



Legislated Solutions

WHICH ADDRESS

Common Doubts

By Shaykh Ṣāliḥ ibn 'Abdil-'Azīz Aal ash-Shaykh

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A SUMMARIZED BIOGRAPHY OF SHAYKH SĀLIH IBN 'ABDIL-'AZĪZ AAL ASH-SHAYKH¹

Minister of Islamic Affairs, Endowments, Propagation, and Guidance

His Lineage, Birth, Upbringing, and Academic Life

He is Ṣāliḥ ibn 'Abdil-'Azīz ibn Muḥammad ibn Ibrāhīm ibn 'Abdil-Laṭīf ibn 'Abdir-Rahmān ibn Ḥasan ibn Muḥammad ibn 'Abdil-Waḥḥāb (may Allāh have mercy upon all of them).

The Shaykh's lineage goes back to the famous tribe Banī Tamīm. The Shaykh was raised in a knowledgeable and religious home, and we do not praise anyone above Allāh.

He was born in the city of Riyāḍ in 1378 A.H. (approximately 1958 C.E.) and he completed high school there. He desired that his university studies be Islamic, so he joined the Islamic University of Muḥammad ibn Sa'ūd, in the faculty of the Fundamentals of the Religion, in the Department of the Qur'ān and Its Sciences.

After he graduated from the university, he worked among the teaching staff until 1416 A.H., when he was appointed the Vice Minister of Islamic Affairs, Endowments, Propagation, and Guidance.

¹ Translated from: <http://www.ajurry.com/SalehAlsheikh.htm>

And in the year 1420 A.H. he was designated the Minister of Islamic Affairs, Endowments, Propagation, and Guidance, in addition to him supervising charitable organizations such as the Ḥaramain Foundation, the International Islamic Relief Organization, and the World Assembly of Muslim Youth.

The Shaykh (may Allāh preserve him) has been devoted to seeking knowledge and studying (Islamic) issues ever since an early age, just as the 'Ulamā of ad-Da'watus-Salafiyyah were; and he is diligent in spreading this in his teachings, his lessons, his lectures, and his advices, which he gives in the masājid and other than them.

Also, the Shaykh is a big reader and researcher of the verdicts of his grandfather, the noble Shaykh Muḥammad ibn Ibrāhīm; he has dedicated (himself) to studying them, and understanding their objectives and their jurisprudent and knowledge-based terms which distinguished them due to the time and place.

Thus he would seek, after Allāh's assistance, the assistance of the major scholars in this, such as Shaykh 'Abdul-'Azīz ibn Bāz, his father Shaykh 'Abdul-'Azīz ibn Muḥammad ibn Ibrāhīm (may Allāh preserve him), Shaykh 'Abdul-'Azīz ibn Muḥammad Aal ash-Shaykh (the mufti of the KSA, may Allāh preserve him), and the noble Shaykh 'Abdullāh ibn 'Aqīl (may Allāh have mercy upon him), who previously was the President of the Supreme Judicial Council.

He took knowledge from a number of scholars and they are:

- Shaykh ‘Abdul-‘Azīz ibn Bāz
- His father Shaykh ‘Abdul-‘Azīz ibn Muḥammad ibn Ibrāhīm
- Shaykh ‘Abdullāh ibn ‘Abdil-‘Azīz ibn ‘Aqīl
- Shaykh ‘Abdullāh ibn Ghudayyān
- Shaykh ‘Abdul-‘Azīz ibn Murshid
- Shaykh Aḥmad ibn Marābiṭ ash-Shanqīṭī (Vice Mufti of Mauritania), with whom he studied grammar.
- Shaykh Muḥammad ibn Sa’d, with whom he studied grammar.

He also used to have continuous sittings and knowledge-based discussions with the Shaykh, the Muḥaddith, Ḥammād al-Anṣārī.

He – may Allāh protect him – has been diligent in collecting ijāzāt (i.e. certificates) from all over the world. He has obtained ijāzāt from a number of scholars in the Kingdom, and he has also gone to Tunisia, Morocco, Pakistan, India, and other countries for this reason.

He also has books and verifications that the students of knowledge are diligent in acquiring due to what they contain of comprehensiveness and knowledge-based precision, consisting of close to seventeen works.

He has also participated in a number of conferences within the Kingdom as well as in America, Europe, Egypt, and others.

So we ask that Allāh preserves the Shaykh and that He strengthens him and gives him success upon the correct path, Āmeen.

