Understanding Islam, the solution for the

TRIALS OF LIFE

Sahih. Suleiman bin Fazza, al-Fazza
Understanding Islam,  
the solution for  
Trials of Life  

by Sheikh Saalih Ibn Fawzan Al-Fawzan
© 2009/1430

Abdulilah ibn Rabah Lahmami & Muhammad Nadeem Ahsan-Shah

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system or transmitted in any form, by any means, electronic, mechanical; photocopying, or otherwise without the express permission of the copyright owner.

Email: abdulilah539@yahoo.co.uk – darasahaba@yahoo.com
CONTENTS PAGE

PAGE

Preface .................................................................................................................. 5
Introduction ........................................................................................................... 7
Obstacles in Life .................................................................................................... 13
Opposing the Messenger ﷺ .................................................................................. 15
Are trials like the punishment of Allaah? ......................................................... 17
Gaining an understanding of Islam will help through trials ................................ 19
Wealth, children and one's spouse are all trials ............................................... 21
Good and evil are a trial ....................................................................................... 25
People are a trial for each other .......................................................................... 27
Splitting and differing into groups and parties are trials................................. 33
The spread of much evil ...................................................................................... 41
The pious are guided through trials .................................................................... 45
Categories of people in relation to trials ............................................................ 47
Protection lies in the Qur’an ............................................................................... 53
Trials at the end of time and in the grave ............................................................ 57
How to gain knowledge ....................................................................................... 63
Hold onto the Jamaa'ah – the way of the Companions .................................... 65
Supplicating to Allaah during trials .................................................................... 71
Beware of callers to trials ................................................................................... 75

3
Appendix 1 to the book Understanding Islam, the solution for trials by Sheikh Saalih Fawzan al-Fawzan ................................................................. 81
Who are the Pious Predecessors, the Salafus-Saalihih .................. 81

Appendix 2 .................................................................................. 87
The Ashaa’ira (Ash'arees) are not from Ahl-uS-Sunnah wal Jama’aah ......................................................... 87
The First Stage – The way of the Mu’tazilah, (Ta’teel) denying the Attributes of Allaah due to limited intellect ......................................................... 87
The Second Stage – The way of Ibn Kullab – (Tahreef) distorting the meaning of the Attributes of Allaah ......................................................... 87
The Third stage of Abul Hasan Al-Ash’aree, the way of Ahl-us Sunnah wal Jama’ah ................................. 89

Appendix 3 .................................................................................. 93
The scholars of Ahl-us-Sunnah .................................................. 93
THE SCHOLARS ARE OUR ELDERS ........................................ 95
THE SCHOLARS ARE EDUCATORS ....................................... 96

Appendix 4 .................................................................................. 99
THE SUFEES ARE NOT FROM AHL-US-SUNNAH WAL JAMAA’AH ..................... 99
THE POSITION OF OTHER SCHOLARS FROM THE PAST ON THE SUFEES? .................. 101
Preface

All praise is to due to Allaah who gave us the ability to translate and publish another treatise from the works of the noble scholars of Islam\(^1\). Sheikh Saalih Ibn Fawzan Al-Fawzan (may Allaah protect him) is well known as being from amongst the most knowledgeable Islamic scholars in our time mashaallaah. He currently holds the position of the being amongst the Permanent Committee of Elder Scholars for Islamic Affairs in Saudi Arabia. He spends much of his time in teaching, lecturing and explaining scholarly works from the past, may Allaah reward him with much good.

Indeed actions are in accordance with one's intention and every person will have what they intend. May Allaah make this small effort for His sake and may Allaah reward those who helped in checking it such as our brother in Islam Abu Ishaaq Mohammad Nadeem Ahsan-Shah.

I have checked and referenced the narrations from the Prophet ﷺ and his Companions that the Sheikh mentioned in the treatise.

\(^1\) Alhamdulillaha, other books printed by Darasahaba include, "The Attributes of the Successful Caller" by Sheikh Saalih Ibn Fawzan Al-Fawzan, 'Mu'aawiyah Ibn Abu Sufyaan radhiallaahu 'anhu' by Sheikh AbdulMuhsin Al-'Abbad, and 'The Cure – Explanation of Soorah Al-Faatiha' by Sheikh Ibn 'Uthaimeen rahimahullaah. May Allaah accept them for His sake only, Ameen.
It should be noted that when translating, it is difficult to be inclusive when translating pronouns that in Arabic refer to both a male and female reading audience. Therefore, it should be clear that the usage of pronouns such as ‘he’ and ‘him’ are not meant to exclude a female reading audience.

May Allaah protect us from the trials of life and death and make us continue to benefit such that we use our time well.

Abdulilah Ibn Rabah Lahmami
Madinah
Muharam 1429-January 2008
darasahaba@yahoo.com
Introduction

All praise is due to Allaah, The Lord of all creation, and prayer and peace be upon our Prophet Muhammad ﷺ, the one who was sent as a mercy to mankind. Peace and blessings be upon his family, Companions and those that hold fast to his Sunnah and follow his methodology until the Day of Judgement. After which follows:

Allaah ﷺ blessed us with Islam. Allaah said:

يُتَأۡهِبُوا الَّذِينَ آمَنُوا أَتْقُوا اللَّهَ حَقّ تَقَاتِهِ، وَلَا تَمْوتُنَّ إِلَّا وَاتَّقُنَّ مُسۡلِمِينَ

أَوْ اِعْتَصِمُوا بِحَجِّ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَآذَرُوا نُعُمَتُ اللَّهِ عَلَيْكُمْ إِذْ كُنُتمُ أَعْدَاءً فَأَلَّفْ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُم بِعَمَّتِهِ

إِحُوَا وَكُنُتمْ عَلَى شَفَاءِ حُفْرَةٍ مِنْ أَلَّا كَفَانَ قَدَّكُمْ مِنْهَا كَذَٰلِكَ يُبْيِنُ اللَّهُ لَكُمْ أَيَّاتِهِ لَعَلَّكُمْ تَتَمَسَّكُونَ

And hold fast, all of you together, to the Rope of Allaah and be not divided. And remember Allaah's Favour on
you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brothers. And you were on the brink of a pit of Fire and He saved you from it. Thus Allaah makes His signs clear to you, that you may be guided.

> وَلْتَنْتَكُنْ مَنْكُمْ أُمَّةً وَلِدَاعُونَ إِلَى الْحَقِّ وَيَأْمُرُونَ بِالْمُتَّقِينَ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

Let there arise from you a group, inviting to all that is good, enjoining good and forbidding evil. It is they who are the successful.

> وَلَا تَتَّقُونَ كَذَٰلِكَ دُوَافِقَةٌ وَآخِلُوا مِنْ بَعْدِ مَا جَآءَهُمُ الْبَيْنَتُ وَأُولَٰئِكَ هُمُ عَذَابُ عَظِيمٌ

And be not as those who split up and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment.  

Allaah said:

> ﴿أَمْلَئْتُ لَكُمْ دِينَكُمْ وَأَمْلَئْتُ عَلَيْكُمْ نَعْمَةً وَرَضِيتُ لَكُمْ إِسْلَامًا ﴾

2 Soorah Aali-Imran: 102-105.
This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion.⁴

Allaah ﷻ said:

«إنَّ الَّذِينَ عَدَّلُوا عَنْ أَنَّى إِلَى إِسْلَامٍ دِينًا فَلَنْ يُقَبَّلَ مِنْهُ وَهُوَ فِي الْأَخَرَى مِنَ الْخَسَرَٰنِينَ»

Truly, the only way of life that is accepted by Allaah is Islam.⁴

Allaah ﷻ said:

وَمَن يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقَبَّلَ مِنْهُ وَهُوَ فِي الْأَخَرَى مِنَ الْخَسَرَٰنِينَ

And whoever seeks a way of life other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers.⁵

Allaah ﷻ said:

وَجَنُحُوا فِي اللَّهِ حَقَّ جَهَادِهِ وَهُوَ أَجْتَبَكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الْأَرْدَانِ مِنْ حَرَجِ مَلَّةٌ أَيَّبَكُمْ إِبْرَاهِيمُ وَهُوَ سَمَّنُكُمْ أَلْمُسْلِمِينَ

⁴ Soorah Aal-Imran: 19.
⁵ Soorah Aal-Imran: 85.
And strive hard in Allaah's Cause as you ought to strive. He has chosen you and has not laid upon you any hardship in religion: (hold fast to) the religion of your father Ibrahim. It is He (Allaah) Who has named you Muslims both before (in the previous scriptures) and in this (Qur'an), that the Messenger may be a witness over you and you be witnesses over mankind!

So perform the prayer, give Zakat and (render your affairs) to Allaah and depend upon Him. He is your Protector, what an Excellent Protector and what an Excellent Helper!

No other blessing can equal the guidance to Islam, even if some belittle the blessings of Allaah and see them as being insignificant. Rather, one must remember the blessings of Allaah and be grateful for them. Islam is the way of life Allaah sent Muhammad ﷺ with. This in itself is a great blessing, since he ﷺ is the one who came with Islam, clarified it and called to it. Allaah ﷺ said:


6 Soorah Al-Hajj: 78.
Indeed Allaah blessed the believers when He sent in their midst a Messenger from among themselves, reciting unto them His Verses (the Qur'an), purifying them, and instructing them (in) the Book and the Sunnah while before that they had been in manifest error.\footnote{Soorah Aal-Imran: 164.}
Obstacles in Life

There are obstacles in life which befall a person that may expel him out of Islam if he is already a Muslim or weaken his faith. If he is not a Muslim, these obstacles may even serve to obstruct him from entering into Islam.

There are great trials which a person faces, so it is obligatory for him to have knowledge of them so that he is able to stay clear and overcome them if he is trialed.

It was from this standpoint that the honourable Companion Hudayfah ibn al-Yaman said:

"The people used to ask the Messenger of Allah about good things, whereas I used to ask him about evil things fearing that they befall me."

So, one must first have knowledge and insight of Islam, its rules and regulations. One must know those things which turn us away from Islam and the barriers which obstruct the servant of Allah from worshipping Him. One must know the things that affect their faith, such as sins, in order to keep

---

away from their harm and reap the benefits (of being steadfast). If a person does not know those affairs that can harm and misguide him, they may destroy him. Allaah ordered us to hold fast to this religion until we die. He ﷺ said:

«وَلَا تَمْوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ»

And do not die except in a state of Islam.⁹

Opposing the Messenger

There is no doubt that a person's remaining upon Islam is in the hands of Allaah. We are not fully in control as to whether or not we remain upon Islam until we die. However, we should bring about the causes that help us to fulfil that; practical and protective measures that, if adopted, Allaah would enlighten us with His bounty and complete His blessings upon us, thus causing us to die upon Islam, because we brought about those causes and strove in the path of gaining salvation and indeed Allaah is Kind and Generous. If He sees that His servant has a concern and a desire to do good deeds and a hatred for evil and likewise fears falling into evil, then He, the Most High, strengthens, protects, guards and makes his religion safe and complete with all that is good.

Yet, if Allaah sees that His servant turns away without desire to do good, not having hatred for evil, He leaves him in the path he has chosen as a punishment out of His justice, as He says:

وَمَنْ يُشاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَايَةَ وَيُشْتَبِعُ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ تُولِيهِ مَا تَوَلَّىَ وَنُصَلِّهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا

And whoever contradicts and opposes the Messenger after the right path has been shown clearly to him, and follows a way other than that of the believers, We shall
keep him in the path he has chosen, and land him in Hell - what an evil destination!\textsuperscript{10}

So the cause came from the servant as he opposed the Messenger \(\mu\) and followed a path other than the way of the believers, showing that he initiated the cause and thereafter the punishment from Allaah followed.

\(\text{
نُوَلِّهِ مَا تَوَلَّى وَنُصَلِّهِ جَهَنَّمَ وَسَاءَتَ مَصِيرًا}
\)

We shall keep him in the path he has chosen, and land him in Hell - what an evil destination\textsuperscript{11}

\footnotesize
\begin{enumerate}
\item Soorah An-Nisaa: 115.
\item Soorah An-Nisaa: 115.
\end{enumerate}

16
Are trials like the punishment of Allaah?

The word fitan (trials and tribulations) is the plural of fitnah which means being tested and trialed, such that the truth or hypocrisy of ones faith is made apparent. Allaah said:

وَمِنْ أُمَّةٍ مَّنْ يَقُولُ إِنَّمَا أَعْبَدُ اللَّهَ إِلَيْهِ فَإِذَا أُوْدِيَ فِي اللَّهِ جَعَلَ فِتَنَّهُ

There are amongst mankind who say: "We believe in Allaah," but if they are trialed in the cause of Allaah, they consider the trial of mankind similar to the punishment of Allaah; 12

So this type of person is not patient upon the afflictions that befall him which would have made him firm upon the truth. Rather, he runs away from his religion and follows those things that turn him away from it. He does this, thinking that he is going to be saved. However, he leaves one evil only to fall into another greater evil; like the one who tries to take refuge from scorching sand (he lifts up one foot from the ground only to place the other on it). He considers the trials of the people like the punishment of Allaah, but can the trials of the people be like the punishment of Allaah?

