

THE GREATER UNDERSTANDING

"WHOEVER ALLAH WISHES GOOD FOR, HE GIVES HIM UNDERSTANDING OF THE RELIGION."

SHEIKH, DR SALEH IBN FAWZAAN IBN ABDULLAH AL-FAWZAAN
[MEMBER OF THE PERMANENT COMMITTEE FOR ISLAAMIC RESEARCH AND FATAAWA]

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Prophet ﷺ said:

من يرد الله به خيرا يفقهه في الدين

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Table of Contents

BIOGRAPHY OF SHEIKH SALEH IBN FAWZAAAN AL-FAWZAAAN	6
TRANSLATOR'S FOREWORD	10
THE AUTHOR'S FOREWORD.....	13
THE CATEGORIES OF UNDERSTANDING.....	17
The First Category - Understanding Pertaining to Religious Creed:.....	17
The Second Category - The Understanding Pertaining to Actions:.....	28
THE MEANS OF ATTAINING UNDERSTANDING IN ITS DIFFERENT FORMS	30
Firstly: Seeking Knowledge.....	30
The Example of Seeking Knowledge:	31
Secondly: Contemplating over the Quran.....	36
Thirdly: From the Means of Attaining Knowledge is Asking the People of Knowledge	37
Fourthly: Attending Gatherings and Listening to Sermons.....	39
Fifthly: Listening to Media Broadcasts	40
MY MUSLIM BROTHER	42
APPENDIX:	44
OUR CALL.....	50

Biography of Sheikh Saleh ibn Fawzaan al-Fawzaan¹

His Lineage:

He is the virtuous Sheikh and Doctor Saleh ibn Fawzaan ibn Abdullah from the family of al-Fawzaan from the people of ash-Shamseeyah², from the tribe of Dawaa'seer.

His Upbringing and Education:

He was born in the year 1354 A.H. His father died when the Sheikh was a child, so he was raised by other members of his family. He learned the Quran and the basics of reading and writing from the Imam of his masjid, the noble Sheikh Hamoud ibn Sulayman at-Ti'lali, who was a proficient reciter of the Noble Quran. Sheikh Hamoud ibn Sulayman at-Ti'lali was later made a judge of a small village in the Qaseem area.

Sometime during the year 1369 A.H., Sheikh Saleh al-Fawzaan enrolled into one of the public schools in ash-Shamseeyah. He completed his primary studies at the Faysaliyaah School in Buraydah 1371 A.H., and was

1 Taken from al-Ajurry.com

2 Ash-Shamseeyah is in the Southern part of al-Qaseem as mentioned by the Shaykh – (alfawzaan.ws)

appointed as a primary school teacher there until he enrolled in the Educational Institute in Buraydah when it opened in 1373 A.H.

After he graduated from the institution in the year 1377 A.H., Sheikh Saleh al-Fawzaan joined the faculty of Shar'eeah in Riyadh and graduated in the year 1381 A.H.

He then received a Master's degree in Jurisprudence, followed by a PHD specializing in Jurisprudence from the same faculty.

His Employment:

After graduating from the Faculty of Shar'eeah, he was appointed as a teacher within an educational institute in Riyadh, and then transferred to a teaching position at the Faculty of Sha'riah. Then, he was transferred to the Faculty of Postgraduates in the Faculty of Usul ad-Deen. Later, he was appointed as a teacher for the judges at the same educational institute, eventually becoming the director of the institute. He then resumed a teaching position after completing his term in the administration.

Sheikh Saleh al-Fawzaan later became a member of the Permanent Committee for Research and Verdicts, a position which he holds to this day.

Other Lines of Duty:

The virtuous Sheikh is a member of the Committee of Major Scholars, and member of the Committee of Fiqh in Makkah, and member of the Committee for Propagation in Hajj.

The Sheikh's other commitments include his occupation with the Committee for Research and Verdicts. He is the Imam, Khateeb and teacher at the Masjid Amir Mut'ab ibn Abdul Azeez as-Saud located in al-Milz. Sheikh al-Fawzaan takes part in answering questions on the radio program "Noorun 'Ala ad-Darb". He also regularly takes part in contributing to the publications of research papers, studies, dissertations and religious verdicts within the committee. Similarly, he also takes part in supervising Master's degree and doctorates programs and has many students who attend his gatherings and lessons.

His Scholars:

The noble Sheikh has studied under many scholars and well-grounded jurists, the most prominent of whom are:

The Noble Sheikh Abdul Azeez Bin Baz; and the Noble Sheikh Abdullah ibn Hameed, whose lessons Sheikh al-Fawzaan would attend at a masjid in Buraydah. Other teachers include:

- Sheikh Muhammad Ameen Ash-Shanqeetee
- Sheikh Abdur-Razaq 'Afeefee
- Sheikh Saleh ibn Abdur Rahman As-Sakeetee

Biography of Sheikh Saleh al-Fawzaan

- Sheikh Saleh ibn Ibraheem Al-Baleehee
- Sheikh Muhammad as-Sabeel
- Sheikh Abdullah ibn Saleh Al-Khulayfee
- Sheikh Ibraheem ibn 'Ubayd Abdul Muhsin
- Sheikh Hamood ibn 'Aqla Shuaybee
- Sheikh Saleh 'Alee An-Nasr

The Sheikh also studied with the scholars of al-Azhar who specialized in the sciences of Hadeeth, Tafseer, and Arabic Language.



Translator's Foreword

All praise is due to Allah, the Lord of all creation. We praise Him, seek His Aid and His Forgiveness. We seek refuge in Allah from the evil of our own souls and from the evil of our actions.

Whosoever Allah guides, there is none to misguide him, and whosoever Allah misguides there is none to guide him.

I bear witness that none has the right to be worshipped in truth but Allah alone without any partner, and I bear witness that Muhammad is His Servant and Final Messenger.

Respected reader, the book before you is a translation of the transcribed text '*al-Fiqhul Akbar*' delivered by the noble and eminent Islamic scholar Saleh ibn Fawzaan ibn Abdullah al-Fawzaan.

