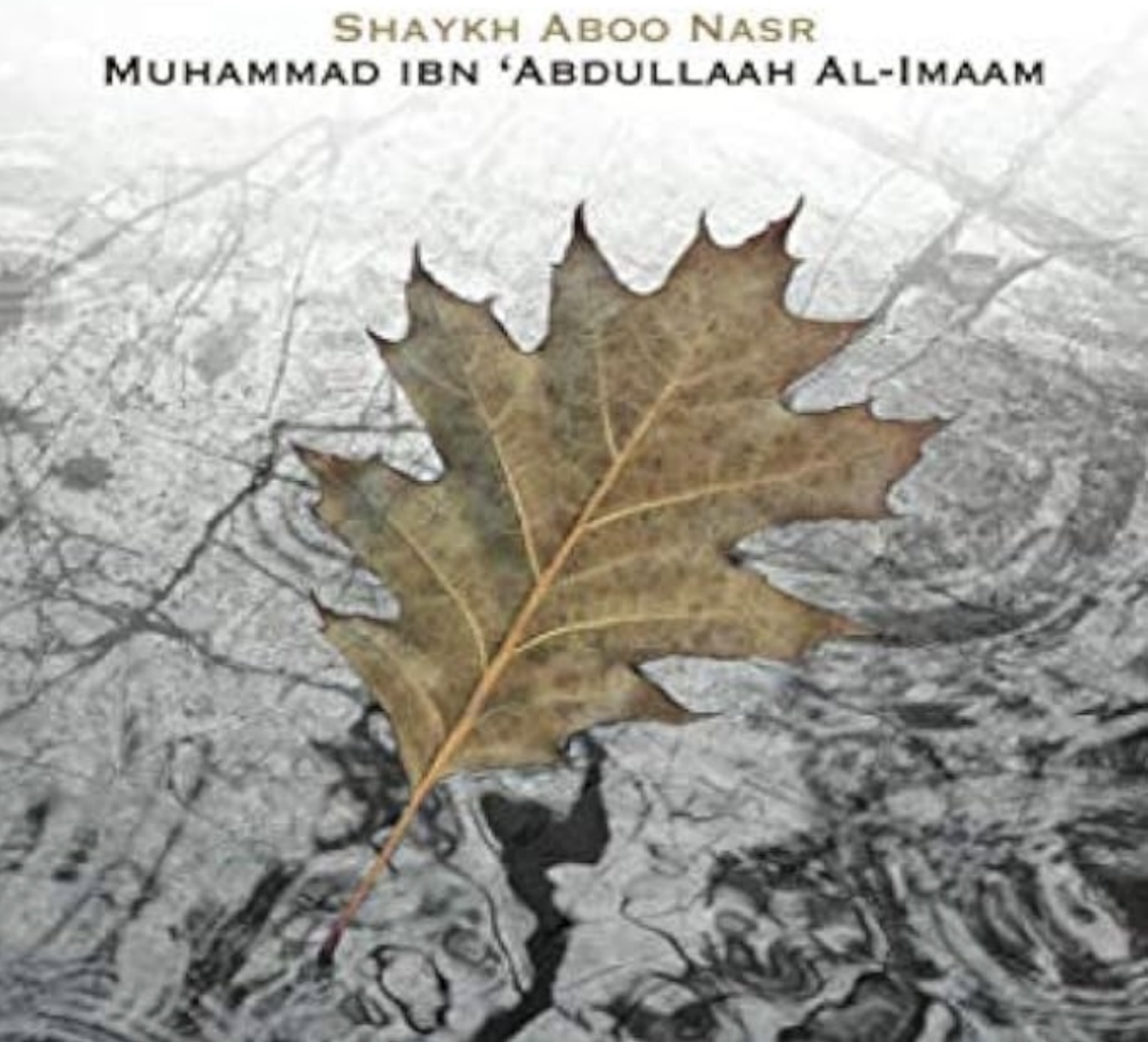


المؤمن الضعيف

THE WEAK BELIEVER

SHAYKH ABOO NASR
MUHAMMAD IBN 'ABDULLAAH AL-IMAAM



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Cover Design: Azhar Majothi
E-mail: azhar@ihsaandesign.com

Translation by: Aboo Yusuf 'Abdullaah Ibrahim Omran Al-Misri
Website: www.fluent-trans.com

Revision of Translation by: Rasheed Ibn Estes Barbee
Editing: www.deliberateink.com

Typesetting and Formatting: Aboo Sulaymaan
Muhammad 'Abdul-Azim bin Joshua Baker

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E-mail: info@maktabatulirshad.com



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INTRODUCTION

All praise is due to Allah. I bear witness that there is no deity worthy of worship but Allah and that Muhammad is His servant and Messenger (peace be upon him).

To proceed:

Allah has chosen to bless whomever He wills with *īmān* and Islam. These people, however, do not share the same level of *īmān*; some are firm, some are weak, and others are in-between. Firmness in *īmān* is achieved by fulfilling all of its components, whereas not fulfilling them causes relative weakness in *īmān*.

Many believers are experiencing a significant weakness today that has brought calamities to Muslim communities on collective and individual, religious and worldly scales. These calamities are detailed throughout this book.

A believer must be able to identify the areas of strength and weakness in his *īmān* according to the understanding of the Qur'an and Sunnah. He should always be vigilant about resisting his desires and solidifying his *īmān*.

INTRODUCTION

Allah says,

﴿ وَالَّذِينَ جَاهَدُوا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴾

“As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allah’s religion - Islâmic Monotheism). And verily, Allah is with the good doers.”¹

My intent for this book is to help Muslims identify weaknesses in *īmān*, thus I named it “The Weak Believer.” Read it carefully and benefit because this book and those like it are provisions for the intellect. They help believers abide by the truth and remain upright on the path of Allah. This book rejects any partisan orientation or any tribal fanaticism and promotes prophetic guidance and leadership. I have not intended to cover all aspects of weakness in *īmān*, but explore instead anything that threatens it by describing the illness and then its remedy.

I hope with Allah’s support this book will awaken the unaware, teach the ignorant, motivate the lazy, and encourage the active. I hope it dissuades the unjust, inspires following the righteous and warns against the deceptive. I have done my best to cite authentic sources.

¹ - Soorah Al-’Ankabut (29:69)

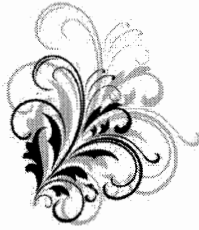
THE WEAK BELIEVER

I ask Allah to make this book beneficial and sufficient, to accept it with pleasure, and to forgive any mistakes. This book was completed on the 26th of Dhul-Qi'dah, 1428 A.H. I ask Allah to bless all who assisted the preparation, printing, and publishing of this book and to rectify their family and offspring.

Written by:

Muhammad Ibn Abdullah Al-Imam

Dar Al-Hadith- Ma 'bar

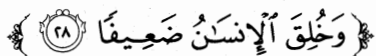


CHAPTER 1: WEAKNESS IN GENERAL AND ITS FORMS

“*Ad-da'af* (weakness), whether with *dammah* or *fat-ha*,² is the opposite of strength. It is said the word *da'af* with a *dammah* refers to physical weakness only; whereas *da'af* with *fat-ha* refers to weakness in reason. However, it is also said they are interchangeable.”³

Weakness Is The Inherent State Of The Human Being

Allah says,



“and man was created weak.”⁴

Al-Hafiz Ibn Kathir commented on this verse, “This is why it is suitable that the commands are made easy for the human being—because of his weakness, feebleness, and lack of determination.”

² - Arabic diacritic marks (Translator's note).

³ - Lisan Al-'Arab: 8/61-62.

⁴ - Soorah An-Nisā' (4:28)

Al-'Allamah As-Sa'di explained the first portion of the verse,

﴿يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ﴾

“Allah wishes to lighten (the burden) for you” as follows:

“Allah has lightened His commands and prohibitions. However, where there is hardship in some commands He permitted what need requires, such as (eating) the dead animal or blood in severe hunger and marrying a slave woman to a free man. All of this was made lawful owing to His complete mercy and knowledge of man's pervasive weakness in regard to physical state, determination, *īmān*, and patience.”

Allah says,

﴿اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ

﴿ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً ﴾

“Allah is He Who created you in (a state of) weakness, then gave you strength after

CHAPTER 1: WEAKNESS IN GENERAL AND ITS
FORMS

**weakness, then after strength gave (you)
weakness and grey hair.”** ⁵

Al-'Allamah Ash-Shinqiti explained this verse as follows:

Allah (Glory be to Him) has clarified man's initial weakness in creation in various verses of His Book. He clarified man's eventual weakness in other verses. The first weakness is mentioned in the following verses:

﴿أَلَمْ نَخْلُقْكُمْ مِنْ مَّاءٍ مَهِينٍ ﴿٢٠﴾﴾

“Did we not create you from a despised water (semen)?” ⁶

And

﴿خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ ﴿٤﴾﴾

“He has created man from *nutfah* (mixed drops of male and female sexual discharge), then behold, this same (man) becomes an open opponent.” ⁷

5 - Soorah Ar-Rum (30:54)

6 - Soorah Al-Mursalat (77:20)

7 - Soorah An-Nahl (16:4)

And

﴿أَوَلَمْ يَرِ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ﴾

“Does not man see that We have created him from *nutfah* (mixed male and female discharge—semen drops).”⁸

And

﴿فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ ﴿٥﴾ خُلِقَ مِنْ مَّاءٍ دَافِقٍ ﴿٦﴾﴾

“So let man see from what he is created! He is created from a water gushing forth”⁹

And

﴿كَلَّا إِنَّا خَلَقْنَاهُمْ مِمَّا يَعْلَمُونَ ﴿٣٩﴾﴾

“No, that is not like that! Verily, We have created them out of that which they know.”¹⁰

And there are many other verses addressing this issue. “The other weakness is mentioned in the following verses:

⁸ - Soorah Ya-Sin (36:77)

⁹ - Soorah At-Tariq (86:5-6)

¹⁰ - Soorah Al-Ma'arij (70:39)

﴿ وَمِنْكُمْ مَّن يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ ﴾

“And of you there are some who are sent back to senility.”¹¹

And

﴿ وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ ﴾

“And he whom We grant long life, We reverse him in creation (weakness after strength). Will they not then understand?”¹²

“Moreover, there is a reference to the strength that occupies a middle position between these two weaknesses. Allah says,

﴿ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ﴾

“Then behold, this same (man) becomes an open opponent.”¹³

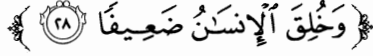
¹¹ - Soorah An-Nahl (16:70)

¹² - Soorah Ya-Sin (36:68)

¹³ - Soorah Ya-Sin (36:77)

The Intrinsic Weakness In Mankind

Every human being is inherently weak. Allah says,



“Man was created weak.” 14

Al-Allamah ibn Al-Qayyim pointed out after citing the statements of the interpreters:

“The correct view is that a human's weakness comprises all the following aspects: physical appearance, determination, knowledge, and patience besides vulnerability to defects. Therefore, one is always in desperate need of a supporter who confers power and assistance on him. If he lacks this aid, loss is inevitable.

“Interestingly, his creation in this state is an advantage (because) it requires gratitude to Allah (Glory be to Him) for it. This is a sign of Allah's wisdom and might and whatever comes from this of creation is considered good, just, and wise in relation to Allah.” 15

14 - Soorah An-Nisā (4:28)

15 - *Tariq Al-Hjratain*: 185.

CHAPTER 1: WEAKNESS IN GENERAL AND ITS FORMS

Weakness is mentioned in the Qur'an in terms of mankind's need for Allah. Allah says,

﴿ يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿١٥﴾ ﴾

“O mankind! It is you who stand in need of Allah, but Allah is Rich (Free of all needs), Worthy of all praise.” ¹⁶

Ibn Al-Qayyim explains this verse:

“Allah revealed the essence of mankind. They constantly stand in need of Allah. By contrast, He informed us of the essence of Himself, Who stands needless and is worthy of praise. Thus, absolute need is associated with mankind's nature, whereas absolute self-sufficiency is associated with Allah's Divine Entity. The neediness of the human being (for Allah) is inevitable, as is the self-sufficiency of Allah, since the human must be human only and the Lord can be only the Lord.”¹⁷

He also said, “The aforementioned weakness addresses both the body and the soul, not just the body.”¹⁸

¹⁶ - Soorah Al-Fatir (35:15)

¹⁷ - *Tariq Al-Hijratin*: 23

¹⁸ - Ar-Ruh: 150

Allah says,

﴿يَتَأْتِيهَا النَّاسُ ضُرْبَ مَثَلٍ فَاَسْتَعِينُوا لَهُۥٓ اِنَّ الَّذِيْنَ تَدْعُوْنَ مِنْ
 دُوْنِ اللّٰهِ لَنْ يَخْلُقُوْا ذُبَابًا وَّلَوْ اَجْتَمَعُوْا لَهُۥٓ وَاِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا
 يَسْتَنْقِذُوْهُ مِنْهُ ضَعْفَ الطَّالِبِ وَاَلْمَطْلُوْبِ ﴿۷۳﴾﴾

“O mankind! A similitude has been coined, so listen to it (carefully): Verily! those on whom you call besides Allah, cannot create (even) a fly, even though they combine together for the purpose. And if the fly snatches away a thing from them, they will have no power to release it from the fly. So weak are (both) the seeker and the sought.” ¹⁹

Ibn Al-Qayyim commented after citing the statements of *tafsir*:

“The word 'weakness' in this verse applies to all parties mentioned (i.e. the worshipper, the worshipped [other than Allah], the fly, and the individuals), and this is the correct position. So whoever associates anything with the Mighty Allah has not paid Him His due esteem, known

¹⁹ - Soorah Al-Hajj (22:73)

Him well enough, or paid Him His due Majesty.”²⁰

Ibn 'Ashoor says,

“Weakness in this verse encompasses both the caller and the called: **‘those on whom you call besides Allaah.’** The callers are weak because they took the idols as gods and the idols are weak because they are devoid of Divine attributes.”²¹



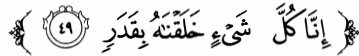
²⁰ - *Ilam Al-Mowaqi'in*: 2/312-313.

²¹ - *At-Tahrir*: 17/ 342.

CHAPTER 2: A BELIEVER'S WEAKNESS: ITS TYPES, ROOTS, FACTORS, AND CONSEQUENCES

A Believer's Weakness And Power Is Created By Allah's Preordainment:

Know, oh brother and sister in Islam, that everything operates according to Allah's preordainment including the power or weakness of the believer. Allah says,



“Verily, We have created all things with *qadar* (Divine Preordainments of all things before their creation, as written in the Book of Decrees *Al-Lauh Al-Mahfûdh*).”²²

Al-Allamah ibn 'Uthaymin interpreted this verse, (p.292) “This great verse is a decisive proof that human beings are of Allah's creation as well as their actions. Indeed, everything had been decreed.”

Ibn 'Umar (may Allah be pleased with both of them) reported.

²² - Soorah Al-Qamar (54:49)

CHAPTER 2: A BELIEVER'S WEAKNESS: ITS
TYPES, ROOTS, FACTORS, AND
CONSEQUENCES

“The Prophet (peace be upon him) said,

كُلُّ شَيْءٍ بِقَدَرٍ ، حَتَّى الْعَجْزُ وَالْكَئِيسُ

‘Everything is by decree, even incapacity and cleverness.’”²³

Al-Hafiz ibn Hajar clarified (preordainment), “It means everything must occur in line with Allah’s knowledge and will.”²⁴

At-Tayybi noted,

“Cleverness in this hadith is the opposite of incapacity, although its linguistic antonym is foolishness, while capacity is the linguistic antonym of incapacity. The word was used in this way to prove that shrewdness, foolishness, capacity and incapacity are all decreed by Allah. This hadith decisively refutes those who affirm a completely distinct power for other than Allah and claim that a human’s actions originate from his own power and will.”²⁵

²³ - Recorded by Imam Muslim: 2655.

²⁴ - *Al-Fath*: 11/582.

²⁵ - *Fayyid Al-Qaddeer* by Al-Manawi: 5/22.

**A Believer's Weakness Is Of Two Types: Religious
And Worldly**

Weakness is usually religious and intangible or worldly and tangible. Some believers have weaknesses of both types. Those with religious weakness are either poor and wicked or rich and wicked. Those with worldly weakness are either poor and righteous or poor and wicked. Those with both weaknesses are poor and wicked.

Harithah ibn Wahb (may Allah be pleased with him) narrated,

النَّبِيُّ - صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - قَالَ: ((أَلَا أُخْبِرُكُمْ
بِأَهْلِ الْجَنَّةِ؟ كُلُّ ضَعِيفٍ مُتَضَعِّفٍ لَوْ أَقْسَمَ عَلَى
اللهِ لِأَبْرَهُ. أَلَا أُخْبِرُكُمْ بِأَهْلِ النَّارِ؟ كُلُّ عُتْلٍ جَوَاطِ
مُسْتَكْبِرٍ)).

“Allah’s Messenger (peace be upon him) said,
**‘Shall I not inform you about the residents of
Paradise? (They are) every weak person whom
people regard as lowly, but if he were to
swear an oath on Allah, He (Allah) would
fulfill it. Shall I not inform you about the**

CHAPTER 2: A BELIEVER'S WEAKNESS: ITS
TYPES, ROOTS, FACTORS, AND
CONSEQUENCES

**residents of Hell? Every cruel, mean and
arrogant person.”²⁶**

Al-Hafidh pointed out,

“The weak here refers to the individual who is physically weak due to his humbleness and his overall state of weakness in this world. However, the one who is deemed (truly) weak is the person who is seen as low due to his unproductiveness in this life (dunya).”²⁷

I (the author) say, this hadith refers to the praised tangible and intangible weaknesses. Hence, weakness in religion is praised when interpreted as humbleness. Likewise, physical weakness is praised if associated with strong *īmān*. The weakness of the poor is described as lack of worldly tools of amusement (e.g. wealth, power, etc.). However, they are worthy of praise if their worldly weakness is associated with patience and righteousness. Their worldly weakness will not harm them (in the hereafter).

Intrinsic And Acquired Weakness

²⁶ - Recorded by Imam Al-Bukhari: 4918 and Imam Muslim: 2853.

²⁷ - Al-Fath: 8/846

Every weak believer has these two weaknesses. Intrinsic weakness is part of the human body and soul. Allah says, “**Man was created weak.**”²⁸ This kind of weakness has been explained in the previous chapter. This weakness is necessary because it is from the requirements of Allah's mercy and wisdom.

Acquired weakness is created by the speech and actions of the believer. The levels of weakness or strength present in believers depend on their nearness to the causes of weakness or strength.

If a believer seeks the means to remove this weakness, he can rid himself of it (i.e. the acquired type) and the intrinsic weakness will not harm him. This is because the means that lead to perfection are those that lead to the perfection of *īmān*.

Relative And Genuine Weaknesses Are Found In A Weak Believer

Both types of weakness are found in all weak believers. Genuine weakness is considered disastrous in this world and the hereafter according to Islamic law, irrespective of whether it causes partial or complete damage to the person. It is characterized by abandoning Allah's commands or committing His

²⁸ - Soorah An-Nisā (4:28)

CHAPTER 2: A BELIEVER'S WEAKNESS: ITS
TYPES, ROOTS, FACTORS, AND
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prohibitions; whoever has these traits is genuinely weak.

Relative weakness, on the other hand, is excused by Islamic law. Fear of the enemy, lack of patience in struggling against disbelievers, and the likes are causes of this relative weakness. Indeed Allah does not burden a person beyond his scope.

﴿الَّذِينَ خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ

صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ

الصَّابِرِينَ ﴿٦٦﴾

“Now Allah has lightened your (task), for He knows that there is weakness in you. So if there are of you a hundred steadfast persons, they shall overcome two hundreds, and if there are a thousand of you, they shall overcome two thousand with the Leave of Allah. And Allah is with the patient.”²⁹

However, this verse is preceded by the following verse:

²⁹ - Soorah Al-Anfal (8:66)

﴿ يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِنْ يَكُنْ مِنْكُمْ عَشْرُونَ

صَابِرُونَ يَغْلِبُوا مِائَتِينَ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِنَ الَّذِينَ

كَفَرُوا ﴾

“O Prophet (Muhammad peace be upon him)! Urge the believers to fight. If there are twenty steadfast persons amongst you, they will overcome two hundred, and if there be a hundred steadfast persons they will overcome a thousand of those who disbelieve.”

Thus, both weaknesses are found in the weak believer, whereas only the relative ³⁰ weakness is found in the strong believer.

A Believer’s Weakness Is In Two Forms: Outward And Inward

Any believer with an outward weakness must be even weaker inwardly, because inward weakness leads to the outward one.

³⁰ **Note:** The term *majaz*, specifically, has been manipulated in order to misrepresent both Qur’an and Sunnah. On the contrary, *majaz* should not to be attributed to the Qur’an and Sunnah as it is expounded in our book “*Bidayat Al-Inhiraf wa Nihayatihi*.”

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An-Nu'man ibn Bashir narrated that the Prophet
(peace be upon him) said,

أَلَا وَ إِنَّ فِي الْجَسَدِ مُضْغَةً ، إِذَا صَلَحَتْ صَلَحَ
الْجَسَدُ كُلُّهُ ، وَ إِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ . أَلَا وَ
هِيَ الْقَلْبُ .

**“Indeed, in the body there is a lump of flesh;
if it is sound, the whole body is sound, and if
it is corrupt the whole body is corrupt, and
behold, it is the heart.”³¹**

Ibn Hajr commented,

“Weakness of the heart causes lassitude of the
limbs, and if the heart is sound they become
strong.”³²

**Weakness Of Many Believers Is That Of Either
Knowledge Or Practice**

The weakness of the believer arises from a
considerable lack in either knowledge or practical

³¹ - Recorded by Imam Al-Bukhari: 52 and Imam Muslim: 1599.

³² - *Al-Fath*: 6/269.

matters. Perfection in knowledge is acquired through learning *īmān* and its requirements while perfection in practice is acquired through commitment to good deeds.

Many believers fail in one of two areas. Some have true (*shar'i*) knowledge but don't act accordingly. Others act, but their actions are inconsistent with *shar'i* knowledge. The Prophet (peace be upon him) pointed out that a believer's weakness in knowledge causes weakness in religious practice.

It is reported by 'Awf ibn Malik (may Allah be pleased with him),

“One day, we were sitting with the Prophet (peace be upon him) and he looked at the sky, and then said,

هَذَا أَوَانُ الْعِلْمِ أَنْ يُرْفَعَ

‘There will be a time when knowledge will be taken away.’

A man named Ziyad ibn Labid from the Ansar said, ‘O Messenger of Allah! And how is it that knowledge will disappear while we recite the Qur'an and read it to our children and our wives?’ So the Prophet (peace be upon him) said:

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إِنْ كُنْتُ لِأَظُنُّكَ مِنْ أَفْقِهِ أَهْلَ الْمَدِينَةِ

'I thought you were among the most knowledgeable individuals in Medina.'

'Then he (the Prophet) referred to the misguidance of the People of the Scriptures (i.e. Jews and Christians) who have teachings in their books similar to those found in the Book of Allah (Glory be to Him).

'Later, Jubair ibn Nufayr met Shaddad ibn 'Aws in the masjid and discussed this hadith with him. He (Shaddad) replied, "Awf ibn Malik has told the truth.' He continued, 'Do you know (how) knowledge will disappear?' He (Jubair) said, 'I don't know.' Shaddad answered, '(It will be taken away) by the death of its holders (scholars). And do you know which part of knowledge shall initially be taken away?' He (Jubair) replied, 'I don't know.' Shaddad answered, 'Humility (before Allah will be removed) until you wouldn't notice any sincere individual.'" ³³

³³ - Recorded by Ahmad: 9/26-27. It is classified as authentic.

The following quotation from Imam ibn Al-Qayyim explores how both knowledge and implementation are acquired and ultimately yield perfection. In commenting on Ash-Shafi'i's statement about Surat Al-'Asr, "If humans were to ponder over this Surah alone, it would suffice them," ibn Al-Qayyim says,

"There are four integrating phases that lend the believer ultimate perfection upon their completion. The first phase: knowing the Truth. The second: acting accordingly. The third: teaching it. The fourth: enduring patience throughout the previous processes—and this is the ultimate fruit of perfection. The actual sense of perfection is established when the individual is intrinsically perfect and integrant part to fellow believers. This perfection is obtained solely by fulfilling both knowledge and implementation. The first is fulfilled by *īmān*, while the other is fulfilled by commitment to good deeds." ³⁴

Beginning And Ending Stages Of Weakness

It is known that weakness in *īmān* produces other weaknesses. It evolves gradually until it reaches an

³⁴ - *Miftah Dar As-Sa'dah*: 1/238-239

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abrupt conclusion. Textual evidence refers to these stages and represents an example for every wise individual to ponder over.

Hudhaifa bin Al-Yaman narrated,

كَانَ النَّاسُ يَسْأَلُونَ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
- عَنِ الْخَيْرِ، وَكُنْتُ أَسْأَلُهُ عَنِ الشَّرِّ، مَخَافَةَ أَنْ
يُدْرِكَنِي، فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّا كُنَّا فِي جَاهِلِيَّةٍ
وَأَشْرٌّ، فَجَاءَنَا اللَّهُ بِهَذَا الْخَيْرِ، فَهَلْ بَعْدَ هَذَا
الْخَيْرِ مِنْ شَرٍّ؟ قَالَ: ((نَعَمْ)) . قُلْتُ: وَهَلْ بَعْدَ
ذَلِكَ الشَّرِّ مِنْ خَيْرٍ؟ قَالَ ((نَعَمْ، وَفِيهِ دَخْنٌ)) .
قُلْتُ: وَمَا دَخْنُهُ؟ قَالَ ((قَوْمٌ يَهْدُونَ بِغَيْرِ هَدْيٍ،
تَعْرِفُ مِنْهُمْ وَتُنْكِرُ)) . قُلْتُ: 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، وَ

يَتَكَلَّمُونَ بِالسِّنِّتِنَا)) . قُلْتُ : فَمَا تَأْمُرُنِي إِذَا
 أَدْرَكَنِي ذَلِكَ ؟ قَالَ : ((تَلْزِمُ جَمَاعَةَ الْمُسْلِمِينَ وَ
 إِمَامَهُمْ)) . قُلْتُ : فَإِنْ لَمْ يَكُنْ لَهُمْ جَمَاعَةٌ ، وَ لَا
 إِمَامٌ ؟ قَالَ : ((فَاعْتَزِلْ تِلْكَ الْفِرْقَ كُلَّهَا ، وَ لَوْ أَنَّ
 تَعَصَّ بِأَصْلِ شَجَرَةٍ ، حَتَّى يُدْرِكَكَ الْمَوْتُ ، وَ أَنْتَ
 عَلَى ذَلِكَ)) .

“The people used to ask Allah's Prophet about the good, but I used to ask him about the evil lest I should be overtaken by it. So I said, ‘O Allah's Prophet! We were living in ignorance and in an (extremely)poor society, then Allah brought to us this good (i.e., Islam). Will there be any evil after this good?’ He said, ‘**Yes.**’ I said, ‘Will there be any good after that evil?’ He replied, ‘**Yes, but it will be tainted (not pure.)**’ I asked, ‘What will be its taint?’ He replied, ‘**(There will be) some people who will guide others not according to my tradition. You will approve of some of their deeds and disapprove of some others.**’ I asked, ‘Will there be any evil after that good?’ He replied, ‘**Yes, (there will be) some people will be calling at the gates of the (Hell) Fire, and**

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whoever responds to their call will be thrown by them into the (Hell) Fire.' I said, 'O Allah's Prophet! Will you describe them to us?' He said, **'They will be from our own people and will speak our language.'** I said, 'What do you order me to do if such a thing occurs during my life?' He said, **'Stick to the united body of Muslims and their Imam (ruler).'** I asked, 'And if there is neither a united body of Muslims nor an Imam (ruler)?' He said, **'Then turn away from all those sects even if you were to bite (eat) the roots of a tree till death overtakes you while you are in that state.'**"³⁵

This hadith is a sign of the Prophet's Prophethood because it prophesizes future events that occurred precisely consistent with his statements.

Here, the main points of this hadith lie in the following. **"Will there be any evil after this good?" He said, "Yes."** This affirms the onset of evil, and **"(there will be) some people calling at the gates of the (Hell) Fire"** describes its eventual outcome, as these people will call to deviance involving disbelief. The (early) scholars who explained this hadith

³⁵ - Recorded by Al-Bukhari: no. 3606, and Muslim: no.1847. This is Al-Bukhari's wording.

included (the rebellions of) the Qarmatiyyah and the Khawarij among them. The promoters of secularism, communism, and other callers to atheism are also included by the scholars of today. These doctrines are the ultimate end of the destruction of one's religion.

Abu Umamah narrated,

قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : ((لَيُنْقَضَنَّ
عُرَى الْإِسْلَامِ عُرْوَةٌ عُرْوَةً، فَكُلَّمَا انْتَقَضَتْ عُرْوَةٌ
تَشَبَّثَ النَّاسُ بِأَلْتِي تَلِيهَا . وَ أَوْلَهُنَّ نَقْضًا
الْحُكْمُ، وَ آخِرُهُنَّ الصَّلَاةُ)).

“The Prophet (peace be upon him) said, **‘The bounds of Islam shall be breached one after another. After each breach, people will adhere to the bond that follows the breached one. Government is the first (to be breached) and salah is the last (its abandonment).’**”³⁶

This hadith is also narrated on the authority of Abu Fayruz Ad-Daylami in the (*Musnad*) of Ahmad (4:232). It describes the breaching of Islamic bounds. The first

³⁶ - Recorded by Ahmad (5:251), Ibn Hibban (6680), Al-Bayhaqi in *Ash-Shu'ab* (7524), Al-Tabrani in *Al-Kabir* (7486) and *Ash-Shamyin* (1602).

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bound is breached by the neutralization of the authority of the Sunnah, as explained by many of the early scholars. Breaches will continue until some people abandon prayer. Compare this statement to contemporary life and you will find some people pray only Friday prayers or pray only during Ramadan. This is the eventual end of some weak believers.

Another (unpleasant) end for a weak believer is the death of his heart. Ibn Al-Qayyim comments on this point,

“Allah made food and drink the means of life for the body. Likewise, He made remembrance and repentance the means of life for the heart. Negligence and pursuit of desires deteriorate this life (of the heart) until it causes its death. A sign of this death is that the heart no longer acknowledges good or hates evil.”³⁷

O weak believer! Consider carefully the eventual end of weakness. Worry that weakness may take hold of your heart especially in times of turmoil, and increase till it breaches the last vestige of Islam (i.e. Prayer). So fear Allah and do not be negligent in your religion.

³⁷ - *Madarij As-Salikin* (3:214).

Textual Proofs Of The Believer's Weakness Of Īmān:

On the authority of Abu Sa'id Al-Khudri (may Allah be pleased with him), who said,

سَمِعْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ - يَقُولُ :
 ((مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ ، فَإِنْ لَمْ
 يَسْتَطِعْ فَبِلِسَانِهِ ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ . وَ ذَلِكَ
 أَوْعَفُ الْإِيمَانِ)) .

“I heard the Messenger of Allah say, **‘Whoever of you sees an evil must change it with his hand. If he is not able to do so, then [he must change it] with his tongue. If he is not able to do so, then [he must change it] with his heart. And that is the slightest [effect of] īmān.’**”³⁸

The scholars have valuable explanations of this hadith. An-Nawawi said, “This hadith is one of the greatest principals of Islam.”³⁹

³⁸ - Recorded by Muslim: no. 49.

³⁹ - *Sharh Muslim*: (2:24).

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Ibn Raslan said, "This hadith is one of the pivotal principles of Islam because *Shari'ah* (Islamic law) is built on either a good which must be enjoined or an evil which must be forbidden. Thus this hadith represents half the *Shari'ah*." ⁴⁰

Ibn Hajar Al-Haithami said, "This hadith is possibly considered one-third of the *Shari'ah*." He later mentioned, "It is more proper to state that this hadith encompasses all the (teachings) of Islam, (rather than) half of them."⁴¹

The author of *Al-Jawahir Al-Lu'lu'iyah* said, "This hadith is a fundamental cornerstone of this religion. It commands the Muslim to enjoin good and forbid evil within his capacity." ⁴²

A similar hadith is narrated by ibn Mas'ud (may Allah be pleased with him) that he said,

عَنْ النَّبِيِّ - صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - أَنَّهُ قَالَ : ((مَا
مِنْ نَبِيٍّ بَعَثَهُ اللهُ فِي أُمَّةٍ قَبْلِي إِلَّا كَانَ لَهُ مِنْ أُمَّتِهِ

⁴⁰ - *Al-Futuhah Al-Wahbiyyah* (43). It is quoted from *Al-Ilmam bi Dirasat Al-Ahadith Allati 'Alaiha Madar Al-Islam* (433).

⁴¹ - Ibid: (433).

⁴² - *Al-Jawahir Al-Lu'lu'iyah*: 231.

حَوَارِيُّونَ وَ أَصْحَابٌ ، يَأْخُذُونَ بِسُنَّتِهِ وَ يَقْتَدُونَ
بِأَمْرِهِ . ثُمَّ إِنَّهَا تَخَلْفُ مِنْ بَعْدِهِمْ خُلُوفٌ ، يَقُولُونَ
مَا لَا يَفْعَلُونَ ، وَ يَفْعَلُونَ مَا لَا يُؤْمَرُونَ . فَمَنْ
جَاهَدَهُمْ بِيَدِهِ فَهُوَ مُؤْمِنٌ ، وَ مَنْ جَاهَدَهُمْ بِلِسَانِهِ
فَهُوَ مُؤْمِنٌ ، وَ مَنْ جَاهَدَهُمْ بِقَلْبِهِ فَهُوَ مُؤْمِنٌ . وَ
لَيْسَ وَرَاءَ ذَلِكَ مِنَ الْإِيمَانِ حَبَّةُ خَرْدَلٍ .))

“The Prophet (peace be upon him) said, **‘Never before me had a prophet been sent by Allah to his nation who had not among his people disciples and companions who followed his ways and obeyed his command. Then there came after them their successors who said what they did not practice, and practiced what they were not commanded to do. He who strove against them with his hand was a believer, he who strove against them with his tongue was a believer, and he who strove against them with his heart was a believer, and beyond that there is no *īmān*, not even as minute as a mustard seed.’**”⁴³

⁴³ - Recorded by Muslim: (50), and Ahmad (1:458).

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It is narrated from Abu Hurairah (may Allah be pleased with him) that the Prophet (peace be upon him) said,

الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ
الضَّعِيفِ ، وَ فِي كُلِّ خَيْرٍ . احْرِضْ عَلَى مَا
يَنْفَعُكَ ، وَاسْتَعِنْ بِاللَّهِ وَ لَا تَعْجِزْ . وَ إِنِ أَصَابَكَ شَيْءٌ
فَلَا تَقُلْ : لَوْ أَنِّي فَعَلْتُ ، كَانَ كَذَا وَ كَذَا . وَ لَكِنْ قُلْ
: قَدَرُ اللَّهِ ، وَ مَا شَاءَ فَعَلَ ، فَإِنَّ لَوْ تَفْتَحُ عَمَلِ
الشَّيْطَانِ .

“The strong believer is better and more beloved to Allah than the weak believer, although both are good. Strive to do that which will benefit you and seek the help of Allah, and do not feel helpless. If anything befalls you, do not say ‘If only I had done (such and such), then such and such would have happened.’ Rather say: ‘Allah has decreed and what He wills He does,’ for ‘if

only' opens the door to the schemes of the Shaitan."⁴⁴

Therefore, every Muslim man and woman should be mindful of this hadith. Ibn Al-'Amir As-San'ani (may Allah have mercy on him) said,

“In this hadith, ‘strong’ refers to a person who has firm determination in fulfilling religious obligations. He is brave in *jihad*, forbids evil, and tolerates the harmful consequences (of doing these things). Furthermore, he is patient for the sake of Allah, and fulfills Allah's due rights of worship (e.g. prayer, fasting, etc.). This is not so with the weak believer, although this believer is not devoid of goodness due to the *īmān* in his heart.”⁴⁵

As-Sa'di (may Allah have mercy on him) said, “This hadith contains a great principle and is quite comprehensive.”⁴⁶ He also said, “This hadith indicates the believers occupy different levels of goodness with respect to such as loving Allah and practicing His religion. Allah says:

⁴⁴ - Recorded by Muslim: (2664), and Ahmad: (2: 366-370).

⁴⁵ - *Subul As-Salam* (4:398).

⁴⁶ - *Bahjat Qulub Al-'Abrar wa Qurat 'Uyun Al-Akhyar fi Sharh Jawami' Al-Akhbar*: (68).

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﴿ وَلِكُلِّ دَرَجَةٍ مِمَّا عَمِلُوا ﴾

'And for all, there will be degrees' Soorah Al-Ahqaf
(46:19).⁴⁷

Sheikh Al-Fawzan said,

“The strong believer supersedes spiritually, physically, and practically the weak believer in these aspects. The strong believer is productive, effective, and beneficial for the Muslim community. The community gains from his efforts in *jihad*, delivering the needs of the Muslims, defending Islam and Muslims, and humiliating and standing against the enemies, whereas the weak believer is unable to do so. Hence, the strong believer is better than the weak one, although both of them are good as stated by the Prophet (peace be upon him). They share *īmān* although it is more profound in the strong believer, whose own self benefits as well as his religion and his Muslim brothers.”⁴⁸

⁴⁷ - Ibid: (69-70).

⁴⁸ - *Al-Muntaqa min fatawa Al-Fawzan*: (5: 380-381).

General Proofs From The Quran About The Weak Believer

Allah says,

﴿ وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَىٰ حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَإِنْ

أَصَابَهُ فِتْنَةٌ أُنْقَلَبَ عَلَىٰ وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ذَٰلِكَ هُوَ

الْحُسْرَانُ الْمُمِينُ ﴿١١﴾

“And among mankind is he who worships Allah as if on an edge (i.e. in doubt). If good befalls him, he is content therewith, but if a trial befalls him, he turns back on his face (i.e. reverts back to disbelief after embracing Islam). He loses both this world and the Hereafter. That is the evident loss.” ⁴⁹

Al-Bukhari recorded that Ibn 'Abbas (may Allah be pleased with them both) said about Allah's words, **“And among mankind is he who worships Allah as it were, upon the edge (i.e. in doubt),”**

“People would come to Al-Madinah to declare their Islam and if their wives gave birth to sons

⁴⁹ - Soorah Al-Hajj (22:11)

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and their mares gave birth to foals, they would say, 'This is a good religion,' but if their wives and their mares did not give birth, they would say, 'This is a bad religion.'”⁵⁰

Allah says,

﴿ وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ

اللَّهِ وَلَئِن جَاءَ نَصْرٌ مِّن رَّبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ أَوَلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي

صُدُورِ الْعَالَمِينَ ﴿١٠﴾

“Of mankind are some who say: ‘We believe in Allah,’ but if they are made to suffer for the sake of Allah, they consider the trial of mankind as Allah’s punishment, and if victory comes from your Lord, (the hypocrites) will say: ‘Verily! We were with you (helping you).’ Is not Allah best aware of what is in the breasts of the 'alamîn (mankind and jinn)?”⁵¹

Ibn Al-Qayyim commented on this verse,

⁵⁰ - Al-Bukhari: (4742).

⁵¹ - Soorah al Ankaabut (29:10)

“Allah refers to the state of one who claims *īmān* while weak, impatient, and unable to face turmoil and afflictions. If made to suffer for the sake of Allah (i.e. Allah tests His servants with His enemies and inflicts harm upon them to examine their *īmān*), he becomes impatient and hastens to escape as if from Allah's punishment. He considers the people's invitation to *īmān* and obedience to Allah's Messengers a punishment. This attitude proves his lack of insight, that *īmān* did not touch his heart, and he did not taste its sweetness. He considers Allah's punishment of the sinners the same as His punishment of the disbelievers. This is the state of the one who worships Allah as if upon an edge, with no firm foundation of *īmān*. He is astray and will be punished.”⁵²

There are numerous other evidences from the Qur'an that prove the weakness found in some believers, but what I have cited is sufficient.

Proofs From The Sunnah

There are plenty of proofs of the weakness of the believer. Abu Hurairah narrated,

⁵² - *Bada'at-Tafsir*: (369).

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أَلَا أُخَيْرُكُمْ بِخَيْرِكُمْ مِنْ شَرِّكُمْ؟ فَسَكَتَ الْقَوْمُ ،
فَأَعَادَهَا ثَلَاثَ مَرَّاتٍ ، فَقَالَ رَجُلٌ مِنَ الْقَوْمِ : بَلَى ،
يَا رَسُولَ اللَّهِ . قَالَ ((خَيْرُكُمْ مَنْ يُرْجَى خَيْرُهُ ، وَ يُؤْمَنُ
شَرُّهُ ، وَ شَرُّكُمْ مَنْ لَا يُرْجَى خَيْرُهُ ، وَلَا يُؤْمَنُ شَرُّهُ .

“The Messenger of Allah peace be upon him came across some people who were sitting, so he said, ‘**Shall I not distinguish for you the best of you from the worst of you?**’” (Abu Hurairah) said, “They became silent, so he repeated that three times. Then a man said, ‘Of course, O Messenger of Allah! Distinguish for us the best of us from the worst of us.’ He said, ‘**The best of you is the one whose goodness is hoped for, and people are safe from his evil. And the worst of you is he whose goodness is not hoped for, and people are not safe from his evil.**’”

Al-Mawirdi commented, “One must be just with his fellow brothers. This is achieved through three things:

avoiding transgression, refraining from humiliation, and being benign with people.”⁵³

On the authority of Sahl ibn Sa'ad (may Allah be pleased with him), who said,

قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((عِنْدَ اللَّهِ
خَزَائِنُ لِلْخَيْرِ وَالشَّرِّ، مَفَاتِيحُهَا الرِّجَالُ فَطُوبَى
لِمَنْ جَعَلَتْهُ مِفْتَاحًا لِلْخَيْرِ مِغْلَاقًا لِلشَّرِّ! وَوَيْلٌ
لِمَنْ جَعَلَتْهُ مِغْلَاقًا لِلْخَيْرِ مِفْتَاحًا لِلشَّرِّ.

“The Prophet (peace be upon him) said, **‘With Allah are the treasures of good and evil and their keys are men. So glad tidings for the one Allah makes a key for good and a lock for evil. And destruction for the one Allah makes a key for evil and a lock for good.’**”⁵⁴

⁵³ - *Faid Al-Qadir*: (3:102).

⁵⁴ - Recorded by ibn Majah (238), Abu Ya'la (7526), At-Tabarani (5956). This is Abu Ya'la's wording. It is also related by ibn Majah from the authority of Abu Hurairah (237), and it is narrated as *mursal* in *Az-Zuhd* by ibn Al-Mubarak (949). It is graded *hasan* by Al-Albani, *rahimahullah* in *Sahih ibn Majah* (238).

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Ar-Raghib said, "Goodness in this hadith refers to common desirable virtues such as wisdom, justice, and kindness; whereas evil is the opposite."⁵⁵

It is narrated on the authority of Abu Hurairah that the Messenger of Allah (peace be upon him) stated,

بَادِرُوا بِالْأَعْمَالِ ، فَتَنَّا كَقَطْعِ اللَّيْلِ الْمُظْلِمِ ،
يُضْبِحُ الرَّجُلُ مُؤْمِنًا وَ يُمْسِي كَافِرًا ، أَوْ يُمْسِي
مُؤْمِنًا وَ يُضْبِحُ كَافِرًا ، يَبِيعُ دِينَهُ بِعَرَضٍ مِنَ الدُّنْيَا
قَلِيلٍ .

