

The Book Of  
Forty Hadeeth Regarding The  
Madhhab Of The Salaf

كِتَابُ الْأَرْبَعِينَ  
فِي مَذْهَبِ السَّلَفِ

تأليف  
عَلِيِّ بْنِ حَسْبِيِّ الْجَدَارِيِّ

رَبَّاعَةٌ

تفسيره والإيضاح العلامة  
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تفسيره والإيضاح العلامة  
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عَلِيِّ بْنِ مُحَمَّدٍ الْحَدَّادِيِّ

رَاجَعَهُ

تصنيف الشيخ العلامة  
عَلِيِّ بْنِ مُحَمَّدٍ بْنِ نَاصِرٍ الْفَقِيرِيِّ  
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عضو هيئة كبار العلماء ومفتي الجمهورية الإسلامية في ليبيا

Translated by  
Abu Khadeejah Abdul-Waahid

Birmingham, United Kingdom

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, Most Merciful, Bestower Of Mercy

## Author's Introduction



All praise is due to Allaah, and may the prayers, salutations and blessings of Allaah be upon His slave and Messenger Muhammad, his family and his Companions and whosoever follows them in goodness. Then to proceed:

So these are forty seven established<sup>1</sup> *Hadeeths*<sup>2</sup> I have gathered in clarification of the important fundamentals connected to the *Salafi*<sup>3</sup> *Manhaj* (Methodology). I sought, in accordance to my

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<sup>1</sup> Meaning: all of the four levels of an acceptable *Hadeeth*: "An 'authentic' *Hadeeth* which is 'authentic' in it of itself (*as-Saheeh li dhaatihi*) and a *Hadeeth* which is 'authentic' due to other than it (*as-Saheeh li ghairihi*). And a 'good' *Hadeeth* which is 'good' in it of itself (*al-Hasan li dhaatihi*) or a *Hadeeth* which is 'good' due to other than it (*Al-Hasan li ghairihi*)."

<sup>2</sup> Translators note: A *Hadeeth* is a reported statement, action or tacit approval of Allaah's Messenger, may the peace and blessings of Allaah be upon him. The four levels stated above are four levels of authentic *Hadeeths*.

<sup>3</sup> "**As-Salafiyyah**" is an attachment or affiliation to the '*Salaf*'. And "**The Salaf**" are the Companions of the Messenger of Allaah (*salallaahu 'alaihi wassallam*) and the *Imaams* of guidance (may Allaah be pleased with them) from the first three generations, those whose goodness Allaah's Messenger (*salallaahu 'alaihi wasallam*) bore witness to in his statement:



ability, the summarized texts so they would be easy to memorise. And I gave each of them a title in accordance with the intent of the treatise.

I am grateful to the noble *Shaykh*, the great Scholar, Saaleh bin Fawzaan Al-Fawzaan, may Allaah preserve him, in that he honoured me in reviewing this work twice. He conferred upon me valuable benefits, may Allaah put them in the scales of his good deeds. And when I asked him that he write an introduction, he said:

**"I will never place an introduction before the Hadeeth of the Messenger, may the peace and blessings of Allaah be upon him. The one who does not accept the Hadeeth, nothing will benefit him in the slightest, he has an illness in his heart."**

---

**"The best of mankind is my generation, then those who follow them, then those who follow them. Then there will come people where bearing witness of one of them will precede his taking an oath and his taking an oath will be his bearing witness."** [Reported by Imaam Ahmad ibn Hanbal in the *Musnad*, and *Al-Bukhaaree* and *Muslim*]

And **"The Salafiyoon [or Salafees]"** is the plural of "*Salafi*", an attachment or affiliation to the *Salaf*, and its meaning has already preceded above - and they are those who traverse upon the Methodology (*Manhaj*) of the *Salaf* in following the Book of Allaah and the *Sunnah* [of the Messenger of Allaah], and inviting to them, and acting upon them, and they are, due to this, **AhluS-Sunnah wal-Jamaa'ah**. See *Fataawa Al-Lajnah Ad-Daa'imah* (2/165-166). *Fatwa* No. (1361).

These words are a great lesson in veneration of the Prophetic *Sunnah*.

Likewise I thank the noble *Shaykh*, the great Scholar, 'Alee bin Muhammad Naasir Al-Faqeehee, may Allaah preserve him, for his review. He benefited me with some important observations. So may Allaah reward him with the best of rewards.

I ask Allaah that He makes (accepts) this treatise purely seeking His Noble Face, and that He benefits the one who reads it or memorises it. Indeed He is the best of those being asked and most generous of those who give.

May the prayers, salutations and blessings of Allaah be upon His slave and Messenger Muhammad, and upon his family and Companions.

'Alee bin Yahyah Al-Haddaadee.  
14<sup>th</sup>/ 12/ 1422 AH  
Riyadh, Saudi Arabia.

1  
Sincerity Of Intention



١- عن عمر بن الخطاب -رضي الله تعالى عنه- قال: سمعت رسول الله ﷺ يقول: «إنما الأعمال بالنيات، وإنما لكل امرئ ما نوى، فمن كانت هجرته إلى الله ورسوله فهجرته إلى الله ورسوله، ومن كانت هجرته إلى دنيا يصيبها أو إلى امرأة ينكحها فهجرته إلى ما هاجر إليه».

رواه البخاري، ومسلم

1. On the authority of 'Umar bin Al-Khattaab, *may Allaah be pleased with him*, who said: I heard the Messenger of Allaah (ﷺ) say:

**"Indeed actions are by intentions. And indeed every person will receive what he intended. So whoever's migration was for Allaah and His Messenger, then (indeed) his migration was for Allaah and His Messenger. And whoever's migration was for a worldly gain or for the marriage of a woman, then his migration was for that which he migrated for."**

Reported by *Al-Bukhaaree and Muslim*<sup>4</sup>.

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<sup>4</sup> Saheeh Al-Bukhaaree (1/30 No. 54), Saheeh Muslim (3/1515 No. 155).

The Excellence Of Inviting [Mankind]  
To Allaah, The Most High



٢- عن سهل بن سعد -رضي الله تعالى عنه- قال: قال النبي ﷺ  
لعلي يوم خيبر وأعطاه الراية: «انفذ علي رسلك حتى تنزل بساحتهم، ثم  
ادعهم إلى الإسلام وأخبرهم بما يجب عليهم، فوالله لأن يهدي الله بك رجلاً  
خير لك من أن يكون لك حمر النعم». رواه البخاري، ومسلم

2. On the authority of Sahl bin Sa'd, *may Allaah be pleased with him*, who said: The Prophet (ﷺ) gave 'Alee the standard of battle on the Day of Khaybar, and said to him:

"Go forth to them calmly till you enter their land, then invite them to Islaam and inform them of that which is obligatory upon them, for by Allaah, that Allaah guides a single man through you is better for you than red camels."

Reported by *Al-Bukhaaree and Muslim*<sup>5</sup>.

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<sup>5</sup> Saheeh Al-Bukhaaree (3/186 No. 2847), Saheeh Muslim (4/1876 No. 34).

Seeking Knowledge Is Obligatory And A Rebuttal Of The  
One Who Belittles It's Station  
And Flees From It



٣- عن أنس بن مالك -رضى الله تعالى عنه- قال: قال رسول الله ﷺ: «طلب العلم فريضة على كل مسلم». رواه ابن ماجه  
قلت: روي من طرق كثيرة ضعيفة، وحسنه بمجموعها جماعة،  
منهم المزني، والسيوطي. ونقل العراقي عن بعض العلماء تصحيحه

3. On the authority of Anas bin Maalik, *may Allaah be pleased with him*, who said: The Messenger of Allaah (ﷺ) said:

**"The seeking of knowledge is obligatory upon every Muslim."**

Reported by *Ibn Maajah*<sup>6</sup>.

I say: It is reported through many weak routes. With the combined narrations, a group of scholars have declared it *Hasan*; from them Al-Mizzee and Suyootee. Al-'Iraaqee cited some of the scholars in declaring it authentic (*Saheeh*)<sup>7</sup>.

<sup>6</sup> *Sunan Ibn Maajah* (1/81 No. 224).

<sup>7</sup> See *At-Tadhkirah Fee Bayaanil-Ahadeeth Al-Mushtahah* (page 40), and *Al-Maqaasid Al-Hasanah* (page 327). Also *Mishkaatul-Masaabih* with the checking of Shaykh Al-Albaanee (1/76), Footnote nos. 1,2.

## The Obligation Of Conveying Knowledge Acquired From The People Of Knowledge



٤- عن عبد الله بن عمرو -رضي الله تعالى عنه-: أن النبي ﷺ قال: «بلغوا عني ولو آية» الحديث. رواه البخاري

4. On the authority of 'Abdullaah bin 'Amr, may Allaah be pleased with him, that the Prophet (ﷺ) said:

"Convey from me! Even if it be an Aayah (a single verse of the Qur'aan)."

Reported by *Al-Bukhaaree*<sup>8</sup>.

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<sup>8</sup> *Saheeh Al-Bukhaaree* (3/1275 No. 3274).

The Obligation Of Beginning With The  
Singling Out Of Allaah Alone For Worship<sup>9</sup>  
When Inviting To Allaah



٥- عن ابن عباس -رضي الله تعالى عنهما- قال: قال رسول الله ﷺ لمعاذ بن جبل حين بعثه إلى اليمن: «إنك ستأتي قومًا أهل كتاب، فإذا جئتهم فادعهم إلى أن يشهدوا أن لا إله إلا الله، وأن محمدًا رسول الله، فإن هم أطاعوا لك بذلك، فأخبرهم أن الله قد فرض عليهم خمس صلوات في كل يوم وليلة، فإن هم أطاعوا لك بذلك، فأخبرهم أن الله قد فرض عليهم صدقة تؤخذ من أغنيائهم فترد على فقرائهم، فإن هم أطاعوا لك بذلك، فإياك وكرائم أموالهم واتق دعوة المظلوم فإنه ليس بينه وبين الله حجاب».

رواه البخاري، ومسلم

5. On the authority of Ibn Abbaas, *may Allaah be pleased with him*, who said: The Messenger of Allaah (ﷺ) said to Mu'aadh bin Jabal when he sent him to Yemen:

"Indeed you are going to the People of the Book (Jews and Christians), so when you reach them, call them to bear witness that none has the right to be worshipped except Allaah and that Muhammad is the Messenger of Allaah. If they obey you in that, then inform them that Allaah has obligated upon them five prayers each day and night. If they obey you in that then inform them that Allaah has obligated

<sup>9</sup> i.e. *Tawheed*.

upon them charity, taken from their wealthy ones and given to their poor ones. And if they obey you in that, then beware and respect their choicest wealth and be aware of the supplication of the oppressed for indeed there is no veil between it and Allaah."

Reported by *Al-Bukhaaree* and *Muslim*<sup>10</sup>.

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<sup>10</sup> *Saheeh Al-Bukhaaree* (2/544 No. 1425), *Saheeh Muslim* (1/50 No. 29).



The Obligation Of Warning Against Worship Of Others  
Besides Allaah<sup>11</sup> And The Paths Leading To It



٦- عن جابر بن عبد الله قال: سمعت رسول الله ﷺ يقول: «من لقي

الله لا يشرك به شيئاً دخل الجنة ومن لقيه يشرك به دخل النار» رواه مسلم

6. On the authority of Jaabir bin 'Abdullaah, *may Allaah be pleased with him*, who said: I heard the Messenger of Allaah (ﷺ) say:

"Whoever meets Allaah without associating partners in worship with Him will enter Paradise. And whoever meets Him whilst associating others in worship with Him, will enter the Fire."

