

انحراف الشباب

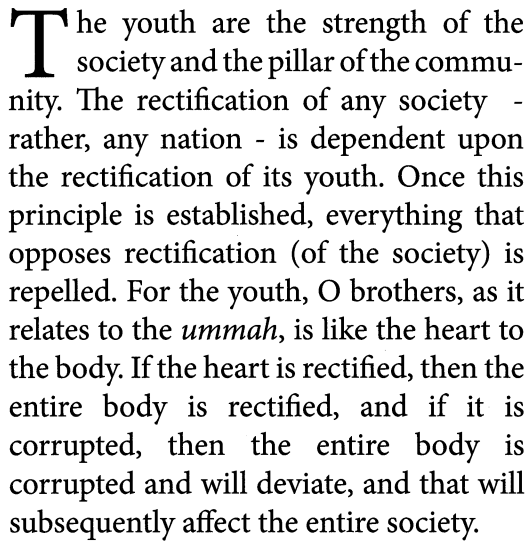
THE DEVIATION OF THE

YOUTH

ITS CAUSES AND THE MEANS TO REMEDY IT

*Shaykh Sulaymān al-Ruhaylī*

The Deviation of the Youth:  
Its Causes and the Means to Remedy It  
Shaykh Sulaymān al-Ruhaylī  
Translated by Rāhā ibn Donald Batts



**T**he youth are the strength of the society and the pillar of the community. The rectification of any society - rather, any nation - is dependent upon the rectification of its youth. Once this principle is established, everything that opposes rectification (of the society) is repelled. For the youth, O brothers, as it relates to the *ummah*, is like the heart to the body. If the heart is rectified, then the entire body is rectified, and if it is corrupted, then the entire body is corrupted and will deviate, and that will subsequently affect the entire society.



انحراف الشباب

**THE DEVIATION OF THE  
YOUTH  
YOUTH**

**ITS CAUSES AND THE MEANS TO REMEDY IT**

*Shaykh Sulaymān al-Ruhaylī*

كل الحق  
محفوظ

All rights reserved.

No part of this book may be reprinted or reproduced or utilised in any form, or any electronic, mechanical, or other means, now known or hereafter including photocopying and recording, without prior permissions from the publisher.

1<sup>st</sup> Edition: June 2015 | شعبان ١٤٣٦ هـ

ISBN: 978-1-92701-232-1 | Printed in Hong Kong

**Published by:**

TROID Publications  
874-A Weston Rd.  
Toronto, ON. Canada, M6N 3R6  
N. America 1.416.243.5320  
UK & Europe (+44) 0121 2709453  
General Enq.: shop@troid.ca  
Shipping: shipping@troid.ca

**Cover Design:**

  
Usul Design  
USULDESIGN.COM | IMAGE IS FUNDAMENTAL

**Editing and Typesetting:**

  
mishyn.me  
write words the right way

TROID  SLAAM.CA  
'the religion of all the prophets'

TROID  STORE  
ISLAMIC GOODS

# Table of Contents

<b>Preface</b> . . . . .	<b>I</b>
<b>Introduction</b> . . . . .	<b>1</b>
<b>Allāh Sent Muḥammad (ṣalla Allāhu ‘alayhi wa sallam) with Every Good</b> . . .	<b>7</b>
<b>What is Deviation?</b> . . . . .	<b>15</b>
<b>The Youth As It Relates to Deviation</b> . . . . .	<b>17</b>
<b>The Reasons for Deviation</b> . . . . .	<b>23</b>
Abandonment of the Qur’ān and Distance from the Sunnah . . . . .	23
Understanding the Texts of the Book and the Sunnah with other than the Understanding of the Salaf. . . . .	27
Separating from the Jamā‘ah. . . . .	31
Contempt for the Scholars . . . . .	34
Free Time and Not Utilizing Time Wisely . . . . .	36
Evil and Deviant Companionship . . . . .	37
Media and the Internet . . . . .	40
Following the Evil Majority . . . . .	43
Submitting to Emotions. . . . .	44
Being Deceived by Popular Phrases. . . . .	45
Impulsiveness and Hastiness . . . . .	46
Drawing Near to Fitnah . . . . .	47
Grief That Leads to Sins . . . . .	49
<b>Closing</b> . . . . .	<b>53</b>



## Transliteration Table

### Consonants

ء	و	د	d	ض	ḍ	ك	k
ب	b	ذ	dh	ط	ṭ	ل	l
ت	t	ر	r	ظ	ẓ	م	m
ث	th	ز	z	ع	ʿ	ن	n
ج	j	س	s	غ	gh	ه	h
ح	ḥ	ش	sh	ف	f	و	w
خ	kh	ص	ṣ	ق	q	ي	y

### Vowels

Short	اَ	a	اِ	i	اُ	u
Long	آَ	ā	آِ	ī	آُ	ū
Diphthongs	اَوَّ	aw	اَيَّ	ay		







## Preface

All the praise is for Allāh, the Lord of all that exists. May prayers and peace be upon Muḥammad, his family, and Companions, altogether.

To proceed:

Indeed the youth are the heart of the society, such that if the youth are corrupted, then that society will likely be corrupted, and if they are rectified, then that society will be rectified. Hence, it is upon us to pay due attention to their cultivation, for they are our future and a reflection of us.

In the hands of the noble reader is the English translation of the book: *Deviation of the Youth: Its Causes and the Means to Remedy It* (انحراف الشباب أسبابه وعلاجه)

This book was translated from a transcribed lecture by the noble shaykh, Sulaymān al-Ruhaylī. It focuses on the meaning of deviation, its types, the reasons for the youth going astray, and the means to remedy it.

You will notice that the book has the tone of a speech. This is because, as mentioned, the book was transcribed from a lecture which the shaykh gave. The translation was then organized into chapters and sub-chapters based upon the flow of the lecture, which allows for a smoother read. References were also added for the Aḥādīth and verses used throughout the lecture.

Thanks is due to all those who took part in the production of this work, specifically our dear brothers ʿUmar al-Irlundī, Aḥmad Assing and the brothers at TROID, as well as Umm Zakī and all others they work with in producing high quality translated books to the English-speaking world, and the praise is for Allāh.

## Preface

Thanks is also due to my dear brother and friend, Rashīd Barbee, for his advice and assistance whenever needed.

I ask Allāh to make it a benefit for the youth, the parents, and the ummah in general. And I ask Allāh to place this action in the scales of good deeds for the author, the translator, and all those who played a role in its production. Indeed Allāh is Near and Responsive to supplications.

**Rāhā ibn Donald Batts**  
**Masjid Tawhīd wa-al-Sunnah,**  
**Durham, North Carolina, USA**



## Introduction

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most-Gracious, the Ever-Merciful

The praise is for Allāh, the King, the Pure, the One Free from defects, and the Owner of Majesty and Honour. He is pleased with the religion of Islām for us; He has perfected the religion for us; and He has completed his favour upon us. I testify that none has the right to be worshipped except Allāh. He loves those who say: "I believe in Allāh" and then are upright upon that. He makes Paradise to be an abode of peace for them. I testify that Muḥammad is His servant and Messenger. With him Allāh concluded the prophets. So he was the sweet ending. Allāh sent him as a mercy to the creation, and he commanded them (the creation) with acts of obedience, and he warned them against deviation and sins. May the purest prayers and most complete peace be upon him, and may Allāh be pleased with his pure and reputable family members and his noble and elite Companions.

As to proceed:

O virtuous assembly, we have gathered within the city of the Messenger of Allāh (ṣalla Allāhu ʿalayhi wa sallam), and what an excellent city it is. It is a city which Allāh has given many virtues. It is a city, which to love it is (a sign of) imān and a sunnah, for the Prophet (ṣalla Allāhu ʿalayhi wa sallam) loved it. Whenever he would return from travel, he would hasten his riding beast out of longing for it.

We have gathered within a house from the Houses of Allāh. Allāh, the Mighty and Majestic, says:

فِي بُيُوتِ أَدْنِ اللَّهِ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ ﴿٧٢﴾  
 رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا  
 تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ﴿٧٣﴾ لِيَجْزِيََهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا أَوْ يَزِيدَهُمْ مِنْ فَضْلِهِ  
 وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٨٣﴾

In houses [mosques], which Allāh has ordered to be raised [to be cleaned, and to be honoured], in them His Name is glorified in the mornings and in the afternoons or the evenings. Men whom neither trade nor sale diverts them from the Remembrance of Allāh [with heart and tongue], nor from performing al-ṣalāh [iqāmat al-ṣalāh], nor from giving the zakāh. They fear a Day when hearts and eyes will be overturned. That Allāh may reward them according to the best of their deeds, and add even more for them out of His Grace. And Allāh provides without measure to whom He wills.

[Sūrah al-Nūr, 24:36–38]

Muslim has reported on the authority of Abū Hurayrah (raḍī Allāhu ʿanhu), who said: The Messenger of Allāh (ṣalla Allāhu ʿalayhi wa sallam) said:

((من تطهر في بيته ثم مشى إلى بيت من بيوت الله ليقضي فريضة من فرائض الله كانت خطاه أحدهما تحط خطيئة ، والأخرى ترفع درجة.))

“He who purifies himself then walks to a house from the Houses of Allāh to perform an obligation from the obligations, then one of his footsteps will obliterate his sins and the other will raise his rank.”<sup>1</sup>

He reported from him [Abū Hurayrah (raḍī Allāhu ʿanhu)] as well, that he said: Allāh’s Messenger (ṣalla Allāhu ʿalayhi wa sallam) said:

((من نفس عن مؤمن كربة من كرب الدنيا ، نفس الله عنه كربة من كرب يوم القيامة ، ومن يسر على معسر ، يسر الله عليه في الدنيا والآخرة ، ومن ستر مسلماً ، ستره الله في الدنيا والآخرة ، والله في عون

<sup>1</sup> Muslim, 1/462, in *The Book of Mosques and Places of Prayer*; chapter: “Walking to the Prayer Erases the Sins and Raises the Rank”; Ḥadith no. 666.

العبد ، ما كان العبد في عون أخيه ، ومن سلك طريقا يلتمس فيه علما ، سهل الله له به طريقا إلى الجنة ، وما جلس قوم في بيت من بيوت الله ، يتلون كتاب الله ، ويتدارسونه بينهم ، إلا نزلت عليهم السكينة ، وغشيتهم الرحمة ، وحفتهم الملائكة ، وذكرهم الله فيمن عنده ، ومن بطأ به عمله ، لم يسرع به نسبه.))

He who relieves a distress from a believer in the *dunyā*, then Allāh will relieve a distress from him from the distresses of the Day of Judgement. He who brings ease to one in a difficult situation, then Allāh will make things easy upon him in the *dunyā* and the Hereafter. He who covers a Muslim, then Allāh will cover him in the *dunyā* and the Hereafter. Allāh is in the aid of the servant as long as the servant is in the aid of his [Muslim] brother. He who traverses upon a path in which he is seeking knowledge, then Allāh will make easy for him the path to Paradise. A people do not sit within a house from the Houses of Allāh reciting the Book of Allāh and reflecting upon it between them except that tranquillity descends upon them, mercy engulfs them and the angels cover them, and Allāh mentions them with those who are with Him. He who is slowed down by his actions will not be sped up by his lineage.<sup>2</sup>

It is reported from Abū Sa‘īd al-Khudrī (raḍī Allāhu ‘anhu) that he said:

((خرج معاوية رضي الله عنه على حلقة في المسجد، فقال: ما أجلسكم؟ قالوا: جلسنا نذكر الله. قال: الله ما أجلسكم إلا ذاك؟ قالوا: ما أجلسنا إلا ذاك، قال: أما إني لم أستحلفكم تهمة لكم، وما كان أحد بمنزلي من رسول الله صلى الله عليه وسلم أقل حديثاً مني: إن رسول الله صلى الله عليه وسلم خرج على حلقة من أصحابه فقال: ما أجلسكم؟ قالوا: جلسنا نذكر الله، ونحمده على ما هدانا للإسلام، ومنّ به علينا. قال: آله ما أجلسكم إلا ذاك؟ قالوا: والله ما أجلسنا إلا ذلك. قال: أما إني لم أستحلفكم تهمة لكم، ولكنه أتاني جبريل فأخبرني أن الله يباهي بكم الملائكة.))

