

أسباب نجاة الأمة

THE MEANS FOR

THE UMMAH'S  
SALVATION

وكل بدعة ضلالة

SHAYKH SALEH FAWZAAN

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**SALVATION**

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# Maktabatulirshad Publications©

First Edition, September 2012/ Shawaal 1433 H

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Cover Design By: [www.strictlysunnahdesigns.com](http://www.strictlysunnahdesigns.com)

Published by: Maktabatulirshad Publications

Printed by:

Translation by Abu Sulaymaan Muhammad Abdul  
'Azim Ibn Baker

Website: [www.maktabatulirshad.webs.com](http://www.maktabatulirshad.webs.com)

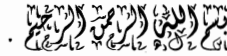
Subject: Minhaj & 'Aqeedah

ISBN: 978-1-4675-1884-0



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## INTRODUCTION

All praise belongs to Allâh, the Lord of all that exists. May Allâh send blessings, praise, and salvation upon our prophet Muhammad, His family, and all of his companions, as to proceed:

Indeed Allâh (ﷻ) from his infinite wisdom He inflicts tests and trials on the children of Adam from the first of creation to the last of them. The first of them was our father Adam (ﷺ), and what happened to him of testing and trial with his enemy, Iblees, who envied him, and was proud towards him. What happened to Adam (ﷺ) and his wife Hawa.

Afterwards, Allâh (ﷻ) indeed granted the parents of mankind success to make *Taw'bah* (i.e., Repentance) and to return to Allâh (ﷻ) (i.e., The truth),

﴿قَالَا رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ﴾



*"They said: "Our Lord! We have wronged ourselves. If you forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers." [Al-A'raf 7:23]*

Therefore, Allâh accepted their repentance. He, the Most High, says,

﴿فَلَقَىٰ آدَمُ مِن رَّبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٣٧﴾﴾

*"Then Adam received from his Lord Words, and his Lord pardoned him (accepted his repentance). Verily, He is the One who forgives (accepts repentance), the Most Merciful."*

[Baqarah 2:37]

Likewise, the Tests come continuously to the children of Adam throughout the centuries between the messengers, their followers, and their enemies from the disbelievers and the hypocrites, the *Shayatin* from humans and jinn. He, the Most High, says,

﴿وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنسِ وَالْجِنِّ﴾

*"And so we have appointed for every Prophet enemies - Shayatin (devils) among mankind and jinns."* [An'aam

6:112]



## ALLĀH'S ASSISTANCE TO THE BELIEVERS

﴿وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنَ الْمُجْرِمِينَ ۗ وَكَفَىٰ بِرَبِّكَ هَادِيًا وَنَصِيرًا﴾



*"Thus have we made for every Prophet an enemy among the Mujrimûn (disbelievers, polytheists, criminals, etc.). But Sufficient is your Lord as a Guide and Helper." [Furqân 25:31]*

However, Allâh (ﷻ) had saved the Messengers, their followers among the believers. He, the most High, says,

﴿ثُمَّ نُنَجِّي رُسُلَنَا وَالَّذِينَ ءَامَنُوا كَذَلِكَ حَقًّا عَلَيْنَا نُنَجِّي الْمُؤْمِنِينَ﴾

*"Then (in the end) we save Our Messengers and those who believe! Thus, it is incumbent upon us to save the believers." [Yunus 10:103]*

Hence, other than the messengers will not be saved by anything except by *Eemaan*. Afterwards, He emphasized that with His statement,

﴿كَذَلِكَ حَقًّا عَلَيْنَا نُنَجِّي الْمُؤْمِنِينَ﴾

*"Thus it is incumbent upon us to save the believers."*

In addition, He, the Most High, says,

﴿وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ ﴿٤٧﴾﴾

*"And (as for) the believers it was incumbent upon us to help (them)." [Rum 30:47]*

With this description, He (Allâh) described *Eemaan* (i.e., Truth faith), so if the believers clings to their *Eemaan*, and maintain their religion Allâh (ﷻ) will save them from *Fitn*, and He will grant protection and well-being for them throughout the times until the last hour is established, and the *Dunya'*.

وَالْحَقُّ مَنْصُورٌ وَمُتَمَحَّنٌ فَلَا تَعْجَبْ فَهَٰذِي سُنَّةُ الرَّحْمَنِ

*"The truth will be supported and examined, so do not be amazed; because this is Sunnah of the Most Gracious."*

This is the wisdom of Allâh (ﷻ) from after distinguishing the people of *Emaan* from the people of Hypocrisy. He, the Most High, says,

﴿أَحْسِبَ النَّاسَ أَنْ يَبْرُكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿٢﴾﴾ وَلَقَدْ فَتَنَّا

الَّذِينَ مِنْ قَبْلِهِمْ فَلْيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلْيَعْلَمَنَّ الْكٰذِبِينَ ﴿٣﴾﴾



*"Do people think that they will be left alone because they say: 'We believe and will not be tested, and we indeed tested those who were before them. And Allāh will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars.'"*

[Ankabut 29:2-3]

Moreover, He (ﷻ) says,

﴿ذَٰلِكَ وَلَوْ يَشَاءُ اللَّهُ لَآنْتَصِرَ مِنْهُمْ وَلَٰكِن لِّيَبْلُوَ بَعْضَكُمْ بِبَعْضٍ ۗ﴾

*"That, and if Allāh willed indeed he would have saved them; however they were tested with one another."* [Muhammad

47:4]

﴿وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَن يُضِلَّ أَعْمَالَهُمْ ۗ﴾ ﴿٤﴾ ﴿سَيِّدِيْرِمَ وَيُصْلِحْ بِأَلْمَمَ ۗ﴾ ﴿٥﴾

﴿وَيُدْخِلُهُمُ الْجَنَّةَ عَرَفَهَا هُمْ ۗ﴾ ﴿٦﴾

*"But those who are killed in the Way of Allāh, He will never let their deeds be lost, He will guide them and set right their state, and admit them to Paradise which He has made known to them."* [Muhammad 47:4-6]

﴿يَتَأَيُّهَا الَّذِينَ ءَامَنُوا إِن نَّصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ۗ﴾ ﴿٧﴾

*"O you who believe! If you help (in the cause of) Allāh, He will help you, and make your foothold firm."* [Muhammad

47:7]

## THE SUNNAH OF ALLĀH

Therefore, do not be amazed in these days at insolence of the disbelievers and the hypocrites over the people of *Emaan* and the Muslims; do not be amazed at the *Sunnah* Allāh regarding His creation,

﴿ لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْعَلَ الْخَبِيثَ بَعْضُهُ عَلَى بَعْضٍ  
فَيَرْكُمَهُ جَمِيعًا فَيَجْعَلَهُ فِي جَهَنَّمَ أُولَئِكَ هُمُ الْخَاسِرُونَ ﴾

*"In order that Allāh may distinguish the wicked (disbelievers, polytheists and doers of evil deeds) from the good (believers of Islāmic Monotheism and doers of righteous deeds), and put the wicked (disbelievers, polytheists and doers of evil deeds) one on another, heap them together and cast them into Hell. Those! It is they who are the losers."* [An'fal 8:37]

Do not be astonished if something happens to the Muslims in this Era By means of the enemies of Allāh from the disbelievers contrary to Muslims' honor and faith. If you see and hear about tests and trials from the Hypocrites, and those who have in their hearts a plague among those who claim to have Islam; if it occurs to the Muslims from these individuals; however, it is necessary to have patience, and anticipate the reward from Allah,

﴿ وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴾ ﴿١٢٨﴾

"And the (blessed) end is for the *Muttaqûn*." [A'raf 7:128]

﴿ تَتَّبَلُّونَ فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ وَكُلْتُمْ مِمَّا كَفَرْتُمْ مِنْ دُونِ اللَّهِ إِنَّ لِلَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا وَإِنْ تَصَابَرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ﴾ ﴿١٢٨﴾

"You shall certainly be tried and tested in your wealth and properties and your personal selves, and you shall certainly bear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allâh. But if you persevere patiently, and become *Al-Muttaqûn*; then verily, that will be a determining factor in all affairs, and that is from the great matters." [Ali Imraan 3:186]



## HAVING PATIENCE & TAQWAA

In addition, in another verse,

﴿وَأِنْ نَصَبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا إِنَّ اللَّهَ بِمَا يَعْمَلُونَ

﴿١٢٠﴾ مُحِيطٌ

*"But if you remain patient and become Al-Muttaqûn, not the least harm will their cunning do to you. Surely, Allâh surrounds all that they do." [Ali Imraan 3:120]*

With this condition: Patience, Perseverance, and the lack of surrendering anything from the Religion for the sake of the disbelievers' and the hypocrites' satisfaction whatever it may cost and whatever the outcome may be; it is necessary to have Perseverance and Patience just as what He says,

﴿وَجَعَلْنَا مِنْهُمْ أَيْمَةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا

﴿١٢٤﴾ يُوقِنُونَ

*"And we made from among them (Children of Israel), leaders, giving guidance under Our Command, when they were patient and used to believe with certainty in Our Ayât." [Sajdah*

32:24]

Shaykhul-Islam Ibn Taymiyah, رحمته الله said about this verse,

بِالصَّبْرِ وَ الْبَيِّنِ تَنَالُ الْإِمَامَةَ فِي الدِّينِ

*"With Patience and Certainty leadership in the religion will be achieved."*<sup>1</sup>

Without patience and certainty, then indeed leadership will be difficult to achieve. Our Prophet (صلى الله عليه وسلم), in the later part of his life, admonished the people just as what is in the hadith of Al-'Ir'baad bin Saariyah (رضي الله عنه), he said,

