



عشر مسائل تهم المسلم

# Ten Matters which Concern the Muslim

Written by

Shaykh Sālim ibn Ṣa'd aṭ-Ṭawīl



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Author's Introduction

All praise is due to Allāh alone. May Allāh grant His praise, manifest his virtue and elevate the status of the one whom there is no Prophet after him, as well as his family, and his Companions.

### To proceed:

It is incumbent on every Muslim to learn these ten matters and teach them if they are able to. I gathered them to educate the uninformed, to awaken the heedless and remind the learned. They are indispensable to both youth and adults. I ask Allāh, the Most High, al-Bārī (the One Who creates from nothing) to cause this to be a benefit to the author and the reader. All praise is due to Allāh, the Lord of all creation.

Written by one hoping for pardon from his Exalted Lord,

**Sālim ibn Sa'd aṭ-Ṭawīl**

May Allāh forgive him, his parents and all the Muslims

2nd of Rabī' al-Ākhir, 1439

Corresponding to 20<sup>th</sup> of December, 2017



## **The First Matter: Belief in the Existence of Allāh ﷻ**

It is mandatory for every person of sound mind to believe in the existence of Allāh ﷻ. The existence of Allāh is an undeniable matter that is proven by the Book, the Sunnah, consensus, the intellect, the *fiṭrah* (the state of purity and innocence that all humans are born with) and perception; all religions have agreed upon His existence.

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uthaymīn رحمه الله said, “All religions are an indication of the Creator and the perfection of His knowledge, wisdom and mercy. This is because these religions must have a legislator and that legislator is Allāh ﷻ.”<sup>1</sup>

The perceptive evidence for His existence is in His answering the prayers of His creation. If He did not exist, He would not answer their prayers just as He, the Most High, said,

﴿وَأَنَّا كُنتُمْ مِن كُلِّ مَا سَأَلْتُمُوهُ﴾

which means, **“And He gave you all that you asked for.”**<sup>2</sup> There is no person except that he remembers the many

<sup>1</sup> *Sharḥ as-Safārīniyyah*, p. 44.

<sup>2</sup> Sūrah Ibrāhīm: 34.



times Allāh ﷻ responded to him. If Allāh, the Most High, did not respond to the prayers he prayed with his tongue, then He surely responded to his circumstances.

The sound *fiṭrah* proves the existence of Allāh ﷻ just as He, the Most High, said,

﴿فَطَرَتِ اللَّهُ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا﴾

which means, **“Allāh’s *fiṭrah* with which He has created mankind.”**<sup>1</sup>

The overwhelming majority do not deny the existence of Allāh except out of arrogance just as Allāh, the Most High, said,

﴿وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا﴾

which means, **“And they belied them (His signs) wrongfully and arrogantly, though their own selves were convinced thereof.”**<sup>2</sup>

The atheism that is widespread today is mostly disbelief in the legislation of Allāh and His religion.

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<sup>1</sup> Sūrah ar-Rūm: 30.

<sup>2</sup> Sūrah an-Naml: 14.

## The Second Matter: Belief in the Rubūbiyyah of Allāh ﷻ

The person of sound mind must believe that Allāh ﷻ is ar-Rabb (the Lord), al-Mālik (the Owner) and al-Mudabbir (the One Who administers all affairs with wisdom). Ar-Rubūbiyyah is derived from the Name: ar-Rabb; it means that He ﷻ is alone in His Actions.

He created everything. The Most High said,

﴿اللَّهُ خَلِقُ كُلِّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ﴾<sup>1</sup>

which means, **“Allāh is the Creator of everything and He is the Wakīl (the Disposer of Affairs, Guardian) over all things.”**<sup>1</sup>

He is the Owner of everything. The Most High said,

﴿لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

which means, **“His is the dominion, and to Him belong all praises and thanks, and He is Able to do all things.”**<sup>2</sup>

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<sup>1</sup> Sūrah az-Zumar: 62.

<sup>2</sup> Sūrah at-Taghābun: 1.

He, alone without partners, is the Controller of all affairs. The evidence is the Most High's statement,

﴿أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ﴾

which means, **“Surely, His is the creation and the commandment.”**<sup>1</sup> It is not sufficient to believe that Allāh is the Lord, the Creator, the Owner and the Administrator, even though there is no doubt one must believe that. Whoever stops short there, his īmān is not correct and he does not become a person who singles out Allāh ﷻ with complete tawḥīd. Indeed, the polytheists used to affirm that Allāh ﷻ was the Lord and the Creator, as the Most High said,

﴿وَلِئِن سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ﴾

which means, **“And if you asked them who created them, they will surely say: ‘Allāh.’”**<sup>2</sup> And He said,

﴿وَلِئِن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ﴾

which means, **“And if you ask them: ‘Who has created the heavens and the earth?’ They will certainly say: ‘Allāh.’”**<sup>3</sup> And the Most High said,

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<sup>1</sup> Sūrah al-A'rāf: 54.

<sup>2</sup> Sūrah az-Zukhruf: 87.

<sup>3</sup> Sūrah Luqmān: 25.

﴿قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ ﴿٨٦﴾ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَتَّقُونَ ﴿٨٧﴾﴾

which means, **“Say: ‘Who is the Lord of the seven heavens and the Lord of the Great Throne?’ They will say: ‘Allāh.’ Say: ‘Will you not then fear Him (by believing in Him and in the Day of Resurrection and by obeying Him)?’”**<sup>1</sup> And still the Prophet ﷺ fought them and did not consider them to be Muslims, people of tawḥīd.

Simply believing in ar-Rubūbiyyah (Allāh’s Lordship) alone is not sufficient; rather, one must also have belief in al-Ulūhiyyah (His right to be worshiped).

Shaykh-ul-Islām Ibn Taymiyyah رحمته said regarding belief in Allāh’s Lordship, “This belief is a belief that is mandatory but one does not reach the mandatory belief by believing in it.”<sup>2</sup>

This means: Believing in Allāh’s Lordship is mandatory but does not complete that which is mandated; since it is mandatory to believe in the existence of Allāh, in His Lordship, in His right to be worshiped and in His Names and Attributes.