“Mu‘āwiyah (raḍī Allāhu ‘anhu) came to an assembly in the mosque and asked them: ‘What has made you sit together?’ They replied: ‘We are sitting here to remember Allāh.’ He said: ‘I implore you, by Allāh, to tell me whether nothing

<sup>2</sup> Reported by Muslim, 4/2074 in *The Book of Supplications, Dhikr, Invocations, Tawbah, and Seeking Forgiveness*; chapter: “The Virtue of Gathering to Recite the Qur’ān and Remember Allāh,” Ḥadīth no. 2699.

else has made you sit together.’ They replied: ‘By Allāh! We are sitting only to remember Allāh.’ Then he said: ‘I did not implore you because I suspected you. No one of my rank in the eyes of the Messenger of Allāh (ṣalla Allāhu ‘alayhi wa sallam) is the narrator of so few traditions as I am. The fact is that the Messenger of Allāh (ṣalla Allāhu ‘alayhi wa sallam) went out to a circle of his Companions and said: ‘What has made you sit there?’ When they replied that they are sitting together to remember Allāh and to praise Him for guiding them to Islām and bestowing favours on them, he (ṣalla Allāhu ‘alayhi wa sallam) said: ‘I implore you, by Allāh, to tell me that nothing else has made you sit together.’ On their reply that there was certainly no other purpose, he (ṣalla Allāhu ‘alayhi wa sallam) said: ‘I did not adjure you because I suspected you, but Jibril came to me and told me that Allāh was talking proudly of you to the angels.’”<sup>3</sup>

So congratulations, O slaves of Allāh, for the one of whom Allāh boasts to the angels. Hence, we have gathered in Masjid Qubā<sup>3</sup>, the second masjid in the city of the Messenger of Allāh (ṣalla Allāhu ‘alayhi wa sallam), after the masjid of Allāh’s Messenger, in a masjid which was founded upon taqwā from the first day, just as the masjid of the Messenger of Allāh (ṣalla Allāhu ‘alayhi wa sallam) was founded upon taqwā from the first day. The Messenger (ṣalla Allāhu ‘alayhi wa sallam) used to visit it, riding and on foot. On the authority of Ibn ‘Umar (raḍī Allāhu ‘anhu) who said: “The Prophet (ṣalla Allāhu ‘alayhi wa sallam) used to come to the masjid of Qubā<sup>3</sup> every Saturday, walking and riding.” ‘Abdullāh (raḍī Allāhu ‘anhu) used to do that as well.<sup>4</sup>

He (ṣalla Allāhu ‘alayhi wa sallam) encouraged visiting Masjid Qubā<sup>3</sup>. He said:

---

<sup>3</sup> Reported by *Muslim*, 4/2075 in *The Book of Supplications, Remembrance, Invocations, Tawbah, and Seeking Forgiveness*; chapter: “The Virtue of Gathering to Recite the Qur’ān and Remember Allāh,” Ḥadīth no. 2701.

<sup>4</sup> Agreed upon; *al-Bukhārī* reported it, 1/399 in *The Book of Supererogatory Acts*; chapter: “He Who Goes to Masjid Qubā<sup>3</sup> Every Saturday,” no. 1135; *Muslim* reported it, 2/1017 in *The Book of Hajj*; chapter: “The Virtue of Masjid Qubā<sup>3</sup> and the Virtue of Praying in it and Visiting It,” no. 1399.

من تطهر في بيته ثم أتى مسجد قباء فصلى فيه صلاة كان له كأجر عمرة

**“He who purifies himself in his home, then comes to Masjid Qubā’ and prays a prayer therein will have a reward similar to that of an ‘umrah.”<sup>5</sup>**

We have gathered on this Friday night; the night of the best of days with which Allāh has specified the ummah of Muḥammad (ṣalla Allāhu ‘alayhi wa sallam). He caused the Jews to deviate from it; thus their day is Saturday. He caused the Christians to deviate from it; thus their day is Sunday. And He guided the ummah of Muḥammad (ṣalla Allāhu ‘alayhi wa sallam) to the best of days, and thus their day is Friday. We ask Allāh, who has brought together for us nobility in this place (Masjid Qubā’) and nobility in time (Friday), to give us nobility in intention, sincerity for Him, Glorified be He, and to honour us with following Muḥammad (ṣalla Allāhu ‘alayhi wa sallam) and to make us to be keys (facilitators) to good and locks (deterrents) to evil.

---

<sup>5</sup> Reported by Ibn Mājah, 1/453 in *The Book of the Establishment of the Prayer and the Sunnah Therein*; chapter: “That Which Has Come Regarding Prayer in Masjid Qubā’,” no. 1412, from the Ḥadīth of Sahl ibn Hunayf (raḍī Allāhu ‘anhu). Al-Albānī graded it ṣaḥīḥ in *Ṣaḥīḥ al-Targhīb wa-al-Tarhīb*, no. 1181 and in *Al-Thamr al-Mustaṭāb* 2/570.



## Introduction



## Allāh Sent Muḥammad (ṣalla Allāhu ʿalayhi wa sallam) with Every Good

O brothers, Allāh sent Muḥammad (ṣalla Allāhu ʿalayhi wa sallam) with every good. The Messenger of Allāh (ṣalla Allāhu ʿalayhi wa sallam) was sent with the Straight Path. Allāh, the Exalted, says:

قُلْ إِنِّي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيمًا مِثْلَ دِينِ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

Say [O Muḥammad (ṣalla Allāhu ʿalayhi wa sallam)]: ‘Truly, my Lord has guided me to a Straight Path, a right religion, the religion of Ibrāhīm [Abraham], Hanīfah [i.e. the true Islamic Monotheism—to believe in One God (Allāh, i.e. to worship none but Allāh, Alone)] and he was not of al-mushrikūn.

[Sūrah al-Anʿām, 6:161]

Allāh says:

وَهَذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا فَذُفِّصْنَا الْآيَاتِ لِقَوْمٍ يَذَّكَّرُونَ

And this is the Path of your Lord [the Qurʾān and Islām] leading Straight. We have detailed Our Revelations for a people who take heed.

[Sūrah al-Anʿām, 6:126]

Allāh says as well:

وَإِنَّكَ لَتَدْعُوهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ

And certainly, you [O Muḥammad (ṣalla Allāhu ʿalayhi wa sallam)] call them  
to a Straight Path [true religion Islamic monotheism].

[Sūrah al-Muʿminūn, 23:73]

The Muslim is commanded to supplicate to Allāh, the Mighty and Majestic, to guide him to the Straight Path repeatedly throughout the day. For he is commanded to recite al-Fātihah in every rakʿah from his prayers. And in it is the statement:

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Guide us to the Straight Way.

[Sūrah al-Fātihah, 1:6]

Allāh, the Mighty and Majestic, has clarified that he who clings to that which the guide who was sent as a mercy, the chosen Prophet (ṣalla Allāhu ʿalayhi wa sallam) came with, will be guided to the Straight Path. Allāh, the Majestic and High, has said:

وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَىٰ عَلَيْهِمْ آيَاتُ اللَّهِ وَفِيكُمْ رَسُولُهُ وَمَنْ يَعْتَصِم بِاللَّهِ فَقَدْ هُدِيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ

And how would you disbelieve, while unto you are recited the Verses of Allāh, and among you is His Messenger [Muḥammad (ṣalla Allāhu ʿalayhi wa sallam)]? And whoever holds firmly to Allāh then he is indeed guided to a  
Right Path.

[Sūrah Āli ʿImrān, 3:101]

And Allāh, the Mighty and Majestic, encouraged al-istiqāmah (uprightness). He says:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا  
بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ

Verily, those who say: ‘Our Lord is Allāh [Alone],’ and then they istaqāmū [are upright], on them the angels will descend [at the time of their death] [saying]: ‘Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!’

[Sūrah Fuṣṣilat, 41:30]

Allāh has made a promise to them—and the promise of Allāh is true—that if they are upright then the angels will descend upon them and call out giving glad tidings (saying): “Have no fear and do not be sad. Receive glad tidings of the Paradise which you were promised.” Sadness will be far removed from the one who is upright. Fear will be far removed from his heart, and he will have glad tidings and a goodly provision.

وَأَنْ لَّوِ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَهُمْ مَاءً غَدَقًا ﴿٦١﴾ لَنْفَنَّهُمْ فِيهِ وَمَنْ يُعْرِضْ عَنْ ذِكْرِ رَبِّهِ  
يَسْلُكْهُ عَذَابًا صَعَدًا ﴿٦٢﴾

If they had been upright upon the path, We would surely have bestowed on them water [rain] in abundance. That We might try them thereby. And whosoever turns away from the Reminder of his Lord [i.e. this Qurʾān, and practice not its laws and orders], He will cause him to enter in a severe torment [i.e. Hell].

[Sūrah al-Jinn, 72:16–17]

And the path—O brothers—which one must be upright upon is but the path that the Messenger of Allāh (ṣalla Allāhu ʿalayhi wa sallam) traversed upon. For he was the first to traverse upon the path of uprightness from this ummah, adhering to the command of Allāh:

فَاسْتَقِيمْ كَمَا أُمِرْتَ

So be upright as you are commanded.

[Sūrah Hūd, 11:112]

The command was not to him (ṣalla Allāhu ʿalayhi wa sallam) alone. Rather (Allāh said):

وَمَنْ تَابَ مَعَكَ

[You] and those [your companions] who turn in repentance

[unto Allāh] with you.

[Sūrah Hūd, 11:112]

So the believers were connected to the Messenger of Allāh (ṣalla Allāhu ʿalayhi wa sallam) in this command as a nobility and honour, as well as a clarification of the greatness of that which was commanded. Our beloved Prophet and Imām, our role model, has commanded us with uprightness. Muslim reported in his *Ṣaḥīḥ* from the Ḥadīth of Sufyān ibn ʿAbdullāh (raḍī Allāhu ʿanhu) that he said: "I said: 'O Messenger of Allāh, tell me a statement regarding Islām, regarding which I do not have to ask anyone after you.'"

What a magnificent question! What a magnificent question which is befitting for the believer that when he hears this question he opens his heart before opening his ears to hear the response of whom? The response of his beloved Prophet (ṣalla Allāhu ʿalayhi wa sallam). Was he asking to appease himself or to simply nod his head? No. Not at all. It was in order to make that a mantra for himself (to live by), believing fully in his beloved Prophet (ṣalla Allāhu ʿalayhi wa sallam). **He said: "I said: 'O Messenger of Allāh, tell me a statement regarding Islām, regarding which I do not have to ask anyone after you.'** The Prophet (ṣalla Allāhu ʿalayhi wa sallam) said:

((قل آمنت بالله ثم استقم.))

