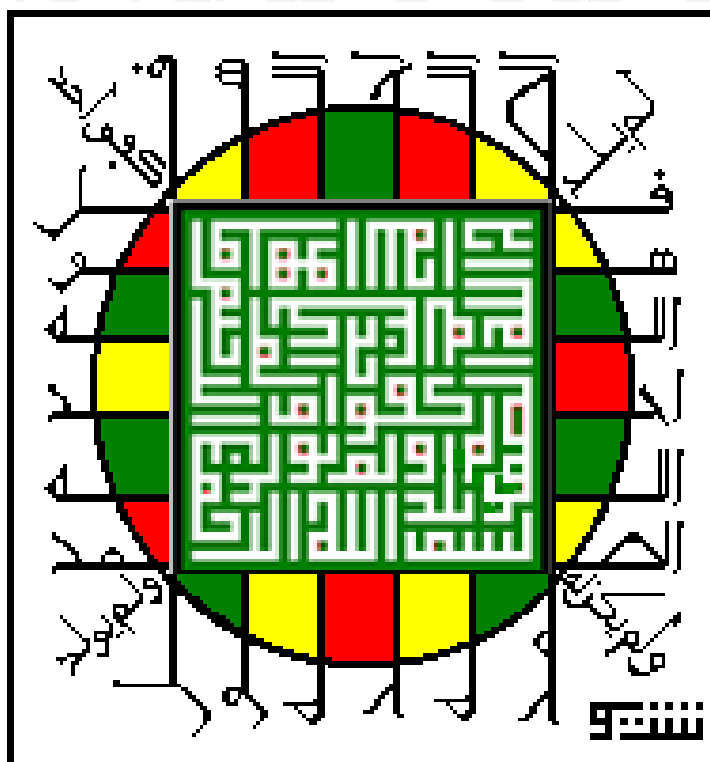


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**The Book of
The Foundation of the Religion**



By

Shehu Uthman ibn Fuduye`

Followed by

**The Nourishment of the Knowers of Allah
Regarding A Commentary Upon
the Book the Foundations of the Religion**

by

***Shaykh Abu Alfa Umar Muhammad Shareef bin Farid al-
Fuduyi***

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The Palace of the Sultan of Maiurno

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The ornate design on the cover is the *hatumere`* of the *Qur'anic* chapter called *al-Ikhlaas* and comprises the essence of *tawḥeed* (Divine Unity) where Allah ta`ala says: “*Say: He Allah is One. Allah is the Eternally Self Subsistent. He neither begets, nor was He begotten, and there is none like Him.*” These five statements can be read in five directions representing: [1] the five fundamental principles of Islam; [2] the *fifth* of the spoils of war; [3] the five People of the House: Muhammad, Ali, Fatima, al-Hassan and al-Hussayn; [4] the five Vicegerents: Abu Bakr, Umar, Uthman, Ali, al-Hassan and Muhammad ibn Abdullahi al-Mahdi; and [5] the five Spiritual Poles: *Shaykh* Abd'l-Qaadir, *Shaykh* Ahmad ar-Rufai`, *Shaykh* Ibrahim ad-Dasuqi, *Shaykh* Ahmad al-Badawi, and *Shehu* Uthman ibn Fuduye`. The design also represents the *Wu Xing* (five elements) and their correspondence with the five organs (the heart, the lungs, the liver, the kidneys, and the spleen), the five colors (red, black, green, gold and white), the five powers (metal, water, wood, fire and earth), and the five forces (rising/falling; drilling/penetrating; expanding/contracting; opening/closing; and round/smooth).

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In the name of Allah the Beneficent the Merciful, may Allah send blessings upon our master Muhammad, his family, Companions and given them abundant peace.

All praises are due to Allah who is the goal and source of all praises, who created all of creation from pure non existence and brought them into existence in order to know Him and to worship Him. Blessings of Allah and His peace be upon those He have chosen, and who chose for us from among them, the most noble of them to Him and the most honorable of them to Him, our master Muhammad, and upon his family and Companions, with the best blessings and most perfect peace, and upon those who follow him in the Path of his Living *Sunna*.

To continue: Indeed the science of Divine Unity is the most honorable of the sciences and the foundation of the *shari`a*. For belief in Allah, His Divine Unity and knowledge of Him is the sole reason Allah ta`ala revealed His Heavenly Books and sent the Messengers. By means of the Divine Unity and knowledge of Him, its possessor will enter into the Garden which is the ultimate goal for spiritual bliss; as the Messenger of Allah, may Allah bless him and grant him peace said: "Whoever dies and testified that there is no deity except Allah, will enter the Garden." It is for this reason that Abd'r-Rahman ibn Muhammad al-Akhdari said in his Mukhtasar: "The first that is obligatory upon the responsible person is the rectification of his belief." *Sidi Ibn `Aashir* said in his al-Murshid'l-Mu`een:

"The first of the obligations upon the one made responsible
Who is well established in his discernment is to know
Allah and the Messengers by means of the attributes
From which the clear signs have been established."

That is to say, that the first element which is obligatory upon every responsible person is to know Allah, His Messenger and everything which he came with in the realm of sound faith, as it has been clarified in the *Qur'anic* verses, and sound prophetic traditions. Allah ta`ala says: "*However, true righteousness is for the one who believes in Allah, the Last Day, the Angels, the Heavenly Books and the Prophets.*" The Messenger of Allah, may Allah bless him and grant him peace said as it was related by Muslim on the authority of Umar ibn al-Khataab when he was asked about the reality of faith: "It is that you believe in Allah, His Angels, His Heavenly Books, His Messengers, and the Last Day; and that you believe in the decree, its good and evil." Thus, belief is the source of the religion and its foundation. It comprises knowledge of Allah, and acceptance of His Absolute Existence and that He is described with the Attributes of Perfection, and is free of all attributes of defect. It comprises acceptance of the existence of the Angels and that they are as Allah ta`ala described them: "...*honored servants.*" It comprises acceptance of the Heavenly Books, that they are the Speech of Allah, and what they contain is the Truth. It comprises acceptance of the Messengers, that they are truthful in all that they conveyed from Allah, regarding the Last Day, and what will occur during It, such as death, the Reckoning, the Scales, the Garden, the Fire, and others than these from the matters of the Unseen. It comprises acceptance of the fact that Allah ta`ala knows the destinies of all things and their allotted times before their existence, then He causes them to exist based upon His prior knowledge of them; and that every created thing comes into existence from His Knowledge, Power and Will. This constitutes what is known from the religion based upon decisive proofs, and it is upon this that the earlier ancestors from the Companions and the best of the *Tabi`uun* adhered to. It is for this reason, that our scholars designated this science and made it the most superior and

important of the sciences of the religion. The erudite jurists of Black Lands, *Shaykh Abdullahi ibn Fuduye`* said in his Manan`l-Manaan:

“The most superior of the sciences is the foundation of the religion

Its superiority will be made manifest on the Day of Judgment.”

That is to say, that the superiority of the science of the foundation of the religion will manifest in the Hereafter because by means of it all of the remaining deeds of the servants will be accepted in that realm, and without it nothing will be accepted from them. Belief and the science of Divine Unity are called the foundation of the religion because it is its basis upon which the religion is constructed. The knower of Allah, *Sidi Shaykh Ali ibn Maymuun* said: “Allah ta`ala says: ‘*Is the one who constructed his house upon the foundation of fearful awareness of Allah and His pleasure better or one who constructed his house upon the foundation of a crumbling overhanging precipice such that it topples with him into the Fire of Hell?*’ For fearful awareness of Allah, and His pleasure are knowledge of Him, for His pleasure is in knowing Him. The absence of His pleasure is in being ignorant of Him. Thus, the meaning of ‘knowing Him’ is awareness of what is necessary with regard to Allah ta`ala, what is impossible regarding Him, what is conceivable regarding Him, and what is necessary regarding the Messenger of Allah, may Allah bless him and grant him peace, what is impossible for him and what is conceivable for him. For when the student first knows what is obligatory upon him regarding knowledge of Allah, and His Messenger, then he will be naturally led to what is incumbent upon him to know from what Allah and His Messenger has commanded him.”

It is thus, incumbent upon the student, the teacher and the knower of Allah, to place as a priority the knowledge of the foundation of the religion, since it is what is given priority in the *shari`a*. That which has priority in the *shari`a*, it is then obligatory to be given priority in nature, custom and convention. These are the obligatory beliefs which are incumbent upon every responsible person regarding the rights of Allah, His Messenger and all that he came with from Him.

Shaykh Ibn Abu`l-`Izza said in his commentary upon the `Aqeedat`-t-Tahaawiyya: “The science of the foundation of the religion is the most noble of the sciences, because the nobility of a science is ennobled by what that science encompasses. It is the immense jurisprudence (*al-fiqh `l-akbar*) with respect to the jurisprudence of the branches, and it was for this reason that the *Imam Abu Hanifa*, may the mercy of Allah be upon him named it such and gathered it in pages from the foundation of the religion, when he said: ‘It is the immense jurisprudence and the key concern of the servants which is above all other concerns; and their main necessity which is above all other necessities.’ This is because there is no reviving of the hearts, no blessing and no tranquility except after knowing the worshipped Lord and Originator of creation by His Names, Attributes and Actions. Thus, the entirety of this science by itself becomes more beloved to the seeker than any other. And thus the one who rushes to it and draws near to Allah by means of it, is more beloved and near to Him than the remainder of His creation.”

It is for this reason that this science is called ‘the Foundation of the Religion’. The author *Shehu Uthman ibn Fuduye`*, may the mercy of Allah be upon him said in his Umdat`l-Ulama: “Realize that the *deen* which Muhammad may Allah bless him and grant him peace came with has its foundations (*usuul*) and its branches (*furu`u*). As for its foundations, it is *al-imaan* and the science that verifies *al-imaan* is the foundation of the religion (*usuul d-deen*).” There thus, branches off from this root or foundation two branches: an outward branch which is Islaam and the knowledge which corroborates it is the science of the *shari`a* and jurisprudence; and an inward

branch which is Ihsaan and the knowledge which corroborates it is the science of the *haqeeqa* and spiritual purification. Thus, Islaam and Ihsaan cannot be made sound except by first rectifying Imaan. For this reason the scholars are agreed that the first obligation upon all responsible people is the rectification of their faith.

The *Shehu* may Allah be merciful to him, also said in his Mi`raaj 'l-`Awaam regarding the meaning of the name 'the foundation of the religion': "It is the science of Divine Unity and is divided into three divisions. The first division concerns Divinity (*ilaahiyaat*) and revolves around what is necessary (*waajib*) for Allah ta`ala, what is impossible (*yastaheel*) to Him and what is conceivable (*yajuuz*) for Him. The second division concerns prophetic (*nabawiyaat*) and revolves around what is necessary (*waajib*) for the Messengers upon them be blessings and peace, what is impossible (*yastaheel*) to them and what is conceivable (*yajuuz*) for them. The third division concerns the after-life (*sam`eeya*) and revolves around what the Messenger upon them be blessings and peace transmitted regarding the matters of the Unseen (*mughayyabaat*)."

He also said in his Fat'h 'l-Basaa'ir: "Realize that the science of divine unity (*fann't-tawheed*) is divided into two divisions: [1] the foundations of the religion (*usuul'd-deen*); and [2] the science of scholastic theology (*`ilm'l-kalaam*). The foundation of the religion (*usuul'd-deen*) is apart of the individual obligations (*furuud'l-`ayaan*) and the science of scholastic theology (*`ilm'l-kalaam*) is apart of the collective obligations (*furuud'l-kifaaya*)." From all the above we know that the science of the foundation of the religion is among the most important of the sciences which the beginner should be preoccupied with. And it is for this reason that the *Shehu*, may Allah be merciful to him composed this concise and succinct handbook, and named it The Foundation of the Religion (*Usuul'd-Deen*).

I first came across this text when I was still a teenager, when it had first been translated then by *Sayyida A`isha* at-Turjumaan Bewley from Arabic into English. It was thus the first book that I had read on the science of Divine Unity. My spiritual master, *Shaykh* Muhammad al-Amin ibn Adam al-Khateeb, may Allah be merciful to him and provide us with his *baraka* once said: "*Shehu* Uthman ibn Fuduye` composed this text during the beginning of his affair when he discovered that most of the people were ignorant of the science of the foundations of the religion. Thus, he composed the Kitaab Usul 'd-Deen in order to establish the common among the Muslims firmly upon what will suffice them with in this discipline. Thus, it is a fundamental text regarding the doctrine of beliefs of the common people and the beginner." However, subsumed in this text is the nourishment and drink of those who have attained spiritual arrival and the knowers of Allah. It is my intention, Allah ta`ala willing of composing a commentary upon the blessed book called Quut'l-`Aarifeen Fee Sharh `Ala Kitaab Usul'd-Deen (the Nourishment of the Knowers of Allah Regarding a Commentary Upon the Book 'the Foundation of the Religion').

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So, here we present to you the Kitaab Usuul 'd-Deen of the Light of the age, the renewer of the religion, the *Imam* of the *awliyya*, the Sword of Truth, the *Amir'l-Mu'mineen Shehu* Uthman ibn Fuduye`, may Allah ta`ala engulf him in His mercy Amen and benefit us by his *baraka* on the Day of Judgment. We present it so that it can be of benefit Allah willing for those whom He will from His servants; and there is no power or might besides Allah the Exalted the Mighty.

Shaykh Muhammad Shareef bin Farid

19th *Dhu'l-Hijja*, 1431

[November 25, 2010]

In the land about which the master of existence said:

“Seek knowledge even in China.”



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**The Book of
the Foundation of the Religion**

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In the name of Allah the Beneficent, the Merciful, may Allah send blessings upon our master Muhammad, his family and Companions and give them abundant peace.

Says, the poor slave in need of the mercy of his Lord, **Uthman ibn Muhammad ibn Uthman**, known as **Ibn Fuduye`**, may Allah engulf him in his mercy Amen: “*All praises are due to Allah the Lord of the worlds*”; and blessings and peace be upon the Messenger of Allah, may Allah bless him and grant him peace. To continue: this is

The Book of the Foundations of the Religion

It will be of benefit, Allah willing for those who rely upon it. Therefore, I say and success is with Allah:

The entire universe from its Throne to the spread carpet of its earth is in-time creation (*haadith*), and its creator is Allah ta`ala. He, Allah ta`ala, is Necessary Existent, (*waajib`l-wujuud*) Pre-Eternal (*qadeem*), no beginning to Him; Eternally Continuous (*baaq*), no ending to Him. He is unlike in-time created things (*mukhaalif li`l-hawaadith*). He does not have corporeal dimension (*jirm*) nor any of the attributes of mass. He does not have a direction (*jihat*) or place (*makaan*). Rather, He is now as He was in pre-eternity before the existence of the universe. He is Rich and Independent (*ghaniy*) of location (*mahal*) and designation (*mukhassas*). He is One (*waahid*) in His Essence, Attributes and Actions. He is Omnipotent (*qaadir*) with power, a Willer (*mureed*) with volition, All Knowing (*`aalim*) with knowledge, Ever Living (*hayy*) with life, All Hearing (*samee`*) with hearing. All Seeing (*baseer*) with sight; and Speaking (*mutakallam*) with speech. He is Choosing (*mukhtaar*) in doing a thing or leaving it undone. And all Divine Perfections are necessary (*waajib*) for Him by right. Conversely, and all deficiencies which are opposite the Divine Perfections are impossible (*mustaheel*) to Him.

And all of His Messengers from Adam to Muhammad, may Allah bless him and grant him peace are all truthful (*saadiquun*), trustworthy (*umanaa`*), and delivering (*muballaghuun*) what they were ordered to deliver to creation. And all human perfections are necessary (*waajib*) for them by right. Conversely all human imperfections are impossible (*mustaheel*) for them. Conceivable (*yajuuz*) for them regarding their rights are eating (*akl*), drinking (*shurb*), marriage (*nikaah*), buying (*bay`a*), selling (*sharaa`*), and sickness (*marad*) as long as the sickness does not lead to deficiency in their prophetic rank.

And all the Angels (*malaa`ika*) are infallible (*ma`suumuun*), who do not disobey Allah in what He has ordered them, and they do exactly what they have been ordered. They are creatures made of light (*nuuraaniyuun*). They are not male or female and they neither eat or drink.

All of the Heavenly Books (*al-kutub as-samaawiyya*) are True and Veracious (*haqq wa sidq*).

Death at its appointed time (*mawt bi ajli*) is real and true (*haqq*). The questioning of *Munkar* and *Nakeer* for those buried and others is real and true. The punishment of the grave is real and true. The blessing of the grave is real and true. The Day of Standing is real and true. The resurrection of the dead (*ba`ath`l-amwaat*) on that Day is real and true. The gathering of mankind (*jam`u`n-naas*) on that Day in a singular place (*fee makaan waahid*) is real and true. The giving of books of deeds (*`eetaa`l-kutub*) is real and true. The weighing of actions (*wazn`l-amaal*) is real and true. The reckoning (*hisaab*) is real and true. The Bridge (*siraat*) is real and true. The *Kawthar* is real and true. The Fire (*naar*) is real and true. The eternity of the Fire with its inmates (*dawaam`n-nar ma`a ahlihi*) is real and true. The Garden (*janna*) is

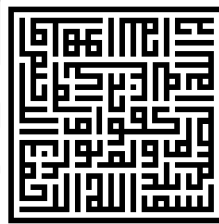
real and true. The eternity of the Garden with its inhabitants (*dawaam'l-janna ma`a ahlihi*) is real and true. The Vision of the believers (*ruu'yat 'l-mu'mineen*) of their Lord the Exalted in the Hereafter is real and true. And everything which Muhammad, may Allah bless him and grant him peace came with is real and true.

These are the foundations of the religion, their divine (*ilaahiyyaat*), prophetic (*nabawiyyaat*) and after-life (*sam`eeyaat*). Allah ta`ala has established all of them in the Mighty *Qur'an*. It is obligatory (*waajib*) upon every responsible person (*mukallaf*) to believe in them just as they have come. Belief in all of these foundations regarding the common people stands in the place of knowledge with regard the rights of the spiritually elite. This is due to the difficulty of the common people arriving at evidence (*adilat*).

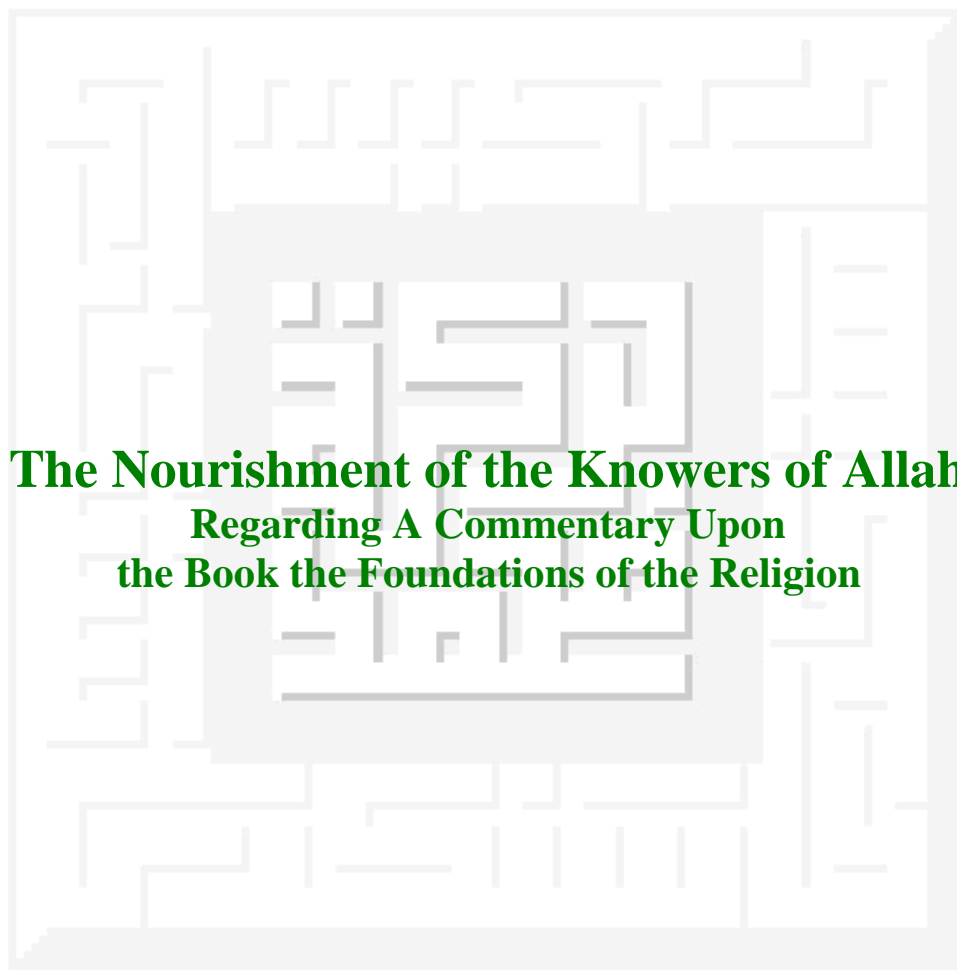
The Sultan of the scholars, `Izza`d-Deen said in his *Qawaa'id'l-Ahkaam Fee Islaah'l-Anaam*: "It is for this reason that the Messenger of Allah, may Allah bless him and grant him peace did not necessitate anyone who had accepted Islam to delve deeply into those matters. Rather, he firmly established them on what is known and would not be parted from them. Further, the Righteous Caliphs and the rightly guided scholars also continued to confirm them in that."

I say: As for the one who is from among the people of piercing insight (*ahl'l-baseera*), it is obligatory for him to employ his reflection (*yu`mil'l-fikr*) into these foundations, in order that he may emerge from blind following (*li yakhruja min 't-taqleed*), and be among those who have well researched spiritual insight (*ala baseera*) in his beliefs (*i'tiqaadihi*). This is because the religion is constructed on piercing researched insight (*ad-deen mabniyyun `ala 't-tabassur*) for the people of spiritual discernment (*ahl'l-basaa'ir*). Especially, if a person among them attains the station of calling people to Him. Allah ta`ala says: "Say: *this is my Way, I invite to Allah by spiritual insight, I and those who follow me.*"

Here ends the **Book of the Foundation of the Religion**. O Allah make us successful in following the *Sunna* of Your Prophet, Muhammad, may Allah bless him and grant him peace. It is complete with the praise of Allah and the best of His assistance, and blessings and peace be upon the most noble of the Messengers, Muhammad, the Messenger of Allah, may Allah bless him and grant him peace Amen and again Amen.



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**The Nourishment of the Knowers of Allah
Regarding A Commentary Upon
the Book the Foundations of the Religion**

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In the name of Allah, the Beneficent, the Merciful, and may Allah bless our master Muhammad, his family and Companions, all of them

Says the poorest slave in need of his Independently Rich Lord, Abu Alfa Umar Muhammad Shareef bin Farid; the one sinful in his actions, weak in his religion, debased in his character, improvident in his reason, disfigured in his physical form, and non-Arabic in his tongue: “*All praises are due to Allah, the Lord of the worlds*”; who is necessary existent in His Essence; “*One*” in His Names, Attributes and Actions; whom “*there is nothing like Him*”; “*the Originator of the heavens and the earth; the Maker of the Angels as messengers, the possessors of wings*”; and “*the One who sent His Messenger with the Guidance and the religion of Truth in order to make it manifest over all religions, although the idolaters may detest it.*” May the best blessings and most perfect peace be upon “*the generous messenger, the possessor of strength with the Lord of the Throne, the one who is firmly established, obeyed and then trusted*”; our master Muhammad, and upon his family and Companions, all of them.

Introduction

To continue: these are succinct explanatory remarks written as commentary upon the book, **the Foundation of the Religion** of our spiritual and temporal master, the reviver of the *Sunna*, the *Imam* of the *Awliyya*, the light of the age, the Sword of Truth, the renewer of the religion, the *Amir'l-Mu'mineen*, *Shehu* Uthman ibn Fuduye` Muhammad ibn Uthman, may the mercy of Allah be upon him and them all together. My spiritual master, *Shaykh* Muhammad al-Amin ibn Adam al-Khateeb, may the mercy of Allah be upon him and may He benefit us by means of his *baraka*, once said: “*Shehu* Uthman ibn Fuduye` composed this book in the beginning of his affair when he found the majority of the people ignorant of the foundations of the religion. Thus, he composed the text **the Foundations of the Religion** in order to establish the common Muslims upon that which would suffice them in this discipline.” It is, thus a fundamental text regarding the doctrines of belief for the common people and the beginning student. However, subsumed in it is the nourishment and drink for those who have arrived spiritually and the knowers of Allah. Subsequently, I composed this commentary in order to explain its intended meanings for the students, the beginners, the striving intermediate and those who have attained spiritual arrival in verifying this blessed text on the introduction to the science of Divine Unity, which is obligatory for every responsible person to know. I have named it: **the Nourishment of the Knowers of Allah Regarding A Commentary Upon the Book the Foundations of the Religion**. I ask Allah ta`ala to make it purely for His Generous Countenance and that He make it a proof for us and not against us on the Day of Judgment, by means of the *baraka* of its author and the rank of the Master of the Messengers.

I say, and success is with Allah: my spiritual master *Shaykh* Muhammad al-Amin ibn Adam al-Khateeb gave me license on the authority of his father, the *Imam* Adam Kari`angha al-Khateeb, on the authority of his teacher *Shaykh* Musa al-Muhajir, on the authority of his teacher, the *Imam*, *Shaykh* Ali ibn Abu Bakr al-Khateeb, on the authority of my spiritual master, the author, *Shehu* Uthman ibn Fuduye`, may Allah ta`ala be merciful to him who said: “**In the name of Allah, the Beneficent, the Merciful**”; that is to say, he said beginning with the ‘*basma*’ as every scholar begins their scholarly works, in imitation of the Book of Allah, expressly and in writing in the *al-Faatihah* and all the Qur’anic chapters except *at-Tawba*; and following his words, may Allah bless him and grant him peace as it was related by Abd’l-Qaadir ar-Rawaahi in his *al-Arba`een* on the authority of Abu

Hurayra: “Every affair of importance which is not begun in the Name of Allah, will be severed.” In another narration he said: “...will be cut off.” In yet another narration he said: “...will be clipped.” The ideas regarding the wisdom of the *‘basmala’* is an abounding ocean, which none can reach its finality or attain its ending.

The author, the *Shehu*, may the mercy of Allah be upon him said: “**may Allah send blessings upon our master Muhammad, his family and Companions and give them abundant peace**”; in imitation of the command of Allah ta`ala in His words: “*O you who believe send blessings upon him and abundant peace*”; and in obedience to his words, may Allah bless him and grant him peace as it was related by at-Tabarani in his *al-Awsat* on the authority of Abu Hurayra: “Whoever sends blessings upon me in a book or letter, there will remain Angels seeking forgiveness for him as long as my name is in that book or letter.” The etymology of the meaning of the expression ‘blessing’ (*salaat*) is from supplication and is a specific form of prayer due to what is in it of the spiritual motivations of those sending the blessings. Thus, the meaning of the prophetic tradition is that whoever writes the sending of blessings upon the Prophet, may Allah bless him and grant him peace in his book, letter or other than these, there will remain Angels making supplication for him with forgiveness as long as the name of the Prophet, may Allah bless him and grant him peace remains written in that book or letter. Also regarding this is what was related from the Prophet, may Allah bless him and grant him peace: “Whoever sends blessings upon me in a book, then ‘Oh’ for what comes in it.” Some of the latter Maliki scholars, such as the learned *Shaykh* Ahmad Zaruuq said: “Those addressed in the meaning of this prophetic tradition is conceivably those who write the blessings upon him in his book or letter. It is also conceivable that it means those who actually read the written blessings sent upon him. This latter view is broader and more hopeful, but the first view is more apparent and stronger.” Thus, what is meant by sending blessings upon him is his saying: ‘may Allah send blessings upon him and grant him peace.’ Some of the scholars say that the meaning of sending blessings upon the Prophet, may Allah bless him and grant him peace in a book is that he actually writes it and articulates it verbally as well; in order to attain the reward mentioned in the two above mentioned prophetic traditions. *Shaykh* Shihab’d-Deen Ahmad al-Khafaaji said in his *Naseem’r-Riyaad*: “One of the traditionists once said: ‘I used to transcribe the prophetic traditions and only write the sending of blessings. Then I saw the Prophet, may Allah bless him and grant him peace in my sleep who said to me: ‘Will you not complete the sending of blessings in your book?’ Thereafter, I never wrote it without verbally sending blessings upon him and giving him peace.” The meaning of the expression ‘the family’ of Muhammad is his wives, and descendents. It is said that it refers to his followers. It is said that it refers to his entire *Umma*. The sound and corroborated opinion is that the family of Muhammad are the people of his household to whom it is prohibited to give charity, but to whom the fifth of the spoils are required to be given. They include the core of the Banu Hashim and the Banu al-Muttalib and they are the ones whom Allah chose over His creation after His Prophet, blessings be upon all of them. It says in a prophetic tradition: “Charity is not permissible to be given to Muhammad and the family of Muhammad.” Ibn al-Athir said: “There is disagreement regarding who exactly are the family of the Prophet, may Allah bless him and grant him peace, to whom charity is forbidden to be given. The majority of the scholars say they are the people of his household.” They include his wives, children, Ali ibn Abi Talib and his children and descendents from Fatima the daughter of the Messenger of Allah, may Allah bless him and grant him peace. They also include Ja`afar ibn Abi Talib and his descendents; `Aqil ibn Abi

Talib and his descendents; al-Abass ibn Abd'l-Muttalib and his descendents; and al-Haarith and his descendents. *Qadi* Abu'l-Fadl `Iyad said in his as-Shifa: "There is unanimous agreement regarding the permissibility of sending blessings upon other than the Prophet, may Allah bless him and grant him peace." Among them being his family as the Messenger of Allah, may Allah bless him and grant him peace said: "O Allah make Your blessings and *baraka* be upon the family of Ahmad." He meant by that himself, that is to say may blessings and *baraka* be upon the people of his household.

The meaning of the 'Companions' of Muhammad, means blessings be upon all of his Companions. This is also evidence that it is permissible to send blessings upon other than the Prophet, may Allah bless him and grant him peace, again as *Qadi* `Iyad said: "It has been related in a prophetic tradition of Ibn Umar that he used to send blessings upon the Prophet, may Allah bless him and grant him peace, and upon Abu Bakr and Umar, may Allah be pleased with them. This was cited by Malik in the al-Muwatta in the narration of Yahya al-Andalusi." The Companions of the Messenger of Allah, may Allah bless him and grant him peace were every man and woman from among humankind and *jinn*, whom Allah singled out with actually seeing the Prophet, may Allah bless him and grant him peace, hearing the message from him, and accepting Islam during his life time, even if his or her companionship with him upon him be blessings and peace was only for a single day.

The author, the *Shehu*, may the mercy of Allah be upon him said: "**Says the poor slave in need of the mercy of his Lord...**" This means that the author described himself with the attributes of impoverishment and need, recognizing the absence of ability on his part from every respect, be it in his essence or his non-essential qualities. Allah ta`ala says: "*O mankind, you are impoverished with regard to Allah, and Allah is the Independently Rich, the Praiseworthy.*" *Shaykh al-Akbar* Ibn Arabi al-Hatimi said regarding the meaning of the expression 'impoverished': "The truly impoverished one is the one in dire need of everything and nothing is in need of him. This person is considered by the realized ones to be the pure unadulterated servant. For, his state in the actuality of his existence is the same as his state in the actuality of his non-existence." *Shaykh* Ibn'l-Hajj said regarding the meaning of the expression 'impoverished': "He is the one who has placed this world's life behind him, and has embarked upon his Hereafter, being totally preoccupied with his Lord. He thus embarks upon the correction of his own soul, and cleansing it from everything other than Allah. For, each heart in which there exist other than Allah ta`ala, then that heart is caught up in the throws of spiritual abandonment and rejection. Each heart in which only He exist, *sub'hanahu wa ta`ala*, there occurs for it spiritual openings (*fath*), Self Disclosure (*tajalli*) and intimate discourse (*mukhaatiba*) in its innermost secret based upon the circumstance of his spiritual state." *Shaykh* Ahmad ibn `Ajiba, may Allah be merciful to him said: "As for the truly impoverished one, he is the one who is bereft of everything besides Allah, and has rejected everything which preoccupies him from Allah. It is for this reason it is said: 'The truly impoverished one does not own, nor is he owned. That is to say that he neither owns any created thing, nor is he owned by any created thing.' The prerequisites of the truly impoverished are four: [1] elevated spiritual enthusiasm; [2] excellent service; [3] having esteem for sanctity; and [4] piercing spiritual resolve."