A group of scholars have praised him and from them are:

- Shaykh Zayd ibn Ḥādī al-Madkhalī
- Shaykh Muḥammad ibn Ḥādī al-Madkhalī
- Shaykh Nāṣir ad-Dīn al-Albānī
- Shaykh Muqbil ibn Ḥādī al-Wādi'i

Books of the Shaykh

• *Hādhihi Mafāḥimūnā (These Are Our Concepts)*: A refutation of Mahmūd 'Alawī al-Mālīkī who authored a book called *Mafāḥim Yajibū An Tuṣaḥḥah (Concepts That Must Be Corrected)*; a gathering was established for him [al-Mālīkī] to repent, and the scholars refuted him due to what he fell into of extremism in the religion: seeking help from the Messenger ﷺ, as well as many other polytheistic and disbelieving practices.

• *Al-Mi'yāru li 'Ilm al-Ghazālī (The Standard of al-Ghazālī's Knowledge)*: A refutation of 'Aqlānī Muḥammad al-Ghazālī's book, *As-Sunnah an-Nabawiyyah Bayna Ahlil-*

Fiqh wa Ahlil-Hadīth (The Prophetic Traditions Between the Scholars of Jurisprudence and the Scholars of Hadīth).

• *At-Takmīl Limā Fāta Takhrījuhu Ṣāhib Irwā' al-Ghalīl: A correction for Irwā' al-Ghalīl by al-Imām al-Albānī.*

Books he has explained

- Kitāb al-Furqān
- 'Aqīdah at-Ṭahāwiyyah
- Naḥam al-Waraqāt
- Al-Usūl ath-Thalāthah
- Al-Arba'īn an-Nawawiyah
- Kitāb at-Tawhīd
- Kitāb at-Ṭahāra min Bulūgh al-Marām
- Kashf ash-Shubuhāt
- Fadl al-Islām
- Masāil al-Jāhiliyyah
- Lum'ah al-I'tiqād
- Al-Fatwā al-Ḥamawiyah al-Kubrā, and many others...

INTRODUCTION²

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praise belongs to Allāh, the Lord of all that exists, and I testify that none has the right to be worshipped except Allāh, He is alone and has no partner, and I testify that Muḥammad ﷺ, the son of 'Abdullāh, is His prophet, His messenger, His true and close friend.

Allāh sent him before the final hour as a bearer of glad tidings and as a warner: giving glad tidings of paradise to he who fears Allāh, the Majestic and Exalted, and follows the Messenger; and as a warner and to bring fear of the punishment of Allāh and the fire for he who opposes the command of Allāh, the Majestic and Exalted, and disobeys the Messenger ﷺ.

And I ask that Allāh makes everyone from those whom He has favored with an infiltrative insight in solving doubts, and with beneficial knowledge that gives life to and aids the hearts.

And Allāh has made the revelation in the Qur'ān like the example of water, because with it is life for the hearts, and with it is true insight into achieving solutions for doubts and their appearance.

² The origin of this work is a speech by his Excellency, the Minister, directed to the students of knowledge, callers to Allāh, exhorters, preachers, and advisers at the Ministry in Riyāḍ in Sha'bān, 1422 A.H.

FOREWORD

The Belief in the Judgment and the Decree

The Muslim believes that which befalls him would never have passed him by, and whatever passed him by would never have befallen him. He also believes that the judgment and the decree both took place in the past; however, Allāh's judgment and His decree are connected to universal motives, as well as legislative motives.

Reasons for Tribulations and its Types

Allāh, the Majestic and Exalted, afflicts the Islamic nation at times with what it is afflicted due to its sins, and as trials and tests at other times.

And Allāh, the Majestic and Exalted, afflicts the non-Muslim nations with that which they are afflicted either as punishment due to what they are upon in opposition to the commandment of Allāh, or as a warning for he who takes heed, or so that it may be a tribulation for the people. So after that tribulation, is salvation written for them or not?

Allāh the Exalted states,

﴿ فَكُلًّا أَخَذْنَا بِذَنبِهِ فَمِنْهُمْ مَن أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُمْ
مَن أَخَذَتْهُ الصَّيْحَةُ وَمِنْهُمْ مَن حَسَفْنَا بِهِ الْأَرْضَ وَمِنْهُمْ مَن
أَغْرَقْنَا وَمَا كَانَ اللَّهُ لِيُظْلِمَهُمْ وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴾

So We punished each (of them) for his sins, of them were some on whom We sent a violent wind with a shower of stones, and of them were some who were overtaken by an awful cry, and of them were some whom We caused the earth to swallow, and of them were some whom We drowned. It was not Allāh Who wronged them, but they wronged themselves.