<sup>1</sup> Sūrah al-Mu’minūn: 86-87.

<sup>2</sup> *Iqtidā-ūṣ-Ṣirāṭ-il-Mustaqīm*, 2/387.

### **The Third Matter: Belief in al-Ulūhiyyah**

A person must believe that Allāh is worthy of worship. He is the true God and everything taken as a god besides Him is worshiped falsely regardless if the one worshiped is a Prophet sent by Allāh, an Angel who is close to Him, a righteous person, the sun, the moon or other than that. There is nothing worthy of worship except Allāh and this is the meaning of *Lā ilāha illa Allāh*: There is none justly worshiped except Allāh ﷻ. However, it is not sufficient for the Muslim to believe that Allāh ﷻ is deserving of worship; rather, no doubt, his worship must be in accordance with the following, fourth matter.

## The Fourth Matter: The Worship of Allāh ﷻ

It is mandatory on the Muslim to worship Allāh ﷻ. If a person were to say: 'I agree that Allāh ﷻ is deserving of worship and I am certain of that,' but he does not worship Him – then this affirmation does not benefit him at all. This is because Allāh ﷻ established for Himself that He is worthy of worship and He ordered that He be worshiped. The Most High said,

﴿وَأَعْبُدُوا اللَّهَ﴾

which means, **“Worship Allāh.”**<sup>1</sup> And He, the Most High, said,

﴿بَلَىٰ اللَّهُ فَاَعْبُدْ﴾

which means, **“Nay! But worship Allāh.”**<sup>2</sup>

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<sup>1</sup> Sūrah an-Nisā: 36.

<sup>2</sup> Sūrah az-Zumar: 66.

## The Fifth Matter: That You Do Not Associate Partners with Allāh



Not everyone who worships Allāh is a Muslim, believer, a person of tawḥīd. The polytheist worships Allāh and worships others along with Him and the one who worships Allāh and worships others along with Him is like the one who does not worship Allāh. This is because associating partners with Allāh renders one's deeds fruitless regardless how great and how many they are, just as the Most High said to His Prophet ﷺ,

﴿وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ  
وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ﴾<sup>1</sup>

which means, **“And indeed it has been revealed to you, as it was to those before you: ‘If you join others in worship with Allāh, then surely all your deeds will be in vain, and you will certainly be among the losers.’”**<sup>1</sup>

His ﷺ statement, **“And indeed it has been revealed to you,”** meaning: “O Messenger of Allāh!”

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<sup>1</sup> Sūrah az-Zumar: 65.

His ﷺ statement, **“as it was to those before you,”** meaning: to your brothers from the Messengers ﷺ, **“If you join others in worship with Allāh, then surely all your deeds will be in vain, and you will certainly be among the losers.”**

Similarly, when Allāh, the Most High, mentioned a group of Prophets ﷺ in Sūrah al-An’ām, He said,

﴿ذَلِكَ هُدَىٰ آلَٰهِ يَهْدِي بِهِ مَن يَشَاءُ مِنْ عِبَادِهِ وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ  
مَا كَانُوا يَعْمَلُونَ﴾<sup>1</sup>

which means, **“This is the Guidance of Allāh with which He guides whomsoever He wills of His creation. But if they joined others in worship along with Allāh, all that they used to do would have been of no benefit to them.”**<sup>1</sup>

The polytheists worship Allāh ﷻ with many acts of worship such as *du’ā* (invocation). The Most High said,

﴿وَإِذَا غَشِيَهُمْ مَوَّجٌ كَالظُّلَلِ دَعَوُا آلَٰهَهُمْ مُّخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ  
فَمِنْهُمْ مُّقْتَصِدٌ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ كَفُورٍ﴾<sup>2</sup>

which means, **“And when a wave covers them like shades they invoke Allāh, making their invocations for Him only. But when He brings them safe to land, there are those among them that stop in between belief and**

<sup>1</sup> Sūrah al-An’ām, 88.



**disbelief. None denies Our signs except every perfidious ingrate.**<sup>1</sup> Invocation is an act of worship and they invoke Allāh. Nay! Even Iblīs invokes Allāh, the Most High; he said,

﴿رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ﴾

which means, **“My Lord! Give me respite till the Day the dead are resurrected,”**<sup>2</sup> yet he is still a disbeliever. The evidence is the statement of the Most High,

﴿وَإِذْ قُلْنَا لِلْمَلَكِئَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ﴾<sup>3</sup>

which means, **“And remember when We said to the Angels: ‘Prostrate yourselves before Ādam.’ They prostrated except Iblīs. He refused and was proud and was one of the disbelievers.”**<sup>3</sup> So a person does not become a Muslim, a person of tawḥīd unless he worships Allāh and does not associate any partners with Him.

Shirk (polytheism) is to worship other than Allāh along with Allāh ﷻ and it is the gravest of sins just as the Most High said,

<sup>1</sup> Sūrah Luqmān: 32.

<sup>2</sup> Sūrah Ṣād: 79.

<sup>3</sup> Sūrah al-Baqarah: 34.

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا﴾<sup>1</sup>

which means, “Verily, Allāh does not forgive that partners should be set up with Him, but He forgives sins other than that to whom He wills; and whoever sets up partners with Allāh, he has indeed invented a tremendous sin.”<sup>1</sup> And the Most High said,

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا﴾<sup>2</sup>

which means, “Verily, Allāh does not forgive that partners should be set up with Him, but He forgives sins other than to whom He wills, and whoever sets up partners with Allāh has indeed strayed far away.”<sup>2</sup> And He ﷻ said,

﴿إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ﴾<sup>3</sup>

which means, “Verily, whosoever sets up partners with Allāh, then Allāh has forbidden Paradise to him and the Fire will be his abode. And the wrong-doers have no helpers.”<sup>3</sup> And He ﷻ said,

<sup>1</sup> Sūrah an-Nisā: 48.

<sup>2</sup> Sūrah an-Nisā: 116.

<sup>3</sup> Sūrah al-Mā'idah: 72.

﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ﴿١٨﴾ يُضْعَفُ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدُ فِيهِ مُهَانًا ﴿١٩﴾﴾

which means, “And those who do not invoke another god along with Allāh, nor kill someone that Allāh has forbidden to kill except for just cause, or commit illegal sexual intercourse; and whoever does that shall meet with punishment. The torment will be doubled for him on the Day of Resurrection and he will abide therein in disgrace.”<sup>1</sup> And He said,

﴿وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٢٥﴾﴾

which means, “And indeed it has been revealed to you, as it was to those before you: ‘If you join others in worship with Allāh, then surely all your deeds will be in vain, and you will certainly be among the losers.’”<sup>2</sup>

And the Prophet ﷺ said,

<sup>1</sup> Sūrah al-Furqān: 68-69.

<sup>2</sup> Sūrah az-Zumar: 65.

(أَلَا أُنبئُكُمْ بِأَكْبَرِ الْكَبَائِرِ؟) ثَلَاثًا، قَالُوا: بَلَى يَا رَسُولَ اللَّهِ، قَالَ: (الإِشْرَاكُ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ - وَجَلَسَ وَكَانَ مُتَّكِمًا فَقَالَ - أَلَا وَقَوْلُ الزُّورِ). قَالَ: فَمَا زَالَ يُكْرِرُهَا حَتَّى قُلْنَا: لَيْتَهُ سَكَتَ.

“Shall I not inform you of the greatest of major sins?” three times. They said, ‘Of course, O Allāh’s Messenger.’ He said, “Associating partners with Allāh, disobedience to one’s parents,” he sat up as he had been reclining and he said, “and false speech and false witness.” The narrator said, “He kept repeating it until we said, ‘If only he would be silent.’”<sup>1</sup> He ﷺ also said,

(اجْتَنِبُوا السَّبْعَ الْمُؤِبِقَاتِ). قُلْنَا: وَمَا هُنَّ يَا رَسُولَ اللَّهِ؟ قَالَ: (الشِّرْكَ بِاللَّهِ، وَالسَّحْرُ، وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ، وَأَكْلُ الرِّبَا، وَأَكْلُ مَالِ الْيَتِيمِ، وَالتَّوَلَّى يَوْمَ الرَّحْفِ، وَقَذْفُ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ الْغَافِلَاتِ).

“Avoid the seven grave offenses.” They said, “O Allāh’s Messenger! What are they?” He said, “Associating partners with Allāh, magic, killing the person Allāh has forbidden to kill except with just cause, consuming interest, consuming the wealth of an orphan, fleeing from the battlefield and slandering chaste, believing, innocent women.”<sup>2</sup>

<sup>1</sup> Reported by al-Bukhārī in his *Ṣaḥīḥ*, no. 2654 and Muslim, no. 87.

<sup>2</sup> Reported by al-Bukhārī in his *Ṣaḥīḥ*, no. 2766 and Muslim, no. 89.

His saying, “**Avoid the seven grave offenses,**” means: Be far away from them.

“**Grave offenses,**” are those destructive sins which destroy the one who commits them.

His saying, “**Associating partners with Allāh,**” then this is the first of the grave offenses and the most severe of them. It is the worst sin that Allāh is disobeyed with. ‘Abdullāh ibn Mas’ūd رضي الله عنه asked the Prophet ﷺ,

أَيُّ الذَّنْبِ أَعْظَمُ عِنْدَ اللَّهِ؟ قَالَ: (أَنْ تَجْعَلَ لِلَّهِ نِدًّا وَهُوَ خَلَقَكَ). قُلْتُ: إِنَّ ذَلِكَ لَعَظِيمٌ، قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: (وَأَنْ تُقْتَلَ وَلَدَكَ تَخَافُ أَنْ يَطْعَمَ مَعَكَ).  
قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: (أَنْ تُزَانِيَ حَلِيلَةَ جَارِكَ).

“What is the worst sin with Allāh?” He said, “**To set up rivals to Allāh though He created you.**” I said, “That is indeed grave.” Then I said, “Then what?” He said, “**That you kill your child out of fear that he will eat with you.**” Then I said, “Then what?” He said, “**That you commit illegal sexual intercourse with the wife of your neighbor.**”<sup>1</sup>

With his saying, “**To set up rivals to Allāh though He created you,**” the Prophet ﷺ made taking rivals and partners with Allāh the worst of sins.

His saying, “**That you kill your child out of fear that he will eat with you,**” is regarding what the ‘Arabs used to do in

<sup>1</sup> Reported by al-Bukhārī in his *Ṣaḥīḥ*, no. 4477 and Muslim, no. 86.

pre-Islāmic times: kill their (newborn) children so that they will not share their food with them (out of fear of poverty).

His saying, “That you commit illegal sexual intercourse with the wife of your neighbor,” refers to the fact that the neighbor is supposed to defend his neighbor and do good towards him. Therefore, the one who transgresses with the wife of his neighbor by committing illegal sexual intercourse with her has committed one of the major sins. However, the absolutely worst sin is associating partners with Allāh.

Thus, it is obligatory on the Muslim to know what shirk is – the major kinds and the minor kinds, its forms, its types and its details so that he does not fall into it. Due to this, Ḥudhayfah ibn al-Yamān رضي الله عنه said,

كَانَ النَّاسُ يَسْأَلُونَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْخَيْرِ، وَكُنْتُ أَسْأَلُهُ  
عَنِ الشَّرِّ مَخَافَةَ أَنْ يُدْرِكَنِي.

“The people used to ask Allāh’s Messenger ﷺ about good, but I used to ask him about evil out of fear that it would overtake me.”<sup>1</sup> Shirk (associating partners with Allāh) is the worst evil and it is obligatory to fear falling into it. Perhaps a person may fall into shirk without knowing. Establishing this point, the poet said,

<sup>1</sup> Reported by al-Bukhārī in his *Ṣaḥīḥ*, no. 3606 and Muslim, no. 1847.

عَرَفْتُ الشَّرَّ لَا لِلسَّيِّئِ لَكِن لِيَتَوَقَّيهِ  
وَمَنْ لَا يَعْرِفُ الشَّرَّ مِنَ النَّاسِ يَقَعُ فِيهِ

“I learned about evil not so I could do it but to be cautious of it. Whoever from the people does not know evil will fall into it.”

