# The Best Religion For Mankind.

فضل الإسادم

Explained by

Shaykh Saalih Ibn Fawzan Ibn 'Abdullah Al-Fawzan (May Allah Preserve him)

Written by Shaykh-Ul-Islam Muhammad Ibn 'Abdul Wahaab

(May Allah have mercy upon him)

# The Best Religion For Mankind

فضل الاسلام

Written by Shaykh-ul-Islam Muhammad Ibn 'Abdul Wahhaab (May Allah have mercy upon him)

Explained by

Shaykh Saalih Ibn Fawzan Ibn 'Abdullah Al-Fawzan (May Allah preserve him)

## The Best Religion for Mankind

© Daarul Isnaad Publications, A Product of Eve's Edition.

First Edition, May 2010/Jumada Al-Akhir 1431 H

All rights reserved. No part of this book can be reproduced in any form.

Cover Design: Muslim Mobile Designs 267-259-4431

Printed By: Sanatec Printing, Flushing, NY

Published by: Daarul Isnaad & Authentic Statements

Translated by: Daarul Isnaad

Website: http://evesedition.ning.com/

www.authenticstatements.com

P. 267-334-0813 or 215.382-3382

ISBN: 978-0-9826475-1-6

Subject: Aqeedah

### قال عبد الله بن المبارك :

الإسناد من الدين و لولا الإسناد لقال من شاء ما شاء

The Isnaad is from the Religion; and if it weren't for the Isnaad, anyone would say what he or she wanted

-Abdullah bin Al-Mubaraak Died 181 Hijra

# **Table of Contents**

The Superiority of Islampg.7
The Obligation of entering into Islampg.28
The Explanation of Islampg.43
The Statement of Allah (And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers.)pg.51
The obligation of being satisfied with following The Book besides everything other than itpg.57
What has been reported concerning leaving the Call of Islampg.61
The Obligation of entering Islam entirely and Abandoning everything other than itpg.74
What has been reported concerning innovation Being worse than the major sinspg.84
What has been narrated concerning the Practitioner of innovation being prevented from Repentancepg.96

# The Best Religion for Mankind

The statement of Allah: "O people of the Scripture (Jews and Christians)! Why do you Dispute about Ibrahim?"pg.99					
	been reported ab and the virtue of		•	pg.123	
The warn	ing against innov	ations		pg.129	

Baab: Fadi Islam Chapter: The Superiority of Islam

### The superiority of Islam<sup>1</sup>

<sup>1</sup> All praise is due to Allah, The Lord and Cherisher of all that exist, may the peace and blessings be upon our Prophet Muhammad, his family and all of his companions.

The Religion (Deen) consists of three levels.

First level is Islam

Second level is Eemaan

### Third level is Ihsaan

Just as it comes in the Hadith of Abu Hurairah that one day the Prophet (صلى الله عليه وسلم),

Came out to the people and Jibreel approach him and ask him: 'What is Eemaan? The Prophet (صلح عليه) said: "Eemaan is that you believe in Allah, His angels, the meeting with Him and His messengers, and that you believe in the Day of Judgment. He said: 'What is Islam? He said: 'Islam is that you worship Allah alone, without associating any partners with Him, that you establish the Prayer, you give the Legislated Zakaat, and you fast the month of Ramadan. He said: 'What is Ihsaan? He said: 'Ihsaan is that you worship Allah as if you see Him, and if you cannot see Him then know that He see you- Until the end of the Hadith... So these are the levels of the Religion. 1

The first chapter the Author begins with in his book is the Superiority of Islam.

### Allah the Exalted says,

(الْيُوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا)
This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion.<sup>2</sup>

<sup>2</sup> This verse was revealed to the Prophet ( صلی الله علیه) while he was standing on 'Arafat during the farewell pilgrimage. It was the last verse from the Qur'an revealed to the messenger (صلی الله علیه وسلم).

What this verse indicates is that the Messenger's death was not to come until after the completion of this Religion. It also contains a refutation against those who introduce things into the Religion which is not from it. So whoever brings something new into the religion it will be rejected.

Just as it has been affirmed in the Hadith of 'A'ishah (May Allah be please with her).

عَنْ أُمِّ الْمُؤْمِنِينَ أُمِّ عَبْدِ اللَّهِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: قَالَ: رَسُولُ اللَّهِ صَلَّى اللَّهُ عَنْهَا، قَالَتْ: قَالَ: رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدُّ رَوَاهُ الْبُحَارِيُّ، وَمُسْلِمٌ

It is narrated on the authority of the Mother of the Believers, Umm 'Abdullah 'Aishah, that the

### The Best Religion for Mankind

Messenger of Allah, صلى الله عليه وسلمsaid:

"Whosoever introduces into this affair of ours (i.e. into Islam) something that does not belong to it, it is to be rejected."

In addition to that, it is a refutation against those who view Islam to be deficient (due to their weak intellects) and say,

"Verily Islam is not suitable for each time and place,

This claim of theirs is similar to what those in these present times say,

"Verily Islam is for a certain people, a period of time that has past, and it is not suitable for these later times."

And with regards to the statement of Allah,

### (This day, I have perfected your religion for you)

This verse shows that Islam is suitable for every time and place; and that it is not the Religion that is deficient, rather the deficiency lies in the comprehension of the people. There is no Religion except Islam which is perfect and complete for the rectification of Mankind until the Hour is established.

(وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي

### The Best Religion for Mankind

### (Completed My Favor upon you,)

Meaning: Islam. This Religion (Islam) is the greatest blessing, which Allah has conferred upon mankind. Whoever accept this blessing (Islam) will benefit from it, and whoever does not accept it then the sin is upon him and he harms no one but himself, this is due to his refusing to accept this Blessing (Islam).

Then Allah says,

(وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا)

### (And have chosen for you Islam as your religion).

Al-Islam: that which Allah has mentioned in the beginning of this verse: [This day, I have perfected your religion for you]

Allah the Most High is please with it and has perfected it and chosen it for His servants; and He is not pleased with any religion other than it. Allah said in His book:

إِنَّ الدِّينَ عِندَ اللَّهِ الْإِسْلَامُ

### (Truly, the religion with Allah is Islam.)

All the Religions after the coming of Islam, like Judaism and Christianity are nullified, and Allah the Most High is not pleased with them. Henceforth His statement:

### مَن يَبْتَغ غَيْرَ الْإِسْلَام دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

(And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers.)

Verily contain within these two verses are a refutation against those who say in these present times:

"That the three religions, (Judaism, Christianity and Islam) all of them are true. All three religions is a direct connection to Allah.

This is a lie, which they have invented. After the coming of Islam there is no religion that is the Truth except Islam. Likewise the coming of the Messenger (صلى الله عليه وسلم) and Islam abrogated the previous religions (Judaism and Christianity). There is no religion that remains which Allah is please with except Islam.

So whoever wants to enter the Paradise then let him hold firm onto Islam, and whoever desires a religion other than Islam, then for him is nothing but the fire. This is due to his refusing to accept the religion of Islam, which Allah has chosen for mankind. So it is obligatory upon mankind to follow what Allah has commanded them with in every time and place, indeed Allah has commanded the following of Islam:

And Allah says,

Say (O Muhammad صلى الله عليه وسلم ): "O you mankind! If you are in doubt as to my religion (Islam), then (know that) I will never worship those whom you worship besides Allah. But I worship Allah Who causes you to die. [Surah Yunus: 104]<sup>3</sup>

غَفُورٌ رَّحِيمٌ قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ أَ فَإِن تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرينَ

Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allah then follow me (i.e. accept Islamic Monotheism, follow the Qur'an and the Sunnah), Allah will love you and forgive you your sins. And Allah is Oft-Forgiving, Most Merciful."

Say (O Muhammad صلى الله عليه وسلم): "Obey Allah and the Messenger (Muhammad) "صلى الله عليه وسلم"
But if they turn away, then Allah does not like the disbelievers.

<sup>3</sup> The First verse, which the Author (May Allah mercy upon him) mentioned, is addressing the Believers, and the latter verse is addressing the Mushriks.

His saying: **(Say (meaning (O Muhammad صلی الله):** And His saying (**"O you mankind!)** Meaning: "O you people".

إِن كُنتُمْ فِي شَكِّ مِّن دِينِي فَلَا أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ وَلَـــٰكِنْ أَعْبُدُ اللَّهَ الَّذِي يَتَوَفَّاكُمْ

If you are in doubt as to my religion (Islam), then (know that) I will never worship those whom you worship besides Allah. But I worship Allah Who causes you to die [Yunus: 104]

The religion of the Messenger (صلى الله عليه وسلم) is to worship Allah alone and to abandon everything that is worship besides Him.

### (But I worship Allah Who causes you to die)

Meaning: worship Allah to the ending of your allotted time, where you go from one abode (this life) to the abode of Recompense. Allah is the One who deserves to be worship, for to Him all things return. In regards to the idols they have no control of the affairs whatsoever. They do not possess the ability to give life nor death and they can't bring anyone to account. Rather they are from those things that are created who don't possess any ability to harm or benefit themselves nor others. So how can they have the ability to control anything? Verily, this is from those strange affairs that the weak intellect has concocted.

إِنَّ الَّذِينَ تَدْعُونَ مِن دُونِ اللَّهِ عِبَادٌ أَمْثَالُكُمْ أَ ۚ فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِن كُنتُمْ صَادِقِينَ

Verily, those whom you call upon besides Allah are slaves like you. So call upon them and let them answer you if you are truthful. [A'raf:194]

إِن تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ ۚ وَيَوْمَ الْقِيَامَةِ يَكُفُرُونَ يَكُفُرُونَ

If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. [Faatir:14]

A direct address to the one who is intelligent.

فَلَا أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ وَلَــٰكِنْ أَعْبُدُ اللَّهَ الَّذِي يَتَوَقَّاكُمْ تُّ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنينَ

But I worship Allah Who causes you to die, and I am commanded to be one of the believers.

Worship is the right of Allah the Most High: الَّذِي يَتَوَفَّاكُمُ أَنَّ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ

But I worship Allah Who causes you to die, and I am commanded to be one of the believers.

The Messenger (صلى الله عليه وسلم) was commanded to carry out all that which Allah has commanded him with and to convey the Message to the people.

Then Allah said:

وَأَنْ أَقِمْ وَجْهَكَ لِلدِّين حَنيفًا وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ

وَلَا تَدْعُ مِن دُونِ اللَّهِ مَا لَا يَنفَعُكَ وَلَا يَضُرُّكَ اللَّهِ فَعَلْتَ فَإِنَّكَ إِذًا مِّنَ ا الظَّالِمِينَ

وَإِن يَمْسَسُكَ اللَّهُ بِضُرِّ فَلَا كَاشِفَ لَهُ إِلَّا هُو َ ۚ وَإِن يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ ۚ يُصِيبُ بِهِ مَن يَشَاءُ مِنْ عِبَادِهِ ۚ وَهُوَ الْغَفُورُ الرَّحِيمُ لَفَضْرِهِ ۚ يُصِيبُ بِهِ مَن يَشَاءُ مِنْ عِبَادِهِ ۚ وَهُوَ الْغَفُورُ الرَّحِيمُ قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمُ الْحَقُّ مِن رَّبِكُمْ ۚ فَكَ فَمَنِ اهْتَدَى فَإِنَّمَا يَهْتَدِي لَوْ لَا النَّاسُ قَدْ جَاءَكُمُ الْحَقُّ مِن رَّبِكُمْ ۚ فَكَ فَمَنِ اهْتَدَى فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ أَ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا أَ وَمَا أَنَا عَلَيْكُم بِوَكِيلٍ وَاتَّبِعْ مَا يُوحَى إِلَيْكَ وَاصْبِرْ حَتَّىٰ يَحْكُمَ اللَّهُ ۚ وَهُو خَيْرُ الْحَاكِمِينَ وَاتَّبِعْ مَا يُوحَى إِلَيْكَ وَاصْبِرْ حَتَّىٰ يَحْكُمَ اللَّهُ ۚ وَهُو خَيْرُ الْحَاكِمِينَ

"And (it is revealed to me): Direct your face (O Muhammad صلى الله عليه وسلم) entirely towards the religion Hanif (Islamic Monotheism, i.e. to worship none but Allah Alone), and never be one of the Mushrikun (those who ascribe partners to Allah, polytheists, idolaters, disbelievers in the Oneness of Allah, and those who worship others along with Allah).

"And invoke not besides Allah, any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the Zalimun (polytheists and wrong-doers)."

And if Allah touches you with harm, there is none who can remove it but He, and if He intends any good for you, there is none who can repel His Favor, which He causes it to reach whomsoever of His slaves He wills. And He is the Oft-Forgiving, the Most Merciful.

Say: "O you mankind! Now truth (i.e. the Qur'an and Prophet Muhammad صلى الله عليه وسلم) has come

Allah also says, O you who believe [in Musa (Moses) (i.e. Jews) and 'Isa (Jesus) (i.e. Christians)]! Fear Allah, and believe in His Messenger (Muhammad صلى الله عليه وسلم), He will give you a double portion of His Mercy, and

to you from your Lord. So whosoever receives guidance, he does so for the good of his own self; and whosoever goes astray, he does so to his own loss; and I am not (set) over you as a Wakil (disposer of affairs to oblige you for guidance)."

And (O Muhammad صلى الله عليه وسلم), follow the revelation sent unto you, and be patient till Allah gives judgment. And He is the Best of judges. [Yunus:105-109]

These verses are tremendous, in that they contain within them that which separates the truth from falsehood and is free of any obscurity. The Messenger (صلى الله عليه وسلم) worships Allah, and they (the Mushrikoon) worship other than Allah. Rather they worship those things that are created who don't possess anything nor control anything. This is the distinction between Tawheed and Shirk.

The Messenger (صلى الله عليه وسلم) did not come with anything new, nor did he call to the worship of himself; he only calls to the worship of Allah the Most High. Therefore the Islam with which the messenger (صلى الله عليه وسلم) came with is to worship Allah alone and to abandon everything that is worship besides Him.

He will give you a light by which you shall walk (straight). And He will forgive you. And Allah is Oft-Forgiving, Most Merciful. [Hadid:28]

(Fear Allah, and believe in His Messenger), meaning: (Muhammad صلى الله عليه وسلم ).

(He will give you a double portion of His Mercy), a reward for having Eemaan in the previous Messengers, and a reward for believing in the messenger (Muhammad صلى الله عليه وسلم). So those who believe from amongst the people of the book, they will be given a double reward, one for having Eemaan in the previous book and one for having Eemaan in the Qur'an, and this is a tremendous bounty.

Allah said in His noble book:

(These will be given their reward twice over, because they are patient). [Qasas:54]

(And He will give you a light) Meaning He will give you Insight (Baseerah).

(By which you shall walk (straight). Meaning: Having the ability to be able to separate the Truth from the falsehood, Guidance from misguidance. The religion of Islam is light, the Qur'an is light and the Sunnah is light. For Allah said:

<sup>&</sup>lt;sup>4</sup> This verse is addressing the people of the book (Jews and Christians)

# يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُم بُرْهَانٌ مِّن رَّبِّكُمْ وَأَنزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا

O mankind! Verily, there has come to you a convincing proof (Prophet Muhammad صلى الله عليه) from your Lord; and We sent down to you a manifest light (this Qur'an). [Nisaa:174]

The one who walk with the guidance of the Qur'an walks with light, but the one who walks with other than the guidance of the Qur'an, then he walks in darkness and error -refuge is sought with Allah- even if that which he is upon is made fair-seeming to him, verily he is upon falsehood and misguidance. Having Eemaan in the Messenger (صلى الله عليه وسلم) is the cause for possessing this true light; it is made easy for the one who walks with it.

# (And He will forgive you. And Allah is Oft-Forgiving, Most Merciful).

This is a great privilege which should encourage the people of the book into believing in (Muhammad صلی) the one who came with the same thing his brethren's from amongst the Prophets came with, he called to that with which they call to: to worship Allah alone, and to abandon everything that is worship besides Allah. So it is amazing that they disobey and oppose him, when he did not come with anything that is in opposition to what their Prophets and Messengers came with. What this verse shows is that if one wants to enter into Islam, it is a must that he has Eemaan in this Messenger (Muhammad علیه), and that whoever doesn't possess this

In the Saheeh it is narrated from Ibn 'Umar that the messenger of Allah (صلى الله عليه وسلم) said,

"The comparison between you all (the Muslims) and the people of the two Scriptures (the Jews and Christians) is like a man who seeks to hire a worker. He says, 'Who will work for me from morning until noon for one geeraat (monetary unit)? So the Jews worked. Then he says, 'Who will work for me from noon until the midafternoon ('Asr) prayer for one geeraat? So the Christians worked. Then he says, 'Who will work from the mid-afternoon prayer until the sun sets for two geeraats? So you all (the Muslims) are those (people). Thus, the Jews and Christians became angry and said, 'Why have we done more work but we have received less pay?' He (Allah) replied, 'Have I decreased anything from what was rightfully yours?' They answered, 'No.' He then said, 'that is My favor

Eemaan is not upon Islam but upon disbelief.

Also, what is shown in the verse is the virtue of the Believer from amongst the people of the book, those whom Allah have conferred a favor upon them, and who has accepted the Truth, Allah will give them a double portion and a tremendous merit.

### which I give to whoever I wish."15

<sup>5</sup> This Hadith shows the superiority of Islam, and that its people have the greatest reward with Allah than all other previous nations. This is made clear by the example given by the Prophet (صلى الله عليه وسلم).

