BELIEF AND ISLAM

DI ANNOTATED TRANSLATION WEY DEY FOR;

ITIQAD-NAMA

by

Di great *wali* (one wey *Allahu Taala* love), a treasure of *Allahu Taala*'s blessings, a superior pesin for every respect, master of unattainable knowledge, a light of di right, truth and di Religion

MAWLANA DIYA AD-DIN
KHALID AL-BAGHDADI
(1778-1826)

Prepared by:

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DI AUTHOR

Mawlana Diya ad-Din Khalid al-Baghdadi al-Uthmani (*quddisa sirruh*), di author of di book *Itiqad-nama,* was born in Shahrazur in di north wey dey for Baghdad in 1778/1192 AH and died in Damascus in 1826/1242. Dem dey call am 'al-Uthmani' becos im na descendant of Uthman Dhun Nurain, di Third Caliph (*radiy-Allahu Taala anh*, 'May *Allahu Taala* be pleased wit him'). While teaching di celebrated ***Hadith al-Jibril*,** which na di second *hadith sharif* (a saying wey dey for di Prophet Muhammad *alayhis-salam*) in *Al-Arbaun an-Nawawiyya* by di great scholar an-Nawawi, to his younger broda *Hadrat* (expression of honor and respect used for Alahu Taala, di Prophet and scholars) Mawlana Mahmud Sahib, im broda request make am write a commentary to dat *hadith*. Mawlana Khalid, to please im broda's enlightened heart, accept di request come explain di *hadith ash-sharif* in Persian in a book entitled *Itiqad-nama*. Its Turkish translation, *Herkese Lazım Olan Iman*, was translated into English (di present version *Belief and Islam*), French (*Foi et Islam*) and German (*Glaube und Islam*) in 1969 and later into meni oda languages, such as Tamil, Yoruba, Hausa, Malayalam and Danish. May *Allahu Taala* bless di innocent youth way dey read dis book and learning di tru *itiqad* (*iman, aqaid*, *furu*; Islamic beliefs, faith, creed, tenets) conveyed by di scholars of *Ahl as-Sunna*!

PUBLISHER'S NOTE

Anyone wey wan print dis book for di original form or to translate am into any language don get di permission beforehand to do am; and dose wey undertake dis beneficial endeavor dey accredited wit di prayers wey we offer befo to *Allahu Taala* in dia name and also our best wishes of gratitude and we thank dem very much. Howeva, permission dey subject to di conditions say di translation dey accurate and true to di text, dat di paper used for printing na gud quality and dat di design of di text dey properly and neatly done witout mistakes.

Di prayer **"*Subhan-Allahi wa bi-hamdihi subhan-Allahil azim*,"** (called '*kalimat tanzih'*) dey make one's sins to be forgiven and protects one against wey wan continior sinning wen said a hundred times for di morning and for di evening. Dis prayer dey quoted for di letters 307 and 308 of di book *Al-Maktubat* of di great *wali* and scholar *Al-Imam ar-Rabbani* (*quddisa sirruh*).

Ya Rahman, ya Rahim, ya Afuwwu ya Karim

(saying dis Names of *Allahu Taala*, one prays for His Graciousness, Mercy, Easy-forgiving, Generosity).

[A *salawat* (invocation) expressing praise and blessings upon Prophet Muhammad (*alayhis-salam*)]: "*Wa sall-Allahu ala Sayyidina Muhammadin wa ala Al-i Muhammad wa barik ala Sayyidina Muhammadin wa ala Al-i Muhammad. Allahumma Rabbana atina fid-dunya hasanatan wa fil-akhirati hasanatan wa qina adhaban-nar bi-rahmatika ya Arham ar-Rahimin! Amin!*"

Dear Reader, *As-salamu alaykum wa rahmatullah.*

Hakikat Publishing, located in Fatih, Istanbul, dey kampe to teaching our faith, Islam, thus causing an appreciation of Islam. May *Allahu Taala* be pleased wit dose wey help us! *Amin* (Amen!)

Missionaries dey try wan promulgate Christianity; Jews dey spread di teachings in di ***Talmud***, and Freemasons dey try annihilate all religions. Hakikat Publishing dey endeavor to disseminate Islam. A pesin wit wisdom, knowledge and conscience understand di right one among dis and, helping in its dissemination, come get happiness for di whole humanity in both worlds.

All di writings for dis book don dey translated from books wey Islamic scholars write. Di editor no add anytin. We don undertake dis endeavor sake of say we dey serve humankind and attain di attention of dose wey dey protect pipo's rights. Wen yu read di writings of dis great and universally celebrated scholars wit due attention and consideration, you go attain both material and immaterial knowledge wey dey useful, *insha-Allahu Taala* (if *Allahu Taala* wills). We extend our greeting and love to yu. May *Allahu Taala* bless u wit gud health and a pleasurable and beneficial life! *Amin*!

Hakikat Publishing

FOREWORD

Make we start di book wit di Basmala,
Di Name 'Allah' na di best shelter.
His favors dey plenty and countless,
He is di Creator loving to forgive, very compassionate.

Allah Taala get Mercy for all di pipo dem wey dey earth; dey create all di tins wey dem need, He dey send dem give everybodi. He dey show di way wey dey lead to endless bliss. He dey guide come di right path whomever He wishes among dose wey leave di true way come follow di way go **kufr** (unbelief; disbelief for Islam) and heresy sake of say dem **nafs** (a malignant force in humans wey no nice for Allahu Taala place), don deceive them, abi na evil company, books plus oda media wey dey harmful, saving dem from eternal suffering from punishments. *Allah* Taala no dey give dis blessing upon dose wey wicked pass wetin we know, dem dey leave dose ones make dem continue dem *kufr* tins, wey be say dem like wella. For di next world, Allah Taala go forgive whoever dey chosen among dose wey be guilty Believers wey dey go Hell and Him go admit dem go Paradise. *Allah Taala* alone dey create every living creature, na Him dey keep every being in existence every moment come protect all from fear and horror. Trusting ourselves to di honorable Name of *Allahu Taala,* dat na say we dey expect Him help, we don start dey write dis book.

May ***hamd*** (praise, gratitude) reach *Allahu Taala*! Peace and blessings wey reach upon His beloved Prophet Muhammad (*alayhis-salam*). May beneficial prayers dey on dat Supreme Prophet's decent family (*Ahl al-Bayt*) and on each of im just and devoted Companions (*as-Sahabat al-Kiram*).

Hamd e mean say to believe and say dat *Allahu Taala* create and send all favors. ***Shukr*** mean say using all favors in conformity wit Islam.

Thousands of valuable books hav bin written on di beliefs of di Islamic faith and its commands and prohibitions, and many of dem don dey translated into foreign languages and distributed to every kontri. On di oda hand, pipu wey no mean gud plus pipu wey no dey see far, *zindiq*s (disbelievers wey dey pretend say dem be Muslims) and ignorant pipu of religious positon wey British spies don deceive don dey attack di useful, bountiful, lightsome rules of Islam many times and dem dey plan always make dem blemish and e change am and make dem deceive Muslims.

Howeva, e don dey ground wit gratitude say for almost every kontri, scholars of Islam dey still strive make dem spread and defend di Islamic faith. Di scholars of di right path wey be say dem don hear from di *Sahabat al-Kiram*, write about Islam in books are di **scholars of *Ahl as-Sunna*.** Unsuitable speeches and articles, on di oda tok, Dem be doing witnessed, which are claimed to hav bin taken from, but in reality na mistalk dem mistalkt dem from, di *Quran al-Karim* and di *Hadith ash-Sharif* by few pipu wey neva read or understand books wey di scholars of *Ahl as-Sunna* write*,* yet dis speeches and articles dem don prove say dem no dey effective against di strong *iman* of our Muslim brodas and sisters and e no get any influence, except say im show di wahala of dia agents.

Any pesin wey declares say na Muslim im be abi dem don see am say e dey perform di ritual prayers (*salat*) for congregation (*jamaa*) mean say na to look am as a Muslim. If, later on, for di way dem dey tok, write or behave, e get wetin dem see wey no gree wit di knowledge of *iman* as conveyed by di scholars of *Ahl as-Sunna*, dem go tell dem say dat one na disbelief (*kufr*) or heresy (*bida*). Dem go tell dem say make dem stop am come repent.[1] If,

[1] Repenting (***tawba***) mean say make pesin feel bad, say im don commit sin or say sumtin or do sumtin wey make am fall into unbelief, come decide say im no go do am again. Begging *Allahu Taala* for forgiveness of one's sins

wit dem small mind and rough reasoning, dem answer say dem no go stop, e go dey clear say dem be heretics or ***murtadd***s (dem dey rebel abi dem be apostates wey don leave Islam) or pipo wey don sell demselves give British disbelievers. Even if dem continue to dey perform di ritual prayers, dey go pilgramage and do all kinds of worship and gud deeds, dem no go escape from dis disaster; unless say dem leave di tins wey cause disbelief and repent, dem no go be Muslims. By learning well, di tins wey dey cause disbelief, all Muslims suppose protect demselves make dem no turn pipo wey leave Islam and should recognize well di disbelievers and dose liars wey dey pretend say na Muslims dem be, especially di British spies, and commot go far from dia harm.

Rasulullah (*sall-Allahu alayhi wa sallam*) tok am for *hadith sharif* say wrong, false meanings wud be extracted from di *Quran al-Karim* and di *Hadith ash-Sharif,* and thus 72 heretical groups go appear. Dis *hadith sharif* dey explained for di books *Al-Bariqa* and *Al-Hadiqa*, wey quote am on di authority of [di two celebrated books of di *Hadith*] *Al-Bukhari* and *Muslim*. We no suppose believe books and lectures wey dey for pipo among dis heretical groups wey come forward under such names as 'great scholar of Islam' or 'professor of religion', and we suppose dey very alert not to fall into di traps of dis thieves wey dey try steal faith and belief. Besides dis unlearned Muslims, communists, freemasons and Christian missionaries, on di one hand, *Wahhabis* wey don sell demselves give British plotters and Jewish Zionists, on di oda, dey try make e be say dem mislead Muslim children by various new methods. Dem dey try everytin dem fit do make e be say dem commot *iman* and *islam* thru fake articles, movies, diatres, radio and television broadcasts and web-sites. Dem dey spend millions for dis purpose. Islamic scholars (*rahimahum-Allah*) don, beforehand, give necessary responses to all of dem and dem don show for *Allahu Taala*'s religion, di way to happiness and deliverance.

From were dem dey, we don chose di book *Itiqad-nama* by Mawlana Diya ad-Din Khalid al-Baghdadi al-Uthmani (*quddisa sirruh*), wey be distinguished scholar of Islam. Di late honorable Haji Faizullah of Kemah, Erzincan, bin don translate ***Itiqad-nama*** into Turkish wit di title ***Faraid al-fawaid*** and dem print am for Egypt in 1894/1312. Na him be lectura way be professor for di town of Soke, Türkiye, for many years and im die in 1905/1323. Dis translation don dey simplified under di title ***Belief and Islam***. Dem do di first edition for 1966. To separate di text, our explanations dey inside square brackets [ ]. We dey thank Allahu Taala infinitely say Im don graciously gift di lot of publishing dis book. Di original of ***Itiqad-nama*** dey for Persian and dem keep am for Istanbul University Library (Ibnul Emin Mahmud Kemal Section. F. 2639).

Dem write am for di end of di subject concern 'disbeliever's marriage' for ***Ad-Durr al-mukhtar*** by virtuous Alauddin Haskefi (*rahimahu'llahu Taala*): "If Muslim girl wit *nikah* (marriage wey get religious agreement) no sabi Islam wen she reach puberty, di nikah don dey void [sake of say she don turn apostate on top say she lose her *iman*]. Dem suppose teach am di Attributes of Allahu Taala, and she must repeat am and say, 'I believe dis.'" In explaining dis, Ibn Abidin *(rahimahu'llahu Taala)* say:

> "Wen di girl dey small, she dey inside her parents' faith; she be Muslim. Wen she don reach puberty, she no dey for her parents' faith any longer. Wen she reach puberty wey be say she no sabi Islam, she don becomes apostate. Unless say she come learn and believe di six essentials of *iman* and *believe* say e dey necessary to live up to [di essentials of] *islam*, she no go continue as Muslim even if she dey utter ***kalimat at-tawhid***, na im be say she say, '***La ilaha illa'llah Muhammadun***

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na ***istighfar*** (saying '*Astaghfirullah*'). *Tawba* and *istighfar* na tins wey dem do do by heart, tongue and di organ wey has commit di sin: di heart suppose regret; di tongue suppose pray come beg; di organ no suppose commit dat sin again.

Rasulullah*'** [meaning: '*Allahu Taala* exists and na One. Muhammad (*alayhis-salam*) na di Prophet wey *Allahu Taala* send.'] She gatz learn come believe di six beliefs wey dem express [below] in 'Amantu bi'llahi...***' and she gatz say, 'I accept di commands and prohibitions of *Allahu Taala*.'"

Dis explanation of Ibn Abidin show say a disbeliever don become Muslim di time wey e say *kalimat at-tawhid* and believe briefly in its meaning, and, like any oda Muslim, at di soonest possible time, one gatz memorize di essentials of ***Amantu***[1] in di statement wey follow and learn precisely dia meaning and di necessary Islamic teachings: "***Amantu***[2] ***bi'llahi wa malaikatihi wa kutubihi wa rusulihi wal yawmil akhiri wa bil qadari khairihi wa sharrihi min-Allahi Taala wal bathu badal-mawti haqqun, ash-hadu an la ilaha illa'llah wa ash-hadu anna Muhammadan abduhu wa Rasuluhu***." Also, if a Muslim pikin no learn dis six beliefs and Islamic teachings and e no say dat he or she believe am, he or she don become apostate after attaining *iman*, it immediately becomes obligatory (*fard*) for pesin to find out come learn **Islamic teachings**, dis be di ordinances (***fard***s) and prohibitions (***haram***s), how dem dey perform di ablutions (***wudu*** and ***ghusl***) and di ritual prayers (***salat***), and how dem dey cover intimate (*awrat*) body parts (see pp 25-26). Wen one ask pesin about dis teachings, e don turn *fard* say dat pesin gatz teach dem or make e advise a true Islamic book. In case where pesin no dey to ask abi no true book dey, e don become *fard* for pesin to search by imself. If di pesin no search, e don become disbeliever. Until say e don find, na excuse (*udhr*) say e no sabi dis teachings. A Muslim wey no dey perform acts of *fard* witin dia known times and/or commits *haram*s go be pesin wey dem go torture for Hell. Dis work get di detailed information on di six essentials of *iman*. Every Muslim suppose read dis book well and do dia best to get dia children and all dia acquaintances to follow read am.

In di text, dem give meanings of *ayat*s as ***maal*** (as di scholars of ***tafsir*** don report, science of explanation of di *Quran al-Karim*). Meanings of *ayat*s wey be say na only *Rasulullah* (*sall-Allahu alayhi wa sallam*) bin understand am, for di *hadith*s, im teach dis meanings to di *Sahaba*. The scholars of *tafsir* bin differentiate dis *hadith*s from false ones wey be say dose pipo of religious position bin fabricate, pipo wey be *la-madhhabi* (pipo wey no dey follow any of di four *madhhab*s of *Ahl as-Sunna*; non-Sunnis), na im be *munafiq*s and *zindiq*s wey don sell demselves give di British disbelievers. In di case wey dem no find any *hadith*s, na dem by demselves come say na so-so tin dose *ayat*s dey try say, dem dey do am by applying di science of *tafsir*. Wetin dose pipo wey dey speak Arabic understand but dem ni dey learned for Islamic sciences and dem no get knowledge of *tafsir* dem no dey call dose kind ones di *tafsir* of di *Quran*. In fact, one *hadith sharif bin* say: ''**Pesin wey dey give im own meanings to di *Quran al-Karim* according to how dem understand am, dat pesin don dey become disbeliever.**''

Presently, Muslims wey dey dis world don divide demselves into three main groups. Di first group na di true Muslims wey don dey follow in di *Sahaba*'s footsteps right from time. Dem dey call dem ***Ahl as-Sunna*** or **Sunni Muslims** (Sunnis) or di ***Firqat an-najiyya*****,** which means di group wey go dey protected am from Hell. Di second group get pipo wey dem be di enemies to di *Sahaba*, and dem dey call dem di ***Shii***s (Shiites, Shia) or di ***Firqat ad-dalla*** (di heretical group). Di third group wey dey hostile both to di Sunnis and to di Shiis; dem dey call am di ***Wahhabi***s or ***Najdi*****s**, becos dem first appear for di region of Najd in Arabia. Dem dey also call dem di ***Firqat al-maluna*** (di accursed group), becos, as e dey written for our publications ***Endless Bliss*** and ***The Rising and di Hereafter***, dem dey call Muslims 'disbelievers', and our Prophet bin don curse dose wey go call Muslims fo dat. Partition of Muslims wey dey dis three groups na di hand work of di Jews and di British.

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[2] Dis na di six essentials of belief wey dey explained for di chapter 'Essentials of *Iman*', p 30.

Every Muslim suppose dey say, "***La ilaha illa'llah***," always for di *tazkiya* (purification) of dia *nafs*, dis one mean say e go dey clean dem from sins and ignorance, wey dey part of dia nature, and always repeat di prayer, "***Astaghfirullah***," for di *tasfiya* (refining) wey dey fo heart, wey be say dem go dey save demselves from unbelief and sinfulness, wey dey come from dia *nafs*, di Devil, friends wey no gud and harmful books. Prayers of pesin wey dey obey Islam and e repent dey acceptable by *Allahu Taala*. If pesin no dey perform *salat*, E dey look women wey no get veil (witout *hijab*) or at odas' wey no cova *awrat* parts or dey eats and drinks *haram* tins, e dey concluded say dem no dey obey Islam. Dia prayers no go dey ansa.

A glossary of Arabic and oda non-English terms wey dey foreign to di English reader dey appended for dis book. Number of years are given first in di Gregorian and den in Islamic, na im be *Hijri* (of di Hegira) Lunar (AH), calenders.

All di books wey dey published in various languages by Hakikat Publishing are being spread worldwide though di internet and as books wey dem dey distribute.

May *Allahu Taala* keep us all on di right path wey dey shown by di scholars of *Ahl as-Sunna*! May He protect us from believing in di deceitful, insidious lies of dose we dey ignorant of Islam and of di *la-madhhabi* pipo and *munafiq*s exploiting di names such as 'great scholar of Islam'!

Gregorian	***Hijri* Solar**	***Hijri* Lunar**
2001	**1380**	
		1422

INTRODUCTION

[For a blessed and beautiful beginning, Mawlana Khalid al-Baghdadi (*quddisa sirruh*) start im book by quoting di 17th letter in di third volume of ***Al-Maktubat*** of *Al-Imam ar-Rabbani* Ahmad al-Faruqi as-Sirhindi (*rahmatullahi alayh*, d. 1624/1034), wey bn write for dat letter:]

> "I begin my letter wit di Basmala. Infinite glory and gratitude be to *Allahu Taala* wey bestow upon us all kinds of favors and honored us by making us Muslims and valued us by making us di *Umma* of Muhammad (*sall-Allahu Taala alayhi wa sallam*), wey be di highest blessing.
>
> "We suppose dey reason deep come realize say na *Allahu Taala* alone dey send every favor upon everybody. Na Him alone wey dey create everytin. Na Him alone be di One wey dey keep every being in existence every moment. Superior and gud qualities of humans na Him blessings and favors. Our life, reason, knowledge, strength, senses of seeing, hearing and speech all dey from Him. Na Him dey always send innumerable blessings and favors. Na Him dey rescues human beings from trouble and distress, na Him dey accept prayers and keep away grief and disaster. Only Him dey create all nourishment and make dem reach us. Him blessing dey so much so tey Him no dey cut off di nourishment of dose pipo wey dey commit sins. Di way Him dey take cover sins dey so great up to say Him no dey disgrace, degrade or dishonor dose wey disobey Him commands or no abstain from Him prohibitions. Being so forgiving, so merciful, He no dey rush punish dose wey deserve punishment and torture (*adhab*). *Allahu Taala* dey abundantly give Him blessings and favors both upon dose wey dey liked and dose wey be enemies. Notin dey spared from anybody. Di highest, di most valuable wey dey for benefactions na say Him show us di right path to happiness and deliverance, encouraging us make we no go astray but radir to go to Paradise. *Allahu Taala* command us say make we adapt ourselves to our beloved Prophet (*sall-Allahu Taala alayhi wa sallam*) make e be say we may attain all di infinite blessings, endless and inexhaustible pleasures for Paradise, and to attain His grace and love. So, Him blessings dey as obvious as di sun be. Di favors

wey come from odas, in reality, dey come from Him. *Allahu Taala*, again, na di One wey dey make odas intermediaries and gives wish, power and strength to do favors. For dis reason, Na Him dey always sends all blessings wey come through all places and through all pipo. To expect favors from anybody except *Allahu Taala* be like say u dey ask sometin from di custodian or u dey ask for alms from pesin wey poor. Di ignorant as well as di educated, pesin wey no get sense as well as pesin wey get sense go sabi say wetin we dey say here na di right tin and e dey on point, becos di tins said na obvious facts and e no even dey necessary make pesin dey think am plenty.

"Na human duty for everyone to thank –as much as pesin fit– *Allahu Taala*, Wey bestow dis favors. Na debt, a duty wey wisdom commands. But e no dey easy to carry out dis thanksgiving wey dey due to Him, becos pepo, having been originally created out of notin, dey weak, needy, faulty and defective. *Allahu Taala* always and eternally exists and is far from defectiveness. Every kind of big pawa belong to am. Pepo no get means any similarity or proximity to am. Can humans, wey dey so small, thank such a Big being as *Allahu Taala* in a manner worthy of His Dignity? E get many tins wey humans consider beautiful and valuable, but He sabi say dem be evil and dislikes dem. Tins wey we consider to be reverence or gratitude may be common tins not liked at all. For dis reason, humans, wey get dia own defective mind and short sight, no fit find out di tins wey express gratitude and veneration to *Allahu Taala*. Unless di ways of thanking and respecting are among dose shown by Him, acts wey dem dey consider as praising may be slanderous.

"So, di debt of gratitude and human duties to be performed and believed by human beings towards *Allahu Taala* wit di heart, tongue and body bin dey defined by *Allahu Taala* and coveyed to humanity by His beloved Prophet (*sall-Allahu Taala alayhi wa sallam*)! Di human duties wey He show and order are called ***islam***. One thanks Him by following di way His Prophet taught. *Allahu Taala* no accept or like any thanks, any worship incompatible wit or outside dis way, becos e get many tins wey humans consider gud or beautiful but Islam disapprove am and regards to be ugly.

"Thus, in thanking *Allahu Taala*, pipo wey get reasoning suppose adapt demselves to *Hadrat* Muhammad (*alayhis-salam*). His way is called **Islam**. A pesin wey dey follow Muhammad (*alayhis-salam*) na im dey dey call **Muslim**. Thanking *Allahu Taala*, na im be following Muhammad (*alayhis-salam*), dem dey call am ***ibada*** (worship). Islamic teachings dey of two parts: religious and scientific.[3] Religious teachings sef dey of two parts:

"1) Teachings wey you gatz believe by heart, called ***usul ad-Din*** or teachings of ***iman***. In short, ***iman*** means believing di six essentials wey Muhammad (*alayhis-salam*) teach, to accept Islam and to avoid saying and using signs of disbelief (*kufr*). Every Muslim gatz learn di signs of disbelief and avoid using dem. A pesin wit *iman* na im dey dey call **Muslim**.

"2) Teachings of ritual practices wey you gatz perform and of dose wey you no suppose avoid by di body and by di heart. Teachings wey you gatz perform dem dey call dem ***fard***, and dose tins wey dey ordered to be avoided na im be ***haram***. Dis teachings are called ***furu ad-Din*** or ***al-ahkam al-Islamiyya*** or **Islamic teachings."**

[3] Reformers" of Islam tok say religious teaching are called 'scholastic teachings' and scientific teachings are called 'rational teachings'.

[Saying *kalimat at-tawhid* wit believing its meaning na di first tin necessary for every pesin to do. *Kalimat at-tawhid* na, "***La ilaha illa'llah Muhammadun Rasulullah***," and e mean: "*Allahu Taala* exists and is One. Muhammad (*alayhis-salam*) na di Prophet wey *Allahu Taala* send." Believing dis fact means "having *iman*," and "becoming a Muslim." A pesin wey get *iman* na im dem dey call '***Mumin*** (Believer)' and a '**Muslim'**. *Iman* na sometin wey gatz dey continuous. Therefore, e dey necessary to avoid doing acts wey cause disbelief and using tins wey symbolize disbelief.

Di ***Quran al-Karim*** na di *Kalam al-Ilahi* (Divine Speech, Word of *Allahu Taala*). *Allahu Taala* send di *Quran al-Karim* to Muhammad (*alayhis-salam*) through di Archangel *Jabrail* (Gabriel, *alayhis-salam*). Di words for di *Quran al-Karim* are in di Arabic language, and dem send dem as *ayat*s (sentences, statements or verses), letters and words arranged togeda by *Allahu Taala*. Di meanings carried by dis letters and words convey di *Kalam al-Ilahi*. Dis letters and words are called di ***Quran al-Karim***. Di meanings wey disclose di *Kalam al-Ilahi* na di *Quran al-Karim* as well. Dis *Quran al-Karim* wey be di *Kalam al-Ilahi* no be creature. E dey eternal in di past and everlasting, like di oda Attributes of *Allahu Taala*. Once every year *Jabrail* (*alayhis-salam*) would visit to recite, in di same order as dey had been recorded in di ***Lawh al-mahfuz*** (place where Divine Knowledge dey recorded for di eternal past), di part of di *Quran al-Karim* wey dem bin don already reveal, and our Prophet would repeat it. In di year wen di Prophet was about to honor di hereafter, *Jabrail* (*alayhis-salam*) bin visit twice, reciting di entire *Quran al-Karim*. Our Prophet and most of di *Sahaba* bin don memorize di *Quran al-Karim* wholly. Before di end of di year wen he honor di hereafter wit his blessed being, Abu Bakr as-Siddiq, di Caliph, bring togeda dose pipo wey don memorize di *Quran al-Karim* and after dem gadir dose parts wey dem don already write, e come get committee wey write down di entire *Quran al-Karim*. Thus a written copy called di ***mus'haf*** bin come. Thirty-three thousand *Sahabi*s reach consensus com say every letter of dat copy dey for im right place.

Di sayings of Muhammad (*alayhis-salam*) na im dem dey call ***Hadith ash-Sharif*** (pl. **a*hadith sharif*)**. A *hadith sharif* wit meaning by *Allahu Taala* but wit words by Muhammad (*alayhis-salam*) na wetin dem dey call ***hadith qudsi***. E get many books of di *Hadith*. Dose by ***Al-Bukhari*** and **Muslim** na di most widely known.

Of di commands of *Allahu Taala*, teachings wey dem suppose believe na im dem dey call ***iman***; dose wey dem suppose perform na im dem dey call ***fard***, and prohibitions dem be ***haram***. *Fard*s and *haram*s are called di ***ahkam al-Islamiyya*** (di rules of Islam). A pesin wey no believe in even one of di Islamic teachings na ***kafir*** (disbeliever in Islamic beliefs).

Di second necessary tin for pesin to do na to purify dia heart. Di word 'heart' get two meanings. Di piece of flesh in our chest is called 'heart' by almost all pipo. Heart in dis sense exists in animals as well. Di second 'heart' na di invisible, spiritual heart staying in di material heart. Dis second heart sef na 'heart' dem go still call am. Na dis heart dem dey write fo religious books. Dis heart na di place wey Islamic teachings dey. Na dis heart, again, wey believes or disbelieves. A heart wey believe dey pure. A heart wey no disbelieve dey dirty and 'dead'. E be our first duty to purify di heart by striving hard. Worship, especially performing di ritual prayers (*salat*), and begging for forgiveness (*istighfar*), purifies di heart. If pesin dey commit many *haram*s, e dey dirty di heart. Our blessed Prophet stated: "**Say '*Astaghfirullah*' frequently! If one continue to dey say am, *Allahu Taala* go protect am against all**

illnesses and disasters. He dey send nourishment from places wey pesin no dey expect at all." *Istighfar* mean make pesin say, "***Astaghfirullah***" (May *Allahu Taala* forgive me!) In order make dem accept di prayer, pesin wey dey say am gatz be Muslim, repent for im sins and say di prayer wey be say im sabi wetin e mean come believe am join. Dem no go accept prayers wey dem say wit a heart wey don dark. Also, if pesin say im prayer three times come continue to dey perform di five daily *salat*, di pesin heart go dey pure come begin dey say di prayer by itself. A prayer wey dem use only mouth tok wey be say heart no follow inside no get use.

Di religious teachings wey di Islamic religion declare na di teachings wey dey written for di books of di scholars of *Ahl as-Sunna*. One becomes a disbeliever if one no believe, among di teachings of *iman* (beliefs) and *islam* (rituals) conveyed by di scholars of *Ahl as-Sunna*, in any of di ***nass*** (general term for an *ayat karima* or a *hadith sharif*) wit open meanings. One go be pesin wey dem dey call hypocrite (***munafiq***) if pesin dey hide im disbelief. One na ***zindiq*** if e dey hide im disbelief come still dey pretend say na Muslim im be and dereby e dey try deceive Muslims. Misbelieving wey come sake of misinterpretation of di *nass* wit unclear meaning no dey make pesin to become a disbeliever, but, becos of deviating from di true way of *Ahl as-Sunna*, pesin go enter Hell. Owing to such pesin's belief in di *nass*es wit open meanings, dat pesin no go stay eternally in torture, being rescued from Hell and taken into Paradise. Pipo of dis sort na dem be heretics (***ahl al-bida***) or groups of heresy (***dalala***). Seventy-two heretical groups have appeared. None of di acts of worship or di favors or services to humanity performed by dis pipo or by disbelievers or renegades go dey acceptable or will do dem any gud in di hereafter. Muslims wit correct belief na dem be ***Ahl as-Sunna*t *wal-Jamaa*** or **Sunni.** Sunni Muslims have differed in four *madhhab*s (see pp 69-70) in respect to performing dia acts of worship. Followers of any one wey dey di four *madhhab*s also sabi say di followers wey dey di oda three *madhhab*s also dey inside *Ahl as-Sunna*, and dem show love fo one anoda. A pesin wey no dey inside any of dis four *madhhab*s no be Sunni Muslim. A pesin wey no be *Ahl as-Sunna* na eida disbeliever or a heretic.[4]

If a pesin wey dey perform acts of worship according to one of di four *madhhab*s repents upon committing sins or upon making any mistakes for dose acts of worship, dat pesin go dey forgiven. If one no repent, *Allahu Taala* might, if He wills, forgive and might neva put dat pesin into Hell. If *Allahu Taala* wills, He go torture dat pesin as much as di committed sins of dat pesin deserve but later dat pesin will be released from torture. One wey no believe even one of di clear teachings wey dey known to be essentially believed in Islam, wey be say even uneducated pipo sabi am, go dey subjected to eternal torture in Hell. Dat pesin na im dem dey call disbeliever (***kafir***) or an apostate (***murtadd***).

E get two types of disbelievers: di *disbeliever* wit a revealed, heavenly book, and di one wey no get book. If pesin wey get Muslim parents later leave Islam and him becomes an unbeliever, dat pesin na apostate (***murtadd***). Ibn Abidin (*rahimah-Allahu Taala*) write am for di subject about 'dose wey dem marriage no dey valid becos of polytheism': ''*Murtadd*s, *mulhid*s, *zindiq*s, fire-worshippers (*Majusi*s), idolaters, ancient Greek philosophers, *munafiq*s, dose followers of di 72 heretical groups in

[4] Dis is written for ***Di Letters (Al-Maktubat)*** of *Al-Imam ar-Rabbani*, particularly for di 286th letter of di first volume, as well as in at-Tahtawi's annotation to di book ***Ad-Durr al-mukhtar*** (chapter entitled Zabayikh) and in ***al-Basair li-munkiri t-tawassuli bi ahli l-maqabir*** wit documents. Last two books dey for Arabic. Di last one, wey dem bin originally write and print for India, don dey reproduced by Hakikat Publishing for Istanbul by offset process a numba of times since 1975/1395.

Islam whose heresy progressed into disbelief, Brahmins, Buddhists, Batinis, Ibahatis and Durzis (Druses) are all disbelievers wey no get heavenly books." Communists and freemasons too na disbelievers witout wey no get heavenly books. Dose Jews and Christians wey believe in di ***Tawrat*** (di original of di **Torah**/Old Testament) and di ***Injil*** (di original of di ***Bible***/New Testament), di revealed heavenly books wey dem later come change spoil am join, na disbelievers wey get books. If dis disbelievers believe say Attribute of Divinity dey for creature, dem go be polytheists (***mushrik***s, pipo of *shirk*). Di ***Sifat adh-Dhatiyya*** and di ***Sifat ath-Thubutiyya*** of *Allahu Taala* na di Attributes of Divinity (***Uluhiyya***).

A disbeliever, wit or witout a heavenly book, wey embrace Islam go be decent Muslim wey no get sin and e go escape going to Hell, but dat pesin gatz become a Sunni Muslim. Becoming a **Sunni** Muslim mean say make e dey read dey learn book wey one of di scholars of *Ahl as-Sunna* write, come dey adapt im *iman*, acts and words to wetin e learn from dat book. In di world, e dey understood from one's clear words said witout *darura* (strong necessity or compulsion) and actions if pesin na Muslim or not. It becomes definite at one's last breath if pesin go enter di next world wit *iman*. If a male or female Muslim wit serious sins repent wit pure heart, dia sins go surely dey forgiven, becoming sinless and pure. E dey explained in detail for books of *ilm al-hal* (for example, on p 5 of dis text and for ***Endless Bliss***) wat repentance (***tawba***) is and how dem dey take repent.]

IMAN AND ISLAM

For dis book, ***Itiqad-nama***, dem go explain a *hadith sharif* wey be say di Prophet (*sall-Allahu alayhi wa sallam*) tok about ***iman*** and ***islam*.** I hope say, through di blessing of dis *hadith sharif*, di belief of Muslims go dey completed [strengthened], and dereby dem go attain deliverance and happiness. Again I hope say e go make me, Khalid [*quddisa sirruh*], wey get many sins, to be saved.

May *Allahu Taala*, in Whom I get di beautiful belief say He needs notin and dat His favors and blessings dey so much and Who dey pity human creatures well-well, forgive dis poor Khalid, wey be say im stock dey very low and im heart dey very black, for my unsuitable words and accept my defective acts of worship. May *Allahu Taala* protect us from di evils of di deceitful, lying Satan [and against being deceived by false, erroneous words and writings of di enemies of Islam] and make us happy! Him na di Most Merciful wey dey for di merciful and di Most Generous of di generous.

As Islamic scholars don tok am, every male or female Muslim wey don become responsible (***mukallaf;*** one wey don reach discretion/*aqil* and adolescence/*baligh*) gatz [to acknowledge and sabi *Allahu Taala*, in oda words,] to sabi and believe in ***as-Sifat adh-Dhatiyya***[5] (Personal Attributes) and ***as-Sifat ath-Thubutiyya*** of *Allahu Taala* correctly. Na dis one dey primarily obligatory (*fard*) for everybodi. Not to sabi no be excuse; na sin. I, Khalid Ibn Ahmad al-Baghdadi, write dis book no be sake of say I dey Show say na me dey superior pass and na me get knowledge pass odas or make I turn famous but say make I leave a reminder, a service, behind. May *Allahu Taala* help humble Khalid and all Muslims wit His Power and through His Prophet's blessed soul! *Amin*!