"Be prompt in doing good deeds (before you are overtaken) by turmoil like the darkest part of the night. During (that period) a man will be a Muslim in the morning and an unbeliever in the evening or a believer in the evening and an unbeliever in the morning, and will sell his *īmān* for worldly goods."⁵⁶

⁵⁵ - *Faid Al-Qadir*: (4:364).

⁵⁶ - Recorded by Muslim: (118), and Ahmad: (2:304). This is Ahmad's wording.

An-Nawawi noted, "This is due to turmoil. The individual experiences several changes during the same day." ⁵⁷

Al-Qurtubi remarked, "This hadith is likely to be interpreted according to its explicit meaning because consistent tribulations and distress overtake the heart and corrupt it due to their intensity."⁵⁸

It is narrated on the authority of Abu Ad-Darda (may Allah be pleased with him),

خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَ
 نَحْنُ نَذْكُرُ الْفَقْرَ وَنَتَخَوَّفُهُ، فَقَالَ: ((أَفْقَرَ
 تَخَافُونَ؟ وَالَّذِي نَفْسِي بِيَدِهِ! لَتُصَبَّنَ عَلَيْكُمْ
 الدُّنْيَا صَبًّا، حَتَّى لَا يُزِيغَ قَلْبَ أَحَدٍ مِنْكُمْ إِزَاغَةً إِلَّا
 هِيَ. وَإِمْ اللَّهُ! لَقَدْ تَرَكْتُكُمْ عَلَى مِثْلِ الْبَيْضَاءِ،
 لَيْلُهَا وَنَهَارُهَا سَوَاءٌ)).

"The Messenger of Allah (peace be upon him) came out to us when we were speaking of

⁵⁷ - *Sharh An-Nawawi*: (2:115).

⁵⁸ - *Al-Mufahhim*: (1:326).

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poverty and how we feared it. He said, **'Is it poverty that you fear? By the One in Whose Hand is my soul, (the delights and luxuries of) this world will come to you in plenty, and nothing will cause the heart of anyone of you to deviate except that. By Allah, I am leaving you upon something that is *bayda'* (white, bright, clear) the night and day of which are the same (in brightness).'**'"

Abu Darda said: "He spoke the truth, by Allah. The Messenger of Allah (peace be upon him) did indeed leave us upon something that is *bayda'* (the white, bright, clear path), the days and nights of which were the same (in brightness)."⁵⁹

On the authority of 'Amir bin 'Awf:

"The Messenger of Allah (peace be upon him) had dispatched Abu 'Ubaidah bin Al-Jarrah, and he returned with wealth from Al-Bahrain. When the Ansar heard of the arrival of Abu 'Ubaidah they were attending Salat Al-Fajr. So the Messenger of Allah (peace be upon him) performed the prayer and when he finished, they

⁵⁹ - Recorded by ibn Majah: (5), Ahmad: (6:24), and Al-Bazzar: (3611). Hadith *hasan*.

assembled before him. The Messenger of Allah (peace be upon him) smiled when he (peace be upon him) saw them, and said, **'I think you heard that Abu 'Ubaidah has arrived with something?'** They said, 'Yes O Messenger of Allah!' He said,

فَأَبَشِرُوا وَأَمِّلُوا مَا يَسُرُّكُمْ ، فَوَاللَّهِ ! مَا الْفَقْرَ أَخْشَى
عَلَيْكُمْ . وَ لَكِنِّي أَخْشَى عَلَيْكُمْ أَنْ تُبْسَطَ الدُّنْيَا
عَلَيْكُمْ ، كَمَا بُسِطَتْ عَلَى مَنْ كَانَ قَبْلَكُمْ
فَتَنَافَسُوهَا ، كَمَا تَنَافَسُوهَا وَ تُهْلِكُكُمْ كَمَا
أَهْلَكْتَهُمْ .

'Then receive good news, and hope for what will please you. By Allah! It is not poverty that I fear for you, but what I fear for you is that the world will be presented for you just as it was presented for those before you, so you will compete for it, and it will destroy you just as it destroyed them.'⁶⁰

On the authority of Abu Sa'id Al-Khudri:

⁶⁰ - Recorded by Al-Bukhari: (3158), and Muslim: (2961).

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“Once the Prophet sat on a pulpit and we sat around him. Then he said,

إِنَّ مِمَّا أَخَافُ عَلَيْكُمْ بَعْدِي : مَا يُفْتَحُ عَلَيْكُمْ مِنْ
زَهْرَةِ الدُّنْيَا وَزِينَتِهَا .

‘The things I am afraid of most for your sake (concerning what will befall you after me) are the pleasures and splendors of the world and its beauties which will be disclosed to you.’”

On the authority of Ka'b ibn Iyad that he said:

سَمِعْتُ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ : ((
إِنَّ لِكُلِّ أُمَّةٍ فِتْنَةً، وَفِتْنَةُ أُمَّتِي الْمَالُ)).

“I heard the Prophet (peace be upon him) say,
‘Every nation has a trial, my nation will be tried through wealth.’” ⁶¹

I say, this hadith exposes the origin of turmoil and evil among Muslims: the pursuit of wealth. May Allah save us!

⁶¹ - Recorded by Ahmad: (4:1066), At-Tirmidhi: (2336), and ibn Hibban: (3223). It is *sahih* (authentic).

On the authority of Abu Musa Al-Ash'ari (may Allah be pleased with him) that he said,

إِنَّ هَذَا الدِّينَارَ وَالدَّرْهَمَ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ ، وَ
هُمَا مُهْلِكَاكُمْ

“The Prophet (peace be upon him) said,
**‘(Obsession with) wealth destroyed the
nations before you and indeed it will do the
same to you.’**”⁶²

On the authority of Thawban (may Allah be pleased with him) that the Prophet (peace be upon him) said:

((لَأَعْلَمَنَّ أَقْوَامًا مِنْ أُمَّتِي ، يَأْتُونَ يَوْمَ الْقِيَامَةِ
بِحَسَنَاتٍ أَمْثَالِ جِبَالِ تِهَامَةَ بِيضًا ، فَيَجْعَلُهَا اللَّهُ
عِزًّا وَجَلًّا هَبَاءً مَنْثُورًا)) قَالَ ثَوْبَانُ : يَا رَسُولَ اللَّهِ ،
صِفْهُمْ لَنَا ، جَلِّهِمْ لَنَا ، أَنْ لَا نَكُونَ مِنْهُمْ ، وَنَحْنُ
لَا نَعْلَمُ !! قَالَ : ((أَمَا إِنَّهُمْ إِخْوَانُكُمْ وَ مِنْ جِلْدَتِكُمْ

⁶² - Recorded by Abu Muhammad Al-'Adl in his (book) *Fawa'id* and in *Al-Mulakhkhis fil-Fawa'id Al-Muntaqah* as in *As-Silsilah as-Sahihah* (1703). It is authenticated by Al-Albani.

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وَأَخْذُونَ مِنَ اللَّيْلِ كَمَا تَأْخُذُونَ، وَ لَكِنَّهُمْ أَقْوَامٌ
إِذَا خَلَوْ بِمَحَارِمِ اللَّهِ، انْتَهَكُوهَا)).

“Know that some people from my nation will come on the Day of Judgment with good deeds like the white mountains of Tihama, but Allah will make them scattered dust.”

Thawban said, “O Messenger of Allah, describe them to us, so that we may not be one of them unknowingly!” He said, **“They will be your brothers, from your people, and they will take from the night as you do (meaning prayers, etc.). But they are a people who, when they are alone with the prohibitions of Allah, violate them.”** ⁶³

Ibn Majah commented in (*Az-Zawa'id*), “Its chain of transmission is *sahih*, and its narrators are trustworthy.” I say this hadith is *hasan*.

On the authority of Thawban (may Allah be pleased with him) that the Prophet (peace be upon him) said,

⁶³ - Recorded by ibn Majah: (4245).

إِنَّ اللَّهَ زَوَى لِي الْأَرْضَ فَرَأَيْتُ مَشَارِقَهَا وَمَغَارِبَهَا وَإِنَّ
 أُمَّتِي سَيَبْلُغُ مُلْكُهَا مَا زُوِيَ لِي مِنْهَا وَ أُعْطِيتُ
 الْكَنْزَيْنِ الْأَحْمَرَ وَالْأَبْيَضَ وَإِنِّي سَأَلْتُ رَبِّي لِأُمَّتِي
 أَنْ لَا يُهْلِكَهَا بِسَنَةِ بَعَامَّةٍ وَأَنْ لَا يُسَلِّطَ عَلَيْهِمْ
 عَدُوًّا مِنْ سِوَى أَنْفُسِهِمْ فَيَسْتَبِيحَ بَيْضَتَهُمْ وَإِنَّ
 رَبِّي قَالَ يَا مُحَمَّدُ إِنِّي إِذَا قَضَيْتُ قَضَاءً فَإِنَّهُ لَا يَرُدُّ
 وَإِنِّي أُعْطَيْتُكَ لِأُمَّتِكَ أَنْ لَا أُهْلِكَهُمْ بِسَنَةِ بَعَامَّةٍ وَ
 أَنْ لَا أُسَلِّطَ عَلَيْهِمْ عَدُوًّا مِنْ سِوَى أَنْفُسِهِمْ
 يَسْتَبِيحُ بَيْضَتَهُمْ وَ لَوْ اجْتَمَعَ عَلَيْهِمْ مَنْ
 بِأَقْطَارِهَا - أَوْ قَالَ مَنْ بَيْنَ أَقْطَارِهَا - حَتَّى يَكُونَ
 بَعْضُهُمْ يُهْلِكُ بَعْضًا وَيَسْبِي بَعْضُهُمْ بَعْضًا .

“Indeed Allah gathered up the earth for me so that I saw its eastern and western parts, and indeed the dominion of my nation will reach what was gathered up for me from it. And I have been granted the treasures of both gold and silver. And indeed I asked my Lord on behalf of my nation, that it should not be

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destroyed by a famine or by an external enemy that conquers it, unless (the enemy is from within. So my Lord said: "O Muhammad! When I decree a matter, it is not reversed. I grant to you for your nation that it will not be destroyed by a famine, or by an external enemy, even if all the nations were to rally against it. However, a group from your nation will destroy and imprison another." ⁶⁴

On the authority of Thawban (may Allah be pleased with him),

يُوشِكُ الْأُمَّمُ أَنْ تَدَاعَى عَلَيْكُمْ ، كَمَا تَدَاعَى الْأَكَلَةُ
إِلَى قَضَعَتِهَا ! فَقَالَ قَاتِلٌ : وَ مِنْ قِلَّةٍ نَحْنُ يَوْمَئِذٍ
!؟ قَالَ ((بَلْ أَنْتُمْ يَوْمَئِذٍ كَثِيرٌ ، وَلَكِنَّكُمْ غُثَاءٌ
كَغُثَاءِ السَّيْلِ . وَ لَيَنْزِعَنَّ اللَّهُ مِنْ صُدُورِ عَدُوِّكُمْ
الْمَهَابَةَ مِنْكُمْ ، وَ لَيَقْدِفَنَّ اللَّهُ فِي قُلُوبِكُمُ الْوَهْنَ))

⁶⁴ - Recorded by Muslim: (2889) and Ahmad: (5:284).

فَقَالَ قَائِلٌ : يَا رَسُولَ اللَّهِ ، وَ مَا الْوَهْنُ ؟ قَالَ : ((
حُبُّ الدُّنْيَا ، وَ كَرَاهِيَةُ الْمَوْتِ)).

“The Prophet (peace be upon him) said, ‘**Nations will summon one another to attack you as people eating invite others to share their plate of food.**’ Someone asked, ‘Will that be because of our small numbers at that time?’ He replied, ‘**No, you will be numerous at that time: but you will be froth and scum like that carried down by a torrent (of water), and Allah will take the fear of you from the (hearts) of your enemy and cast *al-wahn* into your hearts.**’ Someone asked, ‘O Messenger of Allah, what is *al-wahn*?’ He replied, ‘**Love of the world and dislike of death.**’”⁶⁵

Ibn 'Umar (may Allah be pleased with him) narrated:

سَمِعْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ :
((إِذَا تَبَايَعْتُمْ بِالْعَيْنَةِ ، وَ أَخَذْتُمْ أذْنَابَ الْبَقَرِ ، وَ

⁶⁵ - Recorded by Ahmad (5:278), Abu Dawud: (3462) (his wording), Abu Nu'am: (1:182), and At-Tabarani in *Musnad Al-Shamyin*: (600). This hadith is *hasan*.

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رَضِيْتُمْ بِالزَّرْعِ، وَتَرَكْتُمْ الْجِهَادَ، سَلَطَ اللَّهُ عَلَيْكُمْ
ذُلًّا، لَا يَنْزِعُهُ، حَتَّى تَرْجِعُوا إِلَى دِينِكُمْ)).

“I heard the Messenger of Allah (peace be upon him) say, **‘When you start dealing with the *‘inah* (business transaction),⁶⁶ follow the tails of cows, become content with being farmers, and neglect *jihad*, Allah will impose on you a humiliation that will not be removed until you return to your religion.’**⁶⁷

Kurz ibn 'Alqamah Al-Khuza'i said,

قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، هَلْ لِلْإِسْلَامِ مِنْ مُنْتَهَى؟
قَالَ ((أَيُّمَا أَهْلِ بَيْتٍ)). وَ قَالَ فِي مَوْضِعٍ آخَرَ قَالَ
((نَعَمْ، أَيُّمَا أَهْلِ بَيْتٍ مِنَ الْعَرَبِ أَوْ الْعَجَمِ أَرَادَ اللَّهُ

⁶⁶ - Reviser's note: The *‘inah* transaction means to sell something for a price to be paid at a later date, then to buy it back for a lower price (to be paid immediately). This is a trick used to circumvent the prohibition of lending with interest.

⁶⁷ - Recorded by Abu Dawud (his wording): (3462), Ahmad: (2:28), At-Tabarani in *Musnad Ash-Shamyin*: (2417), Al-Bayhaqi in *As-Sunnan Al-Kubra*: (5:316). Al-Albani stated in *As-Sahihah* (11) “This hadith is *hasan* and all of its versions strengthen each other.”

بِهِمْ خَيْرًا، أَدْخَلَ عَلَيْهِمُ الْإِسْلَامَ)). قَالَ: ثُمَّ تَقَعُ
 الْفِتْنُ، كَأَنَّهَا الظُّلُّ (!). قَالَ: لَا، وَاللَّهِ! إِنْ شَاءَ اللَّهُ.
 قَالَ: ((بَلَى، وَالَّذِي نَفْسِي بِيَدِهِ! ثُمَّ تَعُودُونَ فِيهَا
 أَسَاوِدَ صُبَّا، يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ)).

“A man asked the Prophet (peace be upon him):
 ‘Is there is an end for Islam?’ The Prophet
 replied, **‘Yes. Whenever Allah wishes goodness
 for an Arabian or non-Arabian household, He
 guides them to embrace Islam.’** The man
 asked, ‘Then what?’ The Prophet replied, **‘Then
 turmoil will befall you and cover you like
 clouds.’** The man said, ‘No, by Allah's will.’ The
 Prophet replied, **‘By Him in whose hands my
 soul is, turmoil shall befall you and you will
 become like black snakes striking each
 other.’**”⁶⁸

The Prophet's Statements Describing The Onset Of A Believer's Weakness

⁶⁸ - Recorded by Ahmad: (3/477), At-Tayalisi (1290), and Al-Humaydi (574).

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On the authority of 'Imran bin Husain (may Allah be pleased with him):

قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - : ((خَيْرُكُمْ
قَرْنِي ، ثُمَّ الَّذِينَ يَلُونَهُمْ ، ثُمَّ الَّذِينَ يَلُونَهُمْ)) . قَالَ
عِمْرَانُ : لَا أَدْرِي أَذَكَرَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
- بَعْدُ قَرْنَيْنِ أَوْ ثَلَاثَةٍ . قَالَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ ((إِنَّ بَعْدَكُمْ قَوْمًا يَخُونُونَ وَ لَا يُؤْتَمِنُونَ ، وَ
يَشْهَدُونَ وَ لَا يُسْتَشْهَدُونَ ، وَ يَنْذِرُونَ وَ لَا يَنْفُونَ ، وَ
يَظْهَرُ فِيهِمُ السَّمَنُ)) .

“Allah’s Prophet (peace be upon him) said, **‘The best of my followers are those living in my generation (i.e. my contemporaries). And then those who will follow the latter.’**” Imran added, “I do not remember whether he mentioned two or three generations after his generation.” Then (he said) the Prophet added, **“There will come after you people who will bear witness without being asked to do so, and will be treacherous and untrustworthy,**

and they will vow and never fulfill their vows, and obesity will appear among them.”⁶⁹

This prophecy matches the contemporary world. An-Nawawi said about this hadith and others like it, “These directly testify to the Prophethood of Muhammad (peace be upon him) since everything he prophesized has come true.”

On the authority of Abu Musa Al-Ash'ari (may Allah be pleased with him),

قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - : ((النُّجُومُ
أَمَنَةٌ لِلسَّمَاءِ ، فَإِذَا ذَهَبَتِ النُّجُومُ أَتَى السَّمَاءَ مَا
تُوعَدُ . وَ أَنَا أَمَنَةٌ لِأَصْحَابِي ، فَإِذَا ذَهَبَتْ أَتَى
أَصْحَابِي مَا يُوعَدُونَ . وَ أَصْحَابِي أَمَنَةٌ لِأُمَّتِي ، فَإِذَا
ذَهَبَ أَصْحَابِي أَتَى أُمَّتِي مَا يُوعَدُونَ)) .

“The Prophet (peace be upon him) said, **‘The stars safeguard the skies, and when the stars disappear, the skies will get what they were promised (the Day of Resurrection). I**

⁶⁹ - Recorded by Al-Bukhari: (2651) and Muslim: (2635).

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safeguard my companions, and when I go (i.e., die), then my companions will get what they were promised (i.e., turmoil, wars, apostasy, etc.). And my companions safeguard the Muslim nation, so when they go (i.e., die) then my nation will get what it was promised (i.e., disunity, turmoil, differing of the hearts, etc.).”⁷⁰

An-Nawawi explained the statement, **“my companions safeguard the Muslim nation”** with the following.

“It means (they safeguard the nation from) the appearance of (religious) innovations, turmoil, defeat of the Muslim army by the Byzantines, invasion of Mecca and Medinah, and so on. All of these are of the Prophet's miracles (peace be upon him).”

On the authority of Jabir bin Samura (may Allah be pleased with them both),

⁷⁰ - Recorded by Muslim (2531).

قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - : ((لَا يَزَالُ
الدِّينُ قَائِمًا حَتَّى تَقُومَ السَّاعَةُ ، أَوْ يَكُونَ عَلَيْكُمْ
اثْنَا عَشَرَ خَلِيفَةً وَكُلُّهُمْ مِنْ قُرَيْشٍ)) .

“I heard the Prophet (peace be upon him) saying,
**‘The religion will continue until the Hour has
been established, or you have been ruled by
twelve Caliphs, all of them being from the
Quraysh.’**” 71

This hadith is cited to prove weakness will (definitely)
appear in both the rulers of the Muslim community
and the community itself.

On the authority of Abu Dharr (may Allah be pleased
with him),

قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : ((كَيْفَ أَنْتَ
إِذَا كَانَ عَلَيْكَ أَمْرًا يُؤَخَّرُونَ الصَّلَاةَ عَنْ وَقْتِهَا أَوْ
يُمِيتُونَ الصَّلَاةَ عَنْ وَقْتِهَا؟)) . قَالَ : قُلْتُ : فَمَا

71 - Recorded by Muslim:1822

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تَأْمُرُنِي؟ قَالَ: ((صَلِّ الصَّلَاةَ لَوَقْتِهَا، فَإِنْ أَذْرَكْتَهَا
مَعَهُمْ فَصَلِّ، فَإِنَّهَا لَكَ نَافِلَةٌ)).

“The Prophet (peace be upon him) said to me, **‘How will you act when you are under rulers who delay the prayer beyond its prescribed time, or make prayer a dead thing as far as its proper time is concerned?’** I said, ‘What do you command?’ He (the Prophet) said, **‘Observe the prayer at its proper time, and if you can say it along with them, do so, for it would be a supererogatory prayer for you.’**”⁷²

On the authority of Ibn Mas'ud (may Allah be pleased with him),

قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((إِنَّهُ سَيَلَى
أَمْرَكُمْ مِنْ بَعْدِي رِجَالٌ يُطْفِئُونَ السُّنَّةَ، وَيُحْدِثُونَ
بِدْعَةً، وَيُؤَخِّرُونَ الصَّلَاةَ عَنْ مَوَاقِيتِهَا)) قَالَ ابْنُ
مَسْعُودٍ: يَا رَسُولَ اللَّهِ كَيْفَ بِي إِذَا أَذْرَكْتُهُمْ؟ قَالَ: ((

⁷² - Recorded by Muslim: (648).

كَيْسَ - يَا ابْنَ أُمَّ عَبْدٌ - طَاعَةٌ لِمَنْ عَصَى اللَّهَ ((
قَالَهَا ثَلَاثَ مَرَّاتٍ .

“The Messenger of Allah (peace be upon him) said: **‘Some men will rule over you after me. They will kill the Sunnah and commit innovation. And they will delay the prayer beyond its time.’** I (Ibn Mas'ud) asked, ‘If I meet them, what should I do?’ The Messenger of Allah said: **‘You are asking me, O son of Umm Abdullah, what to do? There is no obedience to the one who disobeys Allah!’** He (the Prophet) said it three times.”⁷³

On the authority of Jabir bin Abdullah (may Allah be pleased with him):

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ -
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ لِكَعْبِ بْنِ عُجْرَةَ رَضِيَ
اللَّهُ عَنْهُ: ((أَعَاذَكَ اللَّهُ مِنْ إِمَارَةِ السُّفَهَاءِ!)). قَالَ: وَمَا
إِمَارَةُ السُّفَهَاءِ؟ قَالَ: ((أُمَرَاءُ يَكُونُونَ بَعْدِي، لَا

⁷³ - Recorded by Ahmad: (1:399-400), ibn Majah: (2865), At-Tabarani in *Al-Kabir*: (10361). This hadith is classed as *hasan*.

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يَقْتَدُونَ بِهَدْيِي، وَلَا يَسْتَنُونَ بِسُنَّتِي . فَمَنْ صَدَّقَهُمْ
بِكُذِبِهِمْ وَأَعَانَهُمْ عَلَى ظُلْمِهِمْ ، فَأُولَئِكَ لَيْسُوا
مِنِّي ، وَ لَسْتُ مِنْهُمْ ، وَلَا يَرُدُّوَا عَلَيَّ حَوْضِي)) .

“The Prophet (peace be upon him) said to Ka'ab bin Ujrah (may Allah be pleased with him): **‘May Allah save you from government of the fools.’** He asked, ‘What is government of the fools?’ He (peace be upon him) said, **‘The governors after me, who will not follow my Sunnah. Thus people who do not verify their lies and help them in oppression are not of me and I am not of them. They will not be brought to my *haudh* (pool).’**”⁷⁴

On the authority of 'Imran bin Husain (may Allah be pleased with him),

⁷⁴ - Recorded by Ahmad (his wording): (3: 321), Abdur-Razzaq: (20719), ibn Hibban: (4514), and Al-Hakim: (4:422). It is *jayyid* (good) in relation to its chain of transmission.

قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - : ((اقرؤوا
الْقُرْآنَ ، وَ سَلُّوا اللَّهَ بِهِ ، فَإِنَّ مِنْ بَعْدِكُمْ قَوْمًا يَقْرَءُونَ
الْقُرْآنَ ، وَ يَسْأَلُونَ النَّاسَ بِهِ)) .

“I heard Allah’s Prophet (peace be upon him) saying, ‘**Recite the Quran and call upon Allah with it. Indeed, there will come people after you reciting Quran for financial benefits from the people.**” ⁷⁵

On the authority of Mirdas Al-Aslami (may Allah be pleased with him),

قَالَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - : ((يَذْهَبُ
الصَّالِحُونَ الْأَوَّلُ فَالْأَوَّلُ ، وَ يَبْقَى حُفَالَةٌ كَحُفَالَةِ
الشَّعِيرِ أَوْ التَّمْرِ ، لَا يُبَالِيهِمُ اللَّهُ ، بَالَةً)) .

The Prophet (peace be upon him) said, ‘**The righteous will depart (die) in succession one after the other, and there will remain (on the earth) people as useless as barley seed husks**

⁷⁵ - Recorded by Ahmad: (4:437). It is also narrated from the authority of Jabir and it is *hasan*.

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or bad dates. Allah will pay no attention to them.”⁷⁶

Al-Khattabi commented on the last sentence, “Allah will not raise them in value or esteem.”⁷⁷

These previous ahadith mark the initial stage of Muslims' deviation from strong *īmān* on different levels: those of the ruler, subordinate, learned, and non-learned. Furthermore, they prove that this deviation evolves and persists with time, continuing to grow until weakness overwhelms an abundance of Muslims, as is the case with recent generations.

Note: there is a difference between the turmoil and tribulations (during the time of the companions)—such as the apostasy at the time of Abu Bakr (may Allah be pleased with him) after the death of the Prophet (peace be upon him)—and that mentioned here. The incident of apostasy during the reign of Abu Bakr was temporary and did not last, as the apostates reverted to Islam and those who withheld *zakah* and neglected prayer repented to Allah and recognized the truth. The current discussion, supported by the aforementioned

⁷⁶ - Recorded by Al-Bukhari: (6434).

⁷⁷ - *Al-Fath*: (11:304).

evidence, refers to increasing and evolving weakness over time.

A Believer's State Deteriorates As Time Goes By

On the authority of Az-Zubair bin 'Adi (may Allah be pleased with him),

“We entered upon Anas bin Malik, and complained to him about Al-Hajjaj. So he said: ‘There will not be a year, except that the one following it will be more evil than it, until you meet your Lord. I heard this from your Prophet (peace be upon him).”⁷⁸

Ibn Mas'ud interpreted this to mean,

“Every day will be worse than the preceding one until the Day of Judgment. I do not mean the increase of wealth or useless matters. I mean decrease of knowledge as time goes by until people become equal due to the death of scholars. Consequently they will neither enjoin good nor forbid evil, which will eventually lead to their destruction.”⁷⁹

⁷⁸ - Recorded by Al-Bukhari: (7068) and Ahmad: (13175).

⁷⁹ - Recorded by Ad-Darimi in his *Sunan* (194), Ya'qub ibn Sufyan in *Al-Ma'rifah*, An-Nasa'ai: (3: 393), Al-Khattib in *Al-Faqih wal-Mutafaqih*: (1: 456), and this wording is related by Al-Hafiz in *Al-Fath*: (13:26).

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Ibn Mas'ud (may Allah be pleased with him) said, "Yesterday (past days) is better than today, and today is better than tomorrow. This is the case until the Hour is established."⁸⁰

Based on this, the general meaning of the hadith is the time until the descent of 'Isa son of Maryam. Ibn Battal remarked in his explanation of Sahih Al-Bukhari (10:14),

"The hadith of Anas is a sign of Muhammad's Prophethood. The Prophet prophesized the change of the Muslims' state and their deterioration. Such foretelling of the unseen is certainly not based in reason, but in revelation."

Al-Karmani commented in his explanation of Sahih Al-Bukhari (9: 24 and 153),

"The era of the Prophet Muhammad (peace be upon him) is excluded from that (general) statement, (and this) is religiously imperative (to know)."

⁸⁰ - Recorded by At-Tabarani. Al-Hafiz noted in *Al-Fath*: (13:27): "Its chain of narration is *sahih*."

Enemies Of A Believer Who Cause Weakness

The enemies of the believers are many, but can be divided into five main categories. Four of them are mentioned by ibn Al-Qayyim:

“A Muslim's struggle is against his own soul, his desire, the Shaytaan, and the worldly life. Whoever strives to defeat these four for the sake of Allah will be guided to the paths leading to Paradise. Whoever neglects them will be (compensated with a portion of) misguidance according to his degree of negligence.”⁸¹

The First Enemy: The Human Soul

Allah (glory be to Him) says regarding the wife of Al-'Aziz:

﴿ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي ﴾

“The (human soul) certainly enjoins to evil, except when my Lord bestows His Mercy (upon whom He wills).”⁸²

⁸¹ - *Al-Fawa'id*: (177).

⁸² - Soorah Yusuf (12:53)

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The present tense in the verb “enjoins” implies the persistence of the human soul in pursuit of evil. For instance, Allah says,

﴿ فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخٰسِرِينَ ﴿٣٠﴾ ﴾

“And his soul encouraged him to murder his brother, so he killed him and became among the losers.”⁸³

Allah informed us about the story of As-Samiri who created the statue of a calf and worshipped it:

﴿ قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ الرَّسُولِ ﴾

﴿ فَتَبَدَّثَهَا وَكَذٰلِكَ سَوَّلَتْ لِى نَفْسِى ﴿١٦﴾ ﴾

“(Samiri) said: ‘I saw what they saw not, so I took a handful (of dust) from the hoof print of the Messenger (Jibreel’s horse) and threw it (into the fire in which were put the ornaments of Pharaoh’s people, or into the calf). Thus my inner self suggested to me.’⁸⁴

⁸³ - Soorah Al-Ma'idah(5:30)

⁸⁴ - Soorah Ta-Ha (20:96)

Whenever a believer is heedless of the evil incited by his own soul, his resistance will be very weak. Ibrahim Al-Qassar said, "The weakest of creation is he who is weak toward his desires, while the strongest of creation is he who keeps a tight rein on them." ⁸⁵

Abu 'Ali Ad-Daqaq said,

"Whoever controls his desires during youth, Allah will make him (as if he were) a king during his old age, as was Yusuf (peace be upon him).

﴿ إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴾

'Verily, he who fears Allah with obedience to Him (by abstaining from sins and evil deeds, and by performing righteous good deeds), and is patient, surely Allah makes not the reward of the good-doers to be lost.'⁸⁶⁸⁷

Khalf ibn Al-Hasan Al-'Abadani said:

"I heard Samnun say, 'The first sign of following the truth is to neglect (the desires) of one's soul,

⁸⁵ - *Dham Al-Hawa* by ibn Al-Jawzi: (30).

⁸⁶ - Soorah Yusuf (12:90)

⁸⁷ - *Dham Al-Hawa* by ibn Al-Jawzi: (31).

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whereas fulfilling one's desires is a sign of deserting the truth.”⁸⁸

Others said, “The red death⁸⁹ is to ignore ones' desires.”

So, O believer, the only escape from your enemy (i.e. soul) is to continually hold yourself accountable. Allah says,

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ

اللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٨﴾

“O you who believe! Fear Allah and keep your duty to Him. And let every person look to what he has sent forth for tomorrow and fear Allah. Verily, Allah is All-Aware of what you do.” ⁹⁰

And know that if you defeat your soul by enjoining it to follow the truth, your enemy will be defeated. Allah says:

⁸⁸ - Ibid: (49).

⁸⁹ - Reviser's note: “Red death” refers to the struggle of the soul.

⁹⁰ - Soorah Al-Hashr (59:18)

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا عَلَيْكُمْ أَنفُسِكُمْ ۖ لَا يَضُرُّكُمْ مَن ضَلَّ إِذَا أَهْتَدَيْتُمْ ۗ ﴾

“O you who believe! Take care of your selves. If you follow the (right) guidance and forbid what is wrong, no harm can come to you from those who are in error.”⁹¹

However, if you cannot defeat it, you will be even more vulnerable to subsequent more vicious and vigorous enemies. Bear in mind that Allah has set your heart against your soul; the heart is king while the soul is its soldier. As long as you strive to purify your heart, it will remain king of all the limbs including the soul. But if you ignore it, your soul and other enemies will take over your heart, including its soldiers (the limbs). Eventually, the heart will become a captive of the soul, desire, and Shaitan, and we seek refuge in Allah from this.

The Second Enemy: Desires

The servant has been created with (intrinsic) reason and desire. Reason functions as a regulator of desire because the latter is naturally inclined towards what befits it. This inclination does not cause problems except when it is contrary to Islamic law and reason,

⁹¹ - Soorah Al-Ma'idah (5:105)

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and if desire were to overtake reason, the latter would become a worshipper of desire along with Allah.

“Have you seen him who takes his own lust (vain desires) as his ilâh (god)? And Allah, knowing (him as such), left him astray.” ⁹²

Some early scholars said, “No deity on earth is more lethal (to worship) than Desire.” Al-Hasan ibn Ali Al-Mutaw'i said, “The idol of each person is his desire, and if one destroys it by resisting it, he deserves the title of 'strong' (believer).” ⁹³

Bishr Al-Hafi said, “The most serious affliction is desire, and the best treatment is resisting it.” ⁹⁴

Allah says,

﴿أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَٰهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ﴾

“And who is more astray than one who follows his own lusts, without guidance from Allah?”⁹⁵

⁹² - Soorah Al-Jathiyah (45:23)

⁹³ - *Dham Al-Hawa*: (27).

⁹⁴ - *Ibid*: (31).

⁹⁵ - Al-Qasas: 50.

The Prophet (peace be upon him) said, **“Three are destructive: desire obeyed, stinginess indulged, and haughtiness.”** ⁹⁶

Ibn Al-Jawzi said, “Know that desire lures its follower to (take certain courses) from sanity to insanity. Desires may be associated with knowledge and result in acting contrary to that knowledge. It may be associated with *zuhd* (asceticism) and result in extravagance.” ⁹⁷

So whoever is determined to enter Paradise should battle his (evil) desires. Allah says,

﴿وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ﴾

“But as for him who feared standing before his Lord, and restrained himself from impure evil desires, and lusts.” ⁹⁸

and,

⁹⁶ - Recorded by Al-Bazzar, Abu Nu'aim in *Al-Hilyah*, Al-Harawi in *Dham Al-Kalam*, and others. It has other versions from the authority of Anas, ibn 'Abbas, Abu Hurairah, ibn Abi 'Awfa, and ibn Umar (may Allah be pleased with him). It is graded as *hasan* by Al-Albani in *As-Sahihah*: (1803).

⁹⁷ - *Dham Al-Hawaa*: (16) by ibn Al-Jawzi.

⁹⁸ Soorah An-Nazi'at (79: 40)

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﴿ يٰدَاوُدْ اِنَّا جَعَلْنَاكَ خَلِيفَةً فِى الْاَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوٰى

فِيضَلَّكَ عَن سَبِيْلِ اللّٰهِ اِنَّ الَّذِيْنَ يَصِلُوْنَ عَن سَبِيْلِ اللّٰهِ لَهُمْ عَذَابٌ شَدِيْدٌۢ بِمَا نَسُوْا

﴿ ٣٦ ﴾ يَوْمَ الْحِسَابِ ﴿

“O Dâwûd (David)! Verily, we have placed you as a successor on earth, so judge between men in truth (and justice) and follow not your desire, for it will mislead you from the Path of Allah. Verily, those who wander astray from the Path of Allah (shall) have a severe torment.” ⁹⁹

If the infallible prophets were warned against following desires, their followers are certainly tested with them as well, and must be on alert. Never feel secure against them. Al-'Allamah ibn Al-Qayyim remarked, “Desires are ambushes against which there is no security.”¹⁰⁰ So how can one feel secure against desires!

Scholars have established some guidelines that empower the believer to resist his evil desires. Al-'Alammah Al-Mu'allami (may Allah have mercy on him) shed light on the means of resisting desires.

⁹⁹ - Soorah Sad (38:26)

¹⁰⁰ - *Rawdat Al-Muhibbin*: 467.

“Suppose you heard about someone who cursed the Messenger of Allah (peace be upon him), another who cursed Dawud (peace be upon him), another who cursed 'Umar or 'Ali (may Allah be pleased with them both), another who cursed your sheikh, and another who cursed another sheikh. Would your wrath and pursuit of punishing and condemning them be consistent with the Shari'ah? Your wrath on the first and the second should be nearly equal and more severe than on the others. It should be less intense against the third, and even less severe against the fourth and the fifth who are nearly equal in rank and deserve the minimum degree of wrath.

“Suppose that you've read a verse which you think is consistent with an opinion of your sheikh, while a different verse doesn't appear to be consistent with another opinion of his. Would you perceive these verses equally, irrespective of the soundness of your sheikh's opinion after due consideration of them both?

“Suppose you cannot determine whether two ahadith you study are authentic or weak. One of them conforms to an opinion of your ruler while the other disagrees with it. Would you remain

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equally heedless of determining whether either of them is authentic?

“Assume there is a legal issue you're studying on which your sheikh has a position different than others and you attempt to disregard your own desires in determining the correct position. Your approach should be to devote your research to discovering the preponderant position.

“Assume that there are two individuals, one you love, and one you hate. They approach you to settle an argument between them, but you cannot determine the truth. You must disengage your desire to be biased toward the one you love.

“Assume there are two scholars besides you: one you love, and one you hate. Each issued (the same) legal ruling you found valid after verification. You happen to know that there is another scholar who strongly objects to this position. Would your reaction be similar whether it is in opposition to your position, your beloved's position, or the position of the one you hate?

“Assume you know someone whose conduct is illegal but you refrain from condemning his

conduct. Later, it has come to your knowledge that there is a scholar who strongly condemns this man's conduct. Would you act similarly regardless of whether the sinner is your friend or your enemy—and whether the one condemning the action is your friend or your enemy?

“Investigating yourself, (suppose) you find you are tested with a sin or religious deficiency similar to what you find in the one you hate. Will your condemnation and detestation of the person you hate be equal to your condemnation and detestation of yourself?

“In short, the courses of desires are numberless, and scholars are not expected to be without desires. This is beyond anyone's ability. However, scholars are obliged to investigate their (evil) desires in order to spot them and later avoid them. They should also search for the truth and comply with it even if it is inconsistent with their desires.”¹⁰¹

Ibn Al-Qayyim remarked,

“There are fifty means to battle against evil desires and they are highly significant. Among them: reflecting on the (humiliating)

¹⁰¹ - *Al-Qa'id ila Tas-hih Al-'Aqa'id*: 34-36.

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consequences of indulging one's evil desires. One should consider the virtues squandered due to sinning and its repugnant aftermath. One should consider the pleasures sacrificed for the gain of (illegal) pleasure, and the humiliation, loss of respect, disgrace, and irrevocable shame caused by following lusts that is imperceptible to the one engaged in them (at that time).”¹⁰²

The only escape from the evil consequences of desires is to set desires in conformity with reason and Islamic law. Ibn Al-Qayyim points out,

“Since the human being is the only one of all creatures tested with desires in addition to constant afflictions, Allah supplied the human being with two regulators: reason and religion. The human being is commanded to permanently subject desires to these two regulators and comply with their decision. One should train oneself to fend off desires whose consequences are bearable in order to be fully equipped against the desires whose consequences are unbearable.”¹⁰³

¹⁰² - *Rawdat Al-Muhibbin*: 470.

¹⁰³ - *Rawdat Al-Muhibbin*: 468.

And also,

“Allah—Glory be to Him—created the angels with reason and without desires, and created animals with desires and without reason. However, He created the human being with both desires and reason. Therefore, one whose reason overpowers one’s desires is better than the angels, whereas one whose desires overpower one’s reason is worse than the animals.”¹⁰⁴

Third Enemy: The Jinn Devils

Bear in mind that your most lethal, harmful, and dangerous enemy is the devil among the *jinn*. Allah informs us that Shaitan lies in wait for us on the straight path to divert us from it.

﴿ قَالَ فِيمَا أُغْوِيْتِنِي لِأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ ﴿١٦﴾ ثُمَّ لَا تَجِدُنَا فِي سُبُلِهَا وَلَا نَسْتَعِينُ ﴿١٧﴾ ﴾

﴿ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ ﴿١٧﴾ ﴾

“(Shaitan said) surely I will (eternally) sit in wait against them (human beings) on Your Straight Path. Then I will come to them from

¹⁰⁴ - Muftah Dar As-Sa'adah: 1/352.

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before them and behind them, from their right and from their left, and You will not find most of them grateful (i.e. they will not be dutiful to You).”¹⁰⁵

Do not assume the major battle of the devils is against the disbelievers. It is against the believers, because disbelievers have become the soldiers of the devils among the *jinn*. Allah says,

﴿ أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَوْرُهُمْ أَزًّا ﴾

“See you not that We have sent the Shayâtin (devils) against the disbelievers to urge them to do evil.”¹⁰⁶

They encourage (the disbelievers) to fight the believers and to remain arrogant and stubborn. Allah says regarding the devils' incitement of the people of Quraish and its allies to fight the Messenger (peace be upon him),

¹⁰⁵ - Soorah Al-A'raf (7:16-17)

¹⁰⁶ - Soorah Maryam (19:83)

﴿ وَإِذْ زَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَلَهُمْ وَقَالَ لَا غَالِبَ لَكُمْ الْيَوْمَ مِنَ
النَّاسِ وَإِنِّي جَارٌ لَكُمْ فَلَمَّا تَرَأَتِ الْفِئَتَانِ نَكَصَ عَلَى عَقَبَيْهِ وَقَالَ
إِنِّي بَرِيءٌ مِّنْكُمْ إِنِّي أَرَىٰ مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ وَاللَّهُ شَدِيدُ

الْعِقَابِ ﴿٤٨﴾

“And (remember) when Shaitân (Shaitan) made their (evil) deeds seem fair to them and said, ‘No one among mankind can overcome you this day (of the battle of Badr) and verily, I am your neighbor (and helper).’ But when the two forces came in sight of each other, he ran away and said, ‘Verily, I have nothing to do with you. Verily, I see what you see not. Verily, I fear Allah for Allah is severe in punishment.’” 107

Do not assume the major battle of the devils among the *jinn* is against sinners, innovators or deviants. It is against the adherents to the Sunnah, because the deviants and sinners have surrendered to the devils in numerous ways that distance them from Allah and His religion, so they easily and swiftly submit to the *jinn*.

107 - Soorah Al-Anfal (8:48)

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The true fight—with strikes, attacks, pursuits and forces that Shaitan assembles his troops and mobilizes his army to face—is against the prophets and their sincere followers.

The essence of this battle is summed up in two elements.

The first: standing as an obstacle between the believers and obedience to Allah and His Messenger (peace be upon him) by means of discouragement, demoralization, beautification of sins, and so on. This helps Shaitan to achieve several victories over the believer including total or partial abandonment of the acts of worship, improper performance of these acts, or extremism that eventually leads to religious innovation.

The second: The call to sin by human devils by means of temptation and deception. The Qur'an and Sunnah are full of verses and hadiths that prove this, and this matter is well-grasped by the people of knowledge. Mikhlad ibn Al-Hussain once said, "Shaitan poses two challenges to the human beings whenever Allah commands them to perform something: extremism or negligence. Either one pleases him."¹⁰⁸

¹⁰⁸ - *Siyar A'laam An-Nubula*: 9/236.

