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**Tarweeh 'l-Umma
Bi Bayaan Tayseer 'l-Milla**

**The Reassuring of the Community By Explaining
the Ease of the Religion**

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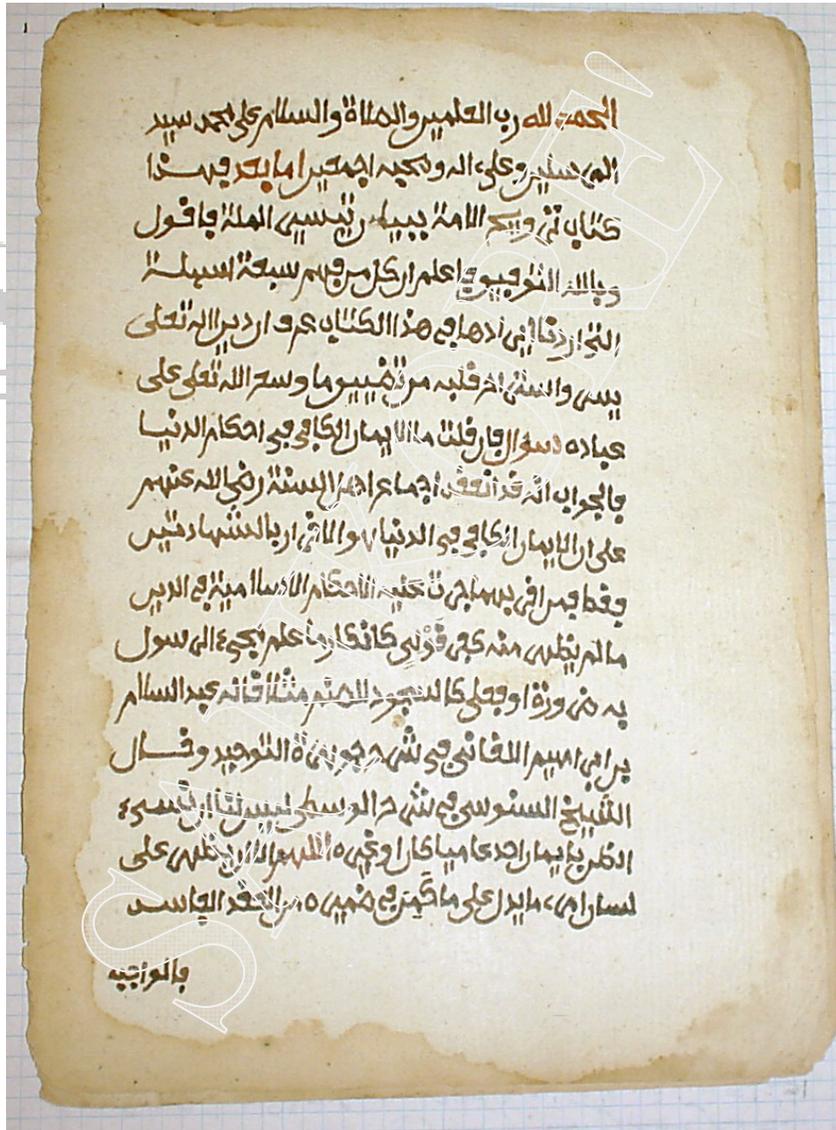
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The Palace of the Sultan of Maiurno

Maiurno, Sennar, Sudan

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Folio 2 of the *Tarweeh al-Umma Bi Bayaan Tayseer al-Milla* of Shehu Uthman ibn Fuduye'. It was copied from the archive of *Shaykh Bello ibn Abd'r-Raziq ibn Uthman ibn Shaykh Abd'l-Qaadir ibn Mustafa* in the town of Maiurno, Sennar Sudan.

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All praises are due to Allah the Lord of the Worlds and peace and blessings be upon Muhammad the master of the messengers, and on his family and all his Companions.

To continue: This is the text called

The Reassuring of the Community By Explaining the Ease of the Religion

I say and success is from Allah, realize that all who understand the seven issues that we will discuss in this book will come to realize that the religion of Allah ta`ala is easy. As a result, his heart will be saved from constriction (*tadayyiq*)¹ in what Allah ta`ala has made wide for his servants.

