done. As we said earlier this supplication of the Prophet, may Allah bless him and grant him peace is an answered supplication whose judgment stands now for every lenient ruler and against every tyrannical ruler. For there is no Muslim authority who is tyrannical, repressive, and behaves with the dependents of Allah in a manner of insolence and arrogance, except that the last of his affair ends in bad consequence, and his circumstances is completely reversed. And if these reverses in his affairs does not occur in this world, then his time on earth will be curtailed and his spirit will be rushed to an evil ending. Allah willing we will return to this discussion in the next chapter.

¹⁵⁰ He was Abu Ali **Ma'aqul ibn Yasaar** al-Muzini al-Basri, may Allah be pleased with him. He took transmission directly from the Prophet, may Allah bless him and grant him peace as well as from an-Nu'maan ibn Muqaran. The notable scholars and jurist from the Second Generation (*Taabi'uun*) who took transmission from him were 'Imran ibn Hussein, al-Hassan al-Basri, Abu'l-Maleeh ibn Usama, Mu'awiyya ibn Qurrat al-Muzini, 'Alqama ibn Abdallah al-Muzani and others. He died in the last year of the reign of Mu'awiyya in the year 60 A.H. in the city of Basra.

¹⁵¹ In the narration related by Muslim by way of al-Hassan who said: “Ubaydullah ibn Ziyad once visited Ma'qul ibn Yasaar al-Muzani during the final sickness in which he died and Ma'qul said: ‘I will narrate a prophetic tradition which I heard from the Messenger of Allah, may Allah bless him and grant him peace. If I knew that I would live, I would not narrate it to you. Verily I heard the Messenger of Allah, may Allah

In a narration by Muslim it says:¹⁵²

((مَا مِنْ أَمِيرٍ يَلِي أَمْرَ الْمُسْلِمِينَ، ثُمَّ لَا يَجْهَدُ لَهُمْ وَيَنْصَحُ، إِلَّا لَمْ يَدْخُلْ مَعَهُمُ الْجَنَّةَ))

“There is no *amir* that takes charge of the matters of the Muslims, then he does make effort on their behalf nor gives them sound council, except that he will not enter Paradise with them.”¹⁵³

bless him and grant him peace say:...’, and he narrated the above cited tradition. The reason that Ma`qul said what he said to `Ubaydullah ibn Ziyad with the stipulations that he made to him is because he was among those whom Mu`awiyya appointed as regional *Amir* over Basra in which he killed many people unjustly as *Imam* al-Hassan al-Basri said about him. This narrative establishes why Ma`qul chose this particular narration to transmit to this tyrannical *Amir* as a form of admonishment of commanding the good and forbidding evil. This narrative also gives evidence that it is permissible for the scholar to conceal knowledge from an oppressive governor or someone undeserving of it. In the expression of the same prophetic tradition cited by al-Bukhari that he, upon him be peace said: “There is no servant whom Allah has given responsibility over a flock and fails to manage them with sincerity except that he will not even smell the fragrance of Paradise.” The meaning of his words, upon him be peace: ‘There is no one whom Allah has given responsibility over a flock’, means the custodian that is authorized to take care of those under his guardianship. This means the one dully appointed to establish the welfare of his subjects and was granted the reins of governing their affairs. The custodian is in effect a guardian protector of those under him. The meaning of his words, upon him be peace: ‘and he dies while he was cheating them’, means that he dies while he is being treacherous towards them. This means the day that he dies or the moment his spirit is extracted from his body, then his repentance will not be accepted from Allah ta`ala, because the person who repents of his treachery before death, then the threat in this prophetic tradition does not apply to him. The meaning of his words, upon him be peace: ‘except Allah will forbid him Paradise’, means that if he makes or considers his actions permissible then he will be forbidden Paradise because he will have become disbeliever. Or if he did not consider his actions permissible but committed them nevertheless, then he will be prevented from entering Paradise with those who will enter It at first. The warning of the prophetic tradition includes in its embrace those governors and officials who followed a course of action in their affairs regarding those under their charge, but do not take counsel in that course of action, or fails to establish the legal punitive punishments, fails to extract legal rights, refuses to protect the public treasury, neglects to make *jihad* against the enemies, fails to preserve the *shari`a* or neglects renouncing the heresies of the innovators and renegades, then that governor or official is included among the people of this severe threat, because there crimes fall among the most immense of major sins which are remote from Paradise.

¹⁵² This prophetic tradition is related by Muslim by way of Ubayy on the authority of Qatada, on the authority of Abu’l-Maleeh; as well as by way of Hisham on the authority of al-Hassan al-Basri. Both Abu’l-Maleeh and al-Hassan al-Basri were present with Ma`qul ibn Yasaar when `Ubaydullah ibn Ziyad entered upon him and he transmitted the prophetic tradition.

¹⁵³ This prophetic tradition has the same meaning as the previously cited tradition and has two overall interpolations: [1] is that the failure to enter Paradise is conditioned by the ruler considering it permissible according to the *shari`a* to fail to make effort on behalf of those under his charge and to neglect giving them sincere counsel; and [2] that the prohibition of entering Paradise is that he will be prevented from entering It with the successful forerunners. Thus, prohibition in this context means prevention. This is the meaning of his words: ‘except he will not enter Paradise with them.’ He will be postponed due to his injustice towards his subjects because of the Divine Punishment which will befall him, either in the Hell Fires, or during the Reckoning or elsewhere. *Qadi Iyad* said: “It means that it clarifies a clear warning against those who deceive the Muslims from among those whom Allah ta`ala appointed to oversee their affairs, to govern them, and to see to their religious and worldly welfare. For if he acts treacherously in what he was entrusted with and fails to give sound counsel in what he was given authorization; either by being negligent in teaching them what is necessary in their religion; or by failing to establish what is obligatory from the preservation of their *shari`a*, or allowing the pervasion of every confrontational notion, or intentionally distorting the correct meaning of the *shari`a*, ...or to make *jihad* against their enemies, or neglecting to behave in accordance with justice among them. In all the above, he as a result has deceived them and acted treacherously towards them.”

Six: On Injustice¹⁵⁴

Allah ta`ala says:

﴿وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ﴾

“Do not assume that Allah is unawares of what the oppressors do.”¹⁵⁵

Maymun ibn Mahran¹⁵⁶ said

كفى بهذه الآية وعيداً للظالم وتعزية للمظلوم

“This verse is sufficient as a threat to the oppressors and it is sufficient as a solace for the oppressed.”¹⁵⁷

¹⁵⁴ The author, may Allah be merciful him prescribes the sixth medicinal cure for social deceases, which is preventing and avoiding all acts of injustice either to oneself, the family, the community, the *Jama`at*, the entire *Umma* and the creation. Those being addressed particularly in this chapter are the Muslim rulers and every Muslim who has been appointed over some aspect of the lives of Muslim subjects. Thus, after prescribing to Muslim rulers the medicine of acting gentle, kind and compassionate to those under their charge, *Sultan* Muhammad Bello, then prescribes a medicine which is a preventative cure for them: avoiding all acts of injustice. The etymological root of the expression ‘injustice’ (*dhulm*) means to place a thing in other than its proper place. It also means tyranny and exceeding the limits.

¹⁵⁵ *Qur’an – Ibrahim* 14: 41. The complete text of the verse is: ‘Do not assume that Allah is unawares of what the oppressors do. Allah is only postponing them to a Day when eyes will be fixated.’ Imam Qurtubi said this verse was revealed as consolation to the Prophet, may Allah bless him and grant him peace after the abuse he endured from the polytheists and their open denial of the religion of Ibrahim. The verse was revealed to teach the idolaters that the postponement of the Punishment is not because of His contentment with their actions. On the contrary, it is the *Sunna* of Allah to delay the punishment of the disobedient for a time.’ Thus, the verse means: ‘Do not assume that Allah’, O Muhammad: ‘is unawares’, i.e., forgetful or heedless: ‘of what the oppressors do’, that is to say, the idolaters from your people. Rather, He Allah is all Knowing of their circumstances, their actions, which He reckons and will recompense them at a Time which exist prior in His knowledge, because Allah ta`ala has created before Endless Time all of us and our actions before we came into existence. Thus, justice and injustice is written for us. Good and evil are written for us. Paradise and Hell are written for us. Those for whom justice, good and Paradise have been written for in the prior knowledge of Allah, Allah ta`ala makes it easy for them to attain them and travel the Path of the joyful. On the other hand those for whom He has written in His prior knowledge injustice, evil and Hell, then the achievements of these are made easy and fair seeming to them. Each group moves to its destiny in accordance with the prior Will of Allah the Sole Creator, and they will be recompensed for their deeds and actions and He will not be questioned regarding His Tremendous Decree.

¹⁵⁶ He was Abu Ayyub **Maymuun ibn Mihraan** al-Jazriyi. He was originally a slave who was freed by a women of the Banu Nasr ibn Mu`awiyya in Kufa. He was born the same year of the death of Ali ibn Abi Talib in the year 40 A.H.. Sulayman ibn Musa said: “These four were the leading scholars of all the people during the time of Hisham ibn Abd’l-Malik: Makhuul; al-Hassan, az-Zuhri and Maymuun ibn Mihraan.” Ahmad al-Ijliyi and an-Nisaai’ both said that Maymuun a person reliable in the transmission of prophetic traditions. Ahmad al-Ijliyi added: “He used to transmit prophetic traditions from Ali, may Allah be pleased with him.” He died in the year 117 A.H..

¹⁵⁷ As it was narrated by Imam at-Tabari in his *Jaami`l-Bayaan* where he said: “Al-Qasim narrated to us saying that al-Husayn narrated to us saying that Ali ibn Thabit narrated to us on the authority of Ja`far ibn Burqan on the authority of Maymuun ibn Mihraan who said regarding His words: ‘Do not assume that Allah is unawares of what the oppressors do’, it is a threat to the oppressors and it is a solace for the oppressed.”

It has been related by Muslim in the Saheeh that the Prophet may Allah bless him and grant him peace said that his Lord Allah ta'ala said:

((يَا عِبَادِي إِنِّي حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِي وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا فَلَا تَظَالَمُوا))

“O My servants I have made injustice forbidden for Myself, and I have forbidden it between you. So do not be unjust.”¹⁵⁸

¹⁵⁸ *Imam* Muslim narrated this prophetic tradition by way of Sa'id ibn Abd'l-Aziz on the authority of Rabi'a ibn Yazid, on the authority of Abu Idris al-Kawlani, on the authority of Abu Dharr al-Ghifari. The complete text of the prophetic tradition is that the Prophet, may Allah bless him and grant him peace said: “O My servants! I have made injustice forbidden for Me, and I have forbidden it between you. So do not be unjust. O My servants every one of you is astray unless I guide him, so seek guidance from Me and I will guide you. O My servants every one of you is hungry unless I feed him, so seek your sustenance from Me and I will feed you. O My servants every one of you is naked until I cloth him, so seek your attire from Me and I will cloth you. O My servants, you commit errors during the night and day, and I am the One who forgives all sins, so seek forgiveness from Me and I will forgive you. O My servants you can never reach a level where you can harm Me, nor can you ever reach a level where you can benefit Me. O My servants if the first of you and the last of you, the human of you and the *jinn* of you were upon the heart of the most fearfully aware of any of you, that would not increase anything in My kingdom. O My servants if the first of you and the last of you, the human of you and the *jinn* of you were upon the heart of the most corrupt one among you, that would not decrease My kingdom in anything. O My servants if the first of you and the last of you, the human of you and the *jinn* of you were to stand in a single place and ask Me, I would give to each person his request and that would not decrease what is with Me in the least, in the same manner that a needle is not decreased by entering it into ocean. O My servants, I have enumerated for you and have given to you all of your actions. Whoever finds good should praise Allah, and whoever finds evil should not blame anyone except himself.” This important prophetic tradition, not only establishes the prohibition for being unjust or committing acts of injustice, but it also establishes one of the fundamental principles of *tawheed* regarding the absolute independence of Allah ta'ala and dependence of His creation upon Him. *Shaykh* Abdullahi ibn Fuduye' summed up this principle in his Taqreeb'd-Daruuri when he said: “We believe that Allah exists; that there is no first ness to Him and no last ness to Him; that there is nothing like Him and He has neither body nor direction; and that He is independent of place and causative factor. We believe that He is one in His essence, His attributes and His actions; that nothing in creation has innate action or volition of itself. That is to say that fire does not actually burn; that food does not actually satisfy; and that the knife does not actually cut. All phenomenal actions in creation are in fact the acts of Allah ta'ala which He does with their creation, but not because or by means of them. We believe that He is omnipotent over every possibility, which does not yet exist and which cannot exist except by the will of the All Knowing who is never ignorant of anything; that He is the Living who will never die; that He is All Hearing of every existent thing, but without ears; that He is All Seeing of every existent thing, but without pupils; that He is a Speaker without tongue or sound; and that nothing in creation is obligatory upon Him to do. All rewards are the result of His bounty and all punishments are the result of His justice.” All this is subsumed in the words of Allah ta'ala: “Allah has created you and your actions.” *Imam* an-Nawwawi said in his commentary upon the Saheeh of Muslim: “The meaning his His words on the tongue of His Messenger, may Allah bless him and grant him peace: ‘O My servants I have made injustice forbidden for Myself’; is that the scholars have said that it means: ‘I am too hallowed and exalted to be described by the trait of injustice.’ Injustice in fact is impossible with regard to the right of Allah sub'hanahu wa ta'ala.” The etymological root of prohibition (*tahreem*) linguistically is prevention, thus He described Himself as being sacrosanct from injustice as a form of resemblance to prohibition indicating that injustice is barred from the very Essence of Allah. The meaning of Allah ta'ala's words: ‘...and I have forbidden it between you’, is another way of demanding the servants to behave in accordance with the Qualities and Names of Allah ta'ala. This is confirmed by another narration of the same prophetic tradition by Muslim: “I have forbidden injustice on Myself and My servants so do not be unjust.” Here Allah demands the servants to behave in accordance with His own Qualities and Names. The meaning of His words: ‘So do not be unjust’ means do not be unjust between you, or do not allow injustice to occur from some against others. This expression is additional which gives emphasis and harshness to the prohibition of injustice. The Muslim ruler is a vicegerent of Allah ta'ala on earth, thus he is obligated to behave with creation in the same manner that

It has been related¹⁵⁹ on the authority of Abdallah ibn Umar may Allah be pleased with them both that the Prophet may Allah bless him and grant him peace said:

((الظُّلُمُ ظَلَمَاتٌ يَوْمَ الْقِيَامَةِ))

“Injustice will be compounded darkness on the Day of Judgment.”¹⁶⁰

Allah ta'ala Acts with His creation, with compassion, gentleness, kindness and preventing injustice. Injustice means to fail to place a thing in its rightful place, while its opposite 'justice' means to place a thing in its proper place. The author, *Sultan Muhammad Bello*, said in his *Usul as-Siyaasa*: “Realize that the principles of politics are seven and its spirit is fundamentally embedded in the all encompassing meaning of *justice*. For politics, in essence, means *justice* and nothing more.” It is clear that the fundamental duty of the Muslim ruler and his officers is to see that justice prevails in the land and that the injustice of the government as well as injustice between the subjects is prevented.

¹⁵⁹ The author narrates the prophetic tradition in the passive voice without mentioning the source of the tradition, because like the one mentioned previously it was narrated by *Imam Muslim* in his *Saheeh*. It was also narrated by *Imam al-Bukhari* as well as at-Tirmidhi using the wording cited above,