Ibn Al-Qayyim concluded on his discussion about the devil's deception:

“One form of the devil's deception is when he secretly approaches one's soul to determine whether its dominating power is that of bravery and audacity or that of detachment, withdrawal, and tolerance of humiliation. If he finds the power of detachment and withdrawal dominant, he discourages that person from acts of obedience until the individual partially or totally abandons them. If he finds bravery and audacity dominant, he entices that person to devalue the prescribed acts of worship as insufficient and encourages exaggeration. The latter is urged to extremism while the former is urged to negligence.”¹⁰⁹

The enmity of the devils among the *jinn* against the obedient believers of Allah is, at any rate, intrinsically associated with any state they are in, even during their performance of the acts of worship. Prayer is a perfect example for this point. Furthermore, the enmity of the devils among the *jinn* toward the prophets and their successors is abiding until death.

¹⁰⁹ - *Ighathatul-Lahfan*: 1/164.

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قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((وَاعْوِذْ بِكَ
أَنْ يَتَخَبَّطَنِي الشَّيْطَانُ عِنْدَ الْمَوْتِ)) .

The Prophet (peace be upon him) said, **“And I seek refuge with You from being led astray by the Shaitan (devil) at the time of death.”**¹¹⁰

It is clear now that the devils strive to lead the believers astray, since they strived to do so even with the prophets and messengers at the time of death, although Allah protected them from their deception. They are even more diligent with ordinary believers, and none are saved except those whose adherence to Allah is more strict in times of comfort.

The discussion regarding the devils among the *jinn* is very significant and would require volumes to detail; however, we have attempted to do so in our treatise *Inqaz Al-Muslimin min Waswasit Al-Jinn Wash-Shayatin* (Rescue For Muslims From The Whispers Of The *Jinn* And Devils).

¹¹⁰ - Recorded by Abu Dawud: 1552, from the narration of Abi Al-Yassari (may Allah be pleased with him).

Allah defends His believing servants by providing each of them with an angel whose duty is to instruct the individual with goodness and warn him against evil.

Abdullah ibn Mas'ud and A'ishah (May Allah be pleased with them both) reported,

أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ : ((مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ وُكِّلَ بِهِ قَرِينُهُ مِنَ الْجِنِّ ، وَ قَرِينُهُ مِنَ الْمَلَائِكَةِ)) . قَالُوا : وَ إِيَّاكَ يَا رَسُولَ اللَّهِ ؟ قَالَ : ((وَ إِيَّايَ ، لَكِنَّ اللَّهَ أَعَانَنِي عَلَيْهِ ، فَأَسْلَمَ ، فَلَا يَأْمُرُنِي إِلَّا بِخَيْرٍ))

“Allah's Messenger (peace be upon him) said: **‘There is not one of you who does not have a *jinn* appointed as his constant companion.’** They (the Companions) said, ‘Allah's Messenger, even you?’ Thereupon he said, **‘Yes, but Allah helps me against him and so he embraced Islam and he does not command me but for good.’**”¹¹¹

¹¹¹ - Recorded by Muslim: 2814 and Ahmad: 1/385.

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The most potent weapon the people of truth utilize against the devils among the *jinn* is resorting to Allah, adhering to Him, and seeking refuge in Him from the devil and his deception. This is besides pondering over the verses and ahadith that disparage the devil and his actions. These equip the believer for victory against the devils.

Allah says,

﴿ قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلَهِ النَّاسِ ﴿٣﴾ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾ مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾ ﴾

“Say: I seek refuge with the Lord of the mankind, the King of mankind, the God of mankind, from the mischief of the stealthy whisperer, who whispers into the breasts of mankind, whether of *jinn* or mankind.” ¹¹²

The Fourth Enemy: The Human Devils Among The Disbelievers And Hypocrites

¹¹² Soorah An-Nas (114:1-6)

The word *shaitan* linguistically refers to any rebellion—whether among humans, *jinn*, or animals. Allah combines the devils among the humans and *jinn* in His statement,

﴿ وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيْطِينَ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَىٰ

بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا ۗ﴾

“And so We have appointed for every prophet enemies—*shayâtin* (devils) among mankind and *jinn*—inspiring one another with adorned speech as a delusion (or by way of deception).” 113

The human devils are the enemies of truth who rebel against it and are hostile against the prophets, messengers, and their followers. Allah warned His Prophet against obeying the hypocrites and the disbelievers as these were the most dangerous enemies of prophets, Messengers, and their followers.

﴿ يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ ۗ﴾

113 Soorah Al-An'am (6:112)

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**“O Prophet (Muhammad peace be upon him)!
Keep your duty to Allah, and obey not the
disbelievers and the hypocrites.”** ¹¹⁴

In another verse, Allah addresses the messengers
(peace be upon them all),

﴿ وَلَا تُطِيعُوا الْكٰفِرِيْنَ وَالْمُنٰفِقِيْنَ وَدَعُوْا اٰذَنَهُمْ وَتَوَكَّلْ عَلٰى اللّٰهِ وَكَفٰى بِاللّٰهِ

وَكَفٰى ۝۱۸﴾

**“And obey not the disbelievers and the
hypocrites, and harm them not (in revenge
for their harming you until you are ordered
to exact it). And put your trust in Allah, and
Sufficient is Allah as a Wakil (Trustee, or
Disposer of affairs).”** ¹¹⁵

and,

﴿ وَلَنْ رَضٰى عَنْكَ الْيَهُودُ وَلَا النَّصْرٰى حَتّٰى تَتَّبِعَ مِلَّتَهُمْ قُلْ اِنْ هٰدٰى اللّٰهُ هُوَ

الْهُدٰى وَلٰكِنْ اَتَّبَعْتَ اَهْوَآءَهُمْ بَعْدَ الَّذِى جَآءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللّٰهِ مِنْ وٰلِىٍّ وَلَا

نٰصِرٍ ۝۱۲۰﴾

¹¹⁴ Soorah Al-Ahzab (33:1)

¹¹⁵ Soorah Al-Ahzab (33:48)

“Never will the Jews or Christians be satisfied with you unless you follow their form of religion. Say: ‘The Guidance of Allah—that is the (only) Guidance.’ Were you to follow their desires, after the knowledge reached you, then would you find neither protector nor Helper against Allah.”¹¹⁶

and,

﴿ ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا

يَعْلَمُونَ ﴿١٨﴾ إِنَّهُمْ لَن يُغْنُوا عَنْكَ مِنَ اللَّهِ شَيْئًا وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ

بَعْضِ وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ ﴿١٩﴾

“Then We have put you (O Muhammad [peace be upon him]) on a (plain) way of (Our) commandment like the one which We commanded Our Messengers before you (i.e. legal ways and laws of the Islâmic Monotheism). So follow you that (Islâmic Monotheism and its laws), and follow not the desires of those who know not. Verily, they can avail you nothing against Allah (if He wants to punish you). Verily, the *zâlimûn* (polytheists, wrong-doers) are *aulyâ'*

116 - Soorah Al-Baqarah (2:120)

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(protectors, helpers) of one another, but Allah is the *Walî* (Helper, Protector) of the *muttaqûn* (pious).”¹¹⁷

Allah says,

﴿وَأَنِ احْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ

عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ ۗ﴾

“And so judge (you O Muhammad [peace be upon him]) among them by what Allah has revealed and follow not their vain desires, but beware of them lest they turn you (O Muhammad [peace be upon him]) far away from some of that which Allah has sent down to you.”¹¹⁸

Allah says,

﴿وَلِنْ كَادُوا لِيَفْتِنُونَكَ عَنِ الَّذِي أُوحِيََنَا إِلَيْكَ لِيَفْتَرِيَ عَلَيْنَا غَيْرَهُ ۗ﴾

﴿وَإِذَا لَاتَخَذُوكَ خَلِيلًا ﴿٧٣﴾ وَلَوْلَا أَنْ نَبْنِيَنَّكَ لَقَدْ كِدْتَ تَرْكُنُ إِلَيْهِمْ ۗ﴾

¹¹⁷ - Soorah Al-Jathiyah (45:18-19)

¹¹⁸ - Soorah Al-Ma'idah (5:49)

شَيْئًا قَلِيلًا ﴿٧٤﴾ إِذَا لَأَذَقْنَاكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ

لَكَ عَلَيْنَا نَصِيرًا ﴿٧٥﴾

“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 as a *khalil* (an intimate 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.”¹¹⁹

Allah ordered His Prophet (peace be upon him) to completely dismantle himself from the disbelievers. Allah says,

119 - Soorah Al-Isra' (17:73-75)

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﴿ قُلْ يَتَّيِبُهَا الْكٰفِرُونَ ﴿١﴾ لَا اَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾ وَلَا اَنْتَ

عَبِدُونَ مَا اَعْبُدُ ﴿٣﴾ وَلَا اَنَا عَابِدٌ مَا عَبَدْتُمْ ﴿٤﴾ وَلَا اَنْتَ عٰبِدُونَ مَا اَعْبُدُ

﴿٥﴾ لَكُمْ دِيْنِكُمْ وَاِلٰي دِيْنِي ﴿٦﴾ ﴾

“Say (O Muhammad [peace be upon him]) to the disbelievers, ‘I worship not that which you worship, nor will you worship that which I worship. And I shall not worship that which you are worshipping. Nor will you worship that which I worship. To you be your religion, and to me my religion (Islâmic Monotheism).’”¹²⁰

Allah says,

﴿ وَاِنْ كَذَّبُوْكَ فَقُلْ لِيْ عَمَلِيْ وَلَكُمْ عَمَلِكُمْ اَنْتُمْ بِرِيْثُوْنَ مِمَّا عَمَلْتُمْ وَاَنَا

بِرِيْءٍ مِّمَّا تَعْمَلُوْنَ ﴿٤١﴾ ﴾

“And if they belie you, say: ‘For me are my deeds and for you are your deeds. You are

¹²⁰ - Soorah Al-Kafirun (109:1-6)

innocent of what I do, and I am innocent of what you do.”¹²¹

This warning is not restricted to the Prophet (peace be upon him) but covers the entire Islamic nation of believing men and women, whose need is greater because we are not infallible. Unfortunately, some Muslims behave as if they are not in need of this warning. Yet other Muslims embrace the lifestyle of the disbelievers, tossing aside their Islamic identities. For instance, some ignorant Muslims travel to the lands of the disbelievers to live and gain citizenship, Allah forbid. If they were to fear Allah, they would not, because of what Samurah ibn Jundub narrated from the Prophet (peace be upon him):

مَنْ جَامَعَ الْمُشْرِكَ وَ سَكَنَ مَعَهُ، فَإِنَّهُ مِثْلُهُ

“Anyone who associates with a polytheist and lives with him is like him.”¹²²

So beware of resembling the disbelievers even in trivial matters.

Sheikh Al-Islam ibn Taymiyyah discusses the issue of imitation of disbelievers.

¹²¹ - Soorah Yunus (10:41)

¹²² - Recorded by Abu Dawud: 2789. Hadith *hasan*.

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“Imitation in superficial appearance is bound to implant resemblance, harmony, and concordance in the inner self regardless of the difference in time and space. Imitating disbelievers in their feasts even in trivial details produces resemblance to their characteristics, which are cursed. (The standard rule states that) anything harboring a potential destructive harm is automatically *haram*. Therefore, imitating disbelievers in the superficial appearance is a preliminary to imitating them in their impermissible characteristics and actions, let alone their creed.

“Furthermore, imitation in the superficial appearance creates a sort of love and allegiance in the inner self and vice-versa. This matter is proven true by means of common sense and experience. For instance, when two men from the same country happen to meet in a foreign country, one notices cordiality and familiarity between them. In short, if imitation in worldly matters leads to love and allegiance, how about in matters of the Hereafter!”¹²³

¹²³ - *Iqtida' As-Sirat Al-Mustaqim*: 1/548-550.

The Fifth Enemy: The Worldly Life

The *dunya* (worldly life) is any distraction from the hereafter. The believer has a natural attraction to kingship, immortality, high status, wealth, women, and children. These elements generate distraction, misguidance, and competition in worldly matters that lead to boastfulness, as mentioned in the Glorious Book of Allah.

Allah says,

﴿ اَعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَهُوَ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي

الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ

يَكُونُ حُطَمًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ

الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ ﴿٢٠﴾

“Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children. (It is) as the likeness of vegetation after rain, thereof the growth is pleasing to the tiller. Afterwards it dries up and you see it turning yellow, then it becomes straw. But in the hereafter (there is)

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a severe torment (for the disbelievers, evil-doers), and (there is) forgiveness from Allah and (His) good pleasure (for the believers — good-doers), And the life of this world is only a deceiving enjoyment.” ¹²⁴

The Prophet (peace be upon him) was deeply concerned that the worldly life would corrupt his nation. `Uqba bin Amir narrated:

صَلَّى رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَتَلَى أُحُدٍ
بَعْدَ ثَمَانِ سِنِينَ كَالْمَوْدِعِ لِلْأَحْيَاءِ وَالْأَمْوَاتِ ، ثُمَّ
طَلَعَ الْمَنْبَرَ ، فَقَالَ : ((إِنِّي بَيْنَ أَيْدِيكُمْ فَرَطٌ ، وَ أَنَا
عَلَيْكُمْ شَهِيدٌ ، وَ إِنَّ مَوْعِدَكُمْ الْحَوْضُ ، وَ إِنِّي
لَأَنْظُرُ إِلَيْهِ مِنْ مَقَامِي هَذَا ، وَ إِنِّي لَسْتُ أَخْشَى
عَلَيْكُمْ أَنْ تَشْرِكُوا ، وَ لَكِنِّي أَخْشَى عَلَيْكُمْ الدُّنْيَا
أَنْ تَنَافَسُوهَا))

¹²⁴ Soorah Al-Hadid (57: 20)

“Allah's Messenger (peace be upon him) offered the funeral prayers of the martyrs of Uhud eight years after (their death), as if bidding farewell to the living and the dead. Then he ascended the pulpit and said, **‘I am your predecessor before you, and I am a witness on you, and your promised place to meet me will be *al-haudh* (i.e. the pool) (on the Day of Resurrection), and I am (now) looking at it from where I stand. I am not afraid that you will worship others besides Allah, but I am afraid this worldly life will tempt you and cause you to compete with each other for it.’**”¹²⁵

‘Amr bin ‘Auf narrated:

أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ - قَالَ : ((
 أَظُنُّكُمْ سَمِعْتُمْ بِقُدُومِ أَبِي عُبَيْدَةَ، وَ أَنَّهُ جَاءَ بِشَيْءٍ
 ؟)) . قَالُوا : أَجَلٌ ، يَا رَسُولَ اللَّهِ . قَالَ : ((فَأَبْشُرُوا وَ
 آمَلُوا مَا يَسُرُّكُمْ ، فَوَاللَّهِ ! مَا الْفَقْرَ أَحْشَى عَلَيْكُمْ ،

¹²⁵ - Recorded by Al-Bukhari: 4042 and Muslim: 2296. This is Al-Bukhari's wording.

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وَلَكِنْ أَخْشَى عَلَيْكُمْ أَنْ تُبْسَطَ عَلَيْكُمُ الدُّنْيَا ،
كَمَا بُسِطَتْ عَلَى مَنْ كَانَ قَبْلَكُمْ ، فَتَنَافَسُوهَا
كَمَا تَنَافَسُوهَا ، وَتُلْهِيكُمْ كَمَا أَلْهَتْهُمْ))

“The Prophet (peace be upon him) said, **‘I feel that you have heard that Abu 'Ubaida has brought something?’** They said, ‘Yes, O Allah's Messenger (peace be upon him).’ **He said, ‘Rejoice and hope for what will please you! By Allah, I am not afraid of poverty for you, but I am afraid you will lead a life of luxury as past nations did, whereupon you will compete with each other for it as they competed for it, and it will destroy you as it destroyed them.’**”¹²⁶

The word “compete” implies a demanding race to acquire something valuable and precious worth competition to possess. The Prophet (peace be upon him) informed us of the consequential danger of competing for the worldly life. 'Awf ibn Malik narrated,

¹²⁶ - Recorded by Al-Bukhari: 6425 and Muslim: 2961. This is Al-Bukhari's wording.

إِنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَامَ فِي
 أَصْحَابِهِ فَقَالَ: ((الْفَقْرَ تَخَافُونَ - أَوْ: الْعَوْرَ، أَوْ:
 تَهْمُكُمْ الدُّنْيَا - فَإِنَّ اللَّهَ فَاتِحٌ لَكُمْ أَرْضَ فَارِسَ وَ
 الرُّومِ، وَ تُصَبُّ عَلَيْكُمْ الدُّنْيَا صَبًّا، حَتَّى لَا
 يُزِيغَكُمْ بَعْدِي إِنَّ أَزَاغَكُمْ إِلَّا هِيَ))

“The Prophet (peace be upon him) addressed his companions: **‘Is it poverty you are afraid of? Is it the worldly life that concerns you? Indeed, Allah will make you triumphant against the Persians and the Byzantines and (the delights and luxuries of) this world will come to you in plenty, and nothing will cause the heart of any one of you to deviate except that.’**”¹²⁷

Reflect, o reader, on the tremendous crises and turmoil due to competition for the worldly life, as described in the previous proofs. So who can feel secure against the deception of the worldly life? The glamour of wealth is what tempts the believer to be inclined to it. The Prophet (peace be upon him) said,

¹²⁷ - Recorded by Ahmad: 6/24.

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إِنَّ لِكُلِّ أُمَّةٍ فِتْنَةً، وَإِنَّ فِتْنَةَ أُمَّتِي الْمَالُ

“Indeed there is a trial for every nation, and the trial for my nation is wealth.”¹²⁸

The meaning of this hadith is that nations that preceded the Islamic nation were tested with disbelief, polytheism, arrogance, and ingratitude. In contrast, the Islamic nation has passed such tests even though its major trial is the distraction of seeking and collecting wealth and wastefully spending it. Allah says,

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ

وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴿١٠﴾

“O you who believe! Let not your properties or your children divert you from the remembrance of Allah. And whosoever does this, they are the losers.”¹²⁹

¹²⁸ - Recorded by At-Tirmidhi: 2336, Ahmad: 4/160, Al-Hakim: 4/318, and Ibn Hibban: 3223. Al-Hakim stated. “Its chain of narration is authentic, and it is so.”

¹²⁹ Soorah Al-Munafiqun (63:9)

If one's concern with wealth distracts one from obeying and remembering Allah, one will be compelled to seek wealth by unlawful means, spend it afterwards in an impermissible manner, use it to transgress, and so on. Muslims tested with wealth are shocking to the beholder, even striving to learn magic and astrology in order to become rich. The emergence of abuse of the religion in the newspaper and the calls to democracy, partisanship, removal of the veil, intermingling between men and women, and every scheme aiming at corrupting women are implemented in pursuit of wealth.

This is besides those Muslims who are impressed with the capitalist lifestyle of the West, and whose inclination to it corrupts them to the extent they have embraced its catastrophic strategies of earning wealth. Capitalism's major strategy in earning wealth is *laissez-faire* (free market), an atheistic principle legalizing all forms of money-earning, lawful or unlawful. It allows deception; cheating; lying; forgery; interest; bribery; and profiteering from one's honor, country, and the masses. It tolerates transgression, robbery, and [unfair] taxes and custom fees on top of Chamber of Commerce fees.

Moreover, capitalism legalizes wine and drugs and leaves the door wide open for fornication, intoxicants, dancing, and indecent amusement centers. Besides, it

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concedes to grants and aid (for Muslim countries) from disbelievers offered on the condition that harm and corruption be inflicted against fellow Muslims.

Worst of all, it offers a golden opportunity for disbelieving countries, organizations, associations, and missionaries to promote the call of Christianity among Muslims on a large scale in return for financial aid conferred upon Muslim rulers and secular and innovated sects. This principle (*laissez-faire*) will produce all sorts of evil and corruption in addition to the disavowal of *Shari'ah* rulings.

To conclude, the influence of the worldly life over many Muslims has brought about crises and ordeals as the poet said:

We mend our worldly life by tearing apart our religion,

Neither our religion nor our worldly life remains.

Therefore, beware of being lured by the worldly life. Allah says,

﴿ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ ﴾

“And the life of this world is only a deceptive enjoyment.” ¹³⁰

The poet says:

It is the worldly life crying out:

“Beware of my tyranny and destruction!

“Do not let fool you my grin,

“For happiness comes with my words while sadness comes with my actions.”

Finally, the poet says:

The slave has a free soul as long as he is content,

Whereas the free person is an enslaved (soul) as long as he is greedy.

It is narrated by Abu Hurairah,

وَالرَّسُولُ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ : ((تَعَسَّ
عَبْدُ الدِّينَارِ وَ عَبْدُ الدَّرْهَمِ وَ عَبْدُ الْخَمِيصَةِ ، إِنَّ

¹³⁰ Soorah Al-Hadid (57:20)

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أُعْطِيَ رِضْيِي، وَإِنْ لَمْ يُعْطَ سَخِطًا، تَعِسَ وَأَنْتَكَسَ،
وَإِذَا شِيكَ فَلَا أَنْتَقَشَ !!))

“The Prophet (peace be upon him) said, ‘Wretched is the slave of the *dinar*, the slave of the *dirham*, and the slave of the *khamisah* [kind of cloth]. He is wretched and will be thrown (into Hell) on his face, and if he is pricked with a thorn may he find no relief.’”¹³¹

The worldly life should not penetrate one's heart, as this is the attitude of the pious individuals. The heart is the residence of one's servitude to the Knower of the Unseen. One must know one's rights and duties and rigorously strive to save oneself before Allah. Thus Allah will assist in the worldly life and in the hereafter.

The Major Cause Of Weakness: Ignorance Of The Prophet's Teachings

¹³¹ - Recorded by Al-Bukhari: 2887.

Ignorance is deeply rooted in the minds of many believers. It is relatively high in some respects and low in others, depending on the level of knowledge of an individual. The proof that ignorance exists is what is narrated from the authority of Abu Qatadah, "The companions of the Prophet (peace be upon him) agreed that every sin emerges from ignorance, whether intentional or otherwise."¹³²

At-Tabari recorded in his *Tafsir* that Mujahid said, "Every sinner is ignorant till he repents." Its chain of narration is authentic.

Al-'Allamah ibn Al-Qayyim noted,

"Each sin is associated with two categories of ignorance: ignorance of the means to resist sin and ignorance of the harmful result of the sin. Many types of ignorance are covered under these two major categories. Certainly, sinning comes from ignorance, while obedience comes from knowledge."¹³³

He adds,

¹³² - Recorded by Abdur-Razzaq in his *Tafsir*: 1/151 and At-Tabari: 8/89. Its chain of narration is authentic to Qatadah.

¹³³ - *Muftah Dar As-Sa'adah*: 1/321.

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“The tree of ignorance reaps the thorny fruits of disbelief, corruption, polytheism, oppression, transgression, ingratitude, obscenity, and stinginess. Stinginess is defined as a combination of ignorance and mistrust. It results in cheating, arrogance, haughtiness, desire for fame, hypocrisy, failure to keep promises, rudeness, revenge, harm in return for goodness, enjoining evil and forbidding good, refusal of advice, and love and hope for other than Allah.”

So strive for beneficial knowledge—the sustenance of hearts, the gleam of the intellect, the cure of the soul, the provision of the pious, and the path of the leaders of decency. This knowledge is the Book of Allah and the Sunnah of His Messenger (peace be upon him). Many Muslims are sadly heedless whenever they are called to adhere to it, except those whom Allah has granted success.

The Believer's Weakness Is A Consequence Of Absorption With Desires And Doubt

Leaving one's heart unshielded and unprotected allows doubtful matters to engulf it until it is torn apart. Imam ibn Al-Qayyim remarked,

"The heart encounters two diseases that subject it to destruction and death if they overpower the heart. They are desires and doubt. These two diseases befell all mankind except those whom Allah saves. Allah draws attention to these two diseases; the disease of doubt is tougher and more lethal to the heart. Allah says regarding the hypocrites,

﴿ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا ﴾

"In their hearts is a disease (of doubt and hypocrisy) and Allah has increased their disease."¹³⁴

and,

﴿ وَلَيَقُولَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا ﴾

"and that those in whose hearts is a disease (of hypocrisy) and the disbelievers may say: "What does Allah intend by this (curious) example?"¹³⁵

and,

134 - Soorah Al-Baqarah (2:10)

135 - Soorah Al-Muddaththir (73:31)

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﴿ لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِم مَّرَضٌ وَالْقَاسِيَةِ

﴿ قُلُوبِهِمْ ﴾

“That He (Allah) may make what is thrown in by Shaitân (Shaitan) a trial for those in whose hearts is a disease (of hypocrisy and disbelief) and whose hearts are hardened.”¹³⁶

These three verses indicate the disease of ignorance and doubt that engulf the heart. As for the disease of desires, (Allah says),

﴿ يٰۤاَيُّهَا النِّسَاءُ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ ۗ إِنِ اتَّقَيْتُنَّ فَلَا تَحْضَعْنَ بِالْقَوْلِ

﴿ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا ﴾

“O wives of the Prophet! You are not like any other women. If you keep your duty (to Allah), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery) should be moved with desire, but speak in an honorable manner.”¹³⁷

136 - Soorah Al-Hajj (22:53)

137 - Soorah Al-Ahzab (33:32)

Imam ibn Al-Qayyim listed other diseases in his discussion, including haughtiness, showing off, envy, pride. He concluded, "All of these diseases are a natural outcome of ignorance and their remedy is knowledge."¹³⁸

Imam ibn Al-Qayyim also stated,

"The trial of doubt arises from weakness of insight and lack of knowledge, especially if they are combined with ill intent and evil desires. This is the most terrible trial, which ultimately leads to disbelief and hypocrisy. It is this very test that encompasses hypocrites and innovators on different levels. Their innovation stems from the trial of doubtful matters in which they fail to distinguish truth from falsehood and guidance from misguidance. This trial arises from weak understanding, false reporting, misunderstanding the truth, or evil intent or desire. These themselves all stem from blindness of insight and ill intent."¹³⁹

Ibn Battah stated,

"I have considered what expelled some individuals from the fold of the Sunnah into the

¹³⁸ - *Muftah Dar As-Sa'adah*: 1/367-368.

¹³⁹ - *Ighathatul-Lahfan*: 2/887-888.

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realm of innovation, opened the gate of trial, and clouded their insight. I ultimately discovered two major causes: unnecessary research and excessive inquiry about matters that neither increase nor decrease the knowledge of the believer, in addition to befriending those who introduce corruption into the heart.”¹⁴⁰

He continues,

“Don't allow your heart to accommodate doubtful matters soaking them up as sponge does until they encompass the heart and produce nothing but themselves. Instead, make your heart a sound vessel, free from doubtful matters. This type of heart detects doubtful matters and rejects them. They will be its resting place if carelessly tolerated.”¹⁴¹

Innovation And Partisanship Are The Origin Of A Believer's Weakness

The Prophet (peace be upon him) foretold the appearance of innovators and the emergence of sects, their specific innovations, and their corruptive

¹⁴⁰ - *Al-Ibanah*: 1/390.

¹⁴¹ - *Ibid*: 1/443.

influence on the religion. Each of those sects has seduced a considerable number of the believers. This consequently deepens the existing weakness of the believers' resistance to the innovators' call. Innovators and partisans are:

The Khawarij

Abu Sa'id Al-Khudri narrated,

بَيْنَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَ هُوَ يَقْسِمُ قَسْمًا، أَتَاهُ ذُو الْخُوَيْصِرَةِ، وَ هُوَ رَجُلٌ مِنْ بَنِي تَمِيمٍ، فَقَالَ يَا رَسُولَ اللَّهِ اعْدِلْ. قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : ((وَيْلَكَ! وَمَنْ يَعْدِلُ إِنْ لَمْ أَعْدِلْ؟ قَدْ خَبِتَ وَ خَسِرْتَ إِنْ لَمْ أَعْدِلْ)).
فَقَالَ عُمَرُ بْنُ الْخَطَّابِ - رَضِيَ اللَّهُ عَنْهُ: يَا رَسُولَ اللَّهِ، ائْذَنْ لِي فِيهِ، أَضْرِبُ عُنُقَهُ!! قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : ((دَعُهُ، فَإِنَّ لَهُ أَصْحَابًا، يَحْقِرُ أَحَدُكُمْ صَلَاتَهُتْ مَعَ صَلَاتِهِمْ وَ صِيَامَهُ مَعَ

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صِيَامِهِمْ ، يَقْرَأُونَ الْقُرْآنَ ، لَا يُجَاوِزُ تَرَاقِيَهُمْ
يَمْرُقُونَ مِنَ الْإِسْلَامِ ، كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ

((...

“While we were with Allah's Messenger (peace be upon him), who was distributing (i.e. some property), Dhul-Khuwaisira, a man from the tribe of Bani Tamim arrived and said, ‘O Allah's Messenger, be just.’ The Prophet said, **‘Woe to you! Who could do justice if I did not? I would be a desperate loser if I did not do justice.’** Umar said, ‘O Allah's Messenger (peace be upon him)! Allow me to chop his head off.’ The Prophet (peace be upon him) said, **‘Leave him, for he has companions who pray and fast in such a way that you will consider your fasting negligible in comparison to theirs. They recite Qur'an but it does not go beyond their throats (i.e. they do not act on it) and they will desert Islam as an arrow goes through a victim's body...’**”¹⁴²

¹⁴² - Recorded by Al-Bukhari: 4351 and Muslim: 2505. This is Muslim's wording.

There are numerous ahadith—so much as to have reached the level of a recurrent hadith—foretelling the appearance of the Khawarij. Some of these ahadith, recorded in Muslim's collection, relate the attitude of the Khawarij.

The Prophet (peace be upon him) said,

يَقْتُلُونَ أَهْلَ الْإِسْلَامِ، وَ يَدْعُونَ أَهْلَ الْأَوْثَانِ

“They [Al-Khawarij] kill the people of Islam while leaving alone the worshippers of idols.”

The Prophet (peace be upon him) said,

سَرُّ الْخَلْقِ وَالْخَلِيقَةِ

“They are the worst among the creation and the creatures.”¹⁴³

So promoting the ideology of *takfir*,¹⁴⁴ which legalizes people's blood, wealth, and honor, increases weakness in the aspect of religious brotherhood. This (ideology) disfigures the concept of brotherhood and renders the rights of believers null. That is, the believer is not expected to be aided, is to be humiliated rather than honored, betrayed rather than defended, and

¹⁴³ - Muslim: 1067.

¹⁴⁴ - Accusation of disbelief.

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oppressed rather than spared. On the top of this, the Khawarij have caused further weakness by encouraging fighting among the believers while neglecting to fight the disbelievers. This dilemma has emboldened the disbelievers' eagerness to (destroy) the believers.

The Sabaean Innovators

This sect was founded by Abdullah ibn Saba', who publically claimed Islam but harbored his Jewish identity in secret. History books are full of reports of incidents about him that incurred nothing but misfortune on the Muslim nation. It began with rebelling against the rightly guided Khalifah 'Uthman ibn 'Affan (May Allah be pleased with him)—which led to 'Uthman's murder—and ended with the statement that 'Ali (May Allah be pleased with him) was Allah, and hadn't died but disappeared. 'Abdullah ibn Saba' maintained that the Prophet (peace be upon him) would return with 'Ali (May Allah be pleased with him). In the midst of his misguidance and disbelief, ('Abdullah ibn Saba') dared to slander many of the companions (may Allah be pleased with them) and even stated the Qur'an is incomplete.

The Shi'a received this deviation from 'Abdullah ibn Saba' and based their belief system on it. Thereafter, they divided into different sects among themselves. The most famous are the Batiniyyah, the Isma'iliyyah, and the Qarmatiyyah. The Batiniyyah is counted outside of the nation of Muhammad (peace be upon him) as established by the consensus of the scholars, as are the Twelver Shi'a (Imamiyyah), and the Zaydiyyah.

The Shi'a caused much more harm to the Islamic nation than the Jews and Christians. They conspired with Magians, Tartars, Christians, and Jews against Muslims throughout old and contemporary history. It is the most evil sect that ever challenged Islam and Muslims.

The Qadariyyah (Anti-Fatalists):

Ibn 'Umar (May Allah be pleased with them both) said,

سَمِعْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ :
 ((سَيَكُونُ فِي أُمَّتِي أَقْوَامٌ يُكَذِّبُونَ بِالْقَدَرِ))

“I heard the Messenger of Allah (peace be upon him) say, **“Among my nation there will be**

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**people who will disbelieve in Divine
decree.”¹⁴⁵**

There are several ahadith labeling this sect the “Magians of this nation” and combined, they amount to valid proof. Ibn Abil-'Izz, one of the scholars who exposed this sect, maintained,

“The anti-fatalists have made Allah co-equal with His servants in respect to the creation process. For this reason, they have deserved to be labeled the Magians of this nation, or even worse since Magians believed in the existence of two creators while anti-fatalists believe in a multitude of creators (that is, the entire human race).”¹⁴⁶

They maintain that humans create their own actions and thus, that there are countless numbers of creators along with Allah. Therefore, they are more deviant than Magians.

The weakness this sect has created in the believers is pinpointed by Sheikh Al-Islam ibn Taymiyyah. “Some started to follow this belief in Al-Hijaz, Ash-Sham, and

¹⁴⁵ - Recorded by Ahmad: 2/90 and Abu Dawud: 4613.

¹⁴⁶ - *The Explanation of At-Tahawiyah*: 493-494.

Iraq after it was restricted to Ash-Sham, Iraq, and Al-Basrah.”¹⁴⁷

This prevalence has made this belief acceptable even to some scholars and struck doubt in some Muslims' hearts in respect to the actual existence of fate, which is proven to exist in the Qur'an and Sunnah and widely affirmed by the early pious predecessors.

The Qur'aniyyun

Al-Miqdam ibn Ma'dikarib reported,

رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنَّهُ قَالَ : ((أَلَا إِنِّي أُوتِيتُ الْكِتَابَ وَمِثْلَهُ مَعَهُ . أَلَا يُوشِكُ رَجُلٌ شَبَعَانُ عَلَى أَرِيكْتِهِ ، يَقُولُ : عَلَيْكُمْ بِهَذَا الْقُرْآنِ ، فَمَا وَجَدْتُمْ فِيهِ مِنْ حَلَالٍ فَأَحِلُّوهُ ، وَمَا وَجَدْتُمْ فِيهِ مِنْ حَرَامٍ فَحَرِّمُوهُ)) .

“The Prophet (peace be upon him) said, ‘Beware! I have been given the Qur'an and something like it, yet the time is coming when a man replete on his couch will say, “Keep to

¹⁴⁷ - *Majmu' Al-Fatawa*: 8/228.

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the Qur'an; what you find in it to be permissible treat as permissible, and what you find in it to be prohibited treat as prohibited.””¹⁴⁸

Abu Rafi' narrated a hadith elevating it to the Prophet (peace be upon him) who said,

لَا أَلْفِينَ أَحَدَكُمْ مُتَكِنًا عَلَى أَرِيكْتِهِ، يَأْتِيهِ الْأَمْرُ
مِنْ أَمْرِي مِمَّا أَمَرْتُ بِهِ أَوْ نَهَيْتُ عَنْهُ، فَيَقُولُ: لَا
نَدْرِي، مَا وَجَدْنَا فِي كِتَابِ اللَّهِ اتَّبَعْنَاهُ .

“Let me not find one of you reclining on his couch when a command I ordered, or a prohibition from me comes to him, and he says, ‘I do not know. What we find in the Book of Allah, we follow.’”¹⁴⁹

Many writers who authored books addressing the signs of Prophethood and the miracles of the Prophet Muhammad (peace be upon him) as well as the

¹⁴⁸ - Recorded by Ahmad: 4/131, Abu Dawud in *As-Sunnan*: 4604, ibn Zangoyah in *Al-Amwaal*: 620, At-Tabarani in *Al-Kabeer*: 20/668, and others. This hadith is *sahih* and this is Abu Dawud's wording.

¹⁴⁹ - Recorded by Ahmad: 6/10, Abu Dawud: 4605, Al-Humaidi: 551, and others. It is *sahih*.

commentators on this hadith have listed this hadith under the category of the signs of Prophethood.

I will quote what Al-'Adheem 'Abbadi stated in exploring the corruption this sect incurred (upon this nation),

“The miracle foretold by the Prophet (peace be upon him) took place as exactly as he said. A man from the Punjab in India declared himself Qur’ani, regardless of the huge gap between himself and the adherents to the Qur’an. He is an atheist and an apostate. At one time he was righteous, but the Shaitan misguided and deviated him from the straight path until he embraced something incongruous with Islam.

He slandered the Prophet (peace be upon him) and rejected all authentic ahadith, claiming they are all fabricated and we must act accordingly with Qur’an only... (He added) whoever acts in accordance to other than Qur’an only, such individual is included in Allah's saying and the likes of it,

﴿ وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ ﴾

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“Whosoever does not judge by what Allah has revealed, such are the Kâfirûn (i.e. disbelievers).”¹⁵⁰

Many ignorant people followed him and crowned him as their leader. However, scholars have ruled that he is a disbeliever and out of the fold of Islam. This is the correct judgment and Allah knows best.”¹⁵¹

I say, this sect is has been increasing and evolved into a distinct entity with its own callers and books. Whoever is willing to acquire more information about this sect should consult the important book *The Qur’aniyyun And Their Misconceptions About The Sunnah*.

The Murji'ah

This sect is divided into two groups: one group maintains that the (essence of) *īmān* is the conviction of the heart solely and pronouncing and acting upon this *īmān* is unnecessary. This group is known as the extremist Murji'ah. Many scholars ruled this sect disbelieving. The other group maintains that *īmān* is

¹⁵⁰ - Soorah Al-Maidah (5:44)

¹⁵¹ - 'Awan Al-Ma'bood: 12/233.

the conviction of the heart and the pronunciation of the tongue only, and does not believe good deeds are an integral part of *īmān*. This second group is the one scholars refer to when addressing the Murji'ah and the one I refer to here. This sect has brought about untold harm against the Muslim nation with its misconceptions because it opened the door to tampering with Islam by allowing neglect of its commands and indulgence in its prohibitions. This is why the pious predecessors warned against them and judged them innovators and deviants.

Ibrahim Al-Nakh'i said regarding them, "Their threat is more serious than that of Al-'Azariqah."^{152 153}

Az-Zuhri stated, "The Murji'ah is the worst form of innovation that ever existed in Islam."¹⁵⁴

Al-'Awza'i said, "Yahya and Qatadah used to say nothing made them more anxious about the danger of innovation than the Murji'ah."¹⁵⁵

Sufyan Ath-Thawri said, "The Murji'ah has left Islam softer (made it weaker) than the garment of Samrii."¹⁵⁶

¹⁵² - They are a group adopting the Khawarij methodology. (Translator's note)

¹⁵³ - Recorded by *Al-Ibanah*: 2/885, number (1221) and in *As-Sunnah*: 1/313, number (620).

¹⁵⁴ - *Al-Ibanah*: 2/885 number (1222).

¹⁵⁵ - Ibid: 2/885, number (1223) and in *As-Sunnah* by Abdullah, the son of Imam Ahmad: 1/318, number (641).

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The Jahmiyyah And The Mu'tazilah:

Logic and philosophy imposed their evil influence on the Jahmiyyah and the Mu'tazilah and diluted their creed—the genuine creed followed by the prophets, messengers, and the early pious predecessors. These two sects share the fault of denying Allah's glorified names. The Jahmiyyah deny Allah's names and attributes while the Mu'tazilah deny Allah's attributes only. They both maintain the Qur'an is created, and agree that reason should rule over the pure Islamic law. Due to this, their deviation has become increasingly rife among Muslims today.

The Jahmiyyah are identical to the Qadariyyah and the Jabariyyah in following the example of the disbelievers referred to in Allah's saying,

﴿لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ﴾

“Those who took partners (in worship) with Allah will say: ‘If Allah had willed, we would not have taken partners (in worship) with Him, nor would our fathers, and we would not

156 - *Majmu' Al-Fatawa:* 7/395.

have forbidden anything (against His Will).”¹⁵⁷

The Mu'tazilah are identical to the Qadariyyah and Magians; the Jahmiyyah are identical to the extremists of the Murji'ah. However, the Mu'tazilah ideology also accuses believers of disbelief and applies every threat of punishment in the Qur'an on the believers because (the Mu'tazilah) believe the sinning believer in this life occupies a middle level between disbelief and Islam while in the Hell-fire, and he will eternally dwell therein.

The deviation of these two sects is now found in other sects including the Shi'a, Zaydiyyah, Sufiyyah, Khawarij, Ash'ariyyah, and Maturidiyyah, and is still spreading today.

Sufism:

It is known by all discerning Muslims that Sufism has many religious innovations and is the most devious sect. It has restricted the concept of good deeds to building shrines and masjids over graves, slaughtering and vowing for dead people, worshipping them by means of circumambulation around their graves, seeking help from them, and celebrating their

¹⁵⁷ - Soorah Al-An'am (6:148)

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birthdays to the extent of elevating the dead to the level of Allah's Lordship. They believe dead people can repel harm, bring benefits, and dispose people's affairs.

Muslims who embraced the falsehood of Sufism have become foolish, absurd, and ignorant of both Allah's religion and the deceit of their enemy. Sufism was always the weak link through which the enemy had the opportunity to invade the Muslim land. The Sufis would call people to attend their innovated celebrations and visit their pagan graves whenever the invading enemy army was mobilized, be they Jewish, Christian, or otherwise. This activity would distract the Muslims until the enemy stormed the (Muslim land) and conquered the country. Thereafter, Sufis would make peace with the invading enemy so they could carry on their innovation and pagan rites.

The Ash'ariyah and The Maturidiyyah

They are from the sects that follow the discipline of logic. They sometimes share beliefs of the Jahmiyyah and sometimes those of the Mu'tazilah regarding Allah's names and attributes, Prophethood, and *īmān*.

They are inclined to imitate Sufism in matters related to Allah's oneness, acts of worship like prayer, fasting, and pilgrimage, morals, and actions. Recently, some of their scholars embraced Sufism. The deviance of these two sects spread to the extent that many Muslims adopted their methodology in creed, and to Allah we belong, to Allah we return.

The Innovating Sects

The Muslim brotherhood, Hizb At-Tahrir, and the party of Muhammad Suroor are examples of these types of sects. These sects and the likes of them have become democratic parties, which make them puppets of the disbelieving West. This is the reason the United States and its allies extend tangible and intangible aid to them. So what goodness can we expect from them?

These sects strive to recruit as many Muslims as possible regardless of their religious orientation. Atheistic parties like secularism and communism are even more evil, and although Allah has disgraced them and they are declining, they still seduce those with diseases in their hearts and lovers of authority. However, today's innovating parties sometimes import their deviation from these two atheistic parties.

They bend Islam to serve their own interests rather than serving Islam, invite people to their methodology

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rather than Islam, and call for making Islam the arbitrator (in every matter) while they take democracy as their arbitrator, and to Allah we complain.

Their foremost duty is waging war against the call of Ahlus-Sunnah. Muslims who were heedless of clinging to the Sunnah are most often tested with these sects and parties, and whoever responds to their call will be a victim of their deviance and violations.

The aforementioned should make clear that there is nothing more harmful to Muslims than those who exploit Islam as an advertisement for their innovations and partisanship.

