Steadfastness Upon The MANHAJ
The True Methodology

Dr. Muhammad Ibn 'Umar Bāzmūl
STEAFASTNESS UPON THE

MANHAJ

[THE TRUE METHODOLOGY]

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In the name of Allah, the Most-Merciful, the Bestower of Mercy

Indeed, all praise is due to Allah. We praise Him, seek His aid and His forgiveness. We seek refuge in Allah, from the evil within ourselves and the evil effects of our actions. Whoever is guided cannot be led astray and whoever is misguided, then there can be no one to guide him. I bear witness that there is nothing worthy of worship except for Allah who is without partner or equal; and I bear witness that Muhammad (صلى الله عليه وسلم) is His servant and Messenger.

As to what follows:

Then this lecture is about: “Steadfastness upon the Salafi Methodology.” I have prepared it to consist of the following components:

- The definition of steadfastness
- The angels make the believers steadfast
- The heart is the source of steadfastness & change
- The importance of steadfastness as it relates to the religion and seeking knowledge of it
- The ways to remain steadfast
- Steadfastness upon the Salafi methodology is from the characteristics of Ahl as-Sunnah and Ahl al-Hadith
- The believer is commanded with patience and to believe that success and the final outcome is for righteousness (taqwá)
The Definition of Steadfastness

Steadfastness (ath-thabāt) in the Arabic language comes from a three letter root (thā'-bā'-tā') which contains a meaning that refers to a single idea which is the continuation of something, as Ibn Fāris mentions in Mu'jam Maqāyīs al-Lughah. The meaning of steadfastness (ath-thabāt) and empowerment (tathbīt) within an Islamic context is the continual uprightness of a Muslim upon guidance in the face of the temptations of lusts and desires. This is essentially patience.

The term methodology (Manhaj) is the path travelled by the Muslim and it is the straight path as Allāh, the Blessed and Exalted says:

قُلْ هَذِهِ سَبِيلِيِّ أَدْعُوْا إِلَى اللَّهَ عَلَى بِصَبْرٍ أَنَا وَمَنْ أَتَى وَأَتَى مِنَ الْمُشْرِكِينَ

أَتَبَيَّنَى وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنْ الْمُشْرِكِينَ

“Say: This is my way; I invite unto Allāh with insight; myself and those who follow me. And glorified is Allāh; and I am not from those who direct worship to other than Him.” [Sūrah Yūsuf 12:108]
The Angels make the Believers Steadfast

The angels make the believers steadfast as Allah, the Exalted says:

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(سُورَةُ الْفُسْلَاتِ)

﴾۱۰۰﴿

"Indeed, those who said: ‘Our Lord is Allâh’ and then remained resolute; the angels will descend upon them [saving]: ‘Do not fear and do not worry but receive glad tidings of Paradise, which you were promised.’" [Sûrah Fuṣṣilat 41:30]
The Heart is the Place of Steadfastness and Change

The source of empowerment is the heart and it is a place where fluctuation occurs. At-Tirmidhi (2140) and Ibn Mājah (3834) have reported a narration from Anas that At-Tirmidhi has declared sound (ḥasan) wherein Anas said that the Messenger of Allah (سَلَّمُوَٰلَيْهِ الْفَطْرَة) would often say:

«يَا مَقَلِبُ الْقُلُوبِ تَبَيَّنَّ لِيَ عَلَى دِينِكَ»

"O turner of hearts, make my heart firm upon your religion."

So I said (Anas): “O Messenger of Allah (سَلَّمُوَٰلَيْهِ الْفَطْرَة), we have believed in you and what you brought. So do you still fear for us?” He said: “Yes, indeed the hearts are between two fingers of the fingers of Allah; He changes them as He wills.”

And in the heart is the influence of an angel and a devil. At-Tirmidhi (2988) has reported a narration from ‘Abdullāh ibn Mas‘ūd wherein he said: The Messenger of Allah (سَلَّمُوَٰلَيْهِ الْفَطْرَة) said:

“Indeed the Shaitān has an influence on the son of Adam just as the angel also has an influence. As for the influence of the Shaitān, then it is by threatening evil and rejecting the truth. As for the influence of the angel, then it is his promise of good and believing in the truth. Whoever finds this should know that it is from Allah so
he should praise Allah. Whoever finds other than this should seek refuge in Allah from the accursed Shaitan and then recite: 'The Shaitan threatens you with poverty and commands you with transgression. And Allah promises you forgiveness and His favor; and Allah is All-Encompassing and Ever-Knowledgable.' [Sūrah al-Baqarah 2:268]

The heart is exposed to trials as it has come in the narration of Muslim (144) which has been transmitted upon the authority of Rabī from Ḥudhaifah who said:

"We were present with ‘Umar when he said: ‘Which of you have heard the Messenger of Allah (سُلَيْمَانُ) mention the trials?’ A group of people said: ‘We have heard it.’ Then he said: ‘Perhaps you mean the trial of a man concerning his wife and his neighbor?’ They said: ‘Yes.’ He replied: ‘Those things can be expiated by means of the prayer, fasting and charity. But who among you heard the Prophet (صلى الله عليه وسلم) mention the trials that will come like waves in the sea?’ Ḥudhaifah said: ‘The people became silent so I said: I did!’ He ['Umar] said: ‘You, may Allah bless your father!’ Ḥudhaifah said: ‘I heard the Messenger of Allah (صلى الله عليه وسلم) say: ‘The people’s hearts will be exposed to trials like the fibers of a reed mat, one by one. So any heart that absorbs them will receive a black spot, and any heart that rejects them will receive a white spot, until there will be two types of hearts. The white one will be white like a smooth stone and will not be harmed by any trial or tribulation so long as heaven and earth endure. The other heart will be black and gloomy like an overturned pitcher with a hole in it. It will not
recognize goodness or reject evil except according to what suits its own whims and desires.” Hudhaifah said: ‘I told him (‘Umar) that between you and that trial is a closed door that is nearly broken.’ ‘Umar said: ‘Would it really be broken, may you be deprived of your father? And if it were to be opened, perhaps it can be closed again?’ I said (Hudhaifah): ‘No, rather it will be broken.’ And I told him: ‘That door is a man who will be killed or will die. This is a narration in which there are no mistakes.’”

The term aswad murbad means extreme whiteness on something black. The term al-kunuz mujakhkhiyan means overturned.