## The Sixth Matter: That You Disbelieve in Everything that is Worshipped Besides Allāh ﷻ

If a person were to say, “I worship Allāh ﷻ alone without associating any partners with Him but whoever worships other than Allāh ﷻ that’s his right. I do not disapprove of that because everyone has the right to worship what he wants.” We say, “This speech will never be correct. It is obligatory on you to believe that everything that is worshipped besides Allāh is falsely worshipped. It is obligatory to disbelieve in them and believe in Allāh ﷻ.” Allāh, the Most High, said,

﴿يَكْفُرُ بِالطَّغُوتِ وَيُؤْمِنُ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ  
لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾

which means, “Whoever disbelieves in *ṭaghūt* and believes in Allāh, then he has grasped the most trustworthy handhold that will never break. And Allāh is the All-Hearer, the All-Knower.”<sup>1</sup>

*Ṭaghūt* is everything that is worshipped besides Allāh and is pleased with that worship. There is no doubt that the Muslim must disbelieve in *ṭaghūt* while also believing that

<sup>1</sup> Sūrah al-Baqarah: 256.



they are worshiped falsely and do not have any right to al-Ulūhiyyah.

The Most High said, **“He has grasped the most trustworthy handhold.”** The ‘handhold’ is the place where one grasps and tightens the hands. ‘Trustworthy’ means powerful and firm. ‘The most trustworthy handhold’ that is grasped onto is Lā ilāha illa Allāh.<sup>1</sup>

We also find this concept in the ḥadīth,

(مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ، وَكَفَرَ بِمَا يُعْبَدُ مِنْ دُونِ اللَّهِ، حَرَّمَ مَالَهُ وَدَمَهُ،  
وَحِسَابُهُ عَلَى اللَّهِ.)

**“Whoever says: ‘Lā ilāha illa Allāh,’ and disbelieves in whatever is worshiped besides Allāh, his wealth and blood are prohibited, and his reckoning is with Allāh.”<sup>2</sup>**

Shaykh Muḥammad ibn ‘Abdul-Wahhāb رحمته الله said, “This is one of the greatest clarifications of the meaning of Lā ilāha illa Allāh. He did not make uttering it a protection of one’s blood and wealth, nor knowing its meaning while uttering it,

<sup>1</sup> Mujāhid رحمته الله said, **“He has grasped the most trustworthy handhold,”** means: Īmān.” As-Suddiy رحمته الله said, “Islām.” Sa’īd ibn Jubayr رحمته الله and aḍ-Ḍaḥḥāk رحمته الله said, “Lā ilāha illa Allāh.” Anas ibn Mālik رضي الله عنه, **“The most trustworthy handhold,”** is the Qur’ān.” Sālim ibn Abī Ja’d رحمته الله said, “It is love for Allāh’s sake and hatred for Allāh’s sake.” Ibn Kathīr رحمته الله said, “All of these statements are correct and they do not contradict one another.” [Tafsīr ibn Kathīr, 1/684].

<sup>2</sup> Reported by Muslim, no. 23 and Ahmad, no. 15875. The wording is Muslim’s.

nor even affirming it, nor him invoking Allāh alone without partners; rather, his wealth and blood are not prohibited until he adds to all that: disbelief in what is worshiped besides Allāh. If he doubts that or refrains from declaring that, his wealth and blood are not prohibited.”<sup>1</sup>

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<sup>1</sup> *Kitāb at-Tawhīd*, p. 140.

## **The Seventh Matter: Friendship, Support and Love for the People of Lā ilāha illa Allāh**

You must befriend the people of Īmān and hope for them to have victory over the enemies of the Religion.

The Prophet ﷺ said,

(أَوْثَقُ عُرَى الْإِيمَانِ الْمُوَالَاةُ فِي اللَّهِ، وَالْمُعَادَاةُ فِي اللَّهِ، وَالْحُبُّ فِي اللَّهِ،  
وَالْبُغْضُ فِي اللَّهِ ﷺ).

“The most trustworthy handhold of Īmān is: friendship for the sake of Allāh, enmity for the sake of Allāh, love for the sake of Allāh and hatred for the sake of Allāh ﷺ.”<sup>1</sup>

Shaykh-ul-Islām Ibn Taymiyyah رحمه الله said, “It is a must for the enmity of the Muslim to be for the sake of Allāh and his befriending to be for the sake of Allāh. If there is a believer, he must befriend him even if he does wrong to him because the wrong-doing does not sever the friendship based on Īmān. The Most High said,

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<sup>1</sup> Reported by aṭ-Ṭabarānī in *al-Muʿjam al-Kabīr*, no. 11537. Al-Albānī authenticated it in *as-Silsilah aṣ-Ṣaḥīḥah*, no. 1728.

﴿وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٩٠﴾ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ﴾

which means, “And if two parties or groups among the believers fall into fighting, then make peace between them both. But if one of them transgresses against the other, then fight all together against the one which transgresses till they comply with the command of Allāh. Then if they comply, make reconciliation between them justly, and be equitable. Verily! Allāh loves those who are equitable. The believers are nothing else than **brothers.**”<sup>1</sup> Allāh made them brothers even though fighting and transgression took place and He ordered reconciliation between them. So let the believer contemplate the difference between these two matters. How often are they confused with one another? And he should know that it is mandatory to befriend the believer even if he wrongs him and transgresses against him. And the disbeliever, it is mandatory to have enmity towards him even if he gives him gifts and does good towards him for Allāh ﷻ sent the Messenger and revealed the Book so that all the Religion can be for Allāh. So, love is for His friends, hatred is for His enemies, honor is for His friends, disdain is for His enemies, reward is for His friends and punishment is for His enemies.

<sup>1</sup> Sūrah al-Hujurāt: 9-10.

“If good, evil and immorality come together in one man, obedience and disobedience, sunnah and innovation then he is deserving of friendship to the degree of the good in him and he is deserving of enmity and punishment according to the evil in him. So, one person gathers those matters which require honor and disdain... This is the foundation which Ahlus-Sunnah wal-Jamā’ah have agreed upon.”<sup>1</sup>

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<sup>1</sup> *Majmū’ al-Fatāwā*, 28/208-209.