He then said, 'that is My favor which I give to whoever I wish.'"

No one can place a limitation on Allah's bounty; He gives it to whomever He wills for He is the Owner of Great Bounty. Allah does not oppress nor does He take away from anyone rights, because Allah's ruling is just; He compensates the righteous actions and multiply them many times more. This increase is from the Bounty of Allah the Most High:

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ أُ وَإِنْ تَكُ حَسَنَةً يُضَاعِفْهَا وَيُؤْتِ مِن لَّدُنْهُ أَجْرًا عَظِيمًا

Surely! Allah wrongs not even of the weight of an atom (or a small ant), but if there is any good (done), He doubles it, and gives from Him a great reward. [Nisaa:40]

This is a bounty of Allah, and no one can stop Allah from bestowing His bounty upon this Ummah and other than it from amongst those previous nations. For verily Allah knows best where to place His bounty and who is more deserving of it, For He knows best about His creation; He rewards the action with justice, and His increasing the reward is a bounty. This Hadith shows the superiority of Islam over other religions.

It is also reported in the Saheeh from Abu Hurairah that the messenger of Allah ( صلى الله عليه ) said,

"Allah misguided those who were before us concerning Jumu'ah (Friday). The Jews had Saturday and the Christians had Sunday. Then Allah brought us and He guided us to Jumu'ah (Friday). Likewise, they (the Jews and Christians) will be after us on the Day of Judgment. We are the last religious nation of the people of this world, but we will be the first on the Day of Judgment."

This Hadith is another proof that shows the superiority of Islam and its people; they will be the best of the people on the Day of Judgment. The Prophet (صلى الله عليه وسلم) had clarified that on the Day of Jumu'ah (Friday) Allah the Exalted, has made for the previous nations a day from out of the week in which they can choose to worship Him. So the Jews they chose Saturday. And they said in their exaggeration that, 'Verily it is a Day that Allah chose to rest in; after a while He became tired from creating the Heavens and the Earth. Whereas He created them in six days; He began on Sunday and finish on Friday; they said, 'Saturday is a day in which Allah wanted to rest, so they took this Day for their worship. Indeed they lied against Allah.

And in the Saheeh it is narrated that the Prophet said, "The most beloved faith to Allah is the

Allah said; وَلَقَدْ خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِن لُّغُوبٍ

And indeed We created the heavens and the earth and all between them in six Days and nothing of fatigue touched Us. [Qaaf:38]

Meaning: no fatigue. This verse refutes them in their exaggerating falsehood; that Allah rested on Saturday.

Sunday is the day chosen by the Christians, They said, 'this is the Day Allah has begun creation, and it is the first day from out the six, so they chose it for that reason.

As regards to this Ummah Allah is the One Who have chosen Jumu'ah for them, for it is the most virtuous of days. It is the Day Allah completed the creation; the Day Allah created Adam (A.S.); and he was expelled from Paradise; and it is the Day on which the Hour will be establish. A tremendous Day, which Allah has chosen for this Ummah.

The Jews and Christians envy the Muslims because of this, and they do not envy anyone as much as they do the Muslims over this Day (Friday), which Allah have chosen specifically for the Muslims. Allah has misguided the Jews and Christians from it.

### The Best Religion for Mankind

tolerant Haneefiyyah (i.e. Islamic Monotheism)."<sup>7</sup>

<sup>7</sup>The tolerant Haneefiyyah: meaning the way of Ibrahim is that you worship Allah alone, making your worship sincerely for Allah. Allah said in His noble book:

Verily, Ibrahim (Abraham) was an Ummah (a leader having all the good righteous qualities), or a nation, obedient to Allah, Hanif (i.e. to worship none but Allah), and he was not one of those who were Al-Mushrikun (polytheists, idolaters, disbelievers in the Oneness of Allah, and those who joined partners with Allah). [Nahl:120]

Then, We have sent the revelation to you "Follow the religion of Ibrahim (Abraham) Hanif (Islamic Monotheism - to worship none but Allah) and he was not of the Mushrikun (polytheists, idolaters and disbelievers). [Nahl:123]

He also said: وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا

And who can be better in religion than one who submits his face (himself) to Allah and he is a Muhsin (a good-doer) and follows the religion of Ibrahim (Abraham) Hanifa (Islamic Monotheism -

### to worship none but Allah Alone). [Nisaa:125]

The religion of Ibrahim (عليه وسلم) is the same religion of Muhammad (صلی الله علیه وسلم) Allah says,

مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا ُوَلَــٰكِن كَانَ حَنِيفًا ْمُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

Ibrahim (Abraham) was neither a Jew nor a Christian, but he was a true Muslim Hanifa (Islamic Monotheism - to worship none but Allah Alone) and he was not of Al-Mushrikun [Aali Imraan:67]

The Jews claim that Ibrahim is a Jew, when the Torah was not revealed to after him. Indeed it was revealed to Musa and between him and Ibrahim is a long period of time.

The Christians say, 'That Ibrahim is a Christian.' And Judaism and Christianity weren't revealed until after him. Allah refuted them with His saying:

Ibrahim (Abraham) was neither a Jew nor a Christian, but he was a true Muslim Hanifa (Islamic Monotheism - to worship none but Allah Alone) and he was not of Al-Mushrikun.

Haneefiyyah is the religion of Ibrahim, and it is the

It is reported from Ubay bin Ka'b that he said, "You all must adhere to the Path and the Sunnah. For verily, there is no servant (of Allah) who is upon the Path and the Sunnah, and who remembers Allah, thus causing his eyes to overflow with tears due to the fear of Allah, except that the Fire (of Hell) will not touch him. And there is no servant (of Allah) who is upon the Path and the Sunnah of the Most Merciful (Allah), and his skin shivers due to the fear of Allah, except that he will be like a tree with leaves that have dried. His sins will fall from him just like the leaves of this tree fall from it. Verily, moderation in (following) the Sunnah is better than much effort (i.e. hard work) in opposing the Path and the Sunnah." 8

most beloved Religion to Allah.

He said: " If a person is upon the correct path and is firm upon the Sunnah of Muhammad (وسلم), and if he weeps he do so out the fear of Allah, then the fire will not touch him. However if he fears Allah and he is not upon the Sunnah (meaning he is upon innovation). Then his weeping, humbleness and awe will not benefit him. Many from amongst the Christians weep and have humility, however they are not upon the guidance rather they are upon

<sup>&</sup>lt;sup>8</sup> This is a narration (Aathar) from Ubay Ibn Ka'b concerning the superiority of Islam.

It is reported from Abu Ad-Dardaa' that he said, "How wonderful is the sleep and the eating of the intelligent ones. How is it that they criticize the wakeful vigilance and fasting of the foolish people? An atom's weight of righteousness with piety (fear of Allah) and conviction is greater, more virtuous and better

misguidance. Likewise. many from the grave worshippers people innovation and of weep perfidiously, however they are not rewarded for their weeping, and it doesn't benefit them with Allah. This is due to their not being upon the Sunnah. consider a sign of piety that a man weeps and show humility, but it is only consider being a sign of piety if they do it according to the Book and Sunnah.

Then Ubay Ibn Ka'b said at the end of his words, ('Verily, moderation in (following) the Sunnah is better than much effort (i.e. hard work) in opposing the Path and the Sunnah.")

There will be much good in the action if it is done according to the Sunnah. As for striving with much effort while being upon innovation, then this does not benefit its doer, even if he was to strive night and day. He is traversing upon a path that is other than the Sunnah. So doing a lot of actions, is not sign of fearing Allah, nor is weeping much, it is only when you do it according to the Book and the Sunnah, even if the action is small.

than the worship performed by those who deceived (i.e. misguided people) are."<sup>9</sup>

<sup>&</sup>lt;sup>9</sup> This narration of Abu Ad-Dardaa' resembles the narration Ubay ibn Ka'b in meaning completely. It is that the one with a sound 'Aqeedah (belief system), in his sleep he is better than the one with a corrupt 'Aqeedah, who stand up in Salaat praying the superogatory prayers. The person of the Sunnah is upon good in his sleeping and eating, while the person of innovation, while he is awakens and fasting is corrupted, Due to his being upon a path other than guidance.

### The Obligation of accepting Islam<sup>10</sup>

Allah says, { وَمَن يَبْتَغ غَيْرَ الْإِسْلَام دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ }

And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers<sup>11</sup> [Aali

وَالَّذِي نَفْسِي بِيَدِهِ لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ يَهُودِيٌّ وَلَا نَصْرَانِيٌّ ثُمَّ لَا » يُؤْمِنُ بِي إِلَّا دَخَلَ النَّار

(By He in Whose Hand is my soul! There is no

<sup>&</sup>lt;sup>10</sup> The Author (may Allah have mercy upon him) after having begun with (The Superiority of Islam) he now mentions (The obligation of entering into Islam). It is not befitting for the intelligent one to refuse to accept Islam (after recognizing the virtues and merits of Islam) especially if he is one who wants to save himself (from the Hell-fire).

<sup>&</sup>lt;sup>11</sup> Those who say - from amongst the Jews and Christians- we are on the correct religion, and that we know Allah and we worship Him, however they refuse to accept Islam. Then they in reality have no religion. Their religion has been abrogated thereby, putting a stop to acting upon it. So it doesn't benefit them in anything, rather the only thing that will benefit them is to accept Islam. As recorded in the Sahih, the Prophet said,

Imraan:85] Allah also says,

{إِنَّ الدِّينَ عِندَ اللَّهِ الْإِسْلَامُ}

Truly, the religion with Allah is Islam.<sup>12</sup> [Aali

member of this Ummah (mankind and Jinn's), Jew or a Christian, who hears of me, yet does not believe in me, but will enter the Fire.) [Bukhaaree] The Prophet (صلى الله عليه وسلم) also said,

"All of my Ummah will enter Paradise except those who refuse" So it was said: "And who will refuse, O Messenger of Allah?" He said: "Whoever obeys me will enter Paradise and whoever disobeys me will enter the Fire." [Bukhaaree]

<sup>12</sup> Any Religion other than Islam is not a religion in the sight of Allah, because after the coming of Islam there remains no religion that Allah will accept from His servants except Islam; for all of mankind are the servants of Allah, and the servant is commanded by his Lord to obey Him in those things He has commanded him with. Allah has commanded you (mankind) to accept Islam. You are obligated to follow His commands and not your desires. For this reason we find 'Abdullah ibn 'Umar when he kissed the black stone (Ka'bah) he said,

"By Allah, I know you are only a stone that possesses neither the ability to cause harm or benefit, and if it wasn't for the fact that I saw the Messenger of Allah (صلى الله عليه وسلم) kissed you, I would've refrain from kissing you."

He hasn't kissed the black stone because he

Imraan:19]

Also His saying,

وَأَنَّ هَــٰذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ۚ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن } {سَبيلهِ

"And verily, this is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path.<sup>13</sup>

worshiped it, he'd done so only out of the worship of Allah. Likewise, the Tawaaf around the Ka'bah is not done out of worshiping it, it is only done out following the commands of Allah and worshiping Him. And all of these affairs are that which leads to complying with Allah's commands and that which He has legislated, and not to oppose any of it. Indeed Iblees (May the curse of Allah be upon him) has oppose the commands of his Lord, verily his abode is the fire, and he is rejected, cast away, cursed and is under Allah's anger-and refuge is sought from Allah-.

13 Allah says,

(وَأَنَّ هَــلْذَا صِرَاطِي مُسْتَقِيمًا

("And verily, this is My Straight Path) The word Siraat: means a way, a path; however what is intended here is Islam: for it is the way of Allah the Exalted, and it is a way that is straight, wherein there are neither curves nor crookedness. It is only balance (a middle course) neither excessiveness nor

[An'aam:153]

Mujaahid said, "As-Subul (the paths) means the

negligence.

(So follow it), Means: do not follow any other religion besides Islam, or any other Sunnah than that of Messenger of Allah (صلى الله عليه وسلم), for verily this is My (Allah) straight path, and it is My (Allah) way.

(And follow not (other) paths, for they will separate you away from His Path).

O mankind reflect!! The path of Allah is one, and there are many paths besides Allah, following doubts and desires, each one calling to their path, their way, their methodology and the final outcome for all of them is loss.

(For they will separate you away from His Path).

Anyone who embarks upon the path that is One will be saved by Allah the Exalted; For you have been commanded to traverse upon the path of Islam, and to abandon everything other than it from innovations, methodologies and groups, for all of it leads to destruction.

### innovations and the doubtful matters."14

It is narrated on the authority of the Mother of the Believers, Umm 'Abdullah 'Aishah that the Messenger of Allah, صلى الله عليه وسلم said:

"Whosoever introduces into this affair of ours (i.e. into Islam) something that does not belong to it, it is to be rejected." [Al-Bukhari & Muslim] According to the version in Muslim, (it reads): "Whosoever works a work which has for it no command of ours is to be rejected." 15

كُلُّ حِزْبِ بِمَا لَدَيْهِمْ فَرِحُونَ

# (Each group rejoicing in what is with it (as its beliefs). [Mu'minoon:53]

Such is a befitting punishment, because they are please with falsehood. If someone is please with falsehood then he will never abandon it, as for the one who is upon falsehood and he is not please with it, then it is possible he will search for the Truth and be guided to it. However the one who is satisfied and please with falsehood will never be guided.

<sup>&</sup>lt;sup>14</sup> Innovations and doubts are from those paths that lead to separating and splitting up into groups, Allah says,

<sup>&</sup>lt;sup>15</sup> Meaning: it is rejected from him and it is not accepted by Allah. His saying:

Al-Bukhaaree has narrated from Abu Hurairah that the Messenger of Allah (صلى الله عليه وسلم) said,

"All of my Ummah (Followers) will enter Paradise except for those who refuse." It was said, "And who will refuse?" He replied, "Whoever obeys me will enter Paradise, and

(مَنْ أَحْدَثَ فِي أَمْرِنَا

### "(Whosoever introduces into this affair of ours)

Meaning: whoever introduces into this religion something new which the Messenger of Allah (عليه وسلم) didn't come with, and says, 'This is good." Then we say to him, 'rather it is falsehood and the Religion is complete, just as Allah the Most High have said.

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion. [Maa'idah:3]

Islam is not in need of any additions. Therefore, innovation all of it, Islam is not in need of it. For those who practice innovation do it seeking nearness to Allah, and they think that it will bring them a reward, when in all actuality, they gain no reward nor do they gain a nearness to Allah, rather they only distance themselves far away from Allah.

whoever disobeys me, then he has refused (to enter Paradise)." <sup>16</sup>

In the Saheeh it is narrated from Ibn 'Abbaas that the Messenger of Allah (صلى الله عليه وسلم) said,

# " The most hated people to Allah are three: a deviant (religious heretic) in the sanctuary of

And it is well known that whoever hold firm to Islam will face difficulty and harm from the people, however he is required to remain stead-fast and patient. especially in these later times where turmoil is widespread. So you have been commanded to hold firm to your religion, even if it is like holding onto hot coals, making the harm and difficulty you encountered upon the path more severe. Whereas, for innovation, there is no difficulty involve, because it agrees with the desires and the people aren't in opposition to it. If the person of innovation had to exert himself vigorously, then verily therein is some enjoyment for him. This is due to the shaytaan making innovation fair-seeming to him (whereas he views it as something good). However all of it will lead him to the fire.

<sup>&</sup>lt;sup>16</sup> Verily this Hadith urges one to enter into Islam, because the one who wants Paradise will enter into Islam, and the one who doesn't want it will not enter into Islam. Perhaps he follows a different religion which will lead him into the Fire, for there is no way to Paradise except through Islam which Muhammad (صلى الله عليه وسلم) came with.

the Haram (Makkah), one who seeks to introduce the Sunnah (way, tradition, custom) of pre-Islamic ignorance (Jaahiliyyah) into Islam, and one who seeks to shed the blood of a Muslim man without the right to do so." (Al-Bukhaaree)<sup>17</sup>

17 The Prophet (صلی الله علیه وسلم) saying: (" The most hated people) this affirms that Allah does hate, He the Exalted, hates the people of evil and disbelief, and He loves the people of Taqwa and Eemaan. The Prophet (صلی الله علیه وسلم) saying: (A deviant (religious heretic) in the sanctuary of the Haram (Makkah),

Al-Ihaad: means to deviate. However what is intended here is to deviate from the obedience of Allah to disobedience. Evil acts are impermissible in every time and place. And to do them in the Haram is even worse, for it was made sacred by Allah. It is a place that Allah commanded the people to sanctified, and the people are made safe within it, and no one can transgress against anyone. Likewise, the cutting of the trees is impermissible in the Haram. So how much more so, the shedding of the people's blood and transgressing against them?! What is worse than that, is to commit shirk in the Haram, and calling on other than Allah the Exalted. Practicing acts of innovation in the Haram. Allah said in His noble book,

وَمَن يُرِدْ فِيهِ بِإِلْحَادِ بِظُلْمٍ لُّذِقْهُ مِنْ عَذَابٍ أَلِيمٍ

And whoever inclines to evil actions therein or to do wrong (i.e. practice polytheism and leave Islamic Monotheism), him We shall cause to taste from a painful torment. [Hajj:25]

Perhaps this individual intended in his heart that he wanted to carry out this act in the Haram, And Allah cause him to taste from it a painful torment, even if he didn't get the chance to carry it out, then how much more so if he did?! For the affair is more severe-and refuge is sought with Allah- verily the sacred prescient (Haram) is a tremendous affair.