Thus, the heart is the source of fluctuation just as it is influenced by angels and devils and subjected to trials.
The Importance of Steadfastness upon the Religion and Pursuing it and the Muslim's need for it

Steadfastness upon the religion is from the advice of the prophets as Allah, the Exalted says:

وَوَصَّىَ يَهُودًا وَأَبَرُّهَمَ بِنِيَهُ وَيَعُقُّوبُ بِيَبْنِي إِنَّ اللَّهَ أَصْطَفَى

كُلُّمَا الْأَلْبَابِ فَلَا نَمَوْنُ إِلَّا وَأَنْشَرَ مُسْلِمُونَ

“And Abraham advised his sons as did Jacob, [saying]: ‘O my sons, indeed Allah has chosen for you this religion, so do not die except while you are Muslims.” [Sūrah al-Baqarah 2:132]

It is the guidance of the straight path that Allah has taught us to ask Him for in our supplications and prayers, as the Messenger (ﷺ) said:

لا صلاة لمن لا يقرأ بافتتحة الكتاب.

“There is no prayer for the one who doesn't recite the opening of the Book (i.e. Sūrah al-Fātiḥah).”

In Sūrah al-Fātiḥah we recite:
“Guide us to the straight path.” *[Sūrah al-Fātiḥah 1:6-7]*

Guidance is of three types:

1- The guidance of advice, instruction and direction.
2- The guidance of success and the acceptance of the truth.
3- The guidance of success and steadfastness upon the truth.

The praying person whenever he stands for prayer is in need of all of these forms of guidance. *Ibn Taymiyyah* (رحمه الله) said:

“For this reason, the most beneficial, the greatest and the most comprehensive supplication is:

"Guide us to the straight path. The path of those whom You have favored with Your blessings. Not (the path) of those who have brought about (Your) anger nor those who were led astray." *[Sūrah al-Fātiḥah 1:6-7]*
Since if He guides someone to this path and assists him to remain obedient and abandon disobedience, then this person will not experience evil in the worldly life or in the hereafter.

However, sins are from the things that the human soul is prone to commit and thus they are in need of guidance at every moment, and people are in more need of guidance than eating and drinking.

Not as some of the people of Qur'anic exegesis (tafsir) say that He has already guided him so why should he continue to ask for guidance? Rather, what is meant by asking for guidance is steadfastness and additional guidance. In fact, the servant is in need of his Lord's instruction as it relates to the more detailed aspects of his life and whatever relates to this from the specific occurrences of every day. [Similarly, the servant] needs to be inspired in order to carry this out.

So it is not sufficient for him to merely have knowledge if Allāh has not made him someone who seeks to work according to his knowledge. If this isn't the case, then the knowledge is an argument against him and he is not from those who are guided. The servant is in need of Allāh to enable him to act upon that righteous initiative.

An individual is not guided to the straight path, the path of those whom Allāh has blessed from the prophets, the truthful, the martyrs and the righteous, except through this knowledge and motivation and the ability to do so. And also from this are the many different types of needs that are innumerable. It is for this reason that the people were commanded with this supplication in every prayer
because of their dire need of it. Hence there is nothing which they need more than this supplication.”¹

The Muslim is tested in his religion and must demonstrate patience and must not be hasty because Al-Bukhārī has related upon the authority of Khabbāb ibn al-Arāt that he said:

« شِكَّوْنَا إِلَى رَسُولِ اللهِ صَلِилِهِ وَسَلَامُ وَهُوَ مَتَّوِينُ بَرَدَةٌ لَهُ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ظِلُّ الكَعْبَةِ فَلَنَا لَهُ أَلَّا تُسْتَنْصِرِّ لَنَا أَلَّا تَدْعُو اللَّهَ لَنَا قَالَ كَانَ الْرَجُلُ في وُضُعٍ قَبَلَكَمْ يُجْفَرُ لَهُ فِي الأَرْضِ فَيُجْلِعُ فِي مَيَامِ إِيْمَضِيَّ بِلَيْثٍ إِيْمَاضِيَّ عَلَى رَأْسِهِ إِيْمَضِيَّ بِلَيْثٍ وَمَا يَصُدُّهُ ذَلِكَ عَنْ دَينِهِ وَيَمُشُّطُ بِإِمْشَاطٍ الحَتِيدِ ما دُوْنِ حَكِيمٍ مِنْ عَظِيمٍ، أَوْ عَصْبٍ وَمَا يَصُدُّهُ ذَلِكَ عَنْ دِينِهِ وَاللَّهُ لَيْسَ لَهُ هَذَا الأَمْرَ حَتِّى يُجِبِّرُ الْرَّاكِبُ مِنْ صَنِعَاءٍ إِلَى حَضْرَمَوًّا لا يَحَافُّ إِلَّا اللَّهُ، أَوْ الْذِّلِّبُ عَلَى عَمْهِ وَلَكِنْهُمْ تَسْتَعِجَّلُون. »

“We complained to the Messenger of Allāh (صلى الله عليه وسلم) [regarding the persecution of the disbelievers] while he was sitting in the shade of the Ka'bah with his garment underneath him like a cushion. We said to him: ‘Won't you seek help for us? Won't you supplicate to Allāh for us?’ He said: ‘A man from the nations before you would be placed into a ditch that was dug for him. Then a saw would be put over his head and he would be cut into two pieces. That would not drive him from his religion. His body would be forcibly ripped with iron combs that would tear his flesh from the bones or nerves, yet that would not drive him to

¹ Majmū' al-Fatāwā volume 14 pages 320-321.
abandon his religion. By *Allāh*, this religion will prevail until a traveler from Ṣan‘ā’ to Ḥadramawt will not fear anyone but *Allāh*, except a wolf regarding his sheep; but you [people] are too hasty.”

Patience is steadfastness upon the truth in the face of the temptations of lusts and desires.

Therefore, it is upon the Muslim in the face of trials and the temptations of lusts and desires to remain patient. The Messenger of *Allāh* (ṣallallāhu ‘alaihi wa-sallam) has informed us about a time when it will be difficult for the Muslim to remain firm upon the truth.

*At-Tirmidhī* has related from the narration of *Anas ibn Mālik* that he said:

« يَأُتِي عَلَى الْبَنَاسِ زَمَانًا صَابِرٌ فِي هُمْ عَلَى دِينِهِ كَقَافِضٍ عَلَى ُالْجُمْهُرِ. »

“There will come a time upon the people when the one who is patient upon his religion will be like the one holding on to hot coal.”

