

## **The Closing Statement for the Religious Training that was Held at One of the Mujahideen Centers**

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[Please note: Images may have been removed from this document. Page numbers have been added.]

Thanks be to God, that by His blessings and good deeds are complete, and "Praise be to Allah, who hath guided us to this (felicity): never could we have found guidance, had it not been for the guidance of Allah" [Part of a Koranic verse; al-A'raf 7:43].

Today is the 12th of the month of Jumada al-Thani of the year 1428 from the migration of the chosen [the prophet], peace and prayers be upon him. This day is the last day of the Religious Training Course that, we pray to God, Exalted He be, to save the days of the course for us to - benefit for it in a day that no money or children will do us good but only those who come to God with pure hearts.

As I told you at the beginning of the Training Course, courses like this are an example for the human's life that has a beginning and an end. The ending is according to one's effort during his life. The training course as we saw acquired from us effort, study, and revision so the person obtains from it what he wants of knowledge that he came to obtain from the beginning. By the grace of God, the Great and Almighty, upon us He combined for us between jihad worship and acquiring knowledge worship. This is from the precious blessings of God, the Great and Almighty, and He is the Generous, the Benefactor, and the Magnanimous that God has combined, Exalted He be, for His servant between the most honorable and great worship. For the jihad as we know is the greatest of worships as mentioned in the Hadith by the prophet, peace and prayers be upon him, as well as mentioned in the book of God, the Great and Al mighty as follows: "Not equal are those believers who sit (at home) and receive no hurt, and those who strive and fight in the cause of Allah with their goods and their persons" [Koranic verse; al-Nisa 4:95] to the end of the verse. So one should include in his jihad the dedication to seek knowledge even for a few days and he should know that this is from God's blessings, Exalted He be, upon him Why is that? It is because initially we were created to worship God Almighty.

The Almighty says: "I have only created Jinns and men, that they may serve Me" [Koranic verse; alZariyat 51:56]. The worship is an obligation from God, the Great and Almighty, meaning it is orders and forbiddance and there is no worship from all the worships whether is was prayers or fasting or Hajj or jihad that must have its own rules that the Muslim need to know them. So if God facilitates for you the doors to seek knowledge, then know that He facilitated for you to worship Him and you are acumen. The human has to worship God so if he does not worship God based on knowledge, understanding, insight, and proof then he will defiantly worship God on the bases of ignorance and blindness. I seek refuge in God.

So this is one of God's blessings upon us that we need to be aware of all the time. Then we make efforts to be thankful for them so we do not lose them. We know the Hadith of the prophet, peace and prayers be upon him, "There are two blessings in which most people are in great loss: 1. good health; and 2. free time" [Hadith]. You stayed at this house or this center all this time far from your family and far from your brothers dedicated for one thing only that is seeking knowledge. This is one of the greatest blessings that God, Exalted He be, has facilitated this for you.

Therefore, acquiring the knowledge of worship, which without a doubt is worship, then the worship of seeking knowledge and the worship of jihad is the greatest that is facilitated by God, Exalted He be, for His believer worshiper is the first priority.

What we extract from this training course is that the separation that some people are attempting to make between the worship of jihad and the worship on seeking knowledge has no base of truth, meaning the assumption of an existing jihad without knowledge is not true. And the assumption that the scholar and the student of knowledge cannot participate in jihad is not correct. Why? Because God Almighty informed us of the truth of His book and said "Had it been from other than God, they would surely have found therein much discrepancy" [Koranic verse; al-Nisa 4:82]. These are the verses of God Almighty which are in the Koran. As the book of God Almighty, which came down from Him, does not contain any contradiction within its verses and there are no differences within its rules, likewise the devotions which God Almighty ordered us to conduct do not contain any contradictions. There are no contradictions within them. So this matter that some tried to cultivate, invent, and give more importance to than necessary, that jihad and knowledge do not meet, is incorrect. The example or the proof of this is what we are currently going through. That with the grace of God Almighty is proof that the pursuit of knowledge is possible in the arena of jihad. How many of the jurisprudential rules that have no connection to jihad were handed down in the arenas of jihad? Of those are the verses of Tayammum. Where was the verse of Tayammum handed down? It was handed down when the prophet, prayers and peace be upon him, was on his way while returning from one of the raids. Isn't that right? Moreover, God Almighty informed us of this and said "Nor should the believers all go forth together if a contingent from every expedition remained behind, they could devote themselves to studies in religion, and admonish the people when they return to them" [Koranic verse; al-Tawbah 9:122].

Then God made it accessible for us by combining the jihad and the pursuit of knowledge and this is one of the greatest blessings with which God Almighty has graced us. This is the first matter of which you must be aware. The other thing, as we have mentioned, is that there is no contradiction between the pursuit of knowledge and jihad for the cause of God. We, as mujahideen, are required to learn the rules of our religion unlike other Muslims, and I do not mean only rules of our religion that pertain to worship through jihad. No. We are required to know the rules of prayer, the rules of purity, and the rules of fasting. It is imperative that the mujahid should know the rules regarding any devotion that God Almighty has decreed upon the believers and made a requirement. The mujahid is not a person who is exempted from the rules of God Almighty. He is not a person who is excused from legitimate religious obligations; rather, he is like all other Muslims, like all other Muslims.