[al-Ankabūt 29:40]

And this is (in regard to) the punishments that the nations were afflicted with: the general destructive punishments, punishments in which there was wrath or in which there was devastation.

The nation is afflicted by Allāh putting it to trial by division, so that there are groups and parties, because it has left off the commandment of Allāh, the Majestic and Exalted.

The nation is afflicted with a trial due to the people transgressing one another, and them not returning to the tremendous knowledge that Allāh has revealed.

Allāh the Exalted states in what He tells us from the news of the nations that passed before us,

﴿ إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا
 مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ
 اللَّهَ سَرِيعُ الْحِسَابِ ﴾

**Those who were given the Scripture did not differ
 except out of mutual jealousy after knowledge had
 come to them.**

[Aali 'Imrān 3:19]

And Allāh the Glorified says,

﴿ وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَةُ ﴾

**And the people of the Scripture differed not until after
 there came to them clear evidence.**

[al-Bayyinah 98:4]

The People of the Book had beneficial knowledge, but they differed due to them having animosity toward one another. They did not return to this tremendous knowledge that Allāh had sent down, so they differed in deed and they left some of it off.

People are afflicted with tribulation due to there being deviation in their hearts, thus they follow that which is not clear.

Allāh, the Majestic and Exalted, says regarding them,

﴿ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَبَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ
وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّسِخُونَ فِي الْعِلْمِ
يَقُولُونَ ءَأَمَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴾

So as for those in whose hearts there is a deviation (from the truth), they follow that which is not entirely clear thereof, seeking and seeking for its hidden meanings, but none knows its hidden meanings save Allāh.

[Aali 'Imrān 3:7]

The fact that there are unclear (verses) is not the reason for the deviation; the deviation is already present in their souls in the first place.

Therefore, Allāh the Glorified establishes the existence of deviation in the hearts firstly, then the following of that which is not clear secondly.

Thus in the text [i.e. the Qur'ān and Sunnah] are affairs which are not clear, but he who has in his heart a deviation goes to the text and uses it as a proof for his deviation, and he does not have anything to hold onto in reality. But he found deviation so he goes to it and desires it.

And this is what has caused the people to be tested, such as the Khawārij in the time of the Companions, and in the time of the Ṭābi'īn there were a lot of trials which resulted in killing and slaughtering, as is well known.

Benefits of Trials

The Islamic nation and Muslims are tested, and the benefit of this test is to see who from the ummah will return to the commandment of Allāh, the Majestic and Exalted, adhering to Allāh, being upright, and following the guidance of the salaf, and to see who won't return; and (this is when) he has been afflicted with a few or numerous trials.

FULFILLING THE TWO DECLARATIONS OF FAITH

From the belief of Ahlus-Sunnah wal-Jamā'ah is fulfilling the two declarations of faith (I testify that none has the right to be worshipped except Allāh, and I testify that Muḥammad is the Messenger of Allāh).

Rather, this declaration is the foundation of belief, and in it (comprises one having) loyalty for Allāh, the Majestic and Exalted, His Messenger ﷺ, and the religion.

Also within it is a disassociation from disbelief and polytheism, and this necessitates an agreement of loyalty between the people of faith.

THE BELIEF OF LOYALTY AND DISASSOCIATION

The belief of loyalty and disassociation (al-walā wal-barā) is a foundation that is obligatory for every Muslim to stick firm to. This is because it is fundamental to one's faith and fundamental to the religion.

The Prophet ﷺ used to actualize it when he was in Makkah, and he ﷺ actualized it while he was in al-Madīnah, and he ﷺ would actualize it in all his circumstances. Therefore he ﷺ is the best example.

In the story of al-Ḥudaybiyyah, as is well known, when the Prophet ﷺ intended to go to Makkah and the polytheists came to him — and at that time they [i.e. the Muslims] were weak — and the polytheists requested that he return, there took place between him and them a harsh treaty that he ﷺ acknowledged.

Within it was (stated), “Verily, he who comes to us as a Muslim is to be returned to them [i.e. the Quraysh], and whoever goes to them from us is not to be returned back to the Muslims.”

And ‘Umar رضي الله عنه rebuked it saying,

أَلَسْنَا عَلَى الْحَقِّ وَعَدُّونَا عَلَى الْبَاطِلِ؟

[O Messenger of Allāh] are we not upon the truth and they are upon falsehood?"

He (the Messenger) said,

بلى.

“Certainly.”

