

IMPLEMENTING ISLAMIC THEOCRACY THROUGH A RE-STRATEGIZED DA'WAH METHODOLOGY: A STUDY OF HĀKADHĀ NAD'U.

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Abstract

The problem facing Islamic Theocracy emanates from the Muslims themselves. There is an obvious lack of seriousness on the part of the Muslim scholars to focus on the implementation of an ideal Islamic way of life among people at every place and time. The challenges faced by the Islamic world as regards the struggle of other civilizations, nations and institutions against Islam might not have held water if there are no Muslims fueling it; Muslims who are misrepresenting Islam through their misconducts and atrocities. If the Muslim world keeps quiet and enjoys watching, as some of the callers to Islam indoctrinate Muslim youths with misinterpret quotes of the Islamic traditions, the rest of the world will not. In places where such extremism is not found, the problem of total disregard of Islamic doctrine is the order of the day. The bastardized western influences have torn Muslim homes apart and turned abnormalities to trending norms. Parents of such community often keep quite when Islam is disregarded in the dressing, talking and other behavioural aspects of their children's way of life. Clerics of such towns and localities only focus on problem solving prayers and *sadaqah* money, taking little or no note of the norms of the attendants of their weekly prayer group's gathering, especially, the women's mode of dressing. Therefore, considering the scope of Islamic theocracy as a concept that is not restricted to a nation with Islamic system of government but largely concerned with the implementation of Islam in every sphere of the lives of the generality of Muslims, then the solution to the above analyzed problems will be to re-strategize our *Da'wah* methodology. This study aims at doing a content analysis of a book titled *Hākadhā Nad'u* (this is how we should call). Among other findings, the paper finds out that if Nigerian Muslims are well informed by the callers who call to the middle course between extremism and complacency, Islamic theocracy can still flourish in such democratic nation as Nigeria, and in such modernist world as the one in which we live today.

Keywords: **Da‘wah:** Calling to the way of truth.

Da‘iyah: the caller.

Islamic Theocracy: When Islam takes over the way of life of people, i.e. when Islam or Muslims’ civilization rules the word.

Introduction.

The assumption that Islamic theocracy can only stand when Shari‘ah is applied as the state legal system, has been belied by current occurrences. The rate at which great atrocities are committed by the self-acclaimed ‘God ruled countries’ is worse than imagined. A family owned totalitarian system of government with little or no check and balance apparatus is free to lavish the state wealth for personal affluence, imprison scholars who are not on its side and engage in an endless acquirement of arms for leading a ‘coalition’ of war in neighboring countries. Such is the condition of the few countries that most Nigerians look up to copying their ‘islamic theocracy’! Can a state be in such status and be under ‘the rule of God’? Here, there is a need to re-define Islamic theocracy, and this study shall be based on the background of the new definition.

Etymologically speaking, the word ‘theocracy’ is formed from two Greek words: (*theos*) meaning ‘God’ and (*krateo*) meaning ‘Rule’. Therefore, theocracy is defined as the rule of God, ie, a system of government ruled by religious leaders or a type of government using a religious legal system to govern a country¹. Going by this definition, Islamic theocracy is nowhere to be found in this world, simply put. Countries claiming such are ruled by individuals who are not scholars of the religions and the system of choosing the leader is not knowledge of the religion or open selection by the learned in the religion, rather it is monarchy, which is not the Islamic method of leadership selection.

The Judeo-Christian conception of theocracy as a system of government, as propounded by Flavius Josephus (a Jewish historian and warrior) in the first century A.D², is too narrow in the eyes of the Islamic conception of the same word. If theocracy only means a system of government, Islamic theocracy only stands when the whole world is under a single Islamic

government as practiced by Prophet Muhammad and the four rightly guided caliphs. Now, do we have to kill everyone and forcefully establish a caliphate before Islamic theocracy can be practiced?

