

**TO MY IMMEDIATE FAMILY AS A RESPONSIBILITY, TO
MY RELATIVES AS A CAUTION AND TO WHOSOEVER
CARES AS ADVICE, THAT OUR SUBMISSION BY
DECLARATION, OUR BELIEFS BY PLAIN AND STRAIGHT
COMMITMENTS, OUR SINCERITY BY TRANSPARENCY
AND OUR RIGHTEOUSNESS BY CONSUMMATION MAY
BE CONSCIOUSLY SO.**



MUHAMMAD SA'IDU JIMADA

COPYRIGHT © SAD-TAYY FOUNDATION, 2019

Copyright is hereby granted to any interested body or person to circulate, transmit or reproduce this book on NON-PROFIT basis in whatever form (hard or soft copy), provided it will be in this form and content of presentation.

First Published: December, 2019

Published by
SADAQATU TAYYIBATUN FOUNDATION
Post Office Box 2630,
Minna, Nigeria.

www.sadtayyfoundation.org

FIRSTLY

I was born a Muslim. This means that my parents were declarants and those who submit to Allah and the Messenger of Allah (SAW) before I was born. Their own parents were too. And I have no history of earlier 'greater' parents who were not. The siblings of my parents were Muslims and those alive are Muslims. Closest to me were my own father and two of his senior brothers. He was younger than the two. We come from a lineage or family tree that take learning and education seriously.

The most senior, AbdulQadir, was an Imam of Kwangila Ward Mosque in Minna. Before his death, it was his turn to lead and be the Imam of our ward, EFOGI MANZHI at Bida, after late Me Geri, who established the ward. But he appointed another person in his place. His junior, Umaru, was invited to serve as Deputy Imam but he declined. Late Shafii, the Imam of Bida is from the same lineage. My father sent me to schools and introduced me to learning and scholars through books.

What runs through our identity is the declaration, belief in Allah and His Messenger (SAW), living it and quality building on that, to the best of one's abilities. But to LIVE requires Knowledge and Understanding, to make it meaningful. The more or better, this is achieved, the easier and more fulfilling will the quality build-up be. This will amount to conscious livelihood. And this requirement is clearly informed by a few related principles and traditions. One is that believers must seek for knowledge of what is right. The tenets of the religion are required to be sought for, learnt and understood as a matter of NECESSITY. The second is that the distance at which this will be available is inconsequential.

Allah (SWT) can be known through His attributes. And Muhammad (SAW) lived on the Guidance of Allah. The summary implication of this is that the Qur'an and the Sunnah of Muhammad (SAW) are the absolute and final reference points for

any knowledge and understanding of our declaration, beliefs, submission, transparency and whatever THAT IS RIGHT.

The beginning of real commitment is to know and be engaged willingly and wilfully. The basis for this is that every person shall be accountable for himself or herself before Allah. The justification for this is that I cannot deny that the Message of Allah and its complete conveyance has not reached me. I can also not deny that after being born into the recognition of this, I was introduced to it and have the will to VERIFY it for myself.

With the Qur'an, I made a modest attempt and have recorded the results in the form of the seven foundation books on my website. And the key six were authenticated by Muslims who were known to be believers that were sincere and indeed righteous. They were learned, scholars, teachers and jurists. May Allah (SWT) continue to reward them for this support. In fact, I never personally met two of them. And this inspired the collation that makes up my *Zikr* booklet. It has gone to many honourable hands who did not have anything to add or to amend. How can that be possible with the pure words of Allah?

I have further attempted to record my verification of the consistency of the words of Allah with the *Sunnah* of His Messenger. This will be found in the Hadith section of my main website. The materials provide a summary of admission into the fold of Islam, living it to the final goal of success by whoever declares and submits.

It will be appreciated that my endeavour is not scholarship. It is understanding the required orientation for living to attain the good in this world and the good in the hereafter by safety from the Fire.

As a social being, my family members are not isolated from this. The section of Letters therefore reveals this involvement or commitment. I have tried to record my taste for living Islam. The section dedicated to the Family and Youths

emphasizes this beyond personal members of my family. But myself and my family belong to the singular Ummah of Muhammad (SAW). This has generated the materials in the section of Unity of the Ummah. And as a Nigerian, my understanding of citizenship at this time is defined by the materials in the sub site relating to philosophy, society, economy and politics.

DISCIPLINARY CHALLENGES

The first is that, I interacted sincerely with non-Muslims. The finest were those who belonged to different shades of atheism. For them BELIEF IN GOD is either questionable or not fulfilling. But they often express care for the larger society and even humanity. It is for instance fine to reduce population for improvement of wellbeing of mankind. This can be by war or business of arms, by legalizing abortion for unwanted children or pregnancy by mistake. It can better be by checking the risks of reproduction or infections by Planned Parenthood or contraceptive. It can also be by restricted discipline like single parenthood. The most popular machinery for realizing this is Democracy. A less popular but consuming one is Communism.

The second is, my sincere interaction with non-Muslims who are Christians. Unlike the first, they are brothers because Islam recognizes them as required to live on the Message of Allah for guidance that preceded the Qur'an and the Sunnah of Muhammad (SAW). In fact, I have attended Roman Catholic mission schools at Idah in Kogi state and Minna in Niger state.

My relationship with the Jews was very brief, covering the few times I was in the State of Israel.

With the first, I have come to respect and share the passion for the good and safety of the larger society BUT NOT WITH THE DENIAL OF ALLAH AND HIS MESSENGER. In fact I have found the absence of Allah and adoption of solutions to contradict His specific restrictions to be frustrating, from the

experience of those who are consumed in it. Both Muslims and non-Muslims In democracies and communist arrangements are not fulfilled societies.