'Umar said,

فَلِمَ نَعْطِي الدِّينَةَ فِي دِينِنَا؟

“So how is it that we accept lowliness in our religion?”³

And the truth was what the Prophet ﷺ ordered with and the Companions acted upon it.

And Allāh has stated with regard to some of the Muslims,

﴿ وَإِنِ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمُ النَّصْرُ إِلَّا عَلَىٰ قَوْمٍ
بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ ﴾

So if they seek your help, it is binding upon you to help them, except if it is a people whom between you and them is a treaty.

[*al-Anfāl* 8:72]

Ibn Kathīr (may Allāh have mercy upon him) said in his tafsīr

³ A portion of the meaning of a long hadeeth that is reported by al-Bukhārī in his *Sahīb* in the Book of Conditions, the Chapter for the Conditions of Jihād and Peace Treaties; for the written conditions look at *Fath al-Bārī* (403-407/5), Dar-us-Salam.

[that] when the Exalted says, “*So if they seek your help,*” ‘they’ means the Bedouins who did not migrate, so if they are engaged in a religious battle with their enemy, then you are to help them for verily it is obligatory upon you to assist them.

[This is] because they are your brothers in the religion, except if they seek your help against a people from the disbelievers whom “*between you and them is a treaty,*” meaning an agreement for a time, so do not be reluctant in upholding your guarantee, and do not annul your oaths with those whom you have made a treaty. And this is reported on the authority of Ibn ‘Abbās رضي الله عنه.

So that which is imperative is to hold firm to this foundation. And perfection (is achieved) in returning back to the guidance of the Prophet صلى الله عليه وسلم in all of his circumstances. Thus he صلى الله عليه وسلم, as well as his companions, are the best examples in loyalty and disassociation.

Likewise, it is upon the callers to emulate this guidance, and to hold firm to this foundation. And actualizing the belief of loyalty and disassociation by being strict and harsh is not for every time or every place.

Also, there are some issues that are not to be put forward to the general people in the sermons, or by different means. But rather it is for the scholars who research those issues between themselves.

Al-'Allāmah 'Abdul-Latīf ibn 'Abdur-Rahmān ibn Ḥasan ibn Muḥammad ibn 'Abdul-Waḥḥāb said,

“And that you engage in issues from this affair such as speaking with the Bedouins about loyalty, opposition, conciliation, correspondence, giving wealth and gifts, and ruling by other than what Allāh has revealed, or other than [the Bedouins] from the ill-mannered, (then these affairs) are not talked about, except by the scholars who possess insight, and have been provided understanding of Allāh, and have been given wisdom and decisive speech.”⁴

⁴ *Majmū' ar-Rasā'il*, p. 11

THE RULING ON TAKING LIFE

The scholars who possess correct insight in jurisprudence from all the lands are in agreement that taking life without right is in opposition to the legislation, and that transgressing against protected life, whether it's protected through Islām or protected through covenant and agreement, is in opposition to the Islamic legislation. Rather, it is in opposition to all the legislations that came from Allāh, the Majestic and Exalted.

Also, the intellectuals are in agreement with this, and for this reason — as you all know — there was a rejection (of the claim) that what took place in America from transgression [i.e. 9/11] was something sanctioned by the Islamic legislation, or that it acknowledges it, or that the people of Islām are pleased with it.

Allāh the Exalted says,

﴿ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ
عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴾

Verily, Allāh orders with justice and goodness and giving to the relatives, and prohibits you from immorality, evil, and oppression. He admonishes you so that perhaps you may be reminded.

[an-Nahl 16:90]

And that which is required from everyone is reflecting upon this fundamental with a serious reflection, and Allāh the Exalted states,

﴿ وَلَا يَجْرِمَنَّكُمْ شَتَاؤُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ
لِلنَّقْوَىٰ ﴾

And do not let your hatred of a people prevent you from being just; be just, indeed it is closer to piety.

[Al-Mā'idah 5:8]

CONFIDENTLY BELIEVING IN THE PROMISE OF ALLĀH

Verily we have certainty in Allāh's promise, because Allāh's promise is not rejected.

And Allāh has said,

﴿ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَىٰ
الدِّينِ كُلِّهِ وَكَفَىٰ بِاللَّهِ شَهِيدًا ﴾

He has sent His Messenger with guidance and the religion of truth to make it more superior than all religions. And sufficient is Allāh as a Witness.

[Al-Fath 48:28]

And Islām has spread in the last few years, a spreading which is apparent. Thus, Islamic activities have taken place from the building of mosques, propagating and manifesting the signs of the religion around the whole world, and it has become a big, strong voice.