Mankind is a God's chosen leader as a vicegerent of God on earth (Q2:30). He has come to rule his own world by adhering to the dictates of his Maker which comes as a divine message of guidance upon the application of which his happiness only depends (Q20:123-124). This theosophical conception of theocracy does not contradict the etymology of the word in contention; rather, Islam widens the epistemological implication of concepts either by tracing it back to a deeper root or enlarging its horizon to the topmost or both. By this meaning, as a society, we can have Islamic theocracy reigning amongst us if each family follows the dictates of Allah in Creed (*Aqīdah*), Jurisprudence (*Sharī'ah*) and Behaviour (*Sulūk*)³. In a country virtually full of monotheistic citizens, if each person fears the God of Abraham, no one will be elected into a public office and goes there to embezzle public funds. When there is no robbery, no bribery, no forgery; when there is a strong spirit of justice; when everywhere is peaceful and the welfare of the people is taken care of, then, Theocracy (the Rule of God) is reigning even if the system of government is democratic. On the other hand, when a militia-dynastic government names his monarchy system an Islam based theocratic one, under which injustice and embezzlement flourish, where the government chooses the areas it intends to apply or mute the *Sharī'ah*, then there is a contradiction.

Based on this background, this paper examines what Hākadhā Nad'u has to offer as regards the characteristics of such *Da'wah* that can be useful in building a strong theocratic society where the rule of God prevails in the life of the people, bearing in mind that anyone who fails to apply the rule of God is a *kāfir* ie an ingrate who disbelieved (Q5:44).

Hākadhā Nad'u: About the Author.

Hākadhā Nad'u is a book on *Da'wah* (Islamic Calling) written by Dr. 'Abd al-Qādir Jum'ah Salmān, the Proprietor of Dar al-Kitab wa as-Sunnah, an international Islamic college located at Ga-Akanbi, Ilorin. Dr. 'Abd al-Qādir wrote the book in 2010 and since then, it has become a yearly routine to teach the content of the book to the final-year students of the college, and each graduand goes home with a free copy.

The author, Dr. ‘Abd al-Qādir Jum‘ah Salmān was born in 1976 in Ikeolu, Lagos, to a family from Abayawo, Ilorin. His father, Al-hāj Jum‘ah, a man known for Faith and trade, has migrated to Lagos for merchandise purposes. Baby ‘Abd al-Qādir lost his mother when he was six months old. He and his brother ‘Abd ar-Razzaq were therefore taken care of by their paternal aunty, Habibat, who took them to Ilorin with their father’s permission. She raised them with the assistance of an elder aunty of theirs, Asmā’u, in the matrimonial home of the latter, under the care of her husband Al-hāj Salman Ṣolagberu, a learned old man, who was also ‘Abd al-Qādir’s first teacher. After learning the Qur’ān and basic lessons in Islam from ‘Alhaji Ilekwu’ (Salman), he proceeded to read the Arabic primary and secondary education (*Ibtidā’iyyah* and *I’dādiyyah* respectively) at Nizamiyyah Arabic school established by the son of his aunty and care-giver, a person of Shaykh Ibrāhīm bn Salman Ṣolagberu. In 1984, he got an admission in Pakistan to complete his *thānawiyyah* (secondary Arabic education) at Shaykh Ahmad Al-Janyuti School, affiliated to Abubakar Islamic University, Karachi, Pakistan. He finished his *thanāwiyyah* with the grade of *mumtāz* (excellent) and then proceeded to the International Islamic University, Karachi where he obtained his First and Master’s degrees in Arabic language. He returned back to Nigeria in 1996. He bagged his PhD in 2012 at Ahmadu Bello University, Zaria. He has, since his return back to Nigeria, contributed immensely to the development of Arabic and Islamic Education in Ilorin and beyond. He is widely known as the proprietor of Dar al-Kitab Wa as-Sunnah college of Arabic and Islamic Studies; a citadel of learning where people from far and near converge to learn and graduate as Islamic intellectuals. The Primary to Diploma sectioned college has affiliations with Ahmadu Bello University, Islamic University in Niger republic, Al-Azhar University in Egypt and Islamic University in Medinah, Saudi Arabia, to mention a few. Aside that, Dr. Abd al-Qadir has built several mosques around many communities in Yoruba Land. *Hākadhā Nad‘u* is one of his less voluminous works as he has written volumes in the fields of ‘Ulum al-Qur’ān (sciences of the Qur’ān), Al-Qawānīn Al-Māliyyah (business laws) among others. His most widely read treatise is probably *Manāhil az-Zam’ān fi ‘Ulūm al-Qur’an*. Apart from being a thinker (*mufakkir*) and writer (*mu’allif*), students who are close to him would better describe him as a great teacher who encourages excellence and an upright man who teaches ‘*Ilm as-Sulūk* (knowledge of good behaviour) in theory and practice. He is currently the Chairman of Kwara State Arabic Education Board.