صَلَّى بِنَا رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ذَاتَ يَوْمٍ ، ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ ، فَوَعظَنَا مَوْعِظَةً بليغةً ، دَرَفَتْ مِنْهَا الْعُيُونُ ، وَوَجَلَتْ مِنْهَا الْقُلُوبُ ، فَقَالَ رَجُلٌ : يَا رَسُولَ اللَّهِ ، كَأَنَّ هَذِهِ مَوْعِظَةٌ مَوْدِعٌ فَمَاذَا تَعْهَدُ إِيْنَا ؟ قَالَ : أَوْصِيكُمْ بِتَقْوَى اللَّهِ ، وَ السَّمْعِ وَ الطَّاعَةِ ، وَ إِنْ عَبْدًا حَبَشِيًّا ، فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ بَعْدِي فَسِرِّي إختِلافًا كَثِيرًا ، فَعَلَيْكُمْ بِسُنَّتِي وَ سُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ ، تَمَسَّكُوا بِهَا وَ عَضُّوا عَلَيْهَا بِالنَّوَاجِدِ ، وَ إِيَّاكُمْ وَ مُحَدَّثَاتِ الْأُمُورِ ، فَإِنَّ كُلَّ مُحَدَّثَةٍ بِدْعَةٌ ، وَ كُلُّ بِدْعَةٍ ضَلَالَةٌ

*"The Messenger of Allāh (ﷺ) prayed with us one day, then he turned his face towards us, and he preached to us (with speech*

*that is) baleegah<sup>2</sup>. Our eyes shed tears and our hearts became afraid. Then a man said, "O Messenger of Allâh, it is as if this is a farewell speech, so what do you enjoin on us? He said, I urge you all to have Taqwaa of Allâh, to hear and obey even if it is Habashee slave. For indeed, whoever among you lives after me will see many differences. Hence, you must adhere to my Sunnah and the Sunnah of the rightly guided successors.*

*Hold fast to it and cling to it with your molar teeth, and beware, you all, of newly invented matters. For indeed every newly invented matter is an innovation, and every innovation is a misguidance."<sup>3</sup>*

The Prophet (ﷺ), in this advice, urged us to have *Taqwaa* of Allâh. *Taqwaa* is a broad statement that summarizes all the outstanding qualities of good. *Taqwaa*, its meaning is that you put a barrier (shield) between yourself and whatever you feared so that you be will protected from it.

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<sup>2</sup> **Translator's note:** This word "*baleegah*" as mentioned in the Dictionary "Mu'jam Waseet" 5<sup>th</sup> edition, page 71. Means: "conformity of speech that necessitates the circumstance, accompanied by speaking clearing (i.e., using words that are easy to understand, and staying within the conformity of Arabic grammar)."

<sup>3</sup> Abu Dawud noted it in his Sunan #4607 in Kitaab-ul-Sunnah, chapter "**Luzum-ul-Jama'ah**". Tirmidhi noted it #2678 in Kitaab-ul-Ilm, chapter "**What is mentioned regarding taking the Sunnah and avoiding innovations**". Ibn Majah noted it #42 and 43 in the preface, chapter "**adhering to the Sunnah of the rightly guided successors**". Imam Ahmad noted it in his Musnad #17182 and 17184. Ad-Daarimi noted it in his Sunan #95 in the preface, chapter "**following the Sunnah from the hadith of Al-Ir'baad Bin Saariyah (May Allah be pleased with her)**".

It will protect from dangers; you place a barrier between yourself and sunbaked ground to protect your feet. You put a protection between yourself and thorns, and you place a shield between yourself a weapon to protect you from it; you place a protection between you and heat and cold to protect you from it. This is pertaining to matters of the senses.

Likewise, you put a shield between yourself and the wrath of Allâh, His punishment, and the hellfire. With having, *Taqwaa* of Allâh (ﷻ) is by fulfilling His commands and abandoning His prohibitions. Fortresses, armies, and clothes will not protect you; the only thing that will protect you is *Taqwaa* of Allâh (ﷻ) which is by doing the commands and abandoning his prohibitions.



## THE MEANS FOR SALVATION

Afterwards, the prophet (ﷺ) said,

وَالسَّمْعُ وَالطَّاعَةُ ، وَإِنْ تَأْمَرَ عَلَيْكُمْ عَبْدٌ

*"And listen and obey even a slave is made an Amir over you."*

This is among the means for salvation that the *Ummah* obeys and listens to its leader so that it will have a *Jama'h*, a country, strength, and a protection that shields from the enemies. He, the Most High, says,

﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾

*"And hold fast, all of you together, to the Rope of Allāh (i.e., This Qur'ān), and be not divided among yourselves." [Ali Imraan 3:103]*

The *Jama'h* will not be achieved unless, by leadership, an Imam; and leadership will not be achieved unless by hearing and obeying the *Walī Amr* (the Muslim ruler) as long as he does not order to disobey Allah.



وَإِنْ كَانَ عَبْدًا حَبَشِيًّا

*"Even if he is a Habashee slave"*

It does not matter who this leader is; even if he does not have any Arabic descent, or tribal roots. What is to be taken into account is not lineage, nor relation. It is only to be taken into account by means of rank.

Hence, the ruler of the Muslims is to be obeyed; because this is from the Muslim's advancement. Coming together under one statement will not occur except by what the Messenger (ﷺ) made an exception to with His statement (ﷺ),

لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ الْخَالِقِ

*"There is no obedience to the creation in the disobedience to the Creator." <sup>4</sup>*

Therefore, he is not to be obeyed in acts of disobedience; however, he is obeyed in other than disobedience. The meaning of this is that we do not revolt against him and rebel not that if he orders to an act of disobedience, no! Rather we do not obey him in that disobedience; however, we obey him

<sup>4</sup> Imam al-Baghawi noted it in his book *Sharh-ul-Sunnah* #2455, in the chapter "**Obedience in the Ma'roof**" from the hadith of An-Nawwaas Bin Sam'aan (May Allah be pleased with him). Imam Ahmad noted it in his *Musnad* (5/55) #20672 from the hadith of Al-Haakim Bin 'Amar Al-Ghafaari (May Allah be pleased with him). Look in *Saheeh-ul-Bukhari* #7144 and 7145, and in *Saheeh-ul-Imam Muslim* #4763, 4765, and 4766.

other matters, which does not have within it any disobedience.

Afterwards, He (ﷺ) clarified what will happen in the future, and that the *Ummah* is in need of this advice. It is to listen and obey the leader of the Muslims. Then he said,

فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ فَسِيرَىٰ اِخْتِلَافًا كَثِيرًا ، فَعَلَيْكُمْ بِسُنَّتِي وَ سُنَّةِ الْاِخْلَافِ  
الرَّاشِدِينَ

*"Surely whoever among you lives after me then he will see several differences. Hence, you must adhere to my Sunnah and the Sunnah of rightly guided successors."*

This is another means among the causes for the Ummah's salvation.

**The first means:** is to listen and obey the leader of the Muslims.

**The second means:** is clinging to the *Sunnah* of the Messenger (ﷺ) and the *Sunnah* of His rightly guided successors Abu Bakr, 'Umar, 'Uthmaan, and 'Ali (may Allâh be pleased with them). Hence, they are the successors to the Messenger (ﷺ) along with adherence to the *Sunnah* of the Messenger (ﷺ). He said,

اِخْتِلَافًا كَثِيرًا

*"Several differences."*

It is not a simple difference; it is several and abundant differences, and the *Ummah* will not be saved from this abundant differing except by adhering to the *Sunnah* of Allâh's Messenger (ﷺ), and upon what his rightly guided successor, the *Muhaajirun* and the *An'sar*. Allâh, the Most High, said,

﴿وَالسَّيِّئُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ﴾



*"And the first to embrace Islâm of the Muhaajirun, the An'sar; and also those who followed them exactly (in Faith); Allâh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow." [Taw'bah 9:100]*

When the Prophet (ﷺ) informed (us) that differing and splitting will occur, He said,

إِفْتَرَقَتِ الْيَهُودُ عَلَى إِحْدَى وَ سَبْعِينَ فِرْقَةً ، وَافْتَرَقَتِ النَّصَارَى عَلَى إِسْتَيْنِ وَ سَبْعِينَ فِرْقَةً ، وَ سَتَحْتَلِفُ هَذِهِ الْأُمَّةُ عَلَى ثَلَاثِ وَ سَبْعِينَ فِرْقَةً ،

كُلُّهَا فِي النَّارِ إِلَّا وَاحِدَةً، قُلْنَا: مَنْ هِيَ يَا رَسُولَ اللَّهِ؟ قَالَ: مَنْ كَانَ عَلَيَّ  
مَا أَنَا عَلَيْهِ وَأَصْحَابِي

*"The Jews have divided into seventy-one sects; the Christians have divided into seventy-two sects, and this Ummah will become seventy-three sects. All of them will be in the Hellfire except for one sect. We said, "who is it O Messenger of Allāh?" He said, "whoever is upon what I and my companions are upon." "*<sup>5</sup>

Hence, there is no safety from the *Fitnah* of differing in any times, especially in the later part of time, except by holding firmly to the *Sunnah* of the Messenger (ﷺ) and his companions.

This is what will save (someone) from the fire. For that reason, *Ablu-Sunnah wal-Jama'ah* is called *Firqa-tu-Naajiyah*, the sect that is saved from trials and fire on the day of resurrection; beside them certainly no one will be saved,

كُلُّهَا فِي النَّارِ إِلَّا وَاحِدَةً

*"Every one of them will be in the hellfire except for one sect."*

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5 Abu Dawud noted it in his *Sunnan* (4596) *Kitabul-Sunnah*, the chapter explanation of the *Sunnah*. Tirmidhi noted it in his *Sunnan* (2642) the chapters of *Emaan*, chapter "what is mentioned about the division of this Ummah".