If he were to leave his religion and agree to remain with those that lead him astray, he will head towards the punishment of Allaah. Yet, if he were to be patient upon the harms of the

12 Soorah Al-'Ankaboot: 10.
people and, in turn, hold fast to his religion, this pain that afflicts him would only be temporary. A way out would be nearby and the end result would be good. However, this person followed the opposite course. He was not patient upon the harms of the people and their trials, but rather he followed them in disobedience to Allaah. He followed them in what they called him to, in terms of disbelief in Allaah, so he went towards the grievous punishment of Allaah.

*Fitnah* means a trial and a test. The truthful and faithful one, once tested, will be made apparent from those who are unstable and not firm. The truthful and faithful one who has a good understanding of his religion is firm upon his belief, as opposed to the one who is shaken by the first trial that befalls him.\(^{13}\)

\(^{13}\) *Sheikh Rabee' Ibn Haadee Al-Madkhali* said, "*The one whom Allaah wishes to show goodness to stays firm upon the truth even if the groups of enemies come in succession one after the other and trials and tribulations come one after the other which bring hardship and earthquakes, he is not moved.*" [tape entitled 'Reasons for Deviation'].
Gaining an understanding of Islam will help through trials

_Fiqh_ in the Arabic language means understanding and in Islamic terms it refers to understanding well the rules and regulations of Allaah, the Most High. Those rules are reported in the Book of Allaah and the _Sunnah_ of His Messenger ﷺ. Allaah sent down both the Qur'ān and the Prophetic _Sunnah_ (way) as guidance to the people. In them lies guidance and a clarification of everything the servants need in their religion and what grants them contentment in this life and in the Hereafter.

Allaah included everything in the Book that people are in need of. It is sufficient, and alongside it is the clarification of the Messenger ﷺ. Allaah said:

« ﷺ

And We have sent down unto you (O Muhammad) the Reminder that you may explain clearly to the people what has been sent down to them

So the Messenger ﷺ is a clarifier, informer and an explainer of this great Book. The Book and the _Sunnah_ clarify guidance from misguidance. In them is a clarification of the good path and the evil paths.

_Fiqh_ in the religion is to have intellect and understanding stemming from the Book of Allaah and the _Sunnah_ of the

14 _Soorah An-Nahl_: 44.
Messenger of Allaah ﷺ with regard to the problems that befall us. It also helps us through trials by enabling us to keep away from such problems and take the path of salvation.

Allaah, the Exalted, ordered that one should gain an understanding of the religion and dispraised those that do not understand. Allaah, the Most High, said:

"قلوَّلَا نَفَرَ من كُلِّ فَرَقَةٍ مِّنْهُمْ طَابِقَةٌ لَّيْتَتَفَقُّوهُمْ فِي الَّذِينِ
وَلِيْنُذِرُوا قَوْمَهُمْ إِذَا رَجَعُوْا إِلَيْهِمْ لَعَلَّهُمْ يَتَفَقُّهُمْ بِغَدِرَةٍ.
"

Of every group, a party should only go forth, that they (who are left behind) may be taught in the (Islamic) religion, and that they may warn their people when they return to them, so that they may beware of evil.¹⁵

Allaah described the hypocrites as those void of understanding, meaning that they do not have knowledge of the legislative rules of Allaah's religion. This is because they do not seek knowledge and neither are they concerned for it. Their lack of concern caused them to become people without understanding.

---

¹⁵ *Soorah At-Tawbah*: 122.
Wealth, children and one's spouse are all trials

Trials and tribulations are many and they will increase and recur more often towards the end of time. A person goes through trials throughout their life, but some experience them more than others. Allaah mentioned that wealth and children are a trial:

\[ إِنَّمَا أُمِّلَكُمْ وَأَوْلَدُكُمْ فِتْنَةً وَلَّا تُنفِقُواْ إِلَّا وَمَنْ يَقْرَبُهُ عَنْ ذَٰلِكَ أَوَلَدُكُمْ وَأُمِّلَكُمْ. \]

Your wealth and your children are only a trial, whereas With Allaah is a great reward (Paradise).\(^{16}\)

He ﷺ also said:

\[ يَتَأْثِبُ الَّذِينَ أَمَنُواْ لَآ تُلْهِكْ أَمَّلَكُمْ وَلَآ أُولَدُكُمْ عَنْ ذَٰلِكَ أَوَلَدُكُمْ وَأُمِّلَكُمْ. \]

O you who believe! Let not your wealth or your children divert you from the remembrance of Allaah. And whosoever does that then they are the losers.\(^{17}\)

So wealth and children are a trial. Whoever prefers wealth, children, country, family, business, and their property over the love of Allaah and His Messenger ﷺ, let him wait for the worst of results, as Allaah said:

\(^{16}\) Soorah At-Taghabun: 15.

\(^{17}\) Soorah Al-Munafiqoon: 9.
Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allaah and His Messenger, and striving hard in His cause, then wait until Allaah brings about His decision. And Allaah guides not the people who are sinful.  

So wealth and children are a trial and one's spouse is also a trial for a person as Allaah said:

O you who believe! Verily, among your partners and your children are enemies for you (i.e. may stop you

---

18 Soorah At-Tawbah: 24.
from the obedience of Allaah), so beware of them.\(^{19}\)

Do not prefer their love over the love of Allaah and His Messenger ﷺ. Do not give preference to their obedience over the obedience of Allaah and His Messenger ﷺ. Do not become occupied with them to the extent that it distracts you from that which brings you closer to Allaah ﷺ.

Beware as Allaah ﷺ said:

\[
\begin{align*}
\text{يتُبِّئِيَهَا أَلَّذِيْنَ يَأْمَنُوْا إِنِّي مِنْ أَزْوَاجِكُمْ وَأُولِيْاءَكُمْ عَدُوّاً لَّكُمْ فَأَحْذَّرُوهُمْ}
\end{align*}
\]

O you who believe! Verily, among your partners and your children are enemies for you (i.e. may stop you from the obedience of Allaah), so beware of them.\(^{20}\)

'Beware of them' does not mean that you become enemies to them, such that you keep away from them and break ties with them. Rather, it means beware from being tested by them and beware that you take their way if their love opposes the love of Allaah and His Messenger ﷺ. Rather, you should put forward the love of Allaah and His Messenger over the love of wealth and children. As a result of doing so, Allaah will protect your wealth and children as Allaah said:

\[^{19}\text{Soorah At-Taghabun: 14.}\]

\[^{20}\text{Soorah At-Taghabun: 14.}\]
Verily, among your partners and your children are enemies to you (i.e. may stop you from the obedience of Allaah), therefore beware of them! But if you pardon (them), overlook, and forgive (their faults), then verily, Allaah is Oft-Forgiving, Most Merciful.

Your wealth and your children are only a trial, whereas with Allaah is a great reward (Paradise). So fear Allaah as much as you are able.\(^{21}\)

What is obligatory upon a Muslim in this situation is that he or she fears Allaah to the best of their ability and that one does not prefer the love of their spouse, child and wealth over the love of Allaah, if it opposes the love of Allaah. Hence, if he is upright in this matter, Allaah will protect his wealth, spouse and children.

\(^{21}\) *Soorah At-Taghabun: 14-16.*
Good and evil are a trial

Allaah said:

وَنَتَّلَوْكُمْ بِالْشَّرِّ وَأَحْلَلَيْنِ فَتَنَّهَا وَإِلَيْنَا تُرِجُّعُونَ

We shall test you with evil and with good and to Us you will return.22

The good things such as wealth, rain, triumph and blessing as well as the evil things such as drought, hunger and sickness are all trials that may befall a person. Allaah said:

وَنَتَّلَوْكُمْ بِالْشَّرِّ وَأَحْلَلَيْنِ فَتَنَّهَا وَإِلَيْنَا تُرِجُّعُونَ

We shall test you with evil and with good and to Us you will return.23

The choice whether to obey or disobey is also a trial. A person is commanded with obedience and is forbidden from disobedience. He is met with acts of obedience, such as the time of prayer and worship. However, something desirable may come as an obstacle including the likes of food and drink, so which should he put forward?24 This is a test and a trial from Allaah ﷻ.

---

22 Surah Al-Anbiyaa: 35.
23 Surah Al-Anbiyaa: 35.
24 Translator's note: Sheikh 'Ubayd Al-Jaabiree says for further clarification that one should eat first if food served coincides with the prayer as is known in the Sunnah unless the person is not hungry whereby he can go to the prayer.
People are a trial for each other

Allaah said:

وَجَعَلَنَا بَعْضَكُمْ لِبَعْضٍ فَتَنَّةَ أَتَصِبُوْرُونَ \(\text{بَصِيرَةً}\)

We have made some of you as a trial for others: (so which of you) will have patience? And your Lord is Ever All-Seeing.\(^{25}\)

Allaah tests the people with each other. The believer is tested by disbelievers, hypocrites and other believers. Allaah said:

ذَلِكَ وَلَوْ نَسِئْنَا اللَّهُ لَأَنْتَصِرُوا بِتَأْصِلَةٍ مَّنْ وَلَكَ لَيَتَبَيَّنَ لَكُمْ بَعْضَكُمْ \(\text{بَعْضٍ}\)

If it had been Allaah's Will, He Himself could certainly have punished them (without you). But He tests some of you with others.\(^{26}\)

Allaah said:

وَجَعَلَنَا بَعْضَكُمْ لِبَعْضٍ فَتَنَّةَ أَتَصِبُوْرُونَ

\(^{25}\) Soorah Al-Furqaan: 20.

\(^{26}\) Soorah Muhammed: 4.
We have made some of you as a trial for others: (so which of you) will have patience?  

So a Muslim believer will be tested by his enemies from amongst the disbelievers, hypocrites and the disobedient, so either his steadfastness becomes apparent, in terms of calling to Allaah, enjoining good, forbidding evil and striving in Allaah's path, or he gives up without effort. If he is from the first category that is calling to Allaah, enjoining the good, forbidding the evil and striving in the cause of Allaah, he will be upon goodness and be successful in his test. Yet, if he is from the second category, not wanting to oppose the evil people, nor call them to Allaah, not wanting to enjoin the good and forbid the evil and not wanting to strive in Allaah's cause and he gives up, thereby inclining to comfort, then he has lost and failed his test. This is the meaning of Allaah saying:

«وَجَعَلْنَا لِبَعْضِكُمْ بَعْضًا فَتَنَّهٍ»

We have made some of you as a trial for others.

Also a rich person will be tested by a poor person as Allaah said:

«وَهَكَذَا لَكُمْ فَتَنٌ بَعْضُكُم بَعْضًا لَيُقُولُوا أَهْتَوَّلَ أَمَّمُ الْلَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا أَلِيسَ الَّذِيٌّ بَيْنَ اللَّهِ وَالشَّهِيدَينِ»

27 Soorah Al-Furqaan: 20.
28 Soorah Al-Furqaan: 20.
We have tried some of them with others, such that they say: "Is it these (poor believers) that Allaah has favoured from amongst us?" Does not Allaah know best those who are grateful?\(^{29}\)

The disbelievers (may) belittle poor Muslims and say: are these the ones Allaah has preferred over us? These are poor, they own nothing, how can they be guided and we be misguided? We are the people of much wealth, status, decision making and authority while they are destitute and poor. They consider, therefore, that they are better than us and say:

「اَهْتَوَلَا اَلْلَّهُ عَلَيْهِم مِّن بَيْنِيَّا」

"Is it these (poor believers) that Allaah has favoured from amongst us?"\(^{30}\)

Allaah replies:

「اَلْبِيرِينَ اَلْلَّهُ بِأَعْلَم بِاَللَّهِ كَبِيرِينَ」

Does not Allaah know best those who are grateful?\(^{31}\)

Allaah does not look at your appearance and wealth but He looks at your heart and actions. The poor, grateful, believer in Allaah, the seeker of good, is the friend of Allaah. As for the

\(^{29}\) *Sooorah Al-An'aam: 53.*

\(^{30}\) *Sooorah Al-An'aam: 53.*

\(^{31}\) *Sooorah Al-An'aam: 53.*
arrogant and proud one and the one who is stubborn enough to reject the truth and is dazzled by his wealth, self and status and does not accept the truth, he is not worth anything in the sight of Allaah, even though he sees himself as something great. Allaah said:

"أُهِنْتُواَ لَآ إِلَىٰ رَبِّكُمْ مِنْ عَهْدٍ مَّنْ بَيْنَاَتَا"

"Is it these (poor believers) that Allaah has favoured from amongst us?"

This verse means that the disbelievers are amazed that these poor, needy, destitute ones have received guidance instead of themselves as they say that they are more honourable and greater than them. This is according to their outlook due to their judgement being based on wealth and status, not the state of one's heart and actions. The judgement of Allaah, however, is based upon looking at one's heart and actions as the Messenger ﷺ said, "But He looks at your hearts and actions."

32 Soorah Al-An'aam: 53.

33 Translator's note: The wording in Saheeh Muslim Kitaab Al-Birr wa Sila wai Adab (Righteousness, Ties of Kinship and Manners) no.6489 is as follows:

"من أبي هريرة قال: قال رسول الله صلى الله عليه وسلم: "إن الله لا ينظر إلى صوركم وأموالكم ولكن ينظر إلى قلوبكم وأعمالكم"

"Indeed Allaah does not look at your appearances or wealth but He looks at your hearts and actions."