With the second, I share a lot and respect. I have even heard of a movement or club of those who combine Islam and Christianity. However neither Islam nor Christianity recognizes such. I have developed my restraints from the results of the life commitment of late Ahmed Deedat of South Africa. He modestly succeeded to establish that Christians are our true brothers with corrupted beliefs and standards. And history moves between denying him and vindicating him. But he is really NOT the one. It is the submission of Allah who sent Isa (AS). His credit is that he arrived at his understanding from the records of the Christians themselves. His series of Lectures and Debates are openly available.

With the third, the relationship was free of religion. It is highly respected because it is for the race of Jews. I have heard of non-Jews wanting to be or claiming to practice Judaism. The Jews will never quarrel about this because they were not invited in the first place. I have witnessed the traits assigned to them in the Qur'an and the Sunnah. They are hardworking and conservative. Indeed the modern generation is struggling to socialize with the world respectfully.

LIVING CHALLENGES

For me in Nigeria, the diversionary challenge for living the Straight Path is not unbelievers or non-Muslims who are Christians. It is within the Ummah – who have equally declared the Oneness and absolute deserve of Allah to worship and following the life pattern of His Messenger.

This is the absolute standard that is not negotiable.

And cling together to the rope of Allah and do not separate. (Q 3:103)

Those who split up their religion and become sects, you have nothing to do with them. Their affair is just with Allah. Then He will inform them of what they used to do. (Q 6:159)

And do not be like those who split and differed after the clear signs have come to them. And they are the ones for whom will be a tremendous punishment. (Q 3:105)

And this is my straight way so follow it and do not follow the divergent paths for they will split you and lead you away from His path. (Q 6:153)

So if you dispute about anything then refer it back to the Book of Allah and the Sunnah of His Messenger if you truly believe in Allah and in the Last Day. That is better and finer in its outcome. (Q 4:59)

And most of mankind even if you eagerly wish will not be believers. (Q 12:103)

It is a real challenge because of the further guidance by the Prophet (SAW).

Allah's Messenger (SAW) said, "My nation will divide into 73 sects; all of them shall be in the Fire except one, and it is the *Jamaa'ah*; the united body upon the truth." It was said, "Who are they, O Messenger of Allah?" He said, "That which I and my companions are upon today." Tirmidhi Collection.

It is important to note that the challenge is not unbelief, in the Ummah. Rather, it is something else that will make crooked, what is Straight and Plain. But the Ummah is now having different shades including frightening ones along with it.

If one checks the publication THE WORLD'S 500 MOST INFLUENTIAL MUSLIMS, 2018 by The Royal Islamic Strategic Studies Centre of Jordan, one will find some categorizations. Under Doctrinal divisions, the Sunni has three, the Shi'a has three while the *Ibadi* has one. And under Mystic brotherhood the Sunni are recorded to have twelve Orders whereas the Shi'a has one. What do

these mean? Are these UNRELATED to the sectional divisions warned against? In Nigeria I couldn't have known this without the window of literature.

Then I came across a beautiful work by Dr Ijaz A. Raif, an Ahmadi, titled: 73 DIVISIONS IN ISLAM AND ONE TRUE *JAMA'AT* on the Ahmadiyya website. The outline is as below:

Name of the Sect	Basic Belief Distinguishing it from Others
1. Jarudiyah	Followers of Abu'l-Jarud, They believe Prophet (pbuh) designated Ali (ra) as the Imam by his characteristics but not by name.
2. Sulaimaniah / Jaririyah	Followers of Sulaiman ibn-Jarir al-Zaidi, They believed Imam was a matter of conference and could be confirmed by two best Muslims.
3. Butriyah / Hurariyah	They did not dispute the Khilafat of Uthman, neither they attack him nor praise him.
4. Yaqubiyya	They accepted the Khilafat of Abu Bakr and Umar, but did not reject those who rejected these Khulafaa. They also believed that Muslim committers of Major sins will be in hell fire forever.
5. Hanafiyah	Followers of the Imammate of Muhammad ibn-al-Hanifah. They believe that Allah might have had a beginning.
6. Karibiyah	They believed that Imam Muhammad ibn-al-Hanifah is not dead and is the Imam Ghaib (in disappearance) and the expected Mahdi.
7. Kamiliyah	Followers of abu-Kamil. They believed companions to be heretic because they forsook their allegiance to Ali and condemn Ali for ceasing to fight them. They believed in the returning of the dead before the Day of Resurrection and that Satan is right in preferring fire to clay.
8. Muhammadiyyah / Mughairiyah	Followers of Muhammad ibn-'Abdullah ibn-al-Hassan. They do not believe that Imam Muhammad ibn-'Abdullah died and that he is Imam Ghaib and awaited Mahdi.
9. Baqiriyah	Followers of Muhammad ibn-'Ali al-Baqir. They believe him to be the Imam Ghaib and expected Mahdi.
10. Nadisiyah	They believe that those who consider themselves better than anyone else are Kafirs (disbelievers).

