

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ROOT ISLAMIC EDUCATION



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PREFACE

ISLAM AND MUSLIM RESPONSIBILITY

Islam is not and can never be, by definition, in crisis or need of revisionist change, Islam, Kitab wa Sunna, is immutable in all places until the end of time. It is itself critique and balance-principle against which all human ventures must be measured and themselves revised and changed.

The mizan of Islam adheres in every case, personal and social. At no time and in no place do the moral and political limits become altered to suit the latest fantasies and ambitions of men. Limits of human behaviour remain decreed by the revelation until the end of the human situation. This involves the delineation of kufr, shirk, and the hadd punishments, as well as hijra and jihad. The limits set on trading transactions and monetary systems have been decreed. Just as warfare has obligations, so too do commodity trading, coinage, marriage, sexual mores, and the maintenance of the public good. Thus, all ijthihad and all analogical extension of these basic elements must derive from the basic Islamic model of Madinah, during its phase when it functioned as the primary model for the future of mankind. The Madinah of the Salafi community was neither a primitive nor a formative society but a complete and blueprint pattern for Islamic societies from then on.

It is clear that in Madinah at the time of the Salafi communities man was at his greatest and the social contract at its healthiest and most balanced. The myth of development and progress, an unscientific extension of victorian biological speculation into the realm of sociology, is not tenable. All the evidence points to social devolution, diminishment of freedom, the increasing inhibition of personal life and travel, invasion of privacy, moral degeneration, sexual deviation, the end of the marriage contract, and so on and so on.

Today we find that the Muslims have been polarised into two camps, in a dialectic that backs the establishment of anti-Islamic regimes on the one hand and forces men into antithetical opposition and subversive resistance on the other. It is our contention that the Sirat al-Mustaqim, is between these two alternatives a middle-way, an interface and a sunna.

Further we would propose that much of the confusion among the false 'ulama has been their misreading of the nature of modern 'technique' of technological process, due to their having been indoctrinated by the outmoded 'modernism' of men who had themselves been seconded to kafir ideas and organisations in egypt and the Middle East. To place the demands of a machine culture over the survival of man, and to prefer systems control over human transactions is against the Kitab wa Sunna in a clear and demonstrable way. The Messenger of Allah, blessings of Allah and peace be on him, did not create machines, but rather he left behind men who were, in their time and ever since have been, lights to inspire, and demand following, by men of heart and intellect. We would indicate, therefore, that the cause itself of this false dialectic above, is the false dialectic which sets

the rules of 'system technique' over and against 'basic technique' or primitive technology, while aligning Salafi Islam with that world of primitive or basic technique. It has been this trick which embarrassed and deceived educated - in this technical sense - Muslims to 'buy' the modernist dismantling of Islamic governance. Transposing, in the process, the true pattern of Islamic society, amirate ruling the people and fuqaha ruling the 'amir (by defining shari'a limits, not by cult of personality), with the myth of an Islamic 'state', which is a systems concept deriving from recent and jewish subversion of existing western modes that preceded the industrial revolution. For the industrial revolution was a christian achievement (of dubious worth) but its political ideology and its monetary system have both been jewish, while the nuclear and computer revolution has been almost entirely theirs.

It is our conviction that the key to an authentic Islam, salafi wa'l madani, lies in a powerful, uncompromising 'aqida, an activated fiqh (knowledge of sources, judgement, execution of sentence), and an arabic tongue. Equally, we see that the survival from destructivist jewish control-systems and technique-enslaving politics lies simply with the rejection of the credit system on which present monetary theory works, the refusal of promissory notes (paper money), and the end to the banking system completely. It may well collapse before we ourselves destroy it, which would expose certainly, the myth of 'Islamic' banking. A return to a bi-metal and commodity exchange economy is probably on its way, and only the greedy and the short-sighted fail to see that, in any event, such was the system in use in Salafi Madinah.

Now let us look at these groupings in more detail.

Opposition to Islam has always, basically, taken one form. Or, if you like you could say two forms, two extremes which themselves lap over into each, the extremities meet, as it is said. The two deviations from the Sirat al-Mustaqim are defined in the Fatiha.

In the name of Allah, the All-Merciful, the Utterly
Merciful.