First Issue:

If you were to ask: What is the belief (*al-imaan*) that is sufficient in applying judgment in this world's life? The answer is: The consensus (*al-ijma*) of the *sunni* scholars, may Allah be pleased with them, is unanimous regarding the belief which is sufficient in applying judgment in this world's life is verbal acknowledgment (*iqraar*) of the two testimonies (*as-shahadatayn*) only.² Whoever verbally pronounces the two testimonies (*shahadatayn*) has secured for himself the judgment of Islam in the religion as long as disbelief does not appear from him by words, (such as denying what is known that the Messenger came with out of necessity), or deeds, (such as making prostration to an idol, for example). This is what Abd's-Salaam ibn Ibrahim 'l-Laqaani said in his commentary of his *Jawharat 't-Tawheed*. *Shaykh* as-Sanusi mentioned in his commentary upon the *al-Wusta*: "It is not permissible for us to have an evil opinion (*suu 'dh-dhann*) regarding the beliefs of anyone whether he be common or otherwise except if there appears openly on the tongue an issue that indicates that he conceals in his heart something of corrupted beliefs (*al-'aqd 'l-faasid*).³ Then, it becomes obligatory to be kind and tolerant in instructing him in the meanings which guide to what is possible."⁴

¹ Here the word *tadayyiq* in Arabic has many meanings, among them is to be uneasy, dejected, annoyed, constricted and difficult. In this context the *Shehu* uses the term to apply to those who have become overly strict and hard in matters of religion where ease and tolerance is more appropriate.

² It is the verbal pronouncement of **Laa ilaha illah Allah, Muhammadur Rasuulullahi** (There is no deity except Allah, Muhammad is the Messenger of Allah). Allah ta`ala says: {"Do not say to those who give you the greetings of peace: 'You are not a believer.'" He, upon him be blessings and peace said as is related in the *Sahih* of al-Bukhari on the authority of Ibn Umar, may Allah be pleased with him: ("I have been commanded to fight the people until they: [1] bear witness that there is no deity except Allah and that Muhammad is the Messenger of Allah; [2] establish the prayer; and [3] give the obligatory alms. If they do this then their blood and their property is protected from me, except by the rights of Islam - for their final reckoning is with Allah.") He, upon him be blessings and peace, said as is related in the *Sahih* of al-Bukhari on the authority of Anas: ("Whoever prays our prayer, faces our direction of prayer and eats our slaughtered meats - is a Muslim who is under the protection of Allah (*dhimmatu Allah*) and the protection of His Messenger. Therefore, be mindful of Allah regarding those under His protection."). Ibn al-'Arabi says in his *Ahkaam*: "As for the witnessing (*shahadat*) of the tongue verified with speech - it is the outward pillar upon which is built all legal judgments and upon which defense and immunity is determined."

³ Here ends folio 2 after 16 lines of colophon.

⁴ The proof from this is from the prophetic tradition related by Muslim on the authority of Abu Sa'id al-Khudri that the Messenger of Allah, may Allah bless him and grant him peace said: "I have not been ordered to search into the hearts of people nor to tear open what is concealed among them."

Second Issue:

If you were to say: What is the Divine Unity (*tawheed*) with which one cannot be redeemed in the Hereafter except by means of it? The answer is as *Shaykh* as-Sanusi said in his Nuur as-Sa`ada, the commentary upon his al-Baraaheen: “The establishment of the divinity of our Master the Majestic and Mighty with every reasonable person is undisputable. However, disbelief occurs when an additional deity is added, then negation of the deities that have been added to Allah ta`ala is required. This is how the science of Divine Unity (*at-tawheed*) came into being, so consider that.”

Al-Qadi Abu Bakr ibn al`Arabi said in his text called Siraaj `l-Mureed: “Realize that the science of *tawheed* has been elevated by some people beyond the rest of humanity to the extent that they have driven them from it. However, there is nothing greater than the science of *tawheed* in its rank and there is nothing nearer in terms of ease. For Allah ta`ala was content to make its attainment easy and drew it close to His servants with regard to facility. He further commanded them to adhere to this science in a primordial judgment and decree, by His words: “*Worship Allah and do not associate any deity besides Him.*”⁵ Thus, the true meaning of Divine Unity (*at-tawheed*) is that you do not make any partners with Allah and that there is neither creator nor anything to be worshipped besides Him.⁶ Some of the scholars have said that this science is a sea without a shore (*bahr laa saahel lahu*) [see folio 3 lines 14-15]