Straying Caused By Innovators Has Dramatically Increased

An innovator begins with a (small) group, then tries to recruit as many Muslims as he can to join his party until it becomes so large, the evil increases significantly. Then this large group divides into smaller groups and parties and those small parties likewise divide in an identical process. This was foretold by the Prophet (peace be upon him). Al-'Irbad bin Sariyyah narrated,

صَلَّى بِنَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ذَاتَ
يَوْمٍ، ثُمَّ أَقْبَلَ عَلَيْنَا فَوَعظَنَا مَوْعِظَةً بَلِيغَةً، ذَرَفَتْ
مِنْهَا الْعُيُونُ، وَوَجَلَتْ مِنْهَا الْقُلُوبُ، فَقَالَ قَائِلٌ:
يَا رَسُولَ اللَّهِ، كَأَنَّ هَذِهِ مَوْعِظَةٌ مَوْدِعٌ، فَمَاذَا تَعْهَدُ
إِلَيْنَا؟! فَقَالَ: ((أُوصِيكُمْ بِتَقْوَى اللَّهِ وَ السَّمْعِ وَ
الطَّاعَةِ، وَ إِنْ كَانَ عَبْدًا حَبَشِيًّا، فَإِنَّهُ مَنْ يَعِشْ
مِنْكُمْ بَعْدِي فَسِيرِي اخْتِلَافًا كَثِيرًا، فَعَلَيْكُمْ
بِسُنَّتِي وَ سُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ،
تَمَسَّكُوا بِهَا وَ عَضُّوا عَلَيْهَا بِالنَّوَاجِدِ، وَ إِيَّاكُمْ وَ
مُحَدَّثَاتِ الْأُمُورِ، فَإِنَّ كُلَّ مُحَدَّثَةٍ بَدْعَةٌ، وَ كُلُّ بَدْعَةٍ
ضَالَّةٌ!))

“One day after the morning prayer, the Messenger of Allah (peace be upon him) exhorted us to the extent that the eyes wept and the hearts shuddered with fear. A man said, ‘Indeed this is a farewell exhortation. (So what) do you order us, O Messenger of Allah?’ **He said: ‘I order you to have *taqwa* of Allah, and to**

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listen and obey, even in the case of an Ethiopian slave (as your ruler). Indeed, whoever among you lives will see much differing. Beware of newly invented matters, for indeed they are astray. Whoever among you sees them must stick to my Sunnah and the Sunnah of the rightly guided *khulafa'*, sticking to it with the molars. Beware of newly invented matters [in the religion], for verily every innovation is misguidance.”¹⁵⁸

Al-Hafidh Abu Na'im classified the grade of this hadith, “This hadith is good, and from the authentic ahadith of the people of Ash-Sham.”¹⁵⁹

Ibn Kathir said, “I don't know of any hidden flaws in this hadith.”

Sheikh Al-Islam Al-Ansari said, “This is most authentic hadith reported by the people of Ash-Sham.”¹⁶⁰

I say this hadith holds great value and is from the signs of the Prophethood of the Prophet (peace be upon him). Al-Hafidh ibn Rajab pointed out,

¹⁵⁸ - Recorded by Abu Dawud: 4607, At-Tirmidhi: 2676, ibn Majah: 34-44, and Ahmad: 4/126-127. This is Ahmad's wording.

¹⁵⁹ - Taken from *Jami' Al-Ulum wal-Hikam*: 4/126-127.

¹⁶⁰ - Quoted from *Al-'Ilman Bi-Dirasat Al-Ahadith Allati 'Alayha Madar Al-Islam*: 389.

“The Prophet (peace be upon him) decisively foretells future disagreement among Muslims in the essentials and subdivisions of the religion, and differing in sayings, actions, and beliefs. This is consistent with what is reported about the split within this nation into seventy-odd sects, all of them in the Hell-fire except the one that strictly adheres to the Sunnah of the Prophet (peace be upon him) and his companions.

“This hadith instructs us to adhere to the Sunnah of the Prophet (peace be upon him) and his companions whenever difference and separation occur. Following the rightly guided *khulafa'* covers following their beliefs, actions, and sayings, and this is the complete Sunnah.”¹⁶¹

Abu Hurairah narrated,

قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - : ((اِفْتَرَقَتِ
الْيَهُودُ عَلَى إِحْدَى أَوْ ثِنْتَيْنِ وَ سَبْعِينَ فِرْقَةً ، وَ

¹⁶¹ - *Jami' Al-Ulum wal-Hikam*: 2/120.

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تَفَرَّقَتِ النَّصَارَى عَلَى إِحْدَى أَوْ ثِنْتَيْنِ فِرْقَةً ، وَ
تَفَتَّرُقُ أُمَّتِي عَلَى ثَلَاثٍ وَ سَبْعِينَ فِرْقَةً)) .

“The Prophet (peace be upon him) said, **‘The Jews were split into seventy-one or seventy-two sects, and the Christians were split up into seventy-one or seventy-two sects, and my community will be split up into seventy-three sects.’**”¹⁶²

Mu’awiyah ibn Abi Sufyan (May Allah be pleased with them both) said,

إِنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَامَ فِينَا
خَطِيبًا فَقَالَ : ((أَلَا إِنَّ مَنْ قَبْلَكُمْ مِنْ أَهْلِ الْكِتَابِ
افْتَرَقُوا عَلَى ثِنْتَيْنِ وَ سَبْعِينَ مِلَّةً ، وَإِنَّ هَذِهِ
الْمِلَّةَ سَتَفْتَرُقُ عَلَى ثَلَاثٍ وَ سَبْعِينَ : ثِنْتَانِ وَ

¹⁶² - Recorded by Ahmad:2 /332, Abu Dawud: 4596, and At-Tirmidhi: 2640. This hadith is *hasan* and it is Abu Dawud's wording.

سَبْعُونَ فِي النَّارِ ، وَ وَاحِدَةٌ فِي الْجَنَّةِ وَ هِيَ
الْجَمَاعَةُ)).

“The Prophet (peace be upon him) stood among us and said, ‘**Beware! The people of the Book before were split up into seventy-two sects, and this community will be split into seventy three: seventy-two of them will go to Hell and one of them will go to Paradise, and it is the united body.**’”¹⁶³

This split occurred shortly after the first generation of the Salaf passed, as is documented in the books of the later Salaf. Abul-Hasan Al-Ash'ari counted over seventy sects and he lived in the fourth generation.

This splitting and differing has increased dramatically over time. Today over forty-five political parties competing in Yemen, each disagrees with the rest. This is besides the rest of the Arabian and Muslim countries. So reflect on what the callers to innovation and partisanship have done to the believers who underestimated their evil.

¹⁶³ - Recorded by Abu Dawud: 4597, Ahmad: 4/102, Al-Hakim: 1/128, and Ad-Darimi: 2/241. This hadith is *hasan* and it is Abu Dawud's wording.

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This splitting intensifies the believers' weakness and lessens their power against the enemy, besides the sequence of calamities that gave their enemy (an advantage). The internal disputes among Muslims due to these sects and parties arouse their followers' enmity for the "others" to the extent that some Muslims accuse Muslims of disbelief and legalize seizure of their blood and wealth, such as is found in the Shi'a and Khawarij. So is there any refuge for one misled by those deviated sects and misguided parties?

Scholars' Statements Regarding The Believers' Weakness Incurred By Innovators And Partisans

Historically, Muslims never experienced any harm as serious as that at the hands of the innovators and partisans. Some of the general public is aware of the harm inflicted by sects like the Shi'a, while others are unaware of it. There are also those who do not recognize the harm of Sufism, for although it is more prevalent than that of the Shi'a, the harm of the Shi'a is far more obvious. The following statements of scholars are enough to prove the weakness brought about by innovators.

Sheikh Al-Islam ibn Taymiyyah said,

“Later, after hypocrisy, innovation, and indecency in violation of the law set by the Messenger emerged (in the nation of Islam), the enemy (i.e. the Christian Byzantines) stormed back to the Arabian Peninsula and Ash-Sham, and extended their dominance over the frontiers of Ash-Sham until they colonized Jerusalem by the end of the fourth century (H). Then they besieged Damascus at a time when the residents of Ash-Sham were trapped between the Christian disbelievers and the hypocrites until Nur Ad-Deen assumed rulership. He embraced the genuine Islam and launched *jihad* against its enemies. The rulers of Egypt (i.e. Al-'Ubaydiyyun) sought his support against the Christians and he responded to their request.

“Thereafter, several incidents took their course until Egypt was seized from Bani 'Ubayd¹⁶⁴ by Salah Ad-Deen Yusuf ibn Sa'dy and came under the reign of the descendants of Al-'Abbas (Bani al-'Abbas). Egypt, since then, has flourished

¹⁶⁴ - Translator's note: Banu 'Ubayd was a tribe that ruled Egypt during the 'Abbasi period.

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with Islam after being subjugated to hypocrites and apostates for a hundred years.¹⁶⁵

“To conclude, belief in the Messenger (peace be upon him) and in *jihad* for the sake of religion are causes of goodness in this life and the hereafter. Innovation, atheism, and violation of the Prophet's religion are causes of evil in this life and the hereafter. When innovation and atheism were dominant in Ash-Sham, Egypt, and the Arabian Peninsula, Allah empowered the disbelievers over the believers. Conversely, when Islam was dominant (in the land of the Muslims), Allah humiliated the atheists and innovators and granted the Muslims victory over the disbelievers.”¹⁶⁶

He also said,

“The increasing splitting and differing in the Eastern Islamic lands was among the (weaknesses) that brought the Tartars. The split has reached a level where a follower of the Shafi'i juristic school is intolerant of any other juristic

¹⁶⁵ - Translator's note: Sheikh Al-Islam is referring to Bani 'Ubayd, as they were declared apostates by the scholars of that time. Check Adh-Dhahabi's book *Al-Ibar fi Khabari man Ghabr: 2/200*”.

¹⁶⁶ - *Majmu' Al-Fatawa: 13/178-179.*

school to the point that he leaves Islam. The same applies for some followers of the schools of Ahmad or Malik. This is an offshoot of splitting and disunity prohibited by Allah and His Messenger. Intolerant adherents who follow their whims and desires should be disparaged and punished.”¹⁶⁷

Al-'Allamah ibn Al-Qayyim pointed out,

“Denial of Allah's names, attributes, and actions are based on false principles set by innovators of the Jahmiyyah, Mu'tazilah, Qadariyyah and those like them. The adopters of these principles have employed invalid measures, false opinions, and misconceptions to reject the decisive authentic textual evidence. They managed to falsify the literal text of these evidences by invalidating its narrators and distorting their underlying meanings. This led to the denial of the believers' direct sight of Allah (in the hereafter), Allah's speech and communication with His servants, Allah's separateness from the world, the *istiwa* (elevation) over the Throne, Allah's loftiness over all creation, and His dominance over everything.

¹⁶⁷ - Ibid: 22/254.

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“Furthermore, they detached the actions of angels, messengers, *jinn*, and humans from Allah’s power and will, although these actions are created by Allah. Subsequently, they rejected the facts told by Allah and His Messenger about Himself, such as His perfect and glorious attributes. They (did this) based on mere opinions that are only the leftovers and filthy remains of distorted minds. These opinions spread in many books, filled many hearts with doubts, and corrupted the world.

“Anyone with any intellect should now understand that destruction occurs when reason presides over textual evidence and desire presides over reason. These two factors inevitably devastate hearts and nations whenever they are in power. Mere opinions have led to rejection of a great deal of truth, tolerance of a great deal of falsehood, burial of guidance, and resurrection of misguidance.”¹⁶⁸

He also said,

“The destruction of religion occurs due to either a false belief that is spread or actions

¹⁶⁸ -*I'lam Al-Muwaqi'in*: 1/68-69.

inconsistent with the truth. The first is innovation, while the other is fulfilling desires. These two are the origin of evil, turmoil, and ordeal. They are the origin of the people's rejection of the messengers, disobedience to Allah, entrance into the Hell-fire, and consequential punishment.

“On that basis, scholars have warned against two types of people: one who follows his desires and one who is obsessed with this worldly life. Scholars also warned against the trial caused by deviant scholars and ignorant worshippers because they drive utterly astray their followers. Deviant scholars are similar to those worthy of Allah’s wrath as they act inconsistent with the knowledge they have, while the ignorant worshippers act without (guiding) knowledge.”¹⁶⁹

Never forget what Muslims experienced due to the tyranny of their rulers in their desperate pursuit of the worldly life. Al-Qurtubi pointed out,

“When Muslims experience what was previously described, the result is disunity and preoccupation with (fighting) each other instead of declaring *jihad* against the (true) enemy. Subsequently, the enemy will become stronger

¹⁶⁹ - Ibid: 1/136-137.

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and more dominant. We have experienced this today in the East and the West. The Turkish disbelievers colonized Iraq when the (Muslim) rulers of the East disputed, and the Europeans colonized Andalusia and its nearby islands when the dispute occurred between the (Muslim) rulers of the West. The disbelievers' greed for the entire Islamic land has mounted. So we ask Allah to bestow forgiveness, victory, and beneficence upon Muslims.”¹⁷⁰

We must also not disregard the evil produced by dissolute and lewd individuals. Sheikh Al-Islam ibn Taymiyyah said,

“Whoever reflects on the ongoing tribulations will conclude that any turmoil between the rulers of this nation and its scholars including their followers are due to deviance and evil religious and worldly desires—that is, religious innovation and pursuit of worldly lusts. These matters are universal to the entire race of human beings as they are intrinsically ignorant sinners. Sinners wrong themselves and inflict harm on others when they indulge in adultery, homosexuality,

¹⁷⁰ - *Al-Mufhim*: 7/218.

alcohol, oppression, financial fraud, and other sins.”¹⁷¹

Continued Weakness Caused By Persistence Of Innovators Old And New

No matter how great the weakness of the believers and the pursuit of their enemies, the innovators display no spirit of mercy and never consider reverting to genuine Islam. They and their followers persist in remaining on their position of weakness and disgrace. This perfectly matches the Prophet’s (peace be upon him) statement regarding the first sect to appear in the Islamic nation, the Khawarij.

Abu Dharr reported Allah’s Messenger (peace be upon him) as saying,

إِنَّ بَعْدِي مِنْ أُمَّتِي - أَوْ سَيَكُونُ بَعْدِي مِنْ أُمَّتِي -
 قَوْمٌ يَقْرَأُونَ الْقُرْآنَ لَا يُجَاوِزُ حَلَاقِيمَهُمْ، يَخْرُجُونَ
 مِنَ الدِّينِ كَمَا يَخْرُجُ السَّهْمُ مِنَ الرَّمِيَّةِ ، ثُمَّ لَا
 يَعُودُونَ فِيهِ هُمْ شَرُّ الْخَلْقِ وَ الْخَلِيقَةِ .

¹⁷¹ - *Majmu' Al-Fatawa*: 28/143.

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“Verily there will arise from my nation after me or soon after me a group (of people) who will recite the Qur'an, but it will not go beyond their throats. They will pass straight through their religion just as the arrow passes through its victim and they will never return. They will be the worst among creation and the animals.”¹⁷²

This is the attitude of innovators and partisans along with their followers: persistence in violating Allah’s law to the extent of polytheism, superstitions, murder, and internal disputes among Muslims. Examine the sects and parties that emerged since the generation of the Salaf: the Khawarij, Mu'tazilah, Jahmiyyah, Murji'ah, Shi'a, Sufiyyah, and Ash'ariyah up until our present time. Is there any chance the Muslim will be sound while engaged with these sects? Yet ironically, those sects and parties consider the one who reverts to the Sunnah an apostate, Allah forbid.

We discover that the parties that emerged during our generation are deteriorating day after day in pursuit of the enemy’s desires. As a result, Muslims affiliated with neither the Shi'a nor the Sufis have become

¹⁷² - Recorded by Muslim: 1067.

partisans except those who adhere to Allah and the Sunnah of His Prophet (peace be upon him).

Democratic partisanship has heightened the believers' weakness and division. Contemporary partisanship increases the weakness believers already suffer for years after it takes hold.

In short, the continued weakness of the believers due to innovation and partisanship is ongoing and is only denied by the ignorant, arrogant, or stubborn. This weakness increases occasionally. Some sects and parties may encounter a phase of weakness whereas others may become stronger. It has never happened in the course of history that innovators and partisans have reverted from their innovation and partisanship; usually it is only some individuals among them who revert to the Sunnah and abandon what contradicts the truth.

Followers Of Innovators And Partisanship Will Continue To Be Weak Until Allah Ceases The Existence of All Religions

Allah says,

﴿ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ

كُلِّهِ ۚ

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“It is He Who has sent His Messenger (Muhammad peace be upon him) with guidance and the religion of truth (Islam), to make it superior over all religions.” ¹⁷³

Ibn 'Atiyyah commented,

“This verse will be truly sensed when 'Isa Son of Maryam descends and all religions cease to exist except Islam. This is At-Tabari and Ath-Tha'labi's position. The other position states Islam will be outstandingly superior to other religions, the traces of which will remain.” ¹⁷⁴

The Prophet (peace be upon him) explained that deviant sects will cease to exist when 'Isa son of Maryam (peace be upon him) descends. Abu Hurairah narrated,

قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - : ((الْأَنْبِيَاءُ
إِخْوَةٌ لِعَالَمَاتٍ : أُمَّهَاتُهُمْ سَتَّى وَ دِينُهُمْ وَاحِدٌ . وَ أَنَا
أَوْلَى النَّاسِ بِعَيْسَى بْنِ مَرْيَمَ ، لِأَنَّهُ لَمْ يَكُنْ بَيْنِي وَ

¹⁷³ - Soorah At-Taubah (9:33)

¹⁷⁴ - *Tafsir* of ibn 'Atiyyah: 13/472.

بَيْنَهُ نَبِيٌّ ، وَ إِنَّهُ نَازِلٌ فَإِذَا رَأَيْتُمُوهُ فَاعْرِفُوهُ رَجُلًا
 مَرْبُوعًا إِلَى الْحُمْرَةِ وَ الْبَيَاضِ ، عَلَيْهِ ثَوْبَانِ
 مُمَصَّرَانِ كَأَنَّ رَأْسَهُ يَقْطِرُ ، وَ إِنْ لَمْ يُصِبْهُ بَلَلٌ ،
 فَيَدُقُّ الصَّلِيبَ وَ يَقْتُلُ الْخِنْزِيرَ وَ يَضَعُ الْجِزْيَةَ ، وَ
 يَدْعُو النَّاسَ إِلَى الْإِسْلَامِ فَيَهْلِكُ اللَّهُ فِي زَمَانِهِ
 الْمَمْلَكَاتُ كُلَّهَا ، إِلَّا الْإِسْلَامَ .

“The Prophet (peace be upon him) said, **“The prophets are paternal brothers; their mothers are different, but their religion is one. I, more than any of mankind, have more right to `Isa, son of Maryam, for there was no Prophet between him and I. He will descend, and if you see him, know him. He is a well-built man, (the color of his skin) between red and white. He will descend while wearing two long, light yellow garments. His head appears to be dripping water, even though no moisture touched it. He will break the cross, kill the pig, and banish the Jizyah and will call the people to Islam. During his time,**

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Allah will destroy all religions except Islam.”¹⁷⁵

This point is also emphasized in Abu Sa'id Al-Khudri's hadith about *Ad-Dajjal* (The Antichrist).

The Prophet (peace be upon him) said,

وَتَكُونُ الْكَلِمَةُ وَاحِدَةً فَلَا يُعْبَدُ إِلَّا اللَّهُ

“The people will be united and none will be worshipped except Allah.”¹⁷⁶

The disappearance of all religions—Christianity, Judaism, and others—necessarily entails the disappearance of innovation, because these dogmas and ideologies are inspired by philosophers (from other religions) and idol worshippers. Ultimately, Islam is the only religion that will remain and will reign over the entire world. Isa will be the ruler while *Al-Mahdi* and his fellow believers will be his subjects. How pleasant and tasteful this life will be.

¹⁷⁵ - Recorded by Ahmad: 2/406.

¹⁷⁶ - Recorded by ibn Majah: 4077.

The Increase Of Weakness Of Believers In Our Time

It was previously mentioned that the believer's weakness intensifies and increases over time. This weakness may overwhelm some generations. The weakness in our time has different shapes.

Muslim children are educated in schools, institutes, and universities of the disbelieving Christians and Jews, whether those schools are in the lands of the Muslims or the disbelievers. This type of education has left Muslim students at the mercy of the disbelievers because the Islamic identity of those students becomes disfigured—let alone those students who have become promoters of evil to the extent that some become even more severe critics of Islam than the enemies of Islam.

Muslim leaders granted authority to Christians and Jews in handling Muslims' affairs in various fields including politics, economy, academia, *da'wah*, ethics, and many others. Such authority has made the reality of the Muslims' condition shocking and gloomy. To Allah we belong and to Allah we return.

Muslim citizens are emigrating to the lands of disbelievers. Most of those emigrants are not officially authorized to travel to western lands and most are ignorant of Islam and unaware of how ignorant the disbelievers are. These Muslims perceive the

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disbelieving lands as civilized (from afar), so how grave is (their error) when they emigrate to live there?

On top of this, some of them pursue citizenship and become completely assimilated into these societies. Emigration to the land of disbelievers has incurred a massive loss in such a manner that the following from Allah's words apply to them:

﴿ وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَىٰ حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَإِنْ

أَصَابَهُ فِتْنَةٌ أُنْقَلَبَ عَلَىٰ وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ذَٰلِكَ هُوَ

الْخُسْرَانُ الْمُبِينُ ﴿١١﴾

“And among mankind is he who worships Allah as it were, upon the very edge (i.e. in doubt). If good befalls him, he is content therewith, but if a trial befalls him, he turns back on his face (i.e. reverts back to disbelief after embracing Islam). He loses both this world and the Hereafter. That is the evident loss.”¹⁷⁷

¹⁷⁷ - Soorah Al-Hajj (22:11)

A great number of Muslims nowadays tend to imitate the enemy of Islam on an unprecedented scale and in every aspect. The imitators accept anything disbelievers do even if harmful, to the extent that some of the Muslim youth imitated the disbelievers in embracing the worst forms of disbelief and atheism, including communism, which is based on the principle, "There is no God, and life is purely materialistic." This religion is the opium of the public.

Some of the imitators adopt secularism, which denies religion and considers it mankind's worst conspiracy. Communist and secular parties were established in some Muslim countries and were led to atheism—slandering Allah, His religion, His Messenger, and the Qur'an. They labeled Islam a religion of backwardness and fossilization.

Furthermore, those imitators have accepted the calls to equality riddled with disbelief, equating the Qur'an to the distorted and abrogated Torah and Gospel, equating Masjids to churches, and equating the believer to the disbeliever—even though the disbelievers believe themselves superior to the believers—and equated men to women. This equality contains enough disbelief and atheism to turn the religion of Islam upside down. The following statement of the Prophet is perfectly applicable to those Muslim imitators.

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حَتَّىٰ لَوْ دَخَلُوا جُحْرَ ضَبٍّ، تَبِعْتُمُوهُمْ

“If they entered the hole of a lizard, you will follow them.”¹⁷⁸

These are the most prominent forms of weakness in our generation, and I ask Allah to rectify the conditions of the believers.

Weakness Is Severely Aggravated Immediately Before Ad-Dajjal's Appearance

The further Muslims are from the prophetic generation the more their weakness and tribulations increase, except in those upon whom Allah has mercy. The weakness will increase even more before *Ad-Dajjal's* appearance. Some weak believers may become hypocrites and disbelievers due to the flood of tribulations. We seek refuge in Allah from such things.

'Abdullah ibn 'Umar (may Allah be pleased with them both) narrated,

¹⁷⁸ - Recorded by Al-Bukhari: 7320 and Muslim: 2669.

كُنَّا قُعُودًا عِنْدَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ،
فَذَكَرَ الْفِتْنَ ، فَأَكْثَرَ فِي ذِكْرِهَا ، حَتَّى ذَكَرَ فِتْنَةَ
الْأَخْلَاسِ . فَقَالَ قَائِلٌ : يَا رَسُولَ اللَّهِ ، وَ مَا فِتْنَةُ
الْأَخْلَاسِ ؟ قَالَ : ((هِيَ هَرَبٌ وَ حَرْبٌ ، ثُمَّ فِتْنَةُ السَّرَّاءِ
دَخْنُهَا مِنْ تَحْتِ قَدَمِي رَجُلٍ مِنْ أَهْلِ بَيْتِي يَزْعُمُ
أَنَّهُ مِنِّي وَ لَيْسَ مِنِّي ، وَ إِنَّمَا أَوْلِيَائِي الْمُتَّقُونَ ثُمَّ
يَضْطَلِحُ النَّاسُ عَلَى رَجُلٍ كَوْرِكٍ عَلَى ضِلَعٍ ، ثُمَّ
فِتْنَةُ الدُّهَيْمَاءِ لَا تَدْعُ أَحَدًا مِنْ هَذِهِ الْأُمَّةِ إِلَّا لَطَمَتْهُ
لَطْمَةً فَإِذَا قِيلَ انْقَضَتْ تَمَادَتْ يُضْبِحُ الرَّجُلُ فِيهَا
مُؤْمِنًا وَ يُمْسِي كَافِرًا ، حَتَّى يَصِيرَ النَّاسُ إِلَى
فُسْطَاطَيْنِ : فُسْطَاطِ إِيمَانٍ لَا نِفَاقَ فِيهِ ، وَ فُسْطَاطِ
نِفَاقٍ فِيهِ ، وَ فُسْطَاطِ نِفَاقٍ لَا إِيمَانَ فِيهِ . فَإِذَا كَانَ
ذَاكُمْ فَانْتَظِرُوا الدَّجَاجَ مِنْ يَوْمِهِ ، أَوْ مِنْ غَدِهِ))

“When we were sitting with the Messenger of Allah (peace be upon him), he talked about periods of trial, mentioning many of them. When

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he mentioned the *fitnah* during which people should stay in their houses, some asked him, 'Messenger of Allah, what is the *fitnah* that will compel people to stay in their homes?' He replied, **'It will be fleeing and plundering. Then will come a test which is pleasant. Its murkiness is due to the fact that it will come from a man from the people of my house, who will assert that he belongs to me, whereas he does not, for my friends are only the God-fearing. Then the people will unite under a man who will be like a hip-bone on a rib. Then there will be the little black trial, which will leave none of this community without striking him, and when people believe it has ended, it will be extended. During it a man will be a believer in the morning and a disbeliever in the evening. The people will be in two camps: the camp of *īmān*, which will contain no hypocrisy; and the camp of hypocrisy, which will contain no *īmān*. When that happens, expect *Ad-Dajjal* that day or the next.'**"¹⁷⁹

¹⁷⁹ - Recorded by Abu Dawud: 4244. .

The flood of tribulations deprives people of their reason and throws them into mazes of confusion. Anas ibn Malik narrated,

إِنَّ أَمَامَ الدَّجَالِ سِنِينَ خَدَاعَةً ، يُكَذَّبُ فِيهَا الصَّادِقُ
وَيُصَدَّقُ فِيهَا الْكَاذِبُ ، وَ يُخَوَّنُ فِيهَا الْأَمِينُ ، وَ
يُؤْتَمَنُ فِيهَا الْخَائِنُ ، وَ يَتَكَلَّمُ فِيهَا الرُّوَيْبِضَةُ !؟
((قِيلَ : وَ مَا الرُّوَيْبِضَةُ قَالَ : ((الْفُؤَيْسِقُ يَتَكَلَّمُ
فِي أَمْرِ الْعَامَّةِ)) .

“The Prophet (peace be upon him) said, **‘The years preceding Ad-Dajjal will be treacherous. The liar will be regarded honest and the honest will be regarded a liar. The believer will be regarded as a traitor and the traitor will be regarded a believer. The ruwaibidah will decide matters.’** It was asked, ‘Who are the *ruwaibidah*?’ He said, ‘Vile and base men who handle the affairs of the people.’”¹⁸⁰

I say those ordeals mentioned in the hadith of Anas precisely match the condition of our present time.

¹⁸⁰ - Recorded by Ahmad: 3/220 and Al-Bazzar in *Kashf Al-Astar*: 4: 132.

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Magazine and newspaper columnists and reporters have become the spokesmen of the enemy of Islam. They address major affairs of the nation that require exclusively rational and intellectual individuals, and they analyze these affairs in an odd and questionable manner. Certainly, to Allah we belong and to Allah we return!

Types Of Diseases Found In The Heart Of The Weak Believer

The diseases that target the heart of the weak believer are various, as a single sin varies significantly depending on the perpetrator. Some knowledgeable people once remarked, "Singing denotes hypocrisy in some people and stubbornness in others. It also denotes denial in some people, vileness in others, and indiscretion in others yet."¹⁸¹

The following discussion draws attention to some of these diseases with the conviction that Muslims should be anxious to detect and avoid them.

Compliance with inner desires: Allah addressed some of the Prophet's (peace be upon him) wives,

¹⁸¹ - *Ighathatul Lahfan*: 1/447.

﴿إِنْ نُتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا﴾

“If you two (wives of the Prophet peace be upon him, namely Aishah and Hafsa) turn in repentance to Allah, (it will be better for you), your hearts are indeed so inclined.”¹⁸²

As-Sa'di commented, “(This means) ‘Your hearts would incline and embrace the appropriate attitude and piety (in your dealings) with the Prophet (peace be upon him).’”

Deviance of the heart: Allah says,

﴿فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَبَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ﴾

﴿وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ﴾

“So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking *al-fitnah* (polytheism and turmoil, etc.), and seeking hidden meanings, but none knows its hidden meanings save Allah.”¹⁸³

¹⁸² - Soorah At-Tahrim (66:4)

¹⁸³ - Soorah Al-Imran (3:7)

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Abu Ad-Darda' said,

خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَ
نَحْنُ نَذْكُرُ الْفَقْرَ وَنَتَخَوَّفُهُ، فَقَالَ: ((الْفَقْرَ
تَخَافُونَ؟! وَالَّذِي نَفْسِي بِيَدِهِ! لَتُصَبَّنَ عَلَيْكُمْ
الدُّنْيَا صَبًّا، حَتَّى لَا يُزِيغَ قَلْبَ أَحَدٍ مِنْكُمْ إِزَاغَةً إِلَّا
هِيَهِ. وَإِيْمُ اللَّهِ! لَقَدْ تَرَكْتُكُمْ عَلَى مِثْلِ الْبَيْضَاءِ،
لَيْلُهَا وَنَهَارُهَا سَوَاءٌ)).

“The Messenger of Allah (peace be upon him) came out to us when we were speaking of poverty and how we feared it. He said, **‘Is it poverty that you fear? By the One in Whose Hand is my soul, (the delights and luxuries of) this world will come to you in plenty, and nothing will cause the heart of anyone of you to deviate except that. By Allah, I am leaving you upon something *bayda* (white, bright, clear path) the night and day of which are the same (in brightness).’**¹⁸⁴

¹⁸⁴ - Recorded by Ibn Majah: 5.

Malice, including envy, grudges, and enmity towards one another: Allah describes the residents of Paradise,

﴿وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ﴾

“And We shall remove from their breasts any (mutual) hatred or sense of injury (which they had, if at all, in the life of this world); rivers will be flowing under them.”¹⁸⁵

And Allah says in another verse reporting the believers’ saying,

﴿وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ﴾

“Our Lord! Forgive us and our brethren who have preceded us in *Īmān*, and put not in our hearts any hatred against those who have believed.”¹⁸⁶

Wrath: This extreme degree of anger is permissible when directed against disbelievers and hypocrites. It is an impermissible disease if directed against followers of truth. Allah says,

¹⁸⁵ - Soorah Al-A'raf (7:43)

¹⁸⁶ - Soorah Al-Hashr (59:10)

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﴿ قَاتِلُوهُمْ يُعَذِّبَهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِيهِمْ وَيَصْرِكُمْ عَلَيْهِمْ

وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ ﴿١٤﴾ وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ وَيَتُوبُ

اللَّهُ عَلَىٰ مَنْ يَشَاءُ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٥﴾

“Fight against them so that Allah will punish them by your hands and disgrace them and give you victory over them and heal the breasts of a believing people. And remove the anger of their (believers) hearts. Allah accepts the repentance of whom He wills. Allah is All-Knowing, All-Wise.”¹⁸⁷

Allah praises the honorable believers,

﴿ وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ ۗ

“Who repress anger and pardon men.”¹⁸⁸

Unfortunately, high levels of wrath may eventually lead to hypocrisy.

¹⁸⁷ - Soorah At-Taubah (9:14-15)

¹⁸⁸ - Soorah Al-Imran (3:134)

﴿ وَإِذَا لَقُّوكُمْ قَالُوا ءَامَنَّا وَإِذَا خَلَوْا عَضُّوا عَلَيْكُمُ الْأَنَامِلَ مِنَ الْغَيْظِ قُلْ

مُوتُوا بِغَيْظِكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١١٩﴾

“When they meet you, they say, ‘We believe.’ But when they are alone, they bite the tips of their fingers at you in rage. Say: ‘Perish in your rage. Certainly, Allah knows what is in the breasts (all the secrets).’”¹⁸⁹

Harshness of the heart:

Allah says,

﴿ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ ﴿١٥٩﴾

“And had you been severe and harsh-hearted, they would have broken away from about you.”¹⁹⁰

Some interpreters commented, “A harsh person is one who has superficially ill-natured behavior. The harsh-hearted person is one who misbehaves in private matters.”

¹⁸⁹ - Soorah Al-Imran (3:119)

¹⁹⁰ - Soorah Al-Imran (3:159)

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Arrogance

'Abdullah b. Mas'ud narrated,

عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: ((لَا يَدْخُلُ
الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبَرٍ)). قَالَ
رَجُلٌ: إِنَّ الرَّجُلَ يُحِبُّ أَنْ يَكُونَ ثَوْبُهُ حَسَنًا وَ نَعْلُهُ
حَسَنَةً. قَالَ: ((إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ. الْكِبَرُ
بَطْرُ الْحَقِّ، وَ غَمَطُ النَّاسِ))

“The Prophet (peace be upon him) said, **‘He who has in his heart the weight of a mustard seed of pride shall not enter Paradise.’** A man (amongst his audience) said, ‘Verily a person loves that his dress should be fine, and his shoes should be fine.’ He (the Prophet) remarked, **‘Verily, Allah is Jameel and He loves beauty. Pride is disdainning the truth (out of self-conceit) and contempt for the people.’**”¹⁹¹

¹⁹¹ - Recorded by Muslim: 91, Abu Dawud: 4091 and At-Tirmidhi.

Immorality:

Allah says,

﴿يٰۤاَيُّهَا النّبِيّٰ لَسْتَنّٰ كَاَحَدٍ مِّنَ النِّسَاۃِ اِنَّ اَتَّقِيْنَ فَلَآ تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ
الَّذِيۡ فِيۡ قَلْبِهٖ مَّرَضٌ﴾

“O wives of the Prophet! You are not like any other women. If you keep your duty (to Allah), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery, etc.)” ¹⁹²

Hypocrisy:

One of the major diseases of the heart, which is also profoundly lethal, is hypocrisy. The hypocrites were described as such in the Qur’an.

﴿فِيۡ قُلُوْبِهِمْ مَّرَضٌ فَزَادَهُمُ اللّٰهُ مَرَضًا﴾

¹⁹² - Soorah Al-Ahzab (33:32)

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“In their hearts is a disease (of doubt and hypocrisy) and Allah has increased their disease”¹⁹³

and,

﴿ إِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ غَرَّ هَوَاهُمْ دِينَهُمْ ﴾

When the hypocrites and those in whose hearts was a disease (of disbelief) said: “These people (Muslims) are deceived by their religion.” ¹⁹⁴

and,

﴿ وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا

﴿ عُرُودًا ۗ ﴾

“And when the hypocrites and those in whose hearts is a disease (of doubts) said, ‘Allah and His Messenger (peace be upon him) promised us nothing but delusions!’”¹⁹⁵

and,

¹⁹³ - Soorah Al-Baqarah (2:10)

¹⁹⁴ - Soorah Al-Anfaal (8:49)

¹⁹⁵ - Soorah Al-Ahzab (33:12)

﴿ لَئِن لَّمْ يَنْتَهِ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِم مَّرَضٌ وَالْمُرْجِفُونَ فِي

الْمَدِينَةِ لَنُغْرِبَنَّكَ بِهِمْ ﴾

“If the hypocrites and those in whose hearts is a disease (evil desire for adultery, etc.) and those who spread false news among the people in Al-Madinah cease not, We shall certainly let you overpower them.”¹⁹⁶

These diseases and others like them gradually infiltrate the heart, with no opposition from the one who is presumably guarding it. The heart of such a person resembles the seeds of a tree that are sown and watered, but some small harmful trees grew next to the seeds and were not removed due to the carelessness of the person who sowed them. These small trees became so well rooted they prevented the seeds from growing properly and strongly. The stronger these trees grew, the weaker the seeds became.

The heart of the believer is similar: if one does not safeguard and purify it from the blemishes of evil desires, its condition deteriorates, its diseases become

¹⁹⁶ - Soorah Al-Ahzab (33:60)

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more grave, and eventually it becomes tarnished with rust.

Abu Hurairah narrated,

قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - : ((إِنَّ الْعَبْدَ
إِذَا أَخْطَأَ خَطِيئَةً نُكِتَتْ فِي قَلْبِهِ نُكْتَةٌ سَوْدَاءٌ، فَإِذَا
هُوَ نَزَعَ وَاسْتَغْفَرَ وَتَابَ سُقِلَ قَلْبُهُ، وَإِنْ عَادَ زِيدَ
فِيهَا، حَتَّى تَعْلُوَ قَلْبَهُ، وَهُوَ الرَّانُ الَّذِي ذَكَرَ اللَّهُ :

﴿ كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ ﴾ (١٤)

“The Messenger of Allah (peace be upon him) said, ‘**Verily, when the slave (of Allah) commits a sin, a black spot appears on his heart. When he refrains from it, seeks forgiveness and repents, his heard is polished clean. But if he returns, it increases until it covers his entire heart. And that is the *ran* which Allah mentioned (in the verse): “Nay, but on their hearts is the *ran* which they used to earn.”**”¹⁹⁷

¹⁹⁷ - Recorded by Ahmad: 2/297, At-Tirmidhi: 3334, and Ibn Majah: 4244. This hadith is At-Tirmidhi's wording.

The Messenger of Allah (peace be upon him) said,

تُعْرَضُ الْفِتْنُ عَلَى الْقُلُوبِ كَالْحَصِيرِ عُوْدًا عُوْدًا ،
 فَأَيُّ قَلْبٍ أُشْرِبَهَا نُكِتَ فِيهِ نُكْتَةٌ سَوْدَاءٌ ، وَ أَيُّ قَلْبٍ
 أَنْكَرَهَا نُكِتَ فِيهِ نُكْتَةٌ بَيْضَاءٌ ، حَتَّى تَصِيرَ عَلَى
 قَلْبَيْنِ : عَلَى أْبَيْضٍ مِثْلِ الصَّفَا ، فَلَا تَضُرُّهُ فِتْنَةٌ مَا
 دَامَتِ السَّمَوَاتُ وَ الْأَرْضُ ، وَ الْآخِرُ أَسْوَدٌ مُرْبَادًا ، كَالْكُوْزِ
 مُجَخِّيًا ، لَا يَعْرِفُ مَعْرُوفًا ، وَ لَا يُنْكِرُ مُنْكَرًا ، إِلَّا مَا
 أُشْرِبَ مِنْ هَوَاهُ

“Temptations are presented to men's hearts as a reed mat is woven stick by stick. Any heart penetrated by them will have a black mark put on it, but any heart which rejects them will have a white mark put on it. The result is two types of hearts: one white like a white stone that will not be harmed by any turmoil or temptation, so long as the heavens and the earth endure; and the other black and dust-colored like an upside-down vessel. It neither

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**recognizes good nor rejects evil except what
matches its desires.”¹⁹⁸**

This hadith illustrates the eventual destination of the weak heart: its death, as clear from the Prophet's statement:

لَا يَعْرِفُ مَعْرُوفًا، وَلَا يُنْكِرُ مُنْكَرًا، إِلَّا مَا أُشْرِبَ مِنْ
هَوَاهُ

**“It neither recognizes good nor rejects evil
except what matches its desires.”**

This outcome is seen today, especially among those who embrace the evils of democracy, such as the law known as “honor among parties.” This code maintains silence between parties about each other's faults. Some of these parties are atheists and others are innovators. They conduct meetings with each other, make agreements and pacts, exchange praise, select candidates, and more.

**The Correlation Between Weakness Of The Heart
And Weakness Of The Limbs**

¹⁹⁸ - Recorded by Muslim on the authority of Hudhaifah: 386.

It has been mentioned that weakness is of two types: outward and inward. The correlation between them is explained in this section. Outward weakness is the natural progression of inward weakness, which necessarily creates it.

Sheikh Al-Islam ibn Taymiyyah observed in his discussion of *īmān* in the heart,

“Since *īmān* of the heart has outward signs, these signs necessarily prove or disprove possession of *īmān*. Allah says,

﴿لَا يَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ

وَرَسُولَهُ﴾

‘You (O Muhammad peace be upon him) will not find anyone who believes in Allah and the Last Day making friendship with those who oppose Allah and His Messenger.’¹⁹⁹

and,

﴿وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنزِلَ إِلَيْهِ مَا اتَّخَذُوهُمْ

أَوْلِيَاءَ﴾

¹⁹⁹ - Soorah Al-Mujadilah (58:22)

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'And had they believed in Allah, and in the Prophet (Muhammad peace be upon him) and in what has been revealed to him, never would they have taken them (the disbelievers) as *auliya* (protectors and helpers).'²⁰⁰ ²⁰¹

Al-'Allamah Ash-Shatiby said,

"The outward actions serve as a reflection of the inner self. Therefore, if the outside is crooked, the inside is judged the same; whereas if it's straight, the inward is judged the same. This rule is applicable in *fiqh* (jurisprudence) and all theoretical and practical rulings, and applies to a wide spectrum of the *Shari'ah*."²⁰²

Al-'Allamah ibn Rajab said,

"The Prophet (peace be upon him) provided a comprehensive scale by which to measure the righteousness or corruption of the human being. The scale is the condition of the heart. If the heart is pure, the intention is necessarily pure as well as the limbs, which respond positively to

²⁰⁰ - Soorah Al-Ma'idah (5:81)

²⁰¹ - *Al-Asfahaniyyah*: 181.

²⁰² - *Al-Muafaqat*: 1/233.

the obedience of Allah and avoidance of His prohibitions and contentment with *halal* rather than acceptance of *haram*.

“However, if the heart is impure, the intention is necessarily impure, as well as the limbs, which respond positively to the prohibitions of Allah (Glory be to Him) and what displeases Him, and are discontent with *halal*.”²⁰³

Ibn Al-Mulaqin said,

“Uprightness and corruption of the body is subsequent to the heart's uprightness and corruption respectively. The reason is the heart triggers physical motion and psychological desires. In short, the heart is the king while the body and limbs are its subordinates, which become upright when their king is upright and corrupt whenever their king is corrupt.”²⁰⁴

I say limbs affect the heart when it is negligent, weak, ill, or captivated by the (evil desires of the) soul and the devil. The author of *Al-Futuhah Al-Wahbiyyah bi Sharh Al-Arba'in An-Nawawiyah* said,

“The earlier hadith proves limbs corrupt the heart although they're its subordinates, due to

²⁰³ - *Fath Al-Bari*: 1/229.

²⁰⁴ - *Al-Ma'in fee Tafahhum Al-Arba'in*: 126-127.

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the intrinsic correlation between the outward appearance and the inward self. Although the heart is small in size, it is very significant and thereby called 'the greatest'." ²⁰⁵

The Prophet (peace be upon him) proved the diseased heart is impacted by the actions of the limbs when he said,

تُعْرَضُ الْفِتْنُ عَلَى الْقُلُوبِ كَالْحَصِيرِ عُوْدًا عُوْدًا
فَأَيُّ قَلْبٍ أُشْرِبَهَا نُكِتَ فِيهِ نُكْتَةٌ سَوْدَاءٌ، وَ أَيْ قَلْبٍ
أَنْكَرَهَا نُكِتَ فِيهِ نُكْتَةٌ بَيْضَاءٌ.