¹⁶⁰ The meaning of the expression: ‘Injustice’, in the above cited prophetic tradition refers to the type of injustice as *Shaykh Muhammad ibn Abd'r-Rahman* cited which comprises that which transcends the bounds of justice and that which does not, and which emerges from the actions of the disbeliever and sinful Muslim. *Ibn al-Jawzi* said: “Injustice comprises two forms of disobedience: [1] seizing the wealth of another without right; and [2] contesting the Lord by contravening His commands and prohibitions.” The scholars differ as to which is worst. Some say that the first kind of injustice is worst and is the severest form of disobedience because usually it is committed against the weak and oppressed who are unable to defend themselves. It is for this reason that *Muslim* narrated a similar prophetic tradition on the authority of *Jaabir ibn Abdallah* that the Prophet, may Allah bless him and grant him peace said: “Be fearfully aware of injustice, because injustice will be compounded darkness on the Day of Judgment.” This admonition to be fearfully aware means to avoid or stay away from it due to the severity of the punishment in this life and the Next that result from it. Again *Sultan Muhammad Bello* illustrated this in his *Usul as-Siyaasa* where he said: “One hour of his life is made equal to the entire life span of others under his authority. Whoever fails to recognize this blessing and engrosses himself in injustice, it is feared for him that Allah will equate his injustice to the injustice of all of his enemies and subjects.” The Messenger of Allah, may Allah bless him and grant him peace said: “Whoever judges between two litigants and does injustice in that, then the curse of Allah is upon those who are unjust.” The Messenger of Allah, may Allah bless him and grant him peace said: “There are five people whom Allah is angry with. If he wills He will execute His anger against them and make their destiny Hell Fire: [1] a ruler who took his rights from his people, failed to act justly regarding their rights and failed to remove injustice between them; [2] a leader of people whom the people followed, who did not establish equality between the strong and the weak and he judged with favoritism and preferential treatment; [3] a man who failed to command his wife and children to obey Allah ta'ala, failed to teach them the matters of the religion and did not care from which direction he provided for them; [4] a man who hired a worker who completed his work well but the man did not compensate him equal to his work; and [5] a man who does injustice to his wife in her dowry.” The Messenger of Allah, may Allah bless him and grant him peace also said: ‘Be fearfully aware of the supplications of the victims of injustice because between them and Allah there is no barrier.’ And in another narration: “Allah’s anger is severest against those who act unjustly towards someone who has no helper besides Him.” These prophetic traditions prove that the injustice of seizing the rights of another servant without right is the severest form of injustice. However, other scholars say that the worst form of injustice is contesting Allah ta'ala by failing to perform His commands and avoid His prohibitions. Allah ta'ala says: “Who is worse in injustice than he who invents a lie against Allah, or who denies His signs? Verily the unjust will never succeed.” And Allah ta'ala says: ‘Who is more unjust than he who when the signs of his Lord are shown to him, he turns away, and forgets what his hands has put forth?’ And Allah ta'ala says: “Who is more unjust than he who invents a lie against Allah, when he is invited to Islam? Allah does not guide a people who are unjust.” Thus, from the apparent meaning of these *Qur'anic* verses the worse kind of injustice is rebellion against Allah and denying His Lordship and Divinity. The meaning of his words, may Allah bless him and grant him peace: ‘...will be compounded darkness on the Day of Judgment’, indicates that the etymological root of ‘injustice’ (*dhulm*) and ‘darkness’ (*dhulmat*) is the same. Thus, the prophetic tradition has two

interpolations with the scholars of the *Sunna*. The first being that on the Day of Judgment all acts of injustice will be transformed into compounded darkness; or the veil will be lifted to reveal the actual state of acts of injustice, which is compounded darkness. This is because injustice emerges from the darkness of the heart or from the darkness of the ignorance of the heart. The heart when it is illuminated with the lights of faith and guidance it naturally and innately does not approve of injustice and finds it abhorrent. This is because there flows from the heart of those who fear Allah a light which goes before them which they obtain as a result of the fearful awareness of Him. Allah ta'ala says: *"The Day that you see the believing men and women with their lights flowing before them and on their right hands."* And Allah ta'ala says: *"The Prophet and those who believe with him and their lights flowing before them and on their right hands."* This illumination enlightens the heart and eradicates the darkness and ignorance of the heart that gives birth to injustice. As a result injustice finds no home in the heart of those who truly fear Him and they innately place things in their proper place, which is the essence of justice. *Qadi Iyad* said: 'The apparent meaning is that on the Day of Judgment the darkness of injustice will be increased for the one who commits it. Thus, the injustice of the unjust only increases the darkness and ignorance of the heart and causes him to suffer from compounded ignorance. Allah ta'ala says: *"Those who disbelieve his actions are like a mirage which he considers is a source of water until he comes to it and finds nothing. He only finds Allah over him with His Reckoning and Allah is Swift in Reckoning; or his actions are like the darkness of the tumultuous sea which covers him and above that darkness, there are dark foreboding clouds one above the other, even if he were to extend his hand he would be unable to see it. For he whom Allah does not give light, then there is no light for him."* The second interpolation is that injustice will be manifold and compounded on the Day of Judgment because it will comprise of sins against Allah, his own soul and others that his injustice affected from the servants of Allah. It is for this reason that the punishment of Allah for injustice begins in this life and continues into the Next in a diverse, intricate and multifaceted manner where the person is unable to escape. This is because he finds that when he attempts to unravel the result of his unjust acts against Allah, he finds that they have also affected his own soul. When he seeks to unravel what has affected his soul, he finds that his injustices also befell the servants of Allah. Thus, his sins multiply, one above another like waves in a turbulent stormy sea above which are layers of inescapable dark clouds. The darkness of his injustice begins in this life, and persist at the pangs of death, during the torments of the grave, at the terror of the resurrection, during the humiliation of the weighing of actions and the giving of books, at being driven from the Basin of the Prophet, on being stopped, questioned and thrown from the Bridge over Hell and in eternal punishment of Hell itself. Allah ta'ala says: *"As for he who is unjust, We will soon punish him, then he will be presented to his Lord and He will punish him with a humiliating Punishment."* The punishment in this world's life will be the result of the supplications of those who he victimized. *Shehu Uthman ibn Fuduye'* said in his *Bayaan Wujub'l-Hijra*: *"Ka'b once said to Abu Hurayra: 'In the Torah it says: 'Whoever is unjust his home will be destroyed'. Abu Hurayra said to him: 'That is also in the Book of Allah: 'These are their homes empty as a result of their injustice'. Injustice is the swiftest affair in the removal of blessings and in the bringing down of disaster. It has been related by Ibn Abass that the Prophet, may Allah bless him and grant him peace said: 'Be fearful of the supplication of the victim of injustice because between it and Allah there is no barrier.' Abu Hurayra related on the authority of the Prophet, may Allah bless him and grant him peace who said: 'Whoever is unjust to his brother in his honor or wealth, then he should make restitution to the extent of his injustice towards him, before a Day when he will neither possess gold or silver. For on that Day, if he has good deeds they will be taken from him to the extent of his injustice and if he has no good deeds then the evil deeds of his victim will be given to him and he will have to bear them.' Sa'id ibn Zayd said: 'I heard the Prophet, may Allah bless him and grant him peace say: 'Whoever is unjust even a hand span from this earth, Allah will transform it to equal seven earths'."* It is from this that we comprehend the meaning of his words: 'Injustice will be compounded darkness on the Day of Judgment', because the punishment for the unjust begins in this life before the Next, as the author indicates in the following story. On another level this prophetic tradition also describes the reason that the United States is undergoing the debilitating financial crisis it is suffering. The supplications of millions of Iraqi, Afghani, Palestinian, Somalian, Sudanese Muslims and other oppressed people around the world; but particularly from the oppressed national minorities under her control, have multiplied against her and have cut her off from His mercy. The ONLY solution is for the US and her allies is to repent and make restitution for the many crimes against humanity, or these compounded supplications will befall her as they did against Pharoah, Aad, Nimrod and other tyrants who oppressed the people.

Amru ibn Dinar¹⁶¹ said: “A man from the Bani Isra’il was heard shouting: “Whoever sees me, then let him never be unjust to anyone!” Then suddenly there appeared a man who had lost his arm up to the upper arm. He was weeping, repeating: “Whoever sees me, then let him never commit an injustice to anyone! He was asked about how he came to such a condition. He said, “While I was traveling along the sea coast along part of the coast of Syria, I came across a Nabatean fisherman who had caught seven very large fish. I took one of the fish from him by force, for which he was very angry. As a result, I struck the Nabatean across the head. Then the fish suddenly took a small bite from my thumb. After I had eaten it, the food caused my thumb to rot. All of the men of medicine agreed that I should cut the thumb off. When I had cut off the thumb, the rot then moved to my hand and from there to my forearm, and then eventually to my upper arm. Subsequently, whoever sees me, then let him never commit an act injustice towards anyone! After that I left traveling through the land but the pain and rot in my upper arm caused me to consider cutting it off altogether. It was while I was in this state I came upon a tree under whose shade I sought to take a little rest. After some time I became very drowsy and was over taken by sleep; when I heard a voice say: “For what reason do you want to cut off your upper arm?! Why not just return the right over to the one that it belongs?!”

I awoke and straight away began searching for the fisherman. When I found him, I said: “I am your slave at your disposal, so please free me!” He responded, “I do not know you!” I then informed him who I was and how I came to the condition I was in. He then cried and pleaded with me saying: “You are henceforth free.” When he said that, worms scattered in every direction from my upper arm and the pain ceased.

I then said to him, “With what did you supplicate against me?” He said, “When you hit me and took the fish, I gazed up into the heaven crying and said:

يَا رَبِّ أَشْهَدُ أَنَّكَ الْعَادِلُ تُحِبُّ الْعَدْلَ وَهَذَا مِنْكَ عَدْلٌ، وَأَنَّكَ الْحَقُّ تُحِبُّ الْحَقَّ، وَخَلَقْتَنِي وَخَلَقْتَهُ،
وَجَعَلْتَهُ قَوِيًّا وَجَعَلْتَنِي ضَعِيفًا، فَاسْأَلُكَ بِالتِّي خَلَقْتَنِي وَخَلَقْتَهُ أَنْ تَجْعَلَهُ عِزًّا لِحَلْفِكَ

“O Lord! I bear witness that you are the Just and that you love justice, and what is from you is just. I bear witness that you are the Truth and you love truth. Verily You created me and You created him. You made him strong and you made me weak. Therefore, I implore You by what You created me and by what You created him, that You make him an example to other people!”¹⁶²

¹⁶¹ He was Abu Muhammad `Amr ibn Dinaar al-Jumahi, al-Mekki. He was the freedman of the Banu al-Jumahi and was born during the reign of Mu`awiyya in the year 45 A.H. He was among the notable scholars of Islam of the Second Generation (*at-Taabi`uun*) and was considered the leading *Shaykh* of the Sacred City of Mecca during his time. Abu Abdallah said: “He was the foremost preserver of the teachings and transmissions of the early scholars of Mecca, and gave legal decisions there for more than thirty years.” Shu`aba said: “I never saw a person in the prophetic traditions more firmly established than `Amr ibn Dinar.” Abdallah ibn Abi Nujayh said: “I never saw anyone more jurisprudential than `Amr ibn Dinar. Not `Ata, Mujaahid or Taa`uus.” Abdallah ibn Muhammad az-Zuhri said that Sufyan narrated to us on the authority of Ibn Abi Nujayh who said: “There was no one in this land of ours nor in all the lands who was more knowledgeable than `Amr ibn Dinar.” Sufyan said: “`Amr ibn Dinar divided his nights into three parts; in one part he slept; in the second part he would teach prophetic traditions, and in the third part he would pray.” He died in the year 76 A.H..

¹⁶² The realized ones say that this supplication is among the answered supplications of the oppressed against the unjust. It is a proof that Allah answers the supplications of the oppressed against the oppressor even if the oppressed is non Muslim and the oppressor is Muslim.; or if the oppressor is someone favored

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by the *Sultan* and the oppressed is one who has lost his favor; as what happened in the case of Sa'd ibn Waqaas against those who falsely accused him with Umar ibn al-Khataab, or what happened in the case of *Imam* Ja'far ibn Muhammad al-Baqir with those who falsely accused him with the *Sultan* of that time. If this is the case with Muslims then what is the case of the oppressors among the disbelievers, who slaughter innocent Muslims everyday in Iraq, Afghanistan, and Somalia and work ceaselessly to undermine Islam all over the world; those who malign the Prophet of Islam in their news papers, churches and synagogues, and who humiliate Muslim women by forcing them to remove their Islamic coverings, or place interdictions and barriers against their Muslim national minorities; or deny them their internationally recognized rights? There is no doubt that the supplications against them is answered and guaranteed with Allah ta'ala. Prior to the invasion of Iraq and Afghanistan the US government was enjoying a strong currency and robust economy and was an example looked up to by the nations of the world. Today, the US dollar and all those currencies linked to it are swiftly sinking into the abyss. The US has lost its ascendancy among world's nations as a moral leader, and has since the beginning of the invasion of Iraq and Afghanistan violated every internationally accepted standard of war and has revived the very imperialist standards which the international communities have agreed are abhorrent and repugnant to all humans, let alone the standards of Islam. So now, the People of Allah ta'ala have raised their voices to the Throne of Allah ta'ala and have in unison with the spirits of all those Muslims slain, called out against the US and its allies. The result is that the US is fast tumbling to the depths of decay and destruction and is dragging many of the world's nations with it. Along with economic, social and political decay, the US is suffering from unlimited abnormal and freak disasters, storms, tornadoes, hurricanes, flash fires and flash floods; all due to the efficacy of the supplication of the oppressed among the Muslims and those nations and people the US has long oppressed. The only way out is for the US and her allies to repent and turn away from its traditional course of imperialism and injustice. It is significant that the author made this narrated supplication from 'Amr ibn Dinar the last statement before delving into the seventh medicinal cure for social deceases, which is *Jihaad*. This is because the supplication of the oppressed Muslim is the most efficient weapon when he has no other weapon. It has been related by Abu Ya'ala in his Musnad and al-Hakim in his Mustadrak on the authority of Ali ibn Abi Talib who said that the Messenger of Allah, may Allah bless him and grant him peace said: "Supplication is the weapon of the believer, the support of the religion and the light of the heavens and the earth." It has been narrated by ad-Daylami in his Musnad'l-Firdaus on the authority of Ibn Abass who said that the Prophet, may Allah bless him and grant him peace said: "The best weapon of the believer is patience and supplication." It has been related by Abu Ya'ala in a prophetic tradition whose chain of authority is weak on the authority of Jaabir ibn Abdallah that the Messenger of Allah, may Allah bless him and grant him peace once said: "Shall I guide you to what will redeem you from your enemies and obtain for you your daily provision? You should supplicate Allah during your days and night, for verily supplication is the weapon of the believer." Supplication is the first weapon of the oppressed before anything else. In fact supplication is the causative factor in the success of military encounter and the struggle for self determination. It is for this reason that many of the scholars of the *Sunna* composed texts on the science and methodology of supplication as a weapon against enemies. Among these texts were: the Jannat'l-Murideen of *Shaykh* Muhammad 'Alaa'd-Deen Hajji ad-Damashqi in which he described supplication as a type of weapon for the believer; there was the Silaah'l-Mu'min fee'd-Du'aa of *Shaykh* Taqi'd-Deen Muhammad ibn Muhammad ibn Ali; and others. One of the best text composed on supplication, its methodology, *Sunnan* and the heretical innovations invented in that was the Bustan'd-Du'aa of *Shehu* Uthman ibn Fuduye'.

Seven: On Military Struggle (*Jihaad*)¹⁶³

¹⁶³ In this seventh and final chapter, the author, *Sultan* Muhammad Bello, may Allah ta`ala be merciful to him gives the seventh medicinal cure for the diseases that affect the individual, the family, the *Jama`at*, and the entire *Umma* of Islam. As the previous chapter delineated there is no worse crime, after polytheism, than injustice, oppression and tyranny. This is confirmed by the Book, the *Sunna* and the consensus; and is corroborated by internationally accepted standards as well as the core values which induced the American Revolution. Oppression, tyranny, and injustice open the doors for all other social, domestic and individual diseases; whose cure is *jihaad* (military struggle) and all the subsequent means necessary to establish the continuity and advancement of the Word of Allah on earth. It is for this reason that the *Shehu* described *jihaad* in his *Sawq'l-Umma Ila Ittiba` as-Sunna* as: "...the sole means by which the *deen* is protected". The linguistic expression *jihaad* is a superlative structure which means to discharge ones full effort in military combat (*harb*), or to wage struggle with the tongue ideologically in commanding the good and forbidding evil; or using whatever permissible means that is at one's disposal to fight against the enemies. The one who wages *jihaad* against the enemy is called *mujaahid* and the *jihaad* he wages means to fight against the enemy and struggle against him for the sake of Allah ta`ala. [see the footnote in chapter four for a more extensive definition of the concept of *Jihaad*.] The author prescribes *jihaad* as a cure or medical remedy for social deceases because Allah ta`ala Himself prescribes it as such, when He says: "*Warfare is prescribed for you, though it is hateful to you; but perhaps you hate a thing which is good for you and you love a thing which is bad for you. Allah knows and you do not know.*" Thus, in Islam warfare and military struggle is sometimes a necessary curative to social and individual diseases and it has the highest sanction from the authority of the *Qur'an*. Not only does religion ordain and prescribe war as sometimes necessary and obligatory, but international law and the constitutional standards for nations also maintain warfare as a medicinal prescription to social ills. The United Nations' special commission of the General Assembly stated explicitly regarding the law of peaceful co-existence that all national minorities within states as well as independent sovereign states have the right to take up arms in an armed struggle when their existence as defined by international law is under attack or their sovereignty is being threatened and they have no other recourse except armed struggle. The first paragraph of the Declaration of Independence of the United States as well as the Preamble to the US Constitution gives the explicit right of people under a tyrannical power as well as sovereign states who are attacked by other sovereign states to take up arms to remove that tyranny, when no other recourse is available and to defend their sovereign right to exist, when diplomacy fails. Thus, religious legal standards, international standards and constitutional standards maintain and agree on the necessity of warfare when no other recourse is available. My mentor, Dr. Yusef N. Kly stated succinctly: "...the highest moral standard is to struggle against oppression, because only in struggle can the masses be free to acquire truly moral standards.", Subsequently, for the Muslim ruler whose purpose is to enact the standards of Islam on the earth, *jihaad* (military struggle), or its religious substitutes such as *hijra* (emigration), *sulhi* (truce), *mu`ahida* (social contract), *amaan* (protection) the *jizya* (the tax for non Muslims under Islamic sovereignty), proselytization (*da`awa*), and commanding all good and forbidding all evil are all prescriptive means to resolving social diseases, and constitute a form of *jihaad* and make up the highest of ethical principles. It is for this reason that the author cited the verse which will be discussed at length: "*They are not equal, those who sit at home from among the believers, who have no injuries and those who struggle in the Way of Allah.*" Some of the *Imams* in these times have taken the above words of Allah ta`ala and applied its legal rulings to the Muslims who choose to vote in the participatory politics of the west and those who do not. They claim that those Muslims who fail to vote and participate in the elections in America are equal to '*those who sit at home from among the believers who have no injuries*' and they equate those who vote in the elections to: '*those who struggle in the Way of Allah.*' This interpolation has no foundation in truth from any legal perspective or interpolation, because it implies that Muslims who reside in a non Muslim state, (which is at war with Muslims effectively violating all prior social contracts between them and Muslims) and actively recognize the sovereignty of such states by participating in their party politics to be superior in spiritual rank to those Muslims who refuse to participate. This interpolation is actually diametrically opposed to the real legal status of the two groups and legal objective of the verse (*qasd'l-ayat*). It is the consensus of the *Sunni* scholars that Muslims who reside under non Muslim rule, who cannot find a means to make the *hijra* from under their jurisdiction, and who actively work to establish a social and political distinction between themselves and the non Muslims, that their legal judgment is higher than the '*muddajin*' (domestically colonized) Muslim who willfully