This is due to their differing and splitting save for whoever sticks to the truth. Firmness on the truth, the *Sunnah* of the Messenger (ﷺ), and his companions will not occur except by way of beneficial knowledge. How can you stick to a matter while you are unaware of it? Us learning the *Sunnah* of the Messenger (ﷺ) and what he and his companions were upon so that we can adhere to it and stick to it is a must.

Hudhayfah Bin Al-Yaman (رضي الله عنه), said,

كَانَ النَّاسُ يَسْأَلُونَ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَنِ  
 الْخَيْرِ، وَكُنْتُ أَسْأَلُهُ عَنِ الشَّرِّ مَخَافَةً أَنْ يُدْرِكَنِي، فَقُلْتُ:  
 يَا رَسُولَ اللَّهِ، إِنَّا كُنَّا فِي جَاهِلِيَّةٍ وَشَرٍّ، فَجَاءَ اللَّهُ بِهَذَا الْخَيْرِ،  
 فَهَلْ بَعْدَ هَذَا الْخَيْرِ مِنْ شَرٍّ؟ قَالَ: نَعَمْ، قُلْتُ: هَلْ بَعْدُ  
 هَذَا الشَّرِّ مِنْ خَيْرٍ؟ قَالَ: نَعَمْ، وَفِيهِ دَخْنٌ، قُلْتُ: وَمَا  
 دَخْنُهُ؟ قَالَ: قَوْمٌ يَهْتَدُونَ بِغَيْرِ هُدْيِي تَعْرِفُ مِنْهُمْ وَ  
 تُنْكِرُ. فَقُلْتُ: فَهَلْ بَعْدَ ذَلِكَ الْخَيْرِ مِنْ شَرٍّ؟ قَالَ:  
 نَعَمْ، دُعَاةٌ إِلَى أَبْوَابِ جَهَنَّمَ مَنْ أَجَابَهُمْ إِلَيْهَا قَذَفُوهُ  
 فِيهَا. قُلْتُ: يَا رَسُولَ اللَّهِ، صِفْهُمْ لَنَا. فَقَالَ: هُمْ مِنْ  
 جِلْدَتِنَا، وَيَتَكَلَّمُونَ بِالسِّنِّتِنَا. قُلْتُ: فَمَا تَأْمُرُنِي  
 إِنْ أَدْرَكَنِي ذَلِكَ؟ قَالَ: تَلْزِمُ جَمَاعَةَ الْمُسْلِمِينَ وَ

إِمَامَهُمْ. قُلْتُ: فَإِنْ لَمْ يَكُنْ لَهُمْ جَمَاعَةٌ وَلَا إِمَامٌ؟  
 قَالَ: فَأَعْتَزِلْ تِلْكَ الْفِرْقَ كُلَّهَا، وَلَوْ أَنْ تَعْصَ بِأَصْلِ  
 شَجَرَةٍ حَتَّى يُدْرِكَكَ الْمَوْتُ وَ أَنْتَ عَلَى ذَلِكَ.

*“The people use to ask the Messenger of Allāh (ﷺ) about the good; however I use to ask him about the evil dreading that it would overtake me. So I had said, “O Messenger of Allāh, indeed we were in Jaahiliyah and evil; then Allāh had brought forth this good. So will there be any evil after this good?” He said, “Yes”. I said, “Is there good after this evil?” He said, “Yes, and within it will be Dakhan.”<sup>6</sup> I said, “What is its Dakhan?” He said, “A people, who are guided by other than my guidance; you will recognize (it) from them and you will reject them.” Then I said, “So will there be any evil after that good? He said, “Yes, there will be callers to the gates of Hell, whoever answers their call they (the callers) will throw him in it (i.e., Hell).” I said, “O Messenger of Allāh, describe them to us.” So he said, “They will be from our tribe/people and they will speak our language.” I said, “So what do you instruct me to do if that overtakes me?” He said, “You should stick to Jama’a (i.e., The group who are upon the truth) of Muslims and their Imaam.” I said, “So if there is no group and no Imaam?” He said, “Dissociate and isolate yourself*

<sup>6</sup> **Translator’s note:** Ibn-ul-Atheer said about this word “Dakhan” in his book “An-Nihaayah” page 301 “it means corruption and differing. It resembles Dukhaan (i.e., smoke) from damp firewood because of what is between the people of inward corruption underneath outward appearance of righteousness.”

*from all of these groups even if you have to cling to the root of a tree until death overtakes you while you are upon that.”<sup>7</sup>*

He (Hudhayfah) requested the messenger (ﷺ) to explain to him what he should do when any evil occurs in the future so he will be informed of it, and so he will be safe from it. This will not occur accidentally, so it will not occur except by having knowledge, and asking questions after questions.

This he learned from the Messenger (ﷺ). So when he (ﷺ) explained to him what will happen, after him (after his passing) of recurring differing in the religion Hudhayfah said to him,

فَمَا تَأْمُرُنِي يَا رَسُولَ اللَّهِ إِنْ أَدْرَكَنِي ذَلِكَ؟

*“What do you instruct me to do, O Messenger of Allāh, if that overtakes me?”*

He said,

تَلَزَمُ جَمَاعَةَ الْمُسْلِمِينَ وَإِمَامَهُمْ.

<sup>7</sup> Al-Bukhari mentioned in his *Sabeeh* (#3605) the Book of *Al-Munaqib*; the chapter on “**the signs of prophet hood in Islam**”. From the hadith of Hudhayfah Bin Al-Yamaan—May Allah be pleased with him.

*“That you should stick to the Jama’a (i.e., The group who are upon the truth) of Muslims and their Imaam.”*

This is similar to His statement (ﷺ),

عَلَيْكُمْ بِتَقْوَى اللَّهِ، وَالسَّمْعِ وَالطَّاعَةِ

“

*You must have Taqwa of Allâh, and you must listen and obey.”*

You should not go with the heedless and frivolous factions (i.e., Groups); rather, you must have firmness, deliberateness, *Fiqh* (i.e., Understanding) concerning the religion of Allâh, and direct your attention to what the messenger (ﷺ) and his companions were upon, then embrace and adhere to it.

You must listen and obey the ruler of the Muslims, and you should be with the *Jama’a* of Muslims. He said,

تَلْزَمُ جَمَاعَةَ الْمُسْلِمِينَ وَإِمَامَهُمْ. قُلْتُ: فَإِنْ لَمْ  
يَكُنْ لَهُمْ جَمَاعَةٌ وَلَا إِمَامٌ؟ قَالَ: فَاغْتَزِلْ تِلْكَ  
الْفِرْقَ كُلَّهَا



*“You should stick to the Jama’a of the Muslims, and their Imaam.” I (Hudhayfab) said, “O Messenger of Allah so if there is no group and no Imaam?” He said, “Dissociate and isolate yourself from these groups, in totality.”*

As long as there is not a *Jama’a* or an *Imaam*, which follows the Book Allâh, and the *Sunnab* of His Messenger, then dissociate yourself from all of them, because all of them are upon misguidance. So do not be amongst them...

وَلَوْ أَنَّ تَعُضَّ بِأَصْلِ شَجَرَةٍ حَتَّى يُدْرِكَكَ الْمَوْتُ

*“Even if you have to stick to the root of a tree until death overtakes you.”*

On the other hand, as long as there is a *Jama’a* and an *Imaam* for the Muslims then you should not isolate yourself; rather, you should be with the Muslims so that you will be safe and secure.

Likewise, among the means for the Ummah’s salvation is to uphold and adhere to the ‘*Aqeedah*’ pertaining to the *Tawbeed*, singling Allâh alone with all worship, avoiding major and minor *Shirk*. This is the foundation of ‘*Aqeedah*. This is the foundation of salvation from Hell for whoever clings to it. He (ﷺ) says,

﴿الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا ءِيمَانَهُمْ بِظُلْمٍ اُولَٰئِكَ لَهُمُ الْاَمْنُ وَهُمْ مُهْتَدُونَ﴾



“It is those who believe and confuse not their belief with *Zulm* (wrong i.e., By worshipping others besides Allâh), for them (only) there is security and they are the guided.” [Al-An’aam 6:82]

﴿ءَامَنُوا﴾

The meaning of, ﴿Believe﴾ is *Tawheed*, which is to worship Allah and abandon worshipping besides Him. His statement,

﴿وَلَمْ يَلْبِسُوا ءِيمَانَهُمْ﴾

“And confuse not their belief.”

That is to say, they did not mix their *Tawheed* (i.e., Worship) with ﴿*Zulm*﴾ that is to say, with *Shirk*. Because *Shirk*, if it mixes with *Tawheed* it will corrupt it. Thus, *Tawheed* will never be in order in the presence of *Shirk*. They are two contrasts, which will not join. Therefore, *Tawheed* and major *Shirk* will not come together; on the other hand, as for minor *Shirk*, and it is conceivable that it can join with *Emaan*.

The *Zulm* mentioned here is referring to *Shirk*, just as the Prophet (ﷺ) has expounded on that when this verse was difficult for the companions. They said,

“O Messenger of Allâh, which one of us has not committed *Zulm* (i.e., A sin) upon himself? He said, “Indeed, it is not that which you all have in mind verily it is *Shirk*. Have not you not heard the statement of the righteous servant (i.e., Luqmaan) say...