“Say: ‘I believe in Allāh, and then be upright.’”<sup>1</sup>

(He said): “Say: ‘I believe in Allāh,’ and then be upright.”

He (ṣalla Allāhu ʿalayhi wa sallam) also said:

((استقيموا ولن تحصوا , واعلموا أن خير أعمالكم الصلاة , ولا يحافظ على الوضوء إلا مؤمن.))

Be upright; though you will never fully encompass the religion. Know that the best of your actions is the prayer, and none preserves his wudhū<sup>3</sup> except the believer.<sup>2</sup>

Allāh, the Mighty and Majestic, clarified that the Straight Path is one, and He warned against deviating from it by following other paths. He, Glorified be He, says:

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ذَلِكُمْ  
وَصَّامِكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ

And verily, this is My Straight Path, so follow it, and follow not [other] paths, for they will separate you away from His Path. This He has ordained for you that you may become al-muttaqūn.

[Sūrah al-Anʿām 6:153]

Our Lord, Glorified be He, has clarified for us that the guidance lies in al-istiḳāmah (being upright) and that traversing upon other than it is misguidance. Allāh, Glorified be He, says:

<sup>1</sup> Reported by Muslim, 1/65 in *The Book of Īmān*; chapter: “A Comprehensive Description of Islām,” no. 38.

<sup>2</sup> Reported by Ibn Mājah, 1/101 in *The Book of Purification*; chapter: “Preserving the Wudhū<sup>3</sup>,” no. 277.

قَالَ فِيمَا أُغْوِيَنِّي لِأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ ﴿١١﴾ ثُمَّ لَا تَجِدُهُم مِّن بَيْن أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ  
وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ ﴿١٢﴾

[Iblīs] said: ‘Because You have sent me astray, surely I will sit in wait against them [human beings] on Your Straight Path. Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones [i.e. they will not be dutiful to You].’

[Sūrah al-Aʿrāf, 7:16–7]

So Shaytān has paths and ways with which to lead the children of Ādam astray. To traverse upon the other paths is deviation and diversion from the Straight Path of Allāh to the paths of the Shayatīn.

On the authority of Ibn Masʿūd (raḍī Allāhu ʿanhu) who said: “The Messenger of Allāh (ṣalla Allāhu ʿalayhi wa sallam) drew a line and he said:

((هذا سبيل الله.))

‘This is the Path of Allāh.’

He drew one line, O brothers, and the Prophet (ṣalla Allāhu ʿalayhi wa sallam) said about it: “This is the Path of Allāh.” (Ibn Masʿūd went on to say): “He drew lines to its right and its left, then he said:

((هذه سبل على كل سبيل منها شيطان يدعو إليه.))

‘These are [other] paths. Upon each one of them there is a Shaytān calling to it.’

Then he recited:

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ذَلِكُمْ  
وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ

And verily, this is my Straight Path, so follow it, and follow not [other] paths,  
for they will separate you away from His Path. This He has ordained for you  
that you may become al-muttaqūn.”<sup>3</sup>

[Sūrah al-Anʿām, 6:153]<sup>3</sup>

<sup>3</sup> Reported by Ibn Ḥibbān in his *Ṣaḥīḥ*, 1 / 180; chapter: “Mention of the Reports Regarding That Which Is Obligatory upon a Person From Clinging to the Sunan of Mustafā (ṣalla Allāhu ʿalayhi wa sallam) and Protecting Oneself From All Who Reject It From the People of Innovation, Even If They Seek to Beautify That and Make It Fair-Seeming in His Eyes,” no. 6.



**1**

**Allāh Sent Muḥammad (ṣalla Allāhu ʿalayhi wa sallam)  
with Every Good**



## What is Deviation?

My beloved brothers, deviation is veering from the Straight Path of Allāh and traversing upon the other paths. This could perhaps be by way of exaggeration and going too far or by negligence and falling short. Perhaps it could be from the perspective of doubts, and perhaps it could be from the perspective of desires. Perhaps it could be by abandonment of the obligations, and perhaps it could be by committing the prohibited acts. Perhaps it could be by way of innovation and newly-invented matters.





## The Youth As It Relates to Deviation

The youth are the strength of the society and the pillar of the community. The rectification of any society—rather, any nation—is dependent upon the rectification of its youth. Once this principle is established, everything that opposes rectification (of the society) is repelled. For the youth, O brothers, as it relates to the ummah, is like the heart to the body. If the heart is rectified, then the entire body is rectified, and if it is corrupted, then the entire body is corrupted and will deviate, and that will subsequently affect the entire society. In most cases, the young person inevitably has childishness with him. Due to this, there has come on the authority of Abu Hurayrah (raḍī Allāhu ‘anhu), from the Prophet (ṣalla Allāhu ‘alayhi wa sallam) that he said:

((سبعة يظلهم الله في ظله يوم لا ظل إلا ظله : إمام عادل ، وشاب نشأ في عبادة الله ، ورجل قلبه معلق بالمساجد إذا خرج منه حتى يعود إليه ، ورجلان تحابا في الله ، فاجتمعا على ذلك وافترقا عليه ، رجل ذكر الله خاليا ففاضت عيناه ، ورجل دعت امرأته ذات منصب وجمال ، فقال : إني أخاف الله ، ورجل تصدق بصدقة ، فأخفاها حتى لا تعلم شماله ما تنفق يمينه.))

“There are seven whom Allāh will shade with His Shade on a day upon which there is no shade except His Shade:

1. A just imām
2. A youth who is brought up in the worship of Allāh
3. A man whose heart is attached to the masjid when he departs from it until he returns to it
4. Two men who love one another for the sake of Allāh; they unite upon that and depart due to it

5. A man who remembers Allāh in seclusion and his eyes well up with tears
6. A man who a woman with status and beauty calls him [to impropriety] and he says: 'I fear Allāh'
7. A man who gives charity and conceals it to the point that his left hand does not know what his right hand has given"<sup>1</sup>

There has come on the authority of ʿUqbah ibn ʿĀmir (raḍī Allāhu ʿanhu) that he said: "Allāh's Messenger (ṣalla Allāhu ʿalayhi wa sallam) said:

((إن الله - عز وجل - ليعجب من الشاب ليست له صبوة))

**'Indeed, Allāh, the Mighty and Majestic, likes the youth who has no childishness within him.'**"<sup>2</sup>

In our Islamic history and in our current situation, there are many excellent examples of children who were brought up upon the obedience of Allāh; however, many of them fell into deviation. But they differ as it relates to how they dealt with the deviation when they fell into it. From them, there is he who perceived the danger which had begun when its doors first opened, and he took notice of its evil outcome and had fear of his Lord and His Punishment. So he regretted that which occurred and rushed to desist from that deviation, and he had firm resolve never

<sup>1</sup> Agreed upon; al-Bukhārī reported it, 1/234, in *The Book of al-Jamā'ah and Leadership*; chapter: "He Who Sits in the Mosque Waiting for the Prayer and the Virtue of the Mosques," no. 629; Muslim reported it, 2/715, in *The Book of Zakāt*; chapter: "The Virtue of Giving Charity," no. 1031.

<sup>2</sup> Reported by Aḥmad in his *Musnad*, 4/151, no. 17409; *Abū Ya'lá*, 3/288, no. 1749; al-Tabarānī in *Al-Mu'jam al-Kabīr*, 17/309, no. 853. The Ḥadīth is predicated upon Ibn Lahī'ah. Al-Haythamī graded it ḥasan in *Majma' al-Zawā'id*, 10/270 and al-Albānī graded it da'īf in *Da'īf al-Jāmi'*, no. 1685.

to return to it. So he was safe from it and from its effects. Regret is repentance, and the one who repents from a sin is like one who has no sin.

From them, there is he who perceives the danger; he feels the pain of what he has caused himself to fall into from harm, confusion and distress. He desires uprightiness, contentment of heart and security, but his soul and desires control him, as do the devils from jinn and mankind, so he delays returning to his Lord and he continues in his deviation. For this one, good is hoped for him, and it is feared for him that the catastrophe of deviation will overtake him.

It is reported on the authority of Abu Hurayrah (raḍī Allāhu ʿanhu) that the Messenger of Allāh (ṣalla Allāhu ʿalayhi wa sallam) said:

((إِنَّ الْمُؤْمِنَ إِذَا أَذْنَبَ إِذَا أَذْنَبَ ذُنْبًا كَانَتْ نَكْتَةٌ سَوْدَاءَ فِي قَلْبِهِ ، فَإِنْ تَابَ وَنَزَعَ وَاسْتَغْفَرَ سَقَلَ مِنْهَا قَلْبُهُ ، وَإِنْ زَادَ زَادَتْ حَتَّى يَعْلُقَ بِهَا قَلْبُهُ فَذَلِكَ الرَّانَ الَّذِي ذَكَرَ اللَّهُ فِي كِتَابِهِ.))

**“When the believer commits a sin a black mark is placed upon his heart. If he repents, desists, and seeks forgiveness then his heart is purified. If he increases [in sin] then it increases. That is the rān [rust/stain] which Allāh mentioned in His Book:**

كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ

**Nay! But on their hearts is the rān [covering of sins and evil deeds] which they used to earn.**

[Sūrah al-Mutaffifīn, 83:14]<sup>3</sup>

From them, there is he who has no concern for himself. Every day he causes himself to drown further into deviation in its various forms. For this one, it is

<sup>3</sup> Al-Tirmidhī reported it, 5/434, in The Book of Tafsīr; chapter: “From Sūrah al-Mutaffifīn,” no. 3334; al-Nasāʾī reported it in Al-Sunan al-Kubrā, 6/509, in The Book of Tafsīr; chapter: “The Statement of the Most High: ‘Nay! But on their hearts is the rān [covering of sins and evil deeds] which they used to earn, (al-Mutaffifīn 83:14),” no. 11558; Ibn Mājah, 2/1217, in The Book of Zuhd; chapter: “The Mention of Sins,” no. 4244, and this is his wording. Al-Tirmidhī said regarding the Ḥadīth: “This Ḥadīth is ۞

feared that death will come to him while he is in this state. Allāh, the Mighty and Majestic, says:

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ وَلَا  
الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ أُولَٰئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا

And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: 'Now I repent,' nor of those who die while they are disbelievers. For them We have prepared a painful torment.

[Sūrah al-Nisā<sup>o</sup>, 4:18]

From them, there is he who deviates and the door of desires is opened upon him. Due to that, he thinks that he is from the foremost people in going to Paradise. He belittles those who are around him within the society. The circle around him becomes increasingly tight to the point that he belittles his brothers. Rather, perhaps the affair reaches the point that he belittles the scholars of the ummah and his parents. He thinks that Islām is restricted to him and the small handful of youth that are with him. This youth, my beloved brothers for the sake of Allāh, is in the most dangerous type of deviation. This is because the person does not know that he is a deviant. Rather, he thinks that he has been scooped from the oceans of righteousness. So he has no inclination to make tawbah, and he closes his ears and his heart from hearing the truth and from hearing what he does not like. Perhaps he may transgress against the Houses of Allāh and tear up the advertisements for lectures which he does not like, while he has no authority to do so. So he does not listen to the truth; he does not respond to the truth; he does not come to the truth. The Prophet (ṣalla Allāhu ʿalayhi wa sallam) said:

ḥasan. Al-Albānī graded it ḥasan in *Ṣaḥīḥ al-Tirmidhī*, no. 3334, and *Ṣaḥīḥ Ibn Mājah*, no. 4244.