The wording in Silsilah Ahadeeth As-Saheehah [2656] is as follows:
Allaah gives wealth to both those whom He loves and those He does not love, but He only gives guidance of Islam to those whom He loves. Allaah said:

وَسَأَذْكَرُ لَكُمُ الْفَتْنَا بَعْضَهُم بَعْضٍ لِيُقْوَلُوا أَهْتَولَا مِنَ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا

We have tried some of them with others, that they say: "Is it these (poor believers) that Allaah has favoured from amongst us?" 34

إن الله لا ينظر إلى أجسادكم ولا إلى صوركم وأموالكم ولكن (إنيما) ينظر إلى قلوبكم (وأشار بأصابعه إلى صدره) وأعمالكم

"Indeed Allaah does not look at your bodies, appearance and wealth but He looks at your hearts (while pointing to the chest) and actions."

In fact Sheikh Al-Albaani (rahimahullaah) included mention of the additional wording "and actions" to show that actions are a part of one’s eeman (faith). This is in his checking of ‘Riyaadh-us-Saaliheen’, showing clearly that those who accuse him of ‘irjaa’ (not stating that actions are from eeman) are entirely wrong, since he has continuously defended the correct belief of Ahlu Sunnah, as in this checking, as well as in his checking of ‘Aqeedatu-ut-Tawawiyyah’ and ‘Dhab 'an Imam Ahmed’

34 Soorah Al-An’aam: 53.
Splitting and differing into groups and parties are trials

From the greatest of trials are those of splitting and differing with each other and the emergence of sects and groups. This is something the Messenger ﷺ spoke about.

Imam Ahmed and the scholars of the books of hadeeth have reported the hadeeth of ‘Irbaad Ibn Saariyah ﷺ: 'Abdulrahman Ibn 'Amr as-Sulami and Hujr Ibn Hujr both said:

أُتِينَا العَرَّابُ بِنَ سَارِيَةٍ... فَسَلَّمَنَا وَقَلَّنا أَتِينَاكَ زَائِرَيْنَ وَعَائِدَيْنَ وَمَفْتَيْسِينَ فَقَالَ الْعَرَّابُ صَلَّي بِنَا رَسُولُ الله صَلَّى الله عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ ثُمَّ أَقْبَلَ عَلَيْنَا فَوَعَظَنَا مُوَعَظَةً مُّؤَذِّنَةً مُّؤَذِّنَةً تَلِيَّةً دُفِّرَتْ مِنْهَا الْعِيْونُ وَوَجَّلَتْ مِنْهَا الْقُلُوبُ فَقَالَ قَايِلٌ يَا رَسُولُ الله كَأَنَّ هِذِهِ مُوَعَظَةٌ مُوَدْعَةٌ فَإِذَا تَعَهَّدَ إِلَيْنَا فَقَالَ: "أَوْصِيَّكُم بِتَقُؤُوْلِي الْلَّهِ وَالسَّمِّعَةُ وَالطَّاعَةُ وَإِنْ عَبَدَا حَبْسِيَّا فإِنَّهُ مَنْ يَعْشَ مَنْ كَفِّرَ فِيَّ فِيرَا اخْتِلَافًا كَثِيرًا فَعَلَّكُم بِسِتْمَيْنِ وَسَنَةَ الحَلِفَاءِ الْمُهَدِيِّينِ الْرَّافِئِينَ تَمَسَّكَا يَهَا وَعَضُوْئُكَ عَلَيْهَا بِالْنَّوِيجِ وَإِيَّاكُم مَّحَدِّثَاتُ الأَمْوَرِ فَإِنَّ كُلَّ مَحَدِّثَةٌ بَدْعَةٌ وَكُلَّ بَدْعَةٌ ضَلَالَةً

35 Here, the Sheikh refers to those books that have reported this hadeeth such as Sunan Abu Dawood, Sunan Ibn Majah and Sunan At-Tirmidhee.
We came to 'Irbaad Ibn Saariyah ﷺ... we greeted him and said, "We came to you as visitors, visitors to the sick, and to benefit (from your knowledge). 'Irbaad said: The Prophet ﷺ lead us in prayer one day and after finishing the prayer, he faced us. He then gave us an eloquent sermon due to which the eyes flowed with tears and the hearts were moved, so one of us said, "Oh Messenger of Allaah, it is as if this is a farewell sermon, so what do you advise us with?" He ﷺ said, "I advise you with the ‘taqwa’ (piety) of Allaah and to hear and obey (your leaders) even if it were an Abyssinian slave, for whomsoever lives amongst you after me, will see many differences. So follow my Sunnah and the Sunnah of the rightly guided caliphs after me. Hold and bite onto it with the molar teeth and be warned of the newly invented matters for verily every newly invented matter is an innovation and every innovation is misguidance."\textsuperscript{36}

"To hear and obey" refers to the leaders of the Muslims. Gathering under the believing leaders leads to unity and strength and it leads to the enemies having fear of the Muslim nation.

To "hear and obey (your leaders) even if an Abyssinian slave were to rule over you" means that you should not belittle the leader wherever he is from so long as he commands with the obedience of Allaah.

"For whomsoever lives amongst you after me, will see many differences" the Prophet ﷺ is showing us that differences will occur between the Muslims and he ﷺ does not speak out of desires. What he mentioned will occur sooner or later. He did not just say that they, "will see differences" but rather he said that they, "will see many differences". Then the Prophet ﷺ showed where success lies from this evil of differing and said:

"Follow my Sunnah and the Sunnah of the rightly guided caliphs after me. Hold and bite onto it with the molar teeth and be warned of the newly invented matters for verily every newly invented matter is an innovation and every innovation is misguidance."

This is how the Prophet ﷺ showed that differences would occur, whether in opinions, thoughts, schools of thought, groups or sects. So he advised that one should hold fast to the Book of Allaah and His Messenger’s Sunnah and what his rightly guided caliphs were upon for that is the guarantee of success for the one who acts according to it. As for the one whose hand slips from holding on to the Sunnah of the Messenger ﷺ and the way of the rightly guided caliphs, he will become lost amidst these different sects37. The Prophet ﷺ would say in his sermons and speeches: "Indeed the best speech is the Book of Allaah, the best example is the guidance of the Messenger of Allaah ﷺ and the worst of affairs are the newly invented matters, for every innovation is misguidance so follow the Jamaa'ah for the hand of Allaah is

37 See appendix 2 and 4 of two well known deviated sects, the Soofees and the Ash'arees.
over the Jamaa'ah, whoever turns to extremism then he will be punished in the Fire."\(^{38}\) The Prophet ﷺ showed the causes for salvation at times of trials; holding fast to the Book of Allaah and Sunnah of the Messenger of Allaah ﷺ and warning against the newly invented matters.

Also, he said "follow the Jamaa'ah" as this is also a cause for success. When splitting and differing occur, different groups emerge, but the Muslim should stick to the Jamaa'ah of the Muslims, the group that treads the path and methodology of the Messenger ﷺ and not of the people of rhetoric and innovation, even if they name themselves with eye-catching, deceptive names. True and faithful followers are not deceived, for they take the advice of the Messenger ﷺ. "So follow the Jamaa'ah" the group of Muslims described here are the same as those referred to in the Prophet's saying ﷺ:

"The Jews split into seventy-one sects, the Christians into seventy-two sects and my nation will split into seventy-three sects. All will be in the Fire except one." They said, "Which

\(^{38}\) A similar wording is found in ‘Saheeh Sunan At-Tirmidhee’ no. 2166/2167 – ‘Kitaab Al-Fitan’. It is mentioned after this hadeeth that Ali Ibn Hassan said to Abdullah Ibn Mubarak(d.110), "Who is the Jamaa'ah?" He said, "Abu Bakr and 'Umar." It was said to him that Abu Bakr and 'Umar have died so Abdullah Ibn Mubarak said, "so and so (is the Jamaa'ah)." It was said to him but they have died. Then Abdullah Ibn Mubarak said, "Abu Hamza As-Sukkari is the Jamaa'ah." Abu Hamza lived in the time of Abdullah Ibn Mubarak and was a righteous scholar. Likewise the Jamaa'ah in this era (1400), as has been testified to by the likes of Sheikh 'Ubayd Al-Jaabiree and other scholars, are Sheikh 'Abdulaziz Ibn Baz, Sheikh Muhammad Ibn Saalih Al-'Uthaimeen and Sheikh Muhammad Naasir-ud-Deen Al-Albaani rahimahumAllaah because at the head of the century they revived the deen as a whole.
one is it O Messenger of Allaah?" He ﷺ said, "That which I and my Companions are upon."\(^{39}\)

The *Jamaa'ah* is that which the Messenger ﷺ and his Companions were upon even if the followers were few, for it is not a condition that the *Jamaa'ah* to be large in number, but rather that it adheres to the truth.\(^{40}\) Allaah says:

\[
\text{وَإِن تَطَعَّ أَكْثَرَ مَنْ فِي الْأَرْضِ يُصِلْوَكَ عَنَّ سَبِيلِ اللَّهِ إِن}
\]

\[
\text{يُتَّبِعُونَ إِلَّا أَلْظَنَّ وَإِنْ هُمْ إِلَّا مُكَثَّرُونَ}
\]

And if you obey most of those on Earth, they will mislead you far away from Allaah's Path. They follow nothing but conjecture, and they do nothing but lie.\(^{41}\)

So long as they follow mere conjecture, they will be misguided from the path of Allaah, even if they be hundreds of thousands or even millions. Whoever is upon the truth is the *Jamaa'ah*\(^{42}\), and he is the saved sect and aided group, so long as he is upon the truth. This is the case even if he is on his own or has few followers. They are the *Ahlu Sunnah wal Jamaa'ah*.

\(^{39}\) Hasan due to supporting narrations - See Saheeh Sunan At-Tirmidhee [no. 2640, 2641] 'Bab Ma Jaa fee iftiraaq Hadhihil-Ummah.

\(^{40}\) See appendix 1.

\(^{41}\) Soorah Al-An'aam: 116.

\(^{42}\) 'Abdullah Ibn Mas'ud ﷺ said, "The *Jamaa'ah* is whatever is in accordance with the obedience to Allaah even if you be on your own." Al-Laalikaaee [no.160], Ibnul Qaiyum from Ilaam Al-Muwaqi'een [5/388].
The Prophetﷺ said,

لا تَرَآؤُ طَائِفَةٌ مِنْ أَمِينِي عَلَى الْحَقِّ ظَاهِرَيْنِ لا يَضُرُّهُم مَّنْ يَعْدُهُمْ حَتَّى يَاتِيُ أمْرُ اللَّهِ

"There will never cease to be a group of my ummah upholding the truth, not being harmed by those who deceive them until the command of Allaah comes."  

However, this requires patience so hold on to that which the Messengerﷺ was upon, the way of the Jamaa'ah, the saved sect, the way of Ahlu Sunnah wal Jamaa'ah. This is so, especially closer to the end of time, because at that time the one holding on to the Sunnah of the Messengerﷺ and the one who adheres to the Jamaa'ah of the Muslims will face great difficulty, as is mentioned in a hadeeth that at the end of time there will be trials and tribulations to the extent that one holding fast to his religion will be like one holding on to hot coal or like one treading on thorns, 

43 Sheikh Muhammad Ibn Haadi said in one of his sitting (5/1430) in Madeenah that the deceivers are those who quote the same scholars but they are not upon what they are upon but treacherously open the door to innovations and innovators for their message to spread. 

44 Saheeh Sunan At-Tirmidhee [no.2229] ‘Bab Ma Jaa Fil-A'imatiil-Mudkilleen’. He said the hadeeth is Hasan Saheeh. 

45 Translator’s note: The wording of this hadeeth is as follows:

يَاتِي عَلَى أَمَينِي رَزَانَ الْصَّادِقِينَ فِيهِمْ عَلَى دُنْيَةَ كَالْقَابِضِ عَلَى الْجَمْهُور

"A time will come upon my Ummah when the patient one amongst them who is holding on to his religion is like one holding on to hot coal."
The Prophet ﷺ said, "The one holding on to my Sunnah will have the reward of fifty." They said: "Of us or them?" He said, "Rather, of you."⁴⁶ Meaning, they will have the reward of fifty of the Companions⁴⁷. The reason being is that the Companions were with the Messenger of Allaah ﷺ and his presence aided them greatly. However, the one holding on to the Sunnah at the end of time and at the emergence of trials and tribulations will have no helpers. At that time, most people will oppose him, even those that claim they are upon Islam. They will oppose him, insult him and say that he is mistaken and for that reason he requires patience. The reason he has this great reward is because of his firmness upon the truth at a time full of many trials and obstacles.

The Messenger ﷺ described them as strangers:

إِنَّ الْإِسْلَامَ بِدَا أَعْرَبٍ وَسُيُبْعَ عَرْبًا كَأَنَّا بَدَا قَطُوْبَ إِلَىِّ اللُّغَاءِ. قَبْلَ مِنْ هُمْ یَا رَسُولَ اللَّهِ؟ قَالَ الَّذِينَ يُصْلِحُونَ إِذَا فَسَدَ النَّاسُ

"Islam began as something strange and shall return as something strange so glad tidings to the strangers."