Hākadhā Nad‘u (this is how we call).

In this book, I want to examine the following topics namely: the preface on the problem of Da‘wah, the importance of Da‘wah, Islamic ruling on Da‘wah, the objectives of Da‘wah, the results of a well strategized Da‘wah, the components of Da‘wah, the problem of aimlessness in Da‘wah and the agents of reformation of Da‘wah.

The Preface.

He writes: Praise be to Allah who has made calling to His way one of the most virtues modes of worship and the best of deeds. Allah says “And who could be better of speech than he who calls unto God and does what is right, and says, verily I am of those who have surrendered themselves to God?” May the blessing and Peace be upon the leader of all Callers, the teacher who has taught Mankind the best of teachings the one who said: “Oh you people, I am nothing but a free mercy”.

Afterwards, verily, part of what our nation needs today the most, and the students (upcoming) caller especially, is reformation and peace. This is because what is obtainable in this era such as various thoughts, philosophies, projects, sciences and theories, which are often causing confusion and temptation amidst people, thereby bringing afflictions of ambiguity and delusions to the brain of many of those who are springing up to the field of calling to the way of Allah, the Most high. We are verily in need of re-strategizing the way and re-organizing the papers of our calling methodology, putting in front of us the understanding of the priority issues, taking into cognizance conditions and styles of speaking to the called ones with their various tendencies, civilizations and cultures making our sole goal delivering them (the called ones) out of deviant thoughts and incorrect conceptions. My students (prospective) callers, I have put this book together because of the environment and the problems therein, facing the up-coming callers, three major out of which are:

- 1- Problem of adoption of persons
- 2- Intellectual stagnation in calling and jurisprudence.
- 3- Lack of intellectual maturity.⁴

I have written these pages as a compilation of the principles of calling from its authorities, with a brief annotation, for those who are wanting success (in Da‘wah); for those working for the guidance of their nation; those working for reformation and peace, so that the religion will get back to its position and Muslims back to their glory.

Analysis and Examination of the Preface.

Dr. Abdul Qadir attempted in his preface to Hakadha Nad‘u to give two bodies of information:

A. The Conditions that Necessitate his Writing:

This he identifies as the plurality of roads, hence a loss of focus on the goal. The Qur’an encourages the Muslims to practice the best of Islam, but not in one step. The sunnah gives us a clear cut description of the stages of spiritual growth; a framework with which every caller must work along. In the hadith of Jibril (Hadith II of an-Nawawi), it was reported from the interactive section between angel Jibril and Prophet Muhammad that in Islam, there are three levels of faith namely: Islam, Iman and Ihsan. Therefore, the standard of Da‘wah in Islam is to address people in accordance to their level of faith.

B. The Problems facing Da‘wah:

The author has pointed to three identifiable problems facing Da‘wah among youth callers and acclaimed propagators of the Religion, which are: Problem of adoption of persons, Intellectual stagnation in calling and jurisprudence, Lack of intellectual maturity.

In the following paragraphs, this paper will reveal what Hakadha Nad‘u has to say as regards finding solution to the stated problems and the da‘wah strategies suggested in the book.

Meaning and Importance of Da‘wah.

Da‘wah is defined in the book as the act of calling someone to Islam or to a good virtue which Islam has called to. The ruling of Da‘wah, in Islam in its technical meaning, is wajib, ie obligatory. Which type of wajib? It is fard kifai, i.e. a partial obligation (obligatory on parts of

the people not each person). Allah may not penalize the whole Ummah as long as there are some qualified parts of them that are doing the needful, as regards Da‘wah. Affirming the fardiyyah (being obligatory) of Da‘wah on all Prophets and all their followers, the author quoted Suratu Yusuf Q12 verse 108:

قل هذه سبيلي أدعو إلى الله على بصيرة أنا ومن اتبعني وسبحان الله وما أنا من المشركين

Say: This is my way: I call to Allah, and those who follow me being certain, and glory be to Allah, and I am not one of the polytheists.