(One who seeks to introduce the Sunnah (way, tradition, custom) of pre-Islamic ignorance (Jaahiliyyah) into Islam),

The one who comes with the customs of pre-Islamic ignorance and place them into Islam is the individual who is hated most by Allah.

What is intended by pre-Islamic ignorance: is all that which came before Islam. It has been named Al-Jaahiliyyah, because it was a time period during which there was neither book nor messenger.

## (And one who seeks to shed the blood of a Muslim man without the right to do so)."

The third offence which Allah hates from a person is the crime of transgression against the righteous. The same applies whether it be from the righteous of the Muslims or those who are under their protection (Those who had made a pact with the Muslims i.e. Jews and Christians), from those who Allah has made shedding their blood impermissible. So whoever wishes to shed the blood of the one whom it is impermissible to shed his blood, (due to his pact with Islam) by transgressing against him, know that he is

hated by Allah and his punishment with Allah is more severe, because Allah has made killing a soul without just cause impermissible.

Allah said:

وَمَن يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا

And whoever kills a believer intentionally, his recompense is Hell to abide therein; and the Wrath and the Curse of Allah are upon him, and a great punishment is prepared for him. [Nisaa:93]

And the messenger of Allah (صلى الله عليه وسلم) said,

(منْ قتل مُعاهِداً لم يرحْ راىحة الجنّة). رواه البُخاري

"Whoever kills a person whom we have a treaty will not smell the fragrance of Paradise."

His blood has been made sacred, and transgressing against him is impermissible, and it is from the greatest of crimes. Allah says,

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَــٰهَا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَا بِالْحَقِّ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَا بِالْحَقِّ وَلَا يَوْتُونَ ۚ وَمَن يَفْعَلْ ذَٰلِكَ يَلْقَ أَثَامًا يُومَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا إِلَّا مَن تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَــٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ إِلَّا مَن تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَــٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ أَلَّا مَن تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَــٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ أَلَّهُ وَكَانَ اللَّهُ عَفُورًا رَّحِيمًا

Ibn Taymiyyah said, "His statement: 'the Sunnah of pre-Islamic ignorance, 'all types of pre-Islamic ignorance are included in this, restrictively or without restriction. This means that some aspects of it may be in some people and not in others—whether it is from the ways of the People of the Scripture (i.e. Christians and Jews), the ways of the idol worshippers, or other than them, from every type of opposition to what the Messengers came with." <sup>18</sup>

And those who invoke not any other llah (god) along with Allah, nor kill such person as Allah has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment.

The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace;

Except those who repent and believe (in Islamic Monotheism), and do righteous deeds; for those, Allah will change their sins into good deeds, and Allah is Oft-Forgiving, Most Merciful. [Furqaan:68-70]

<sup>&</sup>lt;sup>18</sup> Meaning: Shaykh-ul-Islam (may Allah have mercy upon him) explains the ways of pre-Islamic ignorance, he clarified it in a more general sense, by including all types of pre-Islamic ignorance, whether it is done

collectively (as in a group) or individually. As it comes in the narration where a man from the companions have insulted another man from the companions, by addressing him by his skin color and calling him the son of a black woman or a slave. So he said to him, 'O son of a black woman."

The Prophet (صلى الله عليه وسلم) said to him,

"Are you insulting him due to his mother?' Verily in you is trait from Jaahiliyyah (pre-Islamic ignorance)."

This man who have done this act was Abu Tharr one of the virtuous companions, however when he said this vile statement the Prophet (صلى الله عليه وسلم) considered it to be from the affairs of Jaahiliyyah (Pre-Islamic ignorance).

The Muslims are brothers to one another. (No Arab is superior over a non-Arab, and in vice-versa, no red have superior over a black, and no black over a red except for the one who fear Allah the most).

(His statement: 'the Sunnah of pre-Islamic ignorance, 'all types of pre-Islamic ignorance are included in this, restrictively or without restriction).

Generally: it can be applied to a tribe or a country. Specifically: it applies to a person.

(Whether it is from the ways of the People of the Scripture (i.e. Christians and Jews), the ways of the idol worshippers or other than them)

It is narrated in the Saheeh that Huthayfah said, "O community of Qurraa' (reciters), stand firm and upright (upon Islam), for verily you have advanced far ahead (of others). But if you deviate to the right or to the left, then you will have gone far astray." <sup>19</sup>

This is an explanation to the period of pre-Islamic ignorance, a time which everyone were upon disbelief before the coming of the Messengers, whether they be from the Jews or the Christians or the fire worshippers or the idol worshippers.

<sup>19</sup> This narration reported on the authority of Huthayfah ibn yaman, that he entered the Masjid and stood in the circle of Knowledge (meaning: those who were studying the Qur'an inside the Masjid). So he said to them:

"(Stand firm and upright (upon Islam), for verily you have advanced far ahead (of others)". Meaning: stand firm and upright upon the Qur'an which you are studying, by acting by it, because the purpose of sticking to the Qur'an is to act according to it. As for the one who reads the Qur'an and he doesn't act according to it, then he has deviated from the Qur'an, for the Qur'an is the Straight path, which whoever sticks to it will be save, and whoever opposes it will be destroyed.

This narration mentions that Huthayfah ibn yaman addressed a group of reciters that they should not sufficed themselves with the mere recitation of the Qur'an and beautifying it with their voices without

It has been narrated from Muhammad ibn Wadhdhaah that he used to enter the masjid and stand over the circles (of Knowledge and learning), and he would say a word of admonition.

On one occasion he said,"Ibn 'Uyaynah informed us from Mujaahid, who narrated from Ash-Sha'bee, who narrated from Masrooq who said that 'Abdullah (Ibn Mas'ood) said, "There is not a year except that the year after it is worse than it. I do not say that a year is more prosperous than another year, or a leader (Ameer) is better than another leader. For indeed your Scholars and the best of you have passed away. Then there will come people who will begin to analyze matters according to their opinions, and thus Islam will be destroyed and breached."

pondering over it and acting according to it. For whoever does this is not considered to be from the people of the Qur'an. Whereas the one who acts by the Qur'an and adorned his character according to it, then he is from the people of the Qur'an, even if he is from the general folks who cannot read the Qur'an well.

<sup>&</sup>lt;sup>20</sup> This narration (Aathar) reported on the authority of Ibn Mas'ud from a narration from Muhammad ibn Wadhdhaah, which informs the people that they will not cease to be in turmoil, and that each year will be worse than the one that came before it. This is the same as that, which comes in the Hadith of Anas ibn Maalik, when a group from amongst the Taabi'eens

came to him complaining of the oppression of Hajjaaj ibn yusuf,

Anas, said: "Be patient, verily there will not come a year except that which comes after it will be worse than it. He said, 'I heard it from your Prophet (صلى الله عليه وسلم).

Then he (ibn Mas'ud) informs at the end of this narration, that after the passing away of the Scholars and the Righteous, there will come a people who are ignorant and they will pass Religious rulings according to their intellects and opinions, this is due to them not possessing any knowledge, thereby leading the people astray, which will result in their destruction. Such are the ignorant ones, they don't return to the Book and the Sunnah of the Messenger ( صلی الله علیه).

Just as it comes in the Hadith of 'Abdullah ibn 'Amr ibn al-'Aas

"Verily, Allah will not take away knowledge by taking it away from (the minds of) the Servants. Rather, Knowledge shall be taken away by the taken away (death) of the Scholars until no scholar shall remain. People would take ignorant people as leaders asking them religious verdicts, they will answer without knowledge (they would rather answer based on their desires) they will mislead people and will be misled.

So if the Scholars are present then that is a sign of good, and if they are absent then that is a sign of evil. In these current times you will find the people

### The Explanation of Islam<sup>21</sup>

Allah says,

So if they dispute with you (Muhammad صلى الله say: "I have submitted myself to Allah

abstaining from the Scholars and degrading them, by speaking ill of their honor. This is from the signs of the hour.

<sup>21</sup>The Author now explains after the two previous chapters which dealt with the Merits of Islam and the obligation of accepting and holding firm to it, what Islam is. The fact that you praise a thing doesn't necessary means that you clarified the reality of it. So it necessitates that he explain what is Islam. In order for no one to claim that what he is upon is Islam, while in truth, he is upon that which is in opposition to Islam.

All sects claim that each one of them is upon Islam, and that those other than them are not upon Islam.

If the affair has been left to them they would have destroy the Ummah. However from the bounty of Allah is that He has clarified what Islam is. Islam is not a claim. However the Muslim is the one who holds firm to Islam in truth. So it is incumbent upon you to know that Islam is that which comes from two sources, (the book of Allah and the Sunnah of His Prophet (صلی الله علیه وسلم), and not from other than them.

(in Islam), and (so have) those who follow me."<sup>22</sup> [Aali Imraan:30]

<sup>22</sup> Allah says, **So if they dispute with you (Muhammad صلی الله علیه وسلم) meaning**: the Christians. This verse clarifies the meaning of Islam, which is that you surrender yourself to Allah alone, making your intentions sincerely for Him and absolving yourself from joining partners with Allah (shirk).

As for the one who practice shirk, like calling on the dead in their graves, while saying, "I am a Muslim." In truth this person is not a Muslim, because he has not submitted himself to Allah, rather he had surrender himself to other than Allah, by supplicating to other than Allah and sacrificing, slaughtering to other than Allah. Allah said:

Yes, but whoever submits his face (himself) to Allah (i.e. follows Allah's Religion of Islamic Monotheism) and he is a Muhsin) [Baqarah:112] His saying,

Whoever submits his face (himself) to Allah: This is Tawheed (singling Allah out in all worship) and His saying, And he is a Muhsin Meaning he follows the Messenger (صلى الله عليه وسلم) for following the Messenger in that which he came with is actualizing Islam. Islam is to make your worship sincerely for

It has been narrated in the Saheeh from Ibn 'Umar that the Messenger of Allah ( صلى الله عليه ) said,

"Islam is that you testify that none has the right to be worshipped but Allah, and Muhammad is the Messenger of Allah, you establish the prayer, you give the Zakaah (obligatory charity), you fast the month of Ramadhaan, and you make Hajj (pilgrimage) to the House (Ka'bah) if you are able to find a way there."<sup>23</sup>

Allah and to follow the Sunnah of the Messenger ( صلى الله عليه وسلم ).

<sup>23</sup> The Author (may Allah have mercy upon him) mentions the Hadith of the Messenger of Allah ( صلی الله ) which explains what Islam is, which consists of a person adhering to the five pillars.

"Islam is that you testify that none has the right to be worshipped but Allah, and Muhammad is the Messenger of Allah

This does not apply in wording only, no; rather it is in wording, intention, and action. So it necessitates that the declaration of faith is said with the tongue, alone with the knowledge of its meaning, and that you act in accordance to it, then it will be correct.

So bearing witness that none has the right to be worship except Allah alone: then what it means is that you make your worship sincerely for Allah and you abandon shirk. And to bear witness that Muhammad is the messenger of Allah means that you follow his Sunnah and abandon innovation and newly invented matters.

The Messenger (صلى الله عليه وسلم) is to be taken as an example; this is due to Allah saying in His noble book,

لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

Indeed in the Messenger of Allah (Muhammad صلی الله علیه وسلم) You have a good example to follow: [Ahzaab:21]

As for the hypocrites then they bear witness that Muhammad is the messenger of Allah with their mouths, while they disbelieve in him with their hearts and actions. Allah said concerning them:

When the hypocrites come to you (O Muhammad مسلى الله عليه وسلم), they say: "We bear witness that you are indeed the Messenger of Allah." Allah knows that you are indeed His Messenger, and Allah bears witness that the hypocrites are liars indeed. [Munaafigoon:1]

They have made their oaths a screen (for their

**hypocrisy).** What are meant by their oaths are their testimonies (shahaadah).

(A screen) meaning: a covering; they seek to cover their hypocrisy by disbelieving that he is the messenger of Allah in their hearts. They only said this with their mouths not really meaning it in their hearts. All of this shows that what is demanded is not in wording only; rather it is in wording, belief and action.

**(You establish the prayer),** Salah is the second pillar of Islam. The one who abandons the Salah intentionally is not a Muslim.

(You give the Zakaah (obligatory charity), Thus Salaah accompany Zakaah, because Zakaah is connected to Salaah. So whoever separate Salaah from Zakaah: meaning that he prays, however he doesn't pays the Zakaah, then this individual is also not Muslim. Indeed Abu Bakr fought against those who withheld the Zakaah, he said, "By Allah, I will certainly fight against those who separate Salaah from Zakaah."

**(You fast the month of Ramadan)** This is the fourth pillar of Islam; and it is to fast in the month of Ramadan, so for the one who leaves off fasting while saying, "It is not necessary." Then he is not a Muslim.

And you make Hajj (pilgrimage) to the House (Ka'bah) if you are able to find a way there. Meaning whoever is able to make Hajj and he doesn't make it while saying, "It is not necessary." Then he has disbelieved. Due to the saying of Allah,

It is also narrated in the Saheeh from Abu Hurairah that the Prophet (صلى الله عليه وسلم) said, "The Muslim is he whom the Muslims are safe from his tongue and hand."<sup>24</sup>

It is reported from Bahz bin Hakeem, who reported from his father, who reported from his grandfather that the Messenger of Allah (صلیه وسلم) was asked about Islam. So he said, "It is that you submit your heart unto Allah, and you turn your face to Allah, and you pray the

وَمَن كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ

And whoever disbelieves [i.e. denies Hajj (pilgrimage to Makkah), then he is a disbeliever of Allah], then Allah stands not in need of any of the 'Alamin (mankind, jinn and all that exists). [Aali Imraan:97]

As for the one who recognizes the obligation of performing Hajj, however he doesn't do it out of laziness, then it is upon the Ruler to compel him to do it.

<sup>24</sup> The one who withhold his harm from the people he is a Muslim who has completed his Islam. As for the one who harms the people with his tongue or hands, then we do not say, "**That he has disbelieved.**" However he is a Muslim who has some deficiencies in Islam.

obligatory prayer (Salaah), and you give the prescribed Zakaah (obligatory charity)." (Ahmad)

Abu Qilaabah reported from 'Amr bin 'Abasah, who reported from a man from the people of Ash-Shaam (the area of Syria, Palestine and Jordan), who reported from his father that the Messenger of Allah (صلى الله عليه وسلم) was asked, "What is Islam?" He replied, "It is that you submit your heart unto Allah, and that the Muslims are safe from your tongue and your hand." The questioner then said, "What Islam is the best?" The Prophet (صلى الله عليه وسلم) said, "Faith (Al-Eemaan)." The questioner then said, "What is Eemaan?" The Prophet replied, "It is that you believe in Allah, His Angels, His Books, His Messengers and the Resurrection after death."<sup>25</sup>

<sup>&</sup>lt;sup>25</sup> Here the Author (may Allah have mercy upon him) mentions the two most important pillars of Islam the two declarations of Faith, and the Salah. Just as it comes in the Hadith of Mu'ath ibn jabal, when he was sent by the Prophet (صلی الله علیه وسلم) to the people of Yemen. He said to him.

<sup>&</sup>quot;Let the first thing you call them to, is that they bear witness that none has the right to be worship except Allah alone, and that Muhammad is His messenger. So if they obey you in that, then inform them that Allah has enjoined upon them five prayers during the night and day, and if they

obey you in that, then inform them that Allah has enjoined that the Sadaqah is to be taken from their rich and given to the poor. The saying: ("It is that you submit your heart unto Allah), this is like the verse,

(فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ

(Say: "I have submitted myself to Allah), also the verse,

(بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ

(Yes, but whoever submits his face (himself) to Allah),

Verily these two verses contain a clear indication to make your worship sincerely for Allah and to abandon all that is worship besides Him. This is the foundation of Islam.

(And that the Muslims are safe from your tongue and your hand). This is like the previous Hadith. In regards to his saying, ("What Islam is the best?" The Prophet (صلى الله عليه وسلم) said, "Faith (Al-Eemaan)."

In the Hadith of Jib reel the messenger (مسلم) has placed Eemaan a level above Islam more specifically.

(The questioner then said, "What is Eemaan?" The Prophet replied, "It is that you believe in Allah), This is similar to that which comes in the Hadith of Jibrerel (عليه السلام), when he asked the Prophet (عليه السلام) "What is Eemaan?" like Islam Eemaan have pillars; however Eemaan is broader, it comprises of that which is obligatory and that which is recommended.

The statement of Allah, the Most High,

"And whoever seeks a religion other than
Islam, it will never be accepted from him."<sup>26</sup>

For this reason, we find in the statement of the Prophet (صلى الله عليه وسلم)

"Eemaan has seventy and odd branches, the highest of them are the saying that 'none has the right to be worshipped except Allah' the lowest of them is removal of that which is harmful from the path, and a sense of shame (al-hayaa) is a branch of Eemaan. [Bukhaaree]

So all acts of obedience are from eemaan, whether they be statements or actions. And Eemaan is not just belief in the heart only (just like the saying of the Murji'ah) rather Eemaan: is that which is utter with the tongue, belief in the heart and actions of the limbs.

<sup>26</sup>This Chapter clarifies that the religion of Islam is one and that Allah will not accept from anyone a religion other than it.