Third Issue:

If you were to say: What is that faith (*al-imaan*) which entitles the servant to attain Paradise? The answer is what *Shaykh* Muhammad ibn Yusef as-Sanusi said when he was asked, as it was narrated by Sidi Miyaara in the ad-Durri at-Thameen wa`l-Mawrud`l-Mu`een his commentary upon the Murshid`l-Mu`een, about what is incumbent from the foundations⁷ of the religion (*usuul ad-deen*): is it a prerequisite for the faith which entitles a servant to enter Paradise to know the meaning of **Laa ilaha illa Allah Muhammadur Rasuulullahi** (There is no deity except Allah and Muhammad is the Messenger of Allah) in detail the way it is discussed in the al`Aqeeda`s-Sughra or not? He answered: “That is not a prerequisite except in the perfection one’s beliefs. It is a prerequisite in the soundness of knowledge of the meanings concerning the comprehension of the particulars of this science.” He then said: “There is no doubt that the majority of the believers, the common among them and the elite, are aware of that. Since each of them knows that Allah is the Creator and that He is not created (*al-Khaaliq wa laysa bi makhluuq*). They know that He is sole Provider and that He is not provided for (*ar-Raaziq wa laysa bi marzuuq*). This simply means that He is Independent of all

⁵ Quran – 4:36.

⁶ The proof for this is in the prophetic tradition 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 said: “Verily Allah has forbidden from the Fire (that is, the Fire of eternity), he who says: **Laa ilaha illa Allah** – seeking by that the continence of Allah.” It has also be related by al-Bukhari on the authority of Anas ibn Malik, may Allah be pleased with him, who said that the Messenger of Allah, may Allah bless him and grant him peace once said to Mu`adh (while Mu`adh was seated behind him on his saddle): “O Mu`adh ibn Jabal!” He replied: “At your service O Messenger of Allah and at your happiness!” (three times) He, may Allah bless him and grant him peace said: “No one testifies to **Laa ilaha illa Allah wa Muhammadur Rasuulullahi**, sincerely in his heart except that Allah forbids the Fire from him. (That is the Fire of eternity).

⁷ Here ends folio 3 after 18 lines of colophon.

else beside Himself and that all things besides Him are in need of Him. They also know that prayers, fasting, pilgrimage are only offered to Him and that there is nothing worshipped in reality besides Him. This is the meaning of their saying that Allah is the One deserving of worship and that none deserves it except Him.”⁸

Fourth Issue:

If you were to say: Which is the simplest aspect by which one can achieve the perfection of faith (*kamal 'l-imaan*) in the easiest fashion? The answer is as the protected friend of Allah, Ibn Abi Jamra said in his *Buhja n-Nufuus*: “It is embracing the discernment and evidences (*an-nadhr wa al-istidlaal*) according to what Allah ta`ala has commanded us in His Book by examining the unseen kingdoms of the heavens and the earth so that these can act as proof of His oneness, may He be exalted and majestic. It is by examining what is in the heavens of the diverse planets, the sun, the moon with their waning and completion. It is by examining what is in the earth of benefits and advantages with all of its diversities. Likewise, what is inherent in the earth from water of sweetness and saltiness and what is produced therein from fruits⁹ with their diverse taste even though they are watered from a single water source and grow from a single plot of earth. This type of discernment and evidence, which we have indicated here, is sufficient in achieving the perfection of faith. Whoever desires to increase beyond that limit and enters into the theories and proofs of the scholastic theologians has entered into mere banter and will never be able attain that (the perfection of faith).”

Shaykh as-Sanusi said in his *Nuur as-Sa`ada* the commentary upon his *al-Buraaheen*: “Knowing the theories of the scholastic theologians is not a prerequisite for sound faith. However, the discernment which is obligatory upon every responsible person (*al-mukallifeen*) is the discernment which induces by it a tranquil heart (*tamaanina 'l-qalb*).” He then said: “There is no doubt that discernment which is achieved in this way is not hard to attain for the majority of this *Umma*, if not all of them.”