((إن الله حجب التوبة عن كل صاحب بدعة حتى يدع بدعته.))

“Indeed Allāh blocks repentance from every person of innovation until he abandons his innovation.”<sup>4</sup>

<sup>4</sup> Reported by al-Tabarānī in *Al-Mu‘jam al-Awsaṭ*, 4/281, no. 4202, from the Ḥadīth of Anas ibn Mālik (raḍī Allāhu ‘anhu). He said: “Allāh’s Messenger (ṣalla Allāhu ‘alayhi wa sallam) said:

((إن الله حجب التوبة عن كل صاحب بدعة))

“Indeed Allāh blocks repentance from every person of innovation.”

(Al-Tabarānī reported it) with this wording. Al-Haythamī said in *Majma‘ al-Zawā‘id*, 10/189: “The men in its chain are men of the *ṣaḥīḥ* (narrators relied upon by al-Bukhārī), with the exception of Hārūn ibn Mūsá al-Farwī, and he is trustworthy.” Al-Albānī graded its chain, ḥasan, in *Ṣaḥīḥ al-Tarḥīb wa al-Tarḥīb*, no. 64.







## The Reasons for Deviation

Out of mercy for these (youth), a desire to enlighten ourselves and our brothers regarding this dangerous matter, and a desire for us all to traverse—by the bounty of Allāh and His Tawfiq—upon the Straight Path and upon al-istiqāmah (uprightness), and to avoid the paths of deviation and regret, I would like to present to my brothers this topic to clarify some of them (the reasons of deviation) and the means to remedy them.

My noble brothers, deviation has reasons and apparent affairs. (It has) paths which, at the beginning, are beautified and thus deceive the short-sighted. He who traverses upon them, his portion of deviation will hit him.

### The Reasons for Deviation:

#### Abandonment of the Qurʾān and Distance from the Sunnah

From those reasons (for deviation), O brothers, is abandonment of the Book and distance from the Sunnah: abandonment of the Book of our Lord and distance from the Sunnah of our Prophet (ṣalla Allāhu ʿalayhi wa sallam). This is from the greatest reasons for deviation. Abandonment of the Qurʾān is a path of loss. Many of the youth, unfortunately, many of the Muslims have become such that they do not read the Qurʾān except occasionally. If they do read it, they do not reflect upon it and are not determined to be guided by its guidance.

Abandonment of the Qurʾān, O brothers, as the ʿAllāmah, Ibn al-Qayyim has clarified, is of different types:

**Firstly:** Abandonment of hearing it, listening to it, and reciting it

**Secondly:** Abandonment of acting upon it and observing its ḥalāl and ḥarām, even if one may recite it and believe in it

**Thirdly:** Abandonment of ruling by it and referring to it for judgement in the *uṣūl* of the religion and its subsidiary branches

**Fourthly:** Abandonment of reflecting upon it and comprehending it and recognizing the intent of the Speaker, Glorified be He

**Fifthly:** Abandonment of seeking healing and treatment by way of it for all of the sicknesses of the heart, and one seeks the healing from its ills by way of other than the treatment of his Lord. One abandons being treated by it (the Qur'an). All of this enters into the complaint of the Messenger of Allāh (ṣalla Allāhu ʿalayhi wa sallam) to his Lord:

وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا

And the Messenger [Muḥammad (ṣalla Allāhu ʿalayhi wa sallam)] will say: 'O my Lord! Verily, my people deserted this Qurʾān.'

[Sūrah al-Furqān, 25:30]<sup>1</sup>

The calamity is increased and the distress is intensified if one replaces it (i.e. the Qurʾān) with other than it from the newly-invented matters which oppose what is in it, whether by way of doubts in that which is connected to seeking nearness to Allāh, or by way of desires which lead to misguidance, such as listening to singing and engaging in it. Or by giving precedence to another book or the speech of a human being who poeticizes or sings *nashīds* and giving singing precedence over listening to it (the Qurʾān). He who does this, then his estrangement (from the Qurʾān) is great and his calamity is tremendous.

<sup>1</sup> Refer to *Al-Fawā'id*, pg. 203.

Similarly, brothers being distant from the Sunnah of the beloved Mustafā (ṣalla Allāhu ʿalayhi wa sallam) is from the major reasons of deviation. Allāh, the Exalted says:

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ  
جَهَنَّمَ وَسَاءَتْ مَصِيرًا

And whoever contradicts and opposes the Messenger [Muḥammad (ṣalla Allāhu ʿalayhi wa sallam)] after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and burn him in Hell—what an evil destination.

[Sūrah al-Nisā<sup>3</sup>, 4:115]

Allāh, the Exalted, says in warning and repudiation:

الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ نُصِيبَهُمْ فِتْنَةً أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ

And let those who oppose the Messenger's [Muḥammad (ṣalla Allāhu ʿalayhi wa sallam)] command beware, lest some fitnah befall them or a painful torment be inflicted on them.

[Sūrah al-Nūr, 24:63]

The Prophet (ṣalla Allāhu ʿalayhi wa sallam) said, declaring himself free from a people:

«فمن رغب عن سنتي فليس مني.»

"He who turns away from my Sunnah then he is not of me."<sup>2</sup>

He (ṣalla Allāhu ʿalayhi wa sallam) also said:

<sup>2</sup> Reported in *al-Bukhārī*, 5/194, in *The Book of Marriage*; chapter: "Encouragement to Marry," no. 4776 from the Ḥadīth of Anas (raḍī Allāhu ʿanhu).

«تركتكم على مثل البيضاء ، ليلها كنهارها ، لا يزيغ بعدي عنها إلا هالك.»

**“I have left you upon that which resembles whiteness; its night is like its day. None deviates from it (after my death) except one who is destroyed.”<sup>3</sup>**

He (ṣalla Allāhu ‘alayhi wa sallam) also said:

«تركت فيكم ما إن تمسكتم به لن تضلوا أبدا كتاب الله وسنة نبيه.»

**“I have left amongst you that which if you cling to it you will never go astray: The Book of Allāh and the Sunnah of His Prophet.”<sup>4</sup>**

So abandonment of the Book of Allāh and the Sunnah of the Prophet (ṣalla Allāhu ‘alayhi wa sallam) is a reason for destruction, misguidance and deviation, and the refuge is with Allāh.

The treatment of this cancerous illness and this dangerous affair is that the youth be cultivated upon that (i.e. the Book and the Sunnah) by way of example from the parents. It is extremely unfortunate that the children have begun to grow up under the care of parents who do not read the Qur’ān except a little; so the youth are cultivated upon the same (lack of connection to the Qur’ān). It is obligatory upon the parents to cultivate their children upon reading the Qur’ān and upon contemplating it by being righteous examples to them and giving importance

<sup>3</sup> Reported by Aḥmad in his *Musnad*, 4/126, nos. 17, 182 and Ibn Mājah reported it, 1/16, in the introduction; chapter: “Following the Sunnah of the Rightly-Guided and Guiding Khulafā’, no. 43, from the Ḥadīth of al-Irbād ibn Sāriyah. Al-Albānī graded it ṣaḥīḥ in *Ṣaḥīḥ al-Targhib wa-al-Tarḥīb*, no. 59.

<sup>4</sup> Reported by *al-Hākim* 1/171, no. 317. The wording in the *Mustadrak* is:

«تركت فيكم ما إن اعتصمتم به فلن تضلوا أبدا كتاب الله وسنة نبيه ﷺ»

**“I have left amongst you that which if you hold fast to it you will never go astray: The Book of Allāh and the Sunnah of His Prophet (ṣalla Allāhu ‘alayhi wa sallam).”**

Al-Albānī graded it ṣaḥīḥ in *Ṣaḥīḥ al-Targhib wa al-Tarḥīb*, no. 40, from the Ḥadīth of Ibn ‘Abbās, (raḍī Allāhu ‘anhu).

to instilling that (reading and contemplating the Qurʿān) within the souls of the youth in the schools and elsewhere. This, O brothers, must take place within the ummah—from its children to its elders— if it wants to save its youth from deviation and thus save itself.

The shaykh, the Imām, the Faqīh, the man of the Sunnah, Imām Ibn Bāz, (rahimahullāh) said:

It is obligatory upon all the Muslims—the men and the women—to traverse upon this methodology and to have comprehension of the Book of Allāh and the Sunnah of His Messenger (ṣalla Allāhu ʿalayhi wa sallam) by way of the scholars of truth. As Mālik ibn Anas (rahimahullāh) and the people of knowledge after him who followed him stated: ‘The latter part of this ummah will not be rectified except by that which rectified its first part.’

The shaykh went on to say: “That which rectified its first part was clinging to the Book of Allāh and the Sunnah of His Messenger (ṣalla Allāhu ʿalayhi wa sallam) and them (the ummah) traversing upon that and advising one another with it and cooperating upon it.”

So it is befitting for us all to mutually advise and cooperate upon that and to give precedence to the Book of our Lord and the Sunnah of our Prophet (ṣalla Allāhu ʿalayhi wa sallam) above everything.

### **Understanding the Texts of the Book and the Sunnah with other than the Understanding of the Salaf**

From the reasons for deviation, O brothers, is understanding the texts of the Book and the Sunnah with other than the understanding of the Salaf of the ummah, and to believe that it is permissible to depart from their understanding and invent a new understanding for the texts. (This is) from the greatest reasons for deviation.

What the people cry out for, from the “religious” or other than them, is the concept of bringing about a new understanding of the texts and bringing about a new tafsīr of the texts which is appropriate to the people in this time—far removed from the understanding of the predecessors, contrary to their claim, and far removed from the understanding contained within the parchment scriptures. This is, by Allāh, from the greatest reasons for deviation. The Qadariyyah<sup>5</sup> did not deviate except by abandoning the understanding of the Companions (raḍī Allāhu ‘anhum). Deviation in creed and other than it did not occur except by abandonment of the understanding of the Salaf of the ummah in the texts.

Departure from the understanding of the Salaf, O brothers, is a reason for deviation and blameworthy differing, which weakens the hearts and corrupts unity. It breaks apart the body of the ummah. The Prophet (ṣalla Allāhu ‘alayhi wa sallam) said:

«وإنه من يعيش منكم فسيرى اختلافا كثيرا ، فعليكم بسنتي وسنة الخلفاء الراشدين المهديين ، عضوا عليها بالنواجذ ، وإياكم ومحدثات الأمور ، فإن كل بدعة ضلالة.»

**“Indeed he who lives from amongst you will see much differing. So cling to my Sunnah and the Sunnah of the Rightly-Guided Khulafā<sup>3</sup>. Bite onto it with your molar teeth. And beware of newly-invented matters. For every newly-invented matter is an innovation and every innovation is misguidance.”<sup>6</sup>**

The Prophet (ṣalla Allāhu ‘alayhi wa sallam) clarified that abandoning his Sunnah or abandoning understanding his Sunnah by way of the understanding of the Rightly-Guided Khulafā<sup>3</sup>—the Companions (raḍī Allāhu ‘anhum)—is a reason for the differing which tears apart the hearts and rips apart the ummah. He (ṣalla

<sup>5</sup> Refer to the beneficial book, *A Glimpse at the Deviated Sects* by Shaykh Sālih al-Fawzān, published by Salafi Publications.