As we are in the arenas of jihad, we are learning the rules of jihad, its behaviors, regulations, and its criteria. We are also required to learn the rules of the other forms of worship. What is the benefit of the jihad of a mujahid, and that he battles for the cause of God, when he does not know how to perform wudu? Or when he does not know how to pray? Or when he does not know how to fast? What is benefit of this? Does this mean that he worships God through his jihad clearly and knowingly while at the same time worshipping God in darkness, blindness, and fog in prayers and other matters? This cannot be possible. It cannot be possible. It is with the grace of God Almighty that he made us successful in proving truthfully and practically that these are not contradictory. Additionally, the book of God does not have any contradictions in its verses and no disjoints between its rules. Similarly the devotions that God Almighty ordered of us do not contradict or oppose each other. Is that clear? Good.

The third matter which I would like to attend to — and open your ears to this — is that the

person who has taken this course and learned what God Almighty has handed down to him does not mean that he has graduated and become a person versed in jurisprudence or a mufti or a person who heads religious meetings handing down fatwas of "this is right" and "this is not right" or "this is haram" or "this is halal". No! We have only met here so that we may learn the rules of God to be able to worship God knowingly. As for the status of fatwa and the status that "this is halal" and "this is haram," this requires a long period of time for the human being to attain. This cannot be accomplished in a month or two months or even in a year or two years. Imam Malik — and he is who he is — says, "I did not sit in this gathering, meaning so that he may make fatwas, until I was confirmed by 80 scholars that I am able to make fatwas." So 80 scholars confirmed Imam Malik and told him: "You are now able to make fatwas." So now, who will confirm that we are able to make fatwas? And in a month or two months or a year or two years one of us may not even be well versed in the Fatihah or be able to distinguish between duties, recommended actions, or what is most hated or what is prohibited. You must fear God Almighty. I do not want to hear of one of you who left here to head up gatherings and now says "this is halal" and "this is haram." Yes, you are allowed to say "that which I have studied is such," but to make fatwas in verses that are handed down or in core matters or someone approaches you and asks your opinion and you tell him "this is permissible" or "this is prohibited" or "this is hateful," then that is not acceptable. [It is] not acceptable religiously and we also do not want it in our behavior or our manners. Be aware of this matter. This is one of the most important matters of which I want you to be careful. Have you understood this well? Have you understood this well? Yes.

Then these are the matters that I wanted to bring to your attention and what we gain from these courses, even if they are short, is to know the value of scholars, their status, and their eminence. Scholars are like the sun during midday. If they are present, people are able to live a good life and are able to conduct their lives in a normal manner. But if the sun sets, what will happen? What will befall the people? Darkness, it will be darkness.

Darkness is ignorance, blindness, temptation, and heresies, and thus they all are going astray. We realize the value of the ulema through courses like this one. Because you worked hard during a period of one month in memorization, repetition, revision, and studying, you feel that you worked hard to learn just a tiny, insignificant amount of knowledge. Yet you are rejoicing in what God, the Most High, has given you. Imagine how it is with a scholar who spends his entire life in seeking knowledge, teaching people, enduring revision, fatwas, and supplications to the Almighty, exalted He be? Where are you compared to that? We do not want to turn our gatherings into a place where we speak about the wicked, or agree with the ulema, but rather we want to know the value of these righteous ulema who fear God, convey His message, and fear no one but God. You see? It is imperative that you pay attention to this. If you see a good scholar who fears God, exalted He be, you must appreciate him and you must remember that you endured one month or two in seeking knowledge and found that it requires patience and revision in order not to lose the acquired knowledge. Imagine how it is for these scholars who might have spent their entire life doing the same. This makes you appreciate people and know their ranks; it makes you realize how much esteem and respect they deserve. As we have mentioned, God, exalted He be, made them his partners in witnessing to His Oneness, which is the greatest witness ever. The greatest witness indeed, "That is the witness of Allah, His angels, and those endued with knowledge, standing firm on justice. There is no god but He, the Exalted in Power, the Wise" [Koranic verse; al-Imran 3:18]. Do you understand?

The status of the ulema is great, and if they slip or err, God, the Most High, did not create His human creation free from fault. Who said that man does not err? Who said that man does not, sometimes, face temptations that sway him right and left. But in the religion Islam, our rules

state that good deeds cancel bad deeds and not bad deeds cancel good deeds. You do not come to a scholar who spent his entire life and exerted all his energy in Da' wah to the Almighty and in teaching and educating the people in religion and then with one or two mistakes, you turn around and curse him and erase all his good deeds. This is not the scale of Sharia. It is the scale of whim, and we are not the people who follow our whims. Fairness is closer to piety. Do you understand? This is the third issue.

The fourth and last point is that God, exalted He be, has opened the door of the pursuit for knowledge to you, and you have discovered the joy of the search for knowledge and the beauty of patience in your perseverance and pursuit for knowledge. Since God has opened the door for you, rely on Him and continue in the path, exerting all that you can. Instead of spending part of your day or your life listening to [religious] songs, which do not feed or satisfy a hunger, spend the time in listening to lectures, studying, listening to a Fatwa tape, or studying with one of your classmates. Should there be another course, God willing, try your best to join it because knowledge comes one step at a time, and not in one installment.

The last point is to do your best in offering supplications to God, exalted He be, to bless you in what He has given you. Remember that knowledge is not measured by the amount one memorizes. There are many whom you might find like an encyclopedia or a computer and who can answer you in any subject you bring up, but God has not blessed their work; while you might find a person of modest and limited knowledge, who has combined his knowledge with sincerity and supplications as commanded [sound cuts off and then he continues] to ask the Almighty to grant him more knowledge.

I ask God, the Exalted and the Almighty, to make us among those who obey and follow the best of what they hear. We ask the Almighty to make us among those who benefit from His knowledge and we seek refuge in Him from the luring words and actions. He is the All-Hearing. Now, let us start, God willing, with revising the Hadiths. We can start from the right. After that, we will listen to a recitation from the book of God, exalted He be.