“Temptations are presented to men's hearts like a reed mat is woven stick by stick. Any heart impregnated by them will have a black mark put on it, but any heart that rejects them will have a white mark put on it.”²⁰⁶

A poet once recited:

“Every temptation starts off with eyesight

²⁰⁵ -*Al-Futuhah Al-Wahbiyyah bi Sharh Al-Arba'in An-Nawawiyyah*: 261.

²⁰⁶ -Recorded by Muslim: 144.

“Exactly as fire is ignited by a spark.”

Therefore, the statement “*Īmān* is in the heart only” promoted by deviants when advised to rectify their superficial appearance, is a fallacy and rebellion against the truth. It could be that their hearts recognize the truth but they are too arrogant to admit it. The Muslim should fear Allah, be truthful, and repent to Him.

Ten Obstacles Between The Heart Of The Weak Believer And Allah

Rejection of truth arises from obstacles within the heart. They are relative and are listed by ibn Al-Qayyim as follows:

“The obstacles that stand between the heart and Allah are ten:

1. “Denial of Allah's names and attributes: this is the most serious because one who embraces it loses the chance to know Allah and never reaches Him.
2. “Polytheism: when the heart worships other than Allah.

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3. "Innovated creed: as found in the many and diverse people of desires.
4. "Innovated methodology: as found in the behaviorists who innovate in their method and attitude.
5. "Hidden major sins: these include arrogance, self-conceit, showing off, envy, false pride, and so on.
6. "Apparent major sins: this is less harmful than the previous one because those involved in (the previous) are more diligent in worship, asceticism, and persistence. However, those with this sin are more likely to repent from their apparent major sins than the others whose hidden major sins have become deep-seated. "These people openly practice these major sins and promote them as knowledge and acts of worship. Hence, those involved in the apparent major sins are closer to recovery than the others, and their hearts are better than the others.

7. "Minor sins.
8. "Over-indulgence in lawful matters.
9. "Negligence of the supreme reason for one's creation, their duties, gratitude, and worship to Allah.
10. "Failure of the diligent and persistent to embrace the sublime path." ²⁰⁷

So beware, O Muslim brother and sister, of being infected with these obstacles within your heart, as they are fueled by negligence. Spare no effort in healing your heart.

The Weakness Of Muslims Who Socialize With Disbelievers

One of the fatal diseases Muslims suffer is intermingling with disbelievers without observing the legal rulings set to govern this intermingling. This intermingling has two forms.

²⁰⁷ *Madarij as-Salikin*: 3/176-177.

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The first is socializing due to residence and inhabitation in the land of the disbelievers. This is emphatically forewarned against by the Prophet (peace be upon him).

Jarir bin 'Abdullah narrated,

أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: ((أَنَا
بَرِيءٌ مِنْ كُلِّ مُسْلِمٍ يُقِيمُ بَيْنَ الْمُشْرِكِينَ . لَا تَرَأَى
نَارَهُمَا !!))

“The Messenger of Allah (peace be upon him) said, **‘I am free from every Muslim that lives among the idolaters. They should not see each other's campfires.’**”²⁰⁸

Samurah ibn Jundub narrated,

أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: ((مَنْ
جَامَعَ الْمُشْرِكَ وَ سَكَنَ مَعَهُ ، فَإِنَّهُ مِثْلُهُ))

²⁰⁸ - Abu Dawud: 2645 and At-Tirmidhi: 1604. It has been graded *sahih* by many a considerable number of scholars.

“The Messenger of Allah (peace be upon him) said, **‘Anyone who associates with a polytheist and lives with him is like him.’**”²⁰⁹

Mu'awiyah bin Haidah narrated,

أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ : ((لَا يَقْبَلُ اللَّهُ مِنْ مُشْرِكٍ أَشْرَكَ بَعْدَمَا أَسْلَمَ عَمَلًا ، حَتَّى يُفَارِقَ الْمُشْرِكِينَ إِلَى الْمُسْلِمِينَ))

“The Messenger of Allah (peace be upon him) said, **‘Allah will not accept any good deed from a polytheist who committed polytheism after having become Muslim, until he leaves the polytheists and joins the Muslims.’**”²¹⁰

The scholars' statements regarding this issue can be summarized as: Whoever accepted Islam after disbelief must emigrate to the Muslim land unless this person is able to practice the religion freely among the disbelievers. He is excused if he is powerless to emigrate until he gains such to ability.

²⁰⁹ - Recorded by Abu Dawud: 2787 and it is graded *sahih* in *As-Sahihah*: 2330.

²¹⁰ - Recorded by Ahmad: 5/4, An-Nasa'i: 2568, and ibn Majah: 2633. This hadith is An-Nasa'i's wording and it is *hasan*.

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The second is socializing in workplaces, educational institutions, and other platforms. This type leads to a Muslim's obedience to and support of disbelievers if the legal rulings pertaining to it are not observed. This violates the important principle of allegiance to Allah, His Messenger, His religion, and His loyal adherents, and disavowal of the disbelievers.

Both types of socializing lead to excessive exposure to disbelievers until the Muslim's religion becomes fragile and the individual is no longer able to distinguish between the Muslim and the disbeliever in outer or inner appearance. Sheikh Al-Islam ibn Taymiyyah remarked,

“The degree of disbelief in respect to the Jews and Christians who socialize with Muslims is lesser in comparison to members of the same religions in other areas, whereas the belief of Muslims who excessively socialize with Jews and Christians is more fragile than that of others.”²¹¹

Socializing between Muslims and disbelievers has become ordinary. There are various reasons for this; however, elaborating on them is not appropriate for this context. Weak Muslims today perceive disbelievers

²¹¹ - *Iqtida As-Siratul Al-Mustaqim*: 1/548.

(e.g. Jews and Christians) as advanced and civilized, to be followed as much as possible. These Muslims are also ignorant of the deceit and conspiracy of their enemy against them. Thus, they are trapped by delusion and ignorance, confused. To Allah we belong and to Allah we return.

The weakness of Muslim rulers and their subordinates has empowered the enemy of Islam against them and has locked them in dispute among themselves. The Prophet (peace be upon him) foretold that the enemy will overpower the Muslims and Muslims will be locked in dispute among themselves, which is substantially worse. 'Abdullah bin 'Umar narrated,

يَا مَعْشَرَ الْمُهَاجِرِينَ ، خَمْسٌ إِذَا ابْتُلِيْتُمْ بِهِنَّ ، وَ
 أَعُوذُ بِاللَّهِ أَنْ تُدْرِكُوهُنَّ : لَمْ تَظْهَرَ الْفَاحِشَةُ فِي قَوْمٍ
 قَطُّ حَتَّى يُعْلِنُوا بِهَا إِلَّا فَشَا فِيهِمُ الطَّاعُونَ وَ
 الْأَوْجَاعُ الَّتِي لَمْ تَكُنْ مَضَتْ فِي أَسْلَافِهِمُ الَّذِينَ
 مَضُوا . وَ لَمْ يَنْقُضُوا الْمِكْيَالَ وَ الْمِيزَانَ إِلَّا أَخَذُوا
 بِالسِّنِينَ وَ شِدَّةِ الْمُؤَنَةِ وَ جَوْرِ السُّلْطَانِ عَلَيْهِمْ . وَ
 لَمْ يَمْنَعُوا زَكَاةَ أَمْوَالِهِمْ إِلَّا مُنِعُوا الْقَطْرَ مِنْ

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السَّمَاءِ ، وَلَوْ لَا الْبَهَائِمُ لَمْ يُمَطَّرُوا ، وَ لَمْ يَنْقُضُوا
عَهْدَ اللَّهِ وَ عَهْدَ رَسُولِهِ ، إِلَّا سَلَّطَ اللَّهُ عَلَيْهِمْ عَدُوًّا
مِنْ غَيْرِهِمْ ، فَأَخَذُوا بَعْضَ مَا فِي أَيْدِيهِمْ . وَ مَا لَمْ
تَحْكُمُ أُمَّتُهُمْ بِكِتَابِ اللَّهِ وَ يَتَخَيَّرُوا مِمَّا أَنْزَلَ اللَّهُ ،
إِلَّا جَعَلَ اللَّهُ بَأْسَهُمْ بَيْنَهُمْ)) .

“The Messenger of Allah (peace be upon him) said, ‘**O Muhajirun, there are five things with which you will be tested, and I seek refuge with Allah lest you live to see them. Immorality, which never appears among a people to such an extent that it is committed openly except that plagues and diseases unknown among their predecessors will spread among them. Cheating in weights and measures, which causes them to be stricken with famine, severe calamity, and the oppression of their rulers. Zakah of wealth is not held back except that rain will be withheld from the sky, and were it not for the animals, no rain would fall on them. Breaking the covenant with Allah and His Messenger (does not occur) except that Allah will enable**

enemies to overpower and take some of what is in (the Muslims') hands. Unless the leaders rule according to the Book of Allah and prefer what Allah sent down, Allah will cause them to fight one another.” ²¹²

The prophecy foretold in this hadith has taken place exactly as told by the Prophet (peace be upon him), attesting to his Prophethood. Among the matters witnessed by the entire world—including Muslims and disbelievers among the *jinn* and humans—is that the disbelievers have overpowered Muslims in all domains: militarily, economically, and politically. They have made Muslims suffer greatly and enslaved Muslims into deplorable conditions. Yet what complicates the situation further is that many Muslim rulers approved political and religious parties, dealing a heavy blow to the Muslims rulers and public.

These parties are more harmful than the enemy conquerors because Muslims are capable of driving the enemy out of their lands whenever they are united. When disunited, this goal remains out of reach. These parties are more likely to help and support the enemy than Islam and Muslims. They are puppets manipulated by the West to execute its crimes in the

²¹² - Recorded by ibn Majah: 4155 and Al-Bazzar in *Kashf Al-'Astar*: 2/268. This is ibn Majah's wording.

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lands of Islam. Their residences are dens of intrigue against Muslims, schemed by the enemies of Islam.

Deviated parties and sects are the origin of the plague of our day. The current deterioration of the Muslim nation will never improve until Allah's law is put in practice and innovation and partisanship is stoutly fought for the sake of Islamic brotherhood and religious unity. Certainly, there is neither might nor power except by Allah.

The Weakness And Deviance Of The Muslim

Leaders:

The Islamic nation is afflicted by the weakness of the Muslim rulers. Some of them invite evil people, including Jewish and Christian disbelievers, and commission them to handle Muslim affairs. Woe unto them from Allah the Al-Mighty. Allah says,

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بَطَانَةً مِّن دُونِكُمْ لَا يَأْمُرُونَكُمْ بِالْإِخْلَاصِ لَهُمْ هِيَ كَمَا يُبْغِضُونَكُمْ وَاللَّهُ عَلِيمٌ خَبِيرٌ ﴾

“O you who believe! Take not as (your) *bitanah* (advisors, consultants, etc.) those outside your religion (pagans, Jews,

Christians, and hypocrites) since they will not fail to do their best to corrupt you.” ²¹³

Jews, Christians, Magians, and like of them are certainly not Muslims.

Ka'b bin Ujrah narrated,

رَسُولُ اللَّهِ قَالَ: ((اسْمَعُوا: هَلْ سَمِعْتُمْ أَنَّهُ سَيَكُونُ
بَعْدِي أُمَرَاءُ؟! فَمَنْ دَخَلَ عَلَيْهِمْ فَصَدَّقَهُمْ بِكُذِبِهِمْ
وَاعَانَهُمْ عَلَى ظُلْمِهِمْ، فَلَيْسَ مِنِّي وَ لَسْتُ مِنْهُ،
وَ لَيْسَ بِوَارِدٍ عَلَيَّ الْحَوْضَ ...))

“The Prophet (peace be upon him) said, ‘**Listen! Have you heard that after me there will be leaders whom whoever comes and condones their lies, supports them in their oppression is not from me and I am not from him, and he shall not drink with me from the *hawd*.**’”²¹⁴

This hadith is from the signs of Prophethood as it has already taken place.

²¹³ - Soorah Al-Imran (3:118)

²¹⁴ - Recorded by At-Tirmidhi: 2259.

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The leaders' weakness is similar to that of the innovators. It was mentioned earlier that the weakness of innovators and partisans is the origin of the believers' weakness: that of both leaders and subordinates. The point here is to explain that the weakness of the Muslim leaders corresponds to the innovators' weakness and has the same origins.

Deviant leaders are followers of evil desires, doubtful matters, and equivocal verses.²¹⁵ They borrow habits from the enemy of Islam, exercise excessive legal concessions, and imitate tyrannical leaders. Such behavior stems from ignorance. There are several reasons the leaders' weakness is in the same class as the innovators' and considered equal or more serious in harm.

The knowledgeable individuals among innovators do their best to recruit kings and leaders by throwing them in the mist of doubtful matters in order to bring them to their side, support their cause, and spread

²¹⁵ - Translator's note: the word "equivocal" is used to describe those verses whose intended meaning is not crystal clear and definite. Scholars advised that those verses are to be dealt with in the light of other crystal clear verses, because if one were to abide by those equivocal verses without following the above instruction, one will be misled.

and defend their call. Whenever these leaders accede to their call, they manipulate them.

Consider the situation in Iran where Shi'a scholars run the country and the Ottoman Empire where Sufi scholars reigned. Those scholars spoiled the religion of both the country's leaders and subjects.

Other scholars of innovation and partisanship pursue wealth and status. They approach leaders to gain their confidence, issue false legal rulings, remain silent about their oppression and transgression, and oppose them only in trivial matters that don't stir their rulers' anger against them. Leaders have become corrupt because of those who claim to be scholars.

The corruption of leaders mostly centers on acquisition of the worldly life, as in making illegal money and spending it inappropriately. The corruption of innovators is disguised under the name of Islam in issues of creed, worship, and so on. Therefore, the harm of the innovators and partisans is more serious and prevailing than that of leaders in respect to religion, while the corruption of the leaders is more harmful and prevailing in respect to the worldly life. In short, the weakness of innovators gives rise to religious turmoil, whereas the weakness of leaders gives rise to worldly turmoil.

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Innovators and partisans either rebel against Muslim rulers or provoke them to fight their opposing sects, parties, and people of the Sunnah. They turn a blind eye to the terrible damage the ruler may inflict on the community and the country. Rebellion against the Muslim ruler or the ruler's resignation at their request are detrimental to both the religion and worldly life. Furthermore, doing nothing is a passive participation in the rulers' detrimental actions against the religion and worldly life.

In conclusion, the reader should now understand that the harm brought about by promoters of falsehood is much more serious than that brought about by the leaders—but this is true when leaders themselves are resistant to the innovators' methodology. If they adopt the innovators' methodology, as have the leaders of Shi'a and Sufis, they will enforce their policies and seek the assistance of deviants and their followers. Moreover, they will use wealth and status to spread falsehood, according to the education the leaders received from their innovating supporters.

Many scholars have stated, "The good actions of the Sultan are extremely beneficial whilst his sins are terribly disastrous." People behave as their rulers behave. If the ruler publically commits a sin, people

will replicate that sin, unlike a regular person's sin, which has much less impact on others. So beware of underestimating the evil of the rulers.

Weak Rulers Oppress Weak Individuals, Not Powerful Ones

The weakness of a ruler's *īmān* appears when he exacts harsh punishments on the subdued weak individuals and neglects exacting them on those of high status, wealth, and tribally supreme individuals. Aisha narrated,

قَامَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَخَطَبَ،
فَقَالَ: ((يَا أَيُّهَا النَّاسُ، إِنَّمَا ضَلَّ مَنْ قَبْلَكُمْ أَنَّهُمْ
كَانُوا إِذَا سَرَقَ الشَّرِيفُ تَرَكَوهُ، وَإِذَا سَرَقَ الضَّعِيفُ
فِيهِمْ أَقَامُوا عَلَيْهِ الْحَدَّ، وَإِيمُ اللَّهِ . لَوْ أَنَّ فَاطِمَةَ
بِنْتَ مُحَمَّدٍ سَرَقَتْ، لَقَتَّعَ مُحَمَّدٌ يَدَهَا))

“The Prophet (peace be upon him) got up and addressed the people, saying, **‘O people! The nations before you went astray because when a noble person stole, they left him alone, but if a weak person among them stole, they**

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exacted legal punishment on him. By Allah, if Fatima, the daughter of Muhammad committed theft, Muhammad would cut off her hand!”²¹⁶

An-Nawawi explained this hadith as follows,

“Scholars have unanimously agreed on the prohibition of intercession (to suspend) legal Islamic punishment due to such hadiths. But it is allowed if the ruler is unaware of it, provided that the person interceded for is not an evil and harmful individual. As for lesser sins (i.e. that require rebuke without capital consequences), intercession is permissible whether escalated to the ruler or not because they are less intense.”²¹⁷

Al-Qurtubi commented,

“If a weak person among them stole, they exacted legal punishment on him.’ This suggests a threat against abandoning legal Islamic punishments and against distinguishing between the base and the noble, the strong and

²¹⁶ - Recorded by Al-Bukhari: 6788 and Muslim: 1688. This hadith is Al-Bukhari's wording.

²¹⁷ - *Sharh An-Nawawi* on Sahih Muslim: 11/155.

the weak. There is no difference among scholars regarding this issue.”²¹⁸

Al-Hafiz noted,

“This hadith orders impartiality in the execution of punishments even if the perpetrator is a son, relative, or noble person. Significantly, reprimand and rebuke are a square procedure for who tolerates its negligence or intercedes to suspend it.”²¹⁹

Unfortunately, many of our rulers today have embraced democracy and no longer carry out legal Islamic punishments at all. Some of them believe these punishments are savage, while others consider them a violation to their democratic laws. Due to the abandonment of these legal Islamic punishments, laws have become lax, insecurity and instability are growing, and corruption is prevailing and spoiling every virtue.

Many Muslim Rulers Are Enemy-Made

One Jewish scheme mentioned in their protocols is the creation of puppet leaders for the Muslims. The tenth protocol states,

²¹⁸ - *Al-Mufahim*: 5/79.

¹³⁵- *Al-Fath*: 12/117.

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“Then it was that the era of republics became a possibility realized, and then it was that we replaced the ruler with a caricature of a government: with a president taken from the mob, from the midst of our puppets or slaves. This was the foundation of the mine we have laid under the gentile people—or rather, peoples. To produce this result, we shall arrange elections in favor of such presidents as have in their past some dark, undiscovered stain—some ‘Panama’ or other. Then they will be trustworthy agents for the accomplishment of our plans for fear of the revelations and from the natural desire of everyone who has attained power.”²²⁰

And,

“For this right will be given by us to the responsible president, a puppet in our hands. Naturally, the authority of the president will then become a target for every possible form of attack, but we shall provide him with a means of self-defense in the right of an appeal to the people for the decision of the people over the heads of their representatives—that is to say, an

²²⁰ - The Protocols Of The Learned Elders Of Zion: Protocol no.10:138 in the Arabic translation.

appeal to that blind slave of ours, the majority of the mob.”²²¹

And in the ninth protocol,

“We have our hands in the administration of the law, the conduct of elections, the press, and liberty of the person.”²²²

These enemies and their allies among the Christians have managed to stamp a great number of Muslim leaders and commanders with their brand. This is no longer a secret because many kings and leaders of the Muslims dispatch their children to be educated by disbelievers: Jews, Christians, and orientalists. This disastrous form of education has not been restricted to the Muslim land, but evolved to become their primary mode of education (i.e. learning at the lands of disbelievers).

This process of education requires its students to remain in the land of disbelievers, which fulfills the disbelievers' dream. They are now able to instill whatever they wish in the minds of those students, who are impressionable and implement what they are taught verbally and practically.

²²¹ - The Protocols Of The Learned Elders Of Zion: Protocol no.10: 139.

²²² - The Protocols Of The Learned Elders Of Zion: Protocol no 9: 133.

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Most significantly, what they are taught is the abandonment of Islam, because they are made to believe Islam fosters narrow-mindedness, old-fashioned customs, and (beliefs from the) Dark Ages—and must therefore be rejected as much as churches in the East and the West. They are taught to fight Islam when they assume power and authority in their Islamic lands. They fulfill the promise they made to the disbelieving West to completely separate Islam from politics and resist anyone who defends Islam and the truth.

Abul-Hassan An-Nadawi said,

“Leaders and rulers of the Muslim countries are entirely the production of Western education and the fruit of its civilization. Those who had not had the opportunity to receive education in a European country and grew up in this environment (i.e. Muslim countries) learned in European-based educational centers under the supervision of its seniors. Some of them graduated from the military academy where the Western education and lifestyle is well established. This is the secret of why the Islamic

world today is swinging between two opposing ideologies in eternally combat.”²²³

Al-Maydani said,

“These enemy-made leaders speak on behalf of their countries, not on behalf of the invaders after they assume power in their respective countries. They represent their own public, not that of the invaders, and they represent their own descendants and tribes who live in these (Islamic) countries and they are traditionally Muslims. Islam, however, is intolerant of superficial allegiance beyond childhood. Islam recognizes only voluntary, undiluted allegiance. These leaders harm their own countries and their own public more seriously than the invaders could possibly have done had they occupied it.

“These leaders jeopardize (the safety) of their countries under slogans of reformation and gradually execute the schemes of the enemy of Islam with either deception or the use of brutal force. A huge number of people follow them out of ignorance, stupidity, blind following, seeking worldly benefit, or a desire to disengage from

²²³ - The Conflict Between Islamic Ideology And Western Ideology: 182.

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religious and moral obligations. Those people are publically or secretly supported by an international power hostile to Islam and Muslims, along with anyone who shares their social and political discourse.”²²⁴

Mustafa Kamal Ataturk was an ideal example of the Muslim leaders described above. Ataturk received education from Jewish schools and was raised among them. The Jews groomed him to carry out their wishes. They eliminated, through him, the Ottoman Caliphate in 1924 C.E., and Ataturk committed consecutive crimes thereafter. The author of *Secular Extremism Against The Veil* listed the crimes of Ataturk.

“His first steps of treason included declaring the elimination of the Ottoman Caliphate in the third of March 1924 C.E. He abolished the ministry of Endowments and affiliated it with the ministry of Education in the same year. He created a new constitution and removed the article maintaining Turkey was an Islamic country. He changed the holiday from Friday to Saturday and Sunday. He also banned the

²²⁴ - *Ghazw fis-Samim*:70.

celebration of both Muslim feasts, Al-Adh-haa and Al-Fitr.

“Furthermore, he banned travelling to perform pilgrimage, ordered the Adhan (call for prayer) made in Turkish, abolished the Arabic letters and ordered the Turkish language be written in Latin letters to completely dismantle the forthcoming generation from its Islamic heritage. He adopted the Gregorian calendar as the official calendar of the state, banned the fez, and forced Muslims to wear hats instead in imitation of the Europeans.

“He suspended the activities of the Islamic department assigned with developing and improving Islamic disciplines. He abolished the religious courts, and suspended the application of the Islamic laws and replaced them with European ones.

“He further closed the schools of Qur’an and small masjids, considering them places that hindered progress. He transformed the two largest Masjids—Aya Sofia and Al-Fatih—to museums. His government devoted its attention to the recreating the Western brand. This government encouraged arts, sculpture, dance,

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and music. It created huge sculptures of Ataturk in the squares of major cities.

“Ataturk headed the call of Turkish nationalism and restored ancient Turkish paganistic dogmas. He strived to change school curricula and rewrite history to wipe out the Islamic history of Turkey, glorifying Turkish national history instead. He eliminated any possible opposition, tortured Muslims savagely, and executed hundreds of scholars.”²²⁵

Ataturk exposed Muslims to damage they never experienced from the enemies of Islam in history, even during the periods when they conquered the Muslims. Secular Muslim leaders today openly or secretly follow the example of Ataturk.

The aforementioned clearly illustrates how our enemy deeply penetrated our lines through our fellow men. Neither religion nor the worldly life flourishes under them; religion perishes and the worldly life immediately follows. Muslim countries are in crises because of their leaders.

²²⁵ - The Secular Extremism Against The Veil: 20-21.

Judging those leaders is a legal issue left to highly qualified scholars. This book is not designated to discuss this issue but to shed light on some of their ideological structure so perhaps they might become more careful, repent to Allah, and hold fast to His religion. As for the issue of whether to judge those who govern with laws other than the ones prescribed by Allah as disbelievers, I have detailed this in my book *Al-Kashf Al-Mubin 'An Asnaf Al-Mubadleen*.

The Weakness Of Arabs And Its Harm To Muslims:

I shall start by defining the Arabs and providing some guidelines before highlighting the associated weakness.

Sheikh Al-Islam ibn Taymiyyah said,

“*Arab* is a name given to a set of people with three characteristics: Arabic language, Arabic birth, and residence in the land of Arabs—namely, the Arabian Peninsula, which stretches from the Red Sea to the Basra Sea and from its farthest point in Yemen to the borders of Ash-Sham. Yemen was included in the Arabian Peninsula, while Ash-Sham was not, although Arabs resided there before and after Islam. After

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the spread of Islam, they dispersed throughout the farthest East to the farthest West and to the shores of Armenia, which was the land of the Persians, Byzantines, and barbarians..."²²⁶

Ibn 'Ashur said,

"Arabs are the callers to the Islamic Shari'ah for the entire world including themselves. Allah has chosen them to bear this trust because, at the time of the message, they were distinguished with a combination of four qualities that are not found in any nation together: excellence of intellect, powerful memories, expanded civilization, and seclusion from the rest of the world."²²⁷

Arabs became weak in maintaining Islam except those upon whom Allah bestowed mercy. Their weakness increased in the fourteenth century A.H., and their current condition precisely matches the Prophet's (peace be upon him) statement regarding this weakness:

Zainab bint Jahsh narrated,

²²⁶ - *Iqtidaa As-Sirat Al-Mustaqeem*: 1/454.

²²⁷ - *Maqasid Ash-Shari'ah Al-Islamiyyah*: 93; quoted from Khasa's *Jazirat Al-'Arab*: 61.

اسْتَيْقَظَ النَّبِيُّ - صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - مِنَ النَّوْمِ
 مُحْمَرًا وَجْهُهُ يَقُولُ: ((لَا إِلَهَ إِلَّا اللهُ ! وَيْلٌ لِلْعَرَبِ
 مِنْ شَرِّ قَدِ اقْتَرَبَ ! فُتِحَ الْيَوْمَ مِنْ رَدْمِ يَأْجُوجَ وَ
 مَأْجُوجَ مِثْلُ هَذِهِ)) . قِيلَ : أَنَهْلِكُ وَ فِينَا
 الصَّالِحُونَ ؟ قَالَ : ((نَعَمْ ، إِذَا كَثُرَ الْخَبَثُ))

“The Prophet (peace be upon him) awoke from sleep with a flushed face and said, ‘**None has the right to be worshipped but Allah. Woe to the Arabs, from the great evil that is close to approaching them. Today a gap has been made in the wall of Gog and Magog like this.**’ It was asked, ‘Shall we be destroyed though there are righteous people among us?’ The Prophet (peace be upon him) said, ‘**Yes, if evil increased.**’”²²⁸

’Abdullah ibn ’Umar narrated,

قَالَ رَسُولُ اللهِ - صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : ((إِذَا
 تَبَايَعْتُمْ بِالْعَيْنَةِ ، وَأَخَذْتُمْ أَذْنَابَ الْبَقَرِ ، وَرَضِيتُمْ

228 - Recorded by Al-Bukhari: 7059 and Muslim: 2880.

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بِالزَّرْعِ وَ تَرَكْتُمْ الْجِهَادَ ، سَلَّطَ اللَّهُ عَلَيْكُمْ ذُلًّا لَا
يَنْزِعُهُ ، حَتَّى تَرْجِعُوا إِلَى دِينِكُمْ)) .

“I heard the Messenger of Allah (peace be upon him) say, **‘When you enter into *inah* [kind of interest], follow the tails of cows, are pleased with agriculture, and abandon *jihad*, Allah will disgrace you, and will not withdraw it until you return to your original religion.’**”²²⁹

The major constituent of the Arabs’ failure is ignorance of Islam, which is the one thing that brings them might, happiness, glory, and leadership.

Another factor is their ignorance of the enemy's danger, which resulted in taking the enemy of Islam as ideal examples and leaders to follow; they even adapted their lifestyle to promote Arabian nationalism rather than Arabian and Islamic unity. This is besides their lack of confidence that an Islamic society cannot keep up with a civilized (Western) society.

²²⁹ - Recorded by Abu Dawud, Al-Baihaqi in *Al-Kubra*, At-Tabarani in *Al-Kabir* and *Musnad Ash-Shamiyin*, Ahmad, Abu Ya'la, and others.

Thus, a great number of Arabs have managed to imitate the Jews exactly, which led to the Arabs' defeat and dissolution just like salt in water. They now resemble a herd of sheep guarded by wolves. Their power, glory, courage, and chastity have become weakness, humiliation, cowardliness, and immorality except for those whom Allah saved. In this deteriorated state, they have become the world's laughingstock.

The most appalling issue is that Arabs remain in this state of unconsciousness and unawareness of surrounding dangers, accepting every rumor and submitting to every authority. O Arabs, know that every horse stumbles, that Allah scatters fortune among mankind, and that a blow that doesn't kill a person strengthens him. Consider your contemporary state temporary—a mistake you neither accept nor maintain. The Arabs must adopt the same (principles) with which the early Arabs who spread Islam dominated and led the world and freed humanity.

The Arabs are crowned with an abundance of recorded virtues, as is the Arabian Peninsula where they reside. Al-Qadi 'Iyadh said regarding the Arabian Peninsula,

“The place that was cultivated by revelation and Qur’an and frequently visited by (angels) of the status of Jibril and Mika’il; its courtyard reverberates with glorification of Allah and its

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soil is blessed with the corpus of the best of mankind. It was the birthplace of the spread of the Islamic religion. It has witnessed virtues, miracles, religious rites, and the life of the Prophet (peace be upon him). It was the residence of the seal of prophets, the place where he received Prophethood, and the first land touched by the Prophet's skin. Therefore, it is worthy of its sacredness.”²³⁰

Abul-Hassan An-Nadawi said²³¹,

“The Arabian Peninsula's role in the Islamic world is identical to the role of the heart in the human body. It sustains the body and strengthens it when healthy and operating properly, but if diseases dominate and death becomes so imminent that skillful doctors are unable to bring life back to it, weakness strikes it and no longer operates properly. The reason is that the Arabian Peninsula is where revelation descended. (It holds) the spark of Islam, the source of the Islamic Dawah, the eternal center

²³⁰ - *Ash-Shifa*: 2/622-623.

²³¹ - *An-Nadawi (rahimahullah)* authored books mixed with good and bad including Sufi inclinations and others. In order to get the full picture of this matter, refer to the book authored by Salah Ad-Din Maqbul, *Abul-Hasan An-Nadawi wal-Wajh Al-'Akhar min Kitabatih*. It is important.

of Islam, and is its everlasting capital. It is the perfect spot, the authentic measurement of Islamic life and its international teachings, sustainability, and implementation. The Islamic message, despite its universality, must have a center that scales its reality and acts as an example and ideal for the rest of the countries and communities who believe in this message and embrace this creed.”

Al-'Allamah Bakr ibn 'Abdullah Abu Zaid summarized,

“The Arabian Peninsula is the source of Islamic illumination. The glorified Ka’bah, the Prophet’s Masjid, and the purified *raudah* are located in the Arabian Peninsula.

“It is the most perfect station for being a center of religious policy due to its location amid the far east of Asia and the far west of Africa.

“It has the lowest rate of mixed nationalities, religious orientations, and trends.

“The Arabian Peninsula is the best land as home for free individuals; it is disregarded by greedy rivals (in terms of occupation) due to its natural poverty.

“It is the farthest place from neighboring foreigners.

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“The Arabs therein are the founders of the Islamic university due to their remarkable religious attitude.

“The Arabian inhabitants of the Peninsula are naturally religious.

“The Arabian inhabitants of the Peninsula are the most knowledgeable in relation to the principles of the religion since they are deeply rooted in it and there are many hadiths that attest to their firmness in religion.

“The Arabian inhabitants of the Peninsula are the most jealous of preserving, supporting, and taking pride in Islam. The Sunnah continues to exist among them in Al-Hijaz, Yemen, Oman, Hadramawt, Iraq, and Africa.

“The Arabian inhabitants of the Peninsula still embrace the pure and Salafi religion free from extremism and confusion. They enjoy a growing sense of zealotry with the most dignified spirits due to their inherent Bedouin nature.

“Their princes enjoy the prestige of fathers, mothers, and wives, and such prestige has never been lost.

“They have the earliest disciplined civilization; their enriched language and their sublime wisdom and literature attest to this virtue.

“They are the best qualified to bear the strain of hard life in order to achieve their purposes compared to other Muslims. They can endure estrangement because they are remote from hindering luxury.

“They are the most conservative in respect to retaining their identity and customs, they do socialize with people without becoming corrupted.

“They have eagerness for freedom, independence, and resistance of injustice.

“Arabs, in general, have the richest language in terms of knowledge and it is proofed against death by virtue of its association with the ever-glorious Qur’an.

“The Arabic language is the common language among Muslims whose number is 300 Million.²³²

“The Arabic language is the mother tongue of a hundred million Muslims and non-Muslims.

²³² - Sheikh Bakr commented on the footnote that their number has multiplied now and it is.

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“The Arab nation is the first to advocate equal rights and convergent social classes.

“Arabs are the earliest of all nations to promote principles of consultation in public affairs.

“They hold the best lifestyle principles.

“They honor covenants and humanely respect commitments; they generously display good manners and unlimited kindness.

“Arabs perfectly fit in religious authority and leadership for Muslims, as people followed their guidance at the outset and will indisputably continue to follow them.”²³³

How great is reverting to the truth, desiring it, implementing it, defending it, and having pride in adopting it; verily, the truth is worthy and entitled to be followed.

Sheikh Al-Islam ibn Taymiyyah said,

“The belief of *Ahlu-s-Sunnah wal-Jama'ah* maintains that the Arabian ethnicity is inherently superior to all non-Arabian ethnicities, the Quraish is the most superior

²³³ - Khasa's *Jazirat Al-'Arab*: 63-66.

tribe among the Arabs, Bani Hashim is the best within Quraish, and the Prophet (peace be upon him) is the best human being in respect to his personality and his lineage. The superiority of the Arabs, Quraish, and Bani Hashim respectively is not just because the Prophet (peace be upon him) is from their offspring, although it contributes to this overall, but because they themselves are inherently superior. Thus, it's proven that the Prophet (peace be upon him) is the best in respect to his personality and lineage.”²³⁴

The Destructiveness Of The Weakness Of One Who Openly Sins And Innovates

The believer who publically discloses his sins has a significant weakness of *īmān* and his soul is quite evil, since he dares to commit prohibitions without modesty. Abu Huraira narrated,

قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : ((كُلُّ أُمَّتِي مُعَافَى إِلَّا الْمُجَاهِرِينَ ، وَإِنَّ مِنَ الْمَجَانَةِ أَنْ يَعْمَلَ الرَّجُلُ بِاللَّيْلِ عَمَلًا ، ثُمَّ يُصْبِحَ وَ قَدْ سَتَرَهُ اللَّهُ ،

²³⁴ - *Iqtida As-Sirat Al-Mustaqim*: 1/219/240.

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فَيَقُولُ: يَا فُلَانُ، عَمِلْتُ الْبَارِحَةَ كَذَا وَ كَذَا، وَ قَدْ
بَاتَ يَسْتُرُهُ رَبُّهُ، وَ يُضْبِحُ يَكْشِفُ سِتْرَ اللَّهِ عَنْهُ)).

“Allah's Messenger (peace be upon him) said, **‘All the sins of my followers will be forgiven except those of the *mujahhirin* (those who commit a sin openly or disclose their sins to the people). An example of such disclosure is that a person commits a sin at night and Allah covers it from the public, but he comes in the morning, and says, “O so-and-so, I did such-and-such (evil) deed yesterday.” He spent his night screened by his Lord (none knowing about his sin) and in the morning he removed Allah's screen from himself.’**” ²³⁵

Ibn Battal commented,

“Disclosing one’s sins is a form of depreciation of the right of Allah, His Messenger, and the righteous believers. Besides, it reflects a stubborn attitude. Hiding one’s sins deflects such depreciation. Sins humiliate their doers and incur legal punishment if required and censure if not. If sins violate Allah’s right, Allah

²³⁵ - Recorded by Al-Bukhari: 6069 and Muslim: 2990.

is the most generous (in forgiveness) and His mercy overtakes His anger. For this reason, if Allah screens one's sins in the worldly life, Allah does not expose him in the hereafter. This is radically different for one who discloses himself and excludes himself from these advantages.”²³⁶

An-Nawawi said,

“The aforementioned individuals are those who reveal their sins openly and remove Allah's cover over them, and speak out about their sins without need.”²³⁷

Al-Mirdawi said,

“A group of our colleagues maintain that if a dead person is famous for innovation, lack of religious commitment, sinning, and so on, there is no harm in disclosing his evil and burying his good deeds so people avoid his methodology.”²³⁸

Al-Qurtubi commented on the hadith,

“As for one who commits sins with absolute indifference and has not ceased after being admonished, he must be brought before the

²³⁶ - Check *Fath Al-Bari* by ibn Hajar: 10/598-599.

²³⁷ - *Sharh Muslim*: 18/93.

²³⁸ - Check *Al-Insaf*: 2/506.

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ruler to be humiliated and exposed before the public as an example for others.”²³⁹

Sheikh Al-Islam ibn Taymiyyah said,

“Public criticism of one who openly discloses his sins is a must and this criticism is not deemed backbiting. He is to be publically punished with any means of deterring him, such as abandonment and so forth.”²⁴⁰

Al-'Allamah ibn Al-Qayyim said,

“Persistence in sin is another sin in its own right. In addition, reluctance to discourage an excessive sinner is a form of contentment with the sins that person commits, which is a sign of ruin.”²⁴¹

Weakness Is Self-Destructive When The Prohibitions Of Allah Are Violated In Private

Thawban narrated,

²³⁹ - *Al-Mufham*: 6/558.

²⁴⁰ - *Majmu' Al-Fatawa*: 28/217-218.

²⁴¹ - *Tahdhib Madarij As-Salikin* by Al-'Izzi: 123.

النَّبِيُّ - صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - أَنَّهُ قَالَ : ((لَأَعْلَمَنَّ أَقْوَامًا مِنْ أُمَّتِي، يَأْتُونَ يَوْمَ الْقِيَامَةِ بِحَسَنَاتٍ أَمْثَالِ جِبَالِ تِهَامَةَ بِيضًا، فَيَجْعَلُهَا اللهُ عَزَّ وَجَلَّ هَبَاءً مَنْثُورًا)). قَالَ ثَوْبَانُ : يَا رَسُولَ اللهِ، صِفْهُمْ لَنَا، جَلِّهِمْ لَنَا، أَنْ لَا نَكُونَ مِنْهُمْ، وَنَحْنُ لَا نَعْلَمُ. قَالَ : ((أَمَّا إِنَّهُمْ إِخْوَانُكُمْ وَ مِنْ جِلْدَتِكُمْ، وَ يَأْخُذُونَ مِنَ اللَّيْلِ كَمَا تَأْخُذُونَ، وَ لَكِنَّهُمْ أَقْوَامٌ إِذَا خَلَوْا بِمَحَارِمِ اللهِ، أَنْتَهَكُوهَا)).

“The Prophet (peace be upon him) said, ‘Indeed I know of people of my nation who will come on the Day of Resurrection with good deeds like the mountains of Tihamah, but Allah will make them like scattered dust.’ Thawban said, ‘O Messenger of Allah, describe them to us and tell us more, so that we will not become of them unknowingly.’ He said, ‘They are your brothers and from your race, worshipping at night as you do, but they will

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**be people who, when they are alone, transgress
the sacred limits of Allah.”²⁴²**

Woe to the one who stands against Allah in private, committing major and detestable sins! The sin of this type of person is magnified because he does not fear, observe, or worry about Allah's anger and punishment. Whoever meets this description sins with absolute carelessness. It is known by anyone familiar with the affairs of Muslims today that such people scheme and plot against Muslims while claiming to advocate Islam. This is a definite form of hypocrisy.

Even worse, these people have become puppets the enemies play with and manipulate after fulfilling their (worldly) desires and funding them with dollars and euros. Is it any wonder then that atheism and sheer immorality has been spread and advocated in the lands of Islam with the assistance of these traitors, immoral and disbelieving atheists, besides the assistance of the innovators and partisans? May Allah save us from their schemes.

²⁴² - Recorded by ibn Majah: 4386. It is classified as *hasan*.

Trials Reveal The Latent Weakness Of The Believer

Trials remain until they have taken their share from the believers. They may destroy some of them, shake others, and weaken others on their journey to Allah and adherence to His religion. Trials are cruelly devastating for those who accede and embrace them. Allah referred to them,

﴿ وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَىٰ حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَإِنْ أَصَابَهُ

فِتْنَةٌ اِنْفَلَبَ عَلَىٰ وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ذَٰلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ



“And among mankind is he who worships Allah as it were, upon the edge (i.e. in doubt). If good befalls him, he is content therewith, but if a trial befalls him, he turns back on his face (i.e. reverts back to disbelief after embracing Islam). He loses both this world and the Hereafter. That is the evident loss.”²⁴³

and,

²⁴³ Soorah Al-Hajj (22:11)

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﴿ وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةً

النَّاسِ كَعَذَابِ اللَّهِ ﴾

“Of mankind are some who say: “We believe in Allâh,” but if they are made to suffer for the sake of Allâh, they consider the trial of mankind as Allâh's punishment.” 244

'Abdullah ibn 'Amr ibn Al-'As narrated,

أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: ((كَيْفَ
بِكُمْ وَبِزَمَانٍ)). أَوْ ((يُوشِكُ أَنْ يَأْتِيَ زَمَانٌ يُغْرِبُ
النَّاسَ فِيهِ غَرْبَةً، تَبْقَى حُثَالَةٌ مِنَ النَّاسِ قَدْ
مَرَجَتْ عُهُودُهُمْ وَآمَانَاتُهُمْ وَاخْتَلَفُوا، فَكَانُوا
هَكَذَا)). وَشَبَّكَ بَيْنَ أَصَابِعِهِ. فَقَالُوا: وَكَيْفَ بِنَا
يَا رَسُولَ اللَّهِ؟! قَالَ ((تَأْخُذُونَ مَا تَعْرِفُونَ، وَتَذَرُونَ مَا

244 Soorah Al-Ankabut (29:10)

تُنْكِرُونَ، وَ تُقْبِلُونَ عَلَيَّ أَمْرٍ خَاصَّتِكُمْ، وَ تَدْرُونَ
أَمْرَ عَامَّتِكُمْ)).