I say: He only said that because it is the easiest form of discernment as it was mentioned in the commentary upon the poem *al-Jazaa`iriya*. Comprehension of this is the same for the stupid, the ingenious, the intellectually strong and the weak. Thus, those blessings which are attained from the spiritual Path and those attained from the guidance of proofs is so that everyone who desires the Lord of Truth and spiritual arrival can insert guidance in the common people and understanding in the dim-witted.”

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⁸ The proof for this from the prophetic traditions is in what was related by al-Bukhari on the authority of Mu`adh, the Messenger of Allah, may Allah bless him and grant him peace said: “Whoever meets Allah and he has not associated anything with Him, will enter Paradise.” It has also been related by al-Bukhari on the authority of Abu Hurayra, who said: “O Messenger of Allah! Who will be the most fortunate of people with your intercession (*shafa`at*) on the Day of Judgment?” The Messenger of Allah, may Allah bless him and grant him peace said: “O Abu Hurayra, I thought no one was more worthy of asking me about that tradition than you since I realize your longing for learning the traditions. The most fortunate of people with my intercession on the Day of Judgment will be the one who says: **Laa ilaha illa Allah**, sincerely in his heart or soul.”

⁹ Here ends folio 4 after 18 lines of colophon.

Fifth Issue:

If you were to say: Is distinguishing what is obligatory (*fard*), *sunna* and what is commendable (*fadeela*) a prerequisite in the soundness of worship (*sihat 'l-`ibaada*) or not? The answer is as Ahmad Zarruq said in his commentary upon the al-Waghliyya: “The scholars differ concerning those who perform their worship in the most excellent fashion, yet they do not know what is obligatory from it. Will this suffice since the Prophet; may Allah bless him and grant him peace did not make his Companions responsible for knowing that? Rather, he said: “Pray the way you have seen me praying.” And other sayings like that, or will his ignorance of it not suffice his acting on it?” then Ahmad¹⁰ Zarruq said: “The first answer is foremost, which is not knowing it will suffice him.”

Sixth Issue

If you were to say: What is obligatory for the responsible person to know and perform from the religion? The answer is as Abd'l-Wahaab as-Sha`raani said in his ad-Durari 'l-Manthuura Fi Bayaan Zubud 'l-Uluum al-Mash`huura: “Verily Allah has only made all of His servants responsible for what the *shari`a* has explicitly established. And what the worshipping human and the dedicated believer means is that they behave in accordance with what is clear (*sareehan*) from the Book and the *Sunna* and not that which is drawn out through legal extraction (*laa istinbaatan*). This is because every thing extracted through legal reasoning is not apart of the infallible divine law (*bi shar`i ma`suum*) of Allah ta`ala. These extractions are simply to bring ease to His servants. It is for this reason that there have emerged differences in their extractions but not in the clear unambiguous proofs. Allah ta`ala says: “*If it was from other than Allah then you would find many differences.*”¹¹ This means due to the diversities in their temperaments and make up. What is meant by the knowledge of Allah is that which Allah ta`ala has clearly enacted as law, since this is the knowledge which the servant will be questioned about in the Hereafter. In all of this, there is no harm nor is their any difficulty in anyone acquiring it, since it comprises of you simply performing so-and-so and avoiding so-and-so. Nothing hampers the least of the common people from understanding this, which is contrary to what has been enacted by the scholars of independent judgment (*al-mujtahiduum*) from among the *imams*. For no one will be questioned about these issues in the Hereafter. Further in them is much difficulties and hardship and one needs to expend a lifetime and the suspension of causative factors in achieving this level of knowledge as is well known. Thus, there is no blame to the one who acts contrary to this.

It says in the at-Tabaqaat 'l-Kubra: “Blame falls on those who acts contrary to the clear injunctions of the *Qur'an*, the *Sunna* and the consensus (*al-ijma`*) and nothing else.” It is also mentioned in the ad-Durari 'l-Manthuura: “The consensus stems from those legal issues which are easy for the *Umma* to have agree upon in the past. It is also forbidden¹² for the *Umma* to violate it.” It also mentions in the ar-Risaalat 'l-Mubaarak: “Among the matters that cause the jurist to become exhausted during their juristic decisions is their being preoccupied with understanding the compounded ideas of one another, their pronouncements and considerations until they eventually exceed the

¹⁰ Here ends folio 5 after 19 lines of colophon.