Praise belongs to Allah, Lord of all the Worlds,
The Beneficent, the Merciful.
King of the Day of Repayment,
You alone we worship; You alone we ask for help.
Guide us on the straight path,
the path of those whom You have blessed;
not of those with anger upon them nor of those gone astray.

That is to say, those who have gone astray, and those who have incurred the anger of Allah, glory be to Him. In its first, and unchanging meaning our mufassarin are agreed this refers to the christians and the jews. The christians are astray in failing to recognise the last Messenger through deviation of making their prophet, 'Issa, peace be upon him, into a redemptive 'god'. The jews' error is more insidious. They not only turned from their own prophets but they failed to recognise 'Issa, peace be upon him, and then in turn the

final Messenger, blessings of Allah and peace be upon him. As a result they are cursed, scattered on the face of the earth, never to be united again as a people. We could therefore say that the christian error was metaphysical, or to do with 'ibada, while the jewish error was political, or to do with the law.

In this context we can refer to Ibn Taymiyya's *Kitab Iqtida' as- Sirat al-Mustaqim Mukhalafat As-hab al-Jahim* :

ÒTo be precise: the source of the jews' kufr is that they do not act according to the knowledge they have got, for although they know the truth they do not follow its words or its deeds, together or separately. The source of the christians' kufr is that they act without knowledge, for they practice various rites without an authority from Allah, and they claim for Him without knowledge. That is why the Salaf like Sufyan ibn 'Uyayna and others used to say: 'If one of our scholars goes wrong he goes wrong like a jew, and if one of our worshippers goes wrong he goes wrong like a christian.'Ó

Thus these primary deviations can be found to contain all secondary deviations, so that in that phase a man may have adopted a heresy which while it does not make him a jew or a christian it gives his viewpoint that particular quality, and indeed, behaviour.

In their secondary form we note two divisions in the Muslim community. The Mu'tazila and the Khawarij. The first make sects and divisions while the second cut off and reject the body, that is, are an elite. (Just as the jews fight among themselves as they rewrite the law of Musa, peace be upon him, while the christians claim they alone are 'redeemed' and so civilised.) The first introduce the rationalist spirit into subject matter that is beyond its scope while the second rightly insist that only they are right - in the former viewpoint nobody is right. What with the Mu'tazila is right is to be the enquirer, that is an end in itself.

Historically, the Mu'tazila come out of the Khawarij. The Khawarij make takfir of the main body of believers. Then they in turn split from their original allegiance and set up a further, more extreme 'correctness'. At that instant they become Mu'tazila, and indeed, it was from their ranks that the movement emerged.

So, by their nature these two impulses to deviation and sectarianism are forced to cross-connect one with the other in a doomed dialectic, one which is rarely if ever recognised by its practitioners, lacking as they do the furqan of full Islam.

The first pillar of Islam is the double shahada, 'I confirm that there is no god but Allah, and I confirm that Muhammad is the Messenger of Allah.' (May Allah bless him and grant him peace.) Why we say 'Kitab wa Sunna' is to confirm that what was brought was not the first shahada alone but also the second. When Islam is in crisis, men arise who wish to purify it, and since the teaching about Allah, glory be to Him, calls for a rigorous avoidance of shirk, they call to purify the deen of shirk, making that the whole of the

deen, and not just that pertaining to the first shahada. The limits of this are, of course, to denigrate not only Madinah, but the Messenger himself, may Allah bless him and grant him peace, and may Allah protect us from such error. In turn this becomes a denial of the second shahada - for it can be denied politically and by behaviour, while confirmed on the tongue. Confirmation of the second shahada is confirmation of the Shari'a itself, so if it disappears from a society and its 'amal then it is gone. The kafir will accept one who believes in god, even His oneness, but they cannot and will not accept the full splendour of the second shahada which is by definition, 'amal, living within the hudud, and jihad fisabilillah.

In this split we would designate those who uphold the first shahada and lose the second, muwahhidun. And we confirm: 'La tawhid bi-duni'r-rasul', No tawhid without the Messenger, for, without him we could not know of tawhid. It is this correct tawhid that leads us to the second shahada. The muwahhidun want a tawhid, simple. Thus they declare their thesis with a '*Kitab at-Tawhid*' in every case. Historically we find they end up opposing the Shari'a itself, and denying love of the Prophet, may Allah bless him and grant him peace.