Reported by *Muslim*<sup>12</sup>.

<sup>11</sup> i.e. *Shirk*.

<sup>12</sup> *Saheeh Muslim* (1/94 No. 152).

The Method Of Inviting To Islaam Is Legislated  
[And Not Open To Personal Judgements]



٧- عن عائشة -رضي الله تعالى عنها- قالت: قال رسول الله ﷺ:  
«من أحدث في أمرنا هذا ما ليس فيه فهو رد». رواه البخاري ومسلم

7. On the authority of Aa'isha, may Allaah be pleased with her, who said: Allaah's Messenger (ﷺ) said:

**"Whoever introduces a matter into this affair of ours (i.e. Islaam), which is not from it, will have it rejected."**

Reported by *Al-Bukhaaree* and *Muslim*<sup>13</sup>.

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<sup>13</sup> *Saheeh Al-Bukhaaree* (2/544 No. 1425), *Saheeh Muslim* (3/1343 No. 17).

**A Warning Against The Destroyed Sects  
And A Clarification Of The Reality Of  
The Saved And Aided Group (Al-Jamaa'ah)**



٨- عن معاوية بن أبي سفيان -رضي الله عنهما- أنه قال: «ألا إن رسول الله ﷺ قام فينا فقال: ألا إن من قبلكم من أهل الكتاب افترقوا على ثنتين وسبعين ملة، وإن هذه الملة ستفترق على ثلاث وسبعين، ثنتان وسبعون في النار وواحدة في الجنة، وهي الجماعة». رواه أبو داود

وقال شيخ الإسلام في المسائل: هو حديث صحيح مشهور.

وصححه الشاطبي في الاعتصام، وقال ابن حجر في تخريج الكشاف:

إسناده حسن

وفي رواية للترمذي والحاكم من حديث عبد الله بن عمرو: «ما أنا

عليه اليوم وأصحابي». وفيها ضعف

8. On the authority of Mu'aawiyah bin Abu Sufyaan, *may Allaah be pleased with him*, that he said: Verily Allaah's Messenger (ﷺ) stood up amongst us and said:

"Indeed from those who came before you from the People of the Book (Jews and Christians) divided into seventy two sects, and this nation will divide into seventy three sects. Seventy two in the Fire and one in Paradise, and it is the Jamaa'ah."

Reported by *Abu Dawood*<sup>14</sup>.

Shaykhul-Islaam Ibnut-Taymiyyah (died 728H) said in *Al-Masaa'il*: "It is an authentic, well-known *Hadeeth*". Ash-Shaatibee authenticated it in *Al-I'tisaam*. Ibn Hajr said in *Takhreejul-Kash-shaaf*: "Its chain of narration is *Hasan* (good)"<sup>15</sup>.

And the narration of *At-Tirmidhee* and *Al-Haakim* from the *Hadeeth* of 'Abdullaah bin 'Amr, *may Allaah be pleased with him*, that Allaah's Messenger (ﷺ) said:

**"That which I and my Companions are upon today".** And there is weakness in this [wording of the] *Hadeeth*<sup>16</sup>.

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<sup>14</sup> *Sunan Abu Dawood* (4/198).

<sup>15</sup> Refer to *As-Silsilatus-Saheehah* (1/15 No. 204).

<sup>16</sup> *At-Tirmidhee* (5/26 No. 2641) and he said regarding it: "*Hadeeth Mufassar Ghareeb* (Strange)". And *Al-Haakim* (1/129).

The Nobility Of The People Of Hadeeth  
(Ahlul-Hadeeth)



٩- عن المغيرة بن شعبة - رضي الله تعالى عنه-، عن النبي ﷺ قال:  
«لا تزال طائفة من أمتي ظاهرين حتى يأتيهم أمر الله وهم ظاهرون».

رواه البخاري

صرح جماهير أهل العلم أنهم أهل الحديث

9. On the authority of Al-Mugheerah bin Shu'bah, *may Allaah be pleased with him*, that Allaah's Messenger (ﷺ) said:

"There will not cease to remain a Group from my Nation manifest/victorious up until the command of Allaah comes, whilst they are still manifest/victorious."

Narrated by *Al-Bukhaaree*<sup>17</sup>.

The majority of the people of knowledge have declared that this manifest/victorious group are the *Ahlul-Hadeeth*<sup>18</sup>.

<sup>17</sup> Saheeh Al-Bukhaaree (6/2667 No. 6881).

<sup>18</sup> Refer to the book, '*Ahlul-Hadeeth hum At-Taa'ifatul-Mansoorah*' ('The People Of Hadeeth - They Are The Aided Group') of *Ash-Shaykh Rabee' bin Haadee Al-Madkhalee, may Allaah preserve and protect him.*

The Excellence Of Knowledge And The Scholars  
And A Refutation Of Those Who Belittle Them



١٠- عن أبي الدرداء -رضي الله تعالى عنه- قال: سمعت رسول الله ﷺ يقول: «من سلك طريقاً يتبغي فيه علماً سلك الله له طريقاً إلى الجنة، وإن الملائكة لتضع أجنحتها رضاً لطالب العلم، وإن العالم ليستغفر له من في السموات ومن في الأرض حتى الحيتان في الماء، وفضل العالم على العابد كفضل القمر على سائر الكواكب، إن العلماء ورثة الأنبياء، إن الأنبياء لم يورثوا ديناراً، ولا درهماً، إنما ورثوا العلم، فمن أخذ به أخذ بحظ وافر».

رواه أبو داود، والترمذي، وصححه ابن حبان، ونقل ابن

حجر عن الحاكم تصحيحه، وصححه الألباني

وقال ابن حجر: حسنه حمزة الكناني، ثم قال: له شواهد يتقوى بها

10. On the authority of Abu Dardaa, may Allaah be pleased with him, who said: I heard the Messenger of Allaah (ﷺ) say:

"Whoever traverses a path in search of knowledge, Allaah makes easy for him a path to Paradise. Verily, the Angels lower their wings in contentment for the seeker of knowledge. The inhabitants of the Heavens and the inhabitants of the Earth and even the fish in the water seek forgiveness for the scholar. And the excellence of the scholar over the general worshipper is the like the excellence [of the brightness] of the moon over [the twinkling of] the stars. Indeed the scholars are the inheritors of the Prophets. The

**Prophets do not leave behind Deenaar nor Dirham (i.e. money) as inheritance, rather they leave behind knowledge, and whoever takes from it has taken an abundant treasure."**

Narrated by *Abu Dawood* and *At-Tirmidhee*<sup>19</sup>. It was authenticated by *Ibn Hibbaan*<sup>20</sup>. Ibn Hajr narrated its authenticity from *Al-Haakim*<sup>21</sup>. It was also authenticated by *Al-Albaanee*<sup>22</sup>. Ibn Hajr said: "Hamza Al-Kinaanee made it *Hasan*". He then said: "It has supporting narrations by which it is strengthened".<sup>23</sup>

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<sup>19</sup> *Sunan Abu Dawood* (3/317 No. 3641), *Sunan At-Tirmidhee* (5/48 No. 2682).

<sup>20</sup> *Saheeh Ibn Hibbaan* (1/290 No.88).

<sup>21</sup> *Al-Fath* (1/193). I did not find it in *Al-Mustadrak* except from the *Hadeeth* of Abu Hurayrah, may Allaah be pleased with him.

<sup>22</sup> *Saheeh Al-Jaami'* (5/302 No. 6173).

<sup>23</sup> *Al-Fath* (1/193).

Knowledge Precedes Deeds And Inviting To Islaam.  
Whoever Does Not Begin With Knowledge Corrupts More  
Than He Rectifies



١١- عن عبد الله بن عمرو بن العاص -رضي الله تعالى عنه-  
قال: سمعت رسول الله ﷺ يقول: «إن الله لا يقبض العلم انتزاعاً ينتزعه من  
العباد، ولكن يقبض العلم بقبض العلماء، حتى إذا لم يبق عالماً اتخذ الناس  
رءوساً جهالاً، فسئلوا فأفتوا بغير علم فضلوا وأضلوا».

رواه البخاري ومسلم

11. On the authority of 'Abdullaah bin 'Amr bin Al-'Aas, *may Allaah be pleased with him*, who said: I heard Allaah's Messenger (ﷺ) say:

"Indeed Allaah does not take away knowledge by stripping it away from the servants. Rather He takes knowledge away by taking away the Scholars [by way of death], until there does not remain any scholars. Then the people will take the ignorant as leaders, and will ask them [religious questions] and they will give Fatwas (religious verdicts) without knowledge, so they themselves are astray and lead others astray."

Narrated by *Al-Bukhaaree* and *Muslim*<sup>24</sup>.

<sup>24</sup> *Saheeh Al-Bukhaaree* (1/50 No. 100), *Saheeh Muslim* (4/2058 No. 13).



Not Everyone Who Displays Aid For The Religion Is Accepted As Truly Aiding Until It Is Known That He Is A Person Of Sunnah



١٢- عن أبي هريرة -رضي الله تعالى عنه-: أن رسول الله ﷺ أمر بلالاً يوم خيبر فنادى بالناس: «إنه لا يدخل الجنة إلا نفس مسلمة، وإن الله ليؤيد هذا الدين بالرجل الفاجر». رواه البخاري ومسلم

12. On the authority of Abu Hurayrah, may Allaah be pleased with him, that on the Day of Khaybar Allaah's Messenger (ﷺ) commanded Bilaal to call the people with:

**"Indeed no soul shall enter Paradise except a Muslim soul. And verily Allaah may give aid to this Religion by way of a wicked man."**

Narrated by *Al-Bukhaaree* and *Muslim*<sup>25</sup>.

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<sup>25</sup> *Saheeh Al-Bukhaaree* (1/50 No. 100), *Saheeh Muslim* (4/2058 No. 13).

The Obligation Of Warning Against All Innovations And A  
Clarification That There Are Not To Be Found Any  
Innovations In The Religion That Are Good



١٣- عن العرياض بن سارية -رضي الله تعالى عنه- قال: «صلى بنا رسول الله ﷺ ذات يوم، ثم أقبل علينا فوعظنا موعظة بليغة، ذرفت منها العيون، ووجلّت منها القلوب، فقال قائل: يا رسول الله كأن هذه موعظة مودع، فماذا تعهد إلينا؟ فقال: أوصيكم بتقوى الله، والسمع والطاعة وإن عبدًا حبشيًّا، فإنه من يمشى بعدي فسيرى اختلافًا كثيرًا، فعليكم بسنتي، وسنة الخلفاء المهديين الراشدين، تمسكوا بها وعضوا عليها بالنواجذ، وإياكم ومحدثات الأمور، فإن كل محدثة بدعة، وكل بدعة ضلالة». رواه الحاكم وقال: صحيح ليس له علة<sup>(١)</sup>، ورواه الترمذي وقال: حسن صحيح<sup>(٢)</sup>، وقال البزار: حديث ثابت صحيح كما في الإرواء<sup>(٣)</sup>.

13. On the authority of Al-'Irbaad bin Saariyah, *may Allaah be pleased with him*, who said: We prayed with Allaah's Messenger (ﷺ) one day. Then he turned towards us and gave us an admonition, an eloquent admonition, such that the eyes shed tears and the hearts trembled. So someone said: "O Messenger of Allaah, it is as though this was a farewell admonition, so what do you council us with?" So he (ﷺ) said:

"I counsel you with piety (taqwaa)<sup>26</sup> towards Allaah. And to hear and obey [the ruler] even if he be an Abyssinian slave. Indeed whomsoever from amongst you lives long after me will see a great amount of differing, so you are obligated to stick to my Sunnah and the Sunnah of the Rightly Guided Orthodox Caliphs<sup>27</sup> - hold on to it firmly with your molar teeth. And beware of newly invented matters [in worship and Religion] for every newly invented matter is an innovation (bid'ah) and every innovation is misguidance."