Everytin oda dan *Allahu Taala* is called di ***ma-siwa*** or ***alam*** (di universe). Pipo call am '**nature'** now. All di worlds of beings were nonexistent. Allahu Taala is di One wey create all of dem. All of dem be ***mumkin*** and ***hâdith***.[6] Di hadîth *ash-Sharif*, "***Allahu Taala* was existent; notin else was existent**," don express dis fact.

A second evidence wey show say creatures na *hâdith* na di fact say dem dey always transform dey change. Everytin dey change; howeva, sometin *qadim* (wey no get beginning, eternal in di past) no suppose change. *Adh-Dhat* of *Allahu Taala* and His Attributes are *qadim* and dem no dey change.[7] he changes in creatures, dia transforming to one anoda, cannot be

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[5] Di six Attributes wey dey specific to *adh-Dhat* (Self, Essence, Person or Personality) of *Allahu Taala* are called ***as-Sifat adh-Dhatiyya*.** Dem be ***al-wujud***, *Allahu Taala*'s existence by Himself; ***al-Qidam***, being witout a beginning and eternal for di past; ***al-Baqa***, exist witout end and neva to become nonexistent; ***al-Wahdaniyya***, having no partner, equal or match in any respect; ***al-Mukhalafatun lil-hawadith***, being dissimilar to every creature in every respect; and ***al-Qiyamu bi nafsihi***, *Allahu Taala*'s self-existence, being needy of notin for eternal existence. No creature get any of dis six attributes, nor any relation wit dem. Some Islamic scholars tok say *al-Mukhalafatun lil-hawadith* and *al-Wahdaniyya* na disame and dat di numba of *as-Sifat adh-Dhatiyya* na five.

[6] Di sign ^ over a vowel makes its pronunciation long. Di word *hâdith* wit dis sign over di first vowel get different meaning from dat of 'hadîth' wit di sign over di second vowel wey mean di 'saying' of di Prophet Muhammad (*alayhis-salam*). Due to its frequent use, 'hadîth' dey written as '*hadith*' in dis text. Here ***mumkin*** mean 'dat which may come into existence out of nonexistence and may become nonexistent while being existent', and ***hâdith*** mean 'dat which *came* into existence while being nonexistent; dat created later'.

[7] However, for di universe di state of substances changes in physical events. In chemical reactions, di essence or structure of substances changes. We see objects or substances cease to exist and change into oda substances.

coming from di eternity in di past. Dem suppose get beginning and come into existence from elements or substances wey dem create out of nonexistence.

Anoda evidence for di fact dat di universe na *mumkin*, na im be say, e come into being out of nonexistence, na say creatures, as we see, na *hâdith*; na im be say dem don dey come into existence out of notin.

E get two beings: di ***mumkin*** and di ***Wajib* [*al-wujud*]**.[8] If only di *mumkin* exist, or if *Wajib al-wujud* no exist, notin would exist.[9] For dis reason, di *mumkin* no fit come into existence or fit no go on being on its own. If some power no affect am, e fot always remain as nonexistence and for no come into existence. Since a *mumkin* no fit create itself; it could not, naturally, create oda *mumkin*s, eida. Dat wey be say don create di *mumkin* gatz be *Wajib al-wujud*. Di existence of di universe show say a creator wey create am out of notin exists. So, di Unique Creator of all wey be *mumkin*, di creatures, na di only *Wajib al-wujud* witout being *hâdith* or *mumkin*, but always existent and eternal. '*Wajib al-wujud*' mean say its existence no be from sometin else but from itself, na im be say e always dey self-existent and e no dey created by someone else. If to say no be so, den e suppose be creature (*mumkin* and *hâdith*) wey be say someone else create. Dis one dey contrary to wetin we don reason above. In Persian '***Khuda*'** [used as a name for *Allahu Taala*] means 'always self-existent, eternal in di past.'[10]

We see say di classes of beings dey for astounding order, and science dey discover new laws of dis order every year. Di Creator of dis order must be **Hayy** (Ever-living), **Alim** (All-knowing), **Qadir** (Almighty), **Murid** (All-willing), **Sami** (All-hearing), **Basir** (All-seeing), **Mutakallim** (All-speaking) and **Khaliq** (Creator),[11] becos death, ignorance, incapability, compulsion, deafness, blindness and dumbness all na defects and imperfections. E no dey possible say such defective attributes go come dey for *Allahu Taala* Wey don create dis universe (*alam*) or Creation (*kainat*) in such an order and Who protects dem against annihilation.[12]

Today, in atomic changes and nuclear reactions, wey dem don discover recently, di matter or element also ceases to exist and turns into energy.

[8] 'Wujud' mean 'existence, being.' Three kinds of existence dey. Di first one na ***Wajib al-wujud***, di Necessary Existence. He always exists. He has neva been nonexistent before, nor will He stop existing in di everlasting future. Only *Allahu Taala* is *Wajib al-wujud*. Di second one na ***mumtani al-wujud***, which cannot exist. It should always be nonexistent. Such na partner to *Allahu Taala*; na im be anoda god partner to *Allahu Taala* or resembling *Allahu Taala* no fit exist. Di third one na ***mumkin al-wujud***, wey fit exist or e no exist. So are di universe, all creatures witout any exception. Di opposite of wujud is ***'adam*** (non-existence). All creatures dey for *'adam*, dem no bin dey exist, before dem come into existence.

[9] For it is a change, an event, to come into existence out of nonexistence, and, according to our knowledge in physics, in order for a change to take place in an object, an exterior power gatz act on di object, di source of which suppose precede di object.

[10] For detailed information please refer to di chapter "Allah Exists and is One" p. 92.

[11] Dis are di eight attributes of ***as-Sifat ath-Thubutiyya*** of *Allahu Taala*, dat, besides existing in *Allahu Taala*, are partially present also in creatures.

[12] Every being, from atom to stars, has been created wit some calculations and laws. Di regularity in di known laws of physics, chemistry, astronomy and biology bewilders di human mind. Even Darwin gatz tok am say wen im get di thought of di order and delicacy in di structure of di eye, im bin feel am like say e go craze. Air na mixture of nitrogen (78%), oxygen (21%), and noble (inert) gases (1%). E be mixture, no be compound. If oxygen content bin pass 21 percent, e go burn our lungs. If e bin dey less dan dat amount, e no go fit burn di nutrients in blood. E fir dey impossible for human beings and animals to live. Dis percentage, 21, no dey change anywhere, not even during rains. And dis, in its turn, na great blessing. Does it not show di Existence, Power and Grace of *Allahu Taala*? Construction of di eye is a mere notin wen compared wit dis wonder. Is it ever possible dat di One who has created all di laws, delicate calculations and formulas taught as scientific knowledge would have defective attributes?

Moreover, we also see di above eight attributes of perfection [called ***as-Sifat as-Subutiyya*** existing partially] in creatures. *Allahu Taala* create dem for creatures. If dis attributes no bin exist in Him, how He go create dem in creatures? If dis attributes no exist in Him, dose creatures go dey superior to Him.

We should also add say di Creator of all worlds of beings suppose possess all di attributes wey dey for perfection and superiority and none of di attributes of deficiency, since one wey dey defective no fit be di Creator (*Khuda*).

Aside from dis reasonable evidences, *ayat*s and *hadith*s explain am clearly say *Allahu Taala* get perfect attributes. Therefore, e no dey permissible to doubt it. Doubt dey cause disbelief. Di above-mentioned eight perfect attributes are called di ***Sifat ath-Thubutiyya***. *Allahu Taala* get all di eight perfect attributes. Defect no dey, no disorder or change in His Pesin, Attributes or Deeds. Di ***Sifat adh-Dhatiyya*** and di ***Sifat ath-Thubutiyya*** are called di Attributes of Divinity ***(Uluhiyya)***. If one believe say a creature possess an attribute of divinity, one don become a polythiest (***mushrik***).

DI ESSENTIALS OF *ISLAM*

Wit di grace of *Allahu Taala*, Wey dey keep all creatures in existence every moment, Wey always dey omnipresent and overseeing and dey give all di favors and gifts, now we begin to explain di blessed saying of our Prophet (*sall-Allahu alayhi wa sallam*).

Our beloved superior *Hadrat* Umar ibn al-Khattab (*radiy-Allahu Taala anh*), wey be heroic leader of Muslims, one of di highest Companions of di Prophet wey dey famous for im truthfulness, bin say:

> "E be day wey be say few of us, di Companions, dey for di presence and service of *Rasulullah* (*sall-Allahu alayhi wa sallam*)." Dat day, dat hour, dey very blessed, so valuable a day dat pesin go hardly get di chance to live it once again. On dat day, e fall for im lot say e go dey honored wit being in di Prophet's company and near him and to see im blessed face wey be food, pleasure and comfort for souls. To emphasize di value and honor of dat day, e say, "Na day wey be say..." Could there be anoda time as honorable and valuable as di one at which e fall to one's lot to see *Jabrail* (*alayhis-salam*) in di guise of a human being, to hear im voice and to hear di knowledge humans need as beautifully and clearly as possible through di blessed mouth of *Rasulullah* (*sall-Allahu Taala alayhi wa sallam*)?
>
> "At dat hour, a man come near us like di rising of a full moon. His clothes were extremely white and his hair dey very black. Signs of travel, such as dust and perspiration no dey im body. None of us among di *Sahaba* of di Prophet (*sall-Allahu alayhi wa sallam*) recognize am, na im be say no be one of di pipo wey we don see or sabi before. He siddown where *Rasulullah* (*sall-Allahu alayhi wa sallam*) dey. He place im knees near di Prophet's blessed knees." Dis pesin, in di guise of a human figure, na di angel named *Jabrail*. Although his way of sitting bn look like say e no align wit manners (*adab*), e show us one very important fact: in learning religious knowledge, shyness no get place, nor did pride or arrogance become a master. Wit dis behavior, *Hadrat Jabrail* bn wan show di *Sahaba* say everybody suppose ask wetin dem wan sabi about Islam freely from teachers witout feeling shy, for shyness no suppose dey in learning Islam or embarrassment in performing, teaching or learning one's duties towards *Allahu Taala*.

"Dat noble pesin put im hands on *Rasulullah*'s (*sall-Allahu alayhi wa sallam*) blessed knees. He asked *Rasulullah*: '**Oh Messenger of Allah! Tell me what Islam is and how to be a Muslim**.'"

Literal meaning of '***islam*'** na 'to surrender in submission.' *Rasulullah* (*sall-Allahu Taala alayhi wa sallam*) explain say di word '***islam****'* was di name of [di group of] five basic essentials in di religion of Islam, wey be:

1. *Rasulullah* (*sall-Allahu alayhi wa sallam*) said dat di first of di essentials of *islam* was "**saying *kalimat ash-shahada***" (di statement of testimony); na im be say, pesin suppose say, "**Ashhadu an la ilaha illa'llah wa ashhadu anna Muhammadan abduhu wa *rasul*uh**." In oda words, a mentally mature pesin wey don reach di age of puberty and e fit talk gatz say, **"On di earth and in di heavens, notin nor anyone dey but *Allahu Taala* Who get di right to be worshipped and E dey worthy of deifying. Di real Deity na *Allahu Taala* alone. He is di *Wajib ul-wujud*. Every kind of superiority exists in Him. No defect exists in Him. His name is Allah,"** and to believe in dis absolutely wit all dia heart. And also one should say and believe: "**The most noble pesin named Muhammad *ibn*** [di son of] **Abdullah** who get a rosy, white-reddish, bright and lovely face wit black eyes and brows, a blessed wide forehead and beautiful manners, whose shadow never fell on di ground and who was soft-spoken and was called Arab becos dem born am for Mecca of Hashemite-descent, na **di human being and Messenger sent by *Allahu Taala***." Di Prophet's moda na *Hadrat* Amina *bint* (daughter of) Wahab. Him birth for Mecca honored di world [at di dawn of Monday, April 20, in di year 571]. Wen he was forty, dem inform am say him na di Prophet [Monday, Ramadan 17, 610]. Dat was named di year of di '***Bitha***' (a prophet's being sent for calling pipo to di right path). After dis, e invite pipo come Islam in Mecca for thirteen years. Den e migrate (di *Hijra*, Hegira) to Medina on di command of *Allahu Taala*. From there, e spread Islam everywhere. Ten years after di *Hijra*, he died in Medina on July 8, 632 (Monday, *Rabi al-Awwal* 12).[13]

2. Di second of five essentials of *islam* na "**di performance of di *salat*** (ritual prayers) **wen its time comes"** five times daily and fulfilling its *fard*s." Na *fard* for every Muslim to perform di ***salat*** five times every day witin di defined time of each prayer and to sabi say it is performed witin its defined time. By following calendars wey dey wrongly prepared by ignorant or *la-madhhabi* (pipo wey no dey follow any of di four *madhhab*s; non-Sunni) pipo, performing a *salat* before its defined time na great sin, and di *salat* performed as such no dey valid. Dis also causes di initial *sunna* division of di noon prayer and di *fard* division of di sunset prayer to be performed witin di time of *karaha* (periods of time in which performing *salat* is sinful). Time for a *salat* is understood by di muezzin's (*muadhdhin*, pesin wey dey

[13] As historians tok am, di Prophet bin enta di cave at di Sawr Mountain around evening time on Thursday 27th of di month *Safar* for di Gregorian year 622, during his migration (di *Hijra*) from *al-Makkat al-Mukarrama* (di Honorable City of Mecca, di birthplace of Muhammad *alayhis-salam*) to *al-Madinat al-Munawwara* (di Illuminated City of Medina). He bin leave di cave on Monday night come enta Quba, a quarter near Medina, on Monday 8th of di month *Rabi ul-awwal* (20th of September for Gregorian calendar and 7th of September in Julian calendar). Dis happy day come become di beginning of Muslims' *Hijri* (of di *Hijra*) Solar (*Shamsi*) calendar. Di beginning of di *Hijri Solar* calendar adopted by di Shiites bin dey six months earlier dan dis; dat is e start wit di *Nawruz* festival of di fire-worshipping disbelievers (*Majusi*s, Zoroastrians, Parsees, Mazdean) on March 20. Di Prophet bin stay for Quba until Thursday, wen duration of di day was equal to dat of di night all over di world, and leave di quarter on Friday, entering Medina di same day. Di outset of di month of *Muharram* in di same year (Friday, 16th of July) was accepted as di beginning of *Hijri* Lunar (*Qamari*) calendar. Di *Hijri Solar* year wey be say a Gregorian year starts dey 622 years shorter dan dat new year, and di Gregorian year in which a *Hijri Solar* year starts dey 621 years longer dan dat new year.

call Muslims to di *salat*) calling di *adhan* (call to di *salat*).[14] Di *salat* has to be performed wey be say pesin go pay attention to its *fard*s, *wajib*s and *sunna*s [various rules witin any *salat*] before its defined time is over and submitting di heart to *Allahu Taala*. In di *Quran al-Karim*, ritual prayers na '***salat*'**, wey mean humans' praying, angels' saying *istighfar* and *Allahu Taala*'s showing compassion. In Islam, di ***salat*** mean to do certain actions and to read certain tins from memory as written in books of *ilm al-hal*. Di *salat* is started wit di ***takbir al-iftitah*** by saying di words '***Allahu akbar***' as di hands, for men, after being raised up to di ears are clasped under di navel and as they, for women, after being raised up to di level of di shoulders are placed over di breasts. It is completed by greeting [***salam,*** saying *"as-salamu alaykum wa rahmatu'llah*"] once while turning di head to di right and once to di left shoulders at di end of di last sitting position.

3. The third of di five essentials of *islam* na "**giving di *zakat* of one's property**." di literal meaning of *zakat* is 'purity, praising, and becoming gud and beautiful.' In Islam, ***zakat*** means 'for one wey get property of *zakat* more dan one's needs and at an amount of or exceeding di certain limit called di ***nisab*** to separate a certain amount of one's property and give it to dose Muslims defined in di *Quran al-Karim* witout embarrassing dem.' *Zakat* is given to seven kinds of pipo. E get four types of *zakat* in all di four *madhhab*s: di *zakat* of gold [including equivalent of banknotes] and silver, di *zakat* of commercial goods, di *zakat* of four-legged animals of butchery wey dey graze in di fields for more dan half a year, and di *zakat* of crops obtained from di soil. Dis fourth type of *zakat*, called ***ushr***, is paid as soon as di crop is harvested. Di oda three are paid one year after dey reach di amount of nisab.

4. **"Fasting (*sawm*) during every day of di month of Ramadan"** na di fourth essential of *islam.* Fasting na '***sawm***,' wey mean protecting against three tins [during di days] of di month of Ramadan, as dey were commanded by *Allahu Taala*: eating, drinking and intercourse. Di month of Ramadan begins upon seeing di new moon on di [western] horizon. It may not begin at di time calculated in calendars beforehand.

5. Di fifth essential of *islam* na "**di performing of di pilgrimage (*hajj*) by able pesins once in dia life**." For pipo wey get money enough for going to and coming back from di city of Mecca including an amount sufficient for di subsistence of di family dem leave behind until dem come back, it is *fard* once in dia lifetime to perform *tawaf* around di Kaaba and to perform *waqfa* on di plain of Arafat, provided dat di way is safe and dem dey physically healthy.

"Upon hearing dis answers from *Rasulullah*, dat pesin say, '**Oh! *Rasul-Allah*! You don tell di truth**.' " *Hadrat* Umar (*radiy-Allahu anh*) tok say di *Sahabi*s wey dey come dey astonished at di behavior of dis pesin wey ask question come confirm say di answer dey correct. Normally, pesin dey ask sake of say dem wan learn wetin dem no know; but to say, "You don tell di truth," show say di pesin don already sabi am.

Di highest of di five essentials wey dem list above na saying and believing di meaning of **kalimat ash-shahada.** Di next highest na to perform di *salat*. Next to dis na fasting. Den comes di *hajj*. The last one na to give *zakat*. E dey unanimously certain say di *kalimat ash-shahada* na di highest. About di sequence of di oda four, most scholars of Islam say di same as di foregoing. *Kalimat ash-shahada* na di first to become *fard* at di beginning of Islam. *Salat* five times daily become *fard* during di *Miraj* (di event of di Prophet Muhammad's

[14] Vocalization of it by disbelievers or heretics or through loudspeakers no be di *adhan al-Muhammadi* (di 'call of Muhammad' to di *salat*).

Ascension) in di twelfth year of *Bitha*, a year and some months before di Hegira. Fasting during Ramadan became *fard* in di month of Shaban, di second year of di Hegira. Giving zakat became *fard* in di month of Ramadan, in di same year wen fasting became *fard*. And *hajj* became *fard* in di ninth year of di Hegira.

If pesin disbelieves, refuses to accept, makes fun of or shows disrespect for one of dis five essentials of *islam*, dat pesin don become a disbeliever (may *Allahu Taala* protect us!) Similarly, pesin wey no accept any of di tins wey dey unanimously and clearly declared to be *halal* (permitted) or *haram* (forbidden), or e dey say '*halal*' about *haram* or '*haram*' about *halal*, don become a disbeliever. If pesin disbelieves or dislikes one of di inevitably known Islamic teachings, dat is, teachings wey dem hear and known even by uneducated pipo wey dey live for Muslim countries, dat pesin don become a disbeliever.

[For example, eating pork, having alcoholic drinks, *gambling* and, for a woman or girl, showing herself to odas wit notin to cover her head, hair, arms and legs and, for a man, showing himself to odas witout covering di part between di knees and di navel are all *haram*. In oda words, *Allahu Taala* don forbid dis acts. Di four authentic *madhhab*s, wey explain di commands and prohibitions of *Allahu Taala*, described differently di intimate, private body parts (***awrat***) regions of di male body wey be *haram* to look at or to show to odas. E dey *fard* for every Muslim to cover dose parts of di body described by di *madhhab* dem belong to. Na *haram* for odas to look at dose wey no covered dis parts of dia bodies. E dey written for ***Kimya as-Saada*** say e dey *haram* for women and girls to go out witout covering dia heads, hair, arms and legs, and na also *haram* to go out wit thin, ornamented, tight and perfumed dresses. Dia modas, fadas, husbands and brodas wey give permission, consent or approval to dia going out as such will share di sin and penalty (*adhab*); na im be, dem go burn in Hell togeda. If dey repent, dey will be forgiven and dem no go burn dem. *Allahu Taala* likes dose wey dey repent. In di third year of di Hegira, sane girls wey don reach di age of puberty and women were ordered not to show demselves to unrelated (*na-mahram*) men. We no suppose believe di claim of di British spies and dose ignorant pipo wey don dey trapped by dem say, showing di unveiling before di revelation of di *ayat* about veiling (*hijab*) as evidence, di commandment about veiling was fabricated later by scholars of *fiqh*.

One wey say he or she na Muslim gatz to sabi weda everytin one does dey compatible wit Islam or not. If one no know, den one has to learn by asking one of di scholars of *Ahl as-Sunna* or by reading dia books. If what one does no dey compatible wit Islam, di pesin no go escape from sin or disbelief. Pesin gatz to repent truly every day. Di sin or disbelief dat is repented of will definitely be forgiven. If pesin no repent, pesin go pay for it both in di world and in Hell. Such punishments are written in various parts of our book. Di Muslim wey commit great sin go be pesin wey dem go commot from Hell after being burned as much as di punishment for dat sin is. Dose wey disbelieve *Allahu Taala* and disbelievers or *zindiq*s wey dey try to destroy Islam go burn in Hell eternally.

Parts of di body wey men and women suppose cover during *salat* and for every place na '***awrat***' (intimate, private) regions**.** Na *haram* to display one's private parts or to look at odas' private parts. If pesin tok say concept no dey wit di name of *awrat* in Islam, dat pesin don becomes a disbeliever. If a pesin says '*halal*' about or does not pay due importance to, na im be say e no dey fear di prescribed penalty (*adhab*) for, displaying or looking at a region wey be *awrat* according to unanimity (*ijma*) of all di four *madhhab*s, dat pesin go become a disbeliever. As such is women's

displaying dia *awrat* regions or singing or reciting ***Mawlid*** among men. In di Hanbali *madhhab*, di region between di groins and di knees of di male body is not *awrat*.

Pesin wey say he or she na Muslim gatz to learn and pay importance to di essentials of *iman* and *islam* in addition to dose commandments (*fard*s) and prohibitions (*haram*s) wey dem unanimously report by di four *madhhab*s. Unknowing no be valid excuse and e dey identical wit disbelief despite knowing. The female bodily exterior, wit di exception of her hands and face, na *awrat* according to all di four *madhhab*s. If pesin, becos of say e no dey take am serious, exposes a region of one's body wey be *awrat* witout unanimity, dat is not *awrat* in one of di oda three *madhhab*s, di pesin no go become a disbeliever but na great sin according to di *madhhab* one follows. An example of dis na man wey dey expose im thigh, di part between di groins and di knees. Na *fard* to learn wetin pesin no know. As soon as one learns, one must repent and cover oneself.

Lying, gossip, backbiting, slander, dift, cheating, treachery, hurting someone's feelings, mischief-making, using someone's property witout permission, not paying a laborer's or porter's due, rebellion, wey be opposing di laws and di government's orders, and not paying taxes na sins, too. Committing dem against disbelievers or in non-Muslim countries still be *haram*. No be disbelief (*kufr*) but sin (*fisq*) for non-educated pipo not to sabi di teachings wey no too dey very available for non-educated pipo to know.]

THE ESSENTIALS OF *IMAN*

"Dis noble pesin ask again, '**Oh! *Rasul-Allah*! Also tell me wetin *iman* be.**'" Having asked wetin be *islam* and dem give di answer, *Hadrat Jabrail* (*alayhis-salam*) ask our master *Rasulullah* (*sall-Allahu alayhi wa sallam*) make e explain di reality and essence of *iman*. Literally *iman* means 'knowing a pesin to be perfectly truthful and having faith in dem.' In Islam, *iman* mean say make u believe say *Rasulullah* (*sall-Allahu alayhi wa sallam*) na di Prophet (*an-Nabi*) wey *Allahu Taala* send, knowing to be di truth and saying wit belief say ne him be di Messenger chosen by *Allahu Taala*, believing in brief wetin he convey briefly and in detail wetin he convey in detail from *Allahu Taala*, and saying kalimat ash-shahada wit di mouth wenever possible. Strong *iman* is such dat, as we sabi for certain say fire dey burn and serpents kill by poisoning and so we dey try avoid dem, we should believe in *Allahu Taala* and His Attributes deeming dem great, fully at heart, strive for His approval (*rida*), run to His Beauty (*Jamal*), escape from His wrath (*ghadab*) and from His torture (*adhab*), and place *iman* on di heart firmly like an inscription on marble.

Iman and *islam* conveyed by Muhammad (*alayhis-salam*) na di same. Belief in di meaning of *kalimat ash-shahada* dey present for both of dem. Although dey differ in general and in particulars and dem get different literal meanings, e no get difference between dem for Islam.

Is *iman* one tin or is it a combination of parts? If na combination e be, how many parts e come get? Are Islamic practices (*amal*, *ibadat*, deeds) included in *iman* or not? While saying, "I get *iman*," e dey okay to add "**insha-*Allahu Taala***" (if *Allahu Taala* wills) or not? Is dere littleness or muchness in *iman*? *iman* na creature? Is it witin one's power to believe, or have di Believers believed under compulsion? If force or compulsion dey for believing, why e be say dem command everybody to believe? E go take long time to explain all dis one by one. Therefore, I no go answer dem separately here. But it should be known say, according to di Ashari *madhhab* (see pp. 71 and 100) and di Mutazila (one of di 72 groups wey deviate from *Ahl as-Sunna*), e no dey probable (*jaiz*) for *Allahu Taala* to command us to do sometin wey

no dey possible. According to di Mutazila, e no dey probable for *Allahu Taala* to command sometin possible but dat tin no dey witin human's power. According to di Ashari, howeva, e dey probable yet *Allahu Taala* never command am. To command pipo to fly in di air dey inside dis one. Neida in *iman* nor in rituals did *Allahu Taala* command human creatures to do wetin dem nbo go fit do. For dis reason, a pesin who, while a Muslim, goes mad or becomes *ghafil* (forgetful of *Allahu Taala*, unconscious) or sleeps and dies na still Muslim, though not in a state of confirmation.

We no suppose think of di literal meaning of '*iman*' in dis *hadith sharif* since even dose wey dey uneducated for Arabia knew its literal meaning: 'confirmation, belief.' Certainly di *Sahabat al-Kiram* (*radiy-Allahu Taala anhum ajmain*) knew it, and *Jabrail* (*alayhis-salam*) bin wan teach di meaning of *iman* to dem by asking *Rasulullah* (*sall-Allahu alayhi wa sallam*) wetin *iman* mean for Islam. '***Iman***' means to believe wit heart and soul and to say wit di mouth di six certain essentials by affirming through *kashf* (inspired unveiling of Divine mysteries) or *wijdan* (conscience), by understanding of di intellect out of an evidence, or by depending on and adapting a distinguished and approved statement. *Rasulullah* tok say *iman* na to believe in six certain facts:

1– Di first na to believe say ***Allahu Taala*** **na di Indispensable Being (*Wajib al-wujud*) and di Real Deity (Mabud) and di Creator of all creatures.** It should be believed for certain say He alone creates everytin [every substance, atoms, elements, molecules, compounds, organic substances, cells, life, death, every event, every reaction, all kinds of power and sorts of energy, movements, laws, souls, angels and every being living or lifeless out of notin, and He dey make dem all survive] in both dis world and di next witout material, time or similarity, out of nonexistence. As He created all creatures in di universe [in one moment while dem no bin dey exist], He [creates some of dem from one anoda and, wen di Last Day comes, in one moment] will annihilate everytin. He is di Creator, Owner and Absolute Ruler of all creatures. It has to be believed and acknowledged say e no get anybody to dominate Him, to command Him or to be superior to Him. Every type of superiority and every attribute of perfection belong to Him only. No defect or no deficient attribute exists in Him. He is able to do what He wills. Wetin He dey do no dey intended to be useful to Himself or to odas. He no dey do anytin for a reward. In everytin He does, however, hidden causes (*hikma*), uses, blessings and favors dey.

Allahu Taala no need to give wetin dey gud and useful for His human creatures, nor does He have to reward some pipo or punish some odas. It would befit *Allahu Taala*'s superiority and benevolence if He would bring all di sinners to Paradise. E go be His justice if He would put all of dose wey obey and worship Him into Hell, yet He decreed and declared say He would put Muslims, dose who worship Him, into Paradise and grant dem favors, and dat He would eternally torture disbelievers in Hell. He no dey go back on His word. It would be of no use for Him if all di living creatures believed and worshipped Him, nor would it give Him any harm if all creatures became disbelievers, became excessive or disobeyed Him. If one wish to do sometin, *Allahu Taala* creates it if He, too, wills it to be done. He alone na di One wey dey create every action of His human creatures and all tins. If He does not will or create, notin can move. If He does not wish, no one can become a disbeliever or a rebel. He lets disbelief and sins happen, yet He no dey approve dem. No one can interfere wit His works. No one has di strength or di right to comment on how He must do anytin or to ask di reason why He has done dis or dat. Excepting polytheism or disbelief dat has been committed, He go forgive, if He wills, a pesin wey die witout repenting for any great sin committed. *Allahu Taala* will punish dem, if He wills, for a lesser sin. He declared say He no go ever forgive but torture eternally dose wey die as disbelievers and apostates.

Though *Allahu Taala* go torture in Hell dose Muslims wey, being ***Ahl al-qibla*** ('pipo of direction' who turn towards di Kaaba in ritual prayers), perform acts of worship yet whose beliefs (*itiqad, iman*) no dey compatible wit di beliefs of ***Ahl as-Sunna*** and die witout repenting, such Muslims, di **pipo of heresy (*ahl al-bida*),** no go stay for Hell eternally.

E dey possible to see *Allahu Taala* wit di eyes in this world, but no one ever has seen. At di Place of Gathering (*Mahshar*) on di Day of Judgment, He will be seen in His Wrath and Fury by disbelievers and sinful Muslims and in His Kindness and Beauty by pious Muslims. In Paradise, di Believers go see Him in His attribute Beauty. Angels and women, too, will see Him. Disbelievers no go get dis kind chance. There is a sound report conveying say genies also go dey deprived of dis. According to di majority of *ulama*, "Being honored wit di manifestation of His Beauty (*tajalli al-Jamal*) and seeing (*ruyat*) Him go be every morning and every evening for Muslims wey *Allahu Taala* loves, every Friday for Muslims of low degree, and at a few times in a year such as times of festivals in dis world for women."[15]

It should be believed say *Allahu Taala* go dey seen, yet we no suppose think am say how He go dey seen since His works cannot be comprehended through intellect. They no resemble worldly matters. [Dem no fit evaluate am wit physical or chemical criteria.] Such concepts as aspect or being across no get connection wit Him. He is not material. He no be object [nor is He an element, an alloy or a compound]. He no dey countable, measurable or computable. No change happens in Him. He no dey located at a place. He no dey wit time. He no get past or a future, front or back, bottom or top, nor right or left. Therefore, human reasoning, knowledge or intellect no fit comprehend anytin of Him. So, humans no fit comprehend how He go dey seen. Although such words as hand, foot, direction, place and di like, wey no dey suitable for *Allahu Taala*, exist in *ayat*s and *hadith*s, dey are not used in di sense wey we sabi and use today. Such *ayat*s and *hadith*s are called ***mutashabihat*** (dose wit incomprehensible, hidden meanings). We have to believe dem, but we no suppose try dey understand what or how dey are. Or dia ***tawil*** (interpreting suitably wit Islam) can be made briefly or in detail; na im be say, dem fir give dem meanings suitable for *Allahu Taala*. For example, di word 'hand' may be interpreted as power or energy.

Muhammad (*alayhis-salam*) saw *Allahu Taala* during di *Miraj*. But this seeing no be wit di eyes, like seeing in dis world. One who tok say e don see Him in dis world na *zindiq*. Di seeing experienced by di *awliya* (*qaddas-Allahu Taala asrarahum ajmain*: may *Allahu Taala* make all dia mystiques decent, sacred and blessed!) was unlike seeing in dis world or seeing in di next world. In oda words, what dey experinced was not ***ruyat*** (seeing) but ***shuhud*** (seeing di examples/*mithal*s through di 'eyes' of dia hearts).

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[15] *Hadrat* Shaikh Abd al-Haqq ad-Dahlawi (d. Delhi, 1642/1052) write for im Persian work ***Takmil al-iman***: "A *hadith sharif* states: '**You go see your Creator on di Day of Judgment as you see di [full] moon on di 14th [of di lunar month]**.'As *Allahu Taala* is known incomprehensibly in dis world, *Allahu Taala* will be seen incomprehensibly in di hereafter. Great scholars such as Abul-Hasan al-Ashari, *Al-Imam* as-Suyuti and *Al-Imam* al-Bayhaki tok am say *angels* sef go see *Allahu Taala* in Paradise. *Al-Imam al-Azam* Abu Hanifa and some oda scholars said dat genies no earn *thawab* and dem no go enter Paradise and dat only faithful genies go escape Hell. Women go see *Allahu Taala* a few times in a year such as times of festivals in dis world. Perfect (*kamil*) Believers go see Him every morning and evening while odas go see Him on Fridays. To dis humble person myself, dis gud news covers di faithful women and angels and genies, too; e go dey proper say di perfect and *arif* women such as Fatimat az-Zahra, Khadijat al-Kubra, Aishat as-Siddiqa and oda Decent Wives [of di Prophet] and *Hadrat* Mariam (di Virgin Mary) and *Hadrat* Asiya go get special treatment. *Al-Imam* as-Suyuti, too, mean dis."

Some great *awliya* tok say dem don see Him, yet dey mistook di *shuhud* dey experienced while dey were unconscious (*sakr*) for *ruyat*. Or dis is one of dia words dat are to be understood by *tawil*.

> **Question:** "It is said above dat it is possible (*jaiz*) to see *Allahu Taala* wit di eyes in this world. Den why should a pesin wey say sometin which is possible to happen be a *zindiq*? If a pesin wey tok like dis becomes a disbeliever, can it be said to be possible?"

Answer: Di literal meaning of ' *jaiz* ' is 'possible to happen or not.' Howeva, according to di *madhhab* of al-Ashari [Abul-Hasan Ali ibn Ismail, d. Baghdad, 941/330], di possibility of *ruyat* mean say, unlike being close to or facing Him or seeing through di physical laws He created in dis world, *Allahu Taala* dey capable of creating in humans quite a different sense for seeing. For example, He is able, so e dey possible, to show a mosquito in Andalusia (southern Spain) to a blind pesin in China, and anytin on di moon or on a star to a human on di earth. Such power is peculiar to Him only. Secondly, saying, "I saw *Allahu Taala* in dis world," is incompatible wit di *Quran al-Karim* and wit di consensus of di scholars (*ulama*). Therefore, dose who make such a statement are ***mulhid*s** or ***zindiq*s.**[16] As di third answer, di statement, "E dey possible to see *Allahu Taala* in dis world," no mean say, "E dey possible to see Him on di earth witin di physical laws." Howeva, one wey say e see Am means say e see Him as one sees oda tins; dis is a seeing wey no dey possible. A pesin wey make such statements wey dey cause disbelief is called a *mulhid* or a *zindiq*. [After dis answers, *Hadrat* Mawlana Khalid write say, "Be careful!" thus he directed attention to di second answer wey dey more sound.]