11. Sha'iyah	They believe that the one who has recited La Ilaha Il-Allah (There is none worthy of worship except Allah), whatever she or he does, will never be punished.
12. Ammaliyah	They believe that faith for one is what he/she sincerely practices.
13. Ismailiyah	They believe in the continuity of Imammate among the descendants of Ismail ibn-Ja'far.
14. Musawiyah / Mamturah	They believe Musa ibn-Ja'far to be the Imam Ghaib and expected Mahdi.
15. Mubarikiyah	They believe in the continuity of Imammate among the descendants of Muhammad ibn-Isma'il ibn-Ja'far.
16. Kathiyah / Ithn 'Ashariya (the Twelvers)	They believe that expected Mahdi will be the twelfth Imam among the descendants of 'Ali ibn-abi-Talib.
17. Hashamiya / Taraqibiyah	They Predicate a body to Allah and also allege Prophet (pbuh) of disobedience to Allah.
18. Zarariyah	They believed that Allah did not live nor had any attributes till He created for Himself life and His attributes.
19. Younasiyah	Followers of Younas ibn-'Abd-al-Rahman al-Kummi. They believe that Allah is borne by bearers of His Throne, though He is stronger than they.
20. Shaitaniyah / Shireekiyah	They believed in the view that deeds of servants of Allah are substances; and a servant of Allah can really produce a substance.
21. Azraqiah	Followers of Nafi ibn-al-Azraq. They do not believe in the good dreams and vision and claim that all forms of revelation has ended.
22. Najadat	Followers of Najdah ibn-'Amir al-Hanafi. They abolished the punishment for drinking wine also they believed that sinners of this sect would not be treated in hellfire but some other place before allowed in paradise.
23. Sufriyah	Followers of Ziyad ibn-al-Asfar. They believed that sinners are in fact polytheists.
24. Ajaridah	Followers of Abd-al-Karim ibn-Ajrad. They believed that a child should be called to Islam after it has attained maturity. Also they believed booty of war to be unlawful till the owner is killed.
25. Khazimiyah	They believe Allah loves men of all faiths even if one has been disbeliever most of his life.

26. Shuaibiyah / Hujjatiyah	They believe that what Allah desires does happen no matter what and what does not happen it means Allah desires it not.
27. Khalafiyah	Followers of Khalaf. They do not believe in fighting except under the leadership of an Imam.
28. Ma'lumiyah / Majhuliyah	They believed that whoever did not recognize Allah by all His names was ignorant of Him and anyone ignorant of Him was a disbeliever.
29 Saltiyah	Followers of Salt ibn-Uthman. They believed in the conversion of adults only and if father has converted to Islam children were considered disbeliever till they reach maturity.
30. Hamziyah	Followers of Hamza ibn-Akrak. They believe that children of polytheists are condemned to hell.
31. Tha'libiyah	Followers of Tha'labah ibn-Mashkan. They believe that parents remain guardian over their children of any age until children make it clear to parents that they are turning away from truth.
32. Ma'badiyah	They did not believe in taking or giving alms from or to slaves.
33. Akhnasiyah	They do not believe in waging a war except in defense or when the opponent is known personally.
34. Shaibaniyah / Mashbiyah	Followers of Shaiban ibn-Salamah al-Khariji. They believe Allah resembles His creatures.
35. Rashidiyah	They believe that land watered by springs, canals or flowing rivers should pay half the Zakat (Tithe), while land watered by rain only should pay the full Zakat.
36. Mukarramiyah / Tehmiyah	Followers of abu-Mukarram. They believe that ignorance constitutes as disbelief. Also that Allah enmity or friendship depends upon the state of a persons belief at his death.
37. Ibadiyah / Af'aliyah	Consider Abdullah ibn-Ibad as their Imam. They believe in doing good deeds without the intention of pleasing Allah.
38. Hafsiyah	Consider Hafs ibn-abi-l-Mikdam as their Imam. They believe that only knowing Allah frees one from polytheism
39. Harithiya	Followers of Harith ibn-Mazid al-Ibadi. They believe that the ability precedes the deeds.
40. Ashab Ta'ah	They believe that Allah can send a prophet without giving him any sign to prove his prophecy.

41. Shabibiyah / Salihiyah	Followers of Shabib ibn-Yazid al-Shaibani. They believe in the Imamate of a woman named Ghazalah.
42. Wasiliyah	Followers of Wasil ibn-‘Ata al-Ghazza. They believe that those who commit major sins will be punished in hell but still remain believers.
43. ‘Amriyah	Followers of ‘Amr ibn-Ubaid ibn-Bab. They reject the legal testimony of people from supporters of either side of the battle of Camel.
44. Hudhailiyah / Faniya	Followers of abu-al-Hudhail Muhammad ibn-al-Hudhail. They believe that both Hell and Paradise will perish and that preordination of Allah can cease, at which time Allah will no longer be omnipotent.
45. Nazzamiyah	Followers of abu-Ishaq Ibrahim ibn-Saiyar. They do not believe in the miraculous nature of the Holy Quran nor do they believe the miracles of Holy Prophet (pbuh) like splitting the moon.
46. Mu’ammariyah	They Believe that Allah neither creates life nor death but it is an act of the nature of living body..
47. Bashriyah	Followers of Bashr ibn-al-Mu’tamir. They believe that Allah may forgive a man his sins and may change His mind about this forgiveness and punish him if he is disobedient again.
48. Hishamiyah	Followers of Hisham ibn-‘Amr al-Futi. They believe that if a Muslim community come to consensus it need an Imam and if it rebels and kills its Imam, no one should be chosen an Imam during a rebellion.
49. Murdariyah	Followers of Isa ibn-Sabih. They believe that staying in close communication with the Sultan (ruler) makes one unbeliever.
50. Ja’friyah	Followers of Ja’far ibn-Harb and Ja’far ibn-Mubashshir. They believe that drinking raw wine is not punishable and that punishment of hell could be inferred by a mental process.
51. Iskafiyah	Followers of Muhammad ibn-Abdallah al-Iskafi. They believe that Allah has power to oppress children and madmen but not those who have their full senses.
52. Thamamiyah	Followers of Thamamah ibn-Ashras al-Numairi. They believe that he whom Allah does not compel to know Him, is not compelled to know and is classed with animals who are not responsible.