The precious lesson encapsulated within this book focuses on and analyses the Prophetic narration of Mu'aawiyah رضي الله عنه, wherein he reported that the Prophet ﷺ said:

من يرد الله به خيرا يفقهه في الدين

“Whoever Allah wishes good for, He gives him understanding of the Religion.”

In this short lecture, Sheikh al-Fawzaan uses this narration as an axis upon which the whole dissertation rotates to indicate the importance of knowledge and understanding in the Religion of Islam. Furthermore, he uses this Prophetic narration as a proof to show that whosoever Allah does not wish good for, He does not give him understanding of the Religion.

In addition, the Sheikh defines the different levels of knowledge and understanding in the Religion and explains the means of attaining its different forms. At the same time he clarifies both the dangers and the consequences of those who do not seek knowledge or strive to gain understanding of the Religion.

Therefore, I ask Allah the Mighty and Majestic to reward the Sheikh for his great efforts and the service he provides to Allah's Religion.

I would also like to thank all those, after thanking Allah ﷻ, who were involved in this project for their aid and support in the translation, organization and printing of this book. I ask Him, the Exalted, to make this and all our actions purely for His Noble face, that He provides us all with understanding of the Religion, that He shows us the truth for what it truly is and allows us to follow it and shows us falsehood for what is truly is and distance us from it.

And may Allah send peace, salutations and blessings upon His Final Messenger Muhammad and upon his family,

Translator's Foreword

Companions and all those who follow his methodology
until the Day of Judgment.



The Author's Foreword

All praise is due to Allah, the Lord of the whole of creation. May Allah extol and grant peace and security upon His Servant and Messenger, our Prophet Muhammad ﷺ, and upon all of his relatives, his companions, and those who are guided by his guidance, adhere to his path and traverse upon his methodology until the Day of Resurrection.

To proceed:

The Prophet ﷺ said:

“من يرد الله به خيرا يفقهه في الدين”

“Whoever Allah wishes good for, He gives him understanding of the Religion.”³

The meaning of this is, from the signs that Allah ﷻ wishes good for His servant is that He grants him success in attaining understanding of His Religion. Moreover, whoever Allah does not grant success in understanding the Religion, then He does not wish good for this individual

³ Reported in al-Bukharee (1:71) - The Book of Knowledge and Muslim in the Book of Charity (3/128) both on the authority of Mu'aawiyah.

and therefore this is a proof that alludes to the importance of understanding in the Religion.

Allah ﷻ encourages understanding of the Religion in His Noble Book, as He ﷻ stated:

﴿ وَمَا كَانُ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَفْقَهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴾

“It is not for all the believers to go out and fight (Jihaad) all together. But there should be from their troops, a party that goes forth, so that those who are left behind may gain understanding of the Religion , and may warn their people when they return to them, so they may be aware (of evil).” [at-Tawbah (9):122]

Allah ﷻ dispraises those who do not understand.

He, ﷻ stated:

﴿ وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ ﴾

“However the hypocrites do not understand.”

[al-Munafiqoon (63):7]

He ﷻ has also said:

﴿ فَمَالِ هَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ﴾

“So what is wrong with those people that they fail to understand narrations?” [an-Nisaa (4):78]

Consequently, he who does not seek to understand Allah's Religion, neither giving it any importance nor striving to seek knowledge, is an individual who has been deprived from much good. This is because it is impossible for an individual to truly worship Allah ﷻ, upon the true meaning of His worship, in the manner that is pleasing to Him, except by understanding His Religion and by performing acts of worship in the manner Allah ﷻ has legislated. Likewise, it is impossible for an individual to perform acts of worship in the legislated manner except by seeking understanding of Allah's Religion.

As a result, it is impossible for the actions of one who performs deeds and worships Allah without understanding to be firmly established upon a correct foundation, and it is highly likely that all, if not most of his actions are misguidance.

So based on this, we recognise the importance of understanding Allah's Religion ﷻ, that it is an issue of vital importance, and that it is required of a Muslim to attain understanding of Allah's Religion, rather than remaining upon ignorance and error by not knowing how

to worship Allah ﷻ, or how to practice the obligations which Allah ﷻ has made binding upon him.

Similarly, the servant is in need of understanding in his Religion with regards to his social dealings. He is also in need of understanding in his Religion regarding his relationship with his wife and children, and when dealing with his neighbours, family members and brothers. He is in need of religious understanding so that he may grant each individual their rights.

Since he who does not seek understanding of the Religion is unable to give people their rights in the manner which is required, and these rights begin with the rights of Allah ﷻ, followed by the rights of the worshippers.



The Categories of Understanding

Understanding in the Religion is of two types:

The First Category - Understanding Pertaining to Religious Creed

The first category is the understanding of religious creed which is the foundation of the Religion. Therefore, it is binding upon an individual to gain knowledge of that which corrects his religious creed and of that which violates and weakens it from polytheistic and innovative affairs.

Thus, understanding of the correct religious creed means that the individual studies the creed of at-Tawheed⁴ and that which is essential from it, and that he studies that which opposes, violates or weakens it.

This category of understanding is the foundation of the Religion which some of the scholars have entitled "The Greater Understanding," namely because the individual

4 [TN]: Linguistically, Tawheed means to make something one. Technically, it is to single out Allaah in his right of worship. By this, we negate any right of worship to anyone or anything other than Allaah and we affirm it to Allaah alone.

will attain an awareness of his Lord ﷻ, through His Names and Attributes. Thus he learns how to worship Allah ﷻ upon the true meaning of His worship, the reason why mankind has been created, and what is required of him regarding his Lord, ﷻ. He also learns what is impermissible for him regarding the rights of his Lord ﷻ, so that he may avoid it.

This category of understanding is the fundamental understanding. It is to have awareness of the three categories of at-Tawheed: Tawheed ar-Ruboobiyah⁵, Tawheed al-Uloohiyah⁶ and Tawheed al-Asmaa' wa as-Sifaat⁷, so that he may establish each of them appropriately.