The author, the *Shehu*, may the mercy of Allah be upon him said: "**...Uthman ibn Muhammad ibn Uthman, known as Ibn Fuduye...**" He was the *Amir'l-Mu'mineen* Abu Muhammad Sa`d, Uthman ibn Muhammad ibn Uthman ibn Saalih ibn Haruun ibn Muhammad Ghurtu ibn Muhammad Jubba ibn Muhammad Sanbu ibn

Maasiraan ibn Ayyub ibn Buba Baba ibn Abu Bakr ibn Musa Jokolli ibn *Imam* Danbuba at-Turuudi al-Fulaati as-Sudani. He was known in the Arabic language as 'Ibn Fuduye`'; in the Fulfulde` language as 'Bi Fuduye`'; and he was famous in the Hausa language as Dan Fodio. The meaning of 'dan' in Hausa is 'the son of' and the meaning of 'fuduye`' in Fulfulde` is 'the jurist'. This means that his father, Muhammad, was a majestic scholar famous for his erudition and fearful awareness of Allah. As for the mother of the author, she was the *Sayyida* Hawwa bint *Sayyida* Fatima bint Muhammad as-Shareef ibn Abd's-Samad ibn Ahmad as-Shareef ibn Ali al-Yanbu`iy ibn Abd'r-Razaq ibn as-Saaliḥ ibn al-Mubaarik ibn Ahmad ibn Abi'l-Hassan as-Shadhali ibn Abdallah ibn Abd'l-Jabbar ibn Tamim ibn Hurmuz ibn Hatim ibn Qusay ibn Yusef ibn Yushu`a ibn Wardi ibn Bataal ibn Ahmad ibn Muhammad ibn Isa ibn Muhammad ibn al-Hassan as-Sabṭ ibn Ali ibn Abi Talib, and Fatimah az-Zahra the daughter of the Messenger of Allah, may Allah bless him and grant him peace and upon his pure family and pleasing Companions.

Shehu Uthman ibn Fuduye` was born on a Sunday, the 3rd of the month of *Safar* in the year 1168 A.H. (circa 15th of December, 1754 C.E.) in a town called *Maraṭa* in present day southern Niger. He was raised from a young age to call people to Allah. He delved deep in the oceans of the sciences until he became the axis of knowledge of his time. *Shehu* Uthman ibn Fuduye` made strenuous effort in spiritual exercise and discipline by following the *Sunna*, adherence to the noble Muhammadan character, deep yearning for the Prophet, upon him be blessings and peace, and continuous sending of blessings upon him, until he attained the spiritual station of redeeming axis. There then manifested from him many miracles until he became famous among the people as the 'renewer of the religion', and 'the light of the age'.

The *Shehu*, may Allah be merciful to him, then had the whole of creation subjected to him, even the temporal rulers of the lands. As a result he became the recourse of *baraka* for the rulers, who continuously took him as a means to Allah ta`ala, who requested the miracles of his supplications, and sought to attain his *baraka*. The son of the *Shehu*, *Sultan* Muhammad Bello said in his *Infaq'l-Maysuur*: "Thus when the *Shehu* clarified the path, guided the successful and cleared the road for the spiritual travelers, the worldly people from among the venial scholars and rulers blindly continued in their repression. They only feared the demise of their system, the lost of their markets and their deterioration in the eyes of those who were guided. Consequently, these rulers and scholars began to harm the *Shehu's jama`at* by seizing their wealth. The simple-minded among them endangered the lives of the Muslims and began to cut off the way of earning their living. They used to hinder everyone who had some relationship with the *Shehu*, although the followers of the *Shehu* did not raise any objection to them. It never crossed the oppressors' minds that they were doing any wrong to the Muslims because the majority of the followers of the *Shehu* were from among the most powerless of people who had never known true political honor or social respect."

By reason of these increased tribulations, the *Shehu*, may the mercy of Allah ta`ala be upon him made the *hijra* with his *jama`at*, and all those who listened to him and obeyed him from the land of Degel in the year 1218 A.H. in the last ten days of *Dhu'l-Qa`ida* (circa 1804 C.E.) to a land called Gudu. There, the *jama`at* gathered and appointed the *Shehu* as their *Amir*, and elected to establish the *jihad* in the Way of Allah ta`ala. As a result Allah ta`ala fortified the *Shehu* and the Muslims with him with victory, triumph and the establishment of the religion following the traces of the footprints of the Messenger of Allah, may Allah bless him and grant him peace. The Muslims, then conquered all of the lands of the central *Bilad's-Sudan*, and established

the Sokoto Uthmani Caliphate, which became by the *baraka* of the *Shehu*, may Allah be merciful to him, the greatest of the governments of the *Bilad's-Sudan* until the Day of Standing. As a result of all these spiritual blessings and temporal successes, the scholars came to believe that *Shehu* Uthman ibn Fuduye` was the 11th of the 12 Rightly Guided Caliphs who would surmount the inward and the outward; gather between the two ranks of knowledge and saintliness; and achieve suzerainty over inward spiritual leadership and outward political sovereignty. For, under his political authority fell the whole of the central *Bilad's-Sudan*, parts of the lower *Bilad's-Sudan* and most of upper *Bilad's-Sudan*. And all praises are due to Allah for that.

The author, the *Shehu*, may the mercy of Allah be upon him said: “**...may Allah engulf him in his mercy Amen**”; that is to say, may Allah enfold him in His mercy and inundate him by means of it. It has been related by at-Tabarani on the authority of Usama ibn Shareek that the Prophet, may Allah bless him and grant him peace once said: “There is no one who will enter the Garden by his actions.” They said: “Not even you?” He said: “Not even me, unless Allah completely engulfs me with His mercy.” Abu `Ubayd said: “The meaning of ‘completely engulfs me’ is ‘dresses me’ and ‘conceals me’ by means of His mercy. It goes without saying that he upon him be blessings and peace was like that because Allah ta`ala says about him: “*And We have not sent you except as a mercy to all the worlds.*” Thus, if the author’s use of the words ‘the mercy of Allah ta`ala’ was to indicate the Prophet of mercy, may Allah bless him and grant him peace, then the meaning of his words: ‘may Allah engulf him in His mercy’, would mean may Allah plunge him into the character traits of the Prophet, may Allah bless him and grant him peace, inundate him in his *Sunna*, and flood him with the overflowing of his illumination, and Allah ta`ala knows best.

The author, the *Shehu*, may the mercy of Allah be upon him said: “**All praises are due to Allah the Lord of the worlds**”; and blessings and peace be upon the Messenger of Allah, may Allah bless him and grant him peace.” He said this following the Mighty Book of Allah. For, He begins the *Qur’an* with His words: “*All praises are due to Allah the Lord of the worlds.*” He also said this imitating the judgment of his words, may Allah bless him and grant him peace: “Every important matter which is not begun with: all praises are due to Allah’ and the sending of blessings upon me, then it will be severed.” We have mentioned previously the meaning of the expression ‘severed’ in the opinion of the cited scholars.

The author, the *Shehu*, may the mercy of Allah be upon him said: “**...To continue:**” It is said that this expression is considered the beginning of speech. It is said that it was Prophet Dawud, upon him be peace who was the first to articulate the phrase: ‘...to continue...’; as at-Tabarani related in a prophetic tradition of Abu Musa al-Ash`ari going back to the Prophet. However regarding this prophetic tradition there are some disputes. Abu Salma said: “The first person to say: ‘...to continue...’ was Ka`b ibn Luway.” It is said that the first person to say it was the Prophet Ya`qub, upon him be peace, as it was related by ad-Daraqutni. It is said that the first person to say it was Yua`rab ibn Qahtan. It is said that the beginning of speech means having jurisprudence in judgment. Abu`l-Abaas said: “The meaning of: ‘...to continue...’ is to continue with what had been said from speech; and it is such-and-such.” Sibawayhi said: “To continue’ means, regarding the matters which will be discussed thereafter.” Or it means to continue after evoking the Name of Allah ta`ala, praising Him, and sending blessings and peace upon His Messenger, his followers from his family, Companions and *Umma*. Thus, it is highly recommended legally to say ‘to continue’ during giving a sermon. The many authentic prophetic traditions transmitted regarding are well known. Al-Bukhari dedicated in his Saheeh an entire chapter to ‘On Beginning the Sermon With: To Continue’, in which is mentioned a host of prophetic traditions giving evidence of its lawfulness.

The author, the *Shehu*, may the mercy of Allah be upon him said: “**...this is...**”, that is to say that this transcription or this small collection is: “**...the Book of the Foundations of the Religion...**” This means that he named it the Book of the Foundation of the Religion because what is in it constitutes the basis for the religion. The foundation (*asl*) of a thing is its base, its root, its origin, its initiation and its dependence. The plural of foundation (*asl*) is ‘*usuul*’. The Renewer of the religion, Abu Hafis Umar al-Balqini said: “The expression ‘foundation’ (*asl*) has several meanings linguistically. Among them is that upon which something relies; or that upon which something is constructed; or that upon which the existence of something depends; or that from which a things comes from. The meaning of ‘foundation’ (*asl*) technically is: a referential proof (*daleel raajih*), a formulated inference (*surat muqaayis*) and a fundamental principle (*qawaa`id*). Thus the science of the foundation of the religion (*usuul ‘d-deen*) is the principles of the doctrines of belief of the religion, which is the science of Divine Unity (*tawheed*); or the science of the doctrines of belief which are obligatory upon every responsible person to know and believe in, with the exception of the science of scholastic theology (*‘ilm’l-kalaam*). Some of the scholars hold the view that the foundations of the religion are actually the science of scholastic theology which is extracted from the Book, the *Sunna* and rational proofs (*buraahin `aqliyya*).

The *Shehu*, may Allah be merciful to him said in his Fat'h'l-Basaa'ir: “The discipline of Divine Unity is divided into two divisions: [1] the foundations of the religion (*usuul'd-deen*); and [2] scholastic theology (*ilm'l-kalaam*). The foundations of the religion is among the individual obligations (*furuud'l-`ayaan*), while scholastic theology is among the collective obligations (*furuud'l-kifaaya*).” The meaning of individual obligations is a reference to every science and action which are obligated upon every responsible person to know and act upon. As for the collective obligations it is a reference to those sciences and actions that when someone establishes them it removes the obligation from others. The foundations of the religion are the most important of the sciences for the responsible person to know and understand because its crux revolves around sound faith and the acceptance of the heart. In fact, it is among the most important of the affairs of the religion around which all things revolve. The scholars of the people of the *Sunna* divided the foundations of the religion into three divisions: [1] divinity (*ilaahiyaat*); [2] prophetic (*nabawiyaat*); and [3] the after-life (*sami`iyaat*). As for divinity it is a reference to all those issues related to Allah `izza wa jalla. Its origin is from the knowledge which is necessary regarding the right of Allah, what is impossible to Him, and what is possible for Him. Thus, the science of divinity is the goal of all the sciences. All of the sciences from doctrines of belief (*`aqaa'id*), the branches of the outward (*furuu'd-dhaahir*) and the branches of the inward (*furuu`l-baatin*) emerge from it. Because the science of divinity (*ilm'l-ilaahiyaat*) is knowledge of Allah ta`ala, it is as Rahmatullahi ibn Khalil'r-Rahman al-Hindi said in his Idh'haar'l-Haqq: “It is an expression regarding knowledge of His Essence, knowledge of His majestic Attributes, knowledge of His generous Attributes, knowledge of His Actions, judgments, and Names. The *Qur'an* encompasses the evidences of all these issues, their branches and details in such a way that is unequaled by any other book. Rather other books do not even approach, the elucidation which the *Qur'an* embraces.” As for prophecy it is a reference to knowledge of what is necessary with regard to the rights of the Messengers, what is impossible to them, and what is possible to them. As for the after-life, its origin is from the expression ‘hearing’ (*samu`*), meaning that which was heard from the Messengers regarding the affairs of the Hereafter, such as death, and what comes after, as it will be explained, Allah willing.

The author, the *Shehu*, may the mercy of Allah be upon him said: **“It will be of benefit, Allah willing for those who rely upon it.”** That is to say, that it will be beneficial in the worldly life and the Hereafter for the one who depends upon it, because by comprehension of the science of Divine Unity one will know the foundation which every Prophet from Adam to our master Muhammad, may Allah bless them and grant them peace, came with from their Lord. It is the knowledge of the unity of Allah and His gnosis. There can be no knowledge more beneficial than knowledge of Allah ta`ala in the hearts. It is for this reason that Abu Nu`aym related on the authority of Anas ibn Malik who said that the Messenger of Allah, may Allah bless him and grant him peace said: “Knowledge are two: knowledge firmly established in the hearts, which is beneficial knowledge, and knowledge conveyed only on the tongue. This knowledge will be a proof of Allah against His servants.” For, beneficial knowledge includes all the sciences which give evidence of Allah, knowledge of Him and fear of Him. Every science which does not give evidence of Allah, or His gnosis is not beneficial. Subsequently, the Messenger of Allah, may Allah bless him and grant him peace ordered us to avoid all knowledge which has no benefit, as it was related by Ibn Maja on the authority of Jaabir ibn Abdallah, who said that that the Messenger of Allah, may Allah bless him and grant him peace said:

“Ask Allah for beneficial knowledge and seek refuge with Allah from knowledge which has no benefit.” It has also been related by Ibn Maja, Ibn Hibaan, Ibn Mansuur, and at-Tabaraani on the authority of Jaabir ibn Abdallah, as well as at-Tabaraani on the authority of A`isha who said that the Messenger of Allah, may Allah bless him and grant him peace said: “O Allah I ask You for beneficial knowledge, and I seek refuge with You from knowledge which has no benefit.” We ask Allah ta`ala that He makes this book beneficial knowledge for us, and to firmly establish its sciences in our hearts, by the rank of our master Muhammad, may Allah bless him and grant him peace.

On Divinity (*al-Ilaahiyaat*)

The author, the *Shehu*, may the mercy of Allah be upon him said: “**Therefore, I say and success is with Allah...**” that is to say, I began my words in this book and in what I say, there will be no success in its soundness, nor success in it reaching creation except with success from Allah ta`ala. He did this following the words of Allah ta`ala upon the tongue of Prophet Shu`ayb, upon him be peace who said: “*There will be no success for me except with Allah, upon Him do I rely and to Him do I repent.*”

The author, the *Shehu*, may the mercy of Allah be upon him said: “**The entire universe from its Throne to the spread carpet of its earth is in-time creation (*haadith*).**” That is to say, everything in existence besides Allah ta`ala, which is delineated in Arabic as ‘*al-`alam*’ with the letter ‘*laam*’ inflected with the vowel movement ‘*fat`ha*’; is created (*makhluuq*). Allah ta`ala says: “*Allah is the Creator of everything.*” This means that He created everything besides Himself, because, everything in existence besides the Essence of Allah, designated as the world is in-time creation, or that which is created. Thus, the entire creation is everything other than Allah ta`ala from his Throne, to the spread carpet of the earth, and everything between them. In-time creation (*haadith*) is an existing thing which was made to exist from something besides itself. This means that it was brought into existence by means of a causative agent (*sabab faa`il*), consist of a substance (*maadda*), and there was a time which existed prior to its existence. In-time creation is thus, everything which has a beginning (*bidaaya*) and an end (*nihaaya*).

The *Shehu*, may the mercy of Allah ta`ala be upon him began with mentioning the in-time creation of the world because through knowledge of it one can come to know its Fashioner (*Saani`*) and Creator (*Khaaliq*). The Messenger of Allah, may Allah bless him and grant him peace said: “Whoever knows himself comes to know his Lord.” The Knower of Allah, Muhammad at-Tataa`iy al-Maaliki said regarding the meaning of this prophetic tradition: “It means whoever knows himself with regard to his deficiency (*iftiqaar*), servility (*dhilla*) and humility (*sighaar*), and its being proscribed from the attributes of might (*`izza*) and power (*iqtidaar*), then knows that his Lord is described with the attributes of perfection, is singled out with Might and Majesty, free of all traits of alteration (*taghyeer*) and cessation (*zawaal*), and far exalted above being described with ‘where-ness’ (*‘ayn*), ‘how-ness’ (*kayf*) and embodiment (*mithaal*).” In summary, by means of knowledge of the attributes of creation one comes to know the Attributes of the Creator.

The author, the *Shehu*, may the mercy of Allah be upon him said: “**...and its maker is Allah ta`ala**”; that is to say, that He is its Creator who originated all of creation by bringing them out of pure none existence (*`idam*) into existence. The Creator of the entire universe is Allah ta`ala, and He is the Causative Agent of all things, the One who brings them into existence and their Preserver (*haafidh*). Allah ta`ala says: “*He is the One who originated creation, and then renews it.*” The entire universe is in-time creation by means of the engendering that Allah ta`ala brings about and not by means of any created entity or in-time existing thing. Allah ta`ala created the universe from pure none existence, which means that He created creatures from dust or from none existence. This means that He is the One who originated creation without a foundational model, and that He engendered it and brought it into existence after it was previously nothing. Mujahid said regarding the meaning of the above cited verse: “It means He engendered creatures, brings about their demise, and then revives them for the Final Resurrection. Or it means He originally engendered creatures from water, and then renewed its creation from creational state to creational state.” As for the beginning of its creation, it first began as a blood clot in the womb before it was born. As for its return, it is His reviving it after death with the Second Blowing in the Trumpet for the Resurrection. Thus, He made what is known in the beginning of creation evidence for what is concealed in its return, by which evidence of what is witnessed proves the existence of what is hidden. Allah ta`ala also says as evidence: “*Allah is the Creator of everything*”; which means He is the Maker of all things besides Himself, because He is not created or made; but rather, He: ‘*is the Creator of everything*’; that is to say He is the Maker of all things.

The author, the *Shehu*, may the mercy of Allah be upon him said: “**He, Allah ta`ala, is Necessary Existent, (waajib`l-wujuud).**” This means that the existence of Allah ta`ala in His Essence, Attributes and Actions is necessary and indispensable (*waajib*). Allah’s existence does not accept none existence from any perspective. That which is Necessary Existent is that which did not come from anything, did not come into existence by means of anything, and was not preceded by time, place or any entity. Allah ta`ala says: “*That is because Allah, He is the Absolute Being.*” This means that He is the Possessor of the right of being over His servants and the Possessor of real absolute existence. It means that the existence of every existing thing besides Him exists as a result of His Absolute Existence. The permanently absolute existent being (*al-Haqq `l-Mawjuud `t-Thaabit*) is the One whose existence never changes and never suffers cessation; and this can only apply to Allah ta`ala. Since existence is firmly established as a right for Allah ta`ala, then its opposite, which is none–existence (*al-`idam*) is impossible to Him. Thus, the meaning of the Absolute Existent Being (*al-Haqq al-Mawjuud*) is the One whose existence and divinity is the reality of realism. The Real or Absolute Truth (*al-Haqq*) is the opposite of fabricated falsehood (*baatil*). Thus, the absolute existence of the universe in reality is a falsehood. This is because the existence of the entire universe requires with an essential prerequisite the prior existence of the Necessary Existent (*waajib`l-wujuud*). Allah ta`ala says: “*Everything is in annihilation and there only remains the Face of your Lord the Possessor of Majesty and Generosity.*” For, there is no real existence to the universe except by the absolute existence of His existence. Every created thing has a causative factor. The causative factor for the existence of the universe was in order to know its Maker, Creator and the One who brought it into existence. Allah ta`ala says on the tongue of His Messenger: “*I was a Treasure unknown, and desired to be known, so I created creation.*” Thus, the causative factor for the existence of the

universe is in order that the One who brought it into existence can be known. The Knower of Allah, *Shaykh Abd'l-Waahid ibn `Ashir* said in his al-Murshid'l-Mu`een “His existence has a decisive proof

It is the need of every in-time creation to have a Maker.”

This means that the Necessary Existent has a decisive proof of His existence, and it is the entire universe itself, from its celestial constituent to its terrestrial constituent, from its foundation to its branches. For, Allah is the Absolute Necessary Existent (*waajib'l-wujuud 'l-mutlaq*) whose existence is the essence of the existence of everything besides Himself.

The author, the *Shehu*, may the mercy of Allah be upon him said that Allah ta`ala is: “**Pre-Eternal (*qadeem*), no beginning to Him.**” This means that Allah ta`ala is the One whose Absolute Existence has no beginning to it. For, the existence of Allah ta`ala was not preceded by none-existence (*laysa masbuuqan bi `idam*). That is to say, that the absence of beginning-ness to His existence is necessary for Him; for He is not restricted by time or place, since each of these restrictions are apart of in-time creation. Thus, the pre-existence of Allah ta`ala with this meaning is necessary and firmly established for Him. The opposite of pre-eternal existence (*qidam*) is in-time existence (*huduuth*), which is impossible with regard to Allah ta`ala. He says: “*He is the First*”; which means that there is no beginning to His existence, and that He is eternally prior in His existence to all in-time created things. Thus, His existence is inseparable from His Essence, and there is no flaw in His existence. Or it means that He was before everything existed without limit. This *Qur'anic* verse is evidence that coming into existence (*huduuth*) is impossible to Him. Thus, the First (*al-Awwal*) is the One who has no beginning to His firstness, for Allah is the Necessary Existent who is Pre-Eternal without a beginning to His pre-eternity and existence.

The author, the *Shehu*, may the mercy of Allah be upon him said that Allah ta`ala is: “**Eternally Continuous (*baaq*) , no ending to Him.**” This means that the existence of Allah in His Essence, Attributes and Actions is eternally continuous without end. The attribute of continuity (*baqaa'*) means that Allah ta`ala has no ending to Him preventing His none existence; for He is absolutely free of annihilation. On the contrary, eternal continuity is forever established for His existence, and is necessary for Him perpetually. The opposite of eternal continuity is annihilation (*fanaa'*), which is impossible to Allah ta`ala, with an impossibility established by reason and the *shari`a*. The evidence of His eternal continuity through reason, is the establishment of His pre-eternity, because that which has pre-eternity firmly established for it, then its none-existence is impossible. Allah ta`ala says: “*And rely upon the Ever Living who will never die.*” This means: ‘O soul which must taste of death, rely upon the One who is eternally continuous and will never die.’ For, Allah ta`ala has eternal life which is not associated with death in any manner. Further, the establishment of the eternal continuity of the Necessary Existent, the negation of His annihilation and the establishment of the annihilation of all things besides Him is corroborated by His words: “*Everything is in annihilation and there only remains the Face of your Lord the Possessor of Majesty and Generosity*”; and His words: “*There is no deity except Him, everything is destroyed except His Face.*”

The author, the *Shehu*, may the mercy of Allah be upon him said: “**He is unlike in-time created things (*mukhaalif li'l-hawaadith*)** .” This means that Allah ta`ala is unlike in-time creation in His existence, Essence, Attributes and Actions. This is because if He resembled in any manner in-time creation which He brought into being and created then He would of a necessity be in-time creation like them. If He were in-time creation like them, then the permanence of His eternal pre-existence would not be established for Him. Therefore, His being in-time creation is impossible to Him. The evidence of His being unlike the creation by reason is His omnipotence in bringing creation into existence. This is because whatever resembles a thing is unable to bring that thing into existence. Allah ta`ala says: “*There is nothing like Him.*” This means that nothing in existence resembles Allah ta`ala in any manner. He does not resemble anything from His creation, nor does anything resemble Him. What is introduced in the verse is the rapport between the Creator and the creation, in that there can never be resemblance between them in real meaning. This is because the Attributes of the Eternal Pre-Existent (*Qadeem*) the majestic and mighty, is unlike the attributes of creation. Creational attributes are never free of causality (*aghraad*) and effect (*`araad*), while Allah ta`ala is free of all that. Rather, He remains with His Divine Names and Attributes upon what He explained in His Own words: “*There is nothing like Him.*” One of the realized scholars said: “The Divine Unity establishes that His Essence does not have any resemblance among the creational essences nor is It inactivated by creational attributes.” Al-Waasiti, may Allah be merciful to him said in addition to this meaning: “There is no essence like His Essence; there is no name like His Name; there is no action like His Action; and there is no attribute like His Attribute except from the perspective of verbal expression alone. His Pre-Eternal Essence is too majestic that It would have in time creational attributes; in the same manner that it is impossible that the essence of an in time creation possess pre-eternal attributes. This is the school of thought of the People of the Lord of Truth, the *Sunna* and the *Jama`at*.” It is said that the meaning of His words: “*There is nothing like Him*”, has two meanings. The first being that: He is not like a thing; thus the expression ‘like’ is introduced into the sentence as emphasis and corroboration to it, since there is a verbal distinction between it and the genitive particle *al-kaaf* (for resemblance), but both have the same meaning. The second is that it means: He is not like anything; where the genitive particle *al-kaaf* is interjected into the sentence for emphasis. This verse proves that resemblance to creation (*mamaathala*) is impossible to Him. The protected friend of Allah Muhammad Tukur, may Allah ta`ala be merciful to him said in his *Qira`l-Ahibba*: “How can resemblance be applied to the One about whom: ‘*there is nothing like Him*’? For every form of transcendence which creatures direct to the Absolute Being, actually returns back to them, because He, glory be to Him does not require that His transcendence be determined. This is because we do not have knowledge of the how-ness of our consecration of Him except by our knowledge that He is the Holy One (*al-Quduus*), which means that He is absolutely free of defects, the attributes of deficiency and any of the attributes of in-time creation.”

The author, the *Shehu*, may the mercy of Allah be upon him said: “**He does not have corporeal dimension (*jirm*) nor any of the attributes of mass.**” This means that Allah ta`ala does not have a corporeal body, because mass with corporeal dimensions is a material body (*jasm*). Nor does He possess any of the attributes of a body. This means that He does not possess substance (*jawhar*), corporeal mass (*jasm*), or causality (*`ird*). He is neither compartmentalized (*mutahayyiz*), nor is He indicated to by ‘here’ or ‘there’. For every substance, body, or causality is a limitation (*hadd*), and Allah ta`ala has no limitation, because He has no beginning, or end. Subsequently, whenever He describes Himself with a ‘face’, ‘hand’, ‘two hands’, an ‘eye’, ‘two eyes’, a ‘foot’, or ‘two feet’, for He is as He describes Himself without ‘how-ness’ in accordance with what He says, and with a meaning that He alone means. For each of these attributes fall under the transcendence of His words: “*There is nothing like Him.*” Ibn al-Athir said: “Everything which is transmitted in the *Qur’an* and prophetic traditions related to hand, hands or other than these from the names of bodily limbs connected to Allah `izza wa jalla, then it is transmitted by way of metaphor (*majaaz*) and symbolism (*`isti`aara*), because Allah is absolutely free of resemblance (*tashbeeh*) and incarnated substantiation (*tajseem*).” This is true simply because: “*There is nothing like Him.*”

The author, the *Shehu*, may the mercy of Allah be upon him said: “. **He does not have a direction (*jihat*) or place (*makaan*).**” This means that Allah ta`ala is not in any direction; is not in a location; is not bounded (*yatahaddu*) by other than Himself and nor is He incarnated in direction or locus. If He were in a specific direction, then that direction would of a necessity have to be eternally pre-existent (*qadeema*) and prior (*saabiqa*) to Him, may He be exalted. This, however, is impossible, because direction and place are two in-time created events (*haaditaan*), which Allah ta`ala created; and He is eternally prior (*saabiq*) in His existence to every in-time creation. As for His words, may He be exalted: “*The Rahman is firmly over the Throne*”; and His words: “*Do you believe in the One in the heavens?*”; and other than these in similar *Qur’anic* verses, and prophetic traditions; we say about them as the reformer of the religion, Abu Hafs Umar ibn Ruslan al-Balqini said: “As for these transmissions and narrations which are disassociated from proofs of reason (*qawaati`u min adila `aqliyya*) and which do not accept interpolation (*ta`weel*), that the judgment is to divert that from its apparent meaning.” The most erudite of the Blacklands, `Izza`d-Deen Abdullahi ibn Fuduye` said in his *Diya`t-Ta`weel*: “He makes an indication of the perspective of His bringing into being of existence and His management of affairs, by the objective intended by the Throne, from which flows Divine judgments and decrees. From it (the Throne) descends the creational causative factors (*asbaab*) based upon the arrangement and decrees (*tarteeb wa maqaadeer*) of His judgment, and the wisdom connected to His will; in order to prove the perfection of His Power and Will. For, Allah ta`ala says: ‘*The Rahman*’, which is inflected in the nominative case (*rafu*) to indicate praise. The sentence which follows this statement is a predicate after a predicate (*khabr ba`d khabr*) or it is a predicate of an omitted subject (*khabr mubtada`a mahdhuuf*) where Allah ta`ala says: ‘*...is established over the Throne*’. This is a metaphor (*kinaaya*) for the effectiveness of Allah’s power to organize creation (*nafaadh`t-tasarruf*) and the efficacy of His management of existence (*ijra` tadbeer`l-kaa`inaat*) in accordance with the judgment of His wisdom.” Allah, ta`ala created His Throne, not because He needed it, and then established Himself over it, how He willed and in accordance with His desire; but not in the kind of settling or repose accustomed to creation. The most erudite of the Blacklands, `Izza`d-Deen Abdullahi ibn Fuduye` said in his *Diya`t-Ta`weel*

regarding the words of Allah ta`ala “*Do you believe in the One in the heavens?*”; this is a reference to His divine sovereignty and omnipotence which descends from the heavens; or it is a reference to the One in the heavens as those who are ignorant among you claim.” These two *Qur’anic* verses, thus cannot be taken as evidence for the existence of Allah ta`ala being in a particular place or direction.

The author, the *Shehu*, may the mercy of Allah be upon him said: “**Rather, He is now as He was in pre-eternity before the existence of the universe.**” That is to say, that Allah ta`ala was before ‘was-ness’ (*kanynuna*) was, before how-ness (*kayfa*) was, before ‘where-ness’ (*ayna*) was, before ‘when-ness’ (*mata*) was and before the existence of all the attributes of in-time creation (*sifaat ‘l-hawaadith*) were. For, before Him there did not exist any existence (*kawn*) or existing thing (*takween*); and He is now as He was. The Messenger of Allah, may Allah bless him and grant him peace said as it was related in the *Saheeh* of al-Bukhari on the authority of `Imraan ibn Hissien: “Allah was and there was nothing other than Him.” In another narration he said: “...and there was nothing before Him.” In a narration related other than al-Bukhari he said: “...and there was nothing with Him.” In these prophetic traditions is the evidence that at one time there existed nothing other than Him; not the Primeval Water, not the Throne or other than these. This is because all of these things are other than Allah ta`ala. It occurred in the narrative of Naafi` ibn Zayd al-Humaydi a prophetic tradition with the following wording: “...His Throne was upon the Primeval Water, then He created the Primordial Pen and said: ‘Write what will be.’ He then created the heavens and earth and all therein.” The meaning of this prophetic traditions is that the Eternally Pre-existent One (*al-Qadeem*) is the One before whom nothing existed and nothing contested with Him in His firstness. In it also is established the principle that the genus of time (*jins ‘z-zamaan*) and its ranges (*naw`ihi*) are all in-time creation (*haadith*); and that Allah is the One who brought the whole of creation into existence after it was previously nothing. And He did not create creation out of prior impotence (*ajaz*), but rather He created it with His power and omnipotence (*ma`a ‘l-qudra*).

The author, the *Shehu*, may the mercy of Allah be upon him said: **“He is Rich and Independent (*ghaniy*) of location (*mahal*) and designation (*mukhassas*).”** This means that Allah ta`ala is independent of any other essence which necessitates His existence, and that He, may He be exalted, is independent of a causative agent (*faa`il*) which designates Him with existence. For, Allah ta`ala is independently self-sufficient of all besides Himself. He has no need of other than Himself in His Essence, Attributes or Actions. This is because if He were in need (*ih^htaaj*) of other than Himself, He would then be deficient (*naaqis*); He would be in-time creation (*haadith*); and other than Him would have affective influence upon Him (*mu`thiraan fee^hi*). However, all of this is impossible (*mustaheel*) with regard to His exalted rights. The evidence by reason of His being Independently Rich of any other causative essence is the necessity of His being described with the Attributes of Power, Will, Knowledge and Life, because the attributes of in-time creation cannot be described by these attributes. The evidence by reason of His being independently Rich of any causative agent (*faa`il*) is the permanence of His Eternal Pre-existence (*thubuut qidamihi*), because the Eternally Pre-Existent (*al-Qadeem*) can never be in need of a prior causative agent. Allah ta`ala says: *“Allah is the Independently Rich”*; which means that the whole of creation is in need of Allah, and Allah ta`ala is Independent of the whole of His creation. It is said that the verse means that He is Independent of His creatures and their need to worship Him. For, this *Qur`anic* verse establishes the proof that the attribute of being in need of something (*iftiqaar*) is impossible to Him (*mustaheel ilayhi*). The Independently Rich (*al-Ghani*) is the One who is not in need of anyone regarding anything, and everything is in dire need of Him. This is the meaning of the Absolute Independently Rich, which is an attribute which none shares with Allah. The protected friend of Allah, Muhammad Tukur, may Allah ta`ala be merciful to him said in his *Qira`l-Ahibaa`*: *“The Independently Rich is the One who is not in need of anything either in His Essence, Attributes or Actions, nor can deficiency apply to Him. Whoever has gnosis that He is the Independently Rich becomes autonomous by means of Him from all things, resorts to Him in all things, and is in dire need of Him in all things.”*

The author, the *Shehu*, may the mercy of Allah be upon him said: **“He is One (*waahid*) in His Essence, Attributes and Actions.”** This means that Allah ta`ala is One in His Essence, One in His Attributes and One in His Actions. The evidence by reason of His Oneness is His bringing created things into existence, because if there were another deity with Him, then there would occur mutual rivalry between them. Allah ta`ala says: *“Say: He Allah is One”*; which means that He is Singular (*waahid*) and Solitary (*witr*). The etymology of the expression *‘ahad*’ (one) is from the numerical expression *‘wahada*’ (to make one), where the letter *‘waw*’ is substituted with the letter *‘hamza*’. This establishes that being a multiplicity (*ta`addad*) is impossible to Him. The Messenger of Allah, may Allah bless him and grant him peace said as it was related by at-Tirmidhi and others on the authority of Abu Hurayra regarding the number of the Beautiful Names of Allah that He is: *“Singular (*waahid*), One (*ahad*), Unique (*fard*)”*; which means that oneness is firmly established for Him by each of these Attributes. As for Singular (*waahid*), He is the One whose oneness is continuous and there is no other with Him. The protected friend of Allah, Muhammad Tukur, may Allah ta`ala be merciful to him said in his *Qira`l-Ahibaa`*: *“It is said that this Name comes from oneness (*wahda*) which is the ultimate number completely free of the multiplicity of the numbers other than it. Whoever realizes that He is Singular, then makes his heart singular for Him and becomes one in all his endeavors. This is an explanation of the prophetic tradition: ‘Indeed Allah is Solitary and loves the*

solitary.’ This means that He is Unique and that He loves the heart which is uniquely singular.” As for the One (*ahad*) it is a Name constructed to negate what can be mentioned with it of multiplicity, as Ibn Mandhuur said. The protected friend of Allah, Muhammad Tukur, may Allah ta`ala be merciful to him also said in his Qira’l-Ahibaa’: “Whoever realizes that He is the One, then with him nothing of the entire cosmos remains with regard to actual existence, or non-existence. This is because the judgment of the existence of the cosmos being subsequent to His Existence is obliterated with the Oneness of His Essence.” As for the Unique One (*fard*); He is the One who is uniquely singular in His affair over all of His creation. Al-Layth said: “The Unique One with regard to the Attributes of Allah ta`ala, is the One who is Singular (*waahid*) and One (*ahad*) which has no equivalent (*nadheer*), no likeness (*mithal*) or second on charge (*thaani*)”; as Ibn Mandhuur said.