---

Authentic due to many supporting chains. See ‘Saheeh Sunan At-Tirmidhee’ [no.2260] Chapter (no.73) and Silsilah Ahadeeth As-Saheehah [no.957].

⁴⁶ Hasan due to supporting narrations. See Silsilah Ahadeeth As-Saheehah [494].

⁴⁷ Sheikh 'Ubayd al-Jaabiree said this is only in reward not superiority. [explanation to Usool Sunnah Madinah]. Sheikh Muhammad Al-Banna said "and they are very few since those who adhere to the Sunnah fully are few in every time."
They said, "Who are they, O Messenger of Allaah?" He said, "Those who rectify when the people have become corrupted."\(^48\) In another narration,

الِذِينَ يُصَلِّحُونَ مَا أفسَدَ النَّاسُ مِنَ البَعْدِ مِنْ سُنُنِي

"They rectify what the people have corrupted of my Sunnah after me."\(^49\)

This shows us a great affair that will occur at the end of time. So we should ask Allaah to make us firm upon the truth and cause us to die in a state of Islam. It is also upon us to strive to know the truth and its people\(^50\) and to recognise falsehood and its people in order to be upon the truth. Hence, we follow the truth and its people and warn against falsehood and its people. This requires understanding in the religion, which will not be apparent to an ignorant person, but rather to the one whom Allaah has blessed with understanding in the religion and insight into beneficial knowledge. This will enable him to distinguish between guidance and misguidance, between doing good deeds and falling into evil, and between truth and falsehood. Success in these trials is praiseworthy and great and one clearly witnesses the trials that are prevalent in the world today.

\(^{48}\) Silsilah Ahadeeth As-Saheehah [1273].

\(^{49}\) ‘Saheeh Sunnan At-Tirmidhee’ [2630] ‘Bab Ma Jaa ‘an anna al-Islam Bada’a Ghareeban Wa Saya’oodu Ghareeban’, though not all of the wording is authentic.

\(^{50}\) See appendix 3 concerning who the scholars are.
The spread of much evil

Amongst the trials in the world is globalisation, (such that) everything has become so close, to the extent that what happens in one part of the world reaches the other part very quickly. Thus, evil and sins are transported with these types of modern mediums until they enter closed houses and eventually reach straw huts in desert villages. People witness these affairs as though they themselves are present in the places where they have occurred. In fact, it could be even clearer in these places than the place where the evil has occurred. This is from the trials and tribulations (we face).

The world moves forward with the spread of trials such as desires, doubts, misguidance and rejection and how prevalent they are in these times! All this is spreading to the East and the West, to the North and the South, except to the places which Allaah has saved with His mercy. This requires that a person has insight and hence takes precautions. It requires that he recognises harmful things in order to keep away from them. As for a person that has no insight, knowledge or understanding, he maybe perceived as being advanced and modern. Some people see these traits as blessings and that these modern ways are culturally luxurious, not realising the dangers behind them and the evil they carry. So the affair is serious indeed and the present trials, as you see, overcome the people and their hearts as the Messenger ﷺ said, "trials will be exposed to the hearts repeatedly. Whichever hearts accepts it, a black dot appears in his heart until it becomes like an upturned vessel not recognising good nor repelling evil except that which coincides with its desires. Whichever heart repels these trials, a white dot appears on it and that is
the heart which is not harmed by trials so long as the heavens and earth remain.\textsuperscript{51}

These trials present themselves to the hearts of mankind so which hearts reject them? It is the heart of one who has understanding of the Book of Allaah and knows the ruling of Allaah in these affairs. As for the ignorant one, such trials could overcome his heart and cause him to be deluded by them. He may view those trials as being modern and progressive, and may think that being distant from them is considered backward.

The truth is that there is no way of protection from these trials except by adhering to that which Allaah has provided, that being the Book of Allaah and Sunnah of His Messenger\textsuperscript{46}.

Allaah said:

\begin{center}
\begin{tabular}{c}
\textbf{سَيَتَبْ أَبْرَزَّلَتُهُ إِلَيْكَ لِيُخْرِجَ الَّذِينَ مِنَ الظُّلْمِ إِلَىَّ النُّورِ}
\textbf{بِإِذِنِ رَبِّهِمْ إِلَىَّ صِرَاطٍ عَزِيزٍ أَحْمَدٍ}
\end{tabular}
\end{center}

We have sent down this Book to you that you may take out the people from darkness into light by the will of their Lord to the path of the All-Mighty, the All-Praised.\textsuperscript{52}

\textsuperscript{51} Saheeh Muslim [231/ 144] Hadeeth no. 367 – Kitaab Al-Eeman.
\textsuperscript{52} Soorah Ibrahim: 1.
Allaah said:

أَتَفِئُوا مَا أَنَزَلَنَّ إِلَيْكُم مِّن رَبِّكُمْ وَلَا تَفَئُّوا مِنْ دُونِهِ أَوْلِيَاءً

قَلِيلًا مَا تَذَكَّرُونَ

Follow what has been sent down unto you from your Lord and do not follow any other helpers besides Him. Little do you remember!\(^{53}\)

Allaah said:

إِنَّ هَذَا أَلْقَاءً يُنْهَدُ إِلَى هَيْبَةٍ هَيَّةٍ أَقْوَمُ وَبَيْنِمَ الْمُؤْمِنِينَ

الذين يَعْمَلُونَ الصَّلِحَةَ أَنَّ هَمَّ أَجْرًا كَبِيراً

وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْأَخِرَةِ فَغَضَبَنَا هُمَّ عَذَابًا أَلِيماً\(^{54}\)

Verily, this Qur'an guides to that which is most just and right and gives glad tidings to the believers who work deeds of righteousness, that they shall have a great reward. And that those who believe not in the Hereafter for them We have prepared a painful torment.\(^{54}\)

Allaah said in the beginning of Soorah Al-Baqara, the second chapter in the Glorious Quran:

---

\(^{53}\) Soorah Al-A’raaf: 3.

\(^{54}\) Soorah Al-Israa: 9-10.
Alif-Laam-Meem. (These letters are one of the miracles of the Qur'an and none but Allaah (Alone) knows their meanings.)

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدَى لِلْمُتَّقِينَ

This is the Book, whereof there is no doubt, guidance to those who are pious

الذين يؤمنون بالغيب ويقيمون الصلاة وما رزقنهم ينفقون

Those who believe in the unseen, establish the prayer and spend out of what We have provided for them.

وَالذين يؤمنون بما أنزل إليك وما أنزل من قبلك وبالآخرين

And those who believe in that which has been sent down to you and in that which was sent down before you and they believe with certainty in the Hereafter.

أوْلَيْكَ عَلَى هَدَى مَنْ رَبِّهِمْ وأوْلَيْكَ هُمُ الْمُفْلِحُونَ

They are on (true) guidance from their Lord, and they are the successful.
The pious are guided through trials

Allaah mentioned that the Qur'an is guidance for the pious ones specifically and described them in the following way:

وَالَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيَتَبَيَّنُونَ الْصَّلَاةَ وَمَا رَزَقْنَهُمْ

Those who believe in the unseen and establish the prayer and spend out of what We have provided for them.

وَالَّذِينَ يُؤْمِنُونَ بِمَا أَنْزَلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ وَبَالْأَخَرَ

And who believe in that which has been sent down to you and in that which was sent down before you and they believe with certainty in the Hereafter.

Then He said that they have success and guidance:

وَأُولَٰئِكَ عَلَىٰ هَدًىٰ مِّن رَبِّهِمْ وَأُولَٰئِكَ هُمَّ الْمُفْلِحُونَ

They are on (true) guidance from their Lord, and they are the successful ones.
Categories of people in relation to trials

Then Allaah mentioned a second type of people, the disbelievers, and followed with a third type, the hypocrites. Allaah mentioned that mankind will be of three categories with regards the Qur'an.

The first group:
Those who believe in it outwardly and inwardly. They are the pious ones as Allaah described them with the aforementioned attributes.

The second group:
Those who disbelieved in this Book outwardly and inwardly such as the disbelievers. Allaah said:

إِنَّ الَّذِينَ كَفَرُواْ سَوَاءً عَلَيْهِمْ أَنْذَرْتُهُمْ أَمْ لَمْ تَنْذِرْهُمْ لَآَ يُؤْمِنُونَ

Verily, those who disbelieve, it is the same to them whether you warn them or not, they will not believe.

وَلَهُمْ عَذَابٌ عَظِيمٌ

Allaah has set a seal on their hearts and on their hearing, and on their eyes there is a covering. Theirs
will be a great torment.\footnote{Soorah Al-Baqara: 6-7.}

They disbelieved in the Qur'an outwardly and inwardly so Allaah sealed their hearts as a punishment, leaving their hearts unable to accept the truth after that.

The third group:
Those who believed in the Qur'an outwardly and disbelieved in it inwardly. They are the hypocrites and Allaah described them with over ten Verses.

\begin{quote}
\text{وَمِنَ النَّاسِ مَن يَقُولُ إِنِّي أَمَانَتِي بِبَلَدِنَا وَبَيْنِي وَمَا أَخِرُ وَمَا هُمُ}
\end{quote}

\begin{quote}
\text{بَيْنَ مَنِينَ}
\end{quote}

And of mankind, there are some who say: "We believe in Allaah and the Last Day" while in fact they do not believe.

\begin{quote}
\text{وَمَنْ يَشَعُّرُونَ إِلَّا أنفُسَهُمْ}
\end{quote}

They (think to) deceive Allaah and those who believe, while they only deceive themselves, yet they perceive not!
In their hearts is a disease and Allaah has increased their disease. A painful torment is theirs because they used to tell lies.

And when it is said to them: "Make not mischief on the earth," they say: "We are only peace-makers."

Verily! They are the ones who make mischief, but they perceive not.

And when it is said to them: "Believe as the people have believed," they say: "Shall we believe as the fools have believed?" Verily, they are the fools, but they know not.
وإذا لقوا الذين إيمانوا قالوا: إيماننا وإذًا خلوا إلى شياطينهم
قالوا: إننا معكم إنما شئنت مسئروون

And when they meet those who believe, they say: "We believe," but when they are alone with their devils, they say: " Truly, we are with you; verily, we were but mocking."

¡الله يسهرُ بِهِم وَيَمْدُدهُمُ فِي طَغْيَانِيْهِمْ يَعْمُهُونَ

Allaah mocks them and increases them in their wrong-doings to wander blindly.

أوَلَئِكَ الَّذينَ أَشْرَكُوا الصَّلِيلَةَ بِالَّذِينَ أَزْكَرُوهُمْ فَمَا رَبَّحَتْ تَجْرِئُهُمْ وَمَا كَانُوا مُهَتَّدِينَ

These are they who have purchased error for guidance, so their commerce was profitless. And they were not guided.

مِثْلَهُمْ كَمِثْلِ الَّذينَ أَسْتَوْقَدُ نَارًا فَلَمْا أَصَابَتْ مَا حَوَلَّهُ

Their likeness is that of one who kindled a fire; then, when it lit up all that surrounded it, Allaah took away their light and left them in darkness. (So) they could not see.
Deaf, dumb, and blind, they will not return.

Or like a rainstorm from the sky, wherein is darkness, thunder, and lightning. They thrust their fingers in their ears to keep out the stunning thunder-clap for fear of death. But Allaah ever encompasses the disbelievers.

The lightning almost snatches away their sight, whenever it flashes for them, they walk therein, and when darkness covers them, they stand still. And if Allaah willed, He could have taken away their hearing and their sight. Certainly, Allaah has power over all things.\(^{56}\)

\(^{56}\) Soorah Al-Baqara: 8-20.
Protection lies in the Qur'an

The Book of Allaah contains guidance and light which requires us to contemplate upon. Allaah said:


"This Book which We have sent down to you, full of blessings that they may ponder over its Verses, and that men of understanding may remember." 57

Whoever seeks guidance out of these trials is duty-bound to learn the Book of Allaah. He should buy a copy of the Qur'an and always keep it with him so he can read and act according to it. It is the first reference point for guidance and success over much evil in this life and the Hereafter. He should ponder over the Qur'an and read it frequently and increase in acting according to it such that it is a protection from trials and evil.

Likewise, the Sunnah of the Messenger ﷺ should be given importance to as it serves to explain the Qur'an, clarifies it and calls to it as Allaah said:

"Nor does he (Mohammad ﷺ) speak of (his own) desire.

57 Soorah Saad: 29."
It is only a Revelation revealed.\(^{58}\)

The Prophet ﷺ said, "I am leaving you something which if you hold onto, you will never go astray; the Book of Allaah and my Sunnah."\(^{59}\) This is a guarantee to be protected from trials for the one who sticks to both of them.

The Messenger ﷺ mentioned in a hadeeth,

"Hasten in doing good deeds for there will come upon you trials just like a dark part of the night. A man may be a believer in the morning and a disbeliever by the evening. He may be a believer in the evening and disbeliever by the morning. He sells his religion for a small price of this world."\(^{60}\)

---

\(^{58}\) Soorah An-Najm: 3-4.

\(^{59}\) ‘Saheeh Al-Jaami’ As-Sagheer’ [no.2937] and Silsilah Ahadeeth As-Saheehah (no.1761).