<sup>6</sup> Reported by Abū Dāwūd in his *Sunan*, 4/200, in *The Book of Sunnah*; chapter: “Clinging to the Sunnah,” no. 4607; Al-Tirmidhī reported it in *Al-Jāmi‘*, 5/44, in *The Book of Knowledge*; chapter: “That Which Has Come Regarding Taking to the Sunnah and Avoiding Innovation,” no. 2646. Ibn Mājah reported it in his *Sunan*, 1/15, in the introduction; chapter: “Following the Sunnah of the Rightly-Guided Khulafā<sup>3</sup>,” no. 429, from the Ḥadīth of al-‘Irbād ibn Sāriyah (raḍī Allāhu ‘anhū). Al-Tirmidhī said regarding the Ḥadīth: “This Ḥadīth is ḥasan ṣaḥīḥ.” Al-Albānī graded it ṣaḥīḥ in *Ṣaḥīḥ Abi Dāwūd*, no. 2607.

Allāhu ʿalayhi wa sallam) also clarified that that which will repel the blameworthy differing is clinging to his Sunnah (ṣalla Allāhu ʿalayhi wa sallam) and clinging to the Sunnah of the Rightly-Guided Khulafāʾ; that is, the understanding of the Rightly-Guided Khulafāʾ of the Sunnah of the Prophet (ṣalla Allāhu ʿalayhi wa sallam).

Abū Dāwūd narrated that Muʿadh ibn Jabal (raḍī Allāhu ʿanhu) said to his companions one day: “Indeed after you there will be tribulations in which wealth will be abundant. The Qurʾān will be opened; however, so much so that the believer and the hypocrite; the man; the woman; the child; the elder; the slave and the freeman will memorize it.”

Meaning: Many people will begin to have knowledge and speak with it and emerge by way of it before the people. He (raḍī Allāhu ʿanhu) continued: “A person will say: ‘What is with the people that they do not follow me while I recite the Qurʾān?’”

He will look and see that those who read the Qurʾān and do so beautifully have become many within the ummah, that those who teach have become many within the ummah, and that those who narrate Ḥadīth and narrations have become many within the ummah. So he will search for that which will elevate him, make him famous and that which will make the people follow him. He (raḍī Allāhu ʿanhu) continued: “A person will say: ‘What is with the people that they do not follow me while I recite the Qurʾān? They will not follow me unless I innovate for them other than it.’ So beware of what is innovated. For that which is innovated is misguidance.”

So beware, my beloved brothers, of that which is innovated from statements and that which is innovated from understandings which oppose the understanding of

<sup>7</sup> Reported by Abū Dāwūd in his *Sunan*, 4/202 in *The Book of Sunnah*; chapter: “Clinging to the Sunnah,” no. 4611. Al-Albānī graded it ṣaḥīḥ in *Ṣaḥīḥ Abī Dāwūd*, no. 4611.



the predecessors. For there is no good in them. They are only a path from the paths of misguidance.

From that which is connected to this reason (for deviation), O brothers, is taking one aspect of the texts and neglecting other (aspects of the) texts and giving one aspect of the texts precedence over the other.

From the perspective of deviation that entails deviating by way of desires, we find the youth giving precedence to the aspect of the texts emphasizing promise, hope and pardon, and from the perspective of deviation that entails deviating by way of doubts, we find the youth giving precedence to the texts of threat. All of this opposes the methodology of the pious predecessors (raḍī Allāhu ʿanhum) as it relates to the understanding of the texts and is from that which the innovators have invented from understandings which oppose the path of the Salaf in understanding the texts from the Book and the Sunnah.

The remedy for this matter is spreading the understanding of the texts according to the way of the Salaf and inculcating that within the schools and masājid and in the sermons and lectures, without becoming bored or tired and without concern for what the people want (from other than these topics). For the latter part of this ummah will not be rectified—from its individuals to its communities—except by that which rectified its first part. The eminent Imām, the Faqīh, Shaykh Ibn Bāz (raḥimahullāh) said regarding the statement of Allāh, the Exalted:

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾

**Guide us to the Straight Way. The Way of those on whom You have bestowed Your Grace.**

[Sūrah al-Fātihah, 1:6-7]

“They are the people who have knowledge of what Allāh and His Messenger (ṣalla Allāhu ‘alayhi wa sallam) said. The people who have knowledge of that are the Companions, the Companions of the Prophet (ṣalla Allāhu ‘alayhi wa sallam) and then those who followed them in goodness.” So how, O slaves of Allāh, can you supplicate to Allāh to guide you to the Straight Path and then call to a new manner of understanding the Straight Path other than the way of those upon whom Allāh has bestowed His favour?! Tell me, by Allāh, how do you expect the guidance of Allāh; how do you expect uprightness?!

It is upon us, brothers for the sake of Allāh, to include in our da‘wah to the people, that they return to the understanding of the pious predecessors. In that lies al-istiḳāmah and the servants will be saved from an evil outcome.

### Separating from the Jamā‘ah

From the reasons for deviation, O brothers, is separating from the established legislative Jamā‘ah and attaching oneself to other than it. Distance from the Jamā‘ah is evil and is a punishment, and it is a reason for deviation and misguidance. On the authority of Ḥudhayfah ibn al-Yamān (raḍī Allāhu ‘anhu) who said:

«كان الناس يسألون رسول الله صلى الله عليه وسلم عن الخير وكنت أسأله عن الشر مخافة أن يدركني فقلت يا رسول الله إنا كنا في جاهلية وشر فجاءنا الله بهذا الخير فهل بعد هذا الخير شر قال نعم فقلت هل بعد ذلك الشر من خير قال نعم وفيه دخن قلت وما دخنه قال قوم يستنون بغير سنتي ويهدون بغير هديي تعرف منهم وتنكر فقلت هل بعد ذلك الخير من شر قال نعم دعاة على أبواب جهنم من أجابهم إليها قذفوه فيها فقلت يا رسول الله صفهم لنا قال نعم قوم من جلدتنا ويتكلمون بألسنتنا قلت يا رسول الله فما ترى إن أدركني ذلك قال تلزم جماعة المسلمين وإمامهم فقلت فإن لم تكن لهم جماعة ولا إمام قال فاعتزل تلك الفرق كلها ولو أن تعض على أصل شجرة حتى يدركك الموت وأنت على ذلك.»

“The people used to ask the Messenger of Allāh (ṣalla Allāhu ‘alayhi wa sallam) about the good. I would ask him about the evil out of fear that it would overtake me. I said: ‘O Messenger of Allāh, we were in ignorance and evil then Allāh

brought us this good. After this good will there be any evil?' He said: 'Yes.' I said: 'And after that evil will there be any good?' He said: 'Yes, but it will be tainted.' I said: 'What is its taint?' He said: 'A people who will guide with other than my guidance. You will know them and reject them.' I said: 'After that good will there be any evil?' He said: 'Yes. Callers to the doors of the Hellfire. He who responds to them they will toss him into it.' I said: 'O Messenger of Allāh, describe them for us.' He said: 'They will be from our people and speak our language.' I said: 'So what do you order me to do if I should encounter that?' He said: 'Cling to the Jamā'ah of the Muslims and their imām.' I said: 'And if they have no Jamā'ah nor any imām?' He said: 'Then withdraw from all of those groups even if you have to bite onto the trunk of a tree until death comes to you while you are in that state.'"<sup>8</sup>

The Prophet (ṣalla Allāhu 'alayhi wa sallam) clarified to Ḥudhayfah that the path of al-istiḳāmah is clinging to the Jamā'ah of the Muslims and their imām. Then, he (ṣalla Allāhu 'alayhi wa sallam) clarified to Ḥudhayfah that if there is no Jamā'ah nor any imām, then the path to safety is by withdrawing from those groups. So the person withdraws himself even if it is by biting onto the trunk of a tree until death comes to him while he is holding fast to the Sunnah.

So from the reasons for misguidance, O brothers, is distance from the Jamā'ah of the Muslims and their imām. Shaytān lies in wait for the children of Ādam, and he devours the lone individual who is distant from the legislative Jamā'ah. The Prophet (ṣalla Allāhu 'alayhi wa sallam) said:

«إن يد الله مع الجماعة.»

**"Indeed, the Hand of Allāh is with the Jamā'ah."<sup>9</sup>**

<sup>8</sup> Reported by al-Bukhārī in the *Ṣaḥīḥ*, 6/2596, in *The Book of Tribulations*; chapter: "How Will the Affair Be If There Is No Jamā'ah," no. 6673.

<sup>9</sup> Reported by al-Tirmidhī in *Al-Jāmi'* 4/466, in *The Book of Tribulations*; chapter: "That Which Has Come Regarding Clinging to the Jamā'ah," no. 2167, with the wording:

The wolf devours the lone sheep. He who distances himself from the Jamā'ah of the Muslims is open to deviant ideologies and deviation. He is subject to this because the callers to falsehood will attack him. He who abandons the Jamā'ah of the Muslims, abandons uniting with them in their masājīd; he abandons Ahl al-Sunnah wa-al-Jamā'ah, and he abandons the established imām. He makes himself subject (to harm) because the callers to falsehood will attack him with their doubts, and the callers to falsehood will beautify desires for him until he deviates in this regard.

The remedy for this, O servants of Allāh, is that the Muslim adheres to the advice of the Messenger of Allāh (ṣalla Allāhu 'alayhi wa sallam) by clinging to the Jamā'ah of the Muslims and their imām. You would be amazed, O servant of Allāh, at seeing a believer who testifies that none has the right to be worshipped except Allāh and that Muḥammad is the Messenger of Allāh—he preserves the pillars of Islām and hastens to do good deeds in that which is apparent—when he hears the advice of the Messenger of Allāh (ṣalla Allāhu 'alayhi wa sallam) and then finds the advice of other than him, whether it be from an imām or shaykh who has been propped up for the people, he abandons the advice of the Prophet, Mustafā (ṣalla Allāhu 'alayhi wa sallam), who does not speak of his own desire—what he speaks is but revelation revealed to him; the one who is a mercy and a guide; the one who was kind and merciful to the believers—(he left his advice) in exchange for the advice of a human being who himself will be weighed according to that which the Prophet (ṣalla Allāhu 'alayhi wa sallam) was upon.

So the remedy, O brothers, is that the people must be diligent in sticking to the advice of the Messenger (ṣalla Allāhu 'alayhi wa sallam). The believers must

«ويد الله مع الجماعة.»

“Indeed the Hand of Allāh is with the Jamā'ah.”

(It is narrated) from the Ḥadīth of Ibn 'Umar (raḍī Allāhu 'anhu). Al-Tirmidhī said regarding the Ḥadīth: “The Ḥadīth is gharīb (strange) through this route of transmission.” It has a supporting witness from the Ḥadīth of 'Arfajah (raḍī Allāhu 'anhu). Al-Albānī graded it ṣaḥīḥ in *Ṣaḥīḥ Al-Jāmi'*, no. 3621.

be diligent in strengthening the connection of the youth to the Jamā'ah and in combating that which will distance them from the legislative and established Jamā'ah. That, O brothers, is the path to uprightness and the path to safety from deviation and regret.

### Contempt for the Scholars

From the reasons for deviation is contempt for the scholars. Indeed, this is a matter which makes one weep. This, O brothers, is deviation in itself, and it is a cause for deviation as well. From deviation and its reasons is that the youth belittles the scholars of the Sunnah; that the youth belittles the cultivating scholars who cling to the Book and the Sunnah; and that the youth belittles the cultivating scholars who have spent the entirety of their lives teaching legislative knowledge from its foundations, those who have spent their entire lives in the obedience of Allāh, the Glorified and High. The pious people have testified that they are obedient and upright, and they have taken the responsibility of (disseminating) knowledge and fatāwá. Yet these youth belittle these scholars and revile them. This makes him (the youth) prey for the devils from mankind to lead him to contemptibility from the perspective of doubts and the perspective of desires.