In addition, Q11: 117 teaches us that Calling is obligatory only on the qualified part of the Muslim populace. Also, Prophet Muhammad (sallallahu alayhi wasallam) said:

بلغوا عني ولو آية وحدثوا عن بني إسرائيل ولا حرج ومن كذب علي متعمدا فليتبوأ مقعده من النار

Meaning: deliver (the message) from me even if it is a verse, and report from the Israelites, no problem in it. Whoever intentionally purport a lie and affiliates it to me let him prepare a seat for himself in the Hell.⁵

From the analysis above, it can be deduced that there are two types of Da‘wah:

(a) General Da‘wah

This is the one that involves all Muslims. One should call himself, his household and people around him to what is good at all time. This is the one referred to in the just quoted hadith (al-Bukhari 3461). The responsibility of the father, mother, master etc. as regards the guidance of himself and those under him is also mentioned in Q66:6 which reads: “O you who believe! Save yourself and your families from a fire whose fuel is men and stones...” Q3:110 also contains the same teaching: “You are the best of the nations raised up for (the benefit of) men; you enjoin what is right and forbid the wrong and believe in Allah...”

(b) Designated, Specific or Professional Da‘wah

This involves the few qualified people. They are the Alfas i.e (Scholars), Qudat (Judges), Muftis (one who answers religious questions) and Mu‘allim (Teachers of religion). The generic tone of Q3:110 as earlier in Q3:104 been made specific, referring to this type of da‘wah:

ولتكن منكم أمة يدعون إلى الخير...

“and let there be among you a group that will be calling to what is right...”

The most significant importance of Da‘wah is that its end gives birth to Islamic theocracy, that is, a well strategized Da‘wah must turn the world to a better place by making our environment an Islamic one, not only the government, but most importantly, the people’s way of life. It has been assured in the Qur’an that if the good ones will not cease in their strive to be calling others to righteousness, Allah will make them to win the world, i.e, the world will be turned to a place where the influence of righteousness, monotheism and piety will supersede other civilizations and the traces of satanic ways will be weakened and erased. This is my definition of Islamic theocracy, the result of which is contained in Q24:55.

Now, if Da‘wah will win the world for Islam and Muslims as indicated above, a serious minded Muslim will ask “why haven’t we gotten there”? “Why is the world falling apart as the numbers of Callers increase on daily basis”? “How are we going to get it right”?

Necessity of Equipping the Callers

In a separate chapter titled The Virtues of Calling, Dr. Abdul Qadir discusses the position of those who engage in Da‘wah, what it is and what it ought to be. In a personal interaction with him, the author revealed to me that the essence of this chapter is to solve the first problem, which is the people’s notion about the callers. Muslims have seen callers as beggars. Governmental and non-governmental bodies have a role to play in ensuring the wellbeing of our Alfas, from the grass-root to the topmost, because if our call for Islamic theocracy is not just a mere pretence, the Alfas are the agents we can use to achieve this goal. A typical Nigerian Muslim will say: Alfa should go and work. Yes, that is correct, but the same Malam should not be held responsible if anything goes wrong in the socio-religious life of the people. Alfa should go and work, but we still want Alfa to be available at all times for religious questions (fatwa), prayer intervention, spiritual consultation, guidance and counseling, settling quarrels and leading all prayers. What a contradiction! Nigerian Muslims pay a lot of money on western education but when Alfa/Malam asks them to bring some fee for ilekewu/Makaranta, their wards stop coming. The adherents of

the other religion don't treat their pastors like this. As Muslims, we are supposed to be the group that takes care of their scholars most in view of the high position Islam has placed the scholars in the Qur'an and Sunnah. Q41:33 reads: "And who speaks better than he who calls to Allah while he himself does right, and says: I am surely of those who submit." Prophet Muhammad said: I swear by Allah, that Allah guides a man aright through you is better for you than a red camel.

Importance of General Da'wah

After grouping Da'wah into two divisions, the author in another chapter emphasized the necessity of the general Da'wah, he quoted al-Bukhari 3461: "whoever among you sees an unwanted act, let him change it with his hand. If he can't, then with his tongue. If he can't, then with his mind. That is the weakest level of faith". Afterwards, he emphasized on the point that the most important hierarchy of Da'wah is the center, ie, the leaders of the Muslims. All callers should be registered with either the Islamic government, or a similar leading body, in the absence of an Islamic government. This will bring the spirit of team work and unity of purpose. I.O Oloyede (2014) gives a comprehensive list of national Islamic organizations, thirty out of which are involved in Da'wah activities. There should be among them, the mother group that the government will only, by law, approve of individual Callers who are registered under them. On the importance of having a leader in Da'wah, Dr. Abdul Qadir sighted a saying attributed to 'Uthman bn 'Affan which goes thus: "Verily, Allah establishes through the Ruler what He may not establish through the Qur'an."⁶

Goals of the Callers.