This means that he prefers this life to the Hereafter. He leaves the prayer, withholds giving the obligatory charity (Zakat), disobeys Allaah and His Messenger ﷺ and instead obeys the devil and his helpers, thereby selling his religion for this world. Allaah's protection and safety is sought from these great trials.
Trials at the end of time and in the grave

Trials will increase and become greater as the end of time gets closer, until the major trials come, one after the other, in anticipation of the hour. A person lives through these trials and faces an increase in them towards the end of time.

A person lives through trials up and until the point of death. Consequently, life may end in either a good or an evil way; we seek refuge in Allaah from the latter.

A person is also trialed in his grave as soon as he is placed therein. Two angels come to him, sit him up and ask: "Who is your Lord? What state did you die upon? Who is your Prophet?" The subsequent happiness or sadness of an individual is based upon the answer. If he replies: "My Lord is Allaah, Islam is my religion and my Prophet is Muhammad ﷺ," then it is said: "My servant has spoken the truth so spread for him a place of comfort from Paradise and open for him a door to Paradise," and it will be done. Its fragrance and wind will breeze by him and he will see his place in Paradise and say: "My Lord establish the hour so that I can go back to my family and wealth." The grave will be made spacious, expanding as far as his eyes can see.

If he does not know the answer, he will say: "Ah!" upon every question, "I don't know, I heard people say something so I said the same." He did not act with conviction and true faith but would just do as the people did, blindly or for worldly gain, like a hypocrite professing faith and hiding disbelief. It will be said; "My servant has disbelieved so spread for him that which is from Hell-Fire and open for him
a door to the Hell-Fire." His grave will become constrained to the point that his ribs overlap. He will see his place in the Hereafter and say: "My Lord! Do not establish the hour" - trials even in the grave!

The servant, the son of Adam, will be trialed in his life, up and till the point of death and in his grave, but Allaah ﷻ said:

الْجَرَاءُ وَيُضِلُّ عِلْمَ الْظَّالِمِينَ أَوْ يَفْعَلُ عِلْمَ الْمُلْكِ مَا يَشَاءُ

Allaah will make firm those who believe, with the word that stands firm, in this world and in the Hereafter. And Allaah will cause to go astray those who are oppressors, and Allaah does what He wills.  

Allaah ﷻ said:

إِنِ اللَّهُ يَقُولُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقْبَلَنَّهُ عَلَيْهِمُ

الْمَلَائِكَةُ أَلاَّ تَحَافُوا وَلَا تَخْرُفُوا وَأَبْشِرُوا بِالْحَكَمَةِ الَّتِي كُنْتُمْ

تُوعَذُونَ

Verily, those who say: "Our Lord is Allaah (Alone)," and then they stand firm, on them the angels will descend (at the time of their death) (saying): "Fear not,  

---

61 Soorah Ibrahim: 27.
nor grieve! But receive the glad tidings of Paradise which you have been promised!

"We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your inner-selves desire, and therein you shall have (all) for which you ask."

"A reward from (Allaah), the Oft-Forgiving, Most Merciful."

Allaah said:

Paradise - everlasting Gardens, they shall enter and also those who acted rightly from among their fathers, wives, and offspring. Angels shall enter unto them from every gate (saying):

---

62 Soorah Al-Fussilat: 30-32.
"Salaamun 'Alaikum (peace be upon you) for you persevered in patience! Excellent indeed is the final home!"

This means that the blessing gained was due to the servant's patience and resolve in holding on to the religion and his firmness upon the truth. They gained their reward because of their patience and firmness and their correct faith in Allaah and his Messenger ﷺ. Allaah said:

"Salaamun 'Alaikum (peace be upon you) for you persevered in patience! Excellent indeed is the final home!"

As for the disbeliever, Allaah ﷺ said:

And if you could see when the angels take away the souls of those who disbelieve (at death); they smite their faces and their backs, (saying): "Taste the punishment of the blazing Fire."

64 Soorah Ar-Ra'd: 23-24.
"This is because of that which your hands had put forward. And verily, Allaah is not unjust to His slaves."\(^{65}\)

Allaah ﷺ said:

وَلَوْ تَرَى إِذَا الظُّلْمُ مُوَّدَّةٌ فِي عَمَّارَةِ الْمَوْتِ وَالْمَلَائِكَةَ بَيْسُطُوا أَيْدِيهِمْ أَخْرِجُوا أَنفُسَّكُمْ أَلْيَوْمَ تَجْزَؤُونَ عَذَابًا الْهُوَانِ بِمَا كُنتُمْ تَقُولُونَ عَلَى اللَّهِ عِنْدَ الْحَقِّ وَكُنتُمْ عَنْهَا يَتَشَكِّرُونَ

And if you could but see the state of the oppressors at the point of the agonies of death, while the angels stretching forth their hands (say): "Deliver your souls! This day you shall be recompensed with the humiliating torment because of what you used to utter against Allaah other than the truth and His Signs you used to reject with disrespect!"

وَلَقَدْ جَعَلْتُمْ نَارًا فَرَّدَّهُ كَمَا خَلَقْنَاكُمْ أُولَٰئِكَ مَرْقَةٌ وَتَرَكْنَ مَا حَوَّلْنَاكُمْ وَرَأَيْتُمُوهُ كَمَا تَرَى مَعَمَّمِكُمْ شَفَاعَاءٍ كَمْ أَلَّهَاءِنَّ رَعُونُكُمْ أُهْمَيْنِ فِي كَمْ شَرَكُوا لَقَدْ تَقْتَعَ بِنَابِكُمْ وَضَلَّ عَنْكُمْ مَا كُنتُمْ تَرَعُونَ

\(^{65}\) Soorah Al-Anfaal: 50-51.
And truly you have come unto Us alone as We created you the first time. You have left behind all that We had bestowed on you. We do not see your intercessors with you whom you claimed to be partners with Allaah. Now all relations between you and them have been cut off, and all that you used to claim has gone from you.⁶⁶

A person will live through trials until the final part of his life and continue even as he is put into his grave. This affair therefore, requires us to be serious and give importance to it. Trials are serious and success lies, first and foremost, in following the Book of Allaah and the Sunnah of His Messenger ﷺ, but it will not be realised until one has a good understanding of Islam. Gaining understanding in the religion of Allaah, the Most High, will not be achieved without any effort or through just having high hopes and wishes as Allaah said:

وَمِنْهُمْ آمَنُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أُمَانِيَُءَ وَإِنْ هُمْ إِلَّا يَضْلُّونَ

And there are among them unlettered people, who do not know the Book, but they place their hopes upon false desires and they but guess.⁶⁷

---

⁶⁶ Soorah Al-An'aam: 93-94.
⁶⁷ Soorah Al-Baqara: 78.
How to gain knowledge

Knowledge is not achieved merely through extensive reading or by accumulating books. It is gained by studying with the people of knowledge, it is acquired from the scholars. Knowledge is achieved, thus, by the scholars passing it on and is not just by collecting books as some people think today.

Some people today collect books, reading from the books of hadeeth, Jarh and Ta'deel (the science of looking into the narrators of hadeeth and criticism), Tafseer and the likes thereof. They claim that, with that, they have gained knowledge. However, this type of knowledge is not built upon a foundation, nor is it built upon principles, because it is not gained from the people of knowledge. It is a must, therefore, to sit in the circles of remembrance, with the teachers and scholars. It is a must that one is patient upon seeking knowledge.

And whoever does not taste the humility of learning
for an hour

Is trialled with ignorance all his life.

Patience is a must as knowledge is not gained by mere reading nor by gathering books etc, but by studying with the righteous scholars, the men of understanding and knowledge, those who give insight from the Book of Allaah and Sunnah of the Messenger of Allaah ﷺ. One should therefore tread this path of learning and take knowledge the correct way. Allaah said:
It is not from righteousness that you enter the houses from their rear entrances, but righteousness is the quality of the one who fears Allaah. So enter houses through their proper doors. ⁶⁸

Knowledge has correct doors (from which one enters) and carriers and teachers, so it is a must, O brothers, that you sit in study circles, whether it be in the mosques, schools, centres or colleges. What is important is that knowledge is taken from the scholars so long as they are reachable and the situation allows it.

Those who split away and sit and study in their individual gathered libraries, not building a foundation or learning principle based knowledge will find themselves lost. It is a must to learn the religion of Allaah at the hands of the scholars.

⁶⁸ *Soomrah Al-Bagara*:189.
Hold onto the Jamaa'ah – the way of the Companions

Also, as we have mentioned, from the causes of success is to hold fast to the Jamaa'ah (main body) of the Muslims and to keep away from affiliating with the sects and groups in opposition to what the pious predecessors of the first Islamic nation were upon. This is because the Messenger ﷺ said about the saved sect:

"They are those who are upon what I and my Companions are upon."\(^69\)

Allaah ﷻ said:

وَالْسَبِّعُونَ الْأَوَّلُونَ مِنَ الْمُهَيْجِرِينَ وَالْأَنصَارِ وَالذِّينَ آتَبَعُوهُمْ بِإِحْسَانٍ رَضِيَّ اللَّهُ عَنْهُمْ وَرَضَى عَنْهُمْ أَعْمَلَهُمْ جَنَّتَانِ تَجْرَى ثُمَّ هُمْ أَلْفَى ذَلِكَ الْفَوْزُ الْعَظِيمُ

And the foremost to embrace Islam from the Migrants and the Helpers and also those that followed them upon righteousness, Allaah is pleased with them as they are pleased with Him. He has prepared for them Gardens

\(^69\) Hasan due to supporting narrations - See Saheeh Sunan At-Tirmidhee [no. 2640, 2641] 'Bab Ma Jaa fee iftiraaq Hadhihil-Ummah.
under which rivers flow (Paradise), to dwell therein forever. That is the supreme success. 70

Those that follow them upon righteousness are those that say as Allaah ﷻ said:

وَالَّذِينَ جَآءُوا مِنْ بَعْضِهِمْ يُتُوبُونَ رَبُّنَا أَغْفِرْ لَنَا
وَإِنَّهُمَا لَذِينَ ۗ إِنَّا سَيَفْقُونَ بِالْإِيمَانِ وَلَا نَجِّلُ فِي قُلُوبَنَا غِلًا
رَبَّنَا امْنُوْنَا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ﷻ

And those who came after them say: "Our Lord! Forgive us and our brothers who have preceded us in Faith, and do not put in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful. 71

As for a person who mixes with the misguided sects, leading him to revile the Companions and belittle the scholars, he will only reach a state of misguidance, unless he repents to Allaah. With this, through the Mercy of Allaah, he is able to return to the Jamaa'ah of the Muslims and the saved sect. There is only one saved sect as the Messenger ﷺ said about the seventy-three groups, "All will be in the Fire except one." "In the Fire" - means they will dwell there according to how far they are away from the truth. Of them are those that are

70 Soorah At-Tawbah: 100.
71 Soorah Al-Hashr: 10.
disbelievers, misguided and sinful. What is important is that they are all threatened with the Fire except one group. The Companions asked, "Which one is it, O Messenger of Allaah?" He said, "They are those who are upon what I and my Companions are upon." 

The path of correctness is one and the group upon correctness is only one. Allaah said:

وَأَنَّ هَيْدَاءاً صَرَّطِي مُسْتَقِيمًا فَاتَّبَعُوهُ وَلَا تَتَّبَعُوا أَلْسَنَّ فَتَفَرَّقُ

And verily, this is my Straight Path, so follow it, and follow not (other) paths, for they will lead you away from His Path. This He has ordained for you that you may gain piety.

There are so many misguided paths today they cannot be enumerated, but the group Ahlus-Sunnah wal-Jamaa'ah is the one that has remained since the time of the Prophet and

---

72 Translators note: Sheikh 'Ubayd Al-Jaabiree said, "The truth is that none of the seventy two misguided groups are disbelievers because the Messenger said that my ummah will split into 73 sects. 'My ummah' signifies that they are all Muslims." It maybe that Sheikh Saalih Al-Fawzan considers some of these Muslim sects as having left the fold of Islam due to the nature of their innovation falling into Bid’ah Mukaffirah – innovation in belief which takes one out of the fold of Islam and Allaah knows best.

73 Hasan due to supporting narrations - See Saheeh Sunan At-Tirmidhee [no. 2640, 2641] 'Bab Ma Jaa fee iftiraaq Hadhihil-Ummah.

74 Soorah Al-An'aam: 153.
shall continue to remain until the hour is established, as the Messenger ﷺ said:

"There will never cease to be a group of my ummah upholding the truth, not being harmed by those who deceive them until the command of Allaah comes."\(^{75}\)

There will be those who belittle them, accuse them of being ignorant and who say they are heedless. Others agree they are righteous people but they accuse them of not knowing the current affairs and so on. It is incumbent upon a Muslim not to be distracted from the statement of the Prophet ﷺ: "They are those who are upon what I and my Companions are upon."\(^{76}\) There is no success except by following this group of Muslims. The Prophet ﷺ said,

\[ فَعَلَّمُنَّكَ بِالْجَمَاعَةِ (فَإِنَّ يَدَ اللَّهِ عَلَى الْجَمَاعَةِ) \]

"(Remain with the Jamaa'ah) for Allaah's Hand is over the Jamaa'ah."\(^{77}\) The Prophet ﷺ encouraged that we follow this Jamaa'ah - following his way and the way of his Companions - which is the way of the pious predecessors of this ummah. They are more knowledgeable and closer to the

---

\(^{75}\) Saheeh Sunan At-Tirmidhee [no.2229] ‘Bab Ma Jaa Fil-A'imatiil-Mudhilleen’. He said the hadeeth is Hasan Saheeh.