The author, the *Shehu*, may the mercy of Allah be upon him said: “**He is Omnipotent (*qaadir*) with power**”; that is to say that Allah ta`ala is Omnipotent with power by having full choice (*bi ‘l-ikhtiyaar*) over every creational possibility (*mumkinaat*) and decreed thing (*maqduuraat*). If He wills, He does a thing, and if He wills, He leaves it undone. Thus, omnipotence is an eternal attribute which is eternally persistent with the Essence of Allah ta`ala. No affair occurs in the kingdom of Allah except by means of His omnipotent power. If it were not like this, then He would, of a necessity be impotent (*‘aajiz*). However, impotence is impossible to Allah. The evidence of His omnipotence by reason is His bringing created things into existence (*‘eejaaduhu ‘l-makhluuqaat*), because that which is impotent cannot bring things into existence. Allah ta`ala says: “*Indeed Allah has power over all things.*” This means that He describes Himself with being Omnipotent over all things in existence. This verse firmly establishes that impotence is impossible to Him. Further, the *Umma* is unanimous regarding describing Allah ta`ala with the attribute of All Powerful. He, glory be to Him, is All Powerful (*qadeer*), the Omnipotent (*qaadir*) and the Empowering (*muqtadir*). Al-Haruuwi said: “Allah `izza wa jalla is Omnipotent, Empowering and the All Powerful over every contingent created possibility (*kulli mumkin*) which can accept both existence and non-existence (*yaqbilu ‘l-wujuud wa ‘l-idam*).” Subsequently, it is necessary upon every responsible person (*mukalluf*) to know that Allah ta`ala is Omnipotent and possesses power with which He acts. He does what He wills in accordance with His prior knowledge and choice, because whoever is not described with the attributes of power, will of a necessity be described with the attributes of impotence, and this is impossible (*muhaal*) with regard to Allah ta`ala. It is also necessary that every responsible person know that the servants also possess limited power which they acquire (*yaktasib bihaa*) through the empowerment which Allah ta`ala provides them in the natural flow of ordinary custom (*majriy ‘l-‘aada*). This contingent created power (*qudra haaditha*) ensues from the Omnipotent Empowering One who: “*created you and your actions.*” The protected friend of Allah Muhammad Tukur, may Allah ta`ala be merciful to him said in his Qira’l-Ahibba: “Through correlation the manner of drawing near to Allah by means of Omnipotence is that one should ‘be’ by means of Him and for Him in every situation. For you should show gratitude to Him because of His governing care over you and you should raise all your concerns to Him by resorting to Him and being in need of Him, sometimes by completely surrendering to His omnipotence and in other times by leaving your own choices. The manner in which to draw near to Allah with His Omnipotence through behavior is that you should demonstrate your inability in all things by means of His will, by denying your own ability, yet by applying the utmost limit of your strength in His obedience. Some of the wise have said speaking on

behalf of Allah ta`ala: 'Be in the beginning as if you were My power through your severe earnestness, and be in the ending as if you were My might through your complete surrender and contentment.'

The author, the *Shehu*, may the mercy of Allah be upon him said: "...a **Willer (mureed) with volition**"; that is to say that Allah ta`ala is a Willer by His volition which embraces all possibilities and existing things (*shaamila li jamee` 'l-mumkinaat wa 'l-kaa'inaat*). He is the One who wills good and harm (*mureed li'l-khayr wa's-sharr*), for there is nothing in existence which is outside of the grasps of His will. The meaning of will is objective and purpose (*qasd*). Will is an eternal attribute established with the Eternal Essence of Allah ta`ala and His Eternal Will embraces every creational possibility (*mumkinaat*); for Allah does not create any affair in His kingdom that He does not will. Thus, the eternal attribute of Will is firmly established for Allah, and it is impossible (*istihaal*) for Him to be coerced (*mukariha*). The proof through reason of His Will is the diversity and dissimilarity in the varieties of created things (*ikhtilaaf 'anwaai` 'l-makhluuqaat*). For, He designates (*takhsees*) some decreed matters to occur (*bi 't-tahseel*) over others. And He designates the occurrence of some of them to take place in priority (*bi 't-taqaddam*) and He designates others of them to be postponed (*bi 't-ta'akheer*). This designation which embraces the whole of existence is determined by His Divine Will (*yaqtadiy al-iraa^udatu*). Allah ta`ala says: "He does whatever He wills." That is to say, that nothing which He wills is preempted from occurring. He, majestic be His majesty and sanctified be His Name, describes Himself with the attribute of Will. Subsequently, the existence of this entire universe with all of its unlimited wisdom (*hikma*), preciseness (*itqaan*), harmony (*intidhaam*) and laws (*ihkaam*), is both contingent existence (*jaa'iz wujuudihi*) and contingent non-existent (*jaa'iz `idamihi*). For, the One who designates the universe with existence, it is therefore obligatory that He possess Will. Without will Allah cannot designate (*lam takhsees*) some contingent things (*jaa'izaat*) with circumstances (*bi al^hwaal*) and times (*awqaat*) in preference of existence over their opposites. Thus, the above verse establishes that being coerced is impossible to Him (*athbat 'l-mukrih mustaheel ilayhi*). In this regard, it has been related on the authority of Abu as-Safar who said: "Some people among the Companions of the Prophet, may Allah bless him and grant him peace once entered upon Abu Bakr, may Allah be pleased with him in order to visit him during his terminal illness. They asked him: 'Shall we not get a doctor for you?' He said: 'He has seen me.' They said: 'Well, what did he say to you?' He said: He says: 'He does whatever He wills'." Thus, Will is obligatory for Allah ta`ala because He is the One who advances (*al-muqaddim*) and the One who postpones (*al-mu'akhir*), as it has been transmitted in the prophetic traditions regarding the Beautiful Names of Allah. Allah is the One who hastens things and places them in their proper place (*yada`ahaa fee mawaad^hihaa*). The One who requires that His eternal preexistence exists in priority to everything, has His eternal Will firmly established for Him. Likewise, He is the One who postpones things and places them in their proper place. This attribute is the opposite of the One who hastens, and it firmly establishes the eternity of His Will. The protected friend of Allah, Muhammad Tukur, may Allah be pleased with him, said in his *Qira'l-Ahibaa*: "Whoever has gnosis that He is the One who advances (*al-Muqaddim*) and the One who postpones (*al-Mu'akhiru*), does not persist in a state from his states nor does he ever lose hope regarding his Lord in any situation." The one who has genuine gnosis that Allah has Will, is always acting in accordance with the Will of his Lord, in every circumstance, he abandons his own will, for the sake of Allah `izza wa jalla, and does

not prefer his own choices over the will of his Lord. As one of the sages said in poetic verse:

“Surrender to Salma and journey wherever she journeys

Follow the winds of the Divine Decree and turn wherever it turns.”

The author, the *Shehu*, may the mercy of Allah be upon him said: “**All Knowing (*aalim*) with knowledge,**” This means that Allah ta`ala is All Knowing by means of absolute perfect knowledge (*bi`ilm mutlaq kaamil*) which embraces all known things (*shaamil li jamee`l`l-ma`aluumaat*). His knowledge is eternally persistent (*baaq*) which does not undergo alteration (*laa yataghayyir*) because it is an eternal attribute subsistent with His eternal Essence (*siffat azaliyya qaa`ima bi dhaatihi*), may He be exalted; which discloses all known things (*tankashif bihaa`l-ma`aluumaat*) with a disclosure which is perfect (*inkishaafan taaman*) and which is not preceded by unknowability (*lam yasbiqhu khifaa`a*). His knowledge totally encompasses all known things regardless if these entities are necessary existence (*waajib*), inconceivable existence (*mustaheela*) or contingent existence (*mumkina*). Subsequently, Allah ta`ala is All Knowing of His Essence, His Attributes, His creation and He brings into existence by means of His knowledge all existing things (*mukawwin bi`Ilmihi jamee`l-kaa`inaat*). He knows all things as they are in reality (*alayhi fee`l-waaqi`i*). He knows the totality (*kuliyyaat*) from the perspective of its totality and knows the constituent parts (*juz`iyyaat*) of existence from the perspective of its constituents. Therefore, ignorance (*jahl*) is impossible with regard to Him (*yastaheel fee haqqihi*), may He be exalted, from any perspective. This is because ignorance is a deficiency (*naqs*) and deficiency is impossible to Allah ta`ala. The proof of His knowledge based upon reason is the precise exactitude of created entities (*itqaan`l-ashyaa`*), because one who is ignorant cannot make things precise. Allah ta`ala says: “*Indeed Allah has knowledge of all things.*” That is to say, that He knows all things before their existence, after their existence and during their existence, with a singular mode of knowing (*bi darajatin waahidatin*). Or it means that He is knowledgeable of what He created, since He is the Creator of all things, it is then incumbent for Him to be All Knowing of everything. For, He is All Knowing (*aalim*) and Knowledgeable (*aleem*) of all known things (*jamee`l`l-ma`aluumaat*) with a knowledge which is eternally unitary (*waahid*) pre-existent (*qadeem*) and eternally (*azaliy*) subsistent (*qaa`im*) with His Essence; since He describes Himself (*wasafa nafsahu*), glory be to Him, with the attribute of Knowledge. All of this is evidence that ignorance is impossible to Him (*al-jahl mustaheel ilayhi*). Allah ta`ala is All Knowing and Knowledgeable, whose knowledge encompasses all things, their outward, inward, minutia and immensity in the most perfect manner conceivable. The protected friend of Allah, Muhammad Tukur, may Allah be pleased with him, said in his *Qira`l-Ahibaa*: “Allah ta`ala is Knowledgeable with reference to His Essence and He is All Knowing of what He created from the knowledge of His creation. Whoever attains gnosis that He is All Knowing of everything is attentively watchful of Him (*raaqibahu*) in all things; is content with His knowledge (*aktafaa bi`ilmih*) in all things; is firmly trusting in Him (*waathiqa bihi*) during all things and turns to Him (*mutawajjahan lahu*) for everything.”

The author, the *Shehu*, may the mercy of Allah be upon him said: **“Ever Living (*hayy*) with life”**, means that Allah ta`ala is Ever Living with eternal life (*bi hayaat azaliyya*) which has no beginning (*bi laa bidaaya*) and is continuous without end (*baaq bi laa nihaaya*). Ever living (*hayy*) is an eternal attribute (*sifat qadeema*) which is appropriate to Allah sub`haanahu wa ta`ala, and which does not resemble (*laa yashbahu*) the life of created beings. The opposite of life is death (*mawt*), which is impossible to Allah ta`ala, because if it were conceivable for Him to die, then it would not be correct to describe Him with the attributes of perfection (*bi sifaat 'l-kamaal*). The evidence of His life based upon reason is the necessity of Him being described with the attributes of Omnipotence, Will, Knowledge, Seeing and Hearing, because that which is dead cannot be described as such. Allah ta`ala says: *“He is the Ever Living.”* This means that He is the eternally continuous (*baaqiy*) who will never die. This verse essentially means that He possesses everlasting life (*daa'im hayaat*). Everything besides Him has discontinuous life (*munqati'u 'l-hayaat*) and is not everlasting. Thus, this verse establishes that death (*mawt*) and annihilation (*fanaa'*) are impossible to Him. The protected friend of Allah Muhammad Tukur, may Allah ta`ala be merciful to him said in his *Qira'l-Ahibba*: “Whoever has gnosis that He is Ever Living who will never die, then he completely relies upon Him without relying upon that which will eventually perish.” Allah ta`ala says: *“Rely upon the Ever Living who will never die.”*

The author, the *Shehu*, may the mercy of Allah be upon him said: **“All Hearing (*samee'*) with hearing. All Seeing (*baseer*) with sight”**, that is to say, that Allah ta`ala is All Hearing with hearing, that means that He hears His own pre-eternal speech and He hears all heard things (*masmuu`aat*) from in-time created things (*hawaadith*). He ta`ala is All Seeing with sight, that means that He sees His Eternal Essence and all seen things (*mabsuuraat*) from in-time created things. Thus, His hearing and seeing is appropriate to His majesty sub`haanahu wa ta`ala. For, hearing and seeing are two attributes from among the attributes of Allah ta`ala, which are eternal and subsistent with His Essence. By means of them He is disclosed (*tankashaf*) to all heard things and seen things from in-time creation. His hearing is not by means of an ear (*'udhn*), eardrum (*samaakh*) or other than these from which instruments of hearing of created things are constructed from (*tatarakkaba minhu*). Subsequently, the opposite of hearing, which is deafness (*sammum*), is impossible to Him. His sight also does not resemble (*laa yashbahu*) the sight of His creation in any manner (*fee shay'*), and its opposite, which is blindness (*'amaa*) is impossible to Him. Allah ta`ala says: *“And Allah is the All Hearing the All Knowing.”* Allah ta`ala says: *“Indeed Allah is acutely aware and All Seeing of His servants.”* Allah ta`ala says: *“I hear and I see”*; meaning that Allah ta`ala hears what transpires between you, and sees all that you do. There is nothing from that which is hidden (*laa yakhfaa*) from Him. This expression indicates a form of comprehension (*idraak*) from which no hidden thing is concealed. All of these verses establish that deafness and blindness are impossible to Him. The meaning that He is All Hearing and All Seeing is that He comprehends all heard things (*kulli masmuu'in*) and all seen things (*kulli mubsirin*). Muhammad Tukur, may Allah ta`ala be merciful to him said in his *Qira'l-Ahibba*: “Whoever has gnosis that He is All Hearing and All Seeing, is attentively watchful of Him (*raaqibbahu*) in all movements and stillness until Allah never sees Him where He has forbidden him to be, or He never misses him where He has commanded him to be. One of the wise said when he was asked: ‘By what can the servant protect his sight?’ ‘By his recognition that Allah forever gazes upon him’.”

The author, the *Shehu*, may the mercy of Allah be upon him said: “**...and Speaking (*mutakallam*) with speech.**” This means that Allah ta`ala is a Speaker (*Mutakallam*) with eternal speech (*bi kalaam ‘azaliy*), which is connected to all created correspondence of His creation; as Allah ta`ala says: “*What We say to a thing, when We desire it is: ‘Be!’ and it becomes.*” Thus, His Speech is a pre-existent attribute subsistent with His eternal Essence (*sifat qadeema qaa’ima bi dhaatih*), and exists without letters (*laysa bi harf*) or sound (*wa laa sawt*); and does not resemble (*laa tashbahu*) the speech of people in any manner; for the likeness of His Speech, is like all of His attributes. His Speech is His commands (*amruhu*), prohibitions (*nahyuhu*), threats (*wa`aduhu*), promises (*‘i`aaduhu*) and narratives (*akhbaaruhu*). The opposite of speech, which is dumbness (*bukum*) is impossible to Allah ta`ala. Allah ta`ala says: “*And Allah spoke directly to Moses.*” The expression ‘*takleeman*’ (speak directly) is a verbal noun (*maṣdar*) which carries the meaning of a word which emphasizes (*ta’keed*), and gives evidence against the falsity of those who say that Allah created speech for Himself in the tree and Moses heard it. On the contrary, what Moses hear was real speech by which the Speaker, namely Allah spoke. The proof of His Speech based upon reason is the necessity of Him being described with the attributes of perfection, because if He were not described by means of these, then it would necessitate Him being described by their opposite, which is dumbness. The most erudite of the Land of the Blacks, Abdullahi ibn Fuduye`, may the mercy of Allah be upon him said in his *Diya ‘t-Ta’weel* regarding the words of Allah ta`ala: “*And We called out: O Moses, indeed I am your Lord*”; “Moses said that I knew that it was the Speech of Allah because I heard it coming to me from every direction and I heard it with everyone of my limbs. Al-Baydawi said that this was an indication that he first encountered from the Speech of his Lord a spiritual encounter, then this Speech was given a likeness which effected his entire body. It then transferred o his senses jointly; for It became engraved in him in every particular bodily limb and from every direction.” It is for this reason that there was an obvious change seen in the color of Moses’ hair and a transformation of his body. In these words is evidence that the Speech of Allah does not resemble (*laa yashbahu*) the speech of His creation in any manner. He, upon him be blessings and peace also established that Allah `izza wa jalla is a Speaker by his words as related in the *Saheeh* of al-Bukhari on the authority of `Adiy ibn *Haatim*: “There is no one except that his Lord will speak to him, and there will be no translator between Him and him, no any veil which will veil Him.” The apparent people being addressed in this prophetic tradition are the Companions. However, it applies to all believers be they foremost (*saabiqhum*) or mediocre (*maqsurhum*).

The author, the *Shehu*, may the mercy of Allah be upon him said: **“He is Choosing (*mukhtaar*) in doing a thing or leaving it undone.**” This means that Allah ta`ala is not obligated (*laa yajibu*) by anything regarding His actions or regarding leaving an action undone. This is because: *“He does whatever He wills”*; that is to say, that He does whatever He wants, and judges in accordance with what he desires based upon His will. The evidence the permissibility of His doing or leaving a thing undone based upon reason, is the necessity of the overturning of the realities in what is obligatory (*luzuuum qalbi ‘l-haqaa’iq fee fard*), in what is necessary and impossible. This is because if anything from the possibilities (*mumkinaat*) were obligated upon Him (*wajib `alayhi*), by reason, or if they were impossible by reason (*istihaal `aqlaan*), then the possibilities would be overturned and transformed into necessities or impossibilities regarding His rights, and this is inconceivable (*dhalika laa ya`qilu*). Allah ta`ala says: *“And your Lord creates what He wills and He chooses”*; which means that your Lord creates whatever He wants to create and chooses whatever He wills to choose. This choice of Allah a`ala in His actions are His Will and Wisdom in bringing existence into being. Nothing from His creation chooses over Him. This verse establishes that coercion (*ikraha*) is impossible to Him, for Allah is a Willer (*mureed*), since there is in reality to refuge (*mulja`*) except in what He wills, and He is not coerced (*mukrih*) nor is He in need of anything (*mudtar*). Because His Will is His choice, the meaning of the verse is that your Lord, O Muhammad, creates what He wills to create, and he alone chooses for guidance, sound belief, and righteous actions for His creatures. Or it means that He alone chooses for existence and being (*li`l-wujuud wa`l-kawn*) from what was previously in non-existence (*`idam*), and from what He knew in priority that He would choose. For, when He desires to bring into existence some of the created possibilities (*ba`da `l-mumkinaat*), then He brings them out (*fa yakhrajuhum*) of pure non-existence (*`idam*) into existence by means of His will (*iraadtihi*) and power (*qudratihi*). Likewise, when He desires to leave a thing in absolute non-existence (*tarkahu fee `l-`idam `l-mahad*), then He keeps it continuously in non-existence as a thing unremembered (*shay` ghayr madhkuuran*). This is because Allah ta`ala: *“Creates whatever He wills and He chooses.”* Similarly, when Allah desires guidance for a people, He guides them, and when He desires error for a people He leads them astray; for Allah ta`ala says: *“Whomever Allah guides, then he is guided, and whomever He leads astray, for they are the losers.”* This means that Allah ta`ala is the One who gives success to those who are guided by His guiding them. He thus, guides them to sound belief in Him, and obedience to Him. Likewise, He leads the losers astray, and He does not show His kindness to them with belief in Him, nor does He guide them towards obedience in Him. For, guidance, sound belief, obedience and all good are from His mercy (*rahmatih*); and error, disbelief, disobedience and all evil are from His justice (*`adlihi*). All of these are from the choice of Allah ta`ala and no other; and regarding His will and actions with His creation, He will not be questioned as Allah ta`ala says: *“He will not be questioned about what He does, but they will be questioned.”*

The author, the *Shehu*, may the mercy of Allah be upon him said: **“And all Divine Perfections are necessary (*waajib*) for Him by right.”** This means that necessary regarding the rights of Allah ta`ala are every attribute of Divine Perfection, because He is the Necessary Existent (*waajib`l-wujuud*). The Necessary Existent by necessity cannot be described except with the attributes of perfection, such as Oneness (*wahda*), pre-eternity (*qidam*), eternal continuity (*baqaa`*), life (*hayaat*), independence (*ghinaa`*), knowledge (*`ilm*), power (*qudra*), will (*iraada*), hearing (*sam`u*), seeing (*basr*), speech (*kalaam*) and other than these from the attributes of perfection which are appropriate to the existence of His Divine Essence, Attributes and Actions and which are suitable to His majesty and holy transcendence. Allah ta`ala says: *“To Allah belong the Most Beautiful Names so call upon Him by them.”* Allah ta`ala says: *“Call upon Allah, or call upon the Rahmaan, by whichever Name you call, to Him belong the Most Beautiful Names.”* Allah ta`ala says: *“Allah, there is no deity except Him, to Him belong the Most Beautiful Names. Allah ta`ala says: “He is Allah, the Creator, Originator and Fashioner, and to Him belong the Most Beautiful Names”;* and other than these from the *Qur`anic* verses by which Allah ta`ala establishes that all the attributes of Divine Perfection are necessary for Him.

The author, the *Shehu*, may the mercy of Allah be upon him said: **“Conversely, all deficiencies which are opposite the Divine Perfections are impossible (*mustaheel*) to Him.”** This means that impossible regarding the rights of Allah ta`ala are every attribute which are opposite the Divine Perfections, because He is the Necessary Existent, and cannot be described by the attributes of deficiency (*laa yuusifu bi sifaat `n-naqs*), such as multiplicity (*ta`addad*), coming into being (*huduuth*), death (*mawt*), being in need (*iftiqaar*), ignorance (*jahl*), impotence (*`ajz*), coercion (*ikrah*), deafness (*summam*), blindness (*`amaa*), dumbness (*bukum*), resemblance (*mimaatila*); and other than these from the attributes of deficiency naturally connected to in-time beings and creation (*muta`alluq bi`l-hawaadath wa`l-makhluuqaat*). This is because Allah ta`ala has no partner (*laa Shareek lahu*), no parent (*laa waalid lahu*), no child (*laa walad lahu*), no assistant (*laa nadeer lahu*), no second in charge (*laa wazeer lahu*), has no substance (*jaysa bi jawharin*), nor corporeal body (*laysa bi jasamin*), or non essential parts (*laysa bi `irdin*), and is not in any direction (*laysa bi jihat*). *“There is nothing like Him.” “Glory be to Him and exalted is He above what they describe.”* Here ends the first division regarding the science of the Foundation of the Religion, which is the science of Divinity (*`ilm `l-ilaahiyaat*).

On Prophethood (*an-nabawwiyaat*)

The author, the *Shehu*, may the mercy of Allah be upon him said: “**And all of His Messengers.**” Here the *Shehu* begins by mentioning the second of the three divisions of the foundations of the religion, which is the science of the prophetic (*ilm ‘n-nabawwiyaat*). The meaning of his words: “and all of His Messengers” means all of those who were sent with a Divine message (*jamee` ‘l-mursaleen*), upon them be blessings and peace. The expression ‘*rusul*’ is the plural of ‘*rasuul*’, and applies to every male human (*insaan dhakar*) who Allah ta`ala dispatched to His creation (*ba`athahu ila khlaqihi*) with a Divine message (*risaala*) and a Divine law (*shari`a*). Allah ta`ala says: “*And We have not sent before you except men to whom revelation was given.*” As for the distinction between a ‘prophet’ (*nabiy*) and a ‘messenger’ (*rasuul*); for a prophet is a male human whom Allah ta`ala chose and spoke to him with revelation (*wa yuuhaa ilayhi*). Sometimes He dispatched him to a family (*usra*), sometimes to a village (*quriyya*), sometimes to a city (*medina*), sometimes to a nation (*qawm*), and sometimes to no one. As for the Messenger he is of a necessity a prophet, to whom Allah reveals a Divine message (*risaala*), or Revealed Book (*kitaab*), in which is a Divine law (*shari`a*), legal judgments (*ahkaam*) and principles (*arkaan*); in order for him to deliver these to mankind. These Divine messages consist of the news of the Unseen, Divine threats, promises, legal judgments, and commands which are obligatory upon humanity to believe in and act in accordance with. It is for this reason that every Messenger is a prophet, but not every prophet is a Messenger. Allah ta`ala says: “*He is the One who sent His Messenger with the guidance and the religion of Truth in order to make it manifest over all the religions, although the idolaters detest it.*” For, Allah dispatched the Messengers and appointed the prophets in order for them to establish the proofs against creatures (*li yuqeemuu ‘l-hujjat `ala ‘l-khalqi*), to verify the Truth (*fa yahiqquu ‘l-haqqa*), and to demonstrate the fallacy of falsehood (*wa yabtaluu ‘l-baatila*). As a result, Allah ta`ala reinforced them (*fa yamiddahum*) with miracles (*bi mu`ajizaat*), which gave evidence of their truthfulness (*sidqihim*) regarding what they informed creatures about regarding their Lord. Allah ta`ala says: “*Indeed Allah has chosen Adam, Noah, the family of Abraham, and the family of `Imraan over all the worlds; all descendents one of another, and Allah is All Hearing All Knowing.*” The number of the prophets and Messengers are many. The first of them was our father Adam, upon him be peace, and the last of them was our master Muhammad ibn Abdullah, may Allah bless him and grant him peace, as it will be explained. It has been related by al-Hakim in his Mustadrak and Ibn Hibban in his Saheeh on the authority of Abu Dharr who said that the Messenger of Allah, may Allah bless him and grant him peace said: “The Prophets were one hundred and twenty four thousand prophets. The Messengers were three hundred and thirteen; and Adam was a speaking prophet.”

The author, the *Shehu*, may the mercy of Allah be upon him said: “**...from Adam...**”, which means that he was among the first of the prophets and Messengers. He was Adam, the father of humanity (*abu'l-bashar*), upon him be peace. It is said that his honorific name (*kunya*) is ‘Abu Muhammad’ because this is his honorific name in the Garden, while his honorific name in this world was ‘the father of humanity’ (*abu'l-bashar*). He was the *Khalifa* (vicegerent) of Allah in the earth about whom Allah ta`ala says: “*Indeed I will place in the earth a vicegerent.*” Abu Sa`id ibn Jubayr said: “He was called ‘Adam’ because he was created from the surface soil (*adeem*) of the earth.” It has been related by at-Tirmidhi on the authority of Abu Musa al-Ash`ari who said I once heard the Messenger of Allah, may Allah bless him and grant him peace say: “Indeed Allah `izza wa jalla created Adam from handfuls of earth; a handful from each of the regions of the earth. Thus, the children of Adam come out like the diverse ranges of the earth; some come as red, some as white, some as black, and some between these colors. Some come as stress-free, some sad, some corrupt and some excellent in character.” He, Adam, was the first of human beings and their progenitor. Their common mother was Hawwa, upon her be peace, the wife of Adam; “*...and there emerged from these two many men and women.*” After the children of Adam became many and spread throughout the earth, Allah ta`ala dispatched Adam as a Messenger and prophet to his offspring, and revealed to him twenty-one Heavenly Books, which Adam wrote with his own hand, and which the Angel Jibril, upon him be peace, dictated to him. In these scriptures were the prohibition of eating carrion (*tahreem 'l-maytata*), blood (*damm*) and the flesh of swine (*lahm 'l-khinzeer*). He, Adam, upon him be peace died when he was nine hundred and sixty years old, as it was narrated in the Tarikh 'r-Rusul wa'l-Muluuk.

The author, the *Shehu*, may the mercy of Allah be upon him said: “**...to Muhammad, may Allah bless him and grant him peace.**” This means that the last of the Messengers and the Seal of the Prophets, was Abu'l-Qasim Muhammad ibn Abdullahi ibn Abd'l-Muttalib ibn Haashim ibn Abdumanaf ibn Qusay ibn Kilaab ibn Murra ibn Ka`b ibn Luway ibn Ghaalib ibn Fihri ibn Malik ibn an-Nadr ibn Kinaana ibn Khuzayma ibn Madraka ibn Ilyas ibn Mudar ibn Nidhaar. His mother was Amina bint Wahb ibn Abdumanaf ibn Zuhra ibn Kilaab ibn Murra ibn Ka`b ibn Luway ibn Ghaalib ibn Fihri ibn Malik ibn an-Nadr ibn Kinaana ibn Khuzayma ibn Madraka ibn Ilyas ibn Mudar ibn Nidhaar. Allah ta`ala establishes the messengership of Muhammad by His words: “*Muhammad is the Messenger of Allah.*” The Messenger of Allah, may Allah bless him and grant him peace was born on Monday, the Year of the Elephant, on the twelfth of *Rabi` 'l-Awwal*. The Messenger of Allah, may Allah bless him and grant him peace died on a Monday, the twelfth of *Rabi` 'l-Awwal* in the eleventh year after his emigration (*hijra*), at the age of sixty-three. Allah ta`ala establishes that he, upon him be peace was the last of the Messengers and their Seal by His words: “*...and he is the Seal of the Prophets*”; which means that he was the last of them which sealed them (*akhiruhum alladhy khatamahum*); or it means that by means of them prophethood was sealed, and Jesus, upon him be peace, even though he will descend from the heavens after Muhammad, yet he (Jesus) will follow his religion (*kaana `ala deenihi*) as a clear indication that Muhammad is the last of the prophets. Or it means that he was the seal of prophethood (*khatam 'n-nubuwwa*), and was formulated upon it (*tubi`a `alayhaa*); for prophethood will not be opened to anyone after him (*laa taftahu li ahadin ba`dahu*) until the establishment of the Hour. This is evidence that there will be no prophet or Messenger after Muhammad ibn Abdullah, may Allah bless him and grant him peace. Thus, when Allah ta`ala says about Muhammad: “*...and he is the Seal of the Prophets*”; it means that he is also the

Seal of the Messengers. This is clear refutation (*radd*) against the heretics (*zanaadiqa*) who claim in their ignorance and error that there was or will be a Messenger after Prophet Muhammad, may Allah bless him and grant him peace. It is also proof that he was dispatched to the whole of humanity throughout the world. *Shehu* Uthman ibn Fuduye` said in his Fath'l-Basaa'ir: "It has been related in the Saheeh that the Messenger of Allah, may Allah bless him and grant him peace said to Hudhayfa, may Allah be please with him: 'Prophethood and messengership have ceased; for there will be no prophet after me, nor will there be a messenger after me'."