Elapse of time, day or night, no fit dey related to *Allahu Taala*. Since dere can be no change in Him in any respect, we no fit tok say He was in dis manner in di past or He go dey like dat in di future. He no dey penetrate (*hulul*) into anytin.[17] He no dey unite wit anytin. He never has an opposite, di like, partner, assistant or protector. He no get fada, moda, son, daughter or spouse. He is always present wit everybody, surrounds and overlooks everytin. To everyone He dey closer dan his main blood vessel. Howeva, His presence, togedaness, closeness or surrounding us no dey like wetin we understand. His closeness cannot be comprehended wit di knowledge of scholars, wit di intellect of scientists or wit di *kashf* or *shuhud* of *awliya* (qaddas-*Allahu Taala asrarahum ajmain*). Human reason cannot understand dia inner meanings. *Allahu Taala* dey unique in *adh-Dhat* (Self, Pesinality) and *as-Sifat* (Attributes). No change or differentiation takes place in any of dem.

Allahu Taala's names are ***tawqifi***, na im be say, only di names shown by Islam dey okay to be used, and e no dey permissible to use oda words.[18]

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[16] ***Mulhid*s** or ***zindiq*s** say dat dey are Muslims. *Mulhid*s are sincere in dia word; dey believe dat dey are Muslims on di right path. Howeva, *zindiq*s are enemies of Islam wey make demselves look like say dem be Muslims in oda to harm Islam from witin and to deceive Muslims.

[17] Dose Shiites wey belong to di group called '**Nusayri**' believe say *Allahu Taala* don penetrate *Hadrat* Ali. Dis wrong belief don cause dem to become disbelievers.

[18] For instance, *Allahu Taala* may be called '*Alîm'* (di 'Omniscient'), but we no fit use '*faqih'* wey also mean '*âlim'* (scholar, pesin wey dey trained in Islamic sciences), for Islam no dey use '*faqih*' for *Allahu Taala*. Similarly, e no dey permissible to say 'God' instead of Allah, becos 'god' means 'idol' or 'deity'; "Ox is di god

His names are infinite. E dey well-known say He get 1001 names; na im be say He revealed 1001 of dem to humanity. In di religion of Muhammad (*alayhis-salam*), 99 of dem called '***al-Asma al-Husna***' (di Beautiful Names) were revealed.

Di ***Sifat adh-Dhatiyya*** (Pesinal Attributes) of *Allahu Taala* are six (see p. 17). *Di* ***Sifat ath-Thubutiyya*** (dose Divine Attributes partially exemplified in creatures, see p. 19 and below) of *Allahu Taala* are eight according to di ***Maturidiyya*** *madhhab* and seven in di ***Ashariyya*** *madhhab* (see pp. 71 and 100); like His Dhat, dis [latter] attributes of *Allahu Taala* were eternal in di past and are everlasting, na im be say dey, too, exist eternally. They are sacred. Dem no dey like di attributes of creatures. Dey no fit comprehend dem through reasoning or assumption or by comparing dem wit beings in di world. He has endowed human beings wit an example of each of dis attributes. Seeing dis examples, His Attributes can be understood to some extent. Since humans no fit comprehend Him, e no dey permissible to think of or to attempt to comprehend Him. Di eight attributes of His are neida di same as nor oda dan His Dhat; na im be say His Attributes no make up His Dhat, nor are dey oda dan Himself. Dis eight Attributes are:

H*ayat* (Life), ***Ilm*** (Omniscience), ***Sam*** (Hearing), ***Basar*** (Seeing), ***Qudra*** (Omnipotence), ***Kalam*** (Speech, Word), ***Irada*** (Will), and ***Takwin*** (Creativeness). In di *Ashariyya madhhab*, *Takwin* and *Qudra* make up di same attribute. *Mashiyya* is synonymous wit *Irada*.

Each of di eight attributes of *Allahu Taala* dey plain and in a single phase. No change occurs in any of dem, yet each of dem is various in respect of its relation to creatures. Dat an attribute of His is multiple in its relation to or affecting di creatures no harm its being plain. Similarly, even though He don create so many kinds of creatures and is protecting all of dem against annihilation every moment, He is still One. No change eva occurs in Him. Every creature needs Him every moment in every respect. He no need anybody.

2– Di second of di six essentials to believe na "**belief in Allahu Taala's angels**." 'Malak' (angel) means 'envoy', 'messenger' or 'power'. Angels are material but ethereal (latif), more ethereal dan di gaseous phase of matter. Dey are nurani (luminous, radiant, spiritual). Dey are alive. Dey get intellect (aql). Evils of human beings no exist for angels. Dem fit take on any shape. As gases turn into liquid and solid and take a shape wen becoming solid, angels sabi form beautiful shapes. Angels no be souls wey don part from bodies of great pipo. Christians presume say angels are such souls. Unlike energy or power, dem no dey immaterial. Some ancient philosophers supposed dem to be immaterial. All of dem are called *'**malaika**'*. Angels were created before all oda living creatures. Therefore, we were commanded to believe in dem before believing in di heavenly books, which comes before belief in di prophets; and in di Quran al-Karim di names of dis beliefs are given in dis succession.

Belief in angels gatz dey like dis: angels na creatures of Allahu Taala. Dem no be His partners, nor are dey His daughters as disbelievers and polytheists supposed. He loves all angels. Dem dey obey His commands and never commit sins or disobey di commands. Dem no be male nor female. Dem no dey marry. Dem no dey get children. Dem dey alive. Although a statement referred to Hadrat Abdullah ibn Masud (radiy-Allahu anh) tok say some angels had had children among which di Satan and genies had been counted, it is responded in books in detail. Wen Allahu Taala announced say He was going to create human beings, angels asked, "**Oh** [Allahu Taala]**! Are You going to create di creatures wey go cause chaos and shed blood over di world?**" Such questions, called '**zalla'**, of angels no change di fact say dem dey innocent.

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of Hindus," is said, for instance. E dey permissible to say, "Allah is One; dere is no god but He." Words like Dieu (French), Gott (German) and God can be used for idol or deity, but not for Allah.

Of all creatures, angels na dem plenty pass. No one but *Allahu Taala* knows dia number. There is no empty space in di skies where angels no dey worship. Every place in di skies dey occupied by angels in *ruku* (bowing during *salat*) or in *sajda* (prostrating). In di skies, on di earth, in grass, on stars, in every living and lifeless creature, in every rain-drop, plant-leaf, atom, molecule, in every reaction, motion and in everytin, angels get duties. Dem dey carry out *Allahu Taala*'s commands everywhere. Dem be intermediaries between Him and creatures. Some of dem are di superiors of oda angels. Some of dem bring messages to di prophets (*alayhimus-salam*, 'May peace be upon dem'). Some angels bring gud thoughts to di human heart, which is called '***ilham'*** (inspiration). Some odas don lose consciousness upon facing *Allahu Taala*'s Beauty and are unaware of all human beings and creatures. Each of dis angels stays in a certain place and dem no fit leave di place. Some angels get two wings and some get four or more.[19] Angels belonging to Paradise dey stay for Paradise. Dia superior is ***Ridwan***. Angels of Hell, ***Zabani***s, carry out in Hell wetin dem command dem. Di fire of Hell no dey harm dem, as di sea no dey harmful to fish. Nineteen leading *Zabani*s dey. Dia chief na ***Malik***.

For each human being, dere are four angels who record all dia gud and bad deeds. Two of dem come at night and di oda two come during di day. Dem dey call dem '***kiraman katibin'*** (incorruptible recorders) or '***hafaza'*** (record-keeping) angels. According to anoda report, *hafaza* angels dey different from *kiraman katibin*. Di angel on one's right side dey superior to di one on di left and records di gud deeds. Di one on di left writes down di evil deeds. E get angels wey go torture disbelievers and disobedient Muslims in dia graves, and dose wey go ask questions in graves. The questioning angels are called '***munkar***' and '***nakir***'. Angels wey go question Muslims na '***mubashshir***' and '***bashir***' (gud news givers).

Angels get superiority on top one anoda. Di most superior angels na di four archangels. Di first of dem na ***Jabrail*** (*alayhis-salam*). *Jabrail*'s duty na to bring divine revelation (***wahy***) to di prophets, to inform dem of di commands and prohibitions. Di second one na ***Israfil*** (*alayhis-salam*), wey go sound di last trump called '***Sur***'. *Israfil* go sound di *Sur* twice. Apart from *Allahu Taala*, every living being go die at di first sound. At di second sound all go come back to life. Di third one na ***Mikail*** (*alayhis-salam*). Na im duty to make up cheapness, expensiveness, scarcity, abundance [economic order, bringing comfort and ease] and to move every object. Di fourth one na ***Azrail*** (*alayhis-salam*) wey dey take souls (Persian '*jan*' and Arabic '*ruh*') from human bodies. After dis four, e get four superior classes of angels: four angels of ***Hamalat al-Arsh***, wey go dey be eight on di Day of Resurrection; angels in di Divine Presence, called '***muqarrabun***'; leaders of torturing angels, called '***karubiyun***'; and angels of Mercy, named '***ruhaniyun***'. All dis higher angels also dey higher dan all human beings except di prophets (*alayhimus-salawatu wat-taslimat*). Di *sulaha* (di pious avoiding sinning) and *awliya* (plural of *wali*, one loved by *Allahu Taala*) among Muslims dey higher dan common or lower angels. And common angels dey superior to common Muslims, na im be disobedient, sinful ones. Disbelievers, howeva, are lower dan all creatures.

[19] As di wings of each kind of birds and dose of an airplane are of dia own structure and are different from di wings of one anoda, angels' wings have dia own structure. Wen we hear di name of sumtin wey we neva see or we no know, we go mistake am by guessing say e dey like di tins wey we know. We believe say angels get wings, but we no know how dem be. Pictures of women wey get wings for churches, publications or movies, wey dem don dey make am as angels, no dey correct. Muslims no dey make such pictures. We no suppose take dis unrealistic pictures drawn by non-Muslims to be sumtin true, and we no suppose believe di adversaries.

At di first sound of di *Sur*, all angels except *Hamalat al-Arsh* and di four archangels go die. Den di *Hamalat al-Arsh* and den di four archangels go die. At di second sound all angels will come back to life. Di *Hamalat al-Arsh* and di four archangels go rise before di second sound of di Sur. Na im be say angels go die afta all di living creatures, as dem create dem before all.

3. "**Believing di books revealed by *Allahu Taala***" na di third of di six essentials of *iman.* He sent dis books to some of di prophets by making di angel read to dem. To some, He send books inscribed on tablets, and to some odas He made dem hear witout di angel in between. All dis books na di Word of Allah (*Kalam-Allah*). Dem dey eternal in di past and everlasting. Dem no be creatures. Dem no be words made up by angels, nor are dey words of di prophets. Di Word of *Allahu Taala* no dey like di language wey we dey write, keep for mind and speak. E no dey like presence in writing, speech or mind. E no get letters or sounds. Humans no fit understand how He and His Attributes dey, but dem fit read dat Word, keep it in mind and write it. It becomes *hâdith* (dat created later) wen e dey wit us. Wen e dey wit human beings, na *hâdith* and a creature. Wen it is thought as di Word of *Allahu Taala*, e dey eternal from di beginning (*qadim*).

All di Books sent by *Allahu Taala* dey genuine and correct. Lie or error no dey dem. E dey stated say e dey possible for Him to forgive despite His declaration dat He go punish and torture; dis might be becos dis forgiveness dey conditional on situations beyond our knowledge, or on His Own Will and Choice. Or it is meant to express dat He go forgive di penalty wey humans deserve. Since di declaration about punishment and torture no narrate an event, e no fit be lie wen He forgives. Although *Allahu Taala*'s not giving di gifts promised no dey probable, *Allahu Taala*'s forgiving penalties dey possible. Both intellect and *ayat*s disclosed say dis one dey.

E dey necessary to explain *ayat*s and *hadith*s in dia usual meanings, unless obstacle or an inconvenience dey. E no dey permissible to give oda meanings similar to dis meanings.[20] Ayats called ***mutashabihat*** get incomprehensible, hidden meanings. Only *Allahu Taala* knows and very few distinguished superiors wey dem don grant *al-ilm al-ladunni* (knowledge inspired by *Allahu Taala* to di hearts of *awliya*) fit understand dia meanings as far as dey have been allowed. No one else fit understand dem. For dis reason, we should believe say *ayat*s of *mutashabihat* na of di Word of *Allahu Taala*, and we no suppose investigate dia meanings. Scholars of di *Ashari madhhab* tok say brief or detailed *tawil* of such *ayat*s dey permissible. '***Tawil****'* means 'choosing, from among several meanings of a word, di one wey no common.' For example, about di *ayat*, "**The Hand of Allah is superior to dias,**" wey be di Word of *Allahu Taala*, we suppose say, "I believe whatever *Allahu Taala* meant by this." Na di best to say, "I no fit understand its meaning. Only *Allahu Taala* knows." Or we must say, "*Allahu Taala*'s knowledge no dey like our knowledge. His Will no dey like our will. Similarly, His Hand no dey like di hands of human creatures."

In di Books revealed by *Allahu Taala*, either di pronunciations or di meanings of some *ayat*s, or both, were changed (***naskh***) by Him. The *Quran al-Karim* replaced all di Books and abolished di validity of di rules in dem. Mistakes, additions, forgotten or missing parts no fit dey in di *Quran al-Karim* until di end of di world. All knowledge of di past and di future exists in di *Quran al-Karim*. For dis reason, e dey higher and more valuable dan all di Books.

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[20] Di *Quran al-Karim* and di *Hadith ash-Sharif* are in di *Quraish* (an Arab tribe wey Muhammad *alayhis-salam* belonged) language and dialect, and di words should be given di meanings used in di *Hijaz* (di region on di Arabian Peninsula on di Red Sea coast where Mecca and Medina dey) 1400 years ago. E no dey correct to translate dem by giving dem today's meanings, wey be di results of changes throughout centuries.

Di greatest *mujiza* (miracle created by *Allahu Taala* through a prophet) of *Rasulullah* (*sall-Allahu Taala alayhi wa sallam*) na di *Quran al-Karim*. If all human beings and genies came togeda and tried to say sometin similar to di shortest sura of di *Quran al-Karim*, dem no go fit say am. In fact, di eloquent, literary poets of Arabia assembled and strove very hard, but dem no fit say sometin like one short *ayat*. Dem no fit stand against di *Quran al-Karim*. They were stupefied. *Allahu Taala* makes di enemies of Islam incapable and defeated before di *Quran al-Karim*. Di eloquence of di *Quran al-Karim* dey above human power. Human beings are incapable of saying as it says. Ayats in di *Quran al-Karim* no dey like di poetry, prose or rhymed verse of human beings. Nevertheless, it was said in di letters of di language spoken by di literary, eloquent pipo of Arabia.

Di number of heavenly Books revealed to humanity na 104: e dey well-known say 10 ***suhuf*** (pl. of *sahifa*, booklet) were revealed to **Adam**, 50 suhuf to **Shis** (**Sheth**), 30 suhuf to **Idris** and 10 suhuf to **Ibrahim** (**Abraham**); di ***Tawrat*** (di ***Torah***) was revealed to **Musa** (**Moses**), di ***Zabur (Psalms)*** to **Dawud** (**David**), di ***Injil*** (Latin '***Evangelium*'**, di original of di New Testament) to **Isa** (**Jesus**) and di ***Quran al-Karim*** (di Gracious ***Koran)*** to **Muhammad** (*alayhimus-salam*).

Wen one wants to order or forbid sometin, to ask sometin or to give some news, first one thinks about and prepares it in one's mind. Such meanings in mind na "***kalam nafsi***," wey we no fit tok say na Arabic, Persian or English. Say dem express am for different languages dem no mean say di meanings go come change. Words expressing dis meanings na "***kalam lafzi***." *Kalam lafzi* na sometin wey u fit say for different languages. So, *kalam nafsi* of a pesin na di pure, unchangeable, distinct attribute wey exist in its possessor like oda attributes such as knowledge, will, discernment, etc, and *kalam lafzi* dey inside a group of letters wey dey express *kalam nafsi*, wey dey commot for di mouth of di pesin uttering dem and reach di ear. Similarly, di Word of *Allahu Taala* na di eternal-in-di-past, everlasting, non-silent, non-created Word existent wit His Pesin. Na Attribute wey dey distinct from di *Sifat adh-Dhatiyya* and from *di Sifat ath-Thubutiyya* of *Allahu Taala*, such as Knowledge and Will.

Di Attribute *Kalam* (Speech, Word) no dey eva change am and e dey pure. E no dey for letters or sounds. No be sometin wey dem fir categorize or classify as a command, a prohibition, a narration or as Arabic, Persian, Hebrew, Turkish or Syriac (Assyrian). E no dey take such forms. No be sometin wey dem fit write. No be sometin wey need apparatuses or media as intelligence, ear or tongue. Na sometin wey dem fit tok for any language wey pesin wish. So, if na Arabic dem use tok am, dem go call am di *Quran al-Karim*. If na Hebrew dem take tok am, dem go call am di *Tawrat*. If na Syriac dem take tok am, dem go call am di *Injil.*[21]

Di Word of *Allahu Taala* (*Kalam al-ilahiyya*) dey tell various subjects; if it narrates di events wey don happen or di ones wey go happen, na ***khabar*** (narration) be dat; if not so, na ***insha*** be dat. If e state tins wey we suppose do, na ***amr*** (command) be dat. If e state forbidden tins, na ***nahy*** (prohibition) be dat. But no change or increase occurs in di Word of *Allahu Taala*. All books and booklets revealed na from di Attribute *Kalam* of *Allahu Taala*; na im be say dey are of His ***Kalam an-Nafsi***, and its Arabic is di *Quran al-Karim*. Di Divine revelation (*wahy)* sent in statements wey dem fit use letters write and dem fit tok am, hear am and keep am for mind na di ***Kalam al-Lafzi*** or di ***Quran al-Karim***. Since di *Kalam al-Lafzi* denotes di

[21] E dey written in di book entitled ***Sharh al-maqasid*** (by Saduddin Taftazani, d. Samarkand, 1389/792) dat its expression in Greek is di *Injil*, and its expression in Syriac is di *Zabur*.

Kalam an-Nafsi, e dey permissible to call it di *Kalam al-ilahiyya* or di Divine Attribute. As di whole of it na im be di *Quran al-Karim*, its parts na also di *Quran al-Karim*.

Scholars of di right way unanimously tok am say di *Kalam an-Nafsi* no be creature and dat na *qadim* (eternal in di past, pre-eternal). There is no unanimity on weda di *Kalam al-Lafzi* is created or pre-eternal. Some wey regard di *Kalam al-Lafzi* as created warned dat e go dey better not to say dat it is created, becos if said so, e go come mean say di *Kalam an-Nafsi* na creature. Dis na di best remark about di matter. Wen di human mind hears sometin wey denote sometin else, it simultaneously remembers di denoted tin. Dose scholars among *Ahl as-Sunna* who said dat di *Quran al-Karim* was created meant di sounds and words we utter wit our mouth. Di scholars of *Ahl as-Sunna* have unanimously stated dat both di *Kalam an-Nafsi* and di *Kalam al-Lafzi* na di Word of Allah. Although some scholars considered dis statement metaphoric, di *Kalam an-Nafsi*'s being di Word of Allah mean say na Him Attribute of Speech, and di *Kalam* al-Lafzi's being di Word of *Allahu Taala* mean say na Him be its Creator.

> **Question**: "From di writing above, e dey understood say di pre-eternal Word of *Allahu Taala* no be sometin wey dem fit hear. Saying, 'I don hear di Word of Allah,' mean say 'I don hear di sounds and words uttered,' or 'I understand di sound voiced and di pre-eternal *Kalam an-Nafsi*.' All di prophets could and, even everybody, fit hear it in both of dis two manners. Wetin be di reason for distinguishing Musa (*alayhis-salam*) as ***Kalim-Allah*** (one to whom *Allahu Taala* spoke)?"

Answer: Musa (*alayhis-salam*) bin hear di Pre-eternal Word witout letters or sounds, in a way different from di Divine Custom (*al-Adat al-Ilahiyya*). He hear am in a manner wey no get explanation, as *Allahu Taala* will be seen in Paradise na sometin wey dey unintelligible, unexplainable in manner. Nobody else dey hear am like dis. Or, he heard di Word of Allah in sounds no be only through his ears but also through every particle of his body, from every direction. Or, he hear am only from di direction of di tree, yet no be wit sounds or wit di vibration of air or wit oda means. Becos he hear am for dis three ways, he was honored wit di name '*Kalim-Allah*'. Muhammad (*alayhis-salam*) also hear di Divine Word in dis manner during di *Miraj*. So *was Jabrail's (alayhis-salam)* hearing as he received *wahy*.

4. Di fourth of di six essentials of *iman* na "**to believe in di prophets sent by *Allahu Taala***," to guide to and make pipo attain di right way He likes. Literally, '*rusul'* (pl. of *rasul*) were di 'pipo sent, messengers.' In Islam, '***rasul*'** means 'noble, respectable pesin wey im nature, character, knowledge and intellect dey high pass all di pipo of his time, and no bin get even a single bad trait in his character and no disliked manner.' Di prophets had di quality ***isma***; wey be say, dem no commit any great or small sins before or after dey were informed of dia *nubuwwa* (di prophetship, prophethood).[22] After dey were informed of dia prophetship and until dia prophetship was known and spread, dem no get such disabilities as blindness, deafness or di like. We gatz believe say every prophet had seven peculiarities: ***amana*** (trustworthiness), ***sidq*** (devotion), ***tabligh*** (calling pipo to, and conveying, commands and prohibitions of *Allahu Taala*'s religion), ***adala*** (justness), ***isma*** (protection against sinning), ***fatana*** (superintelligence) and ***amn al-azl*** (security against dismissal from *nubuwwa*).

[22] Some disbelievers wey no dey rest as dem dey try destroy Islam say, "Before becoming di Prophet, Muhammad [*alayhis-salam*] bin don offer sacrificial animals to idols," and dem dey give reference to *la-madhhabi* books as documents. Di lines above prove say dis assertion na lie.

Di prophet wey bring new religion (system of ritual rules) na "***rasul***", and one wey no bring new religion but invited pipo to di previous one na "***nabi***".[23] In conveying commands and calling pipo to *Allahu Taala*'s religion, difference no dey between dem. Belief in di prophets means believing, witout discrimination, dat all of dem were devoted and truthful. One wey disbelieves one of dem is regarded as having disbelieved all of dem Prophethood cannot be attained by working hard, by suffering hunger or discomfort or by worshipping much. E dey assigned only by *Allahu Taala*'s favor and selection. Heavenly religions were sent through di mediation of di prophets in order to arrange a useful life for humanity in dis world and di next and to prevent dem from harmful acts and make dem attain deliverance, guidance and peace. Although dey had many enemies and were mocked and treated harshly, di prophets no fear di enemies and showed no hesitation in propagating *Allahu Taala*'s commands about beliefs and practices among pipo. *Allahu Taala* supported di prophets wit miracles (*mujiza*s) to show say dem dey devoted and truthful. No one could challenge dia miracles. Pipo wey follow a certain prophet na his '***umma*'**. On di Day of Judgment, di prophets will be permitted to intercede for dia *umma*s, especially for di ones wey go dey gravely sinful, and dia intercession go dey accepted. *Allahu Taala* go also permit di *ulama*, *sulaha* and *awliya* among dia *umma*s to intercede, and dia intercession will be accepted. Di prophets (*alayhimus-salawatu wat-taslimat*) dem dey alive in dia graves in a life we no fit know; earth no dey allow make dia blessed bodies decompose. For dis reason, e dey stated in a *hadith sharif*: "**Di prophets perform *salat* and *hajj* in dia graves.**[24]

As di blessed eyes of a prophet slept, di eyes of his heart no follow sleep. All di prophets (*alayhimus-salam*) were equal in doing dia duties as di prophets and in possessing di perfections of di prophetship. Di above-mentioned seven peculiarities existed in all di prophets. Di prophets were never dismissed from *nubuwwa*. *Awliya*, however, may be deprived of *wilaya* (di state of being a *wali*, one loved by *Allahu Taala*). Di prophets were human beings, not genies or angels wey no fit be di prophets for human beings or attain di degree of a prophet. Di prophets get superiority to and honors above one anoda. For example, in respect to having superiorities such as di numerousness of believers for his *umma*, extent of di countries whereon he don get designated, being widespread of his knowledge and *marifa* (knowledge about *Allahu Taala*), his miracles' being numerous and continuous and his being endowed wit exclusive values and blessings, di Prophet of dis, di latest age, **Muhammad** (*alayhis-salam*), was higher dan all di oda prophets. Di prophets called '***Ulul-azm***' were higher dan odas. *Rasul*s were higher dan *nabi*s wey no be *rasul*s.

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[23] 'prophet' and 'messenger' are used for both.

[24] Today, di pipo called '***Wahhabi*s**' in Arabia no believe such *hadith*s. Dey claim dat di true Muslims who believe dem na disbelievers. By misinterpreting dose *ayat*s and *hadith*s wit unclear, ambiguous meanings, dem dey turn pipo of ***bida*** but not disbelievers. Dem dey greatly harm Muslims. Wahhabism was founded by mumu pesin wey be Muhammad bin Abd al-Wahhab of di Najd region, Arabia. Hempher, a British spy, bin mislead am by using di heretical ideas of Ahmad Ibn Taymiyya (d. Damascus, 1328/728). E spread among di Turks and everywhere through di books of an Egyptian named Muhammad Abduh (d. Egypt, 1905/1323). Scholars of *Ahl as-Sunna* proved in hundreds of dia books say Wahhabism no be fifth *madhhab* and dat *Wahhabis* na heretical (*dalala*) pipo wey dey follow wrong way. Detailed information dey inside ***Endless Bliss***, in ***Confessions of a British Spy*** and in ***Advice for di Muslim***. May *Allahu Taala* protect young professionals of di Religion from falling into Wahhabism, wey be say na di British establish am! May *Allahu Taala* no let us deviate from di way of scholars of *Ahl as-Sunna*, wey dem bin praise for many *hadith*s!

Di number of di prophets (*alayhimus-salam*) no dey known. E dey widely known day e get more dan 124,000. Of dem, 313 or 315 were *rasul*s; di six higher *rasul*s among dem, called '***Ulul-azm***', were: **Adam**, **Nuh** (Noah), **Ibrahim** (Abraham), **Musa** (Moses), **Isa** (Jesus) and **Muhammad** Mustafa (*alayhimus-salam*).

Di following 33 prophets are well-known: **Adam, Sheth** (Shis)**, Idris** (Enoch)**, Nuh** (Noah)**, Hud** (Heber)**, Salih** (Methusaleh)**, Ibrahim** (Abraham)**, Lut** (Lot)**, Ismail** (Ishmael)**, Ishaq** (Isaac)**, Yaqub** (Jacob)**, Yusuf** (Joseph)**, Ayyub** (Job)**, Shuayb** (Jethro)**, Musa** (Moses)**, Harun** (Aaron)**, Khidir, Yusha ibn Nun** (Joshua)**, Ilyas** (Elias)**, Alyasa** (Elisha)**, Dhul-kifl** (Ezekiel)**, Shamun, Ishmoil** (Ismail)**, Yunus ibn Mata** (Jonah)**, Dawud** (David)**,** Sulaiman (Solomon)**, Luqman, Zakariyya** (Zachariah)**, Yahya** (John di Baptist)**, Uzayr** (Ezra)**, Isa** (Jesus) **ibn Mariam, Dhul-qarnayn** (Zulqarnayn) and **Muhammad** (*alayhimus-salam*).

Di names of only 28 of dem are written in di *Quran al-Karim*. Sheth, Khidir, Yusha, Shamun and Ishmoil no get am for written. E no dey certain weda Dhul-qarnayn, Luqman and Uzayr were di prophets or not. As written in di 36th letter of di second volume of ***Maktubat-i Mathumiyya*** of M. Mathum, di reports stating dat Khidir (*alayhis-salam*) had been a prophet were authentic, and in di 182nd letter, he wrote, "Khidir's (*alayhis-salam*) appearing in a human form and doing certain tins no show say he dey alive. *Allahu Taala* has given Khidir's soul, as well as di souls of many oda di prophets and *wali*s, di permission to appear for human form. Seeing dem no show say dem dey alive." Dhul-kifl (*alayhis-salam*) was also called 'Harqil', who was also said to be Ilyas, Idris or Zakariyya.

Ibrahim (*alayhis-salam*) was *Khalil-Allah* (Adorer to Allah) becos, having no love for creatures, dere was only love for *Allahu Taala* in his heart. Musa (*alayhis-salam*) was *Kalim-Allah* becos he spoke wit *Allahu Taala*. Isa (*alayhis-salam*) was *Kalimat-Allah* becos he did not have a fada and was born only upon di Divine Word (*al-Kalimat al-Ilahiyya*) 'Be!' Furdamore, he conveyed *Allahu Taala*'s words wey dey full of Divine Wisdom to di ears of pipo through preaching.

Muhammad (*alayhis-salam*), wey be di reason for di creation of all creatures and na di highest, di most prominent, di most honorable of humankind, na *Habib-Allah* (*Allahu Taala*'s Dearest/Darling). Evidence choke wey prove his greatness and superiority and dat he be *Habib-Allah*. For dis reason, such words as 'was overcome' or 'was defeated' cannot be said about him. On di Day of Resurrection, he go rise from his grave before everybody. He go be first to go to di place of Judgment. He go enter Paradise before everybody. Although his miracles are countless and human power no fit suffice to count dem, we go ornament our writings by narrating di miracle of di *Miraj*:

While *Rasulullah* (*alayhis-salam*) was in bed in *al-Makkat al-Mukarrama* (Mecca), he was awakened and his blessed body was taken to di ***Aqsa*** **Mosque** in Jerusalem (***Quds***), den to di skies and, after di seventh sky, to di places wey *Allahu Taala* determined. We have to believe in di *Miraj* in dis manner.[25] He and *Jabrail* (*alayhimas-salam*) went from Mecca to ***Sidrat al-muntaha***, a tree in di sixth and seventh skies. No knowledge, no ascent could go further dan there. In Sidra, *Rasulullah* saw *Jabrail* (*alayhimas-salam*) in his own shape wit his six hundred wings. *Jabrail* (*alayhis-salam*) remained in Sidra. From Mecca to Jerusalem, or to di

[25] Di Ismaili heretics and di enemies of Islam bin disguise as Islamic scholars come try to deceive di youth by saying and writing dat di *Miraj* no be bodily ascent but a spiritual state (hal). We no suppose buy such corrupt books; we no suppose allow make dem deceive us. How di *Miraj* take happen dey written in detail in many valuable books, for example in ***Shifa-i sharif*** by Qadi Iyad al-Maliki (d. Morocco in 1150/544) and ***Endless Bliss***.

seventh sky, *Rasulullah* (*alayhis-salam*) was taken on ***Buraq***, wey be white, very fast, sexless and unworldly animal of Paradise, e small pass a mule and e big pass an ass (animal). E dey step beyond eyeshot. At di *Aqsa* Mosque, *Rasulullah* and di oda prophets (*alayhimus-salam*) performed *salat* in *jamaa*, *Rasulullah* bin conduct di *salat* as di *imam*; it was dusk (*isha*) or dawn (*fajr*) prayer. Di prophets' souls were present dere in dia own human figures. From Jerusalem up to di seventh sky, he was made to ascend wit an unknown ladder named ***Miraj*** in a moment. On di way, angels lined up on di right and on di left, praised and lauded him. At each sky, *Jabrail* (*alayhis-salam*) announced di gud news of *Rasulullah*'s (*alayhis-salam*) arrival. In each sky he saw a prophet and greeted him. In Sidra, he saw many astonishing tins, di blessings in Paradise and di tortures in Hell. He looked at none of di blessings of Paradise out of di desire for and di pleasure of seeing *Allahu Taala*'s Beauty (*Jamal*). Beyond *Sidra*, he went ahead alone, among *nur*s (radiance). He hear di sounds of angels' pens. He passed through 70 000 curtains. Di distance between two curtains be like a way of 500 years. Den, on a bed named ***Rafraf*** wey bright pass di sun, he passed through di ***Kursi*** (part of di skies outside di seventh sky and inside di ***Arsh***, wey be di end of matter bordering di skies) and reached di Divine Arsh. He come go beyond di Arsh, beyond di worlds of time, space and matter. He reached di position where he could hear *Allahu Taala*'s speech.

He saw *Allahu Taala* in a manner wey we no fit understood or explain, just as *Allahu Taala* will be seen in di hereafter witout time and space. He spoke wit *Allahu Taala* witout letters and sounds. He glorified, praised and lauded *Allahu Taala*. He was given innumerable gifts and honors. He and his *umma* (community of believers of a prophet) were commanded to perform *salat* fifty times daily, but small small, dem come reduce am to five times wit di mediation of Musa (*alayhis-salam*). Before dat, *salat* had been performed only in di mornings and in di afternoons or at nights. After such a long journey, having attained gifts and blessings and having seen and heard so many bewildering tins, he was back to his bed, which was still warm. Wetin we don write above was understood partly from *ayat*s and partly from *hadith*s. Though e no dey obligatory (*wajib*) to believe all, pipo wey disbelieve dis reports go dey separated from di *Ahl as-Sunna* since di scholars of *Ahl as-Sunna* conveyed dem. Dose wey no believe an *ayat* or *hadith*s become disbelievers.

Make we cite some of di innumerable evidences wey show say Muhammad (*alayhis-salam*) na di Most Superior of di prophets (***Sayyid al-Anbiya***):

On di Day of Judgement, all di prophets go shelter for di shade of his flag. *Allahu Taala* had ordered all di prophets (*alayhimus-salam*) say, if dey had remained alive till di time of Muhammad (*alayhis-salam*) who, among creatures, had been *Allahu Taala*'s Darling Elect, dey sef for believe and help am. Also, all di prophets had ordered dia *umma*s di same for dia last requests.

Muhammad (*alayhis-salam*) na di Last Prophet (***Khatam al-Anbiya***); na im be say no prophet will succeed him. His blessed soul was created before all di prophets. Di rank of di prophetship was given first to him. Di prophetship was completed wit his honoring di world. Towards di end of di world, during di time of *Hadrat* al-Mahdi, Isa (*alayhis-salam*) go come down from heaven to Damascus and join Muhammad's (*alayhis-salam*) *umma* and spread Islam on di earth.

> [The heretical pipo called '***Qadianis*'** or '***Ahmadis*'** wey di British organize in India in 1880/1296, dey tell slanderous lies about Isa (*alayhis-salam*), too. Although dey claim say dem be Muslims, dem dey really strive to destroy Islam from witin. A

fatwa (ruling made on a religious matter by Islamic scholars) was issued to declare say dem no be Muslims.