\(^{76}\) Hasan due to supporting narrations - See Saheeh Sunan At-Tirmidhee [no. 2640, 2641] ‘Bab Ma Jaa fee iftiraaq Hadhihil-Ummah.

\(^{77}\) ‘Saheeh Sunan An-Nasaaee’ [no.4020] Sheikh Al-Albaani rahimahullaah said it is Saheeh. The additional wording of "follow the Jamaa'ah" can be found in ‘Saheeh Sunan Abu Dawood’ [no.547] ‘Bab Fil-Tashdeed Fi Tarkill-Jamaa'ah’. It is Hasan.
truth in comparison to those who have come after them. This is why the Prophet ﷺ praised the first three or four generations of Muslims when he ﷺ said,

"خير الناس قرني ثم الدين يلتوهم ثم الدين يلتوهم"  

"The best people are my generation then those who come after them and then those who come after them."  

The narrator said: I do not know if he mentioned two or three generations after this.

Then the Messenger ﷺ told us that the affair was going to change after these generations. He mentioned what was going to happen and it has happened. After the end of the best generations, what was destined to befall the Islamic nation occurred, in terms of the trials faced and those things which entered the religion along with the different schools of thought. No one stayed upon the truth except the Jamaa'ah of the Muslims, those who held onto what the pious predecessors were upon. They, both callers and their followers, continue to revive the religion for this Islamic nation. This is a blessing from Allaah, in that good is present no matter how much evil there may be and one can return to it whenever they want to. In this way the proof of Allaah is established upon His creation for no matter how much turmoil there is, the truth will always be present.

---

78 Saheeh Al-Bukhaaree [no.6429] 'Bab Ma Yuhdaru min Zahrati-Dunya wat-Tanaafus feeha' - Kitaab ar-Raqaaq.

69
We do not say that the Islamic nation is in absence, as some writers and speakers have said. The Islamic nation, by the grace of Allaah, is present. The Messenger ﷺ said:

"There will never cease to be a group of my ummah upholding the truth, not being harmed by those who deceive them until the command of Allaah comes."\(^{79}\)

One should return to this group and ascribe to it, and we ask Allaah that we come to know the truth, act according to it and hold fast to it.

---

\(^{79}\) \textit{Saheeh Sunan At-Tirmidheer [no.2229] 'Bab Ma Jaa Fil-A'imati-Mudhilleen'}. He said the hadeeth is Hasan Saheeh.
Supplicating to Allaah during trials

Lastly, abundant supplication to Allaah is from the causes of success at times of trials, in order for Allaah to protect us from such tests. The Messenger ﷺ said:

"Seek refuge in Allaah from trials whether apparent or hidden."\(^{81}\)

The Prophet ﷺ in the last tasha-hhud (the final sitting position of the prayer) would seek refuge from four things and he ordered us to do similarly. He said,

"Seek refuge in Allaah from four; punishment of the Hell-Fire, punishment of the grave, the trials of life and death and from the trials of the Anti-Christ (Dajjal)."\(^{82}\)

The Muslim should increase therefore, in calling upon Allaah to protect himself from the evil of known and unknown trials. He should beg Allaah, for He is close to us (in responding)

---

\(^{81}\) Saheeh Muslim [67: 2867] hadeeth no. 7142 Kitaab Al-Janna.

\(^{82}\) Saheeh Muslim [128:588] hadeeth no. 1324 ‘Bab Ma Yusta’aaadh Minhu fi-Sala’t – Kitaab Al-Masaajid wa Mawadhi’i as-Salat.
and answering our prayers. Whoever turns to Allaah and seeks His protection, is protected by Him. Whoever calls upon Him, He answers. He descends every night to the lowest heaven and says,

\[
\text{مَنْ يُدْعِوْنِي فَأَسْتَجِيبُ لَهُ؟ مَنْ يُسْأَلُنِي فَأُعْطِينَهُ؟}
\]

"Is there anyone asking from Me that I may give him his need? Is there one calling upon Me that I may answer him? Is there anyone seeking forgiveness from Me that I may forgive him?"  

Allaah has opened His door to those in need, night and day, but this is an additional time and opportunity Allaah designates, as a mercy for them.

A Muslim should call upon Allaah at all times, yet especially during the best times, such as in prostration (sujood). The Prophet ﷺ said,

\[
\text{إِنَّ أَمَامَ السُّجُودَ فَأَجِدْتُمُ فِي الدَّعَاءِ فَقَمَ فَإِنَّهُ يُسْتَجِبُ لَكُمْ}
\]

"Increase supplication in prostration for it is most likely that your supplication will be answered."

---

\[83\text{ Saheeh Al-Bukhaaree (no.1145) Bab ad-Du'ah Fi-Salaat... Saheeh Muslim[168:758] hadeeth no. 1769 ‘Bab at-Targheeb Fi-Du'aa Wa-Dhikr Fi Akhiril-Layl Wal-Ijaba Feeh’ – Kitaab Salaat al-Musaafireen wa Qasriha.}\]

\[84\text{ Saheeh Muslim [207:479] hadeeth no.1074 ‘Bab an-Nahi 'an Qiraa'atil-Quran Fi-Ruku' wa-Sujood – Kitaab Salaat.}\]
The Prophet ﷺ said,

آُفِرِبْ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ فَأَكِثِّرْوا الْدُّعَاءَ

"The servant is closest to Allaah when he is prostrating, so supplicate much therein." 85

Other examples of the most superior times to supplicate are: in the last third of the night, the last hour on a Friday (before the Maghrib prayer) and the last part of each prayer. One should beg Allaah and not be heedless from supplicating, especially in asking Allaah for protection from trials, once a person is protected, he will be safe from all evil. If a person is safe from trials, consequently, his religion is safe and thus his state at the point of death will also be safe.

Beware of callers to trials

Trials are many and of various types and the callers to these trials are also many. They may be well versed and likewise train others as the Messenger ﷺ said,

هم من جلدتي ويتكلمون بالسِّيْتِنا

"They are from amongst us (Arabs) and speak with our tongue."\(^{86}\)

This means they are mainly from the Arabs or from their relatives. It is incumbent upon the servant to beware so they are not deceived. Beware of all those who call to misguidance

\(^{86}\) Saheeh Al-Bukhaaree [no.3606] Kitaab Al-Manaaqib. Here is the full wording of the hadeeth in Arabic where Hudayfah Ibn Al-Yaman ﷺ says:

كان الناس يسألون رسول الله صلى الله عليه وسلم عن أشكنار وكتبت أسألته عن المعرج حاكاه أن يدركنني قلته يا رسول الله إنه أنا كنت في جاهلية بشير فجاءنا الله بهذا الخبر قلته ههل بعد ذلك الكثير من خبر؟ قال (نعّم)). قلت وهله بعد ذلك الكثير من خبر؟ قال (نعم وبقيت دخين). قلته وما ذخته؟ قال (قتمم بهدوء يغبر كلامي تعرف ومنهم وتنكر)). قلته قلته بعد ذلك الكثير من خبر؟ قال (نعم دعاء إلى أبواب جهيم من آبائهم إليها قد ضمو فيها)). قلته يا رسول الله صيدهم لنا؟ قال (هم من جلدتي ويتكلمون بالسِّيْتِنا)). قلته قل تأمركين إن أدركنتا ذلك؟ قال (تئربم جماعة المسلمين وإيامهم)). قلته فإن لم يكن هم جماعة ولا أيام؟ قال (فاعطرو تابك الآف وتجري كلها ولو أن تعاس بأصيل شجرة حتى يدركوك السموت وآئت على ذلك).
or opposition to the Book and the Sunnah even if they be from the closest of people to you. The Messenger ﷺ said that there is a devil calling at the head of the many deviated paths leading away from the Straight Path - devils from humans and Jinns calling to misguidance. Allaah ﷻ said:

اًوَلَتَيْكَ يَدْعُونَ إِلَى الْخَنْثَ يُدْعَوْا إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ

Those polytheists invite you to the Fire, but Allaah invites (you) to Paradise and Forgiveness by His permission, and makes His Signs clear to mankind that they may remember.⁸⁷

Satan seeks that his party be amongst the people of the Hell-Fire. Yet we must warn against those callers and their doubts and turn to the Book of Allaah and to the people of knowledge, to ask them about what is unclear to us. Allaah said:

فَسَأَفَعِلُوا أَهْلَ الْذِّكَرِ إِن كُنتُمْ لَا تُعَمَّرُونَ

So Ask the people of knowledge if you do not know.⁸⁸

We ask Allaah in every unit of prayer, whilst reading the Opening chapter (Soorah Al-Faatihah) of the Qur'an which is a pillar of each unit of prayer:

⁸⁷ Soorah Al-Baqara: 221.
⁸⁸ Soorah An-Nahl: 43.
"Guide us to the Straight Way."

"The Way of those whom You have favoured, not (the way) of those who earned Your Anger, nor of those who went astray."\(^{89}\)

We ask Allaah to guide us to the straight path and keep us away from the path of those who earned His anger, such as the scholars who do not act according to their knowledge.\(^{90}\)

We ask Him also, to keep us away from the path of the misguided ones, those who act without knowledge. The rightly guided ones are those whom Allaah has blessed. They are the people of knowledge and action whom Allaah described in His saying:

---

\(^{89}\) Soorah Al-Faatiha: 6-7.

\(^{90}\) Sheikh Muhammad Al-Banna used to say that the Ikhwaanul Muslimeen have a share from this Verse since they do not act according to the knowledge that has reached them just like Jews and Jama'atu Tableegh are similar to the Christians in that they worship Allaah without knowledge.
Whoever obeys Allaah and the Messenger will be (raised) in the company of those whom Allaah has favoured, amongst the Prophets, the truthful ones, the martyrs, and the righteous. And how excellent these companions are!

Whoever is guided to the path of Allaah will be companions of the best of people and whoever deviates from the path of Allaah will be with those whom Allaah is angry with and the misguided ones. We ask Allaah for protection and safety.

There is a statement that the Imam of Madinah, the place of migration, in his time, Malik Ibn Anas (may Allaah have mercy on him) once made. A great statement which we must contemplate over and that is:

"Nothing will rectify the latter part of this nation except which rectified its first part."\(^{91}\)

What was it that rectified the first part? It was returning to the Book of Allaah and the Sunnah. Likewise in the latter part of

\(^{91}\) Majmu' Al-Fataawa [20/375].
this Islamic nation, when much evil and misguidance, sects and groups have become widespread, only by returning to the way of those in the first generation will the present situation be rectified. This path, that rectified the first generation, is present today and all praise is due to Allaah. That is the Book of Allaah and Sunnah of the Messenger of Allaah ﷺ and those specific qualified scholars who are able to help us remove our doubts, should they arise.

I ask Allaah to forgive us, guide us to the Straight Path and keep us away from the path of those that earned His anger and those that went astray from the inhabitants of the Hell-Fire. May peace and blessings be upon our Prophet Muhammad ﷺ, his family and all his Companions.92

---

92 Translator's note: Ameen. Completed reading this treatise on the way to Hail, Saudi Arabia to Sheikh 'Ubayd Ibn Abdillah Al-Jaabiree on 1st Dhul Hijjah 1425 with his added footnotes Wa lillaahil Hamd.
APPENDIX 1 TO THE BOOK UNDERSTANDING ISLAM, THE SOLUTION FOR TRIALS BY SHEIKH SAALIH FAWZAN AL-FAWZAN

WHO ARE THE PIOUS PREDECESSORS, THE SALAFUS-SALIH

Allaah the Exalted says:

وَأُلَهَنَّهُمْ بِإِحْسَانٍ وَضَعِيفٍ لَّهُ عَبْدَهُ وَرَضَى عَنْهُ وَأَعْدَدَ لَهُمْ جَنَّتًۢا تَجْرِي فِيهَا آلَ النِّورُ حَنِيْدِينَ فِيهَا أَبْدَأً ذَٰلِكَ لِآفْعَالُ الْعَظِيمُ

"The first to embrace Islaam from the Emigrants (Muhajiroon) and the Helpers (Ansar) and those that follow them upon righteousness, Allaah is pleased with them and they are pleased with Him."{93}

This verse shows that the Salaf are the Companions of the Messenger ﷺ.

{93 Soorat At-Tawbah 9:100.}
The first to embrace Islam does not refer to a group amongst the Companions. It refers to all of them. So the Salaf are the companions and those that followed them upon righteousness as the verse mentions.

Allāh the Glorified and Exalted says:

وَمَن يَسَافِقُ الرُّسُولَ مِن بَعْدِ مَا تَبَيَّنَ لَهُ الْهَدَايَةَ وَيَتَبَيَّنَ عِيْرَ
سَبِيلِ الْمُؤْمِنِينَ نُولَاهُمْ مَا تَوَلَّى وَنُصَلِّهِ جَهَنْمَ وَسَآءَت

"Whoever goes against the Messenger after the proof has been given and follows a path other than the way of the believers We shall land him in the fire, what an evil abode."