﴿يَبْنِي لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾

“O my son! Join not in worship others with Allâh. Verily! Joining others in worship with Allâh is a great *Zûlm* (wrong) indeed.” [Luqmaan 31:13]

Therefore, what is intended by *Zulm* is this verse (i.e., Surah 6:82) is *Shirk*. So whoever is protected from *Shirk*, then security has come upon him in the *Dunya*’ and the Hereafter and Guidance has come upon him because he is upon the Truth. He (ﷺ) says,

﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ  
كَمَا أَسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى  
لَهُمْ وَيَسْبِغَلَنَّهُمْ مِن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا﴾

*“Allâh has promised those among you who believe, and do righteous, good deeds, that He will certainly grant them succession to (the present rulers) in the earth, as He granted it to those before them and that He will grant them the authority to practice their religion, that which He has chosen for them (i.e., Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship me and do not associate anything (in worship) with me.” [An-Nur 24:55]*

Because of this condition these magnificent requests will not happen except by this condition,

﴿يَعْبُدُونِي لَا يُشْرِكُونَ بِي شَيْئًا﴾

*They (believers) worship me and do not associate anything (in worship) with me.”*

When this condition occurs, worshipping Allâh and abandoning worshipping other than he; then they will achieve these generous promises from Allâh (ﷻ). He will appoint them as successors throughout the earth...He will strengthen their religion, which He is pleased with; and He will exchange their fear for safety.

These great goals will not be achieved except by *Tawheed*, which is worshipping Allâh, abandon worshipping besides He; and likewise, avoid innovations because innovations will lead to *Shirk*.

Because of this, He (ﷺ) said,

وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ، فَإِنَّ كُلَّ مُحَدَّثَةٍ بَدْعَةٌ، وَكُلُّ  
بَدْعَةٍ ضَلَالَةٌ

*“Beware of newly innovated matters in the religion; for indeed all newly innovated matters in religion is a Bida’h, and every Bida’h is a misguidance.”*

And in another wording,

وَ كُلِّ ضَلَالَةٍ

*“And every misguidance is in the hellfire.”*<sup>8</sup>

Just as we avoid *Shirk* we should avoid *Bida’h*. Avoiding *Shirk* and singling Allah alone with all worship is the meaning of “*Laa Ilaha Illallaah*” (i.e., None has the right to be worshipped in truth except Allâh), and the meaning of Muhammad is the Messenger of Allâh is to abandon *Bida’h*; because the Messenger (ﷺ) is the one, who brought us clarification of the truth and the religion. Thus, we should worship Allah upon the path of the Messenger (ﷺ).

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<sup>8</sup> Imam Nasaa’ee mentioned it in his *Sunan* (3<sup>rd</sup> volume, page 188-189, #1578); in the Book of *Salat-ul-Eidayn*, “**the manner on how the *Khutbah* is given**”.

Therefore, He did not pass by any good except that he made it clear to us; and he did not pass by any evil except that he (ﷺ) made it clear to us.

Thus, among the greatest means for the Ummah's salvation is clinging to the 'Aqeedah, *Tawbeed*, its avoiding *Shirk*, *Bida'h*, and new matters in the religion.

So the foundation, of the causes, which saves (us) from *Fitn* (i.e., Plural for trial) is *Tawbeed*, avoidance of *Shirk*, *Bida'h*, and new matters in the religion.

Likewise, among the means that will bring salvation to the Ummah is enjoining the *Ma'roof*<sup>9</sup> and prohibiting the *Mun'kar*<sup>10</sup>; it is among the greatest of causes for the Ummah's salvation.

As long as enjoining the *Ma'roof* and prohibiting *Mun'kar* remains present then surely the Ummah will be saved, and whenever the Ummah abandons enjoining the *Ma'roof* and prohibiting *Mun'kar* it will be destroyed just as Allâh had mentioned to us in the story of the children of Israel when they transgressed beyond the bounds on the *Sabeeth* (i.e., Saturday) and the righteous had prohibited them from their transgression; so they did not comply and a group

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<sup>9</sup> **Translator's note:** "a name used for every action, which its excellence is known by the intellect or legislation."

<sup>10</sup> **Translator's note:** "everything that the sound intellect declares to be repugnant; or that which the legislation denounces its action or has been made *Haraam*, or *Makrooh* (i.e. disliked)."

among the righteous remained silent and did not stop them; rather, they said,

﴿لِمَ تَعِظُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا قَالُوا مَعذِرَةٌ إِيَّايَ رَبِّنَا وَعَلَّامُ الْغُيُوبِ﴾  
 ﴿١١٤﴾

*“Why do you preach to a people whom Allâh is about to destroy or to punish with a severe torment?” (The preachers) said: “In order to be free from guilt before your Lord (Allâh), and perhaps they may fear Allâh.” [Al-A’raf 7:164]*

Allâh (ﷻ) said,

﴿وَسَأَلْتَهُم عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرْعًا وَيَوْمَ لَا يَسْبِتُونَ لَا تَأْتِيهِمْ كَذَلِكَ نَبْلُوهُمْ بِمَا كَانُوا يَفْسُقُونَ﴾  
 ﴿١١٣﴾

*“And ask them (O Muhammad) about the town that was by the sea, when they transgressed in the matter of the Sabbath (i.e., Saturday): when their fish came to them openly on the Sabbath day, and did not come to them on the day they had no Sabbath. Thus, we made a trial of them for they used to rebel.” [Al-Araaf 7:163]*

They had transgressed the limits on the *Sabbath* by hunting for fish, and Allâh had prohibited them from that; however, they resorted to tricks by placing the nets that would catch it (the fish) for them.

That is to say, on Sunday. Afterwards, they would take it (the fish) on Sunday thinking that they have not transgressed against what Allâh has made *Haraam*, and on Saturday, the number of fish would increase; this would be, as a trial and test incite, them to fish.

﴿وَيَوْمَ لَا يَسْتُرُونَ لَا تَأْتِيهِمْ﴾

*“And did not come to them on the day they had no Sabbath.”*

﴿وَإِذْ قَالَتْ أُمَّةٌ مِّنْهُمْ لِمَ تَعِظُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا

﴿١٦٤﴾ قَالُوا مَعذِرَةٌ إِيَّاكَ رَبِّكَمْ وَلَعَلَّهُمْ يَنْقُوتُونَ﴾

*“And when a community among them said: "Why do you preach to a people whom Allâh is about to destroy or to punish with a severe torment?" (The preachers) said: "In order to be free from guilt before your Lord (Allâh), and perhaps they may fear Allâh." [Al-A'raf 7:164]*

When they did not accept the *Naseehah* (i.e., Sincere advise) Allâh had saved those, who had prohibited them (i.e., Those who fished) and destroyed those who transgressed.

Allâh ﴿ﷻ﴾ says,



﴿أَجْنَحْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَدَابِ بَعِيسٍ يَمَّا كَانُوا يَفْسُقُونَ﴾

*“We rescued those who forbade evil, but we seized those who did wrong with a severe torment because they used to rebel (disobey Allāh).” [Al-A’raf 7:165]*

Therefore, He did not save anyone except those who rejected the *Mun’kar*.

Thus, there is no salvation for this *Ummah* except by enjoining the *Ma’roof* and prohibiting the *Mun’kar*; just like the Prophet (ﷺ) likened those who enjoined the *Ma’roof* and prohibited the *Mun’kar*, and those who fell into acts that are *Mun’kar* to a people who cast lots and used lots to see which amongst them would be on the upper part of the ship, and who would be on the lower part of the ship.

So some of them received the upper part of the ship, and some of them would receive the bottom part of the ship. Thus, those who were in the bottom part of the ship said,

*“If we were to make a hole in our share so we can take water from it and we will not harm those above us.”*

They wanted to put a hole in the ship while they were in ocean waves of the sea. They did not return the matter to the people of knowledge, virtue, and

piety; rather, they wanted to follow their views, and this is like those, who commits *Mun'kar*. He (ﷺ) said,

مَثَلُ الْقَائِمِ عَلَى حُدُودِ اللَّهِ - وَهُمْ الْأَمْرُونَ بِالْمَعْرُوفِ وَ  
النَّاهُونَ عَنِ الْمُنْكَرِ - ، وَالْوَاقِعُ فِيهَا - وَهُمْ الَّذِينَ  
يَعْمَلُونَ الْمُنْكَرَاتِ - كَمَثَلِ قَوْمٍ اسْتَهَمُوا - أَي :  
اِقْتَرَعُوا - عَلَى سَفِينَةٍ فَأَصَابَ بَعْضُهُمْ أَعْلَاهَا ، وَ  
أَصَابَ بَعْضُهُمْ أَسْفَلَهَا ، وَ كَانَ الَّذِينَ فِي الْأَسْفَلِ  
يَأْخُذُونَ الْمَاءَ مِنْ فَوْقَ ، فَقَالُوا : لَا نُؤَدِّي مَنْ فَوْقَنَا ،  
بَلْ نَحْرِقُ فِي نَصِيبِنَا حَرْقًا ، وَ نَأْخُذُ الْمَاءَ ، فَلَوْ  
حَرَقُوهُ لَغَرَقَتِ السَّفِينَةُ بِالْجَمِيعِ ، فَإِذَا أَخَذَ الَّذِينَ  
فِي أَعْلَى السَّفِينَةِ عَلَى يَدِ الَّذِينَ فِي أَسْفَلَهَا وَ  
مَنَعُوهُمْ مِنَ الْحَرَقِ نَجَّوْا جَمِيعًا ، وَ لَوْ تَرَكَوهُمْ  
يَخْرِقُونَ ، لَهَلَكُوا جَمِيعًا .

*“The example of the person who establishes the boundaries of Allâh—and they are those who command the Ma’roof and prohibit the Mun’kar—and those who fall into it while they are committing the Mun’karat is like the example of the people who cast lots on a ship. Some of them would be on the upper part of it (the ship), and some of them would be on the lower part of it (the ship). Those who were on the lower part use to get water from above. They said, “We do not (want) to*

*harm those above us; rather, we will make a hole in our portion and take the water.” Had they put a hole in it certainly the ship will sink with everybody. If those above the ship seized the hand of those on the bottom and prevented them from putting a hole they would be all saved; and if they abandoned them to put a hole (in the ship) surely they would all be destroyed”<sup>11</sup>*

This is a clear example that the people, who commit acts of disobedience, the open sinners, and the people who follow their lower desires if they were left to do as they wish they would destroy the *Ummah*.