Anoda heretical group of *zindiq*s wey still appear for India na di group called ***Jamaat at-tablighiyya*** (or ***Tabligh Jamaa***). Dia sect was first founded in 1926/1345 by an ignoramus named Ilyas. He assert say Muslims bin don "deviate from di true path of Islam" and dat he bin dream of a "divine command" to rescue dem. He was preaching wetin he nin learn from di books by his heretical masters, namely, Nezir Husayn, Rashid Ahmad Kankuhi and Khalil Ahmad Seharanpuri. To deceive Muslims, dey always talk about di importance of *salat* and *jamaa*. However, none of dia *salat* or oda rituals are *maqbul* (acceptable, *thawab*-deserving) since dem be heretics (*ahl al-bida*), na im be say dem dey outside *Ahl as-Sunna*. Di first tin dem gatz do na to read books written by scholars of *Ahl as-Sunna* to free demselves of heretical beliefs and become true Muslims. Pipo wey misinterpret di *ayat*s wit hidden meanings in di *Quran al-Karim* are termed pipo of *bida* or heretics. Enemies of Islam wey dey give such *ayat*s meanings suitable to dia treacherous and heretical thoughts na *zindiq*s, wey dey try to change di *Quran al-Karim* and Islam. Such groups are founded, supported and backed financially to be spread to di whole world by di British, di greatest enemy. Members of *Tabligh Jamaa*, wey just dey ignorant and ignoble tools wey don fall into di traps set by di British disbelievers, dem dey strive to deceive Muslims by calling demselves '*Ahl as-Sunna*', by performing *salat* and by telling lies. Abdullah ibn Masud said, "Pipo go dey wey dey perform *salat* although dey no believe for any religion." Dis pipo go dey subjected to eternal fire at di bottom of Hell. Some of dem, dey wear huge turbans like stork-nests built on tops of minarets, dey grow beard and putting on long robes, recites and misinterprets *ayat*s to cheat Muslims. However, a *hadith sharif* states, "***Allahu Taala* judges you not by your figures and attire, but by your hearts and intentions**."

Becos dis uneducated, stupid pipo no fit answer di books of Hakikat Publishing, wey prove dia deceitful statements to be lies, dey say, "Books published by Hakikat Publishing dey wrong and distorted. No read dem." Di most noticeable sign to recognize heretics and *zindiq*s, wey be enemies to Islam, na dia saying "wrong, so shouldn't be read" about di writings of di scholars of *Ahl as-Sunna* and about di authentic books publishing dem. Di harms dis pipo don dey cause to Islam and di answers to dem by di scholars of *Ahl as-Sunna* dey written in detail for our book ***The Sunni Path.*****]**

Muhammad (*alayhis-salam*) na di highest of di prophets and na *Allahu Taala*'s compassion for all creatures. Eighteen thousand worlds of beings dey receive benefit from his ocean of blessings. By consensus, he is di Prophet for all human beings and genies. Many reports state say he be di Prophet for angels, plants, animals and for every substance. While oda prophets had been sent to certain tribes in certain countries, *Rasulullah* (*alayhis-salam*) was and is di Prophet of all worlds of beings and all di living and lifeless creatures. *Allahu Taala* had addressed oda prophets by dia names. As for Muhammad (*alayhis-salam*), *Allahu Taala* favored him by addressing him, "Oh My Messenger!" Di like of every miracle wey dem bin don grant to oda prophets was presented to him. *Allahu Taala* bestowed upon His Beloved Prophet more gifts and granted him more miracles dan dose wey dem bin don grant to any oda prophet. He was made superior to all di prophets wit countless honors and excellences: di moon split into two wen he made a sign wit his blessed finger; di stones in his palm uttered di Name of Allah; trees greeted him by saying, "Oh *Rasul-Allah*"; di dry log named ***Hannana*** cried becos *Rasulullah* (*alayhis-salam*) walked away and left it alone; pure water flowed from between his blessed fingers; di high grades of ***ash-Shafa'at al-Kubra*** (exclusive permission

wey dem go give am to intercede for ending worrisome waiting on di Day of Judgment), ***Maqaman Mahmuda*** (High Position where he, after intercession, Believers go thank am), ***Hawd* wal-*Kawthar*** (see p.74), ***al-Wasila*** (High Position of means for approaching) and ***al-Fadila*** (High Position of virtuousness) were to be given to him in di hereafter; he had di honor of seeing *Allahu Taala*'s *Jamal* before entering Paradise [during di *Miraj*]; he had di most beautiful moral quality in di world, di most perfect faith, knowledge, gentleness, patience, gratitude, ***zuhd*** (turning one's heart away from worldly tins; abstention from most ***mubah***s), chastity, justness, heroism, bashfulness, bravery, modesty, wisdom, beautiful manners, helpfulness, mercy and inexhaustible honors and honorable traits. No one but *Allahu Taala* knows di number of miracles given to him. His religion abolished and invalidated all religions. His religion na di best and highest of all religions. His *umma* dey high pass all oda *umma*s. Di *awliya* of his *umma* dey more honorable dan di *awliya* of oda *umma*s.

Among di *awliya* of his *umma*, di one wey deserve to be his successor (caliph) na **Abu Bakr as-Siddiq** (*radiy-Allahu Taala anh*), who was loved most by *awliya* and *imam*s and was more suited for di caliphate dan odas. After di prophets, na him be di highest and di most benevolent of all human beings wey don come and go still come. He was di first to attain di title and honor of caliphate. As a favor and blessing from *Allahu Taala*, he no bin worship idols before Islam commenced; he had been protected against defects such as disbelief and heresy.[26]

After him, di highest of human beings na di Second Caliph **Umar ibn al-Khattab** (*radiy-Allahu Taala anh*), whom *Allahu Taala* chose as a friend to His Beloved Prophet (*alayhis-salam*).

Di next highest of human beings na di Third Caliph of *Rasulullah* (*alayhis-salam*), **Dhun-Nurain Uthman ibn Affan** (*radiy-Allahu Taala anh*), a treasure of favors and blessings and a source of modesty, faith and spiritual knowledge.

Afta him, di most benevolent of human beings na di Fourth Caliph of *Rasulullah* (*alayhis-salam*), **Ali ibn Abi Talib** (*radiy-Allahu Taala anh*), possessor of astonishing superiorities and di 'Lion' of *Allahu Taala*.

Next, *Hadrat* **Hasan ibn Ali** (*radiy-Allahu Taala anhum*) became di Caliph (d. of being poisoned in *al-Madinat al-Munawwara* in 669/49). Di thirty years of caliphate mentioned in di *Hadith ash-Sharif* was completed wit him. After him, di highest human being na *Hadrat* **Husayn ibn Ali** (*radiy-Allahu Taala anhum*), di light of *Rasulullah*'s (*alayhis-salam*) eyes.

Di superiority here was based on dia having earned more *thawab*; abandoning dia country and dia beloved ones for di sake of Islam; accepting Islam before odas; adapting demselves to *Rasulullah* (*alayhis-salam*) to di highest extent; following his *sunna* strictly; struggling in spreading his religion; and preventing disbelief, mischief and chaos.

Hadrat Ali (*radiy-Allahu anh*) embraced Islam before all odas, wit di exception of *Hadrat* Abu Bakr (*radiy-Allahu anh*), yet na pikin him be den and had no property and lived in *Rasulullah*'s (*alayhis-salam*) house, serving him. Therefore, his embracing Islam no cause disbelievers to be defeated, to embrace Islam or to follow his example. On di oda hand, di oda three caliphs' embracing Islam strengtened Islam. Becos *Hadrat* Ali and his sons (*radiy-Allahu Taala anhum*) were *Rasulullah*'s closest relatives and of *Rasulullah*'s blessed blood,

[26] E dey clear by dis statement about Abu Bakr as-Siddiq (*radiy-Allahu Taala anh*) how poor and ignorant pipo are wey dey think come write say *Rasulullah* (*alayhis-salam*) bin worship idols before his prophetship.

dey might be said to be higher dan *Hadrat* Abu Bakr and *Hadrat* Umar, but dia superiority no dey in every respect and e no help dem surpass dis great pesins in every way. E dey similar to Khidir's (*alayhis-salam*) having taught sometin to Musa (*alayhis-salam*).[27] *Hadrat* **Fatima** was higher dan *Hadrat* **Khadija** and *Hadrat* **Aisha** (*radiy-Allahu Taala anhunna*) becos she was closer to di Prophet in respect of blood. But one type of superiority no suppose show a superiority in every respect. Islamic scholars made statements disagreeing wit one anoda on which of dis three was di highest. As understood from di *Hadith ash-Sharif*, dis three, *Hadrat* **Mariam** (di Virgin Mary) and di Pharaoh's wife, *Hadrat* **Asiya**, were di five highest of all di women of di world. Di *Hadith ash-Sharif*, "**Fatima is superior to di women of Paradise, and Hasan and Husayn are di highest youths of Paradise**," referred to superiority only in one respect.

Di next highest ones wey dey for di Companions of di Prophet (*as-Sahabat al-Kiram*) were [dose six pesins oda dan di first Four Caliphs among] ***al-Asharat al-Mubashshara***, di ten pipo blessed wit di gud news of going to Paradise. After dem, di highest Muslims were di 313 Muslims who took part in di Holy Battle of *Badr*. Di next were di 700 brave Muslims who took part in di Holy Battle of *Uhud*. Next to dem were di ***Biat ar-Ridwan***, di 1400 Muslims who took di oath of allegiance to Rasulullah under di tree.

As-Sahabat al-Kiram (*radiy-Allahu anhum ajmain*) sacrificed dia lives and property for di sake of *Rasulullah* (*sall-Allahu alayhi wa sallam*) and assisted him, so it is obligatory (*wajib*) for us to mention di name of any of dem wit veneration and love. E no eva dey permissible to say words unbecoming dia greatness. Na heresy to mention dia names disrespectfully.

One wey love *Rasulullah* gatz love all of his *Sahaba*, becos a *hadith sharif* says: "**One who loves my *Sahaba* loves dem becos one loves me. One wey no love dem no love me. One wey hurts dem hurts me. And one wey hurts me hurts *Allahu Taala*. A pesin wey hurts *Allahu Taala* go certainly suffer torture**." In anoda *hadith sharif* he stated: "**Wen *Allahu Taala* wan bless pesin among my *Umma*, He places in dia hearts di love wey dey for my *Sahaba*; and dem dey love all of dem dearly**."

Therefore, di battles between di *Sahabat al-Kiram* no suppose happen for becoming di caliph or for satisfying evil thoughts or sensual desires. Na hypocrisy wey dey lead one to ruination to speak ill of dem out of such a supposition, since jealousy and desire for position and addiction to di world don commot completely from dia hearts by sitting in di presence of *Rasulullah* and hearing his blessed words. Dem bin correct dem and come make dem free from greed, ambition, grudge and evil nature; dey were entirely purified. Considering di fact say a pesin wey stay for a few days in di presence of one of di *wali*s of di *Umma* of di Exalted Prophet benefits from di *wali*'s beautiful morals and excellences and becomes purified from worldly ambitions, how pipo go fit reason am sef say di Prophet's *Sahaba*, our masters, wey love *Rasulullah* more dan anybody else and sacrificed dia property and lives for him and abandoned dia country for him and dem dey fond of his company, wey be nourishment for spirits, no come dey free from bad morals, say dia *nafs* no clean and say dem fight for dis carrion-like temporary world? Dose great pipo certainly dey more decent dan everybody. E dey unfair to liken di disagreements and combats between dem to matters among us, ill-willed

[27] If blood relationship were di only criterion for superiority, *Hadrat* Abbas suppose dey superior to *Hadrat* Ali. Moreover, Abu Talib and Abu Lahab, wey dey very close in respect of blood, no even get di honor and superiority existing in di lowest Believer.

pipo, or to tok say dem fight to satisfy dia evil, sensual and worldly desires. E no dey permissible to bear such improper thoughts against di *Sahabat al-Kiram*. A pesin wey go say sometin against dem suppose sabi say hostility towards di *Sahabat al-Kiram* means hostility towards *Rasulullah* (*sall-Allahu alayhi wa sallam*), and to speak ill of dem means say e dey speak ill of him, who educated and trained dem. For dis reason, di great scholars of Islam tok am say lack of respect for and absence of high opinion of di *Sahabat al-Kiram* meant disbelief in di Messenger of Allah. Di battles of "*Jamal*" (Camel) and "*Siffin*" no be wetin we go fit take as grounds for slandering dem. For di *Sahabi*s wey stand against *Hadrat* Ali in dose battles, e get religious reasons wey protecte all of dem from being evil, even dat caused dem to be rewarded on di Day of Judgment. A *hadith sharif* says: "**One reward will be given to di *mujtahid* who is mistaken, and two or ten to di one wey find what is right. One of di two rewards na for employing *ijtihad*[28]. The oda one na for finding di truth.**" Di disputes and combats among dose great pipo of Islam no be becos of obstinacy or hostility but becos of dia [different] *ijtihad*s and out of dia wish to carry out what Islam commanded. Each of di *Sahabat al-Kiram* was a *mujtahid*.[29]

Na *fard* for every *mujtahid* to act in accordance wit di conclusion dem find by dia own *ijtihad*, even if dia *ijtihad* no dey in agreement wit dat of a *mujtahid* much higher dan dem. E no dey permissible for dem to follow anoda's *ijtihad*. *Al-Imam al-Azam* Abu Hanifa Numan ibn Thabit's (d. Baghdad, 767/150) two students Abu Yusuf and Muhammad ash-Shaibani, and *Imam* Muhammad ibn Idris ash-Shafii's (d. Egypt, 820/204) students Abu Sawr and Ismail al-Muzani, disagreed wit dia masters on many aspects, and about some of di tins which dia masters said '*haram*' (forbidden) dem come say na '*halal*' (permitted), and about some of di tins which dia masters said '*halal*' dem look am say na '*haram*.' Dem no fit tok am say dem dey sinful or evil on dat account. No one don tok am, for dem be *mujtahid*s like dia masters.

Na true say *Hadrat* Ali dey higher and more learned dan *Hadrat* Muawiya ibn Abu Sufyan (d. Damascus, 680/60) and *Hadrat* Amr ibn al-As (d. Egypt, 663/43, *radiy-Allahu Taala anhum ajmain*). He get many superior qualities to distinguish him from dem, and his *ijtihad* dey more powerful and more accurate dan dia *ijtihad*s. However, since all di *Sahabat al-Kiram* were *mujtahid*s, e no dey permissible for dose two to follow di *ijtihad* of dat great religious leader. It was necessary for dem to act on top dia own *ijtihad*s.

> **Question:** "In di battles of '*Jamal*' and '*Siffin*', a great many of di Muhajirun and Ansar among di *Sahabat al-Kiram* took part wit, obeyed and followed *Hadrat* Ali. Although all of dem were *mujtahid*s, dey considered it was *wajib* to follow him. Dis shows say na *wajib* also for *mujtahid*s to follow *Hadrat* Ali. Dey had to follow him even if dia *ijtihad*s no gree wit his, didn't dey?"

Answer: Muslims wey follow *Hadrat* Ali (*radiy-Allahu Taala anh*) and fought on his side joined him not wit di view of following his *ijtihad* but becos dia *ijtihad*s were in agreement wit his *ijtihad* and showed dat na *wajib* to follow *Imam* Ali. Similarly, di *ijtihad*s of many prominent Companions of di Prophet no gree wit dat of *Hadrat* Ali, and e come turn *wajib* for dem to fight against him. Three different *ijtihad*s of *as-Sahabat al-Kiram* came out den: some of dem understood say *Hadrat* Ali dey correct, and e come turn necessary for dem to follow

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[28] Ijtihad: meaning, ruling or conclusion drawn by great scholars called *mujtahid*s through endeavoring to understand di hidden meaning in an *ayat karima* or a *hadith sharif*.

[29] For example, e dey stated in di *Hadith ash-Sharif* in di 298th page of ***Al-Hadiqa*** dat Amr ibn al-As (*radiy-Allahu Taala anh*) was a *mujtahid*.

Hadrat Ali; anoda group saw dat di *ijtihad* of dose wey fight *Hadrat* Ali dey correct, and e come turn *wajib* for dem to follow dose wey fight *Hadrat* Ali and to fight against him; di third group to say e go dey necessary not to follow eida side and not to fight, and dia *ijtihad* required dem not to join di war. All dis three groups were certainly right and deserved to be rewarded in di hereafter.

> **Question:** "Di answer [above] shows say also dose wey fight against *Hadrat* Ali (*radiy-Allahu Taala anh*) were right. On di oda hand, di scholars of *Ahl as-Sunna* dey tok say *Hadrat* Ali dey correct, dat his opponents were wrong, dat dey were forgivable becos dey get excuse (*udhr*), and dat dey even gained *thawab*. Wetin we fit tok about dat?"

Answer: *Al-Imam* ash-Shafii and Umar ibn Abd al-Aziz, two great scholars of Islam, tok say e no dey permissible to use di word 'wrong' about any of di *Sahabat al-Kiram*. For dis reason, it was said: "E dey wrong to say 'wrong' about superiors." E no dey permissible for inferiors to say such words as, "He did right," "He did wrong," "We approve," or "We disapprove," about dia superiors. As *Allahu Taala* no smear our hands wit di blood of dis great pipo, so we suppose protect our tongues against uttering such words as 'just' and 'unjust.' Dose profound scholars wey study di evidences and events and said dat *Imam* Ali dey correct and his opponents were mistaken, in fact, meant dat if *Hadrat* Ali bin get di opportunity to talk wit dose on di oda side, him for guide dem to employ *ijtihad* in conformity wit his *ijtihad*. As a matter of fact, *Hadrat* Zubair ibn Awwam dey against *Hadrat* Ali in di Battle of '*Jamal*' but, after studying di facts more deeply, he come change his *ijtihad* and stopped fighting. Di words of di scholars of *Ahl as-Sunna* wey consider di mistake as permissible should be taken as such. And e no dey permissible to tok say *Hadrat* Ali and dose wey dey wit him na dem dey for di right way and di oda Companions of di Prophet, wey dey di oda group wit our moda Aishat as-Siddiqa, dey on di wrong way.

Dis combats among di *Sahabat al-Kiram* na wetin come up from differing *ijtihad*s in di branches of di *Ahkam ash-Shar'iyya* (rules of Islam). Dem no get any disagreements on di essentials of Islam. Today, some pipo speak ill and disrespectfully of di great men of Islam such as *Hadrat* Muawiya and Amr ibn al-As (*radiy-Allahu Taala anhum*a); dem no fit realize say in effect dey defame and belittle *Rasulullah* (*sall-Allahu Taala alayhi wa sallam*) by defaming di *Sahabat al-Kiram*. E dey written for ***Shifa ash-Sharif*** say *Imam* Malik ibn Anas tok say: "One wey swears at and slanders Muawiya and Amr ibn al-As deserves di words one says against dem. E dey necessary to punish severely dose wey talk and write against dem and no show respect for dem." May *Allahu Taala* fill our hearts wit love for His Beloved's *Sahaba*! Neida hypocrites nor sinful pipo but pious and Allah-fearing Muslims love dose superiors.

Pipo wey realize di value and greatness of *Rasulullah*'s (*sall-Allahu Taala alayhi wa sallam*) *Sahaba* and love and respect all of dem and follow dem are called ***Ahl as-Sunna***. Dose wey claim to love some of dem and dislike odas and thus slander most of dem, and dose wey no dey follow any of dem, na ***Rafidi*s** or **Shiites**. E get many *Rafidi*s in Iran, India and Iraq. None dey for Turkey. Some of dem, in order to deceive di decent Muslim ***Alawi*s** in Turkey, call demselves *Alawi*s, wey mean 'Muslim who loves *Hadrat* Ali'. Loving someone necessitates following in dia footsteps and loving dose whom dey love; if dey loved *Hadrat* Ali (*radiy-Allahu anh*) dem for follow in his footsteps. He loved all of di Prophet's *Sahaba*. Na counselor to di second Caliph him be, *Hadrat* Umar, bin confide his secrets to him. He married his and *Hadrat* Fatima's daughter Umm Ghulthum to *Hadrat* Umar (*radiy-Allahu anhum*a). In a *khutba*, he tok am about *Hadrat* Muawiya: "Our brodas parted from us, yet dey no be disbelievers or sinners. Dia conclusion (*ijtihad*) came out as e be." Wen *Hadrat* Talha (*radiy-Allahu Taala anh*), wey bin dey fight against *Hadrat* Muawiya, attained martyrdom,

Hadrat Muawiya himself cleaned di dust from his face and became di *imam* in di funeral *salat*. *Allahu Taala* declared in di *Quran al-Karim*: "**Believers are brodas**." In di last *ayat karima* of *Surat al-Fat'h Allahu Taala* declared: "**The Prophet's Companions love one anoda**." Not to love or, di worst of it, to bear hostility towards even one of di Prophet's Companions means disbelief in di *Quran al-Karim*. Di scholars of *Ahl as-Sunna* understood di superiority of di *Sahabat al-Kiram* (*radiy-Allahu Taala anhum ajmain*) correctly and commanded Muslims to love all of dem and thereby protected Muslims from catastrophy.

Dose pipo wey dem dey call "***Kharijis***" (*Khawarij*, *Kharijit*es) hated and bore hostility towards *Ahl al-Bait* (immediate relatives of di Prophet), dat is our superiors *Hadrat* Ali (*radiy-Allahu Taala anh*) and his sons and descendants, di Sunni Muslims' most beloved darlings. Now dem dey call dem **Yazidis**. Dia religion and beliefs dey very heretical.

Wahhabis, while claiming to love all di *Sahabat al-Kiram*, no dey follow dose blessed pipo but dia own heretical way wey dem dey ascribe to di *Sahaba*. Wahhabism came about from di appeared wit a bloody, gruesome rebellion on di Arabian Peninsula in 1791/1205." Muhammad Abduh of Egypt was one of di pipo wey try to spread Wahhabism and *la-madhhab*ism through his books around di world. Though na Freemason him be wey even openly expressed his admiration for Jamal ad-Din al-Afghani (d. 1867/1314), chief of di Cairo Masonic Lodge, Abduh was introduced to di youth as "great scholar of Islam, enlightened intellectual, eminent 'reformer'." Enemies of Islam, wey dey in ambush to destroy *Ahl as-Sunna* and thereby annihilate Islam, insidiously incited dis mischief (*fitna*) by praising Islam in deciteful words in di disguise of pipo of religious position. Abduh was lauded to di skies. *Aimmat al-madhahib* (founding *imam*s of di four *madhhab*s), great scholars of *Ahl as-Sunna*, were announced to have been ignorant pipo. Dem no come dey mention dia again. But di decent, noble descendants of our ancestors, di sons of honorable martyrs, wey bin sacrifice dia lives for di sake of *Rasulullah* (*sall-Allahu alayhi wa sallam*) and Islam, no dey deceived by dis propagandas and advertisements, wey be say dem do spend millions of pounds. Dem no even listen to or acknowledge dis false 'heroes of Islam.' *Allahu Taala* protected di children of martyrs against dis attacks. Today, translated books of di *la-madhhabi* pipo like Mawdudi (founder of Al-jama'at al-Islamiyya in India, d. 1979/1399), *Sayyid* Qutb (put to death in Egypt, 1966/1386), Hamidullah and members of *Tabligh Jamaa* are being imposed upon di youth. Dis translations, praised exaggeratedly in gigantic advertisements, contain heretical ideas disagreeing di statements of di scholars of *Ahl as-Sunna*. We gatz always dey on di alert and careful. May *Allahu Taala* wake up Muslims from unawareness for di grace of His Beloved Prophet Muhammad (*alayhis-salam*)! May He protect us against being deceived by di lies and slanders of di enemies! *Amin*! Make we no deceive ourselves by praying only! Praying witout adhering to di *Adat al-Ilahiyya* (Divine Custom of *Allahu Taala*), witout working or adhering to di means, go mean asking for miracles from *Allahu Taala*. A Muslim suppose work and pray join. We suppose first adhere to di means and den pray. Di first means of escaping from disbelief na to learn and teach Islam. As a matter of fact, e dey obligatory (*fard*) and everybody's primary duty, man or woman, to learn di beliefs of *Ahl as-Sunna*, commandments and prohibitions. Today, e dey quite easy to learn dem, becos freedom dey to write and publish true Islamic books. Every Muslim must support di State which has given dis freedom to Muslims.

Pipo wey no learn di beliefs and teachings (*ilm al-hal*) of *Ahl as-Sunna* and no dey teach dem to dia children dey exposed to di danger of deviating from Islam and falling into di abyss of disbelief. Di prayers of such pipo no go dey accepted. Den, how can dey protect demselves against disbelief? *Rasulullah* (*sall-Allahu alayhi wa sallam*) tok say: "**There is Islam where dey. There is no Islam where knowledge no dey**." As e be say pesin gatz eat and drink in order not to die of hunger, e dey necessary to learn our religion in order not to be deceived by

disbelievers and not to become non-Muslims. Our ancestors frequently came togeda to read di books of *ilm al-hal*, learned dia religion and thereby remained Muslims and enjoyed Islam. They handed dis light of bliss correctly on to us. So, to remain Muslims and to avoid di risk of our children getting deceived by di enemies inside or outside, di first and di most necessary preventive measure na to read and digest di books of *ilm al-hal* prepared by di scholars of *Ahl as-Sunna*. Parents wey want make dia children be Muslims suppose teach dem how to read di *Quran al-Karim*. Make we read, learn and teach our children and dose wey we dey responsible while we get di chance. E go dey difficult and even impossible for dem wen dey go to school. E go dey useless to lament after di degeneration don already happen. We no suppose believe di deceptive, false books, newspapers, magazines, television and radio programs, motion pictures and web sites of *zindiq*s and di enemies of Islam. ***Zindiq*s**, as defined by Ibn Abidin (*rahimah-Allahu Taala*) for di third volume [of ***Radd al-muhtar***], na di insidious disbelievers wey, although dem no believe in any religion, dey pretend as if say dem be Muslims and dey teach tins wey dey cause disbelief as if dey were Islamic, and like dis, dem dey strive to lead Muslims out of Islam.

> **Question:** "A pesin wey don read translations of di corrupt books of di *la-madhhabi* says:
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> " 'We suppose read explanations (*tafsir*) of di *Quran al-Karim*. To entrust di job of learning our religion and di *Quran al-Karim* to religious scholars na dangerous and fearful thought. Di *Quran al-Karim* no say, 'Oh Religious Scholars!' It says, 'Oh Muslims' and 'Oh Humankind!' For dis reason, every Muslim suppose understand di *Quran al-Karim* himself no be to dey expect dis job from anybody else.'
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> "Dis pesin wan make everybody read books of *tafsir* and *hadith*. He no recommend reading di books of *kalam*, *fiqh* and *ilm al-hal* written by Islamic scholars and superiors of *Ahl as-Sunna*. Di publication of Rashid Rida's (student of Muhammad Abduh, d. 1935/1354) book ***Islamda Birlik ve Fikh Mezhebleri*** by di Turkish Chief Office of Religious Affairs (publication no. 157; in 1974/1394) bin cause complete confusion among readers. On many of its pages, particularly in di 'Sixth Dialogue,' Rashid Rida states:
>
> " 'Dey [*muqallid*s, followers adapting demselves to one of di four *madhhab*s] elevated di *mujtahid imam*s to di degree of prophethood. Moreover, dey come abandon di *Hadith* by preferring a *mujtahid*'s statement wey disagree wit *a hadith* of di Prophet. Dey tok say di *hadith* could have been cancelled (*naskh*) or anoda *hadith* in dia *imam*'s view fit dey. By acting upon di words of dose pipo wey fit don make wrong judgment and e fit be say dem no sabi di matter, and by leaving aside di *Hadith* of di Prophet wey dey free from error, dis *muqallid*s also contradict *mujtahid*s. Dem even contradict di Quran join by doing so. Dem tok say no one but a *mujtahid imam* fit understand di Quran. Such words of *faqih*s and oda *muqallid*s show say dem don adopted dem from Jews and Christians. On di contrary, e dey easy to understand di Quran and di *Hadith* dan say u wan start dey understand di books written by *faqih*s. Pipo wey don sabi Arabic words and grammar no go get difficulty understanding di Quran and di *Hadith*. Who for earth fit disbelieve di fact say Allah dey capable of explaining His own religion explicitly? Who fit doubt di fact say *Rasulullah* dey more able dan anybody else to understand wetin Allah mean and he fit explain am better dan odas? To tok say di Prophet's explanations no really dey sufficient for Muslims mean say he no fit carry out him duty of propagation (*tabligh*) [of Islam] precisely. If di majority of pipo no fit understand di Quran and di *Sunna*, Allah for no charge all pipo wit di rules in di Book and di *Sunna*. One suppose sabi wetin one believes togeda wit its evidences. Allah no approve of *taqlid* (adapting

oneself to a *madhhab*) and says dat dia [*muqallid*s'] imitating dia fadas and grandfadas no go be excuse. Ayats show say *taqlid* no dey approved by Allah. E dey easier to understand dat part of di religion concerning di *furu* (Islamic rules of practices compared to beliefs) from its evidences dan it is to understand di part pertaining to *iman* (*usul*; faith, beliefs). While charging wit di difficult one, would not Allah charge wit di easy one? E go dey difficult to draw rules from some rare matters, yet den e go be excuse say pesin no sabi or practice dem. Men of *fiqh* invent a number of matters (*masala*s, problems) by demselves. Dem produce rules for dem. Dem attempt to introduce such tins as *ra'y* (personal judgment), *qiyas jali* (obvious analogy) and *qiyas khafi* (hidden analogy) as documents for dem. Dis tins were made to overflow into di field of *ibadat* (worship, practices), on which e dey impossible to acquire knowledge through reasoning. Thus dey expanded di religion severalfold. Dem drive Muslims into trouble. I no dey disbelieve *qiyas*; I just dey tok say *qiyas* in di field of *ibadat* no dey. *Iman* and *ibadat* were completed in di time of di Prophet. E no get who go fit add anytin to dem. Di *mujtahid imam*s prohibited pipo from imitating (*taqlid*) and made *taqlid* a prohibition.'

"Dis statements wey dey selected from *la-madhhabi* Rashid Rida's book ***Islamda Birlik ve Fikh Mezhepleri***, like all *la-madhhabi* books, det try forbid following di *imam*s of di four *madhhab*s. E dey command make everybody learn *tafsir* and *hadith*. Wetin you go tok about it?"

Answer: If we read di tory written by *la-madhhabi* pipo well-well wit full mind, pesin go see am easily say dem just dey try to dey deceive Muslims by embellishing dia heretical thoughts and separatist views wit series of reasoning and false statements wey no sound. Di ignorant, thinking say dis writings were based upon knowledge witin di framework of logic and reason, go fit accept dem, yet di learned, keen-sighted pipo no be pipo wey dem fit catch in dia traps.

In order to warn di youth against di danger of *la-madhhabism* or anti-Sunnism, wey don dey drive Muslims go eternal perdition, scholars of Islam (*rahimahum-Allahu Taala*) don write thousands of valuable books for fourteen centuries. Di following na di translation of some passages from di book ***Hujjat-Allahi ala-l-alamin*** by Yusuf an-Nabhani (d. Beirut, 1932/1350) as an answer to di question above:

"No be everybody go fit draw *ahkam* (rules, conclusions) from di *Quran al-Karim*. Since even di *mujtahid imam*s no fit draw all di rules from di *Quran al-Karim*, *Rasulullah* (*sall-Allahu Taala alayhi wa sallam*) explained di rules from di *Quran al-Karim* for him *hadith*s. As di *Quran al-Karim* was explained by him only, di *Hadith* too, na only *as-Sahabat al-Kiram* and di *mujtahid imam*s fit understand and explain am.

"In order say dem fit understand dem, *Allahu Taala* endowed *mujtahid imam*s wit *aqli* (intellectual, rational and scientific) and *naqli* (transmitted, religious) knowledge, powerful comprehension, keen sight, exceedingly keen mind, and many oda superior faculties. Ahead of all dis virtues na *taqwa* (protecting oneself from committing *haram*). Next came di Divine Light in dia hearts. Wit di help of dis virtues, our *mujtahid imam*s understand wetin *Allahu Taala* and *Rasulullah* mean for dia words, and, as for dose dem no fit understand, dem show [solutions for] dem through ***qiyas*.** Each of di four *aimmat al-madhahib* (leading scholars wey start di *madhhab*s of *Ahl as-Sunna*) informed say dem no dey tok based on dia own opinion and tok am to dia students: 'If you come across genuine (*sahih*, authentic) *hadith*, leave my word aside and follow *Rasulullah*'s *hadith*!' Pipo to whom our *aimmat al-*

madhahib gave dis command na profound scholars wey be *mujtahid*s like dem. Dis scholars were di pipo of *tarjih* (a *muqallid* scholar's 'preferring', after examining, di best of di reports coming from di *imam al-madhhab* he belongs to) wey sabi di documents whereon di [leaders of di] four *madhhab*s based dia *ijtihad*s. Dem study di documents and di transmitters of di *hadith* on which di *madhhab* leader had based his *ijtihad* and dose of di newly encountered genuine *hadith*s, and examine which was said later and many oda variables, and thereby understood which one was to be preferred. Or, di *imam al-madhhab* decide about a matter through *qiyas* becos di *hadith* wey go document [or solve] e no reach am, and him students, finding dat *hadith sharif*, decided differently, yet, while employing such *ijtihad*, di students no go beyond di rules established by di *imam*. *Mujtahid mufti*s wey succeed dem bin issue *fatwa* for dis manner, too. As e dey understood from all wey don dey written here, Muslims wey don dey follow di four *aimmat al-madhahib* and di *mujtahid*s who were educated in dia *madhhab*s don dey follow di rules of *Allahu Taala* and His Messenger. Dis *mujtahid*s understood di rules in di *Quran al-Karim* and di *Hadith ash-Sharif*, wey nobody else fit understand, and conveyed wetin dem understand. Muslims don dey live up (*taqlid*) to wetin *mujtahid*s understand and report from di Book and di *Sunna*, becos *Allahu Taala* don declare in di 43rd *ayat karima* of *Surat an-Nahl*: '**If you no know, ask dose wey know**.'[30]

"Only upon di *Umma* of His Beloved Prophet (*alayhis-salam*) did *Allahu Taala* bestow di fortune dat di *aimmat al-madhahib* would perform *ijtihad* and establish dia *madhhab*s, and dat all Muslims would come togeda in dis *madhhab*s. *Allahu Taala*, on di one hand, created di *imam*s of *itiqad* (*iman*, beliefs) and prevent heretics, *zindiq*s, *mulhid*s and pipo wey dey do Satan's work from defiling di knowledge of *itiqad* and, on di oda, protect His religion from being defiled by creating di *imam*s of di *madhhab*s. Since dis blessing no exist for Christianity and Judaism, dia religions come dey defiled and were turned into tins wey dem dey use play.

"By agreement wey Islamic scholars don get, no deeply learned scholar capable of employing *ijtihad* come after di 400 years following *Rasulullah*'s (*sall-Allahu alayhi wa sallam*) death. Anyone wey tok say e dey necessary to employ *ijtihad* in di present time na pesin wey mad or e no too learn for Islam. Wen di great scholar Jalal ad-Din as-Suyuti Abd ar-Rahman (*rahimah-Allahu Taala,* d. Egypt, 1505/911) tok say e don reach di grade of *ijtihad*, contemporary scholars bin ask am about a question to which two different answers bin dey and dem come ask am, make e tok which answer dey more correct. He no fit answer dem. He tok say e dey too busy to spare any time for it. But true-true, wetin dem ask am make e do na just say make e give *ijtihad* on a *fatwa*, wey on im own na di lowest degree of *ijtihad*. As dem see say dis kind scholar wey suppose be pesin wey don dey deep in knowledge as as-Suyuti come dey dodge to give *ijtihad* on a *fatwa*, wetin we wan come call dose wey

[30] Dis *ayat* shows dat no be everybody fit understand di Book and di *Sunna* correctly and dat e fit get pipo wey no fit understand dem. E command dose pipo wey no fit understand dem not to try personally to understand di *Quran al-Karim* or di *Hadith ash-Sharif* but to learn dem by asking pipo wey don understand dem. If everybody bin understand di meanings in di *Quran al-Karim* and di *Hadith ash-Sharif* correctly, di 72 heretical groups for no turn up. All di pipo wey cause dis groups to emerge were deeply learned, but none of dem fit understand di meanings in di *Nass* (di *Quran al-Karim* and *Hadith ash-Sharif*) correctly. Misunderstanding dem, dey come deviate from di right way and caused millions of Muslims to end up in perdition. Some of dem don dey too give wrong meanings to *ayat*s and *hadith*s, so much so dat dem don turn heretical as to call Muslims of di right path 'disbelievers' and 'polydiists'. In *Wahhabi*te book entitled ***Kashf ash-shubuhat***, wey don dey translated into Turkish and slipped into Turkey secretely, e dey written say na *mubah* (permitted) to kill and confiscate di property of Muslims wey hold di belief of *Ahl as-Sunna*!

dey force pipo to employ absolute (*mutlaq*) *ijtihad*, if we no suppose call dem mad or ignorant of di Religion? *Al-Imam* al-Ghazali (*rahimah-Allahu Taala*, d. Tus, 1111/505) tok am for him book ***Ihya Ulum ad-Din*** say e no get *mujtahid*s for him time.