Islam is that with which all the messengers came with; however after Muhammad (صلى الله عليه وسلم) was sent Islam became restricted to that which he brought. Therefore the meaning of Islam: is to submit to Allah with obedience, and disassociate oneself from shirk and its people, and to worship Him according to what has been legislated. No one has the choice to leave off complying with his commands; this includes all the previous Prophets. If you were to find one of them, after the coming of the Messenger

then he will have no choice but to follow that which the Messenger came with, this is why we find in the statement of Allah.

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُم مِّن كِتَابِ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنصُرُنَّهُ ۚ قَالَ أَأَقَّرَرُثُمْ وَأَخَذْتُمْ عَلَىٰ ذَلِكُمْ إِصْرِي ۚ قَالُوا أَقْرَرُنَا ۚ قَالَ فَاشْهَدُوا وَأَنَا مَعَكُم مِّنَ الشَّاهِدِينَ فَمَن تَوَلَّىٰ بَعْدَ ذَلِكَ فَأُولَــٰئِكَ هُمُ الْفَاسِقُونَ

And (remember) when Allah took the Covenant of the Prophets, saying: "Take whatever I gave you from the Book and Hikmah (understanding of the Laws of Allah), and afterwards there will come to you a Messenger (Muhammad معليه وسلم confirming what is with you; you must, then, believe in him and help him." Allah said: "Do you agree (to it) and will you take up My Covenant (which I conclude with you)?" They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses (for this)."

Then whoever turns away after this, they are the Fasiqun (rebellious: those who turn away from Allah's Obedience). [Aali Imraan:81-82]

After the coming of Muhammad (صلى الله عليه وسل) the previous Religions were abrogated and it has been enjoined upon the people to obey the Messenger (صلى and that which he came with due to the command of Allah and not the command of anyone in particular, nor is it due to the desires, wants and hopes of anyone. Allah has commanded you just like

He has commanded all of the Prophets ( عليهم الصّلاة ) to obey Muhammad when he'd come.

'Isa (عليه الصلاة و السلام) when he descends during the end of time, verily, he will follow Muhammad (صلى الله) and judge by the Legislation of Muhammad. Due to this the Prophet (صلى الله عليه وسلم) said: "If my brother Musa was alive while I am among you, then it will not be permissible for him except that he follow me."

Verily in these current times there are those who claimed that the Religion of Judaism, Christianity is sound. They reject us (Muslims) for declaring them (the Jews and the Christians) to be disbelievers. Because according to them their religion (the Jews and Christians) is sound because they follow the Prophets (عليهم الصّلاةُ والسلام). Then we say to them: 'You have lied." They do not follow the Prophets. And if they were following the Prophets then surely they would have follow Muhammad (صلى الله عليه وسلم). Because the one who disbelieve in Muhammad. then he disbelieve in all of the Prophets, and he has no religion with him, and nor do he follow anyone of the Prophets. These present day Jews they do not follow Musa, nor do the Christians follow 'Isa. The period of the Prophets has ended after the coming of Muhammad (صلى الله عليه وسلم). For the one who remains a Jew or Christian, then he is a disbeliever. And he has disobev Musa. 'Isa and Muhammad ( عليهم الصّلاةُ ) والسلام), and it is not possible for him to be upon the Truth, because Musa and 'Isa both have commanded and he did (صلى الله عليه وسلم) and he did not comply.

It has been narrated from Abu Hurairah that the Messenger of Allah (صلى الله عليه وسلم) said,

"The deeds will come on the Day of Judgment; so the prayer (Salah) will come and say, 'O Lord! I am prayer (Salah).' So Allah will say, 'Verily, you are upon goodness.' The fasting will come and He (Allah) will say, 'Verily, you are upon goodness.' Then the (other) deeds will come like that, and He (Allah) will say, 'Verily, you are upon goodness.' Then Islam will come and it will say, 'O Lord! Verily, You are As-Salaam (the One free of all faults) and I am Islam.' So He (Allah) will say, 'Verily, you are upon goodness. Today I will take (accept) because of you, and I will give (reward) because of you.'

Allah the Most High says,

"And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers.' [Ahmad]<sup>27</sup>

<sup>&</sup>lt;sup>27</sup>The Hadith of Abu Hurairah is clear, because there is no religion that Allah will accept on the Day of Judgment except Islam. And the statement of Allah

### {وَمَن يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ}

"And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers) [Aali Imraan:85]

Those who died before the coming of Muhammad and follow their Prophets then they were upon Islam, However after the coming of Muhammad, Islam became restricted to that with which he'd brought.

In the Saheeh it is narrated from 'A'ishah that the Messenger (صلى الله عليه وسلم) said,

"Whoever performs a deed that our affair (Islam) is not upon, then it (his deed) is rejected."

This Hadith clarifies that whoever does an act that is in opposition to that of the Prophet's (صلی الله علیه وسلم) or he come with that which the Prophet did not come with then it is rejected. Islam is only that which Muhammad came with. Allah says,

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِندَهُمْ فِي التَّوْرَاةِ وَالْإِنجِيلِ يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنكَرِ وَيُحِلُّ لَهُمُ الطَّيّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَعْرَبُمُ عَلَيْهِمُ الْخَبَائِثَ وَيَعْمَدُ فَ فَالَّذِينَ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَعْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ أَ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ أَ أُولَــلِئِكَ هُمُ الْمُفْلِحُونَ الْمُفْلِحُونَ

Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad

whom they find written with them in صلى الله عليه وسلم the Taurat (Torah) (Deut, xviii 15) and the Injeel (Gospel) (John xiv, 16), - he commands them for Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam has ordained); and forbids them from Al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islam has forbidden); he allows them as lawful At-Tayyibat (i.e. all good and lawful as regards things, deeds, beliefs, persons, foods). and prohibits them as unlawful Al-Khaba'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods), he releases them from their heavy burdens (of Allah's Covenant with the children of Israel), and from the fetters (bindings) that were upon them. So those who believe in him (Muhammad صلى الله عليه وسلم), honor him, help him, and follow the light (the Qur'an) which has been sent down with him, it is they who will be successful. [A'raf:157]

Verily, this verse indicates that those who do not follow the Prophet (صلى الله عليه وسلم) will never be successful, and they are the losers.

### The obligation of being satisfied with following The Book besides everything other than it

Allah says,

"And We have sent down to you the Book (the Qur'an) as an exposition of everything." <sup>28</sup>

("And We have sent down to you the Book) meaning: The Qur'an.

رِتِبْيَانًا لِّكُلِّ شَيْءٍ

#### (As an exposition of everything)"

Allah the Most High has explained that this religion is the only religion He will accept from His servants.

وَهُدًى وَرَحْمَةً وَبُشْرَى لِلْمُسْلِمِينَ

A guidance, a mercy, and glad tidings for those

<sup>28</sup> Meaning: The Qur'an and Sunnah which We have revealed to you (addressing the Messenger (عليه وسلم). Also, what is indicated by this verse is that the Qur'an is the speech of Allah which He has sent down and it is not created like the Jahmiyyah say. For Allah did not say: "We did not create for you (Muhammad) a Book." Rather He said:

#### [Nahl:89]

An-Nasaa'ee and others have recorded that the Prophet (صلى الله عليه وسلم) saw a page of the Torah in the hand of 'Umar bin Al-Khattaab, so he said,

"Have you all become Mutahawwikoon (one who has fallen into something without proper consideration, or who is confused) O Ibn Al-Khattaab?! Indeed I have brought it (guidance) to you all, white and clean. If Musa were alive and you all followed him and abandon me, you would have gone astray."<sup>29</sup>

who have submitted themselves (to Allah as Muslims).

It is a guidance and mercy for the Believers and a proof against the disbelievers.

<sup>29</sup> The Prophet (صلى الله عليه وسلم) said to his Ummah,"If Musa (عليه الصلاة و السلام) the one whom Allah spoken to directly and made His messenger was alive, and all you followed him instead of me you would have gone astray. Glory be to Allah! They would have gone astray even though they were following a messenger! Yes, because this messenger period has ended, and there came a period of another messenger, and he is Muhammad (صلى الله عليه وسلم).

Man has been commanded to obey the commands of Allah whosesoever he may be.

Allah the Most High has abrogated the previous

Legislations with that which He has legislated to Muhammad (صلى الله عليه وسلم). It is obligatory to act according to the one who Abrogates and it is not permissible to act according to that which has been abrogated.

Like if someone was to come now and pray toward Bait-ut-Maqdis and says, "Al-Bait-ut-Maqdis is the Qiblah (our prayer direction) and the Ka'bah, all of it is a place of worship." Then we say to him, "Your prayer is invalidated and it is not correct, because the direction of Bait-ut-Maqdis has been abrogated and you have been commanded to direct your prayers towards the Ka'bah." So it is upon you to follow the commands of Allah and not your desire, because when something is made abrogated then it is not permissible to act according to it.

Thus goes the rest of the affairs of the Religion; for it is not permissible for one to say, " I am acting according to the Taurah which has been abrogated and distorted; and even if we were to say that it contain no distortion, still it will not be permissible to act according to it because it has been abrogated.

The same applies to the Injeel. Nothing remains except to act according to the Qur'an which, Muhammad (صلى الله عليه وسلم) came with.

("If Musa were alive,) He is the best of the Prophets of Baani Israa'il, the one whom Allah spoke to directly. If he were alive during the time of Muhammad (عليه وسلم) he will have no choice but to follow the Messenger and the Legislation he came with. The command of Allah the Most High,

In another narration he said,

"If Musa were alive, he would have no choice but to follow me." 'Umar then said, "I am pleased with Allah as my Lord, Islam as my religion, and Muhammad as my Prophet."<sup>30</sup>

يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثْبِتُ أَ ۖ وَعِندَهُ أُمُّ الْكِتَابِ

Allah blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book (Al-Lauh Al-Mahfuz). [R'ad:39]

30 'Umar then said, "I am pleased with Allah as my Lord, Islam as my religion, and Muhammad as my Prophet."

Man is obligated not to hesitate when the truth is made clear to him from accepting it. For this reason 'Umar were directed to the Truth; for he thought that this sheet of paper from the Taurah, had some truth to it so he were amaze by it. However when the Messenger (صلى الله عليه وسلم) clarified the Truth to him, he exclaimed,

"I am pleased with Allah as my Lord, Islam as my religion, and Muhammad as my Prophet."

It is binding upon man to rush to accept the Truth when it is made clear to him and if he delays his acceptance it is most likely that his heart will go astray. For Allah said:

# What has been reported concerning leaving the Call of Islam<sup>31</sup>

وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِي طُغْيَانِهِمْ نَعْمَهُ نَ

And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly. [An'aam:110]

This verse indicates that it is falsehood to follow the previous revealed books because they have been abrogated by the Qur'an.

<sup>31</sup>Verily, this chapter highlights an important point for the one who ascribes himself to Islam in name only; meanwhile he has left it due to his embarking upon those things that nullify his Islam. So he considers himself to be a Muslim when in all actuality he is not.

An example of this: is the one who bear witness that nothing has the right to be worship except Allah, and that Muhammad is His messenger, prays and fasts, outwardly this is a Muslim, however if he calls on other than Allah, or seek aid from other than Allah, or slaughter to other than Allah, then he has committed shirk with Allah and has left the religion of Islam.

The Scholars has explained Islam to be; to submit to

Allah says,

(هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِن قَبْلُ وَفِي هَلْدَا)

(It is He (Allah) Who has named you Muslims both before and in this (the Qur'an),<sup>32</sup> [Hajj:78]

Allah with Tauheed, and to yield to Him obediently and to disassociate oneself from shirk and its people. This is Islam. So, for the one whose actions, sayings and belief are in opposition to Islam then he cannot be a Muslim, even if he claims to be upon Islam. What is upon the Muslim is that he be warned from this, and that he learn what Islam is, along with knowing what are those things that will nullify his Islam so that he can avoid them. As for the one who remains ignorant of this, then he will fall into that which will expel him from the religion while he perceive it not.

32 The saying of Allah the Most High,

هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ ۚ مِّلَّةَ أَبِيكُمْ إِبْرَاهِيمَ ۚ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِن قَبْلُ وَفِي هَــٰذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَادَاءَ عَلَى النَّاسِ

He has chosen you (to convey His Message of Islamic Monotheism to mankind by inviting them to His religion of Islam), and has not laid upon you in religion any hardship: it is the religion of your father Ibrahim (Abraham) (Islamic Monotheism). It is He (Allah) Who has named you Muslims both before and in this (the Qur'an), that

It is narrated from Al-Haarith Al-Ash'aree that the

the Messenger (Muhammad صلى الله عليه وسلم) may be a witness over you and you be witnesses over mankind! [Hajj:78]

What is meant by the Millah( way) of our father Ibrahim? It is to single out Allah alone making your worship sincerely for Him and to disassociate yourself from shirk and its people.

This is the religion of our father Ibrahim, and whoever opposes it, then he is a disbeliever and has committed shirk with Allah. For Allah said:

And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allah (Alone), and avoid (or keep away from) Taghut (all false deities i.e. do not worship Taghut besides Allah)." [Nahl:32] And His saying,

And We did not send any Messenger before you (O Muhammad صلى الله عليه وسلم) but We revealed to him (saying): La ilaha illa Ana [none has the right to be worshipped but I (Allah)], so worship Me (Alone and none else)." [Anbiyaa:25]

Prophet (صلى الله عليه وسلم) said,

"I command you all with five things that Allah has commanded me with: to listen (to those in authority), to obey (those in authority), to wage jihaad (fighting in the way of Allah), to make Hijrah (migration to the lands of the Muslims). and adherence to the Jama'ah (the Muslim body or community). For whoever separates from the Jamaa'ah even a hand span, then he has removed the noose of Islam from around his neck, unless he comes back. And whoever calls with the call of the days of ignorance (i.e. racism, tribalism, bigoted partisanship, etc.), then verily, he is from the dwellers of Hell." A man said, "O Messenger of Allah! Even if he prays and fasts?" The Prophet replied, "Even if he prays and fasts. So call with the call of Allah, Who named Muslims. believers vou (Mu'mineen), and slaves of Allah."<sup>33</sup>

The First thing: listen and obey the one who is in charge of the affairs of the Muslims, because the affairs of the Muslims cannot remain upright except by way of listening and obeying the Ruler. The Muslims cannot expect rectification as long as they remain upon separating and differing. It is a must that they unite upon Tauheed, and this unity cannot be achieved except under an Imam or Ruler. Imamate or

على الله ) There comes in this hadeeth that the Prophet (عليه وسلم ) said: (" I command you all with five things):

ruler ship cannot occur except by way of listening and obeying, however, as long as it is not in disobedience.

Just as the Prophet (صلى الله عليه وسلم) said: "There is no obedience to the creation in disobedience to the Creator."

**Second thing:** Al-Jihaad. Allah has commanded the Muslims first to invite to His way, (inviting the disbelievers and those who join partners with Allah to Islam) because this is the religion of Allah and everything besides it is falsehood.

It is a must that you call to this religion and whoever responds and accepts the call; all praise is due to Allah! And whoever refuses then it is a must for jihaad. Allah says in His book,

And fight them until there is no more Fitnah (disbelief and polytheism, i.e. worshipping others besides Allah) and the religion (worship) will all be for Allah Alone [in the whole of the world]. [Anfaal:39]

It is not befitting that some of the religion is for Allah and some of it is for other than Allah, because He is the Creator, Provider, the One who gives life and death, and the Administrator of all the affairs; He is the only One deserving of worship. And there is no religion except the religion of Allah. Hence the saying of Allah:

(Do they seek other than the religion of Allah) meaning submission,

مَن فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا

While to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. [Aali Imraan:83] Everything in creation is in submission to Allah, they all submit to Him willingly or unwillingly. Whether it be, by following His Legislation and obeying His messengers (these are the ones who are Muslims in every time and place) or through willful disobedience. Meaning they submit unwillingly to the decree of Allah and His pre-ordainment, for the decree of Allah and His pre-ordainment falls upon both the disbelievers and the Muslims.

Third thing: Al-Hijrah- which is derived from the word Hajr in the Arabic Language. This means to leave off something; the abandonment of a thing. Allah said

(وَالرُّ جُنْ فَاهْجُرُ فَاهْجُرُ

(And keep away from Ar-Rujz (the idols)! [Mudaththir:5] The meaning of Al-Rujz, are the idols.

As for the Legislative meaning of Hijrah: it is to move from the land of the disbelievers to the land of the Islam, fleeing with your religion. For the Muslim cannot reside with disbelievers if he has the ability to migrate to the land of the Muslims, because if he remains with they then they will not cease to have an effect upon him, or prevent him from worshipping Allah, and force him to disbelief. So Hijrah is an obligation for the one who has the ability. Allah has threating those who do not make hijrah (while they

have the ability to do so) with His saying,

Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): "In what (condition) were you?" They reply: "We were weak and oppressed on the earth." They (angels) say: "Was not the earth of Allah spacious enough for you to emigrate therein?" [Nisaa;97]

Meaning: when you were weak in the land and didn't have the ability to make your religion apparent, why didn't you move to a land where you can have strength there?

(Such men will find their abode in Hell - What an evil destination!)

Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way.

These are they whom Allah is likely to forgive them, and Allah is Ever Oft-Pardoning, Oft-Forgiving. He who emigrates (from his home) in the Cause of Allah, will find on earth many dwelling places and plenty to live by. [Nisaa:97-100]

An exception has been made for the one who is weak and oppress in the land, for him the earth will be made spacious.