Therefore, the people of knowledge, of advice, and the people of sound religion must restrain those already mentioned individuals so that all of the society will be saved from the punishment of Allâh. If they leave them alone to commit acts of disobedience, acts that contradict the religion of Islam; and follow their lower desires everyone will be destroyed—those who are righteous as well as those who are evil. He (ﷺ) says,

﴿وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ

شَدِيدُ الْعِقَابِ ﴿٢٥﴾

<sup>11</sup> Imam Al-Bukhari mentioned it in his *Sabeeh* #2493; in the book of *Asb-Sharikah*; from the hadith of An-Nu'maan Bin Basheer—(may Allah be please with them both).

*“And fear the Fitnah, which not in particular (only) those of you who do wrong; and know that Allah is severe in punishment.” [Al-An’fal 8:25]*

The punishment, whenever it descends upon the disobedient certainly it will seize the righteous and the wicked except those who reject and rebuke the evil for indeed he will be saved.

As for he, who has not rebuked evil certainly will be destroyed even if he was righteous; he will be destroyed along with those, who will be destroyed just like what happened in the story of the companions of the *Sabbath*.

Allâh did not mention in the least those who remained silent; he only mentioned those who prohibited the evil. As for the second group who had said,

﴿لِمَ تَعِظُونَ قَوْمًا﴾

*“Why do you preach to a people?” [Al-A’raf 7:164]*

Allâh remained silent about them; so it is not known whether they were amongst those, who are saved or amongst those who were destroyed? What is obvious is that they were amongst those, who were destroyed.

When He (ﷺ) read/recited Allâh's (ﷻ) statement,

﴿ لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى  
 ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٧٨﴾ كَانُوا لَا  
 يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٧٩﴾ ﴾

*“Those among the Children of Israel who disbelieved were cursed by the tongue of Dawûd (David) and 'Iesa (Jesus), son of Maryam (Mary). That was because they disobeyed (Allâh and the Messengers) and were ever transgressing beyond bounds. They used not to forbid one another from the Mun'kar (wrong, evildoing, sins, polytheism, disbelief, etc.) Which they committed. Vile indeed was what they used to do.” [Al-Ma'idah 5:78-79]*

The cause for their curse is that they use to prevent others from *Mun'kar*, while they would commit it. Because of that, Allah had cursed everyone. He (ﷺ) said,

كَأَلَّا، وَاللَّهُ لَتَأْمُرَنَّ بِالْمَعْرُوفِ وَلَتَنْهَوْنَ عَنِ الْمُنْكَرِ، وَ  
 لَتَأْخُذَنَّ عَلَى يَدِ السَّفِيهِ، وَلَتَأْطُرَنَّهُ عَلَى الْحَقِّ أَطْرًا، وَ  
 لَتَقْضِرَنَّهُ عَلَى الْحَقِّ قَصْرًا، أَوْ لِيَضْرِبَنَّ اللَّهُ قُلُوبَ  
 بَعْضِكُمْ بِبَعْضٍ ثُمَّ يَلْعَنُكُمْ كَمَا لَعَنَهُمْ

*“Nay, I swear by Allâh that certainly either you command the Ma’roof, prohibit the Mun’kar, and you restrain the hand of the foolish, or certainly Allâh will cause their hearts to be bitter towards one another. Afterwards, he will curse you all just like he cursed them.”<sup>12</sup>*

Many people put the responsibility of commanding the Ma’roof and forbidding the Mun’kar upon others, and they say,

*“This is upon (i.e., The obligation) the organization or committee.”*

Yes, it is upon the committee, and this is its role; however, there is a matter, also, about which is obligatory that you will be asked.

Every Muslim has a duty upon him/her. He (ﷺ),

مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ ، فَإِنْ لَمْ يَسْتَطِعْ  
فَبِلِسَانِهِ ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ ، وَذَلِكَ أَضْعَفُ  
الْإِيمَانِ .

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12 Abu Dawud mentioned it within his *Sunan* #4336, the Book of *Mulahim*, the chapter of: **“Commanding and prohibiting”**. Also, Tirmidhi has mentioned it in his *Sunan* #3050, the Book of the chapters of *Tafsir* of the Quran, Surah Ma’idah. Both of these are from the hadith of ‘Abdullah Bin Mas’ood.

*“Whoever amongst you sees a Mun’kar, should change it with his hand; so if he is not able then he should change it with his heart (i.e., Hate it) and that is the weakest of Eemaan.”*

As for if you would say,

*“This is an obligation upon the committee only.”*

You do not reject the *Mun’kar*; you do not prevent it; you do not give *Naseehab*; you do not call to the Religion of Allâh; you do not admonish yourself, and you do not remind others; then this is destruction and ruin.

فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ ،  
وَذَلِكَ أضعفُ الإيمَانِ .

*“Whoever is not able should change it with his tongue; then whoever is not able should change it with his heart (i.e., Hate it); and that is the weakest of Eemaan.”<sup>13</sup>*

Afterwards, you!! Whom It is incumbent upon, also, concerning the people in your house,

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<sup>13</sup> Imam Muslim mentioned it in his *Sabeeh* #177, the Book of *Emaan*; the chapter of: prohibiting **“*Mun’kar* is from *Emaan*, and that *Emaan* increases you and decreases, and that commanding the *Ma’roof* and prohibiting the *Mun’kar* are both obligatory duties”**. From the hadith of Abi Musa (May Allah be please with him).

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا فَوْاْ أَنفُسِكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللّٰهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦﴾﴾

*“O you who believe! Ward off from yourselves and your families a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allâh, but do that which they are commanded.” [At-Tah’reem 66:6]*

The committee does not know about those in your house. The Muslim ruler does not know about what is in your house. You will be questioned about what is in your house pertaining to the women, children, and the visitors. You will be questioned, because people do not know about who is in your house. He (ﷺ) said,

كُلُّكُمْ رَاعٍ ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ ، وَالْأَمِيرُ رَاعٍ ، وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ ، وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ زَوْجِهَا ، وَوَلَدِهِ ، فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ .

*“All of you are shepherds, and all of you will be questioned about his/ her flock. The Amir (i.e. leader) is a shepherd over the people in his house; the woman is a shepherd over her*



*husband's house & his children. All of you are shepherds, and all of you be questioned about his/ her flock.”<sup>14</sup>*

Therefore, commanding the *Ma'roof* and prohibiting the *Mun'kar* is shared; and not a single Muslim will be pardoned from it; yet, it is according to one's ability.

The owner of the house can change the *Mun'kar* with his hand. Because he has authority over the people in his house, Allâh has granted/given him the authority over people in his house.

Therefore, you can banish the *Mun'kar* from your house; you can strike & discipline and no one can oppose you because you are a shepherd over the people in your home.

Thus, it is an obligation upon the Muslims that everyone amongst them establish what Allah has placed in his or her charge. So the owner of the house will be questioned (by Allâh) about the people in his house. The principal of the school will be questioned about his school & what is in it concerning the families learning as well as the students.

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<sup>14</sup> Al-Bukhari mentioned it within his *Sabeeh* #5200, the Book of *Nikah*; the chapter of: “**the wife is a shepherd over her husband's house**”; from the hadith of ‘Abdullah Bin ‘Umar (May Allah be pleased with him and his father. In addition, the hadith is mentioned in other places with *Sabeeh* Bukhari by way different narrations, wordings, and words added.

The head of an administration will be questioned about the employers, who followed his administration. Everyone has a duty, that they will be questioned about from commanding the *Ma'roof*, prohibiting the *Mun'kar*, and calling to the religion of Allâh with wisdom and excellent admonitions.

As for the person, who remains silent and says,

*"It is obligatory upon such and such person!!"*

O' my dear brother, such and such person has a responsibility; however, you have a responsibility placed upon you. Thus, it is a must regarding this matter. This is the way to salvation for the *Ummah*.

Commanding the *Ma'roof* & prohibiting the *Mun'kar*, and that everyone among the Muslims should establish what they are able to do from commanding the *Ma'roof* and prohibiting the *Mun'kar*. He should never abandon it while he has the ability, even if it (the hating) is with his heart.

No person is incapable of forbidding *Mun'kar* with his heart. Meaning he should prohibit the *Mun'kar* by staying a distance from it and those individuals who commit it. Hence, no person is incapable of this.

Yes, incapable of preventing (the *Mun'kar*) with of the hand, or the tongue; however, the heart—no

person is incapable of rejecting the *Mun'kar* with his or her heart; and because of this He (ﷺ) said,

“There is nothing after that of *Eemaan* the size of one mustard seed.”<sup>15</sup>

He who does not prohibit the *Mun'kar* with his heart is not a true believer. There is nothing his heart even a mustard seed of *Eemaan*.

Therefore, if he has not prohibited it and forbidden it with his heart, and he is content with the *Mun'kar* and then there is no *Eemaan* within it (i.e., His heart). Thus, the following are means for the *Ummah* to obtain salvation in summary:

**First:** to Listen and give obedience to the Muslim rulers in that which is *Ma'roof*.

**Second:** Adherence to the Book and the *Sunnah*.

﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾

<sup>15</sup> This is a portion from another hadith, the beginning of it “there is not a single prophet, which Allah had sent before me....” The hadith, that Imam Muslim mentioned in his *Sabeeh* #179, the book of *Eemaan*. The chapter : “prohibiting the *Mun'kar* being from *Eemaan*, and that *Eemaan* increases and decreases, and that commanding *Ma'roof* and prohibiting the *Mun'kar* are both obligatory duties”; From the hadith of ‘Abdullah Bin Mas’ood (May Allah be pleased with him).