## The Eighth Matter: Disavowal of the Polytheists and Having Hatred for Them is a Foundation of Īmān

The Most High said,

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم  
بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَن  
تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِن كُنتُمْ خَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي  
تُسِرُّونَ إِلَيْهِم بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَن يَفْعَلْهُ مِنكُمْ  
فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ﴾<sup>1</sup>

which means, “O you who believe! Do not take My enemies and your enemies as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth and have driven out the Messenger and yourselves because you believe in Allāh, your Lord, if you have come forth to strive in My cause and to seek My good pleasure. You show friendship to them in secret while I am aware of what you conceal and what you reveal. And whosoever of you does that, then indee he has gone astray from the Straight Path.”<sup>1</sup>

<sup>1</sup> Sūrah al-Mumtaḥinah: 1.

His statement, **“Do not take My enemies and your enemies as friends,”** means: besides Me. Then He said,

﴿إِنْ يَتَّقُواكُمْ يَكُونُوا لَكُمْ أَعْدَاءً وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُمْ  
بِالسُّوءِ وَوَدُّوا لَوْ تَكْفُرُونَ﴾<sup>1</sup>

which means, **“Should they gain the upper hand over you, they would behave towards you as enemies, and stretch forth their hands and their tongues against you with evil, and they desire that you should disbelieve.”**<sup>1</sup> The context clarifies the nature of the enemies of Allāh with the people of Īmān.

His statement, **“Should they gain the upper hand over you,”** means: should they find they have the opportunity to harm you.

His statement, **“they would behave towards you as enemies,”** means: they would be open enemies to you. **“And stretch forth their hands and their tongues against you with evil,”** means: by killing, striking and similar to that. **“And they desire that you should disbelieve.”** The disbelievers wish that you should disbelieve like them. Allāh ﷻ said,

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<sup>1</sup> Sūrah al-Mumtaḥinah: 2.

﴿وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يُهَاجِرُوا فِي سَبِيلِ اللَّهِ فَإِن تَوَلَّوْا فَخُذُوهُمْ وَأَقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ وَلَا تَتَّخِذُوا مِنْهُمْ وِلِيًّا وَلَا نَصِيرًا﴾<sup>1</sup>

which means, “They wish that you should disbelieve as they have disbelieved, and thus you all become equal. So do not take them as friends till they emigrate in the way of Allāh. But if they turn back, take them and kill them wherever you find them, and do not take them as friends or helpers.”<sup>1</sup> He ﷺ said,

﴿وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِن بَعْدِ إِيمَانِكُمْ كَفَّارًا حَسَدًا مِّنْ عِنْدِ أَنفُسِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ﴾

which means, “Many of the People of the Book wish they could turn you away as disbelievers after you have believed, out of envy from their own selves, even after the truth has become manifest to them.”<sup>2</sup> The Most High said,

﴿أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا﴾

which means, “Or do they envy men for what Allāh has given them of bounty? Then We have already given the

<sup>1</sup> Sūrah an-Nisā: 89.

<sup>2</sup> Sūrah al-Baqarah: 109.



**family of Ibrāhīm the Book and Wisdom and conferred upon them a great kingdom.”**<sup>1</sup> They are envious of us because of our Islām and our religion. It is not enough that they are disbelievers, instead they want us to be on their religion. The evidence for this is His ﷺ statement,

﴿وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصْرِيُّ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ﴾

which means, **“They will never be pleased with you until you follow their religion.”**<sup>2</sup> Allāh’s Speech is true. Therefore, it is necessary for us that we do not have good suspicion of the disbelievers who wish that we follow their religion!

If they are incapable of having us follow their religion, then they will not fall short of trying to get us to leave our religion – having no religion – even if we do not follow their religion. No doubt we must have the belief in Alliance and Disavowal for Allāh’s Sake; alliance for the believers, the people of tawḥīd and disavowal for the disbelieving polytheists.

He ﷺ said,

﴿قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَءُؤُا مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِن دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمْ

<sup>1</sup> Sūrah an-Nisā: 54.

<sup>2</sup> Sūrah al-Baqarah: 120.

الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحَدَهُ ۗ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ  
لَأَسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ ﴿٦٠﴾

which means, “Indeed there has been an excellent example for you in Ibrāhīm and those with him, when they said to their people: ‘Verily, we are free from you and whatever you worship besides Allāh, we have rejected you, and hostility and hatred has started between us and you forever, until you believe in Allāh alone.’ Except for the statement of Ibrāhīm to his father, ‘Verily, I will ask forgiveness for you, but I have no power to do anything for you before Allāh.’”<sup>1</sup> So Allāh made Ibrāhīm عليه السلام – the khalīl (close friend) of ar-Raḥman (the Bestower of Mercy) – and those with him an example for us in showing disavowal from their people and what they worshiped besides Allāh.

If a person were to say, “Ibrāhīm عليه السلام promised his father to seek forgiveness for him and his father was a polytheist. Is it legislated for us to emulate him in that?”

The answer is: Allāh prohibited Ibrāhīm عليه السلام from seeking forgiveness for his father and Ibrāhīm عليه السلام obeyed the command of Allāh and refrained from seeking forgiveness for his father and freed himself from him. Allāh ﷻ said,

<sup>1</sup> Sūrah al-Mumtaḥinah: 60.

﴿وَمَا كَانَ أَسْتَعْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَّهَا إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَاهِيمَ لَأَوَّهٌ حَلِيمٌ﴾<sup>(1)</sup>

which means, **“And Ibrāhīm’s asking for his father’s forgiveness was only because of a promise he had made to him. But when it became clear to him that he is an enemy of Allāh, he disassociated himself from him. Verily Ibrāhīm was one who invoked Allāh with humility and was forbearing.”**<sup>1</sup> Disavowal from the polytheists does not mean displaying enmity towards them without any just cause or doing wrong to them. Doing wrong to a disbeliever is forbidden as he ﷺ said,

(اتَّقُوا دَعْوَةَ الْمَظْلُومِ، وَإِنْ كَانَ كَافِرًا، فَإِنَّهُ لَيْسَ دُونَهَا حِجَابٌ.)