reside under non Muslim rule, is content with their sovereignty and participates actively with them in their party politics. This ruling has been well articulated by *Imam Wansharisi* in his *al-Mi`yara* and many others. In fact if we were to apply the meaning of the verse to the present situation in the United States, for example, then it gives superior rank to the oppressed indigenous Muslims of the United States who have long suffered injury at the hands of the US government, who did not come to the west of their own free will, but were kidnapped from (in many cases) African Muslim societies and brought into the western hemisphere against their will and were the victims of a cultural genocide. These indigenous Muslim national minorities have no means of making a collective *hijra* to any Muslim country because the NSA has historically interdicted and pre-empted their abilities to formulate a diplomatic relationship with African and other Muslim nations (which is their right as enshrined in Article 27 of the Declaration on Political and Civil Rights), as recent leaked classified documents of the US government prove. The only two religious and political options remaining are: [1] for them to work actively for some form of internationally recognized social contract between them and the United States which will afford them some form of internal self determination which does not threaten the sovereignty of the United States. This would mean the obligation of non participation in the party politics of the United States until after an acceptable internationally recognized Social Contract has been ratified and implemented. [2] To initiate an internationally recognized national liberation struggle (*jihad*) through organization, confederation, proselytization, and every other means necessary and acceptable to the *shari`a*, international law and the core values of the US Declaration of Independence and the Bill of Rights. This too implies non participation in the party politics of the US and to work actively for some form of internationally recognized political and social autonomy from the US (similar to the recent declaration of independence initiated by the Lakota Nation). These two options are far superior based upon reason and the *shari`a*, because it assures the persistence of the implementation of *shari`a* based legal standards in the US; it assures the implementation and ratification of internationally accepted norms as enshrined in the United Nations within the US; and it assures the continuity and persistence of the core values which are at the foundation of the US. Thus, the two options can be reflected in the above cited verse to apply to '*those who sit at home from among the believers*', who have suffered harm and injury and who do have a legitimate reason for not participating in struggle in the Way of Allah, because they have been successfully interdicted and pre-empted from doing so by the US government as a result of centuries of domestic colonization; and '*those who struggle in the Way of Allah*' as being those who in spite of or because of the US interdictions have taken up the banner of national liberation struggle using every means which is necessary, legal and acceptable to the standards laid down by the *shari`a*, international law and US constitutional standards. These two groups are equal, as the verse clearly establishes. As for the domestically colonized Muslim (*mudajjin*) who has emigrated willfully to the US, or are the descendents of the same, and who are content to reside under the political jurisdiction of the US, reflected by their open and active participation in US party politics, their active support of the US military invasion and overthrow of sovereign Muslim states; and the violation of its own constitutional norms as well as those internationally recognized standards enshrined in international law in its ideological, cultural and military war against Islam, then their situation is spiritually, politically and socially inferior. This has been proven extensively in the *shari`a* by the countless legal decisions collected by *Imam Wansharisi* in his *al-Mi`yara*, where the very political identity and legal right to be a witness in any social transaction is denied the *mudajjin*; and his legal decision, pronouncements and views are considered null and void. This is also supported as well by internationally accepted resolutions of the United Nations and by countless rulings of the US Supreme Court on the legal status of emigrates. In the case of US constitutional standards the United States Supreme Court stated in 1977 in *Fiallo v. Bell*, 430 U.S. 787, 792 (1977): "At the outset, it is important to underscore the limited scope of judicial inquiry into immigration legislation. This Court has repeatedly emphasized that over no conceivable subject is the legislative power of Congress more complete than it is over the admission of aliens. Our cases have long recognized the power to expel or exclude aliens as a fundamental sovereign attribute exercised by the Governments political departments largely immune from judicial control. Our recent decisions have not departed from this long-established rule. Just last Term, for example, the Court had occasion to note that the power over aliens is of a political character and therefore subject only to narrow judicial review. And we observed recently that in the exercise of its broad power over immigration and naturalization, Congress regularly makes rules that would be unacceptable if applied to citizens" This explicit evidence of the superior legal status of indigenous American Muslims and alien Muslims who emigrate to the US; simply because the US government has the legal right to interdict the manner in which

Allah ta'ala says:

﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا * دَرَجَاتٍ مِّنْهُ وَمَغْفِرَةً وَرَحْمَةً وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا﴾

“Those who sit at home from among the believers who suffer no injuries and those who struggle in the Way of Allah with their wealth and their selves are not equal. Allah has made those who struggle with their wealth and their selves to excel by many degrees those who sit at home. To each Allah has promised good, and Allah shall give to those

the alien practices his religion, culture and language and participate with his ethnicity prior to granting a visa and prior to and during the process of naturalization. This is not the case with indigenous American Muslims, especially those who are the descendants of those religious, ethnic, cultural and linguistic national minorities who were brought into the western hemisphere against their will. My comrade, the late, Attor. Charles Freeman said: “This above ruling by the Supreme Court clearly gives a superior legal status to indigenous citizens over aliens who immigrate to the United States prior to and during their naturalization process.” What this means is that an alien Muslim who willfully seeks to emigrate to the US has to disavow certain religious, cultural and political norms in order to be accepted as a legal emigrant to the country. The alien Muslim has to willfully acquiesce to US standards and accept to forego any and all of his religious, cultural, social and political norms which are seen to be diametrically opposed to those of the United States. This interdiction occurs prior to and during the emigration process as well as during the process of naturalization. This is not the case for Muslims who were brought to the western hemisphere against their will, or those indigenous United States citizens who accepted Islam from among the indigenous populations of African Americans, European Americans, 1st Nation Native Americans and Latino Americans. Their legal rights are outside the control of legislative power and come under the review of judicial control and protection because they are citizens. This legal reality adds more light to the words of Allah ta'ala: “*They are not equal, those who sit at home from among the believers who have no injuries and those who struggle in the Way of Allah with their wealth and their selves.*” As for international norms, again those national minorities who actively struggle for the rights of complete or internal self-determination, complete or limited autonomy and seek to gain recognition for their internationally recognized rights to be distinct and different from the dominant culture, and have those international conduits ratified in the US in order to assure the continuity and preservation of their unique religion, ethnicity, culture or language; these are the legitimate representatives of their people according to international law. While those national minorities who opt to assimilate, forego their uniqueness and lose themselves in the ethnicity, language, culture or religion of the dominant culture are by the very act of assimilation no longer representative of the continuity of their national minority based upon international law definitions. And in fact, if these collaborators or assimilationists, also work actively with the dominant culture to help undermine the uniqueness of their culture, language, religion and ethnicity, then according to international law, they constitute ‘a 5th column’ or ‘collaborators’ and technically have no voice or political identity under international law because they have opted to assimilate and have become apart of the arm of domestic colonization. There are innumerable United Nations resolutions which establish this. Among them are: the Universal Declaration of Human Rights; the International Covenant on Civil and Political Rights; the Proclamation of Tehran; the United Nations Declaration on the Elimination of All Forms of Racial Discrimination; Declaration on the Elimination of All Forms of Intolerance and of Discrimination based on Religion or Belief; Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities and many more. This judgment also applies to those of the national minority who seek to alter their traditional culture, religion, language and ethnicity in order to suit the political and social demands of the dominant culture. Thus, if we apply *shari`a* standards, international law standards and US constitutional standards to understanding the cited *Qur'anic* verse, it is virtually impossible for any Muslim leader to utilize this verse as an endorsement of the participatory political process of the United States, let alone to malign or marginalize those Muslims who refuse to participate.

*who struggle a mighty reward far above those who at home. He will then give them high degrees from Himself, protection, and mercy. For Allah is Forgiving, Merciful.”*¹⁶⁴

¹⁶⁴ *Qur'an – an-Nisa* 4: 95. The author, may Allah be merciful to him, starts off by establishing the criterion of judgment of those who struggle with their wealth and lives for the sake of Allah and those who 'sit' without suffering harm, citing the words of Allah. *"They are not equal, those who sit at home from among the believers"*, Ibn Abass said that this expression means: 'They are not equal those who sit at home from going out on the day of Badr and those who went out to it.' His words: *"who have no injuries"*, means lasting injuries. The expression: 'who have no injuries' therefore means those who sit at home with sound health, as az-Zujaaj said, giving an exception to those who sit at home who have been injured in some way as being equal with those who struggle. According to the scholars of *Qur'anic* exegesis the phrase: 'who have no injuries' was revealed subsequent to the remainder of the verse and was added. *Imam* as-Suyuti said in his *ad-Durr'l-Manthuura*: "It has been related by Ibn Sa'd, Abd ibn Humayd, al-Bukhari, at-Tirmidhi, Ibn Jareer, Ibn al-Mundhir, Ibn Abi Hatim, Ibn al-Anbari in his *al-Masaahif*, al-Baghawi in his *al-Mu'jim*, and al-Bayhaqi in his *Sunnan* on the authority of al-Bara' ibn `Aazib who said: "When the verse: *'They are not equal those who sit at home among the believers'*, the Prophet, may Allah bless him and grant him peace said: 'Call so-and-so'. In another variant he said: "Call Zayd." He came and with him were ink, a writing board and a small spatula. He then said: "Write: *'They are not equal those who sit at home from among the believers and those who struggle in the Way of Allah'*. Behind the Prophet, may Allah bless him and grant him peace was sitting Ibn Umm Maktum who said: 'O Messenger of Allah, am I not blind?'" Then immediately Allah revealed in its place: *'They are not equal those who sit at home from among the believers who have no injuries and those who struggle in the Way of Allah'*." This establishes by implication that those believers who suffer harm or injury and are unable to enact the struggle in the Way of Allah, that they are equal in rank with those who do. This has been established by what *Imam* al-Qurtubi narrated in his *al-Jaami' Li Ahkaam'l-Qur'an*: "The people who suffer some form of injury are the people who have been excused. And they actually participate with those who struggle in the Way of Allah, and their suffering is described as a form of *jihad*. It is sound and has been established in the narrations that he, upon him be peace once said while he was engaged in one of the military expeditions: 'Verily back in Medina there are men whose states are that, you did not cut across a valley and did not travel a distance, except that they were with you. They are those who were held back by some legitimate excuse'. This explicitly means that those who have legitimate excuses are given the same reward as those who participate in the military engagements." The meaning of His words: *"Allah has made those who struggle with their wealth and their souls to excel by many degrees those who sit at home. To each Allah has promised good, and Allah shall give to those who struggle a mighty reward far above those who at home. He will then give them high degrees from Himself, protection, and mercy. For Allah is Forgiving, Merciful"*; is as it has been related by Abd'r-Razaq in his *al-Musanif* on the authority of Abu Muhlaz who said regarding this verse: "It has reached me that degrees referenced in the verse actually equal seventy degrees of excellence, and between each degree there is the space equal to seventy years travel." It has been related by al-Bukhari on the authority of Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace once said: "Verily in Paradise there are one hundred degrees which have been prepared for those who struggle in the Way of Allah. What is between two degrees is like the distance between the heavens and the earth." *Imam* at-Tabari said in his *Jaami' al-Bayaan*: "Al-Harith ibn Abu Usama narrated to me...on the authority of Sa'id ibn Jubayr who said: 'When this verse: *'They are not equal those who sit at home from among the believers who have no injuries'* was revealed, it provided legitimate sanction for those people among the Muslims who were in Mecca who were from the people of physical or social disadvantage, until Allah revealed the superiority of those who struggle over those who sit at home. Prior to that the people used to say: 'Allah has clarified the superior distinction between those who struggle as opposed to those who sit at home, and He gives a legitimate sanction to those who have physical and social disadvantage.' This was until Allah revealed: *'Verily those whom the Angels cause to die while they are being unjust to their own souls. The Angels said to them: In what circumstances were you? They said: We were oppressed in the earth. The Angels then said: Was not Allah's earth spacious enough for you to make emigration in it? As for such their end will be Hell and an evil destiny.'* As a result the people said this emigration is an obligation, until Allah revealed: *'...except the oppressed among men, women and children who do not have the ability to devise a means, nor are they guided to a way'*. When this verse was revealed, Damra ibn al-'Eis az-Zurqi who had been afflicted with blindness said to the Banu Layth: 'I have devised a means in

Allah ta'ala says:

﴿وَمَنْ يُقَاتِلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا﴾

*“Whoever fights in the way of Allah, then if he be slain or is victorious, We will give him a mighty reward.”*¹⁶⁵

terms of wealth and I have a bondsman who can assist me. Therefore take me along with you.’ He then left Mecca, while he was ill and he encountered death when he reached the place called *at-Tan'eem*, where he was buried near the *masjid* there. It was concerning him that Allah revealed the verse: ‘Those who leave their homes making emigration to Allah and His Messenger and then encounters death, then their rewards falls upon Allah, and Allah is Forgiving Merciful’.

¹⁶⁵ *Qur'an – an-Nisaa* 4: 74. The meaning of His words: “Whoever fights in the way of Allah”; is a conditional clause; and means: Whoever fights seeking by that the establishment of the religion of Allah and to exalt the Word of Allah over the enemies of Allah. The following clauses: “then if he be slain or is victorious” are conjunctive clauses to the conditional clause; and means: whoever fights against the enemies from among the idolaters, and is either killed by the enemy forces or is victorious over them; then: “We will give him a mighty reward”; is the definitive clause; and means that Allah will recompense him with a bounteous reward in Paradise if he is killed and a tremendous reward in this life of independence, government, and daily provision if he is victorious. The meaning of His words: “then if he be slain”, means attaining martyrdom; “or is victorious”, means triumph and attains the spoils of war. *Imam al-Qurtubi* said in his *al-Jaami'*: “It is as though the meaning of the verse is: Do not neglect the struggle against the enemies and giving assistance to the oppressed among the believers, even if you are alone, because He has promised that He will assist you.” This is a significant interpolation when we take the broader meaning of *Jihaad* to include the overall protracted struggle in the Way of Allah which comprises the struggle to establish a social contract between the oppressed Muslim national minorities and dominant non Muslim states; the struggle to revive, preserve and disseminate the distinctive message of Islam through *da'awa* and publication; the struggle for the conservation of Islamic culture, mores and regulations in non Muslim states through litigation; the struggle to organize and have free association and confederation between the diverse Muslim national minorities within non Muslim societies; the struggle to establish *hijra* from under the jurisdiction of non Muslims when the social contract is unachievable, fails or is violated; the struggle against the oppression of Islam by non Muslim dominant states and finally the arms struggle for liberation and Islamic polity. All of the above comprises the principle of *jihad* and most elements of it can be conducted by a single individual, a singular institution or a singular *Jama'at* within the overall larger Muslim population. However, the struggle conducted through military means is preconditioned by their being a *Sultan*, *Amir'l-Mu'mineen* or governor who governs a specified sovereign land, and gives the command for the implementation of military struggle based upon the legal limits established by the *shari'a*. This is true based upon what the Messenger of Allah, may Allah bless him and grant him peace, said: “*Jihaad* is obligatory upon you with an *Amir* whether he is upright or corrupt.” The Chief Judge of Yola said in his *ar-Risaalat wa'n-Naseeha*: “The scholars are unanimously agreed that fighting the unbelievers in their lands is a collective obligation (*fard 'l-kifaya*) and some of them even say it is an individual obligation (*fard 'l-ain*).” *Al-Qurtubi* said in his *tafsir*, “It is obligatory for the *Imam* to dispatch a brigade to carry out military expeditions against the enemy once every year. He should go out with them himself or with one who represents him. And they are to call the disbelievers to Islam, avert harming them and inform them about the religion of Allah until they enter into Islam or they pay the tribute (*jizya*).” This aspect of *jihad* is continuous and perpetual until the appearance of *Juuj* and *Majuj*, unlike what some of the apologist among some of the oppressed of the Muslim national minorities in the west and many of the leaders among the *muddajin* Muslim immigrants, who claim that *jihad* in any of its aspects and especially the military context has been annulled and abolished and is not perpetual; or their saying that there is no *Qur'anic* referent for *jihad* in the military context. Our evidence comes from a sound prophetic tradition related by *an-Nisai* on the authority of *Salma ibn Nufayl* that once a man entered upon the Prophet and said, “O Messenger of Allah people are claiming that there is no fighting and that war and it's preparation has been put down!” He, may Allah bless him and grant him peace, replied: “They have lied! Now! Now fighting has emerged and there will never cease to be a community from my *Umma* fighting in the Way of Allah until the appearance of the Hour. They will not be harmed by those who oppose them. And war and it's preparation will not be put down until the appearance of *Juj* and *Majuj*.” Thus, military struggle, war and

Allah ta'ala says:

﴿إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَكْثَرُ دَرَجَةً عِنْدَ اللَّهِ وَأُولَٰئِكَ هُمُ الْفَائِزُونَ * يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِّنْهُ وَرِضْوَانٍ وَجَنَّاتٍ لَّهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ﴾

“Verily those who believe, then emigrate, then struggle in the Way of Allah with their wealth and their selves; have high degrees with Allah, these are the ones who are victorious. Their Lord gives them good news of mercy from Him and His good pleasure, and gardens, wherein everlasting blessings shall be theirs. Abiding therein forever; surely with Allah is a Mighty reward.”¹⁶⁶

its preparation is a collective obligation upon Muslims based upon the standards established by the *shari`a*. But it is also necessary based upon international law under the universally accepted principle of the right to self-determination and the right to take arms in defense of self determination when diplomacy and subsequent measures fail. Further, this principle is also enshrined within the Declaration of Independence of the United States which states: “Prudence, indeed, will dictate that governments long established, should not be changed for light and transient causes; and, accordingly, all experience hath shown, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But, when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their right, it is their duty, to throw off such government and to provide new guards for their future security.” This principle of the right to take up arms in defense of liberty is even more so true when a sovereign Muslim nation has been invaded by a non Muslim nation, such as what occurred in Somalia, Iraq, Afghanistan, Palestine, and what is being prepared for Iran and later the Sudan. The military struggle in this regard becomes an individual obligation for every Muslim citizen of these nations to take up arms in defense of their liberty. The Chief Judge of Yola said: “It is stipulated in the *al-Mukhtasar* and in other books of jurisprudence (*fiqh*), “When the enemy makes a sudden attack upon a region of the Muslim people, then it is incumbent upon them to defend themselves. It then becomes an individual obligation upon every Muslim in that region, even if it is a woman.”