53. Jahiziayah	Followers of ‘Amr ibn-Bahr al-Jahiz. They believe that Allah is able to create a thing but unable to annihilate it.
54. Shahhamiyah / Sifatiyah	Followers of abu-Yaqub al-Shahham. They everything determined is determined by two determiners, one the Creator and the other acquirer.
55. Khaiyatiyah / Makhluqiyah	Followers of abu-al-Husain al-Khaiyat. They believe that everything non-existent is a body before it appears, like man before it is born is a body in non-existence. Also that every attribute becomes existent when it makes its appearance.
56. Ka’biyah	Followers of abu-Qasim Abdullah ibn-Ahmad ibn-Mahmud al-Banahi known as al-Ka’bi. They believe that Allah does not see Himself nor anyone else except in the sense that He knows Himself and others.
57. Jubbaiyah	Followers of abu-‘Ali al-Jubbai. They believe that Allah obeys His servants when He fulfill their wish
58. Bahshamiyah	Followers of abu-Hashim. They believe that one who desires to do a bad deed, though may not do it, commits infidelity and deserves punishment.
59. Ibriyah.	They believe that Holy Prophet (pbuh) was a wise man but not a prophet.
60. Muhkamiyah	They believe that God has no control over His creations.
61. Qabariyya	They do not believe in the punishment of grave.
62. Hujjatiya	They do not believe in the punishment for deeds on the grounds that because everything is determined so whatever one does s/he is not responsible for it..
63. Fikriyya	They believe that doing Dhikr and Fikr (Remembering and thinking about Allah) is better than worship.
64. ‘Aliviyah / Ajariyah	They believe that Hazrat Ali share prophethood with Muhammad (pbuh).
65. Tanasikhiya	They believe in the re-incarnation of soul.
66. Raji’yah	They believe that Hazrat Ali ibn-abi-Talib will return to this world.
67. Ahadiyah	They believe in the Fardh (obligations) in faith but deny the sunnah.
68. Radeediyah	They believe that this world will live forever.
69. Satbiriya	They do not believe in the acceptance of repentance.

70. Lafziyah	They believe that Quran is not the word of God but only its meaning and essence is the word of God. Words of Quran are just the words of narrator.
71. Ashariyah	The believe that Qiyas (taking a guess) is wrong and amounts to disbelief.
72. Bada'iyah	They believe that obedience to Ameer is obligatory no matter what he commands

This is worrisome isn't it? But there is a soothing scholarship. From EACH GROUP CLAIMING TO BE THE VICTORIOUS ONE by Imam Ibn Baz, available on www.AbdurRahman.org

The measure here is the Qur'an and the Sunnah, so any group whose words and deeds are in accordance with the Book of Allah and the Sunnah of the Messenger (SAW) is within the victorious one and any that contradict this, such as:

- the Jahmiyyah (الجهمية) (an Islamic sect denying some of the Attributes of Allah, claiming they are ascribed to people and cannot be ascribed to Allah),
- the Mu'tazilah (المعتزلة) (a deviant Islamic sect claiming that those who commit major sins are in a state between belief and disbelief),
- the Raafidah (الرافضة) (a Shi'ah group denying the caliphates of Abu Bakr Al-Siddiq and 'Umar ibn Al-Khattab, and making accusations against them and many other Companions),
- the Murji'ah (المرجئة) (a deviant Islamic sect claiming that Faith is restricted to belief not deeds), and others, as well as most of the Sufis who invent matters in the religion, which Allah does not permit.

They are all among the groups that the Messenger (SAW) forewarned of the Fire, until they repent from going against Shari'ah.

Any group that adopts anything contrary to Shari'ah have to repent from it, and return to the right path and the truth that our Prophet, Muhammad (SAW) brought. In this way they will be saved from the threat. But if they insist on the rejected innovations they have introduced in religion and do not follow the way of the Messenger (SAW), they will be among the threatened groups. Not all of these groups are disbelievers, but they are threatened with the Fire. Among them are those who are disbelievers for committing acts of disbelief, and among them are those who are not disbelievers, but they are still threatened with the Fire, because they have introduced heresies in religion and sanctioned what Allah has not permitted (SWT).

This is consistent with the Qur'an –

For We assuredly sent amongst every People an apostle, (with the Command), “Serve God, and eschew evil”: Of the people were some whom God guided, and some on whom error became inevitably (established). So travel through the earth, and see what was the end of those who denied (the Truth). (Q 16:36)

So take what the Apostle assigns to you, and deny yourselves that which he withholds from you. And fear God; for God is strict in Punishment. (Q 59:7)

INTELLIGENT AND RESPONSIBLE DEDUCTIONS FROM THIS STATUS

The first is the temptation of seeking for the truth or what is right by going through a template that will accommodate all of them and then evaluating them. This may be an attractive academic exercise but is not worthwhile. The simple reason is that the different identities are not in pursuit of realizing an idealistic or philosophical concept that is equally subject to improvement. It is not like seeking for the most civil way to serve humanity and Monarchy, Liberalism, Communism, Socialism, Colonialism, Apartheid, Racialism, Military rule or Democracy are subjected to comparison.

A second is that none of the differences will qualify for KUFR, who will along with stones billow the Hell Fire. Those who will have their eternal portion to be in the Hell Fire. Allah forbid. And the safety valve for this is as little as an atom's weight of Belief in the Declaration of faith in Allah.