Likewise, in order to gain understanding of the different categories of at-Tawheed, it is incumbent for a person to know that which opposes and contradicts it from polytheistic, innovative and superstitious beliefs, in order to avoid them. If this is not done, the affair will become confusing for him and he may assume that there is nothing

5 [TN] Tawheed Ar-Ruboobiyah is to single out Allaah with the actions of creating (everything), owning (everything), and controlling (everything).

6 [TN] Tawheed Al-Uloohiyah is to single out Allaah alone with all acts of worship.

7 [TN] Tawheed Al-Asmaa' was-Sifaat is to single out Allaah alone with what He has named Himself with or described Himself with in His Book or upon the tongue of His Messenger.

wrong with polytheism, especially if it emerges in a particular land or among an age group where they have no knowledge of at-Tawheed and do not understand the meaning of polytheism.

For indeed, many people in various lands consider building tombs upon graves, circumambulating them, asking and calling upon the dead, seeking aid and their needs from them, etc. to be from the religion, just as Allah ﷻ has narrated about the forefathers who said;

﴿وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعَتُونَا عِنْدَ اللَّهِ﴾

“And they worship besides Allah things that hurt them not, nor profit them, and they say: “These are our intercessors with Allah.” [Yunus (10):18]

Also:

﴿وَالَّذِينَ اتَّخَذُوا مِن دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ﴾

“And those who take Auliya' (protectors and helpers) besides Him (say): “We worship them only that they may bring us near to Allah.” [Az-Zumar (39):3]

So, they believed this to be from the Religion because they observed their fathers, grandfathers and the people of their

lands doing so, to the extent that they considered this a religious act that Allah is pleased with. They argued:

﴿لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ﴾

“If Allah willed we would not have associated others with him in worship.” [al-An’am (6):148]

Likewise:

﴿لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ﴾

“If Allah willed we would not have worshipped anything other than him.” [an-Nahl (16):35]

So Allah ﷻ refuted them in His statement:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ
وَأَجْتَنِبُوا الطَّاغُوتَ﴾

“And verily, We have sent among every community (or nation) a Messenger (proclaiming): ‘Worship Allah Alone, and keep away from Taghut.’” [an-Nahl (16):36]

If Allah ﷻ was pleased with their actions, He would not have sent the Messengers to refute them. They said this due to ignorance and their failure to revert back to the correct belief in Tawheed which the Prophets came with, namely: sincerity in the worship of Allah ﷻ and abandoning the worship of anything other than Him.

This is apparent in the Most High's saying:

﴿ وَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ
وَأَجْتَنِبُوا الطَّاغُوتَ ﴾

“And verily, We have sent among every community (or nation) a Messenger (proclaiming): ‘Worship Allah Alone, and keep away from Taghut.’” [an-Nahl (16):36]

The meaning of at-Taghoot is all that is worshipped besides Allah ﷻ. Regardless of whether he is called a protector, intercessor or any other name, he is a Taghoot if he is pleased with being worshipped besides Allah. As for he who is not pleased with being worshipped besides Allah ﷻ then he is not a Taaghoot.

Therefore, if the one who is worshipped besides Allah is not pleased with that and prohibited it while he was alive, then this person is not considered a Taghoot. However, the act of him being worshipped is considered an act of polytheism with Allah ﷻ.

Nevertheless, Eesa ﷺ was worshipped and the angels and righteous people have been worshipped, despite their displeasure at this. In fact, they would strongly prohibit and fight against it. However, when they died, people built tombs upon their graves, slaughtered for their sake and worshipped them besides Allah. But they are not

considered Tawagheet, rather those who worship them besides Allah are considered polytheists.

Hence, when Allah, ﷻ revealed His statement:

﴿ إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنْتُمْ لَهَا وَرَدُونَ ﴾

“Indeed! You (disbelievers) and that which you worship besides Allah, are but fuel for Hell. (Surely) you will enter it.” [al-Anbiyaa (21):98]

Upon hearing this, the polytheists became joyful and said: “We worship Uzair, Eesa and the angels, so if they too are with us in hell, there is no blame upon us.” So Allah ﷻ, clarified and refuted them in His statement:

﴿ إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ ﴾

“Indeed those for whom good has preceded from Us.”
[al-Anbiyaa. (21):101]

This referred to Eesa, Uzair, the angels, and those who have been worshipped besides Allah ﷻ from the believers but were not pleased with that:

﴿ لَا يَسْمَعُونَ حَسِيسَهَا وَهُمْ فِي مَا أُشْتَهَتْ أَنفُسُهُمْ خَالِدُونَ ۖ لَا يَخْرُجُ لَهُمُ الْفَرْعُ الْأَكْبَرُ وَنُفِقَ لَهُمُ الْمَلَتِيكَةُ هَذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ ﴾

“Indeed those for whom good has proceeded from Us, they will be far removed from (Hell). They shall not hear the slightest sound of it (Hell), while they abide in that which they desired for eternity. The greatest terror (on the Day of Resurrection) will not grieve them, and the angels will meet them, (with the greeting): ‘This is your Day you have been promised.’” [al-Anbiya (21):101-103]

So, the righteous that died upon the correct belief but were worshipped after their death, while they were not pleased with that, will not be burdened with the sins of the polytheists. This is because they were not pleased with that and they did not order the people to worship them, as Allah, ﷻ says:

﴿ مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ
وَالنَّبُوءَةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ
وَلَكِنْ كُونُوا رَبَّانِيَْنَ بِمَا كُنْتُمْ
كُنْتُمْ تَدْرُسُونَ ۝ وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّنَ
أَرْبَابًا أَيَأْمُرُكُمْ بِالْكَفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ ﴾

“And it is not (possible) for any person to whom Allah has given the Book and Judgement and Prophethood to say to the people: ‘Worship me besides Allah.’ But rather, he says: ‘Be from those who practice what they know, from what you have learnt and teach from the Book, and are studying.’