Narrated by *Al-Haakim* who said: 'Authentic without any defect.'<sup>28</sup> Narrated by *At-Tirmidhee*, who said: '*Hasan-Saheeh*'<sup>29</sup>. And *Al-Bazaar* said: 'This *Hadeeth* is firmly established as *Saheeh*', as mentioned in *Al-Irwaa*<sup>30</sup>.

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<sup>26</sup> Translators note: Ibn Abee Shaibah reports in his *Kitaabul-Eemaan* (no.99) that the *Taabi'ee* (a successor of the Companions), Talq bin Habeeb was asked to define *Taqwaa*, so he said: "**Taqwaa is acting in obedience to Allaah, hoping for His Mercy upon light from Him, and Taqwaa is leaving acts of disobedience to Allaah, out of fear of Him, upon light from Him.**" Declared *Saheeh* by the noble Scholar of *Hadeeth* Al-Albaanee.

<sup>27</sup> Translators note: These are Abu Bakr As-Siddeeq, 'Umar bin Al-Khattaab, Uthmaan bin Affaan, 'Alee bin Abee Taalib, *may Allaah be pleased with them.*

<sup>28</sup> *Al-Mustadrak* (1/179).

<sup>29</sup> *Sunan At-Tirmidhee* (5/44 No. 2676).

<sup>30</sup> *Irwaa Al-Ghaleel* (8/108).

Warning Against The Callers To Misguidance And  
Encouragement To Adhere To The Main Body  
(Al-Jamaa'ah) Of The Muslims And Their Ruler  
In Times Of Tribulation



١٤- عن حذيفة بن اليمان -رضي الله تعالى عنه- قال: « كان  
الناس يسألون رسول الله ﷺ 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 من شر؟ قال: نعم. قلت: وهل بعد ذلك الشر  
من خير؟ قال: نعم، وفيه دخن. قلت: وما دخنه؟ قال: قوم يهدون بغير  
هدى، تعرف منهم وتنكر. قلت: فهل بعد ذلك الخير من شر؟ قال: نعم،  
دعاة إلى أبواب جهنم، من أجابهم إليها قذفوه فيها. قلت: يا رسول الله  
صفهم لنا. فقال: هم من جلدتنا، ويتكلمون بألسنتنا. قلت: فما تأمرني إن  
أدركني ذلك؟ قال: تلزم جماعة المسلمين وإمامهم. قلت: فإن لم يكن لهم  
جماعة ولا إمام. قال: فاعتزل تلك الفرق كلها ولو أن تعض بأصل شجرة  
حتى يدركك الموت وأنت على ذلك». رواه البخاري ومسلم

14. On the authority of Hudhayfah bin Al-Yamaan, *may Allaah be pleased with him*, who said: The people used to ask the Messenger of Allaah (ﷺ) about the good matters and I used to ask him regarding the evil matters out of fear that I would fall into it.

So I asked: "O Messenger of Allaah, indeed we were in a state of pre-Islamic ignorance and misguidance (*Jaahiliyyah*) and evil, then Allaah brought us this goodness, so is there evil after this good?"

He (ﷺ) said: "Yes."

I said: "And is there any good after that evil?"

He (ﷺ) said: "Yes, but it will be tainted."

I said: "And what is it's taint?"

He (ﷺ) said: "A people who are upon other than my guidance. You will approve of some of them and disapprove of others."

I said: "Is there after this good any evil?"

He (ﷺ) said: "Yes, callers to the Gates of Hellfire, whomsoever answers their call, they will cast them into it."

So I said: "O Allaah's Messenger, describe them to us."

So he (ﷺ) said: "They are from ourselves and they speak our language."

I said: "So what do you command me with if that reaches me?"

He (ﷺ) said: "Cling to the United Body (*Jamaa'ah*) of the Muslims and their Leader (*Imaam*)."

I said: "So what if there is no United Body (*Jamaa'ah*) and no Leader?"

So he (ﷺ) said: "Then abandon all of those sects [and factions], even if you have to bite on to the roots of a tree until death comes to you whilst you are in that condition."

Narrated by *Al-Bukhaaree* and *Muslim*<sup>31</sup>.

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<sup>31</sup> *Saheeh Al-Bukhaaree* (3/1319 No. 3411), *Saheeh Muslim* (3/1475 No. 51).

## Love And Hate For The Sake Of Allaah



١٥- عن ابن عباس -رضي الله تعالى عنه- قال: قال رسول الله ﷺ لأبي ذر: أي عرى الإيمان -أظنه قال- أوثق؟ قال: الله ورسوله أعلم. قال: «الموالاتة في الله، والمعاداة في الله، والحب في الله، والبغض في الله». رواه الحاكم، والطبراني وغيرهما، وإسناد واهٍ، لكن له شاهد من حديث ابن مسعود، ومن حديث البراء بن عازب.

قال الألباني: فالحديث بمجموع طرقه يرقى إلى درجة الحسن على

الأقل

15. On the authority of Ibn Abbaas, *may Allaah be pleased with him*, who said: Allaah's Messenger (ﷺ) said to Abu Dharr: "What is the firmest handhold of Imaan?" So he replied: "Allaah and His Messenger know best." He (ﷺ) said: "Allegiance for the sake of Allaah and enmity for the sake of Allaah. And love for the sake of Allaah and hatred for the sake of Allaah."

Narrated by *Al-Haakim*<sup>32</sup>, *At-Tabaraanee*<sup>33</sup> and other than them. The chain of narration is very weak. However it has supportive witness from the *Hadeeths* of Ibn Mas'ood and Al-Baraa' bin 'Aazib. *Ash-Shaykh Al-Albaanee* said: "So the *Hadeeth* is raised to the level of *Hasan* at the very least due to the combined routes of narration."<sup>34</sup>

<sup>32</sup> *Al-Mustadrak* (2/522).

<sup>33</sup> *Al-Mu'jam Al-Kabeer* (11/215 No. 11537).

<sup>34</sup> *As-Silsilatus-Saheehah* (4/307 No. 1768).

Abandoning The People Of Innovation  
If Abandoning Them Brings About Benefit



١٦ - قال ﷺ في القدرية: «إذا مرضوا فلا تَعُدُّوهم، وإذا ماتوا فلا

تَشْهَدُوهم». وسيأتي.

16. The Messenger of Allaah (ﷺ) said regarding the Qadariyyah<sup>35</sup>:

"If they fall ill, do not visit them and if they die, do not pray [janaazah] for them"

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<sup>35</sup> Translators note: **The Qadariyyah:** A sect of deviated innovation that appeared in the time of the Companions. They denied the Pre-decree of Allaah, which is one of the Six Pillars of Islamic Faith. They claimed that Allaah does not know of an affair until it takes place and that the servant himself is the creator of his own actions. The first to speak with this innovation was Ma'bad al-Juhanee in Basrah, and this was towards the end of the time of the Sahaabah. See *Mawqif Ahlus-Sunnah wal-Jamaa'ah min Ahlil-Ahwaa' wal-Bid'ah*, vol. 1, page 148. Also *Sharh Usool I'tiqaad Ahlus-Sunnah wal-Jamaa'ah*, vol. 4, page 701 and 720.



١٧- وعن كعب بن مالك -رضي الله تعالى عنه- في سياق قصة تخلفه عن غزوة تبوك: «نهى رسول الله ﷺ المسلمين عن كلامنا أيها الثلاثة -يعني: نفسه، وهلال بن أمية، ومرارة بن الربيع- من بين من تخلف عنه، فاجتنبنا الناس، وتغيروا لنا حتَّى تنكرت في نفسي الأرض فما هي التي أعرف، فلبثنا على ذلك خمسين ليلة ... قال: فكنت أخرج فأشهد الصلاة مع المسلمين، وأطوف في الأسواق، ولا يكلمني أحد، وآتي رسول الله ﷺ فأسلم عليه وهو في مجلسه بعد الصلاة فأقول في نفسي: هل حرك شفتيه برد السلام علي أم لا؟. ثم أصلي قريباً منه، فأسارقه النظر، فإذا أقبلت على صلاتي أقبل إلي، وإذا التفت نحوه أعرض عني، حتَّى إذا طال علي ذلك من جفوة الناس مشيت حتَّى تسورت جدار حائط أبي قتادة وهو ابن عمي وأحب الناس إلي، فنسلمت عليه فوالله ما رد علي السلام. فقلت: يا أبا قتادة أنشدك بالله هل تعلمني أحب الله ورسوله، فسكت، فعدت له، فنشدته، فسكت، فعدت له، فنشدته. فقال: الله ورسوله أعلم، ففاضت عيناي، وتوليت حتَّى تسورت الجدار ... حتَّى إذا مضت أربعون ليلة من الخمسين إذا رسول رسول الله ﷺ يأتيني فقال: إن رسول الله ﷺ يأمرك أن تعتزل امرأتك. فقلت: أطلقها أم ماذا أفعل؟ قال: لا، بل اعتزلها ولا تقربها ... قال: فلما صليت صلاة الفجر صبح خمسين ليلة وأنا على ظهر بيت من بيوتنا فيبينا أنا جالس على الحال التي ذكر الله قد ضاقت علي نفسي، وضاقت علي الأرض بما رحبت، سمعت صوت صارخ أوفى على جبل سلع بأعلى صوته يا كعب بن مالك أبشر. قال: فحررت ساجدًا وعرفت أن قد جاء فرج، وأذن رسول الله ﷺ بتوبة الله علينا حين صلى صلاة الفجر...».

رواه البخاري، ومسلم

17. On the authority of Ka'b bin Maalik, *may Allaah be pleased with him*, regarding the story of those who stayed behind from going to the battle of Tabook: **Allaah's Messenger (ﷺ) forbade the Muslims from speaking to us – meaning, himself, Hilaal bin Umayyah and Muraarah bin Ar-Rabee' – out of those who stayed behind from going to the battle of Tabook. So we kept away from the people and they changed their attitude towards us to the point that the very land [in which I lived] appeared strange to me as if I did not know it. We remained in that state for fifty nights.**

He (Ka'b bin Maalik) said: I used to go out and pray along with the Muslims and roam around the markets and no one would talk to me. I would come to Allaah's Messenger (ﷺ) and greet him with the salutation of peace whilst he was seated in a gathering after the prayer, so I would ask myself: 'Did he move his lips in reply to my salutation or not?' Then I would pray near to him and steal glances at him. When I was busy with my prayer, he would turn his face towards me, but when I turned my face to him, he would turn his face away from me. When this harshness of the people lengthened, I walked till I reached and scaled the wall of the garden of Abu Qataadah who was the son of my paternal uncle and the most beloved of the people to me. So I greeted him with the salutation of peace and, by Allaah, he did not respond to my salutation. So I said: 'O Abu Qataadah! I beseech you, by Allaah! Do you know that I love Allaah and His Messenger?!' He kept quiet. I asked him again, beseeching him by Allaah, but he remained silent. Then I asked him again in the name of Allaah. He said: 'Allaah and His Messenger know best.' Thereupon my eyes overflowed with tears and I turned away and jumped over the wall...