You would be saddened, O slave of Allāh, when you see a youth who is negligent as it relates to the obedience of Allāh: he abandons the obligations and commits the prohibited acts, yet he reviles the scholars. He says: "We do not want these scholars. They have such-and-such with them or they do so-and-so. We want those scholars who we do not hear in their speech: 'This is ḥarām.' We do not hear in their speech: 'That is obligatory.' We only hear from them admonition which does not make us responsible for anything nor does it make anything binding upon us. As for those scholars who they refer to as major scholars, we have no desire for them and do not have any concern for them. They are this and they are that."

You would be greatly amazed and deeply saddened when you see a youth who has the signs of good upon him—the Sunnah is apparent upon him; good is seen

within his outward actions—yet you seen him holding gatherings for belittlement of the scholars and revilement of the cultivating scholars for the purpose of decreasing their status, for making light of their worth. That, O brothers, is a dangerous form of deviation, and it is a reason for deviation.

The remedy for that is that the youth be cultivated upon respecting the scholars, taking their verdicts, giving them their rights, honouring them, defending their honour, and that they be distant from those who give sermons and lectures to the contrary. Likewise, teaching them to be distant from all of that which chases them away from the cultivating scholars of the ummah, whether with a good intention or an evil intention.

Shaykh al-Fawzān, may Allāh preserve him, said:

It is obligatory to respect the scholars of the Muslims because they are the inheritors of the prophets; belittlement of them is considered belittlement of their position, belittlement of their inheritance from the Prophet (ṣalla Allāhu ʿalayhi wa sallam) and belittlement of the knowledge which they carry. Therefore, it is obligatory to respect them due to their knowledge and status within the ummah and due to the responsibility which they shoulder for the betterment of Islām and the Muslims. If the scholars are not trusted, then who will be trusted? If trust for the scholars is lost, then who will the Muslims turn to for resolution of their problems and for clarification of the legislative rulings? The ummah will be lost and chaos will spread.

The shaykh, may Allāh give him tawfīq, has told the truth. And we see some of that (which he mentioned). We see many of us have abandoned the verdicts of the firm scholars and have begun running behind the opinions of people who do not have except a scanty amount of knowledge. We ask Allāh to give us uprightness and to aid us in establishing what is obligatory upon us in returning our families

to the goodly trees of the scholars, which have firm roots and their branches are in the sky.

### Free Time and Not Utilizing Time Wisely

From the reasons for deviation, O brothers, is spare time and not utilizing time wisely. If the person does not spend his spare time in what is beneficial to him, then it will lead him to what will harm him, and this will be a reason for deviation. It will be a calamity for him. Imām al-Bukhārī (rahimahullāh) reported on the authority of Ibn ʿAbbās (rahimahullāh) that the Messenger (ṣalla Allāhu ʿalayhi wa sallam) said:

«نعمتان مغبون فيهما كثير من الناس : الصحة والفراغ.»

**“There are two favours which many people are negligent of: health and free time.”<sup>10</sup>**

The Prophet (ṣalla Allāhu ʿalayhi wa sallam) clarified that free time is a favour, as it relates to the slave, if he utilizes it in what will bring a benefit to himself in the dunyā and the Hereafter. As for if the youth does not take advantage of it, then it changes from a favour to a calamity, from a blessing to a trial. It becomes a toy for the devils from jinn and mankind. As one of the predecessors has said:

«إن الشباب والفراغ والجدّة مفسدة للمرء أي مفسدة.»

**“Indeed youth, spare time and wealth are great corrupters for the person.”**

May Allāh be pleased with ʿAbdullāh ibn Masʿūd, the Companion of the Prophet (ṣalla Allāhu ʿalayhi wa sallam), who said:

<sup>10</sup> Reported by *al-Bukhārī* 5/2357, in *The Book of Heart Softening Narrations*; chapter: “That Which Has Come Regarding Health and Free Time, and That There Is No Life Except the Life of the Hereafter,” no. 6049.

«إني لأمقت الرجل أن أراه ، فارغا ، ليس في شيء من عمل الدنيا ، ولا عمل الآخرة.»

“I hate that I should see a man being idle, neither engaging in anything from work for the *dunyā* nor work for the Hereafter.”<sup>11</sup>

The remedy for this matter, O brothers, is that the youth should know the importance of time. The youth should take advantage of the blessing of free time by utilizing it in what will benefit him in his religion and his *dunyā*. We must compel ourselves and direct our youth to act upon what the Prophet (ṣalla Allāhu ʿalayhi wa sallam) commanded with; wherein he said, commanding and advising:

«اغتنم خمسا قبل خمس : حياتك قبل موتك ، وصحتك قبل سقمك ، وفراغك قبل شغلك ، وشبابك قبل هرمك ، وغناك قبل فقرك.»

“Take care of five before five: (1) your life before your death, (2) your health before your illness, (3) your free time before your preoccupation, (4) your youth before your old age, and (5) your enrichment before your poverty.”<sup>12</sup>

Brothers, the remedy for this matter is that we must know—and the youth must know as well—that time is an opportunity and free time is a blessing, and what is gone by will never return. We must take advantage of this blessing which the Prophet (ṣalla Allāhu ʿalayhi wa sallam) has clarified, by utilizing it in good before we lose it or it becomes a calamity upon us.

### Evil and Deviant Companionship

From the reasons for deviation, O brothers, is evil and deviant companionship. (As they say):

«الصاحب صاحب.»

<sup>11</sup> Reported by Abū Nuʿaym in *Ḥilyah al-Awliyāʾ* no. 395, on the authority of al-Musayyib ibn Rāfiʿ.

<sup>12</sup> Reported by al-Hākim in *Al-Mustadrak*, 4/341, no. 7846, from the Ḥadīth of Ibn ʿAbbās (raḍī Allāhu ʿanhu). Al-Albānī graded it ṣaḥīḥ in *Ṣaḥīḥ Al-Jāmiʿ*, no. 1077.



“The companion pulls [i.e. pulls his companion].”

There has come, on the authority of Abū Hurayrah, that the Prophet (ṣalla Allāhu ʿalayhi wa sallam) said:

«الرجل على دين خليله فلينظر أحدكم من يخلل.»

**“A man is upon the religion of his close companion. So let each of you look to whom he befriends.”<sup>13</sup>**

So the person, O brothers, has the same habits and mannerisms as his friend. Dispositions are emulated and companionship has an effect.

There has come on the authority of Abū Mūsá (raḍī Allāhu ʿanhu) that the Prophet (ṣalla Allāhu ʿalayhi wa sallam) said:

«مثل الجليس الصالح وجليس السوء كحامل المسك ونافخ الكبر , فحامل المسك إما أن يحذيك وإما أن تبتاع منه وإما أن تجد منه ريحا طيبة , ونافخ الكبر إما أن يحرق ثيابك وإما أن تجد ريحا خبيثة.»

**“The example of the righteous companion and the wicked companion is like that of a carrier of musk and a blacksmith. The carrier of musk will either give you some [musk] or you will purchase some from him, or at the least you will find from him a pleasant smell. The blacksmith will either burn your clothing or at the least you will find from him a repugnant smell.”<sup>14</sup>**

Deviation, O brothers, spreads like scabies. Rather, it is much faster than that. Shaytān rides the deviant so that he can be a means for the deviation of his

<sup>13</sup> Reported by Abū Dāwūd in his *Sunan*, 4/259, in *The Book of Etiquettes*; chapter: “Who Is One Commanded to Accompany,” no. 4833, al-Tirmidhī in *Al-Jāmiʿ*, 4/589 in *The Book of al-Zuhd*, no. 2378. Al-Tirmidhī said regarding the Ḥadīth: “This Ḥadīth is ḥasan *gharīb* ṣaḥīḥ.” Al-Albānī graded it ḥasan in *Al-Silsilah al-Ṣaḥīḥah*, no. 927.

<sup>14</sup> Agreed upon; Al-Bukhārī reported it in the *Ṣaḥīḥ*, 5/2104, in *The Book of Slaughtering and Game*; chapter: “Musk,” no. 5214. Muslim reported it in the *Ṣaḥīḥ*, 4/202 in *The Book of Etiquettes*; chapter: “Encouragement to Have Righteous Companionship and to Avoid Evil Companions,” no. 2628.

companions as well. How numerous are the youth who have fallen into the darkness of drugs due to that?! How numerous are the people whose lives were tarnished with wickedness after once being in a state of chastity due to a companion who pulls (them to evil)?! How often do we see he who was once a mercy upon himself and his family become a calamity upon his family and community due to a companion who pulls (him to evil)?! How numerous are those who fell into ideological deviation and thus became disbelievers or evil-doers due to a companion who pulls (them towards such)?!

The remedy for that, O brothers, is that the youth chooses for his companion he who is a person of goodness, uprightness, and intelligence; one who is known for the Sunnah and encouragement upon good and (known for sticking to) the Jamā'ah in order that he may benefit from his goodness, uprightness, and intelligence. It is befitting for the youth, O brothers, to weigh the people—before befriending them—by investigating their condition and their reputation. If they are people of character, virtue, religion, uprightness, and good reputation, then they are the travel companions who are desirable. He should embark upon his journey with them. If they are other than that, then it is obligatory to beware of them and to be distant from them and to not be deceived by their sweet speech and beautiful appearance. That is but a deception and means of misguidance which perhaps conceals great corruption. It is obligatory upon the parents to be diligent in encouraging their youth to take righteous friends. It is also obligatory upon the parents to investigate their children's companions and to not leave the children for (all those) who creep and crawl from amongst the people. For if the axe falls onto the head<sup>15</sup> then the parent will be made to weep. One will say: "My son has begun to disrespect me; my son used to preserve the prayers in the masjid and now he has become such that he does not pray at all! My son used to be good and a mercy; now he has become a calamity."

---

<sup>15</sup> **Translator's note:** This is an Arab idiom which means: When a calamity comes to that which one cares dearly about.

It is upon the parents to pay attention to the affair from the beginning and to be diligent in directing the youth towards righteous companionship. Yes, O brothers, the youth is in need of friends, and we cannot say that we have to lock him away in a bottle, having no friends or companions. However, it is befitting that he should choose for himself friends that will elevate him to high heights and lead him to Paradise, and to beware of friends who make him laugh and smile, but evil is seen within them—the call to misguidance and deviation is seen within them before they even take one step (into your home).

### **Media and the Internet**

From the reasons for deviation are the media and the Internet. What will make you know what the media and the Internet are?! Many media outlets are a great reason from the reasons of deviation in its two types (i.e. by desires or by doubts). From it, O brothers, is that which seeks to display desires and incite lusts; produce unbridled passions; and destroy modesty and criticize its people. (It displays) diligence upon making the standard for the youth to be sexual deviation and it beautifies it. (It displays) diligence upon gathering the youth with the youth, gathering them—within these channels—upon that which contains no good. Rather, it contains evil and licentiousness, and the refuge is with Allāh. It contains that which aims to display doubts, corrupt the hearts, cause hatred, disrupt relations, and take the people far away from the path of Muḥammad (ṣalla Allāhu ʿalayhi wa sallam) which the Salaf of the ummah understood, and to call to personalities, books, and ideologies which are newly invented and drive the youth to have poor opinion of their society and their leaders, from the scholars and the rulers. This is in the name of politics, or in the name of religiosity.