¹⁶⁶ *Qur'an – al-Anfaal* 8:72. The meaning of His words: “Verily those who believe”; that is, that they accept in their hearts the reality of the sole Divinity of Allah and the messengership of Muhammad, may Allah bless him and grant him peace. His words: “then emigrate”; means those who make the *hijra* from their people, close relatives and their lands. This means that they leave them and withdraw from among them. *Shehu* Uthman Dan Fuduye` said in his *Bayan Wujub al-Hijra*, “Emigration from the lands of the disbelievers is an obligation according to the Book, the *Sunna* and the Consensus. As for the Book, there is the words of Allah ta'ala, 'Surely those whom the Angels cause to die, while they are wronging themselves, (to them), the Angels will say, 'In what circumstances were you'? They will say, 'We were oppressed in the land.' (the Angels will say), 'But was not Allah's earth wide enough so that you might have emigrated in it'? As for such, their refuge shall be Hell. - an evil ending'. Al-Baydawi said that in this verse is a conclusive proof of the obligation for emigration from a locality wherein it is not possible for a man to establish his religion. And in the *Takmila* of as-Suyuti it is said, 'His words, 'wronging themselves' means by remaining among the disbelievers and failing to emigrate'. ... As for the *Sunna*, there is the words of the Prophet, may Allah bless him and grant him peace: “Verily Allah is free of a Muslim who dwells among the idolaters.” And by his words: “The fires of a believer and a disbeliever should not be within sight of each other.” The above traditions were related by Mukhtar al-Kunti in his *an-Nasiha al-Kafia*. And there is his words, may Allah bless him and grant him peace, “He who mixes or lives with a disbeliever is just like them.” This was related by Abu Dawud on the authority of Samura... As for the consensus, al-Wansharisi has said in his *al-Mi`yar*, “Consensus upholds the obligation of emigration.” The Chief Judge of Yola said: “If you were to say, “We have realized that hijra from the lands of the disbelievers and from the innovators is an obligation according to consensus of opinion. But however, all the lands in these days have been filled with oppression in some cases and with open disbelief in others. Therefore, to where can hijra be lawfully made?” I would say: A sufficient answer to that is what is in the tradition narrated by al-Bukhari, which was related on the authority of Hudhayfa ibn al-Yamani from the Prophet, may Allah bless him and grant him peace. Hudhayfa said, “The people used to ask about the good, but I used to ask about the evil, out of

fear of falling into it. I once said: 'O Messenger of Allah! Truly we were in the depths of ignorance and evil, then Allah ta'ala brought us this good, (referring to the Prophet). Will there be any evil after this good?' He, may Allah bless him and grant him peace, replied: 'Yes, but it will be tainted.' I asked, 'What will be its taint?' He replied: 'There will be some people who will guide others without real guidance. You will approve of some of their deeds and you will disapprove of others.' I asked: 'Will there be any evil after that good?' He replied, 'Yes, there will be some people standing at the gates of Hell inviting people to follow them. Whoever responds to their invitation, will be thrown into Hell.' I said: 'Describe them to us, O Messenger of Allah.' He said: 'They will be from our own people and will speak our language.' I then said, 'What do you command me to do if such a state happens in my lifetime?' He said: 'Hold to the *Jama'at* (community) of the Muslims and their *Imam*.' I then said: 'What if there is no *jama'at* nor *Imam*?' He replied: 'Then avoid each of those schisms even if you have to take hold of the trunk of a tree until death overtakes you like that.' If you were to consider his words, "... then avoid everyone of those schisms, even if you have to take hold of the trunk of a tree until death overtakes you like that. . .", you would certainly realize that making the *hijra* is not determined by there being an Islamic *jama'at* or an Islamic land in order to make the *hijra* to; using this as an excuse for abandoning the *hijra*. On the contrary, if a person is knowledgeable of all that it is responsible for him to know from the religion; or if there is one with him who is knowledgeable; then it is obligatory upon him to make the *hijra* from the lands of disbelief, trial and innovation to any place where in it is possible for him to establish his religion, and if he is a man of the *Sunna*, then the vicinity in which he eventually resides becomes an anode of the *Sunna*. What will prove that, is the tradition related by al-Bukhari on the authority of Abu Sa'id al-Khudri, that the Messenger of Allah, may Allah bless him and grant him peace said: "There will come a time when the best property of the Muslim will be his sheep which he will take to the tops of the mountains and the places of rainfall so as to flee with his religion from strife and tribulation." There is also the tradition related by al-Bayhaqi regarding austerity (*zuhud*), narrated on the authority of Abu Hurayra from the Prophet, may Allah bless him and grant him peace who said: "A time is coming upon mankind when the religion of the pious man will not be safe except for him who escapes with it from high mountain to high mountain and from cave to cave." The meaning of his words: "*then struggles in the Way of Allah with their wealth and their selves*", that is that they attain the utmost degree in exhausting their souls and what has been allotted to them in making war against the enemies of Allah from among the disbeliever in the Way of Allah; or for the sake of the religion of Allah which He has been made to as the sole Path to His mercy and the sole means to salvation from His punishment. His words: "*have high degrees with Allah*", means that they will have the most elevated stations with Him in this life in terms of their spiritual stations and Gnosis of Him, as well as the success at establishing the rites of Islam upon the earth; "*these*" that is those who are described with the description of believing, making the *hijra* and then waging the *jihaad* against the idolators in the Way of Allah, to exalt His religion, with their wealth and their souls; then these: "*are the ones who are victorious*" in this life by establishing the rites of Islam on earth and Paradise and being saved from the Hell Fires in the Next. The apparent meaning of His words: "*Verily those who believe, then emigrate, then struggle in the Way of Allah with their wealth and their selves; have high degrees with Allah, these are the ones who are victorious*"; is that the verse constitutes an axiom or formula for victory against enemies when the principle is followed in the sequence given by Allah ta'ala. The first is to have absolute and unwavering belief and certainty in Allah ta'ala, His promise to the believers and His threat to the disbelievers. The second principle which follows is that the person of absolute certainty in Allah ta'ala, must then undertake the *hijra* away from familiar things and love ones; away from trials, oppression and injustice, for the sake of Allah, having absolute reliance upon, Him, leaving matters over to Him and being patient with whatever Allah ta'ala decrees for him, The third principle is that he must then commit himself totally in his soul and his possessions in establishing the struggle in the Way of Allah, in order to exalt the Word of Allah in himself, his family, his environment and, eventually, the earth. Once these principles have been establish in the order which Allah ta'ala arranged them, and the servant complies to them; it is then that he will earn high spiritual station with Allah ta'ala, and the least of the weapons that he will be given is Gnosis of his Lord comprising crystalline; knowledge of His religion based upon researched insight (*tabassir*); as well as answered supplications. With theses weapons, Allah will render him victorious over his enemies, even if they were like the mountains and as numerous as the sands; and Allah is the Witness for the truth of this. "*Their Lord gives them good news of mercy from Him*", that is He will show His compassion to them by protecting them from His punishment and the oppression of his enemies. The expression 'good news' (*bashaara*) is always an announcement of good except when the expression is

Allah ta'ala says:

﴿إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةُ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدًا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَىٰ بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾

*“Verily Allah has purchased from the believers their souls and their wealth, in order that they may have the Garden. They fight in the Way of Allah, they slay and are slain. This is a promise which is binding on Him on the Torah, the Injeel and the Qur’an. Who is more faithful to his covenant than Allah? Therefore rejoice in the transaction which you have made for that is a mighty achievement.”*¹⁶⁷

connected to a phrase which indicates harm or evil; like when Allah ta'ala says: “And give them the news of a painful punishment”. But when the expression is utilized unrestrictedly it always indicates good news which comes to the servant prior to the actual appearance of the good announced. Allah ta'ala says: “For them is good news in this life and the Hereafter.” The ‘good news’ in this life means Gnosis in the form of true dreams and visions, wondrous miracles which confirm their station with Allah; while the ‘good news of the Hereafter’ is Paradise. His words: “and His good pleasure” to them because of His contentment with them for their obedience to Him and fulfilling the religious responsibilities He made incumbent upon them from belief, emigration and military struggle; “and gardens, wherein everlasting blessings shall be theirs. Abiding therein forever; surely with Allah is a Mighty reward.” The ‘good news’ in this life for those who meet the prerequisites of the verse is that they will attain the stations of mercy which comprises receiving the mercy from Allah which emanates from following the Prophet of Mercy who was sent as a mercy to all the worlds and their becoming the locus of His mercy on earth; and secondly they will attain the station of contentment (*raadiya*) with the decrees of Allah demonstrated by their patience against afflictions, disobedience; and leaving matters over to Him; and then the station of the being pleasing (*maridiyya*) which include the Gnosis of certainty and wondrous miracles in obedience and states of gratitude. The ‘good news’ of the Hereafter is the Gardens of Paradise in which are the everlasting blessings of nearness and tremendous rewards.

¹⁶⁷ *Qur’an – at-Tawba 9:111. Imam al-Qurtubi said that this verse was revealed regarding the second oath of allegiance given to the Prophet, may Allah bless him and grant him peace, which is the event of the Great ‘Aqaba, when seventy of the men of the Ansaar; the youngest of them being ‘Uqba ibn ‘Aamir, met with the Messenger of Allah, may Allah bless him and grant him peace at ‘Aqaba. Abdallah ibn Rawaaha then said to the Prophet, may Allah bless him and grant him peace: “Make the preconditions for your Lord and for yourself as you like.” Then the Prophet, may Allah bless him and grant him peace said: “I make as a precondition for my Lord: that you worship Him and associate no partners with Him in anything. And I make a precondition for myself that you protect me in the same manner that you protect yourselves and your wealth.” They then said: “Then if we do this what will be for us?” He said: “Paradise.” They then said: “This is a profitable transaction. We will not violate it.” At this Allah revealed His words: “Verily Allah has purchased from the believers their souls and their wealth, in order that they may have the Garden. They fight in the Way of Allah, they slay and are slain. This is a promise which is binding on Him on the Torah, the Injeel and the Qur’an. Who is more faithful to his covenant than Allah? Therefore rejoice in the sell which you have made for that is a mighty achievement.” Thus, the verse is a corroboration of chapter four: On the Obligation of Obeying Those in Authority, by first establishing the oath of allegiance (*al-ba‘ya*). The meaning of His words: “Verily Allah has purchased from the believers their souls and their wealth in order that they may have the Garden.” is a metaphor indicating the extent of the ownership that Allah has over His servants; because when a person is purchased and his soul and wealth are the property of the One who made the purchase, then that person is defined as ‘a slave’. The reality is that Allah ta'ala created the servants from pure none existence, provided him with every conceivable worldly blessing in his soul as well as possessions. Thus, everything of the servant belongs to Him without Him having to bargain, buy or sell from the servant; for how can the servant sell that which does not belong to him. Thus, the transaction is a metaphor. The etymological root of ‘purchase’ (*sharaa*) among creatures is to make an exchange between things which brings benefit to each party in the transaction. Thus, Allah ta'ala purchases*

Allah ta'ala says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنصُرُوا اللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ﴾

“O you who believe! If you help Allah, He will help you and make your feet firm.”¹⁶⁸

from the servant by his completely expending his soul and wealth in obedience to Allah, to the point where both his soul and wealth are completely expended in His pleasure. He in turn gives the Paradise as an exchange for what they expended. This is a tremendous business transaction because the soul and wealth of the servant already belongs to Allah as well as the Paradise which He exchanges for them. This alone speaks of the unlimited generosity of Allah towards His servants beyond what they deserve. The meaning of His words: “*They fight*” the idolaters; “*in the Way of Allah*” in obedience to Allah in accordance with the rules of military engagement and not exceeding the limits, purely for the sake of Allah and to exalt His Word in the earth. “*...they slay*” the enemies; “*and are slain*” by them. “*This is a promise which is binding on Him in the Torah, the Injeel and the Qur’an*”; that is that He has promised those who fight and are slain in His Way that they will attain Paradise. It has been related by Ibn Jareer and Abu as-Shaykh on the authority of Shamr ibn `Atiyya who said: “There is no Muslim except that Allah ta’ala has on his neck an oath of allegiance from which he gains spoils in this life or upon which he eventually dies.” Abu as-Shaykh related on the authority of Sulayman ibn Musa may Allah be pleased with him who said: “It is obligatory upon every Muslim to give assistance to the Muslims due to his entering under the oath of allegiance in which Allah has purchased the soul from every believer.” “*Who is more faithful to his covenant than Allah?*” This means: who is better at fulfilling his promise and keeping to the conditions of his transactions than Allah ta’ala? “*Therefore rejoice in the transaction which you have made for that is a mighty achievement*”

¹⁶⁸ Qur’an – Muhammad 47:7. The meaning of His words: “*O you who believe!*”, that is those who have truly accepted Allah and His Messenger: “*If you help Allah He will help you*” implies in its apparent expression that Allah ta’ala is in need of help and assistance. This is however, far from the truth. The expression ‘helping Allah’ means giving assistance to His religion and helping His Prophet, may Allah bless him and grant him peace. Allah ta’ala corroborates this with many similar verses; among them: “*Allah will indeed help those who help Him, for Allah is Allah is Powerful and Mighty.*” Imam al-Qurtubi said that this verse means: “*...those who help His religion and give assistance to His Prophet.*” Thus, the verse means: those who assist the Prophet of Allah and His religion, Allah will give assistance to them by His words: “*and make your feet firm*”; during fighting and military engagement with the enemies in order that His word can be exalted in the earth. Or it means that He will make your feet firm in the religion of Islam; or that He will make your feet firm upon the straight path or upon the Bridge over Hell Fires. Some of the scholars say that the expression ‘feet’ in this verse is a metaphor for the hearts, and thus the verse means that He will make your hearts firm with trust. In this context the expression ‘feet’ also implies Divine assistance and victory in the war arena. It has been related by Abdu ibn Humayd and Ibn Jareer on the authority of Qatada, may Allah be pleased with him who said regarding His words: “*If you help Allah He will help you*”; “It is the right of Allah that He gives what He is asked for and that He assist those who assist Him.” Imam at-Tabari said: “If you help Allah, He will help you by your assistance to His Messenger Muhammad, may Allah bless him and grant him peace against His enemies from among the people of disbelief, and by your *jihad* along with him in order to make the Word of Allah elevated; thus He will help you in that against them and give you victory over them. For He is the one who assists His religion and His *awliyya*; as Bishr related to saying: “Yazid related to us saying: Sa’id related to us on the authority of Qatada regarding the words of Allah: ‘*He will make firm your feet*’: ‘He will strengthen you against them and make you triumphant until you finish with them, regardless if their numbers are many and your numbers are few.’” Allah ta’ala says: “*Indeed Allah helps those who help Him, verily Allah is Powerful Mighty. Those who when they are established firmly in the earth, they establish the prayer, give the alms tax, command what is good and forbid evil, and to Allah is the end of affairs.*” For Allah promises that He will provide assistance to those who fight in His Way in order that His Word can be elevated over His enemies. Thus, the help of Allah to His servants is the assistance that He gives to them; and the help of the servants to Allah is by their *jihad* in His Way, in order that His word can be exalted in the earth. Indeed, Allah is Strong in His assistance to those who struggle in His Way from the people of His friendship and obedience, and He is Mighty in His kingdom. Allah ta’ala also says: “*So that Allah will know those who help Him and His Messenger in the unseen. Verily Allah is Powerful Mighty.*” This means so that He will

Allah ta'ala says:

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَئِكَ هُمُ الصَّادِقُونَ﴾

*“Verily the believers are those who believe in Allah and His Messenger then afterwards entertains no doubt, they struggle hard with their wealth and their selves in the Way of Allah. These are the truthful ones.”*¹⁶⁹

corroborate and make manifest those who give assistance to His religion and help His Messenger, in the Unseen, which means when no one knows about it. Or it means through their hidden and secret supplications in the late hours of the night when people are asleep, because the supplications of the oppressed Muslims against the enemies is the best weapon of the believers, as it has been established in the prophetic tradition that he upon him be blessings and peace said: “Is it not so that you are provided for and given victory by means of the oppressed and weak among you?” It has been related by at-Tabaraani on the authority of Umayya ibn Abdullah ibn Khalid ibn Aseed, who said: “The Messenger of Allah, may Allah bless him and grant him peace used to always seek victory by means of the oppressed poor among the Muslims.” In another narration its wording is: “He used to seek the assistance of the oppressed poor among the Muslims.” Al-Manawi said in his commentary upon the al-Jaam`u as-Saghir: “His saying: ‘...he used to seek the assistance of the oppressed poor among the Muslims’, means that he used to seek victory by means of the supplication of the destitute among them, relying upon them because due to the humbleness of their thoughts, their supplications are answered easier.” It has also been narrated in the commentary of the as-Sunna using the wordings: “He used to seek victory by means of the oppressed poor among the *Muhajiruun*.” Al-Qari said: “This means by means of the poor among them and by means of the *baraka* of their supplications.” It mentions in the an-Nihaaya: “It means that he, may Allah bless him and grant him peace, used to seek their assistance. From this come the words of Allah ta'ala: ‘If you are seeking after the victory then the Victory has come.’ Al-Qari said: “For this reason he, may Allah bless him and grant him peace would ally himself with the *Muhajiruun* because they were poor strangers and the victims of injustice, who had made strenuous spiritual effort and participated in the *Jihad*. Thus, he may Allah bless him and grant him peace hoped to be influenced by their supplication more than he did with the common believers and the wealthy among them.”