[It remained as such] until forty out of the fifty nights elapsed. Then there came to me a messenger from Allaah's Messenger (ﷺ) who said: 'Allaah's Messenger orders you to stay away from your wife.' I said: 'Should I divorce her or otherwise what should I do?' He said: 'No. Just keep away from her and do not approach her for relations.'

He (Ka'b bin Maalik) said: When I had offered the Fajr prayer on the fiftieth morning on the roof of one of our houses and I was sitting in the condition which Allaah described [in the Qur'aan], my soul felt constricted and the earth seemed narrow to me for all its spaciousness. Then I heard the voice of someone who had ascended the mount of Sala', calling out loudly: 'O Ka'b bin Maalik! Rejoice, glad tidings!' I fell down in prostration before Allaah, realising that relief had come. Allaah's Messenger (ﷺ) had announced the acceptance of our repentance by Allaah when he had prayed Fajr...

Narrated by *Al-Bukhaaree* and *Muslim*<sup>36</sup>.

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<sup>36</sup> *Saheeh Al-Bukhaaree* (4/1603 No. 4156), *Saheeh Muslim* (4/212 No. 53).

## The Obligation Of Hearing And Obeying The Muslim Rulers Even If They Are Tyrannical And Oppressive



١٨- عن عبادة بن الصامت -رضي الله تعالى عنه- قال: «دعانا النبي ﷺ فبايعناه، فقال فيما أخذ علينا: أن بايعنا على السمع والطاعة في منشطنا، ومكرهنا، وعسرنا، ويسرنا، وأثرة علينا، وأن لا ننازع الأمر أهله إلا أن تروا كفراً بواحد عندكم من الله فيه برهان». رواه البخاري ومسلم

وعنه أن النبي ﷺ قال: «اسمع وأطع في عسرك ويسرك، ومنشطك ومكرهك، وأثرة عليك، وإن أكلوا مالك، وضربوا ظهرك إلا أن يكون معصية». رواه ابن حبان

18. On the authority of 'Ubaadah bin As-Saamit, may Allaah be pleased with him, who said:

"The Prophet (ﷺ) called us and we gave him the pledge of allegiance (the bay'ah). So amongst that which he said and made binding upon us was: That we pledged to hear and obey in times of invigoration and in times of weariness, and in times which we found hardship and in times of ease, even if someone else is given preference over us. And that we do

not revolt against the Leaders<sup>37</sup> unless you see from them open, clear unbelief [which ejects one from Islaam] for which you have [for such a judgement] a clear evidence from Allaah."

Narrated by *Al-Bukhaaree* and *Muslim*<sup>38</sup>.

Also on the authority of 'Ubaadah, *may Allaah be pleased with him*, that the Prophet (ﷺ) said:

"Hear and obey [the Leader or Ruler] in that which is difficult for you and in that which is easy for you, in times of invigoration and in times of dislike and weariness and when others are given preferential treatment over you – even if they take and consume your wealth and they beat your back. Except that you do not obey them if it involves disobedience to Allaah." <sup>39</sup>

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<sup>37</sup> Translators note: And to be obedient to the Ruler and give to him his rights even if he does not give you your rights. See *Fathul-Baaree* of Ibn Hajr.

<sup>38</sup> *Saheeh Al-Bukhaaree* (6/2588 No. 6647), *Saheeh Muslim* (3/1470 No. 42).

<sup>39</sup> Translators note: Ibnul-Qayyim (died 752H) said: "The Prophet, *may the peace and blessings of Allaah be upon him*, legislated for this Ummah the obligation of rejecting the evil so that by its rejection, the goodness that Allaah and his Messenger love is obtained. And when rejecting the evil leads to what is more evil and more hated by Allaah and His Messenger then it is not allowed to reject it – even if Allaah hates it and detests those who perform it. And this is like rejection (*inkaar*) of the kings, and the ones in authority by coming out against them [with arms etc, to fight them], for verily, that is the basis and foundation of every evil and every tribulation till the end of time. And the Companions asked permission from Allaah's Messenger, *may the peace and blessings of Allaah be upon him*, to kill the leaders who delay the prayer from its proper time, saying, 'Shall we not kill them.' =>

Narrated by *Ibn Hibbaan*<sup>40</sup>.

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=> So he said: 'No, so long as they establish the prayer.' And he also said: 'Whoever sees something from his Ruler (Ameer) that he dislikes then let him be patient and let him not raise his hand from the Ruler's obedience.' And whoever reflects upon the greatest and smallest trials that have befallen Islaam, then he will see that they are due to the negligence and wastage of this principle and the lack of patience upon [witnessing] evil. So one seeks to bring about its end and as a result of this, a greater evil is brought about. And the Messenger saw the greatest of evils in Makkah and he was not able to change them. In fact even when Allaah opened up Makkah for the Muslims and when it became a Land of Islaam (*Daarul-Islaam*) he was resolved to changing the Ka'bah and returning it to the foundations that Ibraaheem, *peace be upon him*, had built it upon, but even though he had the capacity to do that, he was prevented from it by the fear that something greater would occur due to the lack of tolerance of the Quraish, since they were new to Islaam and had recently left unbelief. For this reason he did not grant permission for rebelling against the leaders with the use of one's hand due to the greatness of what results afterwards on account of it..." See *I'lacumul-Muwaqqi'een 'an Rabbil-'Aalimeen*.

<sup>40</sup> *Saheeh Ibn Hibbaan* (10/425 No.4562).

The Punishment For The One  
Who Rebels Against The Muslim Ruler



١٩- عن عرفجة - رضي الله تعالى عنه - قال: سمعت رسول الله  
ﷺ يقول: «من أتاكم وأمرُكم جميعٌ على رجلٍ واحدٍ يريد أن يشق عصاكم  
أو يفرق جماعتكم فاقتلوه». رواه مسلم

19. On the authority of 'Arfajah, may the peace and blessings of Allaah be upon him, who said: I heard Allaah's Messenger (ﷺ) say:

"Whoever comes to you whilst you are united under a single Ruler, wishing to split and divide your united body [that is under that Ruler], then slay him [the one who came to divide you]."

Narrated by *Muslim*<sup>41</sup>.

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<sup>41</sup> Saheeh Muslim (3/1480 No. 60).

## The Forbiddance Of Abusing The Muslim Rulers



٢٠- عن زياد بن كُسيب العدوي قال: «كنت مع أبي بكره -رضي الله تعالى عنه- تحت منبر ابن عامر وهو يخطب وعليه ثياب رفاق فقال أبو بلال: انظروا إلى أميرنا يلبس ثياب الفساق، فقال أبو بكره: اسكت، سمعت رسول الله ﷺ يقول: من أهان سلطان الله في الأرض أهانه الله». رواه أحمد ، والترمذي وقال: هذا حديث حسن غريب ، وحسنه الألباني

20. On the authority of Ziyaad bin Kusayb al-'Adawee, who said: I was with Abu Bakrah, *may Allaah be pleased with him*, sitting under the pulpit of [the Ruler] Ibn 'Aamir as he was delivering the sermon and he was wearing a fine garment. So Abu Bilaal said: "Look at our ruler wearing the garments of the sinners!" So Abu Bakrah said: Be silent!! I heard Allaah's Messenger (ﷺ) say:

**"Whoever sends scorn upon the one whom Allaah has given rulership to upon the earth, Allaah will scorn him".**

Narrated by *Ahmad*<sup>42</sup> and *At-Tirmidhee*, who said: 'This *Hadeeth* is *Hasan-ghareeb*.<sup>43</sup> And *Al-Albaanee* said it is *Hasan*<sup>44</sup>.

<sup>42</sup> *Al-Musnad* (5/42 No. 20450).

<sup>43</sup> *Sunan At-Tirmidhee* (4/502 No. 2224).

<sup>44</sup> *As-Sunnah* of Ibn Abee 'Aasim (2/489 No.1017) and printed with it, *Dhilaalul-Jannah* of *Al-Albaanee*.



## Supplication For The Rulers Of The Muslims



٢١- عن تميم الداري -رضي الله تعالى عنه-: أن النبي ﷺ قال:  
«الدين النصيحة. قلنا: لمن؟ قال: لله ولكتابه ولرسوله ولائمة المسلمين  
وعامتهم». رواه مسلم

قلت: النصيحة إرادة الخير للمنصوح له، ومن لوازم النصيحة لولي  
الأمر الدعاء له بما فيه صلاحه وصلاح رعيته، ونقل البخاري إجماع  
السلف على مشروعية الدعاء لولاة الأمور.

21. On the authority of Tameem Ad-Daaree, may Allaah be pleased with him, that the Prophet (ﷺ) said:

"The Religion is sincere advice." We said: "To whom?" He said: "To Allaah, to His Book, to His Messenger, to the Rulers of the Muslims and to their general people."

Narrated by *Muslim*<sup>45</sup>.

I say: Giving sincere advice is to wish for goodness for the one being advised. And from that which is necessary in advice to the ruler is supplication for him, for his rectification and rectification of his subjects. Imaam Al-Bukhaaree<sup>46</sup> cited and

<sup>45</sup> Saheeh Muslim (1/74 No. 95).

<sup>46</sup> *Usoolus-Sunnah* of Al-Laalikaa'ee (1/176).

narrated the consensus (*ijmaa*) of the *Salaf* in agreeing that it is legislated to make *du'aa* for Rulers of the Muslims<sup>47</sup>.

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<sup>47</sup> Translators note: Imaam Al-Barbahaaree (died 329H) said: "When you see a man making supplication against the Ruler (*Sultaan*) then know that he is a person of desire. And when you hear a man making a supplication for the Ruler, for his rectification, then know he is a person of the *Sunnah*, if Allaah, the exalted wills." See *Tabaqaatul-Hanaabilah*, 2/36.

## How The Subjects Are To Advise The Muslim Ruler



٢٢- عن شريح بن عبيد - رضي الله تعالى عنه - قال: قال عياض ابن غنم لهشام بن حكيم: «ألم تسمع بقول رسول الله ﷺ: من أراد أن ينصح لذي سلطان فلا يبده علانية، ولكن يأخذ بيده فيخلوا به فإن قبل منه فذاك وإلا كان قد أدى الذي عليه». رواه أحمد ، وابن أبي عاصم

قال الهيثمي: رواه أحمد ورجاله ثقات، إلا أني لم أجد لشريح من عياض وهشام سماعاً وإن كان تابعياً

وقال الألباني: صحيح بمجموع طرقه، وله شاهد موقوف على عبد الله ابن أبي أوفى رواه أحمد بسند حسن

22. On the authority of Shuraih bin 'Ubayd, *may Allaah be pleased with him*, who said: 'Iyaad bin Ghanam said to Hishaam bin Hakeem: Did you not hear the statement of Allaah's Messenger (ﷺ):

**"Whomsoever wishes to advise the Ruler (Sultaan), let him not do so openly<sup>48</sup>. Rather he should take him by his hand**

<sup>48</sup> Translators note: Shaykh Ibn 'Uthaymeen (died 1421H) said: "So when speaking about the King by backbiting, advising him openly and publicising [his faults], when that is [nothing but] humiliation of him, that humiliation for which Allaah has threatened the one who does it with humiliation and debasement, then there is no doubt that it is obligatory to carefully observe what we have mentioned, that he should desire to give advice in secret and other such things. This =>

and take him into seclusion [and advise him]. So indeed if he accepts that from him, then it is for him [in benefit] – and if [he does] not accept, then he has done that which was upon him [by way of giving sincere advice]."

Narrated by *Ahmad*<sup>49</sup> and *Ibn Abee 'Aasim*<sup>50</sup>.