Nor would he order you to take the angels and the Prophets as Lords. Would he order you with disbelief after you have submitted to Allah's will?"

[aali-Imraan (3): 79-80]

And Allah ﷻ, says about Eesa ﷺ

﴿ مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ
وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتَ أَنْتَ
الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴾

“I did not say to them except what You have ordered me with: “Worship Allah, my Lord and your Lord.” And I was a witness over them while I was with them, but when You took me up, You were the Watcher over them, and You are a Witness to all things.” [al-Maidah (5):117]

As for the person who is pleased with being worshipped besides Allah, and calls the people to worship him, he is a Taaghoot.

The Worship of Allah is not Correct Except by Abandoning that which is Worshipped besides Him

Allah ﷻ says:

﴿ أَعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ﴾

“Worship Allah Alone, and keep away from Taghut.”

[an-Nahl (16):36]

And He ﷺ, further says:

﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا﴾

“Worship Allah alone and do not associate others in worship with him.” [an-Nisaa (4):36]

Allah did not restrict His statement to:

﴿أَعْبُدُوا اللَّهَ﴾

“Worship Allah alone.”

But rather He continued by saying:

﴿وَلَا تُشْرِكُوا بِهِ شَيْئًا﴾

“And do not associate others in worship with Him.”

[an-Nisaa (4):36]

This is because there is no benefit in an act of worship except and unless it is free from shirk.

As He ﷺ says:

﴿فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ

رَبِّهِ أَحَدًا﴾

“So whoever hopes in the meeting with his Lord then let him do righteous actions, and he should not associate anything in worship with his Lord.” [al-Kahf (18):110]

Furthermore, Allah ﷻ did not restrict His statement to:

﴿فَلْيَعْمَلْ عِبَادًا صَالِحًا﴾

“Let him do righteous actions,”

[al-Kahf (18):110]

On the contrary, He prohibited shirk. Since a person may perform righteous actions yet corrupt them by committing shirk with Allah ﷻ. Thus, his actions become like scattered atoms and he does not benefit from them in the slightest, for righteous actions do not bring about any benefit unless they are free of shirk.

Therefore, this great danger requires us to gain understanding of shirk; both the definition of shirk and its different categories so that we may avoid and distance ourselves from it. It is through this that we may safeguard our worship and Religion purely for Allah ﷻ. Indeed many people think that shirk occurs only in Allah's Lordship, thus they become lenient in this affair.

Meanwhile, they consider the study of at-Tawheed, the correct belief and the call to the pure worship of Allah to be something which causes separation between people. Hence they say: “we desire to unite the people.” In return, we say to them: “unity is not attained except by at-Tawheed.” As for unity that is built upon other than at-

Tawheed, then there is no good in it and no benefit emanates from it and its result is enmity and destruction.

Allah, ﷻ, says:

﴿ وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُمْ
إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَنْ دُعَائِهِمْ غَفْلُونَ ۝ وَإِذَا حُشِرَ النَّاسُ
كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ ﴾

“Who is more astray than he who invokes others besides Allah, they will not answer him until the Day of Resurrection, and are unaware of their calls, and on the Day when man will be gathered they will become enemies and will deny that which they worshipped.” [al-Ahqaf (46): 5-6]

He, ﷻ, says:

﴿ الْأَخِلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ ۝
يَعْبَادِ لَا خَوْفَ عَلَيْكُمُ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ ۝
الَّذِينَ ءَامَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ ﴾

“Friends on that Day will be enemies one to another except those who fear Allah. (It will be said to the true believers): ‘My worshippers! No fear shall be on you this Day, nor shall you grieve. (You) who believed in Our signs and were Muslims.’” [az-Zakhruf (43): 67-69]

Thus, fruitful unity does not arise except through correct belief, and as a result, it is upon us to attain knowledge of the correct belief and call to it continuously. We must study it, inquire after it and teach it in our schools, centres and colleges, because it is the foundation of the Religion and the greater understanding.

The Second Category - The Understanding Pertaining to Actions:

[This is referring to] understanding the rulings of prayer, Zakah, fasting and Hajj, in the rulings of buying, selling, interactions, in marriage, divorce, and the `Iddah⁸, understanding in the rulings of the greater and the lesser purification, and so on. Therefore, the knowledge in these affairs completes the first category of understanding, and follows on from it. However, this category of understanding will not benefit except after accomplishing the greater understanding.

So, if a person was to delve deeply in the knowledge of interaction with people and the knowledge of the prayer and Zakah, fasting and Hajj, but has no knowledge of the greatest understanding or is lenient concerning it, then this understanding has no benefit. This is due to the fact that the prayer is not correct, neither is Zakah, fasting, Hajj, or

8 [TN]: Al-'Iddah: This is the Islamic definition of the waiting period for a woman after divorce or the death of her husband.

Umrah, nor any other form of worship except after the actualisation of the greater knowledge which is at-Tawheed.

Therefore, this second category of understanding completes and follows the first, even though many people give importance to the second category of understanding and are lenient regarding the first, and as previously mentioned this is due to great ignorance and neglect. An example of this is similar to one who wishes to heal a body that has had its head severed. Obviously there is no benefit in attempting to cure a headless body with various types of medication because it has become a lifeless corpse!



The Means of Attaining Understanding in its Different Forms

Since we now know the importance of knowledge, its different forms, and the position of each form in the religion, it is essential to know the means by which we attain understanding of the Religion:

Firstly: Seeking Knowledge

Understanding of the religion is attained by studying and sitting in the circles of learning, through systematic educational classes and by sitting in front of the teacher. This is the first and best means of attaining knowledge; studying with the scholars and sitting in the circles of remembrance, whether they are in the mosques, schools or in any other place. As a poet said:

*“Whoever does not undergo the submissiveness
of study for even an hour*

*Will drink from the glass of ignorance
throughout of his life.”*

So, a person should not be arrogant concerning seeking knowledge and say: “I am an individual of position; it is not befitting for me to sit with a teacher in the mosque, class, or school, I am better than that.” This is an error. It

is upon you to sit and tie yourself to seeking knowledge, a must that you are patient with the difficulties and adversities of seeking knowledge. You must bear the hardship and sleeplessness throughout your study with the teacher, because if you do not, you will live in ignorance and drink from the glass of ignorance for the duration of your life.