The third is that every individual will account for himself or herself and share with like fellows, according to deserving or relative grades. This is because a follower of an Imam will have what the Imam has even though the Imam will have more. The follower will not be excused from the wrong commitment of the Imam IF he is careless about what is required of the Imam. For example, a follower will not have Salat by following an Imam who prays without ablution. Thus, everyone has a responsibility to seek guidance.

A fourth deduction is that the possible safety of a careless follower is to be hosted in the Hell Fire for the period sufficient to cleanse such members of the wrongs or misbelief or misdeeds they identify themselves with. And in this respect, those who believe or accord anyone with the status of conversation with Allah or knowledge of what Allah has reserved for Himself is not comparable with one who sows the seed of such concept or one who lives on the two. This is cardinal, as against propagating what is either clearly rejected or doubtful. The bottom line is that no Muslim or believer is free from committing sins BUT the commitment of Shirk, Major sins and minor sins are not the same.

The fifth is that, ANY DIFFERENCE starts from WHAT IS ALREADY GIVEN. As a result, what is GIVEN has the first right or priority for attention. It will be fool hardy to identify with the GIVEN by first commitment to ANY DIFFERENCE. In Islam, what are GIVEN are the Qur'an and Sunnah of Muhammad (SAW).

LIVING IN NIGERIA

The first certainty is that I have no problem with my Christian brothers and sisters. There is no doubt that the Message of Isa (AS) preceded that given to Muhammad (SAW). We both belong to the faith of Abraham, the same faith of all Prophets sent by Allah. And the present status of relationship is that THERE IS NO COMPULSION in submission. This is why if a Christian submits to Islam, he or she will have two rewards.

The second challenge which is rooted in the Ummah is that of Ahmadiyya whose members are Ahmadis. I have come to know of this because the Missionaries were in Minna and established a school. However, government later took it over. And they had not produced Ahmadis to reckon with. We simply, innocently knew them as Muslims. I am also aware that they have many members in other places in Nigeria. Indeed of recent, they had approval to establish THEIR OWN MOSQUE in Sokoto.

They do not constitute a problem for my clarity because, they are straight with their records and identity. For instance, on their website is a material: NUBUWAT AND KHILAFAT by Hadrat Mirza Nasir Ahmad, *Khilafatul Masih* 111.

According to the Ahmadiyyah Muslim Jama'at, no law-bearing *Nabiyy* can now come; indeed, anyone who makes such a claim is a disbeliever and liar. The only type of *Nabiyy* who can come is one within the Ummah of the Holy Prophet (SAW), and that is provided he does not bring any new law. The Founder of the Ahmadiyyah Muslim Jama'at himself writes:

Now all nubuwwats are closed except the nubuwwat of Muhammad (SAW). No *Nabiyy* with a new shari'ah can come. A *Nabiyy* without new shari'ah can appear, but only if he is within the Ummah. On this basis, I am an *Ummati* as well as a *Nabiyy*. (*Tajalliyat-e-Ilahiyah, Ruhani Khaza'in*, Vol. 20, p. 411 - 412)

In March of 1914, during the establishment of the second khilafat, some people refused to take the pledge of allegiance, and turned themselves outside the pale of khilafat. Up until March of 1914, these people had adhered to the non-law-bearing nubuwwat of the Promised Messiah.

True Meaning of *Khatm-e-Nubuwwat* (the seal of prophethood)

Maulavi Muhammad ‘Ali, who, from March 15, 1914 to October 13, 1951, was the Amir of the Ahmadiyyah Anjuman- e-Isha’at-e-Islam (the people who denied prophethood after the first Khalifah) writes:

This Community believes that the Holy Prophet (SAW) is *Khataman-Nabiyyin* (the seal of Prophets) in the truest sense. We believe that any *Nabiyy*, whether old or new, cannot come by acquiring the status of nubuwwat without the intermediation of the Holy Prophet (SAW). After the Holy Prophet (SAW), Almighty Allah has closed all doors of nubuwwat and *risalat* (divine Message), but the door has not been closed for the perfect followers of the Holy Prophet (SAW) who follow him completely and acquire the Light of God by fully adopting the colour of his perfect morals, because they are a reflection of the same holy and exalted personage. Other Muslims believe that Prophet Isa who passed away six hundred years before him, will return; this belief definitely breaks the *Khatm-e-Nubuwwat*. (Review of Religions, Urdu, May 1908, p. 186).

Indeed, to be sure, the FOUNDER of the community personally claimed to have conversed with Allah (SWT). And this is not to be considered as inconsistent or blasphemous, since he has not come with a new law or Shari’ah.

In his book *Shahadat-ul-Qur’an*, the Promised Messiah writes:

Some people deny the general application to all Muslims of the verse:

Allah has promised to those among you who believe and do good works that He shall surely make them Successors in the earth, as He made Successors from among those who were before them... (Q 24:56)

They contend that “those among you” here means only the Companions (RA) and that khilafat came to an end with them; that it would not re-appear among the Muslims up to the Day of Judgment. In other words, the khilafat appeared only as a dream or fancy for a brief period of thirty years; after that period, Islam entered upon an everlasting period of doom. (*Ruhani Khaza'in*, Vol. 6, p. 330)

He further states in the same book:

How can I say that anyone who studies these verses carefully would not understand that Allah the Most High has made a promise of everlasting khilafat for the Ummah? If khilafat was not permanent, then what was the significance of drawing a parallel with the khulafa' of the Mosaic dispensation?

If the righteous khilafat was to be limited to thirty years and thereafter its period was to be closed forever, then it follows that Allah the Most High had not ordained that the doors of good fortune remain open for the followers of the Holy Prophet (SAW). (Ibid., p. 353)

In these writings, the Promised Messiah is correcting the point of view of those who believed that the khilafat was confined to the Companions (RA) and it closed thereafter. In these writings he made it very clear that the promise contained in the quoted verse is the promise of an everlasting bliss.