There is that which focuses on the destruction of the ʿaḳīdah at its origin by propagating magic, charlatanism and astrology, and by propagating daily horoscopes and how you can know your future by way of the stars and other than that from the means to corruption. This is how the spider web which is known as the Internet (world wide web) is: that which is infested with the means

to deviation and its two types. It contains a great number of means to deviation by way of desires and it contains great dangers. It also contains a great number of means to ideological deviation. The writings of unknown people are abundant therein. The commentaries of unknown people are abundant therein. The fatāwā of unknown people are abundant therein; the one who said it is unknown even if he is mentioned by name. It is unknown whether he is the one who said or someone other than him is speaking. It is unknown whether he is from the enemies of Islām or from the people of Islām.

Unfortunately, many of the youth have become such that they find pleasure in the Web and they abandon the speech of the firm scholars. They abandon the books of the firm scholars. This is a terminal disease which we must cure.

The remedy for this matter is that those who have true legislative jealousy and the people of goodness who desire for the ummah to traverse upon the path of guidance must pay attention to this dangerous matter. They must exert efforts to produce media that builds and does not destroy; that gathers the ummah upon the truth and does not separate the ummah from it; and that calls the people to the Sunnah and does not chase them away from it. And the speakers on the religious programs must know that they will stand before the Lord of all that exists. Everyone must know that today they are speaking and writing and tomorrow they will be before Allāh the All-Powerful, being questioned on a Day upon which wealth and children will not benefit; only the one who comes to Allāh with a sound heart (will be successful). They must know that what is obligatory upon them and what they are required to do is to display to the people the Legislation and present the people with that which will benefit them even if it is not popular; even if it would not be a reason for the people to be drawn towards the speaker. Everyone must take a share of the statement of the Messenger (ṣalla Allāhu ʿalayhi wa sallam):

«من سن في الإسلام سنة حسنة فله أجرها وأجر من عمل بها من بعده من غير أن ينقص من أجورهم شيء، ومن سن في الإسلام سنة سيئة فعليه وزرها ووزر من عمل بها من بعده من غير أن ينقص من أوزارهم شيء.»

**“He who institutes in Islām a good Sunnah will have its reward and the reward of all those who act upon it after him, without decreasing their reward at all. He who institutes a bad Sunnah will bear its sin and the sin of all those who act upon it after him, without decreasing their sin at all.”<sup>16</sup>**

It is upon the speaker, in any arena—especially media—to know that if he calls the people to good while he is upon good, then he has the glad tidings of subsequent good to follow. If he calls the people to misguidance, even if he beautifies it for the people, even if the people desire that, even if they flocked to him due to it, then let him know that he is bringing upon himself that which he cannot handle. He brings upon himself misguidance upon misguidance, and that he will come on the Day of Judgement bearing misguidance due to that which he caused from misguidance (of others). Therefore, it is upon every Muslim that when he wants to speak in the media outlets that he makes his focus the Day when he will stand before Allāh, the Glorified and High, and He will ask him about what he said and what he did. So if he finds for that (statement or action) a proof within the Book of our Lord and the Sunnah of our Messenger (ṣalla Allāhu ʿalayhi wa sallam) in light of the understanding of the pious predecessors, then let him proceed upon that. If he does not find a proof for it then let him remain silent. For by Allāh, and again, by Allāh, that one should live alone, with no one knowing him and no one paying attention to him is better for him than to live famously in opposition to the Sunnah of the Messenger (ṣalla Allāhu ʿalayhi wa sallam).

It is also upon the families to do what is obligatory upon them in this regard in combating the means for deviation within the media and repelling that with the means for al-istiḳāmah. It is upon the families to be diligent in establishing the means for al-istiḳāmah and to be diligent in (establishing) the means of guidance in the homes.

---

<sup>16</sup> Reported by Muslim in his *Ṣaḥīḥ*, 2/705, in *The Book of Zakāt*; chapter: “Encouragement to Give Charity, Even If with Half a Date or a Good Word, and That It Is a Shield from the Fire,” no. 1017, from the Ḥadīth of Jarīr (raḍī Allāhu ʿanhu).

### Following the Evil Majority

From the reasons for deviation, O brothers, is following the evil majority and using as an argument that most of the people are upon that. For many of the youth do things, or formulate opinions, or formulate ideas because they see a large number of people upon it, because they see a large number of youth upon it, because they see the majority upon it. Allāh, the Mighty and Majestic, says:

وَإِنْ تَطَعُوا أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكُمْ عَنْ سَبِيلِ اللَّهِ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ

**And if you obey most of those on earth, they will mislead you far away from Allāh's Path. They follow nothing but conjectures, and they do nothing but lie.**

[Sūrah al-An'ām, 6:116]

If you, O slave of Allāh, obey the majority of those upon the earth then they will lead you astray from Allāh's Path. The sign of that is that they do not follow guidance nor any clear evidence. They only follow conjecture, opinions, ideas, and innovated principles which human beings have instituted in opposition to the Book and the Sunnah, and they do nothing but guess. Allāh, the Mighty and Majestic, says:

وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ

**And most of mankind will not believe even if you desire it eagerly.**

[Sūrah Yūsuf, 12:103]

Shaykh Ibn Bāz (raḥimahullāh) said:

ʿUmar ibn Maymūn, the noble Tābiʿī, asked ʿAbdullāh ibn Masʿūd, (raḍī Allāhu ʿanhu) about the Jamāʿah, and ʿAbdullāh said: 'The Jamāʿah is that which conforms to the truth, even if you are alone.' So if you are in conformity to the truth then you are the Jamāʿah. For the Jamāʿah are those who follow the Book of Allāh and the

Sunnah of His Messenger (ṣalla Allāhu ʿalayhi wa sallam), and they traverse upon the methodology of the pious predecessors, the Companions of the Prophet (ṣalla Allāhu ʿalayhi wa sallam) and those who follow them in goodness.

So being with the Jamāʿah, and having goodness and al-istiḳāmah are indications that you are upon the truth, even if you are with a few. The truth is the path of al-istiḳāmah.

### **Submitting to Emotions**

From the reasons for deviation is submitting to emotions and not restraining them with beneficial types of restraints. Many of the youth who fall into deviation in its two types—stemming from desires and doubts—the reason for them falling into that affair is emotions and passions kindled within their souls. Emotions are a wind that blows the person away and land him in the valleys of regret and deviation.

There is no doubt, O brothers, that emotion is from the nature of the person. The existence of them within the person is a reason for praise. However, they are blameworthy if they end up overruling the intellect, or if they are made a ruler over the legislation.

The remedy for that, O brothers, is that the youth restrains his emotions by way of the intellect, and that he restrains his intellect by way of the legislation of the Lord of all that exists. So he is not to embark upon anything that his emotions call him to and his intellect rejects, nor is he to embark upon that which his intellect calls him to unless he knows that the legislation confirms it.

## Being Deceived by Popular Phrases

From the reasons for deviation, O brothers, is to be deceived by popular phrases which outwardly display mercy, but that which they inwardly contain is punishment, such as the application of some of the callers to takfir of the phrase: “The methodology of tawhīd”, to their methodology; or the application of the term: “Salafiyyah” to the methodology of takfir, which is not legislated and is (on the contrary) destructive. They are phrases which are popular amongst the Muslims. However, they are far removed from those methodologies (which they claim, i.e. Salafiyyah).

Or the usage of the term: “moderate” for abandonment of some of the legislative obligations or committing some of the things which have been prohibited by the legislation. Or the usage of the phrase: “the balanced Islām” for that deviation while applying repulsive terms to those who oppose them, such as: “al-Salafiyyah al-Murji‘ah” for those who do not declare Muslims to be disbelievers except by that which Allāh and His Messenger (ṣalla Allāhu ‘alayhi wa sallam) declared people to be disbelievers with. Or calling them mutashaddid (harsh), hinderers of unity, splitters of the ummah, hard, those who do not give the Messenger (ṣalla Allāhu ‘alayhi wa sallam) his proper station; (these are names which they call) those who cling to the texts of the Book and the Sunnah in light of the understanding of the firm scholars of the ummah, or those who call to the Sunnah and defend it and warn against innovation and flee from it.

This affair, O brothers, is a great affair by way of which many are deceived and caused to fall into behavioural deviation based upon desires, while they do not perceive what they have fallen into. Some fall into ideological deviation based upon doubts, and they flee from the people of the Sunnah due to this great plot in which the whispers of Shaytān are supported by the whispers of the people of falsehood.



It is obligatory, O brothers, O assembly of youth, that we are not deceived by phrases until we examine their realities and their coinciding with that which Muḥammad (ṣalla Allāhu ʿalayhi wa sallam) came with in light of the understanding of the Salaf of the ummah.

### Impulsiveness and Hastiness

From the reasons for deviation is impulsiveness and hastiness in matters. Rather, the deviation of many of the youth is due to lack of caution, lack of insight into the affairs, and lack of contemplation on the end results. Al-Tirmidhī has reported on the authority of Sahl ibn Saʿd al-Saʿdī, (raḍī Allāhu ʿanhu) that he said: Allāh's Messenger (ṣalla Allāhu ʿalayhi wa sallam) said:

«الأناة من الله والعجلة من الشيطان.»

**“Deliberation is from Allāh and impulsiveness is from Shaytān.”<sup>17</sup>**

Our scholars say: Impulsiveness is from Shaytān, meaning: he incites towards it by his whispers. This is because impulsiveness prevents resoluteness and having foresight. This causes one to fall into destruction. And this is from the plot of Shaytān and his whispers.

The remedy for this, O brothers, is that the youth should be brought up upon deliberation and the abandonment of hastiness until the truth becomes apparent, and that the youth knows that being deliberate is the path of safety in the dunyā and the Hereafter, and that Allāh, the Exalted, loves deliberation.

Allāh says

<sup>17</sup> Reported by *al-Tirmidhī*, 4/366, in *The Book of Birr and Joining the Ties of Kinship*; chapter: "That which has Come regarding Deliberation and Hastiness," no. 2012. Al-Tirmidhī said regarding the Ḥadīth: "This Ḥadīth is *gharīb*."

**Translator's note:** Al-Albānī graded the Ḥadīth, *daʿīf* in *Al-Jāmiʿ*, *al-Saghir*, no. 5108.

كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ

**Nay, but you love hastiness.**

[Sūrah al-Qiyāmah, 75:20]

Al-Shawkānī (rahimahullāh) said: “كَلَّا [Nay] is a rebuke for hastiness and an encouragement to be deliberate.”

The Messenger of Allāh (ṣalla Allāhu ʿalayhi wa sallam) said to Ashaj ʿAbd al-Qays:

«إن فيك خصلتين يحبهما الله: الحلم والأناة.»

**“Indeed you have within you two qualities which Allāh loves: forbearance and deliberation.”<sup>18</sup>**

O youth, Allāh loves this quality. So be from its people in order that you may be from the people of security and uprightness.

### Drawing Near to Fitnah

From the reasons for deviation is drawing near to fitnah in its two types.<sup>19</sup> Many of the youth like fitnah due to it being beautified, or idleness drives them to draw near to it, or they like the adornment of its people so they fall into it. It is obligatory to stay far away from fitnah.