*At-Tirmidhī* (3058), *Abū Dāwud* (4341) and *Ibn Mājah* (4014) have all related the following narration with a weak chain from *Abū Umayyah ash-Sha‘bānī*. However the issue cited here is strengthened by what precedes it. And *Abū Umayyah ash-Sha‘bānī* said: “I came to *Abū Tha‘labah al-Khushanī* and said to him: ‘How do you understand this verse?’ He said: ‘Which verse?’ So I said:
‘O you believe, you are responsible for your own souls. Those who have gone astray will not harm you after you have been guided.’ [Sūrah al-Mā’idah 5:105]

He said: ‘Well, by Allāh, I asked someone well-informed about it. I asked the Messenger of Allāh (ṣallīllāhu ‘alayhi wa sallam) about it and he said: ‘Rather, comply with what is good, and forbid the evil, until you see stinginess become obeyed, desires followed, and the world given preference and everyone amazed by their own opinions. So it is upon you to be worried about yourself specifically and disregard the common folk. Ahead of you are the days in which patience is like holding on to hot coal. For the one who does [deeds] during those days, is the reward of fifty men who do the like of what you do.’

‘Abdullāh ibn al-Mubārak said: ‘And narrators other than ‘Utbah added it was said: ‘O Messenger of Allāh; the reward of fifty men among us, or among them?’ He said: ‘No, rather the reward of fifty men among you.’”

Steadfastness upon the truth in the face of the temptations of lusts and desires means being safe from misguidance.
And implementing the Book of Allah [the Qurʾān] and the Sunnah of His Messenger (ṣallallaahu ‘alayhi wa sallam) is a protection and a safeguard against misguidance as the Prophet (ṣallallaahu ‘alayhi wa sallam) said:

«تَرْكَتُ فِي كُلِّ مَا إِنّي أَعْتَصَمُتُمْ بِهِ لْنُتْصَلُّوْا كَتَابِ اللَّهِ وَسُنُنِي.»

“I have left amongst you two things that if you were to cling to them, you would not become misguided: the Book of Allah (the Qurʾān) and my Sunnah.”

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2 Ḥasan: Related by ad-Dārāqṭī in his Sunan (volume 4 page 245), and al-Mustadrak (in the ‘Alūsh print volume 1 page 284 narration number 324) and al-Bayhaqī in As-Sunan al-Kubrā (volume 10 page 114). In Majma’ az-Zawā’id, al-Haythami said: “Al-Bazzār narrated it and the chain contains Śāliḥ ibn Mūsā al-[at-Talḥi who is weak.” And the wording of the narration extracted by al-Hākim is: “From Abū Ṣāliḥ upon the authority of Abū Hurayrah who said: ‘The Messenger of Allah (ṣallallaahu ‘alayhi wa sallam) said: Indeed I have left with you two things after which you will never be misguided: the Book of Allah (the Qurʾān) and my Sunnah. And the two will never separate until they meet me at the Ḥawḍ (Pool).’ I say: In the chain of narration of every transmission with this wording is Śāliḥ Ibn Mūsá, however both al-Hākim and al-Bayhaqī cite in the same place another narration from Ibn ‘Abbās in which the following phrase comes: “O people, Indeed I have certainly left you with something; if you were to gather together upon it, you would never be misguided: The Book of Allah (the Qurʾān) and the Sunnah of His Prophet (ṣallallaahu ‘alayhi wa sallam).”

The importance of this narration is that it provides textual support for the narration of Ṣāliḥ. In the Muwaṭṭa in Kitāb al-Jāmi‘ [The Comprehensive Book]: in the chapter concerning the prohibition of adopting the deviant position concerning Qadr [it is said]: “Mālik said that it had reached him that the Messenger of Allah (ṣallallaahu ‘alayhi wa sallam) said: ‘I have left with you two affairs. You will not be misguided so long as you cling to them: The Book of Allah
The Ways to Remain Steadfast Upon the Truth

1- The establishment of faith
2- Righteous deeds
3- Advising with the truth
4- Advising with patience

This is supported by the statement of Allāh, the Exalted:

وَإِنَّ الْإِنسَانَ لَفِي حُسْرٍ ۖ إِلَّا الَّذِينَ
ءَامَنُوا وَعَمِلُوا الصَّلَايَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا
بِالصَّبْرِ

“In the name of Allāh, the Most-Merciful, the Bestower of Mercy. By the time. Truly, mankind is in loss. Except those who believe and do righteous deeds, and advise one another with truth, and advise one another with patience.” [Sūrah al-‘Asr 103: 1-3]

This is also established by the statement of Allāh, the Exalted:

وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنْ هَا لَكَ بِهِ ذِبْرٌ إِلَّا عَلَى الْحَجِّ الطَّالِبِ

(the Qur’ān) and the Sunnah of His Prophet (ṣallallāhu ʿalayhi wa sallam).” So this narration ascends to the level of Ḥasan li ghayrihi (Ḥasan due other narrations).”
“And seek help through patience and prayer. And certainly it is heavy except for those who are humbly submissive [to Allāh].” [Sūrah al-Baqarah 2:45]

And His statement:

“O you who believe, seek help through patience and prayer. Certainly, Allāh is with those who are patient.” [Sūrah al-Baqarah 2:153]

And His statement:

“Then to be one of those who believed and advised one another with patience just as they would advise one another with compassion.” [Sūrah al-Balad 90:17]

Faith is established through the realization of its pillars; it is the statement of the tongue, the actions of the body and the belief in the heart. Faith is belief in Allāh, His angels, His books, His
Messengers, and the Last Day as well as belief in Qadr [divine preordainment], the perceived good of it and evil of it.

And righteous deeds are established through the worship of Allah without any partner or associate and through the worship of Him alone only in the manner that He has legislated. These two things represent the basis of the religion and the meaning of the testification that nothing has the right to be worshipped except Allah (lā ilāhah illa Allah) and that Muhammad is the Messenger of Allah (Muḥammadan Rasūlullāh).

Allah, the Exalted says:

\\begin{equation}\\text{And they were not commanded except to worship Allah alone, sincerely making their worship purely for Him; and that they establish the prayer, and offer the zakāh. And that is the straightforward religion.}\\end{equation}\\text{[Sūrah al-Bayyinah 98:5]}

He, the Exalted says:

\\begin{equation}\\text{“Certainly, for you in the Messenger of Allah there is a good example for those who place their hope in}\\end{equation}
Allāh and the Last Day and remember Allāh often.” [Sūrah al-Ahzāb 33:21]

And He, the Exalted says:

فَهُمُ كَانُواْ يَجِرُواْ لِقِيَةَ رَبِّهِ، فَلَيْفَعَّلَ عَمَلًا صَالِحًا وَلَا يُشْرِكَ عِبَادَةً

وَرَبَّهُ أَحَدًا

“So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.” [Sūrah al-Kahf 18:110]

And advising with the truth is established by calling to it, teaching it to the people and through commanding the good and forbidding the evil.