The Example of Seeking Knowledge:

Jibreel, the trustworthy Angel عليه السلام came to the Prophet ﷺ while his companions were present, as 'Umar رضي الله عنه mentioned:

“While we were sitting with the Prophet ﷺ one day, a man appeared before us whose clothes were extremely white, and whose hair was extremely black, upon whom traces of travelling could not be seen, and whom none of us knew. So he sat with the Prophet ﷺ and rested his knees against the knees of the Prophet ﷺ, and placed his hands upon his thighs and said: ‘O Muhammad, inform me of Eemaan.’ So the Prophet ﷺ said: ‘Eemaan is that you believe in Allaah, His Angels, His Books, His Messengers, the Day of Resurrection and that you believe in predestination, the good and the bad thereof.’ He said: ‘You have spoken correctly.’” Umar then said: “And we were amazed at this person questioning the Prophet ﷺ and saying he had

spoken correctly. So then the man said: 'Inform me of Islam.' The Prophet ﷺ said: 'Islam is that you testify that none has the right to be worshipped but Allah, and that Muhammad is the Messenger of Allah, and that you perform the Prayer, pay the Zakah, fast the month of Ramadan and that you perform the pilgrimage to Makkah once in your life if you have the means to do so.' - And in another narration: 'that you perform Hajj and Umrah.' -The man said: 'You have spoken correctly.' Then the man said: 'Inform me of al-Ihsaan.' The Prophet ﷺ said: 'Al-Ihsaan is that you worship Allah as if you see Him, and although you see Him not, surely He sees you.' The man said: 'You have spoken correctly.' Then, the man said: 'Inform me of the Hour.' The Prophet ﷺ said: "The questioner knows no better than the one being questioned..."

Meaning: You and I both are equal in this matter, neither of us have knowledge of when the Hour will be, because no one has knowledge of it, except Allah ﷻ:

﴿ إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ ﴾

"Verily! The knowledge of the Hour is with Allah alone, He sends down the rain, and knows that which is in the wombs." [Luqman (31): 34]

And:

﴿ يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَمَا
يُذَرِّبُكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا ﴾

“The people ask you about the Hour, say: The knowledge of it is with Allah only. What do you know? It may be that Hour is near!” [al-Ahzaab (33): 63]

And:

﴿ يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا ۖ فِيمَ أَنْتَ مِنْ ذِكْرِنَهَا ۚ إِلَىٰ
رَبِّكَ مُنْهَبًا ﴾

“They ask you about the Hour, - when will be its appointed time? You have no knowledge to say anything about it. To your Lord belongs (the knowledge of) the term thereof.” [an-Naazi’aat (79):42-44]

And:

﴿ يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا
يُجَلِّبُهَا لَوْ قَنِيهَا إِلَّا هُوَ ۗ ﴾

“They ask you about the Hour: When will its appointed time be? Say: ‘The knowledge of it is with my Lord (alone). None can reveal its time but He.’” [al-Araaf (7): 187]

The Prophet ﷺ said to Jibreel:

“The one being questioned knows no better than the questioner.” Jibreel said: **“Then, tell me of its characteristics.”**

Meaning: Its signs. The signs of the establishment of the Hour that will occur at the end of time. If they become apparent, indicate the proximity of the Hour - and there are many signs, some great and some of a lesser magnitude.

The Prophet ﷺ said:

“The slave girl will give birth to her master.”

Meaning: Her mistress.

“And you will see the bare-footed naked shepherds compete in constructing lofty buildings.”

From the signs of the hour is that the Arabs and Bedouins will compete in constructing lofty buildings. It is known that the Bedouins travel and seek places of rainfall, and do not build houses nor enter the villages and big cities. But during the final days of time, they will reside in cities and towns, and will build and compete in constructing lofty buildings. This is from the signs of the Hour.

Then Umar ﷺ said: **“The man left after ending his sitting with the Prophet, and we remained with the Prophet.”**

Then the Prophet ﷺ said:

**“Do you know who the questioner was?” We said:
“Allah and His Messenger know best.”**

So he (ﷺ) said:

**“This was Jibreel, he came to teach you the affairs
of you Religion.”⁹**

Meaning: Jibreel wished to teach the nation of Muhammad (ﷺ) how to learn their Religion, and how they should sit before the teacher with etiquette and respect. So he sat with the Prophet (ﷺ) with etiquette and respect as the student should sit with his teacher, so as to teach the companions and the nation how they should attain knowledge with etiquette; by asking questions, while the teacher responds to every question.

Therefore, in this narration is a clarification of the importance of seeking knowledge from the scholars, and the manner in which we should sit in front of them, have good etiquette with them and show good conduct when asking questions.

Another similar example is that of Moosaa. Allah (ﷻ) has mentioned and informed you that he left and travelled to seek knowledge upon hearing that there was a person who possessed knowledge which he did not have. So he went

⁹ Reported by Muslim in the Book of Eeman (Vol:1 p:157 – Sharh an-Nawawee) / Imam Ahmed in al-Musnad (Vol:1 No:184, 367) with the checking of Ahmed Shakir / at-Tirmidhi in the Book of Eeman (5/3610) / an-Nisa’i in the Book of Eeman (8/4990) / Ibn Majah in al-Muqadimah (1/63).

out in search of this person and experienced difficulties until he met him.