From the above, the following can be deducted:

a) The Founder has established a new movement and leadership structure. And all believers are required to submit to him. Those who submit are right and will be successful. Those who fail to are blameworthy and will account for it. The

submission is over and above the foundation declaration required of every Muslim.

b) The Founder or Successors can add 'value' to the renewal process or mission. A clearly recorded one is the establishment of a Television Service/medium for the community by one of the successors.

c) The accuracy or appropriateness of submission is not 'complete' UNTIL a Muslim becomes a member. And a non-Muslim who joins the community has jumped the outdated rank of belief and submission.

For me, whoever decides on JOINING the community has deliberately and willingly chosen what is DIFFERENT to be right ON THE KNOWLEDGE AND UNDERSTANDING THAT it is the NEW RIGHT.

This is NOT my understanding from my knowledge of what are GIVEN that we share. As a result, I am of the position that whoever so chooses SHOULD EXPECT TO ANSWER for it WHEREAS I am TO STRUGGLE and HOPE for the MERCIES of Allah for my shortcomings or drawbacks in living up to WHAT EVERY BELIEVER accepts as the GIVEN foundation and reference.

There is also, the PARTY or the Shi'a.

The distinction of its members is that Sayyidina Ali (RA) is REALLY the divine successor of Prophet Muhammad (SAW). And his children, the grandchildren of Prophet Muhammad (SAW) are similarly positioned.

In this case, specific verses of the Qur'an are interpreted by way of commentary to really INSTRUCT this recognition. The verses include those that invoke the historical circumstances of their revelation and plain ones.

The commentary of the Qur'an by Algha Mahdi Pooya is a profound reference. It struggles to associate and deduce the right standing of the Party on for example

the historical event of Ghadir Khumm. That the Prophet came along with Ali, Fatima and their children to swear to the descent of the curse of liars between him and the Christian embassy from Najran who were invited but declined, meant that Ali and his family were presented as the true successors of Muhammad (SAW). But this was either never understood or was betrayed by the first generation of the Ummah that included the four guided caliphs. As difficult and bitter this may taste to a plain believer, it is sweet and dependable to a member. The commentary on Qur'an 2:207; 3:61 are good examples.

Indeed, even plain verses like: "This is the Book; In it is guidance sure, without doubt, to those who fear Allah; Who believe in the Unseen, are steadfast in prayer . . ." (Q 2:2-3) are interpreted as referring to the Imam in the hiding, before he appears.

Like the Ahmadis, they hold: O ye who believe! Obey Allah, and obey the Messenger, and those charged with authority among you (Q 4:59), to instruct that the Imam system is the right reference. But against general application or to the Founder of Ahmadiyya, it applies to Ali and his progeny.

This commentary commits lots of other verses to such presentation. Qur'an 5:3; 5:55; 5:67; 11:17; 13:7; 13:43; 53:1-4; 70:1.

For me, in addition to the fact that the Qur'an explains itself, this approach is too weak to DIFFER for a few plain reasons that are sensible and therefore intelligent.

a) For a critical status like this for Ali (RA), it is strange that the Qur'an will not even once specifically and expressly state or instruct such. In the revelation to Isa (AS) specific reference and mention was made, of the coming of Muhammad (SAW) and the status of his mission.

b) The rightly guided caliphs became in the order of incidences with express definitions by the Prophet (SAW). The turn with which Allah enabled them to

visit him at a well when a companion was on guard. As for martyrdom, one instance was when they were climbing a mountain and it began to shake.

c) It is difficult to understand that the first generation Ummah was totally ignorant and tacitly betrayed the right immediate succession of the Prophet (SAW) by Ali (RA).

d) The role of the convert Jew who was imprisoned by Ali for ascribing divinity to him is a critical eye opener.

e) The instruction of Ali (RA) to execute the person that called him God is also an eye opener.

f) The consistent translation, commentary of the Qur'an and especially the verses invoked by scholars who similarly have been ruled by the Qur'an and Sunnah have differed with the DIFFERENCES that the Party is only a version.

To be sure, the creed of the Party is a most fundamental issue than the association of its members and leaders with making permissible what is haram like sleaze zina or praising its promotion or ranking Ali (RA) over any Prophet. In the same terms, the cultist nature of the socio-financial security and servitude network of members is tertiary to the requirement of the right creed. And the ignorance of a member or being a victim of captivity for fear of poverty is not an excuse.

FOR NOTE

All of the real divisions rest on one understanding. That, ABSOLUTE RIGHTLY LEADERSHIP is provided for after the death of Muhammad (SAW).

This is superior to the leadership of the RIGHTLY GUIDED caliphs, who NEVER made claims to perfection. Their superiority is defined by dogged sticking to the express provisions of the Qur'an and the Sunnah from their

personal knowledge, discipline and what they could admit from fellow righteous companions.

An interesting literature that has strived to ignite the embryonic provision for this is: A REFUTATION OF A DOUBT CONCERNING LEADERSHIP by AbdulQadir Ibn Abdil Aziz, an At-Tibyan publication, available on the Internet. It relates to the Sunnah that when three believers embark on a journey, one of them should be appointed a leader.

This has opened the window to a specific or new submission, covenant, agreement or contract or loyalty. The difficulty is that a Sunnah is commendable but does not make a non-practitioner blameworthy. This is more so because it is not a discipline of Ibadah. All the references to BAY'AH to the Prophet (SAW) are short of establishing that it was an institutional practice.