Allāh, the Blessed and Exalted says:

كُنْتُمْ خَيْرًا أُخْرِجُتُ لِلنَّاسِ تَأْمُرُونَ بِالْمَغْفُورِ
وَتَنْهَوْنَ عَنْ الْمُحْرَّكِ وَتَوْمَنُونَ بِاللهِ وَلَوْ عَامِمًا
أَهْلُ الْفِكْرِ لِكَانَ خَيْرًا لَهُمْ فَنَهْمُ الْمُؤْمِنُونَ
وَأَكْثَرُهُمْ الْفَاسِقُونَ

21
“You are the best nation brought forth for mankind. You enjoin the good and forbid the evil and believe in Allāh. If only the people of the book had believed, it would have been better for them. From among them are believers but most of them are disobedient.”
[Sūrah Āl ‘Imrān 3:110]

And He, the Blessed and Exalted says:

لَعِبَ اللَّدِينَ صَكَرُوا مِنْ تَحْيَةٍ إِسْرَئِيلِ عَلَى لَسَانِهِ
داوْدٌ وَعِيسَى أَبِي مَرْيَمَ ذَلِكَ يَا عَصِيَّ أَبَا وَصَادِقَ
يَسْتَدْعِينَ ۖ أَلاَّ يَسْتَشْهَدُوا عَنْ مُنْتَحِرِ ۖ
۶۷ فَعَلَّهُ ۗ لَبِنُسْ مَا صَكَرُوا يَقُولُوْتُ ۖ

“Cursed are those who disbelieved from the Children of Israel by the tongue of David and of Jesus the son of Mary. This was because of their disobedience and their continuous transgression. They used to avoid forbidding one another from the wrongdoing that they did. How wretched was what they used to do?!”
[Sūrah al-Māʾidah 5:78–79]

And He, the Exalted says:

۶۸ الَّذِى خَلَقَ الْمَوْتَ وَالْخَيْرَ لِبَلَوْنَهُمْ أَيُّكُمُ أَحْسَنَ عَمَلاً وَهُوَ الْمُرْفِعُ
۷۰ العَفُورُ
“The One who created death and life to test you [as to] which of you is best in deed; and He is the All-Mighty, the Ever-Forgiving.” [*Sūrah al-Mulk* 67:2]

*Fudayl ibn ‘Iyāḍ* said: “To test you [as to] which of you is best in deed means the most correct and most sincere.” It was said: “O Abū ‘Alī [intending *Fudayl ibn ‘Iyāḍ*], and what is considered to be the most correct and most sincere?” He replied: “Certainly if an action is sincere but not correct it is unacceptable. And if it was correct but was not sincere it is also unacceptable, until it is both sincere and correct.” The sincerest action is what has been done for the sake of *Allāh*, and the most correct action is what is in accordance with the Sunnah.

And Muslim related from ‘*Abdullāh ibn Mas‘ūd* that the Messenger of *Allāh* (ṣallallāhu ‘alayhi wa sallam) said:

> « مَا مِنْ نَبِيٍّ بَعْثَهُ اللَّهُ فِي أُمَّةٍ قَبْلَ أَنْ كَانَ أَحَدٌ مِّنْ أُمَّتِي حَوْارِثُونَ وَأَصْحَابُ يَأْتِيُّونَهُ بِشَيْئٍ يُفْعَلُونَ يَأْتِيُّونَهُ بِشَيْئٍ يُفْعَلُونَ مَا لَا يُفْعَلُونَ مَا لَا يُفْعَلُونَ فَمَا يُفْعَلُونَ فَمَا يُفْعَلُونَ يَقْلُبُونَ فَهُمْ مُؤْمِنُونَ وَمَنْ جَاهِدَهُمْ يَقْلُبُونَ فَهُمْ مُؤْمِنُونَ وَمَنْ جَاهِدَهُمْ »

“There was not a single Prophet that *Allāh* sent to a nation before me, except that he had supporters and companions who followed his path and obeyed his commands. Then after them came generations who said
what they did not do, and did what they were not commanded to do. So whoever strives against them with his hand is a believer and whoever strives against them with his tongue is a believer and whoever strives against them with his heart is a believer. Beyond that there is not even a mustard seed's worth of faith.”

And the establishment of advising with patience occurs when people are reminded of the rewards of being patient and the circumstances regarding the previous nations.

And He, the Blessed and Exalted says:

وَقَالَ النَّبِيُّ أُنَّمَا أَلْعَمَّمُ وَلَحْكَمْ ذُوَّابُ اللَّهِ خَيرُ لَمْنَ

عَامِمَن وَعَمْلَ صَدِيقًا وَلَا يُقَلْهَا إِلَّآ أَصْبِرُونَ

“And those who had been given knowledge said: ‘Woe to you! The reward of Allāh is better for the one who believes and performs acts of righteousness. And none are granted this except the patient.”

[Suṣrah al-Qaṣṣāṣ 28:80]

And He, the Blessed and Exalted says:

مَنَ الْمُؤْمِنِينَ رَجُلًا صَدِقًا مَا عَهَّدَهُ اللَّهُ عَلَيْهِ فَمِنْهُمْ مَنْ

فَقَضَى نَخْبَةً وَمِنْهُمْ مَنْ يَنْظُرُ وَمَا بَدَلَّوْا تَبْرِيلاً

24
"Among the believers are men who were true to what they promised Allāh. Some of them are those who fulfilled it through death while others are those who are still waiting. And they have not changed in the least." [Sūrah al-Ĥzāb 33:23]

And He, the Exalted says:

وَقَالَ الْذَّيْنَ كَفَرُواَ لَوْلَا نَزَّلَ عَلَيْهِ الْقُرْآنُ جَمِيلًا وَحِجَدًا

سَكِبْنَا لِيُعْظِمَ بِهِ فَأَوْلَدْنَاهُ وَرَزُبْنَاهُ تَرْزِيلًا

“And those who disbelieve say: ‘Why wasn't the Qur'ān revealed to him all at once?’ Thus in this way We may strengthen your heart. And We have made it a gradual revelation.” [Sūrah al-Furqān 25:32]

So the Magnificent Qur'ān was revealed intermittently upon the Messenger of Allāh (ﷺ) so that Allāh might firmly establish it and so that the disbelievers could be refuted with it.

The Qur'ān consists of a part that focuses on Islamic monotheism and creed. Another part focuses on rulings, commands and prohibitions. And another part focuses on the stories of previous nations. Firmness and steadfastness is established through all of its different aspects.
So through Islamic monotheism and creed faith is actualized. Through the implementation of rulings and the enjoinderment of good and prohibition of evil righteous deeds are established. And through the stories of the Qurʾān patience and consolation is acquired, regarding whatever the Muslim may face for the sake of the religion and calling to it.