Upon meeting him,

﴿ قَالَ لَهُ مُوسَىٰ هَلْ أَتَيْتُكَ عَلَىٰ أَنْ تَعْلَمَ مِنِّي مِمَّا عَلَّمْتَ

رُشْدًا ۖ قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴾

“Moosaa said to him, ‘May I follow you so that you may teach me something of that knowledge which you have been taught (by Allah)?’ He (Khidr) said: ‘Verily! You are unable to be patient with me.’” [Al-Kahf (18):66-67]

So the example of Moosaa the Messenger, to whom Allah spoke, in going out to seek knowledge and being patient with the adversities he faced, is a proof that **knowledge is not attained at once**. But rather, a person must undergo hardship and fatigue, and he must travel if the situation requires this, and he must even emigrate from his country of origin.

Secondly: Contemplating over the Quran

And from the means of attaining knowledge is contemplating upon the Quran. So when you read the Quran, you should contemplate its meaning by asking, what does this verse mean? By questioning the meaning of the words, it is not desired that you fabricate the meaning

from yourself, because this is impermissible. Rather you should return to the books of trustworthy and correct explanations, so that you learn the meaning of Allah's ﷻ verses.

Likewise, you should know the meaning of the Messenger's speech when you read a narration from the narrations of the Messenger ﷺ, since it is not sufficient that you casually pass by its wordings as you read. Rather it is essential that you seek to understand its meaning and know the intent of the Messenger ﷺ in every word and every narration, so you do not fabricate anything. Thus, you must return to the authentic explanations of the narrations. It is not allowed to fabricate anything from yourself but instead you must return to the explanations of the Prophet's narrations and read much from the books of jurisprudence, correct creed and the books of Arabic language.

Thirdly: From the Means of Attaining Knowledge is Asking the People of Knowledge

So it is upon you to ask the people of knowledge, as Allah, ﷻ says:

﴿ فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴾

“Ask the people of knowledge if you do not know.”

[al-Anbiyaa (21):7]

The Prophet ﷺ said:

“Should they not have asked if they did not know, as the cure for ignorance is to question?”¹⁰

So, do not let shyness prevent you from asking, as shyness which prevents one from asking the people of knowledge is not commendable, but is from cowardice, weakness and deficiency. And do not let pride hinder you from asking the people of knowledge, as some people feel if they ask them, this will display a weakness in their ability. However in reality, asking the people of knowledge is from perfection and courage, and is not considered disgraceful, but it should be done according to the necessity.

Therefore, questioning the scholars is desirable, except if the questions are asked in abstinence or arrogance which is impermissible. So whoever asks the scholars in order to frustrate them or to be seen by the people, then this is impermissible.

When Abdullah ibn Abbas رضي الله عنه was asked: **“How did you attain this knowledge?”** He said,

“By a questioning tongue and a discerning heart.”

10 - Reported by Abu Dawoud in the Book of Purification (1/336, 337) / Imam Ahmed ibn al-Musnad (5/3.57) with the checking of al-Allaamah Ahmed Shakir, Ibn Majah in the Book of Purification (1/572), ad-Daraqutni in his Sunan in the Book of Purification (1/190,191).

“A **questioning tongue**” meaning: asking the people of knowledge a lot, and “a **discerning heart**” meaning: it comprehends and understands what is being said, and in this manner, the knowledge was attained gradually.

Mujaahid ibn Jabr, one of the great predecessors said:

“Knowledge is not attained by the shy or the arrogant”.¹¹

Fourthly: Attending Gatherings and Listening to Sermons

Another manner of attaining knowledge is by listening to the sermons and gatherings held in mosques, along with the weekly Friday sermon. After regular attendance and careful questioning about that which concerns you from the sermon or other topics, you will develop a great amount of knowledge, because the Friday sermon has been legislated to teach and remind the people.

However, the people today have become negligent in attending the Friday sermon. Many of them do not arrive for the sermon until the prayer is just about to begin, or after the first part of the prayer has passed, or just as the salaam at the end of the prayer is given, and this is a great deprivation. Allah ﷻ says,

¹¹ Reported by al-Bukharee in his Saheeh in the Book of Knowledge, the Chapter of The chapter of shyness in attaining knowledge (1/50)

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ
فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ﴾

“Oh you who believe! When the call for the Friday prayer has been proclaimed then come to the remembrance of Allah and leave business.” [Al-Jumu‘ah (62):9]

For that which is intended by the remembrance of Allah is the Friday sermon, and although the prayer can also be intended, the foundation is the Friday sermon, and so for that reason Allah ﷻ says at the end of the chapter:

﴿وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا﴾

“And when they see something of merchandise or amusement they disperse towards it and leave you O Muhammad standing.” [Al-Jumu‘ah (62):II]

Hence, in attending the Friday sermon there is a great amount of good, and in missing the sermon there is deprivation for a person and for this reason whoever attends has been ordered to listen to the speaker, and to not speak nor move around, until the sermon has ended so that he may benefit.

Fifthly: Listening to Media Broadcasts

From the means of attaining knowledge is listening to the beneficial programs broadcasted on the radio. By following

them and steadfastly listening to them, a person will attain abundant knowledge. This is because they contain religious verdicts and matters which the scholars speak about and clarify for the people. Therefore, if you are in your house or car, there is nothing upon you except to tune the radio to the Qur'anic station, and listen, because with this you attain much knowledge. These programs inform you of things you were unaware of and they teach you things you were ignorant of.

Yet if you were to disregard, be negligent, heedless and not attend the sittings of the teacher, and not read books nor listen to lectures, the Friday sermon, or even religious programs, then from where will knowledge reach you? You will remain upon ignorance throughout your life and you will probably worship Allah upon ignorance and misguidance. Thus you will not benefit from your worship.

So to conclude, I ask Allah ﷻ, to provide us and you with understanding of the Religion, along with righteous actions, and that He allows us to see the truth for what it truly is and permit us to follow it, and that He allows us to see falsehood for what it truly is and keep us distant from it.

And all praise is due to Allah, the Lord of the whole of creation. And may peace, prayers, and blessings be upon His Slave and Messenger, and our Prophet Muhammad, his family and all his companions.



My Muslim Brother

Allah, ﷻ says:

﴿ فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴾

"Ask the people of knowledge if you do not know."