“Hold fast, all of you together, to the Rope of Allâh (i.e., This Qur’ân), and be not divided among yourselves.” [Ali Imraan 3:103]

﴿وَأَنْ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَٰلِكُمْ وَصَّيْتُكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٣﴾﴾

"And verily, this (i.e. Allâh's Commandments mentioned in the above two Verses 151, and 152) is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqûn (the pious - see V.2:2)." [Al-An'aam 6:153]

**Third:** Commanding the *Ma'roof* and forbidding the *Mun'kar*; every person according to his or her ability and capacity.

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾

“Help you one another in Al Birr and AfTaqwa (virtue, righteousness and piety), but do not help one another in sin and transgression.” [Al-Mai'dah 5:2]

Likewise, from the means for the *Ummah's* salvation is brotherliness and mutual love amongst the Muslims. He (ﷺ) said,

الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا

*“The believer is to another Muslim just like the structure of a building, which strengthens each other.”<sup>16</sup>*

He said,

مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحِمِهِمْ وَتَعَاطُفِهِمْ،  
مَثَلُ الْجَسَدِ، إِذَا إِشْتَكَى مِنْهُ عَضْوٌ تَدَاعَى لَهُ سَائِرُ  
الْجَسَدِ بِالسَّهْرِ وَالْحُمَّى

*“The example of the believers pertaining to their mutual affections, mutual compassion and sympathy is like the body whenever a member of the body complains of (something); then the rest of the body will identify with one another (feelings) of insomnia and fever.”<sup>17</sup>*

Therefore, being sincere towards each other among the Muslims is an obligation. He (ﷺ) said,

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<sup>16</sup> Imam Muslim mentioned it within his *Saheeh* #6585, the book of *Birr and Silab*; the chapter: **“mutual mercy, compassion, and support among the believers”**; from the hadith of Abi Musa (May Allah be pleased with him).

<sup>17</sup> Imam Muslim mentioned it within his *Saheeh* #6586, the book of *Birr and Silab*; the chapter: **“mutual mercy, compassion, and support among the believers”**; from the hadith of Nu'maan Bin Basheer (May Allah be with him).

الدِّينُ النَّصِيحَةُ، قُلْنَا: لِمَنْ؟ قَالَ: لِلَّهِ، وَ لِكِتَابِهِ،  
و لِرَسُولِهِ، وَ لِأَيِّمَّةِ الْمُسْلِمِينَ وَ عَامَّتِهِمْ

*“The religion is Naseehah,” we said, “for whom?” He said, “For Allah, for His Book, for His Messenger, for the A’imma (i.e., Plural of Imam) and leaders of the Muslims as well as their layman.”*<sup>18</sup>

In addition, the love among the Muslims is an obligatory duty. He (ﷺ) said,

لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَ لَا تُؤْمِنُوا حَتَّى  
تَحَابُّوا، أَوْ لَا أَدُّكُمْ عَلَى سَيِّئِ إِذَا فَعَلْتُمُوهُ  
تَحَابَبْتُمْ؟ أَفْشُوا السَّلَامَ بَيْنَكُمْ

*“You will not enter paradise until you believe (i.e., Have Emaan), and you will not believe until you love one another. Shall I not direct you to a matter if you were to do it then you would have mutual love towards one another. Spread the as-Salaam (i.e., The greetings) amongst yourselves.”*

19

<sup>18</sup> Imam Muslim mentioned it within his *Sabeeh* #196, the book of *Emaan*; the chapter: “**clarification that the religion is Naseehah**”; from the hadith of Tameem Ad-Daaree’ (May Allah be pleased with him).

<sup>19</sup> Imam Muslim mentioned it within his *Sabeeh* #194, the book of *Emaan*; the chapter: “**clarification that no one will enter paradise except for the believer, and that the believers’ mutual love and spreading the greetings is a cause for obtaining it (i.e. paradise)**” from the hadith of Abi Hurairah (May Allah be please with him).

*Islaah* (i.e., Peacemaking) between the Muslims is an obligatory duty. He (ﷺ) says,

﴿ لَا خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَمَن يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴾

*“There is no good in most of their secret talks save (in) him who orders Sadaqah (charity in Allâh's Cause), or Ma'roof (Islâmic Monotheism and all the good and righteous deeds which Allâh has ordained), or conciliation between mankind, and he who does this, seeking the good Pleasure of Allâh, We shall give him a great reward.”* [An-Nisaa 4:114]

In addition, He says,

﴿ وَإِن طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا ، فَإِن بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ فَإِن فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴾

*“And if two parties or groups among the believers fall to fighting, then make peace between them both, but if one of them rebels against the other, then fight you (all) against the one that which rebels till it complies with the Command of Allâh; then if it complies, then make reconciliation between them justly, and be equitable. Verily! Allâh loves those who are equitable.” [Al-Hujuraat 49:9]*

Likewise from the means for the *Ummah's* salvation is ending hatred, mockery and scorning one another.

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَر قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّمَّنَّ ۗ وَلَا تَلْمِزُوا أُنفُسَكُمْ وَلَا تَنَابَرُوا بِالْأَلْقَابِ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ ۚ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿١١﴾ ﴾

*“O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former, nor let (some) women scoff at other women, it may be that the latter are better than the former, nor defame one another, nor insult one another by nicknames. How bad is it, to insult one's brother after having Faith [i.e. To call your Muslim brother (a faithful believer) as: "O sinner", or "O wicked", etc.]. And whosoever does not repent, and then such are indeed Zâlimûn (wrongdoers, etc.).” [Al-Hujuraat 49:11]*

The Muslim community being upright and having mutual love for one another is among the means for the *Ummah's* salvation. The Muslim should not deceive his brother in treatment and dealings; nor



should he mislead him in business (i.e., Sale); nor should he ask for a woman's hand in marriage over one who already has a courtship of marriage; nor should he try out sell him; nor should he try out buy him. He should respect his brother, and respect his brother's rights.

الْمُسْلِمُ أَخُو الْمُسْلِمِ ، لَا يَظْلِمُهُ وَلَا يَخْذُلُهُ وَلَا  
يَحْقِرُهُ ، التَّقْوَى هَاهُنَا - وَيُشِيرُ إِلَى صَدْرِهِ ثَلَاثَ  
مَرَّاتٍ - ، بِحَسَبِ امْرِئٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ  
الْمُسْلِمَ ، كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ : دَمُهُ ، وَ  
مَالُهُ ، وَعَرْضُهُ

*“The Muslim is the brother of the Muslim; so he should not oppress him, nor forsake him, nor should he look down on him. Taqwaa is right here.”*

He was pointing to his chest three times.

*“According to the person pertaining to the evil that he looks down on his Muslim brother. Every Muslim is Haraam to one another Muslim—his blood, his wealth, and his honor.”*

20

<sup>20</sup> Imam Muslim mentioned it in his *Sabeeh* #6541, the book of *Birr and Silah*. The chapter of: **“the prohibition of oppressing the Muslim, abandoning him, belittling him, shedding his blood, his honor, and his wealth”**. From the hadith of Abi Hurairah (May Allah be please with him).

In addition, among the means for the *Ummah's* salvation is that love, mutual sincerity, commanding the *Ma'roof*, prohibiting the *Mun'kar*, mutually cooperating upon *Birr* and *Taqwaa* must be paramount amongst the Muslims. This is the means for salvation.

Imaam Malik, (ﷺ) said,

*“Nothing will mend the latter part of the Ummah except what had rectified the first part of it.”*

The first part of it was rectified by *Islâm* and *Istiqaamah* upon the religion. Likewise, the latter part of it will not be rectified by anything except what rectified its beginning.

As for when the latter part of the *Ummah* is cut off from its beginning, then the destruction and ruin will come about just as what the callers of misguidance are saying now. They say,

*“These commands and prohibitions are only for the beginning (i.e., Of the Ummah). They are not useful for this time!!”*

*“Wala' & Baraa' is not useful for this time.”*

This means that the Quran—acting according to it has ended because of these oppressive individuals' allegations. That it should not be implemented.

Now, we are in need of a new religion, a new order; and the messenger (ﷺ) was not a messenger for all of creation. A messenger until the establishment of the last hour; and his messenger ship was established and will remain until the coming of the last hour. His religion will continue until the last hour is established. It is complete and inclusive for all times and places.

Therefore, those, who say,

*“Indeed these matters have ended with the ending of the first era; and we—now—are in a new world; we need a new order.”*

For indeed this is a statement from the people of falsehood; it is a statement of the Hypocrites, who outwardly show Islâm and conceal disbelief. This is the speech of those who claim Islâm.

So when *Fitn* & Trials come their Hypocrisy and what lies in their heart will manifest and become visible. These individuals deserve no consideration; no focus should be given to them, and their speech should not be listened to. It is an obligation upon us to pursue upon the path towards the Truth, righteous, and *Sunnah* even if those who mock us ridicule and make fun of us, those who belittle us laughs at us, or the one who speaks or talks ill about us—don’t worry about them.