¹⁶⁹ *Qur'an-Hujuraat* 49: 14. The meaning of His words: “Verily the believers are those who believe in Allah and His Messenger then afterwards entertain no doubt”; that is to say, they are the ones who have accepted the Divinity of Allah and the Messengership of Muhammad whole heartedly in their heart without any reservation regarding the Oneness of Allah or the prophethood of His Prophet, may Allah bless him and grant him peace. This belief is corroborated by their good deeds. Because they perform what has been made incumbent upon them from the obligations of Allah without any doubt regarding their obligation to do so and: “they struggle hard with their wealth and their selves in the Way of Allah”; based upon what Allah has commanded them to perform from their *jihad*, so that the Word of Allah can be exalted, and the ideas of disbelief can be humiliated. This struggle is undertaken by military means or by what lawfully stands in its place; like emigration (*hijra*), a lawful social contract (*mu'ahida*), truce (*sulhi*) as well as collective and individual proselytization (*da'awa*) for those unable to do any of the above. “These”; Muslims who have done these things; “are the truthful ones”; in their claim of belief. They are unlike those who enter into the religion out of fear of the sword in order to protect their blood and wealth; or out of hoping for some reward. This is true because the causative factor for the descent (*sabab 'n-nuzuul*) of this *Qur'anic* verse was due to some Bedouins who swore that they were believers secretly and openly, while in reality they were lying. They accepted Islam simply to protect their lives and wealth and in order to reap the benefits from the ever growing strength of the Muslim community. This judgment also applies to the hypocrite who accepts Islam outwardly without any genuine belief in Allah or His Messenger, but in order to infiltrate the Muslim community and inform the disbelievers about the secret affairs of the Muslims, to entrap Muslims in alleged ‘terrorists acts’, or to pre-empt the Muslims ability to undertake military struggle and to establish the religion in the earth. One recent example of this was the case of a CIA station chief involved in counter terrorism in Egypt and then Algeria, who later allegedly accepted Islam, but utilized his Islam as a cover for disseminating psy-ops disinformation regarding ‘political Islam’. The hollowness of the Islam of this CIA operative was exposed when he was indicted for drugging and raping Muslim women

Allah ta'ala says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنْجِيكُمْ مِّنْ عَذَابِ أَلِيمٍ * تُوْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنفُسِكُمْ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ * يَغْفِرَ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلَكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتٍ عَدْنٍ ذَلِكَ الْفَوْزُ الْعَظِيمُ * وَأُخْرَىٰ تُحِبُّونَهَا نَصْرٌ مِّنَ اللَّهِ وَفَتْحٌ قَرِيبٌ وَبَشِّرِ الْمُؤْمِنِينَ﴾

“Shall I guide you to a trade which will save you from a terrible punishment? It is that you believe in Allah and His Messenger, and struggle in the Way of Allah with your wealth and your selves. That is better for you if you only but knew. He will forgive you your sins and enter you into Paradise wherein rivers flow and wherein are excellent homes in precious gardens. That is the supreme triumph. And another blessing which you shall love, is help from Allah and a victory near at hand. So give good news to the believers.”¹⁷⁰ Accordingly, there are many verses which deal with this subject.

in both Egypt and Algeria. The *shaytaan* from among mankind was responsible for the illegal kidnap and detention of many innocent Muslims in Egypt, Algeria, Morocco and their subsequent torture in secret CIA prisons around the world. Other similar trends are Anglo-American ‘English teachers’ in China who ‘pose’ as Muslim in order to infiltrate the Uighur Muslim national minorities in China, in order to incite the Autonomous Muslim regions in the People’s Republic of China to revolt against the country. Thus, Allah ta’ala distinguishes the true believer from the hypocrite by their outward struggle and extraordinary effort which they make in exalting the Word of Allah ta’ala on earth. This *jihad*, whether by the word, the pen or the sword is an outward manifestation of their unwavering certainty and belief in Allah ta’ala and His Promise to them. They entertain no doubt regarding Allah ta’ala or His religion, unlike the hypocrite who is full of self doubt and uncertainty about Allah and the religion of Islam. This is outwardly manifested by the assistance they give overtly and covertly to the disbelievers and their governments in order to undermine what they have defined as ‘political Islam’.

¹⁷⁰ *Qur’an-as-Saff* 61:10. Imam al-Qurtubi narrated that Muqaatil said that once Uthman ibn Madh’un said to the Messenger of Allah, may Allah bless him and grant him peace: “By Allah, out of love O Prophet of Allah, which commerce is most beloved to Allah so that I can enter into it?” Then Allah revealed the following verse: “Shall I guide you to a trade which will save you from a terrible punishment? The ‘painful punishment’ is the excruciating pain of death, the suffering of the grave, the terrors of the Day of Judgment and the agonizing torments of Hell. If the believer undertakes this trade and commerce and dies on it, he will be protected from these disasters. He then defines what this commerce entails: “It is that you believe in Allah” that is to say that you have firm belief in the Divinity and Oneness of Allah by accepting in the heart and knowing through researched insight that there is no deity except Allah, the Sole Creator of the universe; that He is All-Knowing, Omnipotent, One, Ever-Living, Independent, All-Seeing, All-Hearing and is unlike anything in creation; “and His Messenger”; means that you accept the finality of the messengership of Muhammad, may Allah bless him and grant him peace; and that he and all the Prophets and Messengers are truthful and trustworthy in everything they came with from their Lord; that they fulfilled the Trust by delivering the message entrusted to them; and that although they were infallible, permitted to them were non-essential human qualities which did not negate their responsibilities as Messengers. After, delineating sound faith as the primary criteria for this redemptive commerce, Allah ta’ala then gives the second criteria by His words: “...and struggle in the Way of Allah”; the ‘Way’ of Allah means the religion of Allah utilizing the Path lawfully established by the *shari’a*. For *jihad* has preconditions, obligations, and limits. As for its preconditions, *Shehu* Uthman ibn Fuduye’ said in his *Bayaan Wujub’l-Hijra*: “Ibn Juzay said in his *al-Qawaneen*: ‘They are six: [1] being Muslim; [2] mature; [3] sane; [4] free; [5] male; and [6] having ability of body and wealth.’ It states in the *al-Mukhtasar*: ‘The obligation of *jihad* is invalid for the sick, the adolescent, the insane, the blind, the lame, the female, the one indigent, the elderly, the one with a debt...and the disbeliever.’” However, women are allowed to participate in the *jihad*, when her land is invaded by disbelievers, as we mentioned previously. As for the obligations of *jihad*, *Shehu* Uthman ibn Fuduye’ said in his *Bayaan Wujub*: “Ibn Juzay said in his *al-*

Qawaneen: ‘They are six: [1] intention; [2] obedience to the *Imam*; [3] avoiding cheating in the spoils of war; [4] fulfilling the rights of protection; [5] being firm during military advancement; and [6] avoiding acts of corruption’.” As for the limits of *jihad*, they are many. Among these limits includes who can and cannot be fought in a *jihad*, which include three categories as the *Shehu* delineated: [1] the disbelievers, either by origin or apostasy; and excludes women, children, the elderly, the infirm and non-combatants; [2] insurgence (*bughaat*) who revolt by taking up arms against the Muslims; and [3] warmongers (*muhaaribuun*) who commit terrorist acts and wanton violence against the Muslims. Among the limits of *jihad* are those who can be sought to for assistance. Again the *Shehu* prohibits Muslims seeking assistance in the *jihad* from slaves or captives, except with the permission of their wards. He also prohibits Muslims from seeking assistance from disbelievers, except in the service industry, not as soldiers or combatants. This last point is salient because any Muslim state which calls for the active military assistance of the disbelievers against another Muslim state, be it just or unjust, then their military engagement is debarred from being considered a *jihad*. Rather, it is only an unjust war because the rules of engagement within *jihad* are violated. While the Muslim state under attack by those Muslims who have the military assistance of disbelievers, are considered in a state of *jihad*, even if they were initially the unjust party, because of the overwhelming presence of the armies of the disbelievers invading their lands. The meaning of His words: “...with your wealth and your selves”; implies that the purpose of *jihad* is to make the Word of Allah ta’ala exalted in the land and to humiliate the ideas of disbelief. Thus, whatever means by which this can be accomplished whether by actual military engagement, through emigration (*hijra*), through a lawful social contract (*mu’ahida*), truce (*sulhi*), or in the inability of all the above for the Muslims to undertake active dissemination of the Islamic message in the lands of the disbelievers, until the Call of Islam grows at an exponential rate – all this is considered a form of *jihad*, whose ultimate goal is to the exalt the Word of Allah in the earth. His words: “That is better for you”; means your firm belief in Allah and His Messenger and struggling with your wealth and selves in order to advance the Word of Allah in the earth, is better for you than abandoning it and taking recourse in humiliation, collaboration and chaining oneself to this world’s life and its pleasures; “...if you only but knew” what really harms you and brings you benefit. This is clear admonition against those Muslims who deny the perpetual nature of struggle, and who denigrate what the disbelievers have called ‘political Islam’. The reality is that whenever Muslims failed to establish any of the foundations for assuring the advancement of Islam, either through the *jihad*, emigration (*hijra*), a lawful social contract (*mu’ahida*), truce (*sulhi*), or even through active proselytization, they have always become subject to humiliation and the abandonment of the religion by subsequent generations. The Chief Judge of Yola summed it up succinctly in his *Risaalat wa’n-Naseeha* when he said: “This will result in the Muslims being stamped with their destructive characteristics and blameworthy customs and the Muslims will eventually imitate the Europeans illicit way of life. This will go on until the weak hearted ones among the Muslims grow fond of their customs and become laden with corruption. Eventually, the youth will mature molded in the pattern of the European way of life. The women and children will become fascinated by them and began to dress themselves with their adornment until when the amply honored *Sunna* of the Prophet perishes and pitch black innovation (*bid’a*) is revived. This state of affairs will continue until their European way of life prevails and spreads. Thus, the Muslims will become humiliated because of their entering under the domination of the Christians.” The meaning of His words: “He will forgive you your sins”; means if you truly believe and undertake the struggle to exalt the Word of Allah in the earth, that your Lord will conceal your sins from others, pardon you and overlook your faults. This is also proven by the prophetic tradition related by Muslim on the authority of Ibn ‘Amr and by at-Tirmidhi on the authority of Anas ibn Malik that the Messenger of Allah, may Allah bless him and grant him peace said: “The one killed in the Way of Allah is forgiven of all of his sins except the financial debt.” His words: “...and enter you into Paradises wherein rivers flow” means that you will be entered into Gardens with trees underneath which rivers spring forth and flow; “...and wherein are excellent homes”; which you will enter as well. This is an excellent Promise from Allah ta’ala; as well as incitement to the Muslim to undertake the perpetual struggle of exalting the Word of Allah ta’ala in the earth. It is also a clear refutation against those who claim that the Garden and Its delights are allegorical, metaphorical and are not sensory. Today, the disbelievers cite these verses in order to ridicule and make fun of those who struggle in his His Way and the collaborators in turn corroborate their derision by negating the reality of these verses by rendering them abstract. It has been related by Abu’l-Husayn al-Ajri on the authority of al-Hassan who said: “I once asked ‘Imran ibn al-Hussein and Abu Hurayra about the exegesis of His words: ‘excellent homes’ and they both said: ‘We asked the Messenger of Allah, may Allah bless him and grant him peace about that and he said:

'They are palaces in Paradise made of white pearl. In each palace are seventy mansions made of red ruby. In each mansion are seventy homes made of green crystallite. In each home are seventy raised pavilions. Upon each pavilion are seventy couches from every conceivable color. On each couch are seventy women from the large-eyed virgins of Paradise. And in each home are seventy spread tables. Upon each spread table are seventy varieties of food. And in each home are seventy male and female servants. For Allah tabarraka wa ta'ala will give the believer the physical strength in one morning to enjoy all of that'." This prophetic tradition is explicit in establishing that the Delights of the Garden are real, sensory and experienced by the body, the soul and spirit. *Qadi`Iyad* clearly delineated in his *as-Shifa* that anyone who says that these Delights are allegorical and not experienced in the senses have uttered a statement of disbelief. We seek refuge with Allah from false interpolation. His words: "...in eternal gardens", that is to say in abiding gardens which will never fade or depart. `Ata al-Khurasani said: "eternal gardens" are the reeds and vegetation of Paradise, whose height reaches the Throne of the All Merciful One jalla wa `azza." Ibn Mas`ud said: "The 'eternal gardens' refers to what is hidden and concealed in the very center of the Paradise." Al-Hassan said: "It refers to palaces made of gold that only a prophet, a champion of truth, a martyr or a just ruler can enter." Al-Kalbi said: "The 'eternal gardens' refer to the highest level in Paradise, in which is the spring called *Tasneem* around which the gardens encompass and surround." *That is the supreme triumph*", that is to say, it is the greatest abiding joy. The etymological root of 'triumph' is to attain what is desired. The proof that all the above Delights are real, sensory and experienced by the body, the soul and the spirit is in the following words: "*And another blessing which you shall love*." Some of the grammarians such as al-Fara and al-Akhfash say that this statement is a conjunctive phrase to the expression 'trade' and is genitive in meaning; while others say that it is nominative phrase with the meaning: 'And you have another trait' or 'another trade which you shall love'. The phrase 'another' regardless if we accept it to be genitive or nominative in meaning, but the fact that it is a conjunctive phrase means that it follows the grammatical rule of the word or phrase it is annexed to. This also means that if the Delights of the Garden are allegorical, then what is annexed to it also has to be allegorical. However the following verse corroborates the sensory nature of the previous verse. Allah ta'ala says: "...is help from Allah", the expression 'help' is an explanation and clarification of the expression 'another'. Some of the grammarians say that it is nominative because it is a grammatical substitute for the phrase 'another'. Thus, the help of Allah means in this life, by the Divine Assistance He gives to those who struggle in His Way by either granting military victory over the disbelievers, allowing the Muslims to make the *hijra* escaping the persecution and intrigues of the disbelievers, helping them to organize themselves and establish a lawful social contract between themselves and the disbelievers, or assisting them by causing the religion to spread and disseminate in the very homes of the disbelievers. In either of these Allah ta'ala gives His Divine Assistance and in each is an element which has psychological, financial and social advantage for the Muslim in this life. For psychological, financial and social well being are things which are loved and desired by most human beings; and because these worldly benefits are sensory it proves that what they are annexed to from the previous mentioned Delights of the Garden are also sensory. His words: "...and a victory near at hand"; means spoils of war in the immediacy of this world's life. It is said that this means the victory in the conquering of Mecca; while Ibn Abass said: "What is meant here by 'a victory near at hand' is the conquering of Persia and Rome." Now, this interpolation by Ibn Abass has further implications regarding the Signs of the End of Time and the eschatological beliefs of the Muslims. It is the consensus of the scholars that the name 'Rome' or 'Romans' is an appellation which refers to the well known civilization which conquered a great part of the southern and central Europe, the Fertile Crescent as well as North Africa. But it also refers to nations and civilizations which emerged from Roman and Hellenistic culture and were eventually unified under Charlemagne. Thus, 'Rome' is a reference to European civilization and the nations born from it such as England, America, Canada, Australia and New Zealand. The term 'Rome' or 'Romans' came to be the general reference to the Christian powers. The Chief Judge of Yola utilized this term in the beginning of his famous anti-colonialist legal decision called *ar-Risaalat wa'n-Naseeha* when he said: "Realize! And may Allah make you and I successful at arriving at the that which is correct; with regard to what has transpired between the adherents among the People of Islam and the Christian Europeans (*ar-Ruum*) accompanied by the remainder of the disbelievers, comes down to one of three matters. The first is to fight (*al-qitaal*). The second is the making of truce (*as-sulhi*). The third is emigration (*al-hijra*). And for each one there is a specific stipulation (*mahalun*) and definite legal ruling (*hukmun*)."

Thus, the interpolation which Ibn Abass gives of 'a victory near at hand' is a reference to the eventual and inevitable victory that Islam will have over all of western civilization and culture; and will be completed

It has been related by al-Bukhari, and Muslim on the authority of Abu Hurayra may Allah be pleased with him who said: the Messenger of Allah may Allah bless him and grant him peace was asked: “Which is the best act?” He said:

((إِيْمَانٌ بِاللّٰهِ وَرَسُولِهِ))

“It is belief in Allah and His Messenger.” It was then said: “Then what?” He replied:

((الْجِهَادُ فِي سَبِيلِ اللّٰهِ))

“It is struggle (*jihaad*) in the Way of Allah.” It was said, “Then what?” He replied:

((حَجٌّ مَّبْرُورٌ))

“It is a blessed pilgrimage.”¹⁷¹

with the armies of the Mahdi and the descent of Jesus the son of Mary, upon him be peace. His words: “*So give good news to the believers*”; means give the good news to them regarding Allah ta’ala pleasure and contentment with them and His Promise of victory in this life and the recompense in the Hereafter. The expression is an imperative which means that it is obligatory for the Muslim leader, scholar, and ideologue to give confidence to the believers in spite of their circumstances that they will attain victory. Apart of the ploy of the disbelievers is to give the overall image to Muslims that they cannot win and that the spread of Pax-Americana, in particular, is something inevitable. This technique of psychological warfare is pervasive in the violation of their own constitutional standards and values, the torture of Muslim captives in secret prisons throughout the world, and the slaughter of innocent Muslims with impunity in Somalia, Afghanistan, Iraq and Palestine. The psychological intent is to make the Muslim feel that his religion is backward and unfit for the future. However, Allah ta’ala orders the Muslim to give the Good News of victory and success to the Muslims in spite of the hardships, trials and difficulties they have the face. Allah ta’ala completes the narrative of the above mentioned verse by informing the Muslims of their duty and responsibility to the world by His words: “*O you who believe be helpers of Allah as Jesus the son of Mary said to the Hawariyun: Who are my helpers to Allah? The Hawariyun said: We are the helpers of Allah. Thus, a segment of the Bani Isra’il believed and a segment disbelieved, and We gave assistance to those who believed against their enemies and they thus became manifest.*”

¹⁷¹ In the narration of Muslim it states: “Belief in Allah”; and omits the following phrase: “...and His Messenger”, however this is what is implied because belief in Allah entails belief in the Messenger as was also indicated in the prophetic tradition al-Bukhari on the authority of Anas ibn Malik 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*, and slaughter as we slaughter; then their life and wealth will be made sacred to us, except by what rights demand.” As well as his words related by al-Bukhari on the authority of ‘Utban ibn Malik who said that the Messenger of Allah, may Allah bless him and grant him peace, who said, “Verily Allah has forbidden from the Fire, (that is from the Fire of eternity), he who says; ‘**Laa ilaha ill Allah**’; seeking by that the continence of Allah.” In each of these prophetic tradition the acknowledgement of the messengership of Muhammad are omitted, but implied in the same manner that a person who says: “I recited *al-Hamdulillah rabbi’l-‘Aalameen*”; when he means that he recited the entire *Surat’l-Faatiha*. Then the Companions asked: “Then what?” That is to say: “Then what act after belief in Allah and His messenger is best?” And he, upon him be peace said: “Struggle in the Way of Allah.” In the *Musnad* of al-Harith Abu Usama on the authority of Ibrahim ibn Sa’d that he upon him be blessings and peace said: “Then struggle”, where he made struggle indefinite. *Imam* al-Kurmani said: “The reason that struggle was made indefinite is that belief like the pilgrimage is not a repetitive act, while military struggle is a perpetually repetitive action.” For military struggle when it is performed only once while it requires repetition cannot be considered the best act. In order for it to be among the best acts it must fulfill its conditions which is repetition. It is the consensus of the *Sunni* scholars that the Muslim ruler is obligated to send out a contingent of Muslim soldiers conducting the military struggle at least once a year repetitively. The meaning of his words, may Allah bless him and grant him peace: “A blessed pilgrimage”; means an accepted pilgrimage with Allah ta’ala, which is not intermixed with anything from sins or showing-off. *Imam* an-Nawwawi said: “In this prophetic tradition he mentions military struggle after mentioning belief. However in a similar prophetic tradition narrated by Abu Dharr he

It has been related by *Imam Ahmad* by the men of his chain of authority from men of veracity on the authority of Maa'izi may Allah be pleased with him¹⁷²: that the Prophet may Allah bless him and grant him peace was asked, "Which act is the best?" He replied:

((أَفْضَلُ الْأَعْمَالِ الْإِيمَانُ بِاللَّهِ وَحْدَهُ ثُمَّ الْجِهَادُ ثُمَّ حَجَّةُ مَبْرُورَةٍ تَقْضَى سَائِرَ الْأَعْمَالِ كَمَا بَيْنَ مَطْلَعِ الشَّمْسِ إِلَى مَغْرِبِهَا))

"The best action is belief in Allah and His oneness, then struggle (*jihad*), then a blessed pilgrimage. It excels other actions like what is between day and night."¹⁷³

doesn't mention pilgrimage at all, but mentions the freeing of a slave (*al-`itq*). While in a similar prophetic tradition narrated by Ibn Mas'ud he begins by mentioning the prayer, then fealty towards parents and then military struggle."