[al-Anbiyaa (21):7]

Indeed, from the blessings of Allah upon us are the numerous means and paths used for the spreading of Islamic knowledge which have unfolded in these times. From these means are the circles of knowledge, reading books, listening to tapes and asking the people of knowledge concerning that which occurs to the Muslim in his life. Likewise, the advice given on the program 'Noorun 'alaa ad-Darb' in which the noble scholars, renowned for their knowledge and virtue, attend to answer questions. Hence, it is befitting for the Muslim to listen to this program as it is of benefit.

His Eminence 'Abdul-Aziz ibn 'Abdullah ibn Baaz ﷻ advised listening to this program saying: "And from that which the students of knowledge greatly benefit from is listening to the program 'Noorun alaa ad-Darb' as this is a program which is beneficial for the students of knowledge, the general Muslims and others. And this is because it contains important questions and answers from all the

My Muslim Brother

various scholars who are known for their virtue and their knowledge. Therefore, it is befitting that a person occupies himself with this program and that he listens to the benefits contained therein."

So it is upon you, my brother Muslim, to make clear the schedule of this program and the names of the scholars who are invited on it. Likewise you should spread the numbers of the scholars so the people may call them when they have a problem.

We ask Allah ﷻ for all the beneficial knowledge and righteous actions.



Appendix

Sheikh Muhammad ibn Saalih al-Uthaymeen mentioned in his explanation of the following statement in Saheeh al Bukharee: **“Related things should be kept together”**

The Prophet ﷺ said,
“Whoever Allah wishes good for, He gives him understanding of the Religion.”

His statement **“I heard Mu'aawiyah ﷺ upon the pulpit saying...”**

This shows the permissibility of narrating hadeeth upon the pulpit, and it also shows Mu'aawiyah's ﷺ zeal for spreading knowledge, because the spread of knowledge upon the pulpit is more universal and stronger. It also shows the importance of gaining understanding in the religion, because the Prophet ﷺ said:

“Whoever Allah wishes good for, He gives him understanding of the Religion.”

Question: What is meant by understanding of the Religion? Is it learning the rulings related to the action of the creation, or is it learning the rulings regarding the actions of Allah, or both?

The Answer: It is both. The knowledge of at-Tawheed enters into this, and it is more dignifying than knowledge regarding the ruling of the worshippers. This is why the scholars have named it "**The Greater Understanding.**"

So the understanding of Allah's Names and Attributes, His Actions and its rulings is better than the knowledge of the rulings regarding the actions of the worshippers.

The rulings related to the worshipper's actions are those matters considered obligatory, forbidden, hated and the likes of this. But with the knowledge of Allah's Names and Attributes, a person's faith increases and becomes stronger, causing the heart to be at ease, and the chest to expand, and for this reason it is better than studying the ruling regarding the actions of the worshippers. But with this, the understanding of the actions of the worshippers, in reality is the understanding of Allah's actions or rather Allah's rulings. Because Allah is the one who legislated the rulings regarding the worshippers' actions.

So if a person contemplates this, coupled with the benefits and the repelling of the harms, he will realize Allah's wisdom, the Mighty and Majestic, and that Allah is the best of Judges.

Therefore, this narration encourages attaining understanding in the religion in general, whether this is given the name understanding of rectification or something more general.

And it is known from this, that understanding of the religion is better than understanding of current affairs, in opposition to what some of the youth think, that understanding current affairs is more important than understanding in the religion, when this is not the case. Understanding the religion is more important and it is binding upon a person to focus upon this.

As for understanding current affairs and the situation of the people, then this is a means of knowing what is appropriate from the various rulings and it is not the goal. The goal is understanding of the Religion. So what will we benefit if we seek understanding of current affairs and do not seek any understanding in the Religion?

Also sometimes understanding of current affairs prevents a person from that which is more important and preoccupies him with what is going on in the east and the west and so he forgets that which is more important...



Sheikh Muhammad ibn Saleh al-Uthaymeen also explained this narration in his explanation of Imam an-Nawawee's Riyadh as-Saaliheen by saying ﷺ:

'Imam an-Nawawee ﷺ mentioned in his book Riyadhhu Saliheen those issues or some of those issues from the Book of Allah that are related to the merit of knowledge and mentioned the three verses in the chapter of "The merit of studying and teaching knowledge for Allah's sake."

After explaining these verses he mentioned the narration of Mu'aawiyah رضي الله عنه by stating:

Then he mentioned some narrations of the Prophet صلى الله عليه وسلم, beginning with the narration of Mu'aawiyah ibn Abi Sufiyaan رضي الله عنه who said:

“Whoever Allah wishes good for, He gives him understanding in the Religion.”

And Allah تعالى wills whatever He wants in His creation from good or bad but He Himself only wants good. As for that which He wills then in it is good and bad; all of His judgment is good but within the things He allows and decrees there is good and bad.

Also the people are receptacles; from them are those who Allah knows have good in their hearts and so He aids them. And from them are those who Allah knows have evil in their hearts and so He abandons them and the aid of Allah is sought.

Allah تعالى says:


﴿ فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴾

“So when they turned away (from the Path of Allah), Allah turned their hearts away (from the Right Path). And Allah guides not the people who are Fasiqun (rebellious, disobedient to Allah).” [as-Saff (61):5]

He did not turn their hearts away except after they themselves first turned away and intended evil so they were not aided to do good.

As for he who Allah knows has good in his heart, then Allah will facilitate him. So if Allah knows a person has good in his heart then Allah wills good for him and when He wills good for him he gives him understanding in the Religion and gives him knowledge of His legislation which he has not given to any other person.

Therefore this is a proof that it is befitting for a person to uphold the study of the religion to the highest degree. Because if Allah wills something He paves the way for it to happen and from the causes of understanding in the Religion is to uphold the studying of it, so that you attain this great level of Allah wanting good for you. Therefore, uphold the study of Allah's religion.

But understanding in the religion is not just mere knowledge, it is knowledge and action. And this is why the Salaf used to warn against much reading and having little understanding as Abdullah ibn Mas'ood  used to say:

“What will be of you if readers become many and the people of understanding become few?”