ONE

"Have you not seen how Allah has given an example of a good word which is like a good tree? Its roots are firm in the soil and its branches are high up in the heavens. It gives its fruits in every season by the command of its Lord. And Allah gives examples for people so that they may reflect." (14:24-25)

*As-Salaamu 'alaykum wa Rahmatullah.
A'udhu billahi min ash-shaytanir-rajim,
Bismillahir-rahmanir-rahim.*

We will take this ayat as the theme, subject, and key to everything that we will examine insha'Allah over the following days. Our theme is al-Tarbiyat al-Islamiyat al-Asliya - Root Islamic Education. What we mean by that is an Islamic education which is absolutely the source of Islam, the pure Islam of that Madinan source of the Messenger of Allah, blessings of Allah and peace be upon him. What you see today in the world is the result, among the people of the umma, of the abandonment of this root Islam. Now, if we say what that root Islam is, everyone would say, "Well, I agree with that." Then what we have to realise is that over a long period of time, an alteration, a splitting, a breaking, a diverting, a complexification of teachings have pulled the Muslim people away from this original Islam of the Messenger of Allah, blessings of Allah and peace be upon him, and the Sahaba.

Now each one of you will have formed an opinion and an idea and an assessment by your intelligence - and I am not saying if there are new things in what you hear it is because of lack of intelligence or lack of good judgement on your part - but we must remember that

we are the inheritors, all of us, of a confusion and a restatement of Islam from within our own 'ulama that has prevented people understanding what is the original salafi message of our Messenger, may Allah bless him and give him peace. And I include in that, elements from every aspect and every science within the sciences that could be subsumed under the phrase 'Islamic sciences'. But if it were simply a matter of 'ulum, if it was simply a matter of 'kalam', then we of course could have a lovely argument against 'madhhab'. I am going to try to get you to reach to a point prior to madhhab. Not to reject madhhab and not to say 'therefore we have eliminated it', but in order to understand what has been made of the concept of madhhab after the madhhab had in fact been a functioning and acceptable political and intellectual reality. In other words, the concept and the thesis of the madhhab position has been altered intellectually and politically throughout the ages and has gathered a portmanteau effect which has weighed it down until you have a ship which is so full of intellectual luggage, so full of methodology, but nowhere impinging on the social process, that the ship sinks.

So, I am saying, let us get onto the life-boat and let us take with us essential rations - of Deen al-Islam. If we take these and you then say, "Ah! But what about this, and what about that?" you are going to sink the life-boat. Let us get it onto land and then let us see if any of that material gets washed up by the tide, and we can review it and put back on a more expansive line what is possible. This is what I am suggesting. Because it cannot be that the viewpoint, that the so-called ijtiḥad, and here again what you think is ijtiḥad is not what our 'ulama meant by ijtiḥad in the first five hundred years of Islam, was only opinion, was only ra'y. Ijtiḥad meant something else. We will see again what has been done to the concept of 'ijtiḥad'. Ijtiḥad has become the discourteous, ignorant opinion of uninformed journalists and government representatives, of kafir puppets put over the Muslim people. So we will have to review the theme of ijtiḥad in order to arrive back at that thing that was meant, till we discover what lies have been said about our own tradition and our 'ulama - the fantasies and imaginations which suggest that to have 'taqlid' is to be a sheep, and that taqlid was inimical to ijtiḥad which is not correct, as we will see by the review of this material.

Now you know that in Islam there are a series of groupings and splittings and thematic debates which have shaken our people, Mu'tazila, Khawarij and so on. There have been the mutakallimun. There has been the arrival of Abu'l-Hasan al-Ash'ari and so on and so on. You know that there were the Imams of madhhab and I do not mean four. I mean there were several Imams of madhhab. There were the muḥaddithun, there were the muḥassirun. There were these complexifications and accretions, but at every stay of the way, all these phenomena were connected to khalifate and to power and to governance. Now, what we have at the moment is - we have no fuqaha! It is as simple as that. What do I mean by that? I mean we have 'ulama, but they are castrated, metaphorically speaking. They are impotised, they are unmanned, politically speaking. Why? Because they have assembled a vast body of knowledge - no one will argue it. They can quote you ḥadith from morning to night. They can make commentary on Qur'an from morning to night. How many will make prayer from night to morning is not our business. But these men cannot impinge on the social process.