We are traveling upon a visible path; upon a clear path; on the path of Book of Allâh and the *Sunnah* of His Messenger. He (ﷺ) said,

تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضَلُّوا مَا تَمَسَّكْتُمْ بِهِمَا :  
كِتَابُ اللَّهِ وَ سُنَّةُ نَبِيِّهِ

*"I have left you all two, that you all never be guided as long as to adhere to them two; the Book of Allâh and the Sunnah of His Prophet."*<sup>21</sup>

Allah (ﷻ) said,

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ذَٰلِكُمْ وَصَّيْنَاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ﴾ (151)

*"And verily, this (i.e. Allâh's Commandments mentioned in the above two Verses 151, and 152) is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqûn."* [Al-An'am 6:153]

<sup>21</sup> Imam Malik mentioned it in His *Muwata* (2/899); the book of *Qadr*. The chapter: "prohibiting from speaking about the Qadr". Also in *Mustd'rik* of Imam al-Haakim (1/93) in another wording; the book of *Ilm*; his sermons (ﷻ) during the farewell speech—look in *Sabeeh* Muslim #2950, the book of *Hajj*; the chapter: "the prophet's (ﷻ) pilgrimage."

These statements (words) are what I wanted to say; however, the subject is vast; and needs more speech—yet, all of it was not obtained; most of it was not left out; rather, it was according to my ability.

The *Hurr*<sup>22</sup> will suffice. The most superb speech is speech that is few, directs (to matters), and does not lengthen and bores.

صَلَّى اللهُ وَسَلَّمَ عَلَى نَبِيِّنَا مُحَمَّدٍ، وَعَلَى آلِهِ وَ  
أَصْحَابِهِ أَجْمَعِينَ

*“May Allâh send his Salat and Salaam upon our Prophet, Muhammad, upon his family, as well as all of his companions.”*




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<sup>22</sup> **Translator's note:** the meaning of this word can be found in the Arabic to Arabic dictionary *“Mu'jam Waseet”* 5<sup>th</sup> edition page 171 meaning: **“the most excellent of a matter.”**

## QUESTIONS

**Question #1:** accusations and criticisms have increased in recent times against the *Da'wah* of the Imam, the reviver Shaykh Muhammad Bin 'Abdil-Wahhab رحمته الله and the books of *Salafi Da'wah* were save from that also; like the book *Ad-Durrar-us-Saniyah* and so forth; up to it was said,

*“These books are the cause of distress and tribulation; and that they (the books) are behind the bombings and Takfir.”*

So we ask for a clarification and a response from your Excellency—May Allâh grant you success?

**Answer:** Yes, I have said to you all, “Indeed tribulations and affliction will occur up till the last hour is established.” Allâh (ﷻ) says,

﴿وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنَ الْمُجْرِمِينَ﴾

*“Thus have we made for every Prophet an enemy among the Mujrimûn (disbelievers, polytheists, criminals, etc.).”* [Al-

Furqân 25:31]

Moreover, the Prophet had enemies; so how much more than the other Prophets عليهم الصلاة والسلام. Shaykh Muhammad Ibn ‘Abdil Wahhab رحمته الله did not come to satisfy the people. He only came to satisfy Allâh (ﷻ). He (صلى الله عليه وسلم) said,

مَنْ التَّمَسَّ رِضَا اللَّهِ بِسُخْطِ النَّاسِ ، كَفَاهُ اللَّهُ مُؤْنَةَ  
النَّاسِ ، وَ مَنْ التَّمَسَّ رِضَا النَّاسِ بِسُخْطِ اللَّهِ ، وَكَلَهُ اللَّهُ  
إِلَى النَّاسِ .

*“Whoever seeks Allâh’s content by displeasing the people,  
Allâh will hold the troubles of the people back from him; and  
whoever seeks the happiness of the people by displeasing Allâh,  
then Allâh will commission the people over him.”*<sup>23</sup>

The Shaykh did not come to satisfy the people; he only came to satisfy his Lord. He was a *Daa’ee* (i.e. Caller to the religion) and he was a reformer. Allâh had supported the religion by means of his Da’wah. Generations of Muslims were raised upon it. They lived upon it and died upon it. Thus, it is a virtuous call because it is a call that followed the call of the Messenger (صلى الله عليه وسلم).

<sup>23</sup> At-Tirmidhi noted it in his *Sunnah*, (#2416); in the chapters of *Zuhd*; the chapter: “Whoever seeks Allah’s contentment by means of displeasing the people, and then Allah will hold back the troubles of the people”; from the hadith of ‘Ayesha رضي الله عنها.

Therefore, he was a reviver and reformer. Had it not been virtuous surely it would not produce these tremendous, continuous good. So how many calls have failed and did not produce anything. We do not find it strange that the hypocrites, the disbelievers, and heretics speak against the *Da'wah* of the Shaykh.

They have spoken against the *Da'wah* of the Messenger (ﷺ). They have spoken against the *Da'wah* of others from the messengers. They accused them of wanting leadership; and that they wanted glory throughout the earth.

They accused them of being magicians and so forth & so forth just as Allâh mentioned that in the Quran.

So he should not find it strange today that these criminals are uneasy because of the call to good. They find fault with the *Da'wah* to good; because they want to make room for evil; yet this *Da'wah* and these beneficial books have stood on the upper part of their chests, and a stumbling rock has stood on their chests.

So they do not want it (i.e., The *Da'wah*). The disbelievers from the previous nations use to see an evil omen in the prophets. They would say that evil had not afflicted us for any reason except because of the prophets. So they saw an evil omen in Musa'



(الصلوات). They saw an evil omen in the prophets and Saleh (الصلوات).

Allâh, the sublime and exalted, mentioned about the people of Thamûd that they use to see an evil omen in Saleh (الصلوات). Likewise, the people of Yasin saw an evil omen in the messengers, and they said,

﴿قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ لَئِن لَّمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ



*"They (people) said: "For us, we see an evil omen from you, if you cease not, we will surely stone you, and a painful torment will touch you from us." [Yasin 36:18]*

So what is the meaning of the statement?

*"We see an evil omen from you?"*

**Meaning,** evil had not befallen us for any reason except because of you (all) and the same thing (concerning) these individuals; they said,

*"Evil did not befall for any reason except because of the Da'wah of the Shaykh Muhammad bin 'Abdil-Wahhab and because of the books of Tawbeed and 'Aqeedah."*

They are the cause of evil with them.

They saw an evil omen in them just like they saw an evil omen in Muhammad (ﷺ), the best of creation. Allâh, the sublime and exalted, mentioned that in his statement,

﴿وَإِنْ تُصِبْهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ﴾

*“And if some good reaches them, they say, “This is from Allâh,” but if some evil befalls them, they say, “This is from you (O Muhammad).” [An-Nisaa 4:78]*

They said to the messenger,

*“Nothing of bad befell us except because of you O’  
Muhammad!!”*

This is never strange that the disbelievers, hypocrites, and heretics find fault with Shaykh Muhammad Bin ‘Abdil-Wahhab, and they criticize the books of Ahlu-Sunnah wal-Jamaa’h. They have *Salaf* (i.e., Those who preceded them) among the criminals.

﴿وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِنَ الْمُجْرِمِينَ وَكَفَى بِرَبِّكَ هَادِيًا وَنَصِيرًا﴾



*“Thus have we made for every Prophet an enemy among the Mujrimûn (disbelievers, polytheists, criminals, etc.). But*

*Sufficient is your Lord as a Guide and Helper.” [Al-Furqân  
25:31]*

However, they will never harm (anyone) except themselves—and all praise belongs to Allâh alone. The truth will remain and may Allâh humiliate them. The *Da’wab* of the Shaykh is clear, and all praise belongs to Allâh. There is not within it any confusion or exceeding proper bounds; rather, he prohibited extremism. Is not it in the book of Tawheed the Shaykh says, May Allâh have mercy upon him,

*“What is mentioned regarding that extremism in the graves of  
the righteous becoming idols in which they are worshipped  
besides Allâh.”*

He put a chapter that prohibits extremism regarding the righteous. He mentioned a story of the people of Nuh when they exceeded the bounds of the righteous.

So he prohibited extremism, radicalism, and he commanded moderation and righteousness, because he came to revive this religion. So he is similar to others among the revivers, whom Allâh brought forth at the beginning of every one hundred years reviving the Ummah concerning matters of its religion as what is mentioned in the hadith.

Therefore, do you all think that the evil people will commend the Shaykh, praise him, or his books? Never, we should never expect this from them; we should not expect anything from them except criticism; however, just as a poet said,

*"If criticism of me comes to you from one who finds fault (i.e., Defect), then it is my testimony that I am virtuous."*

Therefore, this indicates the merit of the Shaykh, may Allâh have mercy upon him, whereas he angered these criminals and caused their chest to become tightened and restricted.

**Question #2:** Some people are confused about 'Aqeedah (i.e., The creed) concerning *Walaah* & *Baraa*'. They assume that it is permissible to abandon it while the Muslims are weak, and the appearance of terms of religious tolerance, and respecting of others. So what is the religious ruling regarding this issue?

**Answer:** *Walaah* & *Baraa*' abandoning it is not ever permissible from the first of creation to the last. Shaykh Sulaymaan Bin Sah'maan, may Allâh have mercy upon him, said,

وَمَا الدِّينُ إِلَّا الْحُبُّ وَالْبُغْضُ وَالْوَلَا  
كَذَلِكَ الْبَرَاءُ مِنْ كُلِّ عَادٍ وَآئِمٍّ

*“There is no true religion without love, hate, and allegiance. In that manner, Baraa’ (disavowing) is made from ever transgressor and sinner.”*

There is no real Islâm except with *Walaa’ & Baraa’*; that you are to love the people of *Eemaan* and that you aid them. Also, that you hate the people of disbelief and polytheism and that you treat them as an enemy. If this does not happen then there is no religion.