¹⁷² Some of the scholars confuse this Maa'izi with Maa'izi ibn Malik al-Aslami who was stoned during the time of the Prophet, may Allah bless him and grant him peace. This is an error, however, Abu Umar said this particular Maa'izi's lineage is unknown. He narrated prophetic traditions which were related by *Imam Ahmad* and others. Ibn Mandah attributed his lineage to the Banu at-Tamim. He resided in Basra where he also died.

¹⁷³ This prophetic tradition was also related by al-Bukhari in his *Tarikh* by way of Abu Mas'ud al-Jareeri on the authority of Yazid ibn Abdallah ibn as-Shajeer on the authority of Maa'izi that the Prophet, may Allah bless him and grant him peace was once asked: "Which action is the best?" He said: "It is belief in the Oneness of Allah, then struggle, then a blessed pilgrimage. It excels other actions like what is between day and night." It was also related by at-Tabarani in his *al-Kabeer* on the authority of `Aamir. The meaning of his words, may Allah bless him and grant him peace: "The best action is belief in Allah and His oneness"; he describes belief which is acceptance of the heart which in reality is not an outward sensory action as an action because it comprises the dynamic movement of the heart towards acceptance of the existence, lordship and oneness of Allah. This statement also is proof that belief increases and decreases and comprises of dynamic movement like sensory actions. He describes it as the best and most superior of all actions, because it is Knowledge of Allah, by which the Prophets, may Allah bless them and grant them peace are made superior to all other sentient beings. Knowledge of Allah ta'ala and belief in His Oneness accompanied by absolute certainty resulting from experienced Gnosis of Him is the cause and source of all subsequent good deeds. The cause and source of a thing is superior to the thing itself because without it's cause and source the things would not exist. It is for this reason that belief in the Oneness of Allah and His Gnosis is superior to all good deeds because it is their origin and foundation. The meaning of his words, may Allah bless him and grant him peace: "...then struggle (*jihad*)"; means initially military struggle, but it also comprises those actions which take the place of military struggle which results in the exaltation of the Word of Allah in the earth. This is because military struggle is not an end in and of itself. The objective of military struggle is to exalt the Word of Allah ta'ala in the earth. If this objective can be achieved by means of making *hijra*, a social contract (*mu`ahida*), truce (*sulhi*), or invitation (*da`awa*); then these actions are also considered a form of *jihad* because they achieve the same objective of the military struggle. The reason that military struggle is considered the second of the most superior actions is because a person places his own life and possessions in harms way due to the strength and certainty of his belief in Allah ta'ala. The usual outcome of any military engagement is the loss of life, the loss of loved ones, being mortally or permanently wounded. It is for this reason that it is considered the best of actions after belief in the Oneness of Allah and Gnosis of Him. The meaning of his words, may Allah bless him and grant him peace: "...then a blessed pilgrimage"; means a pilgrimage that is accepted in the grace of Allah ta'ala. The expression 'blessed' takes its etymological root from the word *birr* which means 'dutifulness', 'fidelity' or 'the performance of good deeds'. The rites of pilgrimage comprises all the sacred sacrifices required in the spiritual path to Allah ta'ala, from expending of wealth, removal of desirable things of this world's life, foregoing the pleasures of this world's life; and denying the soul all of its passions. It is for this reason that an accepted pilgrimage constitute the third of the most superior actions with Allah ta'ala. He meaning of his words, may Allah bless him and grant him peace: "It excels other actions like what is between day and night"; this is a reference to an accepted pilgrimage. After belief in Allah and *jihad*, it is superior to all other actions because it includes all of them such as prayer, remembrance of Allah, fasting, charity,

There has been related strong threats against those who wish to turn away from the struggle. For Allah ta`ala says:

﴿قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِّنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ﴾

*“Say; If your fathers, your children, your brothers, your wives, your relatives, the wealth which you have earned, and the slackness of trade which you fear and homes which you love; is dearer to you than Allah and His Messenger and struggle (jihad) in His way, then wait until Allah brings about His command; for Allah does not guide a people who are corrupt.”*¹⁷⁴

stopping, walking, trotting, stoning, supplication, making sacrifice, shaving and the adorning of specious clothing denoting one's turning away from this world's life.

¹⁷⁴ *Qur'an-at-Tawba 9:25.* Imam al-Qurtubi said that this verse was revealed regarding those who were torn between the love they had for their loved ones and relatives and making *hijra* to Medina. Many of the Muslims were threatened by their wives and relatives to be cut off if they chose to make the *hijra* which would result in them losing the wives, children, parents, wealth and possessions they loved. This is a proof that emigration to Allah and His Messenger is a precursor to military struggle or is apart of it. Imam at-Tabari said: “Allah tabarraka wa ta`ala says to His prophet, may Allah bless him and grant him peace: “Say:” O Muhammad to those who remain behind and refuse to make the *hijra* to the lands of Islam and who reside under the lands of the polytheist: “...If your fathers, your sons,...” means those from whom you originate and those who branch off from you. His words: “... your brothers”, means those like you and your peers. His words: “...your spouses”, means similar partners from women and men. His words: “...your tribe”, means all of your nearest of kin, or all of those you live with and socialize with. Its root is taken from the expression ‘fellowship’. His words: “... and your wealth you have earned”, means the actual currency and the many varieties of wealth which you have earned or have the opportunity to earn in the lands of the disbelievers. His words: “...commerce you fear may slacken”, means that which you fear shortage in its demand, circulation and marketability; or that which you fear deficiency in distribution due to over consumption by being physically cut off from the lands of the disbelievers. His words: “... and the homes you love”, means private homes and gardens which you are delighted to reside in. His words: “...are dearer to you”, means with an affection which you willfully choose. His words: “...than Allah and His Messenger”; means than your making emigration for the sake of Allah and His Messenger from under the authority of the disbelievers. His words: “...and jihad in His way”, means that if you love these more than your love for Allah, His Messenger and making strenuous effort in obedience to Him, worshipping Him and *jihad* in His Way. This is proof of the superiority of *jihad* over all other actions because it should be given preference over everything which brings comfort to the soul such as close relationships and wealth. It has been related in the sound prophetic traditions by an-Nisaai on the authority of Sabrah ibn Abu Faakiha that the Messenger of Allah, may Allah bless him and grant him peace said: “Verily *Satan* sits and attempts to bar the children Adam in three sittings. He sits trying to bar him on his Path to accept Islam and says to him: ‘Do not forsake your religion and the religion of your ancestors.’ But, he acts contrary to him and accepts Islam. He then sits barring him from the Path of *hijra* by saying: ‘Will you forsake your wealth and family?’ But acts contrary to him and makes the *hijra*. He then sits barring him from the Path of *jihad* by saying: ‘If you make the *jihad* you might be killed, and others will eventually marry your wife and divide your wealth among them.’ But he acts contrary to him and struggles in the Way of Allah. Then it becomes the right of Allah to enter him into Paradise.” His words: “...then wait”; is an expression which constitutes a threat. His words: “...until Allah brings His command”, means then wait until Allah brings about an immediate catastrophe in this life or manifest His Divine Wrath in the Next. The expression Imam al-Qurtubi said: “In this verse is evidence of the obligation of having love for Allah and His Messenger; and in this there is no disagreement among the *Imams*. This love should supersede the love for all other things.” His words: “for Allah does not guide a people who are corrupt”; the corruption referenced here results from them leaving the obedience resulting from sound belief, emigration and struggle, and being

subsequently committed to disobedience by failing to corroborate one's belief by withdrawing from under the governmental authority of the disbelievers and struggling to exalt the Word of Allah in the earth.. The expression 'corruption' should not be perceived with the same meaning that we tend to give it today; of personal vice and depravity; although, it could lead toward this kind of personal debauchery. On the contrary, the corruption referred to in this verse is a higher form of moral depravity because it is the kind which adversely affects everyone in the society because it revolves around political and social factors of immorality, rather than that of a personal nature. Another *Qur'anic* verse which corroborates this interpolation is the words of Allah ta'ala: "*Verily those who believe, emigrate and struggle in the Way of Allah with their wealth and their souls, and those who give refuge and help, these are governing protectors of one another. Those who believe, but do not emigrate have no share in this governing protection until they first emigrate. If they desire to help you in the religion, then you should take their help, except against a people between whom you and them is a covenant; for Allah is Seeing of what you do. And those who disbelieve they are governing protectors of one another. Thus, if you do not do it, there will be tribulation in the earth and immense corruption. Verily those who believe, emigrate and struggle in the Way of Allah, and those who give refuge and help, these are in reality the true believers. For them will be forgiveness and a generous reward.*" The scholars of the *Sunna* agree that the Muslims referred to in the beginning of the verse are the *Muhaajirun*, who were the first to believe, emigrate and struggle with their wealth and souls in the Way of Allah. It also applies to any Muslim in a similar situation, who believes, emigrates and struggles in the Way of Allah. Those who give refuge and assistance is a clear reference to the *Ansaar* of Medina, who opened their homes and possessions to the *Muhajirun* and gave assistance to them in exalting the word of Allah ta'ala. It also applies to any Muslim who does the same in these times. Allah ta'ala makes both groups partners with one another in providing governing protection. The expression 'governing protection' (*wilaayat*) is a direct reference to the right to inherit from one another as well as an equal share in the spoils of war; each which fall under the purview of government authority. This expression is not a reference to mere 'friendship' as some would interpolate it. It is a direct reference to sovereignty and government; which is a higher moral standard than mere personal friendship. This is proven in the phrase which follows when Allah ta'ala says that those who believe but fail to emigrate, do not share with the other two parties in the right of mutual inheritance or in the apportionment of the spoils of war. It is for this reason that Umar did not place al-Abass among the *Ahl 's-Shura* (Consultation Committee), because he did not make the *hijra* until after the conquering of Mecca, although he did accept Islam early on; as some historians indicate. One of the mistakes, which many in these times make, is to apply the interpolation of this verse to the *mudajjin* who willfully emigrate from the lands of Islam into the lands of disbelief as being '*muhajiruun*' and the indigenous Muslim converts residing in such lands as being '*ansaar*'. This is an interpolation which has no foundation in truth, because it would imply that the 'emigration' of the *mudajjin* from the lands of Islam to the lands of disbelief was lawful, which is not the case; as *Imam* Wansharisi elaborated in detail in his *al-Mi'yara*. Their opinion actually reverses the actual ruling to which the verse applies, and because of this it constitutes a greater form of corruption than personal immorality, because it results in legitimizing something which has been explicitly prohibited by the *shari'a*. It also pre-empts the right of the indigenous Muslim converts to establish a social contract between themselves and the non-Muslim authorities, because they then become subsumed under a group of Muslims who established a 'social contract' which is invalid. This is indicated by the fact that all Muslim emigrants who seek to enter non-Muslim countries have to forego some of the Islamic social mores which may be deemed diametrically opposed to the laws and social values of the country to which they emigrate. This is an unlawful social contract because a Muslim cannot emigrate with the intention of foregoing any part of his religion. The purpose of emigration is to be able to manifest all aspects of one's religion; not the converse. Thus, the mere emigration of Muslims into the lands of disbelief violates the chances of the indigenous Muslims to create a lawful social contract between themselves and the dominant culture. This is implied in the above words of Allah ta'ala: "*except against a people between whom you and them is a covenant*". This 'covenant' is a social contract giving the Muslims the right to be different, unique and the right of the protection of their religious, ethnic and linguistic distinction from that of the dominant culture. In international law it applies to those national minorities who were apart of the formation of the nation from its beginning, and has limited application to those linguistic, religious and ethnic minorities who emigrated to the nation after its formation. Thus, in international law there is a distinction between indigenous national minorities and immigrants, where the former have greater rights over the dominant culture than the later. If this distinction is not made in law, then a form of social injustice occurs, which

again further defines what Allah ta'ala meant by the expression: "*Allah does not guide a people who are corrupt*". Imam at-Tabari said: "Abu Ja'far said the foremost interpolation of His words: '*And those who disbelieve they are governing protectors of one another*' is that they give assistance to one another excluding that of the believers. This is clear evidence of Allah's prohibition against believers residing in the lands of war and the prohibition of neglecting emigration. This is because it is well known in the language of the Arabs that the meaning of 'governing protector' (*waliy*) is protecting advocate (*naseer*) and nominated supporter (*mu'een*).'" Both of these definitions imply some form of sovereignty, or authority to give political protection. Finally, the proof that the expression 'corruption' in the above verse is of a political nature is substantiated by Allah's words: "*Thus, if you do not do it, there will be tribulation in the earth and immense corruption.*" Imam as-Suyuti said in his at-Takmila: "*Thus, if you do not do it*"; that is to initiate governing protection with the believers and to check disbelief; "*there will be tribulation in the earth and immense corruption*", due to the strength of the disbelievers and the weakness of the Muslims." Imam at-Tabari said in his Jaami'l-Bayaan: "Some of the scholars say that the meaning of this verse is that: if you who believe do not give mutual assistance to one another in religion that this will result in their being tribulation in the earth and immense corruption. Those who follow this opinion adhere to what was related regarding that. Namely, Ibn Humayd narrated to us saying that Salma narrated to us on the authority of Ibn Is'haq who said: 'The *Muhajirun* and the *Ansaar* have been made the people of authority in the religion excluding others, and the disbelievers have been made governing protectors of one another. Then He says: '*Thus, if you do not do it, there will be tribulation in the earth and immense corruption*'; which means if the believers take the disbelievers as governing protectors over and above the believers, then there will be tribulation in the earth and immense corruption.'" It is clear from this that the absence of Islamic sovereignty in the earth or the absence of a lawful social contract between Muslim national minorities and non-Muslim states is a greater form of corruption than personal immorality because, the former assures the latter, while the establishment of Islamic sovereignty or some form of self-determination is an higher moral standard which is an hindrance to personal depravity or a deterrent to it. It is not surprising that those national minorities which have been historically and systemically oppressed by a dominant culture, tend to exhibit more personal and social dysfunctions and suffer more debilitating diseases than those national minorities who enjoy some form of protected autonomy or internal self-determination. This also indicates why the US in particular is more concerned with its Muslim national minorities being overly concerned with personal morality and spirituality and actively opposes any and all endeavors for these national minorities to achieve their internationally recognized rights of protection. Both the US and the UK are united in this effort to undermine the rights of its Muslim national minorities by supporting those 'Muslim leaders' who call for mere inward reform of the Muslim community, democratization, assimilation and the stripping away of any political rights which do not conform with those of the dominant culture. This is exemplified in the passing of draconian laws designed to prejudice and interdict the growth and organization of Islamic communities under their jurisdiction. In the US, the passing of the Patriot Act, FISA and the recent Senate resolution S1959; and in the UK, the passing of the Anti-Terror Laws are all indications of the extremes that these two nations will go to interdict a resurgent Islam by violating their own legal standards and those of international law. This too is a form of immense corruption because it assures the domestic colonization of national minorities within states and prevents the western governments from realizing their own higher moral standards enshrined in law and hinders the ratification of internationally accepted standards which these same nations have signed. It is clear that the only real moral standard which is beneficial to Muslim national minorities as well as the non-Muslim states in which they reside is for the Muslims to actively struggle in the Way of Allah for the elevation of their religion and their collective rights. Dr. Y.N. Kly indicated in his The Black Book: The True Political Philosophy of Malcolm X that the goal of the dominant culture is to convince oppressed national minorities that they cannot win in a struggle against domestic colonization and that their only alternative is to follow a political and social direction dictated to them by the government through those 'leaders' of the national minority who mouth the government's view and accept their values. The recent 2003 Rand Corporation study on 'Democratic Islam' explicitly states the need for the US and western governments to marginalize, and hinder any and all voices from Muslim leaders who demand internationally protected human rights, which include (as Dr. Kly stated): the right to be dissimilar and distinct from the dominant national majority; the right to be recognized as a nation or national minority with limited autonomy and internal rights of self-determination which does not violate the sovereignty of the state; the right to political independence or self-determination if equal status cannot be achieved in any other way; also the right to wage an internationally recognized

Allah ta'ala says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ أَنْفِرُوا فِي سَبِيلِ اللَّهِ أَنْتَقَلْتُمْ إِلَى الْأَرْضِ أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ * إِلَّا تَتَفَرَّوْا يُعَذِّبُكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

*“O Believers! What excuse have you that when it is said to you: Go forth in the Way of Allah, you should incline heavily to the earth; are you content with the life of this world instead of the Hereafter? The provision of this world’s life is but little in comparison with the Hereafter. If you do not go forth, He will punish you with a painful chastisement, and exchange you for another people. For you will do no harm to Him, because Allah has power over all things.”*¹⁷⁵

armed struggle to obtain the above rights if they are denied. All of these above rights are embraced in the universally ethical idea of struggle and must not be neglected, or the result will be the establishment of norms that are detrimental to the entire world and become the cause of the corruption of universal ethical values. The fact that the United States has violated its own constitutional standards as well as international law in its so-called ‘war on terror’, by invading at least three sovereign Muslim nations; illegally detaining and torturing Muslims from all over the world in secret CIA prisons; as well as unconstitutional surveillance of its own indigenous and immigrant Muslim populations; has given warrant for other nations to violate the rights of its Muslim national minorities as well. In fact many of these nations interdict and oppress their Muslim national minorities with the logistical and tactical assistance of the U.S. It is in this light that neglecting to struggle in the Way of Allah for the rights of Muslims in the U.S. creates a negative precedence for Muslim national minorities all over the world. Similarly, if and when, the Muslim national minorities of the U.S. achieve their goal through their just right to struggle, then this will become a positive legal precedence for Muslim national minorities in other nations. To fail to struggle will lead to political and social tribulation internationally and the spreading of immense political repression and corruption, because the U.S. constitutes a normative nation which other nations follow and model themselves upon. Thus, the struggle for the rights of self-determination for Islam and Muslim national minorities must be won in the U.S. if it is going to gain a foothold anywhere else in the world.