Al-Haythamee said: 'Ahmad narrated it and all its narrators are trustworthy, except that I could not find any statement of Shuraih's having heard from 'Iyaad and Haashim, even though he was a *taabi'ee*.<sup>51</sup>

Al-Albaanee said: 'It is *Saheeh* (authentic) due to its combined chain of narration. And it has a witnessing chain of narration which stops at the Companion 'Abdullaah bin Abee Awfaa (making it *mawqoof*). Ahmad narrated it with a *Hasan* (good) chain of narration.<sup>52</sup>

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=> being for the ones who are capable of advising them, from among the scholars, those who visit them and mix with them and by whose advice they find benefit, as opposed those besides the [scholars]..." up until he said: "...for openly opposing the Ruler (*Sultaan*) in that which is not from the necessities of the Religion, and forbidding their mistakes in gatherings, in the mosques and in the ranks [of the people] and other places of admonition and other such things, then that is not advice at all. So do not be deceived by the one who does that, even if it is with good intention, for verily, that is in opposition to what the *Salafus-Saalih*, those who are to be followed, were upon – and your guidance is in Allaah's control." *Maqaasidul-Islaam*, p.393.

<sup>49</sup> *Al-Musnad* (3/403 No. 15359).

<sup>50</sup> *As-Sunnah* (2/522 No. 1097).

<sup>51</sup> *Majma' Az-Zawaa'id* (5/229).

<sup>52</sup> *As-Sunnah* (2/522 No. 1097).

The Obligation Of Seeking Permission From The Muslim Ruler For Jihaad. And The Obligation Of Seeking Permission From One's Parents Before Embarking Upon A Righteous Journey



٢٣- عن عبد الله بن عمرو -رضي الله تعالى عنهما- قال: «جاء رجل إلى النبي ﷺ فاستأذنه في الجهاد فقال: أحي والدك؟ قال: نعم. قال: ففيهما فجاهد». رواه البخاري، ومسلم

23. On the authority of 'Abdullaah bin 'Amr, *may Allaah be pleased with him*, who said: A man came to the Prophet (ﷺ) and sought permission from him to perform *Jihaad*. So he (ﷺ) said:

"Are your parents alive?" He replied: "Yes." He (ﷺ) said: "Then go and make *Jihaad* [strive] in serving them both."

Narrated by *Al-Bukhaaree* and *Muslim*<sup>53</sup>

<sup>53</sup> *Saheeh Al-Bukhaaree* (3/1094 No. 2842), *Saheeh Muslim* (4/1975 No. 5).

Leaving Off Giving Fatwa, Teaching And Delivering  
Admonitions If One Is Commanded By The Muslim Ruler  
To Withhold, Whilst It Is Known That There Are Others In  
The Ummah Who Are Fulfilling That Role



٢٤- عن عوف بن مالك -رضي الله تعالى عنه-، عن النبي ﷺ  
قال: «لا يقص على الناس إلا أمير أو مأمور أو مختال». رواه أحمد ، وأبو  
داود

قال الألباني عن سند أبي داود: قابل للتحسين، لكن الحديث صحيح،  
فإن له في المسند طرقاً أخرى بعضها صحيح  
قلت: وله شواهد حسنة

24. On the authority of 'Awf bin Maalik, *may Allaah be pleased with him*, that the Prophet (ﷺ) said:

"There is no narrating to the people, except if one is a Ruler or one who is commanded [to narrate], or one who is haughty and deceitful."

Narrated by Ahmad<sup>54</sup> and Abu Dawood<sup>55</sup>.

Al-Albaanee said regarding the chain of narration of Abu Dawood: "It carries the possibility of being declared 'Hasan',

<sup>54</sup> Al-Musnad (6/22 No. 24018).

<sup>55</sup> Sunan Abu Dawood (3/323 No. 3665).

however the *Hadeeth* is *Saheeh*, since it has in *Al-Musnad* other routes, some of which are *Saheeh*." <sup>56</sup>

I say: It has good supporting witnesses.

٢٥- وعن عبد الرحمن بن أبزى -رضي الله تعالى عنه- قال: «كنت عند عمر فجاءه رجل فقال: إنا نكون بالمكان الشهر والشهرين؟ فقال عمر: أما أنا فلم أكن أصلي حتى أجد الماء. قال: فقال عمار: يا أمير المؤمنين أما تذكر إذ كنت أنا وأنت في الإبل فأصابتنا جنابة، فأما أنا فتمعكت، فأتينا النبي ﷺ فذكرت ذلك له فقال: إنما كان يكفيك أن تقول هكذا، وضرب بيديه إلى الأرض، ثم نفخهما، ثم مسح بهما وجهه ويديه إلى نصف الذراع. فقال عمر: يا عمار اتق الله. فقال: يا أمير المؤمنين إن شئت والله لم أذكره أبدًا. فقال عمر: كلا، والله لنولينك من ذلك ما توليت». رواه مسلم وأبو داود واللفظ له.

ولفظ مسلم: «قال عمار: يا أمير المؤمنين إن شئت لما جعل الله علي من حَقِّكَ لا أحدث به أحدًا»

25. On the authority of 'Abdur-Rahmaan bin Abzaa, *may Allaah be pleased with him*, who said: I was with 'Umar, and a man came to him and said: "We are in a place for a month or two months?" So 'Umar said: "As for me, then I will not pray till I find water." So 'Ammaar said: "O Leader of the Faithful! Do you not remember when I and you were with the camel herds and we both awoke in a state of ritual impurity [in need of a bath]. As for me, I rolled about on the ground [as

<sup>56</sup> *Mishkaat Al-Masaabih* (1/80) note no. 5.

means of purifying myself in the absence of water]. So when we came to the Prophet (ﷺ) and I mentioned this to him, he said: "It would have been sufficient for you if you had done this," then he struck his hands on the ground, then he blew upon them, then he wiped his face with them and wiped his hands to half way up his fore-arms." So 'Umar said: "O 'Ammaar! Fear Allaah!" So he ('Ammaar) said: "O Leader of the Faithful. If you wish, then by Allaah, I will never mention it [again]." So 'Umar said: "Certainly not! By Allaah we will leave you to do as you see fit in that regard."

Narrated by *Muslim* and *Abu Dawood* and the wording is from him.

The wording of *Muslim* is: 'Ammaar said: "O Leader of the Faithful! Because of the rights which Allaah has given to you over me, I will not narrate it to anyone."<sup>57</sup>

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<sup>57</sup> *Abu Dawood* (1/88 No.322), *Saheeh Muslim* (1/281 No. 113).  
Translators note: See also 'Awnul-Ma'bood.



## The Obligation Of Forbidding The Evil And Its Levels



٢٦- عن أبي سعيد -رضي الله تعالى عنه- سمعت رسول الله ﷺ قال: «من رأى منكراً فليغيره بيده، فإن لم يستطع فبلسانه، فإن لم يستطع فبقلبه، وذلك أضعف الإيمان». رواه مسلم

26. On the authority of Abu Sa'eed, *may Allaah be pleased with him*, I heard the Messenger of Allaah (ﷺ) say:

**"Whoever sees an evil, let him change it with his hand. And if he is not able to do that, then let him change it with his tongue [by speaking]. And if he is not able to do that, then let him [hate it] in his heart, and that is the weakest of faith."**

Narrated by *Muslim*<sup>58</sup>.

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<sup>58</sup> Saheeh Muslim (1/69 No.78).

## Using Gentleness In Forbidding Evil



٢٧- عن عائشة - رضي الله تعالى عنها - زوج النبي ﷺ عن النبي ﷺ قال: «إن الرفق لا يكون في شيء إلا زانه، ولا ينزع من شيء إلا شانه».  
رواه مسلم

27. On the authority of 'Aa'isha, may Allaah be pleased with her, the wife of the Prophet (ﷺ), that the Prophet (ﷺ) said:

"Indeed, gentleness is not brought into anything except that it beautifies it. And it is not removed from anything except that it disfigures and tarnishes it."

Narrated by *Muslim*<sup>59</sup>.

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<sup>59</sup> Saheeh Muslim (4/2004 No.78).

**That Which Is Obligatory Upon The Scholar In Openly  
Declaring The Truth If He Does Not Fear  
Harm Upon Himself**



٢٨- عن أبي نضرة، عن أبي سعيد الخدري -رضي الله تعالى عنه-  
أن رسول الله ﷺ قام خطيباً فكان فيما قال: «ألا لا يَمْنَعَنَّ رجلاً هيبة  
الناس أن يقول بحق إذا علمه». قال: "فبكى أبو سعيد وقال: قد والله رأينا  
أشياء فهينا". رواه الترمذي وقال: هذا حديث حسن صحيح ، وابن

ماجه

28. On the authority of Abu Nadrah, from Abu Sa'eed Al-Khudree, *may Allaah be pleased with him*, that Allaah's Messenger (ﷺ) stood up for the sermon and said within it:

**"Let not a person's fear of the people prevent him from speaking the truth if he has knowledge of it."**

So Abu Sa'eed, *may Allaah be pleased with him*, wept and said:  
"We saw things and feared [speaking]."

Narrated by *At-Tirmidhee*, who said: "This *Hadeeth* is *Hasan-Saheeh*."<sup>60</sup> Also narrated by *Ibn Maajah*<sup>61</sup>.

<sup>60</sup> *Sunan At-Tirmidhee* (4/483 No. 2191).

<sup>61</sup> *Sunan Ibn Maajah* (2/1328 No. 4007).

A Warning Against Resembling  
The People Of The Book



٢٩- عن أبي سعيد -رضي الله تعالى عنه-: أن النبي ﷺ قال:  
«لتتبعن سنن من قبلكم شبراً بشبر، وذراعاً بذراع حتى لو سلكوا جحر ضب  
لسلكتموه. قلنا: يا رسول الله اليهود والنصارى! قال: فمن». رواه  
البخاري، ومسلم

29. On the authority of Abu Sa'eed, *may Allaah be pleased with him*, that the Prophet (ﷺ) said:

**"You will indeed follow the ways of those who came before you hand-span by hand-span and arms-length by arms-length, to the extent that if they were to enter a lizard's hole, then you would likewise follow them." We said: "O Messenger of Allaah! Do you mean the Jews and Christians?" He said: "Who else!?"**

Narrated by *Al-Bukhaaree* and *Muslim*<sup>62</sup>.

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<sup>62</sup> *Saheeh Al-Bukhaaree* (3/1274 No. 3269), *Saheeh Muslim* (2054 No. 6).

**A Warning Against Fanaticism To Individual Opinions, To Men And To The Madhhabs For Indeed They Are From The Characteristics Of Pre-Islamic Ignorance (Jaahiliyyah)**



٣٠- عن جابر بن عبد الله -رضي الله تعالى عنهما- قال: «كنا في غزاة، فكسع رجل من المهاجرين رجلاً من الأنصار، فقال الأنصاري: يا للأنصار، وقال المهاجري: يا للمهاجرين، فسمع ذلك رسول الله ﷺ فقال: ما بال دعوى جاهلية. قالوا: يا رسول الله كسع رجل من المهاجرين رجلاً من الأنصار. فقال: «دعوها فإنها منتنة» الحديث رواه البخاري ومسلم

30. On the authority of Jaabir bin 'Abdullaah, may Allaah be pleased with him, who said: We were in a military expedition and a man from the *Muhaajireen* struck a man from the *Ansaar*. So the *Ansaaree* man said: "O *Ansaar* [help]!" And the *Muhaajir* man said: "O *Muhaajireen* [help]!"