And whosoever leaves his home as an emigrant unto Allah and His Messenger, and death overtakes him, his reward is then surely incumbent upon Allah. And Allah is Ever Oft-Forgiving, Most Merciful. [Nisaa:99]

So if he dies on the way then Allah will write down for him the reward of Hijrah, and this is a Tremendous Bounty.

Fourth thing: Al-Jamaa'ah: (the collective body of Muslims) It is incumbent upon you to hold firm to the collective body of the Muslims and not separate from them. So be with the body of Muslims and their Imam, do not separate from them. As for the one who leaves the Jamaa'ah by refusing to hear and obey then has loosen the knot of Islam from around his neck, just as it is states in the Hadith.

As for that which comes in the other Hadith, "Whoever separates from the Jamaa'ah a hand span, and then his death is an ignorant death."

It is an obligation of the Muslim to stick with the Jamaa'ah and not to separate from them, (he agrees with them in body, opinion, statement, and action). And if he is with them with his body, however, he opposes them in his opinion, or he holds a different opinion from theirs, then this is not permissible. And what is more worse than this, is that he take up arms against the Muslims, for if he does this then he has breach the covenant, and has separated himself from the body of Muslims; meaning: he has become from amongst the Khawaarij in that he has token arms up against the Muslims, so it is obligatory that he must be fought against.

For whoever separates from the Jamaa'ah even a hand span, then he has removed the noose of Islam from around his neck, unless he comes back.

Meaning: unless he repents to Allah. Allah has given him the opportunity to repent and return back to Islam. And whoever repents to Allah, Allah will turn to him with forgiveness.

The Fifth thing: (And whoever calls with the call of the days of ignorance (i.e. racism, tribalism, bigoted partisanship, etc.), then verily, he is from the dwellers of Hell.") It is an obligation upon the Muslim that he frees himself from the affairs Al-Jaahiliyyah, and that he does not resemble the people of Al-Jaahiliyyah, because pre-Islamic ignorance is disbelief and misguidance. So he does not behave with the characteristics of the people of pre-Islamic ignorance.

Al-Jaahiliyyah (pre-Islamic ignorance): is a period before the coming of the Prophet (صلى الله عليه وسلم).

So after the advent of the Prophet (صلی الله علیه وسلم), the general Period of ignorance ceased, and there came about Knowledge and faith, and the Quran and Sunnah were revealed. All praise be to Allah! But as for some traces and forms of (specific) Jaahiliyyah still remaining in some people, tribes or countries, then this specific Jaahiliyyah still exist.

This is why the Prophet (صلى الله عليه وسلم) said, when he heard a man condemning his brother, saying: "O son of a black woman, he (صلى الله عليه وسلم) said: "Did you condemn him because of his mother? Verily, you are a man who has Jaahiliyyah in him." And he (وسلم عليه) said: "There are four things in my Ummah from the characteristics of the Days of ignorance that will not be abandon: Boasting about one's lineage, reviling people's roots, seeking rain based on stars, and wailing over the dead."

(And whoever calls with the call of the days of ignorance (i.e. racism, tribalism, bigoted partisanship, etc.), then verily, he is from the dwellers of Hell.")

This threat has been made severe because of the possibility of him being from the people of the Hellfire due to his calling with the call of pre-Islamic ignorance. The Muslim has been obligated to call to Islam, and not to call to Jaahiliyyah.

(." A man said, "O Messenger of Allah! Even if he prays and fasts?" The Prophet replied, "Even if he prays and fasts. So call with the call of Allah, Who

It is narrated in the Saheeh that the Prophet (عليه وسلم said,

"Whoever separates from the Jamaa'ah a hand span, then his death is an ignorant death."

In another narration in the Saheeh he said,

"Is it with the call of pre- Islamic ignorance (that you are calling with), while I am still amongst you?"

Abul-'Abbaas said, "Everything that goes outside of the call of Islam and the Qur'an, whether it is of lineage, land, nationality, school of thought, or path of mysticism (Tareeqah), then it is from the ascriptions of the days of pre-Islamic ignorance (Jaahiliyyah). When a man from the Muhaajiroon (Immigrants) and a man from the Ansaars (Helpers) disputed, and the Muhaajir said, "O Muhaajireen! And the man from the Ansaar said, "O Ansaars! The Prophet (صلى الله عليه وسلم) said,

# named you Muslims, believers (Mu'mineen), and slaves of Allah.")

Meaning: he can be from the dwellers of the Hellfire even if he prays and fast. The Muslim can be punish in the fire even if he does not disbelieve.

'Is it with the call of pre-Islamic ignorance (that you are calling with), while I am still amongst you?' And he became extremely angry at this.<sup>34</sup>

The Muslim has not been obligated to associate himself with a tribe or a country but to connect himself with the Qur'an and Islam, nor is it permissible for anyone to praise his tribe or country; rather he has been obligated to venerate Islam. For the land of the Muslims all of it is the same. There is no distinction between one from another except for that which Allah has made a distinction, like Makah and Medina. As for the rest of the Muslims' land then they are all the same, whether they be in the east or the west. The Muslim is not considered by his lineage or country or race.

(School of thought). Meaning: the schools of the four Imams like Abu Hanifa, Maalik, Shaafi'ee, Imam Ahmad, Ath-Thaahir and other than them. It is not permissible to blind-follow anyone of them. We only take from them if they bring evidence; if the evidence does not agree with what they present then we do not take from them.

(Or path of mysticism (Tareeqah), the paths of Suffiyyah are broken up into many. Each sect has a path and Sheikh, whom they ascribe themselves to.

<sup>&</sup>lt;sup>34</sup>Shaykh-ul-Islam Ibn Taymiyyah has explained what Al-Jaahiliyyah is. He said: "Al-Jaahiliyyah: is everything that goes outside of Islam and the Our'an."

Like the naqshabandees, tayjaaniy, burhaaniy, qaadiree and other than that. They have many paths. However in Islam there are no divisions. It is a Religion that is one, and its followers are brothers to one another. This is not so with the naqshabandee, qaadiree and other than them, each of these sects is from the plots of shaytaan against the Muslims. It is binding upon the Muslims that they be united as one, acting upon the Book of Allah and Sunnah of His messenger (ملى الله عليه وسلم), according to the understanding of our Pious Predecessors.

(Then it is from the ascriptions of the days of pre-Islamic ignorance (Jaahiliyyah). All of these affairs that Shaykh-ul-Islam mentions are from the ascriptions of the days of pre-Islamic ignorance. The statement of the Prophet (صلى الله عليه وسلم):

"Whoever ascribe himself with the ascriptions of Jaahiliyyah, let him bite of the head of his father penus, and do not sugar coat it."

When a man from the Muhaajiroon (Immigrants) and a man from the Ansaars (Helpers) disputed, and the Muhaajir said, "O Muhaajireen! And the man from the Ansaar said, "O Ansaars! The Prophet ( صلى الله عليه ) said,

'Is it with the call of pre-Islamic ignorance (that you are calling with), while I am still amongst you?' And he became extremely angry at this.

This is an evil statement said by both the Muhaajiree and the Ansaaree, and it is not permissible for anyone

#### The Obligation of entering Islam entirely and

Abandoning everything other than it<sup>35</sup>

Allah says,

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السَّلْمِ كَافَّةً

O you who believe! Enter perfectly in Islam (by obeying all the rules and regulations of the Islamic religion)<sup>36</sup> [Baqarah:208] Allah also

of them proclaim such a call which is from an aspect of Jaahiliyyah. And the Believers are brothers.

<sup>35</sup> The Obligation of entering Islam entirely: means to accept Islam wholeheartedly; and not to take from some of the religion and leave the rest.

<sup>36</sup>Meaning: that you enter Islam accepting all of it, and that you don't just take from some of it, and leave other parts of it, because if you were to do this then you have disbelieve in Islam. Allah says,

Verily, those who disbelieve in Allah and His Messengers and wish to make distinction between Allah and His Messengers (by believing in Allah and disbelieving in His Messengers) saying, "We believe in some but reject others,"

says,

and wish to adopt a way in between.

They are in truth disbelievers. [Nisaa:150-151]

The one who believe in some of the messengers or some of the Book (Qur'an), or some of Islam while he disbelieves in other parts, then he have disbelieve altogether, for Allah says,

أَقْتُوْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكُفُّرُونَ بِبَعْضٍ ۚ فَمَا جَزَاءُ مَن يَفْعَلُ ذَٰلِكَ مِنكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا ۚ وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ ۚ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

(Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allah is not unaware of what you do.) [Baqarah:85]

The Muslim has been obligated to accept Islam in its entirety. He acts according to it as much as he is able to, and he believes in all of it. As for the one who believe in some of the religion and disbelieve in the rest then this is not permissible nor is it sufficient, or that he take from Islam that which agrees with his desire, and whatever does not agree with it he leaves it, then this is not permissible also, nor is it sufficient; for he is obligated to accept all of Islam, and to believe in it wholeheartedly.

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ (Have you not seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you,)<sup>37</sup> [Nisaa:60]

<sup>37</sup>From among the affairs of entering Islam wholeheartedly; is to judge by the Islamic Legislation, for this is from the affairs of Islam. So for the one who claims that he is a Muslim, and yet he withdraws from the Islamic Legislation when judging his affairs, and he judges by other than it. Then he is not a Muslim. Allah says,

﴿أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ

(Have you not seen those (hypocrites) who claim that they believe?)

He (Allah) said: "Those who claim that they believe." This claim of theirs is a lie. What this verse implies is that their claim is false.

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ يُرِيدُونَ أَن يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَن يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَن يُضِلَّهُمْ ضَلَالًا بَعِيدًا

Have you not seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down And Allah says,

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَّسْتَ مِنْهُمْ فِي شَيْءٍ

Verily, those who divide their religion and break up into sects (all kinds of religious sects), you (O Muhammad صلى الله عليه وسلم ) have no concern in them in the least. <sup>38</sup> [An'aam:159]

before you, and they wish to go for judgment (in their disputes) to the Taaghut (false judges) while they have been ordered to reject them. But Shaitan (Satan) wishes to lead them far astray. [Nisaa:60]

<sup>38</sup>Contain within this verse is a clear prohibition from dividing into sects.

Verily, those who divide their religion and break up into sects: (Meaning: parties and sects.)

The Muslims are one party; they are the party of Allah and His army; they do not split into parties and sects, each one calling to their sect or their party, misleading one another. This is not permissible for the Muslims. Verily, this is from those affairs of pre-Islamic ignorance. The Muslims are one body, sect, and party, if they differ in anything they refer back to the Book of Allah and Sunnah of His messenger (عليه وسلم). Allah said in His book,

And Allah says,

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ

(On the Day (i.e. the Day of Resurrection) when

فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ {الْآخِرِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

(And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger (صلى الله عليه وسلم), if you believe in Allah and in the Last Day. That is better and more suitable for final determination. [Nisaa:59]

It is incumbent upon the Muslims to be united, and when they differ they refer back to the judgment of the book of Allah and the sunnah of His messenger ( صلی ). So let not one from amongst them say:

"We shall remain on that which we are upon, and that which we are about we will not refer back to anyone".

{لَّسْتَ مِنْهُمْ فِي شَيْءِ

(You (O Muhammad صلى الله عليه وسلم) have no concern in them in the least.

This is disassociation; Allah has disassociated His messenger (صلى الله عليه وسلم) from those who break of their religion into sects.

some faces will become white and some faces will become black;) [Aali Imraan:106]

Ibn 'Abbaas said, 'The faces of the people of the Sunnah and unity (I'tilaaf) will become white, and the faces of the people of innovations (Bid'ah) and differing (Ikhtilaaf) will become black."<sup>39</sup>

'Abdullah bin 'Umar narrated that the Messenger of Allah (صلى الله عليه وسلم) said,

'Indeed there will come upon my ummah (followers) that which came upon the Children of Isreal, sandal by sandal (i.e. step by step). Even if there is among them a man who has sexual intercourse with his own mother openly, there will be someone from my followers who will do that as well. And indeed the Children of Isreal broke up into seventy-two sects." The Prophet (صلى الله عليه وسلم) concluded his statement by saying, "This Ummah will divide

<sup>&</sup>lt;sup>39</sup> This is their condition of the Day of Judgment. Those who remain upon differing and taking their opinions over the text, then their faces will be black on the Day of Judgment. And those united upon the Truth and cling to the evidence from the Book and the Sunnah their faces will be white on the Day of Judgment.

into seventy-three sects. All of them will be in the fire except for one." They (the Companions) said, "Who are they? O Messenger of Allah?!" He replied, "Those who are upon what I am companions are upon." <sup>40</sup>

<sup>40</sup> This hadith contains a clear warning from that which shall occur during the last days; it is a warning to the Ummah. Due to the eagerness the Prophet (عليه وسلم) had for his ummah in not dividing into groups he informs them as to what shall occur and explains how they can save themselves from it. This is contrary to what had occurred between the Children of Israel of differing and dividing. Allah says,

(And be not as those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment.) [Aali Imraan:105]

This is in reference to the Children of Israel, for this dividing and differing did not cease to occur from amongst them. And there shall come a time where some from amongst this Ummah will follow them in this. Indeed it shall occur. However it has been obligated upon the Muslim not to blind-follow. Only he should be keen on sticking to the evidence and following the Book of Allah and the sunnah until he is save from this trial, this evil and differing. This information it is meant to be taken as a warning.

And it is from amongst the miracles of the Prophet

The believer who hopes in the meeting with Allah should pay attention to the speech of the truthful one, the one who was trusted in what he was sent with, particularly in this matter. "What I and my companions are upon."<sup>41</sup>

(صلى الله عليه وسلم) that he inform us that there will be people from this ummah whom you will find imitating the Jews and the Christians in those things that are hated and despicable, so much so that if a Jew or a Christian approach his mother, (meaning: have sexual intercourse with his mother) then they will follow him in that.

This hadith contains a severe warning from imitating the Jews and Christians, and that a severe trial will befall the Muslims.

has informed us that there will be those in this Ummah who will imitate the Jews and the Christians, and that they (Jews and the Christians) will be divided. The Jews will be divided into seventy-one sects, and the Christians will be divided into seventy-two sects, and this ummah will be divided into seventy-three differing sects, all of them in the Hellfire except for one. And it is the one who remains upon that which the Messenger (عليه وسلم) and his companions are upon.

None will be saved from the fire except the one who followed the Book and the Sunnah and the methodology of the Righteous Predecessors. And whoever does not hold firm to them his place will be in the fire, whether because of his disbelief or misguidance. And it is not that every sect are

## Oh what an admonition this is if it falls upon hearts that are alive.<sup>42</sup> This Hadeeth was

disbelievers, some of them disbelieve and some don't, however all of them has been threating by the fire, whether they disbelieve or are in error.

The believer who hopes in the meeting with Allah should pay attention to the speech of the truthful one, the one who was trusted in what he was sent with, particularly in this matter.

#### "What I and my companions are upon."

Let the Muslim reflect within himself upon this sincere advice from the speech of the truthful the one who is believed, and he is the messenger of Allah (مسلم) the one who is truthful in that which he informs. Allah says concerning him,

وَمَا يَنطِقُ عَنِ الْهَوَى إِنْ هُوَ إِلاَّ وَحْيٌّ يُوحَى

Your companion has neither gone astray nor has he erred.

Nor does he speak of desire. [Naim:3-4]

<sup>42</sup> The Messenger (صلى الله عليه وسلم) gave an admonition if it were to fall upon hearts that are alive they will be able to recognize the Truth and act according to it. It is not for a person to forsake the truth on account of the people whoever they may be;

reported by At-Tirmidhee, and he also reported it from Abu Hurairah and he declared it authentic. However the version he reported from Abu Hurairah does not contain the mentioning of the Hellfire. It has also been reported in a hadeeth of Mu'aawiyyah that was collected by Ahmad and Abu Daawood and it contains the following wording:

"Indeed there shall appear a group of people from my ummah that will be overcome by these desires (deviations) just as a dog is overcome by its rabies. There does not remain any vein or joint in him except that it enters it."

And it has already been mentioned previously that the Prophet (صلى الله عليه وسلم) said,

"...and the one who seeks to introduce the way (sunnah) of the days of pre-Islamic ignorance into Islam." 43

rather he shall always reside with the Truth, even if it goes against the people. He shall not follow other than the guidance. It is upon him that he knows the Truth first, acts upon it, and then calls to it. This is an obligation upon every Muslim.

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَاهُهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ

<sup>&</sup>lt;sup>43</sup> Allah the Most High has prohibited following desires. He said.

#### The Best Religion for Mankind

#### What has been reported concerning innovation

#### Being worse than the major sins<sup>44</sup>

وَجَعَلَ عَلَىٰ بَصَرِهِ غِشَاوَةً فَمَن يَهْدِيهِ مِن بَعْدِ اللَّهِ

Have you seen him who takes his own lust (vain desires) as his ilah (god)? And Allah knowing (him as such), left him astray, and sealed his hearing and his heart, and put a cover on his sight. Who then will guide him after Allah? [Jaathiya:23]

The one who the truth reaches and he does not accept it, instead follow his desires, Allah will punish him by sealing up his heart; he will not be able to accept the truth after that-refuge is sought from Allahthis is his punishment. To follow one desire is evil, and the Muslim has been obligated to follow the truth whether it agrees with his desires or opposes it. Allah said,

And if the truth had been in accordance with their desires, verily, the heavens and the earth, and whosoever is therein would have been corrupted! [Mu'minoon:71]

<sup>&</sup>lt;sup>44</sup> Al-Bid'ah (innovation) linguistically it means: A thing that is invented without any precedence for it. An example of this is the statement of Allah,

بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ

### (The Originator of the heavens and the earth.) [Baqarah:117]

Meaning: Allah has created the Heavens and the Earth, and has brought them both into existence from nothing. As for the Legislative meaning: then it is to introduce something into the Religion that has no foundation in the book of Allah or the Sunnah of His messenger (صلى الله عليه وسلم). Like to introduce an act of worship that has no basics for it in the Religion.