The author, the *Shehu*, may the mercy of Allah be upon him said: "...are all truthful (*saadiquun*)"; which means that the Messenger upon them be blessings and peace were truthful (*saadiquun*) in their words (*aqwaalihim*) and in everything which they came with from their Lord (*wa kulli maa ja'a bihim min rabbihim*). Thus, it is obligatory to believe in the truthfulness of the Messengers upon them be blessings and peace, and that lying (*kidhab*) is impossible to them based upon reason (*`aqliyyat*) and the *shari`a*. The evidence for their truthfulness based upon reason is that they were verified with miracles. Allah ta`ala says: "...and the Messengers told the truth." This means that truthfulness is established for them in what they delivered from Allah ta`ala. This verse gives evidence that their lying regarding that was impossible to them. Or it means that the Messengers were truthful in everything they came with from their Lord, such as death at its appointed time (*mawt bi'l-ajliyy*), the questioning of the grave (*su`aal 'l-qabr*), the punishment of the grave (*`adhaab 'l-qabr*), its blessings (*na`eemihi*), the resurrection of the dead (*ba`atha 'l-amwaat*) on the Day of Standing, the gathering of mankind in a single place (*hashar 'n-naas fee makaan waahid*) on that Day, the giving of books of deeds (*'eetaa' 'l-kutub*), the weighing of actions (*wazn'l-amaal*), the Reckoning (*al-hisaab*), the intercession (*as-shafaa`at*), the Bridge over Hell (*siraat 'l-jahannam*), the Hell Fires (*an-naar*), the eternity of the Fire with its inmates (*lhuluud 'n-naar ma`a ahlihi*), except those whom Allah ta`ala wills, the Garden (*al-janna*), the eternity of the Garden with its people (*khuluud 'l-janna ma`a ahlihaa*), the vision of the believers of Allah ta`ala in the Hereafter (*ru'yat 'l-mu'mineen lahu ta'ala fee 'l-akhira*); and other than these from the matters of the Unseen, and the Signs of the nearness of the Hour (*ashraat qurb 's-saa`a*). He upon him be blessings and peace also established his truthfulness in everything that he came with as it has been related by Abu Dawud on the authority of Abdallah ibn `Amr who said: "O Messenger of Allah, shall I record everything I hear from you whether out of anger or contentment?" He said: "Yes, because I can only speak the truth." This means that the words of truth and truthfulness are an obligation regarding the rights of the Messengers. In another narration of Abu Dawud on the authority of Abdallah ibn `Amr who said: "I used to record everything I heard from the Messenger of Allah, may Allah bless him and grant him peace, desiring by that to preserve them. Then some of the Quraysh forbade me from that saying: 'Would you actually record everything you heard, while the Messenger of Allah, may Allah bless him and grant him peace is merely human who speaks out of anger and contentment?!' So, I held back from recording what I heard from him. I then mentioned that to the Messenger of Allah, may Allah bless him and grant him peace, who then pointed with his finger to his mouth and said: 'Record! For by the One in whose Hand is my soul, nothing comes out from this except the truth!'" This clearly means that lying is impossible to him. In another narration of Ahmad on the authority of Abdallah ibn `Amr ibn al-`Aas who said: "O Messenger of Allah, sometimes I hear things from you, can I record them?" He said: "Yes." I then said: "Regardless if it is out of anger or pleasure?" He said: "Yes, because indeed I do not say anything during anger or pleasure except the

truth.” All of the above is evidence that truthfulness (*sidq*) in everything which the Messenger informed humanity about regarding their Lord is true, and that lying (*kidhab*) is impossible to them. Thus, lying or false testimony (*zuur*) never emerged from them, nor did anything emerge from them which resembled that, either intentionally (*laa `amdan*) or out of forgetfulness (*wa laa saḥwan*). The Knower of Allah, Abd’l-Waahid ibn `Aashir said in his al-Murshid ‘l-Mu`een:

“If they were not truthful, then it would necessitate

That Allah disavows verifying their genuineness.”

The author, the *Shehu*, may the mercy of Allah be upon him said: “**...trustworthy (*umanaa*)**”; which means that the Messengers upon them be blessings and peace are trustworthy in their characters (*fee akhlaaqihim*), in their covenants (*fee `ahdihim*) and in all matters they are responsible for (*mawkuul ilayhim*). Thus, it is obligatory to believe that the Messengers, upon them be blessings and peace have fidelity (*amaana*); which with regard to their rights, constitutes their infallibility (*`isma*). It means that their outward and their inward have been protected from committing acts of disobedience (*altalbis bi ma`asiyya*) and that the opposite of trustworthiness, which is treachery (*khiyaana*) is impossible to them. The evidence of their trustworthiness based upon reason is the command of Allah ta`ala to obey them (*bi ‘l-iqtidaa’ bi him*) in their words and deeds (*fee aqwaalihim wa‘l-afaalihim*). Some of the people of the doctrine of belief (*ahl‘l-`aqeeda*) subsume to truthfulness and trustworthiness the trait of sagacity (*fataana*), as it says in the Jawhar ‘t-Tawheed:

“And obligatory regarding their rights is trustworthiness

And their truthfulness, and subsume to that sagacity.”

Sagacity means to be astute (*tafattan*), discerning, circumspect and attentive (*tayaqaadh*) which are required in contending (*khusuuum*) or showing the falsity (*ibtaal*) of those who deny their claim and in refuting their evidence (*dahada hujajihim*). Thus, being a mindless simpleton (*mughafilan*) is inconceivable for them. Allah ta`ala says on the tongue of some of them: “*Verily I am a trustworthy Messenger to you*”; which means that ‘I am trustworthy with regard to what was revealed to me, and for the Divine message given to me to deliver to you, through my obedience to Him, and stopping with what He commanded you and prohibited you’. In this verse is evidence that treachery (*khiyaana*) is impossible to them. Or it means that: ‘I am sincere (*saadiq*) in what I deliver on the authority of Allah ta`ala’. It is said that it means that ‘I am trustworthy (*ameen*) in what transpires between you’. With respect to the people of our master Muhammad, may Allah bless him and grant him peace, they were thoroughly aware of his trustworthiness and truthfulness, even before he was appointed with prophethood. The Messenger of Allah, may Allah bless him and grant him peace also established the trustworthiness of the prophets and Messengers as related by al-Bukhari on the authority of Abu Sa`id al-Khudri in his words to Harqus ibn Zuhayr, who was also known as Dhu‘l-Khuwaysira when he once said to him: ‘Be equitable!’ He said: “Woe to you! Who will be equitable to you if I am not equitable to you?!” In a narration by Abd’r-Rahman ibn Abi Na`im he said: “Who can obey Allah if I do not obey Him?!” In the narration of Muslim he said: “Do not I have a greater right of all the people on earth to obey Allah?!” In the prophetic tradition of Abdallah ibn `Amr he said: “With who can adhere to justice after me?!” In a narration of Muqasim who said: “He, may Allah bless him and grant him peace became very angry and then said: ‘By Allah! You will not find after me a single man who will be more equitable towards you than me!’” All of these narrations establish that trustworthiness (*amaana*) which comprises preserving all of the outward and inward limbs (*hifdh jamee` ‘l-jawaarih ‘d-dhaahira wa‘l-baatina*) from committing

prohibitions (*alṭabīs bi taḥrēm*) or reprehensibilities (*bi kiraaha*) is an obligation for all the Messenger, upon them be peace; and that its opposite, which is treachery (*khiyaana*) is impossible to them (*mustaḥeela ilayhim*).

The author, the *Shehu*, may the mercy of Allah be upon him said: “**...and delivering (*muballaghuun*) what they were ordered to deliver to creation.**” This means that it is necessary with regard to the rights of the Messengers, upon them be peace, the delivering of the Divine messages of Allah ta`ala to His creatures (*tableeghihim rasaa`il Allahi ta`ala ila khalqihī*); and that its opposite is impossible for them; which is concealing (*kitmaan*) anything either intentionally (*`amdan*) or out of forgetfulness (*nisyaanan*) which they were ordered to deliver. The evidence of their delivering what Allah ta`ala ordered them to deliver to creation based upon reason, is their trustworthiness, because delivering the Divine message is a trust (*amaana*) from Allah. Allah ta`ala says: “*Those who deliver the messages of Allah*”; which means those who deliver the Divine messages of Allah to those whom they were sent; and who fear Allah in abandoning delivering that to them; since they do not fear anyone except Allah. It is Allah alone that they fear in falling short (*qasaruu*) in delivering the messages of Allah to those to whom they were sent. This verse is evidence that concealing the messages (*kitmaan*) is impossible to them. He, upon him be blessings and peace also established that the Messengers delivered the Divine messages by his words as related in the *Saheeh* of al-Bukhari on the authority of Abu Bakra Nafi`u ibn al-*Haarith*, may Allah be pleased with him who said: “The Prophet, may Allah bless him and grant him peace gave a sermon on the Day of Sacrifice and said: ‘Do you know what day this is?’ We said: ‘Allah and His Messenger know best.’ He then remained silent until we assumed that it would be given a name other than its rightful name. He then said: ‘Is this not the Day of Sacrifice?’ We said: ‘Indeed.’ He then said: ‘What month is this?’ We said: ‘Allah and His Messenger know best.’ He then remained silent until we assumed that it would be given a name other than its rightful name. He then said: ‘Is this not the month of *Dhu`l-Hajja*?’ We said: ‘Indeed.’ He then said: ‘What land is this?’ We said: ‘Allah and His Messenger know best.’ He then remained silent until we assumed that it would be given a name other than its rightful name. He then said: ‘Is this not the Sacred Land?’ We said: ‘Indeed.’ He then said: ‘Indeed your blood and your wealth is sacred to you just like the sanctity of this day of yours, in this month of yours, and in this land of yours; and this will be so until you encounter your Lord. Have I not delivered the message?’ Everyone said: ‘Yes.’ He then said: ‘O Allah bear witness! Let those who are present deliver the message to those who are not present. For, perhaps the one who receives the message will be more preserving of it than the one who heard it. Therefore, after me do not resort to disbelief where you strike the necks of one another.’” The Messenger of Allah, may Allah bless him and grant him peace said this because it was an obligation (*fard*) for him to deliver the Divine messages of Allah to creation, and because he will be questioned about that; as Allah ta`ala says: “*We will definitely question those to whom messages were sent and We will definitely question the Messengers.*” Therefore He asked Allah to bear witness that he had conveyed what He had obligated upon him to deliver. In this prophetic tradition is also the obligation of delivering knowledge as a collective obligation (*wijub tableegh `l-`ilm `ala `l-kifaaya*). However, some people have been individually designated to deliver knowledge. It is thus, an obligation upon them to deliver knowledge by disseminating it (*bi ḥaythu yantashiruu*). Subsequently, the Prophet, may Allah bless him and grant him peace, ordered those who were present from among his Companions in that assembly to deliver the message to those who were not present. What he intended by this was the delivering of the said

message, or the delivery of all the Islamic legal rulings, or the delivery of the entirety of the religion. This trust (*amaana*) continues as an obligation upon the entire *Umma* until the sun rises from the west.

The author, the *Shehu*, may the mercy of Allah be upon him said: “**And all human perfections are necessary (*waajib*) for them by right.**” This means that every outward and inward attribute of human perfection is necessary with regard to the rights of the Messengers and prophets. The attributes of human perfection (*sifaat 'l-kumaal 'l-bashariyya*) are divided into two divisions: an outward division (*qism dhaahir*) and an inward division (*qism baatin*). As for the outward division, *Qadi 'Iyad* delineated them completely and clearly in his *as-Shifa Bi Ta'reef Huquuq 'l-Mustafa*. These attributes are those which a person does not have a choice in gaining them nor can they be acquired, like those character traits which are apart of the natural constitution (*jablat*) from the perfection of the created form (*kamaal khalqatihi*), the beauty of the outward form (*jamaal suuratihi*), the strength of the intellect (*quwwat 'aqlihi*), the soundness of comprehension (*sihat fahmihi*), the eloquence of the tongue (*fasaahat lisaanihi*), the strength of the senses and limbs (*quwwat hawaasihi*), the balance of physical movement (*i'tidal harakaatihi*), the nobility of lineage (*sharf nasabihi*), the honor of one's people (*'izzat qawmihi*), the dignity of one's country (*karam 'ardihi*) and other than these from the outward attributes of human perfections. All of these attributes are obligatory with regard to their rights, upon them be the best blessings and most perfect peace. As for the inward division from the attributes of human perfection, they include all the praiseworthy characteristics which beautify the heart (*tahalli bihaa 'l-qalba*) and with which a person behaves with, such as fearful awareness (*taqwa*), tolerance (*hilm*), truthful speech (*sidq 'l-hadeeth*), patience (*sabr*), gratitude (*shukr*), manliness (*marwuu'a*), reliance (*tawakkul*), austerity (*zuhd*), humility (*tawaadi'u*), pardoning (*'afwu*), generosity (*juud*), giving to those who ask (*i'taa' 's-saa'il*), courage (*shujaa'a*), preserving trust (*hifdh 'l-amaana*), modesty (*hayaa'*), silence (*samt*), deliberateness (*tu'ada*), dignity (*waqaar*), mercy (*rahma*), keeping the ties of kinship (*sillat 'r-raham*), not blaming neighbors (*at-tadhammam li 'l-jaar*), excellent courtesy (*husn'l-adab*), excellent companionship (*mu'aashira*) and other than these which are gathered in noble character (*mukaanim akhlaaq*). All of these traits are obligatory regarding the rights of the Messengers, upon them be blessings and peace, because creatures have been commanded to follow them in that. Allah ta'ala says: “*It is by the mercy from Allah that you be lenient towards them. For, if you were harsh and hard hearted, they would flee from around you. Therefore pardon them, seek forgiveness for them and seek mutual council with them in the affair.*” The Messenger of Allah, may Allah bless him and grant him peace said as related by the two *Shaykhs*: al-Bukhari and Muslim, on the authority of Abu Hurayra: “Indeed I was sent in order to perfect noble character.”

The author, the *Shehu*, may the mercy of Allah be upon him said: **“Conversely all human imperfections are impossible (*mustaheel*) for them.”** This means that all outward and inward attributes of human imperfections are impossible with regard to the rights of the Messengers and prophets, upon them be blessings and peace; like impiety (*uquuq*), indignation (*isteeyaa'*), scheming (*makr*), impatience (*tabarram*), vanity (*batar*), pettiness (*tafaaha*), perversity (*shudhuudh*), lewdness (*ibaahiy*), arrogance (*kibr*), conceit (*ujb*), vengefulness (*intiqamiy*), sinfulness (*mudhniib*), greed (*jash`a*), stinginess (*bakheel*), cowardliness (*jaban*), treachery (*khiyaana*), insolence (*mujtariy*), garrulousness (*mihdaar*), indiscretion (*ru`uunat*), bawdiness (*shataaha*), impetuousness (*taa`ish*), the cutting of family ties (*qat`u `r-raham*), being inflexible towards neighbors (*jaamid li`l-jaar*), evil courtesy (*suu` `l-adab*), evil companionship (*suu` `l-ma`aashir*), and other than these which are included in evil character (*suu` `l-akhlaaq*). Each of these traits are impossible with regard to the rights of the Messengers upon them be blessings and peace, because they are all apart of the destructive blameworthy attributes (*sifaat `l-madhmuumaa `l-muhlika*) which by their very nature would result in deficiency in their exalted ranks (*tanqus maraatibihim `l-`aaliyya*). For this reason neither can major or minor sins occur from them (*laa taqa`a minhum kabeera wa laa sagheera*), nor can sins emerge from them (*laa sadara min hum `d-dhunuub*) either intentionally (*`amdand*) or out of forgetfulness (*naseeyaan*). They cannot be described with moral corruption (*fujuur*) either in the outward of their bodies (*dhaahir abdaanihim*) or in the inward of their souls (*baatin nufuusihim*).

The author, the *Shehu*, may the mercy of Allah be upon him said: **“Conceivable (*yajuuz*) for them regarding their rights are eating (*akl*), drinking (*shurb*), marriage (*nikaah*), buying (*bay`a*), selling (*sharaa'*), and sickness (*marad*) as long as the sickness does not lead to deficiency in their prophetic rank.”** This means that permissible (*yajuuz*) regarding the rights of the Messengers upon them be peace is every non-essential human quality (*`araad bashariyya*), which does not lead to deficiency in their exalted ranks. As for the evidence of the permissibility regarding the rights of the Messengers upon them be peace every non-essential human quality, such as marriage (*zawaaj*) and other than that, based upon reason, is that these things actually occurred from them. This means that it is permissible for prophets and Messengers every human trait which does not lead to deficiency in their exalted ranks, such as eating (*`aklu*), drinking (*shurb*), traveling (*siyaaha*), sickness (*marad*), marriage (*zawaaj*), selling (*sharaa'*) and buying (*bay`u*). This is clear refutation against the Jews and Christians in their attributing sins and faults to the prophets and Messengers. For, in their error, they claim that some of the prophets committed fornication and adultery, that some of them became drunk, that some of them committed conjugal relationships with their daughters, that some of them murdered souls without right, that some of them acted treacherously, and that some of them intentionally committed acts of disobedience. All of this is impossible with regard the rights of the prophets, and Messengers may Allah bless him and grant him peace. Allah ta`ala says: *“And We have made for them wives and descendents”*; which means direct offspring, and you, O Muhammad, are just like them. Making these non-essential human qualities estranged (*istib`aad*) to the prophets and Messengers is pure ignorance (*jahl*), because they were sent in order to deliver the Divine messages, which necessitated them being just like those to whom they were sent in order to invite people to follow them. It was said that the Jews used to impute faults (*`aabuu*) to the Prophet, may Allah bless him and grant him peace as a result of his many wives, and they sought to diminish him because of that. They said: “We do

not see this man concerned about anything except women and marriage. If he were a genuine prophet, the important affair of prophecy would preoccupy him from women.” Then Allah ta`ala revealed the following verse and reminded the Jews of the affairs of prophets David and Solomon. He says: *“Indeed We sent messengers before you and made for them wives and descendents.”* This means that Allah made them as human beings with the same human objectives which Allah has made permissible from the natural passions for this world’s life. The distinction between them and other humans is that they were singled out for Divine revelation (*takhsees fee’l-wahyi*). It is well known with the Jews and Christians that Allah gave prophet David, upon him be peace one hundred women; and prophet Solomon the son of David had one thousand women; seven hundred of them were through marriage and three hundred were from concubines; as al-Kalbi cited. This immense number of women was far greater than what was granted to Muhammad, may Allah bless him and grant him peace, yet this did not diminish their prophethood or their spiritual rank with Allah in any way. Thus, Allah refuted them with this above cited verse and established by means of it, the permissibility for the Messengers, all non-essential human qualities such as marriage, offspring, and other than these, as it will be mentioned. Our Prophet, upon him be blessings and peace had twelve women as az-Zuhri said and all of them were the Mothers of the Believers. Among them were his wives: *Sayyida* Khadija bint Khuwaylid ibn Asad al-Asadiyya, who was the mother of all his children, except Ibrahim. There were *Sayyida* Sawda bint Zuma`a ibn Qays al-`Aamariyya, *Sayyida* A`isha bint as-Sideeq Abu Bakr at-Taymiyya, *Sayyida* Umm Salama Hind bint Abi Umayya al-Makhzuumiyya, *Sayyida* Hafsa bint Umar ibn al-Khataab al-`Adawiyya, *Sayyida* Zaynab bint Jahsh ibn Rabaab, *Sayyida* Juwayriyya bint al-Haarith ibn Abi Daraar al-Mustalaqiyya, *Sayyida* Umm Habiba Ramla bint Abi Sufyan al-Umawiyya, *Sayyida* Safiyya bint Hayy ibn Akhtab ibn See`a, *Sayyida* Maymuuna bint al-Haarith ibn Hazn al-Hilaaliyya, and *Sayyida* Zaynab bint Khuzayma ibn al-Haarith ibn Abdallah al-Hilaaliyya. He had a concubine named Umm Ibrahim Mariya at-Qibtaiyya, may Allah ta`ala be pleased with all of them. He, upon him be blessings and peace had seven children. They were Faatima az-Zahra, Zaynab, Ruqayya, Umm Kulthum, al-Qaasim, Abdallah and Ibrahim. None of his descendents survived except those from *Sayyida* Fatima, the master of all women of the world during her time, and a portion of prophethood the chosen women, the wife of the Lion of the Banu Haashim, the Panther of Allah, the *Imam* Ali ibn Abi Talib, may Allah ta`ala be pleased with both of them. Their children were: *Imam* al-Hassan, *Imam* al-Husayn, Muhsin, Umm Kulthum, and Zaynab, may Allah ta`ala be pleased with all of them and their descendents until the Day of Judgment. Allah ta`ala says about the prophets and Messengers: *“They consume food and walk about through the markets.”* Entrance into the market places is lawful for commerce and seeking after one’s livelihood. Thus, he, upon him be peace used to enter the market places in order to take care of his needs, as well as to remind creation of the commands of Allah and to invite them to Him. It was in the market places that he used to present himself to the diverse ethnicities in order to invite them to the Truth. In the above verse and in the verses cited before it are evidence of the permissibility regarding the rights of the Messengers, upon them be blessings and peace for every non-essential human quality which does not lead to deficiency in their ranks and stations. Thus, permissible for them are eating, drinking, and having relationship through kinship; just as it was permissible for them to be content, be joyful, get angry, be bashful, and to fear. It is also permissible to them that they become sick with a sickness which does not bar them from delivering the Divine messages. These non-essential human qualities were openly witnessed from them by

those who were present with them. And those who were not present received the unbroken transmissions of this about them. The Messenger of Allah, upon him be blessings and peace also established that non-essential human qualities were permissible to the Messengers and prophets, by his words as related in the Saheeh of al-Bukhari on the authority of Anas, may Allah be pleased with him who said: "Once three individuals came to the homes of the wives of the Prophet, may Allah bless him and grant him peace and asked about the personal worship of the Prophet, may Allah bless him and grant him peace. When they were informed of this, they began to discuss this among themselves. They said: 'Where are we with respect to the Prophet, may Allah bless him and grant him peace?! For Allah has forgiven him of what preceded of sins and those to come.' One of them then said: 'As for me, I will always pray the entire night.' Another one said: 'As for me, I will fast continuously without breaking my fast.' Another one said: 'As for me, I will avoid women, for I will never marry.' Then the Messenger of Allah, may Allah bless him and grant him peace came and said: 'Are you the ones who said so-and-so? By Allah! I am the most fearful than all of you of Allah. I am the most fearfully aware than you of Allah. Yet, sometimes I fast and sometimes I break my fast. Sometimes I pray at night and sometimes I take a rest. I also marry women. Whoever, turns away from my *Sunna* is not from me'." What is meant by the *Sunna* is his spiritual path (*tareeqa*) and not the *Sunna* practices normally performed before the obligatory acts of worship. Turning away (*raghba*) from a thing is moving away (*i`raad*) from it to something else. Thus, what is meant is that whoever turns away from my spiritual path and takes a path other than mine, then he will not be from me. By means of this prophetic tradition he makes an insinuation against monasticism (*rahbaaniyya*) because it was the monks who first invented the heretical innovation of being excessively strict, as Allah ta`ala describes them. Allah imputes faults to them because they never attained what they were seeking after. However, the spiritual path of the Prophet, may Allah bless him and grant him peace is the legitimate upright way. It comprises breaking the fast in order to have strength for fasting the next day. It comprises sleeping in order to gain strength for standing during the night in prayer. It comprises marriage which breaks the lower passions, brings modesty to the soul and increases off springs. His saying: '...then he is not from me', means that he is not upon my spiritual path. This does not mean that he has gone outside of the religion of Islam. However if his turning away from the *Sunna* leads him to believe that the actions which he has chosen over the *Sunna* is better, then in that case the expression: '...then he is not from me', means that he is not on my religion. This is because that belief will then be a variety of disbelief (*naw`in min`l-kufr*). The *Shehu*, may Allah ta`ala be merciful to him said in his Umdat`l-Ulama: "He, upon him be blessings and peace has established for himself truthfulness (*sidq*), trustworthiness (*amaana*), delivering the message (*tableegh*), and the permissibility of non-essential human qualities, at the same time that he established this for all of his brothers from among the Messengers with the gathering of prophethood." Here ends the second division regarding the foundations of the religion which is the science of prophethood (*ilm`n-nubuwwa*).

The After-Life (*as-samee`aat*)

Then the *Shehu*, may the mercy of Allah be upon him then commenced to discussing the third division of the foundations of the religion, which is the science of the after-life (*`ilm`'s-samee`aat*); which means everything which was heard from the Messengers regarding the matters of the Unseen (*umuur `l-ghaybaat*), and the Hereafter; such as the Angels, death, the isthmus, the Day of Judgment and other than these. He said: **“And all the Angels (*malaa`ika*) are infallible (*ma`suumuun*), who do not disobey Allah in what He has ordered them, and they do exactly what they have been ordered. They are creatures made of light (*nuuraaniyuun*). They are not male or female and they neither eat nor drink.”** This means that it is obligatory upon every responsible person (*mukallaf*) to have sound faith in the Angels; which means that he must believe in everything that is in the knowledge of Allah regarding the Angels that it is true and established (*haqq wa thaabit*). This belief comprises that the Angels exist (*mawjuduun*), that they are noble creatures (*mukarrimuun*), that they are constituted from subtle spiritual bodies (*ajsaam lataa`if ruuhaaniyya*), and that they are created from light. *“They do not disobey Allah in what He commands them and they do exactly what they have been commanded.”* They are able to shape shift (*tashakal*) into diverse excellent corporeal forms. They are not essentially described as male (*bi dhukuura*) or female (*bi anuutha*) and they do not intermarry (*laa yatazawwajuun*). They do not eat, drink or sleep. Allah ta`ala says: *“All praises are due to Allah the Originator of the heavens and the earth, the Maker of the Angels into messengers, the possessors of wings.”* In this verse the expression *‘faatir’* (Originator) means ‘Creator’ (*khaaliq*); where the etymological root of the expression *‘fatara’* (originate) means ‘to begin a thing’ (*ibtidaa`*) and ‘to devise it’ (*ikhtiraa`a*). Ibn Abass once said: *“I used to not know what the ‘Faatir’ of the heavens and earth was, until two Bedouin Arabs came to me in a dispute regarding the ownership of a well, where one of them said: ‘I am the one who originated it (fatartuhaa)’; meaning: ‘I am the one who originally dug it.’”* The expression *‘fatara’* (originate) initially meant the milking of a female camel with the thumb and index finger. What is meant in the verse in mentioning the heavens and the earth is the entire universe. Allah begins the verse with this statement in order to indicate that the One capable of beginning creation is also able to renew it. The meaning of His words: *“the Maker of the Angels as messengers”*, is the messengers among the Angels such as Jibril, Mika`il, Israafil, and the Angel of death, may Allah bless all of them. The meaning of His words: *“the possessors of wings”*, is that the Angels are the possessors of winds. Qatada said: *“Some of them possess two wings, some three wings, and some four, by which they descend from the heavens to the earth and ascend back from the earth to the heavens in an instant.”* This is the meaning of His making them into messengers. Yahya ibn Salaam said: *“He made them into messengers to the prophets.”* As-Sadi said: *“He made them into messengers to His servants bringing either mercy or wrath.”* The meaning of His words: *“He increases what He wills in the creation”*, is that He increases what He wills in the creation of the Angels, as most of the scholars of *Qur`anic* exegesis interpolate it. This was cited by al-Mahdawi. Al-Hassan said about the meaning of His words: *“He increases what He wills in the creation”*, is that He increases what He wills in the amount of wings of the Angels. He, upon him be blessings and peace also established the belief in the existence of the Angels by his words as related in the Saheeh of al-Bukhari on the authority of Abu Hurayra: *“There descends consecutively among you Angels by night and Angels by day.”* This means that a cadre of Angels descends following after the ascent of another cadre of Angels, then the first returns after the ascent of the second cadre.

This means they descend consecutively in order to give blessings or they descend in order to take care of the general concerns of creation. It is said regarding these Angels that they are the Angels of protection (*hifdh*) as it was cited by `Iyad and others among the majority of the scholars. Al-Qurtubi said: “What is apparent with me is that these Angels are other than them. This view is corroborated by the fact that the protection of the servants does not alter with the departing of the Angels from the servants. That is to say, with the Angels of the night and the Angels of the day during the prayer of *subh* where some of them give the greetings of peace to others. Then the Angels of the night ascend and the Angels of the day remain. The form in which this is done is that a cadre of Angels descend at the time of *`asr* prayer and remain, then the second cadre descend at the time of *fajr*. Thus, both cadre of Angels are gathered together during the *fajr* prayer. Then those Angels which remained overnight ascend into the heavens, and those that descended at *fajr* remain until the time of *`asr*. Then the other cadre of Angels descends at *`asr* and also causes a gathering of the two groups at that time, where none of the two groups ascend to the heavens at that time. On the contrary both remain during the time of *`asr*. Then one of the two cadre of Angels ascends while the other remains. Thus, the form of their consecutive descent and ascension is established along with their descent during *`asr* and their ascension at *fajr* is specified; and Allah knows best.”

The author, the *Shehu*, may the mercy of Allah be upon him said: “**All of the Heavenly Books (*al-kutub as-samaawiyya*) are True and Veracious (*haqq wa sidq*)**”; which means that the Heavenly Revealed Scriptures of Allah (*kutub Allah as-samaawiyya ‘l-munzila*) revealed to His Messengers are the Speech of Allah (*kalaam Allah*) and what they comprise is true and truthful (*haqq wa sidq*). This belief is firmly established by the Book, the *Sunna* and the consensus (*ijma`a*). Allah ta`ala says: “*Say: we believe in Allah, in what was revealed to us, in what was revealed to Abraham, Isma`il, Isaaq, Jacob and the Tribes; in what was given to Moses, Jesus, and in what was given to the Prophets from their Lord. We make no distinction between anyone of them, and to Him we have surrendered as Muslim.*” The meaning of his words: “*Say: we believe in Allah*” is an address to all the believers and means: O you believers say to these Jews and Christians who say to you that you should be either a Jew or Christian so that you can be guided: we believe, that is to say accept in our hearts the belief in Allah. The meaning of his words: “*in what was revealed to us*” from the *Qur’an*, which means that we accept as true the Scripture which Allah revealed to our Prophet Muhammad, may Allah bless him and grant him peace. Allah annexes what is being addressed in the revelation to them since they are those who follow it and adhere to its commands and prohibitions, even though the Scripture was actually revealed to the Messenger of Allah, may Allah bless him and grant him peace. Thus, the meaning of being revealed to them is that which is for them in adherence in the meaning thus described. The meaning of his words: “*in what was revealed to Abraham*” from the ten Scriptures revealed to him from his exalted Lord. Abraham was the Father of the two guests, Ibrahim al-Khalil ibn Taarikh ibn Naahuur ibn Saarugh ibn Raaghu ibn Faaligh ibn `Aabir ibn Shaalih ibn Arfakhashadh ibn Sam ibn Noah, upon him be peace, as it was cited by Ibn Kathir. The meaning of his words: “*Isma`il, Isaaq, Jacob*” is that we also accept as true and believe in what was revealed to them. As for Isma`il and Isaaq they were two sons of Ibrahim al-Khalil, upon them be peace. As for Jacob he was the son of Isaaq, upon them be peace. The meaning of his words: “*and the Tribes*” are the prophets from among the descendents of Jacob (*Ya`qub*) ibn Isaaq (*Ishaq*) ibn Ibrahim. They were twelve men: Ruub`el (Rubin), Sham`un (Samuel), Laawiy, Yahuudha, Aysaakhir, Zaabiluun, Yusef

(Joseph), Benyaamin (Benjamin), Dan, Naftaali, Jaadu and Ashir, upon them be peace. The expression ‘*asbat*’ (tribes) is plural for ‘*sabt*’ (grandchild) and refers to his grandchildren who were twelve. They were called that because each one of them gave birth to immense number of children. This expression ‘*asbat*’ was the distinction between them and the children of Isma`il which were called ‘*qabaa’il*’ (clans). Those mentioned after Ibrahim are cited since they were those who worshipped Allah in accordance with the scriptures which were revealed to them, just as the *Qur’an* was revealed to us. The meaning of His words: “*in what was given to Moses*”, is that we also believe in the *Torah* which Allah gave to Moses (*Musa*), upon him be peace. He was Musa ibn `Imraan ibn Qaahith ibn `Aazir ibn Laawiy ibn Ya`qub ibn Ishaq ibn Ibrahim, upon them be peace. The meaning of His words: “*Jesus*” is that we also believe in the *Injel* which Allah gave to Jesus (*’Isa*) the son of Maryum, upon them be peace. His mother, Maryum was from the descendents of prophet David, upon him be peace. Her immediate father was `Imraan, the high priest who led the Bani Isra’il in their daily prayers during his time. Her mother was Hinna bint Faaquud ibn Qabil and was known to be among the most devout worshipping servants among women of her time. In the opinion of the majority of the scholars, Zakariyya, who was the prophet of that time was the wife of the sister of Maryum named Ashyaa`. It is said that he was actually the wife of her maternal aunt as it was transmitted by Ibn Kathir, and Allah knows best. The meaning of His words: “*and in what was given to the Prophets from their Lord*”, is that we also believe in the heavenly scriptures which were given to all the Prophets, and means that we acknowledge them and accept that everything in them was true, and is guidance and light from Allah, since all of them comprise the Speech of Allah. It also means that we believe in everything which Allah mentions about His prophets as being true, guidance and that they acknowledged one another based upon a singular spiritual methodology in inviting people to the Divine Unity of Allah, and acting in accordance with obedience to Him. The meaning of His words: “*We make no distinction between anyone of them*”, is that we do not believe in some of the prophets and disbelieve in others, or are free of some of them and align ourselves with others; as the Jews who free themselves of belief in Jesus and Muhammad, upon them be peace and acknowledge others beside them among the Prophets; or like the Christians who free themselves of belief in Muhammad, may Allah bless him and grant him peace but acknowledge belief in all the Prophets beside him. On the contrary, we bear witness to the truth of all of them as Messengers and prophets, and that they were sent with truth and guidance. The meaning of His words: “*and to Him we have surrendered as Muslim*”, is that we have surrendered to Him through humble obedience and compliance to Him with sincere worship. It has been related by al-Hassan who said: “You should teach your children, your wives and servants the names of the Prophets which have been mentioned in the *Qur’an* in order for them to believe in them and in everything they came with from Him.”