Abu Moosaa Al-Ash‘aree ﷺ said that the Messenger of Allāh ﷺ said,

“The stars are a guidance on the sky so if the stars go then what will befall it will happen. And I am a guide to my companions so if I go then what will befall my companions will happen and the companions are a guide for my Ummah and if they go then what will befall it will happen.”

The Prophet ﷺ said,

---

94 Soorat An-Nisaa‘ 4:115.
95 Related by Muslim no. 2531.
"My Islamic nation will split into seventy three sects, all will be in the fire except one." They said, "Which one is it Oh Messenger of Allah?" He said, "That which I and my companions are upon." 96

The Messenger said, after being asked who the saved sect is,

"It is the Jamā‘ah." 97

The Messenger said:

"There will not cease to be a group from amongst my Ummah being upright with the command of Allaah, not being harmed by those that oppose them nor from those that differ from them until the Command of Allaah is brought forward and they are upon that." 98

Imam Awza’i (rahimahullaah) said,

"Be patient upon the Sunnah and stop where the people (Companions) stopped and say with what they said and keep silent with what they kept silent over. Take the path of the Pious Predecessors for what is sufficient for them is sufficient for you." 99

Abu Waqid Al-Laythi (rahimahullaah) said:

96 Hasan due to supporting witnesses - See Saheeh Sunan At-Tirmidhee no.2641. See Silsilah Ahadeeth As-Saheehah no.134.8
97 Hasan, related by Ibn Majah no.3992. See Silsilah Ahadeeth As-Saheehah no.1492.
98 Related by Al-Bukhaaree no. 3641.
99 Al-Aajuree in Ash-Sharee’ah page 58.
We were sitting in the company of the Messenger of Allah ﷺ. So he said: “Indeed it will become a fitnarah.” The Companions did not pay attention so Mu’adh Ibn Jabal ﷺ said: “Do you not listen to the Messenger of Allah?” They said: “What did he say?” Mu’adh then repeated to them what he ﷺ said. So they in turn said: “What is the way out of it, O Messenger of Allah?” He ﷺ said: “You should return to your original state of affairs.”\(^{100}\)

Shaikhul-Islam Ibn Taymiyyah (rahimahullaah) (died 728AH) said,

“There is no blame upon the one who outwardly professes the methodology of the Salaf and ascribes and relates to it, rather it is obligatory to accept that from him by agreement for the methodology of the Salaf will not be except truth.”\(^{101}\)

Shaikh Muhammad Ibn Saalih Al-’Uthaimeen (rahimahullaah) said,

“Ahlus-Sunnah wal-Jamā’ah, they are the Salaf in their belief, even the ones who come later until the Day of Judgement. If one is upon the way of the Messenger ﷺ and his Companions then he is Salafi.”\(^{102}\)

Imam Ahmed (rahimahullaah) said, "The foundation of the Sunnah according to us: To hold fast to what the companions of the

\(^{100}\) Saheeh: Related by At-Tabaranee in Al-Awsat no. 8679.

\(^{101}\) Majmoo’ Al-Fataawa 4/149.

\(^{102}\) Sharh ’Aqeedatul-Wasitiyyah p.54.
Messenger ﷺ were upon and to take them as examples and to leave off innovations...n103

Ibn Katheer (rahimahullaah) said in the explanation of Soorah Al-'Araaf: 54 - "Then He ascended over the 'Arsh"

"The people have lots of different sayings in this affair and this is not the place to elaborate, but what is important is to tread the path of the methodology of the Salafus Saalih (pious predecessors): Malik, Al-Auzaa'ee, Ath-Thowri, Laith Ibn Sa'd, Ash-Shafi'ee, Ahmed Ibn Hanbal and Ishaaq... n104

Imam Ibn Abi al'Izz Al-Hanafi (rahimahullaah), the explainer of Tahawiyyah said, "I wished to explain it following the path of the salaf in their terminology... n105

Imam Dhahabi (rahimahullaah) said, "If you want to be justly balanced then restrict yourself to the Quranic and prophetic texts then look to what the companions and their successors conveyed, the scholars of Tafseer with regards these Verses and what they narrated from the methodology of the salaf. Either you speak with knowledge or you stay quiet upon patience."n106

103 Sharh Usool 'Itiqaad Ahli Sunna of Imam Al-Laalikaee (1/157)
104 Tafseer Ibn Katheer (2/422), Soorah Al-'Araaf: 54.
105 Sharh Aqeedatu-Tahawiyyah p.74
106 Introduction to the book Al-'Uluw lil 'Aliyil Ghaffar of Imam Ad-Dhahabi.
APPENDIX 2

THE ASHAA'I'RA (ASH'AREES) ARE NOT FROM AHL-US-SUNNAH WAL JAMA'AAH

The Ashaa'I'ra (Ash'arees) claim to be followers of Abul-Hasan Al-Ash'aree who himself went through three stages in his belief. He was born in the year 270H and died in the year 330H as Ibn Asaakir concluded. His lineage goes back to the Companion Abu Musa Al-Ash'aree.

The First Stage – The way of the Mu'tazilah, (Ta'teel) denying the Attributes of Allaah due to limited intellect

Abul-Hasan Al-Ash'aree was first upon the way of the Mu'tazilah who used to deny the Attributes of Allaah if it opposed their limited intellect. Imam Al-Hafidh Abu Nasr Al-Sijzi (d.444h) in his treatise to the people of Zabeed called "Rad man Ankara-l-Harf was-Sawt" narrates from Khalf Al-Mu'allim (d.371H) of the Maliki scholars that he said, "Imam Al-Ash'aree was upon the way of It'izaal (Mu'tazilah) for a period of forty years. Then he repented..."

The Second Stage – The way of Ibn Kullab – (Tahreef) distorting the meaning of the Attributes of Allaah

Then the second stage of Abul Hasan Al-Ash'aree saw him following the path of Ibn Kullaab. This is actually the path of many
today who call themselves Ash'arees. If they are true to their claim then they should leave off tahreef which is distorting the meaning of the Attributes of Allaah and follow Abul-Hasan and his repentance and return to the way of Ahl-us-Sunnah.

Ibn Taymiyyah (rahimahullaah) said, "Imam Ahmed used to warn against ibn Kullaab and his followers." ['Dar' Ta'aaradh al-'Aql wan-Naql (2/6)]

Ibn Taymiyyah (rahimahullaah) said, "The Kullaabiyyah are the teachers of the Ashaa'ira for Abul-Hasan Al-Ash'aree followed the example of Abu Muhammad Ibn Kullaab. Ibn Kullaab was closest to the way of the Salaf in terms of the period and in terms of his way. Abu Bakr Ibn Fawrak Sheikh Al-Qushairi gathered the speech of Ibn Kullaab and the Ashaa'ira and showed their agreement in the fundamentals (belief)..." ['Al-Istiqama (12/368)]

Ibn Taymiyyah (rahimahullaah) said, "Abul-Hasan came after him (Ibn Kullaab) and he was a student of Abu Ali Al-Ju'baili al-Mu'tazili. He then turned away from the statements of the Mu'tazilah and clarified their contradictions in many places and opposed them much in areas of Qadr (pre-destination), Eeman (faith) and wa'd and wa'eed (referring to Allaah's promise of reward or punishing, as either an encouragement or deterrent)...Yet in terms of Allaah's Attributes he followed the path of Ibn Kullaab..." ['Majmu' Fataawa '12/178)]

Imam Al-Dhahabi (rahimahullaah) quoted Al-Imam Abu Bakr ibn Khuzaima in Seyer 'alam an-Nubaala (14/380) saying, "Ahmed ibn Hanbal was amongst the sternest of people in warning against Abdullah ibn Sa'eed ibn Kullaab and his companions such as al-Harith and others."

Ibn Taymiyyah (rahimahullaah) said, "Many of the later followers of (Abul Hasan) Al-Ash'aree left his statements and went towards
the statements of the Mu'tazila, the Jahlmiyyah and the philosophers." ['al-Asfahaaniyya (p.107-108')].

The Third stage of Abul Hasan Al-Ash'aree, the way of Ahl-us Sunnah wal Jamaa'ah

The third stage of Abul-Hasan Al-Ash'aree showed that he turned away from distorting the meanings of the lofty Attributes of Allaah which was the way of Ibn Kullaab and he followed the way of the scholars of the Pious Predecessors. Abul-Hasan Al-Ash'aree clearly showed this by writing three books: 'Al-Ibaana', 'Risaala ii Ahli Thagr' and 'Maqaalaat Al-Islamiyeen' clearly affirming the Attributes of Allaah in the manner He affirmed for himself without misinterpretation. Ibn Dirbas who died in the year 622H wrote a book illustrating clearly that Al-Ibaana of Abul-Hasan Al-Ash'aree is actually his book and not as the innovators claim that it is not. They do this because it clearly portrays the correct belief of Ahl-us-Sunnah with regards the Attributes of Allaah. The scholars continue to refute Abul-Hasan Al-Ash'aree's first and second stage of beliefs so that the Muslims do not follow him in his errors. From them is:

1. Al-Imam Abu Muhammad Abdullaah ibn Muhammad Al-Andulusi Al-Qahtaani Al-Maaliki (rahimahullaah)

    O Ash'ariya have you come to realise that I am
    the dust in your eyes and the itchiness of your eyelids
    I am an ulcer in the liver of the Ash'aree
    I increase in size until I fight everyone who hates me
    I have become apparent and excelled over the heads of your teachers
    And have defeated everyone who sought (to defeat) me
    And I have turned their arguments upside down and have scattered
And I found them to be statements without proof
Allaah aided me and has made my proofs firm
And Allaah has saved me from their doubts
...and I have held firmly to the rope of the legislation of
Muhammad ﷺ
And have bitten onto it (the sunnah) with my molar teeth
Have you come to realise O Ash'ariya that I am
A raging storm (against you) and what kind of storm that is?
I am your concern, I am your grief, am your sickness
I am your poison in secret and in open

2. Al-Imam Abu Nasr al-Sijzi (rahimahullaah)

"Ahl-us-Sunnah were trialed after these with a people who claim to be followers (of the Prophet ﷺ and their harm is far greater than the harm of the Mu'tazila and those other than them. They are Abu Muhammad Ibn Kullaab, Abul 'Abbas Al-Qalaanisi and Abul-Hasan Al-Ash'aree (before his repentance)." ['Rad man Ankara-1-Harf was-Sawt' (p.222-223)]


Ibn Abdul-Bar mentioned in his book Jaami' Bayaan Al-Ilm wa Fadhlihi (2/92) that he said in his book 'Kitaab ash-Shahadaat' with regards the explanation of Maalik: It is not allowed to take as a witness the innovators and people of desires so Al-Imam Muhammad Ibn Ahmed Ibn Khuwaiz Mindaad Al-Misri Al-Maaliki said "the people of desires with Maalik and the rest of our companions are the people of rhetoric so every one who philosophises with speech is from the people of desires and innovation whether he be an Ash'aree or something else, his
witness is not to be accepted and he is to be boycotted and taught a lesson due to his innovation and if he continues, he is called to repent from it."

4. Ibn Qudaama (rahimahullaah)

He said in his book 'Kitaab Al-Munaathara fil Qur'an' p.35 that they are innovators: "And we do not know amongst the innovators a group that hides their statements, not bold enough to openly portray them except the Zanadiqa (heretics) and Ash'arees."

5. Ibn Taymiyyah (rahimahullaah)

He said in 'Dar' Ta'arud al-'aql wan-naql' (6/183) "the people of rhetoric from the Ash'arees and others..."

6. Al-Imaam ibn Qaiyum (rahimahullaah)

He quoted Al-Waleed Ibn Rushd Al-Maaliki Ibn Waleed's statement in his book "As-Sawaa'iq Al-Mursala' (2/417) and affirmed it without opposing him. His statement was, "if you were to ponder over what was opposed to this legislation in this time of corruption in terms of ta'weel (misinterpretation of Allaah's attributes) it would become clear that these examples are correct. So the first to change this great cure were the Khawaarij then the Mu'tazilah after them. Then it was the Ash'arees then the Sufis and then Abu Hamid (Al-Ghazali) came and flooded the village over."

7. Sheikh Sulaiman ibn Samhaan (rahimahullaah)

Sheikh Sulaiman ibn Samhaan says, "how could those who do not affirm Allaah being above the heavens and over His 'Arsh be from Ahl-us-Sunnah? They say 'the letters of the Qur'an are created' and
that 'Allaah does not speak with letters or sound' and they 'do not affirm that the believers will see their Lord in paradise with their own eyes.' They affirm the seeing but they explain it to be increase in knowledge that Allaah creates in the heart of the seer. They say that 'belief is just to affirm with the heart' and they make other statements that are known to oppose what Ahl-us-Sunnah wal Jama'aah are upon" [Lawaami' Al-Anwaar Al-Bahiya (1/73)]
APPENDIX 3

THE SCHOLARS OF AHL-US-SUNNAH

1. The advice of Sheikh Rabee' Ibn Haadee Al-Madkhalee

"Allaah, the Most High, praises the scholars. He mentions them as witnesses unto Him (after) the witness of the angels. But who are these scholars. Those that act, those that strive, those who single out Allaah, those that are sincere. They are the people of Tawheed. Not the people of innovation and misguidance.