Concerning acting according to His rulings, Allāh, the Blessed and Exalted says:

وَلَوْ آتَنا كَتِبًا عَلَيْهِمْ أَنْ أَقْتُلُوا أَنفُسَّكُمْ أَوْ أَخْرُجْوا مِنْ دِينِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِّنْهُمْ وَلَوْ آتَنَّهمْ فَعَلُوهُ مَا يُعْطَوْنَ

۷۷۷

ِنِمْ لَهُمْ خَيْرًا لَهُمْ وَأَشْدَدَ نَبِيَّتًا

“And if We had ordered them (saying), “Kill yourselves (i.e. the innocent ones kill the guilty ones) or leave your homes,” very few of them would have done it; but if they had done what they were told, it would have been better for them, and would have strengthened their (Faith).” [Sūrah an-Nisā’ 4:66]

And concerning the stories of the Qurʾān, Allāh, the Exalted says:

وَكَلَّا نَفَقَّضُ عَلَيْكَ مِنْ أَنْبِيَاءِ الرَّسُولِ مَا نُبِيَّتْ يَهُودُ فَوَادْكُ

۱۳۵

وَجَآهَكَ فِي هَذِهِ الْحَقِّ وَمَوْعِظَةٌ وَذَكَرَى لِلْمُؤْمِمِينَ
“And each [story] We relate to you from the news of the Messengers is that with which We strengthen your heart. And in this, the truth, an admonition and a reminder have come to you for the believers.” [Sūrah Hūd 11:120]

And He, the Exalted says:

“Heen nafsul nabiql baaamal al-ahdhi’ ithnh fisin e amstna wa’rbiheem wa’dnheem hadda

“We relate to you their story in truth. Indeed, they were youths who believed in their Lord, and We increased them in guidance.” [Sūrah al-Kahf 18:13]

And concerning learning creed and Islamic monotheism, Allāh the Exalted says:

انعم على الذهاب إلى الرب المصدقون
اربئني وربنين إياك نعبد وإياك نستعين
عليم على المغضوب عليه ولا يضطرك أبدا

27
“All praise is for Allāh, the Lord of all creation; the Most Merciful, Bestower of Mercy. The Owner of the Day of Resurrection. You alone we worship, and to You alone we appeal for aid and assistance. Guide us to the straight path. The path of those upon whom You have shown Your favor. Not those with whom You are angered or those who are astray.” [Sūrah al-Fāṭiḥah 1:1-7]

And He, the Exalted says:

أَنتَ الْحَمَّـٰلُ ٨

رَبِّنَا لَا تُضِغْ عَلَى قُلُوبِنَا بَعْدَ الَّذِي هَدَيْنَا وَهَبْ لَنَا مِنْ لَدَيْكَ رَحْمَةً إِنَّكَ رَحِمَانَٰٰۢ

“Our Lord, do not allow our hearts to deviate after You have guided us and grant us mercy from Yourself. Indeed, You are the Bestower.” [Sūrah Āl-‘Imrān 3:8]

And He, the Exalted says:

وَكَأَنَّنَا مِنْ نَحْوِ قَدْ مَنَّاكُمْ رَبِّنَا كَثِيرًا فَمَا وَهَنُوا لَمَّا أَصَابُوهُمْ فِي سِيَابِيلِ الْلَّهِ وَمَا ضَعْفُوا وَمَا أَسْتَكْفَأُوا وَاللَّهُ يُجْعَلُ الأَصْلَادَ يَشُبُّ وَمَا كَانَ قَوْلُهُ إِلَّا أَنَّ قَالَوْا رَبِّنَا أَعْفِنَ لَنَا دُونَبَا وَإِسْرَافَانًا فِي أَمْرِنَا وَقَبْتَ أَقْدَامَنَا وَأَنْصَرْنَا عَلَى الْقَوْمِ ١٦٧

‘الْمُكْفَرِينَ’

28
“And how many prophets fought and with him fought many religious followers. But they never lost heart due to what afflicted them in Allāh’s way, nor did they falter or surrender. And Allāh loves those who are patient. And they said nothing but: ‘Our Lord, forgive us our sins and the excesses we have committed in our affairs and make our feet firm and give us victory over the disbelieving people.’” [Sūrah Āl-‘Imrān 3:146-147]
Steadfastness upon the Salafi Methodology is From the Characteristic of Ahl as-Sunnah and Ahl al-Ḥadīth

Steadfastness upon the methodology of truth is from the attributes of the people of ḥadīth (Ahl al-Ḥadīth) and the people of the Sunnah and the community (Ahl as-Sunnah wa al-Jamāʿah).

*Ibn Taymiyyah* said: “You will find that the people of kalām are from the people most likely to change from one position to another and to emphatically promote an opinion in one place while insisting upon its opposite elsewhere, while declaring the one who held their original position to be a disbeliever in another place. This is evidence of their uncertainty since faith is as Heraclius said to *Abū Sufyān* when he asked him about those who embraced the religion of the Prophet (ṣallāllāhu ʿalayhi wa sallam): ‘Do any of them abandon their religion out of disdain for it after having embraced it?’ He said: ‘No.’ Then Heraclius responded: ‘Thus is the state of true faith when it mixes with the joy of the hearts; no one would disdain it.’

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3 Related by *al-Bukhārī* in several places; from amongst them in *kitāb al-waḥī* in a longer narration with the number (7). It was also related in *kitāb al-Imān* in the chapter titled: *Suʿāl Jibrīl lin-Nabīʾ an al-Imān wa al-Īlām wa al-Īhsān*... with the number (51) which was summarized with the following wording: “Upon the authority of *ʿ Abdullāh Ibn ʿAbbās* who said that *Abū Sufyān* ibn Harb informed me that Heraclius said to him: ‘I asked you if they are increasing or decreasing and you claimed that they were increasing. Likewise is the matter of faith until it becomes complete. And I asked you if they commit apostasy out of disdain for his religion after having entered into it.
For this reason some of the pious predecessors said (‘Umar ibn ‘Abdul-‘Azīz or other than him): “Whoever makes his religion the subject of debate and argumentation wavers the most.”

As for the people of Sunnah and hadīth, then none of their scholars or righteous laypeople are known to have turned away from their position and belief. In fact, they are the greatest of the people regarding remaining firm upon that even if they are tested with various trials and types of turmoil. This is the condition of the Prophets and their followers from the previous generations like the people of the ditch and other than them. Like the pious predecessors of this nation including the companions and their students from the tabi‘ūn and other than them from the Imāms. To the extent that Imām Mālik used to say: “Do not envy anyone who has not been subjected to severe affliction in this affair.” He would say: “Indeed Allāh must test the believer with trials and affliction. Then if he is patient, his level increases.”