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The author, the *Shehu*, may the mercy of Allah be upon him said: “**Death at its appointed time (*mawt bi ajli*) is real and true (*haqq*)**”; which means that the appointed time of demise of everything besides Allah ta`ala is real, true, and will occur; as it has been established by the Book, the *Sunna* and the consensus. It is necessary for everything besides Allah ta`ala to experience annihilation (*fanaa`*) and death (*mawt*); and this is regardless whether they be human spirits (*arwaah insaaniyya*), intelligible Angels (*`uquul malakiyya*), celestial souls (*nufuus falakiyya*), corporeal bodies (*ajraam*), original matter (*hayuuli*) or other than these from among created entities (*makawwanaat*). Allah ta`ala says: “*Everything upon it is in annihilation, and there only remains the Countenance of your Lord, the Majestic and Noble.*” It is thus, obligatory to believe that all of humanity and the remainder of animals, *jinn*, Angels and others will die, and that no single one of them can die except after the completion of their appointed term which Allah has decreed for it. This is regardless if this death occurs naturally, by murder or by any other means from among the multitudes of causative factors. Allah ta`ala says: “*For when their appointed time comes, the hour cannot be postponed or put forward*”; which means that the exact moment of their demise is well known with Allah `izza wa jalla. The meaning of His words: “*the hour cannot be postponed*”, is that the hour of death or demise cannot be put off, nor can it be put off for any time less than an hour; except that the expression ‘hour’ is specified for particular mention because it is the names used to indicate the least of the time, and in this context it is an adverb of time (*dharf ‘z-zamaan*). The meaning of the words of Allah ta`ala: “*...or put forward*”, gives evidence that anything which dies or is killed, reaches its death at its appointed time. The expression ‘*ajal ‘l-mawt*’ (appointed time) means the moment of death (*waqt ‘l-mawt*) just as the appointed time of Judgment (*ajal ‘d-deen*) means the moment that the Day of Judgment commences (*huluulihi*). Thus, everything which has been given a designated time, then that time is its appointed time. The appointed time of humanity is the moment which Allah knows without doubt that life will end in that person. It is a moment in which death cannot be conceivably postponed since what is decreed can never be postponed. He, upon him be blessings and peace has also established death at its appointed time by his words as related in the Saheeh of al-Bukhari on the authority of Usama ibn Zayd regarding the story of the death of the son of Zaynab, the daughter of the Messenger of Allah, may Allah bless him and grant him peace: “Everything has its designated appointment.” This means that everything which is seized or given, or every breath, or it means something more general than that. Thus, the expression ‘appointment’ (*ajal*) refers in an absolute sense to the last limit of a thing (*hadd akheer*) and to the total age of a thing (*majmuu` ‘l-`umr*). The meaning of the expression ‘designated’ (*musmmaa*) in the above prophetic tradition is the known decree (*ma`lum muqaddir*) of that thing or something similar. Allah ta`ala says: “*Every soul will taste of death, and then to Us is the final return.*”

The author, the *Shehu*, may the mercy of Allah be upon him said: **“The questioning of *Munkar* and *Nakeer* for those buried and others is real and true.”** This means that the questioning of the dead who are buried in their graves and those dead and not buried in graves by two Angels named *Munkar* and *Nakeer* is real, true and firmly established by the Book, the *Sunna* and the consensus. It is therefore, obligatory to believe that the first place of halting for the deceased after death is the questioning by the two Angels in the graves. This is regardless if the deceased is in his grave in the earth, unburied, drowned at sea, crucified or burnt by fire; and then his ashes scattered in the winds and his bodily parts completely destroyed; yet Allah will return his spirit, hearing and seeing to him, and then the two Angels will question him about his Lord, his religion and his prophet. Thus, the deceased will enjoy blessing or endure torment based upon the excellence or miscalculation of his answer. Allah ta'ala says: *“Allah will reinforce those who believe with a well established word in the life of this world and the Hereafter.”* In this context, ‘the word in the life of this world’ means in the grave because the deceased is in this world until they are resurrected on the Day of Judgment. The meaning of His words: ‘the Hereafter’, thus means the word reinforced to the believers during the Reckoning (*hisaab*). Al-Mawardi transmitted on the authority of al-Bara’ who said: “What is meant by ‘the life of this world’ is the questioning in the graves (*mas’alat fee ‘l-qabr*), and by ‘the Hereafter’ it is meant the questioning during the Day of Standing (*mas’alat fee ‘l-qiyaama*).” He, upon him be blessings and peace has also established the questioning of the graves by his words as related in the Saheeh of al-Bukhari on the authority of Anas ibn Malik: “Indeed the servant when he is placed in his grave, and his friends depart from him, there comes to him two Angels. They then sit him up and say to him: ‘What did you use to say about that Prophet Muhammad, may Allah bless him and grant him peace?’ As for the believer, he will say: ‘I bear witness that he is the servant of Allah and His Messenger.’ As for the disbeliever and the hypocrite, he will say: ‘I do not know’.” In a narration of the same prophetic tradition by Abu Dawud by way of Abd’l-Wahaab ibn `Ataa’ on the authority of Sa`id who said: “Once the Prophet, may Allah bless him and grant him peace entered a date palm garden belonging to the Banu ‘n-Najaar. A sound of a voice was heard and he became alarmed and said: ‘Who is the companions of these graves?’ They said: ‘O Messenger of Allah, they are people who died during the days of ignorance.’ He then said: ‘Seek refuge with Allah from the punishment of the grave and from the tribulation of Dajjal.’ They said: ‘What is that punishment O Messenger of Allah?’ He said: ‘Indeed when a servant is placed in his grave...’” until the end of the narration. In the narration of Ibn Hibban by way of Abu Salma on the authority Abu Hurayra the Messenger of Allah said: “If the deceased is a Muslim, his prayer will be positioned at his head, his charity will be positioned on his right, his fasting will be positioned on his left, and his doing of good will be positioned at his feet. It will then be said to him: ‘Sit up!’ He will then sit up, and a likeness of the sun sitting in the west will be made for him.” In the narration of Ibn Maja from the prophetic tradition of Jaabir ibn Abdallah, the Messenger of Allah said: “He will then sit up and wipe his eyes and say: ‘Leave me so I can continue to pray’.” It was related in the Sunan of Abu Dawud on the authority of Anas ibn Malik that the Messenger of Allah, may Allah bless him and grant him peace said: “He (the Angel) will say: ‘Who is your Lord? What is your religion? What was that man who was sent amongst you?’ The believer will say: ‘My lord is Allah. My religion is al-Islam. The man who was sent was the Messenger of Allah, may Allah bless him and grant him peace. The disbeliever will say to all three questions: ‘I do not know’.” In the narration of Abu Dawud, the Messenger of Allah

added: “What did you used to worship? If Allah has guided him, he will say: ‘I use to worship Allah.’ Then it will be said to him: ‘What did you use to say about that man?’” In a prophetic tradition of Ahmad from A`isha, the Messenger of Allah said: “What was that man who was amongst you?” In the prophetic tradition of Asma’ bint Abi Bakr, the Messenger of Allah said: “As for the believer or one steeped in certainty, he will say: ‘Muhammad is the Messenger of Allah’.” In another prophetic tradition as well of Ahmad from Abu Sa`id al-Khudri, the Messenger of Allah said: “If he is a believer he will say: ‘I bear witness that there is no deity except Allah and that Muhammad is His servant and Messenger.’ It will then be said to him: ‘You spoke the truth’.” In another tradition from Abu Sa`id al-Khudri related by Ahmad, the Messenger of Allah said: “...and if he is a disbeliever or hypocrite...”, where there is some doubt in the narrator. Again Ahmad related a prophetic tradition from Asma’, that the Messenger of Allah said: “If he is a sinner or a disbeliever...” It was related in the two Saheeh collections from a prophetic tradition of Asma’ also that the Messenger of Allah said: “As for the hypocrite or the apostate...” In a prophetic tradition of Jaabir ibn Abdallah from Abd`r-Razaaq and a prophetic tradition of Abu Hurayra from Ibn Maja, the Messenger of Allah said: “As for an evil man...” At-Tabarani narrated a prophetic tradition from Abu Hurayra that the Messenger of Allah said: “...for if he is from the people of doubt...” In a prophetic tradition of Anas from al-Bukhari, the Messenger of Allah said: “...and as for the hypocrite and the disbeliever...” In the prophetic tradition of Abu Sa`id al-Khudri, the Messenger of Allah said: “Then if he was a believer...” and in the same narration, he said: “...and if he was a disbeliever...” In the prophetic tradition of al-Bara’, the Messenger of Allah said: “Indeed the disbeliever when he is cut off from this world’s life...”, in it he also said: “...then there will come to him *Munkar* and *Nakeer*.” It is added in the narration of Abu Dawud: “For, he will not be questioned about anything other than these two things.” Although these different narrations differ in verbal expressions, yet they are joined in the fact that both the disbeliever and the hypocrite will be questioned. In this issue it is followed by those who claim that the questioning will occur for those who claim true faith, regardless if the claim is sincere or false. They take their reliance in that from what was related by Abd`r-Razaaq by way of `Ubayd ibn `Umayr one of the notables among the *Tabi`uun* that the Messenger of Allah said: “Indeed those who will be tested will be two: the believer and the hypocrite. As for the disbeliever, he will not be questioned about Muhammad and will know of him.” However the chain of authority of this prophetic tradition is suspended (*mawquuf*), and the prophetic traditions narrated regarding the fact that disbelievers will be questioned are well known (*ma`ruufa*) with many sound paths of transmission (*kathra turuquhaa as-saheeha*). Thus these are foremost in their acceptability (*awlaa bi`l-qabuul*). Narrators such as at-Tirmidhi and al-Haakim were absolutely resolved that disbelievers will be questioned in the grave. However, the jurist differed regarding the infants who did not have the ability to discriminate (*tifl ghayr `l-mumayyiz*), while al-Qurtubi verified in his at-Tadhkira that they would be questioned. This is a belief conveyed by the Hanifiyya; while more than one among the Shaafi`iyya verified that they would not be questioned. It is for this reason they say that it is not highly recommended that infants who lack discrimination be given the *shahaada*. The jurists also differ regarding the Prophets, if they too will be questioned. As for the questioning of the Angels in the Hereafter it is known of anyone who mentioned that. What is apparent in that is that they will not be questioned because questioning is specific for those beings who can be tested. Ibn Abd`l-Barr inclined towards the first opinion (that is to say, that only believers and hypocrites will be questioned) and said: “The narratives give evidence

that the tribulation is for those connected to the people of the *qibla*. As for the denying disbeliever he will not be questioned about his religion.” The evidence that both disbelievers and Muslims will be questioned is established in the Book and the *Sunna*. Allah ta`ala says: “Allah will reinforce those who believe with a well established word in the life of this world and the Hereafter, and He will lead astray the unjust.” It has been related in a narration from at-Tirmidhi, that the Messenger of Allah, may Allah bless him and grant him peace said: “One of the Angels is called *Munkar* and the other is called *Nakeer*.” The name ‘*Munkar*’ is from the conjugation of ‘*maf`uul*’ and takes its etymology from the verb ‘*ankara*’ (to deny) with the meaning of ‘*nakara*’ (to be ignorant of), since it refers to something or someone who does not know anyone. The cognomen ‘*Nakeer*’ is from the conjugation of ‘*fa`eel*’ with the meaning of being a direct object (*maf`uul*) and takes its etymology from verb ‘*nakira*’ (to be unknown) with the middle letter inflected with *kasra*; since it refers to something or someone that no one knows. Both cognomens are the opposite of being known (*ma`ruuf*). Thus, they were named with these names because the deceased will not recognize them and nor have any form been seen such as the forms they will take. Al-Haafidh said in his *al-Fat`h*: “Some of the jurists mentioned that the names of the two Angels that question the sinful among the Muslims, the disbelievers and the hypocrites are *Munkar* and *Nakeer*; while the names of the two Angels that question the obedient among the believers are *Mubashir* and *Basheer*”; and Allah knows best.

The author, the *Shehu*, may the mercy of Allah be upon him said: “**The punishment of the grave is real and true. The blessing of the grave is real and true.**” This means that the punishment of the disobedient (*`aaseen*), the sinful (*fujaar*), the hypocrite (*munaafiqeen*) and disbelievers (*kufaar*) in their graves based upon the extent of their states; and the blessing of the obedient among the believers and the righteous in their graves based upon their spiritual states, is real, true and firmly established by the Book, the *Sunna* and the consensus. It is therefore obligatory to believe in the punishment of the grave (*`adhaab `l-qabr*) and in its blessings for those buried, regardless if their graves are in the earth, they remain unburied, drowned at sea, crucified, and burnt and the ashes scattered in the winds, or their bodily parts are completely destroyed. This will not prevent the existence of the punishment and blessings of the deceased as *Shaykh* Ibrahim al-Baajuri said in his commentary upon the *Jawhar`t-Tawheed*. The scholars of the *Sunna* agree that those who will be blessed and punished will be so corporeally and spiritually together (*jasadan wa ruu`han jamee`aan*); and that the punishment of the grave for the disbeliever and hypocrite will be persistent with the continuity of the realm of the Isthmus (*daa`im daymuumat `l-barzakh*); but that the punishment specifically will eventually cease for the disobedient believer (*yanqata`a `an `l-mu`min `l-`aasiy*) with the reduction of their crimes (*khafat jaraa`imihi*), just as their punishment can be lifted by supplications for them, through giving alms in their name or other than these. And just as the punishment is not specific for the graves, likewise the blessing will reach every deceased person for whom it has been decreed whether he is buried or was never buried in the earth. Further, the blessing of the grave is not specific to the believers of this *Muhammadan Umma* or for those who have reached the age of responsibility (*mukallafeen*). Apart of the blessing of the grave is the expanding of the grave (*tawsee`a `l-qabr*); a portal being opened in it (*fataha taaqatan feehi*) to the Garden; it being filled with pleasant fragrant breezes (*amtalaa`uhaa bi`r-rayhaan*); it being made into a meadow from the meadows (*ju`ilahu rawdatun min riyaaad*) of the Garden; and it being illuminated (*tanweeruhu*) until it becomes as bright as the moon when it is full. It is for this reason that it is highly recommended (*mustahaab*) to visit

the graves of the Prophets, the *awliyya* and the right acting scholars in order to gain some *baraka* from the *baraka* which lies their. Allah ta`ala says: “*When you see the unjust in the hardships of death and the Angels with outspread hands* (saying): *Come out of the punishment if you can! This Day is the reward of disgrace!*” In this context the expression ‘the hardships of death’ (*ghamaraat ‘l-mawt*) actually mean the severity of the pains of death. His saying: “*and the Angels with outspread hands*”, based upon al-Hassan and ad-Duhaak means their hands are outspread with punishment and striking mallets of iron. Or it means their hands are outspread in order to seize their spirits. The meaning of ‘outspread’ means in order to strike, because the Angels strike their faces and backs. His saying: “*Come out of the punishment if you can!*” means take yourselves out from the punishment if you are able to do so. This is a form of mockery. It is said that it means: Come forcefully out of the body, because the spirit of the believer is eager to come out in order to meet with its Lord, while the spirit of the disbeliever struggles and fights severely not to come out. In His saying: “*This Day is the reward of disgrace!*” here the word *hawn* (disgrace) and *hawaan* (shame) have the same meaning. Allah ta`ala says: “*Then if he is from among those who are brought near, then for him will be refreshments and sweet smells and Gardens of ease; and if he be from among the Companions of the right-hand, then Peace for the Companions of the right-hand!*” Those who are brought near are the Foremost (*as-saabiquun*). His saying: “*then for him will be refreshments*”, according to Ibn Abass and others it means: “Joy from this world’s life.” Al-Hasan said: “It is the spirit of mercy.” Ad-Duhaak said: “It is the spirit of relaxation and entertainment.” Abu’l-Abass ibn `Ata’ said: “The refreshment is the vision of the Face of Allah.” His saying: “*and sweet smells*”, actually means the hearing of His speech and revelation. His saying: “*and Gardens of ease*”, means at death; for the Garden with Its hidden refuge is waiting for him when he is resurrected. His saying: “*And if he be*”, means the person who dies is: “*from among the Companions of the right-hand, then `Peace`, (safety) for the Companions of the right-hand!*” This means that they will only experience that which has in it safety, for they will be made safe from the punishment of Allah. It is said that it means: You will be safe O servants from the things you dislike, for verily you are among the Companions of the right-hand. The strengthening particle ‘verily’ in the verse is omitted. It is said that it means: That he will be brought back to life with peace as a form of honoring him. In this respect the term peace or safety has three aspects. The first being the safety and peace obtained during the seizing of his spirit in this world, for the Angel of Death will give him the greetings of peace, as ad-Duhaak said. Ibn Mas`ud said: “When the Angel of Death comes in order to seize the spirit of the believer he says: ‘Your Lord gives you the greetings of peace.’” The second being the safety and peace obtained during his questioning in the graves, *Munkar* and *Nakeer* will both give him the greeting of peace. The third being the safety and peace obtained during the resurrection on the Day of Judgment, the Angels will give him the greetings of peace before he reaches the place of Standing. He, upon him be blessings and peace also established the punishment and blessing of the grave by his words as related in the Saheeh of al-Bukhari on the authority of A`isha, may Allah be pleased with her that once a Jewess entered upon her and mentioned the punishment of the grave. She said: ‘May Allah give your refuge from the punishment of the grave.’ A`isha then asked the Messenger of Allah, may Allah bless him and grant him peace about the punishment of the grave and he said: ‘Indeed, the punishment of the grave!’ A`isha, may Allah be pleased with her, then said: ‘I never thereafter saw the Messenger of Allah, may Allah bless him and grant him peace after he had completed a prayer, except that he sought refuge from the

punishment of the grave’.” In the narration of Ghundar his words, upon him be peace are added: “The punishment of the grave is real.” In these two prophetic traditions the punishment of the grave is substantiated, as well as the fact that the human spirit is not extinguished with the destruction of the human body, because incidence does not happen except to the living (*al-`ird laa yaqa`a ila `ala hayyin*).

The author, the *Shehu*, may the mercy of Allah be upon him said: “**The Day of Standing is real and true**”; which means that the Day of Standing and its terrors (*yawm `l-qiyaama wa ahwaalaha*) such as: the resurrection of the dead (*ba`atha `l-amwaat*), the gathering of mankind in a single locale (*hasher `n-naas fee `l-makaan `l-waahid*), the weighing of actions (*wazn `l-`amaal*), the giving of books (*itaa` `l-kutub*), the reckoning (*hisaab*), the intercession (*shafaa`at*), the Bridge (*siraat*) and other than these from its terrors until mankind enters their two final destinations (*maseeraynihim*); either the Garden or Hell; for all of these are real, true and firmly established by the Book, the *Sunna* and the consensus. This Day is called the Day of Standing due to the standing of creatures before Allah: “*for a time whose extent is fifty thousand years*”, “*from what you measure.*” The Day of Standing has many names. Among them is the Day of Recompense (*yawm`d-deen*) like the words of Allah ta`ala: “*the King of the Day of Recompense*”; which means the Day of the reckoning of all created things. It is the Day of Standing in which creatures will be recompensed for their actions (*yadeenahum bi `aamaalihim*). If their actions are good then their recompense will be good. If their actions are evil, then their recompense will be evil; except those whom he has pardoned. For the affair on that Day will be His Affair alone. This is what *Imam at-Tabari* said. Among its names is the Day of Separation (*yawm `l-fasl*) like the words of Allah ta`ala: “*Woe to us, this is the Day of Recompense. This is the Day of Separation which you used to deny.*” This means that Allah ta`ala will separate between those who believed in Allah and His Messenger, our master Muhammad, may Allah bless him and grant him peace and those who claimed to be Jews, the Sabi`ans, the Christians and the Magians who exalted the two fires and sacrificed to them. On that Day He will make a separation between those who truly believed and those who worshipped Allah on the edge (*ya`abadiu Allah `ala harfin*), meaning the hypocrites and gather the latter with their protectors (*awliya`ihim*) among the disbelievers. On that Day He will make a separation between those unified Allah (*muwaahideen*) and those who associated partners with Him and worshipped idols and false deities (*`abadiu `l-awthaan wa `l-asnaam*). He will then enter one group into the Hell Fires and the other into the Garden. This is what is meant by the Day of Separation (*yawm `l-fasl*). Among its names is ‘the Day of Gathering’ (*yawm `l-jami`*) like the words of Allah ta`ala: “*You were warned of the Day of Gathering, about which there is no doubt, in which a group will be in the Garden and a group will be in Burning Hell*”; and His words: “*Allah gives life to you, then He causes you to die, then He will gather you together for the Day of Standing about which there is no doubt.*” This means that Allah ta`ala will gather all of you together alive, the first of you, the last of you, the elder of you, the youngest of you, the *jinn* among you and the humans among you for the Day of Standing. Among its names is ‘the Day of Resurrection’ (*yawm `l-ba`ath*) like the words of Allah ta`ala: “*Those who were given knowledge and faith will say: you remained for only a short time until the Day of Resurrection. For, this is the Day of Resurrection; however you used to not be aware.*” This means that before the demise in this world’s life that they did not know or they did not believe that they would eventually be resurrected (*mab`athuun*) from death. Thus, Allah ta`ala will resurrect all of them from their graves and other than their graves after their deaths and after remaining dead for some

time, as evidence of their ignorance and disbelief (*daleelan `ala jahlihim wa kufrihim*). Among its names is 'the Day of Grief' (*yawm 'l-h_usr*) like the words of Allah ta`ala: "And warn them about the Day of Grief, when the Affair will be decided." This refers to the Day when those who will grieve due to His decision to make Hell as their final destination (*maseer*). Then they will say as a result: "O grief to us due to what we forfeited of what is near Allah." Among its names is 'the Day of Victory' (*yawm 'l-fat'h*) like the words of Allah ta`ala: "Say: on the Day of Victory those who disbelieved will not benefit by their repentance nor will they be delayed." This means that on the Day of Standing and the Divine punishment comes, the disbelievers will not benefit from their repentance then (*laa yanfa`u 'l-kaafireen tawbatuhum*) and neither will their punishment be postponed (*wa laa yasta'akhiruuna `adhaaahum*). Imam at-Taajuuri said that the Day of Standing (*yawm 'l-qiyaama*) has close to three hundred names. There have been transmitted many prophetic traditions regarding the Day of Standing and its terrors. Among them is what at-Tabarani and others related on the authority of Abu Hurayra who said that the Messenger of Allah, may Allah bless him and grant him peace said: "Allah will resurrect the Prophets on the Day of Standing upon riding beast and He will resurrect a righteous person upon his camel in order to distinguish him from the believers from his companions of the gathering. Fatima, al-Hassan and al-Husayn will be resurrected upon two camels from the camels of the Garden. Ali ibn Abi Talib will be resurrected upon my earthly she-camel. I will be resurrected upon the Buraq. Bilal will be resurrected upon a she-camel and he will then call the Call the prayer, which will be testified to in truth in every utterance until he reaches the words: 'I bear witness that Muhammad is the Messenger of Allah'. Then the whole of creation from the believers of the first and last of men and *jinn* will testify to the truth of that statement. Those who accepted this from him will have their deeds accepted." Among this genre of prophetic traditions is what Abu Nu`aym related on the authority of Anas ibn Malik who said that the Messenger of Allah, may Allah bless him and grant him peace said: "The descendent of Adam will be brought on the Day of Standing and stopped before the two balances of the Scale which will be under the responsibility of an Angel. If his scales are heavy, the Angel will call out, with a voice loud enough to be heard by all of creation: 'So-and-so has achieved eternal bliss forever after which there will be no wretchedness!' If, however, his scales are light, the Angel will call out, with a voice loud enough to be heard by all creation: 'So-and-so has earned eternal wretchedness forever after which there will be no bliss!'" Among the genre of prophetic tradition is what an-Nisaai', Ibn Maja and others related on the authority of A`isha who said that the Messenger of Allah, may Allah bless him and grant him peace said: "Humanity will be gathered on the Day of Standing barefooted and completely naked." Then A`isha said: "O Messenger of Allah! Then men and women will be gathered together gazing upon one another!" He said: "O A`isha! The Affair will be too severe for anyone to gaze on others." There are many other prophetic traditions like this which establish the reality of the Day of Standing and its terrors.

The author, the *Shehu*, may the mercy of Allah be upon him said: “**The resurrection of the dead (*ba`ath ‘l-amwaat*) on that Day is real and true**”, which means that the resurrection of the corporeal bodies of the deceased (*ba`atha ajsaad ‘l-amwaat*) from their graves and other than their graves and reviving them (*ahyaa’ihim*) for the Day of Standing is real, true and firmly established by the Book, the *Sunna* and the consensus. The resurrection (*ba`ath*) is Allah ta`ala reviving the dead (*ihyaa’ ‘l-mawtiy*) on the Day of Standing and bringing them out (*ikhraajuhum*) of their graves and other places after gathering together their original parts (*ba`da jami’ ‘l-ajzaa’ ‘l-asliyya*) in order that each person among them can attain his just recompense of blessing or punishment which was decreed for him. Allah ta`ala says: “*Indeed Allah will resurrect those who are in the graves.*” This means that Allah ta`ala will resurrect the corporal bodies of the deceased from their graves, from the stomachs of predatory beasts, and from the gullet of birds; and then gather them unto Himself: “*...on a Day whose extent is fifty thousand years*”, “*from what you measure.*” This is because His power and decree over everything is the same. So once the one witnessing this momentous Event sees His omnipotent power to bring some of the dead back to life, then this will necessitate him also realizing that He has the ability to revive everything in order to distinguish between those who were obedient, and disobedient, and those who were true and false. He, upon him be blessings and peace also established the resurrection of the dead by his words related in the Saheeh of al-Bukhari on the authority of Ibn Umar: “*Indeed each of you when he dies will have his final place shown to him every morning and every evening. If he is from the people of the Garden then he will be from the people of the Garden. If he is from the people of the Fire, then he will be from the people of the Fire. It will be said to him: ‘This will be your final place’, this will persist until Allah eventually resurrects you on the Day of Standing.*” In the narration of Muslim on the authority of Yahya ibn Malik: “*...until Allah eventually resurrects you to Himself on the Day of Standing.*” The meaning of this phrase: ‘*...until Allah eventually resurrects you...*’ is when He resurrects you to that final place (*maq`ad*). It is also conceivable that the pronoun refers back to Allah, since to Allah all affairs will eventually return. The first interpolation however is the more apparent one (*al-awwal adh`har*). At-Tuurbashti said regarding the meaning of his words, upon him be peace: ‘*...for those from the people of the Garden*’; “*It means that if he is from among the people of the Garden then his final place will be with the final places of the people of the Garden, which will be shown to him while he is in his grave.*” This establishes that the resurrection of the dead is real and true.

The author, the *Shehu*, may the mercy of Allah be upon him said: **“The gathering of mankind (*jam`u `n-naas*) on that Day in a singular place (*fee makaan waahid*) is real and true.”** This means that the gathering of mankind in a single place on the Day of Standing is real, true and firmly established by the Book, the *Sunna* and consensus. For, Allah ta`ala will resurrect the corporeal bodies of the deceased from their graves and then gather them to Himself (*yahsharahum ilayhi*) in a single field (*fee maydaan waahid*), “...on a Day whose extent is fifty thousand years”, “from what you measure.” Allah ta`ala says: “We will gather them together and We will not forsake a single one of them and they will be presented to their Lord in ranks.” The meaning of His words: “We will gather them together”; is that it includes the believers and disbelievers that Allah will gather all of them together in a single stopping place (*mawqif waahid*); after He make them stand from their graves. This will be done as evidence for the reality and verification of the Gathering which will be a branch of the Resurrection about which the rejecting disbelievers used to deny. The meaning of His words: “...and We will not forsake a single one of them...”; is that We will not leave a single one from among mankind and *jinn* in their graves, in the conditions of the Isthmus (*barzakh*), or deceased. The expression ‘*ghaadirahu*’ (he left it) is usually used when something is forsaken (*tarkahu*). From its root comes the expression ‘*ghadeer*’ (a running stream) which is a small rivulet of water left to run freely in the earth. The meaning of His words: “...and they will be presented to their Lord in ranks”; is that they will be made to present themselves at the place of His judgment and decision (*mahal hukmihi wa qadaa`ihi*) in the same manner that military forces (*junuud*) are presented to a sovereign; arranged in ranks after ranks. This is because He is: “*the Sole King of the Day of Recompense.*” Thus, every single community will be presented to Allah ta`ala in their arranged ranks where no one will be veiled from another. It has been related in a prophetic tradition that he upon him be peace said: “The people of the Garden on the Day of Judgment will be one hundred and twenty ranks, and you will be eighty ranks from among them.” He, upon him be peace also established the gathering of mankind on the Day of Standing in one place by his words as related by al-Bukhari on the authority of Abu Hurayra: “Allah will gather together the first and last of humanity in a single field arranged in ranks, where they will listen to the Caller and their eyes will be cast down.” In a narration of Ibn Munduh in his *at-Tawheed* on the authority of Mu`adh ibn Jabal that the Prophet, may Allah bless him and grant him peace said: “Indeed Allah ta`ala will call out on the Day of Standing: O My slaves! I am Allah! There is no deity except Me! I am the Most Merciful of the merciful, the Most Judicious of the judicious and the Swiftest of those who reckon! Present your proofs and come up with the answers! For, indeed you all will be questioned and reckoned! O My Angels! Make My slaves stand in ranks upon the tips of the toes of their feet for the Reckoning!”

The author, the *Shehu*, may the mercy of Allah be upon him said: “**The giving of books of deeds (*'eetaa' 'l-kutub*) is real and true.**” This means that the giving of the books of good and evil deeds on the Day of Standing is real, true and firmly established by the Book, the *Sunna* and the consensus. The books of deeds are the books in which the Angels record everything the servant has done in this world’s life from beliefs, words and actions. These books will not be received by the Prophets or the Angels, and those whom Allah ta`ala wills from His righteous servants, who will enter the Garden without any reckoning, the weighing of actions or the giving of books. Allah ta`ala says: “*As for he who will be given his book in his right hand*”; with regard to the believers. This is a reference to those who will be given their book of deeds in their right hand, for the giving of the book in the right will be evidence of eternal redemption (*najaat*). Ibn Abass said: “The first to be given his book in his right hand from this *Umma* will be Umar ibn al-Khaṭṭāb, and he will have a radiance like the radiance of the sun. It will be said to him: ‘Where is Abu Bakr?’ and he will say: ‘How! O How! The Angels have ushered him in a solemn procession to the Garden’.” This means that Abu Bakr will enter the Garden with any reckoning, as at-Tha`labi mentioned. The giving of books of deeds is also established by His words: “*...and as for him who will be given his book in his left hand*”; and this is with regard to the disbelievers. This is a reference to those who will be given their book of deeds in their left hands, as evidence that they will be among those eternally wretched (*shaqaawa*).

The author, the *Shehu*, may the mercy of Allah be upon him said: “**The weighing of actions (*wazn 'l-'amaal*) is real and true**”; which is that the weighing of actions for those whom He wills from His servants on the Day of Standing is real, true and firmly established by the Book, the *Sunna* and consensus. By means of the weighing actions Allah ta`ala will manifest His justice in Divine punishment and His Divine pardon for sins (*yadh'har 'l-'adla fee 'l-'adhaab wa 'l-'afwa `an 'l-athaam*). It is said that its reality cannot be truly known except by Allah ta`ala. What is meant in this context by the weighing (*wazan*) is the weighing of the actions of the servant by means of the Scales (*meezaan*). Abdallah ibn Umar said: “It means the weighing of the recorded reports of the actions of the servants.” It is said that the Scale is actually the book in which the actions of creation are recorded. Mujahid said: “The Scale is actually good deeds and evils deeds themselves.” He also said and this was reiterated by ad-Duḥāak and al-`Amash: “The Balance and the Scale actually means justice and judgment.” Allah ta`ala says: “*The Scales will be made precise on the Day of Standing.*” This means that they will be just. Thus, the meaning of these words refers to the weighing on the Day when the Messengers and those to whom they were sent will be questioned. The meaning of His words: ‘*...will be made precise...*’ means that the Scales will be established with equity, which is one of the attributes of the Scales. The reason that the plural is utilized in this verse is because it will be according to what is just, contentment and examination from Allah ta`ala. Or it means that there will be equity between them in truth in the weighing of their good and bad deeds. Thus, he whose good deeds are preponderate over his bad deeds, his scales will be heavy. It is for this reason that we say: ‘His good deeds wiped out his bad deeds.’ While he whose bad deeds are preponderate over his good deeds, his scales will be light and his destiny will be Hell. It is for this reason that we say: ‘His evil deeds wiped out his good deeds.’ His words: ‘*... on the Day of Standing*’, means for the people on the Day of Standing. It has been related by ad-Daylami on the authority of Samra ibn Fatik al-Asadi, who was among the Companions of the Messenger of Allah, may Allah bless him peace who said on the authority of the Prophet, may Allah

bless him and grant him peace, who said: “The Scales in the Hand of Allah will elevate some people and humiliate some people. The heart of the son of Adam lies between Two Fingers of the Fingers of the All Compassionate. If He likes He can cause it to go astray and if He likes He can make it straight.” Allah ta`ala says: “*The Scales on that Day will be exact.*” It has been related on the authority of Hudhayfa who said: “The Possessor of the Scales on the Day of Standing will be Jibril, upon him be peace. Allah will say to Jibril: ‘O Jibril weigh their actions’; and he will restore the rights of the victims of injustice. If they have no good deeds then their bad deeds will go to those who committed injustice against them. As a result a man will come to Allah with bad deeds equal to a mountain. It is for this reason that Allah ta`ala says: ‘*The Scales on that Day will be exact.*’” He, upon him be peace also established the weighing of actions and the Scales by his words as related in the Saheeh of al-Bukhari on the authority of Abu Hurayra: “There are two phrases which are light upon the tongue, but heavy upon the Scales and beloved to the All Compassionate. They are: ‘Glory be to Allah, and with His praises. Glory be to Allah the Immense’.” The meaning of the two phrases being ‘beloved to the All Compassionate’, is that they bring about appreciated love (*thani’at habeeba*) and renders the one who says them the object of love (*mahbuuba*); which means that the one who says it becomes beloved to Allah (*mahbuubun lillahi*). The love of Allah for the servant is His desire for him to be connected to all good and nobility (*‘eesaal ‘l-khayr lahu wa’t-takreem*). In this prophetic tradition the Divine Name ‘*ar-Rahmaan*’ (the All Compassionate) is singled out from the other Beautiful Names for mention in order to bring attention to the vastness of the mercy of Allah, since He is the One who recompenses insignificant actions with abundant rewards; as well as what is in this Divine Name of transcendence (*tanzeeh*), praise (*tahmeed*) and glorification (*ta’dheem*). In this cited prophetic tradition is encouragement (*targheeb*) as well as taking on light actions (*takhfeef*). It incites to the remembrance of Allah (*hath `ala ‘d-dhikr*) and promises the love of the All Compassionate. It also incites to lightening in relationship to actions (*khiffat bi’n-nisbat lamaa yata`allaqu bi’l-`amal*), but heaviness in relationship to the manifestation of Divine reward (*thaqal bi’n-nisbat li idh’haar’t-thawaab*). Also in this prophetic tradition is the encouragement to be persistent in the remembrance of Allah (*hath `ala ‘l-mawaadhiba `ala hadha ‘d-dhikr*) and induces constancy (*malaazimatihi*); because the remainder of religious responsibilities (*saa’ir ‘t-takaaleef*) is hard and difficult on the soul and heavy for it (*sa`aba shaaqa `ala ‘n-nafs thaqeela*); while these two small phrases are easy for the soul, but heavy on the Scales, just like the heavy burden of normal religious responsibilities (*ka thaqal ‘s-shaaq mina ‘t-takaaleef*). One of the early ancestors was once asked the reason for the heaviness of good deeds and the lightness of evil deeds, and he said: “It is because the bitterness of good deeds is forever present, while their sweetness is always hidden. Thus, they become heavy and their heaviness in your eyes does not burden you to abandon them. The sweetness of evil deeds is forever present, while their heaviness is always hidden. Thus, they become light and their lightness in your eyes does not burden you to commit them.”