¹¹ Quran – 4:82.

¹² Here ends folio 6 after 19 lines of colophon.

infallible true *shari`a* and forsake comprehension of its pure secrets. For this reason, if they were to abandon all of the ideas other than that of the Messenger of Allah, may Allah bless him and grant him peace and neglected to act with anything regarding it, then there would be no harm upon them in this world nor the Hereafter. For all of the teachings of the scholars are not free of three conditions: [1] either it conforms clearly to the narrated *Sunna*. In this case the favor is with the *Sunna* and the scholar of independent judgment is like one who narrates it. [2] Either it contradicts clearly to the *Sunna*. In that case it should be abandoned and one should act in accordance with the *Sunna*. Finally, [3] either it is not apparent whether it conforms or not, or whether it contradicts it, then the best condition is to cease acting by it and neglecting it, except when it leans to that which is encompassed by the religion. Like, for example the ideas of the prohibition of the use of hashish and the remaining things that seizes the mind but does not intoxicate. Thus, acting in accordance with this in that case is superior in weight (*arjah*), even though the *shari`a* has not clearly enacted that.”

Seventh Issue:

If you were to say: Is it possible to object (*yankar*) to those who neglect what there is difference regarding its obligation or performs what there is a difference regarding its prohibition, or is there no objection to it? The answer is as *Izza 'd-Deen* ibn Abd as-Salaam¹³ said, “Objection (*inkaar*) can only pertain to that about which there is agreement concerning its obligation (*i'jaab*) or its prohibition (*tahreem*). Whoever avoids doing that which there is a difference of opinion concerning its obligation; or performs an act in which there is a difference of opinion concerning its prohibition (while following the scholars in that) - then there is no objection against him. There can only be objection to him if he is following the scholar in an issue whose legal judgment has been repealed (*yunqudu*). If he is ignorant of that, there is no objection against him. However, there is no harm in guiding him to what is more correct. There is no objection to him because he is not committing something clearly forbidden. This is because it is not incumbent upon him to follow the one who says it is forbidden (*at-tahreem*) nor is it incumbent upon him to follow the one who says it is an obligation (*al-ijaab*).” In the Takhlees al-Ikhwaan¹⁴ it says, “There is no harm in guiding the common person to that which is the most well known (*al-ahwatt*) in his *deen*. However, he is not to be guided by the theories of the *mujtahid*.¹⁵ This is in order that he can be returned to the more acceptable proofs. The disagreements of the scholars are a mercy. Based upon that, objection is not permitted except for him who knows that the action that he is prohibiting, there is absolute agreement concerning its prohibition - and the action that he is commanding, there is absolute agreement concerning its obligation. What we mean by objection in this context is the prohibited objection, because if it can be objected to - then the proof upon which it depends can also be objected to. Further, if it can be commanded - then that commanding should be done with sincerity and guidance, which is giving good advice and excellent deeds.” Ibn al-Hindi said, “Do not oppose everyone who passes judgment concerning a

¹³ He was *al-Qadi Izza 'd-Deen* ibn Abd 's-Salaam, [577-660], a judge and jurists of the Shafi`i jurisprudence, known for his sober and conservative views.

¹⁴ The author of the Takhlees 'l-Ikhwaan is Shaykh Muhammad at-Taghuughi.

¹⁵ The *mujtahid* is a scholar who has reached the rank where he/she can give *ijtihaad* (independent judgment). According to Shehu Uthman Dan Fuduye's Fat'hu 'l-Basaa'ir, the *mujtahid* must have mastered more than twenty-six sciences and disciplines.

problem from the issues of the branches of the *deen*, except when you are certain that his judgment contradicts the Qur'an or the *Sunna*. If you are not certain of that, then do not raise objection to his judgment. Even when you realize that his judgment contradicts the Mudawwana¹⁶ or other books of jurisprudence." Thus making objection should be avoided, as `Abd'l-Wahaab as-Sha`raani said in his ar-Risaalat 'l-Mubaarika: "This could lead to making objection to the common among the believers, to declare their beliefs unreliable (*yajraha`aqaa`idihim*), and to give legal decisions invalidating their worship and social behavior (*yaftaa bi ibtaal`ibaadatihim wa mu`amilaatihim*) based upon the issues engendered by some of the scholars of independent judgment through his heedlessness and empty opinions without referring it clearly to the Book and the *Sunna*. Thus, there should always be conformance with the teachings of the scholars from the scholars of the *sunna* and there should be no objection to them except when they contradict the unambiguous *sunna* or violate the consensus (*al-ijma`*). In the at-Taqyeed it says, "Whoever follows a particular *madhhab*, then it is incumbent upon him to choose the legal decisions of whomever he wishes from the scholars of that particular *madhhab*. This is because he is an uncritical adherent (*qallada*) of a *madhhab*."