And these countries specifically [i.e. the KSA] have had a large share in carrying the Islamic call to the West, to Europe and America as well as to the East and the West. And this is by the virtue of Allāh and then by the virtue of the advices of our

rulers, may Allāh give them success.

Hence spreading this religion is a foundation from the greatest foundations, because it is a continuous, lasting jihād, and it is a jihād which is proof and evidence.

THE SCHOLARS AND CALLERS ARE AN EXAMPLE FOR THIS NATION

‘Umar ibn ‘Abdil-‘Azīz (may Allāh have mercy upon him) described the Companions and the leading Tābi’īn, (in) his saying, “Verily upon knowledge they stopped, and with insight they refrained.”

And verily what has happened to this nation is a tremendous, great trial. So will it return back to the original foundation?

And that is the Book of Allāh, the Majestic and Exalted, and the Sunnah of His Messenger ﷺ, and the guidance of the righteous salaf, and the speech of the scholars who are firm in it.

Or will it [i.e. the Muslim nation] not return to the original foundation? Therefore deviation occurs in its heart, so it follows that which is not clear.

KNOWING THE METHODOLOGY OF THE SALAF

It is imperative upon the students of knowledge to know the methodology of the salaf in solving (issues) as the times change.

And Allāh will test his servants, so it is obligatory that we return to the methodology of the salaf once we know it, and understand the Qur'ān and the Sunnah, and this is the original foundation.

BEING ATTENTIVE TO FALSE NEWS AND RUMORS

Verily, you are in need of being cautious of these changes which have occurred, and the speech that you hear from those who affiliate with Islām, from scholars, callers, those who are zealous, those who are hasty, and those who spread false news on the different satellite channels.

Indeed that which is feared is that he who is addicted to looking at the different satellite channels and follows them will deviate from the methodology (of the salaf), except if he has a strong connection with the Qur'ān and the Sunnah upon the methodology of the righteous salaf.

GIVING A SPEECH WITHOUT CONTEMPLATING ABOUT IT

And beware, students of knowledge, callers, exhorters, and advisers, of giving a speech that causes division in this nation, and fills the chests with hatred in the Muslim lands.

And likewise they should beware of drifting behind the (satellite) channels, as well as the media, (whether it is) audible, written or watched.

Also it is upon the callers of Islām to direct the people to that which will benefit them.

BEING CAUTIOUS OF CAUSING A BATTLE WITHIN THE UMMAH

Indeed, causing a fight within the lands of the Muslims is a grave, serious affair. There will take place in every country a calamity, and the people will fight (one another).

This is similar to what took place in Afghanistan after the war ended with the atheist Soviets. And some of them [i.e. the Afghans] spoke ill of others, and the differences remained.

Hence the Afghans did not gather together upon a state, so this individual did not acknowledge this one, and this individual did not acknowledge this one. And even if they had an authority, everyone still is not in agreement. So within it is disputes and killing, just as many were killed from the leaders of groups and factions.

PREVENTING THE ENEMIES OF ISLĀM FROM ACHIEVING THEIR GOAL IS PRAISEWORTHY

It is imperative upon every caller from the callers of Islām, as well as every adviser, every exhorter, and every student of knowledge, to preserve the defense of the Muslim unity, and to be from the congregation.

Likewise, one is to be diligent in uniting upon leadership, because with this the benefits will be achieved and evils will be prevented, and the enemies of Islām, from those who are waiting to ambush this ummah with misfortune, will miss (their) opportunity or goal.

DO NOT CAUSE THE SOULS TO HAVE ENMITY

The duty of the callers to Islām is to direct the people to that which will benefit them. However, some callers forget the neglected duty which is upon (their) shoulders. So you see him sometimes increasing upon what the (satellite) channels and media have said.

Thus, he treads in the same manner, making the souls agitated, at times in the name of “loyalty and disassociation” which is not regulated legislatively, and sometimes in the name of calling to jihād for the sake of Allāh the Exalted, and at times like this and at times like that.

All of this causes enmity between the souls without there being a correct direction to that which benefits the ummah, then from that results division.

It is imperative that the callers pay close attention to their words whilst benefiting the people, and to beware of causing enmity between the souls. And they do not know to what extent this enmity will be, which might not even be regulated by legislative standards.

Therefore, directing the people or clarifying the reality (of

affairs) takes place when the souls are unoccupied. However, if the souls are occupied and they are following these channels night and day, then the caller or preacher will come and add fuel to the fire.