إِنَّ الْحَقَّ أَنْتَهُ، لَّا إِلَهَ إِلَّا هُوَ الْقَامِطُ وَإِلَيْهِ الْمُتْبَكِتُونَ

"Allaah testified that none has the right to be worshipped except Himself and the angels testify to that as well as the scholars, upright upon justice." [Soorah Aal-'Imraan:18]

This is the station of Tawheed. Allaah used as witnesses the scholars of Tawheed, the scholars of truth. He mentioned their witness in order to raise their status and to show their level, that He may show their justice. The true witnesses, correct and acceptable will not come about except from those who are just...

This is why Allaah has honoured the scholars by making them witnesses unto Him along with the witnesses of the close and highest angels, those who do not disobey Allaah in that which He has ordered them with, doing everything they have been ordered to do. This is sufficient from Allaah as an honour to the scholars, the ones who act (upon their knowledge), the sincere ones. He uses
their witness unto His Tawheed and the servitude of the religion unto Him for He is the God of truth, where none has the right to be worshipped except Him...

It is upon us is to strive to reach this beneficial knowledge of the Book and the Sunnah which is the inheritance of the Prophets. This book is a witness to that. This book is great. We must gain knowledge of it and all that will help its understanding from the different kinds of sciences of the language and the Sunnah and its science. It is not possible to reach this level except by striving to bring about reasons to attain it.

In the Sunnah there are great hadeeths which show the superiority of knowledge and its scholars. I will mention some of it according to how much the time allows.

The Messengerﷺ said, as has been reported by Bukhaaree and Muslim on the authority of Mu’aawiyyah Ibn Abu Sufyaanﷺ, “Whomsoever Allaah wants to show goodness to, He gives him the understanding of the Religion.”

So from the signs of goodness and that Allaah has wished good for a person is that he has understanding of the Religion, meaning, of the Book of Allaah and the Sunnah of the Messengerﷺ. He knows the correct belief; he believes in it and holds as true all that has been told of past and future events. He sticks to Allah’s commandments and he refrains from that which has been forbidden. He studies the Sunnah so that he may understand it correctly. He heeds Allah’s warnings and adorns himself with the mannerisms (of the Prophetﷺ)...” [taken from ‘Advice to the students of knowledge’ by Sheikh Rabee’ Ibn Haadee Al-Madkhalee]
2. The advice of Sheikh 'Ubayd Ibn Abdillah Al-Jaabiree

"O Muslims, do not be like those who have no need of the scholars. Those scholars who are known to the general and specific ones. The likes of the Imam, Sheikh Abdul-Aziz Ibn Baz (rahimahullaah-may Allaah have mercy on him), and likes of the Imam, Sheikh Muhammad Ibn Saalih Al-'Uthaimeen (rahimahullaah-may Allaah have mercy on him) and the likes of the Imam, Sheikh Al-Albaani (rahimahullaah-may Allaah have mercy on him) and their brothers who are upon the truth after them in our judgement and Allaah is their Reckoner. At the head of them, the Muftee of the Kingdom of Saudi Arabia Sheikh Abdulaziz Ibn Abdullaah Aal-As-Sheikh and the honourable Sheikh Salih Al-Luhaydan and the honourable Sheikh Saalih Al-Fawzaan and the honourable Sheikh Abdullaah Ibn Abdulrahman Al-Ghudayan and their brothers who are with them upon the Sunnah. We do not praise them above Allaah's praise and Allaah is their Reckoner.

O Muslims, be careful that opinions overcome you and you are confused by dazzling speech for this is the beginning of misguidance and destruction. May Allaah protect us all in our Religion in this life and the Hereafter." [Taken from 'The explanation of the hadeeth of 'Irbaad Ibn Saariyyah ﷺ' and is available at Salafipublications.com]

THE SCHOLARS ARE OUR ELDERS

Ibn Mas'ud ﷺ said, "the people will continue to be upon goodness so long as they take the knowledge from the Companions of the
*Messenger ﷺ and from their elders but if they take the knowledge from the youngsters they will be destroyed.*”

Abu Umayyah Al-Jumahee ﷺ said that the Messenger of Allaah ﷺ said, "From the sign of the hour is that people will seek knowledge from the youngsters." Related in Sharh Usoolul-I'tiqaad no. 102 of Imaam Al-Laalikaa’ee.

Abdullaah Ibn Mas’ud ﷺ said, “How will you be when the trials and tribulations befall you, in which the young one grows old and the old one becomes senile and when something (of the customary acts) is abandoned it is said the Sunnah has been abandoned.” It was said, “when will that be, O Abu Abdurrahman?” He said, “That will be when your scholars disappear and your ignorant ones become many. When your reciters increase and your people of understanding become few. When the world is sought with the actions of the Hereafter and learning and understanding are sought of matters other than this Religion.” [Taken from ‘Sharh Usool ‘Itiqaad Ahl-is-Sunnah wal-Jamaa’ah’ vol.1/2 p.103 no.123].

**THE SCHOLARS ARE EDUCATORS**

As Allaah the Exalted said:

:\"ٌکْوِنَّوا رَبِّيِّيْنِي يَمْمَا كُنْتُمْ تُعَلَّمُونَ الْكِتَابَ وَيَمْمَا كُنْتُمْ تَدْرِسُونَ\"

"Be you Rabbaaniyeen (learned men of religion who practice what they know and also teach others), because you are teaching the Book, and you are studying it."\(^{108}\)

---

\(^{107}\) Saheeh reported by Abdullah Ibn Mubarak in Az-Zuhd and Ibn Abdil-Barr in Jaami' Bayan Al-Tlm 1/616,617. Quoted from Silsilatul-Athaaar As-Saheehah by Abu Abdillaah Ad-Daani Ibn Muneer Az-Zahwee p.27.
These are those who educate the people by teaching them in stages beginning with the most important things such as Tawheed (maintaining Allaah's Oneness in His worship) first. This is how Sheikh 'Ubayd Al-Jaabiree explained it. Also see the chapter heading - The Book of Knowledge (Kitaab-ul-'Ilm) from Saheeh Al-Bukhaaree with the explanation of Sheikh Abdul-Muhsin Al-'Abbad available in the Prophet's Mosque in Madinah.

108 Soorah Aali-'Imraan 3:79.
APPENDIX 4

THE SUFEES ARE NOT FROM
AHL-US-SUNNAH WAL JAMAA'AH

In his book 'Ma'alim Suluk' of Al-Habeeb Ali Jeffrey, the Sufee deviant, (p.69) said: "Imam Ash-Shafi'ee, Imam Malik and Imam Abu Haneefah are the scholars of this tareeq (Sufee path)"!!!

WHAT DOES IMAM MALIK (rahimahullaah)
SAY ABOUT THE SUFEES?

In Tarteeb al-Madaarik of Al-Qaadi 'Iyaadh (2/54) at-Tenneesee, it occurs: "We were with Malik and his companions were around him. A man from the people of Naseebeen said, "We have a people called Sufees who eat a lot and following that they mention lines of poetry and then stand up to dance"

Malik (rahimahullaah) said, "Are they children?"
He said, "No."
Malik (rahimahullaah) said, "Are they possessed?"
He said, "No, they are elderly and usually sane (when they are not doing that)."
Malik (rahimahullaah) said, "I never heard anyone from the people of Islam doing this!!!

The man said, "Well, they eat then they stand and dance. Some of them hitting their heads and some their faces." So Malik (rahimahullaah) laughed and then stood up and went to his house. His companions said to the man, "You were fortunate with our companion, since we have sat with him for thirty odd years yet we never saw him laugh except on this day."

99
WHAT DO IMAM ASH-SHAFI'EE (rahimahullaah) AND HIS STUDENTS SAY ABOUT THE SUFEES?

Al-Baihaqee reports in Manaqib Ash-Shafi'ee, "If a man becomes a Sufee in the first part of the day, by the time Dhuhr comes upon him you will find him crazy."

Rabee' Ibn Sulaiman reports: I heard Ash-Shafi'ee say, "I have never seen a sane Sufee except for Muslim al-Khawas."

Ibrahim Ibn Mawlid mentions that Ash-Shafi'ee said, "A Sufee cannot be a Sufee unless he has four characteristics; he is lazy, he eats too much, sleeps too much and excretes much."

Ibn Al-Jawzi in Talbees Iblees p.371 said that Ash-Shafi'ee said, "The sanity of a person never returned to the one who remained with a Sufee for forty days."

Imam-ud-Deen As-Subki Ash-Shafi'ee said, "Whoever is from these later generation Sufees such as Ibn Arabi and others, then they are misguided, ignorant and outside of the path of Islam let alone be considered as scholars."109

WHAT IS ABU HANEFAH'S (rahimahullaah) POSITION ON THE SUFEES?

Imam At-Tartoushi Al-Maliki (451H-520H) was asked about the Sufees so he said, "The Madh-hab of the Sufees is futile, ignorance and misguidance... and it is not allowed for anyone who believes in Allaah and the last day to be present with them, nor to help them upon their baseless ways and this is the way of Malik, Abu Haneefah, Ash-Shafi'ee and other scholars of the Muslims and to Allaah belongs success." [See Tafseer Qurtubi 11/237-238]

109 See the book Tanbesh Al-Ghabi of Imam Burhaan Al-Bigaa'ee ash-Shafi'ee p.68
Al-Habeeb Ali Jeffrey states¹¹⁰ that the sheikh of their Sufee tareeqa Muhammad Ibn 'Ali Ba'lawi prays in a day and night 1000 units of prayer!!!

If one prays 2 units of prayer in 5 minutes then in 24 hours he would be able to pray (24*24) 576 units of prayer! Which means he must be praying 2 units of prayer in about 2 minutes. So what about eating? Sleeping? Going to the mosque to pray the obligatory prayer? Looking after family and children?!¹¹¹

THE POSITION OF OTHER SCHOLARS FROM THE PAST ON THE SUFEES?

Al-Qaadhi Abu Tayib Al-Tabari said, "this group opposes the Jamaa'ah of the Muslims because they have made music and singing a part of the Religion and a way of obedience..." [Ibn Al-Qayyum mentioned it in 'Mas'alat-us-Samaa'" p. 262 quoted from 'al-Fatwa Al-Maalikiyyah fi Afaal as-Sufeeyah' by Abu Faris Abdulaziz Muhmad Al-Qirwaniy p.6]

The sheikh of the Malikiyyah of his time Imam At-Tartoushi rahimahullah said, "The madh-hab of the Sufees is inactive and misguided and what is Islam except the Book of Allaah and the Sunnah of the Messenger. As for dancing and excessive passion then the first to innovate it were the people of Saamiri when they took an idolised calf and danced around it with excessive passion and this dancing is from the religion of the non-Muslims and those that worshipped the calf..." [Al-Mi'yaar Al-Mu'rib (11/162,163) quoted from 'Al-Fatawa Al-Maalikiyyah fi Afaal As-Sufeeyyah' by Abu Faris Abdulaziz Muhmad Al-Qirwaniy p.7]]

¹¹⁰ p. 219 'Ma'alim Suluk'.
¹¹¹ p.93,96-97,100,104 of 'Il a ayna ayyuha-l-Habeeb Al-Jeffrey?' by Dr. Khaledoon Maki Al-Husni Al-Jaza'iri
The Maliki scholar Imam al-Qurtubi rahimahullaah said, "As for what the Sufees have innovated then it is from that which no one disagrees to its forbiddance..." Mentioned by Al-Alusi in 'Ruh Al-Ma'aani' (11/70) quoted from 'Al-Fatawa Al-Maalikiyyah fi Af'aal As-Sufeeyyah' by Abu Faris Abdulaziz Muhamad Al-Qirwaniy p.7]

The scholar Abu Faris Abdulaziz Muhamad Al-Qirwi Al-Faasi Al-Maaliki who lived in Qirwaan and died in the year 750H was asked about a group of Sufees who gather for dance and music and when they have finished, they gather to eat food the reward of which is intended for the dead. Thereafter, they read the Qur'an in congregation with Dhikr. Finally they sing, dance and cry and claim that this is in getting closer to Allaah and obedience. So he replied, "This group is more harmful upon the Muslims than the devils and is the most difficult group to cure and most furthest from understanding the proofs because the first principle which they implemented and made as a foundation is to hate the scholars and to call people away from them... so whoever is like this there is no benefit in speaking with them and the one who speaks with them is as if he is hitting a cold iron bar...! And know that this innovation (they have) in corrupting the beliefs of the general people is faster than poison reaching the bodies and harmful to one's Religion than fornication, stealing and the rest of the acts of disobedience and sins...These actions of theirs don't stem except from a hidden sickness in the heart or a clear foolishness so be warned of it and its people and do not be deceived by them even if they were to fly in the sky or walk on water..." [Al-Mi'yaar Al-Mu'rib wal Jaami' Al-Maghrib 'an-Fataawa 'ulamaa Afiriqiya wal Andalus wal Maghrib' p.29-34 quoted from 'Al-Fatawa Al-Maalikiyyah fi Af'aal as-Sufeeyyah' by Abu Faris Abdulaziz Muhamad Al-Qirwaniy].