As Allāh, the Exalted says:

\[
\begin{align*}
\text{(1) لَيْسُوا لَهُمْ أَقْطَانُ } & \\
\text{(2) لَوْلَا يُفْقَهُوْنَ } & \\
\text{(3) يَقُولُونَ } &
\end{align*}
\]

“Alif, Lām, Mīm. Do the people think that they will be left to say: ‘We believe’ and they will not be

And you claimed that they don’t. Likewise is the case with faith whenever it mixes with the joy of the hearts; no one would disdain it.”
tested? Surely, We have tried those who came before them, and certainly Allah will clearly identify those who are truthful, and certainly He will clearly identify the liars.” [Surah al-‘Ankabūt 29:1-3]

And Allah, the Exalted says:

وَحَكَّلَنَا مِنْهُمْ أَيْمَةً يَهْدُونَكُمْ بَيْنَ النَّارِ وَٰلَمْ تَصَبُّوا
وَكَأَنَّنَا بِأَيْتَانٍ يَوْقُنُونَ

“And We established from amongst them, leaders who would guide in accordance with Our command when they were patient and used to be certain of Our signs.” [Surah as-Sajdah 32:24]

And Allah, the Exalted says:

إِنَّ الْإِنْسَانَ لَيْنَ حَسَرٌ إِلَّا الَّذِينَ أَصَابُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصُوا بِالْحَقِّ وَتَوَاصُوا بِالصَّبْرِ

“By the time. Truly, mankind is in loss. Except those who believe and do righteous deeds, and advise one another with truth, and advise one another with patience.” [Surah al-‘Asr 103: 1-3]
Whoever remains patient upon his position from the people of desires, then this is because of what it contains from the truth. Since every religious innovation (bid'ah), upon which is a significant group of the people, must incorporate some aspects of the truth that the Messenger (صلى الله عليه وسلم) has come with, which is in agreement with the people of Sunnah and ḥadīth. So this leads to the acceptance of their religious innovation (bid'ah), since pure falsehood would not be accepted under any circumstances.

In summary, steadfastness and firmness amongst the people of Sunnah and ḥadīth is significantly many times greater than whatever may exist amongst the people of kalām and philosophy. In fact, the one given to philosophy is far more unsure and uncertain regarding his opinions than the person of kalām because the people of kalām possess some level of truth that has remained from what they took from the prophets which is something that cannot be said of the philosophers. For this reason, Abūl-Ḥusayn al-Baṣrī and the like of him is more steadfast than Ibn Sīnā and the like of him.

You will also find that the people of philosophy and kalām are the most likely to split off from one another and differ all while each one of them claims that their statement is the definitive truth which is supported by evidence. The people of the Sunnah and ḥadīth are the greatest in terms of their unity and harmony with one another. So whoever from amongst the various sects is closer to them, then likewise you’ll find that they are closer to unity and harmony. So the Mu'tazilah experience more harmony and unity than the philosophers since the philosophers maintain so many contradictory positions concerning the affairs of divinity, the resurrection, prophethood, and even the natural sciences, mathematics and
astrology in addition to other than that from the positions that are far too numerous to count.

So the people of affirmation from the people of kalām like the Kullābiyyah, the Karāmiyyah and the Ashʿarīyyah are more united and harmonious than the Muʿtaṣīlah. Indeed the Muʿtaṣīlah differ greatly and perform takfīr of one another. To the extent that a student might declare his teacher to be a disbeliever in the same way that someone from the Khawārij might also do. And those who have written about the disgraceful characteristics of the Muʿtaṣīlah have mentioned this in detail. You will not find true unity and harmony except due to following what has been left by the Prophets from the likes of the Qurʾān and ḥadīth and whatever is closely connected to this. And you will not find sectarianism and differing except amongst those who have abandoned it (i.e. the Qurʾān and ḥadīth) and given precedence to other things over it.

Allāh, the Exalted says:

\[
\text{وَلَا يَزَالُونَ مَخْتَلِفِينَ إِلَّا مَنْ رَجَحَ رَبّهُ وَلَدَّ أَلَّا يَزَالُونَ مَخْتَلِفِينَ}
\]

\[
\text{خَلقُهُمْ وَقَضَّتْ كِلَمَةَ رَبِّكَ لَأُمَلِئَانَ جَهَنَّمَ مِنَ الْجَحَنَّةِ}
\]

\[
\text{وَالَّذِينَ أَجَمَعُونَ}
\]

“And they will continue to differ except for those upon whom your Lord has mercy. And for this reason, He created them. And the word of your Lord is final: ‘I will certainly fill the Hellfire with the Jinn and men together.’” [Ṣūrah Ḥūd 11:118-119]
So Allāh has informed us that the people of mercy do not differ and they are the followers of the prophets in word and deed. They are the people of the Qur'ān and ḥadīth from this nation. Whoever opposes them loses out on some mercy to the extent of their opposition.

Due to the fact that the philosophers were the furthest from the followers of the Prophets they differed the most. And the Khawārij, the Muʿtazilah and the Rawāfiḍ due to them being far from the Sunnah and ḥadīth were greater in terms of their sectarianism in this matter. Particularly the Ṣafīḍah since it is said that they are the sect that definitely differs the most. That is because they are the furthest of the sects from the Sunnah and the community of believers (Jamāʿah), as opposed to the Muʿtazilah since they are closer to this than the Ṣafīḍah.

You will find that the vast majority of those who have left the methodology of the pious predecessors from the people of kalām and Ṣūfīsm acknowledge this either near their time of death or just before they die; and the narrations that support this point are well-known and numerous.

Abūl-Ḥasan al-Ashʿarī grew up upon īʿtīzāl (the ideology of the Muʿtazilah) and spent forty years upon that ideology and defending it before turning away from it and explicitly declaring the misguidance of the Muʿtazilah and exerting great efforts in refutation of them.
And Abū Ḥāmid al-Ghazālī with his incredible intelligence, his devotion, his familiarity with kalām and philosophy as well as his traversing upon the path of asceticism, riydah and tasawwuf ended up in a state of insecurity and uncertainty. At the end of his life he changed to the way of the people of kashf (Sūfīyah), even though after that he turned to the way of the people of hadīth and wrote Iljām al-‘Awām ‘an ‘Ilm al-Kalām.