¹⁷⁵ *Qur’an – at-Tawba 9: 38-39.* Imam al-Qurtubi said: “There is no dispute that this verse was revealed as a castigation of those who opposed the Messenger of Allah, may Allah bless him and grant him peace in the military expedition of Tabuk during the 9th year of the *hijra* against the Roman Empire.” The meaning of His words: “O Believers! What excuse have you”; is a determinative interrogative which comprises a reprimand and it means: ‘What thing can prevent you’: “...that when it is said to you: Go forth in the Way of Allah”; that is to say leave your homes and go out in the military expedition in order to exalt the Word of Allah in the earth. The etymological root of the expression ‘going forth’ (*nafar*) is to depart from one place for another due to an important affair which instigated it. The meaning of His words: “...you should incline heavily to the earth”; means that you stick to or adhere to your own land and homes content to simply sit without doing anything to advance the religion. Or it means that you are content to remain in your state without aspiring to the highest moral ideals comprised in the struggle in the Way of Allah. His words: “...are you content with the life of this world instead of the Hereafter?”; again this is an interrogative designed to rebuke but also to incite and it means: Are you content with the portion which you have been allotted from this world’s life and its pleasures in exchange for the Eternal Blessings of the Hereafter and what Allah ta’ala has promised in Paradise to those who fear Him and struggle in His Way? His words: “The provision of this world’s life is but little in comparison with the Hereafter”; means that the delights and livelihood which those who enjoy the pleasures of this world’s life is nothing in comparison to the Eternal Blessings of the Hereafter and the generous Bounties which Allah has promised His protected friends and those who obey Him. Imam at-Tabarai said: “It is as though Allah ta’ala is saying: ‘O believers actively seek after the Eternal Blessings of the Hereafter and the luxuriant bounties which are with Allah for His protected friends by means of obeying Him and hurrying to answer His command to go out and struggle against His enemies in His Way’.” His words: “If you do not go forth”; means if you do not withdraw from the comfort of your homes and expend your wealth and place your lives in harms way by

Imam al-Qurtubi said:¹⁷⁶

"وهو توبيخ على ترك الجهاد وعتاب على التقاعد عن المبادرة إلى الخروج، وقوله: ﴿أَتَأْتَلُمُ إِلَى الْأَرْضِ﴾ معناه أتأقلمتم إلى نعيم الأرض، أو إلى الإقامة بالأرض، والتثاقل عن الجهاد مع إظهار الكراهة حرام على كل أحد، إذا عين قوما وندبهم إلى الجهاد لم يكن لهم أن يتثاقلوا عند التعيين وبصير بتعيينه فرضا على من عينه لا لمكان الجهاد ولكن لطاعة الإمام".

"This verse is a rebuke (*tawbeekh*) against those who leave the struggle (*jihaad*), and it is a reprimand (*'itaab*) for those who are abstinent from undertaking going out in Allah's Way. And Allah's saying, "...you should incline heavily to the earth...", means clinging to the worldly blessings of this earth; or it means clinging to permanence in the earth. Sluggishness in the struggle (*jihaad*) along with displaying dislike for it is forbidden (*haraam*) upon everyone; If a specific group of people are singled out and called to

struggling in the Way of Allah, then: "...He will punish you with a painful chastisement." This is a significant threat against those who claim that military struggle in these times is invalid, or those who claim that the concept of *jihaad* in the *Qur'an* does not apply to armed struggle. Ibn Abass said that 'the painful punishment' is the withholding of the rains from you. This means that Allah ta'ala will restrict the very means for economic prosperity because commerce and trade are mainly depended upon agriculture and livestock, and the success of these depend upon regular abundant rainfall. The withholding of rain has detrimental affects on all commercial transactions subsequent to it. Ibn al-'Arabi said: "The 'painful punishment' in this life is by the military and political occupation from the enemies, and by the Punishment of the Fire in the Hereafter." This statement from Ibn al-'Arabi is significant because this makes the verse not only a threat, but a prophecy of what would befall the Muslims in the future if they neglected making the *jihaad* against the Romans, because it was regarding the military expedition against them that this verse was revealed. Thus, today, the European western powers have invaded and occupied many of the Muslim nations either directly or indirectly. His words: "...and exchange you for another people"; means that Allah will substitute you with another people besides you, who will go forth when they are called to go forth and struggle in the Way of Allah, they will answer the call when they are invited to Islam and they will be obedient to Allah and His Messenger. Imam al-Qurtubi said: "This is a clear threat that He will substitute for His Messenger a new people who will not merely sit down when they are called to go forth. It is said that these people are the descendents of the Persians, while some say they are the people of Yemen." I say: the people referred to also include every new Muslim convert who enters into the religion with sincerity and commitment to exalt the Word of Allah in the earth. Today we witness the role that the descendents of the Persians, i.e. the Iranians are making in advancing the sovereignty of Islamic civilization in the realm of technology, commerce and politics. We also witness the role that the Muslim scholars and teachers of Yemen are playing in advancing the Islamic call in the Muslims world. And no one should ignore the phenomenal growth and advancement of Islam in the western hemisphere by the unprecedented growth of Islam among the African American and Latino national minorities in the U.S. All this is an indication of the fulfillment of the promise of Allah in substituting a New People of Islam with the old and who are advancing Islamic civilization at the doorstep of European western civilization. His words: "For you will do no harm to Him"; means that you will not harm Allah in any way by neglecting to go forth or by your disobedience of Him. This is because He is not in need of your obedience, rather, you are in need of Him. This implies that inclining away from making the *jihaad* and manifesting one's dislike for it is forbidden upon every Muslim. His words: "...because Allah has power over all things"; means that Allah has the Absolute Power and Omnipotence to destroy you, substitute another people in your stead as well as bring to an end the dominance of the European and western powers; or to bring about their total conversion to the religion of Islam.

¹⁷⁶ He was Abu Abdallah **Muhammad ibn Ahmad** ibn Abi Bakr ibn al-Faraj al-Ansari al-Khazaraji al-Qurtubi al-Maliki. He was a renowned jurist, traditionist and master of the exegesis of the *Qur'an*. The most famous of his books was the voluminous *Jaami' Ahkaam'l-Qur'an* widely known as *Tafseer'l-Qurtubi*. He died in the year 668 A.H.

participate in the struggle (*jihaad*); it is not permissible for them to be sluggish when they have been designated (*ta'yeen*). This is because being singled out makes the struggle obligatory upon. This is not due to the legal standing of the obligation of struggle, but because of the obligation of obedience to the leader (*ta'aat al-imaam*)."

Allah ta'ala says:

﴿فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلَافَ رَسُولِ اللَّهِ وَكَرِهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ * فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا جَزَاءً بِمَا كَانُوا يَكْسِبُونَ﴾

*"Those left behind were happy on account of their sitting at home behind the Messenger of Allah and they hated going out to struggle in the Way of Allah with their wealth and their selves, and they said: "Do not go forth in the heat. Say: The fire of Hell is much more severe in heat, if they but understood. Therefore they shall laugh little and weep much as a recompense for what they earned."*¹⁷⁷ Imam al-Qurtubi said in his *Muthira al-*

¹⁷⁷ *Qur'an – at-Tawba* 9: 81-82. Imam as-Suyuti said in his *ad-Durr 'l-Manthuur*: "It has been related by Ibn Abi Hatim and Abu's-Shaykh on the authority of Qatada regarding His words: 'Those left behind were happy on account of their sitting at home behind the Messenger of Allah'; these are those who remained behind from the military expedition of Tabuk. It has been related by Abu's-Shaykh on the authority of ad-Duhaak regarding the verse: 'The meaning of 'those left behind', were those who stayed at home behind the Messenger of Allah.'" The military expedition of Tabuk was the last military command which the Messenger of Allah, may Allah bless him and grant him peace made; and the last standing order which he gave to his *Umma* was his order to make the *jihaad* against the Romans. Imam at-Tabari said: "Those whom Allah caused to be left behind from a military expedition with His Messenger accompanied by the believers against His enemies, were happy with their sitting at home being opposed to the Messenger of Allah, may Allah bless him and grant him peace... This is because the Messenger of Allah, may Allah bless him and grant him peace ordered them to go forth to the struggle against the enemies of Allah, but they opposed his command and decided to simply remain in their homes." His words: "...and they hated going out to struggle in the Way of Allah with their wealth and their selves"; means those who remain behind from fighting the disbelievers with their wealth and souls in order to exalt the religion of Allah which He has enacted for His servants so that they can give assistance to it. It is also a reference to their inclination to be socially humiliated under the authority of the disbelievers as well as their giving preference to ease over hardships, difficulties and expending their wealth in obedience to Allah. His words: "...and they said: 'Do not go forth in the heat.'" This is because the Prophet, may Allah bless him and grant him peace ordered them to go forth during the military expedition of Tabuk during severe heat. As a result, the hypocrites said to one another: 'Do not go forth during the heat!' Then Allah ta'ala said to His Prophet: "Say" to them O Muhammad: "...the fire of Hell"; which has been promised to those who oppose My command and disobey My Messenger: "...is much more severe in heat"; than the heat of which you have agreed with one another not to go forth in; "...if they but understood." This is a clear indication from Allah that the hypocrite cannot comprehend what Allah ta'ala exhorts in His Book, nor are they able to be attentive to His signs, because they needlessly show no regard for the severity of the heat of the Hellfire while they dislike the heat of this world and the discomforts of struggling in His Way. If they had real comprehension their belief and faith would allow them to see the wisdom of undertaking the difficulties of the struggle in the life in order to be redeemed from the difficulties of the Hereafter. It is because the hypocrites lack faith and true belief that they also are unable to have sound comprehension of the religion. His words: "Therefore they shall laugh little and weep much as a recompense for what they earned" is an indication that the hypocrites who remained behind and refused to go forth then, actually laughed joyfully due to their absence from the military expedition. This is a proof that Allah ta'ala informed the Messenger of Allah, may Allah bless him and grant him peace of the matters of the Unseen regarding the activities of the hypocrites. This verse was among the final revelations sent down in order to clearly manifest the actions of the hypocrites, which is their reluctance to struggle in the Way of Allah and their inclination to give assistance to the disbelievers. This is the single political characteristic by which the hypocrite can be known and recognized. Although,

Gharaam¹⁷⁸ after examining these noble verses he said: "Notice, may Allah be merciful to you, the strong threat, the great disgrace, and the excruciating affliction for those who are absent from the struggle, who are aloof from it and fail to expend money for it. These verses though they were revealed concerning a particular people, yet in them are intimidation and threat to those who act the way the people concerning whom they were revealed act. Your being absent from an obligatory struggle (*takhallafa 'an al-jihaadi 'l-waajib*) is just like their being absence and restraint from it. Thus you are prohibited from doing just as they were by means of this threat against such odious and abominable deed."¹⁷⁹

the hypocrites, then and now, laugh for being able to disobey the Messenger of Allah, may Allah bless him and grant him peace by not going forth to struggle in His Way in order to exalt His religion; they will unfortunately weep a longtime in the Hellfires, as a recompense from Allah ta'ala to them for their disobedience, for their refusing to go forth against the disbelievers, for their remaining in their homes; and for their making fun and laughing at the Messenger of Allah, may Allah bless him and grant him peace and the believers.

¹⁷⁸ I have been unable to find the exact text being made reference to here. I assume that it is another exegesis of the *Qur'an* made by *Imam* Muhammad ibn Ahmad ibn Abi Bakr al-Qurtubi, the author of the above cited *Jaami' Ahkaam'l-Qur'an*.

¹⁷⁹ The Chief Judge of Yola said in his *ar-Risaalat wa'n-Naseeha*: "It is stated in the *Mushari'u l-Ashwaq*, 'The Messenger of Allah, may Allah bless him and grant him peace, said: "There is coming upon man a time during which some of the religious scholars will say, 'This is not a time of *jihad*'. Whoever comes upon that time, then know that the most blessed action during that time will be *jihad*.'" The Companions said, "Will someone say that, O Messenger of Allah?" He replied: "Yes! He whom Allah, His Angels and the people all together have cursed! It is also mentioned in the *Mushari'u l-Ashwaq*, "If the soul says to you, 'The fear of the death hinders me from the *jihad*'. Then say to it, 'Do you not believe in the words of Allah; 'And Allah will delay no soul when its appointed time comes'. And also there is His words; 'Every soul must taste of death'. Thus, is that case abstention from fighting will not extend the duration of life, and bravery will not cut it short. And even though death does have its torment, yet while being killed, the martyr will not find any pain except a pain resembling the sting of an ant." And if you were to say, "I am afraid of the loss of my family, my wealth and children." Then, recall the words of the Exalted, "*Your wealth and your children are only a trial, whereas Allah, with Him is an immense reward*". And recall the words of the Messenger of Allah, may Allah bless him and grant him peace, "Truly an early morning departure in the way of Allah and a late return from it is better than the world and what is therein." Although all the above mentioned death will take place in the near future and the calamities of fate will separate you from (your children, wealth and friends). Then on the Day of Return, they will all flee from you. "*The day a person will flee from his brother.*" Each of them will desire to be saved, while you will left carrying the heavy burden that may destroy you. Will you then be saddened with parting from your friend, even though if sins are small or great still it fills you with anxiety and distress? And if they are great fills you with terror. And when your friend dies, your thoughts will leave him and his sons may or may not remember him. so realize that Allah is more compassionate to him than you. And if he is among the blissful, then Allah will not destroy him. Allah will gather you and him together in Paradise. So commend him to Allah's protection. And if he is among the damned, then he will be in a different state than the first. And there is then nothing you can do in warding off destruction from him. If you were to say, "The separation from loved ones and brethren is unbearable for me". Then realize that separation only exist in this place and if love between you was for the sake of Allah, then the meeting place will be in Paradise. Otherwise, separation now is better, along with what comes from it, than alienation and want of fulfillment; because, in most cases, they are the companions of bliss and the enemies of calamities. If the King of Kings willed, your brother now will be your brother on that Day also. If you were to say, "I fear the loss of my status, my high position of honor, my dwellings and my abode of protection." Then remember that there are ones who procured more than that which you acquired, nevertheless it eluded them. So also it will elude you. If you were to say, "I desire the postponement of death in order to increase in righteous deeds." Then, know that is a lie from the nafs and it is from the deceptions of *Iblis*, since the *jihad* in the way of Allah is the best action. It has come down in the Prophetic tradition, "The standing of a man in the rank in the way

It has been related on the authority of Ibn Umar may Allah be pleased with both of them¹⁸⁰ that the Prophet may Allah bless him and grant him peace said:

((إِذَا تَبَايَعْتُمْ بِالْعَبْنَةِ وَأَخَذْتُمْ أَذْنَابَ الْبَقَرِ وَرَضِيتُمْ بِالزَّرُوعِ وَتَرَكْتُمُ الْجِهَادَ سَلَّطَ اللَّهُ عَلَيْكُمْ ذُلًّا لَا يَنْزِعُهُ حَتَّى تَرْجِعُوا إِلَى دِينِكُمْ))

“When you become overly concerned with earning questionable profits, become accustomed to following the tails of cows and you become content with farming, and you leave the struggle; Allah will subjugate over you humiliation. And He will not remove this until you return to your deen.”¹⁸¹

of Allah is better for him than worshipping with his family for seventy years.” So reflect upon this, O brother and understand!”

¹⁸⁰ This prophetic tradition was related by Abu Dawud and Ibn Maja on the authority of Abdallah ibn Umar. In another version of this manuscript it states that this prophetic tradition was related on the authority of Umar ibn al-Khataab, however this is a transcription error of the scribe. Abu Dawud narrates this prophetic tradition in the section of commercial transactions his *as-Sunnan*, where he says: “Once Ibn Umar said: ‘We are in a time when none of us saw that he had a greater right over a gold or silver coin than his fellow Muslim brother; but there is coming a time when gold and silver coins will be more beloved to anyone of us than the love we have for our brother. I once heard the Messenger of Allah may Allah bless him and grant him peace say:...’; he then mentioned the following prophetic tradition.”