Therefore, if a person learns something from Allah's religion but does not act upon it, he is not a person of understanding. Even if he memorizes and understands the biggest books of jurisprudence but does not act upon it, this person is not called a person of understanding, rather he is called a reader but he is not called a person of

understanding. The person of understanding is he who acts upon that which he learns, so he studies first then he acts, this the one that has understanding of the religion. As for he who studies but does not act then he is not a person of understanding but rather he is a reader. And this is why the people of Shuaib عليه السلام said to him.

﴿ مَا نَفَقَهُ كَثِيرًا مِّمَّا تَقُولُ ﴾

“We do not understand much of what you say.” [Hūd (11):91]

Because they were prevented from good because of that which Allah knew was in their hearts of evil.

Therefore uphold the study of the Religion and uphold acting upon it so that you may be from those who Allah wills good for.

And I ask Allah the Most High to make you and I from those who He has given understanding of His religion, and to make us from those who act upon, study and benefit from it and benefits others.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Our Call

[1] - We believe in Allah and His Names and Attributes, as they were mentioned in the Book of Allah and in the Sunnah of the Messenger of Allah ﷺ, without tahreef (distortion), nor ta'weel (figurative interpretation), nor tamtheel (making a likeness), nor tashbeeh (resemblance), nor ta'teel (denial).

[2] - We love the Companions of the Messenger of Allah, and we hate those who speak against them. We believe that to speak ill of them is to speak ill of the Religion, because they are the ones who conveyed it to us. And we love the Family of the Prophet ﷺ with love that is permitted by the Sharee'ah.

[3] - We love the People of Hadeeth and all of the Salaf of the Ummah from Ahlus Sunnah.

[4] - We despise 'ilmul-kalaam (knowledge of theological rhetoric), and we view it to be from amongst the greatest reasons for the division in the Ummah.

[5] - We do not accept anything from the books of fiqh (jurisprudence), nor from the books of tafseer (explanation of the Qur'aan), nor from the ancient stories, nor from the Seerah (biography) of the Prophet, except that which has been confirmed to be from Allah or from His Messenger ﷺ. We do not mean that we have rejected them, nor do we claim that we are not in need of them. Rather, we benefit from the discoveries of our Scholars and the jurists and other than them. However, we do not accept a ruling, except with an authentic proof.

Our Call

[6] - We do not write in our books, nor do we cover in our lessons, nor do we give sermons with anything except the Qur'aan, or the authentic and authoritative hadeeth. And we detest what emanates from many books and admonishers in terms of false stories and weak and fabricated ahaadeeth.

[7] - We do not perform takfeer (expel one from Islaam) upon any Muslim due to any sin, except Shirk (polytheism) with Allah, or the abandonment of Prayer, or apostasy. We seek refuge in Allah from that.

[8] - We believe that the Qur'aan is the Speech of Allah, it is not created.

[9] - We hold that our 'obligation is to co-operate with the group that traverses the methodology of the Book and the Sunnah, and what the Salaf of the Ummah were upon; in terms of calling to Allah the Glorified, and being sincere in worship of Him, and warning from Shirk, innovations, and disobedience, and to advise all of the groups that oppose this.' 'So co-operating upon righteousness and piety (taqwaa) and mutual advising necessitates warning against evil and not co-operating with the wicked.'

[II] - We warn against every Innovation no matter how big or small in application to protect this noble Religion. We do not sit, befriend or argue with the People of Innovation and Desires.

[I2] - We do not deem it correct to revolt against the Muslim rulers as long as they are Muslims, nor do we feel that revolutions bring about reconciliation. Rather, they corrupt the community.

[13] - We hold that this multiplicity of present day parties is a reason for the division of the Muslims and their weakness. So therefore we set about 'freeing the minds from the fetters of blind-following and the darkness of sectarianism and party spirit.'

[14] - We restrict our understanding of the Book of Allah and the Sunnah of the Messenger of Allah ﷺ to the understanding of the Salaf of the Ummah from the Scholars of hadeeth, and not the blind-following of individuals. Rather, we take the truth from wherever it comes. And we know that there are those who claim Salafiyah, yet Salafiyah is free from them, since they bring to the society what Allah has prohibited. We believe in 'cultivating the young generation upon this Islam, purified from all that we have mentioned, giving to them a correct Islamic education from the start - without any influence from the disbelieving western education.'

[15] - We believe that politics is a part of the Religion, and those who try to separate the Religion from politics are only attempting to destroy the Religion and to spread chaos.

[16] - We believe that there will be no honour or victory for the Muslims until they return to the Book of Allah and to the Sunnah of the Messenger of Allah ﷺ.

[17] - We oppose those who divide the Religion into trivialities and important issues. And we know that this is a destructive da'wah.

[18] - We oppose those who put down the knowledge of the Sunnah, and say that this is not the time for it. Likewise, we

oppose those who put down acting upon the Sunnah of the Messenger of Allah ﷺ.

[19] - Our da'wah and our 'aqeedah is more beloved to us than our own selves, our wealth and our offspring. So we are not prepared to part with it for gold nor silver. We say this so that no one may have hope in buying out our da'wah, nor should he think that it is possible for him to purchase it from us for deenaar or dirham.

[20] - We love the present day Scholars of the Sunnah and hope to benefit from them and regret the passing away of many of them.

[21] - We do not accept Fataawa (Islamic Verdicts) except from that which is based upon legislated evidences with their correct usage.

These are glimpses into our 'aqeedah and our da'wah. So if one has any objection to this, then we are prepared to accept advice if it is truthful, and to refute it if it is erroneous, and to avoid it if it is stubborn rejection. And Allah knows best.¹²



¹² Taken from Tarjumah Abee 'Abdur-Rahmaan Muqbil Ibn Haadee al-Waadi'ee" (p. 135-142) of Sheikh Muqbil ibn Haadee with slight additions.

Notes

A series of 20 horizontal dotted lines for writing notes.