"If non-*mujtahid* Muslims learn a genuine *hadith* wey no gree wit di related ruling of di *imam* of dia *madhhab* and dem come think say e dey difficult to do according to dia *madhhab*, dem gatz find witin di oda three *madhhab*s anoda *mujtahid* whose *ijtihad* dey based on dat *hadith* and do dat tin in accordance wit di *madhhab* wey dat *mujtahid* belonged to,[31] becos e no dey permissible for pipo wey neva reach di grade of *ijtihad* to dey draw rules from di *Nass* (di *Quran al-Karim* and di *Hadith ash-Sharif*). Now some ignorant pipo dey claim say dem don reach di grade of absolute *ijtihad*, say dem sef fit draw rules from di *Nass* and say dem no longer need to follow one wey dey inside di four *madhhab*s; dey come abandon di *madhhab* dey don dey follow for years. Dem go try refute di *madhhab*s wit dia unsound reasoning. Dey make such ignorant, idiotic statements as, 'We no go follow di opinion of pipo of religious position wey be like us.' Deluded by di Satan and provoked by dia *nafs*, dem dey claim superiority. Dem no fit get say as dem dey tok like dat, dem dey show wetin no be dia superiority but dia idiocy and disgrace. Among dem, we dey see some ignorant heretics wey say and write say everybody suppose read *tafsir* books and derive rules from *tafsir* books and from [di *Sahih* of] *Al-Bukhari*. Oh my Muslim broda! Try as e fit make u no dey make friends wit such fools, supposing say dem be pipo of religious authority and reading dia fabricated books! Dat *madhhab* of your *imam*, na im u go hold well-well! You dey free to choose whichever you prefer of di four *madhhab*s, but e no dey permissible to collect di facilities (*rukhsa*s) of di *madhhab*s, na im be say to join all di *madhhab*s, which is called '***talfiq***'.[32]

"Muslims wey fit read and correctly understand *hadith*s should learn di *hadith*s wey be di documents of dia *madhhab*, den do di actions praised and avoid dose wey dey prohibited by dis *hadith*s and, den learn di following: greatness and value of di Islamic religion; di perfect qualities of di names and attributes of *Allahu Taala* and *Rasulullah's* (*sall-Allahu alayhi wa sallam*) life, virtues and miracles; di order of dis world and di next, Paradise and Hell; angels, genies, ancient *umma*s, di prophets and dia heavenly books; di superior qualities peculiar to *Rasulullah* and to di *Quran al-Karim*; di lives of his *Al* (immediate relatives) and dose of his *Sahaba*; di signs of di Last Day, and much more information about dis world and di next. Extensive information pertaining to dis world and di next has been accumulated in *Rasulullah*'s *hadith*s.

"As wetin don dey written here dey understood, e go come clear how ignorant is di one wey tok say dose religious decisions based by *mujtahid*s on *hadith*s dey useless. Among di innumerous items of information given in *hadith*s, dose *hadith*s teaching *ibadat* and *muamalat* (rules of relations between pipo such as commerce) dey very few. According to some scholars, dem reach about 500 [including di

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[31] Great scholar *Al-Imam* Yahya an-Nawawi (*rahimah-Allahu Taala*, d. Damascus, 1277/676) bin explain dis in detail for im ***Rawdat at-talibin***.

[32] '***Talfiq***' means a ritual act's being compatible to none of di *madhhab*s becos of its being performed by mixing di easy ways of di four *madhhab*s. After pesin perform an Islamic practice according to one of di four *madhhab*s, dat is after one's performance is *sahih* (valid, suitable) in dat *madhhab*, one's observing additionally as many as possible of di conditions dat are necessary in di oda three *madhhab*s wit di view say di act go be *sahih* and acceptable also in dis *madhhab*s is called '***taqwa***', wey dey bring much *thawab*. In a broadest sense, *taqwa* means 'make pesin protect imself from committing *haram*'.

repetitive ones, dere are no more dan 3000]; among so few *hadith*s, e no dey presumable say any of di four *aimmat al-madhahib* fit never hear one genuine (*sahih*) *hadith*. Every genuine *hadith* was used as a document by at least one of di four aimmat al-madhahib. Muslims wey see say a certain matter in dia *madhhab* disagrees wit a genuine *hadith* suppose perform dat matter by following anoda *madhhab* wey base dia *ijtihad* on dat *hadith*. Perhaps di *imam* of dose Muslims' *madhhab* also had heard of di *hadith*, yet, following anoda *hadith* wey he bin don understand to be more *sahih* or, being said later, cancelled di former, or, for some oda reasons known to *mujtahid*s, he no take di former *hadith* as a document. For dose Muslims wey understand dat a *hadith* dey geniune, e dey gud to follow dat *hadith* by giving up dia *madhhab*'s ruling wey no conform to dat *hadith*, yet, in dis case, dey gatz to imitate anoda *madhhab* wey use dat *hadith* in its *ijtihad* for di matter in question, becos di *imam* of dat second *madhhab*, knowing dose documents of dat ruling unknown to dis Muslims, bin find out say e no get anytin to prevent acting upon dat *hadith*. Neverdiless, e dey permissible as well for dis Muslims to carry out dat matter in accordance wit dia *madhhab*, for e dey doubtless dat di *imam* of dia *madhhab* relied upon a sound document for his ruling. Islam deem am excusable for a *muqallid* (follower of, one adhering to, a *madhhab*) not to sabi dat document, for none of di *imam*s of di four *madhhab*s deviated from di Book and di *Sunna* in *ijtihad*. Dia *madhhab*s na di explanations of di Book and di *Sunna*. Dey explain di meanings and rules in di Book and di *Sunna* for Muslims. Dey explain dem in a way dat Muslims go understand dem, and write dem for books. Dis work of *aimmat al-madhahib* (*rahimahum-Allahu Taala*) na big service to Islam dat human power fit no suffice for doing it if *Allahu Taala* no help dem. Dis *madhhab*s na one of di most ideal evidences of di fact say *Rasulullah* (*sall-Allahu Taala alayhi wa sallam*) na di True Prophet and Islam na di True Religion.

"Di differences in di *ijtihad*s of our *aimmat al-madhahib* na just on matters pertaining to practices (*furu ad-Din*, in matters of *fiqh*). Disagreement among dem no dey in respect to belief (*usul ad-Din*, di knowledge of *itiqad* or *iman*). Nor did dey differ from one anoda in dose teachings of practices wey dey known to be essential in di Religion and which were taken from dose *hadith*s whose documents were conveyed by way of *tawatur.* Dem differ only in some aspects of knowledge concerning practices. Dis arose from di difference in dia understanding di soundness of di documents of dis matters. Dis little difference among dem na [*Allahu Taala*'s] grace over di *Umma*; Muslims dey permitted to follow any *madhhab* dey like and find easy. *Rasulullah* (*sall-Allahu Taala alayhi wa sallam*) foretold dis difference as glad tidings, and e don happen as had been foretold.

"E no dey permissible to employ *ijtihad* in di knowledge of *itiqad*, na im be say in di facts to be believed. E dey give way to deviation and heresy. Na grave sin. In matters pertaining to belief, e get only one correct way: ***Ahl as-Sunnat wal-Jamaa***. Di difference wey dem declare to be [*Allahu Taala*'s] grace in di *Hadith ash-Sharif* na di difference in practices.

"In a matter wey be say di judgments of di four *madhhab*s differ from one anoda, only di judgment of one of dem dey correct. Dose wey act in dis correct way go get two *thawab*s, and dose wey act according to one of di incorrect judgments go get one *thawab*. Madhhabs' being [*Allahu Taala*'s] grace reveals di fact say e dey permitted to leave one *madhhab* and follow di ruling of a practice in anoda *madhhab*, but, excepting di four known *madhhab*s, e no dey permitted to follow any of *madhhab* wey belong to *Ahl as-Sunna* nor even *as-Sahabat al-Kiram*, since dia *madhhab*s no dey in written form and dem don forgot dem. E no now get any possibility for following any *madhhab* oda dan di known four. *Imam* Abu Bakr Ahmad ar-

Razi (*rahimah-Allahu Taala*, d. 980/370), too, report say e don dey declared unanimously by scholars of Islam say e no dey permissible to follow [directly di *madhhab*s of] *as-Sahabat al-Kiram*. For dose wey wan understand well di superiority of di *madhhab*s, of *mujtahid*s, especially of di four aimmat al-madhahib, di fact say dia *madhhab*s no deviate from di Book and di *Sunna* and dat di rules conveyed by dem through *ijma* and *qiyas* no be dia own opinions but dem get dem from di Book and di *Sunna*, recommend di books ***Al-mizan al-kubra*** and ***Al-mizan al-Khidriyya*** by *Imam* Abd al-Wahhab ash-Sharani (*rahimah-Allahu Taala*)."[33]

Di statement, "*Di Quran al-Karim* no say 'religious scholars'," –quoted for di above question–no be correct. E get various *ayat*s wey praise scholars (*ulama*) and knowledge (*ilm*). *Hadrat* Abd al-Ghani an-Nablusi (d. 1731/1143) write for his work ***Al-Hadiqa***:

> "Di seventh *ayat* of *Surat al-Anbiya*[[34] orders: '**Ask di pipo of dhikr about wetin u no know**.' 'Dhikr' means 'knowledge'. Dis *ayat karima* commands pipo wey no sabi to find scholars and learn from dem. *Allahu Taala* declared:
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> '**Only possessors of knowledge understand di meanings of ambiguous *ayat*s'** (7**,** *Surat Al Imran*);
>
> **'Say *Allahu Taala* dey existent and unique dey understood and reported by possessors of knowledge**' (18, di same sura);
>
> '**Possessors of knowledge say to dem, "Shame on you! Di rewards *Allahu Taala* go give dose wey believe and do gud deeds dey better pass di worldly favors"** ' (81, *Surat al-Qasas*);
>
> **'Possessors of knowledge and belief go say, "Well, dis na di Day of Resurrection wey you no believe** [while you were] **in di world**" **'** (56, *Surat ar-Rum*);
>
> '**Possessors of knowledge, upon hearing *al-Quran al-Karim*, go prostrate and say, "Defect no dey in our Owner Wey no dey break His Word"** ' (108, *Surat al-Isra*);
>
> '**Possessors of knowledge understand say *al-Quran al-Karim* na di Word of Allah**' (54, *Surat al-Hajj*);
>
> '***Al-Quran al-Karim* don settle for di hearts of possessors of knowledge'** (50, *Surat* al-Ankabut);
>
> '**Possessors of knowledge sabi say *al-Quran al-Karim* na di Word of Allah and makes** [one] **attain His approval'** (6, *Surat Saba*)**;**
>
> **High ranks go reach di possessors of knowledge for Paradise**' (11, *Surat al-Mujadala*);
>
> '**Only possessors of knowledge dey fear *Allahu Taala*,**' (27, *Surat Fatir*) and
>
> '**Most valuable among you na di one wey dey fear *Allahu Taala* much**' (14, *Surat al-Hujurat*)."

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[33] Yusuf an-Nabhani, ***Hujjat-Allahi alal-alamin***, p. 771. Di whole of di above quotation, wey dey translated from di Arabic original, contains, from oda books, additions put in brackets as we dey do in all our books, to separate dem from di translated text. Di Arabic original of di above passage from ***Hujjat-Allahi alal-alamin*** was reproduced by offset in Istanbul in 1974/1394.

[34] Di *ayat*s are interpreted explanatorily, as *maal*.

E dey declared for di *hadith*s quoted in di 365th page for di same book, ***Al-Hadika***:

"'***Allahu Taala* and angels and all creatures pray for di one wey dey teach pipo wetin dey gud**';

'**On di Day of Judgment, first di prophets, den di scholars and den martyrs go intercede**';

'**Oh Humans! Be it known say knowledge can be acquired by listening to di scholar,**' and

'**Learn knowledge! Learning knowledge na *ibada*. Di teacher and di learner of knowledge go get di reward of *jihad*. Teaching knowledge be like giving alms. Learning knowledge from di scholar dey like performing *tahajjud*** (*nafila*/optional ritual prayers performed at di last third of di night).'

"Tahir al-Bukhari (*rahimah-Allahu Taala*, d. 1147/542), di author of ***Khulasa,*** a book of *fatwa,* write: 'Reading books of *fiqh* dey yield more *thawab* dan performing [*nafila* ritual prayers, e.g. *tahajjud*] ritual prayers at nights, sake of say na *fard* to learn di *fard*s and *haram*s from [scholars or dia] books. Reading books of *fiqh* sake of say make we carry out wetin we is learn or to teach odas dey better pass performing *salat at-tasbih* (anoda *nafila* ritual prayer). E dey declared for *hadith sharif*: '**Learning knowledge yields more *thawab* dan all extra acts of worship do, for e dey useful both for oneself and for dose whom one go teach**'; '**Di pesin wey learns in order to teach odas go dey rewarded like *siddiq*s** (di faithful; truth tellers).' Islamic knowledge can be learned only from a master and from books. Pipo wey dey tok say Islamic books and guides no dey necessary na liars or *zindiq*s dem be, wey dey deceive Muslims and lead dem to ruination. Di knowledge in religious books dey derived from di *Quran al-Karim* and di *Hadith ash-Sharif*."

Allahu Taala send Him Messenger (*alayhis-salam*) to convey, to teach di *Quran al-Karim*. *As-Sahabat al-Kiram* learn di knowledge in di *Quran al-Karim* from *Rasulullah*. Di scholars of Islam learn am from *as-Sahabat al-Kiram*, and all Muslims learn am from di scholars of Islam and from dia books. E dey declared for *hadith*s: "**Knowledge na treasure. Di key na to ask and learn**"; "**Learn and teach knowledge**!" "**Everytin get source. Di source of *taqwa* na di hearts of *arif*s**," and, "**Teaching knowledge na atonement for sins**."

Al-Imam ar-Rabbani (rahmat-Allahi Taala alayh) write for di 193rd letter wey dey for di first volume of ***Al-Maktubat****:*

"A ***mukallaf*** (sane and adolescent, so religiously responsible) pesin gatz first correct dia *iman*, na im be to learn di knowledge of belief written by di scholars of *Ahl as-Sunnat wal-Jamaa* and believe accordingly. May *Allahu Taala* plentifully reward dose great scholars for dia works. *Amin*! Deliverance from torture in di hereafter depends upon believing what dey conveyed. Only dose wey follow for dia footsteps go dey protected against Hell. [Pipo wey follow dia path na **Sunni**.] Na dem dey solely follow for di footsteps of *Rasulullah* (*sallallahu alayhi wa sallam*) and his *Sahaba* (*ridwanullahi alayhim ajmain*). Di right and valuable teachings among di knowledge derived from di Book (di *Quran al-Karim)* and di *Sunna* (di *Hadith ash-Sharif*) na di teachings understood and reported only by dis great scholars from di Book and di *Sunna*. Despite dis fact, every pesin of *bida*, na im be every 'reformer', every heretic or *la-madhhabi* pesin, claims say, dem, wit dia short-sight, don derive dia own heretical thoughts from di Book and di *Sunna*, attempting to defame and belittle di scholars of *Ahl as-Sunna*. Ase dey seen, no be every word or

writing claimed to be derived from di Book and di *Sunna* suppose dey accepted as correct, nor should we become deceived by dia gilded propaganda.

"For learning di correct belief conveyed by di scholars of *Ahl as-Sunnat wal-Jamaa*, di Persian book ***Al-Mutamad*** by great scholar *Hadrat* Tur Pushti dey very valuable; e dey written explicitly, so e dey easy to understand.[35]

"After correction of di teachings related to belief, we gatz learn ***halal***, ***haram***, ***fard***, ***wajib***, ***sunna***, ***mandub*** and ***makruh***[[36] from books of *fiqh* written by di scholars of *Ahl as-Sunna* and act in accordance wit dem. We no suppose read di heretical books published by ignorant pipo wey no fit understand di superiority of dis scholars. Muslims wey get belief disagreeing wit di belief of *Ahl as-Sunna* no go escape going to Hell in di hereafter –may *Allahu Taala* protect us! Muslims wey dem belief dey correct but dem dey slack for *ibadat* may be forgiven even if dem no repent. Even if dem no forgive dem, dem go dey saved from Hell after torture. Di main purpose na to correct one's belief. Khwaja Ubaid-Allah al-Ahrar (*qaddas-Allahu Taala sirrahul-aziz*, d. Samarkand, 1490/895) E tok say: 'If dem give me all ***kashf***s and all ***karama***s (wonders, marvels worked by *Allahu Taala* through *awliya*) and yet if I dey deprived of di belief of *Ahl as-Sunnat wal-Jamaa*, I go consider myself ruined. If I no get any kashf or *karama* and I get many faults, and if I dey gifted wit di belief of *Ahl as-Sunnat wal-Jamaa*, I no go feel sorry.'

"Today, Muslims for India get as dem dey quite lonely. Enemies of Islam dey attack from every direction. One coin given for serving Islam today earns more reward (*thawab*) dan thousands of coins given some oda time. Di greatest service to be done for Islam na to take and distribute books on belief and practice of *Ahl as-Sunna* to villagers and young pipo. Dose wey go get di opportunity to run dis service dey very fortunate and happy pipo; dey gatz rejoice over it and thank *Allahu Taala* very much. E always dey rewarding (*thawab*-deserving) to serve Islam, yet, at such times as dis wen Islam don dey weakened through many efforts made to destroy Islam through lies and slanders, e dey far more rewarding to strive to disseminate di belief of *Ahl as-Sunna*. *Rasulullah* (*sall-Allahu alayhi wa sallam*) tok am to him *Sahaba*: '**You live in such a time dat if you obeyed nine-tenths of *Allahu Taala*'s commands and prohibitions but disobeyed one, you go perish. You go dey tortured! After you, dere will come such a time wey pipo wey obey only one-tenth of di commands and prohibitions go dey saved.**'[37] Na di present time wey di *Hadith ash-Sharif* bin point out. E dey necessary to struggle[[38] against disbelievers, to sabi who dose wey dey attack Islam be and to dislike dem. For disseminating di books and speeches of di scholars of *Ahl as-Sunna*, one no need be pesin of wonders or a scholar. Every Muslim gatz struggle to do am. Di opportunity no be wetin we suppose miss. On di Day of Judgment, every Muslim go dey questioned on dis and dem go ask am why dem no serve Islam. Dem wey no sabi to distribute books teaching Islam and dose wey no help pipo and institutions spreading Islamic teachings go dey tortured very bitterly. Excuse or pretext no be tins dem go accept.

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[35] Fadlullah bin Hasan Tur Pushti (d. 1263/661) na Hanafi scholar of *fiqh*. Di book was reproduced by Hakikat Publishing in 1989/1410.

[36] Dis Islamic terms are used both as adjectives and nouns for di sake of simplicity for dis text (see Glosssary for each).

[37] ***Mishkat-ul masabih***, vol. 1, p. 179; at-Tirmizi, ***Kitab-al Fitan***, 79th article.

[38] *Jihad* through force (*jihad qatli*) is made by di State through its army. Muslims' wey dey perform dis kind *jihad* na dia undertaking as soldiers di duty wey di State give dem. As also written in di 65th letter of ***Al-Maktubat***, *jihad qawli*, wey dem do through speech and writing, better pass *jihad qatli.*

Although di prophets (*alayhimus-salam*) were di most superior and notable of human beings, dey never looked after dia own comfort. In disseminating *Allahu Taala*'s religion, di way to endless bliss, dey strove day and night. To dose wey ask for miracles, dey replied, '**Miracles are created by *Allahu Taala*; my duty na to report His religion.**' As dey worked for dis purpose, *Allahu Taala* helped dem and created miracles. We, too, gatz disseminate di books and di teachings of di scholars of *Ahl as-Sunna* (*rahimahum-Allahu Taala*) and tell young pipo and our friends di evilness, baseness and deceit of disbelievers, enemies and of dose wey slander and persecute Muslims.[39] Pipo wey no work for dis purpose through wealth, power or profession no go escape torture. While working for dis purpose, suffering distress and persecution must be deemed great happiness and a big profit. Di prophets (*alayhimus-salam*), while propagating *Allahu Taala*'s commands among pipo, don follow di attacks of ignorant and degenerate pipo. Dey don suffer very much. Muhammad (*alayhis-salam*), *Allahu Taala*'s Beloved, who was chosen to be di greatest of dose great men, stated: '**No Prophet experienced so much persecution di way I did**.' "

Ahl as-Sunna scholars wey show di right way to all Muslims on di earth and guided us to learn di religion of Muhammad (*alayhis-salam*) witout any change or distortion were di scholars of di four *madhhab*s wey reach di grade of *ijtihad*. Four of dem were di most prominent. Di first one was ***Al-Imam al-Azam* Abu Hanifa Numan ibn Thabit** (*rahimah-Allahu Taala*). He was one of di greatest Islamic scholars. He became di leader of *Ahl as-Sunna*. Dem born am for Kufa in 699/80 and was martyred in Baghdad in 767/150.[40]

Di second one was ***Imam* Malik ibn Anas** (*rahimah-Allahu Taala*), wey be very great scholar. [In *Radd al-muhtar*,] Ibn Abidin write say he bin live 89 years for Medina from 708/90 to 795/179. His grandfada was Malik bin Abi Amir.

Di third one was ***Imam* Muhammad ibn Idris ash-Shafii** (*rahimah-Allahu Taala*), wey be pesin wey dem hold for high regard by all Islamic scholars. Dem born am for Ghazza, Palestine, in 767/150 and him die for Egypt in 820/204.

Di fourth one was ***Imam* Ahmad ibn Hanbal** (*rahimah-Allahu Taala*), wey dem born for Baghdad in 780/164 and him die dere in 855/241. He was one of di 'main pillars of Islam'.

Today, pipo wey no follow one of dis four great *imam*s dey for great danger. Dem dey for heresy. Besides dem dere were many oda scholars of *Ahl as-Sunna* wey get righteous *madhhab*s, too, but in di course of time dia *madhhab*s were forgotten and could not be committed to books. For instance, di seven great Medinan scholars wey dem bin call ***al-Fuqaha as-Saba*** (di 'Seven Scholars' of fiqh) and **Umar ibn Abd al-Aziz, Sufyan ibn Uyayna** (d. Mecca, 813/198)**, Is'haq ibn Rahawayh, Dawud at-Tai, Amir ibn Sharahil ash-Shabi, Layth ibn Sad, Amash, Muhammad ibn Jarir at-Tabari, Sufyan ath-Thawri** (d. Basra, 778/161) and **Abd ar-Rahman Awzai** (*rahimahum-Allahu Taala*) were among dem.

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[39] Telling dem no be gossip but *al-amru bil-maruf* (duty of teaching *Allahu Taala*'s commands). Every Muslim suppose learn di belief of *Ahl as-Sunna* and teach am to pipo wey dem fit influence. Books, magazines and papers wey dey cover di teachings of di scholars of *Ahl as-Sunna* should be bought and sent to di youth and acquaintances. We suppose dey put body sake of say make dem dey read dem. Also, dem suppose dey distribute books wey dey expose di real purposes of di enemies of Islam.

[40] His biography dey detailed in ***The Sunni Path*** and in Di First Fascicle of ***Endless Bliss***.

All di *Sahabat al-Kiram* (*radiy-Allahu Taala anhum ajmain*) were rightfully di "stars" for guidance. Any one of dem don suffice to guide di entire world to di right way. Dey were *mujtahid*s, each belonging to his own *madhhab*. Most of dia *madhhab*s dey alike, yet, since dia *madhhab*s no be wetin dem collect or write into books, e no dey possible for us to follow dem. Di ***madhhab***s of di four *imam*s, na im be say wetin dem convey about di tins to be believed and about di tins to be done, were collected and explained by both dey demselves and dia students. Dem dey committed to books. Today, every Muslim gatz belong to di *madhhab* of one of di above-mentioned four *imam*s and live up to and perform *ibadat* (worship, rituals) in accordance wit dat *madhhab*.[41]

Two among di students of dis four *imam*s became scholars demselves and reach very high grades in spreading di teachings of belief (*iman*, *itiqad*). Thus, dere became two ***madhhab*s in *itiqad*** or ***madhhab*s in *iman***. Di correct belief in accord wit di *Quran al-Karim* and di *Hadith ash-Sharif* na only di belief shown by dis two *imam*s, wey spread di belief of *Ahl as-Sunna*, wey be di Protected Group (al-*Firqat an-najiyya*), over di whole world. One of dem was **Abul-Hasan Ali al-Ashari** (*rahimah-Allahu Taala*, b. Basra, 879/226, d. Baghdad, 941/330). Di oda one was **Abu Mansur al-Maturidi** (*rahimah-Allahu Taala*, d. Samarkand, 944/333). In respect of belief, every Muslim gatz follow one of dis two great *imam*s.

Di paths (*turuq*, pl. of *tariq/tariqa*; 'routes', orders of *tasawwuf*) of di *awliya* (pl. of *wali*, one loved and protected by *Allahu Taala*) dey right. Not to a smallest degree have dey deviated from Islam.[42] *Awliya* do possess *karamat* (pl. of *karama*, wonders or marvels worked by *Allahu Taala* through *awliya*). All dia *karama*t dey sound and true. *Al-Imam* Abdullah al-Yafii (d. Mecca, 1367/768) tok say: "Ghawth ath-Thaqalain Mawlana Abd al-Qadir al-Jilani's (*qaddas-Allahu Taala sirrahul-aziz*, d. Baghdad, 1161/561) *karama*t have been so widely known so tey one no fit doubt or disbelieve dem since *tawatur,* na im be di state of being widespread, na *sanad* (documentary evidence for authenticity)."

E no dey permissible to call, by imitating odas, dose pipo wey perform *salat* "disbelievers" unless dia disbelief dey understood from dia saying, openly and witout *darura* (strong necessity or compulsion), a statement or dia using sometin causing dem to become disbelievers. We no fit curse dem unless e dey certainly known say dem die as disbelievers. E no dey permissible to curse even a disbeliever. For dat matter, e dey better not to curse Yazid (son of and di Caliph succeeding *Hadrat* Muawiya, *radiy-Allahu anh*).

5. Di fifth of di six essentials of *iman* na "**to believe in di Last Day (*al-Yawm al-Akhir*)**." E dey start on di day wen pesin die and continues till di end of di world. Di reason wey make dem call am di "Last Day" na sake of say dere is no night to come after it, or becos it comes after di world. Di "Day" mentioned in dis *hadith sharif* no be like di day or night wey we know. E denote some time. E no dey known wen di end of di world go come. No one fit estimate its time. Neverdiless, our Prophet (*sall-Allahu Taala alayhi wa sallam*) pointed out

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[41] One wey no wan follow any of dis four *madhhab*s no get relation to *Ahl as-Sunna*.

[42] In every century dem always get liars and heretics wey dey use di Religion as a means for dia worldly advantages and dem dey do as if dem be *wali*s, *murshid*s or pipo wey get religious authority. Dem still get evil pipo for every profession, for every branch of crafts and for every official position today. Seeing pipo wey dey look for dia advantages and pleasures in odas' harm, e go be like injustice or ignorance to blemish all crafts and pipo wit whom dem don get relation wit; e go help religious separatists. For dis reason, di existence of heretical pipo of religious position and ignorant, false pipo of *turuq* no suppose make us come dey speak ill of Islamic scholars, pipo of *tasawwuf* or great personages whose honourable services don fill up annals of history. We suppose realize say pipo who slander dem no dey just.

many of its signs and precedents: *Hadrat* al-Mahdi[43] go come; Isa (*alayhis-salam,* Jesus) go descend to Damascus from heaven; ad-Dajjal[44] go appear; pipo called Yajuj and Majuj[45] go put di whole world into disorder; di sun go rise from di west; violent earthquakes go occur; religious knowledge go dey forgotten; sinning (*fisq*) and evil go increase; irreligious, immoral, dishonest pipo go become leaders; *Allahu Taala*'s orders go dey forbidden; *haram*s na tins wey dem go dey commit everywhere; fire go commot from Yemen; seas and mountains go split into pieces; di sun and di moon go darken; seas go mix wit each oda, boil and dry up.

A Muslim wey commit sinful acts na ***fasiq***. *Fasiq*s and all dem disbelievers go get tortured (*adhab*) for dia graves. Dis facts di way dey certainly believed. After internment, di dead come to an unknown life and eida enjoy blessings or collet torture. As e dey openly declared for di *hadith*s, two angels named ***munkar*** and ***nakir***, in di guise of two terrifying pipo, come to di grave to question. Questions in di grave go dey on some beliefs according to dem scholars or on all beliefs according to some odas. For dis reason, we gatz teach our children di answers to di following questions: Who be your *Rabb* (Owner, Creator)? Wetin be your religion? Whose *umma* (prophet's community) you belong to? Wetin be [di name of] your Holy Book? Where your *qibla* (direction turned towards during worship)? Wetin be your *madhhab*s in *itiqad* (belief) and *amal* (deeds, *ibadat*)? E dey written in ***Tadhkirat al-Qurtubi*** [by Muhammad Qurtubi Maliki, d. 1272/671][46] say dose wey no be Sunni no go fit answer correctly. Di graves of dose wey give precise answers enlarge and a window opens to Paradise. Every morning and every evening dem dey see dia [future] places for Paradise, and angels do dem favors and give dem bete news. Dose wey no fit answer precisely are beaten wit iron mallets dey severely wey every creature get but humankind and genies go hear dem cry. Dia graves become so tight dat dey feel as if dia bones would intertwine. Holes don opened for Hell. In di morning and in di evening dey see dia [future] places for Hell. Dem dey bitterly torture dem in dia graves till di Resurrection.

E dey necessary to believe in di Resurrection [all di dead pipo's becoming alive again for di Last Day]. After di flesh and bones rot and turn into earth and gas, dem go come togeda again; dia souls go enter di bodies dey belong to, and all pipo go rise up from dia graves. Therefore, dis time na di **Day of *Qiyama*** ('standing').[47]

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[43] *Hadrat al-Mahdi* go be a descendant of our blessed Prophet Muhammad (*alayhis-salam*). His name go be Muhammad and his fada's name go be Abdullah. He go preside over Muslims, strengten and spread Islam everywhere. He go meet Isa (*alayhis-salam*), and togeda, dem go fight and kill *ad-Dajjal*. During his time, Muslims go settle everywhere and live in comfort and ease.

[44] *Ad-Dajjal* (wey Christians dey call Antichrist, and dem go also call am *Masih* becos im fame go spread over di world) go be a son of a Jew of Khurasan, nordirn Iran, and an enemy of Islam wey go command innumerable soldiers. He go kill Muslims and bring discomfort and disorder to di Middle East. After shedding much blood, him sef go die by di hand of *Hadrat* al-Mahdi.

[45] E dey written for di *Quran al-Karim* say *Yajuj* and *Majuj* (Gog and Magog) na two evil pipos wey, for long time wey don pass, dem leave behind wall, and dat dem go spread for di earth towards di end of di world. Considering say archeological research dey find cities buried under di ground and sea fossils on di peaks of mountains, dat wall na wall wey dem no suppose don find yet, nor do dose pipos hav to be so numerous dat we go see or know dem today; e fit dey reasonable say, as thousands of millions of today's pipo bin start from two pipo, dose two pipos go spread on di earth multiplying out of a few pipo, whose place dem fit no know today.

[46] ***Mukhtasaru Tadhkirat al-Qurtubi*** was reproduced by Hakikat Publishing, 2000/1421.

[47] Plants dey absorb carbon dioxide from di air and water and salts (mineral substances) from di soil and unite dem wit one anoda come form organic substances, di living matter of our organs. E dey known today say a chemical reaction wey dey normally take years fit happen in less dan a second wen dem use catalyst. Similarly, *Allahu Taala* will unite water, carbon dioxide and mineral substances in graves and create organic substances and di living organs in a moment. Di *Mukhbir as-sadiq* (di Truth Reporter, di Prophet) report say we go come to di oda life in dis manner. And science show say dem don already dey do am in di world.

All living creatures go come togeda at di Place of Gathering (***Mahshar***) [on di Last Day]. Di deed-books go fly to dia owners. Almighty *Allahu Taala*, di Creator of di earth, heavens, stars and all particles, go make all dis happen. His Messenger (*sall-Allahu Taala alayhi wa sallam*) report say dis go happen. E dey for certain say wetin him tok na true. All go certainly happen.

Di deed-books of di pious (*salih*), gud pipo, go reach dem from dia right, and dose of di sinful (*fasiq*), bad pipo, go reach dem from dia back or left. Every action, gud or evil, big or little, done secretly or openly, go dey dat book. Even dose deeds unknown to di *kiraman katibin* angels go dey revealed by di human organs' witnessing and by *Allahu Taala*, wey sabi everytin, and dere go be questioning and settlement of accounts on every action. During di Day of Judgment, every secret action go dey disclosed if *Allahu Taala* wills it so. Angels go dey questioned on wetin dem don do on di earth and in heavens, di prophets (*alayhimus-salam*) on how dey announced *Allahu Taala*'s commands to pipo, and pipo on how dey adapted demselves to di prophets, how dey lived up to di duties revealed to dem, and on how dem take care of one anoda's rights. On di Day of Judgment, pipo wey get *iman* and whose deeds and morals dey beautiful go dey rewarded and blessed, and pipo wit bad behavior and wrong deeds go dey punished severely.

Allahu Taala, wit Bounty and Mercy, go forgive all great and small sins of dose Muslims whom He chooses. Except disbelief and polytheism, He go forgive every sin if He wills, and, wit Justice, He go torture for even small sins if He wills. He declares say dose wey die in disbelief and polytheism no go ever dey forgiven. Disbelievers wit or witout a heavenly book, na im be pipo wey no believe say Muhammad (*alayhis-salam*) na di Prophet for all human beings and wey disapprove even one of di rules [commands and prohibitions] he reported, go certainly be put into Hell and tortured eternally if dey die as such disbelievers.

On di Day of Judgment, a 'balance' (***al-Mizan***) go dey, different from dose wey we know, for weighing deeds and conduct. E go dey so large so tey one of its scales fit hold di earth and di sky. Di scale for gud deeds go dey bright and to di right of di *Arsh* where Paradise dey, and di scale for sins go dey dark and to di left of di *Arsh* where Hell dey. Actions, words, thoughts and looks done in di world go take shapes dere, and di gud deeds in bright figures and di evils in dark and ugly figures go dey weighed on dis balance, wey no resemble worldly balances; e dey said dat di scale carrying di heavier load go rise go up and di one carrying di lighter load go fall go down. According to some scholars, various balances go dey, and many odas tok say: "E no dey shown clearly for Islam how and how many di balances go be, so e go dey better not to reason am0."