¹⁸¹ The meaning of his words, may Allah bless him and grant him peace: “When you become overly concerned with earning profits”; the expression ‘questionable profits’ (*eena*), is a commercial transaction terminology, and means to sell a commodity for a known price, then to buy the same commodity back at a cheaper price. This kind of commercial transaction is considered reprehensible by *Imam as-Shafi`*, although the actual sell of the commodity is sound. The other *Imams* considered this type of commercial transaction to be forbidden. It is called ‘questionable profits’ because the objective is to obtain ready hard cash. His words, may Allah bless him and grant him peace: “...become accustomed to following the tails of cows”; this is metonymy in rhetoric and refers to being so preoccupied with herding livestock, its commercial transactions, and what is relate to it that it keeps you from engaging in the struggle in the Way of Allah ta`ala. His words, may Allah bless him and grant him peace: “...and you become content with farming”; means that agriculture and the cultivation of land becomes your main occupation and concern. His words: “...and you leave the struggle (*jihaad*)”; means that when preoccupation and concern for these things cause you to forsake the military engagements against the enemies of the All Compassionate Lord, as well as fighting against your corrupt passions and making war against Satan; then: “...Allah will subjugate over you”; which means that by means of His Omnipotence and Power that He will send upon you: “...humiliation”. The expression ‘humiliation’ here means weakness, scorn and the derision of your enemies. His words, may Allah bless him and grant him peace: “And He will not remove this”; means your weakness, derision and scorn in the sight of your enemies will not be eliminated or lifted from you: “...until you return to your religion.” This means until you return to being preoccupied with manifesting the religion of Islam, and using every lawful means to making it exalted in the earth; whether this is by means of teaching, dissemination, truce, a lawful social contract, emigration or armed struggle (*jihaad*). For to neglect any of these aspects of struggle and to be preoccupied with your livelihood over them opens the door to social degradation from Allah ta`ala manifested by being subjugated and humiliated by the disbelievers. The Chief Judge of Yola said in his *ar-Risaalat wa’n-Naseeha*: “This tradition means that when people become preoccupied with what he mentioned and they abandon the *jihaad*, Allah will afflict them with their enemy. They will not be rescued from them until they return to that which is obligatory from *jihaad*, establishing the *deen* and giving victory to Islam. And his neglecting the *jihaad* and being self-possessed with this world is forsaking the *deen*. That by itself is enough as a grave sin. It is stated in the *Mushari`u l-Ashwaq*, “The Messenger of Allah, may Allah bless him and grant him peace, said: There is coming upon man a time during which some of the religious scholars will say: ‘This is not a time of *jihaad*’. Whoever comes upon that time, then know that the most blessed action during that time will be *jihaad*.” The Companions said: “Will someone say that, O Messenger of Allah?” He replied: “Yes! He is the one whom Allah, His Angels and the people all together have cursed.” Examine, dear beloved reader,

It has been related by Abu Dawud in an excellent narration (*isnaad hasan*) on the authority of Abu Bakr as-Sadiq may Allah be pleased with him who was delivering a sermon a year after the death of the Messenger of Allah may Allah bless him and grant him peace. While he was speaking he became choked up with emotions. He then said: “O People! Verily I heard the Messenger of Allah may Allah bless him and grant him peace say the first year in this month on this *minbar*:

((مَا تَرَكَ قَوْمَ الْجِهَادِ فِي سَبِيلِ اللَّهِ إِلَّا أَذَلَّهُمُ اللَّهُ وَمَا تَرَكَ قَوْمَ الْأَمْرِ بِالْمَعْرِوْفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ إِلَّا عَمَّهُمُ اللَّهُ بِعَذَابٍ))

“No people neglect the struggle in the Way of Allah except that Allah humiliates them. And no people leave commanding the good and forbidding evil except that Allah makes afflictions prevail among them.”¹⁸² This was mentioned in the *Shifa’a as-Suduur*.¹⁸³

the extremely disastrous circumstances of the evil scholars in these times who claim that this is not a time of *jihad*, and that it is not perpetual until the End of Time.

¹⁸² The meaning of “humiliates them” is the humiliation which results from being subjugated by their enemies. It is clear here that the Messenger of Allah, may Allah bless him and grant him peace established *jihad* and those conduits which take the place of *jihad*, such as making the *hijra*, establishing a social contract between Muslim national minorities and dominant non-Muslim governments as well as inviting to the call of Islam are the spiritual and social prescription against humiliation of all forms. This principle was later reinforced in international law under the International Covenant on Civil and Political Rights where it states in Part I No. 1: “All peoples have the right of self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development.” The implications of this international resolution is that any national minority which is prevented by a government from exercising its rights of self-determination by freely pursuing its economic, social and cultural development, then this national minority have the internationally recognized right to undertake all legal means necessary to struggle for the realization of these rights, including the right to take up arms, when all diplomatic alternatives fail. This principle is the foundation behind what international law defines as the ‘just war’ and the ‘internationally recognized independence struggle.’ Thus, when an oppressed national minority neglects this struggle, it subjects itself to being humiliated and further creates a false illusion in the national psychic of the dominant culture that injustice is a normative principle around which to establish society. This unjust legal precedence gives license for other nations to do the same with regard to their national minorities in thwarting their rights to self-determination. It subsequently, gives birth to a military, industrial and securities industry designed to maintain this unjust status quo, which further leads to imbalance in the expenditure of the nation’s wealth. The *shari’a* followed by international law establishes the universal principle that the struggle for the rights of self-determination removes humiliation from oppressed national minorities but also contribute to the health and development of the dominant culture. The principle of the right and need to struggle is also enshrined in the US Bill of Rights and its Declaration of Independence, and implies that when a people allow themselves to be subjugated by an enemy, they themselves become their own worse enemy and their subsequent humiliation is the result of the working of their own hands, by failing to struggle. The premier ideologue of the American Revolution, Thomas Paine said in his *Common Sense*: “Tyranny, like hell, is not easily conquered; yet we have this consolation with us, that the harder the conflict, the more glorious the triumph. What we obtain too cheap, we esteem too lightly: it is dearness only that gives every thing its value. Heaven knows how to put a proper price upon its goods; and it would be strange indeed if so celestial an article as FREEDOM should not be highly rated. Britain, with an army to enforce her tyranny, has declared that she has a right (not only to TAX) but “to BIND us in ALL CASES WHATSOEVER,” and if being bound in that manner, is not slavery, then is there not such a thing as slavery upon earth. Even the expression is impious; for so unlimited a power can belong only to God.”

¹⁸³ I believe this is a reference to the renowned *Shifa’ as-Suduur Fi Tafseer ‘l-Qur’an’l-Kareem* of *Shaykh* Abu Bakr Muhammad ibn al-Hassan an-Naqash al-Mosuli [d. 351 A.H.].

And in the narration by at-Tabarani in an excellent narration, more condensed in expressions he said:

((مَا تَرَكَ قَوْمَ الْجِهَادِ إِلَّا عَمَّهُمُ اللَّهُ بِالْعَذَابِ))

“No people leave the struggle except that Allah makes punishments prevail over them.”¹⁸⁴

It has been related by Ibn ‘Asaakir through a chain from Mujaahid on the authority of as-Sha’bi who said: “When the oath of allegiance was given to Abu Bakr as-Sadiq he went up on the *minbar* and mentioned a tradition. He said in it:

((وَلَا يَدْعُ قَوْمَ الْجِهَادِ فِي سَبِيلِ اللَّهِ إِلَّا خَرِبَهُمُ اللَّهُ بِالْفَقْرِ))

“No people put down the struggle in the Way of Allah except that Allah demolishes and destroys them by means of extreme impoverishment.”¹⁸⁵

¹⁸⁴ The scholars disagree regarding the meaning of ‘punishment’ cited in this prophetic tradition. Some of them say that the punishment is Divine Punishment for neglecting an obligation prescribed by Allah ta’ala in *jihaad*. An obligation (*fard*) whether it be individual (*ayni*) or collective (*kifaya*) when it is intentionally neglected necessitates punishment from Allah ta’ala. Some of the scholars say that ‘the punishment’ cited in the prophetic tradition refers to the punishment which results from the enemies subjugating them, and repealing the *shari’a* and publicly humiliating the core values of Islam. In international terminology this punishment is designated as domestic colonization, foreign imperialism, apartheid, ethnic cleansing, ‘Bantustans’ and genocide. The Chief Judge of Yola said in his *ar-Risaalat wa’n-Naseeha* that neglecting the *jihaad*, making the *hijra* or establishing a valid social contract between Muslims and dominant non Muslim societies: “...only amount to promote the diminishing of al-Islam and its people; which is the necessary result of the Christian Europeans entering among the people of al-Islam. This will result in the Muslims being stamped with their destructive characteristics and blameworthy customs and the Muslims will eventually imitate the Europeans illicit way of life. This will go on until the weak hearted ones among the Muslims grow fond of their customs and become laden with corruption. Eventually, the youth will mature molded in the pattern of the European way of life. The women and children will become fascinated by them and began to dress themselves with their adornment until when the amply honored Sunna of the Prophet perishes and pitch black heretical innovation (*bid’a*) is revived. This state of affairs will continue until their European way of life prevails and spreads. Thus, the Muslims become humiliated because of their entering under the domination of the Christians. "TRULY WE BELONG TO ALLAH, AND TO HIM WE WILL RETURN!"

¹⁸⁵ This is an indication that *jihaad* with all of its diverse channels are means to financial viability and security. It is for this reason that the author, Sultan Muhammad Bello said in his *Tanbeeh’s-Saahib*: “The best means of earning a living is through *jihaad*. This is because it is universally beneficial for what is in it of keeping the Islamic social order from being destroyed, the maintaining of the defenses against the evils and injustices of disbelief by extinguishing its fire from endangering the Muslims.” Thus, when a people neglect the *jihaad*, they close the door to the means for their economic independence and prosperity. The concept of *Jihaad*, in this context, is broader and more inclusive than armed struggle. According to al-Kharashi: ‘*Jihaad* is of four types: a *jihaad* of the heart, which is combating *Satan* and driving away forbidden desires from one’s soul; *jihaad* by word which is enjoining the good and forbidding evil; a *jihaad* with the hand, which is waged by the *amirs* to check the evil-doers through corporal punishment and chastisement according to their discretion. This type includes enforcing the prescribed punishments. And, finally, *jihaad* with the sword, but when the term is used unrestrictedly it means only *jihaad* with the sword.” [See *Bayaan Wujub al-Hijrah ‘Ala ‘l-Ibaad* of Uthman ibn Fudiyu]. It has been related by Ahmad and at-Tabarani on the authority of Ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace said: “Allah has placed my provision beneath the shade of my spear.” In a similar narration related by ad-Daylami on the authority of Abd’r-Rahman ibn ‘Utba on the authority of his father on the authority of his grandfather that the Messenger of Allah, may Allah bless him and grant him peace said: “Verily Allah azza wa jalla sent me with the Guidance and the religion of Truth. He did not make me into a farmer, a businessman or one who surveys the markets; but He placed my provision beneath my spear.” It is well known that the Messenger of Allah, may Allah bless him and grant him peace used to conduct long

It has been related by Abu Dawud, and al-Haakim (using his expressions) on the authority of Abd al-Mu'min by Abu Khaalid who said, "Najda ibn Nafi' informed me saying: "I heard Ibn Abass say concerning the Exalted words:

﴿إِلَّا تَتَفَرُّوا يُعَذِّبُكُمْ﴾

"If you do not go forth, Allah will punish you";

إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَفَرَّ حَيًّا مِنْ أَحْيَاءِ الْعَرَبِ فَتَنَّا قُلُوبَهُمْ، فَأَنْزَلَ اللَّهُ هَذِهِ الْآيَةَ فَأَمْسَكَ عَنْهُمْ الْمَطَرُ فَكَانَ ذَلِكَ عَذَابَهُمْ

"The Messenger of Allah may Allah bless him and grant him peace summoned some of the Arabs to go forth [in the cause of Allah], but they were reluctant. Then the rains were held back from them. This was their punishment."¹⁸⁶ Al-Haakim said that this tradition had a sound chain of authority (*sahih al-isnaad*).

distance trade before he was commissioned as a Prophet, however this prophetic tradition indicates that he changed this custom after he was commissioned and it gives evidence of the superiority of *jihad* over commerce and agriculture as a means of earning wealth. The Chief Judge of Yola said in his *ar-Risaalat wa'n-Naseeha*: "As for the terms of truce accompanied with: the European dominion over the Muslims however they wish; the displaying of their way of life in a conquering and vainglorious manner; the termination of the policies and judgments of the Muslims with regard to Islamic commands (*amran*) and prohibitions (*nahiyan*); and their entering into any area of the Muslims lands they chose such as the Muslim's places of worship and their places of learning - all this is inconsistent with what is essentially obligatory upon the Muslims with regard to the preservation of the religion over and above worldly interest. And I would add, that it is likewise obligatory to give preference to the preservation of the religion over the rest of the five universals, which are preservation of the soul, intellect, lineage, honor and wealth. 'Truly to Allah we belong and to Him is our return', by virtue of the failure of our struggle. These false legal decisions (given without reliance upon sound judgment) are the foundations of the schemes of Satan, which is the root of our eventual destruction. O Allah! Protect us against errors and provide us with sound undertakings. Amen."

¹⁸⁶ This prophetic tradition not only establishes the harm in neglecting struggling in the Way of Allah ta'ala, but it also establishes that natural disasters, such as draught, floods, hurricanes, tornadoes, earthquakes, forest fires are sometimes the result of Divine Punishment from Allah ta'ala as a way of inducing that people to repent and return to what Allah ta'ala has obligated upon them. Thus, *jihad*, whether it be an arm struggle, *hijra* from under the political jurisdiction of non Muslims, establishing a valid social contract between subject Muslim national minorities and non Muslim dominant states, or through sustained dissemination of the message of Islam and the gradual conversion of the non Muslim population are all prescriptive protections against natural disasters befalling the Muslim societies, and not only lead to the honor of Islam and its people but also guarantees the future stability of non Muslim states as well. This is definitely true when it comes to the establishment of social contracts between Muslim minorities and non Muslim states, whether it be through autonomous Muslim regions, or internal self-determination such as Muslim control over the social, economic and political conduits which assure and protect their uniqueness and difference from the dominant culture. The Chief Judge of Yola said in his *ar-Risaalat wa'n-Naseeha*: "Realize, that no one has an excuse to abandon the *jihad*, and also there is no justification for forsaking the emigration (*hijra*); because the fear of separation from the homeland, the fear of loss of wealth, and the weakness of the dependents does not prevent one from the *hijra*. For if that be your defense, then it is only the excuse of a liar, clinging to humiliation and reliance upon false interpretation (*ta'wil baatil*). So abandon this world and Allah will suffice you with something better than it. For this world is not a place of abiding. Whenever its attainment is granted, its separation immediately follows. Its drink is only drink and its pleasures are only punishment. For whoever craves after its attainments, falls into its snare. So arouse yourself before there falls upon you eternal damnation. And free your soul before it is afflicted by the difficulties of disengagement from this life."

Conclusion

Siraaḡ ad-Deen at-Tartuṣī¹⁸⁷ said in his Siraaḡ al-Muluuk:¹⁸⁸ “When the government of a ruler (*dawlatu as-sultaan*) becomes weak and declines, he should than direct his attention to the balance (*mizaan*). He should behave in accordance with the balance and make his subjects behave in accordance with it. And this balance is the words of the Exalted when He says:

﴿وَلْيَنْصُرَنَّ اللَّهُ مَن يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ * الَّذِينَ إِذَا مَكَانَهُمْ فِي الْأَرْضِ أُقَامُوا الصَّلَاةَ وَآتَوْا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ﴾

“Those who help the cause of Allah, Allah will help them. Verily Allah is Omnipotent, and Mighty. Those when they are established firmly in the earth, they establish the prayer, give the alms, command what is good, and forbid what is evil. For the end of all affairs is with Allah.” Therefore, ‘establishing the balance’ means that he should be preoccupied with the building of *masaaḡid*, demanding that they be refurbished and enlivened by establishing the five prayers in them, collecting the wealth of Allah and expending it in its proper expenditure, commanding every good, and forbidding all evil. For when he has established the balance in accordance with the above scale first in himself and in his subjects; Allah will help him against all who are hostile and antagonistic towards him.”

May Allah help us and you and give all of us success in doing what He is pleased with. And Peace! All praises are due to Allah the Lord of the worlds. Peace and blessings be upon the Messenger of Allah.¹⁸⁹

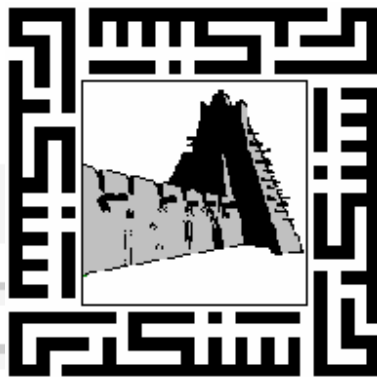
¹⁸⁷ He was Abu Bakr Muhammad ibn al-Walid ibn Khalf ibn Sulayman ibn Ayyub al-Fihri al-Andalusi at-Tartuṣī. He was an *Imam* in knowledge, a model in asceticism, the premier leading *Shaykh* of the Malikis of Alexandria, Egypt. Ibn Shakwal said about him: “He was a learned *Imam*, ascetic, scrupulously pious, humble, religious, abstinent and having little to do with this world and content with little. The Judge Abu Bakr ibn al-Arabi informed us about him, describing him with knowledge, spiritual bounty, austerity, and being concerned with what concerned him. He said: ‘He once said to me: ‘If an affair of this world and an affair of the Hereafter are both presented to you, then choose the affair of the Hereafter, and you will attain the affairs of this life and the Hereafter’.” *Shaykh* at-Tartuṣī died in Alexandria in the month of *Jumad’l-Ulaa* in the year 520 A.H.

¹⁸⁸ The text referenced here is the Siraaḡ’l-Muluuk composed in sixty four chapters in which the author gathers in it the biographies of the Prophets, the vestiges and customs of the *awliyya*, the positive admonitions of the scholars, the rare wisdom of the sages and the extraordinary achievements of the various *Khalifs*. At-Tartuṣī composed the text in Egypt on behalf of the governor, al-Ma’mun ibn al-Bata’ihi. Haji Khalifa said: “No ruler reads it except that his rule is firmly established and no government minister reads except that it becomes his constant companion. This text makes every governor free of ever having to study the researches of government and it frees every ruler from ever having to take consultation with his ministers.”

¹⁸⁹ I completed the commentary upon this blessed text on Tuesday, the 29th of the month of *Safar* in the year 1430 A.H. (February 24, 2009), in the city of Zunyi, the People’s Republic of China.

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