So we ask, O preacher, where do you want to direct the people? There is no objective except in increasing the souls in differences, bad thoughts, and leaving off the congregation. So the caller is to be cautious of calling to the likes of that which harms the people and does not benefit them.

Furthermore it is upon the callers to know of that which took place between the Companions from wars, like (between) 'Alī عليه السلام and Mu'āwiyah عليه السلام in the Battle of Siffin, and 'Aisha عليها السلام in the Battle of the Camel, and other than that.

The belief of Ahlus-Sunnah wal-Jamā'ah is that the Companions did not have sides in these wars, and that the Companions found themselves fighting and they did not realize it. And those who ignited these wars were the Khawārij. This was mentioned by Shaykhul-Islām, and the explainer of aṭ-Ṭaḥāwī, as well as in the books of 'aqīdah.

The Khawārij busied both sides. They busied this group with something and (busied this group) with something else, in order to promote what they claimed to be the truth, by raising a flag whose exterior is truth while its interior is falsehood, and

it is (their statement) that “there is no authority except Allāh’s.”

They did not intend to cause fighting between the Companions; however, they did not pay attention to the endeavor, which resulted in the Companions fighting.

The fighting (between) the Companions is the greatest calamity in Islamic history. And it has become our belief that our tongues and hearts are safe from spitefulness, and belittlement occurs of those between whom fighting took place.

Therefore if it is said, “Who ignited these tribulations then?” Then it is said, “They were the Khawārij.” And how can that be? We say, “How similar is tonight and last night [i.e. how similar are the incidents that occurred].”

If the souls increase in rancor, then the tribulations that take place increase. Indeed it occurs from a group either by (them) realizing it or not realizing it, or by (them) intending it or not intending it, causing the people to dispute, fight, and battle while they don’t even realize it. And they will not take heed until it has already happened. So if the sword strikes when will it come to an end?

So be cautious of this affair, and take heed and pay attention to following the guidance of the salaf, and to the lesson of trials that took place, as well as the fighting.

BEING A GOOD EXAMPLE

It is obligatory upon the people of faith in general, and upon the students of knowledge from the callers, advisers, exhorters, and those who are responsible for the religious affairs specifically, to be a good example for the people when incidents occur and the affairs have become disordered.

MODERATION IS A FOUNDATION OF AHLUS-SUNNAH WAL-JAMĀ'AH

There is for us in our righteous salaf a good example, for verily they (may Allāh have mercy upon them) are from the Companions, Tābi'īn, and those who came after them. Every time tribulations came or the affairs were unsteady, they advised with that which was the truth; and it is being far from both sides of extremism and (far from) turning away (from the religion).

Thus, they were people of moderation in matters, and they were not with the extremists in their extremism, and they were not with those who turned away in their aversion.

And they were not with those who were scared, when the people are to fear only Allāh, the Majestic and Exalted, nor were they with those who (thought they) were safe from the plot of Allāh, the Majestic and the Exalted, when the people were safe and secured.

Verily, we run away from our legislation, and we do not want the affair to be that we take on that which is not possible. Likewise, we do not go into matters that are unacceptable from declaring people disbelievers, and taking on from affairs more than what is possible, or having a bad thought of the Muslim

scholars and their rulers.

Therefore, be cautious of the international media lobby that is considered the source for information, which the satellite channels circulate. It is imperative that the Muslims take a stance of contemplation while asking, “What is intended by there being rancor in the souls of the Muslims, so that it may be attained?”

So, be cautious of causing harm between the ummah, and the ummah afflicts itself, and turns into groups and parties harming one another, and killing one another.

Therefore, it is imperative that there be moderation in matters, which is the belief of Ahlus-Sunnah wal-Jamā'ah. Likewise with patience and gentleness the affairs will be reached, and the objectives will be attained.

Upon us is to carry out our da'wah being far away from the extremists in their extremism, as well as those who turn away in their aversion. We are the nation of moderation. We direct and teach that which benefits the ummah and does not cause it harm.

JIHĀD IS A CHARACTERISTIC OF THIS UMMAH

Fighting for the sake of Allāh, the Majestic and Exalted, is from the characteristics of this ummah, just as Allāh mentioned in His book, and as the Prophet ﷺ clarified. However, it has rulings in the books of the scholars, (books) of tafsīr, and the explanations of the ahādīth.