The developed concept of Mahdi that logically follows these different institutionalized political/spiritual leadership is therefore not surprising. On the website of the Party Al-Islam.org there is a profound attempt to realize this in the material Al-Mahdi by Sayyid Sadruddin Sadr. It uses Qur'an verses 28:5; 43:61; 9:33; 2: 2-3; 58:22; 39:69; 26:4 to get commitment to membership.

Unfortunately, this attempts only reveal their difference on the provisions and beliefs of a Muslim on Isa (AS). The summary status of my beliefs is as recorded by Sheikh Uthaymeen on WHAT DO THE MUSLIMS BELIEVE ABOUT JESUS THE SON OF MARY? This is available on Abdurrahman.org

As far as him ('Eessa) being killed and "crucified," then Allah, The One free from all imperfection and The Most High, categorically and decisively denied that he was killed or crucified. So He, The Most Mighty and Most Magnificent, said:

But they (the Jews) killed him not, nor crucified him, but the resemblance of Jesus was put over another man (and they killed that man), and those who differ

therein are full of doubts, they have no certain knowledge, they follow nothing but conjecture. For surely they killed him not. But Allah raised him up (with his body and soul) unto Himself (and he is in the heavens). And Allah is All-Powerful, All-Wise. And there is none from the people of the Scripture (Jews and Christians), but must believe in him (i.e. ‘Eessa, as a Messenger of Allah and a human being) before his ‘Eessa’s, or a Jew’s or a Christian’s) death. And on the Day of Resurrection, he (‘Eessa) will be a witness against them.” (Q 4:157-159).

Thus, anyone who believes that ‘Eessa, son of Maryam (AS), was killed and crucified then he has denied the Qur’an. And anyone who denies the Qur’an is an unbeliever. So we believe that ‘Eessa (AS) was neither killed nor crucified. But we say that the Jews drew on themselves the sin of killing and crucifixion, since they claimed that they killed ‘Eesaa, son of Mary, the Messenger of Allah, while in reality they killed him not. Rather they killed someone who was put there to resemble him, because Allah put the resemblance of ‘Eesaa over a man from amongst them, and they killed and crucified that man. And then they said that they killed ‘Eesaa, son of Mary, the Messenger of Allah. Thus the Jews drew upon themselves the sin of killing and that of crucifixion in their testimony concerning themselves. And as to ‘Eessa, son of Maryam, Allah, The Most High, cleared him of that, and protected him and raised him up unto Himself in the heavens.

And he shall descend to earth at the end of time (before the establishment of the Hour), and he will judge by the Sharee’ah of Muhammad (SAW), then he will die on earth and will be buried in it; then he will be raised (ascend) just like the rest of the children of Adam, since Allah, The Most High, Says:

Thereof (the earth) We Created you, and into it We shall return you, and from it We shall bring you out once again. (Q 20:55)

He (Allah) said: Therein (the earth) you will live, and therein you shall die, and from it you shall be brought out (i.e. resurrected). (Q 7:25)

The crystal clear contradiction of this is best defined by Mirza Tahir Ahmad in his work REVELATION, RATIONALITY, KNOWLEDGE AND TRUTH, available on the Ahmadiyya website. It attempts to subtly dismiss the return of Isa (AS). The end implication is the justification to have his leader as the Mahdi.

The problem with this creed difference is the contradiction of what is expressly available and confusing or competitive claims. The Party or Shi'a hangs on 'the leader shall be an Arab, a Quraish' for which Ali (RA) qualifies. But if 'succession' is generally open, then the man from Qadian can enjoy the same status.

My candid personal recommendation is for one to take the discipline of establishing the TRUTH for oneself. For me, I have in respect of the Qur'an sought for consistency in the MEANINGS that I can understand from the commentaries by Abdullahi Yusuf Ali, Isma'il Ibn Kathir, Sayyid Abul Ala Maudoodi and the one from King Fahd Complex by Dr Muhammad Taqi-ud-Din Al-Hilali and Dr Muhammad Mushin Khan. On Hadith Imam Bukhari sets the pace.

For that reason, I have not understood the safety of my declaration and submission in the differences that principally identify the Ahmadiyya and the Shi'a, in the Ummah and more so in Nigeria. Considering becoming a Christian does not arise.

COMING HOME

But I am also exposed to the order of Tijjaniya that is classed as a Sufi outfit. Although there is the claim of the Qadiriyya order largely in Kano, it has withered away as against the Tijjaniya that is expanding or wagging stronger. And my exposition is close enough.

Tijjaniya is NOT an order that DIFFERS in the creed of the mainstream Islam that I am familiar with.

I have observed certain traits that appear similar, that can risk their classification as also different.

- a) Followers or members bear an identity over and above just being a Muslim.
- b) Mainstream members join with allegiance expressly admitted by a new entrant to an appointed guide.
- c) No political association, manifesto or ambition is associated with it, like is distinctly the case with the Shi'a. It is also unlike the community of the Ahmadis that have an express administrative structure which aids deliberate and effective involvement in the mundane world.
- d) The members are in a hierarchy. It leads to a leader in the community, vicinity, country, region and the world – in a generation. The chain of connection may reach the Prophet through Abubakar (RA). However, it does not compete with any difference, neither does it hold any reservation on the creed of the return of Isa (AS).
- e) In relation to Qur'an and Hadith, litanies are its craze.

And the struggle to sustain or establish what is mainstream is appreciable through the clearer relationship between what is still evolving as the Izala. The initial concept was a process of jihad as continuous revival of the tenets and discipline of Islam BY ELIMINATING INNOVATIONS AND STRENGTHENING THE SUNNAH. This was a responsibility placed on the flag bearers of Usumanu ibn Fodio jihad. And every leader, every shepherd, every senior has this duty. Interestingly Usumanu had Sufi traits and inclinations. But there was no membership or registration required even though submission was part of the characteristics of the leadership.