There is no *Deen* (i.e., Practice of the religion of Islâm) except by *Walaa’ & Baraa’*. We should not renounce *Walaa’ & Baraa’*. We should never love the polytheists; rather we should hate them because Allah says,

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ اَوْلِيَاءَ﴾

*“O you who believe! Take not My enemies and your enemies (disbelievers and polytheists, etc.) as friends.” [Al-Mumtahinah 60:1]*

﴿لَا يَجِدُ قَوْمًا يُؤْمِنُونَ بِاللّٰهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اَللّٰهَ  
وَرَسُوْلَهُ، وَلَوْ كَانُوْا اَبَاءَهُمْ اَوْ اَبْنَاءَهُمْ اَوْ اِخْوَانَهُمْ اَوْ عَشِيْرَتَهُمْ﴾

*“You (O Mubammad) will not find any people who believe in Allâh and the Last Day, making friendship with those who*

*oppose Allâh and His Messenger (Muhammad), even though they were their fathers, or their sons, or their brothers, or their kindred (people).” [Al-Mujadilah 58:22]*

As for dealings with them within the framework of what Allâh has made allowable pertaining to commerce, buying, exchanging of that which is beneficial, pacts (i.e., Treaties) between them and the Muslims if the Muslims have a need for that then this is something the Messenger (ﷺ) brought, and this does not contradict *Walaa’ & Baraa’*.

This is its meaning, a worldly dealing to benefit the Muslims by whatever will strengthen the Muslims.

It (*Walaa’ & Baraa’*) does not indicate a love for the disbelievers. Loving the disbelievers is never permissible. It does not mean if we do business with them, buy (things from them), take a lease from them, and to ask then for a job that we love them; rather, its meanings is that we want from them that they give us a job that we are in need of.

We hate them and are never to be fond of them. As for those who deem it unlawful to have worldly dealings with the disbelievers without restriction then they are between two possibilities:

Either they do not understand the meaning of *Walaa’ & Baraa’* or.

Either they are duped regarding it ( meaning).

Likewise, these individuals who want us to love the disbelievers in spite that the disbelievers do not love us, and they hate us intensely. Allâh ( ﷻ ) says,

﴿ هَاتَمْتُمْ أَوْلَاءَهُمْ لَا يُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ وَإِذَا لَقُوكُمْ قَالُوا  
ءَامِنًا وَإِذَا خَلَوْا عَضُّوا عَلَيْكُمُ الْأَنَامِلَ مِنَ الْغَيْظِ قُلْ مُؤْتُوا بَعْضِكُمْ إِنَّا اللَّهُ عَلِيمٌ

بِمَاتِ الصُّدُورِ ﴿١١٩﴾

*"Lo! You are the ones who love them, but they love you not, and you believe in all the Scriptures [i.e. You believe in the Taurât (Torah) and the Injeel (Gospel), while they disbelieve in your Book, the Qur'ân]; and when they meet you, they say, "We believe". However, when they are alone, they bite the tips of their fingers at you in rage. Say: "Perish in your rage. Certainly, Allâh knows what is in the breasts (all the secrets)." [Ali Imraan 3:119]*

So how could we love them and they hate us intensely?!! He, the most high, says,

﴿ لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ ءَامَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا ﴾

*"Verily, you will find the strongest among men in enmity to the believers (Muslims) the Jews and those who are Al-Mushrikûn." [Al-Ma'idah 5:82]*

This is the speech of the Lord of all that exists. So how can we love them while they do not love us & they hate us intensely, and they have animosity towards us intensely?!!

However, that meaning is not that we should not deal with them pertaining to whatever Allâh has made allowable; and that we should not make treaties with them if the betterment mandates that just as the Prophet (ﷺ) had done.

Therefore, the Messenger made pacts with the Jews. He made a peace treaty with the polytheists in the *Al-Hudaybiyyah*, and he gave a truce with the Jews and the Christians that they would pay a *Jizyah* (i.e., Tax).

He use to sell and buy with the Jews, eat their food, and answer their invitations. So the meaning of *Walaah' & Baraa'* is not that we do not ever deal with them. This is a mistake.

Therefore, whoever thinks that (*Walaah' & Baraa'*) pertains to interaction (business and social) then this (person) has erred. Because, *Walaah' & Baraa'* pertains to the hearts. It is to love, support and aid of the Muslims.

**Question #3:** Some individuals think it is an urgent need for dialogue and debating with those who disagree with us in '*Aqeedah* (creed). Some other



individuals think that it is not a dire necessity for that. So what is your view—O' noble Shaykh?

**Answer:** Having talks and debating which is intended by them both to make clear the truth and refute falsehood. This is requested (from the religion) Allâh, the sublime and exalted, says,

﴿وَجَادِلْهُمْ بَالَّتِي هِيَ أَحْسَنُ﴾

*“And argue with them in a way that is better.”* [An-Nahl 16:125]

He, the sublime and exalted, says,

﴿وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ﴾

*“And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better.”* [Al-Ankabut 29:46]

﴿قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَامٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا

اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِن دُونِ اللَّهِ فَإِن

تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴿٦٤﴾

*“Say (O Mubammad): “O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allâh, and that we associate no*

*partners with Him, and that none of us shall take others as lords besides Allâh. Then, if they turn away, say: "Bear witness that we are Muslims." [Ali Imran 3:64]*

So if, the intent from talks with the disbelievers is to clarify the truth, make the truth apparent, refute falsehood, and establish the evidence against them then this is demanded (from the religion) and is an obligation.

As for if what is intended from the dialogue, is that we are pleased with their religion and falsehood, then this is not permissible because it is compromising, and it is not a dialogue. Allâh, the sublime and exalted, says regarding the disbelievers,

﴿ ۱ ﴾ وَدُّوْا لَوْ تَدَّهِنُ فَيَدَّهِنُوْكُمْ ﴿ ۱ ﴾

*"They wish that you should compromise (in religion out of courtesy) with them, so they (too) would compromise with you."*  
[Al-Qalam 68:9]

In addition, He, the sublime and exalted, says,

﴿ ۸۱ ﴾ أَفِيْهَذَا الْمَدِيْثِ أَنْتُمْ مُدَّهِنُوْنَ ﴿ ۸۱ ﴾

*"Is it such a talk (this Qur'an) that you (disbelievers) deny?"*  
[Al-Waqi'ah 56:81]

This is a rebuking from Allâh (ﷻ) that we compromise the true religion and are pleased with the false religion. So this is a compromise of the true religion and being content with the false religion and acknowledging it.

This is not a dialogue. Allâh, the sublime and exalted, says,

﴿وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً﴾

*“They wish that you reject Faith, as they have rejected (Faith), and thus that you all become equal (like one another).” [An-Nisaa 4:89]*

In addition, Allâh, the sublime and exalted, says,

﴿وَأِنْ كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي أُوحِيَنا إِلَيْكَ لِنَفْتِرَ عَلَيْنا غَيْرَهُ ۗ وَإِذَا لَا تَأْخُذُوكَ حِيلًا ﴿٧٣﴾ وَلَوْلَا أَنْ نَبْنِئَكَ لَقَدْ كُنْتَ تَرْكَنُ إِلَيْهِمْ شَيْئًا قَلِيلًا ﴿٧٤﴾ إِذَا لَأَذَقْنَاكَ ضِعْفَ الْحَيَوةِ وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنا نَصِيرًا﴾

*“Verily, they were about to tempt you away from that which we have revealed (the Qur’ân) unto you (O Muhammad), to fabricate something other than it against us, and then they would certainly have taken you a friend! And had we not made you stand firm, you would nearly have inclined to them a little. In that case, we would have made you taste a double*

*portion (of punishment) in this life and a double portion (of punishment) after death. And then you would have found none to help you against us.” [Al-Isra’ 17:73-75]*

**Question #4:** Should whoever accuses the religious methodologies are a cause for calamities, wrongly deeming Muslims of being apostates, bombings, and etc of being a heretic?

**Answer:** If he knows what is in it and that it is the truth; and he believes that this is a cause for bombings and corruption then he is deemed a heretic because of that. As for if he is unaware, and he hears the people saying something, then he says similar to (what they) say, and he is ignorant in (issues of) *Minhaj*. Then this (person) is excused until it is clarified to him of what relates to (issues of) *Minhaj*; that it is a true *Manahij* (plural for *Minhaj*) and that there is not any extremism nor radicalism concerning it.

**Question #5:** I have a Christian neighbor, is it permissible for me to invite him to a *Waleemah*, that I have established for inviting my relatives. Knowing that I invited him so he can see the circumstance of the Muslims, the strength of their bond, and their keeping of family ties out of hope that he will enter the religion of Islâm?

**Answer:** It is no problem that you invite the disbeliever to eat food and that you answer his invitation if he invites you to eat food, especially if he is your neighbor.

Therefore, the matter of eating food and answering an invitation is not from *Walaah'* (friendship), and this is only from worldly dealings. Perhaps it will be a medium for *Da'wah*; especially since the neighbor has a right (over you) even if he is a disbeliever. Allâh, the sublime and exalted, says,

﴿وَالْوَالِدِينَ إِحْسَانًا وَيَذَى الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي

الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ﴾

*“And do good to parents, kinsfolk, orphans, Al-Masâkin (the poor), the neighbor who is near of kin, the neighbor who is a stranger, the companion by your side, the wayfarer (you meet).”* [An-Nisaa 4:36]

So the neighbor is divided into three categories:

A neighbor who has three rights. So he is the Muslim, the neighbor who is kin. He has the right of being a relative, the right of being a neighbor, and the right of Islâm.

A neighbor who has two rights. He is the Muslim neighbor who is not from your kin. He has the right of Islâm and the right of being (a) neighbor.

And a neighbor who has one right (over you). He is the disbelieving neighbor, and he has the right of being a neighbor.

وَصَلَّى اللّٰهُ وَسَلَّمْ عَلٰى نَبِيِّنَا مُحَمَّدٍ وَعَلٰى اٰلِهٖ  
وَصَحْبِهٖ