The scholars, may Allah be pleased with them have said: "Because of the desire to broaden the religion (*tawsee`u fi`d-deen*) for the *Umma* not every single legal decision (*afraad`l-ahkaam*) was narrated in the *Quran* and the prophetic traditions (*al-hadeeth*), thus some of these decisions were entrusted to the opinions of the scholars of independent judgment (*al-mujtahideen*). It was understood that when they gave their independent judgments that they would differ, thus extension would occur due to their differences as that has been related in the prophetic traditions. It is his saying, upon him be peace¹⁷: "The differences of my *Umma* is a mercy."¹⁸ As for the differences among the scholars, is it then obligatory to adhere to a particular *madh`hab*? Abd`r-Rahman as-Suyuti said in his commentary upon the al-Kawkab: "Is it obligatory upon the common person and others who have not attained the rank of independent judgment (*al-ijtihaad*) to adhere to a particular *madh`hab* from the *madhaahib* of the scholars of independent judgment or not? There are two statements: Yes and this has been verified as sound in the Jami` al-Jawaami`. The second opinion is no and this was chosen by an-Nawwawi. It is also said that it is not necessary to follow a *madh`hab*, rather he can seek the legal opinions from whomever he wills. It says in the Talkhees al-Ikhwaan: "It is not necessary for the common person to adhere to a particular *madh`hab*. The people from the time of the Companions, may Allah be pleased with them continued to imitate the scholars (*yuqaliduuna`l-`ulama*) in the incidence of difference without adhering a particular legal decision (*mufti mu`ayyin*), and no one among the scholars objected to this. None of those who gave legal decisions (*al-muftiyeen*) ever said to those seeking a legal decision (*liman istiftaahu*): 'If you seek legal decision from me, then do not ask anyone else besides me'. This ruling is among those things which we know to be of necessity."

¹⁶ He was Abd `s-Salaam ibn Sa`id `t-Tanukhi, known as Sahnun, [d. 854 C.E.], Maliki scholar and author of the al-Mudawwana, the most important collection of the legal decisions and judgments of *Imam* Malik ibn Anas.

¹⁷ Here ends folio 7 after 18 lines of colophon.

¹⁸ Al-Bayhaqi mentioned in his ar-Risaalat with its chain of authority in the al-Madhkhah from a prophetic tradition of Ibn Abass with the expression: "The differences of my Companions are a mercy for you." Its chain of authority is weak (*da`eef*).

I say: The soundness of these ideas were verified by ar-Rufa`iy. An-Nawwawi said: “This necessitates evidence.” It mentions in the ad-Durari: “As for those who do not follow other than his *madh`hab* has constrained what Allah ta`ala expanded. “Whoever is severe Allah is severe with him.”

Abd`l-Wahaab as-Sha`raani said in his ar-Risaalat`l-Mubaarika: “The scholars have mentioned in the books of beliefs (*al-`aqaa`id*) that it is obligatory upon every person to believe that the remainder of the *Imams* of the Muslims is on the guidance from their Lord. This understanding should be based upon belief if not from spiritual unveiling. For whoever disembarks from sound faith has become loss with those who are loss. This affair is the most difficult of issues for the one who restricts himself to a particular *madh`hab*¹⁹ as it is clearly witnessed. And perhaps when one of those dedicated adherents (*al-muqalliden*) becomes committed to a particular *madh`hab* he considers it wrong to withdraw from it to another as if the two *madhaahib* were two distinct religions. All of this initiates from compounded ignorance. Rather, I have even heard some of the *Hanafiyya* saying: “If an opponent of another *madh`hab* says so-and-so to, we respond with so-and-so. WE SEEK REFUGE WITH ALLAH FROM ERROR. The majority of the dedicated adherents to particular *madhaahib* have been diffused with this blameworthy quality. We witness them merely saying their tongues that the rest of the *Imams* of the Muslims are on the guidance, while their souls take flight from acting in accordance with their teachings. Whenever one of them is required out of necessity to act in accordance with the teachings of other than their *Imam*, it is said to them: “You should follow so-and-so out of necessity since necessity knows no law.” This is said as if the person was committing an act of disobedience. On the contrary, this kind of response is actually major disobedience for which it is obligatory to make repentance and seek forgiveness from. For it they truly believed that all the *Imams* were in the guidance form their Lord, his soul would not withdraw from acting in accordance with their teachings. This is because the soul does not withdraw from true guidance once it recognizes that it is guidance. Therefore, be attentive.