Talking now of the qualified scholars who embark on the professional Da'wah, Dr. Abdul Qadir stated their goals as:

1- تعريف العباد بربهم وخالقهم, وحقه عليهم, وحقهم عليهم

Making the servants know their Lord and Maker, their duties towards him and their privileges from him.

2- بذر الخير والصلاح والفلاح, واستئصال دابر الشر والفساد

Spreading righteousness, purity and deliverance, and pulling them out of evil and destruction.

3- تحقيق قاعدة التعارف بين الشعوب, والتوحيد بين الأمم, وبث ونشر السلام بينهم

Realizing the principle of mutual recognition among the people⁷

The three goals are obviously interrelated. The end result of Da‘wah is to make people live together in peace. This will be achieved only when evil has been curbed and righteousness promoted and enforced.

The Fruits of Da‘wah.

In another chapter, the author listed the fruits of calling people to the religion and righteousness. The fruits here are different from the goals in that the goals are the long term results while the fruit is often the immediate effect. When Da‘wah does not have the following effects, then the caller should know that his Da‘wah is not fruitful; it needs to be re-strategized.

The fruits listed are:

- 1- Implementation of the truth and eradication of the falsehood.
- 2- Spread of justice and alleviation of injustice.
- 3- Spread of goodness and uproot of destruction and creating awareness of the hazard of calamities.
- 4- Spread of virtues and the descent of blessings.
- 5- Spread of brotherhood, peace, safety and tranquility in the world.
- 6- Happiness of the people in this world and the hereafter.

Among the listed points, the common value in all is brotherhood and peace. Now, the question arises, “which type of Da‘wah results in breaking kinship and friendship ties among Muslims”?. It’s probably not the Da‘wah of the Islam brought by the one sent as mercy to the worlds; the Da‘wah which is meant to result in building ties and not tearing them apart. Another hindrance that has been rendering Da‘wah unfruitful is that the callers of this generation are seriously hustling to disconnect the callers of the last generation from peoples way. People found this absurd and confusing, because this religion is a chain. These people are found of addressing

Muslims with verses of the Qur'an with which Allah addresses the polytheists and disbelievers. This is a major problem with Takfiriyyah ideologies of the modern world. For instance, when a Muslim sticks to a certain controversial madh-hab on an issue, say qabd and irsal, instead of the one with the more valid madh-hab to peacefully convince the former, minding the fact that there is controversy among scholars on the issue, he goes on to say the one doing irsal is merely sticking to the old wrong way of his fathers:

“Verily, we have found our fathers on this path, and we are surely going to be followers of their steps”. This verse does not apply to Muslims. It talks about those whose father died as non-Muslims. “And I follow the religion of my fathers, Ibrahim and Ishaq and Yaqub...” in Q12:38 show that a Muslim can actually attribute his religion to his forefathers if they had died as Muslims.

The Components of Da‘wah.

Da‘wah is said to have five parts namely:

- (a) The caller
- (b) the topic of discussion.
- (c) The called.
- (d) The modus operandi
- (e) the methodology.

Goals, Paths and Agents.

This passage is a direct translation from the book.

Human being has goals for his life, and each of these goals has the processes to be followed, and each of the processes has its instruments that help in achieving it. As regards the goals of the religion, they are: to attain the pleasure of Allah and be safe from his punishment and gain his price. The issue of religion is restricted to the scriptures; there is no course for the reason or analogy in it. Allah has explained it in His book and His messenger has explained it in his Sunnah. The ways to these goals are equally scriptural, no course for reasoning in it as well. Among the majors ways of achieving the goals (of Da‘wah in Islam) is calling to the way of Allah with what he has legislated and getting rid of the innovated methods (of Da‘wah) such as barbaric uprising, militant attacks, inter-sectarian

destruction, deserting the parents on the basis of not following the sunnah, likewise, the disregard of the efforts of the preceding scholars and popularizing their mistakes, (despite Allah's word) "and those who come after them will say oh our Lord forgive us and our brothers who preceded us in Faith and do not put in our hearts hatred for those who believe, oh our Lord, verily, you are the all-Forgiving the all-Merciful." Suratul Hashr verse 10

...Therefore, it is not all group following Muslim, contradictor or innovator are enemies, infact, there is no hindrance in sighting a reference from their (correct) views, as Shaykh al-Islam Ibn Taymiyyah and Adh-Dhahabi and Ibn Rajab and some others, sighting views of some people of innovation, for the consequential benefit in doing that...