The author, the *Shehu*, may the mercy of Allah be upon him said: “**The reckoning (*hisaab*) is real and true**”; which is that the reckoning of all actions, words and beliefs of some of the servants is real, true and firmly established by the Book, the *Sunna* and consensus. The Reckoning will embrace the disbelievers, the believers, mankind and *jinn*; except those for whom Allah ta`ala will make an exception (*istithnaa*). Thus, some creatures will be reckoned until they possess no good deeds left in order to increase their grief before all creatures to witness. Allah ta`ala says: “*On the Day the Reckoning will be established*”; which means the Day on which the people will be made to stand for the Reckoning after have been given their books of deeds. Some people will stand for an easy reckoning (*hisaab 'l-yusra*), while some will stand for an extremely difficult reckoning (*hisaab 'l-`aseer*). Some will stand for a reckoning that will be concealed (*hisaab 's-sirr*), while some will stand for a reckoning that will be openly apparent (*hisaab 'l-jahr*). Some people will be entered into the Garden and Hell without any reckoning (*bi ghayr 'l-hisaab*), as it will follow. Allah ta`ala says: “*We will definitely question those to whom were sent Messengers, and We will definitely question the Messengers.*” This means that the questioning that Allah ta`ala will address to the disbelievers will be to reckon them (*li yuhaasibihim*) as a means of calling them to account (*taqreeran*), rebuking them (*tawbeekhan*) and humiliating them (*ifdaahan lahum*). However, the questioning that Allah address to the Messengers will not be in order to reckon them, but rather, in order to bring them as a witness (*li astash'haada bihim*) against those to whom they were sent among the disbelievers. Allah ta`ala says: “*How will it be when We bring witness from every community?*” This means that the Messengers will come on the Day of Reckoning as witnesses against their communities; so that they will not be able to say: “*Our Lord why did You not send us a Messenger so that we could follow Your signs and be among the believers?*”; or that they would say: “*By Allah, our Lord we were not idolaters.*” It is for this reason that their mouths will be sealed and their feet and hands will testify against as to what they used to do. Thus, their bodies (*abdaanihim*) will testify against them, as well as the animals (*hayawaanaat*), vegetation (*nabaat*) and inanimate things (*jamaadaat*). Allah ta`ala says: “*For, by your Lord, We will definitely question all of them.*” He, upon him be peace, also established the Reckoning by his words as related in a prophetic tradition of Ibn Abass: “We are the last of the religious communities, and we will be the first of them who will be reckoned.” Similarly, he, upon him be blessings and peace also established the giving of books, the weighing of actions, and the reckoning by his words as related by at-Tirmidhi on the authority of Abdallah ibn `Amr: “A man from my *Umma* will be recuperated for all to see. Ninety-nine scrolls will welcome him. Each scroll will be as far as the eye can see. Then it will be said to him: ‘Do you deny any of these things? Has my recording angels done you an injustice?’ He will say: ‘No my Lord.’ It will be said to him: ‘Do you have any excuse to put forward?’ He will say: ‘No my Lord.’ It will be said: ‘On the contrary. Verily you have with Us an excellent deed and indeed this Day no injustice will be done to you.’ There then will be brought out to him a slip of paper wherein will be written: **Ash hadu an La ilaha illa Allah wa ash hadu anna Muhammadan abduhu wa rasuluhu** (I bear witness that there is no deity except Allah and I bear witness that Muhammad is His slave and Messenger). Then it will be said: ‘Take your paper.’ He will say: ‘O my Lord! What is this slip of paper in comparison to these scrolls?’ It will be said to him: ‘Verily no injustice will be done to you!’ Then the scrolls will be placed on the scales and then the slip of paper will be placed upon the scales. The scrolls will be light but the slip of paper will be heavy for there is nothing which is weightier than the name of Allah!” The bottom

line is that this prophetic tradition means that nothing from disobedience will adversely oppose him (*yuqaawimhu*). On the contrary, the remembrance of Allah ta`ala out weigh (*yatarajaha*) all forms of his disobedience. If it is said: actions are an intangible thing (*a`arid*) and cannot be realistically weighed on a scale. It is thus the corporeal bodies that will be weighed. I would answer: It will be the scrolls in which the actions of the servants are recorded that will be weighed, and the reckoning will be done in accordance with the differences circumstances of the servants. Or it means that Allah will give corporeal form to the actions and words of the creatures and then weigh these corporeal forms. Those actions of obedience will be made heavy and those actions of evil will be made light, in order that acts of worship can weigh heavy for the soul and acts of disobedience can be made light for it. As we mentioned previously, some people will be entered into the Fire without any reckoning as Allah ta`ala says: “*And do not even ask about the sins of the guilty*”; because they will be entered into the Fire without any reckoning. It is said that this verse means: that the Angels will not ask about them, because they will know them by their marks. This will be true with regard to the disbelievers and hypocrites. For, they will not be questioned about their sins, nor reckoned, nor given their recorded books, nor will their actions be weighed. On the contrary, they will be entered into the Fire without any reckoning. As for the disobedient among the Muslims, it has been related by Abu Nu`aym on the authority of Abdallah ibn Umar who said that the Messenger of Allah, may Allah bless him and grant him peace said: “Six people will be entered into the Fire without any reckoning. They are: the ruler because of tyranny, the Arab because of ethnic chauvinism, a leading personality because arrogance, the business man because of fraud, the scholar because of envy and the wealthy person because of stinginess.” Each of these will entered into the Fire without being questioned (*bi ghayr su`aal*) or without any reckoning (*bi ghayr hisaab*). As for those who will be entered into the Garden without any reckoning; there has been many prophetic traditions transmitted given evidence of that. Among them is what was related in a narration of Anas ibn Malik on the authority of the Prophet, may Allah bless him and grant him peace who said: “When the Day of Standing is established, a caller will call out: ‘Whoever has a reward binding upon Allah should now enter the Garden.’ Then it will be said: ‘Those who have a reward binding upon Allah are those who were firmly established in pardoning people. They will be entered into the Garden without any reckoning.’” In a narration of Sahl ibn Sa`d as-Sa`adi who said that the Prophet, may Allah bless him and grant him peace said: “Within the loins of some of the people of my *Umma* are men and women who will be entered into the Garden without any reckoning.” He then recited the verse: “...and others from among them who have not encountered them.” In a narration of Ibn `Asaakir on the authority of Abdallah ibn Abass who said that the Messenger of Allah, may Allah bless him and grant him peace said: “There will be entered into the Garden without any reckoning, seventy thousand souls; by means of the intercession of Uthman; each of whom will be among those deserving of Hell.” In a narration of *Imam at-Tabari* on the authority of Abdallah ibn Mas`ud who said: “This *Umma* will be divided into three thirds on the Day of Standing. One third will be entered into the Garden without any reckoning. One third will be reckoned with an easy reckoning. And one third will come with immense sins, until it will said: ‘Who are these people?’ (And He, Allah *tabaaraka wa ta`ala* will know best who they are.) Then the Angels will say: ‘These are those who came with immense sins, except that they never associated and deities with You.’ Then the Lord will say: ‘Enter these into the vastness of My mercy.’ Then Abdallah recited this verse: “*Then We allowed to inherit the Book those whom We*

chose from Our servants. Among them were those who were unjust to their own souls. Among them were those who were middling. And among them were those who were foremost in good deeds, by the permission of Allah. That is the Greatest Bounty.”

The author, the *Shehu*, may the mercy of Allah be upon him said: “**The Bridge (*siraat*) is real and true**”; which means that the Bridge of Hell (*siraat* ‘*l-jahannam*), crossing it (*jawaazuhu*), along with being stopped on it (*wuquuf* ‘*alayhi*) is real, true and firmly established by the Book, the *Sunna* and consensus. The Bridge is an extended overpass (*jasr mamduud*) placed over the Hell Fires, over which will pass (*yamurru* ‘*alayhi*) the first of humanity and the last of them, each in accordance with his own actions. Some of them will cross it in the blinking of an eye (*lamh* ‘*l-basar*). Some of them will cross it like the flash of lightning (*barq*). Some of them will cross it like a gale wind (*reeh* ‘*aasif*). Some of them will cross it like a swift stallion (*jawaad*). Some will walk hastily over it (*haruula*). Some will crawl across it on all fours (*habwu*). Some will creep across it on their bellies (*zahaf*), while some will fall over from it into the Fire (*yastaaqitun fee* ‘*n-naar*). Upon the Bridge will be Heavenly Dogs, no one knows their numbers except Allah that will seize some of the people. Allah ta`ala says: “*So usher them to the Bridge of Hell Fires*”; that is to say, conduct them to it (*aslukuuhum ilayhaa*). It is said that the name ‘*Jaheem*’ used in the context of this verse is the name for the fourth gate of the gates of the Fire. He, upon him be blessings and peace also established the existence of the Bridge by his words as related in the *Saheeh* of al-Bukhari on the authority of Abu Hurayra: “The overpass of the Hell Fires will be accomplished and I will be the first to cross it.” The meaning of his words ‘the overpass of the Hell Fires’ (*jasr jahannam*) refers to when humanity will be gathered together (*hushiruu*), then the positioning of the Bridge over Hell will occur as it was cited in the prophetic tradition regarding the disbelievers who will fall from it into the Fire, and their enemies will remain in the anxieties connected its the stopping places (*kurb* ‘*l-mawqif*) seeking the intercession (*yastashfa`uun*). With the planting of the Bridge, permission will be given to cross it. Then a test will occur (*yaqa`a* ‘*l-imtihaan*) with regard to prostration which will differentiate (*li yatamayyiz*) the hypocrites from the believers. It is then that people will be allowed to cross it. The meaning of his words, upon him be peace: “...and I will be the first to cross it”; is as *Imam* an-Nawwawi said: “It means that I and my *Umma* will be the first to pass over the Bridge and cut across it. It is usually said that a person crosses a valley (*jaaza* ‘*l-waadiy*) or passes through it (‘*ajaazahu*), when he cuts across it (*qata`ahu*) and leaves it behind (*khalafahu*).” In another narration, the Prophet said: “Then the other communities will open up and make a way for us. Then we will pass by them with radiant esteem from the traces of our purification. Then the communities will say: ‘It is as if this *Umma* were a community of Prophets’.” Al-Qurtubi said: “Since, he the Prophet and his community will be the first to cross over the Bridge, it necessitates the other communities being postponed from crossing over until their crossing is complete. Once he and his community have crossed then the other people will be allowed to cross.” In a narration of al-Haakim on the authority of Abdallah ibn Salaam, the Messenger of Allah, may Allah bless him and grant him peace said: “Then a caller will call forth saying: ‘Where is Muhammad and his community?’ He will then stand and he will be followed by his entire *Umma*, the righteous among them as well as the sinners. When they began to cross the overpass, Allah will obliterate the eyesight of His enemies among the *Umma* and they will erroneously wander about right and left; while the Prophet and the righteous will be saved.” The Bridge is described by his words, upon him be blessings and peace as related in the *Saheeh* of Muslim on the authority of Abu Sa`id al-Khudri who said: “It has reached me that the

overpass of Hell Fires is smaller than a hair follicle and sharper than a sword.” For, the Bridge of the overpass of Hell Fires is placed between the stopping place of Judgment and the Garden. The believer must therefore cross over it in order to enter the Garden. It is in this way the Bridge has been established as real and true. The school of thought of the People of the Lord of Truth affirm its existence and the early community are unanimous regarding its establishment as an overpass placed over the surface of Hell Fires over which all people must pass. The believers will be saved on the Bridge based upon their spiritual states and stations; and others will fall from it into Hell, may Allah the Generous redeem us from that.

The author, the *Shehu*, may the mercy of Allah be upon him said: “**The Kawthar is real and true**”; which means that the Ponds of the Prophets (*hawd ‘l-anbiyaa’*), drinking from them (*shurbu minhaa*), and being driven from them (*itrahū ‘anhaa*) is real, true and firmly established by the Book, the *Sunna* and the consensus. It is thus obligatory to believe that each of the Messengers has his own Pond to which the obedient among their respective communities will be brought to; and that the Pond of the Prophet, may Allah bless him and grant him peace is the greatest and most immense of all of them. Its name is *Kawthar*. Also subsumed under the issue of the Pond of the Prophet, may Allah bless him and grant him peace is the issue of the intercession (*mas’alat ‘s-shafaa’ati*) as some of the scholars have stipulated. The intercession refers to the intervention to be given by the Messengers, the Prophets, the martyrs, the callers to prayer and some of the believers. The ideology (*madh’hab*) of the People of Truth is that the intercession is real and true, and will be given to those who were disobedient sinners (*‘usaat mudhnibeen*) from among those who unify Allah (*muwaahideen*) among the communities of the Prophets. These are those who will seek the intercession of those who give intercession from among the Angels, Prophets, martyrs and some of the righteous. This is based upon the words of Allah ta’ala: “*No one will give intercession except the one with whom He is content.*” Thus, the reprobate (*faasiq*) is not one with whom He is content (*murtadaa*), because the one with whom Allah is content for the intercession must of a necessity be one who unifies Allah. This is also corroborated by the words of Allah ta’ala regarding the intercession of the Messenger of Allah, may Allah bless him and grant him peace specifically: “*Perhaps your Lord will elevate you to the praiseworthy station.*” It has been related by at-Tirmidhi on the authority of Abu Hurayra who said that the Messenger of Allah, may Allah bless him and grant him peace said when he was asked about the meaning of the ‘praiseworthy station’ in the above verse: “It refers to the intercession.” It is also corroborated by the words of Allah ta’ala: “*And your Lord will give to you and then you will be content.*” Ibn Ishaaq said: “What will be given is that he will succeed in this world’s life (*al-falah fee ‘d-dunyaa*) and attain the Divine reward in the Hereafter (*ath-thawaab fee ‘l-akhira*).” It is said that this verse is a direct reference to the Pond (*hawd*) and the intercession (*shafaa’at*). As-Sadi said: “It is said that this verse refers to the intercession he will give to all of the believers.” It has been transmitted on the authority of Ali ibn Abi Talib, may Allah be pleased with him who said that the Messenger of Allah, may Allah bless him and grant him peace said: “Allah will grant me the permission to intercede on behalf of my *Umma* until eventually Allah *subhaanahu* will say to me: ‘Are you content, O Muhammad?’ And I will say: ‘O Lord, I am content’.” The intercession is also corroborated by the words of Allah ta’ala: “*Indeed, I have given you the Kawthar.*” The Arabs name anything that is plentiful and bountiful in number, measurement and significance ‘*kawthar*’ (abundance). The people of interpolation (*ahl ‘t-ta’weel*) differ into sixteen different views regarding the *Kawthar*, which was given to the Prophet, may Allah bless him

and grant him peace: [1] it is a river in the Garden as related by at-Tirmidhi on the authority of Ibn Umar who said that the Messenger of Allah, may Allah bless him and grant him peace said: “The *Kawthar* is a river in the Garden its boundaries are made of gold. Its course flows upon pearls and rubies. Its sand is more fragrant than musk. Its water is sweeter than honey and it is as white as snow.” [2] It is the Pond of the Prophet, may Allah bless him and grant him peace at the place of Standing. `Aṭaa’ said that the Prophet, may Allah bless him and grant him peace said as related in the Saheeh of Muslim: “Are you aware of what the *Kawthar* is?” We said: “Allah and His Messenger know best.” He said: “It is a river which My Lord has prepared for me in which is much good.” [3] The *Kawthar* of the Prophet, may Allah bless him and grant him peace is a Book. This was narrated by `Akrama. [4] It is the *Qur’an* as al-Hassan narrated. [5] It is *al-Islam*, as al-Mughira narrated. [6] It is the ease of the *Qur’an* and the uncomplicated nature of the *shari`a*, as al-Hassan ibn al-Fadl narrated. [7] It is the multitude of his Companions, his *Umma* and his faction, as Abu Bakr ibn `Iyaash, and Iman ibn Raa’ib narrated. [8] It is the abundant narrated traditions from him, as ibn Kaysaan narrated. [9] It is the raising and exalting of his remembrance, as al-Maawardi narrated. [10] It is the Light that is in his heart, upon him be peace that guides to Allah and cuts people off from other than Him. [11] It is his intercession, upon him be blessings and peace. [12] It is the miracles of the Lord, by which he guides the people who answer Allah’s invitation, as at-Tha`labi narrates. [13] Hilaal ibn Yasaaf said: It is ‘There is no deity except Allah and Muhammad is the Messenger of Allah’. [14] It is learning jurisprudence in the religion. [15] It is the five prayers. And [16] it is magnitude in affairs, as Ibn Ishaq narrated. However, the soundest of these opinions are the first and second opinion because they are established in the narrations from the Prophet, may Allah bless him and grant him peace regarding the *Kawthar*. As for those who say that the Pond of the Prophet, may Allah bless him and grant him peace is his Intercession, this was corroborated by what was related by at-Tirmidhi on the authority of Jaabir, quoting the Prophet, who said: “My intercession is for the people of major sins from among my *Umma*. Whoever is not from among the people of major sins, then he will not attain my intercession.” The intercession being referred to in this context is what Allah promised him and has been explicitly specified for the people of major sins (*ahl’l-kabaa’ir*); that is to say, in order to set aside their evils and pardon their major sins. This means that there will be no need to set aside major sins and pardon, if the person lacked them. As for those who committed faults less than major sins, for their acts of obedience act as atonement (*yukaffarahaat-t-ṭaa`aat*) for their minor sins. Yet, they still have a need for another level of intercession in order to elevate their spiritual ranks (*li rafi`d-darajaat*). Now, as for the intercession for elevating one’s spiritual rank, everyone of those who are fearfully aware (*atqiyaa’*) as well as the sages (*awliyaa*) require it, and this is unanimously accepted by the people of the religion. At-Tayyibi said regarding the meaning of the above cited prophetic tradition: “The intercession of mine which will redeem those destined for destruction has been designated for the people of major sins.” Imam an-Nawwawi said in his Sharh Muslim: “*Qadi`Iyad* said: ‘The ideology of the people of the *Sunna* is that the intercession is lawful by reason (*jawaaz’s-shafaa`at`aqlaan*) and it is obligatory based upon transmission (*wujuubuhaa sam`an*) by the explicit words of Allah ta`ala: ‘*On that Day intercession will not benefit anyone except for the one whom the All Compassionate One has given permission and who is content with His words.*’ And His words: ‘*No one will give intercession except the one with whom He is content.*’ The intercession is divided into five intercessions: [1] that which is specific (*mukhtaṣa*) to our Prophet, may Allah bless him and grant

him peace, and comprises the relief he will bring (*iraaha*) to some from the terror of the place of standing (*hawwal 'l-mawqif*) and the expediting of the reckoning (*ta`jeel 'l-hisaab*); [2] the intercession where people will be entered into the Garden without any reckoning; [3] the intercession for some people who deserved the Fire (*astawjibuu 'n-naara*), but our Prophet, may Allah bless him and grant him peace will intercede on their behalf, and for others whom Allah ta`ala wills; [4] the intercession for those who will actually enter the Hell Fires from among the sinners, for there has been narrated many prophetic traditions that they will be brought out of it through the Intercession of our Prophet, may Allah bless him and grant him peace, as well as the intercession of the Angels and their brothers among the believers; then Allah ta`ala will extract from the Fire everyone who said: 'There is no deity except Allah'; as it has come in the prophetic traditions; and finally [5] the intercession regarding giving additional rank in the Garden for some of its people." Ibn `Atiya said: "Those who uphold that the scholars and the righteous will intercede, it will be for those who did not reach the Hell Fires, and are ensnared between the two places. Or they are those who reached the Hell Fires, but will have some good deeds. In addition, the other Prophets will intercede on behalf of those who entered the Hell Fires from among the disobedient of their respective communities, who had been given signs but who failed to draw near to Allah and who had little knowledge of Allah except their common belief in Him. Then the Merciful of the merciful ones will continue to intercede on behalf of those who were completely drowned in errors and sins, from those who did not receive the intercession of the Prophets. As for the intercession of Muhammad, may Allah bless him and grant him peace, which comprises expedition of the reckoning (*ta`jeel 'l-hisaab*), this is exclusive to him (*khaasatan lahu*)." He, upon him be blessings and peace also established the existence of the *Kawthar* by his words as related in the Saheeh of al-Bukhari on the authority of Abdallah ibn Umar: "My Pond is equal to the distance of a months journey. Its water is as white as milk. Its fragrance is better than musk. Its drinking cups are like the numbers of the stars of the heavens. Whoever drinks from it will never thereafter be thirsty." The expanse of the *Kawthar* is also described in a narration of al-Hassan on the authority of Anas related by Ahmad, he upon him be blessings and peace said: "It is like the distance between Mecca and A'ila or like the distance between San`aa' and Mecca." In a prophetic tradition of Abu Sa'id with Abu Shayba and Ibn Maja, he, upon him be blessings and peace said: "Its distance is like what is between the *Ka`ba* and *Bayt 'l-Maqdas*." In a prophetic tradition of `Utba ibn Abd with at-Tabaraani, he upon him be blessings and peace said: "Its distance is like what is between al-Baydaa' and Basra." Al-Baydaa' is a village near the town of ar-Rabadha, which is a place well known between Mecca and al-Medina. All of these distances are close in approximation where each is about a half months journey, or longer or shorter by a little. It has been transmitted in a narration of Abu Dharr with Muslim as well as by Ibn Mas`ud with Ahmad regarding the description of the *Kawthar*, that he upon him be blessings and peace said: "*It is more intense in whiteness than milk.*" The fragrance of the *Kawthar* was elaborated on in a prophetic tradition from Abu Amama with Ibn Abi `Aasim as well as from Ibn Umar with at-Tirmidhi, that he upon him be blessings and peace said: "It is more intense in aroma than that of musk." In the narration of Ibn Abi `Aasim he upon him be blessings and peace said in addition: "It is smoother than butter." The sweetness of the *Kawthar* was further corroborated in a narration from Muslim from Abu Dharr and Thawbaan, where he upon him be blessings and peace said: "It is sweeter than honey." Ahmad narrated a similar narration on the authority of Abu ibn Ka`b, as well as from Abu Amama, that he upon him be blessings and peace said: "It is sweeter in

its taste than honey.” The frostiness of the *Kawthar* is described in a narration from Ahmad from Ibn `Amr and Ibn Mas`ud, where he upon him be blessings and peace said: “It is colder than snow.” A similar transmission was made by Abu Baraza. In a prophetic tradition from al-Bazaar from a narration of `Adiy ibn Thaabit on the authority of Anas, as well as from Abu Ya`ala from another path of transmission on the authority of Anas, and from at-Tirmidhi from a narration of Ibn Umar, that he upon him be blessings and peace said: “Its water is more intense in coldness than snow.” The number of the cups of the *Kawthar* was elaborated on in a prophetic tradition from Anas, where he, upon him be blessings and peace said: “In it are cups whose number is like the number of the stars of the heavens.” In another narration related by Ahmad from al-Hassan on the authority of Anas, he upon him be blessings and peace said: “They are more in number than the stars of the heavens.” In a prophetic tradition related in the al-Mustawrid in its last chapter, he upon him be blessings and peace said: “In it are drinking containers the numbers of which are like stars and planets.” Muslim narrated a transmission by way of Musa ibn `Uqba on the authority of Naafi` on the authority of Ibn Umar, that he upon him be blessings and peace said: “In it are drinking containers the number of which are like the stars of the heavens.” He, upon him be peace also said about the Divine reward for those who drink from the *Kawthar* in a prophetic tradition narrated by al-Kashmeehini: “Whoever drinks from it” meaning by that, from the Pond (*hawd*); and in the prophetic tradition of Sahl ibn Sa`d: “Whoever drinks from it will never thereafter be thirsty.” In the narration of Musa ibn `Uqba, he upon him be peace said: “Whoever is brought to it and then drinks from it will never thereafter become thirsty.” In the prophetic tradition of Abu Amama, he upon him be blessings and peace said: “...and his face will never be darkened.” In a prophetic tradition from an-Nawaas ibn Sam`aan related by Ibn Abi`d-Dunya, he upon him be blessings and peace said: “The first of those who will be brought to it will be those who used to give drink to every thirsty person.” Each and every one of the prophetic narrations establishes that the existence of the *Kawthar* is real and true (*haqq wa sidq*).

The author, the *Shehu*, may the mercy of Allah be upon him said: **“The Fire (*naar*) is real and true. The eternity of the Fire with its inmates (*dawaam ‘n-nar ma`a ahlihi*) is real and true.”** This means that the Fire of Hell (*naar`l-jahannam*), and the eternity of its punishment with its inmates is real, true and firmly established by the Book, the *Sunna* and consensus. For, the Fire is the abode of eternal pain and punishment (*daar`l-`adhaab wa`l-`iqaab*), which Allah has prepared (*a`adahaa*) for the disbelievers and the disobedient (*uṣṣaat*) among the Muslims. It has seven gates where each of the gates has its specific divided section (*juz`a maqsuum*). The punishments in Hell are of diverse varieties and divisions (*mukhtalif`l-anwaai` wa`l-aqsaam*). The Hell Fires exists now and is continuous (*baaqiya*) and will not obliterate (*laa tafnaa*). The disbelievers and the hypocrites will remain in the Hell Fires forever (*mukhaliduun*). However, those who died upon the belief in the Divine Unity will not remain eternally in the Hell Fires, even if they committed major sins (*wa law irtakab`l-kabaa`ir*). Allah ta`ala says: *“Indeed We have prepared Fire for the unjust”*; which means that We have prepared (*a`adadnaa*) or We have made (*ja`alnaa*) the Fire for the unjust as a punishment for them as a result of their injustice (*adhaaban lahum li dhulmihim*). The meaning of the words of Allah ta`ala: *“...for the unjust...”* are rejecting disbelievers (*kaafireen jaahideen*), deceitful hypocrites (*munaafiqeen khaadi`een*) and unrepentant disobedient Muslims (*uṣṣaat muslimeen ghayr taa`ibeen*). The meaning of the words of Allah ta`ala: *“...Fire...”* is that We have made for them as a punishment in the Fire. Allah ta`ala says: *“Those are the companions of the Fire, and they will be therein forever.”* This means that they are from among the people of Hell Fires by reason of their actions in this world’s life (*bi sabbab a`amaalihim fee`d-dunyaa*). Thus, they willfully acquired evil deeds (*kasabuu`s-sayi`aat*) and followed their lower passions (*ittabi`uu`s-shahawaat*) until their errors completely encompassed them (*hattaa ahaatat bihim khaṭee`aatuhum*), and then they died in that state. For these people will remain in the Hell Fires existing therein and residing (*muqeemuun wa maakithuun*) without ever dying (*laa yamuutuun*) and without ever being released from it (*laa yukhrajuna minhaa*) until time without end (*ila ghayr`n-nihaaya*). The punishments of the Fire are sensory (*hiseeyan*) and not metaphorical (*majaazan*), as some of the hypocrites claim. It is for this reason it has been related in a prophetic tradition: *“The Garden is surrounded by disliked things and the Fire is surrounded by the things of the lower passions.”* This means that the people of the Garden will take sensory pleasure in the blessings of the Garden, just as they were patient with the sensory disliked things in this world’s life. Similarly, the people of the Fire will be punished in the Fire with sensory punishments just as they committed themselves to their sensory lower passions in this world’s life. It has been related by at-Tirmidhi and Ibn Maja regarding the description of the Fire on the authority of Abu Hurayra who said that the Messenger of Allah, may Allah bless him and grant him peace said: *“The Fires of Hell were kindled for a thousand years until it became reddened with heat. Then it was kindled for a thousand years until it became whitened with heat. Then it was kindled for a thousand years until it was blackened with heat; for, the Hell Fires, now, are blackened and darkened like a the darkest night.”*

The author, the *Shehu*, may the mercy of Allah be upon him said: **“The Garden (*janna*) is real and true. The eternity of the Garden with its inhabitants (*dawaam`l-janna ma`a ahlihi*) is real and true.”** This means that the Garden and the eternity of its blessings with its inhabitants is real, true and firmly established by the Book, the *Sunna* and consensus. For, the Garden is the abode of eternal reward and abiding blessings (*daar`t-thawaab wa`n-na`eem`l-muqem*) which Allah has prepared for the believers (*a`adahaa Allahu li`l-mu`mineen*); in which are the dark eyed maidens (*huur `ayn*), the eternal youth (*wildaan mukhaliduun*), the flesh of birds which are yearned for (*lahm tayr mimaa yashtahuun*), rivers of sweet water and pure honey (*anhaar min`l-maa`l-`adhaab wa`l-`asal `l-musafa*), rivers of milk the taste there of which never alters (*laban alladhy lam yataghayyir ta`mahu*), and wine in which is a delight for those who drink (*khamr allati feehaa lidhatun li`s-shaaribeen*). In the Garden as well, as our master Muhammad, may Allah bless him and grant him peace said: “Is what no eye has ever seen, no ear has ever heard, and that which has never occurred to the heart of a human being.” The people of the Garden will be true companions one of another (*ikhwaan*) reclining upon couches (*`ala surrarin*) facing one another (*mutaqaabileen*). Allah will remove from their hearts all traces of hatred (*naza`a Allah maa fee quluubihim min ghillin*) where they will become the most beloved of creatures making enjoyment (*ahibba mutamati`een*). The mutual greetings in the Garden will be: ‘Peace!’ The blessings of the inhabitants of the Garden will be eternally continuous in the Abode of Peace (*na`eemuhum daa`imun fee daar`s-salaam*). The Garden has eight gates and it is extremely diverse, sectioned into many divisions and ranks (*anwaa`un wa aqsaamun wa darajaatun*). The highest of its ranks is *Firdaws*. The inhabitants of the Garden will never encounter death (*laa yalqaa ahluhaa mawtan*) nor will any form of annihilation come near to them (*wa laa yaqaribahum fanaa`un*). The Garden exist now in a place known to Allah ta`ala. Allah ta`ala says: “*And they were rewarded for what they were patient, Gardens and silk.*” This means that Allah rewarded them with Gardens and silk for their patience with poverty (*bimaa sabaruu `ala`l-faqr*). Al-Qurtubi said: “This means for what they were patient with during the fasting.” `Aṭaa’ said: “It means for what they were patient with of hunger, during the three days of sacrifice.” It is said that it means they will be reward for their patience in obedience of Allah (*bi sabrihim fee taa`at Allahi*) and their patience against disobedience of Allah (*bi sabrihim `ala ma`asiyat Allahi*) and His prohibitions (*wa maḥaarimihi*). It has been related that Ibn Umar said that the Messenger of Allah, may Allah bless him and grant him peace once said when he was asked about patience and what it was: “Patience is four kinds. The first is patience during formidable blows; then patience when performing the obligations; then patience when avoiding the prohibitions of Allah; and then patience against afflictions.” The meaning of the words of Allah ta`ala: “*...Gardens and silk*”; is that they will be entered in the Garden and their attire will be of silk. This means that just as the material is called silk in this world’s like, likewise it will be called in the Hereafter. However, hidden in that statement is what Allah `izza wa jalla has willed from the bounties He has in store. It also means by implication that the male who wears silk attire in this world’s life will be prevented from wearing it in the Hereafter. This is because those who will be honored to wear silk in the Garden will be as a recompense (*`awwadan*) for restraining themselves from wearing the types of clothing which Allah has prohibited in this world’s life. Further, the Garden, its rivers, its fruits, its food, its beverages and the remainder of its excellent delights as well as the eternity of all of this with the inhabitants of the Garden has been corroborated by the words of Allah ta`ala: “*And give good news to those who believe and do deeds of*

righteousness, that for them will be Gardens underneath which rivers flow. Each time they will be provided a provision of its fruits, they will say: 'This is like what we had been provided with before.' Thus, they will be given it as a likeness, and for them in it will be pure spouses, and they will abide therein forever." Imam at-Tabari said: "The meaning of this resemblance (*tashaabih*) is that what they will be given in the Garden will resemble what they used to be provided with in this world's life in terms of color, feel and look; even though these things will clearly differ with regard to taste and experience (*ta'am wa dhawq*). This is because there will be nothing in the Garden which will have its equal in this world's life." I say: this verse is repudiation against those who say out of their own self-deception (*khidaa`ihim*), that most of what the Messengers, upon them be peace, came with regarding the news of the matters of the Hereafter, the Gathering, the Standing, the Garden, the Hell Fires and other than these, that there is nothing from this that should be taken literally from the outward judgment of its verbal expression or from what is normally understood from its apparent wordings. They say that these statements are metaphorical (*majaazi*) and not sensory (*laa hiseeya*). All of this from them is falsehood and disbelief (*baatilaan wa kufran*). He, upon him be blessings and peace also established the existence of the Garden and the eternity of its delights with its inhabitants by his words as related by Imam at-Tabari on the authority of `Imraan ibn Hissien as well as Abu Hurayra both who said: "The Messenger of Allah, may Allah bless him and grant him peace was once asked about the meaning of the words of Allah ta'ala: '*...and excellent dwellings in gardens of ease...*'; and he said: 'They are palaces made of white pearl. In each palace are seventy mansions made of red ruby. In each mansion are seventy homes made of green gemstone. In each home there are seventy raised pavilions. Upon each raised pavilion there is a bed of multiple colors, and upon each bed is a spouse from the dark-eyed maidens. Also in each home there are seventy spread tables. Upon each spread table there are seventy varieties of colors of food. Also in each home there are seventy valets. The believer will be given the strength in a single morning to enjoy all of that.'" He, upon him be blessings and peace also established the Garden and the Fire by his words as related in the Saheeh al-Bukhari in the chapter regarding the eclipse prayer (*salaat'l-khusuuf*) from a prophetic tradition narrated by Asma' bint Abi Bakr: "There is nothing that I had not seen before, except that I saw it in this station of mine, even the Garden and the Fire." In this prophetic tradition establishes the fact that the Garden and the Fire are both created and existing today in a locale that Allah ta'ala knows.