**“Fear the invocation of the one wronged, even if he is a disbeliever, because there is no barrier from it reaching Allāh.”**<sup>2</sup> Disavowal from the polytheists does not prevent the Muslim from cooperating with the disbelievers in buying, selling and similar affairs, for the “Prophet ﷺ passed away and his shield was mortgaged to a Jew.”<sup>3</sup> Disavowal from the polytheists is one thing and cooperation with them is another.

<sup>1</sup> Sūrah at-Tawbah: 114.

<sup>2</sup> Reported by Aḥmad in his *Musnad*, no. 12549. Al-Albānī authenticated it in *as-Silsilah aṣ-Ṣaḥīḥah*, no. 767 and it is in the two *Ṣaḥīḥs* without the wording, **“even if he is a disbeliever.”**

<sup>3</sup> Reported by al-Bukhārī in his *Ṣaḥīḥ*, no. 2916.

## The Ninth Matter: That Your Worship is According to the Sunnah of Allāh's Messenger ﷺ and Not According to Your Desires

Allāh created you to worship Him. The Most High said,

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾﴾

which means, **“And I have not created jinn and mankind except to worship Me.”**<sup>1</sup> And He clarified for us how to worship Him. So He sent His Messenger with guidance and the religion of truth. He ﷺ said,

﴿هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ  
وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٩﴾﴾

which means, **“He is the One Who sent His Messenger with guidance and the religion of truth that it may be victorious over all other religions even though the polytheists hate it.”**<sup>2</sup> Guidance is: beneficial knowledge. The religion of truth is: righteous actions. He sent His Messenger,

<sup>1</sup> Sūrah adh-Dhāriyāt: 56.

<sup>2</sup> Sūrah aṣ-Ṣaff: 9.

Muḥammad ﷺ to be obeyed by the permission of Allāh. He ﷺ said,

﴿وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ﴾

which means, **“We sent no Messenger but to be obeyed by Allāh’s permission.”**<sup>1</sup>

The Prophet ﷺ ordered us to follow him. He ﷺ said,

(صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي.)

“Pray as you have seen me pray.”<sup>2</sup> He ﷺ said,

(خُذُوا عَنِّي مَنَاسِكَكُمْ.)

“Take your pilgrimage rites from me.”<sup>3</sup> The Prophet ﷺ said,

(فَمَنْ رَغِبَ عَن سُنَّتِي فَلَيْسَ مِنِّي.)

“Whoever turns away from my Sunnah is not from me.”<sup>4</sup> He ﷺ said,

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<sup>1</sup> Sūrah an-Nisā: 64.

<sup>2</sup> Reported by al-Bukhārī in his *Ṣaḥīḥ*, no. 6008.

<sup>3</sup> Reported by al-Bayhaqī in *as-Sunan al-Kubrā*, no. 9524. It is also in Muslim in his *Ṣaḥīḥ*, no. 1297 with the wording,

(لِتَأْخُذُوا مَنَاسِكَكُمْ.)

“Learn your pilgrimage rites.”

<sup>4</sup> Reported by al-Bukhārī in his *Ṣaḥīḥ*, no. 5063 and by Muslim in his *Ṣaḥīḥ*, no. 1401.

(مَنْ تَوَضَّأَ نَحْوَ وُضُوئِي هَذَا.)

“Whoever makes wuḍū like this wuḍū of mine.”<sup>1</sup> Therefore, worship Allāh as you have been commanded. He ﷺ said,

﴿فَأَسْتَقِمَّ كَمَا أُمِرْتُ وَمَنْ تَابَ مَعَكَ﴾

which means, “**Stand firm as you have been commanded, you and those who turn in repentance with you.**”<sup>2</sup> It is necessary that your worship be according to the Sunnah of Allāh’s Messenger ﷺ. Whoever worships Allāh ﷻ according to other than the Sunnah of the Messenger ﷺ, Allāh will not accept it from him. The evidence is the statement of Allāh, the Most High,

﴿الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا﴾

which means, “**The One Who created death and life in order to test which of you is best in deeds.**”<sup>3</sup> The good deed is what is done sincerely for Allāh and correct according to the Sunnah of His Messenger ﷺ.

The Prophet ﷺ said,

(مَنْ أَحَدَّثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ.)

<sup>1</sup> Reported by al-Bukhārī in his *Ṣaḥīḥ*, no. 159 and by Muslim in his *Ṣaḥīḥ*, no. 226.

<sup>2</sup> Sūrah Hūd: 112.

<sup>3</sup> Sūrah al-Mulk: 2.

“Whoever introduces in our affair something that does not belong to it, will be rejected.”<sup>1</sup> The meaning of rejected is: returned back to its doer (not reaching Allāh) even if he strove and worked tirelessly, but it is not according to the Sunnah of the Messenger ﷺ so his actions will not be accepted.

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<sup>1</sup> Reported by al-Bukhārī in his *Ṣaḥīḥ*, no. 2697 and by Muslim in his *Ṣaḥīḥ*, no. 1718 and the wording is his.

## The Tenth Matter: That You Be a Follower of the Companions of the Messenger ﷺ

Indeed, Allāh says in His Mighty Book,

﴿وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ  
نُؤَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ ۗ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا ﴿١١٥﴾﴾

which means, **“And whoever opposes the Messenger after the right path has been shown clearly to him, and follows other than the way of the believers, We will keep him in the path he has chosen and burn him in Hell – what an evil destination.”**<sup>1</sup>

His statement, **“And whoever opposes the Messenger,”** means: he contradicts the Messenger ﷺ so that the Messenger ﷺ is on one side and he is on the other.