And it has not reached us that any of the scholars of the *Sunna* have commanded anyone to remain bound to a particular *madh`hab*. And if that occurs from them then they have fallen into sin (*lawaqi`uu fi`l-ithm*) due to the fact that they lose out from acting in accordance with the prophetic traditions (*al-hadeeth*) that all people are commanded to act in accordance with, however which this particular scholar of independent judgment did not utilize. The Divine Law (*as-shari`a*) in reality is a compilation (*majmuu`*) of everything that is in the hands of the scholars of independent judgment, not what is in the hands of a single one. For all of the scholars of the *shari`a* in this *shari`a* are entitled to be followed. Furthermore, Allah ta`ala has not obligated anyone²⁰ to adhere to a particular *madh`hab* from among the *madhaahib* of the scholars of independent judgment in particular, because of the absence of infallibility (*li`adam`ismatihi*) in them.

So from where did this obligation come from when all of the *Imams* are free of commanding others to follow them, for they, may Allah be pleased with all of them, have said: “When a prophetic tradition reaches you, then act in accordance with it and show little regard for our words.” *Imam* Abu Hanifa used to say: “It is inappropriate for anyone who knows a legal proof (*daleelan*) to make a legal decision (*yaftaa*) based upon my

¹⁹ Here ends folio 8 after 19 lines of colophon.

²⁰ Here ends folio 10 after 19 lines of colophon.

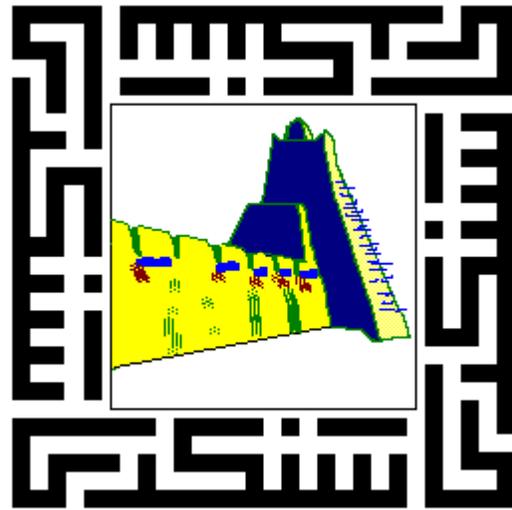
words.” Malik and Rabi`a, may Allah be pleased with both of them, used to say: “We are not from among the people of infallibility in what we say.” As-Shafi`, may Allah be pleased with him used to say: “When you hear from me ideas which are contrary to the words of the Messenger of Allah, may Allah bless him and grant him peace, then act in accordance with the words of Allah and show little regard to my words.” As for as *Imam Ahmad*, may Allah be pleased with him, his ordering people to adhere to the *sunna* is famous, even to the point that he did not compose (*laa yudawwinu*) any jurisprudential ideas himself except in certain issues of prayer. He used to say: “No one has words next to the Book of Allah and the *Sunna* of Muhammad, may Allah bless him and grant him peace.” Here ends the words of `Abd`l-Wahaab as-Sha`raani in his ar-Risaalat `l-Mubaarika and with its ending Allah has blessed us to complete the calligraphy of the book **Tarweeh `l-Umma Bi Bayaan Tayseer al-Milla** (The Reassuring of the Community By Explaining the Ease of the Religion). All praises are due to Allah the Lord of the worlds and blessings and peace be upon the generous Prophet, Ameen.



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