It is a must that it be supported by evidence from the book of Allah and the Sunnah, and if there is no evidence for it then it is an innovation dispraise worthy and rejected, because Allah has perfected this religion. He said,

## (This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion.)

He, the Most High has informed that He has perfected this religion before the death of the Prophet (عليه وسلم), for the messenger did not passed away until after Allah has perfected the religion for the ummah. So anything that is introduce after that then it is

rejected just as the Prophet (صلى الله عليه وسلم) said,

"Whosoever introduces into this affair of ours (i.e. into Islam) something that does not belong to it, it is to be rejected."

According to the version in Muslim, (it reads): "Whosoever works a work which has for it no command of ours is to be rejected."

The Author (may Allah have mercy upon him), has entitled this chapter (What has been reported concerning innovation being worse than the major sins).

Al-Kabaa'ir: the Major sins. Sins has been divided into two categories, Major and Minor. Major sins: are every sin that Allah has prescribe a punishment for in this world, like the prescribe punishment for fornication (zinaa), stealing, killing, and drinking; or that which Allah has threaten with a punishment in the Hereafter, like being threating with the fire for doing that sin, or is cursed, or that which earns Allah's anger, and that which the Prophet (صلى الله عليه وسلم) free himself from the doer of that sin. An example of this is his (صلى الله عليه وسلم) saying,

#### "He is not from us who does such and such."

As for that which comes with a prohibition, and it does not warrant any of the above prescribed punishments, then this is the Minor sins. From amongst the Majors sins are joining partners with Allah, for Allah has Allah says,

إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَاءُ

(Verily, Allah forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills;)<sup>45</sup>

informed us that He will not forgive the one who joins partners with Him.

<sup>45</sup> As for the Major sins which are lesser than shirk, then they fall under the will of Allah, if He wills He can forgive him and if He wills He can punish him. Allah said,

(وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَاءُ

(But He forgives except that (anything else) to whom He wills ;).

In regards to the one who commits the Major sins lesser than shirk, Ahlus Sunnah wa Jamaa'ah does not consider him to be a disbeliever, except that they say, his Eemaan is deficient and he is a disobedient sinner. As for the Khawaarij and the Mu'tazilah they view the one who commits the Major sins is expel from the religion of Islam. The Jahmiyyah and the Murji'ah say that Eemaan is not affected by sins. So the Khawaarij say that he is a disbeliever and that he will remain in the fire forever and the Mu'tazilah say, he is between two states, he is neither a Muslim nor a disbeliever, and if he dies and does not repent the he is in the fire forever just like the Khawaarij say. The Murji'ah says that Eemaan is in the heart and it is not

affected by sins. As for Ahlus Sunnah wa Jamaa'ah, they say, that for one who commits the Major sins which are lesser than shirk, then his Eemaan is deficient and he is under the will of Allah, he is not a disbeliever, however his Eemaan is deficient, or he is a disobedient sinner, or he is a believer due to his Eemaan and a Faasiq due to his committing the Major sins, however he is not expel from the religion of Islam.

\* \* \*

Innovation is worse than major sins from the perspective that innovation is to introduce something into the religion that is not legislative by Allah, and that the one who does it thinks it is from the religion. As for the one who commits major sins then he does not claim that his actions are from the religion, rather he views himself to be a sinner. This is in opposition to the innovator who views what he is doing is from the religion; for this reason innovation is worse than major sins.

Likewise, the sinner knows that he is sinning, and he wants to repent, as oppose to the innovator he doesn't consider his innovation a sin, rather he views this action of his as being correct. In such a case it is less likely for the innovator to repent because he sees himself to be upon the truth.

Innovation can be shirk or it can be that which is lesser than it. It has divisions from them are:

Joining partners with Allah which takes a person out of the religion; calling on other than Allah; seeking aid from the dead and making sacrifices to those who are

#### [Nisaa:48]

Allah also says,

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا لِّيُضِلَّ النَّاسَ بِغَيْرٍ عِلْمٍ تَّ

(Then who does more wrong than one who invents a lie against Allah, to lead mankind astray without knowledge.)<sup>46</sup> [An'aam:144] And Allah says,

in the grave. All of this is innovation in shirk which Allah will not forgive except through repentance. So if a person were to die while committing any of these acts, then he will abide in hell forever. Allah say

## (Verily, Allah forgives not that partners should be set up with Him (in worship),

This is shirk which is an innovation, because Allah has created the creation for His worship alone, so if they were to worship alone with Him, other than Him, then indeed they are introducing something into the religion of Allah that is not from it. The greatest innovation is shirk.

<sup>&</sup>lt;sup>46</sup> Another way that shows that innovation is worse than shirk, is the innovator invents a lie against Allah by saying, "That this is legislated in the religion and you can be rewarded for it." Verily this is inventing a lie against Allah.

الله عَمَا يَزِرُونَ اللهِ مَا يَزِرُونَ

They may bear their own burdens in full on the Day of Resurrection, and also of the burdens of those whom they misled without knowledge. Evil indeed is that which they shall bear! <sup>47</sup>

<sup>47</sup> The innovator carries his own burden and the burden of those who followed him on the Day of Judgment; this is due to the people taking him as an example to be followed, thinking that what he is upon is the truth and that his action is good.

This is a stern warning against innovation. And those that followed the innovator in his innovation are committing a major sin greater than the sin of the innovator itself. Rather all those who acted upon this innovation, then verily the one who initiated first gets the sin of those who acted upon it. And the evidence for this is what is found in the hadith:

لَا تُقْتَلُ نَفْسٌ ظُلْمًا إِلَّا كَانَ عَلَى ابْنِ آدَمَ الْأَوَّلِ كِفْلٌ مِنْ دَمِهَا،لِأَنَّهُ كَانَ أُوَّلَ » «مَنْ سَنَّ الْقَتْل

(Any soul that is unjustly killed, then the first son of Adam will carry a burden of its shedding, for he was the first to practice the crime of murder.) [Bukhaaree]

Cain was the first to initiated murder, when he killed his brother unjustly and out of transgression.

#### [Nahl:35]

In the Saheeh it is narrated that the Prophet (صلى الله ) said about the Khawaarij,

"Whenever you find them, then kill them, for indeed if I were to meet them, I would certainly kill them like the killing of (the people of) 'Aad.<sup>48</sup>

It is also reported in the Saheeh that he forbade killing the tyrannical leaders as long as they pray.<sup>49</sup>

<sup>48</sup>And from amongst the detestable types of innovation, is the innovation of the Khawaarij. Indeed the Prophet (صلى الله عليه وسلم) commanded that they be fought against in order to put a stop to their evil and to prevent others from following them in their innovation.

<sup>49</sup>The Prophet (صلی الله علیه وسلم) forbade the killing of the tyrannical leaders, who are unjust in their rulings and oppresses the people. Even so, they (the Leaders) are to be obeyed and it is not permissible to disobey them, because the sins they've committed only harms themselves, whereas the act of rebelling against the rulers harms the Muslims. His (وسلم علیه) saying," As long as they pray."

This is a proof of the status of the prayer in Islam, and that whoever leaves off the prayer then he has disbelieved. This is in opposition to those who say, "The religion is not the prayer, and that a person is

Jareer narrated from 'Abdullah that a man gave some charity, and then the people began giving charity after him. Then the Messenger of Allah (صلى الله عليه وسلم) said,

"Whoever starts a good sunnah in Islam, then he will have its reward, and the reward of whoever acts according to it after him without decreasing anything from their rewards in the least. And whoever starts an evil sunnah in Islam, then upon him is its burden (of sin), and the burden of whoever acts according to it after him without decreasing anything from their burdens in the least. (Muslim)<sup>50</sup>

صلى Muslim even if he doesn't pray." The Messenger (الله عليه وسلم) prevented fighting and rebelling against the Rulers as long as they pray.

The Hadith in its entirety states that the Prophet ( صلی )said:

"The best of your leaders are those whom you love and they love you, and you pray with them and them with you; and the worse of your leaders are those whom you hate and they hate you, you cursed them and they cursed you. So it was said, 'O messenger of Allah! Shall we not rebel against them? He said, 'No, as long as they pray."

<sup>50</sup> The reason for this hadith is that there came a people from Mudar to the Prophet (صلى الله عليه وسلم) and there were amongst them those who appeared to be

poor and needy, and there cloths were worn. So the Prophet (صلى الله عليه وسلم) being the Prophet of mercy, when he saw their condition and their state of poverty he became soft-hearted towards them. So he orders that the Athan be called and the people be gathered. Then he gave a speech which he encouraged the people to spend in charity, until they became encouraged. So the people began to give charity. This one given a handful of food, and this one given this and that, until there came a man who had with him a large amount of gold which he placed between the Prophet (صلى الله عليه وسلم) hands, whereby causing the Prophet's face to become bright, and he was extremely delighted by this. So the people began to follow along when they witnessed the example of this man, they became eager to spend in charity, until they piled up many things in charity to give to the Messenger (صلى الله عليه وسلم). He then said.

## "Whoever starts a good sunnah in Islam, then he will have its reward, and the reward of whoever acts according to it."

This is because this man has started a good sunnah and the people have taken his example and gave charity. And the meaning of ("Whoever starts a good sunnah in Islam) means give life to a new sunnah. This is because charity is a sunnah and this man gave life to it. He came with a large amount of wealth, thereby encouraging the people to follow him in that.

(And whoever starts an evil sunnah in Islam) This is to introduce something into the Religion which has no basics for it in the Book of Allah or the Sunnah. So

This Hadith has also been recorded from Abu Hurairah with the wording,

"Whoever calls to guidance..." then he said, "Whoever calls to misguidance." <sup>51</sup>

he then said:

Then upon him is its burden (of sin), and the burden of whoever acts according to it after him without decreasing anything from their burdens in the least.

Verily, this contains a warning against innovation.

<sup>51</sup>This hadith shows the virtue of calling to Allah, and commanding with the good and forbidding the evil, and the reward for whoever does it. Allah said in His Noble Book,

And who is better in speech than he who [says: "My Lord is Allah (believes in His Oneness)," and then stands firm (acts upon His Order), and invites (men) to Allah's (Islamic Monotheism), and does righteous deeds, and says: "I am one of the Muslims." [Fussilat:33]

Calling to Allah is a tremendous virtue, and in it is much good, also it was the sunnah of the Messenger (صلى الله عليه وسلم). Allah said,

قُلْ هَــٰذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ ۚ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي ۚ وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ

Say (O Muhammad صلى الله عليه وسلم): "This is my way; I invite unto Allah) with sure knowledge, I and whosoever follows me. And Glorified and Exalted be Allah (above all that they associate as partners with Him). And I am not of the Mushrikun." [Yusuf:108]

As for the one who calls to misguidance, then he is like the one who calls to the worship of the graves, because his call is in opposition to the religion. Verily, this a warning against whoever calls to misguidance, included in this is calling to innovation, because every innovation is a misguidance just as the Prophet (صلح صلح) said,

("And every novelty is an innovation and every innovation is a going astray")

# What has been narrated concerning the Practitioner of innovation being prevented from Repentance<sup>52</sup>

This has been reported from Anas and it is among the Mursal narrations of Al-Hasan.

Ibn Wadhdhaah narrated from Ayyoob that he said, "There was a man among us who held an opinion (that was deviant), but then he abandoned it. Then I went to Muhammad ibn Seereen and I said, 'Do you feel that so-and-so has abandoned his view?' He replied, 'Look at what he has changed to now.' Verily the end of the Hadith (about the Khawaarij) is more

<sup>&</sup>lt;sup>52</sup> Contain within this chapter is a clarification from another perspective in which innovation is worse than Major sins.

<sup>1.</sup> The innovator has no success in repenting; he is persistent upon his innovation, because he views himself as being upon the Truth, When in reality he has been afflicted; he deems that whatever action he do is from the religion and it is from that which is good. So he does not think to ever leave off his innovation. Whereas the sinner is in opposition to the innovator; he knows he is committing a sin and is going against the Islamic Legislation, and he fears that Allah will cause a punishment to befall him.

severe against them than the beginning of it:

"They will leave out of Islam just as the arrow leaves out of the bow, then they will not return to it."<sup>53</sup>

<sup>53</sup>This was a man who used to be upon the innovation of the Khawaarij then he left it. So the one (Ayyoob) saw him became happy and went to Muhammad ibn Seereen (and he is from one of the Imams of the Taabe'een) to give him the glad tidings that so-and-so have has change from his (deviant opinion). So Muhammad ibn Seereen was not delighted at that, rather he said to him, "Look at to what it is he has changed."

This is because he has not abandoned his innovation for the Sunnah, however he has went from one innovation to another. (This is from the understanding of Ibn Seereen) why? Because of the statement of the Messenger (صلى الله عليه وسلم):

"They will leave out of Islam just as the arrow leaves out of the bow, then they will not return to it."

Ibn Seereen viewed that it will not occur to this man to make repentance from his innovation. However what will occur from him is that he will leave from his innovation to another innovation which is worse than what he was upon. This is what is witnessed from the Khawaarij of today, even if you were to warn them night and day, they will not cease their innovation ever.

Ahmad ibn Hanbal was asked about the meaning of this and he said, "They will not be guided to repentance."<sup>54</sup>

\* \* \*

This is because they view themselves to be upon the Truth. And the shaytaan has made their actions fair-seeming to them. So if a person does not recognize his mistake is because he is being tested with that which is worse than that. Such is the affair of the innovator.

صلی الله ) He (Ahmad) was asked about the Prophet's (علیه وسلم ) statement,

"They will leave out of Islam just as the arrow leaves out of the bow, then they will not return to it."

Meaning: they will not be directed towards repentance (taubah), because taubah is to return from the sin.

# The statement of Allah: "O people of the Scripture (Jews and Christians)! Why do you Dispute about Ibrahim?"<sup>55</sup>

Allah says,

يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنزِلَتِ التَّوْرَاةُ وَالْإِنجِيلُ إِلَّا مِن بَعْدِهِ ۚ أَفَلَا تَعْقِلُونَ هَا أَنتُمْ هَـــٰـؤُلَاء حَاجَجْتُمْ فِيمَا لَكُم بِهِ عِلْمٌ فَلِمَ تُحَاجُّونَ فِيمَا لَيْسَ لَكُم بِهِ

"Verily I am the Messenger of Allah and have been sent to you all from the One to who belongs the dominion of the heavens and the earth." They said, "No, we will not follow you for we are upon the religion of Ibrahim." So Allah refuted them with His saying,

Verily, among mankind who has the best claim to Ibrahim (Abraham) are those who followed him, and this Prophet (Muhammad صلى الله عليه وسلم) and those who have believed (Muslims). And Allah is the Wali (Protector and Helper) of the believers. [Aali Imraan:68]

<sup>&</sup>lt;sup>55</sup> The people of the Book are the Jews and Christians. When the Messenger of Allah (صلح عليه ) call them to Islam he said,

عِلْمٌ ۚ وَاللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَــٰكِن كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

O people of the Scripture (Jews and Christians)! Why do you dispute about Ibrahim (Abraham), while the Taurat (Torah) and the Injeel (Gospel) were not revealed till after him? Have you then no sense?

Verily, you are those who have disputed about that of which you have knowledge. Why do you then dispute concerning that of which you have no knowledge? It is Allah Who knows, and you know not.

Ibrahim (Abraham) was neither a Jew nor a Christian, but he was a true Muslim Hanifa (Islamic Monotheism - to worship none but Allah Alone) and he was not of Al-Mushrikun<sup>56</sup>[Aali Imraan:65-67] Allah also

Verily, the intelligent one is free from saying such a

<sup>&</sup>lt;sup>56</sup> Each one from among the Jews and Christians claims that Ibrahim is upon their religion. The Jews say, "Ibrahim is a Jew." And the Christians say, "Ibrahim is a Christian." Glory be to Allah! When were the Taurah and the Injeel revealed? They were not revealed for quite some time after Ibrahim. So how can Ibrahim be a Jew or Christian?

says,

وَمَن يَرْغَبُ عَن مِّلَّةِ إِبْرَاهِيمَ إِلَّا مَن سَفِهَ نَفْسَهُ ۚ وَلَقَدِ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ

And who turns away from the religion of Ibrahim (Abraham) (i.e. Islamic Monotheism) except him who befools himself? Truly, We chose him in this world and verily, in the Hereafter he will be among the righteous.<sup>57</sup>[Baqarah:130]

thing, "That which comes before follows that which comes after." Rather it is the opposite that is correct. That which comes after follows that which comes before. So Ibrahim is not a Jew because the Taurah wasn't revealed until after him, likewise the Injeel.

(But he was a true Muslim Hanifa) Meaning he was sincere to Allah in his worship; he was a Muwahhid (one who single Allah out in all worship). Islam is a Religion of Tauhid and it is the religion of all the Prophets.

<sup>57</sup>The word Safh: here it means: There is a deficiency in the intellect. And it is that a person befools himself into thinking that he is intelligent, wise, and has understanding of the affairs, when in reality he is a fool. So for the one who leaves off the religion of Ibrahim then he is a fool.