Re-strategizing Da'wah.

In the concluding part of the book, the author gives his own solution to the problems of Da'wah. This contains his own thoughts on the steps to be taken in the course of re-strategizing Da'wah in our Ummah. The author writes:

1- Practicing what one preaches: The author said:

Remember, o you (my student) callers, that verily, your Da'wah will be unacceptable until you have the compulsory attributes of a caller, for surely, if your deeds do not concur with your statements, then you will put yourself in a situation of destruction and weakness.

Here, what the author said is in line with what Ibn 'Ataillah As-Sakandari said in the 256th verse of his book of wisdom. Describing the passing of the message (da'wah) to people as a light, he said: "the light from the wise ones moves faster than there words, wherever there

2- Consideration of the situation of the caller: On this, the author writes:

Also, it is compulsory for you to be cognizance of situation of the called ones, each of them (should be called) in accordance to the level of his knowledge, his faith and his intellectuality, using the Prophetic method in calling to pass the message across to them.

3- No Cohesion: He writes:

It is not your duty to force them or compel them to accept and surrender. Allah says: “Then know that only a clear deliverance of the message is (incumbent) on our apostle”. (Q5:92)...

4- Knowing the basis of issues before condemning the instruments of Da‘wah:

What the author means here is that callers should be careful in their way of condemning things, especially when those things are used for good. A self-acclaimed scholar once condemned those who use spoon to heresy. Another attempted to disagree with him by saying “it is not right to condemn people to hell because they make use of spoon, but I too believe that it is a bad innovation, therefore I will never use it.” In the same vein, some callers in our land frown at the use of television, social media, being a member of an association etc. All this baseless claims need to be stopped. Instead, callers should be concerned with stopping the evils perpetrated by people and call them to making the world a better place to leave.

Conclusions and Recommendation.

The essence of calling people to the right way is to make the world a better place. Islamic theocracy is when the world is in peace and justice: when to worship, seek knowledge and earn livelihood, can all be achieved in peace: when the leadership and followership of all nations are managed with faith and piety. To make the world turn to such is a promise by Allah, which is a prize for the effort of the good ones who will stand firm on what they believe, practice it and call to it until it spreads around. Callers, as explained by Dr. Abdul Qadir, must be knowledgeable, moderate, faithful, ascetic and good in behaviour, such that people will be free to relate with him. A caller who is always interested in people’s money, fame or who is fanatic or harsh will never be able to impact people’s live positively, and he alone cannot make the world an Islamic one, ie, one of peace and goodness.

Da‘wah itself need to be re-strategized and organized. Most importantly, Muslims should liaise with the government to ensure that the law requires every caller to be registered under an agreed Islamic body, which will serve as the central of the Muslim. This will ensure that Da‘wah content will be streamlined. There and then, the promise of Allah in Q24:55 will be manifesting thus:

God has promised those of you who have attained to faith and do righteous deeds that, of a certainty, He will cause them to accede to power on earth, even as He caused (some of) those who lived before them to accede to it, and that, of a certainty, He will firmly establish for them the religion which He has been pleased to bestow on them; and that of a certainty, He will cause their erstwhile state of fear to be replaced by a sense of security (seeing that) they worship Me (alone), not ascribing divine powers to aught beside Me. But all who, after (having understood) this, choose to deny the truth- it is they, they who are truly iniquitous.

NOTES AND REFERENCES.

- 1- en.wikipedia.org/wiki/Theocracy (assessed on 14th Nov., 2018 at 10:36pm)
- 2- [en.wikipedia.org/wiki/Flavius Josephus](https://en.wikipedia.org/wiki/Flavius_Josephus) (assessed on 14th Nov., 2018 at 10:38pm)
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- 5- Abdul-Qādir J.S, *Hākadhā Nad'u*, 10. See also Sahih al-Bukhari, hadith 3461.
- 6- Abdul-Qādir. Ibid, 10. See also Al-Bidayat wan-Nihayah of Ibn Kathir, vol 2,p 12.
- 7- Abdul-Qādir. Ibid, 11.