The author, the *Shehu*, may the mercy of Allah be upon him said: **“The Vision of the believers (*ruu’yat ‘l-mu’mineen*) of their Lord the Exalted in the Hereafter is real and true.”** This means that the vision of the believers of Allah ta`ala in the Hereafter, devoid of direction (*bi ghayr jihat*in), without how-ness (*bi laa kayf*) and without limitation (*wa laa inhiṣaar*) is real, true and firmly established by the Book, the *Sunna* and consensus. For, the people of the *Sunna* are unanimous regarding the fact that the vision of Allah ta`ala is possible by reason (*mumkina `aqlaan*), obligatory by transmission (*waajiba naqlaan*) and will occur dynamically (*waaqi`a fi`laan*) in the Hereafter for the believers, and it will occur without how-ness and without limitation. It will not be given to the disbelievers for Allah ta`ala says: *“No indeed, on that Day they will be veiled from their Lord.”* This means that the disbelievers will be veiled from having the vision of their Lord. *Imam* as-Shafi` said: *“Since it is established that the veiling of these disbelievers will occur out of Divine displeasure (*fee’s-sukht*), then that is evidence that His protected friends (*awliya’ahu*) will see Him out of Divine pleasure (*fee ‘r-ridaa*).”* For, indeed the believers will see Allah ta`ala, and He will be seen neither in a place (*laa fee makaan*), or direction (*wa laa jihat*), and without how-ness (*wa laa kayfiyya*) from encounter (*muqaabila*) or rays of connection (*ittisaal shi`aa`*), nor by means of the establishment of a distance (*thubuut masaafa*) between the one seeing and Allah. There will be no blessing in the Garden (*na`eem fee’l-janna*) which will be superior (*afdal*) than the vision of Allah ta`ala with the sight (*bi’l-absaar*). Allah ta`ala says: *“Faces then will be gazing upon their Lord with amazement.”* The meaning of the words of Allah ta`ala: *“Faces...”*, is many faces, and this refers to the faces of the sincere believers. The meaning of the words of Allah ta`ala: *“...then...”*; is on the Day of Standing, or in the Hereafter, or then in the Garden, which is the correct view (*sawaab*). The meaning of the words of Allah ta`ala: *“...with amazement”*, means it will be an excellent and beautiful manifestation of Divine Blessing. One says in Arabic: *“Naddara wajha fulaanin”* (So and so’s face was amazed), when his face glows with excellence due to some blessing. Likewise, Allah makes a person’s face radiant with amazement, when He manifests excellence to him. *Imam* al-Alusi related the most priceless words regarding this, where he said: *“The meaning of them gazing with amazement upon their Lord is that when they see Him they will be drowned in the disclosure of His beauty (*mustaghriqa fee mataali`at jamaalihi*), to such an extent that they will become totally heedless of everything besides Him (*taghafala `amaa siwaahu*), for Allah ta`ala will be witnessed in accordance with what is suitable to His Essence *subhaanahu*, since there will be no barrier (*laa hajarun*) barring the vision of Allah `izza wa jalla. In that realm, He, majestic and exalted be His transcendence, will have a total manifestation of His Essence in all of Its Self Disclosures (*jamee` tijaaliyaatihi*).”* The meaning of the words of Allah ta`ala: *“...will be gazing upon their Lord...”*, is that they will be gazing directly at their Lord. He, upon him be blessings and peace also established the vision of the believers of Allah ta`ala by his words as related in the Saheeh of al-Bukhari on the authority of Jaabir ibn Abdallah: *“Indeed you will see your Lord, majestic be His praises, visually.”* In a narration of Abdallah ibn Numayr on the authority of Isma`il from Muslim, he upon him be blessings and peace said: *“Indeed you all will be presented to your Lord, then you will see Him.”* In a narration of Ibn Shihaab, he upon him be blessings and peace said: *“Indeed you all will see your Lord by sight.”* One of the People of Allah said: *“The one who sees Allah, will attain direct knowledge of Allah (*`ilm billahi*) accompanying the vision of the eyes (*bi ru’yat’l-`ayn*), in the same way that others attain knowledge of what is seen through vision. This is in accordance with his words, upon him be blessings and peace in a prophetic*

tradition: ‘...just as you see the full moon.’ Except that He is free and transcendent of direction and how-ness (*manzihun `an`l-jihat wa`l-kayfiyya*). This affair of the vision of Him is actually an additive to knowledge of Him.” It was related by Muslim and at-Tirmidhi on the authority of Suhayb on the authority of the Prophet, may Allah bless him and grant him peace who said: “When the people of the Garden enter the Garden, Allah ta`ala will say: ‘Do you desire anything so that I can increase you?’ They will then say: ‘Did You not brighten our faces? Did you not enter us into the Garden and redeem us from the Fire?’ Then Allah ta`ala will lift the Veil, and there will be nothing that they were given which will be more beloved to them than the vision that they will have of their Lord.” This will be because they will be completely drowned in the seas Divine love, and the lights of unveiling will take complete control over their hearts. Due to this, they will not resort to anything which they were previously preoccupied with from eating, drinking, entertainment and taking bliss from among the blessings of the Garden. It is for this reason one of the People of Allah said: “What is meant by the vision (*ar-ru`yat*) is knowledge (*al-`ilm*).” Others of the People of Allah hold the view that the spiritual state attained in humans is its connection to His Essence is specific with the connection of the sight to what it sees. While others among the People of Allah hold the view that the vision of the believers of Allah is a kind of spiritual unveiling (*kashif*) and gnosis (*`ilm*), except that it is more complete and clearer (*atamma wa awdaha*) than normal gnosis. This last line of reasoning is nearer to what is correct than the first and completes it, because at the time of the vision of Allah, it will not be something given as a jurisdiction of some over others, because knowledge of Allah is not at variance (*laa yatafaawat*). Ibn Baṭṭāl said: “The people of the *Sunna* as well as the majority of the *Umma* hold the view of the permissibility of the vision of Allah in the Hereafter. It was related by Abdu ibn Humayd, at-Tirmidhi, at-Tabari, and verified by al-Haakim by way of Yu`thir ibn Abi Faakhita on the authority of Ibn Umar on the authority of the Prophet, may Allah bless him and grant him peace who said: ‘Indeed the least of the people of the Garden in station will be the one who will gaze into His kingdom which will stretch for a distance of one thousand years. The most superior of them in station will be the one who will gaze upon the Face of his Lord `izza wa jalla twice each day’.” In another narration, he upon him be blessings and peace said: “Indeed the least of the people of the Garden in station will be the one who will gaze upon his meadows, his wives, his blessings, his servants, and couches which will stretch a distance of one thousand years. The most noble of them to Allah will be the one who gazes upon the Face of Allah once every morning and evening”; then the Messenger of Allah, may Allah bless him and grant him peace recited the verse: ‘*Faces then will be gazing upon their Lord with amazement*’.” O Allah my Lord count us among those who will enjoy the pleasure of seeing Your Holy Immutable Essence, by the rank that our master Muhammad has with You, upon him be Your eternal blessings and most perfect peace, and by the *baraka* of *Shehu* Uthman ibn Fuduye`, may You engulf him in Your mercy, Amen.

The author, the *Shehu*, may the mercy of Allah be upon him said: **“And everything which Muhammad, may Allah bless him and grant him peace came with is real and true.”** This means that everything that our master Muhammad, may Allah bless him and grant him peace came with from his *shari`a*, his *Sunna*, what he came with regarding the above mentioned affairs of the after-life (*samee`aat madhkuura*), what he came with regarding the news of the Unseen (*akhbaar`l-ghaybaat*), and what will occur in the future (*wa maa sayakuun fee `l-istiqbaal*), are all real, true and firmly established by the Book, the *Sunna* and consensus. All of these affairs will occur just as he informed us. Among these is what he upon him be peace informed us concerning what the people of his household would have to endure from slaughter and other than that; as it was related by al-Haakim from the prophetic tradition of Abu Sa`id al-Khudri who said that he upon him be blessings and peace said: “Indeed the people of my household after me will encounter from my *Umma* slaughter and expulsion.” Among these is what he upon him be peace informed us concerning the murder of *Imam* Ali ibn Abi Talib, by his words: “The most wretched of mankind will be the one who will dye the beard of Ali with blood”; as it was related by Ahmad ibn Hanbal on the authority of `Amaar ibn Yaasir. For, the most wretched person cited in this prophetic tradition was Abd`r-Rahman ibn Muljam, may Allah curse him. Among these is what he upon him be peace informed us concerning the fact that Ali would be the distributor of the Fire and the Garden, and that his patrons would enter the Garden and his enemies would enter the Fire. Among these is what he upon him be peace informed us concerning that Uthman, may Allah be pleased with him would be murdered while reciting the Scripture, and that his blood would drip upon the words of Allah ta`ala: “*For, Allah will suffice you against them, He is the All Hearing All Knowing.*”; as it was related by at-Tirmidhi on the authority of Ibn `Amr, as well as by al-Haakim on the authority of Ibn Abass. Among these is what he upon him be peace informed us concerning the tribulations (*fitan*) that would afflict his *Umma*. He, may Allah bless him and grant him peace said: “The first of the tribulations will be the murder of Uthman, and the last of them will be the appearance of the Dajaal. By the One in whose Hands is my soul, not one of you will die and in his heart is the weight of grain of love for murder of Uthman, except that he will follow the Dajaal if he encounters him. And if he does not encounter him, he will believe in him in his grave”; as it was related by as-Salafi and al-Haafidh on the authority of Hudhayfa. Among these is what he upon him be peace informed us concerning the fact that tribulations would not appear as long as Umar was alive. He upon him be blessings and peace said regarding Umar: “He is the barrier against the gate of tribulation”; as it was related by al-Bayhaqi on the authority of Hudhayfa. Among these is what he upon him be peace informed us concerning the war of az-Zubayr against Ali, may Allah be pleased with both of them, as it was related by al-Bayhaqi in his Dalaa`il`n-Nubuwwa that Ali mentioned this to az-Zubayr on the Day of the Camel, and az-Zubayr responded: “Indeed! By Allah! I had completely forgotten that from the time I heard it from him, may Allah bless him and grant him peace; then you reminded me of it now. By Allah! I will not fight you!” He then returned to the ranks of his army mounted on his horse and presented what happened to his son Abdallah, who said to him: “What is wrong with you?!” He said: “Ali reminded me of a prophetic tradition which I heard from the Messenger of Allah, may Allah bless him and grant him peace where he said: ‘Indeed you will fight against him, and you will be unjust towards him.’ Then his son said to him: ‘You only came out in order to correct the affairs of the people and not to fight him!’ He then said: ‘But I swore that I would not fight him.’ His son said to him: ‘Free your male slave as

atonement, and take a stance until this affair is corrected between the people.' He did this, but when the affair became confused he left and was later murdered." Among these is what he upon him be peace informed us concerning that the murderer of az-Zubayr would be in the Fire; for it was Ali ibn Abi Talib who said to the Bedouin who murdered az-Zubayr: "O Bedouin! Prepare for your place in the Fire, for the Messenger of Allah, may Allah bless him and grant him peace related to me saying: 'Indeed the murderer of az-Zubayr will be in the Fire.'"; as it was related by Hissein ibn Abd'r-Rahman on the authority of `Amr ibn Jaawaan. Among these is what he upon him be peace informed us concerning the event of the Day of the Camel, that it would occur around one of his wives and that the wild dogs of al-Haw'ab would be barking all around her. The place called al-Haw'ab is located between Mecca and Basra. This became true regarding A`isha, when she came out of Mecca heading for Basra. She dismounted at al-Haw'ab when she directed herself to bring about a truce between Ali and Mu`awiyya, but she was unable to bring about success in that. The result was that many people were killed around her. It is said that close thirty thousand people were killed on that day. The Messenger of Allah, may Allah bless him and grant him peace said regarding this: "When she reached al-Haw'ab she will hear the barking of wild dogs." When it actually happened, A`isha said: "I only considered turning back, since it was I who heard the Messenger of Allah, may Allah bless him and grant him peace say to us (his wives): 'Which of you will be the one around whom the wild dogs of al-Haw'ab will bark? On that day you should return back so that Allah may bring about a truce among the people.'"; as it was related by Ahmad and al-Bayhaqi. Among these is what he upon him be peace informed us concerning that `Amaar ibn Yaasir would be killed by the belligerent party (*fi'at baaghiyya*). The Prophet, may Allah bless him and grant him peace once said to `Amaar: "You will be killed by a belligerent party." It was the armies of Mu`awiyya who killed him, at the Battle of Sifeen, and it was Ali, may Allah be pleased with both of them who buried him in his attire as a martyr; as it was related by Muslim. Among these is what he upon him be peace informed us concerning that a group people among whom were Abu Hurayra, Samra ibn Jundub and Hudhayfa, about whom he said: "The last of you will die in a fire, which will burn him"; which meant that he would die in a worldly fire and not that he would enter the Fire of damnation. It was Samra ibn Jundub who was the last of them to die. He was afflicted with body sores, and he took it in his head to cauterize them with fire. As a result he fatally burnt himself, fulfilling the words of the Messenger of Allah, may Allah bless him and grant him peace. Among these is what he upon him be peace informed us concerning that the government (*khilaafa*) would remain with the Quraysh as long as they established the religion. He, upon him be peace said: "The *Khilaafa* is in the Quraysh and it will remain with the Quraysh as long as they establish the religion." This means when they failed to establish the affairs of the religion, then out of necessity the political affair would be transferred from them to others. This happened just as the Messenger of Allah, may Allah bless him and grant him peace informed us. Among these is what he upon him be peace informed us concerning that there would arise from Thaqeef a liar (*kadhaab*) and a vicious person (*mubeer*). They were Kulayb ibn Yusef al-Hajaaj, who was the vicious person cited in the prophetic tradition, meaning someone destructive (*muhlik*); and the other one was al-Mukhtar ibn Abu `Ubayd. He was the liar, since he claimed that Jibril came to him with the revelation of a scripture. Among these is what he upon him be peace informed us concerning Musaylama that Allah would render him sterile. Among these is what he upon him be peace informed us concerning his daughter, Fatima, that after his death she would be the first of

believer to meet him. It was related by al-Bukhari on the authority of A`isha who said: "After the death of the Messenger of Allah, may Allah bless him and grant him peace, Fatima lived only six months, for she died on a Tuesday night, the 3rd of *Ramadan* in the year 11 A.H. That was merely six months after the death of the Prophet, may Allah bless him and grant him peace. When she died she was twenty seven years old." Among these is what he upon him be peace informed us concerning affair of Uways ibn `Aamir `l-Qarni, the best of the *Taabi`een*. Among these is what he upon him be peace informed us concerning the fact that the rulers would postpone the prayer outside of their proper times. The Messenger of Allah, may Allah bless him and grant him peace said: "How will you be when you are ruled by rulers who will postpone the prayer from their proper times?" I then said: "What do you command me to do?" He said: "Pray the prayer in its proper time, and when you encounter the prayer with them, then that prayer will be considered a superogatory prayer for you"; as it was related by Muslim on the authority of Abu Dharr. Among these is what he upon him be peace informed us concerning the appearance of the *Qadariyya* among his *Umma*. He said, upon him be blessings and peace: "The *Qadariyya* are the Magians of this *Umma*"; as it was related by at-Tirmidhi, Abu Dawud, and al-Haakim. He counted them as Magians because of the connection of their ideology with the ideology of the Magians, regarding their teachings of the two fundamentals (*aslayn*), which are: light and darkness; and their claim that good is from the actions of light while evil is from the actions of darkness. Similarly, the *Qadariyya* attribute all good to Allah and all evil to human beings and Satan. However, it is Allah ta`ala who created both good and evil and nothing from them can occur except through His will. Allah ta`ala says: "Indeed Allah has power over all things." Allah ta`ala says: "Allah created you and what you do." Thus, the *Qadariyya* are those people associated with those who deny that Allah decrees all things. One should not have the false assumption that they are among those who are called *Qaadiriyya*, who are those affiliated with the spiritual path (*tareeqa*) of *Shaykh Abd`l-Qadir al-Jaylaani*, may Allah ta`ala be pleased with him. The author of this book, the *Shehu*, may Allah be merciful to him was a *Qaadiri*, who adhered to the rules of that spiritual path with utmost adherence. He was one of the most important spiritual guides among the teachers of that spiritual path in the *Bilad`s-Sudan*. Among these is what he upon him be peace informed us concerning the *Raafida*. The *Rawaafid* linguistically refers to an army that desert their general (*tarakuu qaa`idihim*) and flees the army (*ansarafuu*). Thus, every cadre among them is considered *Raafida* and when one is attributed to them, you say '*Raafidi*'. Technically, the term refers to a group of people among the *Shi`a* sect called '*rawaafid*' (deserters) because they abandoned *Imam Zayd ibn Ali ibn al-Husayn ibn Ali ibn Abi Talib*. Al-A^smai` said: "They used to have the oath of allegiance to him, they said to him: 'Dissociate yourself from the two *Shaykhs*, (meaning by that Abu Bakr as-Sideeq and Umar al-Faaruuq), and we will fight along side you.' He said: 'They were the two advisers (*wazeeran*) of my grandfather, so I will never disassociate myself from them.' They thus, deserted from him (*rafaduuhu*) and encouraged others to abandon him (*arfaduu`anhu*). Thus, they were named 'the Deserters' (*Raafida*) or in plural '*Rawaafid*'. Among these is what he upon him be peace informed us concerning the diminishing of the numbers of the *Ansaar* until they will become as rare as the salt in food; and that they would encounter after him provocations (*uthra*)' as it was related by al-Bukhari on the authority of Ibn Abass. Among these is what he upon him be peace informed us concerning al-Hassan ibn Ali ibn Abi Talib, may Allah be pleased with them: "Indeed this son of mine is a spiritual master, by whom Allah will ameliorate between two immense opposing armies of

Muslims”; as it was related by the two *Shaykhs*. Among these is what he upon him be peace informed us concerning the murder of al-Husayn ibn Ali ibn Abi Talib, may Allah be pleased with him. Among these is what he upon him be peace informed us concerning the city of Baghdad and what would occur in it from the *Ahl’-Ruum* (European Christians): “A city will be constructed between the Tigris and the Dujayl and between the towns of Quturbula and as-Saraat, to which will be collected the treasures of the earth, and which will then be made to sink into the desert sands there.” This is a reference to the city of Baghdad, as it was related by Abu Nu`aym in his *ad-Dalaa`il* on the authority of Jaabir ibn Abdallah as well as al-Khateeb on the authority of Ali ibn Abi Talib and Anas ibn Malik, who said that the Messenger of Allah, may Allah bless him and grant him peace said: “A city will be constructed between the Tigris and the Dujayl, and between the villages of Quturbula and as-Saraat, to which the treasures of the world’s cities will be brought, as well as the world’s gigantic tyrannical powers. It and all in it will sink into the earth. It will disappear in the earth faster than a pillar of iron sinks into quicksand.” Now, the gigantic tyrannical forces (*junuud jabaabira*) of the United States of America, the United Kingdom, their allies (*hulafaa`ihimaa*), their collaborating hypocrites (*munaafiquun mata`awin bihimaa*) along with terrorists among belligerent Muslim warmongers (*irhaabiyuun min `l-muhaaribeen*) have all amassed in the city of Baghdad. All of them resolved on slaughtering (*taqteel*), oppression (*tughyaan*), the hoarding of the wealth of the natural resources (*mawaarid tabee`iyya ghaniyya*) of that country. Along with that, the United States of America, the United Kingdom and their allies have expended (*wadh dhafuu*) immense amounts of wealth in order to invest in and embezzle the abundant wealth (*istithmaruu wa saraquu tharwat*) of the people of that land. These actions have been the fundamental causes which have led to present global inflation (*tadakhm `aalami `l-haali*), the global increase in food prices (*izdiyaad `aalami fee thaman `t-ta`aam*), the rise in the price of petroleum (*irtifa`a `l-qammaa fee thaman `l-batruul*) and today’s extraordinary global stagnation (*rukuud `aalami khaariq*). Due to this, abundant wealth and investments have been lost (*anqadaa*), as well as the lost of excessive amounts of military forces and incalculable human lives; all which have disappeared in the quagmire (*bi subkha*) of Baghdad ‘swifter than a pillar of iron sinks in quicksand’. Among these is what he upon him be peace informed us concerning the destruction (*kharaab*) of al-Medina. Among these is what he upon him be peace informed us concerning the appearance of massacres (*mulhima*), the conquering of Constantinople, the appearance of *Imam* al-Mahdi Muhammad ibn Abdallah from his descendents, the release of the Dajaal may Allah curse him, the heavenly descent of Jesus, the son of Mary, upon them be peace as a reformer of the religion of our master Muhammad, may Allah bless him and grant him peace, the release of Gog and Magog, the rising of the sun from the west, and other than these from the matters of the Unseen; as he informed us. It is obligatory upon every responsible person to believe in what the Messenger came with, with sound faith and resolve.

The author, the *Shehu*, may the mercy of Allah be upon him said: “**These are the foundations of the religion, their divinity (*ilaahiyyaat*), prophetic (*nabawiyyaat*) and after-life (*sam`eeyaat*).**” This means that all of these principles (*qawaa`id*) which the *Shehu* cited in this blessed work are among apart of the individually obligatory sciences (*`ilm fard` ayaan*). He divided this science into three divisions: divinity (*ilaahiyyaat*), prophetic (*nabawiyyaat*) and the after-life (*sam`eeyaat*). The meaning of divinity (*ilaahiyyaat*) is everything related (*muta`alluq*) to Allah `izza wa jalla. Its origin is from the knowledge of what is necessary (*yajibu*) regarding the right of Allah, what is impossible (*yastaheelu*) to Him, and what is conceivable (*yajuuzu*) for Him. This realm of the science is the goal of all the sciences (*ghaayat jamee`i`l-`uluum*), because every other science from doctrines of belief, the branches of the outward and the branches of the inward emerge from it, for, the science of divinity is in essence gnosis Allah ta`ala. The meaning of prophetic (*nabawwiyyaat*) is knowledge of what is necessary with regard to the rights of the Messengers, what is impossible for them and what is conceivable for them. The meaning of the after-life (*sam`eeyaat*) is what was heard from the Messengers (*maa sumi`a min`r-rusul*) regarding the affairs of the Hereafter, like death and what comes after it.

The author, the *Shehu*, may the mercy of Allah be upon him said: “**Allah ta`ala has established all of them in the Mighty Qur`an**”; which means that all of the principles of the foundation of the religion (*qawaa`id usuul`d-deen*) from the science of divinity, the science of prophecy, and the science of the after-life are firmly established in the Infallible Book; as Rahmatullah ibn Khalil`r-Rahman al-Hindi said in his *Idh`haar`l-Haqq*: “The *Qur`an* encompasses (*mushtamal*) the evidences of all these issues, their branches (*tafaaree`ihaa*) and their details (*tafaaseelihaa*) in a manner unequaled by any book; rather nothing approaches its exposition.” *Shaykh Ibrahim al-Baajuri* said in his commentary upon the words of the author of the *Jawharat`l-Tawheed*: “Everyone made responsible by the law, it is obligatory upon him to know what has been obligated”: “This means that the obligation of knowledge of Allah ta`ala is made so on the tongue of the law (*àla lisaan`s-shari`*) and not on the tongue reason (*lisaan`l-`aqli*), as the *Mu`atazila* falsely claim. For, each individual responsible being (*al-mukallafeen*) from humans and *jinn*, it is obligatory for them to know what is necessary for Allah ta`ala, what is conceivable for Him and what is impossible.” The knower of Allah, *Shaykh Abd`l-Waahid ibn`Aashir* said in his *al-Murshid`l-Mu`een*:

“The first of the obligation on the one responsible
Firm in his ability to estimate is to know
Allah and the Messengers by the attributes
From what has been verified by the verses.”

This means the decisive evidences and proofs (*ad-dalaa`il wa`l-buraaheen`l-qaati`ee*) which have been corroborated by the tongue of the law (*nusibuu bi lisaan`s-shari`*), which are the evidences of the *Qur`an* and the *Sunna*. It was in this manner that the author, the *Shehu*, may Allah be merciful to him constructed his doctrine of beliefs, and this was the same with all those associated with him. As his grandson, *Shaykh Abd`l-Qadir ibn Mustafa* said in his *al-Uhuud wa`l-Mawaatheeq*: “I have taken upon myself a covenant and an oath to construct my doctrine of belief upon the verses of the *Qur`an* and not upon the proofs of reason (*al-addilat`l-`aqliyya*) and the theories of the scholastic theologians (*al-indhaar`l-kalaamiyya*). For, in this regard, I am but a blind follower (*muqallid*), and that which I imitate blindly is the Infallible *Qur`an*. If I were to be asked for example about the evidence of the in time-ness of the universe (*daleel huduuth`l-`aalim*), I would not answer with: ‘The in time-ness of

the non-essential qualities necessitates the coming into existence of the in time-ness of their essences'; nor with any other answer from the views of scholastic theology. On the contrary, I would say: 'Allah ta`ala says: *Allah is the Creator of everything.*' For me there is no other evidence other than that.'" He also said in his Ma`arifaat'l-Haqq: "What is obligatory to study is that which is easily understood for creatures to attain regarding the Creator. This understanding is attainable for anyone who has reason (*`aaqil*), even if he is completely ignorant of the paths of scholastic theologians (*al-mutakallimeen*) and have not come across their technical terminologies (*istilaahaatihim*). Therefore, realize that and know it with certainty. If this were not the case, then it would be invalid for people to follow in the footsteps of the righteous early community (*iqtida'a bi's-salaf's-saalih*); due to the lack of their acquaintance with such technical terminologies (*li `idam ittlaa`ihim `ala tilka al-mustalahaat*) and their failure of being occupied with it before the appearance of these theological heresies and errors (*dhuhuur 'l-bid'a wa'd-dalaala*). It was this that necessitated the development of this science and the causative factor behind its formation with the later generations." *Shaykh* al-Hatimi said: "Verily that which has come in recurrent succession (*at-tawaatir*) is from the true paths that connect to knowledge. For the only objective we have when we refer to knowledge is to that which is decisive based upon what is known by the boundaries that we have learned it in which there is no doubt or uncertainty. For the Mighty *Qur'an* is established with us through successive recurrent transmission that It came from a person who claimed that he was a Messenger from the presence of Allah ta`ala; and that he came with Something as evidence of the truthfulness of his claim, and It was the *Qur'an*. Primarily it is not possible for anyone to oppose his claim because it is sound with us by successive recurrent transmission that he was the Messenger of Allah to us; that he came with this *Qur'an* which is with us today and he informed us that It was the Speech of Allah. Thus, all of this is well established with us as recurrent successive decisive transmission. Subsequently, real knowledge establishes that It is the Tidings of the Absolute Being and the Decisive Word...As a result the truly alert individual takes his doctrines of belief from the Mighty *Qur'an* because It stands in the place of rational proofs in Its evidence (*wa huwa bi manzilati 'd-daleel 'l-`aqliy fee 'd-dalaalati*), since It is the Truth which: *'Falsehood can neither approach It from before It or behind It, a Revelation from the Wise Praiseworthy'*. Thus, with the establishment of this fundamental truth, the truly alert person is not in need of rational proofs (*adilat 'l-`uquul*), since he has attained the Conclusive Evidence (*ad-daleel 'l-qaati`i*) above which the sword suspends...Whomever Allah provides with comprehension in It, knows Its true significance and distinguishes It from all else. This is because It is absolute knowledge and the true teaching and nothing beyond it has a real purpose. This awareness and understanding is equal with the person of insight and vision and the one blind. Beliefs based upon the *Qur'an* bring together those far and near. It fuses together the low and the high, and success is with Allah, there is no Lord besides Him."

The author, the *Shehu*, may the mercy of Allah be upon him said: **“It is obligatory (*waajib*) upon every responsible person (*mukallaf*) to believe in them just as they have come”**; this is because they are firmly established by the Book, the *Sunna* and consensus. Everything which is corroborated (*thaabita*) by the Book, the *Sunna* and consensus, then it is obligatory upon every responsible person to believe in it as it came. For, the meaning of responsible person (*mukallaf*) with the jurists, it is as the knower of Allah, *Shaykh Abd’l-Waahid ibn `Aashir* in his *al-Murshid ‘l-Mu`een*:

“Every responsibility is with the prerequisite of reason

Along with maturity verified by blood or pregnancy

Or sperm, or with the growth of body hair

Or by eighteen years when it appears”

This means that every religious obligation (*fard*) or religious necessity (*waajib*) has two prerequisites (*shartaan*). The first prerequisite is reason (*`aql*), which is a spiritual light (*nuur ruuḥaaniy*) and a powerful mental instrument (*quwwat mahee’a*) for the reception of knowledge (*li qabuul’l-`ilm*) and to distinguish (*yamayyiz*) with it between what is good (*ḥassan*) and repulsive (*qabeeh*). The second prerequisite is maturity (*buluugh*), which is the natural strength (*quwwat*) which emerges in the child (*as-ṣabyi*) which brings it out of the states of infancy (*ḥaalat ‘t-tuḥuuliyya*) into the states of accountability (*ḥaalat ‘l-maraahiqā*). Maturity has five signs which indicate its emergence. Three of them are shared between male (*dhakar*) and female (*unthaa*); and two are specific to the female. As for the signs of maturity which are shared between the male and female, they are: [1] the appearance of reproductive fluids (*manaa*), that is to say, the ability to experience an ejaculation (*iḥtilaam*); [2] is the growth of hair (*inbaat ‘-sha`r*), which means facial hair in the male and the growth of pubic hair for both the male and female; and [3] is age (*as-sin*), about which the scholars of the *Sunna* differ. It is said that its limit is fifteen years of age. It is said that its limit is seventeen years of age. It is said that its limit is eighteen years of age, which is the more preponderant view (*al-mash’huur*). As for the signs of maturity specific to the female, they are two: [1] the blood of menstruation (*damm ‘l-ḥayḍ*) and pregnancy (*al-ḥamal*). Subsequently, when anyone of these three signs of maturity appears in a male or female, then they are described as being legally responsible (*mukallaf*). It then becomes obligatory (*fa waajib idhan*) for them to believe (*ya`ataqad*) in everything which was transmitted in the doctrines of belief (*al-`aqeeda*) from the foundations of the religion (*usuul’ d-deen*).