Likewise, Abū ‘Abdullāh Muḥammad ibn ‘Umar ar-Rāzī said in his book which he wrote about the types of the Divine Essence (adh-dhāt): “I have surely considered the ways of the kalāmists and the methodologies of the philosophers but I have not seen that they heal the sick or quench anyone's thirst. Instead, I have seen that the best way is the way of the Qur'ān. Concerning affirmation read:

\[
\text{ذَٰلِكَ الْحَقُّ عَلَى الْعَرَشِ أَسْتَوَى}
\]

“The Most-Merciful ascended above the throne.”
[Sūrah Tā Hā 20:5]

And His statement:

\[
\text{إِلَيْهِ يَصْعُدُ الْكَلِمُ الطَّبِيبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ}
\]

“To Him the good words raise and the righteous actions carry them.” [Sūrah Fāṭir 35:10]
“There is nothing similar to Him and He is the Ever-Hearing, All-Seeing.” [Sūrah ash-Shūrā 42:11]

And His statement:

وَلَا يُحَيَّظُونَهُ عِلْمًا

“And their knowledge does not encompass Him.” [Sūrah Tā Hā 20:5]

And His statement:

وَهَلْ تَعْلَمُونَ لَهُ سَمِيًَّا

“Do you know of anything similar to Him?” [Sūrah Maryam 19:65]

Then he said: “Whoever tries as I have will know as I do…” And he used to exemplify the following lines of poetry: “The extent of what the intellects can approach is a bridle; and most of the efforts of creation involve misguidance. And our souls are not at ease with our bodies; and the result of our world is harmful and evil. And we will not benefit from our search throughout our lives; except that we can say: ‘it is said’ and ‘they said’.”
Imām al-Haramayn abandoned what he used to profess and believe and ultimately chose the methodology of the pious predecessors. He used to say: “O my colleagues do not busy yourselves with kalām. Had I realized that kalām would lead me where it led me, I would not have involved myself with it.” And close to his death he said: “I delved into the depths of the sea and withdrew from the people of Islam and their sciences. I entered into what they forbid me from and now if my Lord does not include me in His mercy then woe to the son of al-Juwaynī. And so I will die upon the creed of my mother.” Or he said: “…the creed of the elderly of Naysābūr.”

Likewise, Abū ‘Abdullāh Muḥammad ibn ‘Abdul-Karīm ash-Shahrastānī has informed us that he did not find amongst the philosophers and people of kalām anything but uncertainty and regret and he used to recite the following lines of poetry: “Upon my life, I have frequented all of the learning institutes; and put my limbs in those places. But I didn't see anyone except that he placed his hands on his chin out of uncertainty or grinding his teeth out of regret.”

4 Majmūʿ al-Fatāwā volume 4 pages 50-52 and 72-73.
The Believer is Commanded with Patience and to Believe that the Final Outcome is for Righteousness (taqwa)

The Messenger (صلى الله عليه وسلم) is instructed to observe patience repeatedly in the Qur'an with the verb form that indicates a command (fi'il al-amr) and in every instance patience is associated with overcoming, achieving victory and the final outcome, favoring those who are mindful of Allāh (taqwa).

Allāh, the Blessed and Exalted says:

“ثُلُثٌ مِنْ أُنْبَاءِ الْغَيْبِ نَوْجُبُهَا إِلَيْكَ مَا كُنتَ تَعْلَمُهَا أَنَّهَا وَلَا فُوْقُكُمْ مِنْ قَبْلِ هَذَا فَأَصِيبْ إِنَّ الْعَلِيمَ بِالْمُتَقِينِ”

“That is from the news regarding the unseen which We reveal to you, [O Muḥammad]. Neither you nor your people knew of it before now. So be patient, since truly the final outcome favors those who are mindful of Allāh (muttaqūn).” [Sūrah Hūd 11:49]

And He, the Exalted says:
“So remain patient upon what they say and glorify the praise of your Lord before the rising of the sun and before its setting; and throughout the night glorify Him and at the ends of the day; such that you may be pleased.” [Sūrah Tā Hā 20:130]

And He, the Exalted says:

“So remain patient; certainly the promise of Allāh is true. And do not be discouraged by those who lack certainty.” [Sūrah ar-Rūm 30:60]

And He, the Exalted says:
“So remain patient, [O Muhammad]. Certainly, the promise of Allah is true. And seek forgiveness for your sin and glorify the praise of your Lord in the evening and the morning.” [Surah Ghafir 40:55]

And He, the Exalted says:

قَاءِسِيْرُ إِنَّ وَعَدَ اللَّهُ حَقٌّ فَإِمَّا تَرْيَنَا بَعْضُ الَّذِينَ

۶۷ نُعْمَاتُهُ أُوْلَى الْمُعْلَمِينَ فَلَيْعْلَمُوا أَنَّ فِي رَبِّكَ عَيْنِ الْإِلَهَيْنَ

“So remain patient, [O Muhammad]. Certainly, the promise of Allah is true. So either we will show you some of what We have prepared for them or We will cause you to die and to Us they shall all return.” [Surah Ghafir 40:55]

And He, the Exalted says:

قَآيِسُيْرَ كَأَنْ هُمْ يَوْمَ يَوْمَهمَ لاَ يَأْتُونَهُمَّ وَلَا يَأْتُونَهُمْ

۳۰ حَتَّى كَأَنْ هُمْ أُمَلَىٰ نَهَارِهِمْ وَلَا يَأْتُونَهُمْ أُمَلَىٰ نَهَارِهِمْ

بذلَغْ فَهُمْ يَهْدُونَ إِلَى الْقُوَّمِ الْمُدَسَّرِينَ

“So remain patient, [O Muhammad] as the most resolute of the Messengers [ulu al-‘azm] did and do not be hasty with them as though it is the day when they will see what they were promised and it will seem as though they hadn't waited but a single hour.
of the day. So shall anyone be destroyed except the transgressors?” [Sūrah al-Ahzāf 46:35]

And He, the Exalted says:

فَاصِرِّ عَلَىٰ مَا يَقُولُونَ وَسَيَحْمِدُ رَبَّكَ قَبْلُ طَلَوعِ الْسَّمَٰئَٰسِ وَقَبْلُ الْغُرُوجِ

“So remain patient regarding what they say and glorify the praise of your Lord before the rising of the sun and before its setting.” [Sūrah Qāf 50:39]

And He, the Exalted says:

فَاصِرِ لَا تَكُنِّ كَصَاحِبِ الْحَوتِ إِذَا نَادَىَ وَهُوَ مُكْتَطِمُ

“So remain patient regarding the judgment of your Lord and do not be like the companion of the whale who called out in distress.” [Sūrah al-Qalam 68:48]

And He, the Exalted says:

فَاصِرِ صَبْرًا لَحَبِيلًا

“So demonstrate the most beautiful form of patience.” [Sūrah al-Ma‘ārij 70:5]
And He, the Exalted says:

وَأَرْبَيْكَ فَأَصْبِرُ

“And for Allah you should remain patient.” [Sūrah al-Muddathir 74:7]

And He, the Exalted says:

فَأَصْبِرْ لِحَكِيرِ رَبِّكَ وَلَا تُطَعِّ مِنْهُمْ أَيْتَماً أَوْ كَفُورًا

“So remain patient regarding the judgment of your Lord and do not obey the sinful or ungrateful among them.” [Sūrah al-Insān 76:24]

In this is a clarification that it is upon the believer to observe patience, which is steadfastness upon the true religion in front of the temptations of lusts and desires. It also contains glad tidings that the final outcome will be for the pious [who are mindful of Allah] and that what Allah has promised them is true. And He, the Exalted says:

هُوَ الَّذِي عَرَسَ رَسُولَهُ بِالْهُدَى وَدِينِ الْبَيِّنَةِ لِيُظْهِرَهُ

“"It is He who sent His Messenger with guidance and the religion of truth in order to make it prevail over all other religions. And Allah is sufficient as a witness.” [Sūrah al-Fath 48:28]
Ibn Taymiyyah said in his explanation of the narration: “Islam began as something strange and it will resume being something strange as it began…”

“And just as Allah prohibited His Prophet from becoming overwhelmed with remorse or despair regarding those who did not enter into Islam in the beginning, the same holds true for the end. So the believer is forbidden from becoming distressed because of them and from experiencing remorse due to their plots. Many of the people, whenever they witness an evil or whenever many of the affairs of Islam have been changed, become disheartened, weary and lament as the people who are afflicted do even though they have been prohibited from this. Instead, they are commanded to observe patience, reliance upon Allah and steadfastness upon the religion of Islam, just as they should believe in Allah along with those who are mindful of Him and those who do good. They should believe that the final outcome favors piety (taqwā) and whatever occurs to an individual is due to his sins. So he should remain patient since the promise of Allah is true and he should seek forgiveness for his sin and glorify the praises of his Lord at night and in the early morning.

And his statement (لا يعود ما كان: ‘And it will resume being something strange as it began…’) can potentially mean two things; the first is that he is in a place and time where it will return to a state of being strange amongst them but then it will prevail just as it occurred in the beginning when it was strange but later prevailed. For this reason he said: ‘And it will resume being something strange as it began…’ When it began it was certainly strange and unknown but then it prevailed and became known. Similarly, it will return to a state where it is unknown before it later prevails and becomes known. So only a few will truly know it at that time just as it was in the beginning. It could also mean that towards the end of the
world, there will only be a few remaining Muslims. This would only occur after the antichrist (ad-Dajjāl) and Gog and Magog (Ya’jūj and Ma’jūj) when the end of the world is very close. At that time, Allah will send a wind that will seize the soul of every believing male and female and then the Day of Judgment would commence.

As for whatever precedes that, then the Messenger of Allah (ﷺ) said:

‘There will never cease to be a group from my nation who clearly prevail while upon the truth. They will not be harmed by those who oppose them or those who forsake them until the Hour is established.’

This narration is in Ṣahīh al-Bukhārī and Ṣahīh Muslim and there are several other similar narrations like it.

The truthful and trustworthy one informed us that a group from his nation will remain unequalled upon the truth, distinguished and unharmed by those who oppose them or by the differing of those who forsake them. As for Islam remaining strange and lowly everywhere in the land, before the establishment of the Hour, then this will not occur.

And his statement (ﷺ): ‘And it will resume being something strange as it began...’ is the greatest form of strangeness if the people begin to commit apostasy and turn away from it. And Allah, the Exalted says:
‘Whoever from amongst you should abandon his religion; Allah will bring forth (in place of them) another people whom He will love and who will love Him. (They are) kind towards the believers, strong against the disbelievers; they strive forth in the way of Allah and do not fear the criticism of those who criticize.’ [Surah al-Ma‘idah 5:54]

So they are those who will establish the religion if those people apostate.

And likewise it began as something strange and continued to grow until it spread. So in this way it is strange in many places and times but then it prevails when Allah, the Mighty and Majestic, establishes it. As ‘Umar ibn ‘Abdul-‘Aziz said when he assumed power: ‘Certainly much of Islam has become strange to many people to the extent that some of them don’t even know that consuming intoxicants is forbidden. Then Allah made things visible and apparent in Islam that were previously considered strange.’

In the Sunan we find the narration: ‘Allah sends to this nation, at the completion of every one hundred years, an individual that will
revive the religion.’ And the revival occurs after decay, and that is the strangeness of Islam.

This narration shows the Muslim that he shouldn't be dismayed by the small numbers of those who know the reality of Islam, just as his chest should not become restricted by it. He should never be in doubt regarding the religion of Islam, since this was the condition of Islam when it began.

Allāh, the Exalted says:

الله كتب في شاه يَبْنِيي آىَلَيْكَ فَسَأَلَ الَّذِينَ يُقْرِئُونَ

فِي مَعْنَى كَيْفَ كَانَ أَنتَ مِن قَبْلِ لَكَ فَالَّذِي لَكَ الْحَقَّ فَلَا

‘So if you are in doubt, [O Muḥammad] concerning what We have revealed to you, then ask those who have been reading the scriptures before you.’

[Sūrah Yūnus 10:94]

This is in addition to the other verses and evidences that highlight the truthfulness of Islam.

And similarly, if it does become strange, then those who call to it will need proofs and evidences which are similar to the evidences that were initially necessary in the early stages of Islam.

And Allāh, the Exalted says:
"I was riding behind the Prophet (صلى الله عليه وسلم) when he said: ‘O young man, shall I teach you some words that Allah will cause you to benefit from? I [Ibn ‘Abbás] said: ‘Certainly.’ He (صلى الله عليه وسلم) said, ‘Be mindful of Allah and He will protect you. Be mindful of Allah and you will find Him before you. If you come to know Him at times of ease He will know you at times of difficulty. And if you ask, then ask of Allah. And if you seek assistance, then seek the assistance of Allah. And the pen has dried concerning what will be. If the creation were to gather all together seeking to benefit you with something that Allah has not written for you, then they will never be able to do so. And if they sought to harm you with something that Allah has not written for you then they will not be able to do it. [...] And know that in remaining patient upon what you dislike is much good; and victory comes with with patience, relief comes with affliction and with hardship comes ease.’"
And finally Allāh says:

"O you who have believed, be patient and forbearing and remain ready and be mindful of Allāh so that you may be successful." [Sūrah Āl ʻImrān 3:200]

And all praise is due to Allāh before everything and after everything and may the prayers of peace and blessings of Allāh be upon Muḥammad his family and companions.