“The Prophet (peace be upon him) said, **‘How will you be when that time comes?’** Or he said, **‘A time will soon come when the people are sifted and only the dregs of mankind survive. Their covenants and guarantees are deficient and they fight among themselves and become thus.’** And he intertwined his fingers. They asked, ‘What do you order us to do, Messenger of Allah?’ He replied, **‘Accept what you approve, abandon what you disapprove, attend to your own affairs, and leave alone the affairs of the public.’**”²⁴⁵

Kurz ibn Alqamah narrated,

قَالَ أَعْرَابِيٌّ : يَا رَسُولَ اللَّهِ ، هَلْ لِلْإِسْلَامِ مِنْ مُنْتَهَى ؟
قَالَ : ((نَعَمْ ، أَيُّمَا أَهْلِ بَيْتٍ مِنَ الْعَرَبِ أَوْ الْعَجَمِ
أَرَادَ اللَّهُ عَزَّ وَ جَلَّ بِهِمْ خَيْرًا ، أَدْخَلَ عَلَيْهِمُ الْإِسْلَامَ))
. قَالَ : ثُمَّ مَاذَا يَا رَسُولَ اللَّهِ ؟ قَالَ : ((ثُمَّ تَقَعُ فِتْنٌ

²⁴⁵ - Recorded by Abu Dawud: 4344.

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كَأَنَّهَا الظُّلُّ)) . فَقَالَ الْأَعْرَابِيُّ : لَأَيَّ رَسُولِ اللَّهِ ! قَالَ
النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - : ((بَلَى ، وَ الَّذِي
بِيَدِهِ ! لَتَعُودَنَّ فِيهَا أَسَاوِدَ صُبَّا ، يَضْرِبُ بَعْضُكُمْ
رِقَابَ بَعْضٍ))

“A bedouin asked the Prophet (peace be upon him), ‘Is there an end to Islam?’ The Prophet answered, **‘Yes, whenever Allah (Glory be to Him) wishes good for an Arab or non-Arab family, He guides them to embrace Islam.’** He asked, ‘Then what Messenger of Allah?’ The Prophet responded, **‘Then trials will come like the overwhelming clouds.’** The bedouin said, ‘Really, Messenger of Allah!’ The Prophet said, **‘Surely, by Him in whose hand my soul is! You will be therein striking each other's necks like deadly snakes.’**”²⁴⁶

Abu Hurairah narrated that the Messenger of Allah (peace be upon him) stated,

²⁴⁶ - Recorded by Ahmad: 16338.

بَادِرُوا بِالْأَعْمَالِ ، فَتَنَّا كَقِطْعِ اللَّيْلِ الْمُظْلِمِ ،
يُضْبِحُ الرَّجُلُ مُؤْمِنًا وَ يُمَسِّي كَافِرًا أَوْ يُمَسِّي
مُؤْمِنًا وَ يُضْبِحُ كَافِرًا ، يَبِيعُ دِينَهُ بِعَرَضٍ مِنَ الدُّنْيَا

“Be prompt in doing good deeds (before you are overtaken) by turbulence like a piece of the dark night. During (that stormy period) a man will be a Muslim in the morning and an unbeliever in the evening or a believer in the evening and an unbeliever in the morning, and will sell his *īmān* for worldly goods.”²⁴⁷

The evidences for this topic are plenty; however, what I mentioned is sufficient. So reflect, brothers and sisters, on the lessons taken from these verses and hadiths addressing the ordeals brought about by turmoil. Believers will not survive unless they remember Allah in times of fortune, resort to Allah in times of affliction, consult the scholars, follow their instructions and advice and combat turmoil with their wealth and their own selves if necessary to save their religion. Trials will (actually) increase the *īmān* and piety of whoever does these, as proved by many authentic hadiths.

²⁴⁷ - Recorded by Muslim: (118), and Ahmad: 2:304.

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After citing the hadith describing *Ad-Dajjal* with the word “disbeliever” written between his eyes, legible to the literate and illiterate believers, Sheikh Al-Islam Ibn Taymiyyah commented,

“This hadith proves the believer is blessed with special vision not granted to others, particularly in times of turmoil. The affairs of the liars and fabricators are obvious to the believer, including *Ad-Dajjal*, the most tenacious liar. Although he is equipped with supernatural powers to delude the observer, Allah exposes him to the believer who rejects these powers. The more firm the *īmān* of the believer is, the more insight and power he will have to discover and distinguish the truth. The case is the opposite for one who is uncommitted. The two are like a brightly lit lantern versus a dim one in a dark house.”²⁴⁸

The Mental Structure Of The Believer Engaged In Fighting And Bloodshed

The turmoil of murder and dispute among Muslims over kingship and other worldly vanities will increase by the end of time. A man will kill his blood brother,

²⁴⁸ - *Majmu' Al-Fatawa*: 20/ 45.

uncle, relative, and people of truth who don't join him in his pursuit. The reason lies in the dominance of lusts and doubtful matters, and leadership given to ignorant and foolish people. The following hadith proves this issue. Abu Musa Al-Ash'ari narrated,

أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ : ((إِنَّ بَيْنَ يَدَيِ السَّاعَةِ الْهَرْجُ)) . قَالُوا : وَمَا الْهَرْجُ ؟ قَالَ : ((الْقَتْلُ)) . قَالُوا : أَكْثَرُ مِمَّا نَقْتُلُ ، إِنَّا لَنَقْتُلُ كُلَّ عَامٍ أَكْثَرَ مِنْ سَبْعِينَ أَلْفًا . قَالَ : ((إِنَّهُ لَيْسَ بِقَتْلِكُمُ الْمُشْرِكِينَ ، وَ لَكِنْ قَتْلُ بَعْضِكُمْ بَعْضًا)) . [عِنْدَ ابْنِ أَبِي شَيْبَةَ قَالُوا : وَ فِينَا كِتَابُ اللَّهِ ؟ قَالَ : وَ فِيكُمْ كِتَابُ اللَّهِ] قَالُوا : وَ مَعَنَا عُقُولُنَا يَوْمَئِذٍ ؟ قَالَ : ((إِنَّهُ لَتُنزَعُ عُقُولُ أَهْلِ ذَلِكَ الزَّمَانِ ، وَ يُخَلَّفُ لَهُ هَبَاءٌ مِنَ النَّاسِ ، يَحْسِبُ أَكْثَرُهُمْ أَنَّهُمْ عَلَى شَيْءٍ وَ لَيْسُوا عَلَى شَيْءٍ))

“The Prophet peace be upon him said, ‘**Before the Hour comes there will be harj.**’ I said, ‘O Messenger of Allah peace be upon him, what is

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harj? He said, '**Killing.**' Some Muslims said, 'O Messenger of Allah, now we kill such and such a number of idolaters in one year.' The Messenger of Allah (peace be upon him) said, '**That is not like killing the idolaters; rather you will kill one another.**' (Some of them said, 'Will this happen while the book of Allah is with us?' the Prophet replied, '**Yes.**')²⁴⁹ Some of the people said: 'O Messenger of Allah, will we be in our right minds that day?' The Messenger of Allah (peace be upon him) said, '**No. Reason will be taken away from most people at that time, and there will be left the insignificant people who have no reason. They will believe they stand on firm ground, but it is only a figment of their imaginations.**'"²⁵⁰

It has been authentically narrated from the authority of Abu Hurairah,

إِنَّ بَيْنَ يَدَيِ السَّاعَةِ الْهَرْجُ . قُلْنَا : وَ مَا الْهَرْجُ ؟!
قَالَ : ((الْقَتْلُ ! الْقَتْلُ ! حَتَّى يَقْتُلَ الرَّجُلُ جَارَهُ وَ

²⁴⁹ - This portion is recorded by ibn Abi Shaibah.

²⁵⁰ - Recorded by Ahmad: 4/392, ibn Majah: 3959, and ibn Hibban: 6710. This is Ahmad's wording.

ابْنِ عَمِّهِ وَ أَبَاهُ)) قَالَ : فَرَأَيْنَا مَنْ قَتَلَ أَبَاهُ زَمَانَ
الْأَزَارِقَةَ)).

“The Prophet peace be upon him said, **‘The last Hour will not come until there is much harj.’** They asked, ‘What is *harj*?’ He replied, **‘Bloodshed! Bloodshed until a man kills his neighbor, cousin, and father.’**” He (Abu Hurairah) said, “We witnessed one who killed his father at the time of *al-'azariqah* (one of the rebellions of the Khawarij).”²⁵¹

Abu Hurairah narrated,

قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : ((وَ الَّذِي
نَفْسِي بِيَدِهِ ! لَا تَذْهَبُ الدُّنْيَا حَتَّى يَأْتِيَ عَلَى النَّاسِ
يَوْمٌ لَا يَدْرِي الْقَاتِلُ فِيْمَ قَتَلَ ، وَ لَا الْمَقْتُولُ فِيْمَ
قُتِلَ)) . فَقِيلَ : كَيْفَ يَكُونُ ذَلِكَ ؟ قَالَ : ((الْهَرْجُ .
الْقَاتِلُ وَ الْمَقْتُولُ فِي النَّارِ)) .

“The Prophet peace be upon him said, **‘The world will not end until a day come when the**

²⁵¹ - Recorded by Abu Ya'la: 7234.

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murderer will not know why he murdered and the slain will not know why he was slain.' It was asked, 'Why will this happen?' To which he replied, '**Because of general massacre and bloodshed, and both the killer and the killed will be in the Fire.**'"²⁵²

Our sheikh Al-'Allamah Al-Wadi'i commented on this hadith, "This hadith best describes our time and its overwhelming turmoil and the murder of the callers to Allah at the hands of oppressors."²⁵³

I say, pharaonic and partisan behavior has been secretly brought into the Muslim lifestyle in our present time. Muslims have been split into many political parties. By definition of politics, they pursue leadership. One of plots of the West is to gain full control over the rulership in Muslim countries, empowering anyone without a sense of brotherhood in *īmān* and adherence to the Shari'ah—anyone engulfed in the partisan devil's union and abhorrent democracy.

Those parties constantly pant for this mirage, willing to cooperate even with Shaitan for leadership. They butt heads so that the strong annihilates the weak. A

²⁵² - Recorded by Muslim: 7488.

²⁵³ - *As-Sahih Al-Musnad min Dala'il An-Nubuwwah*: 459.

man may kill his father, brother, and/or his son in support of his own party.

They form coalitions to subvert existing governments or plunge themselves amid the greatest enemies of the Muslims nowadays (i.e. the disbelieving West) in order to receive funds from them. This although it is well known that the Western countries only offer services on their own conditions, expecting complete acceptance, so that they can steer towards their agenda.

There is no mystery in the turmoil the Western countries wish to incite in those political parties and their respective Muslim countries. Political parties of this type only bring misfortune upon themselves and Muslims in general. So do not support, finance, or promote the methodology of these parties or accept it from others. A Muslim who joins them has been misled and deceived, and indeed Allah is the only one who guides to the path of success.

Weakness In Īmān Leads To Bankruptcy

Bankruptcy in the hereafter is among the inevitable consequences of weakness in *īmān*, as proved by several hadiths.

Abu Hurairah narrated,

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رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ : ((أَتَدْرُونَ
مَا الْمُفْلِسُ ؟)) . قَالُوا : الْمُفْلِسُ فِينَا مَنْ لَا دِرْهَمَ
لَهُ وَلَا مَتَاعَ . فَقَالَ : ((إِنَّ الْمُفْلِسَ مِنْ أُمَّتِي يَأْتِي
يَوْمَ الْقِيَامَةِ بِصَلَاةٍ وَصِيَامٍ وَزَكَاةٍ ، وَيَأْتِي قَدْ شَتَمَ
هَذَا وَقَذَفَ هَذَا ، وَ أَكَلَ مَالَ هَذَا ، وَ سَفَكَ دَمَ هَذَا وَ
ضَرَبَ هَذَا ، فَيُعْطَى هَذَا مِنْ حَسَنَاتِهِ ، وَ هَذَا مِنْ
حَسَنَاتِهِ ، فَإِنْ فَنِيَتْ حَسَنَاتُهُ قَبْلَ أَنْ يُقْضَى مَا
عَلَيْهِ أُخِذَ مِنْ خَطَايَاهُمْ فَطُرِحَتْ عَلَيْهِ ، ثُمَّ طُرِحَ
فِي النَّارِ)) .

“The Prophet (peace be upon him) said, **‘Do you know who the true bankrupt one is?’** They (the companions of the Prophet) said, ‘The bankrupt amongst us is the one who has neither money nor property.’ The Prophet (peace be upon him) said, **‘The bankrupt of my nation is he who comes on the Day of Resurrection with prayers, fasting, and Zakat, but he cursed others, slandered others, stole wealth**

from others, shed the blood of others, and beat others. His virtues will be credited to the account of those (who suffered at his hands). And if his good deeds fall short of clearing their account, the sins (of the those who suffered at his hands) will be entered in (his account) and he would be thrown in the Hell-Fire.” ²⁵⁴

Al-Qadi 'Iyadh noted on his explanation of this hadith,

“The Prophet informed them that the ultimate station of the bankrupt is complete destruction, like that of the individual with good deeds on his record yet he owes people. They take his good deeds as (if he is) a debtor paying back his creditors. When his good deeds are wholly consumed, their sins will be piled on his account and he will enter the Hell-fire, marking his final destruction and eternal bankruptcy. He has given up, by then, any ray of hope of being saved. He recovers this only after Allah's favor of removing the sinners from Hell-fire to the Paradise. We seek refuge in Allah from

²⁵⁴ - Recorded by Muslim: 6744.

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bankruptcy in this worldly life or in the hereafter.”²⁵⁵

Sheikh ibn Uthaymin commented on this hadith,

“The Prophet (peace be upon him) has spoken the truth. The individual described is the real bankrupt. Financial bankruptcy in this worldly life is in constant flux. One may be poor, but later become rich, and vice-versa. The essence of bankruptcy lies in losing the good deeds one strived to earn. One’s good deeds are withdrawn while one watches. This hadith is a warning against transgression. One must give people their due rights during one’s lifetime to ensure retribution in the worldly life, because there will be no *dirham* or *dinar* in the hereafter to save one. One will have only one’s good deeds.”²⁵⁶

In short, one who seeks salvation on the Day when the followers of falsehood will lose, liars will perish, and oppressors will be cursed, must save oneself from the agonies of this distressful Day. This safety is ensured when people are given their due rights, since oppression will be overwhelming darkness on the Day

²⁵⁵ - *Al-Ikmal*: 8/50.

²⁵⁶ - *Sharh Riyadh as-Salihin*: 2/529.

of Judgment before good deeds are taken or other's sins are piled onto one's record.

Abu Hurairah narrated,

قَالَ الرَّسُولُ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : ((لَتُؤَدَّنَّ
الْحُقُوقَ إِلَى أَهْلِهَا يَوْمَ الْقِيَامَةِ ، حَتَّى يُقَادَ لِلشَّاةِ
الْجَلْحَاءِ مِنَ الشَّاةِ الْقَرْنَاءِ)) .

“The Prophet (peace be upon him) said, ‘**The claimants will get their claims on the Day of Resurrection so much so that the hornless sheep will get its claim from the horned sheep.**’” ²⁵⁷

**Allah's Oath To Distinguish The Strong Believer
From The Weak One**

Allah says,

﴿ مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ
مِنَ الطَّيِّبِ ﴾

²⁵⁷ - Recorded by Muslim: 6745.

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“Allah will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good.” ²⁵⁸

Al-Hafiz Ibn Kathir commented on this verse,

"There is a wisdom behind turmoil, and that is to examine the true, patient believer and expose the enemy and the hypocrite. The trial referred to by this verse is the battle of Uhud, when Allah tested the believers. This test brought forth their *īmān*, patience, resilience, and obedience to Allah and His Messenger (peace be upon him). In contrast, it exposed the hypocrites' bold claim, their disobedience, retreat from *jihad*, and their betrayal of Allah and His Messenger peace be upon him." ²⁵⁹

Allah says,

﴿ وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ

وَالثَّمَرَاتِ ۗ وَبَشِيرِ الصَّابِرِينَ ﴿١٠٠﴾

“Be sure we shall test you with something of fear and hunger, some loss in goods or lives

²⁵⁸ - Soorah Al-Imran (3:179)

²⁵⁹ - *Tafsir ibn Kathir*: 3/267-277.

or the fruits (of your toil), but give glad tidings to those who patiently persevere.”²⁶⁰

And Allah says,

﴿ أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ

الصَّابِرِينَ ﴿١٤٢﴾

“Do you think that you will enter Paradise before Allah tests those of you who fought (in His Cause) and (also) those who are *as-sâbirun* (the patient)?”²⁶¹

Allah says,

﴿ وَلَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجْتَهِدِينَ مِنْكُمْ وَالصَّابِرِينَ وَنَبْلُوَنَّكُمْ خَبْرًا ﴿٣١﴾

“And surely, We shall try you till We test those who strive hard (for the Cause of Allah) and *as-sabirun* (the patient ones), and We shall test your facts (i.e. the one who is a liar, and the one who is truthful).”²⁶²

Allah says,

260 - Soorah Al-Baqarah (2:15)

261 - Soorah Al-Imran (3:142)

262 - Soorah Muhammad (47:31)

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﴿ أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿٢﴾ وَلَقَدْ فَتَنَّا

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

“Do people think that they will be left alone because they say, ‘We believe,’ and will not be tested? We indeed tested those who were before them. And Allah will certainly make known (the truth of) those who are true, and will certainly make known (the falsehood of) those who are liars, (although Allah knows all that before putting them to test).” ²⁶³

Al-'Allamah ibn Al-Qayyim said,

“Whoever claims *īmān*, Allah will afflict him in order to test the reality of this claim. *Īmān* is not restricted to situations of comfort and healthiness. *Īmān* should be displayed in situations of comfort and discomfort.” ²⁶⁴

He also said,

“The human is created vulnerable to pleasure and pain, happiness and sadness, delight and sorrow. This is because of two characteristics.

²⁶³ - Soorah Al-'Ankabut (29:2-3)

²⁶⁴ - *Bada'a At-Tafsir*: 3/366.

“The first: human nature and physical composition. He is created of conflicting elements and it is impossible or—more properly—rare for any one of those elements to permanently dominate. They tend to overtake one another alternately.

“The second: his fellow human beings. The human being is naturally social. He cannot live in seclusion from society. He and other members of society have conflicting desires, (sometimes) irreconcilable. He wants them to allow his desires and needs and vice-versa. But if he agrees to their desires, he will be deprived of his own and if he doesn't agree to their desires, he will feel the pain of his denial.

“So he suffers whether he agrees or disagrees with the desires of others, especially when this involves approving false dogmas, corrupt intentions, and consequences on his part. Acceding to their desires or rejecting them incurs intense pain on both fronts. In this case, reason, religion, and knowledge prescribe the lesser pain to remove the devastating and intense one, living eternally with the lesser pain.

“So whoever supports oppressors or associates with the people of desires, innovation, lusts, and

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immorality must abandon them. This certainly will harm them; however, the pain of following them is significantly greater than the pain of abandoning them.”²⁶⁵

O brothers and sisters, nothing is more precious than firmness in times of turmoil and trials, and this is achieved only by constant resort to Allah and striving for the truth.

The Irony Of The Spread Of Islam In The Lands Of The Disbelievers Despite The General Weakness Of The Believers (Except For Those The All-Mighty Has Protected)

Allah supports His religion in the lands of the disbelievers and other than it with whatever and whoever He wills. Islam is spreading throughout the world today, as is known, and all praise is due to Allah.

Some statistics have proved the increasing number of people embracing Islam. I was struck by records that a priest embraced Islam and a quarter of a million Christians have accepted Islam at his hands.²⁶⁶

²⁶⁵ - Ibid: 3/366-367.

²⁶⁶ - Check *Al-Mu'jizah Al-Mujadidah fi 'Asrinal-Islam*: 709.

The number of people accepting Islam has remarkably increased in the aftermath of the attacks of September 11, 2001 (which resulted in the destruction of the World Trade Center in the United States after the crash of two airplanes into the building).

The president of the Council on American-Islamic Relations (CAIR), Nihad Awad, announced, “Over 24,000 Americans embraced Islam after the attacks of 9/11, marking the highest rate of Islamic converts in the United States since the appearance of Islam.”²⁶⁷

The correspondent of BBC Radiobroadcast in Russia, Hany Shady, said, “The ministry of the Russian interior has expressed its worries about the rate of thirty Orthodox Russians entering Islam monthly.”²⁶⁸

I say, glory be to Allah! The number of Muslim converts in response to the fierce war against Islam by its enemy—especially the West in our present time—is extraordinary. Western countries have aided orientalist and heads of churches and missionaries to wage war against Islam, and supplied hypocrites and infidels with whatever they desired to be a force against Islam in the name of Islam. These countries

²⁶⁷ - Ibid: 156.

²⁶⁸ - BBC reports in the morning of Wednesday: 20 Shawwal 1428H/ 31 October 2007.

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have enticed many Muslim rulers to fight their (own) religion and unfortunately, they have achieved their goal, proven by the fact that those rulers' prisons are full of callers, scholars, and students of knowledge. Furthermore, they have been mobilizing their media to defame and slander Islam.

The United States, for instance, has shut down some organizations and charity establishments and halted aid to the poor worldwide (with the aid of slanderous media coverage). Despite this scheming, Islam has not ceased to spread worldwide, and this is besides the increase in Muslims who repent to Allah. This is ordained by Allah and all praise is due to Allah.

Do not overlook what was asserted by the Prophet (peace be upon him) about this spread. Tamim Ad-Dari narrated,

لَيَبْلُغَنَّ هَذَا الْأَمْرُ مَا بَلَغَ اللَّيْلُ وَالنَّهَارُ، وَلَا يَتْرُكُ
اللَّهُ بَيْتَ مَدْرٍ وَلَا وَبَرٍ إِلَّا أَدْخَلَهُ اللَّهُ هَذَا الدِّينَ، بِعِزِّ
عَزِيزٍ أَوْ بِذُلِّ ذَلِيلٍ، عِزًّا يُعِزُّ اللَّهُ بِهِ الْإِسْلَامَ، وَ ذُلًّا يُذِلُّ
اللَّهُ بِهِ الْكُفْرَ.

“The Prophet (peace be upon him) said, **‘This matter (Islam) will keep spreading as far as the night and day reach, until Allah will not leave a house made of mud or hair, but will make this religion enter it, while bringing might to a mighty person (a Muslim) and humiliation to a disgraced person (who rejects Islam). This might is that with which Allah elevates Islam (and its people) and the disgrace is that with which Allah humiliates disbelief (and its people).’**” ²⁶⁹

This hadith heralds glad tidings that the future is for Islam and Muslims. I ask Allah to empower His religion, grant His friends victory, and humiliate His enemies; indeed, He is All-Mighty.

Exposing The Hypocrites Who Display Strong *Īmān* Although Weakness Consumes Them

Allah exposes the hypocrites in many chapters of the Qur’an. He illustrates that they demonstrate *īmān* although they are devoid of it. They may even demonstrate *īmān* by joining military expeditions because hypocrisy is so deeply seated in their hearts. Allah says,

²⁶⁹ - Recorded by Ahmad: 4/103.

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﴿ يَحْذَرُ الْمُنَافِقُونَ أَنْ تَنْزَلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ قُلْ

أَسْتَهْزِئُوا بِآيَاتِ اللَّهِ مُخْرِجٌ مَا تَحْذَرُونَ ﴿٦٤﴾

“The hypocrites fear lest a *sûrah* (chapter of the Quran) should be revealed about them, showing them what is in their hearts. Say: ‘(Go ahead and) mock! Certainly Allah will bring to light all that you fear.’” 270

Allah says,

﴿ أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ أَنْ لَنْ يُخْرِجَ اللَّهُ أَضْغَنَهُمْ ﴿٢٩﴾

“Or do those in whose hearts is a disease (of hypocrisy), think that Allah will not bring to light all their hidden ill-wills?” 271

And Allah says,

﴿ وَيَقُولُ الَّذِينَ ءَامَنُوا لَوْلَا نَزَلَتْ سُورَةٌ فَإِذَا أُنزِلَتْ سُورَةٌ مُحْكَمَةٌ وَذُكِرَ

فِيهَا الْقِتَالُ رَأَيْتَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يَنْظُرُونَ إِلَيْكَ نَظَرَ الْمَغْشِيِّ

270 - Soorah At-Tawbah (9:64)

271 - Soorah Muhammad (47:29)

عَلَيْهِ مِنَ الْمَوْتِ فَأُولَئِكَ لَهُمْ طَاعَةٌ وَقَوْلٌ مَّعْرُوفٌ فَإِذَا عَزَمَ الْأَمْرُ فَلَوَّ

صَدَقُوا اللَّهَ لَكَانَ خَيْرًا لَهُمْ ﴿٢١﴾

“Those who believe say: ‘Why is not a *sûrah* (chapter of the Quran) sent down (for us)?’ But when a decisive *sûrah* (explaining and ordering things) is sent down, and fighting (*ihad*—fighting in Allah's Cause) is mentioned (i.e. ordained) therein, you will see those in whose hearts is a disease (of hypocrisy) looking at you with a look of one fainting to death. But it was better for them (hypocrites, to listen to Allah and to obey Him). Obedience (to Allah) and good words (were better for them). And when the matter (preparation for *ihad*) is resolved, then if they had been true to Allah, it would have been better for them.” 272

And Allah says,

﴿ فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسْرِعُونَ فِيهِمْ يَقُولُونَ نَخْشَى أَنْ

نُصِيبَنَا دَائِرَةً ﴾

272 - Soorah Muhammad (47:20-21)

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“And you see those in whose hearts is a disease (of hypocrisy) hurry to their friendship, saying: ‘We fear lest some misfortune or a disaster may befall us.’”²⁷³

There are many verses highlighting the disease found in the hearts of hypocrites. Their diseases are various including doubt, spite, envy, ostentation, conceit, hatred for the people of truth, craving for sins, belittlement and mockery of believers, glorification and love for the enemy of Allah, and more. Their hearts simmer with diseases. We should hasten to redeem our hearts and save them before they are corrupted and secure them before they are misled.

Al-'Allamah ibn 'Uthaymin said,

“One’s uprightness or corruption revolves around one’s heart. Hence, a Muslim should attend to saving his heart. The goodness of the outside appearance and the good deeds performed by the limbs are praised; yet our major concern should be directed towards saving the heart.

“Allah says regarding the hypocrites,

²⁷³ - Soorah Al-Ma'idah (5:52)

﴿ وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ ﴾

‘And when you look at them, their bodies please you; and when they speak, you listen to their words.’ ²⁷⁴

“**When you look at them, their bodies please you**’ due to their good appearance and the good deeds performed by their limbs, **‘and when they speak, you listen to them’** out of interest because their speech is captivating and decorated, but their hearts are ruined inside, Allah forbid. Their hearts are devoid of any form of goodness.” ²⁷⁵

The Causes Of Weakness In The Callers To Innovation And Partisanship

The Prophet (peace be upon him) illustrated the causes of weakness in innovators and partisans. Among the major causes are the following.

Following equivocal verses and hadiths: `Aisha narrated,

²⁷⁴ - Soorah Al-Munafiqun (63:4)

²⁷⁵ - *Sharh Riyadh As-Salihin*: 3/496.

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تَلَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - هَذِهِ الْآيَةَ : ﴿

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ
مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ
تَأْوِيلِهِ ۗ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ ءَأَمْنًا بِهٖ كُلُّ مِّنْ
عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٧﴾ ۝ قَالَتْ : قَالَ رَسُولُ اللَّهِ
- صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - : ((فَإِذَا رَأَيْتَ الَّذِينَ
يَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ، فَأُولَئِكَ الَّذِينَ سَمَّى اللَّهُ ،
فَاحْذَرُوهُمْ))

“Allah’s Messenger (peace be upon him) recited the Verse, ‘It is He who has sent down to you the Book. In it are Verses that are entirely clear, they are the foundation of the Book, others not entirely clear. So as for those in whose hearts there is a deviation (from the Truth), they follow what is not entirely clear, seeking affliction and searching for its hidden meanings; but no one knows its hidden meanings but Allah. And those who

are firmly grounded in knowledge say, "We believe in it (i.e. in the Qur'an) the whole of it (i.e. its clear and unclear Verses) are from our Lord." And none receive admonition except men of understanding.'²⁷⁶ Then Allah's Messenger (peace be upon him) said, **'If you see those who follow what is not entirely clear, they are those whom Allah has warned (as having deviation [from the Truth]) "So beware of them."'**²⁷⁷

Our sheikh Al-Wadi'i (may Allah have mercy on him) said, "This hadith matches reality, as every single innovator and heretic routinely bases his position on verses whose meaning is indistinct."²⁷⁸

I say, any observer of the affairs of the innovators and partisans will notice their misinterpretation of verses with unclear meanings, the proof being their inconsistency with the position of the scholars.

They curtail the textual evidence, accept inconclusive and reject detailed evidences, accept the general and reject the particular, accept the restricted and reject the unrestricted, accept the abrogated and reject the

²⁷⁶ - Soorah Al-Imran (3:7)

²⁷⁷ - Recorded by Al-Bukhari: 4547 and Muslim: 2665.

²⁷⁸ - *Dala'il An-Nubuwwah*: 413.

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abrogating,²⁷⁹ accept the weak and reject the authentic hadith, accept the anomalous and reject the correct opinion, accept the inferior and reject the superior position, and take their knowledge from contemporary scholars while neglecting the Salaf. They may use either all or some of these practices depending on their desires.

Innovators Remain Ignorant Of The Religion Of Islam

'Abdullah ibn 'Amr ibn Al-'As reported,

رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ: ((إِنَّ اللَّهَ لَا
يَقْبِضُ الْعِلْمَ انْتِزَاعًا، يَنْتَزِعُهُ مِنَ الْعِبَادِ، وَ لَكِنْ
يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ، حَتَّى إِذَا لَمْ يُبْقِ
عَالِمًا، اتَّخَذَ النَّاسُ رُءُوسًا جُهَالًا، فَسُئِلُوا، فَأَفْتَوْا
بِغَيْرِ عِلْمٍ، فَضَلُّوا وَأَضَلُّوا)).

²⁷⁹ - Translator's note: the previous characteristics (i.e. general, particular, restricted, etc.) describe the linguistic and legal patterns under which evidences are listed.

“Allah's Messenger (peace be upon him) said, **‘Verily, Allah does not take away knowledge by snatching it from the people; He takes away knowledge by taking away the scholars, so that when He leaves no learned person, people turn to the ignorant as their leaders; then they are asked to deliver religious verdicts and they deliver them without knowledge. They go astray, and lead others astray.’**” ²⁸⁰

Al-Qurtubi commented,

“Ignorant people assume the place the scholars had before their deaths, hence the removal of knowledge. They deliver religious verdicts with absolute ignorance and people listen to them. At that point, both knowledge and its proper implementation disappear although the Qur’an and the books will remain.” ²⁸¹

The aspects of the innovators' and partisans' ignorance of Islam are summarized as follows:

Ignorance of the prophets' methodology and of what Allah revealed to them from guidance and light.

Ignorance of the textual evidence.

²⁸⁰ - Recorded by Al-Bukhari: 100.

²⁸¹ - *Al-Mufham*: 6/708.

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Ignorance of the reports of the Salaf, their creed, methodology, and their status.

Ignorance of the major principles and purposes of the Islamic Law.

Ignorance of the deduction system (from texts of Qur'an and Sunnah) and of the methodology of seeking knowledge.

Innovators are all afflicted with these types of ignorance, although their individual levels of ignorance are relative.

I have covered the issue of their ignorance in my book '*Bidayat Al-Inhiraf wa Nihayatih*'. Granting ignorant people leadership in delivering religious verdicts is granting authority to an unfit individual, which signals the imminence of the Last Hour.

Abu Hurairah narrated,

بَيْنَمَا النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي مَجْلِسٍ
يُحَدِّثُ الْقَوْمَ، جَاءَهُ أَعْرَابِيٌّ، فَقَالَ: مَتَى السَّاعَةُ؟ ...
فَقَالَ: ((فَإِذَا ضَيَّعَتِ الْأَمَانَةُ فَانْتَظِرِ السَّاعَةَ)) . قَالَ

كَيْفَ إِضَاعَتُهَا ؟ قَالَ : ((إِذَا وُسِّدَ الْأَمْرُ إِلَى غَيْرِ
أَهْلِهِ ، فَانْتَظِرِ السَّاعَةَ)) .

“While the Prophet (peace be upon him) was saying something in a gathering, a bedouin came and asked him, ‘When will the Hour (Day of Judgment) take place?’ The Prophet (peace be upon him) said, ‘**When trust is lost, then wait for the Hour.**’ The bedouin said, ‘How will that be lost?’ The Prophet (peace be upon him) said, ‘**When the power or authority comes in the hands of unfit persons, then wait for the Hour.**’” 282

Al-Manawi said,

“Authority here is taken as a sign that marks the imminence of the Day of Judgment, because it results in critical errors in the legal system, weakness in religion, dominance of ignorance, elimination of knowledge, and the inability of the people of truth to exercise and support it.”²⁸³

282 - Recorded by Al-Bukhari: 59.

283 - *Fath Al-Qadir*: 1/451.

**Following Disbelievers And Accepting Their
Lifestyle**

Abu Sa'id Al-Khudri narrated,

قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - : ((لَتَتَّبِعُنَّ
سَنَنَ مَنْ قَبْلَكُمْ شِبْرًا بِشِبْرٍ، وَذِرَاعًا بِذِرَاعٍ، حَتَّى
لَوْ سَلَكَوا جُحْرَ ضَبٍّ، لَسَلَكْتُمُوهُ)) . قُلْنَا : يَا
رَسُولَ اللَّهِ، الْيَهُودَ وَالنَّصَارَى؟ قَالَ : ((فَمَنْ؟!)) .

“Allah’s Messenger (peace be upon him) said,
**‘You will tread the same path trodden by
those before you, inch by inch and step by
step so much so that if they entered the hole
of a lizard, you will follow them into it.’** We
said, ‘Allah’s Messenger, do you mean the Jews
and Christians (by your words) those before
you?’ **He said, ‘Who else?’”**²⁸⁴

Abu Hurairah narrated,

²⁸⁴ - Recorded by Al-Bukhari: 3456 and Muslim: 2669.

قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - : ((لَا تَقُومُ
السَّاعَةُ حَتَّى تَأْخُذَ أُمَّتِي بِأَخْذِ الْقُرُونِ قَبْلَهَا، شِبْرًا
بِشْبِيرٍ، وَذِرَاعًا بِذِرَاعٍ)). فَقِيلَ يَا رَسُولَ اللَّهِ، كَفَّارِسَ وَ
الرُّومَ؟ فَقَالَ: ((وَمِنَ النَّاسِ، إِلَّا أَوْلَئِكَ؟!)).

“The Prophet (peace be upon him) said, **‘The Hour will not be established till my followers imitate the deeds of the previous nations and follow them closely, span by span and cubit by cubit (i.e., inch by inch).’** It was asked, ‘O Allah’s Messenger (peace be upon him)! Do you mean by those (nations) the Persians and the Byzantines?’ The Prophet said, **‘Who can it be other than them?’**”²⁸⁵

This hadith is a sign of Prophethood, because the Messenger (peace be upon him) foretold that his nation would follow the disbelieving Magians, Jews, and Christians, and it happened precisely as he foretold except for those whom Allah saved by their following the Sunnah. The danger of this imitation is beyond the awareness of many Muslims. Sheikh Al-Islam ibn Taymiyyah illustrates this critical danger.

²⁸⁵ - Recorded by Al-Bukhari: 7319.

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“If opposing them (i.e. disbelievers in general) contributes to the prevalence of the religion, the purpose of sending messengers is to lend the religion of Allah domination over the other religions. Thus, opposing them is one of the major purposes of the prophetic mission.”²⁸⁶

I say, opposing them contributes to lending the religion dominance, so obviously imitating them contributes to weakening the religion in the hearts of the people and indicates loss of the religion. Sheikh Al-Islam said,

“It has been established by authentic ahadith that there must be a group among the nation of the Prophet (peace be upon him) who adhere to the pure guidance of the religion of Islam, opposing the other groups who imitate either the Jews or the Christians in some respect. This practice (imitation) does not necessarily lead to disbelief or even disobedience. It could be classified as disbelief, disobedience, a sin, or a deficiency.”²⁸⁷

²⁸⁶ - *Iqtida As-Sirat Al-Mustaqim*: 1/209.

²⁸⁷ -Ibid: 1/82.

I say, the Prophet's (peace be upon him) words are comprehensive in regard to imitation. It includes imitating them in matters related to creed, worship, rulings, customs, politics, and more.

Innovators and partisans have a history full of imitating the enemies of Islam, and they continue to do so today. As for their past, it has been recorded by the scholars in their books, including the book of Sheik Al-Islam ibn Taymiyyah, *Iqtida' As-Sirat Al-Mustaqim Mukhalafat As-hab Al-Jahim*, which is among the most comprehensive books that expose the reality of this imitation. This practice of following, imitating, and taking knowledge from the disbelievers has multiplied in our present time.

The following summarizes the kinds of knowledge innovators and partisans take from the enemies of Islam:

Learning cosmic theories that blatantly deny Allah's existence, Lordship, the seven heavens, the throne, the chair, and so on: Unfortunately, some misguided Muslim writers have considered them Qur'anic and prophetic miracles; however, I have falsified many of these cosmic theories in my book *Naqd An-Nadhriyyat Al-Kawniyyah*.

Accepting democracy, the religion of atheists, Jews, and Christians who are known to be secular: The

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motto of democracy is freedom and equality. What is meant by freedom is absolute freedom in religion, opinion, economy, and personal freedom. Each of these radically influence the religion, and I have illustrated this in my book *Al-Idahat Al-Mowathaqah fi Bayan Bawa'iq Dawat Al-Mosawah Al-Mutlaqah*.

Their concept of equality maintains equating the Muslim with the non-Muslim, the Qur'an with the abrogated Old and New Testament, masjids with churches and synagogues, man with woman, and vice-versa. (As for the last), the ultimate end of this type of equality between men and women is homosexuality, because they perceive marriage between men and women as opposing equality.

However, the enemies of Islam haven't restricted themselves to seeking this type of equality. Their true ill-intentions have surfaced; they consider the Muslim to be inferior to the dog as illustrated in the book mentioned.

This call to freedom and equality has been accepted by many Muslims and some of them have been disruptively influenced by them except those who abide by the Sunnah. Those who accepted it occupy varying levels of influence.

Likewise, the call to democratic equality has had an unprecedented impact on women throughout the history of the disbelieving nations, let alone the Islamic one. The degree of influence has reached a level among Muslim women similar to that of non-Muslim women. Evil and turmoil subsequently spread among Muslims on an increasing scale.

One of the pivotal fundamentals of democracy is the distinct line between the religion and the state. In other words, dismissing the Islamic law and replacing it with the democratic one shaped in man-made constitutions. Democracy also promotes founding political parties who compete for presidency. This partisanship has been received with acceptance by the seekers of the worldly life. Muslims have been split into numerous parties throughout the Islamic countries, and this is the most serious deficiency. These parties (in Muslim countries) are manipulated by Western countries like puppets. They have mutual respect and assistance regardless of religious conflict similar to the secular parties. For instance, the party of the Muslim Brotherhood tolerates partisan multiplicity. It is now side by side with various secular parties, be they communist, socialist, or otherwise.

At this point, the question may arise: why should the innovators and partisans take the most blame for taking knowledge from the non-Muslims when some of

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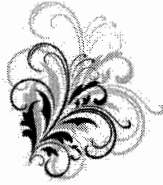
the Muslims' rulers do so, too? The answer is that Muslim rulers are followers of the speakers and scholars among the innovators. Some of those scholars may invent justifications for whatever those rulers wish to acquire from the Jews and Christians. Some of those scholars may even promote non-Muslim calls, such as the call to unity of religion.

All of this would be avoided if those scholars and speakers supported the truth and warned their respective countries from accepting the misguidance and disbelief promoted by the Jews. This angle is more detailed in my book *Kashf Al-Mubin 'an Asnaf Al-Mubadilin*.

So observe carefully, Muslim brothers and sisters, the troubles brought by the callers to innovation and partisanship upon Islam and Muslims and even themselves. Observe their weakness in adhering to Islam. They are the followers of every caller, the tails of every eradicator, the helpers of every heretic, and accomplice of every hypocrite in their conspiracy against Islam. To Allah we complain of the strangeness of Islam and its adoptees.

Innovators depend heavily on weak and fabricated hadiths, anomalous opinions, and invalid reports as I have illustrated in my book *'Kashf Al-Mubin 'an Asnaf*

Al-Mubadilin. This dependency resulted in their incorporating new matters into Islam, which they call people to adopt until those who know the genuine Islam realize their deficiencies in many issues. However, they pledge allegiance and enmity according to them even if it involves fighting Muslims or seeking non-Muslim assistance against Muslims.



**CHAPTER 3: A BRIEF GLIMPSE AT THE STRONG
BELIEVER**

**The Wellbeing Of The Islamic Nation Lies In Its
First Generation While Its Late Generation Will Be
Afflicted**

Allah has blessed this nation with wellbeing in religion. The early generations were upon the Sunnah in knowledge and practice, whether rulers or subordinates, young or old, as attested by the Prophet peace be upon him. 'Abdullah b. 'Amr b. Al-'As said,

كُنَّا مَعَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي سَفَرٍ
فَنَزَلْنَا مَنْزِلًا ... إِذْ نَادَى مُنَادِي رَسُولِ اللَّهِ - صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ : الصَّلَاةُ جَامِعَةٌ . فَاجْتَمَعْنَا إِلَى رَسُولِ
اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَ : ((إِنَّهُ لَمْ يَكُنْ
نَبِيٌّ قَبْلِي إِلَّا كَانَ حَقًّا عَلَيْهِ أَنْ يَدُلَّ أُمَّتَهُ عَلَى خَيْرٍ
مَا يَعْلَمُهُ لَهُمْ ، وَيُنذِرُهُمْ شَرًّا مَا يَعْلَمُهُ لَهُمْ . وَ

إِنَّ أُمَّتَكُمْ هَذِهِ جُعِلَ عَافِيَتُهَا فِي أَوَّلِهَا، وَ سَيُصِيبُ
 آخِرَهَا بَلَاءٌ وَ أُمُورٌ تَنْكَرُونَهَا (...)).

“I accompanied the Messenger of Allah (peace be upon him) on a journey, and we halted at a place. When an announcer of the Messenger of Allah (peace be upon him) announced that the people should gather together for prayer, we gathered around the Messenger of Allah (peace be upon him). He said, **‘It was the duty of every Prophet that has come before me to guide his followers to what he knew was good for them and warn them against what he knew was bad for them; but this nation of yours has its days of wellbeing in its early generation, and in the last phase of its existence it will be afflicted with turmoil and with things disagreeable to you.’**” ²⁸⁸

The Messenger of Allah peace be upon him said,

نَجَا أَوَّلُ هَذِهِ الْأُمَّةِ بِالْيَقِينِ وَ الزُّهْدِ ، وَ يَهْلِكُ آخِرُ
 هَذِهِ الْأُمَّةِ بِالْبُخْلِ وَ الْأَمَلِ .

²⁸⁸ - Recorded by Muslim: 4882.

“The early generation of this nation was saved by (abiding by) asceticism (*zuhd*) and certainty, whereas the end of this nation will be destroyed by stinginess and ambition undue hope.”²⁸⁹

The evidence that prove the Salaf were upon strong belief are countless, including hadiths containing praise of the best of generations throughout the books of Sunnah. Tangible evidences of their superiority are the great conquests they won that stunned the world. Another evidence is their avoidance of innovation and imitation of non-Muslims; this is sufficient for their wellbeing.

This wellbeing was at its peak at the time of Prophethood as well as that of the guided *khulafa* to a relatively lesser degree. It gradually decreased as time passed. The Muslim earned uprightness depending on his adherence to the Salaf. Imam Malik said, “The last of this nation will not become upright except by adhering to which its early generation was upon.”