The author, the *Shehu*, may the mercy of Allah be upon him said: “**Belief in all of these foundations regarding the common people (*`aamma*) stands in the place of knowledge with regard the rights of the spiritually elite (*khaassa*). This is due to the fact of the difficulty of the common people arriving at evidence (*adilat*).**” The *Shehu* mentioned this because these foundations are sufficient (*kaafat*) for both the common people (*al-`awwaam*) and the spiritually elite (*al-khawwaas*) in attaining knowledge of their Lord. The Gnostic Ibn Ma`muun said in his introduction to the *Nahw`l-Qalb*: “All praises are due to Allah, the One who is Immutable in His eternity and everlastingness, Transcendent in His Essence, Attributes, Names and Actions, the All Knowing, the Omnipotent, of Supreme Will, All Hearing, All Seeing, the Speaker, the Ever Living who was and there was nothing with Him, and He is now as He was. He is not in a place, nor was place created for Him. He is far exalted from being described with dwelling in a place, or place being empty of Him, or Him being exterior to a place. On the contrary, He was when there was no place. Then He gave existence to place and managed time. In His Unicity He is Unique in First-ness and Last-ness by means of the Beautiful Names and Exalted Attributes. Majestic be His praises and transcendent be His Names. He alone brought into existence all in-time existence by means of the secrets of the existence of His Immutable Essence, and then manifested the secrets of His wisdom and judgments in them, for; His wisdom and judgments are manifest in their inward. So, glory be to Him who from the generosity of His benevolence honored us by sending to us the most noble of His creation, our master and chief, Muhammad, the witness, the bringer of good news, the warner, the fortification, and the unlettered Prophet. He then obligated upon us to believe in him and follow him. He, majestic is His words says: ‘*Therefore, believe in Allah and His Messenger the Unlettered Prophet who believes in Allah, and His word; and therefore follow him, so that you may be guided*’. For, he, may Allah bless him and grant him peace is the best of the creation, his Companions are the best of companions, and his *Umma* is the best of communities. O Allah send blessings upon him and upon the remainder of his brothers from the Messenger and prophets, and upon their families, wives and descendents, and be pleased with all of their companions, their followers, and the followers of their followers until the Day of Judgment.” Everything which the Gnostic Ibn Ma`muun mentioned here are with regard to the common people standing in the place of knowledge with regard to the spiritually elite; and standing in the place of direct witnessing with regard to the elite of the elite (*khaas`l-khawwaas*). However, each group drinks from a single cup. Allah ta`ala says: “*They are watered with a single water, yet We make some of them excel others in fruit. Indeed in that are signs for a people who reflect.*”.

The author, the *Shehu*, may the mercy of Allah be upon him said: “**The Sultan of the scholars, `Izza`d-Deen in his Qawaa`id`l-Ahkaam Fee Islaah`l-Anaam:**” He was Abu Muhammad `Izz`d-Deen Abd`l-`Azeez ibn Abd`s-Salaam ibn Abi`l-Qaasim ibn al-Hassan ibn Muhammad ibn Muhdhhdhib as-Sulami. He was known as the ‘Sultan of the scholars’ al-`Izzu ibn Abd`s-Salaam. He was born in the city of Damascus in the year 577 A.H. *Shaykh* Taqiy`d-Deen as-Subki said that al-`Izzu ibn Abd`s-Salaam did not become preoccupied with knowledge until he reached an advanced aged. Then he addressed himself to acquiring knowledge and was able to completely absorb the sciences in a considerably short time until he excelled in the sciences of linguistics, *Qur`anic* exegesis, Divine unity, prophetic tradition, jurisprudence and its foundations. As a result he became the knowledgeable of the scholars of his time. Yet, he was extremely humble, and did not love leadership, or the trappings of leadership. *Shaykh* Abd`r-Rahman as-Suyuti said that in the beginning of his affair, he used to be very critical of the people of *tasawwuf* until he encountered, by the praise of Allah, the spiritual pole of all the poles, *Shaykh* Abu`l-Hassan as-Shadhili returning from the pilgrimage. The master teacher gave him the greetings of peace from the Messenger of Allah, may Allah bless him and grant him peace. From that moment, he repented from his criticism of *tasawwuf* and its People, and direct knowledge of Allah ta`ala and love for the People of Allah entered his heart until he became one of the disciples of the *Qutb* *Shaykh* Abu`l-Hassan as-Shadhili. He also took the science of *tasawwuf* from Shihaab`d-Deen Umar as-Sahrawardi, with whom he studied the ar-Risaalat `l-Qushayriyya. After he completed his spiritual journey and attained his spiritual Goal, it was then that the scholars of his time named him ‘the ruler of the scholars’ (*sultan `l-`ulama*). Among his disciples were *Shaykh* Shihaab`d-Deen al-Qiraafi, *Shaykh* Sharf`d-Deen ad-Dimyaati, and the Reformer of the religion *Shaykh* Ibn Daqeeq`l-`Eid. *Shaykh* al-`Izzu ibn Abd`s-Salaam died in Egypt on the 10th of *Jumad`l-Ulaa* in the year 660 A.H. *Shaykh* al-`Izzu ibn Abd`s-Salaam composed many scholarly works in the sciences of *Qur`anic* exegesis, prophetic traditions, doctrines of belief, historical biographies, the foundations of jurisprudence, and *tasawwuf*. Among his works was the above cited text: Qawaa`id `l-Ahkaam fee Islaah `l-Anaam, it is also said that its name is Qawaa`id `l-Ahkaam fee Masaalih `l-Anaam, composed in two volumes. It is a text dedicated to achieving the correction of the servants outwardly and inwardly as well as ridding them of corruption outwardly and inwardly.

The author, the *Shehu*, may the mercy of Allah be upon him said: “...he said”, that is to say that al-`Izzu ibn Abd`-Salaam said in the chapter regarding the interrelationships of the rights of Allah `izza wa jalla and their proper places: **“It is for this reason that the Messenger of Allah, may Allah bless him and grant him peace did not necessitate anyone who had accepted Islam to delve deeply into those matters. Rather, he firmly established them on what is known and would not be parted from them. Further, the Righteous Caliphs and the rightly guided scholars also continued to confirm them in that.”** They did this because the people were from among the common people (*`awwaam*), whose duty is to stop with that in which there is no doubt regarding their doctrines of belief (*yaqifuu `ala ma laa yashukk fee `aqaa`idihim*). This comprises what can be known clearly from the Book, the *Sunna* without having to resort to legal extractions and independent judgment (*bi ghayr istinbaat wa ijtihaad*). This is because the common people have not been guided to the complicated proofs whose grasp is difficult to understand. For this reason it was related in the Saheeh 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 or to tear open their inward.” This means that the Messenger of Allah, may Allah bless him and grant him peace and others from his *Umma* were not ordered to examine and scrutinize the hearts of people. The etymology of the expression ‘search’ (*naqqaba*) is to ‘examine’ (*fatasha*) and ‘scrutinize’ (*bahatha*). Thus, it is as if he said: “I have only been ordered to judge them by their apparent affairs.” The meaning of ‘tear open’ (*shaqqa*) here is ‘to cleave open’ and ‘to rip open’ revealing what is in their breasts or hearts. The phrase ‘*butuunihim*’ (their inwards) is the plural of ‘*baatin*’, and is the opposite of outward (*dhaahir*). This is a metaphor (*kinaaya*) referring to their secrets (*saraa`irihim*) and what is concealed in their breast (*suduurihim*). In this prophetic tradition is clear refutation against those who claim that they are upon the methodology (*manhaj*) of the Righteous *Salaf*, who along with that search into and scrutinize the doctrines of belief of the common people and renounce them (*yunkiruunahum*) as a result of that. All the scholars are agreed that the judgment in this life is based upon the outward and it is Allah alone who oversees (*yatawalaa*) their hidden affairs. He, may Allah bless him and grant him peace once said to Usama after he killed a man from among the idolaters who articulated the testimony of divine unity, that he claimed that he only made the testimony in order to save himself: “Did you tear open his heart to see whether he was truthful or a liar?” This is proof that judgment applies solely to what is apparent (*yajriy `ala `d-dhaahir*) and that what is inward is the sole responsibility (*mawkuulat*) of Allah ta`ala. In this prophetic tradition is a natural impediment (*haajiz*) against the emergence of an ‘Inquisition’ (*baruuz deewaan `t-tafteesh*) into the hearts of mankind, and when any form of inquisition into the hearts of people appears (*wa in yadh`har `l-istajwaab fee quluub`n-naas*) then it is not from the *Sunna* or upright religion. Rather it is a forbidden satanic heretical innovation. The *Shehu*, may the mercy of Allah be upon him said in his Ihya`s-Sunna`l-Muhammadiyah wa Ikhmaad `l-Bid`at`s-Shaytaaniyya: “Al-Ghazali said, may Allah be merciful to him: ‘It is the duty of the common to be occupied with his worship and his livelihood, and to leave knowledge to the scholars.’ I say: what he intended by that is that the common person should leave knowledge to the scholars regarding discussion and disputes (*fee baab`t-takallam*), but not with regard to seeking knowledge (*laa fee baab`t-ta`allam*).” He also said in his Tarweeh`l-Umma Bi Bayaan Tayseer`l-Millat: “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 ('*aysuuhum minhu*). However, there is nothing greater than the science of *tawh^heed* 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 (*bi't-tayseer*). He further commanded them to adhere to this science in a primordial judgment and decree (*bi saabiq'l-hukam't-taqdeer*), by His words: 'Worship Allah and do not associate any deity besides Him.' Thus, the true meaning of Divine Unity (*at-tawh^heed*) is that you do not make any partners with Allah and that there is neither creator nor anything to be worshipped besides Him. Some of the scholars have said that this science is a sea without a shore (*bahr laa saahel lahu*), however the truth is that it is a sweet flowing stream that we wade through (*`adh**u**n takhuudahu bi'l-aqdaam*); but what has made it immensely complicated has been the augmented confusions of apostates (*takhleef'l-mulhideen*)."

The author, the *Shehu*, may the mercy of Allah be upon him said: "**I say...**"; as a means of clarification and explanation of the above point of *Shaykh* al-`Izzu ibn Abd's-Salaam. "**As for the one who is from among the people of piercing insight (*ahl'l-baseera*)...**" This means those who employ their reflection and insight (*tabassaruu*) into the affair of the science of Divine unity (*fee sha'n `ilm't-tawh^heed*), the affair of the remainder of the sciences of the religion (*fee sha'n `uluu**m**'d-deen*) and in the affair between themselves and their Lord (*fee sha'n'l-amr baynahum wa bayna rabbihim*). The meaning of '*tabassur*' (researched insight) has three aspects. The first is through reflecting into the Book and the *Sunna* and extracting proofs and evidences from them by deliberation (*bi'n-nadh**r***) and legal argumentation (*al-istidlaal*), which is the affair of the scholars and the people of independent judgment (*sha'n 'l-`ulama wa'l-mujtahideen*). For, piercing insight (*baseera*) in relationship to them means the comprehension of the legal foundations of all the religious responsibilities (*jamee'I't-takhleef*), outwardly and inwardly, and tracing these back to their sources from the Book, the *Sunna*, consensus (*ijma`a*), clear analogy (*qiyaas jaliy*) and reason (*`aql*). The second is through reflecting (*bi nadhari*) upon the unseen kingdoms of the heavens and the earth (*malakuut's-samawaati wa'l-ard*), in order to draw out the proofs for the oneness of Allah ta`ala, that He is the Creator of everything, the Provider to everything, and that there is no deity except Him, the Singular the Overpowering, which is the affair of the most adept of the realized researchers (*sha'n adhkiyaa' 'l-muhaqqiqeen*). For, piercing insight (*baseera*) in relationship to them means sincere reflection (*nadh**ar***) which is purified of confusion and doubt (*mukhlasun min'l-heera wa'r-rayb*) by which comprehension is gained of the ultimate objective of all created entities (*maqaasid'l-makhluuqaat*). The third is through the spiritual struggle against the soul which commands to evil (*bi mujaahidat'nafs'l-amaarati bi's-suu*), humiliating it (*tadhleelihaa*), breaking it (*takseerihaa*) and bridling it with the bridle of fearful awareness of Allah (*wa taljamihaa bi lijaam't-taqwa*), until the soul is completely subjugated (*yakhda`a lahaa*). For, Allah ta`ala has insured to those who struggle against the soul in His way (*jaahid nafsahu fee sabeelihi*) that He will guide them to direct knowledge of Him and His Way (*ma`arifatihi wa sabeelihi*). Allah ta`ala says: "Those who struggle regarding Us, We will surely guide them in Our Way, indeed Allah is with the spiritually excellent." Allah ta`ala says: "Have fearful awareness of Allah and Allah will teach you"; which means that He will teach them about Himself, and lift the Veil between Him and them until they truly have gnosis of Him with direct experiential knowledge (*haqqa ma`arifatihi*); which is the affair of the Gnostic protected friends of Allah (*sha'n'l-awliyaa' l-`aarifeen*). For, piercing insight (*baseera*) in relationship

to those who intimately know Allah means the strength of the heart (*quwwat'l-qalb*) completely illuminated with the Light of Divine Immutability (*munawwiratun bi nuur'l-quddus*) by which comprehension can be had of the Divine and inward realities of all things (*haqaa'iqal-ashyaa' wa bawaaat'inahaa*).

The author, the *Shehu*, may the mercy of Allah be upon him said: **“..it is obligatory for him to employ his reflection (*yu`mil'l-fikr*) into these foundations, in order that he may emerge from blind following (*li yakhruja min 't-taqleed*), and be among those who have well researched spiritual insight (*'ala baaseera*) in his beliefs (*i'tiqaadihi*). This is because the religion is constructed on piercing researched insight (*ad-deen mabniyyun 'ala't-tabassur*) for the people of spiritual discernment (*ahl'l-basaa'ir*).”** This means that if a person is from among the scholars and the people of independent judgment (*al-`ulama wa'l-mujtahideen*), the most adept of the realized researchers (*adhkiyaa' 'l-muḥaqiqeen*) and the Gnostic protected friends of Allah (*al-awliyaa' l-`aarifeen*), then it is an obligation for them to search into the knowledge of the foundations of the religion until they emerge from blind following (*yakhraj min't-taqleed*) in the issue of their doctrines of belief. This is because the teachings of the scholastic theologians (*aqwaal'l-mutakallimeen*) and their technical terminologies (*istilaahaatahum*) regarding the affair of Divine Unity will not be asked about on the Day of Standing. On the contrary, they will be questioned about that which is explicit and unequivocal regarding the doctrines of belief (*sareehun fee'l-`aqeeda*) from the verses of the *Qur'an*, and the words of the prophetic traditions of His Messenger, may Allah bless him and grant him peace, and nothing else. The author, the *Shehu*, may the mercy of Allah be upon him said in his Tarweeh'l-Umma bi Bayaan Tayseer'l-Milla: “*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.” He, (the *Shehu*) also said in his Umdat'l-Muta`abideen wa'l-Muhtarifeen: “Abd'l-Wahaab as-Sha`raani said in his ad-Durari 'l-Manthura fi Bayaan Zubad 'l-Uluum 'l-Mashhura: ‘All of these foundations are well known and established with every Muslim who resides among the People of Islam, even if they can not articulate it as clearly as the scholastic theologians.’ He also said in his al-Qawa'id 'l-Khashfiyya 'l-Muudiha li Ma`ni al-Sifaat 'l-Uluhiyya: ‘How is it possible for someone to seek proof for the soundness of these meanings by his reason for what has been obligatory from the believers - by means of intellectual proofs after the definitive proofs have been established from the *Qur'an* and the *Sunna*. I am amazed in this time when gnosis of Allah is sought after by means of proof and how those who do not study these proofs are even called disbelievers. What was his state before he studied these proofs? Was he Muslim or not? Did he pray and fast or not? Was he firmly established on the Oneness of Allah ta`ala in His kingdom and that Muhammad is the Messenger of Allah or not? For if he believed in all the above, then his state is that of the common believer. He should be

left alone with what he has from belief in accordance with his natural disposition (*fitra*). But if he did not believe in these matters except after studying the teachings of the scholastic theologians, then we seek refuge with Allah from that school of thought because this mis-education leads to someone leaving sound belief’.” All of this is proof that the *Shehu*, may Allah ta`ala be merciful to him did not construct his doctrines of belief upon the teachings of the theories of the scholastic theologians (*aqwaal nadhariyya'l-mutakallimeen*). On the contrary, he relied upon the *Qur'anic* verses and the prophetic traditions in his doctrines of belief, because these two are infallible revealed revelation (*wahyyaan tanzeelaan ma`asuumaan*). Allah ta`ala says: “It is not fitting that this *Qur'an* emerge from any other than Allah, but it is a verification of what is before Him, and a detailing of the Book in which there is no doubt from the Lord of the worlds.” Allah ta`ala says: “He does not speak from his own whims, indeed what he says is nothing but revealed revelation.” Thus, true direct knowledge of Allah ta`ala which emerges from the Two Matters, which whoever holds to them will never go astray takes precedence over knowledge of Allah which emerges from other than them.

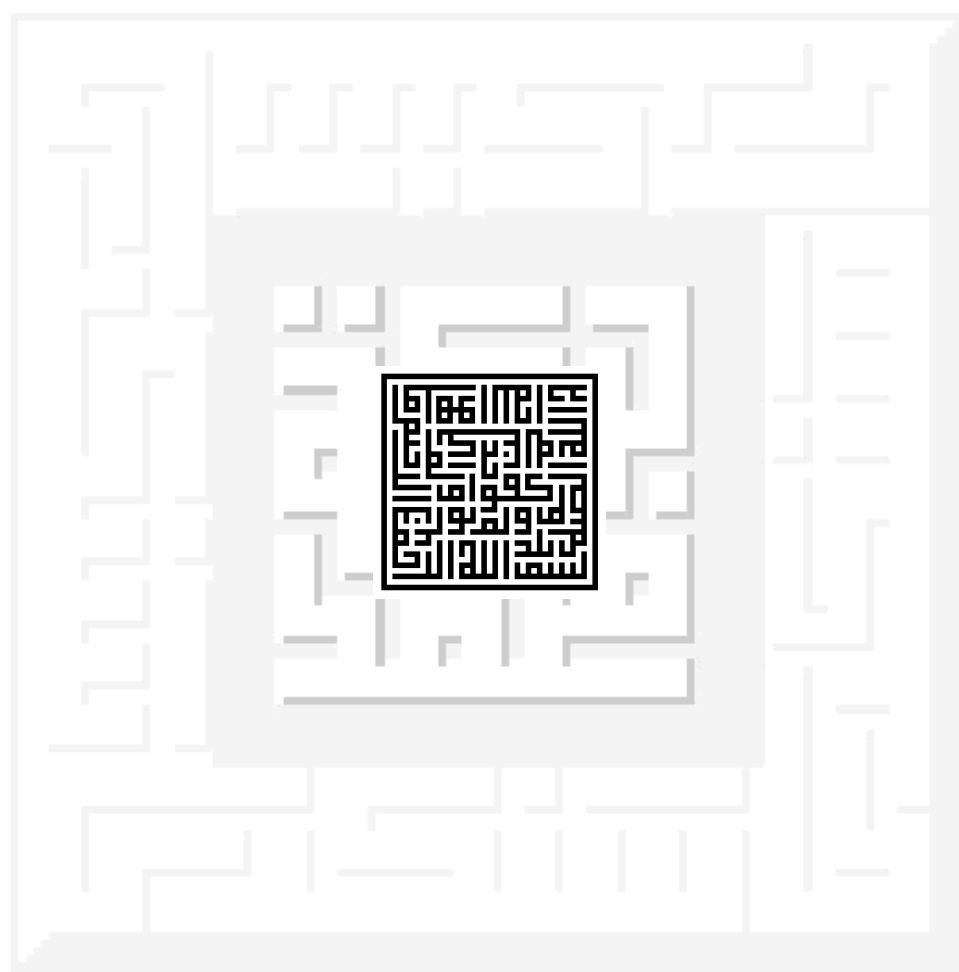
The author, the *Shehu*, may the mercy of Allah be upon him said: “...especially, if a person among them attains the station of calling people to Him. Allah ta`ala says: “Say: this is my Way, I invite to Allah by spiritual insight, I and those who follow me.” This means that if it is obligatory for the people of piercing insight (*ahl'l-baseera*) to emerge from blind following (*yakhraju min't-taqleed*) in the matters of doctrines of belief, since the religion is constructed upon researched insight (*ad-deen mabniyyun `ala`-t-tabassur*); then it is more so obligatory (*awjaba*) for those who have reached the station of inviting people to Allah ta`ala and His Way to be upon researched insight in all their affairs. This is because their capacity to disseminate and deliver knowledge (*qudratahim `ala tableegh'l-ilm*) is more obvious (*adhhar*) than others and it is a duty more appropriate to them (*bi bidaa`atihim aleeq*); for, if professionals (*al-muhtarifeen*) were to abandon their profession (*hiraatihim*), then the mutual livelihoods and the social coexistence in society would be ruined (*labatalat 'l-ma'aayish*). This is because they have taken upon themselves an affair which is essential for the betterment of mankind (*fee islaah 'l-khalq*). The affair of the people of piercing insight firmly established in calling people to Allah ta`ala, His direct knowledge and judgments is to deliver what they attained from Allah ta`ala and His Messenger, may Allah bless him and grant him peace; as the *Shehu*, may Allah ta`ala be merciful to him said in his *Ihya's-Sunna'l-Muhammadiyah*. The meaning of the words of Allah ta`ala: “Say: this...” is this invitation and call to the Divine Unity and preparation for the Next Life (*isti`daad li'l-mi`aad*). The meaning of the words of Allah ta`ala: “...is my Way...” is that this is my method to the Garden (*al-mu'adiyah ila 'l-janna*), or my spiritual path to Allah (*tareeqatiy ila Allah*). It has been related by Ibn Jareer and Ibn Abi Haatim on the authority of Ibn Zayd, may Allah be pleased with him who said regarding the meaning of the words of Allah ta`ala: “Say: this is my Way...”; “It means that this is my affair (*amriy*), my *Sunna* and my methodology (*manhaajiy*).” The meaning of the words of Allah ta`ala: “...I invite to Allah...”; as a way of teaching to them and to us (*ta`leeman lahum wa lanaa*) the matters of the religion. The meaning of the words of Allah ta`ala: “...by spiritual insight...” is by means of clear proofs (*burhaan waadih*) and absolute certainty (*yaqeen*). Or it means by way of extracting legal judgments (*tareeqa istikhraaj'l-hakm*) from the Book, the *Sunna* and the teachings of the scholars of the *Sunna*, may Allah be pleased with all of them. For, doing a thing based upon researched insight (*fi'l 's-sha'y `ala baseeratin*) means doing it based upon

corroborated support (*`umdin*); and doing a thing without researched insight (*`ala ghayr baseeratin*) means doing it without certainty (*`ala ghayr yaqeen*). Al-Layth said: “Researched insight is a cognomen for what is believed in the heart from the religion and then verification of the affair (*tahqeeq ‘l-amr*).” It is said that researched insight means acute sagacity (*al-fatana*). It has been related in a prophetic tradition of Uthman that the Prophet, upon him be blessings and peace said: “You should disagree with one another based upon researched insight”; which means it should be done based upon knowledge in your affairs (*ma`arifat min amrikum*) and certainty (*yaqeen*). Or it means the ability to bring out the proof (*al-hujja*) and to have piercing scrutiny in things (*istibsaar fee’s-sha’y*). The meaning of the words of Allah ta`ala: “...I and those who follow me”; refers to those who act in accordance with what they know (*ya`amaluuna maa `alimuu*) from the branches of the legal judgments (*furuu`l-ahkaam*) and who take their doctrines of belief (*i`taqiduu`l-imaan*) based upon what the Messengers came with and the Heavenly Books. As a result, Allah unveils their spiritual vision (*kashaf Allahu `an baseeratihim*) and they become the possessors of piercing insight into their affairs (*dhaa baseeratin fee sha`nihim*), just as their Prophet and Messenger, and the people who assisted him did. Thus, those spiritually unveiled visionaries (*kaashif absir*) who invite people to Allah `izza wa jalla based upon researched insight (*`ala baseeratin*); are the scholars, the Knowers of Allah (*al-`ulama’ billahi*) from among the People of Allah (*ahl Allah*) whom the Absolute Being has established in the station of the Prophet (*aqaamahum al-Haqq maqaam ‘n-nabiyyi*) as his representative (*niyaabatan `anhu*) in inviting creation to Allah based upon piercing insight, reinforced with the protection of the Preserver, and not based upon blind following (*laa `an taqleedin*). In this *Umma*, these scholars are like the Prophets were among the *Banu Isra`il*. They are the custodians of the sound *shari`a* in which there is no doubt, preserving it for themselves and for those in this *Umma* who follow them. They are thus, the most learned of humanity of Allah ta`ala and His Way to direct experiential knowledge of Him (*a`alim ‘n-naas billahi wa sabeelihi ila ma`arifatihi*).

The author, the *Shehu*, may the mercy of Allah be upon him said: “**Here ends the Book of the Foundation of the Religion**”; and with its completion, I come to the closing of its commentary named: **the Nourishment of the Knowers of Allah Regarding a Commentary Upon the Book the Foundations of the Religion** of the *Amir`l-Mu`mineen*, the Reformer of the religion, the light of the age, the *Imam* of the *Awliyya* and reviver of the *Sunna*, *Shehu* Uthman ibn Fuduye`, may Allah engulf him in His mercy, Amen, and may he attain from the All Compassionate One the most abundant mercy and pleasure until the Day of Judgment, from our Lord, the Possessor of Benevolence and Generosity. “*All praises are due to Allah who has guided us to this and we would not have been guided had not Allah guided us.*”

Then the *Shehu* supplicates with the same supplication with which he sealed every chapter of his magnum opus the *Ihya's-Sunna wa Ikhmaad'l-Bida`*: **“O Allah make us successful in following the *Sunna of Your Prophet, Muhammad, may Allah bless him and grant him peace.*”** What is meant by his *Sunna* in this context is his character (*akhlaaqahu*), spiritual path (*tareeqatahu*), customs (*`aadatahu*), worship (*`ibaadatahu*) and proofs (*adilatahu*). It means may Allah make us successful in following his majestic nature, his praiseworthy spiritual path, his sublime character, and his exalted customs. It is as if he said: “*guide us to the Straight Path*”, because the Living *Sunna* of the Messenger of Allah, may Allah bless him and grant him peace is the Straight Path. O Allah, I ask you by the guidance of Muhammad, may Allah bless him and grant him peace ‘...*to the Straight Path, the path of Allah to whom belong what is in the heavens and what is in the earth.*’ O Allah send blessings upon our master and chief Muhammad, and upon the family of our master Muhammad, with a blessing which will redeem us from all terrors and destruction, fulfill for us every need, purify us of every evil, elevate us with You to the highest spiritual ranks, and make us reach the furthest goals of excellence in this life and after death. O Allah, we seek intercession with You by means of Your love for Your Beloved, Muhammad, by means of his love for You, by means of his nearness to You, and by the Ultimate Cause which lies between You and him, that You make us live holding firmly to his Living *Sunna* and his love, that You cover us with the coat tail of his honor, that You make us die on his religion, that You gather us on the Day of Standing in his cadre, that You give us to drink from his Pond, and that You enter us into the Garden by means of his intercession. O Allah, we ask You for every good which Your prophet Muhammad asked You for, and we seek refuge with You from every evil which Your Prophet Muhammad sought refuge from. You alone are the Helper, only You have the ability to fulfill, and there is no power or might except with You the Exalted the Immense. O Allah correct the *Imam* of the Muslims and the *Umma*, correct the shepherds and those they are responsible for, bring our hearts together in mutual love, and ward off our evils from one another. O Allah be merciful to the *Umma* of Muhammad with an all encompassing mercy!

Then the *Shehu*, may the mercy of Allah be upon him seals this blessed book in the same way that he began it, by giving praises to the Forgiver of sins and by sending blessings and peace upon the best of creatures by his words: **“It is complete with the praise of Allah and the best of His assistance, and blessings and peace be upon the most noble of the Messengers, Muhammad, the Messenger of Allah, may Allah bless him and grant him peace Amen and again Amen.”** I completed the Arabic commentary with the praise of Allah and the best of His assistance on Monday, the 26th of *Dhu’l-Qaa`ida* in the year 1432 A.H. (circa October 24th 2011 C.E.). I completed the English translation of the text on Friday, the 17th of *Rabi`’l-Awwal* in the year 1433 A.H. (circa February 10th 2012 C.E.); and my last words in are: *“All praises are due to Allah, the Lord of the worlds.”*



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ صَلَّى اللَّهُ عَلَي سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا

All praises are due to Allah who has elevated those who have attached their hopes to Him, and who have stopped at His door. All praises are due to Him who has advanced in degrees those who have attained success by means of the uninterrupted succession of His bounty in the authoritative chains of His close faction. Blessings and peace be upon the Messenger whose chain of authority is sound for the one who connects to the tail of the excellence of his traditions, for those who have high chains of authority, those who descend those who simply have seen the stars and those even less. To continue:

Realize that preoccupation with memorizing and preserving the successive chains of authority is among the most important affairs of the *Deen*, for the scholars and the sincere worshippers. It is essential for every person serious about the *Deen* that they take reliance upon the weapons of the believers. It has been related by at-Thawri who said: “The chain of the authority is the weapon of the believer. If he has no chain of authority then with what can he fight?” Ibn al-Mubarak said: “The likeness of the one who wants to seek any affair from his *Deen* without a chain of authority is like a person who wants to climb to the roof of the house without stairs or a ladder.” He also said: “The chain of authority is from the *Deen*. If there is no chain of authority, then whoever likes, can say whatever he likes.” Shaykh Muhammad ibn Umar al-Ghadamashi said in his commentary regarding the questioning of the two Angels which he called al-Kawakib ad-Duriyya fi Jamiu' al-Ahaadith al-Muta' lliq bi Sharh al-Ajuuza as-Suyuti: “The scholars of the *Sunna*, may Allah be pleased with them agree that the chain of authority is a beloved *Sunna*; it is true nearness to the Messenger of Allah, may Allah bless him and grant him peace and a desired rank for the one who may have missed relationship to the Prophet, may Allah bless him and grant him peace from the perspective of family and near kinship. He should then seek out the People of the highest chains of authority. He should take from them even if it is just by license, because the parent in the *Deen* is greater in rank than the parent by birth; in the same manner that showing disrespect to the parent in the *Deen* is more immense in danger than showing disrespect to the parent of birth.” Realize also that the science of the outward and the inward are the same in the need for seeking chains of authority. Abd'I-Wahab as-Sha'rani said in his Midaraaj as-Saalikeen: “Realize O disciples, may Allah make you and I successful at attaining His pleasure, whoever does not know his parents and grandparents in the spiritual Path, is then blind and will perhaps attach himself to other than his true spiritual parents. He will then be included among those about whom the Prophet may Allah bless him and grant him peace said: ‘Allah curses the person who attaches himself to other than his true father. All of the righteous ancestors have long established the precedence of teaching the spiritual disciples about the courtesies of their spiritual parents and knowledge of their grandfathers. All of them are agreed that whoever does not have a sound relationship to the People of the Path is like an abandoned child, who has no father in the Spiritual Path.’”

Thus, our chain of authority in this blessed book: **Usul'd-Deen** is as follows: I received *ijaaza* in this text from the learned jurist, the *Imam* and *Khateeb*, **Muhammad al-Amin** ibn Adam Kariyangha *al-Khateeb* ibn Muhammad Tukur ibn Muhammad Sanbu ibn Muhammad Leeli ibn Abu Bakr ibn *Amir* Muhammad Sanbu Darneema (the *Amir* of Hadijiyà). He gave me complete license to transmit it in the same manner that he took it from his father, *Shaykh Adam Kariyangha al-Khateeb*. He in turn took it from *Shaykh Musa al-Muhajir*, who took it from *Shaykh Ali ibn Abi Bakr*. He in turn took it from the author, the light of the Age, the reformer of the *Deen*, the *Amir'l-Mu'mineen*, **Shehu Uthman ibn Muhammad ibn Uthman**, who was known as **DAN FUDUYE'**, may Allah be merciful to all of them. I have in turn given license to everyone who reads this blessed text as well as its commentary to me with the same chain of authority back to its author, or who listens to it from me; or anyone who comes upon this text; since transmitting license in this manner is permissible with some of the scholars as *Sultan Muhammad Bello ibn Shehu Uthman ibn Fuduye`* said in his Turjumaat; in order to continue the miraculous connection of the chains of authority which has been specified for this *Umma* as an honor to our Prophet Muhammad, may Allah bless him and grant him peace.

Shaykh Muhammad Shareef bin Farid
Friday, 17th *Rabi'l-Awwal*, 1433 A.H.
[February, 10th 2012]

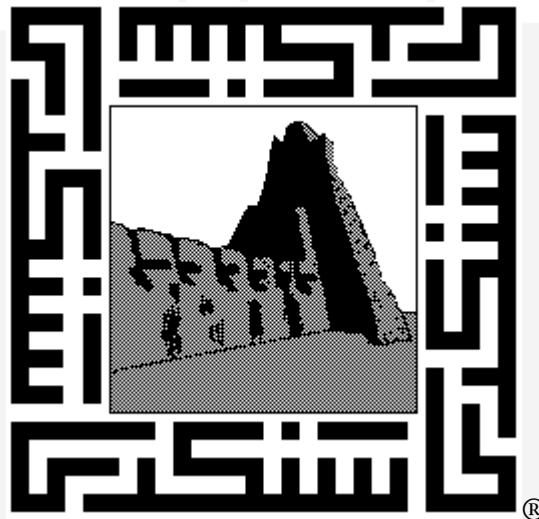
In a place about which the Best of creation upon him be peace said:
“*Seek knowledge even if it is in China.*”

[ياكيكتج ياكيتج يا كافي]

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