His statement, **“And follows other than the way of the believers,”** means: he follows a path other than the path of the believers. The believers here are the Companions رضي الله عنهم because there were no other believers at the time the Qur’ān was sent down besides the Companions رضي الله عنهم. Thus, the meaning of the Āyah becomes: Whoever follows a path

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<sup>1</sup> Sūrah an-Nisā: 115.



which is in contradiction to the Messenger ﷺ and his Companions, his recompense will be what comes in the completion of the Āyah: **“We will keep him in the path he has chosen and burn him in Hell - what an evil destination.”**

Contradicting the guidance of the Companions رضي الله عنهم is not a light matter because their guidance is a practical implementation of the Sunan of the Messenger ﷺ and his guidance. The Prophet ﷺ said,

(إِنَّ بَنِي إِسْرَائِيلَ تَفَرَّقَتْ عَلَى ثِنْتَيْنِ وَسَبْعِينَ مِلَّةً، وَتَفَتَّرِقُ أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِينَ مِلَّةً، كُلُّهُمْ فِي النَّارِ إِلَّا مِلَّةً وَاحِدَةً.) قَالُوا: وَمَنْ هِيَ يَا رَسُولَ اللَّهِ؟  
قَالَ: (مَا أَنَا عَلَيْهِ وَأَصْحَابِي).

“Indeed, the Children of Isrā’īl divided into 72 sects and my nation will divide into 73 sects, all of them in the Fire except one.” They said, “And who are they O Allāh’s Messenger?” He said, “Those following that which I and my Companions are upon.”<sup>1</sup>

When the Prophet ﷺ said, “And my nation will divide into 73 sects, all of them in the Fire except one,” the Companions رضي الله عنهم did not ask about those who will be destroyed, they did not ask about the 72 sects. They only

<sup>1</sup> Reported by at-Tirmidhī in his *Jāmi’*, no. 2641. Al-Albānī authenticated it in *as-Silsilah aṣ-Ṣaḥīḥah*, no. 203.

asked about the saved sect.<sup>1</sup> They said, “And who are they O Allāh’s Messenger?” He ﷺ said, “Those following that which I and my Companions are upon.”

He ﷺ mentioned that the saved sect must, no doubt, follow his guidance ﷺ and the guidance of his Noble Companions رضي الله عنهم. He ﷺ also said,

(أَوْصِيكُمْ بِتَقْوَى اللَّهِ، وَالسَّمْعِ وَالطَّاعَةِ، وَإِنْ عَبْدًا حَبَشِيًّا، فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ فَسَيَرَى اخْتِلَافًا كَثِيرًا، فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ، تَمَسَّكُوا بِهَا وَعَضُّوا عَلَيْهَا بِالنَّوَاجِدِ، وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ، فَإِنَّ كُلَّ مُحَدَّثَةٍ بَدْعَةٌ، وَكُلَّ بَدْعَةٍ ضَلَالَةٌ.)

“I advise you with the taqwā of Allāh and hearing and obeying the leader even if he is an Abyssinian slave. Whoever among you lives long will see many differences. Therefore, you must follow my Sunnah and the Sunnah of the rightly-guided, guiding Khalifahs. Hold onto it and bite onto it with your molars. Beware of newly invented matters, for every invented matter is an innovation and every innovation is misguidance.”<sup>2</sup>

<sup>1</sup> Shaykh Ibn ‘Uthaymīn رحمته الله said, “Saved in this worldly life from innovations, free from them; and saved in the Hereafter from the Fire.” [*Sharh al-Wāsiṭiyyah*, 1/50]

<sup>2</sup> Reported by Aḥmad in his *Musnad*, no. 17144 and Abū Dāwūd in his *Sunan*, no. 4607 and its his wording. Al-Albānī authenticated it in *al-Irwā*, no. 2455.

His ﷺ statement, “bite onto it with your molars,”<sup>1</sup> means: with your teeth. It is an encouragement to strongly cling onto the Sunnah. He ﷺ said, “bite onto *it* with your molars,” and he did not say: “bite onto *them*.” This is evidence that the Sunnah of the rightly-guided, guiding Khalifahs is part of the Sunnah of the Messenger ﷺ. Thus, for everyone who claims to follow and love the Book of Allāh and the Sunnah of His Messenger ﷺ, it is required for his actions to be in accordance with the understanding of the Companions رضي الله عنهم.

I will strike an example for you: Some people celebrate the birth of the Prophet ﷺ every year. When you ask them, “Did the Companions رضي الله عنهم celebrate the birth of the Prophet ﷺ?” They will say, “We love the Messenger ﷺ.” So it is said to them, “Do you love the Messenger ﷺ more than the Companions رضي الله عنهم loved him?”

We are commanded to act as they acted, to follow their path and emulate their Sunnah just as he ﷺ said, “Therefore, you must follow my Sunnah and the Sunnah of the rightly-guided, guiding Khalifahs.” He ﷺ also said,

(اَقْتَدُوا بِاللَّذِينَ مِنْ بَعْدِي، أَبِي بَكْرٍ وَعُمَرَ.)

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<sup>1</sup> Ibn al-Athīr رحمته الله said, “Bite onto it with your molars,” this is an example of strongly holding onto the affair of the religion, because biting with the molars is biting with the entire mouth and teeth.” [An-Nihāyah, 3/252]

“Emulate the two after me, Abū Bakr and ‘Umar.”<sup>1</sup> The Companions رضي الله عنهم are the best of mankind after the Prophets and Messengers عليه السلام as the Most High said,

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ  
وَتُؤْمِنُونَ بِاللَّهِ﴾

which means, **“You are the best of people ever raised up for mankind; you enjoin the good and forbid the evil and you believe in Allāh.”**<sup>2</sup> The Companions رضي الله عنهم enter into this Āyah first and foremost since there were no other believers besides them when the Āyah was sent down. The Messenger ﷺ said,

(خَيْرُ النَّاسِ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ.)

“The best of people are my generation; then those after them, then those after them.”<sup>3</sup> The Lord of all creation testified that they are the best of nations and the Seal of the Messengers testified that they are the best of generations. The Companions رضي الله عنهم are synonymous with the practical application of the Sunnah of the Messenger ﷺ. There come some general orders and some of the people understand that they should act on their generality. It is said to them, “Did

<sup>1</sup> Reported by at-Tirmidhī in his *Jāmi’*, no. 3662 and Aḥmad in his *Musnad*, no. 23245. Al-Albānī authenticated it in *aṣ-Ṣaḥīḥah*, no. 1233.

<sup>2</sup> Sūrah Āli ‘Imrān: 110.