²⁸⁹ - Recorded by ibn Abi Ad-Dunya in *Al-Yaqin*: number 3, *Qasar Al-'Amal*: number 20, Imam Ahmad in *Az-Zuhd*: 16, and Al-Asbahani in *At-Tarhib wat-Tarhib*: 1/146, number: 165. This hadith is narrated by 'Amr ibn Shu'aib from his father, from his grandfather 'Abdullah ibn 'Umar. Its chain of narration is *hasan*.

**Allah endorses the strong believer with victory
against the devils among the humans and *jinn* .**

Allah informs us in His Book that Shaitan and his soldiers among the *jinn* and humans will not harm the believing Muslim to the point of his abandonment of his religion. Allah says,

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ ﴾

“O you who believe! Take care of yourselves; if you follow the (right) guidance, no harm can come to you from those who are in error.” 290

“Those who are in error” is general and includes all kinds of misguided individuals. They will not harm the believers, and neither can the devils among the *jinn*. Allah tells us in His book that the human disbelievers have lost hope in misguiding the companions.

﴿ الْيَوْمَ يَبْسُ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَحْشَوْهُمْ وَاخْشَوْنَ ﴾

“This day, those who disbelieved have given up all hope of your religion.”²⁹¹

290 - Soorah Al-Ma'idah (5:105)

291 - Soorah Al-Ma'idah (5:3)

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The Prophet (peace be upon him) ensured us that the devils among the *jinn* have lost hope in misleading Muslims in the Arabian Peninsula during the period of revelation and *khalifah*. Jabir narrated,

إِنَّ الشَّيْطَانَ قَدْ أَيَسَ أَنْ يَعْبُدَهُ الْمُصَلُّونَ فِي جَزِيرَةِ
الْعَرَبِ، وَ لَكِنَّ فِي التَّحْرِيشِ بَيْنَهُمْ .

“I heard Allah's Messenger (peace be upon him) say, **‘Verily, the Shaitan has lost all hope that the worshippers will ever worship (him) in the peninsula of Arabia, but he (is hopeful) that he would sow the seed of dissension amongst them.’**”²⁹²

Furthermore, the devils among the humans and *jinn* flee from the strong believer and distance themselves further from him the more sincere and strong he is. 'Aisha narrated,

قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - : ((إِنِّي لَأَنْظُرُ
إِلَى شَيَاطِينِ الْإِنْسِ وَالْجِنِّ قَدْ فَرُّوا مِنِّي مِنْ عُمَرَ!))

²⁹² - Recorded by Muslim: 7281.

“The Messenger of Allah (peace be upon him) said, **‘Indeed I see the devils among humans and *jinn* fleeing from 'Umar.’**”²⁹³

Every strong believer is relatively resistant to the devils among the humans and *jinn*, depending on the level of *īmān*, firmness, and certainty of that believer.

Abu Hurairah narrated,

قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((إِذَا دَخَلَ
رَمَضَانُ فَتُحَّتْ أَبْوَابُ الْجَنَّةِ ، وَغُلِّقَتْ أَبْوَابُ
جَهَنَّمَ ، وَسُلِّسَتِ الشَّيَاطِينُ)) .

“The Prophet (peace be upon him) said, **‘When Ramadan begins, the gates of mercy are opened and the gates of Hell are closed, and the devils are chained up.’**”²⁹⁴

Sheikh Al-Islam explains this hadith in the book *At-Tafsir Al-Kabir* ascribed to him,

“These aforementioned matters occur due to the virtue of the month of Ramadan—the month in which hearts enthusiastically welcome noble deeds that cause the opening of the gates of

²⁹³ - Recorded b At-Tirmidhi: 4055.

²⁹⁴ - Recorded by Al-Bukhari: 3277 and Muslim: 1079.

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Paradise and the retreat of evil that causes the opening of the gates of Hell-fire. The devils are chained and disabled from spreading their evil. They impose their authority over human beings by means of alluring them with physical desires. When human beings cease pursuing them, the devils are chained.”²⁹⁵

Do not dismiss, O believer, this victory granted by Allah. Indeed, were the entire humanity to gather to aid you, they would be powerless to help you overcome a single devil. So be grateful for Allah's favor to you that the entire humanity cannot deliver. In return, aid the cause of Allah and Allah will surely aid you. Allah says,

﴿يَتَأَيُّهَا الَّذِينَ ءَامَنُوا إِن نُّصِرُوا بِاللَّهِ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ﴾

“O you who believe! If you help (in the cause of) Allah, He will help you, and make your foothold firm.”²⁹⁶

The way to help the cause of Allah is to cling to the truth at any cost and accept it outwardly and inwardly, whether in your favor or otherwise. One not

²⁹⁵ - *At-Tafsir Al-Kabir*: 3/132.

²⁹⁶ - Soorah Muhammad (47:7)

blessed with this trait is worthless in the sight of Allah as well as that of human beings. Allah says,

﴿إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ

بَعْدِهِ﴾

“If Allah helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you?” ²⁹⁷

The Strong Believer Bravely Faces What Others Perceive Difficult While Seeking The Assistance Of Allah

There are numerous places in the Qur’an where Allah draws attention to those He afflicted with good trials. They combatted the conspiracies and deception wrought against them by pagans and ruthless oppressors, their strong *īmān* managed to resist their enemies, and they were blessed with the best of outcomes. Among them were the magicians of Pharaoh who embraced Islam. They responded to Pharaoh's threats,

²⁹⁷ - Soorah Al-Imran (3:160)

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﴿ قَالُوا لَنْ نُؤْيِرَكَ عَلَىٰ مَا جَاءَنَا مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا فَاقْضِ مَا أَنْتَ قَاضٍ ۗ

إِنَّمَا نَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا ﴿٧٢﴾ إِنَّا ءَامَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطِيئَاتِنَا وَمَا أَكْرَهْتَنَا

عَلَيْهِ مِنَ السِّحْرِ وَاللَّهِ خَيْرٌ وَأَبْقَىٰ ﴿٧٣﴾

“We prefer you not over what has come to us of the clear signs and to Him (Allah) who created us. So decree whatever you wish to decree, for you can only decree (regarding) this life of the world. Verily! We have believed in our Lord, that He may forgive us our faults, and the magic to which you did compel us. And Allah is better as regards reward in comparison to your (Fir'aun's [Pharaoh]) reward, and more lasting (as regards punishment in comparison to your punishment).”²⁹⁸

Also among them is the man from Pharaoh's family who declared his Islam after concealing it. He declared the truth openly before the mighty and stubborn Pharaoh,

²⁹⁸ - Soorah Ta-Ha (20:72-73)

﴿ وَقَالَ رَجُلٌ مُؤْمِنٌ مِّنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ وَإِنْ يَكُ كَذِبًا فَعَلَيْهِ كَذِبُهُ وَإِنْ يَكُ صَادِقًا يُصِيبْكُمْ بَعْضُ الَّذِي يَعِدُكُمْ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَابٌ ﴾ (٢٨)

“And a believing man of Pharaoh's family, who hid his *īmān*, said, ‘Would you kill a man because he said: My Lord is Allah, and has brought you clear proofs from your Lord? If he is lying, then his lie is upon him, and if he is truthful, then some of that wherewith he threatened you will strike you. Surely, Allah guides not one who is a reckless liar.’”²⁹⁹

Until Allah’s saying,

﴿ وَيَقُولُ مَا لِيَ أُدْعُوكُمْ إِلَى النَّجْوَةِ وَتَدْعُونَنِي إِلَى النَّارِ (٤١) تَدْعُونَنِي لِأَكْفُرَ بِاللَّهِ وَأُشْرِكَ بِهِ مَا لَيْسَ لِي بِهِ عِلْمٌ وَأَنَا أَدْعُوكُمْ إِلَى الْعَزِيزِ الْغَفَّارِ (٤٢) لَا جَرَمَ أَنَّمَا تَدْعُونَنِي إِلَيْهِ لَيْسَ لَهُ دَعْوَةٌ فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ وَأَنْ مَرَدَّنَا إِلَى اللَّهِ وَأَنَّ الْمُسْرِفِينَ هُمْ أَصْحَابُ النَّارِ (٤٣) ﴾

299 - Soorah Al-Ghafir (40:28)

فَسْتَذْكُرُونَ مَا أَقُولَ لَكُمْ وَأَفَوضُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ

بِالْعِبَادِ ﴿٤٤﴾ فَوَقَّهَ اللَّهُ سَيِّئَاتِ مَا مَكَرُوا وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ

الْعَذَابِ ﴿٤٥﴾

“And O my people! How is it that I call you to salvation while you call me to the Fire! You invite me to disbelieve in Allah (and in His Oneness), and to join partners in worship with Him of which I have no knowledge, and I invite you to the All-Mighty, the Oft-Forgiving! No doubt you call me to (worship) one who cannot grant (me) my request (or respond to my invocation) in this world or in the Hereafter. And our return will be to Allah, and *al-musrifûn* (i.e. the transgressors of Allah’s set limits)—they shall be the dwellers of the Fire! And you will remember what I am telling you, and my affair—I leave it to Allah. Verily, Allah is the All-Seer of (His) slaves.’ So Allah saved him from the evils that they plotted (against him), while an evil torment encompassed Fir’aun’s (Pharaoh) people.”³⁰⁰

300 - Soorah Al-Ghafir (40:41-45)

Asiyah, the wife of Pharaoh, resorted to Allah in order to fend off the transgression of her husband and the misguidance of her people.

﴿وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ ءَامَنُوا امْرَأَتَ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ اٰنِ لِىْ

عِنْدَكَ بَيْتًا فِى الْجَنَّةِ وَنَجِّنِىْ مِىْ فِرْعَوْنَ وَعَمَلِهٖ وَنَجِّنِىْ مِى الْقَوْمِ

الظَّالِمِيْنَ ﴿١١﴾

“And Allah has set forth an example for those who believe: the wife of Fir'aun (Pharaoh), when she said, ‘My Lord! Build for me a home with You in Paradise, and save me from Fir'aun (Pharaoh) and his work, and save me from the people who are *zâlimûn* (polytheists, wrong-doers and disbelievers in Allah).” 301

Maryam, the daughter of 'Imran, isolated herself from her people due to their corruption with no concern about potential criticism.

﴿وَاذْكُرْ فِى الْكِتٰبِ مَرْيَمَ إِذِ اٰنْتَبَدَتْ مِىْ اٰهْلِهَا مَكَانًا شَرْقِيًّا ﴿١٦﴾ فَاَتَّخَذَتْ

مِىْ دُوْنِهِمْ حِجَابًا ﴿١٧﴾

301 - Soorah At-Tahrim (66:11)

“And mention in the Book (the Qur'an, O Muhammad peace be upon him, the story of) Maryam (Mary), when she withdrew in seclusion from her family to a place facing east. She placed a screen (to screen herself) from them.” ³⁰²

The companions of the Prophet (peace be upon him) had the greatest portion of firmness in *īmān* at times of calamities. Allah says,

﴿وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ

﴿وَرَسُولُهُ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا﴾ (33)

“And when the believers (May Allaah be pleased with them) AlAhzâb (the Confederates), they said: ‘This is what Allah and His Messenger (Muhammad peace be upon him) had promised us, and Allah and His Messenger (Muhammad peace be upon him) had spoken the truth,’ and it only added to their *īmān* and their submissiveness (to Allah).” ³⁰³

Allay says,

³⁰² - Soorah Maryam (19:16-17)

³⁰³ - Soorah Al-Ahzab (33:22)

﴿ لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا

فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ فَتْحًا قَرِيبًا ﴿١٨﴾

“Indeed, Allah was pleased with the believers when they gave the *bai'âh* (pledge) to you (O Muhammad peace be upon him) under the tree. He knew what was in their hearts, and He sent down *as-sakinah* (calmness and tranquility) upon them, and He rewarded them with a near victory.”³⁰⁴

They earned this tranquility because they gave the pledge to die for the sake of Allah and they were sincere.

And Allah says,

﴿ لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ

فِي سَاعَةِ الْمُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِّنْهُمْ ثُمَّ

تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ رَّحِيمٌ ﴿١١٧﴾

“Allah has forgiven the Prophet (peace be upon him), the *Muhajirûn* (Muslim emigrants who left their homes and came to Al-

304 - Soorah Al-Fath (48:18)

Madinah) and the Ansar (Muslims of Al-Madinah) who followed him (Muhammad peace be upon him) in the time of distress (Tabûk expedition), after the hearts of a party of them had nearly deviated (from the Right Path), but He accepted their repentance. Certainly, He is unto them full of Kindness, Most Merciful.” ³⁰⁵

The aforementioned expedition was against the Byzantines. The Muslims experienced immense hardships and spent their wealth to bring it into being, and thus Allah forgave them and was pleased with them. It had never been known that Allah revealed to His prophets or messengers the glad tidings of His pleasure with their disciples except those of the Prophet (peace be upon him). This pleasure is peculiar to the companions and those who follow them in goodness.

The Strong Believer Devotes The Passions Of His Heart To The Cause Of Allah

Every believer must dispose the passions of the heart created by Allah in an appropriate manner; however, the strong believer who is sincerely seeking the truth is

³⁰⁵ - Soorah At-Tawbah (9:117)

the only individual capable of doing so. The manner of the disposal of passion is illustrated by Al-'Allamah ibn Al-Qayyim:

“Every trait found in the heart has its own manner of disposal. Envy, for example, is lawfully disposed in competition for good deeds. Likewise, arrogance is lawfully disposed in displaying it against the enemies of Allah.

“The Prophet (peace be upon him) admonished someone walking arrogantly between the lines during the war, **‘This kind of walk is hated by Allah except in this occasion.’** Allah (Glory be to Him) commanded us to be harsh against His enemies. Allah Also directed us to the proper manner of striving as highlighted by the Prophet peace be upon him: **‘Strive to seek that which will benefit you.’** Lust is properly disposed in marrying four. The desire for money is disposed in spending it in what pleases Allah and a provision for the Last Day; it is not blameworthy if it occurs in this manner. The desire for high status is properly disposed in complying with Allah's commands, establishing His religion, aiding the oppressed, helping the needy and weak, and suppressing the enemies of Allah. Wishing for high status and rank is considered a kind of worship if manifested in this manner.

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“Furthermore, amusement and entertainment should be with one's wife, bow and arrows, horse, and other good conduct. Deception and craftiness should be disposed against one's own and Allah's enemies in order to humiliate them, to the extent of using the same craftiness his enemies use against him. In short, all kinds of passions and traits were created by Allah to be disposed in various manners from Allah's wisdom, and are not to be neutralized. Whoever considers this matter carefully will conclude it to be important and beneficial.”³⁰⁶

I say, the major cause a believer's corruption is unawareness of the proper way to dispose the passions of the heart or inability to do so. O Allah, Controller of the hearts, order our hearts to your obedience.

The Īmān Of A Believer Who Takes A Middle Course Is Strong, But The One Who Hastens To Do Good Deeds Is Stronger

Allah divides whom He chooses into three categories.

³⁰⁶ - *At-Tibyan fi Aqsam Al-Qur'an: 2/260-261.*

﴿ ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ ۖ

وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ يُؤْتِنُ اللَّهُ ذَٰلِكَ هُوَ الْفَضْلُ

الْكَبِيرُ ﴿٣٢﴾

“Then We gave the (Book the Qur'an) as inheritance to such of Our slaves whom We chose (the followers of Muhammad peace be upon him). Then of them are some who wrong themselves, and of them are some who follow a middle course, and of them are some who, by Allah's Leave, hasten to do good deeds. That (inheritance of the Qur'an), that is indeed a great grace.” 307

Ibn Kathir commented,

“The one who takes a middle course is he who complies with commands and abstains from prohibitions; he might leave out some desirable acts and commit some disliked ones. As for one who hastens to do good deeds, he complies with commands and observes the desirable ones while abstaining from prohibitions and disliked

307 - Soorah Al-Fatir (35:32)

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acts and (also) avoiding some permissible acts.”³⁰⁸

Ibn Al-Qayyim noted,

“The one who takes a middle course is he who restricts his supplies to what suffices him until the end of his journey and does not plan to add profitable merchandise to his luggage. He doesn't take harmful supplies, so he will be safe, but he forgot the profitable merchandise and its sublime manifestations.”³⁰⁹

He continues,

“As for those who hasten to do good deeds, they are of two types: the pious and those near to Allah because of their deeds.”³¹⁰

So the difference between one who takes a middle course and one who hastens to do good deeds is that the former observes the obligations such as prayer, fasting, sincerity, trust, and so on, and abstains from prohibitions. Desirable and disliked acts are not from his habits, and if he happens to do any of them, it is rare.

³⁰⁸ - *Tafsir ibn Kathir*: 11/322.

³⁰⁹ - *Tariq Al-Hijratin*: 289.

³¹⁰ - *Ibid*: 290.

The latter outpaces the former in implementing the desirable acts, observing many collective duties, benefiting others, and refraining from doubtful matters and disliked acts. This is worthy of the highest rank in Paradise as its ultimate end; may Allah make us from them.

Strong Īmān Is Not Sufficient Unless Substantiated By Its Prerequisites.

Some believers count only on their strength of *īmān* without observing its prerequisites such as sincerity, and trust in Allah rather than solely on their own power. The following proves this point. Allah says,

﴿ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّكَ عَلَى الْحَقِّ الْمُبِينِ ﴾ ٧٨

“So put your trust in Allah; surely, you (O Muhammad peace be upon him) are on manifest truth.”³¹¹

This verse proves that the strong believer must be an adherent to the truth and the Sunnah. Allah says,

﴿ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴾ ١٥٩

311 - Soorah Al-Naml (27:79)

“Then when you are determined, put your trust in Allah. Certainly, Allah loves those who put their trust (in Him).”³¹²

The determination mentioned here means strength (of *īmān*). Allah commanded His Prophet (peace be upon him) to trust in Him. The meaning of trust is the heart’s full dependency on, submission to, and trust of Allah (Glory be to Him); whoever suffices himself with strength of *īmān* alone is forsaken.

Imam Adh-Dhahabi said,

“Declaring the truth is a gigantic task and requires strength and sincerity. Sincerity without strength causes disability, whilst strength without sincerity causes abandonment. Whoever fulfills both... is indeed a truthful person; but whoever feels too weak, then discomfort and denial within the heart (regarding falsehood) is the minimum requirement of *īmān*; certainly there is no power except by Allah.”³¹³

Ibn Al-Qayyim said,

³¹² - Soorah Al-’Imran (3:159)

³¹³ - *Siyar A’lam An-Nubala’*: 11/234.

“The believer tries to maintain patience but later loses it due to his weak knowledge, insight, and patience. Similarly, one who walks down a scary road that leads to safety knows that if he remains patient, his fear will wane and security will replace it. (However), this requires patience and certainty regarding the safe end of the road. If his patience wears thin, he will retreat and be powerless to deal with the hardship of the road.”³¹⁴

Ibn Al-Qayyim also said,

“There are only two causes behind sins. The first: the ill thought of one’s Lord that if one prioritizes his duties to Him, Allah will not grant him better lawful favors than he already has. The second: knowledge that abandoning something for Allah's sake will give him better from Allah than what he left; however, lusts and desires overcome one’s patience and reason respectively.

“The first matter comes from weakness of knowledge while the second comes from weakness of insight and reason.”³¹⁵

³¹⁴ - *Ighatatul-Lahfan min Masayid Ash-Shaitan*: 75-76.

³¹⁵ - *Al-Fawa'id*: 62.

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Ash-Shinqiti has a valuable elaboration regarding this matter in his commentary on the Qur'an. He commented on Allah's saying,

﴿ وَأُخْرَى لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا ﴾

“And other (victories and much booty there are, He promises you) which are not yet within your power; indeed Allah compasses them.”³¹⁶:

“This verse proves that sincerity and strong *īmān* in Allah equip the weak to overpower the mighty. Allah says,

﴿ كَم مِّن فِتْنَةٍ قَلِيلَةٍ غَلَبَت فِتْنَةٌ كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ

الصَّابِرِينَ ﴿٦٤﴾

‘How often a small group overcame a mighty host by Allah’s Leave? And Allah is with the patient ones.’^{317 318}

³¹⁶ - Soorah Al-Fath (48:21)

³¹⁷ - Al-Baqarah: 249.

³¹⁸ - *Adwa Al-Bayan*: 3/335.

So whenever *īmān*, sincerity, certainty of the truth, and religious insight work in harmony, rejoice at Allah's inevitable assistance.

Moderation Of The Strong Believer In Joy And Sorrow

People often behave inconsistently in situations of joy and sorrow, except the believers strong in knowledge and practice. Suhaib narrated,

قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ : ((عَجَبًا لِأَمْرِ
 الْمُؤْمِنِ !! إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ ، وَ لَيْسَ ذَاكَ لِأَحَدٍ إِلَّا
 لِلْمُؤْمِنِ : إِنْ أَصَابَتْهُ سَرَّاءُ شَكَرَ فَكَانَ خَيْرًا لَهُ ، وَإِنْ
 أَصَابَتْهُ ضَرَّاءُ صَبَرَ فَكَانَ خَيْرًا لَهُ)) .

“Allah’s Messenger peace be upon him said, ‘Strange are the affairs of a believer for there is good in every affair of his and this is not the case with anyone else except in the case of a believer. For if he has an occasion to feel delight, he thanks (Allah), thus there is good for him in it, and if he is afflicted with

hardship and shows resignation (and endures it patiently), there is good for him in it.”³¹⁹

Al-'Allamah ibn 'Uthaymin explained this hadith, “This hadith encourages one to (cling to) *īmān*, for the believer is constantly experiencing a state of goodness and blessing. It also inspires patience in times of sorrow, highlighting (patience) as a characteristic of a believer. *Īmān* is credited when one displays patience and awaits Allah's relief and reward (Glory be to Him). If one displays otherwise, one can blame no one but oneself (for hardship) and must return to the straight path and repent to Allah.”³²⁰

Beware of ingratitude, arrogance, self-conceit, and false pride at times of joy. Likewise, beware of impatience, annoyance, despair, reluctance, and inability at times of sorrow. To Allah we complain of the weakness of our *īmān* and our rampant ignorance.

Weakness Creeps Into The Strong Believer

There are some downfalls and diseases adherents to the Sunnah experience, such as lassitude after motivation, reluctance after zeal, indetermination after

³¹⁹ - Recorded by Muslim: 7692.

³²⁰ - *Sharh Riyadh As-Salihin*: 1/199.

resolution, regression after progression, and vulnerability after durability. The Prophet (peace be upon him) warned against acceding to this disease or persisting in it. 'Abdullah ibn 'Amr ibn Al-'As narrated,

إِنَّ لِكُلِّ عَمَلٍ شِرَّةً، وَ لِكُلِّ شِرَّةٍ فَتْرَةٌ، فَمَنْ كَانَتْ
شِرَّتُهُ إِلَى سُنَّتِي، فَقَدْ أَفْلَحَ، وَ مَنْ كَانَتْ فَتْرَتُهُ إِلَى
غَيْرِ ذَلِكَ، فَقَدْ هَلَكَ.

“Allah’s Messenger said, **‘The inception of every action begins with great enthusiasm, yet periodic discouragement creeps into it. If this periodic discouragement is consistent with the Sunnah of mine, the individual will be successful. Otherwise he will self-destruct.’**” ³²¹

Al-Manawi commented, “(This is) perpetual self-destructiveness and its dreadful consequence: everlasting misery.” ³²²

I say, the previous comment addresses the state of lassitude when it reaches the level of apostasy upon the person's death. We seek refuge in Allah from

³²¹ - Recorded by Ahmad: 2/188 and others.

³²² - *Faid Al-Qadir*: 2/514.

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reluctance that leads us to neglect Allah's commands and commit His prohibitions—is there anyone who can feel secure from this disease? We witness brothers we had in the past who were strong as mountains in *īmān*, with good deeds as lofty as clouds, as concerned for the public good as parents for their children. Yet, they have been degraded from glory to humiliation, strength to weakness, and superiority to inferiority after lassitude struck them. They regressed after their progress, withdrew after they were near, withheld after giving, and gave little after having given much. Their condition is appalling and their actions base after they had been founded on proper education and purification. Therefore, beware of lassitude and surrendering to weakness in *īmān*.

What Should The Strong Believer Do When His Heart Trembles Due To Tribulations?

This is a crucial chapter. The believer is constantly afflicted with sorrow and if he does not comfort himself with the truth, he will break down. The texts have guided us to the proper conduct at times of fear, such as:

1. Observing prayer.

2. Maximizing the recitation of *dhikr* (remembrance) of distress:

Reciting the verses of tranquility. Anas bin Malik said,

أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ إِذَا كَرَبَهُ
أَمْرًا قَالَ: ((يَا حَيُّ، يَا قَيُّوْمُ، بِرَحْمَتِكَ أَسْتَغِيثُ))

“Whenever a matter would distress him, the Prophet (peace be upon him) would say, ‘**O Ever-Living One, O Self-Sustaining Sustainer! In Your Mercy I seek relief.**’”³²³

Ibn Mas'ud narrated,

قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: ((مَا أَصَابَ
أَحَدًا قَطُّ هَمٌّ وَلَا حَزَنٌ، فَقَالَ: اللَّهُمَّ! إِنِّي عَبْدُكَ
وَابْنُ عَبْدِكَ وَابْنُ أُمَّتِكَ، نَاصِيَتِي بِيَدِكَ، مَاضٍ فِيَّ
حُكْمُكَ، عَدْلٌ فِيَّ قَضَاؤُكَ أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ
سَمِيَتْ بِهِ نَفْسُكَ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ، أَوْ
أَنْزَلْتَهُ فِي كِتَابِكَ، أَوْ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ

323 - Recorded by At-Tirmidhi: 3866.

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عِنْدَكَ أَنْ تَجْعَلَ الْقُرْآنَ رِبِيعَ قَلْبِي، وَ نُورَ صَدْرِي، وَ
جَلَاءَ حُزْنِي، وَ ذَهَابَ هَمِّي . إِلَّا أَذْهَبَ اللَّهُ هَمَّهُ وَ
حُزْنَهُ، وَ أَبْدَلَهُ مَكَانَهُ فَرَجًا)). قَالَ: فَ قِيلَ: يَا رَسُولَ
اللَّهِ، أَلَا نَتَعَلَّمُهَا؟ فَقَالَ: ((بَلَى، يَنْبَغِي لِمَنْ
سَمِعَهَا أَنْ يَتَعَلَّمَهَا)).

“Allah's Messenger (peace be upon him) said, ‘**If any servant of Allah afflicted with distress or grief makes this supplication, his supplication will be accepted: “O Allah, I am Your servant, son of Your servant, son of your maidservant. My forelock is in Your hand. Your command concerning me prevails, and Your decision concerning me is just. I call upon You by every one of the beautiful names by which You have described Yourself, or which You have revealed in Your book, or have taught anyone of Your creatures, or which You have chosen to keep in the knowledge of the unseen with You, to make the Qur'an the delight of my heart, the light of my breast, and remover of my grief, sorrows, and afflictions.”** A supplication in

these words will be answered. Allah will remove one's affliction and replace it with joy and happiness.' Someone asked the Prophet (peace be upon him), 'Should we memorize (these words)?' The Prophet (peace be upon him) answered, **'Yes, indeed; everyone who hears it should learn it.'**" 324

Allah sent down the verses of tranquility to face fear, sadness, and turmoil. Allah sent down the verse,

﴿ هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ ﴾

"It is He Who sent down tranquility into the hearts of the Believers" 325 when Muslims were returning from Al-Hudaibiyah. Many Muslims were feeling sad and confused about the treaty. Allah extinguished this confusion by sending down the verse of tranquility. Ibn Al-Qayyim noted,

"Sheikh Al-Islam ibn Taymiyyah (may Allah have mercy on him) used to recite the verse of tranquility whenever matters became complicated. I heard him once narrate a colossal incident unimaginable to us when he was ill. He was fighting evil spirits that appeared to him

324 - Recorded by Ahmad: 1/391, At-Tabarani in *Al-Kabir*: 10352, and in *Ad-Du'a*: 1035, Al-Hakim in *Al-Mustadrak*: 1/509, Abu Ya'la: 5297, and ibn Hibban: 972. This is Ahmad's wording.

325 - *Al-Fath*: 4.

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during a lapse of weakness. He said, "When matters came to a peak, I told my relatives and those surrounding me to recite the verses of tranquility. Later I was fully recovered. I have also recited those verses whenever my heart experiences unstable situations and noticed their significant impact in relieving and tranquilizing the heart."³²⁶

Ibn Al-Qayyim also said,

"The fruit reaped from this tranquility lends the heart relief and certainty of goodness, submission, and compliance to the commands (of Allah). This tranquility eradicates any speck of doubt that opposes goodness or thoughts opposing these commands. Even if they (doubts or opposition) penetrate (through this tranquility), they only pass as devilish insinuation, which is a form of affliction that solidifies *īmān* and elevates the scale (of good deeds) when those devilish insinuations are repelled."³²⁷

³²⁶ - *Madarij Al-Salikin*: 3/392.

³²⁷ - *Ilam Al-Muwaq'iqin*: 4/254-255.

**The Characteristics Of The Strong Believer As
Highlighted By The Quran**

Allah praised the strong believers with many compliments and favored them with sublime characteristics. Enumerating their attributes is good for us to hold them in our minds and characterize ourselves with them day and night wherever we are. They are as follows:

1. The pious:

﴿ لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَءَاتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ ﴾

“It is not *Al-Birr* (piety, righteousness, and each and every act of obedience to Allâh, etc.) that you turn your faces towards east

and (or) west (in prayers); but *Al-Birr* is (the quality of) the one who believes in Allâh, the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to *Al-Masâkin* (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs *As-Salât* (*Iqâmat-as-Salât*), and gives the *Zakât*, and who fulfill their covenant when they make it, and who are *As-Sâbirin* (the patient ones, etc.) in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are *Al-Muttaqûn* (pious - see V.2:2).”³²⁸

2. The sincere:

﴿ قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَادْعُوهُ

مُخْلِصِينَ لَهُ الدِّينَ ۚ كَمَا بَدَأَكُمْ تَعُودُونَ ﴿٢١﴾

“Say (O Muhammad): My Lord has commanded justice and (said) that you should face Him only (i.e. worship none but Allâh and face the *Qiblah*, i.e. the Ka'bah at Makkah during prayers) in each and every

³²⁸ Soorah Al-Baqarah (2:177)

place of worship, in prayers (and not to face other false deities and idols), and invoke Him only making your religion sincere to Him by not joining in worship any partner to Him and with the intention that you are doing your deeds for Allâh's sake only. As He brought you (into being) in the beginning, so shall you be brought into being (on the Day of Resurrection) [in two groups, one as a blessed one (believers), and the other as a wretched one (disbelievers)].” 329

3. The righteous:

﴿ وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ وَءَاتَيْنَاهُ

أَجْرَهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٧﴾

“And We bestowed on him [Ibrâhim (Abraham)], Ishâque (Isaac) and Ya'qûb (Jacob), and ordained among his offspring Prophethood and the Book [i.e. the Taurât (Torah) (to Mûsa Moses), the Injeel (Gospel) (to 'Iesa Jesus), the Qur'ân (to Muhammad), all from the offspring of Ibrâhim (Abraham)], and We granted him his reward in this world,

329 Soorah Al-A'raf (7:29)

**and verily, in the Hereafter he is indeed
among the righteous.”** ³³⁰

4. The devout:

﴿ إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ
وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ
وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّامِتِينَ وَالصَّامِتَاتِ
وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا
وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴾

**“Verily, the Muslims (those who submit to
Allâh in Islâm) men and women, the believers
men and women (who believe in Islâmic
Monotheism), the men and the women who
are obedient (to Allâh), the men and women
who are truthful (in their speech and deeds),
the men and the women who are patient (in
performing all the duties which Allâh has
ordered and in abstaining from all that Allâh
has forbidden), the men and the women who**

³³⁰ Soorah Al-'Ankabut (29:27)

are humble (before their Lord Allâh), the men and the women who give *Sadaqât* (i.e. *Zakât*, and alms, etc.), the men and the women who observe *Saum* (fast) (the obligatory fasting during the month of *Ramadân*, and the optional *Nawâfil* fasting), the men and the women who guard their chastity (from illegal sexual acts) and the men and the women who remember Allâh much with their hearts and tongues (while sitting, standing, lying, etc. for more than 300 times extra over the remembrance of Allâh during the five compulsory congregational prayers) or praying extra additional *Nawâfil* prayers of night in the last part of night, etc.) Allâh has prepared for them forgiveness and a great reward (i.e. Paradise).”³³¹

5. The beneficent:

﴿ الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكِبْرِيَاءِ وَالْعَيْظِ وَالْعَافِينَ عَنِ

النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴾

³³¹ Soorah Al-Ahzab (29:35)

“Those who spend [in Allâh's Cause - deeds of charity, alms, etc.] in prosperity and in adversity, who repress anger, and who pardon men; verily, Allâh loves *Al-Muhsinûn* (the good doers).” ³³²

6. The guided:

﴿ إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنِ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ
الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَن يَكُونُوا مِنَ

الْمُهْتَدِينَ ﴿١٨﴾

“The Mosques of Allâh shall be maintained only by those who believe in Allâh and the Last Day; perform *As-Salât* (*Iqâmat-as-Salât*), and give *Zakât* and fear none but Allâh. It is they who are expected to be on true guidance.” ³³³

7. The rectifiers:

³³² Soorah Ali Imraan (3:134)

³³³ Soorah At-Taubah(9:18)

﴿ وَالَّذِينَ يُمَسِّكُونَ بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ إِنَّا لَا نَضِيعُ أَجْرَ

الْمُصْلِحِينَ ﴿١٧٠﴾

“And as to those who hold fast to the Book (i.e. act on its teachings) and perform *As-Salât (Iqâmat-as-Salât)*, certainly, We shall never waste the reward of those who do righteous deeds.”³³⁴

8. The adherents of truth:

Soorah Al-A'raf (7:170)³³⁵

9. The submissive:

Soorah Al-Ahzab (33:35)³³⁶

10. The obedient:

﴿ ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ

وَمَلَئِكِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا

وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿١٨٥﴾

³³⁴ Soorah Al-A'raf (7:170)

³³⁵ Verse Previously mentioned.

³³⁶ Verse previously mentioned

“The Messenger (Muhammad) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allâh, His Angels, His Books, and His Messengers. They say, "We make no distinction between one another of His Messengers" - and they say, "We hear, and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return (of all).” ³³⁷

11. The spenders (for good):

Soorah Al-'Imran (3:134) ³³⁸

12. Those consistently in Allah's remembrance:

﴿وَأَذْكُرْتَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ إِنَّ

اللَّهَ كَانَ لَطِيفًا خَبِيرًا ﴿٣٦﴾

“And stay in your houses, and do not display yourselves like that of the times of

³³⁷ Soorah Al-Baqarah (2:285)

³³⁸ Verse previously mentioned

ignorance, and perform *As-Salât (Iqamâtas-Salât)*, and give *Zakât* and obey Allâh and His Messenger. Allâh wishes only to remove *ArRijs* (evil deeds and sins, etc.) from you, O members of the family (of the Prophet), and to purify you with a thorough purification.” 339

13. The repentant:

﴿التَّائِبُونَ الْعَمِدُونَ الْحَمِيدُونَ الْأَسْكِينُ الرَّكْعُونَ
السَّجِدُونَ الْأَمْرُونَ بِالْمَعْرُوفِ وَالنَّكَاهُونَ عَنِ الْمُنْكَرِ
وَالْحَافِظُونَ لِحُدُودِ اللَّهِ وَبَشِّرِ الْمُؤْمِنِينَ﴾

“(The believers whose lives Allâh has purchased are) those who repent to Allâh (from polytheism and hypocrisy, etc.), who worship Him, who praise Him, who fast (or go out in Allâh's Cause), who bow down (in prayer), who prostrate themselves (in prayer), who enjoin (people) for *Al-Ma'rûf* (i.e. Islâmic Monotheism and all what Islâm has ordained) and forbid (people) from *Al-Munkar* (i.e.

339 Soorah Al-Ahzab (33:34)

disbelief, polytheism of all kinds and all that Islâm has forbidden), and who observe the limits set by Allâh (do all that Allâh has ordained and abstain from all kinds of sins and evil deeds which Allâh has forbidden). And give glad tidings to the believers.” ³⁴⁰

14. Those who trust in Allah:

Soorah At-Taubah (9:112) ³⁴¹

15. The firm:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن نَّصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ﴾ ⁽⁷⁾

“O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm.” ³⁴²

16. The truthful:

Soorah Al-Baqarah (2:177) ³⁴³

³⁴⁰ Soorah At-Taubah (9:112)

³⁴¹ Verse previously mentioned

³⁴² Soorah Muhammad (47:7)

³⁴³ Verse previously mentioned

17. The observers of Allah's limits:

Soorah At-Taubah (9:112) ³⁴⁴

18. Those who enjoin good and forbid evil:

Soorah At-Taubah (9:112) ³⁴⁵

19. The stern against disbelievers:

﴿يَتَّخِذُهَا الَّذِينَ ءَامَنُوا مِنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ

أَذَلَّةً عَلَى الْمُؤْمِنِينَ أَعِزَّةً عَلَى الْكٰفِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ

لَا يُعِزُّ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٥٦﴾

“O you who believe! Whoever from among you turns back from his religion (Islâm), Allâh will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allâh, and never afraid of the blame of the blamers. That is the Grace of Allâh which

³⁴⁴ Verse previously mentioned

³⁴⁵ Verse previously mentioned

He bestows on whom He wills. And Allâh is All Sufficient for His creatures' needs, All-Knower.” ³⁴⁶

20. The humble with the believers:

﴿ مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا
سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيَّمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ
ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْهَهُ فَآزَرَهُ
فَأَسْتَقَلَّ فَاسْتَوَى عَلَى سَوْقِهِ يُعْجِبُ الزَّرَّاعَ لِيغِيظَ بِهِمُ الْكُفَّارَ وَعَدَّ اللَّهُ
الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴾ (٢١)

“Muhammad is the Messenger of Allâh, and those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allâh and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of (their) prostration (during prayers). This is their

³⁴⁶ Soorah Al-Ma'idah (5:54)

description in the Taurât (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, it then becomes thick, and it stands straight on its stem, delighting the sowers that He may enrage the disbelievers with them. Allâh has promised those among them who believe (i.e. all those who follow Islâmic Monotheism, the religion of Prophet Muhammad till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise).” 347

21. The just:

﴿ لَا يَنْهَىٰكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ

وَتُقْسِطُوا إِلَيْهِمْ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٨﴾

“Allâh does not forbid you to deal justly and kindly with those who fought not against you on account of religion and did not drive you out of your homes. Verily, Allâh loves those who deal with equity.” 348

347 Soorah Al-Fath (48:29)

348 Soorah Al-Mumtahinah (60:8)

22. Those who fulfill Allah's covenant:

﴿ الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْقُضُونَ الْمِيثَاقَ ۝٢٠ ﴾

“Those who fulfill the Covenant of Allâh and break not the *Mîthâq* (bond, treaty, covenant).” 349

23. Those who fear Allah and hope for His mercy:

﴿ أُولَٰئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ

رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ ۚ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا ۝٥٧ ﴾

“Those whom they call upon [like 'Iesa (Jesus) son of Maryam (Mary), 'Uzair (Ezra), angel, etc.] desire (for themselves) means of access to their Lord (Allâh), as to which of them should be the nearest and they ['Iesa (Jesus), 'Uzair (Ezra), angels, etc.] hope for His Mercy and fear His Torment. Verily, the Torment of your Lord is something to be afraid of!” 350

349 Soorah Al-Ra'd (13:20)

350 Soorah Al-Isra' (17:57)

24. Those who take Allah and His Messenger as supporters:

﴿ وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ ﴾

“And whosoever takes Allâh, His Messenger, and those who have believed, as Protectors, then the party of Allâh will be the victorious.” 351

25. The victorious:

Soorah Al-Ma'idah (5:56) 352

26. The successful:

﴿ لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ

351 Soorah Al-Ma'idah (5:56)

352 Verse previously mentioned

أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ وَيُدْخِلُهُمْ

جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ

أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ﴿٢٢﴾

“You (O Muhammad) 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). For such He has written Faith in their hearts, and strengthened them with *Rûh* (proofs, light and true guidance) from Himself. And We will admit them to Gardens (Paradise) under which rivers flow, to dwell therein (forever). Allâh is pleased with them, and they with Him. They are the Party of Allâh. Verily, it is the Party of Allâh that will be the successful.” ³⁵³

27. The triumphant:

³⁵³ Soorah Al-Mujadilah (58:22)

﴿ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقْهِ فَأُولَئِكَ هُمُ الْفَائِزُونَ ﴿٥٤﴾ ﴾

“And whosoever obeys Allâh and His Messenger (ﷺ), fears Allâh, and keeps his duty (to Him), such are the successful ones.” 354

28. The assisted:

﴿ وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَاءَهُمْ بِالْبَيِّنَاتِ فَأَنكَرْنَا مِنْ الَّذِينَ

أَجْرُمُوا وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ ﴿٤٧﴾ ﴾

“And indeed We did send Messengers before you (O Muhammad) to their own peoples. They came to them with clear proofs, then, We took vengeance on those who committed crimes (disbelief, setting partners in worship with Allâh, sins, etc.), and (as for) the believers it was incumbent upon Us to help (them).” 355

29. The mujahidin for the sake of Allah:

354 Soorah An-Nur (24:52)

355 Soorah Ar-Rum (30:47)

﴿ وَالَّذِينَ جَاهَدُوا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿٦١﴾ ﴾

“As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allah’s Religion - Islâmic Monotheism). And verily, Allâh is with the *Muhsinûn* (good doers).” ³⁵⁶

Some verses list several of their attributes together. Allah says,

﴿ إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُمْ بِآتٍ لَهُمْ
الْجَنَّةَ يُقَنِّلُونَهُ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدًّا عَلَيْهِ حَقًّا
فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْفُرْآنِ وَمَنْ أَوْفَىٰ بِعَهْدِهِ مِنَ اللَّهِ
فَأَسْتَبْشِرُوا بَبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٣١﴾ ﴾

“Verily, Allah has purchased of the believers their lives and their properties for the price that theirs shall be the Paradise. They fight in Allah’s Cause, so they kill (others) and are killed. It is a promise in truth which is

³⁵⁶ Soorah Al-'Ankabut (29:69)

binding on Him in the Taurat (Torah) and the Injeel (Gospel) and the Qur'an. And who is truer to his covenant than Allah? Then rejoice in the bargain which you have concluded. That is the supreme success."³⁵⁷

And Allah says,

﴿ قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾
 وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ﴿٣﴾ وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ
 ﴿٤﴾ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ﴿٥﴾ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا
 مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٦﴾ فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ
 فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٧﴾ وَالَّذِينَ هُمْ لِأَمْتِنَتِهِمْ وَعَهْدِهِمْ رَاعُونَ
 ﴿٨﴾ وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ ﴿٩﴾ أُولَٰئِكَ هُمُ الْوَارِثُونَ
 ﴿١٠﴾ الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ﴿١١﴾ ﴾

“Successful indeed are the believers. Those who offer their prayers with all solemnity and full submissiveness. And those who turn away

357 - Soorah At-Taubah (9:111)

from vain talk. And those who pay the Zakât. And those who guard their chastity—except from their wives or (slaves) that their right hands possess, for then, they are free from blame, but whoever seeks beyond that, then those are the transgressors—those who are true to their *amanât* (all the duties which Allah has ordained, honesty, moral responsibility and trusts) and to their covenants; And those who strictly guard their (five compulsory congregational) *salawât* (prayers) (at their fixed stated hours). These are indeed the inheritors who shall inherit the Firdaus (Paradise). They shall dwell therein forever.” 358

And Allah says,

﴿إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَنِينَ
وَالْقَنِاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ
وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّامِتِينَ وَالصَّامِتَاتِ

358 - Soorah Al-Mu'minun (23:1-11)

وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا

وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٣٥﴾

“Verily, the Muslims (those who submit to Allah in Islam) men and women, the believers men and women (who believe in Islamic Monotheism), the men and the women who are obedient (to Allah), the men and women who are truthful (in their speech and deeds), the men and the women who are patient (in performing all the duties which Allah has ordered and in abstaining from all that Allah has forbidden), the men and the women who are humble (before their Lord Allah), the men and the women who give *sadaqat* (i.e. Zakat, and alms, etc.), the men and the women who observe *saum* (fast) (the obligatory fasting during the month of Ramadan, and the optional *nawafil* fasting), the men and the women who guard their chastity (from illegal sexual acts) and the men and the women who remember Allah much with their hearts and tongues (while sitting, standing, lying, etc. for more than 300 times extra over the remembrance of Allah during the five compulsory congregational prayers) or praying extra *nawafil* prayers in the last part

of the night, etc.) Allah has prepared for them forgiveness and a great reward (i.e. Paradise).”³⁵⁹

There are still more characteristics I have not highlighted as what has been mentioned is sufficient. The earlier discussion testifies to the great characteristics Allah bestows upon the strong believers among His servants. Whoever misses this golden opportunity and believes himself to have strong *īmān* although he does not is in great loss. We seek refuge in Allah from heedlessness.