So the Messenger (ﷺ) heard this and said: "What is this calling out of Pre-Islamic Ignorance (Jaahiliyyah)?!"

They said: "O Allaah's Messenger! A man from the *Muhaajireen* struck a man from the *Ansaar*."

So he (ﷺ) said: "Leave this off for indeed it is a foul, offensive calling out."

*Hadeeth* reported by *Al-Bukhaaree* and *Muslim*<sup>63</sup>.

<sup>63</sup> *Saheeh Al-Bukhaaree* (3/1296 No. 3330), *Saheeh Muslim* (4/1998 No. 63).

## Sanctity Of The Blood Of Muslims



٣١- عن عبد الله بن مسعود -رضي الله تعالى عنه- قال: قال رسول الله ﷺ: «لا يحل دم امرئ مسلم يشهد أن لا إله إلا الله وأني رسول الله إلا يحدى ثلاث: النفس بالنفس، والشيب الزاني، والمفارق لدينه التارك للجماعة». رواه البخاري ومسلم

31. On the authority of 'Abdullaah bin Mas'ood, may Allaah be pleased with him, who said: Allaah's Messenger (ﷺ) said:

"The blood of a Muslim who testifies that there is nothing worthy of worship except Allaah and that I am the Messenger of Allaah is impermissible to spill except in one of three cases<sup>64</sup>: A soul for a soul [in murder], a married or previously married fornicator, or the one who leaves his Religion abandoning the Jamaa'ah."

<sup>64</sup> Translators note: The forbidding of evil with the hand and establishment of prescribed punishments is for those in authority and governance. Shaykh Al-Fawzaan stated: "The one who has knowledge and authority, this one can eradicate evil with his hand – and that is like the Rulers, in charge of the affairs, and the committees appointed – those appointed by the Ruler to enjoin the good and forbid the evil. So these are the ones who eradicate the evil with their hands utilising the path of the wise legislation". See *Fataawa Al-A'immah Feen-Nawaazil Al-Mudlahimah* of Muhammad bin Husayn Al-Qahtanee with introductions by the *Shaykh*, the *Muftee*, 'Abdul-'Azeez bin Abdullaah bin Muhammad Aalush-Shaykh and the *Shaykh*, the *Allaamah*, Dr. Saaleh bin Fawzaan bin Abdullaah Al-Fawzaan.

Reported by *Al-Bukhaaree* and *Muslim*.<sup>65</sup>

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<sup>65</sup> *Saheeh Al-Bukhaaree* (6/2551 No. 6484), *Saheeh Muslim* (3/1302 No. 25).

## The Forbiddance Of Reviling And Fighting A Muslim



٣٢- عن عبد الله بن مسعود -رضي الله تعالى عنه-: أن النبي ﷺ قال: «سباب المسلم فسوق، وقتاله كفر». رواه البخاري ومسلم<sup>(٢)</sup>.

قلت: قوله ﷺ: «وقتاله كفر» ليس هو الكفر الأكبر، فليس فيه حجة لمن يكفر صاحب الكبيرة، وقد أثبت الله للقاتل عمداً مطلق الإيمان، فقال تعالى ﴿وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا﴾ الآية، فأثبت لهم ﷺ الإيمان مع كونهما متقاتلتين، وقال تعالى: ﴿فَمَنْ عَفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ﴾ أي: عفا ولي المقتول عن القاتل فأسقط القصاص إلى الدية، فأثبت الأخوة بين القاتل وبين ولي المقتول، والمقصود بها أخوة الإيمان، فلم يخرج بالقتل منها، فما دون القتل من المعاصي من باب أولى كالزنا والسرقة.

وفي الصحيحين من حديث أبي ذر عن النبي ﷺ أنه قال: «ما من عبد قال لا إله إلا الله، ثم مات على ذلك إلا دخل الجنة. قلت: وإن زنا، وإن سرق. قال: وإن زنا، وإن سرق. قلت: وإن زنا، وإن سرق. قال: وإن زنا، وإن سرق. قلت: وإن زنا، وإن سرق. قال: وإن زنا، وإن سرق على رغم أنف أبي ذر. وكان أبو ذر إذا حدث بهذا قال: وإن رغم أنف أبي ذر».

32. On the authority of 'Abdullaah bin Mas'ood, may Allaah be pleased with him, that the Prophet (ﷺ) said:



**"Abusing a Muslim is a sin and fighting him is unbelief."**

Reported by *Al-Bukhaaree* and *Muslim*<sup>66</sup>.

I say: His statement (ﷺ): "...and fighting him is unbelief", it is not major unbelief, and it is not a proof for the one who declares as a disbeliever the one who commits major sins. Indeed, Allaah affirms *Eemaan* (faith) absolutely for the one who fights deliberately [against another Muslim], as Allaah has stated:

**"And if two parties of the believers fight one another, then make rectification between them."**

(*Sooratul-Hujaraat*)

So Allaah affirmed for them *Eemaan*, even though they fight each other. And Allaah, the Most High, said:

**"...So whoever pardons his brother for anything..."**

(*Sooratul-Baqarah*)

Meaning: the guardian of the one killed pardons the killer and he gives up the prescribed punishment for the killer in favour of blood money (i.e. financial compensation). So He, the Most High, affirmed brotherhood between the killer and the guardian of the one killed. And the intent of this is the brotherhood of faith. So he does not leave this brotherhood of *Eemaan* by way of killing. As for that which is less than killing from the sins such as fornication and stealing, then it is even more befitting that they are not removed from having *Eemaan*.

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<sup>66</sup> *Saheeh Al-Bukhaaree* (1/67 No. 48), *Saheeh Muslim* (1/81 No. 116).

In the two *Saheehs* from the *Hadeeth* of Abu Dharr that the Prophet (ﷺ) said:

"There is not a servant who says: 'There is nothing worthy of worship except for Allaah', and then he dies upon that [statement] except that he will enter Paradise." I said: "Even if he fornicates and even if he steals?" So he (ﷺ) said: "Yes, even if he fornicates and even if he steals." I said: "Even if he fornicates and even if he steals!?" He (ﷺ) said: "[Yes.] Even if he fornicates and even if he steals." I said: "Even if he fornicates and even if he steals!?" He (ﷺ) said: "Even if he fornicates and steals – regardless of what Abu Dharr thinks!" And when Abu Dharr used to narrate this *Hadeeth*, he would say: "Regardless of Abu Dharr!"

The Forbiddance Of Fighting The Muslims In Other Than  
Defending Against Transgression In The Earth



٣٣- عن عبد الله بن عمر -رضي الله تعالى عنه-، عن النبي ﷺ  
قال: «من حمل علينا السلاح فليس منا». رواه البخاري ومسلم

33. On the authority of 'Abdullaah bin 'Umar, *may Allaah be pleased with him*, that the Prophet (ﷺ) said:

"Whosoever carries weaponry against us is not from us."

Reported by *Al-Bukhaaree* and *Muslim*<sup>67</sup>.

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<sup>67</sup> Saheeh *Al-Bukhaaree* (6/2591 No. 6659), *Saheeh Muslim* (1/91 No. 161).

## The Danger Of Declaring A Muslim To Be An Unbeliever (Takfeer) Without A Right



٣٤- عن ابن عمر -رضي الله تعالى عنهما-: أن رسول الله ﷺ قال: «أَيُّمَا امرئٍ قال لأخيه يا كافر فقد باء بها أحدهما، إن كان كما قال وإلا رجعت عليه». رواه البخاري ومسلم واللفظ له

34. On the authority of Ibn 'Umar, *may Allaah be pleased with him*, that Allaah's Messenger (ﷺ) said:

**"Anyone who says to his brother: 'O Kaafir!' – Then it (i.e. the accusation) applies to one of them. Either he is as he stated, or it is returned to him."**

Reported by *Al-Bukhaaree* and *Muslim*<sup>68</sup>, and the wording is of the latter.

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<sup>68</sup> *Saheeh Al-Bukhaaree* (5/2264 No. 5753), *Saheeh Muslim* (1/79 No. 111).

The Establishment Of The Highness Of Allaah Above,  
Distinct And Separate From His Creation.  
And A Rebuttal Of Those Who Believe That  
Allaah Exists Within His Creation



٣٥- عن أبي هريرة - رضي الله تعالى عنه-: «أن رجلاً أتى النبي ﷺ بجارية سوداء فقال يا رسول الله: إن عليّ رغبة مؤمنة؟ فقال لها: أين الله؟ فأشارت إلى السماء بأصبعها. فقال لها: فمن أنا؟ فأشارت إلى النبي ﷺ وإلى السماء يعني: أنت رسول الله. فقال: اعتقها فإنها مؤمنة». رواه مسلم

35. On the authority of Abu Hurayrah, *may Allaah be pleased with him*:

A man came to the Prophet (ﷺ) with a black slave-girl, and said: "O Messenger of Allaah. Upon me is to free a believing slave-woman?" So he (ﷺ) said to her: "Where is Allaah?" So she pointed to the sky with her finger. So he said to her: "Who am I?" So she pointed to the Prophet (ﷺ) and to the sky, meaning: "You are the Messenger of Allaah." So he (ﷺ) said: "Free her, for indeed she is a believer."

Reported by *Muslim*<sup>69</sup>.

<sup>69</sup> *Saheeh Muslim* (1/382 No. 33). Translators note: The wording of *Muslim* and *an-Nasaa'ee* is: "Where is Allaah?" She said: "Above the heavens." Also when asked: "Who am I?" She said: "You are Allaah's Messenger."

A Muslim Is Not To Be Declared An Unbeliever Due To Him Committing A Major Sin So Long He Does Not Hold That Sin To Be Permissible, Making It Halaal For Himself.  
A Rebuttal Of The Khawaarij<sup>70</sup> Sect



٣٦- عن عبادة بن الصامت -رضي الله تعالى عنه-: «أن رسول الله ﷺ قال وحوله عصاة من أصحابه: تعالوا بايعوني على أن لا تشرکوا بالله شيئاً، ولا تسرقوا، ولا تزنوا، ولا تقتلوا أولادكم، ولا تأتوا ببهتان تفترونه بين أيديكم وأرجلكم، ولا تعصوني في معروف، فمن وفى منكم فأجره على الله، ومن أصاب من ذلك شيئاً فعوقب به في الدنيا فهو له كفارة، ومن أصاب من ذلك شيئاً فستره الله فأمره إلى الله إن شاء عاقبه وإن شاء عفا عنه. قال: فبايعته على ذلك». رواه البخاري ومسلم

36. On the authority of 'Ubaadah bin As-Saamit, *may Allaah be pleased with him*:

That Allaah's Messenger (ﷺ) said, whilst a group of the Companions were around him: "Come, pledge allegiance to me

<sup>70</sup> Translators note: The *Khawaarij*: They were called *Khawaarij* due to them exiting from the Religion as stated in a *hadeeth*: "They will exit the Religion just as an arrow shoots through the hunted beast." And their rebelling against the best of the Muslims. Their first rebellion was against the rule of the noble Companion, the *Ameerul-Mu'mineen*, 'Alee bin Abee Taalib.

The *Khawaarij* divided into over twenty sects. They agree upon rebellion against the tyrannical ruler. =>

that you will not associate anything as partners in worship with Allaah, and you will not steal, and you will not fornicate, and you will not kill your offspring, and you will not bring slander and fabrications, and you will not disobey me in that which is good. And whoever from you holds to that, your reward is with Allaah. And whoever falls into these [sins] in anything and is thereby punished in this world, then it is expiation for him. So whoever falls into anything of these [sins], and Allaah conceals it, then the affair is with Allaah, if He wishes, He will punish him and if He so wishes, He will forgive him." So we pledged allegiance to him (ﷺ) upon that.