Concerning this, there is the hadith of the Khawaarij which has proceeded.

Also it is narrated that he (the Prophet صلى الله عليه said,

"The family of Abu so-and-so are not my Awliyaa' (supporters, protectors). My Awliyaa' are only the Muttaqqoon."  $^{58}$ 

The Messenger of Allah (صلى الله عليه وسلم) frees himself from those who are not upon the religion of tauheed, even if they be closely related to him. Meaning: he did not love them as long as they remain upon a religion other than his. However the Awliyaa of the Messenger are the righteous, whether they are from his relatives or other than them. Salman Al-Faarisee, Bilal ibn Rabaa'h Al-Habashee and Suhaib Ar-Rumee they were not from his relatives.

They were only from amongst his supporters (Muwaaliy). In addition to this they became the closest of the people to the Messenger because they were believers; meanwhile Abu Lahab the Prophet's uncle and enemy didn't prevent the Prophet (عليه وسلم ) from disassociating from him.

The Issue is not a matter of relations. There is no nobility in being related to the Messenger without being upon his religion. As for when a person is upon Islam then for him is the nobility of relations and religion. So he gathers for himself two things that are noble. As for when he is not upon Islam, then his

Anas narrated that it was mentioned to the Messenger of Allah (صلى الله عليه وسلم) that one of the Companions had said, "I will not eat meat." Another one said, "I will stand all night in prayer and not sleep." Another one said, "I will not marry women." Another one said, "I will fast and not break my fast."

So the Prophet (صلى الله عليه وسلم) said,

"But I stand at night for prayer, and I sleep, and I fast and I break my fast, and I marry women, and I eat meat. So whoever turns away from my sunnah, then he is not of me." <sup>59</sup>

relation does not benefit him. And were it not due to this the Prophet (صلى الله عليه وسلم) will not have disassociated himself from the family of Abu so-and-so. Therefore, his Awliyyaa are the Muttaqoon. (No matter their nationality). In the Hadith it states,

Whosoever is slowed down by his deeds will not be hastened forward by his lineage."

<sup>59</sup> This was a group from amongst the Companions desiring good in worship and obedience. So they came and asked about the worship of the Messenger (صلى الله عليه وسلم) in order that they may follow him. So when they were informed about his worshipped. They felt as if their deeds were deficient. They said,

"The Messenger is not like us, for he was forgiven for his past and present sins, so he isn't in need of worship." So when the news of this reached the Prophet (صلى الله عليه وسلم) he became extremely angry. And He said,

"What is a matter with the people that they say such-and-such? While I am the one from among you who fear Allah the most.' Verily I pray and sleep and I fast and break my fast, and I marry women and I eat meat. So whoever turns away from my sunnah, then he is not of me."

Contain within this Hadith is a warning from being excessive in one's worship; and burdening oneself in the Religion. The Religion is balance, and all praise is to Allah! It is not befitting to place a burden upon yourself that you are not able to bear. The Prophet warns in many Ahaadiths from being excessive in the religion. And his (صلع عليه وسلم) saying,

(So whoever turns away from my sunnah, then he is not of me.") Verily this is like the saying of Allah,

(And who turns away from the religion of Ibrahim (Abraham) (i.e. Islamic Monotheism) except him who befools himself?) The Messenger of Allah ( صلى had freed himself from it.

Contain within this is a warning against the innovation of being extreme and harsh, and an encouragement to be just and balance in all the affairs; Because the Religion is to take the middle course. Allah says, So take note! When some of the Companions wanted to devote themselves to worship, this harsh statement was said concerning them, and their deeds were called "turning away from the sunnah." So what do you think about innovations other than these? And what do you think about the people who are not the Companions?<sup>60</sup>

#### وَأَنَّ هَــٰذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبغُوهُ

#### ("And verily, this is My Straight Path, so follow it,)

This is the correct path; the path of the Messenger of Allah (صلى الله عليه وسلم). It is not for any Muslim to belittle the actions of the Messenger (صلى الله عليه وسلم) for we have been commanded to take him as example. Allah said,

الله عليه وسلم) you have a good example to follow for him who hopes for (the Meeting with) Allah and the Last Day, and remembers Allah much. [Ahzaab:21]

<sup>60</sup> If these were the Companions and they were the best of the generations, when they've shown this type of behavior the Prophet (صلى الله عليه وسلم) rejected this

The Statement of Allah: So set you (O Muhammad صلى الله عليه وسلم ) your face towards the religion (of pure Islamic Monotheism)
Haneef (worship none but Allah Alone).

Allah says, So set you (O Muhammad وسلم) your face towards the religion (of pure Islamic Monotheism) Hanif (worship none but Allah Alone). Allah's Fitrah (i.e. Allah's Islamic Monotheism) with which He has created mankind. No change let there be in Khalq-illah (i.e. the religion of Allah - Islamic Monotheism): that is the straight religion, but most of men know not. [Rum:30] Allah states in His noble book,

وَوَصَّىٰ بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ الدِّينَ فَلَا

from them. Then how about other than them from these later generations who exceeds the limits in their extremism?!

<sup>61</sup> Here contain within these verses is a command from Allah to His prophet with regards to these affairs.

The Author (may Allah have mercy upon him) Intend by presenting these verses to mention that which comes in the Prophetic Ahaadeeth and reported narrations as an explanation to these noble verses.

تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ

And this (submission to Allah, Islam) was enjoined by Ibrahim (Abraham) upon his sons and by Ya'qub (Jacob) (saying), "O my sons! Allah has chosen for you the (true) religion, then die not except in the Faith of Islam (as Muslims - Islamic Monotheism)."<sup>62</sup>

Meaning: Ibrahim has enjoined upon his sons Ismaa'eel and Ishaaq the kalimat-ul-Tauheed (I bear witness that none has the right to worshipped in truth except Allah alone), And Ya'qoob done likewise with his sons. Ibrahim he is the father of the Prophets and Ya'qoob (Jacob) is the father of the children of Israel. Both of them enjoined this kalimat-ul-Tauheed upon their off-spring. Likewise it is an obligation upon the father to cultivate his children upon obedience to Allah, and that he enjoined upon them at the time of his death, with firmness upon the religion, and to remain upon Tauheed.

(إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ الدِّينَ

(Allah has chosen for you the (true) religion,) Meaning: He has chosen Tauheed for you, because you are the children of Prophets and are from their off-springs. So they were from the first who held on to this Religion with a firm-grasp and they were an example to the people.

(فَلَا تَمُوثُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ)

## [Baqarah:132]

Allah also says, Then, We have sent the revelation to you (O Muhammad صلى الله عليه وسلم saying): "Follow the religion of Ibrahim (Abraham) Haneef (Islamic Monotheism - to worship none but Allah) and he was not of the Mushrikun (polytheists, idolaters and disbelievers). [Nahl:123]

Ibn Mas'ud narrated that the Messenger of Allah said, "Verily, every Prophet had supporters from the Prophets, and regarding me, my supporter from among them is my

(Then die not except in the Faith of Islam) This is a command, to hold firmly upon this religion at the time of death, and to act according to it, and to warn from whatever opposes it from innovation, shirk, and calling to misquidance.

63 This is an address to our prophet Muhammad ( صلی ). ("Follow the religion of Ibrahim (Abraham) Haneef)

When Allah has described Ibrahim with these noble characteristics which I previously mentioned, He then commanded His prophet Muhammad (صلع الله عليه وسلم) to follow the religion of Ibrahim. The religion of Muhammad is the religion of Ibrahim, which is to worship Allah with sincerity.

father, Ibraaheem, and (he is) the Khaleel (intimate friend) of my Lord." Then he recited,

Verily, among mankind who have the best claim to Ibrahim (Abraham) are those who followed him, and this Prophet (Muhammad عليه الله صلى) and those who have believed (Muslims). And Allah is the Wali (Protector and Helper) of the believers. (At-Tirmidhee)

مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَـــٰكِن كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ الْمُشْرِكِينَ (إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ (إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ

Ibrahim (Abraham) was neither a Jew nor a Christian, but he was a true Muslim Hanifa (Islamic Monotheism - to worship none but Allah Alone) and he was not of Al-Mushrikun [Aali Imraan:67]

Verily, among mankind who has the best claim to Ibrahim (Abraham) are those who followed him) and you 'O Christians do not follow him, for you are

<sup>&</sup>lt;sup>64</sup> The Prophets befriend one another with love and following one another. They are one chain from the first of them to the last of them. The first give glad tidings to the last, and the last followed the first. Our prophet Muhammad (صلى الله عليه وسلم) is the closest to Ibrahim. This is a refutation against the Jews and Christians. The Jews say that Ibrahim was a Jew, and the Christians say he was a Christian. Allah refutes them with His saying,

far away from him. The Christians worship the cross and the Jews worship 'Uzair, they say, 'Uzair is the son of Allah.' They also worshipped the calf just like Allah mention concerning them. This is the religion of the Jews. Ibrahim is free from them and that which they fabricated.

Verily, the closest of the people to Ibrahim are those who followed him. It is not the Jews and the Christians nor is it those who opposes him. It is none other than the Prophet (صلى الله عليه وسلم) and the believers. Allah is their wali, He it is who aids, support, love and befriend them. He is the Wali of the believers specifically. Walaayah is that which is general and specific. It applies generally to all of mankind like in the statement of Allah,

## (And they will be brought back to Allah, their rightful Maula (Lord) [Yunus:30]

Meaning: He is their Lord and Ruler. This is the general walaayah that applies to all of mankind; as for the walaayah that is specific: then this is for the believers those who follow Ibrahim, and the first of them, is the Prophet and his companions. Also this refutation against those Jews and Christians who claims that they are upon the religion of Ibrahim, while they are lying, for they are not upon the religion of Ibrahim, they are only upon shirk.

Verily, this show for one to be a wali to the Prophet (صلى الله عليه وسلم) one has to follow him. There is no walaayah to the prophet or Ibrahim except for the one who follows them both. Those who claim that they love Muhammad (صلى الله عليه وسلم) while they opposes

Abu Hurairah narrated that the Messenger of Allah said, "Verily, Allah does not look at your bodies or wealth. Rather, He looks at your hearts and your deeds." 65

him, and practice innovation, then their claim is a lie, for if they really loved the Prophet (صلی الله علیه وسلم) they would had followed him, and abandon innovation. The one who truly loves the Prophet is the one who follows him. They are those, whom Allah says concerning them,

آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورُ الَّذِي أُنزِلَ مَعَهُ ۚ أُولَــــــــــُكَ هُمُ (الْمُفْلِحُونَ

So those who believe in him (Muhammad عليه وسلم), honor him, help him, and follow the light (the Qur'an) which has been sent down with him, it is they who will be successful. [A'raf:157]

The point is in following, not a mere claim! For if it is a claim not established upon evidence then it is falsehood.

<sup>65</sup> What this Hadith indicates is that there are only two things that Allah will look at, which is the hearts and deeds; if the hearts are sound and are sincere to Allah alone; and the deeds are correct according to Allah's legislation and Religion, then this is what Allah will look at, accept and reward. As for the beautification of the outer appearance (bodies) and amassing mush wealth, then this holds no significance with Allah. Allah says,

It is narrated in the Saheehayn (Bukhaaree & Muslim) from Ibn Mas'ud that the Messenger of Allah said, "I will precede you all to the Hawdh (his pond or basin in the Hereafter), and some men will be brought to me from my Ummah. But when I try to reach out to them (to shake their hands) they will be prevented from coming near me. So I will say, 'O my Lord! My Ashaa (Companions)!' Then it will be said, 'Verily, you do not know what they innovated after you." <sup>66</sup>

وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُم بِالَّتِي تُقَرِّبُكُمْ عِندَنَا زُلْفَىٰ إِلَّا مَنْ آمَنَ وَعَمِلَ [صَالِحً}ا

(And it is not your wealth, nor your children that bring you nearer to Us (i.e. please Allah), but only he who believes (in the Islamic Monotheism), and does righteous deeds (will please Us) [Saba:37] These are the ones who Allah will look at with acceptance and mercy.

of On the Day of Judgment the Prophet (وسلم) will be at the Hawd (its length is a distance of a month and its width is the same, its water is whiter than milk and sweeter than honey, and whoever drinks from it will not be thirsty after that ever again).

The Ummah on the Day of Judgment will arrive at the Prophet's hawd (صلى الله عليه وسلم) and they will be thirsty due to the severe heat and long standing, they will be in need of water, the Prophet will give them

It is also narrated in the Saheehayn on the authority of Abu Hurairah that the Messenger of Allah said, "I would love it if we could see our brothers." They (the Companions) said. "Are we not your brothers, O Messenger of Allah?" replied. "You He all Companions. My brothers are those who have not come yet." They said, "How will you know those who have not come yet from your Ummah?" He replied, "If there is a man who have horses with distinctive white patches on their foreheads and legs, and his horses are among horses that are solid black, don't you think that he would know his horses?" They replied, "Of course." Then he said, "Well verily, they (my brothers) will come with distinct white markings on their foreheads and limbs from the ablution (wudoo), and I will precede them to the Hawdh. And indeed there will be men who will

something to drink with his hands except for he, who changes his religion, will be turn away from it (hawd), the Prophet (صلى الله عليه وسلم) will say, ('O my Lord! My Ashaab(Companions)!' It will be said to him, 'Verily, you do not know what they innovated after you."

Meaning: they have changed their religion. This shows that whoever innovates into the religion of Allah, will not drink from the hawd of the Prophet (صلى ).

be driven away from my pond on the Day of Judgement just as the stray camel is driven away. I will call out to them saying, 'Come on!' But it will be said, "'Verily, they changed (the religion) after you." So I will say to them, 'Get away, get away!" 67

Al-Bukhaaree narrated a hadith, in which the Prophet said,

'While I was asleep, I saw a group of people (in a dream). I continued to see them until I recognized them. At that point a man came out between them and I and he said (to them), 'Come on.' So I said, 'Where (are you taking them)?' He replied, 'To the Hellfire, by Allah.' I then said, 'What happened to them?' He replied, 'Verily, they apostate after you, turning their backs in retrogression.' Then another group came and the same thing happened. I do not think there was any sincere one among them except the likes of a few neglected

<sup>&</sup>lt;sup>67</sup>This Hadith is similar to one that came before it. The Ummah of Muhammad (صلى الله عليه وسلم) is those who do not alter or change their religion. They will come with distinctive characteristics and signs that Prophet will be made to recognize them by; and it is the traces that are seen on their foreheads and limbs. Verily, this shows the virtue of ablution (wudhoo); and that its marks will remain as a light for them on the Day of Judgment.

camels.",68

In the Saheehayn it is narrated in a hadith of Ibn 'Abbaas that the Prophet said, "I will say just as the righteous servant ('Eesaa, son of Maryam) said,

And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them; and You are a Witness to all things. (This is a great admonition and warning to the Christians of

The things that nullify one's Islam are many, likewise the causes of Apostasy. It is a must that one shows the utmost concern in having knowledge and awareness of it; and to ask Allah for firmness upon the Religion.

from the creation will come on the Day of Judgment, and then they will be called to the Fire in the company of the Messenger (صلى الله عليه وسلم). The Messenger asked, "Why?" They said: "Because they have apostate after you." What is indicated by this is, that the one who commits the crime of falling into that which invalidates one's Islam, then this shall be his fate except for the one who turns in repentance to Allah before he dies. This is from what has been enjoined on man that he have knowledge of that which will invalidate his Islam and he shall abstain from it in order not to be with these people on the Day of Judgment.

the whole world). "If You punish them, they are Your slaves, and if You forgive them, verily You, only You, are the All-Mighty, the All-Wise." <sup>69</sup> [Maa'idah:118]

It is also narrated in the Saheehayn that the Prophet said, "There is no child that is born except that it is (born) on the Fitrah (Islamic Monotheism). But its parents make it a Jew, a Christian, or a Magian (fire worshipper). Just as the cow is born as a whole (healthy) calf. Do you notice any mutilation in it until you all come along and mutilate it (branding it, cutting its ears and tails, etc.)?" Then Abu Hurairah recited the verse,

Allah's Fitrah (i.e. Allah's Islamic Monotheism) with which He has created mankind. [Rum:30]<sup>70</sup>

<sup>&</sup>lt;sup>69</sup> The Prophet (صلى الله عليه وسلم) will say this at the time they will be driven to the Fire, he will say the same as Isa son of Mary will say on the Day of Judgment when Allah will say to him:

<sup>&</sup>quot;O 'Îsa (Jesus), son of Maryam (Mary)! Did you say unto men: 'Worship me and my mother as two gods besides Allah?' " [Maa'idah:116]

<sup>&</sup>lt;sup>70</sup> This Hadith explains the previous verse which comes in the beginning of the chapter. Allah has created mankind upon Islam, meaning their fitrah (natural inclination) is Tawheed (singling Allah out

It is reported that Huthavfah said, "The people used to ask the Messenger of Allah about the good, but I used to ask him about the evil out of fear that it will overcome me. So I said, 'O messenger of Allah! Verily, we were in a state of ignorance and evil. Then Allah brought us this good (i.e. Islam). Will there be any evil after this good?' He said, "Yes." Then I said, 'Will there be any good after that evil?' He said, 'Yes.' But there will be Dakhan (blemish) in it.' So I said, 'What its Dakhan will be?' He replied, 'A group of people who will follow a way other than my Sunnah, and they will be directed with other than my guidance. You will recognize some things from them and reject (others).' I said, 'Will there be any evil after that good?' He said,' Yes.' A blind fitnah (trial, evil) and callers at the gates of Hell. Whoever responds to their call, they will throw them into it (i.e. Hell).' I said,'O Messenger of Allah! Describe them to us.' He replied, 'A people from our skin, and they will speak our language.' I then said, 'O Messenger of Allah! What do you command me (to do) if I reach that (time)?' He said, 'Adhere to the Jamaa'ah of Muslims and their Imam.' I said, 'What if there is no Jamaa'ah and no Imam?' He said, 'Then avoids

alone in all worship).

all of those sects even if you have to bite upon the root of a tree until death comes to you while you are in that state." Both Al-Bukharee & Muslim recorded this Hadith.<sup>71</sup>

The version in Muslim adds, "Then I said, 'then what?' The Prophet replied, "The Dajjaal will appear and he will have a river and a fire with him. So whoever falls into his fire will definitely be rewarded (i.e. with good).' So I said, 'then what?' He replied, 'It will be the establishment of the Hour."<sup>72</sup>

Abu Al-Aaliyah said, "Learn Islam. Then once you have learned it, do not turn away from it. You must adhere to the Straight Path, for verily, it is Islam. And do not move from the Path, not to the right, nor the left. And you

<sup>&</sup>lt;sup>71</sup> This without a doubt is something that is good; that one asks about the good and learns whatever good and correct therein. However one shall not fall short by stop there, rather it is incumbent upon you to know its opposite which is evil in order for you to not fall in it. So it is incumbent upon you to know two affairs: good and righteous actions and all that leads to it from actions, statements and belief; evil and all that which leads to it in order for one not to fall into it.