As for the first matter in the issue of jihād, then Allāh, the Majestic and Exalted, said,

﴿ وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا ﴿٨٣﴾ فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ وَحَرِّضِ الْمُؤْمِنِينَ ﴿﴾

When there comes to them an affair of security or fear they announce it. If they had only referred it back to the Messenger and those in authority from them, those who make correct conclusions would have understood it from them. Had it not been for the grace of Allāh and His mercy upon you, you would have followed the devil except a few. So fight for the sake of Allāh, you are not held responsible except for yourself, and motivate the believers (to fight with you).

[An-Nisā 4:83-84]

A man came to the Prophet ﷺ in the well-known authentic hadīth, seeking permission from him to (participate) in jihād.

فَقَالَ: أَحْيَىٰ وَالِدَاكَ؟ قَالَ: نَعَمْ. قَالَ: ففِيهِمَا فَجَاهِدْ.

So he ﷺ said to him, “Are your parents alive?” [The man] said, “Yes.” He ﷺ said, “So be diligent with them.”⁵

And Ahlus-Sunnah are in agreement that jihād is continuous with every leader until the establishment of the Hour. It is not for individuals, no matter who they are, to call to jihād. The one who calls to jihad is the ruler, due to the saying of Allāh to His Prophet,

﴿وَحَرِّضِ الْمُؤْمِنِينَ﴾

And motivate the believers (to fight with you).

So no one from the citizens may overtake the ruler in that which Allāh has given him from his characteristics. And the Companions understood that, and because of that a man came seeking permission from the Prophet ﷺ to fight, and he did not go without permission.

Therefore, jihād is not (to be done) with groups and parties,

⁵ Collected by al-Bukhārī in his *Sahīḥ* in the Book of Jihād from the hadīth of ‘Abdullāh ibn ‘Amr رضي الله عنه. Look at *Fath al-Bārī* (6/169).

but rather it is (done) with the ruler, the ruler who calls to it. Jihād is from the most significant and greatest things that the ruler has been distinguished with.

As for if individuals were to call to jihād, then chaos would be allowed. Thus the scholars and the callers (to Allāh) call to jihād if the ruler calls to it, and due to this Allāh said, “*And motivate the believers.*”

So the believers follow their ruler in that. Muwaffiq ad-Dīn ibn Qudāmah said in *al-Mughnī*,

“Chapter: And the affair of jihād is entrusted to the ruler and his efforts, and it is binding upon the citizens to obey him in what he deems appropriate in that....”⁶

Here there is an important, fundamental issue when it comes to the conduct of the Prophet ﷺ, which is that the statements of the Prophet ﷺ and his actions are looked at (in light of) different affairs.

At times he ﷺ says, acts, and conducts himself (in a certain way) due to the fact that he is a Messenger and Prophet, and this is in regard to revelation and him conveying it, as well as legislation, commanding, prohibiting, and (in regard to the) ḥalāl and ḥarām.

⁶ *Al-Mughnī* (3/16)

And at times he ﷺ conducts (himself), acts and says things [due to] various considerations:

- In view of the fact that he is in charge of the affairs, the ruler of the Muslims.
- Considering that he is a judge.
- Considering that he is a mufti.
- Considering that he is a counselor.
- Considering that he is an adviser, and the like.

And for this Allāh, the Majestic and Exalted, said to the entire ummah,

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ
وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا﴾

Indeed for you in the Messenger of Allāh is a good example, for he who hopes for Allāh and the Last Day, and remembers Allāh much.

[al-Aḥzāb 33:21]

Therefore, the Prophet ﷺ is a good example for the Muslim leaders, a good example for the judges, a good example for the counselors, a good example for those who call (to Allāh), a good example for the man in his home, and he is a good example for the general people in their conduct.

Thus no one from us has the right to call the people to jihad,

except if the ruler calls to it. So it is obligatory upon us, legislatively, to take into consideration the texts, and the principles of Ahlus-Sunnah wal-Jamā'ah in this matter.

And each of us should be cautious of his foot slipping [i.e. making a mistake], by which he gives the people that which is not appropriate.

The Prophet ﷺ has encouraged the people to fight with his statement,

جَاهِدُوا الْمُشْرِكِينَ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ وَأَلْسِنَتِكُمْ.

**“Fight the polytheists with your wealth, yourselves,
and your tongues.”⁷**

And this matter is connected to texts, as well as the belief of Ahlus-Sunnah wal-Jamā'ah.

⁷ Collected by Abu Dāwūd in his *Sunan* in the Book of Jihād, Chapter: That it is Disliked to Abandon Fighting, number 2504 [Dar-us-Salam], and an-Nasā'ī in his *Sunan* in the Book of Jihād, the Chapter of the Obligation of Jihād (6/7) from the hadīth of Anas رضي الله عنه.