Reported by *Al-Bukhaaree* and *Muslim*<sup>71</sup>.

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=> They declare Muslims who commit major sins such as fornication, stealing and the drinking of wine to be unbelievers. There are many narrations authentic upon the Prophet, *may the peace and blessings of Allaah be upon him*, regarding the censure of the *Khawaarij* from ten aspects. Imaam Ahmad bin Hanbal (died 241H) said: "The *Khawaarij* are an evil people. I do not know upon the Earth a people more evil than them. There are authentic *ahadeeth* upon the Prophet, *may the peace and blessings of Allaah be upon him*, concerning [the censure] of them from ten aspects." See *Mawqif Ahlus-Sunnah wal-Jamaa'ah min Ahlil-Ahwaa' wal-Bid'ah*, vol. 1, page 137-140.

<sup>71</sup> *Saheeh Al-Bukhaaree* (1/15 No. 18). *Saheeh Muslim* (2/721 No. 108).



٣٧- عن أبي سعيد -رضي الله تعالى عنه-: أن رسول الله قال في شأنهم: «قوم يقرءون القرآن لا يجاوز حناجرهم، يمرقون من الدين مروق السهم من الرمية، يقتلون أهل الإسلام ويدعون أهل الأوثان، لئن أنا أدركتهم لأقتلنهم قتل عاد». رواه البخاري ومسلم

37. On the authority of Abu Sa'eed Al-Khudree, may Allaah be pleased with him, that the Messenger of Allaah (ﷺ) said, concerning them (i.e. the *Khawaarij*):

"A people will recite the Qur'aan – it will not pass their throats. They will exit the Religion just as an arrow shoots through the hunted beast. They will fight the people of Islaam and leave alone the people of idolatry. Were I to reach them when they appear, I would slaughter them with the slaughtering meted out to [the people of] 'Aad."

<sup>72</sup> Translators note: Ash-Shaharastanee (died 548H) said: "The **Khawaarij**: Anyone who revolts against the rightful Leader, the one whom the *Jamaa'ah* have agreed upon, is called a *Khaarijee* – regardless of whether the revolt took place in the time of the Companions against the Rightly Guided Caliphs, or whether it was against those who followed them in goodness, or against the leaders [after that] in every time." He also said: "They speak with *takfeer* (declare as an unbeliever) the one who commits a major sin and declare that he is in the Hellfire eternally". See *Al-Milal wan-Nihal* of Abul-Fath Muhammad bin Abdul-Kareem Ash-Shaharastanee.



Reported by *Al-Bukhaaree* and *Muslim*<sup>73</sup>.

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<sup>73</sup> *Saheeh Al-Bukhaaree* (2/875 No. 2343), *Saheeh Muslim* (1/76 No. 100).

Sins Reduce Eemaan (Faith).  
A Rebuttal Of The Murji'ah<sup>74</sup>



٣٨ - عن أبي هريرة - رضي الله تعالى عنه - قال: قال النبي ﷺ:  
«لا يزني الزاني حين يزني وهو مؤمن، ولا يشرب الخمر حين يشرب وهو مؤمن، ولا يسرق حين يسرق وهو مؤمن، ولا ينتهب نهبة يرفع الناس إليه فيها أبصارهم حين ينتهبها وهو مؤمن». رواه البخاري ومسلم

38. On the authority of Abu Hurayrah, *may Allaah be pleased with him*, who said: The Prophet (ﷺ) said:

"A fornicator does not fornicate whilst being a believer, nor is a drinker of wine a believer whilst he is drinking, nor is a thief a believer whilst he is stealing, nor is the plunderer of

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<sup>74</sup> The **Murji'ah**: Imaam Ahmad bin Hanbal (died 241H) said: "They are the ones who claim that *Eemaan* is mere speech of the tongue. And that people are not given superiority one over another due to *Eemaan*, and that their *Eemaan*, and the *Eemaan* of the Angels, and the *Eemaan* of the Prophets, may the peace and salutations of Allaah be upon them, is one and the same. [They claim] that *Eemaan* does not increase and does not decrease – and that there is no exception to be made for one's *Eemaan* (i.e. they disallow the saying: 'I am a believer, if Allaah wills, (*mu'min inshaa'Allaah*).') – and that the one who professes *Eemaan* upon his tongue and does not do [righteous] actions, then he is rightfully a believer (*mu'min*)."  
*Tabaqaatul-Hanaabilah* of Ibn Abee Ya'laa.

Shaykhul-Islam Ibn Taymiyyah (died 728H) mentioned that the *Murji'ah* are of three types. The first type: Those who say that =>

booty a believer whilst he is plundering and the peoples' eyes are upon him."

Reported by *Al-Bukhaaree* and *Muslim*<sup>75</sup>.

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=> *Eemaan* is merely in the heart. Then there are from them those who hold that the actions of the heart (such as love and hope) enter into *Eemaan*. And they are the most numerous sect of the *Murji'ah*. And from them are those who do not enter actions of the heart into the affair of *Eemaan*, such as Jahm bin Safwan and his followers. The second type: Those who say: It is merely speech of the tongue, and that is the saying of the '*Karraamiyyah*'. The third type: Those who say that *Eemaan* is belief of the heart, speech of the tongue, and that is the saying of the '*Murji'atul-Fuqahaa*'. See *Majmoo' al-Fatawaa*, vol. 7, page 195 and *Mawqif Ahlus-Sunnah wal-Jamaa'ah min Ahlil-Ahwaa' wal-Bid'ah*, vol. 1, page 151-153.

The *Shaykh*, the '*Allaamah*, Saaleh Al-Fawzaan said: "*Eemaan* is speech of the tongue, belief in the heart and actions of the limbs. It increases with obedience [to Allaah] and decreases with disobedience. This is the correct definition taken from the Book and the *Sunnah*. It is not as the *Hanafees* say: It is only speech upon the tongue and belief in the heart. It is not as the *Karraamiyyah* say: It is only speech upon the tongue. It is not as the *Ash'arees* say: It is only belief in the heart. It is not as the *Jahmeeyah* say: It is only knowledge within the heart.

And the *Murji'ah* are four sects. The furthest of them [in deviation] are the *Jahmeeyah*, and according to them, Fir'awn (the Pharaoh) is a *Mu'min* (a believer), because he had knowledge, and Iblees is a *Mu'min*, because he has knowledge in his heart..." See *At-Ta'leeqaat Al-Mukhtasarah 'alaa matnil-'Aqeedatit-Tahaawiyyah*.

<sup>75</sup> *Saheeh Al-Bukhaaree* (3/1174 No. 3036), *Saheeh Muslim* (4/2036 No. 1).

Affirmation Of The Pre-Decree Of Allaah And  
A Rebuttal Of The One Who Denies It



٣٩- عن عبد الله بن مسعود -رضي الله تعالى عنه- قال: حدثنا رسول الله ﷺ وهو الصادق المصدوق قال: «إن أحدكم يجمع خلقه في بطن أمه أربعين يوماً نطفة، ثم يكون علقة مثل ذلك، ثم يكون مضغة مثل ذلك، ثم يبعث الله ملكاً فيؤمر بأربع كلمات، ويقال له: اكتب عمله، ورزقه، وأجله، وشقي أو سعيد، ثم ينفخ فيه الروح، فإن الرجل منكم ليعمل حتى ما يكون بينه وبين الجنة إلا ذراع فيسبق عليه كتابه فيعمل بعمل أهل النار، ويعمل حتى ما يكون بينه وبين النار إلا ذراع فيسبق عليه الكتاب فيعمل بعمل أهل الجنة». رواه البخاري ومسلم

39. On the authority of 'Abdullaah bin Mas'ood, may Allaah be pleased with him, who said: Allaah's Messenger (ﷺ) narrated to us, and he is the Truthful one and the Believed one:

"Indeed the creation of each one of you is gathered in the belly of his mother for forty days as a sperm (nutfah), then he is a clot congealed ('alaqa) for a similar period, then he is as a piece of chewed flesh (mudghah) for a similar period. Then Allaah sends an Angel commanded with four matters. He says to it: 'Write his actions, his sustenance, his lifespan, whether miserable or happy.' Then he blows the soul into it. So indeed there is a man from you who does deeds up until there is not between him and Paradise except an arms-length, then what is written for him overtakes him and he

does the deeds of the people of Hellfire. And a man does deeds, and there is not between him and the Hellfire except an arms-length, then what is written for him overtakes him and he does the deeds of the people of Paradise"

Related by *Al-Bukhaaree* and *Muslim*<sup>76</sup>.

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<sup>76</sup> *Saheeh Al-Bukhaaree* (3/1174 No. 3036), *Saheeh Muslim* (4/2036 No.1).

Censure Of The Qadariyyah<sup>77</sup>

٤٠- عن ابن عمر -رضي الله تعالى عنه-، عن النبي ﷺ قال:  
«القدرية مجوس هذه الأمة، إن مرضوا فلا تعودوهم، وإن ماتوا فلا تشهدوهم».  
رواه الحاكم وقال: صحيح على شرطهما إن صح لأبي حازم سماع عن ابن  
عمر وأبو داود والترمذي وحسنه، وحسنه ابن حجر، والألباني

40. On the authority of Ibn 'Umar, may Allaah be pleased with him, that the Prophet (ﷺ) said:

**"The Qadariyyah are the Majoos (Fire-worshippers) of this Nation. If they fall ill, do not visit them and if they die do not pray the funeral prayer for them."**

Reported by *Al-Haakim*, who said: "Authentic upon the conditions [of *Al-Bukhaaree* and *Muslim*] assuming that Abu Haazim heard from Ibn 'Umar."<sup>78</sup> Also *Abu Dawood*<sup>79</sup>, *At-Tirmidhee* who regarded it to be *Hasan*<sup>80</sup>. Ibn Hajr also made it *Hasan*<sup>81</sup>, likewise *Al-Albaanee*<sup>82</sup>.

<sup>77</sup> See Chapter 16 for the definition of this sect.

<sup>78</sup> *Al-Mustadrak* (1/15).

<sup>79</sup> *Sunan Abu Dawood* (4/222 No. 4691).

<sup>80</sup> Taking that from Ibn Hajr, and I did not find in the *Sunan At-Tirmidhee* that wording, however there is on the authority of Ibn 'Umar, *marfoo'* (reaching the Messenger of Allaah): "There will occur in my Ummah: sinking into the earth, or metamorphosis or having stones rained upon them, and it will occur to the deniers of

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**Al-Qadr (the Pre-decree).**" And he said: "*Hasan, Saheeh, ghareeb.*" (4/456 No. 2152).

<sup>81</sup> Answers of Ibn Hajr in the appendix at the end of *Al-Mishkaat* (3/1779).

<sup>82</sup> *Al-Mishkaat* (1/38); Note no. 3.

**Affirmation Of Free-Will For The Servant.  
A Rebuttal Of The Jabariyyah<sup>83</sup> Sect**



٤١- عن أبي هريرة قال: قال رسول الله ﷺ: «المؤمن القوي خير وأحب إلى الله من المؤمن الضعيف، وفي كل خير، احرص على ما ينفعك، واستعن بالله ولا تعجز، فإن أصابك شيء فلا تقل: لو أني فعلت كذا وكذا، ولكن قل: قدر الله وما شاء فعل، فإن لو تفتح عمل الشيطان». رواه مسلم

41. On the authority of Abu Hurayrah, *may Allaah be pleased with him*, who said: Allaah's Messenger (ﷺ) said:

"The strong believer is better and more beloved to Allaah than the weak believer, and in each there is good. And exert yourself with that which will benefit you. And seek Allaah's aid and do not despair or give up. And if something befalls you, do not say: 'If only I had done such and such.' Rather say: 'It is but the Pre-decree of Allaah and He does whatever He wills.' For indeed the term, 'If only...' opens the way for the actions of Shaytaan."