Bridge go dey wey dem dey call ***as-Sirat*** wey go dey built over Hell upon *Allahu Taala*'s command. Dem go order everybody to cross dat bridge. Dat day, all di prophets go entreat: "Oh Allah! Protect us!" Pipo wey suppose go to Paradise go cross di bridge easily and reach Paradise. Some of dem go pass wit di speed of lightning, some wit dat of wind and some odas like a galloping horse. Di *Sirat* Bridge go dey thinner dan a hair and sharper dan a sword. Adapting oneself to Islam for dis world get similar aspect; endeavoring to adapt oneself precisely to Islam dey like crossing di *Sirat*. Dose wey endure di difficulty of struggling wit dia *nafs* here go cross di Sirat easily dere. Dose wey no follow Islam, na im be wey dey habitually follows di pleasures of di *nafs*, go cross di Sirat wit difficulty. E fit be for dis reason say di 'right path' shown in Islam was called di "***Sirat al-Mustaqim***" (di True Path) by *Allahu Taala*; dis analogy show say staying witin di path of Islam dey like crossing di Sirat. Dose wey deserve Hell go fall off di Sirat down into Hell.

A body of water wey dem dey call ***al-Hawd wal-Kawthar*** (di 'Pool-and-River' of very delicious Nectar in Paradise) go dey wey dey reserved for our master Muhammad Mustafa

(*sall-Allahu Taala alayhi wa sallam*). E go dey vast like a journey of one month. Its fluid go dey whiter dan milk, and its scent go dey more pleasant dan musk. Di drinking glasses around it dey more plentiful dan stars. A pesin wey drink its fluid go never feel thirsty even if dem dey for Hell.

E gatz dey believed say intercession (***ash-shafaa)*** go dey. Di prophets, *wali*s, pious Muslims, angels and dose wey *Allahu Taala* allow go intercede for di forgiveness of small and great sins of Muslims wey witout having repented, and dia intercession go dey accepted. [Our Prophet (*sall-Allahu Taala alayhi wa sallam*) tok say: "**I go intercede for, among my *Umma*, dose wey commit great sins."]** In di next world, intercession go dey of five sorts:

Firstly, di sinful, becoming tired of di crowd and of waiting so long at di place of Judgment, go wail and ask dat di Judgment start as soon as possible. Intercession go dey for this.

Secondly, intercession go dey so dat di questioning go dey happun easily and fast.

Thirdly, intercession go dey for di sinful Muslims so dat dem no go fall off di Sirat into Hell and so dat dem go dey save dem from torture for Hell.

Fourthly, intercession go dey for taking Muslims wey get plenty of sins out of Hell.

Fifthly, intercession go dey for di promotion of Muslims to a higher grade in Paradise where, although dere will be innumerable favors and an eternal stay, eight grades go dey and every pesin's grade go dey in proportion to di degree of dia belief and deeds.

Paradise and Hell e dey now. Paradise dey above di seven skies. Hell dey below everytin. Eight Paradises dey and seven Hells. Paradise dey larger dan di earth, di sun and di skies, and Hell dey much bigga dan di sun.

6. Di last of di six essentials of *iman* na "**di belief in *qadar*, dat gud (*khair*) and evil (*sharr*) na from *Allahu Taala***." Gud and evil, advantage and harm or profit and loss coming onto human beings na all by His Will. In di dictionary, '***qadar*'** mean 'measuring a quantity; decision, order; muchness and largeness.' *Allahu Taala*'s Pre-eternal Will for di existence of sometin na *qadar* (predestination). Di [instance of] occurrence of *qadar*, na im be di tin wey dey willed, na ***qada***. *Qada* and *qadar* are also used interchangeably. Accordingly, *qada* means *Allahu Taala*'s predestination for di past eternity of tins wey don be and go be created from eternity in di past to di everlasting future, and *qadar* mean di [instance of] creation of anytin just compatibly wit *qada*, neither less nor more. In eternity in di past, He knew everytin wey go happen. Dis knowledge of His na *qada* and *qadar*. Ancient Greek philosophers call am di pre-eternal favor (*al-inayat al-azaliyya*). All creatures came about from di *qada*. Also di creation of tins according to His knowledge in di past eternity na ***qada*** and ***qadar***. In believing *qadar* we gatz sabi for certain and believe say if He willed in past eternity to create sometin, it certainly gatz exist exactly as He willed, neither less nor more; nonexistence of tins He determined to create, or existence of tins He determined not to create, dey impossible.

All animals, plants, non-living creatures [solids, liquids, gases, stars, molecules, atoms, electrons, electromagnetic waves, every movement of every creature, physical events, chemical and nuclear reactions, relations of energy, physiological events in di living creatures,] existence or nonexistence of everytin, gud and evil deeds of human beings, dia punishment for dis world and in di next world and everytin existed in *Allahu Taala*'s Knowledge in past eternity. He knew all in past eternity. Objects, peculiarities, movements and every event wey happen from eternity in di past to everlasting future dey created by Him in accord wit wetin He sabi for di past eternity. All di gud and evil deeds of human beings, dia belief or disbelief in Islam, all dia actions, done willingly or unwillingly, dey created by

Allahu Taala, Who alone creates and makes everytin wey dey happen through a *sabab* (cause, means, intermediary). *Allahu Taala* creates everytin through some means.

For example, fire burns. In reality, *Allahu Taala* na di One Wey creates burning. Fire no get anytin to do wit burning. However, His Custom (Adat) na such dat unless fire touches sometin, He no dey create burning.[48] Allahu Taala alone na di One wey does di burning. He fit burn witout fire as well, but na His Custom to burn wit fire. If He wills not to burn, He prevents burning even in fire. He no burn Ibrahim (Abraham, *alayhis-salam*) in fire; loving him very much, He suspended His Custom.[49]

If *Allahu Taala* had willed, He could have created everytin witout means, burnt witout fire, nourished us witout our eating and made us fly witout an airplane and hear from a long distance witout a radio. Neverdiless, He did human beings di favor of creating everytin through some intermediaries. He willed to create certain tins through certain intermediaries. He hid His works under intermediaries. *Allahu Taala*'s Power was concealed behind intermediaries. He who wants *Allahu Taala* to create sometin adheres to its means and thus obtains it.[50]

If *Allahu Taala* no create His Works through intermediaries, nobody go need anybody else; everybody go ask everytin directly from Him and would have recourse to notin; dere would be no social relations between pipo such as di superior and di subordinate, foreman and workman, pupil and teacher and so forth, and thus dis world and di next go dey in disorder and difference no go dey between di beautiful and di loathsome, gud and evil, di obedient and di disobedient.

If *Allahu Taala* had willed, He for create His Custom in some oda way, and He for create everytin according to it. For example, if He had willed, He for put disbelievers, dose wey dey addicted to pleasures in di world, dose wey hurt odas and di deceitful into Paradise, and He for put di faithful, worshippers and di benevolent into Hell. *Ayat*s and *hadith*s, howeva, show say He no will so.

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[48] Fire no dey do anytin except heating up to di ignition temperature. No be fire dey unite carbon and hydrogen wit oxygen in organic substances or dat supplies electron movements. Dose wey no fit realize di truth presume say fire dey do dis. No be fire, nor oxygen, nor heat, nor di electron movement dat burns or makes dis reaction of burning. Only *Allahu Taala* is di One who burns it. *Allahu Taala* created all of dis as means for burning. A person lacking knowledge thinks dat fire burns. A boy wey finish elementary school disapproves of di words "fire burns," and says, "Di air burns," instead. Pesin wey finish junior high school no gree wit dis and says, "Di oxygen in di air burns." Pesin wey finish high school says dat burning is not peculiar to oxygen, but any element attracting electron burns. A university student takes into consideration energy as well as matter. It is seen dat di more one knows di closer one gets to di inside of a matter and realizes dat dere are many causes behind di tins regarded as causes. Di prophets (*alayhimus-salam*), who were in di highest degree of knowledge and science and who could see di reality of everything, and di Islamic scholars, wey, following in di footsteps of dose great personages, attained drops from dia oceans of knowledge, pointed out dat each of di tins suppose be combustive or constructive today is an incapable and poor causal means and creatures, and dat di Real Maker, di Real Creator, is not di means but *Allahu Taala*.

[49] As a matter of fact, *Allahu Taala* creates also substances dat prevent fire's burning. Chemists don dey find dose substances.

[50] Pesin wey wan light lamp go use matches; pesin wey wan extract oil from olive go use crushing tools; pesin wey get headache go take aspirin; pesin wey wan go Paradise and attain infinite favors go adapt himself to Islam; pesin wey wan shoot himself wit a pistol or who drinks poison go die; pesin wey drink water wen in a sweat go lose im health; pesin wey commit sins or loses im *iman* go enta Hell. Whatever intermediary pesin apply, pesin go obtain di tin for which dat intermediary has been made a means. Pesin wey read Islamic books go learn Islam, likes it and becomes a Muslim. Pesin wey dey live amongst di irreligious and listens to wetin dem dey say go become ignorant of Islam. Most of dose wey dey ignorant of Islam dey turn disbelievers. Wen pesin enta vehicle, pesin go reach di place wey dem don send am go.

Allahu Taala na di One wey creates all optional or voluntary and involuntary actions and movements of human beings.

He created option (***ikhtiyar***) and will (***irada***) in humans for His creating dia optional, voluntary actions, and made dis option and will a means for creating dia actions. Wen one wants to do sometin, *Allahu Taala* creates dis action if He wills, too. If one no want or will and if *Allahu Taala* no will, eida, He no dey create. He creates upon not only one's wish; if He, too, wills, He creates, His creating one's optional actions dey similar to dat, wen fire touches sometin, *Allahu Taala* creates burning of dat tin, and if fire no touch am, He no dey create burning. Wen a knife touches sometin, He creates cutting. No be di knife but *Allahu Taala* Wey dey cut. He don make di knife a way for cutting. In oda words, He creates human optional actions for di reason (*sabab*) dat di pesin choice, prefers and wills dis actions. However, di movements in nature no depend on human option, but are created through some oda causes wen only *Allahu Taala* wills. No creator dey besides *Allahu Taala*, Who alone creates substances, properties and movements of everytin, of suns, particles, drops, cells, germs and atoms. Howeva, difference dey between di movements of lifeless substances and di optional, voluntary actions of humans and animals: wen a human or an animal opts, prefers and wills an action and if He wills, too, *Allahu Taala* makes dem act, and He creates dia action. Humans' actions no dey for humans' power. In fact, dey no even sabi how dey act.[51] No option dey in di movements of di lifeless. *Allahu Taala* creates burning wen fire touches sometin, and dis no be result of fire's preferring or opting to burn.[52]

Humans' optional actions happen after two factors. First, dia hearts' option, will and power dey involved. For dat matter, dia actions na acquirement (***kasb***), wey be an attribute of humans. Second, *Allahu Taala*'s creation takes place. *Allahu Taala*'s orders, prohibitions, rewards and tortures na all becos *kasb* na wetin dem give to humans. In di 96th *ayat* of *Surat as-Saffat*, *Allahu Taala* says: "**Allah created you and your actions**." Dis *ayat* not only show di existence of kasb, or di heart's option and ***iradat juziyya*** (partial free will) in di actions of humans and open proof of di nonexistence of any compulsion –for dis reason, [actions dey attributed to humans and] it may be said "humans' actions" just as we say, "Ali hit and broke"– but also points out say everytin dey created wit *qada* and *qadar*.

For di creation of humans' actions, first dia hearts gatz to opt and will it. Humans will actions wey dey witin dia power. Dis will or wish na acquirement (***kasb)***. Al-Amidi (*Shafii* scholar of *fiqh* and *kalam*; b. Amid = Diyar al-Bakr = Diyarbakır, 551; d. Damascus, 1234/631) tok say *kasb* caused and had effect in di creation of actions. Howeva, e no go dey wrong to say dat *kasb* no get any effect in di creation of an optional action since di action wished by a human and di one created no dey different from each oda. Den, humans no fit do whatever dey want; tins wey dem no want may happen, too. If humans did everytin wey dem want and if anytin dem no wish no go happen, den dem for no be humans but dose wey go claim divinity. *Allahu Taala*, pitying and favoring dem human beings, dey give dem power and energy only as much as dem go need and as much as observance of His commands and prohibitions required. For example, one wey dey healthy and rich enough fit perform *hajj*

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[51] Each action na a result of so many physical and chemical events.

[52] *Allahu Taala*, too, wishes and creates di gud, useful wishes of dose human servants of His whom He loves and pities. He no wish or create di realization of dia evil and harmful wishes. Always gud, useful deeds are done by dose beloved humans. Dem get many things wey dem get regret say dem no do but if dem reason am realize say dose deeds were not created becos odawise dem for dey harmful, dem no go dey sorry at all. Instead, dem go dey happy wit am come thank Allah, wey goed in past eternity dat He would create humans' optional, voluntary actions after dia hearts' opting and willing dem; He willed it so. If He had not willed it so in past eternity, He would always create even our optional actions by force, involuntarily, witout our wishing dem. His creating our optional actions after we wish dem na becos He willed it like dis in past befo-befo. Den, di only dominant factor na His Will.

once for dia life; one fit fast [during di days of] one month a year after di new moon for Ramadan don show; one fit perform di five-times-a-day *fard* ritual prayer (*salat*); one wey get monie or property equal to or more dan di amount of di *nisab* fit pay one-fortieth of it in gold or silver to Muslims as *zakat* one *Hijri* Lunar year after one's money or property surpasses di *nisab*. So, one does one's optional actions if im want, and one no dey do if im no want to. *Allahu Taala*'s greatness dey realized here, too. Becos di ignorant and fools no fit comprehend di knowledge of *qada* and *qadar*, dem no believe di statements of di scholars of *Ahl as-Sunna* and dey doubt di power and option wey dey for humans. Dem dey think say humans dey incapable and compelled in dia optional actions. Seeing say humans no fit act optionally in some cases, dem dey speak ill of *Ahl as-Sunna*. Such wrong statements wey dem dey show say dem get will and option.

Ability to do or not to do an action na matter of ***qudra*** (power). Preferring, choosing to do or not to do an action na ***ikhtiyar*** (option). Wishing to do wetin dey opted na ***irada*** (will). Accepting a deed or not disapproving of it na ***rida*** (consent). Wen power and will come togeda on condition dat dey are effective in di occurrence of sometin, ***Khalq*** (Creation) takes place. If dey come togeda witout being effective, na acquirement (***kasb***). Anyone wey opts no necessarily be creator. Similarly, everytin willed no necessarily be sometin deserving consent. *Allahu Taala* na *Khaliq* (Creator) and *Mukhtar* (One having Option), and di human being na *kasib* (possessor of *kasb*) and *mukhtar* (one having option).

Allahu Taala wills and creates di ***taat***s (tins and acts *Allahu Taala* likes) and sins of human beings, yet He gives consent to taats and dislikes sins. Everytin comes into existence by His Will and Creation. In di 102nd *ayat* of *Surat al-Anam*, He declares: "N**o god dey but Him (Allah), di only Creator of everytin.**"

Members of di [heretical] ***Mutazila*** group, being unable to see di difference between will and consent, come dey confused tok say: "Humans demselves create di actions dem dey wish." Dem disbelieve *qada* and *qadar*. Di [heretical] ***Jabriyya*** group were altogeda confused; dem no fit understand say dere might be option witout creation. Thinking dat dere was no option in human beings, dey likened dem to stone and wood. Dey –may *Allahu Taala* protect us!– tok say: "Humans no be sinners. Allah na di One Wey makes all evils committed." If will and option in humans no dey and if *Allahu Taala* caused evils and sins to be committed by force as di members of di *Jabriyya* tok, difference no go dey between di movements of a human who is thrown down from di mountain wit fastened hands and feet and dose of anoda human who walks down looking around. As a matter of fact, di former dey compelled to roll down by force and di latter descends wit dia will and option. Pipo wey no fit see di difference between dem na di short-sighted pipo wey also disbelieve di *ayat*s. Dem dey consider *Allahu Taala*'s commands and prohibitions unnecessary and out of place. Presumption dat humans demselves create wat dey wish, as di group called di *Mutazila* or *Qadariyya* (fatalism) believed, na di denial of di *ayat al-karima*, "**Allah na di Creator of everytin**," as well as ascribing someone a partner, in creating, to *Allahu Taala*.

Di Shiites, like di *Mutazila*, tok say humans demselves create wetin dem want. As a support, dem tok say di donkey no dey cross di rill although dem dey thrash am. Dem no ever think say if a human wills to do sometin and if *Allahu Taala* no will am to be done, dis two wills no fit happen at di same time: if wetin *Allahu Taala* wills happens, den di *Mutazila*'s argument dey wrong; na im be say humans no fit create nor do everytin dey want; if whatever a human willed happened, like dem say, den *Allahu Taala* go don dey incapable and unsuccessful. *Allahu Taala* dey far from being incapable. Only wetin He want go happen. He is di only One wey sabi creates everytin. And such is *Allahu Taala*. E dey very loathsome to

say and write words like, “Dat pesin create dis,” “We create dat,” or “Dem Dey created dat.”[53] Na rudeness towards *Allahu Taala*. E dey cause disbelief.

[53] As explained above, humans’ optional actions happen through many physical, chemical and physiological events, wey no dey depend on dia will and of which dem no even dey aware of. Reasonable scientists wey don realize dis subtlety go dey ashamed to say, “We don do,” let alone saying, “we don create,” about dia optional actions. Dem go feel modest towards *Allahu Taala*. A person wit little knowledge, understanding and modesty, however, no dey feel ashamed to say anytin at any place. *Allahu Taala* has mercy upon all pipo on di earth. *Allahu Taala* creates watever dem need and sends dem to everybody. He notifies dem plainly of wetin dem suppose do so dat dem fit live in dis world in peace and happiness and attain di endless bliss of di next world. He guides to di right path whomever He wishes among dose wey leave di true way and followed di way to *kufr* (disbelief) and heresy as a result of being deceived by dia own *nafs* (human desires), bad friends, harmful books, and media. He pulls dem towards di right way. He no dey bestow dis blessing upon dose wey dey wicked and dey do ova-sabi wey dem set. He dey leave dem make dem dey swamp of disbelief where dey dropped in, liked and desired.

TWO LETTERS BY SHARAF AD-DIN MUNIRI
(*rahimah-Allahu Taala*)

(DI NECESSITY OF ADHERING TO DI MEANS)

Sharaf ad-Din Ahmad ibn Yahya Muniri (d. 1380/782), one of di great Islamic scholars educated in India, write for di 18th letter of his Persian ***Maktubat***[54]

> "Most pipo go wrong by acting upon doubts and illusions. Some of such ill-thinking pipo say: '*Allahu Taala* no need our *ibada* (worship), which do Him no gud. It is indifferent to His Greatness weda pipo worship Him or disobey Him. Pipo wey worship suffer trouble and boda demselves for vain.' Dis tinkin dey wrong; pipo wey no sabi Islam go say so becos dem dey think say *worshipping* was ordered sake of say e dey useful to *Allahu Taala*. Dis na very wrong supposition and e go make pesin go dey confuse di impossible and di possible. Any *ibada* done by anyone dey useful to oneself only. Dis is declared clearly for di 18th *ayat* of *Surat Fatir* by *Allahu Taala*. One wey bear dis wrong thought dey like an ill pesin whom di doctor recommends to diet but e no diet come tok say, 'E no go harm di doctor if I no diet.' One dey right to say dat e no go harm di doctor, but e go harm di pesin. Di doctor recommends di patient to diet no be becos say e dey useful to di doctor but to cure di patient's disease. If pesin follows wetin di doctor say, pesin go recovers. If pesin no follow am, pesin go die, and dis no go harm di doctor at all.
>
> "Some oda wrong-thinking pipo no dey perform worship at all nor stop committing prohibitions (*haram*s), na im be say dem no dey practise Islam. Dem dey say, 'Allah is Gracious (*Karim*) and Merciful (Rahim): pitying humans very much wit plenti Forgiveness, Allah no go suffa anybody.' Yes, dem dey right for dia first statement, but wrong for dia last statement. In dis subject, di Devil deceives and misleads dem to get strong head. A reasonable pesin no go dey deceived by di Devil. *Allahu Taala* not only dey Gracious and Merciful but also dey punishes well-well and very bitterly. We witness dat *Allahu Taala* makes many pipo live for poverty and trouble in dis world. He makes, witout hesitation, many human creatures live in torment. Although He dey very Merciful and di *Razzaq* (Continuous Sustainer), He no go give even one morsel of bread unless di trouble of agriculture and farming is undertaken. Despite being di One who keeps everybody alive, He no go let a pesin survive witout eating and drinking, nor cure a sick pesin wey no take medicine. He created means for all di worldly blessings such as living, enjoying gud health and owning property, and showed no mercy in depriving dose wey no go fast adhere to di means of worldly blessings. E get two kinds of medicines: material and spiritual. For curing all sorts of illnesses, giving alms and saying prayers na spiritual medicines. Di *hadith*s, "**Treat sick ones wey dey among you by giving alms**!" and **"Frequent *istighfar* na di medicine for all illnesses,"** dey widely known**.** Quite a number of material medicines dey. Dem dey learn dem through experiments. Use of spiritual medicine dey helpful for finding material medicines as well. So is di case wit attaining di blessings of di next world. *Allahu Taala* made disbelief and ignorance

[54] Dem get 100 letters for dis collection of ***Maktubat*** (Letters). It was compiled in 1339/741 and printed in India for 1911/1329. Dem get manuscript copy for di Süleymaniyye Library wey dey for Istanbul. ***Irshad as-salikin*** and ***Madin al-maani*** are Sharaf ad-Din Ahmad ibn Yahya Muniri's (*rahimah-Allahu Taala*) two oda valuable books. Yahya Muniri dey stay for Bihar, India, where him grave dey. Munir na village wey dey for Bihar. His detailed biography don dey written in Shah Abd al-Haqq ad-Dahlawi's (*rahimah-Allahu Taala*) Persian work ***Akhbar al-akhyar***, which was published in Deoband, India, in 1914/1332 and was later reproduced in Lahore, Pakistan.

poisons fatal to di heart and soul, and laziness makes di soul sick; if you no use medicine, di soul go become sick come die. Di one and only medicine for disbelief and ignorance na knowledge (*marifa*). Di medicine for laziness na di performance of *salat* and every *ibada*. For dis world, if a pesin takes poison and says, 'Allah is Merciful and protects me against di harm of poison,' dat pesin becomes ill and die. If a pesin wit diarrhoea drinks castor oil [or if a diabetic eats sugar or starchy food], dat pesin gets worse. Becos di human body is delicate, e need a wide variety of basic necessities [food, clothing and dwelling.] E dey quite difficult to find dem and prepare dem so as to utilize dem in conformity wit Islam. To mainten dis works wit ease and comfort, a separate force called ***nafs*** was created inside pipo. Reason no dey for di creation of dis force in animals. Tins wey dey necessary to di body na wetin di *nafs* wants to happen. E dey enjoy doing dat kind tin well-well. Desires of di *nafs* na ***shahwa*** (lust). Its use of *shahwa* more dan needed and witout intellect's supervision gives harm to one's heart and body and to odas and na sin.[55]

"Anoda group of wrong-thinking pipo undergo *riyada* (self-denial) by suffering hunger, thus dey want to rid demselves completely of dia desire for entertainment and desires as lust (*shahwa*) and anger (*ghadab*), wey dey disliked for Islam. Dey think say Islam commands dia removal. After suffering hunger for a long time, dem go see say dis evil desires of dias no go away and conclude say Islam commands sometin impossible. Dem say: 'Dis command of Islam cannot be done. One cannot get rid of di habits existing in one's nature. Attempting to get rid of dem dey like trying to make pipo change dia color. Trying to do sometin impossible na to waste one's life.' Dem think and act wrongly. In fact, dia claim say Islam commands so na sheer ignorance and idiocy, for Islam no command removal of di human features like wrath and lust. Such a claim na slander against Islam. If Islam bin don command so, Muhammad (*alayhis-salam*), di master of Islam, for no get dis features. In fact, he tok say: '**I be human being. Like everybody, I dey vex, too**.' From time to time, dem go see am vex. Him vex na always for di sake of *Allahu Taala*, Who praises di pipo '**who fit overcome dia wrath**' in di 134th *ayat* of *Surat Al Imran* of di *Quran al-Karim*. He no praise dose wey no dey vex. Di claim of di one wey, thinking wrongly, supports removal of lust dey quite groundless. Di fact say *Rasulullah* (*sall-Allahu alayhi wa sallam*) married nine women (*radiy-Allahu Taala anhunna*) clearly show say dat pesin's statement dey wrong. If one loses one's lust, dem gatz regain am by taking medicine. So is di case wit wrath; a man can protect his wife and children wit his feature of wrath, and he fights (*jihad*) against di enemies of Islam wit di aid of dis feature. Na sake of lust dey make pesin get children and is spoken of wit honor and fame after death. Dis are tins liked and praised by Islam.

"Islam commands not to destroy lust and wrath but to control both of dem and to use dem in conformity wit Islam. E dey similar to di necessity for a horseman or a hunter not to do away wit di horse or dog but to tame am in such a manner as to utilize it. In oda words, lust and wrath be like di dog of a hunter and di horse of a horseman. Witout dis two, we no fit hunt di blessings of di next world. Howeva, utilizing dem requires training dem and using dem suitably wit Islam. If dey, instead of being trained, become excessive and exceed di limits of Islam, dem dey lead one to ruination. Self-denial no dey intended to get rid of dis two features but to tame dem and make dem obey Islam. Dis is possible for everybody. Not di use of atomic power or di discovery of tins like jet planes means civilization; using dem for serving humankind na civilization. And dat, in turn, dey attainable by following Islam.

[55] See p 53, ***Endless Bliss,*** The First Fascicle.

"Di fourth group of dose wey dey wrongly think deceive demselves by saying, 'Everytin don already dey predestined for pre-eternity. Before dem born pikin, e don already dey determined weda e go be ***sa'id*** (pious, deserving of Paradise) or ***shaqi*** (sinful, evil, deserving of Hell). Dis no go change afterwards. Therefore, e dey useless to worship.' Di *Sahabat al-Kiram* tok dis same way wen *Rasulullah* (*sall-Allahu alayhi wa sallam*) bin tok say *qada* and *qadar* no go change and dat everytin don dey predestined for di past eternity: 'Make we rely on di eternal predestination and not perform rituals (*ibadat*).' Howeva, *Rasulullah* give dem ansa say: '**Do perform di rituals! E dey easy for everybody to do wetin don dey predestined for dem for di past eternity**!' In oda words, di one wey e don already dey determined say na pious pesin for di past eternity go dey do wetin di pious do in di world. Dis one mean say performance of rituals by di pipo wey don already dey determined for di past eternity to be pious, and disobedience towards *Allahu Taala* of dose wey don already dey determined for di past eternity to be evil, dey similar [respectively] to di behaviors of pipo wey, being predestined to live healthfully, take food and medicine and to di behaviors of dose who, being predestined to become ill and die, no take food or medicine. Pipo wit destiny of dying of hunger or illness no fit benefit from food or medicine. Ways of earning dey open for pesin wey im predestination na to become rich. Di ways leading to di west dey closed for pesin wey im destiny na to die for di east. As reported, [Archangel] Azrail (*alayhis-salam*), while visiting [di Prophet] Sulaiman (Solomon, *alayhis-salam*), looked intently at one of di pipo wey dey siddown dere. Di man dey fear by di angel's stern looks no be small. Wen Azrail (*alayhis-salam*) don go, he come beg Sulaiman (*alayhis-salam*) to command di wind make e take am go western country so dat him go escape from Azrail (*alayhis-salam*). Wen Azrail (*alayhis-salam*) come back, Sulaiman (*alayhis-salam*) asked why he bin dey look di man's face well-well. Azrail (*alayhis-salam*) said, 'Dem bin don command me say make I take away his soul for a western town in an hour. But wen I see am for your company, I no fit stop dey look am wit astonishment. Later I come go di west to carry out di command na come see am dere and I kill am.'[56] As u dey rezin am, di eternal predestination no be command but knowledge [see p 78]. In order for di eternal predestination to take place, di man bin don fear Azrail (*alayhis-salam*), and Sulaiman (*alayhis-salam*) carry out him wish; di predestination for di past eternity come dey sure through a chain of means. Similarly, one wey dem don determined for di past wey don tey to be pious go attain di lot of having *iman* and correcting pesin bad habits by undergoing *riyada*. Di 125th *ayat* of *Surat al-Anam* tok say: '***Allahu Taala* places Islam into di heart of His pepol dem who e don wan guide to di betta way**.' Pipo wey dem don already sabisabi for di past eternity say dem go turn evil, na im be say dem dey predestined to go Hell, dem go rezin am say, 'No need to perform di rituals. E don already dey predestined for di past eternity weda one go dey pious or evil.' Dem no dey perform di rituals becos of dis thought. Dia not performing di rituals becos of dis thought show say dey were determined wey don tey to be evil. Similarly, one wey im ignorance don dey predestined for di past eternity given di thought, 'Everytin don dey predestined for di past eternity. Reading or learning no go betta for pesin if hine don dey predestined to be ignorant,' thus dem no dey study or learn anytin, remaining ignorant. If e don dey predestined for one to farm and harvest crops abundantly, one is given di lot of plowing one's field and sowing seeds. Na so di case be wit dose wey don dey preordained as pious in past eternity to believe and perform rituals and dose wey don

[56] Dis event is told in detail in ***Mathnawi*** by Jalal ad-Din Rumi, wey die for Konya in 1273/672.

dey preordained as evil to disbelieve and stop rituals. Some ignoramuses, unable to understand dis, say, 'Wetin di belief and rituals gatz to do wit being pious from past eternity, or disbelief and stopping rituals wit being evil?' Wit dia short reason, dem dey try to comprehend dis relation and to solve everytin wit dia own intellect. Howeva, human reason dey limited, and na stupidity or idiocy to attempt to understand di tins beyond reason's comprehension wit reason. Dose wey think like dis gatz be pipo wey we judge to be fools. Isa (*alayhis-salam,* Jesus) tok say: 'E no difficult for me to make congenitally blind pipo see, nor even to revive di dead. But I no fit explain di truth to even one fool.' *Allahu Taala*, wit Infinite Knowledge and Hidden Wisdom (*Hikma*), promotes some human creatures to di rank of angels and even to a higher grade. Some odas are lowered to di grade for dogs or hogs."

Hadrat Sharaf ad-Din Ahmad ibn Yahya Muniri tok am for his 76th letter:

" '***Saada***' means 'piousness causing everlasting happiness, quality of deserving Paradise,' and '***shaqawa***' means 'sinfulness, state of deserving Hell.' *Saada* and *shaqawa* dey like two treasuries of *Allahu Taala*. Di key to di first treasury na di pious deed (*taat*, *ibada*). Di key to di second treasury na sinning. *Allahu Taala* knew since for di past eternity weda a pesin go be *sa'id* (of *saada*, pious) or *shaqi* (of *shaqawa*, evil). Dis knowledge of *Allahu Taala* na '***qadar***' (destiny, fate). A pesin wey don dey known for di past eternity say e go turn pious go obey *Allahu Taala*. A pesin wey don dey known for di past eternity say e go turn evil go always commit sins. For dis world, everyone fit understand weda dem dey pious or evil by looking at dia own deeds. In dis way, di religious scholars wey always dey mindful of di next world understand weda a pesin dey pious or evil, but pipo of religious post wey don lose demselves for dis world no sabi am. Every honor or blessing comes about from obeying and worshipping *Allahu Taala* wit ***ikhlas*** (sincere piousness; quality, intention or state of, doing everytin only for *Allahu Taala*'s sake). Every evil or trouble dey start from sinning. Trouble and misfortune dey reach everybody through sinning. Comfort and ease dey come through obedience.[57] E bin get one man wey don spend him life dey pray join am wit *ibada* in di *Aqsa* Mosque for Jerusalem; becos he no learn di conditions of worship and *ikhlas*, he neglect one *sajda* (prostration), so he lose so much so tey he come dey utterly destroyed. Howeva, becos di dog of *As'hab al-kahf*'s (di Seven Sleepers) walked for a few steps behind di *siddiq*s (di faithful, truth tellers), it, though dirty, was promoted so high dat it was never lowered. Dis situation dey very astonishing for humans; scholars neva still fit solve dis problem for centuries. Human reason no fit comprehend di Divine Wisdom hidden in it. *Allahu Taala* bin tell Adam (*alayhis-salam*) make e no chop wheat but he let am chop am becos He don already sabi am for di past eternity say he go chop am; *Allahu Taala* bin command Satan make e prostrate before Adam (*alayhis-salam*) but He will am say e no go prostrate; *Allahu Taala* tok say make we look for Him, but He no will pipo witout *ikhlas* to attain it. [On dis matters] travelers on di Divine Way no fit say anytin oda dan say dem no fit understand anytin. Den, how can we say anytin? *Allahu Taala* no need di belief or worship of human beings, nor would dia disbelief or sinning harm Him. *Allahu Taala* never need creatures. He don make knowledge a means for clearing away disbelief and created ignorance as a means for sinning. Belief and worship originate from knowledge, while disbelief and sin stem from ignorance. Gud deed (*taat*) no suppose be sometin wey we go omit even if it is

[57] Dis is *Allahu Taala*'s Divine Custom. No one fit change dis. We no suppose consider sumtin wey look easy and sweet to our *nafs* as *saada*. Nor should we think of tins dat look difficult and bitter to di *nafs* as *shaqawa* or perdition.

rather minor! Sinning should be avoided even if it may seem quite minor! Scholars of Islam tok say three tins go cause three oda tins: gud deed causes *Allahu Taala*'s *Rida* (Consent); sinning causes His Wrath (*Ghadab*); *iman* causes one to earn honor and dignity. For dis reason, we gatz strictly avoid committing even a minor sin; *Allahu Taala*'s Wrath might be for dat sin. We gatz regard every [Sunni] Believer as being superior to us; dey may be a human being wey *Allahu Taala* loves very much. Everybody's destiny, wey don dey determined in past eternity, no be sometin wey fit ever change. *Allahu Taala*, if He wishes, may forgive a Muslim wey don dey always sin and neva do any gud deed. As quoted in di 30th *ayat* of *Surat al-Bakara*, wen angels asked, **'Oh** [*Allahu Taala*]! **Are You going to create di creatures wey go cause chaos and shed blood over di world?'** *Allahu Taala* no tok say dem no go cause chaos but said: '**I sabi what you no know**.' He mean say: 'I make worthy wetin dey unworthy. I make dose wey dey distant come near. I make dose belittled honorable. You judge dem by dia conduct, but I look at di belief in dia hearts. You take your being witout sin into account; dey trust demselves to My Mercy. As I like your innocence, I like to forgive Muslims' sins. You no fit what I know. I make di Believers attain My pre-eternal blessings and fondle dem all wit My everlasting favor.' "

[*Al-Imam ar-Rabbani* (*rahmatullahi alayh*) write for various letters:

"Deeds commanded by *Allahu Taala* na ***fard*s**, and dose prohibited na ***haram*s.** Dose [acts, utterances, behaviors] wey be neida *fard* nor *haram* and na tins wey dem don declared to be permitted na ***mubah*s**. Na ***ibada*** (worship, rituals) to perform di *fard*s, to avoid di *haram*s, and to do di *mubah*s for gaining *Allahu Taala*'s consent. In order for an *ibada* to be *sahih* (correctly done, so valid; carried out wit di essentials of di duty) and *maqbul* (accepted, so liked and awarded by *Allahu Taala* wit *thawab)*, e dey necessary (a) to learn ***ilm*** (knowledge, di essentials of performing it), (b) to practise (***amal***) compatibly wit di essentials, and (c) to do it wit ***ikhlas***, wey mean doing it only for attaining *Allahu Taala*'s consent and love and only becos *Allahu Taala* has commanded it, witout considering worldly advantages such as money, position or fame. Knowledge is obtained by reading books of *fiqh* under di supervision of a competent religious teacher, and *ikhlas* is attained by observing di words, behavior and manners of a *wali* and reading books of *tasawwuf*. Islamic knowledge consists of two components: religious knowledge and scientific knowledge. Na *fard* to learn dem as much as necessary. For instance, na *fard* to learn di form of using and dosage of a medicine one suppose take, and for a pesin wey dey use an electrical implement, to acquire di necessary information on electricity. Odawise, dey may cause death.