<sup>&</sup>lt;sup>72</sup> This is from those severe trial and afflictions; the appearance of the Anti-Christ in the last days; his coming is from the major signs of the Hour.

must also adhere to the Sunnah of your Prophet. And beware of these desires (following innovation)."<sup>73</sup>

- Learn Islam: meaning knowing what Islam is. It is not sufficient that you say I am a Muslim and you do not know what Islam is. It is must that you know what Islam is and what is its pillars and what are those things that invalidates one's Islam until you become one who has insight.
- Once you have learned it then it is upon you to hold firm to it. Not sufficient is it for a person to have knowledge and he doesn't act according to it.
- 3. That it is binding upon you to tread the Straightway. Allah said:

("And verily, this is My Straight Path, so follow it,) and He said:

(Guide us to the Straight Way.) It is the Path that is balance which has neither crookedness nor distortion. Allah has commanded us to follow it and to ask Him to guide us to it.

4. It is that you do not forget when Allah has granted you success to knowing what is the Straightway those callers of misguidance who wants to turn you away from it. Due to this Allah said: (and follow not (other) paths, for

<sup>&</sup>lt;sup>73</sup> He is Rafi' ibn mihraan Ar-riyaahee: one of the Imams of the Taabi'een. He gave a tremendous advice:

Notice this statement of Abu Al-Aaliyah, for indeed it is great. And you should take note of his time in which he was warning against these desires that whoever follows them turns away from Islam. Also notice his explanation of Islam and the Sunnah, and his fear for the eminent Successors (i.e. the students of the Companions) and their Scholars, that they might leave the Sunnah and the Book.<sup>74</sup>

Thus the meaning of Allah's statement becomes clear for you, where He says,

When his Lord said to him, "Submit (i.e. be a Muslim)!" He said, "I have submitted myself

they will separate you away from His Path). And the Messenger (صلى الله عليه وسلم) has given us an example for this.

The Author (May Allah have mercy upon him): notice this statement of Abu Aaliyah and what it contains of tremendous benefits. When was the time in which Abu Aaliyah lived in? It was the era in which the Taabi'een lived. So how about in this time of ours?! No doubt it is worse now. As regards to the Author saying,

<sup>&</sup>quot;(Also notice his explanation of Islam and the Sunnah), meaning: the Sunnah of the Messenger of Allah (صلى الله عليه وسلم).

(as a Muslim) to the Lord of the 'Alamin (mankind, jinn and all that exists)." And His statement,

And this (submission to Allah, Islam) was enjoined by Ibrahim (Abraham) upon his sons and by Ya'qub (Jacob) (saying), "O my sons! Allah has chosen for you the (true) religion, then die not except in the Faith of Islam (as Muslims - Islamic Monotheism)." And His saying,

And who turns away from the religion of Ibrahim (Abraham) (i.e. Islamic Monotheism) except him who befools himself?

And there are other evidences (i.e. verses and ahadeeth) that are similar to these and they are the major fundamentals that are the foundations of the fundamentals (of Islam). Yet, the people are heedless of them. By being aware of this basic fundamental, the meaning of the Ahadeeth that address this matter and other similar Ahadeeth become clear. However, the person who reads these evidences and similar evidences, and he feels certain that they do not pertain to him, and he thinks that they refer to people that have passed away before.<sup>75</sup>

<sup>&</sup>lt;sup>75</sup> The one who reads these texts and their likes, understands them and acts according to them will be

Did they then feel secure against the Plan of Allah? None feels secure from the Plan of Allah except the people who are the losers. [A'raf:99] It has been reported that Ibn Mas'ud said,

"The Messenger of Allah drew a line on the ground for us. Then he said, "this is the way of Allah.' Then he drew lines from its right and from its left, and he said, "on every one of these paths there is a devil calling to it.' Then he recited (the verse)

"And verily, this is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. [An'aam:153]

upon the path of safety, the path of Islam; as for the one who doesn't he will be destroyed because he did not take the means that leads to safety.

What has been reported about the strangeness Of Islam and the virtue of the strangers<sup>76</sup>

Allah says, If only there had been among the generations before you persons having wisdom, prohibiting (others) from Al-Fasad (disbelief, polytheism, and all kinds of crimes and sins) in the earth, (but there were none) - except a few of those whom We saved from among them! Hud(11):116<sup>77</sup>

The Islam began as something strange, first when the Messenger (صلى الله عليه وسلم) began to established it in Makkah; when Allah had sent him with His saying (Arise and warn!) [Mudath-thir:2] First it was the Messenger, and then he was joined by Abu Bakr Al-Sadeeq and Bilal. This is why when he was asked who was with him on this affair? He said: "A free man and a slave."

<sup>&</sup>lt;sup>77</sup> Meaning: nothing destroyed this generation except there were none from among them who commanded the good and prohibited the evil. His saying, (except a few of those whom We saved from among them!) What this shows is that the one who commands the good and prohibits the evil will be saved when the torment comes; as for the one who doesn't commands the good and prohibits the evil will be destroyed even if he be amongst the righteous, however he will be raise on the Day of Judgment upon his intention just as it comes in the Hadith.

It has been narrated from Abu Hurairah that the Messenger of Allah (صلى الله عليه و سلم) said,

"Islam began as something strange and it will return to being something strange just as it began. So glad tidings (of a tree called Toobaa in Paradise) for the strangers." (Muslim)

Ahmad recorded this hadeeth from Ibn Mas'ood in which he mentioned that it was said,

"Who are the strangers?" The Prophet replied, "The Nuzzaa'<sup>78</sup> from the tribes and those who are righteous when the people have become corrupt (or wicked)."

At-Tirmidhee recorded from Katheer bin 'Abdullah, who narrated from his father, who narrated from his grandfather that the Prophet (صلى said,

"So glad tidings (of a tree called Toobaa in Paradise) for the strangers. They are those who correct what the people have corrupted of my Sunnah."<sup>79</sup>

<sup>&</sup>lt;sup>78</sup> Nuzzaa' (singular= Naazi' and Nazee'): A strange person who withdraws from his people and his tribe (or relatives).

<sup>&</sup>lt;sup>79</sup> The Messenger (صلى الله عليه وسلم) has informed us of this. Meaning: A warning from misguidance and an

It is reported that Abu Umayyah said, "I asked Abu Tha'labah, 'What do you say about this verse,

O you who believe! Take care of your own selves. If you follow the (right) guidance no hurt can come to you from those who are in error. Maa'idah (5):105

He said, 'By Allah! Indeed you have asked one who knows about it. I asked the Messenger of Allah (about it) and he said,

"Rather (it means), command each other to do good and forbid each other from evil until you see greediness that is obeyed, desires being followed, worldliness being preferred, and every person who has an opinion being pleased with his own opinion. Then (at that time) take care of yourself and leave the common people alone (i.e. avoid them). For verily, after you all, there will be days when the person who is patient during them will be like someone holding a burning coal (in his hand). The one who works (righteous) deeds in those days will have the reward of fifty men who do deeds like your deeds.' We said, '(fifty men) from them or

encouragement to hold fast to Islam even if its people are few.

from us?' He replied, 'Nay, from you."80 (Abu Dawud and At-Tirmidhee)

Ibn Wadhdhaah<sup>81</sup> reported a hadith having the same meaning from Ibn 'Umar. Its wording is that the Prophet (صلى الله عليه وسلم) said,

This Hadith is tremendous. It explains the statement of Allah, (O you who believe! Take care of your own selves. If you follow the (right) guidance no hurt can come to you from those who are in error.) [Maa'idaah:105] Some or most of the people understands this verse to mean: to leave off commanding that which is good and prohibiting the evil and that you shall be only concern with oneself. This is a mistake. This is not what the verse implies. The verse is only explaining that when the people are corrupted you do not become corrupted. This is what is intended by the verse; that you do not blind follow the people. As for the commanding of good and prohibiting evil it remains and it shall not be left off. The Messenger of Allah (ملك عليه وسلم) said,

"When any one of you sees anything that is disapproved (of by Allah), let him change it with his hand. If he is not able to do so, then let him change it with his tongue. And if he is not able to do so, then let him change it with his heart... [Muslim]

<sup>81</sup> He is the Imaam, the Haafidh, Muhaddith of Andulus (Spain) Muhammad Ibn Wadhdhaah Ibn Bazee', he author a book entitled (Al-Hawaadith wal-Bid'ah).

"Verily, after you all there will be days in which the one who is patient during them, adhering to his religion (Islam) like what you all are upon today (i.e. in the companions' time), he will have the reward of fifty of you."<sup>82</sup>

Then he (Ibn Wadhdhaah) said, "Muhammad bin Sa'eed informed us that Asad informed them that Sufyaan bin 'Uyainah narrated from Aslam Al-Basree, who reported from Sa'eed, the brother of Al-Hasan, who said that the Prophet (عسلم) said,

'Verily, today you all are upon clear guidance from your Lord. You command the good, forbid the evil, and you make Jihaad in the way of Allah. Also, the two intoxications have not appeared among you: the intoxication of ignorance, and the intoxication of love of life. But you all are going to change from that (which you are on now). So whoever adheres to the Book and the Sunnah on that day (i.e. in those times) then he will have the reward of fifty.' It was said, 'Fifty of them?' He replied, 'Nay from you."

<sup>&</sup>lt;sup>82</sup> These are days in which the severity in them Islam will appear strange and the supporters will be few and the enemies will be many.

## The Best Religion for Mankind

This hadith also has a chain of narration from Al-Ma'aafiree, who said that the Messenger of Allah (صلى الله عليه وسلم) said,

"Toobaa (a huge tree in Paradise) is for the strangers. They are those who adhere to the Book when it will be abandoned, and act according to the Sunnah when it will be extinguished."

## The warning against Innovations<sup>83</sup>

It was narrated on the authority of Abu Najih al-Irbad bin Sariyah, radiyallahu 'anhu, who said:

The Messenger of Allah, sallallahu 'alayhi wasallam, delivered an admonition that made our hearts fearful and our eyes tearful. We said, "O Messenger of Allah, it is as if this were a farewell sermon, so advise us." He said, "I enjoin you to h

ave Taqwa of Allah and that you listen and obey, even if a slave is made a ruler over you. He among you who lives long enough will see

(الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ)

This day, I have perfected your religion for you; [Maa'idah:3] The Religion is not in need of any one bringing something new into it even if what he intended was correct., for this is something that is not permissible.

<sup>&</sup>lt;sup>83</sup> Bid'ah (innovation): is to introduce something in the Religion that is not from it, whether it is a prescribed act of worship or a form of Thikr or other than that from the affairs of the Religion. The Religion is complete- and all praise is due to Allah- for the Messenger (صلى الله عليه وسلم) did not pass away except that the Religion was completed. Allah said,

many differences. So for you is to observe my Sunnah and the Sunnah of the rightly-principled and rightly-guided successors, holding on to them with your molar teeth. Beware of newly-introduced matters, for every innovation (bid'ah) is an error." [Abu Dawud & Al-Tirmidhi, who says it, is an authentic hadith]<sup>84</sup>

It is narrated that Huthayfah said, "Every act of worship that the Companions of Muhammad were not performing then you all (the latter generations) should not perform it either. For indeed the first (generation) has not left any statement for the last (generations). So fear Allah O community of reciters, and take the path of those who were before you." (Abu Dawud).

And speak to them an effective word to reach their inner selves. [Nisaa:63]

<sup>85</sup> Who are the most knowledgeable of the people concerning the sunnah of the Messenger (وسلم)? They are his companions; those who have explained the sunnah of the Messenger (وسلم عليه) saw it and act according to it. So take from that with which the companions acted upon which is the sunnah of the Messenger. This is because they are

<sup>&</sup>lt;sup>84</sup> Allah commanded His messenger (صلى الله عليه وسلم) to admonish the people. Allah said,

the closest of the people to the Messenger of Allah (صلى الله عليه وسلم); they are his students and they learn from him; they are those who love his sunnah. Allah has commanded this with His statement.

And the foremost to embrace Islam of the Muhajirun (those who migrated from Makkah to Al-Madinah) and the Ansar (the citizens of Al-Madinah who helped and gave aid to the Muhajirun) and also those who followed them exactly (in Faith). [Taubah:100] Meaning with certainty without laxation nor exceeding proper bounds.

Allah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success. [Taubah:100] The Companions who, when they do an action it is from the sunnah of the Messenger (صلح).

So fear Allah O community of reciters, and take the path of those who were before you."

What are intended by **O community of reciters** are the Scholars ('Ulamaa), because during that time the reciters were the Scholars. And it is not merely those who memorize the Qur'an with tajweed is what is intended. No! The Qurraa' (reciters) of first generation: Are the scholars because they will not exceed 10 verses until they've

Ad-Daarimee said that Al-Hakim bin Al-Mubaarak told them that 'Amr bin Yahyaa told them that he heard his father narrating from his father that he said' "We were sitting at the door of 'Abdullah bin Mas'ud before the morning prayer so that when he came out we can walk with him to the masjid. Then Abu Musa Al-Ash'aree came to us and said, "Has Abu 'Abdir-Rahmaan come out yet?' We said, 'No.' so he sat with us. Then when he (ibn Mas'ud) came out, Abu Musa said, 'O Abu 'Abdir-Rahmaan! Verily, I saw in the masjid something that I disapproved of and I, All praise is due to Allah, didn't see other than good.' Ibn Mas'ud said, 'What was it?' He said, 'If you live you will see it.'

Then he continued, 'I saw people sitting in circles in the masjid waiting for the prayer. In every circle there was a man (leading the others) and the people had pebbles in their hands. So the man (who was leading them) would say: Say Allah is Most Great (Allahu Akbar) one hundred times! So the people will say Allahu Akbar one hundred times. Then the man would say: Say there is no

learned their meanings and acted upon them; they did not suffice themselves with memorization only. As for the Qurraa' (reciters) in these latter times they are those who are not Scholars (Fuqahaa); they merely suffice themselves with reciting the Qur'an however they do not understands it.

deity worthy of worship except Allah (Laa Ilaaha Illa Allah) one hundred times! So the people would say Laa Ilaaha Illa Allah one hundred times. Then the man would say: Glorify Allah (Subhaan Allah) one hundred times! So the people would say Subhaan Allah one hundred times.'

Then Ibn Mas'ud said, 'So what did you say to them?' Abu Musa said, 'I did not say anything to them. I'm waiting to see what you say.' Ibn Mas'ud said, 'Why didn't you command them to count their sins and guarantee them that none of their good deeds will be lost (if they did that instead)?' Then he went until he came to one of the circles and said, 'What is this?' They said to him, "these are stones that we are using to count the Takbeer (Allah's Greatness), Tahleel (declare Allah's Oneness), and Tasbeeh (glorification of Allah).'

He then said, 'Count your sins, for I guarantee that nothing will be lost of your good deeds (if you do so instead of this). Woe unto you O Ummah of Muhammad! You are so quick in your destruction! Here are the Companions of your Prophet in great abundance (i.e. still alive), here are his cloths that have not yet deteriorated, and here are his utensils and they are not even broken yet. By Him in Whose Hands is my soul, verily you all are upon a religion that is either more rightly guided than the religion of Muhammad, or you have opened a door

of misguidance.' They said, 'By Allah, O Abu 'Abdir-Rahmaan, we only intended good.' He replied, 'How many people intend good but do not achieve it? Verily, the Messenger of Allah (صلى الله عليه وسلم) told us that some people will recite the Qur'an and it will not go past their throats. By Allah! Most of them will probably be from you all."

'Amr bin Salamah said, "We saw most of those people fighting against us on the Day of Battle of Nahrawaan with the Khawaarij."

This is the end of what has been made easy (by Allah).

Allah is the One Who is sought for help and upon Him one puts his trust. May Allah mention our leader Muhammad among His noble gathering of Angels and may He bestow peace and blessing upon him, and his family and all of his companions.