Reported by *Muslim*<sup>84</sup>.

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<sup>83</sup> Translators note: The **Jabariyyah** (or **Mujbirah**): A deviated sect who hold that people have no free-will and are not responsible for their own actions, rather they claim they are forced. See *Al-Milal wan-Nihal* of Ash-Shaharastane.

<sup>84</sup> *Saheeh Muslim* (4/2052 No. 34).



**Eemaan In The Names And Attributes Of Allaah.  
A Rebuttal Of The Jahmiyyah<sup>85</sup>  
And The Mu'attilah Sects<sup>86</sup>**



٤٢- عن أبي هريرة -رضي الله تعالى عنه-: أن رسول الله ﷺ  
قال: «إن لله تسعة وتسعين اسماً -مائة إلا واحداً-، من أحصاها دخل الجنة».  
رواه البخاري ومسلم

42. On the authority of Abu Hurayrah, *may Allaah be pleased with him*, that the Messenger of Allaah (ﷺ) said:

**"Indeed Allaah has ninety-nine names – one hundred except one – whoever enumerates and understands them will enter Paradise."**

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<sup>85</sup> Translators note: The **Jahmiyyah**: They are the followers of the deviated Jahm bin Safwaan (died 126H) from Khurasaan. He was a person of argumentation and rhetoric. He asserted that the Qur'aan was created, that Allaah did not speak to Moosaa, *alayhi salaam*, and that He does not speak, that He will not be seen on the Day of Resurrection and that He, the Most High, is not over His 'Arsh (Throne). See *Radd 'alaz-Zanaadiqah*, page 23, of Imaam Ahmad bin Hanbal and *Tabaqaatul-Hanaabilah*, vol. 1, page 32, of Ibn Abee Ya'laa. Some of the scholars have mentioned that Jahm bin Safwaan took his deviated belief from Ja'd bin Dirham who was the first to speak with this innovation in the time of the *Taabii'een*. He claimed, amongst other things, that Allaah did not take Ibraaheem, *alayhi salaam*, as an intimate friend (*khaleel*). He was executed in Iraaq on the  
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Reported by *Al-Bukhaaree* and *Muslim*<sup>87</sup>.

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=> Day of *Eidul-Adha*. And it is said that Ja'd took his innovation from Abaan bin Sam'aan, and Abaan took it from Taaloot, the son of the sister of Labeed bin Al-A'asam, and Taaloot took it from Labeed bin Al-A'asam, the Jewish Magician, who performed magic upon the Prophet, *may the peace and blessings of Allaah be upon him*. See *Ar-Radd 'alal-Jahmiyyah*, page 7 of Imaam Ad-Daarimee, *Majmoo' al-Fatawaa*, vol. 5, page 20 of *Shaykhul-Islaam* Ibn Taymiyyah and *Mawqif Ahlus-Sunnah wal-Jamaa'ah min Ahlil-Ahwaa' wal-Bid'ah*, vol. 1, page 153-155.

<sup>86</sup> Translators note: The **Mu'attilah** are the sects that make *ta'teel* or negate from Allaah, the Most High, His beautiful Names and perfect Attributes that He, the Most High, affirmed for Himself or those which the Messenger, *may the peace and blessings of Allaah be upon him*, affirmed for Him. Some of these negate His Names and Attributes outright, others affirm the Names and negate the Attributes, yet others explain away the attributes by distortion and false explanations (*tahreef*). These sects are many in number. Refer to *Ijtimaa' Al-Juyoosh Al-Islaamiyyah 'alaa Ghazwil-Mu'attilah wal-Jahmiyyah* of Imaam Ibnul-Qayyim Al-Jawziyyah Ad-Dimashqee (died 752H)

<sup>87</sup> *Saheeh Al-Bukhaaree* (3/981 No. 2525), *Saheeh Muslim* (4/2063 No. 6).

Love Of The Companions Of Allaah's Messenger. Believing  
That They Are All Trustworthy. The Forbiddance of  
Exaggerating With Regard To Any Single One Of Them.  
And A Censure Of Anyone Who Opposes These Matters



٤٣- عن أبي سعيد الخدري -رضي الله تعالى عنه- قال: قال النبي ﷺ: «لا تسبوا أصحابي، فلو أن أحدكم أنفق مثل أحد ذهبًا ما بلغ مد أحدهم ولا نصيفه». رواه البخاري ومسلم

43. On the authority of Abu Sa'eed Al-Khudree, may Allaah be pleased with him, who said: The Prophet (ﷺ) said:

"Do not curse my Companions. Verily, if one of you were to give gold in charity the size of the mountain of Uhud, it would not equate to a handful or even half a handful of what they gave."

Narrated by *Al-Bukhaaree* and *Muslim*<sup>88</sup>.

<sup>88</sup> *Saheeh Al-Bukhaaree* (3/1343 No. 3470), *Saheeh Muslim* (4/1967 No. 221).

٤٤- عن ابن عباس -رضي الله تعالى عنه- قال: قال رسول الله ﷺ: «يأيتها الناس إياكم والغلو في الدين، فإنه أهلك من كان قبلكم الغلو في الدين». رواه النسائي ، وابن ماجه ، وصححه ابن خزيمة ، وابن حبان ، والحاكم ووافقه الذهبي

44. On the authority of Ibn 'Abbaas, *may the peace and blessings of Allaah be upon him*, who said: Allaah's Messenger (ﷺ) said:

**"O people! Beware of exaggeration in the Religion. Indeed those who came before you were destroyed due to exaggeration in the Religion."**

Reported by *An-Nasaa'ee*<sup>89</sup>, *Ibn Maajah*<sup>90</sup>. Authenticated by *Ibn Khuzaymah*<sup>91</sup>, *Ibn Hibbaan*<sup>92</sup>, *Al-Haakim* and *Adh-Dhahabee*<sup>93</sup>.

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<sup>89</sup> *Sunan An-Nasaa'ee* (5/268 No. 3057).

<sup>90</sup> *Sunan Ibn Maajah* (2/1008 No. 3029).

<sup>91</sup> *Saheeh Ibn Khuzaymah* (4/274 No. 2867).

<sup>92</sup> *Saheeh Ibn Hibbaan* (9/183 No. 3871).

<sup>93</sup> *Al-Mustadrak* (466/1).

The Danger Of Lying Upon The Messenger  
 may the peace and blessings of Allaah be upon him



٤٥ - عن أبي هريرة قال: قال رسول الله ﷺ: «من كذب علي  
 فليتبوأ مقعده من النار». رواه البخاري ومسلم

45. On the authority of Abu Hurayrah, may Allaah be pleased  
 with him, that Allaah's Messenger (ﷺ) said:

"Whoever lies upon me, then let him take his seat in the  
 Hellfire."

Reported by *Al-Bukhaaree* and *Muslim*<sup>94</sup>.

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<sup>94</sup> *Saheeh Al-Bukhaaree* (1/52 No.110), *Saheeh Muslim* (1/10 No. 3).

A Warning From Narrating A Hadeeth  
If It Is Known To Be A Lie



٤٦- عن سمرة بن جندب، والمغيرة بن شعبة -رضي الله تعالى عنه-، عن النبي ﷺ قال: «من حدث عني حديثاً وهو يرى أنه كذب فهو أحد الكاذبين». أخرجه مسلم في المقدمة ، والترمذي وقال: هذا حديث حسن صحيح

46. On the authority of Sumarah bin Jundub and Al-Mugheerah bin Shu'bah, *may Allaah be pleased with them*, that the Prophet (ﷺ) said:

**"Whoever narrates upon me a Hadeeth whilst he knows it to be a lie, then he is one of the liars."**

Reported by Muslim in *Al-Muqaddimah*<sup>95</sup> and *At-Tirmidhee*, who said: "This Hadeeth is *Hasan-Saheeh*."<sup>96</sup>

<sup>95</sup> *Al-Muqaddimah* (Page 9), and mentioned by Al-Mundhiree in *Mukhatasir Saheeh Muslim* at the end of *Kitaabul-'Ilm*.

<sup>96</sup> *Sunan At-Tirmidhee* (5/32 No. 2662).

## Encouragement Upon Good Character And Manners



٤٧- عن أبي الدرداء أن النبي ﷺ قال: «ما شيء أثقل في ميزان المؤمن يوم القيامة من خلق حسن، وإن الله ليبغض الفاحش البذيء». رواه أبو داود مختصراً، والترمذي واللفظ له، وقال: هذا حديث حسن صحيح ، وأخرجه ابن حبان وصححه

47. On the authority of Abu Dardaa' that the Prophet (ﷺ) said:

"There is nothing heavier upon the scales of the believer on the Day of Resurrection than good manners, and indeed, Allaah hates obscene lewdness."

Narrated by *Abu Dawood*<sup>97</sup> summarised, and *At-Tirmidhee*, and the wording is his. He said: "This *Hadeeth* is *Hasan-Saheeh*." <sup>98</sup> Reported and authenticated by *Ibn Hibbaan*<sup>99</sup>.

<sup>97</sup> *Sunan Abu Dawood* (4/253 No. 4799).

<sup>98</sup> *Sunan At-Tirmidhee* (4/362 No. 2002).

<sup>99</sup> *Saheeh Ibn Hibbaan* (12/507 No. 5693).



٤٨- عن ابن عباس أن رسول الله ﷺ خطب الناس في حجة الوداع فقال: «قد ينس الشيطان بأن يعبد بأرضكم، ولكنه رضي أن يطاع فيما سوى ذلك مما تحاقرون من أعمالكم، فاحذروا يأيها الناس إني قد تركت فيكم ما إن اعتصمتم به فلن تضلوا أبداً: كتاب الله، وسنة نبيه ﷺ ... الحديث».

رواه الحاكم وقال: قد احتج البخاري بأحاديث عكرمة، واحتج مسلم بأبي أويس، وسائر رواته متفق عليهم، وله شاهد من حديث أبي هريرة

وقال الألباني: سنده حسن

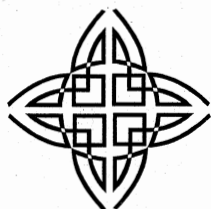
48. On the authority of Ibn 'Abbaas, *may Allaah be pleased with him*, that the Messenger of Allaah (ﷺ) delivered a sermon to the people in the farewell Hajj, and he said:

"Shaytaan has despaired that he ever be worshipped in your land. However, he is pleased that he is obeyed in other than that from those deeds that you deem insignificant. So beware O people! I have left with you an affair that if you hold on to it, you will never go astray: The Book of Allaah and the Sunnah of His Prophet..."

Narrated by *Al-Haakim*, who said: "*Al-Bukhaaree* utilised the *Hadeeth* of 'Ikrimah and Muslim utilised Abu Uwais, so his



narration is carried [as authentic] upon the agreement of them. It also has supporting witness from the *Hadeeth* of Abu Hurayrah."<sup>100</sup> Al-Albaanee said its chain of narration is *Hasan*.<sup>101</sup>



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<sup>100</sup> *Al-Mustadrak* (1/93).

<sup>101</sup> *Al-Mishkaat* (1/66) with notes on page 1.