UNITING UPON THE GUIDANCE OF THE SALAF WHEN TRIBULATIONS APPEAR

It is essential to take into consideration the guidance of the salaf, as has come in the texts dealing with the changing of times, situations and tribulations. When doubtful (matters) appear then audaciousness is dispraised, and patience and gentleness is praiseworthy.

Just as 'Umar ibn 'Abdil-'Azīz (may Allāh have mercy upon him) described the Companions in his statement,

“Verily, upon knowledge they stopped,” meaning in that which they embarked upon, “and upon insight they refrained,” meaning in that which they refrained from in the affair of the religion and deed.

So it is important and necessary that the caller has understanding of the religion, and with that he will attain every good. And from that is that he saves himself in the time of disagreement, while fearing Allāh, the Majestic and Exalted, and that he does not put other than himself into doubt or trial.

Hence, if doubt occurs he is to adhere to the hadīth which revolves around the nobility of Islām, and it is a tremendous foundation from the foundations of Islām, and it is his ﷺ statement,

دَعْ مَا يَرِيْبُكَ إِلَىٰ مَا لَا يَرِيْبُكَ فَإِنَّ الصِّدْقَ طُمَأْنِيْنَةٌ وَإِنَّ
الْكَذِبَ رِيْبَةٌ.

“Leave that which makes you doubt for that which does not make you doubt.”⁸

Meaning that if the affairs are not fully clear to you with its proofs, its principles, and its texts in the time of calamity, disagreement, and tribulation, then leave that which makes you doubt for that which does not make you doubt.

⁸ Collected by at-Tirmidhī in his *Jāmi'* in the book *Şifat al-Qiyāmah*, number 2518, and he said it is *ḥasan saḥīḥ*; and by an-Nasā'ī in his *Sunan* in the Book of Drinks, Chapter: Encouraging Leaving Off Doubts, from the hadīth of al-Ḥasan ibn 'Alī رضي الله عنه, (8/328)

ABANDONING BLIND FOLLOWING THE ONE WHOSE STATEMENT IS NOT RELIED UPON

For example, the people in the time of Imām Ahmad were in great tribulation, so Imām Ahmad couldn't do anything except be firm upon the ancient affair.

A group from the salaf has said, "If the affairs are ambiguous, then you must stick to the ancient affair." And the "ancient affair" is the ancient guidance.

As for people entering into a matter because of some of their good deeds, then this is rejected and it is not correct for a small party to call du'āt, Islamic groups, and countries to war or a general jihād while they are directing without knowledge or wisdom.

So here is a question, "Is it justified for someone to conduct himself while he drags everyone else along in his conduct?" The answer is that it is known that the legislation came so that benefits may be achieved, and to repeal corruption; and this is a tremendous foundation. We do not call for something that we do not intend, and it is a must that it is clear to the people that they are not to drag (others) along in the time of tribulation.

Everyone is enthusiastic, (whether it be) the one who fears

(Allāh) or the individual who is immoral, or the (satellite) channels. Even the un-Islamic channels and the doubtful (ones) increase upon that which is in the souls [of agitation]. Why is this?! Is it for the interest of the people being directed to (participate in) jihād?! No, rather they have objectives that do not serve the ummah.

Allāh the Exalted said,

﴿ قُلْ هَذِهِ سَبِيلِي أَدْعُوا إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي
وَسُبْحَانَ اللَّهِ ۖ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴾

Say: This is my way, I call to Allāh upon insight, I and those who follow me. And glorified is Allāh, and I am not from the polytheists.

[*Yūṣuf 12:108*]

CONCLUSION

This talk covered many various (topics), however, [I reiterate], be moderate, and be balanced. We are with the believers against the disbelievers, but upon our methodology, and we are not upon other than our methodology, and we do not appeal (for matters).

Rather the people are to follow their rulers in that, because from the duties of the ruler is to preserve the religion, and preserve the honor of the ummah so that an aggressor may not transgress against them.

If some people were to be audacious and the ruler and scholars were ignorant, a great trial would occur, as well as deviation of the methodology of the salaf. So let not one of us cause (this) while having a good intent.

I ask Allāh, the Majestic and Exalted, to give everyone success in that which He is pleased with, to make us from those who see the truth as the truth, and favor us to follow it. And that He makes us from those who see falsehood as falsehood and favors us to stay away from it.

Just as we ask Allāh, the Majestic and Exalted, to give every-

one success in that which is guidance and right. And that He supports our rulers in truth, and that He rewards them on behalf of Islām and the Muslims with the best reward.