Today, it is growing into an elaborate elite movement committed to propagation as a missionary pursuit. In consequence, the leaders and followers of the Tijjaniya are the ones in focus by this elite in structure and the ‘followers’ who are not in any structure. There is no difference of creed except that the Tijjaniya are often accused of approaching or even brushing the common *Aqida*. Some of the popular reservations include:

a) The objection to the concept and status of the world or generation leader, called the *Ghausi*. But they admit that there are more than one, depending on the number of orders that care. And it does not object to the return of Isa (AS) or contradict it.

b) The objection to seeming hero-worship by the followers to the leaders. This happens even in partisan politics and the Izala movement leaders enjoy this as much as its non-structural arrangement will permit. The exaggeration of this was tried by alleging that followers worship Sheikh Dahiru. This attracted the attention of the Saudi authorities to interact with him. But he was cleared. This has not helped the interpretation of traditional modes of respect for seniors in the different communities of Nigeria, as worship.

c) That, celebration of the birth of the Prophet (SAW) is an innovation and prohibitive. This has been muddled up because of the continuum defined. The characteristics of prohibited things in some of these celebrations is distinct from the principle. No Muslim will object to celebrating the Prophet as he impliedly did, by fasting on Mondays.

d) That, the Prophet (SAW) gets excessively praised, against his own caution. But he defined the example of what is excess with the misguidance of assigning divinity to Isa (AS).

e) That, the graves of the leaders are worshipped. The order has no such tenet for their practices. It is like some non-members will irrevocably divorce a wife and

REMARRY the same woman without her remarrying a different man or indeed arranging a timed divorce with another man. These are inadmissible excesses.

What stands out is that the creed of the appearance of Dajjal and the return of Isa (AS) are intact. Whatever leadership arrangements the Tijjaniya and the Izala have, are of the status of volition, interim and not conflicting with the basic *Aqida*.

The most intelligent thing is for the leaders to understand and observe the limits of the Qur'an and Sunnah that they both share. For example in respect of peace and blessings for the Prophet, it will be insulting to say that composing one other than the one taught by Rasul will amount to crossing the limits of Allah. And no one can deny that the rule of the number or time and regularity of this is not a requirement for becoming a special believer. While members may choose to impose upon themselves related standards, those who are not members and do as much or even more are numerous. The meeting point is consistency. And the objection to a circle to do this can be rationally and sensibly explained for education as against labelling doers with *kufir*. The taste or interest of correction gets more and more lost with increasing weighty pleasant developments. For example, how will the contribution or service of *Dala'il Khairat* or *Qasida Burda* be thrown to the garbage as unislamic? The critique or correction of the perception of intercession suffers a similar hasty approach.

IN NIGERIA

We are all Nigerians and are entitled to freedom of religion. This provision accommodates both Muslims of different *Aqida* and those with a common *Aqida*. It also covers our Christian brothers who only differ in not admitting Muhammad (SAW) as the last Messenger. And non-believers in the faith of Ibrahim are also covered.

Because of the necessity of leadership in collective livelihood we have adopted a common safe constitution. It is therefore a logical historical experience for the

Ahmadis, the members of Tijjaniya order and the Izala to easily fit in. The Shi'a appears more ambitious because of its greater political orientation fired by the rightness of falling in line with adjusting to what is before the Imam system. This invites conflict with National Sovereignty arrangements. And more seriously, it provides a serious confusion for non-Muslims in understanding Islam and Muslims. It even tempts the impression of taking instruction from Iran, the seat of the Imam. But as attractive as Iran may find it, the abuse of territorial integrity in the comity of nations is neither rational nor sensible. This is the crime of the ISIS and Boko Haram.

For me, respect and defending the constitution of the Federal Republic of Nigeria is a political responsibility. As a Muslim, my Ibadah has not been denied. As a member of the Ummah, my living DISCIPLINE ON THE TERMS OF THE QUR'AN AND SUNNAH AS I UNDERSTAND WITHOUT BREAKING THE FIRST UMMAH BY JOINING A NEW OR ADDITIONAL UMMAH, will continue to be right TO THE TIME ISA (AS) will return.

In between, I will invite others, including non-believers to be beautiful and right path of Islam. If we differ in safe creeds, we have lots of non-creedal goodies to share. For example, it was President Goodluck Jonathan and the National Assembly led by Senator David Mark that saved us from same sex marriage license. Muslims contributed to the process. The madness of prohibiting capital punishment has with experience been abandoned. The governments that have instituted death penalty for kidnapping are not Islamic States, which is not allowed by the constitution.

Do many Muslims not celebrate birthdays in Nigeria? Those who have reservations about doing so for Rasul may be unaware or careless about the historical implication of the one by individuals. But with the inclination in the Tijjaniya by some members to introduce similar respect or ceremonies for one of

its leaders, there are senior members who restrain for the fear that it will degenerate to remembrance for every level of the leaders. And I agree.

For me, the greatest challenge is knowledge that is right and lived as a discipline. If we will care, we will revive more responsible families, the best foundation for a better society, Ummah and nation. This cries of having children brainwashed or indoctrinated into what is not understood or objected to, will be grossly minimized.

And the inevitable end is that if you are consciously engaged in whatever, and it is truly wrong, you will be punished honourably, because it is your choice. This is critical because those who are truly right are after the mercies of Allah to attain success. The differentiation between the two is the trial before us.

On this note, choose what you know and be responsible for it.