<sup>3</sup> Reported by al-Bukhārī in his *Ṣaḥīḥ*, no. 2652 and Muslim in his *Ṣaḥīḥ*, no. 2533.

the Companions understand it the way you are doing it today?" So, we often need to look at the application of the Companions to clarify for us the intent of the command of Allāh and His Messenger. These are the ten matters the Muslim needs in his life.

## Summary

It is necessary for the Muslim to believe that Allāh exists and that He is *al-Awwal* (there is nothing before Him), *al-Ākhir* (there is nothing after Him), *adh-Dhāhir* (there is nothing above Him) and *al-Bāṭin* (there is nothing nearer than Him). And he must believe that He is the Lord of all creation, the Creator, the Owner, the One Who administers all affairs with wisdom; that He ﷻ is the true God that is worthy of worship. It is mandatory that we worship Him, being sincere to Him in our worship and not associate any partners with Him. It is mandatory that we disbelieve in ṭaghūt, and that is everything worshiped besides Allāh, the Most High. It is mandatory that we befriend the Muslims, the people of tawḥīd and disavow the disbelievers, the polytheists. It is mandatory that we worship Allāh, the Most High, as we were commanded; so we follow Allāh's Messenger ﷺ and emulate the predecessors of this nation: the Companions and those who followed them, may Allāh be pleased with them and join us with them by His favor, His mercy and His tremendous grace. All praise is due to Allāh in the beginning and the end, openly and secretly and may Allāh grant His praise, manifest his virtue and elevate the status of our Prophet Muḥammad, as well as his family and all of his Companions.





Arabic-English

إرشادنا الأمان إلى أصول ومفاهيم دين الإسلام

Guidance for Mankind  
to the Principles and Important Matters  
in the  
**Religion of Islām**  
Questions & Answers

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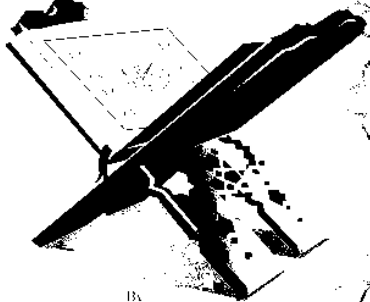
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During Ramaḍān



By  
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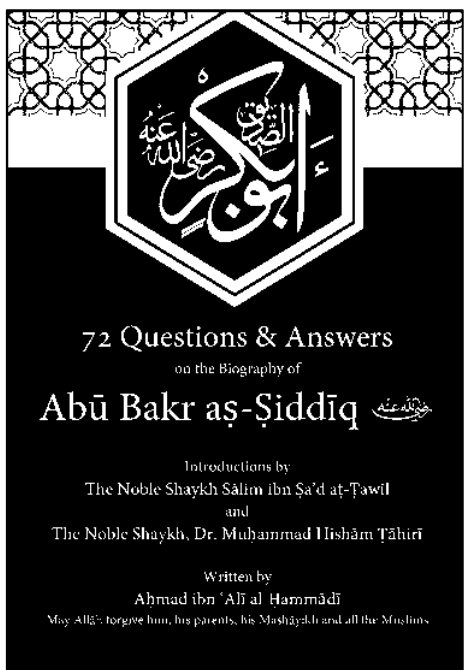
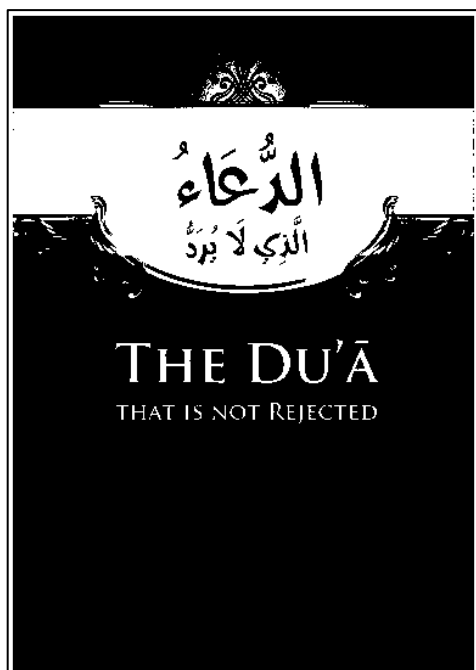
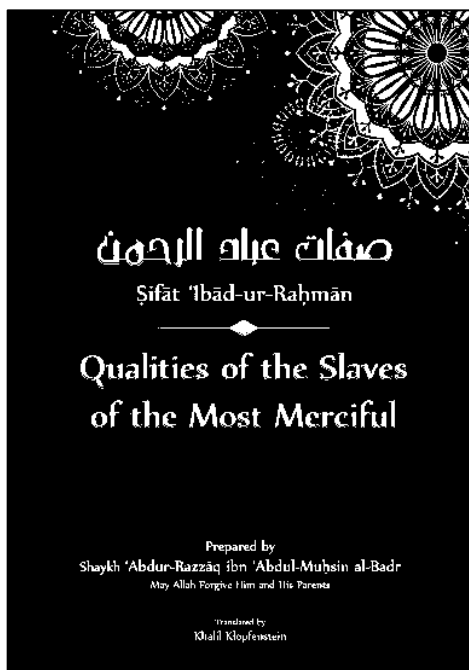
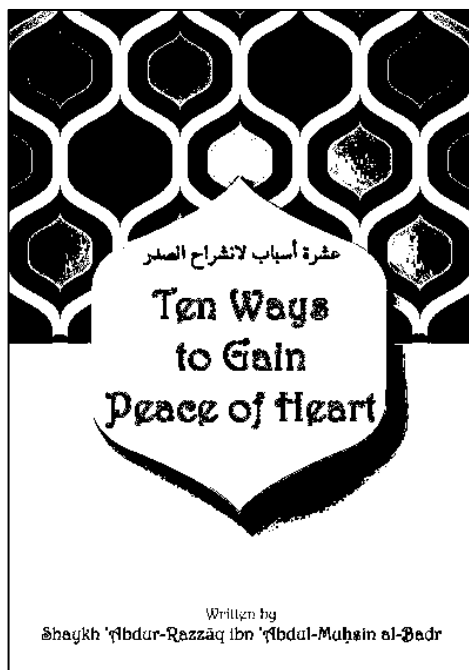
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