"If Muslims, though believing *fard*s and *haram*s, no perform *ibada* due to laziness or being influenced by bad friends and die witout having repented, dem go punish dem for di fire of Hell until di penalties for dia sins are completed. Dose wey no learn what di *fard*s are or, though dey sabi dem, no attach any importance to dem and no dey perform dem witout fear of *Allahu Taala* and witout feeling sorry, go commot for Islam and become unbelievers. Dem go dey subjected to di fire of Hell eternally. Dis also applies if *haram*s are committed similarly.

"If one no learn about or no sabi di essentials of a ritual, one's performance of dat ritual no go be *sahih* even if one don perform am wit *ikhlas*. One go dey subjected to di fire of Hell as if pesin had not performed it at all. Di ritual performed by one who knows and applies its essentials dey valid and e no go cause any torture of Hell for pesin. Howeva, if one neva perform am wit *ikhlas*, dis ritual and any for pesin favors

no be *maqbul*. One no go earn any reward for dem. *Allahu Taala* expresses dislike for such a ritual or any of one's charitable or gud deeds. An *ibada* performed witout *ilm* and *ikhlas* na worthless. E no go protect one against unbelief, sinfulness and penalty. Quite a number of hypocrites wey perform *ibada* likewise throughout dia lifetime have been witnessed to die as unbelievers. *İbada* performed wit *ilm* and *ikhlas* protects pesin against unbelief and sinfulness and e make pesin *aziz* (highly esteemed) dey for dis world. As for one's life in di hereafter, *Allahu Taala* promises in di ninth *ayat karima* of *Surat al-Maida* and also in *Surat al-Asr* dat one go dey saved from torture in Hell. *Allahu Taala* dey true to His promises. He certainly keeps His promises."]

ALLAH DEY AND NA ONLI ONE HIMM BE;
ALL CREATURES NO DEY AND
DEY WILL BECOME NONEXISTENT

We fit recognize di tins around sake of our sense-organs. Tins wey fit affect our sense-organs na dem be **beings** (creatures, existence). Beings' effects on our five senses na **properties** or **attributes**, wey be say dem dey use distinguished from one anoda. Light, sound, water, air and glass all na beings; all of dem dey exist. Beings wey get size, weight and volume, in oda words, wey occupy a place in space na **substances** or **matter**. Substances dey distinguished from one anoda by dia properties or qualities. Air, water, stone and glass each na substance. Light and sound no be substances becos dem no occupy space nor have weight. Every being dey carry **energy** or **power**; na im be say, dem fit do work. Every substance fit dey for three states: solid, liquid and gas. Solid substances get shape. Liquid and gaseous substances dey take di shape of di container wey dem dey inside, and dem no get specific shapes. A substance wey get shape na **object**. Most substances na objects. For instance, key, pin, tongs, shovel and nail na different objects wey get different shapes. But all of dem fit be wetin dem make from di same matter, wey be iron. E get two kinds of substances: elements and compounds.

Changes dey always take place in every object. For instance, e fit move and change its place or become bigger or smaller. Its color fit change. E fit become ill or die if na living being. Dis changes na **events**. No change occurs in matter unless say exterior effect dey. An event wey no make any change in di essence of matter na **physical event.** Tearing a piece of paper na physical event. Some power get affect a substance so dat a physical event fit happen to dat substance. Events wey dey change di composition or essence wey dey for substances na **chemical events**. Wen a piece of paper burns and turns into ashes, a chemical event don take place. A substance gatz dey affected by anoda substance so dat a chemical event fit happen in dat substance. Wen two or more substances interact and a chemical event happen for there, na **chemical reaction** be dat.

Chemical reaction between substances, dat is dia affecting one anoda, occurs between dia tiniest units wey be **atoms**. Every object is made of a group of atoms. Although di structures of atoms dey alike, dia sizes and weights dey different. Therefore, we sabi 118 kinds of atoms today. Even di biggest atom dey so tiny so tey no be sometin dem fit see through di most powerful microscope. Wen similar atoms come togeda, dey form an **element**. Since 118 kinds of atoms dey, 118 elements follow dey. Iron, sulfur, mercury, oxygen and carbon are each an element. Wen different atoms come togeda, dey form a **compound**. Hundreds of thousands of compounds dey. Water, alcohol, salt and lime na compounds. Compounds form by di combination of two or more elements or atoms.

All objects, e.g. mountains, seas, all kinds of plants and animals are composed of 118 elements. Di building stones of all living and lifeless substances na 118 elements. All substances are formed by di combination of di atoms of one or more of dis 118 elements. Air, soil, water, heat, light, electricity and germs dissociate di compounds or cause substances to combine wit one anoda. **No change happens witout a cause.** In dis changes, atoms, di units of elements, migrate from one substance to anoda or leave one substance come become free. We see say objects fit disappear, becos we judge by dia outlook, we are mistaken, for dis outward “disappearing” or “appearing” no be anytin but transformation into oda substances; di disappearing of an object, e.g. dat of a corpse in di grave, na change into new substances such as water, gases and earthen substances. If di new substances wey come into being through a change no affect our sense-organs, we no fit sabi say dey come into being. For dis reason, we go tok say di former object disappeared, wey be say na just change di tin pass through.

We see again say di nature of each of 118 elements changes and dat physical and chemical events dey happun in each element. Wen an element combines wit anoda (or odas) in a compound, e dey ionize, na im be say its atoms lose or gain electron(s), and thus di element’s various physical and chemical properties go change. Di atom of each element is made up of a nucleus and a varying number of small particles wey be **electrons**. Di nucleus dey di center of di atom. Di nuclei of atoms of all elements except hydrogen are made up of particles called **protons** and charged wit positive electricity, and **neutrons**, wey no carry electric charge. Di electron na small particle wey dey carry negative electricity dey move round di nucleus. Di electrons always dey revolve for dia orbits and change dia orbits.

E dey evidenced for **radioactive** elements say e get changes, called fission, wey dey take place for di nuclei of atoms, too. Further, for dis nuclear fissions, one element turns into anoda; and some mass of matter ceases to exist and turns into energy, and dis change was even formulated by di Jewish physicist Einstein (d. 1955/1375). So, like compounds, elements change and may turn from one into anoda. Every substance, living or lifeless, changes, na im be say di old one disappears and a new one comes into being. Every living being, plant or animal wey exists today no bin exist before, and oda living beings bin dey. And in future, none of di present living beings go remain, and some oda living beings go come into

existence. Na so di case be wit all tins wey not dey alive. All living and lifeless beings, for example di element iron and di compounds stone and bone and all particles, always change, na im be say di old ones disappear and odas come into being. Wen di properties of di substance wey come into being and dose of di substance wey disappears dey alike, one, being unable to notice dis change, go reason say di substance dey always exist. Dis one dey similar to a movie where a different picture comes before di eye at certain short intervals; yet, unable to notice dis, di viewers go reason say na di same picture dey move on di screen. Wen a piece of paper burns and becomes ashes, we say di paper disappear and ashes came into being, becos we notice dis change. Wen ice melts, we tok say dat ice disappeared and water came into being.

E dey written at di beginning of di book ***Sharh al-+Aqaid***:

> "Becos all beings signify (*alamat*) *Allahu Taala*'s existence, all creatures are called di '***alam***' (di universe; everytin oda dan *Allahu Taala*). Also, each class of beings wey dey di same kind is called an *alam*, for example, di *alam* (world) of human beings, di *alam* of angels, di *alam* of animals, di *alam* of di lifeless. Or each object is called an *alam*."

E dey writen for di 441st page of di book ***Sharh al-Mawaqif*** by *Sayyid* Sharif Ali Jurjani (d. Shiraz, 1413/816):

> "Di *alam*, wey be all beings, na creatures (***hâdith***). In oda words, dey no bin exist before and dem come into being later. [We also explain above say creatures always come into being from one anoda.] Both matter and attributes of objects have been created later. On dis subject, four different beliefs bin dey:
>
> "1) According to Muslims, Jews, Christians and fire-worshippers (*Majusi*s), both matter and attributes of substances na wetin dem bin create later.
>
> "2) According to Aristotle and di philosophers following him, both matter and attributes of substances were pre-eternal (*qadim*). Dem say dey no bin come into being out of notin and dat dey always existed. Modern chemistry positively proves say dis argument dey wrong. A pesin wey believes dis one or says so don commot from Islam and becomes a disbeliever. Also, Avicenna (Ibn Sina Husain, d. 1037/428) and Muhammad Farabi (d. Damascus, 950/339) tok say substances were pre-eternal.
>
> "3) According to di philosophers preceding Aristotle, matter was pre-eternal but di attributes na wetin dem bin create later. Today most scientists get dis wrong belief.
>
> "4) No one has said dat matter had been created later and dat di attributes are pre-eternal. Greek physician and philosopher Galen (Galenus) no fit decide on any of dis four types."

Muslims proove am in several ways say matter and its attributes na tins wey dem create later. Di first way na based on di fact say matter and all its particles dey always change. Sometin wey dey change no fit be eternal; na sometin wey dem gatz create later, since di process of each substance's coming into being from di one dat precedes it no fit go as far back as to di eternity in di past. Dis changes suppose get beginning, na im be some initial substances suppose don dey created out of notin. If no initial substance created out of notin bin dey, na im be say if di process of succeeding substance's originating from anoda substance preceding it bin go far back to endless past, beginning no for dey for substances coming into being from one anoda, and no substance go exist today. Di present existence of

substances and dia originating from one anoda show di fact say dem don multiply from di initial substances wey dem bin don create from notin.

Fudamore, a stone wey fall from di sky no fit be sometin wey come from infinitude [infinite space (infinity) or time (past eternity)], since dis word mean say 'e no get beginning or bound.' Coming from infinitude, den, mean say coming from nonexistence, and sometin wey be say dem tok say e come from infinitude no suppose come at all. E go dey unreasonable, non-scientific and illiterate to say, "E come from infinitude." Similarly, humans' multiplying from one anoda no fit dey come from past eternity. Di multiplication suppose don happun beginning wit di first human wey dem create out of notin. If claim dey say e no bin get first human wey dem create out of notin and humans' multiplying from one anoda bin don come from past eternity, no human suppose don existed. Di case dey di same wit every being. E go dey unreasonable, non-scientific and illiterate to tok say, "So has it come and so will it go. E no get initial substances created out of notin," regarding di substances' or beings' originating from one anoda. Change indicate say no be pre-eternal but being created out of notin, na im be say no be ***Wajib al-wujud*** (di Indispensable Existence) but being ***mumkin al-wujud*** (wey fit come into existence out of nonexistence and fit become nonexistent wey be say e bin first dey existent).

> **Question:** "Di Pesin (*adh-Dhat*) and Attributes of di Creator of di *alam* (all beings) are pre-eternal; does not di *alam* have to be pre-eternal, too?"

Answer: We dey always witness di fact say di Pre-eternal Creator changes substances and particles through various means or causes, na im be say He annihilates dem and creates odas in place of dem. Wenever He wills, wey be always, di Pre-eternal Creator creates substances from one anoda. Like creating every world of beings (*alam*), every substance and every particle through some means, *Allahu Taala* fit create dem witout any cause or means wenever He wills.

One believing dat worlds of beings are created later also believes say dem go still turn nonexistent again. E dey obvious say beings created while having been nonexistent fit become nonexistent again. We see now say many beings become nonexistent.

Being a Muslim requires believing di fact say substances and objects and all beings na from notin dem create dem, and dat dem go cease to exist again at some point. We witness say objects come into existence while having been nonexistent and cease to exist again, na im be say dia shapes and properties disappear. Wen objects cease to exist, dia substances remain, yet, as we have explained above, dis substances no dey eternal but were created a very long time ago by *Allahu Taala*, Wey go annihilate dem again on di Last Day. Today's scientific knowledge no prevent us from believing dis fact. Not believing it means disbelief in science and signifies hostility against Islam. Islam no reject scientific knowledge. E reject omission of learning religious knowledge and of di duties of worshipping. Scientific knowledge no disbelieve Islam, eida. In fact, e confirm and verify am.

Becos di universe came into existence later, e dey clear say e suppose get creator wey create am from notin, since, as we don explain above, no event fit take place by itself. Today, thousands of medicines, household items, industrial and commercial goods, electronic equipment and weaponry dem na tins wey dem dey manufacture for factories. Most of dem na tins wey dem produce through sophisticated calculations and after hundreds of tests. Do pipo say dat even one of dem became existent by itself? No, dem dey tok say dis are made knowingly and willingly and all of dem require a maker; yet, dem dey claim say millions of tins and events seen in di living and di lifeless and discovered newly and delicately throughout centuries, most of dem still wit unknown structures, came into being by demselves accidentally. Wetin dis kind hypocrisy fit be if not extreme obstinacy or sheer idiocy? E dey

evident say one single Creator dey wey dey make every substance and motion existent. Dis creator na ***Wajib al-wujud***, na im be say He no come into being after being nonexistent; di Creator must always necessarily be existent and He no need anytin for His existence. If He no always necessarily existed, di Creator for don be ***mumkin al-wujud*** or *hâdith*, na im be say a creature as di world of beings is; like a creature, He would have been created out of notin too or, through changes, out of anoda creature wey, too, had to be created by anoda creator, thus an infinite number of [successive] creators being necessary; if we think am in di same way as we don explain above dat changes in creatures no fit be infinite, e go dey understood say dere cannot be an infinite number of creators and dat creation was started by a first creator, becos, if creators' creating one anoda one after di oda bin don go back to past eternity, dere would have been no creator to begin wit, and no creator would exist. Therefore, di first non-created creator na di Unique Creator of all creatures. E no get any creator before or after dat Creator. Di Creator, not being created, always exists. If di Creator ceased to exist for a moment, all creatures too go cease to exist. *Wajib al-wujud* no need anytin in any respect. One wey don create di earth, di heavens, atoms and di living in such a regular, well-designed order suppose be omnipotent, omniscient, able to create at once whatever He wishes, and suppose dey unique, but dere should be no change in Him. If di Creator no dey omnipotent and E no dey omniscient, He for no fit create creatures in such a regular and well-designed order. If more dan one creator dey and wen dia wishes for creating sometin no gree between demselves, di ones wey dem no follow dem wishes no go be creators and di tins created for dey mixed up.

No change occurs in di Creator. Before creating di universe He dey di same as He dey now. As He created everytin out of notin, He always and still creates everytin; odawise, any change go indicate being a creature and having been created from notin. We don explain above say He go always exist and no go eva cease to exist. Therefore, no change occurs in Him. Just as creatures needed Him in dia creation initially, so dey need Him every moment. He alone creates everytin and makes every change. In order for everytin to be in harmony and for humans to be able to survive and be civilized, He creates everytin through a means. As He creates causes, He creates dia affecting and dia ability to perform. Human beings act only as mediums in causes' affecting substances.

Eating wen hungry, taking medicine wen sick, striking a match for lighting a candle, pouring some acid on zinc for obtaining hydrogen, mixing and heating lime wit clay for making cement, feeding di cow for getting milk, building a hydro-electric power-station for generating electricity and constructing any kind of factory all na examples of acting, by using di causes, as mediums in *Allahu Taala*'s creating new tins. Human will and power, too, na di means created by *Allahu Taala*. Human beings na means for *Allahu Taala*'s creating. *Allahu Taala* wants to create in Dis manner. As it is seen, E go be ignorant word incompatible wit reason and di religion to say, "Someone created such and such tin."

Humans have to love di unique Creator, Who creates dem, makes dem survive and creates and sends di tins dey need. Dem suppose be His servants and slaves; na im be say human creatures gatz worship, obey and respect *Allahu Taala*. Dis is written at length in di letter in di "Introduction" to di current book. Di Name of dis Indispensable Existence, of dis Unique Deity, of dis God, is personally declared to be **Allah**. Humans no get right to change di Name wey *Allahu Taala* personally make known. An act wey pesin go do witout having di right to do am go be very wrong, loathsome deed.

Christians and dia priests believe say e get three creators. Di discussions we don present above prove di fact say only one creator dey and dat di arguments offered by Christianity and priests dey spurious and heretical.

DI "*SALAFIS*"

Make I tok am from di very beginning say di scholars of *Ahl as-Sunna* (*rahmat-Allahi Taala alayhim ajmain*) neva mention anytin in di name of "**Salafiyya**" or a "**Salafiyya *madhhab***" for dia books. Dis names, na names wey dem form by di ***la-madhhabi*** (non-Sunni; wey no dey follow any of di *madhhab*s of *Ahl as-Sunna*), wey don spread through di books of *la-madhhabi* pipo wey com translate am from Arabic by ignorant pipo of religious duty. According by dem:

> "Salafiyya na di name wey dem give to di *madhhab* wey all di Sunnis don dey follow before di *madhhab*s of *Ashariyya* and *Maturidiyya* were founded. Dem bin follow in di footsteps of di *Sahaba* and di *Tabiun*. Di Salafiyya *madhhab* na di *madhhab* of di *Sahaba*, di *Tabiun* and *Taba at-Tabiin*. Di four great *imam*s dey inside dis *madhhab*. Di first book wey defend di Salafiyya *madhhab* na ***Al-Fiqh al-Akbar*** wey *Al-Imam al-Azam* write. For im book ***Iljam al-awam anil-kalam,*** *Al-Imam* al-Ghazali report di essentials of di Salafiyya *madhhab* to be seven. Di *ilm al-kalam* (knowledge of *iman*, beliefs) of di *mutaakhkhirin* (dose wey come later) ensued wit di emergence of *Al-Imam* al-Ghazali. Having studied di *madhhab*s of early scholars of *kalam* and di ideas of Islamic philosophers, *Al-Imam* al-Ghazali make changes for di methods of *ilm al-kalam*. Im bin insert philosophical thoughts into *ilm al-kalam* wit a view say im dey refute dem. Ar-Radi and al-Amidi combine *kalam* and philosophy come make dem one branch of knowledge. And al-Baydawi make *kalam* and philosophy sometin wey dey togeda. Di *ilm al-kalam* of di *mutaakhkhirin* bin prevent di spread of di Salafiyya *madhhab*. Ibn Taimiyya and im follower Ibn al-Qayyim al-Jawziyya bin try revive di Salafiyya *madhhab* wey later part into two: di early *Salafi*s no go into details about di attributes of *Allahu Taala* and about di *nass*es wey be *mutashabih* (wit hidden meanings). Di later *Salafi*s stress di importance of details about dem. Dis case dey clearly noticeable wit di later *Salafi*s such as Ibn Taymiyya and Ibn al-Qayyim al-Jawziyya. Both di early and di later *Salafi*s are referred to as *Ahl as-Sunnat al-khassa* ('genuine' *Ahl as-Sunna*). Pipo of *kalam* wey be *Ahl as-Sunna* bin make *tawil* (interpretation wey dey suitable for Islam) of some *nass*es, but di Salafiyya no gree wit am. Dem tok say Allah's 'face' and His 'coming' no dey like di human face and coming, di Salafiyya bi dey disame wit di *Mushabbiha* (dose wey believe say *Allahu Taala* na material being)."

E no dey correct to tok say di *madhhab*s of ***al-Ashari*** and ***al-Maturidi*** were founded later. Dis two great *imam*s explain come classify di knowledge of *itiqad* (system of beliefs) wey *Salaf as-salihin* (di 'pious predecessors', Muslims of di first two centuries) report, and spread it in a way wey youths go fit undastand easily. *Al-Imam* al-Ashari dey inside *Al-Imam* ash-Shafii's chain of followers. And *Al-Imam* al-Maturidi na great link in *Al-Imam al-Azam* Abu Hanifa's chain of followers. Al-Ashari and al-Maturidi no commot from dia masters' common *madhhab* in *itiqad*; dem no find new *madhhab*s. Dis two and dia masters and di *imam*s of di four *madhhab*s bin get one single *itiqad* wey be di *madhhab* in *itiqad* wey dey known by di name ***Ahl as-Sunnat wal-Jamaa***. Di *itiqad* or beliefs wey di pipo of this group hold dey disame as di beliefs wey di *Sahabat al-Kiram* hold, di *Tabiun* and *Taba at-Tabiin*. Di book ***Al-fiqh al-Akbar*** wey *Al-Imam al-Azam* write, Abu Hanifa bin defend di *madhhab* of *Ahl as-Sunna*. Di word 'Salafiyya' no dey in dat book nor in *Al-Imam* al-Ghazali's ***Iljam al-awam***

anil-kalam. Dis two books and ***Al-qawl al-fasl***[58], one of di commentaries to ***Al-fiqh al-akbar***, teach di *madhhab* of *Ahl as-Sunna* and respond to heretical groups and philosophers.

Al-Imam al-Ghazali write for him book ***Iljam al-awam***: "In dis book I go report say, among di groups in *itiqad*, di *madhhab* of di *Salaf* (di Predecessors) dey authentic. I go explain say dose wey deviate from dis *madhhab* don become pipo of *bida*. Di *madhhab* of di *Salaf* means di *itiqad* of di *Sahabat al-Kiram* and di *Tabiun*. Di essentials of dis *madhhab* na seven dem be." As e dey seen, di book ***Iljam*** mention di seven essentials of di *madhhab* of di '*Salaf*.' To say dem be di essentials of di 'Salafiyya' mean say pesin don distort di writing of di book and misrepresenting *Al-Imam* al-Ghazali. In almost all books of *Ahl as-Sunna*, for example, in di chapter "Witnessing" of ***Ad-durr al-mukhtar***, a very valuable book of *fiqh*, '*Salaf*' and '*Khalaf*' dey defined as: " '***Salaf'*** (predecessors) na designation for di *Sahabat al-Kiram* and di *Tabiun*. Dem dey are call dem *Salaf as-salihin*. And dose scholars of *Ahl as-Sunna* succeeding *Salaf as-salihin* na '**Khalaf'** (successors)." *Al-Imam* al-Ghazali, *Al-Imam* ar-Radi and *Al-Imam* al-Baydawi, wey be honor to di scholars of *tafsir*, dey inside di *madhhab* of *Salaf as-salihin*. Groups of *bida* wey appear for dia time mixed *ilm al-kalam* wit philosophy. In fact, dem find di rules of dia *iman* on philosophy. Di book ***Al-Milal wan-nihal*** give information in detail on di beliefs of dose heretical groups. While defending di *beliefs* of *Ahl as-Sunna* against dose heretical groups and disproving dia heretical ideas, dis three *imam*s respond to dia philosophy extensively. Dia response no mean mixing philosophy wit di *madhhab* of *Ahl as-Sunna*; on di contrary, dey eradicate di philosophical thoughts from di knowledge of *kalam*. Philosophical thought or philosophical method no dey al-Baydawi's work, or in di *tafsir* of Shaikh-zada, di most valuable of di former's annotations. Na very ugly slander to tok say dis exalted *imam*s busied demselves wit philosophy. Dis slander so, na Ibn Taymiyya first tok am for him book, ***Al-Wasita*** against di scholars of *Ahl as-Sunna*. Further stating say Ibn Taymiyya and his follower Ibn al-Qayyim al-Jawziyya bin try revive di "Salafiyya *madhhab*" reflects di important difference between dose wey dey di right path and dose wey deviate into heresy. Since before dis two pipo dere was not a *madhhab* called "Salafiyya," nor even di word 'Salafiyya,' how dem come take try revive am? Before dem, dere was di *madhhab* of *Salaf as-salihin* which, as di one and only authentic *itiqad*, was named ***Ahl as-Sunnat wal-Jamaa***. Ibn Taymiyya try distort dis right *madhhab* and invent many *bida*s. Di only source of di books, rhetoric and heretical thoughts of present-time *la-madhhabi* pipo and religion 'reformers' na di *bida*s of Ibn Taymiyya. In order to convince di youth say dem dey follow di right path, dis heretics devise a horrible trick: dey changed di name of "*Salaf as-salihin*" to "**Salafiyya**" sake of make dem fit introduce Ibn Taymiyya's *bida*s and heretical ideas as justifiable and drag di youth into his way. Dem try to smear, wit stains of philosophy and *bida*, di Islamic scholars wey be di successors of *Salaf as-salihin* and blamed dem for deviating from dia invented name Salafiyya; dem put forward Ibn Taymiyya as a *mujtahid*, as a hero wey revive Salafiyya. Howeva, di scholars of *Ahl as-Sunna* (*rahmat-Allahi Taala alayhim ajmain*), wey don be di successors of *Salaf as-salihin*, don dey defend *Ahl as-Sunna*'s teachings of *itiqad*, wey form di *madhhab* of *Salaf as-salihin*, in di books dey don write until di present time and dem inform dat Ibn Taymiyya, ash-Shawkani and di like don deviate from di footsteps of *Salaf as-salihin* and have been dragging Muslims towards perdition and Hell.

Pipo wey read di books ***At-Tawassuli bin-Nabi wa bis-salihin***, ***Ulama al-Muslimin wal-mukhalifun***, ***Shifa as-siqam*** and ***Tat'hir al-fuad min danasil-itiqad,*** a preface to di latter book, go realize say di originators of di corrupt beliefs called "New Salafiyya" dey lead Muslims towards perdition and demolishing Islam from witin.

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[58] Di books ***Iljam*** and ***Al-qawl al-fasl*** don dey reproduced by Hakikat Publishing for Istanbul.

Nowadays some pipo utter di name ‘Salafiyya.’ Every Muslim suppose sabi well-well say for Islam notin dey di name of di *madhhab* of Salafiyya but dat dere is only di *madhhab* of ***Salaf as-salihin***, wey be di Muslims of di first two Islamic centuries wey dem praise and commend for di *Hadith ash-Sharif*. Di Islamic scholars of di third and fourth centuries na ***Khalaf as-sadiqin***. Di *itiqad* of dis honorable pipo na [di *madhhab* of] *Ahl as-Sunnat wal-Jamaa*. Dis na di *madhhab* of Islamic beliefs. Di *iman* wey *Salaf as-salihin* hold, na im be di *Sahabat al-Kiram* and di *Tabiun*, na di same. Difference no dey between dia beliefs. Today most Muslims on di earth dey for di *madhhab* of *Ahl as-Sunna*. All di 72 heretical groups of *bida* appeare after di second century of Islam. Though founders of some of dem bin don live earlier, na after di *Tabiun* dat dia books were written and dey appear for groups and disobeyed di *Ahl as-Sunna*.

Rasulullah (*sall-Allahu alayhi wa sallam*) was di one wey establish di beliefs of *Ahl as-Sunna*. Di *Sahabat al-Kiram* derived dis teachings of *iman* from dis source. And di *Tabiun al-Izam*, in dia turn, learned dis teachings from di *Sahabat al-Kiram*. And dia successors learned from dem; dereby di teachings of *Ahl as-Sunna* reached us through *naql* (chain of transmission) and *tawatur*. We no fit explore dis teachings by way of reasoning. Intellect no fit change dem and will only help to understand dem, na im be say intellect dey necessary for understanding dem and realizing dia correctness and value. All di scholars of *hadith* held di beliefs of *Ahl as-Sunna*. Di *imam*s of di four *madhhab*s related to *amal* (deeds, acts, rituals, worship; *fiqh*), too, dey inside dis *madhhab*. Also, al-Maturidi and al-Ashari, di two *imam*s of our *madhhab* relate to *itiqad* (beliefs), dey for di *madhhab* of *Ahl as-Sunna*. Both dis *imam*s spread dis *madhhab*. Dem always defend dis *madhhab* against heretics and materialists, wey don dey sunk in di bogs of ancient Greek philosophy. Although dem be contemporaries, dey live for distant countries and dia attackers’ reasoning and behaviors dey different, so di two *imam*s’ methods of defence and criticisms dey different, dis no come mean say dem belong to different *madhhab*s. Hundreds of thousands of profoundly learned scholars and *awliya dey* come after dis two highly-learned *imam*s [over centuries] studied dia books and state am in consensus say dey both belong to di *madhhab* of *Ahl as-Sunna*. Di scholars of *Ahl as-Sunna* dealt wit dose *nass*es wit explicit meanings as dia direct (literal) meanings, na im be say dey give such *ayat*s and *hadith*s dia clear meanings and dem no make *tawil* of such *nass*es or change dis meanings unless dere was a *darura* (strong necessity or compulsion) to do so. Dem no ever make any changes wit dia pesinal knowledge or opinions. Pipo from heretical groups and di *la-madhhabi*, howeva, no hesitate to change di rituals (*ibadat*) and di teachings of *iman* in accord wit wetin dem bin hear from Greek philosophers and from false scientists, wey be adversaries to Islam.

Wen di State of di Ottomans, wey be guardians of Islam and di servants of Sunni scholars, break into pieces as a result of multi-centennial endeavors of missionaries and of di disgusting policy of di British Empire wit all its material forces, di *la-madhhabi* took di opportunity. Wit devilish lies and tricks, dem begin attack *Ahl as-Sunna* and demolish Islam from witin, especially in countries like Saudi Arabia, where di scholars of *Ahl as-Sunna* no fit really tok freely. Immeasurable gold dispensed by *Wahhabis* help dis aggression spread all over di world. According to reports from Pakistan, India and African countries, some pipo of religious duty wit little religious knowledge and no fear of Allah collect posts and apartment houses in return for dia supporting dis aggressors; especially dia disloyal efforts in deceiving di youth and separating dem from di *madhhab* of *Ahl as-Sunna* procured dem dose wicked advantages.

In one of di books dem write in order to mislead Muslim students in di *madrasa*s (Islamic educational institutions) and Muslims’ children, di author says: “I don write dis book wit a view to eliminate di bigotry of *madhhab*s and help everybody to live peacefully in dia

*madhhab*s." Dis man mean say he go commot di 'bigotry' of *madhhab*s by attacking *Ahl as-Sunna* and by belittling di scholars of *Ahl as-Sunna*. He thrusts at Islam wit a dagger and den says he does dis so dat Muslims go live in peace! At anoda place in di book, he tok say: "If one thinks [of a question] and reaches a correct conclusion, one go get reward tenfold. One who misses go get one reward." If dis were true, everybody, weda a Christian or a polytheist, go dey rewarded for dia every thought and dem go get ten *thawab*s for dia correct thoughts! See how he dey change di *Hadith ash-Sharif* of our Prophet (*sall-Allahu Taala alayhi wa sallam*) and how he plays tricks! Di *Hadith ash-Sharif* state say: "**If a *mujtahid* concludes correctly while he extracts rules** [related to *amal*] **from an *ayat karima* or from a *hadith sharif*, he go get ten *thawab*s. If he dey wrong he go get one *thawab***." Dis *hadith sharif* show say dis rewards would be given not to everybody wey think am, but to an Islamic scholar wey don grow reach di grade of *ijtihad*, and dat dey would be given not for dia every thought but for work in extracting rules from di *nass*es [related to *amal*], for dia work was an *ibada* (Islamic ritual duty). *Thawab* is given for dis, too, as it is given for every *ibada*.

For di time of *Salaf as-salihin* and of di *mujtahid* scholars, wey be dia successors, na im be until di end of di fourth century of Islam, wenever new matter come about as a result of changing living conditions, di *mujtahid* scholars go work day and night and deduce from di four sources called *al-adillat ash-Shariyya* how dem suppose handle di matter and all Muslims go handle am by following di deduction of di *imam*(s) of dia *madhhab*(s). And dose great scholars wey do like dis were given ten *thawab*s or one. Afta di fourth century, pipo went on following dis *mujtahid*s' deductions. During dat long period, not a single Muslim was left witout solution in any of dia affairs. Afterwards, no scholars or *mufti*s were educated even at di seventh level of *mujtahid*s and, derefore, today we have to learn from a Muslim wey fit read and understand di books of di scholars of one of di four *madhhab*s, or from di books dat Muslim has translated, and adapt our *ibadat* and daily life to dat Muslim. *Allahu Taala* declare di rules of everytin in di *Quran al-Karim*. His exalted Prophet Muhammad (*alayhis-salam*) explain all of dem. Di scholars of *Ahl as-Sunna*, learning dem from di *Sahabat al-Kiram*, write dem for dia books. Dis books exist all over di world now. Di way of practicing a new tin wey go come about in any part of di world till di end of di world can be solved by likening it to a piece of information in dis books. Dis attainability na miracle (*mujiza*) of di *Quran al-Karim* and an extraordinary marvel (*karama*) of Islamic scholars. Indeed, na very important tin to learn how to do di affair encountered by asking a true Sunni Muslim. One wey asks a *la-madhhabi* pesin of religious post go dey misled wit an answer inconsistent wit di books of *fiqh*.

As reflected above, di youth dey deceived by dose *la-madhhabi* ignoramuses from Pakistan and India wey be say, having stayed in Arab countries for a few years, come learn to speak Arabic and waste dia time by leading a life of amusement, pleasures and sinning and attained a stamped paper from a *la-madhhabi* pesin wey dey hostile to *Ahl as-Sunna*. Di youth wey dey see dia fake diplomas and hear dem speak Arabic go think say dem be pipo of religious position. Howeva, dem no fit even understand a book of *fiqh*, nor do dey sabi anytin of di teachings of *fiqh* in books. In fact, dem no even believe dis religious teachings; dem dey call dem bigotry. In di past, di answers di scholars of Islam gave for di questions asked to dem were di answers dey found by looking up in di books of *fiqh*. Howeva, di *la-madhhabi* pipo of religious post, wey normally no fit read or understand a book of *fiqh*, mislead di questioners by saying anytin wey just come dia ignorant heads and defective minds and cause dem to go to Hell. Na sake of like dis our Prophet (*sall-Allahu alayhi wa sallam*) tok say: "**Di gud scholar na di best of humankind. A bad scholar na di worst of humankind**." Dis *hadith sharif* show say di scholars of *Ahl as-Sunna* na di best of humankind, and di *la-madhhabi* na

di worst of humankind, becos di former guide pipo to following *Rasulullah*, dat is to Paradise, and di latter lead dem to dia heretical thoughts, wey be to Hell.