The two scholars (al-Bukhārī and Muslim) reported on the authority of Abū Hurayrah (raḍī Allāhu ʿanhu), that he said: The Messenger (ṣalla Allāhu ʿalayhi wa sallam) said:

<sup>18</sup> Reported by Muslim in the Ṣaḥīḥ, 1 / 48, in The Book of Īmān; chapter: “The Command to Have Īmān in Allāh and His Messenger (ṣalla Allāhu ʿalayhi wa sallam) and the Legislations of the Religion, and to Call to It and Ask About It and Preserve It and Convey It to Those Whom It Did Not Reach,” no. 17.

<sup>19</sup> The fitnah of desires and the fitnah of doubts.

«ستكون فتن القاعد فيها خير من القائم والقائم فيها خير من الماشي والماشي فيها خير من الساعي من تشرف لها تستشرفه فمن وجد منها ملجأً أو معاذاً فليعذ به.»

**“There shall come fitan in which the one sitting is better off than the one standing; the one standing is better off than the one walking; the one walking is better off than the one running. He who exposes himself to them they will destroy him. He who finds shelter or refuge from them then let him take refuge.”<sup>20</sup>**

Muslim reported, on the authority of Abū Hurayrah, (raḍī Allāhu ʿanhu) who said: The Prophet (ṣalla Allāhu ʿalayhi wa sallam) said:

«تكون فتنه النائم فيها خير من اليقظان ، واليقظان فيها خير من القائم ، والقائم فيها خير من الساعي ، فمن وجد ملجأً أو معاذاً فليستعذ.»

**“There will be fitnah in which the one sleeping is better off than the one who is awake; the one who is awake will be better off than the one who is standing; the one who is standing will be better off than the one who is running. So he who is able to find shelter or refuge then let him take refuge.”<sup>21</sup>**

This means, O slaves of Allāh, the more the person draws near to fitnah the nearer he is to evil. Due to this, O slaves of Allāh, from the greatest reasons for deviation and being sucked into fitnah is being near to it and its people.

Abū Dāwūd reported on the authority of ʿImrān ibn Ḥusayn (raḍī Allāhu ʿanhu) that he said: The Messenger of Allāh (ṣalla Allāhu ʿalayhi wa sallam) said:

«من سمع بالرجال فليأمنه ، فإن الرجل يأتيه ، وهو يحسب أنه مؤمن فما يزال به حتى يتبعه مما

<sup>20</sup> Al-Bukhārī reported it in his *Ṣaḥīḥ*, 3 / 1218 in *The Book of Virtues*; chapter: “The Signs of Prophethood in Islām,” no. 3406; Muslim reported it in the *Ṣaḥīḥ*, 4 / 2211, in *The Book of Tribulations and Signs of the Hour*; chapter: “The Occurrence of Fitan Like Mounting Waves of the Ocean,” no. 2886.

<sup>21</sup> Reported by Muslim, 4 / 2212, in *The Book of Tribulations and Signs of the Hour*; chapter: “The Occurrence of Fitan Like Mounting Waves of the Ocean,” no. 2886.

يبحث معه من الشبهات.»

**“He who hears about the Dajjāl, let him stay far away from him. For a man will come to him and deem him to be a believer. So he [the man] will remain with him [the Dajjāl] until he follows him, due to that which he brings with him from doubts.”<sup>22</sup>**

This, O slaves of Allāh, is a firm principle. He who hears about a man who is instituting principles in opposition to the Book and the Sunnah and calling people to fitnah in which the leaders from the scholars and the leaders from the rulers all differed (from his principles), then one must stay far away from him, even if one deems him to have a valid argument or a right (to say what he is saying). For one does not know; perhaps he will come to him (the man) and listen to him and end up falling into the fitnah while deeming him to be upon good due to that which he brings with him from doubts. So it is obligatory, O slave of Allāh, to distance yourself far away from fitnah.

### Grief That Leads to Sins

From the reasons for deviation are sins—either in of themselves or the stress and anxiety which, in most cases, are caused by the sin. This is a reason which leads to deviation, in its two types. From the effects of sins, O brothers, is that they bring about other sins. So some sins take the reins of others. Disobedience is due to previous sins. As Allāh, the Mighty and Majestic, says:

فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ

**So when they deviated, Allāh made their hearts deviate.**

[Sūrah al-Saff, 61:5]

<sup>22</sup> Reported by *Abū Dāwūd*, 4/116 in *The Book of Astonishing Matters*; chapter: “The Emergence of al-Dajjāl,” no. 4319. Al-Albānī graded it *Ṣaḥīḥ* in *Mishkāt al-Maṣābiḥ*, no. 5488.

This is a wide open door. Due to this, one of the Salaf said: “From the reward of the good deed is a good deed after it, and from the punishment of the sin is a sin after it.”

From the effects of sins is grief that lies in wait (for the person) and anxiety that suffocates, and the person cannot remove it. The person may outwardly display hollow laughter; however, his heart is in a great state of grief. Allāh, the Mighty and Majestic, says:

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى ﴿٤٦١﴾ قَالَ رَبِّ لِمَ  
حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا ﴿٥٦١﴾ قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيتَهَا وَكَذَلِكَ الْيَوْمَ  
تُنْسَى ﴿٦٦١﴾

But whosoever turns away from My Reminder verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection. He will say: ‘O my Lord! Why have you raised me up blind while I had sight [before].’ [Allāh] will say: ‘Like this, Our Āyāt [proofs, evidences, verses, lessons, signs, revelations, etc.] came unto you, but you disregarded them [i.e. you left them, did not think deeply in them, and you turned away from them], and so this Day, you will be neglected.’

[Sūrah Ṭā-Hā, 20:124-126]

For some of them, O brothers, the distress will be severe and life will be difficult for them to the point of suicide—and the refuge is with Allāh—and it is a great sin from the major sins. From them there is he whose chest will become tight with grief so he will seek to treat it with other acts of disobedience which will consequently increase his grief and distress. Imām Ibn al-Qayyim, (rahimahullāh) said:

From that which the people of knowledge from the various religions and the intellectuals of every ummah have in common is that disobedience and wickedness brings about grief, anxiety, fear, sadness, stress, and sickness of the heart, to the point that when the people have fulfilled their

desires from it and their souls have become fed up with it, they commit [more sins] in order to repel what they find within their chests from stress, grief, and anxiety. As one of the elders from the evil-doers mentioned:

«كأس شربت على لذة وأخرى تداويت منها بها.»

'A cup [of wine] I drank due to its deliciousness; Another [I drank] in order to treat myself from [the first] by way of it.'<sup>23</sup>

The remedy for this, O brothers, is that the sinner hastens to truthful repentance to Allāh. For there is neither comfort nor any contentment except by way of that. He who wants to be saved from the reasons for deviation then let him truthfully repent to Allāh.

<sup>23</sup> Refer to the book: *Al-Jawāb al-Kāfi li man Sa'ala 'an al-Dawā' al-Shāfi*, 1/56.





## Closing

Noble brothers, the reasons for deviation are many. There are other reasons; however, I have mentioned that which has exhausted the time. So, O noble brothers, it is upon us all to be cognizant of the dangers of deviation, to exert efforts to remedy the reasons for deviation, to likewise, treat those from amongst us who have deviated and to not lose hope regarding anyone. For indeed, the hearts are between two fingers from the Fingers of al-Rahmān; He turns them how He wills.

It is upon us, O brothers, to persevere and to put reliance upon our Lord, Allāh, the Mighty and Majestic. Our Lord has far-reaching Wisdom, and the affairs are in His Hand, Glorified and Exalted be He. It is upon us, O brothers, to strive to distance ourselves from the reasons for deviation within ourselves, even if we may be callers or those who give sermons. It is upon us not to be deluded by ourselves. It is upon us to review our condition, our speech and our daʿwah. It is upon us to subject our affairs to the Book of our Lord and the Sunnah of our Prophet (ṣalla Allāhu ʿalayhi wa sallam), not upon our own understanding or the understanding of others like us, but upon the understanding of the Companions and upon the understanding of those who transmitted the Companions' understanding to us, with a chain made from light (clear and accurate), up until this day of ours—they are the scholars who are known for the Sunnah and are known for knowledge and insight.

It is upon us, O assembly of students of knowledge, to look into ourselves and remedy the reasons for deviation within ourselves. It is upon the youth to have taqwā of Allāh, the Mighty and Majestic and to not be deceived by the delusional delight which one may find in a form of deviation. For indeed, deviation at its



## Closing

beginning is delight, and its end result is great pain in the dunyā and the Hereafter. So it is upon us, brothers, to have taqwā of Allāh, the Mighty and Majestic.

I ask Allāh by His Beautiful Names and Lofty Attributes, to guide the stray Muslims. O Allāh, guide the stray Muslims; O Allāh, guide the stray Muslims. O Allāh, make us rightly-guided guides; O Allāh, make us rightly-guided guides; O Allāh, make us rightly-guided guides. O Allāh, guide us and guide by way of us; O Allāh, guide us and guide by way of us; O Allāh, guide us and guide by way of us. O Allāh, our Lord, make the affairs of uprightness, guidance and taqwā easy for the ummah, O Lord of all that exists. O Allāh, our Lord, we ask that You unite the hearts of the Muslims upon guidance and upon the religion, O Lord of all that exists. O Allāh, remove the reasons for separation; O Allāh, remove the reasons for separation; O Allāh, remove the reasons for separation from the ummah, O Lord of all that exists. O Allāh, give us life with the Sunnah; give us life upon the Sunnah; make us die upon the Sunnah and resurrect us upon the Sunnah, O Lord of all that exists. O Allāh, our Lord, give us love for Your Prophet (ṣalla Allāhu ʿalayhi wa sallam) and love for the Sunnah of Your Prophet (ṣalla Allāhu ʿalayhi wa sallam) and make us firm upon it until we meet You, O Lord of all that exists. O Allāh, our Lord, cover us above the earth, cover us beneath the earth, and cover us on the Day of Presentation. Do not expose us for our sins on the Day of Presentation, the day of being presented before You. And Allāh knows best.

May prayers and peace of Allāh be upon Muḥammad, his family and Companions altogether.



TROID  
PUBLICATIONS



TROID  
.ca

TROID STORE  
MUSLIMIC WORLDWIDE

الاسلام | ISLAAM.CA  
"The religion of all the prophets"

# THE DEVIATION OF THE YOUTH YOUTH

ITS CAUSES AND THE MEANS TO REMEDY IT

In today's technologically ubiquitous world, our youth are but a click away from evil and corruption. The internet, television and other forms of digital media converge today, inviting the potential for destruction. In addition to the allure of sinning online is the attraction of charismatic speakers seeking to misguide our Muslim youth. These trials test young Muslims in ways society was never tested before. The instantaneous and unrelenting timeline of information can swarm a young mind, deviating it from the Straight Path. A spoiled youth is a spoiled future as the author explains, "For the youth, as it relates to the ummah, is like the heart to the body. If the heart is rectified, then the entire body is rectified, and if it is corrupted, then the entire body is corrupted and will deviate, and that will subsequently affect the entire society." To counter this destructive phenomenon, this timely book illuminates and addresses these modern forces of youthful deviation, offering clear and wise advice to remediate them.

TROID PUBLICATIONS

874 A Weston Rd.  
Toronto, ON, Canada  
M6N 3R6

N. America: 1.416.243.5320  
UK/Europe: (+44) 0171 2709453  
Email: [shop@troid.ca](mailto:shop@troid.ca)  
[@troidca](https://twitter.com/troidca)

ISBN 978-1-52701-232-1



9 781927 012321

RETAIL PRICE: \$9 CAN  
PRINTED IN HONG KONG