Ustadh Ibn Khalifa Aliwi, a graduate of di Islamic University of Jami al-Azhar, write for him book ***Aqidat as-Salafi wal-khalaf***:

> "As Allama Abu Zuhra write for him book ***Tarikh al-madhahibi al-Islamiyya***, some pipo, wey dissent from di Hanbali *madhhab* in di fourth century after di Hegira, called demselves '**Salafiyyin'**. Abul-Faraj ibn al-Jawzi (*rahmat-Allahi Taala alayh*), also a Hanbali, and oda scholars, by proclaiming dat dose *Salafi*s no be followers of *Salaf as-salihin* and dat dem be holders of *bida* belonging to di cult of Mujassima, prevented dis *fitna* from spreading. In di seventh century Ibn Taymiyya incite dis *fitna* again."[59]

Di *la-madhhabi* don adopt di name 'Salafiyya' and call Ibn Taymiyya di "great *imam* (leader) of di *Salafi*s." Dis is true in one respect since di term '*Salafi*' no bin exist before am. E bin get *Salaf as-salihin* wey im *madhhab* na *Ahl as-Sunna*. Ibn Taymiyya's heretical beliefs come become source for *Wahhabis* and oda *la-madhhabi* pipo. Ibn Taymiyya na pesin wey bin get education for di Hanbali *madhhab*, na im be say na Sunni im be. Howeva, as e come dey increase him knowledge and e reach di grade of *fatwa*, he come begin dey admire his own opinions and assumed superiority to di scholars of *Ahl as-Sunna* (*rahmat-Allahi Taala alayhim ajmain*). Na di increase in im knowledge come bring about his heresy. He no come dey di Hanbali *madhhab* again becos being in one of di four *madhhab*s require say di pesin go hold di beliefs of *Ahl as-Sunna*. A pesin wey no get di beliefs of *Ahl as-Sunna* no be pesin wey dem fit say e dey di Hanbali *madhhab*.

Di *la-madhhabi* take every opportunity dem get to speak ill of di Sunni Muslims of religious duty in dia own country. Dem dey play all kinds of tricks to prevent Sunni books from being read and di teachings of *Ahl as-Sunna* from being learned. For example, a *la-madhhabi* pesin, mentioning my name tok say, "Wetin be pharmacist or a chemical engineer's business for religious knowledge? He gatz work for him own branch and not meddle wit our business." What an ignorant and idiotic assertion! He think say scientist no go get religious knowledge. He no sabi say Muslim scientists observe di Divine Power (*Sun' al-Ilahi*) every moment, realize di Supreme Creator's Perfections wey dey exhibited in wetin dem don write about Creation and, seeing di creatures' incapability compared wit *Allahu Taala*'s Infinite Power, continuously glorify (*tasbih*) *Allahu Taala* and perceive say He is far from all defects (*tanzih*). Max Planck, a famous German nuclear physicist, express dis very plainly for his work ***Der Strom***. Dis *la-madhhabi* ignoramus, howeva, relying on a paper wey be say e fit don get from a foreign heretic like himself and on di chair provided by heretics, and perhaps enraptured wit di fancy of di gold distributed from abroad, presumes say e get monopoly on religious knowledge. May *Allahu Taala* guide dis wretched pesin and all of us. May He also protect di innocent youth from di traps of such thieves of religion wey dey use false documentation. *Amin*!

In fact, I humbly serve my nation for more dan 30 years as a pharmacist and chemical engineer. Besides, acquiring religious education and working day and night for seven years, I was honored wit di *ijaza* (diploma testifying to di holder's authority on Islamic knowledge) given by a great Islamic scholar. Crushed under di greatness of scientific and religious knowledge, I fully saw my incapability. In dis understanding I try as much as I fit to be a deserving servant of *Allahu Taala*. Di greatest of my fears and worries na to presume, by

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[59] ***Aqidat as-Salafi wal-khalaf,*** 340 pages, wey dem print for Damascus in 1978/1398; several heresies (*bida*s) of di *Salafis* and *Wahhabis*, dia slanders about *Ahl as-Sunna* and di replies dem give dem dey written in detail.

falling for di charms of my diplomas and *ijaza*, dat I be authority for dis subjects. E dey clear, di high level of my fear in all my words. I never attempted to write my own ideas or opinions in any of my books. I alway dey present my young brodas di valuable writings of di scholars of *Ahl as-Sunna* dat were admired by dose wey understand dia value by translating dem from Arabic or Persian. My fear being great, I no bin get any thought of writing a book; I began to ponder wen I see di *Hadith ash-Sharif* on di first page of ***As-Sawaiq al-muhriqa***: "**Wen *fitna* becomes widespread, one wey knows di truth must inform odas. İf dey neva do so, may dey be accursed by Allah and by all pipo!**" On di one hand, as I learned of di superiority of di Sunni scholars' understanding and mental capacity in religious knowledge and in di scientific knowledge of dia time and dia efforts in *ibadat* and *taqwa*, I was humbled and deemed my own knowledge a mere drop compared to di ocean of knowledge of dose great scholars. On di oda hand, seeing say fewer and fewer pious pipo fit read and understand di books written by di scholars of *Ahl as-Sunna* and dat ignorant heretics don join demselves wit pipo of religious duty and dem sef don write heretical and heretical books, I come feel grief; di threat of damnation declared in di *Hadith ash-Sharif* come dey fear me. Also di mercy and compassion I felt for my dear young brodas come force me make I serve dem, I come start to dey translate my selections from di books of di scholars of *Ahl as-Sunna*. Alongside di innumerable letters of congratulation and appreciation wey I don receive, now and den *la-madhhabi* pipo come dey critice and vilify me. Becos I no doubt in my conscience about my own *ikhlas* and loyalty to my Creator, I carried on wit my service trusting myself to *Allahu Taala* and seeking *tawassul* (intercession) of di blessed souls of His Messenger (*sall-Allahu Taala alayhi wa sallam*) and of His devoted servants. May *Allahu Taala* keep all of us on di True Way He is pleased wit! *Amin*.

Di great Hanafi scholar Muhammad Bahit al-Mutii, a professor at Jami al-Azhar University in Egypt, write am for him book ***Tat'hir al-fuad min danisil-itiqad***:

> "Among all human beings, di prophets (*alayhimus-salatu was-salam*) had di highest and most mature souls. Dem dey protected from being wrong, erring, unawareness, disloyalty, bigotry, obstinacy, following di *nafs*, grudge and hatred. Di prophets reported and explained wetin *Allahu Taala* bin don reveal to dem. Di religious teachings, commands and prohibitions reported by dem na true dem be. None dey wrong or corrupt. After dem, di highest and most mature pipo were dia companions (*sahaba*) since dem dey trained, matured and purified in di *suhba* (companionship of a prophet or a *wali*) of di prophets. Dey always conveyed and explained wetin dem bin don hear from di prophets. All di tins wey dem convey, too, na true, and dem dey far from di aforesaid vices. Dem no contradict one anoda out of bigotry or obstinacy, nor did dey follow dia *nafs*. Di *Sahabat al-Kiram*'s explaining di *ayat*s and *hadith*s and employing *ijtihad* for propagating *Allahu Taala*'s religion among His human servants were His great blessing upon di *umma* of His beloved Prophet, Muhammad (*alayhis-salam*) and His compassion for him. Di *Quran al-Karim* declare say di *Sahabat al-Kiram* bin dey stern towards disbelievers but tender and endearing wit one anoda, dat dey performed *salat* diligently, and dat dey expected everytin and Paradise from *Allahu Taala*. Among dia *ijtihad*s, all dose on which consensus (*ijma*) was reached were right. Dey all deserved to attain *thawab* since di truth was only one.
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> "Di highest pipo after di *Sahabat al-Kiram* were di Muslims who saw dem and were trained in dia *suhba*. Dem call dem di *Tabiun*. Dem acquire all dia religious knowledge from di *Sahabat al-Kiram*. Di highest pipo next to di *Tabiun* na di Muslims who see di *Tabiun* and were trained in dia *suhba*. Dem dey call dem *Taba at-Tabiin*. Among di pipo coming in di centuries after dem until di end of di world,

di highest and di best ones na dose wey adapt demselves to dem, learn dia teachings and follow in dia footsteps. Among pipo of religious occupation coming after *Salaf as-salihin*, intelligent, wise ones whose words and deeds don agree wit di teachings of *Rasulullah* and *Salaf as-salihin*, and dem neva diverge from dia way in beliefs and deeds, and dem neva exceed di limits of Islam, neva fear odas' speaking ill of dem. By following dem, dem neva separate from di right path. Dem neva listen to di words of di ignorant. By following dia intellects, dem neva go out of di four *madhhab*s of di *mujtahid imam*s. Muslims must find such scholars, ask dem and learn wetin dem no sabi and should follow dia advices in everytin dey do, becos such scholars sabi and let pipo sabi di spiritual medicines, na im be knowledge of curing di soul, wey *Allahu Taala* create to protect His human servants from erring and to make dem always act correctly; dem fit cure dose wey dem souls dey sick and whose comprehension is limited. Whatever such scholars say, do or believe dey conformable to Islam. Dey understand everytin correctly and answer every question correctly. *Allahu Taala* na *radi* (giving consent to, pleased, satisfied) wit everytin dey do. To dose wey wan attain His *rida* (approval), *Allahu Taala* shows di ways of attaining His *rida*. *Allahu Taala* saves dose wey get *iman* and fulfill di requirements of *iman* from oppression and trouble. He makes dem attain spiritual radiance (*nur*), peace and happiness. Always, and in everytin dey do, dey are in ease and comfort. On di Day of Resurrection, dem go dey beside di prophets, di *siddiq*s (dose faithfully loyal to di Prophet; di gud, always telling di truth), martyrs and salih (pious, avoiding sins) Muslims.

"No matter in what century dey live, if dose pipo of religious positions no follow di statements of di Prophet and di *Sahaba*, if dia words, deeds and beliefs no agree wit dia teachings, if dey follow dia *nafs* and own thoughts and exceed di limits of Islam, or if dey, following dia own intellect, oppose di delicate aspects of Islam and overstep di boundaries of di four *madhhab*s in dose teachings wey dem no fit understand, dem go judge dem to be corrupt pipo of religious positions. *Allahu Taala* don seal dia hearts; dia eyes no fit see di right way, and dia ears no fit hear di right word. Bitter torture go dey for dem in di hereafter. *Allahu Taala* no like dem. Pipo of dis sort na di prophets' opponents. Dem dey think say dem dey in di right way. Dey like dia own behavior. Howeva, dem be Satan's followers. Very few of dem come to dia senses and resume di right way. Everytin dey say go seem polite, delightful or useful, but all of wetin dem dey think and like dey evil. Dem dey deceive idiots and lead dem to heresy and perdition. Dia words look bright and spotless like snow, but, exposed to di sun of truth, dey melt away. Dis evil pipo of religious positions, whose hearts don dey blackened and sealed by *Allahu Taala*, na ***ahl al-bida*** or *la-madhhabi* pipo of religious occupation. Dem be pipo whose beliefs and deeds no dey compatible wit di *Quran al-Karim*, wit di *Hadith ash-Sharif* or wit *ijma* al-*Umma*. Having diverged from di right way demselves, dey mislead Muslims into perdition, too. Pipo wey follow dem go end up in Hell. Many such heretics bin dey during di time of *Salaf as-salihin* and among di pipo of religious position wey come after dem. Dia presence among Muslims be like gangrene [or cancer] at a part of di body. Unless dis part is done away wit, di healthy parts no go escape di disaster. Dem be like pipo affected wit a contagious disease. Pipo wey get contact wit dem go suffer harm. We must keep away from dem to avoid di risk of suffering harm from dem."

One of di corrupt, heretical pipo of religious position wey don dey very harmful na Ibn Taymiyya. For him books, particularly in ***Al-Wasita***, he disagree wit ***ijma al-Muslimin***, contradict di clear declarations in di *Quran al-Karim* and di *Hadith ash-Sharif* and no follow

di way of *Salaf as-salihin*. Following his defective mind and corrupt thoughts, he deviate into heresy. Him na man wey bin get extensive knowledge. *Allahu Taala* made his knowledge di cause of his heresy and perdition. He followed di desires of his *nafs*. He bin try spread his wrong and heretical ideas in di name of truth.

Di great scholar Ibn Hajar al-Makki (rahmat-Allahi Taala alayh) write for him book ***Al-Fatawa al-hadithiyya***:

> "*Allahu Taala* made Ibn Taymiyya tumble into heresy and perdition. He made him 'blind' and 'deaf'. Many scholars inform and prove am wit documents say his deeds dey corrupt and his statements dey false. Pipo wey read di books of di great Islamic scholars Abul Hasan as-Subki, his son Taj ad-Din as-Subki, *Imam* al-Izz ibn Jamaa and dose wey study di statements said and written in response to him by di Shafii, Maliki and Hanafi scholars wey dey alive him time will see well dat we dey right.
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> "Ibn Taymiyya speak ill of and slandered di scholars of *tasawwuf*. Fudamore, he no hesitate to attack *Hadrat* Umar and *Hadrat* Ali, wey be di chief pillars of Islam. His words exceed di proper limit and decency, and he threw arrows even at 'steep cliffs' [monumental pesinages]. He describe di scholars of di right way as holders of *bida*, heretics and ignoramuses.
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> "He tok say, 'Corrupt ideas of Greek philosophers disagreeing wit Islam were placed in di books of superiors of *tasawwuf*,' and him attempt to prove am wit his wrong, heretical thoughts. Young Muslims wey no sabi di truth may be misled by his ardent, deceitful writings. For example, he wrote:
>
> > "'Pipo of *tasawwuf* tok say dey see ***al-Lawh al-mahfuz***, which is called ***an-nafs al-falakiyya*** by philosophers like Ibn Sina (Avicenna). Dem tok say di human soul, reaching perfection, unites wit *an-nafs al-falakiyya* or ***al-aql al-faal*** while awake or asleep and, after uniting wit one of dem, wey dey cause everytin to happen in di world, di human soul becomes informed of di tins existing in dem. Dis were said not by Greek philosophers but by Ibn Sina and di like wey come later. Also, *Imam* Abu Hamid al-Ghazali, Muhyiddin ibn al-Arabi and Andalusian philosopher Qutb ad-Din Muhammad ibn Sabin bin make statements of dis sort. Na di statements of philosophers be dis. Such tins no exist in Islam. Wit dis arguments dey diverge from di right way. Dem become *mulhid*s like dose *mulhid*s called di Shia, *Ismailiyya*, *Qaramitis* and *Batini*s. Dem leave di right way followed by di scholars of *Ahl as-Sunna*, by scholars of di *Hadith* and by Sunni pipo of *tasawwuf* like Fudayl ibn Iyad. While getting absorbed in philosophy on di one hand, dem struggle, on di oda, against such groups as di *Mutazila* and *Kuramiyya*. Three groups of pipo of *tasawwuf* dey: di first group dey adherent to di *Hadith* and di *Sunna*; di second group na di heretics like di Kuramiyya; di third group na di followers of di books of **Ikhwan as-safa** and di words of Abul Hayyan. Ibn al-Arabi and Ibn Sabin and di like adopted philosophers' statements and present dem as statements of men of *tasawwuf*. Ibn Sina's book ***Akhir al-isharat ala maqamil-arifin*** get many of such statements. Also, *Al-Imam* al-Ghazali made similar statements inside some of his books, such as ***Al-kitab al-madnun*** and ***Mishkat al-anwar***. In fact, his friend Abu Bakr ibn al-Arabi try save am from it by warning him dat he had been indulging in philosophy, but his warning failed. On di oda hand, *Al-Imam* al-Ghazali tok say philosophers were disbelievers. Towards di end of his life he read [di *Sahih* of] *Al-Bukhari*. Some tok say dis made him give up di ideas he had written. Some odas tok say dose statements were ascribed to *Al-Imam* al-Ghazali to defame him. Various reports about *Al-Imam* al-Ghazali dey for dis respect. Muhammad Mazari, a Maliki scholar educated in

Sicily, Turtushi, an Andalusian scholar, Ibn al-Jawzi, Ibn Uqail and odas said many tins.'

"Di assertions quoted above from Ibn Taymiyya show im ill thoughts about di scholars of *Ahl as-Sunna* clearly. Similarly, e speak ill of even di greatest ones of di *Sahaba*t al-kiram. He misrepresent most of di scholars of *Ahl as-Sunna* as heretics. Meanwhile, as e heavily defame di great *wali* and *qutb al-arifin Hadrat* Abul-Hasan ash-Shadhili on account of his books ***Hizb al-kabir*** and ***Hizb al-bakhr*** and degrade wit foul words di superiors of *tasawwuf* such as Muhyiddin Ibn al-Arabi, Umar ibn al-Farid, Ibn Sabin and Hallaj Husain ibn Mansur, di scholars for him time declare unanimously say he be sinner and a heretic. E get dose wey issue *fatwa*s wey tok say him na disbeliever.[60] A letter wey dem writte to Ibn Taymiyya in 1305/705 reads:

" 'Oh my Muslim broda, wey consider himself a great scholar and di *imam* of dis time! I admire you for Allah's sake. I disliked di scholars who were against you, but I was puzzled upon hearing your words dat wey dey unsuitable for admiring. Does a wise pesin doubt dat di night begins wen di sun sets? You tok say you dey on di right path and dat you dey do ***al-amru bil-maruf wan-nahyi anil-munkar***. *Allahu Taala* knows wetin your purpose and intention are, but one's *ikhlas* dey understood from one's deeds. Your deeds don remove di cover of your words. Deceived by pipo wey followed dia *nafs* and whose words were unreliable, you don not only defamed pipo wey dey live for your time but also classified di dead ones as disbelievers. Dissatisfied wit attacking di successors of *Salaf as-salihin*, you don slander di *Sahabat al-Kiram*, especially di greatest ones. Can you imagine in what a situation you go dey wen dose great pipo demand dia rights on di Day of Judgment? At di pulpit (*al-minbar*) for di mosque of *Jami al-jabal* for di city of Salihiyya, you said dat *Hadrat* Umar (*radiy-Allahu Taala anh*) bin get some wrong statements and disasters. Wetin be di disasters? Which disasters you hear from *Salaf as-salihin*? You tok say *Hadrat* Ali (*radiy-Allahu Taala anh*) get more dan 300 faults. If na true for *Hadrat* Ali, would you ever have had a single correct statement? Now I don dey act against you. I go try protect Muslims against your wickedness, for you don exceed di proper limit. Your torture don reach all di living and di dead. Believers must avoid your evil.'

"Taj ad-Din as-Subki listed di matters wey Ibn Taymiyya disagree wit *Salaf as-salihin*, as follows:

"1 - He tok say: 'Divorce for Islam (*talaq*) no dey realized [so invalid]; e dey necessary to pay penalty of atonement (*kaffara*, here for cancelling di divorce, paid as much as dat) for an oath.' No Islamic scholar before him had said dat *kaffara* would be paid.

"2 - He tok say: '*Talaq* uttered to a woman during her period (*haid*) no dey valid.'

"3 - He tok say: '*Qada* (performance of a rite after its time) of a *salat* omitted knowingly no dey necessary.'

[60] Di profound Islamic scholar Abd al-Ghani an-Nablusi bin record di names of dis superiors of *tasawwuf* on di 363rd and 373rd pages of im book ***Al-Hadiqat an-nadiyya*** and add say each of dem na *wali* and dat pipo wey speak ill of dem na pipo wey dey ignorant and unaware.

“4 - He tok say: ‘E dey permissible (*mubah*) for a woman during her period to perform *tawaf* (pigrim’s rite of circumambulation around di Kaba in Mecca). She no need to pay *kaffara*.’

“5 - He tok say: ‘*Talaq* expressed as three *talaq*s na still one *talaq*.’ For many years before saying so, howeva, he bin don dey tok am repeatedly di opposing unanimity of Muslims (*ijma al-Muslimin*).

“6 - He tok say: ‘Taxes incompatible wit Islam na *halal* for dose wey dey demand dem.’

“7 - ‘Such taxes collected from tradesmen don take di place of *zakat* even if e no dey intended [for *zakat*],’ him say.

“8 - He tok say: ‘Water no dey become religiously dirty (*najs*) wen a mouse or di like die inside am.’

“9 - He tok say: ‘E dey permissible for a pesin wey be *junub* (state of a Muslim needing *ghusl*, ritual ablution of whole body) to perform non-obligatory (*nafila*) ritual prayers witout taking *ghusl* at night.’

“10 - He tok say: ‘Conditions stated by di *waqif* (devotee of property to a foundation) no dey taken into consideration.’

“11 - He tok say: ‘A pesin wey disagrees wit di unanimity of Muslims (*ijma* al-*umma*) no go become a disbeliever or a sinner.’

“12 - He tok say: ‘*Allahu Taala* is *mahall-i hawadith* and is made up of particles.’

“13 - He tok say: ‘Di *Quran al-Karim* was created in di *Dhat* (Essence, Pesin) of *Allahu Taala*.’

“14 - He tok say: ‘Di *alam*, wey dey all creatures, dey eternal in di past wit dia kinds.’

“15 - He tok say: ‘*Allahu Taala* gatz create gud tins.’

“16 - He tok say: ‘*Allahu Taala* get body and directions; He dey change His place.’

“17 - He tok say: ‘Hell no dey eternal; e go go out at last.’

“18 - He disbelieved di fact say di prophets were sinless.

“19- He tok say: ‘*Rasulullah* [*sall-Allahu Taala alayhi wa sallam*] no dey different from oda pipo. E no dey permissible to pray through his intercession (*shafaa*).’

“20 - He tok say: ‘E dey sinful to go to Medina wit di intention of visiting *Rasulullah*.’

“21 - He follow tok say: ‘Na *haram* to go dere to ask for intercession.’

“22 - He tok say: ‘Di ***Tawrat*** (di original of di ***Torah***) and ***al-Injil*** (di original of di ***New Testament***) were altered not in vocabulary but in meaning.’

“Some scholars tok say most of di above-quoted statements no belong to Ibn Taymiyya, but e no get who don deny his saying dat *Allahu Taala* had directions and dat He was made of particles. Nevertheless, as generally agreed, his knowledge, grandeur and religiousness were considerable. A pesin wey get *fiqh*, knowledge, justice and reason must first examine a matter and den decide about it wit prudence.

> Especially, judging a Muslim to be a disbeliever, an apostate or a heretic or sentencing him to death requires very minute investigation and caution."

Recently e don become fashionable to imitate Ibn Taymiyya. Some defend him heretical writings and reproduce him books, particularly ***Al-Wasita***. From beginning to end, dis book dey full wit him ideas disagreeing wit di *Quran al-Karim*, di *Hadith ash-Sharif* and di *ijma al-Muslimin*. It dey bring great *fitna* and faction among readers and causes hostility among brodas. *Wahhabis* in India and ignorant pipo of religious position wey dem catch for dia traps in oda Muslim countries don make Ibn Taymiyya a standard-bearer for demselves and dem don even give am such names as 'Great *Mujtahid*' and '*Shaikh al-Islam*.' Dem embrace his heretical thoughts and corrupt writings in di name of di Religion and belief. For stopping dis horrifying current, wey dey bring about faction among Muslims and demolishes Islam from witin, we must read di valuable books written by di scholars of *Ahl as-Sunna* wey refute and rebut him wit documents. Among dis valuable literature, di book ***Shifa as-siqam fi ziyarati khayri l-anam*** by di great *imam* and di profoundly learned scholar Taqi ad-Din as-Subki (rahmat-Allahi Taala alayh) invalidated Ibn Taymiyya's heretical ideas, destroy him faction and expose him obstinacy. E dey prevent di spreading of him evil intentions and wrong beliefs.

GLOSSARY

Numbers wey dey unda dey tok about di pages wey be say di entries don dey defined for di text. Words wey dey related to *tasawwuf* can be learned best from *Hadrat al-Imam ar-Rabbani*'s *Al-Maktubat*.

-adillat ash-Shariyya*:* four sources of Islamic knowledge, namely di *Quran al-Karim*, di *Hadith ash-Sharif*, *ijma al-Umma* and *qiyas al-fuqaha*.

ahl al-bida: heretics, pipo of heresy 42, 109.

Ahl as-Sunna(t wal-Jamaa): 'Pipo of di Prophet and his Companions'; *Sunni* Muslims (Sunnis) wit original, correct belief, so di ***Firqat an-najiyya*****,** di largest group of Muslims wey go dey 'protected' from Hell, 8; di scholars (*ulama*) of: 5.

aimmat al-madhahib*:* founding *imam*s of di four *madhhab*s.

alam**: 94.**

alayhimus-salam: (prayer for di prophets) 'May peace be upon dem'.

alim, âlim*:* (pl. ***ulama***) scholar, one wey dey trained for Islamic sciences; ***Alîm****:* di Omniscient.

Allahu Taala: Allah, di Supreme and non-deficient.

amal*:* deeds, acts, rituals, worship; *fiqh*, *ibadat*; 28, 90.

Amin*:* Amen.

-amru bil-maruf wan-nahyi anil-munkar: duty of teaching *Allahu Taala*'s commands and preventing His pohibitions.

arif: a scholar wey knows wetin dey possible to sabi of *marifa*, di knowledge about *Allahu Taala*' s *Dhat* and Attributes.

*-**Arsh***, 44.

Ashari, Ashariyya: 71, 100.

Astaghfirullah: see *istighfar;* 14.

awliya: pl. of ***wali***, one wey *Allahu Taala* love and protect.

awrat: private body parts, 26.

ayat (***karima****):* a statement or a sentence of di *Quran al-Karim.*

Azrail**: 36.**

-Basmala: di Arabic phrase, "In di name of Allah, di Compassionate, di Merciful."

bida: heresy.

bint: dawta of.

bitha (year of) a prophet's appointment for calling pipo to di right path; di ***Bitha***, dat of Muhammad (*alayhis-salam)*.

-Dhat*:* 'Essence, Self, Pesin, Pesinality' of *Allahu Taala*.

faqih*:* 34.

fard: *Allahu Taala*'s ordinances, so obligatory teachings or rituals wey dey compulsory to perform; a kind of rules witin di *salat* or oda rituals: 13, 90.

fatwa: ruling made on a religious matter by Islamic scholars, 61.

fiqh**:** (methodologic science of) knowledge dealing wit wetin Muslims suppose dey do and wetin dem no suppose dey do; *ibadat.*

-Firqat ad-dalla: 'di heretical group', di ***Shii***s (Shiites, Shia); 8.

-Firqat an-najiyya: 8.

fitna: widespreading of statements or actions wey dey harm Muslims and Islam; mischief.

furu (ad-Din): Islamic rules of practices compared to beliefs, 12.

hadith (sharif): (pl. **a*hadith sharif*)** an honorable saying of Muhammad *alayhis-salam*; ***al-Hadith (ash-Sharif),*** all 'di Honorable *ahadith'* as a whole; science of di *Hadith*; ***hadith qudsi:*** a *hadith sharif* wit meaning by *Allahu Taala* but wit words by Muhammad (*alayhis-salam*).

hâdith**:** dat which has been created later; 18, 94, 97.

Hadrat**:** expression of honor and respect used for *Alahu Taala*, di prophets and scholars.

hajj: 24.

halal**:** (act, tin) permitted in Islam; non-*haram*.

haram*: (act, tin)* forbidden, to be avoided, in Islam; a prohibition, 13, 90.

-Hijra*:* di Hegira, 22; ***Hijri*** (of di Hegira) ***Kamari***, Muslim Lunar (AH) calender.

ibada: *(pl.* ***ibadat)*** worship, rituals; thanking *Allahu Taala*, na im be, following Muhammad (*alayhis-salam*), 28, 90.

ibn: di son of**.**

ijma* (*al-Muslimin, al-Umma): consensus, unanimity of Muslims, esp of *Salaf as-salihin*. See *adilla*.

ijtihad: 51.

ikhlas: sincere piousness; quality, intention or state of, doing everytin only for *Allahu Taala*'s sake.

ilm*:* (branch of) knowledge, 90; ***ilm al-hal***, (books of) Islamic teachings (of one *madhhab*) ordered to be learned by every Muslim; ***ilm al-kalam***: knowledge of *iman*, beliefs.

imam: a) profound scholar ***(alim)****;* founder of a *madhhab (imam al-madhhab, mujtahid imam);* ***al-Imam al-Azam****:* 'Most Superior Leader'*,* title for Abu Hanifa, 69; **al-*Imam ar-Rabbani:*** 'scholar owning Divine Knowledge', title for Ahmad al-Faruqi as-Sirindi; b) leader in congregational *salat*; c) caliph.

iman: belief; see ***itiqad.***

insha-Allahu Taala*: '*if *Allahu Taala* wills'. 3.

islam: 11, 21; **Islam**, 11.

istighfar: To Beg *Allahu Taala* for forgiveness of unbelief and sins by saying '*Astaghfirullah*'.

itiqad: (system of) beliefs or tenets; creed, faith; *iman, aqaid*, *füru*.

jamaa*:* union, community; *as-Sahabat al-Kiram* as in *Ahl as-Sunnat wal-Jamaa*; congregation, Muslims except di *imam* in a mosque.

***jihad*:** fight against dose wey be noMuslims or against di nafs to convert to Islam, 68.

kafir: unbeliever, wey no believe in even one of di Islamic teachings, 15.

kalam: speech, word; di knowledge of *iman*.

kalimat ash-shahada: 22.

kalimat at-tawhid: di sentence '***La ilaha illa'llah Muhammadun Rasulullah,*'** (*Allahu Taala* exists and is One. Muhammad *alayhis-salam* is di Prophet sent by *Allahu Taala*); 12.

kasb: 79-81.

kashf: inspired unveiling of Divine mysteries; discovery.

Khalaf (as-sadiqin): 'Successors, di Faithful'; **dose** scholars of *Ahl as-Sunna* succeeding *Salaf as-salihin*; 102.

Khidir: 43.

khutba: homily delivered at di pulpit by di *imam* at Friday and Islamic festival prayers and recited in Arabic all over di world (sinful if read in anoda language).

***kiraman katibin*:** incorruptible record-keeping angels, 36.

La ilaha illa'llah: 7, 12.

la-madhhabi: (dose) following none of di four *madhhab*s of *Ahl as-Sunna*; non-Sunnis; ***la-madhhabism***, 58.

-***Lawh al-mahfuz:*** place where Divine Knowledge is recorded in eternal past.

maal: 7.

***madhhab*:** system of di teachings in each Islamic schools of di four profound scholars of Islam; (in belief) 71; (in practice) 69, 70.

-Madinat al-Munawwara*:* di Illuminated City of Medina.

-Mahdi: 72.

-Makkat al-Mukarram: di Honorable City of Mecca, di birthplace of Muhammad *alayhis-salam*.

makruh: (act, tin) improper, disliked and abstained by di Prophet.

mandub: (act, tin) wey dey bring *thawab* if done, but neither sin if omitted nor unbelief if disliked; also called ***adab*** or ***mustahab***.

maqbul*: 90.*

Maturidiyya: 71, 100.

Mawlid: birth, birthday, birthday celebration of, or long poems of elogizing, Prophet Muhammad (*alayhis-salam*).

-Miraj*: 44.*

mubah: (tin, act) permitted, permissible; 90.

mufti: great scholar authorized to issue *fatwa*.

mujiza: miracle, 38.

mujtahid: 51; see *imam.*

***mulhid*:** 32.

mumkin: 18; ***mumkin al-wujud***: 96.

munafiq: hypocrite, one hiding one's disbelief.

muqallid: (follower of) one adhering to a *madhhab*, 57.

murshid: mature murshid, spiritual director.

-Mutazila: one of di 72 groups wey deviate from *Ahl as-Sunna,* 81.

nafs: a malignant force in humans wey dey enemious to *Allahu Taala*; human desires, 85.

nass: general term for an *ayat karima* or a *hadith sharif*; di ***Nass,*** reference to di *Quran al-Karim* and di *Hadith ash-Sharif* as a whole.

nisab: 24.

qada: a) 76; b) 113.

qadar: 76, 88.

qaddas-Allahu Taala asrarahum ajmain: "May *Allahu Taala* make all dia mystiques decent, sacred and blessed!"

qiyas (al-fuqaha)*:* (conclusion drawn by a *mujtahid* through) likening or comparing an affair not clearly stated in di *Nass*.

quddisa sirruh**: "M**ay *Allahu Taala* make his mystiques decent, sacred and blessed!"

-Quran al-Karim: *Di Gracious Koran,* 12.

radiy-Allahu Taala anh: (prayer said for di Sahaba) "May *Allahu Taala* be pleased wit him."

rahimahu'llahu Taala, ***rahmatullahi alayh****:* "May *Allahu Taala* bless him."

rasul**:** (pl. ***rusul***) a messenger or a prophet appointed by *Allahu Taala*, 40, 41; ***Rasul-Allah*****,** ***Rasulullah*****:** di Prophet Muhammad (*alayhis-salam*).

rusul: pl. of ***rasul***.

-Sahaba(t al-Kiram**)** (or ***As'hab al-Kiram***): di Grand Companions of di Prophet.

sahih: a) valid, suitable; b) genuine, authentic.

Salaf (as-salihin): 'Predecessors di Pious', Muslims of di first two centuries; a designation for di *Sahabat al-Kiram* and di *Tabiun*; 102.

salat: ritual prayers in Islam, 23.

salawat: invocation; expressing praise and blessings upon Prophet Muhammad (*alayhis-salam*). 3

salih (pl. ***sulaha***): (one) pious, avoiding sins.

sall-Allahu alayhi wa sallam: (prayer said for di Prophet) "May *Allahu Taala* grant peace and honor on im and his family."

shuhud: seeing di examples/*mithal*s thru di 'eyes' of dia hearts.

-Sifat adh-Dhatiyya: (Pesinal Attributes) of *Allahu Taala*, p. 17.

-Sifat ath-Thubutiyya*:* dose Divine Attributes partially exemplified in creatures, see p. 19, 20, 33.

sulaha: (pl. of *salih)* di pious wey dey avoid sinning.

sunna: (act, tin) wey, no be like say *Allahu Taala* command am directly, but done and liked by di Prophet as an *ibada* (dere is *thawab* if done, but no sin if omitted, yet it causes sin if continually omitted and disbelief if disliked); such kind of rules witin di *salat* or oda rituals; di ***Sunna:*** a) (wit *fard*) all di *sunna*s as a whole; b) (wit di Book or di *Quran al-Karim*) di *Hadith ash-Sharif;* c) *fiqh*, Islam.

sura(t): a chapter of di *Quran al-Karim.*

Taba at-Tabiin: 108.

-Tabiun* (*al-Izam): di Promoted [immediate] Followers of di *Sahabat al-Kiram, 108.*

Tabligh Jamaa: 46.

tafsir: (di science of) explanations of di *Quran al-Karim*.

taqwa: protecting oneself from committing *haram.*

tasawwuf*:** branch of knowledge and (after adapting oneself to *fiqh*) practice of di manners of di Prophet (*alayhis-salam*) wey dey strengthen *iman*, make di practice of *fiqh* easy and provide one to attain *marifa.**

tawatur: successive, repetitive, multi-sourced, so doubtlessly authentic, widespread reporting of original Islamic information; reports dat were told in di same words by all di trustworthy pipo of each century for whom it was impossible to agree on falsehood and dat produced absolute knowledge; such consensus or unanimity.

tawba*:* 5.

tawil: interpreting suitably wit Islam, 37.

thawab: unit of, reward promised to be given in di next world by *Allahu Taala* as a recompense for di doing and saying of what He likes.

ulama*:* (pl. of *alim*) scholars, especially of Islamic knowledge.

u*mma*: community of followers of a prophet; di Umma, dat of Muhammad (alayhis-salam), 41.

Wahhabi(sm): 8, 54.

wahy: Divine revelation to di prophets.

wajib: (act, tin) wey di Prophet neva omit, wey dey almost as compulsory as *fard* and not to be omitted; a kind of rules witin di *salat* or oda rituals. ***Wajib* (*al-wujud*):** 18. 97.

wali: *(pl.* ***awliya)*** one wey dey loved and protected by *Allahu Taala.*

zindiq: one wey no be only his disbelief him dey hide but also pretends say hin be Muslim and thereby tries to dey deceive Muslims, 32, 56.