³⁵⁹ - Soorah Al-Ahzab (33:35)

CHAPTER 4: STRENGTHEN *ĪMĀN*

Elements Of Strong *Īmān*

One must familiarize oneself with the cure once the disease is detected, and take the cure—especially if the disease is destructive, corruptive, or debilitating. The following sheds light on the elements that strengthen *īmān*.

1. Increase recitation of the reported supplications for firming and rectifying *īmān*. Weak believers overlook or even neglect this element. (They may supplicate) but with neither honesty nor sincerity. Here is what our Prophet (peace be upon him) instructed us to do. Anas narrated,

أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ - كَانَ يَقُولُ : ((
 يَا مُقَلَّبَ الْقُلُوبِ ، ثَبَّتْ قَلْبِي عَلَى دِينِكَ)) وَ مِنْ
 حَدِيثِ النَّوَاسِ بْنِ سَمْعَانَ - رَضِيَ اللَّهُ عَنْهُ - عِنْدَ
 الْحَاكِمِ ، أَنَّ الرَّسُولَ - صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ - كَانَ

يَقُولُ : ((يَا مُقَلِّبَ الْقُلُوبِ ، ثَبِّتْ قُلُوبَنَا عَلَى
 دِينِكَ)) .

“The Prophet (peace be upon him) frequently used to say, **‘O Changer of the hearts, make my heart firm upon Your religion,’**”³⁶⁰ and in another narration, **“make our hearts firm upon Your religion.”**”³⁶¹

The hadith of Umm Salamah emphasizes that the Prophet (peace be upon him) used to invoke Allah with this supplication frequently. Considering the station of the infallible Prophet (peace be upon him), we are the most in need of following him to draw ourselves closer to Allah and imploring Him. We should not forget that this supplication springs from the intense fear of the deviance of our hearts, so we should keep ourselves in a state of sincerity, hope, fear, and desperate need for Allah.

Furthermore, among the most precious supplications the Prophet (peace be upon him) taught us is the one to be said whenever we seek truth at times of disagreement and dispute. 'Aishah (may Allah be pleased with her) said,

³⁶⁰ - Recorded by At-Tirmidhi: 2140 and Al-Hakim: 2/288.

³⁶¹ - Recorded by Al-Hakim: 2/289.

كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِذَا قَامَ مِنْ
 اللَّيْلِ افْتَتَحَ صَلَاتَهُ : ((اللَّهُمَّ ! رَبَّ جِبْرَائِلَ وَ
 مِيكَائِيلَ وَ إِسْرَافِيلَ ، فَاطِرَ السَّمَوَاتِ وَ الْأَرْضِ ،
 عَالِمَ الْغَيْبِ وَ الشَّهَادَةِ ، أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ
 فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ، اهْدِنِي لِمَا اخْتَلَفَ فِيهِ
 مِنَ الْحَقِّ بِإِذْنِكَ ، إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ
 مُسْتَقِيمٍ)) .

“The Prophet (peace be upon him) used to begin his night with the words, ‘**O Allah, Lord of Jibril, Mika'il and Israfil, Creator of the heavens and the earth, Knower of the unseen and the seen, You judge between Your servants concerning wherein they differ. O Allah, guide me in the disputed matters of truth, for You are the One Who guides to the Straight Path.**’” ³⁶²

2. To gain religious knowledge, each must perform according to ability. Know, O Muslim brothers and sisters, that Allah created us to know Him

³⁶² - Recorded by Muslim: 770.

as well as worship Him. Knowing Allah is a prerequisite for worshipping Him. Allah says,

﴿اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَنْزِلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ

اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ﴿١٣﴾

“It is Allah Who created seven heavens and of the earth the like thereof (i.e. seven). His Command descends between them (heavens and earth), that you may know that Allah has power over all things, and that Allah surrounds all things in (His) Knowledge.” ³⁶³

Al-'Allamah ibn Al-Qayyim noted, “This verse proves that the ultimate purpose of creation and command is that the servants know their Lord, His attributes and to worship Him.” ³⁶⁴

Knowing Allah is the origin of all goodness, the means to every virtue, and the preserver of religion and the worldly life. Ibn Al-Mubarak reported that Ibn Shihaab said,

“We have been informed that some of the scholars said that clinging to the Sunnah grants salvation. Knowledge quickly wanes, so to retain

³⁶³ - Soorah At-Talaq (65:12)

³⁶⁴ - *Muftah Dar As-Sa'adah*: 1/226-227.

it, religion and the worldly life must be preserved; otherwise, it will vanish.”³⁶⁵

What a great blessing to be equipped with religious knowledge: the knowledge of Allah, His religion, and its enemies.

3. Hasten to do good deeds, O Muslim brothers and sisters, combat trials with good deeds to fortify you whenever they strike.

Ma'qil bin Yasar that the Allah's Messenger (peace be upon him) said,

الْعِبَادَةُ فِي الْهَرَجِ كَهَجْرَةِ إِلَيَّ

“Worship during the time of bloodshed is like emigrating to me.”³⁶⁶

It is narrated on the authority of Abu Hurairah,

بَادِرُوا بِالْأَعْمَالِ ، فِتْنًا كَقَطْعِ اللَّيْلِ الْمُظْلِمِ ،
يُضْبِحُ الرَّجُلُ مُؤْمِنًا ، وَ يُمْسِي كَافِرًا - أَوْ : يُمْسِي
مُؤْمِنًا وَ يُضْبِحُ كَافِرًا - يَبِيعُ دِينَهُ بِعَرَضٍ مِنَ الدُّنْيَا

³⁶⁵ - *Jami' Bayan Al-'Ilm wa Fadluho*: 1018 and ibn Al-Mubarak in *Az-Zuhd*: 817.

³⁶⁶ - Recorded by Muslim: 7588.

“The Messenger of Allah (peace be upon him) said, **‘Be prompt in doing good deeds (before you are overtaken) by turbulence like a part of the dark night. During (that stormy period) a man will be a Muslim in the morning and an unbeliever in the evening or a believer in the evening and an unbeliever in the morning, and will sell his *īmān* for worldly goods.’**”³⁶⁷

4. Preserve the heart and the mind against ill thoughts and doubtful matters. Know, O Muslim brothers and sisters, that failing to preserve the heart and mind against the poison of evil thoughts and dispraised ideas is a serious problem. But if the Muslim is guided to save his heart from them, toil will end as well as distress, and eventually victory in this worldly life and the hereafter will be granted. To highlight the importance of maintaining the heart, I will quote the valuable remarks of Imam ibn Al-Qayyim, who said,

“The inception of every concept and voluntary action is the abstract thought, which creates concepts later developed (into a form of) will, which in turn ultimately produce actions. Those actions become habits through repetition. The

³⁶⁷ - Related by Muslim: (328).

rectification or corruption of thoughts and actions results in the recovery or corruption of these gradual phases. It is known that rectifying thoughts is easier than rectifying actions. Rectifying actions is in turn easier than remedying a wrong, which is easier than abandoning illegal matters.

“The most effective remedy is to devote one's concern to one's own interest and disregard the concerns of others, since this opens the doors of evil because it causes one to forget one's own concern and become diverted from that which would benefit.”³⁶⁸

5. Have forbearance with the harm inflicted by fellow people. One should be aware that patience for the sake of Allah and reforming Allah's servants is a superb, divine gift.

Abu Sa`id Al-Khudri narrated,

أَنَّ نَاسًا مِنَ الْأَنْصَارِ سَأَلُوا رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ - ، فَأَعْطَاهُمْ ، ثُمَّ سَأَلُوهُ فَأَعْطَاهُمْ ، حَتَّى
نَفَدَ مَا عِنْدَهُ ، فَقَالَ لَهُمْ حِينَ أَنْفَقَ كُلَّ شَيْءٍ بِيَدِهِ :

³⁶⁸ - *Al-Fawa'id*: 224-227.

((مَا يَكُنْ عِنْدِي مِنْ خَيْرٍ لَا أَدَّخِرُهُ عَنْكُمْ، وَإِنَّهُ مَنْ
 يَسْتَعِفَّ يُعِفَّهُ اللَّهُ، وَمَنْ يَتَصَبَّرْ يُصَبِّرْهُ اللَّهُ، وَمَنْ
 يَسْتَغْنِ يُغْنِهِ اللَّهُ، وَلَنْ تُعْطُوا عَطَاءَ خَيْرٍ وَأَوْسَعَ
 مِنَ الصَّبْرِ)).

“Some people from the Ansar asked Allah's Messenger (peace be upon him) (to give them something) and he gave to everyone who asked him, until all that he had was gone. When everything was gone, he said to them, **‘(Know) that if I have any wealth, I will not withhold it from you (to keep for somebody else). Whoever seeks to be independent of means, Allah will make him independent; and he who remains patient, Allah will bestow patience upon him; and he who is satisfied with what he has, Allah will make him self-sufficient. And there is no gift better or more vast (you may be given) than patience.’**” ³⁶⁹

Thus, be patient; other people will never be satisfied with either one's wealth or status, but only with one's good manners and patience.

³⁶⁹ - Recorded by Muslim: 6470 and Muslim: 1053.

The poet says:

“I shall overcome all obstacles (standing in my path to success) or die before achieving so,

“As indeed dreams come true through patience.”

6. Befriend the righteous and listen to their advice. Brotherhood provides strength and happiness if grounded in advising with truth, patience, cooperation, and mutual assistance for practicing good deeds. Allah addresses His Messenger (peace be upon him),

﴿وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ﴾

﴿وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنَّا﴾

﴿ذِكْرَنَا وَاتَّبِعْ هَوَاهُ﴾

“And keep yourself (O Muhammad peace be upon him) patiently with those who call on their Lord (i.e. your companions who remember their Lord with glorification, praising in prayers, and other righteous deeds) morning and afternoon, seeking His Face, and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We

have made heedless of Our Remembrance, and who follows his own desires.”³⁷⁰

If Allah commands the leader of creation to remain among the righteous poor people, we are even more obligated to befriend the righteous and take them as our brothers, even before our blood brothers, sons, parents, and uncles. Of what worth is the worldly life without religious brotherhood? Beware of that which spoils it; if it is spoiled, patience and forbearance heals it.

7. Adhere outwardly and inwardly to the Sunnah. this trait distinguishes *Ahlus-Sunnah wal-Jama'ah*. This adherence is an extra (token) of Allah's guidance. Clinging to the truth wherever it is proves one's adherence to the Sunnah. (One like this rightfully deserves the title of) Sunni—he is neither a partisan nor innovator. Perseverance against partisanship and innovation is a favor from Allah for whom He chooses. Allah says,

³⁷⁰ - Soorah Al-Kahf (18:28)

﴿ وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ

وَالصَّادِقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا ﴿٦١﴾ ذَلِكَ

الْفَضْلُ مِنَ اللَّهِ وَكَفَى بِاللَّهِ عَلِيمًا ﴿٧٠﴾ ﴾

“And whoso obeys Allah and the Messenger (Muhammad peace be upon him), then they will be in the company of those on whom Allah has bestowed His Grace, of the Prophets, the *siddiqûn* (those followers of the Prophets who were first and foremost to believe in them), the martyrs, and the righteous. And how excellent these companions are! Such is the Bounty from Allah, and Allah is Sufficient as All Knower.”³⁷¹

8. Follow the companions (may Allah be pleased with them all). Allah has ordered the believers of every generation to follow the companions.

371 - Soorah An-Nisā' (4:69-70)

﴿ وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ

اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ

تَجْرِي تَحْتِهَا الْأَنْهَارُ ﴾

“And the foremost to embrace Islam of the Muhâjirûn (those who migrated from Makkah to Al-Madinah) and the Ansâr (the citizens of Al-Madinah who helped and gave aid to the Muhâjirûn) and also those who followed them exactly (in guidance). Allah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise).”³⁷²

Allah qualified following the companions with guidance, not mere following.

Īmān Is Strengthened By Provision From Allah

Know that the strength of *īmān* is a provision from the All-Strong, All-Mighty. There are many textual evidences that support this point. Allah says,

³⁷² - Soorah At-Taubah (9:100)

﴿ وَلَٰكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ
 وَالْفُسُوقَ وَالْعِصْيَانَ أُولَٰئِكَ هُمُ الرَّشِدُونَ ﴿٧﴾ فَضَلًّا مِنَ اللَّهِ وَنِعْمَةً ۗ ﴾

“But Allah has endeared *īmān* to you and beautified it in your hearts, and has made disbelief, wickedness and disobedience (to Allah and His Messenger peace be upon him) hateful to you. These! They are the rightly guided ones. (This is) a Grace from Allah and His favor.”³⁷³

This is the most comprehensive verse regarding Allah's provision for believers, because Allah (Glorified is His praise) mentioned that He has endeared *īmān* to the believers; and none but Allah can do so. He has also beautified it and has made disbelief, wickedness, and disobedience hateful to the believers; how great this provision is! Allah says,

﴿ وَالَّذِينَ جَاهَدُوا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿٦١﴾ ﴾

“As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allah's Religion - Islamic

373 - Soorah Al-Hujurat (49:7-8)

Monotheism). And verily, Allah is with the good doers.”³⁷⁴

Allah promised guidance (in this verse) to all paths leading to Him. The scholars, including ibn Al-Qayyim, have valuable commentary on Allah’s provision to believers. Ibn Al-Qayyim says,

“The repentance of the servant to Allah is preceded and followed by two forms of repentance from Allah (conferred on His servant). (The servant’s actual) repentance lies between them. The preceding form of repentance is in Allah’s permission, guidance, and inspiration of the servant that led him to repent. Then Allah accepts his repentance (and this is the form of repentance that follows the servant’s repentance). The first form of repentance is preparation while the second is provision.

“Repentance is thus attributed to Allah and the servant. It means remorse and turning back to Allah when attributed to the servant, and permission, guidance, acceptance, and provision when attributed to Allah.”³⁷⁵

³⁷⁴ - Soorah Al-'Ankabut (29:69)

³⁷⁵ - *Madarij as-Salikin*: 1/312-313.

O believer! Humble yourself before Allah and He shall provide you with goodness and fend off any possible harm; seek the assistance of your Mighty Lord and don't fall short in doing so.

**Īmān Is Strengthened By Familiarizing Oneself
With The Paths Of The Wicked**

One of the major causes of the deviation of some Muslims is their ignorance regarding the modern *jahiliyyah* (pre-Islamic practices and ignorance), commonly known as civilization, Renaissance, and the European and Western advancement. There is no escape for those deluded by this *jahiliyyah* among Muslims except by familiarizing themselves with the paths of those disbelievers. Imam ibn Al-Qayyim described the importance of knowing the paths of disbelievers in detail. He said,

“Some of those born after the companions were not familiar with details regarding Islam's opponents, which impaired (their ability) to discriminate between the paths of believers from those of disbelievers. This lack of insight was caused by lack of knowledge regarding either one or both of the two paths. As 'Umar ibn Al-Khattab once said, 'He who is born in Islam and is heedless of the (lifestyle) of the pre-Islamic

period severs the ties of Islam one after another.”³⁷⁶

The aforementioned quote of 'Umar ibn Al-Khattab reflects the depth of 'Umar's knowledge, since unawareness of the *jahiliyyah*—which encompasses everything opposing the Prophet's message—is a form of ignorance. Thus, unacquaintance with the paths of disbelievers or doubts that some of the paths of disbelievers are identical to those of believers as occurs in this nation in creed, knowledge, and action, is actually one of the paths of the disbelievers and enemies of the Messengers. Those unfamiliar with that first path incorporate it into the paths of believers, propagate it, accuse its opponents of disbelief, and deem lawful what Allah declared unlawful—as in the case of the majority of innovators including the Jahmiyyah, Qadariyyah, Khawarij, and Shi'a.

People Regarding This Issue Are In Four Groups

Those acquainted with the path of the believers as well as that of the disbelievers in detail are the most knowledgeable of all groups.

³⁷⁶ - *Al-Fawa'id*: 143-145.

Those similar to livestock, who completely fail to distinguish between the two paths, have internalized the path of the disbelievers and tread it.

Those dedicated to knowledge of the path of the believers only have a vague acquaintance with the paths that conflict with it, are conscious of (the fact) that whatever stands in opposition to the path of the believers is falsehood, but don't have a detailed account of it.

Those well aware of the path of evil, innovation, and disbelief in detail but only vaguely know the path of believers have general knowledge regarding the Prophet's message, but only a few details. Whoever reads their books attentively will notice this.

Those who thoroughly know and tread the paths of evil, oppression, and wickedness but repent and return to the path of righteousness have a general knowledge (of the Prophet's message) compared to those who dedicated their lives to learning it.

The main point is that Allah, Glory be to Him, loves for us to know the paths of His enemies in order to avoid and dislike them as well as the paths of His friends in order that they be followed and cherished. This knowledge has great potential benefits and secrets only known by Allah, like the knowledge of Allah's Lordship and His perfect names and attributes. This

represents a conclusive proof of Allah's Lordship, ownership, oneness, love, abhorrence, reward, and punishment; and Allah knows best. Reflect upon this example and benefit from it.

The Peak Of The Believers' Strength

The strong believer is keen to know the people of strong *īmān* and the (means) of achieving the same. Allah illustrates this in His book,

﴿مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ

وَمِنْهُمْ مَّنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا ﴿٣٣﴾

“Among the believers are men who have been true to their covenant with Allah (i.e. they have gone out for *jihad*, and showed not their backs to the disbelievers), of them some have fulfilled their obligations (i.e. have been martyred), and some of them are still waiting, but they have never changed (i.e. they never proved treacherous to their covenant which they concluded with Allah) in the least.” ³⁷⁷

³⁷⁷ - Soorah Al-Ahzab (33:23)

Anas ibn Malik narrated,

“My uncle whom I was named after was not present with the Messenger of Allah (peace be upon him) on the Day of Badr, and felt distressed about this. He used to say, ‘I missed the first battle fought by the Messenger of Allah (peace be upon him), and if God now gives me an opportunity to see a battlefield with the Messenger of Allah (peace be upon him), Allah will see what I do.’ He was afraid to say more than this (lest he be unable to keep his word with Allah). He was present with the Messenger of Allah (peace be upon him) on the Day of Uhud. He met Sa'd b. Mu'adh (who was retreating). Anas said to him: O Abu 'Amr, where (are you going)? Woe (to thee)! I find the smell of Paradise beside Mount Uhud!’ (Reprimanding Sa'd in these words), he went forward and fought (the enemy) until he was killed. (The narrator says), more than eighty wounds inflicted with swords, spears, and arrows were found on his body. His sister, my aunt, Ar-Rubayyi' bint Nadr, said, ‘I could not recognize my brother's body (it was so badly mutilated) except from his fingertips.’ (It was on this occasion that) the Qur'anic verse,

﴿مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ

وَمِنْهُمْ مَّنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا﴾ (٣٣)

‘Among the believers are men who have been true to their covenant with Allah. Of them some have completed their vow (to the extreme), and some still wait: but they have never changed (their determination) in the least.’³⁷⁸

Az-Zubayr narrated that he heard the Prophet (peace be upon him) saying,

أَوْجَبَ طَلْحَةَ ، حِينَ صَنَعَ بِرَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مَا صَنَعَ . يَعْنِي : حِينَ بَرَكَ لَهُ طَلْحَةَ ، فَصَعِدَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَلَى ظَهْرِهِ .

“Paradise was made obligatory for Talha when he helped the Prophet (peace be upon him),”³⁷⁹ meaning when Talha kneeled so that

³⁷⁸ - Recorded by Al-Bukhari: 2805 and Muslim: 1903.

³⁷⁹ - Recorded by Ahmad: 1433, At-Tirmidhi: 3738, ibn Hibban: 6979, and Al-Hakim: 3/373-374.

the Prophet (peace be upon him) could climb on his back.

Mu'awiya heard the Messenger of Allah (peace be upon him) saying,

لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي قَائِمَةٌ بِأَمْرِ اللَّهِ لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ أَوْ خَالَفَهُمْ ، حَتَّى يَأْتِيَ أَمْرُ اللَّهِ ، وَ هُمْ ظَاهِرُونَ عَلَى النَّاسِ .

“A group of people from my nation will continue to obey Allah's Command, and those who desert or oppose them shall not be able to do them any harm. They will prevail over the people until Allah's Command is executed (i. e. Resurrection is established).”

The victorious sect was interpreted to be the people of hadith because they most closely match the description in the hadith.

Al-Khatib Al-Baghdadi said regarding the people of hadith,

“Allah made His people the cornerstones of Shari’ah and demolishes by them every repugnant innovation. They are the most trustworthy among the creation, the

intermediaries between the Prophet (peace be upon him) and his nation, and the keen preservers of his religion. Their light is bright, their virtues vast, their examples stunning, their methodologies superior, their arguments powerful. Every other sect sides with desire and resorts to it or favors an opinion and sticks to it except the people of hadith.

“The Qur’an is their equipment, the Sunnah is their evidence, the Messenger is their leader and to him is their attribution. They do not hold back according to their desires or consider opinions (i.e. those not supported with textual evidence from Qur’an and Sunnah). Their narrations are accepted and they are upright trustees of narrations. They are the keepers of this religion and its treasurers, the containers of knowledge and its carriers. If there is any disagreement regarding any hadith, settlement for this disagreement returns to them and their judgment is binding.

“They are scholars, bright imams, ascetics, virtuous ones, skilled reciters, excellent orators, and the united body. Their path is straight and every innovator pretends to follow their creed and is unable to voice his own. Whoever deceives them is destined for destruction by Allah and

whoever opposes them is destined for abandonment by Allah. They are not harmed by their opponents and whoever abandons them will never be successful. Whoever seeks to preserve his religion is desperate for their guidance and whoever intends to harm them is shortsighted; indeed Allah is All-Capable to support them.”³⁸⁰

**Sources Of Strength That Grant Believers Victory
Whenever They Fight Against The Enemies Of Allah**

When the army of Ar-Rahman meets the army of Shaitan in a heated and fierce battle, victory is, by Allah's permission, with the allies of Ar-Rahman against the allies of Shaitan, as Allah said,

﴿ يَتَأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا

لَعَلَّكُمْ تُفْلِحُونَ ﴿٤٥﴾ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنزِعُوا عَنْهُمْ فَمَنْ فَنَفَشُوا وَتَذَهَبَ

رِيحَكُمْ وَأَصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿٤٦﴾

“O you who believe! When you meet (an enemy) force, take a firm stand against them and remember the Name of Allah much (both

³⁸⁰ - *Sharh As-hab Al-Hadith*: 28.

with tongue and mind), so that you may be successful. And obey Allah and His Messenger, and do not dispute (with one another) lest you lose courage and your strength depart, and be patient. Surely, Allah is with those who are *as-sabirin* (the patient ones, etc.).”³⁸¹

Imam ibn Al-Qayyim (may Allah have mercy on him) noted,

“Allah commanded the believers, in this verse, with five orders that certainly grant victory to whoever abides by them even if they are outnumbered:

“Firmness.

“Constant remembrance of Allah (Glory be to Him).

Obedience to Allah and His Messenger.

“Unity and abandonment of disputes that cause failure and weakness. Dispute is a cause of defeat. Unity resembles a stack of arrows resistant to breaking, easily broken if disassembled.

³⁸¹ - Soorah Al-Anfal (8:45-46)

“The most essential ingredient of all is patience.

“These are the five commands that bring victory. If some or all of them are missing, victory will be relatively less likely and vice-versa. The best example is the companions who were undefeated. They conquered the world and gained worldwide submission. However, when these commands were disregarded by those who succeeded them, they sank into a period of unprecedented weakness.”³⁸²

I say, these are words of great import. The believers characterized by the aforementioned qualities will receive victory from Allah. Their lack of equipment and numbers is compensated by their strong *īmān* and obedience to Allah and His Messenger (peace be upon him), truthfulness, sincerity, firmness, and trust in Allah. Whoever reflects on the battles between believers and disbelievers in which victory was on the side of believers throughout history will conclude that the believers were outnumbered and lacked equipment in comparison to the disbelievers. Yet, Allah granted them victory.

³⁸² - *Al-Furusiyah Al-Muhammadiyah*: 505-506.

Allah Commands The Believers To Prepare Military Forces To Fight The Disbelievers

Only after this discussion of inner power can physical power be discussed. Allah says,

﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ﴾

﴿عَدُوَّ اللَّهِ وَعَدُوَّكُمْ﴾

“And make ready against them all you can of power, including steeds of war to threaten the enemy of Allah and your enemy.”³⁸³

This verse covers any form of power Muslims can wield against the disbelievers. The Prophet (peace be upon him) interpreted strength as archery. 'Uqbah Ibn Amir said,

أَلَا إِنَّ الْقُوَّةَ الرَّمِيَّ . أَلَا إِنَّ الْقُوَّةَ الرَّمِيَّ . أَلَا إِنَّ الْقُوَّةَ الرَّمِيَّ .

“I heard the Messenger of Allah (peace be upon him) say, **‘Indeed, strength is in archery.**

³⁸³ -Soorah Al-Anfal (8:60)

Indeed, strength is in archery. Indeed, strength is in archery.”³⁸⁴

Al-Baqa'i commented on “**power**” in the aforementioned verse,

“(This refers to) any power possible. The Prophet (peace be upon him) emphasized that it (archery) is the most critical power similar to (his saying) **‘Pilgrimage is 'Arafah.’**”³⁸⁵ Practicing this type of sport in our modern time is more sophisticated than ever; it includes military jets and vehicles, parachuting, etc.”

Imam ibn Al-Qayyim said,

“It is known that knighthood and bravery are two types: the most perfect form belongs to the people of religion and *īmān*. As for the second, it is the common denominator of brave people.”³⁸⁶

Bear in mind that the one addressed in (Allah’s) command to prepare is the king or ruler because he has power others do not have.

³⁸⁴ - Recorded by Muslim: 1917, Abu Dawud: 2514, ibn Majah: 2813, Ahmad: 4/157, At-Tabarani: 17/911, Abu Ya'la: 1743, and Al-Baihaqi: 10/13.

³⁸⁵ - *Nazm Ad-Durar*: 8/314.

³⁸⁶ - *Al-Furusiyah Al-Muhammadiyah*: 84.

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The ruler is in charge of his subordinates and is thus their protector and trustee. Battling the enemy is the greatest form of protection to sustain the existence of the Muslims.

The country's treasury is under the command of the ruler, who can allocate whatever necessary for the process of preparation.

The ruler is capable of mobilizing armies.

The enemy wishes to overthrow the ruler. Preparation of the army serves to stabilize rulership.

Reluctance to prepare for the protection of Islam and its adoptees is sheer disobedience to Allah's command, gross negligence, abandonment of Allah, and a token of evil. This, unfortunately, is happening today, and to Allah we belong and to Allah we return.

We must never forget that many Islamic rulers today have large armies and lethal weapons; yet, they are not willing to declare *jihad* for the sake of Allah. They have betrayed Islam and Muslims. We ask Allah to set them right, or replace them with better ones. Whenever they do embark upon preparation it is not for the sake of protecting Islam but to retain rulership except whom Allah saved from doing so.

Demonstrating Power Before The Enemy Is Sunnah

I shall not overlook here the legitimacy of demonstrating power before the enemy whether religious or worldly, physical or intangible. This demonstration depends on necessity. Allah says,

﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ﴾

﴿عُدُّوا لِلَّهِ وَعَدُّوا لَكُمْ﴾

“And make ready against them all you can of power, including steeds of war to threaten the enemy of Allah and your enemy.” ³⁸⁷

And,

Allah’s Messenger (peace be upon him) and his Companions came to Mecca. Thereupon, the polytheists (of Mecca) said, “There will come to you a people whom the fever has made weak.” Allah’s Messenger (peace be upon him) commanded them to walk quickly three circuits and walk (in four) between the two corners. Ibn Abbas said, “He (the Prophet) did not command

³⁸⁷ Soorah Al-Anfaal (8:60)

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them (the companions) to walk quickly during all those circuits out of kindness to them.”³⁸⁸

On the authority of Zaid bin Aslam from his father who said,

“Umar bin Al-Khattab addressed the Corner (Black Stone) saying, 'By Allah! I know that you are a stone and can neither benefit nor harm. Had I not seen the Prophet (peace be upon him) touching (and kissing) you, I would never have touched (and kissed) you.' Then he kissed it and said, 'There is no reason for us to do *ramal* (i.e. a considerably fast pace circulating around the Kaaba) except to show off before the pagans, and now Allah has destroyed them.' `Umar added, '(Nevertheless), the Prophet (peace be upon him) did that and we will not leave it (i.e. *ramal*).’”³⁸⁹

Um 'Atiyah narrated,

“We were ordered to go out (for 'Eid) and to take along with us the menstruating women, mature girls, and virgins in seclusion. (Ibn 'Aun said, "Or mature virgins staying in seclusion.") The

³⁸⁸ - Recorded by Al-Bukhari: 1602 and Muslim: 1266. This is Al-Bukhari's wording.

³⁸⁹ - Recorded by Al-Bukhari: 1605 and Muslim: 1270. This is Al-Bukhari's wording.

menstruating women were allowed to be present at the religious gatherings and prayers of Muslims but stayed away from the *musallah* (prayer area).”³⁹⁰

At-Tahawi said,

“The command of the Prophet (peace be upon him) that the menstruating and virgin women should go out and attend the prayer of 'Eid was probably in the beginning of Islam when the Muslims' number was small. Thus, the command for them to go out was to magnify the Muslims' number to make the enemy cautious.”³⁹¹

I think it appropriate to mention in this context the famous story in the biography of Abu Bakr; when the Prophet (peace be upon him) died, he ordered the army to march toward Ash-Sham and refused to allow it to stay in Al-Madinah. When the Byzantines saw the army, they panicked, saying, "If the Muslims were weak, they would never dispatch this (large) army." This is despite the fact that apostasy was widespread during this period.

³⁹⁰ - Recorded by Al-Bukhari: 981 and Muslim: 890. This is Al-Bukhari's wording.

³⁹¹ - Quoted from *Al-Fath*: 2/606.

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Another instance of this extraordinary power, which stunned the great leaders of the Byzantines, is what happened to 'Abdullah ibn Hudhafah As-Sahmee. The Byzantine king ordered him to become a Christian and threatened to kill him by plunging him into a vat full of boiling fluid. 'Abdullah rejected his order. The king asked him to kiss his head to be released. He rejected. Then the king asked him to kiss his head to be released along with eighty Muslim prisoners, and he conceded. This is a famous story and its chain of narration is considered sound. Check *Al-Isabah*: 2/296-297.

In 1427 A.H., a newspaper in Denmark published a defaming caricature of the Prophet (peace be upon him). Muslims worldwide did their duty to defend the Prophet (peace be upon him), condemning the crime in different ways and to the point of boycotting their products, which had a great impact even in the hearts of disbelievers who witnessed the Muslims' jealousy of their Prophet (peace be upon him).

The resurgence of wearing the beard among Muslims also has a great impact on our enemies. They fear bearded men more than other Muslims in positions of power. So the might of Muslims lies in adhering to the truth, be that adherence complete and partial.

The Secret Power That Grants Muslims Victory
During Hardship

Some believers are ignorant of what relieves distress, removes harm, and repels wrath. Ibn 'Abbas narrated,

تَعَرَّفَ عَلَى اللَّهِ فِي الرَّخَاءِ يَعْرِفُكَ فِي الشَّدَّةِ، وَإِنَّ
النَّصْرَ مَعَ الصَّبْرِ وَإِنَّ الْفَرَجَ مَعَ الْكُرْبِ وَإِنَّ مَعَ
الْعُسْرِ يُسْرًا.

“The Prophet (peace be upon him) said, **‘Establish a good connection with Allah in times of ease and prosperity, and He will remember you in times of adversity. And know that victory comes with patience, relief with affliction, and hardship with ease.’**”³⁹²

Al-'Allamah Ibn Rajab said,

“This hadith asserts that if a servant fears Allah, observes His limits, and executes his duties in times of comfort, he has established a special connection between himself and Allah which, in

³⁹² - Recorded by Imam Ahmad: 1/308, Al-Bayhaqy in *Ash-Shu'ab*: 1074, *Al-Asma was-Sifat*: 75-76. This hadith is authentic and it is Ahmad's wording.

return, guarantees Allah's protection in distress. This is a special connection that guarantees Allah's closeness, love, and acceptance of one's supplication. Allah will treat him with gentleness and assistance in times of distress."³⁹³

To discover what Allah grants those with a good connection with Him while in a state of comfort, reflect on what Allah informs us about His Prophet Yunus (peace be upon him).

﴿ وَإِنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ ﴿١٣٩﴾ إِذْ أَتَى إِلَى الْفُلِكَ الْمَشْحُونِ ﴿١٤٠﴾ فَسَاهَمَ
فَكَانَ مِنَ الْمُدْحَضِينَ ﴿١٤١﴾ فَالْتَمَمَهُ الْحَوْثُ وَهُوَ مُلِيمٌ ﴿١٤٢﴾ فَلَوْلَا أَنَّهُ كَانَ مِنَ
الْمُسَبِّحِينَ ﴿١٤٣﴾ لَلَبِثَ فِي بَطْنِهِ إِذْ يَوْمَ يُبْعَثُونَ ﴿١٤٤﴾ ﴿ فَجَدَدْنَا بِالْعَرَاءِ وَهُوَ
سَقِيمٌ ﴿١٤٥﴾ وَأَبْتَنَّا عَلَيْهِ شَجَرَةً مِّنْ يَقْطِينٍ ﴿١٤٦﴾ وَأَرْسَلْنَاهُ إِلَى مِائَةِ آلَافٍ أَوْ
بِزِيدُونَ ﴿١٤٧﴾ ﴾

“And, verily, Yunus (Jonah) was one of the Messengers. When he ran to the laden ship, he (agreed to) cast lots, and he was among the losers. Then a (big) fish swallowed him for he had done an act worthy of blame. Had he not been of them who glorify Allah, he would

³⁹³ - *Jami' Al-Ulum wal-Hikam*: 1/472-474.

have indeed remained inside its belly (the fish) till the Day of Resurrection. But We cast him forth on the naked shore while he was sick, and We caused a plant of gourd to grow over him, and We sent him to a hundred thousand (people) or even more.”³⁹⁴

This deliverance is not only for Yunus (peace be upon him). It is bestowed by Allah upon whomever He wills from His believing servants. Allah says regarding Yunus,

﴿فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ

الظَّالِمِينَ ﴿٨٧﴾ فَاسْتَجَبْنَا لَهُ وَبَجَّيْنَاهُ مِنَ الْغَمِّ وَكَذَلِكَ نُشَجِّي

الْمُؤْمِنِينَ ﴿٨٨﴾

“And (remember) Dhun-Nun (Jonah), when he went off in anger, and imagined that We would not punish him (i.e. the calamities which had befallen him)! But he cried out in the darkness (saying), ‘None has the right to be worshipped but You (O Allah)), Glorified (and Exalted) are You (above all that (evil) they associate with You). Truly, I have been of the wrong-doers.’ So We answered his call,

³⁹⁴ - Soorah As-Saffat (37:139-147)

and delivered him from the distress. And thus We do deliver the believers.”³⁹⁵

The point is proven by Allah’s final statement, **“We deliver the believers.”**

Believers are guaranteed relief from distress, removal from harm, victory, and assistance just as the Prophets and Messengers were granted it, and to Allah belongs all praise and favor.

Conversely, to discover what sinning while in state of comfort does to its doers, reflect on what Allah did to Pharoah and his followers. Allah says,

﴿ وَجَوْرَنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدُوًّا ۗ ﴾

حَتَّىٰ إِذَا أَدْرَكَهُ الْعَرَقُ قَالَ ءَأَمِنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي ءَأَمِنْتُ بِهِ بَنُو

إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ ﴿٩٠﴾ ءَأَلْقَنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ

الْمُفْسِدِينَ ﴿٩١﴾ ﴿

“And We took the Children of Israel across the sea, and Pharaoh with his hosts followed them in oppression and enmity, till when drowning overtook him, he said: ‘I believe that none has the right to be worshipped but

³⁹⁵ - Soorah Al-Anbiya (21:87-88)

He, in Whom the Children of Israel believe, and I am one of the Muslims (those who submit to Allah's Will).’ Now (you believe) while you refused to believe before and you were one of the evil-doers.”³⁹⁶

Allah says,

﴿وَدَمَّرْنَا مَا كَانُوا يَصْنَعُونَ فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُوا يَعْرِشُونَ﴾



“And We destroyed completely all the great works and buildings which Pharaoh and his people erected.”³⁹⁷

How great is establishing a good connection with Allah in a state of comfort for every guided believer—an opportunity for every righteous individual.

The Combination Of Physical And Spiritual Strength Is An Extraordinary Achievement

Many scholars have interpreted the Prophet's statement (peace be upon him),

³⁹⁶ - Soorah Yunus (10:90-91)

³⁹⁷ - Soorah Al-A'raf (7:137)

المؤمن القوي خير وأحب إلى الله ...

“The strong believer is better and more beloved to Allah...” as referencing general strength, physical and spiritual. This opinion is preferable to the opinion that restricts it to spiritual strength only. Physical strength brings worldly and religious benefits as long as it functions legitimately. There are numerous practices of the heart and limbs that are rendered dysfunctional owing to physical disorders caused by negligence of healthy sports. Imam ibn Al-Qayyim said regarding physical activities,

“All forms of physical illnesses and many of the temperamental ones can be avoided through habitual and adequate physical activity. Physical activity should begin after full digestion of food and the benefit of these activities are yielded when the skin is flushed and lightly wet with sweat. Activity that causes a drenching sweat is immoderate. Any organ that participates in sport gets stronger, especially within that sport.”³⁹⁸

Muslims indulge in harmful physical entertainment, which causes apathy and results in physical disorders. Among the best treatments for these illnesses are

³⁹⁸ - *The Prophetic Medicine*: 192.

sports like jogging, racing, aerobics, and so on. More details about physical sports can be found in my book *Ar-Riyadah An-Nassawiyah Mujma' Al-Munkarat Adh-Dhahirah wal-Khafiyyah*.

Care For Righteous Poor People Is Among The Underlying Reasons For The Muslims' Strength And Victory Against Their Enemies

Abu Ad-Darda' said, 'I heard the Messenger of Allah (peace be upon him) say,

ابْعُونِي ضُعَفَاءَكُمْ، فَإِنَّكُمْ إِنَّمَا تُرْزَقُونَ وَ تُنصَرُونَ
بِضُعَفَائِكُمْ

“Bring me the weak, for you only receive provision and Divine support by virtue of your weak ones.””³⁹⁹

The following hadith illustrates the description of the weak intended by the previous hadith.

It is narrated from Mus'ab bin Sa'd, from his father, that he thought he was better than other Companions

³⁹⁹ - Recorded by Abu Dawud: 2594, An-Nasa'i: 3179, At-Tirmidhi: 1702, ibn Hibban: 4767, Ahmad: 22363, and Al-Hakim: 2/106. This hadith is authentic.

of the Prophet (peace be upon him). The Prophet of Allah (peace be upon him) said,

إِنَّمَا يَنْصُرُ اللَّهُ هَذِهِ الْأُمَّةَ بِضَعِيفِهَا، بِدَعْوَتِهِمْ وَ
صَلَاتِهِمْ وَإِحْلَاصِهِمْ

“Allah supports this nation only by virtue of the weak individuals and by their supplication, their prayer, and their sincerity.”

Anas bin Malik narrated,

“There were two brothers during the time of the Messenger of Allah (peace be upon him). One of them used to come to the Prophet (peace be upon him), and the other had some business. The businessman among them complained to the Prophet (peace be upon him) about his brother, so he said,

لَعَلَّكَ تُرَزَّقُ بِهِ

‘Perhaps you are provided for because of him.’”⁴⁰⁰

⁴⁰⁰ - Recorded by At-Tirmidhi: 2516. This hadith is authentic.

O nation! Observe the rights of the poor people who adhere to the Sunnah, for the righteous poor person is better than a world full of corrupt elite.

Sahl narrated,

مَرَّ رَجُلٌ عَلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -
 فَقَالَ: ((مَا تَقُولُونَ فِي هَذَا؟)) . قَالُوا: حَرِيٌّ إِنْ
 خَطَبَ أَنْ يُنْكَحَ ، وَإِنْ شَفَعَ أَنْ يُشَفَّعَ ، وَإِنْ قَالَ أَنْ
 يُسْتَمَعَ قَالَ: ثُمَّ سَكَتَ ، فَمَرَّ رَجُلٌ مِنْ فُقَرَاءِ
 الْمُسْلِمِينَ فَقَالَ: ((مَا تَقُولُونَ فِي هَذَا؟)) قَالُوا:
 حَرِيٌّ إِنْ خَطَبَ أَنْ لَا يُنْكَحَ وَإِنْ شَفَعَ أَنْ لَا يُشَفَّعَ ، وَ
 إِنْ قَالَ أَنْ لَا يُسْتَمَعَ . فَقَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ
 عَلَيْهِ وَسَلَّمَ: ((هَذَا خَيْرٌ مِنْ مِلءِ الْأَرْضِ مِثْلَ هَذَا))

“A man passed by Allah’s Messenger (peace be upon him) and Allah’s Messenger asked (his companions), **‘What do you say about this (man)?’** They replied ‘If he asks for a lady’s hand, he ought to be given her in marriage; and if he intercedes (for someone) his intercession should be accepted; and if he speaks, he should

be listened to.' Allah's Messenger (peace be upon him) kept silent, and then a man from among the poor Muslims passed by, an Allah's Messenger asked (them), **'What do you say about this man?'** They replied, 'If he asks for a lady's hand in marriage he does not deserve to be married, and if he intercedes (for someone), his intercession should not be accepted; and if he speaks, he should not be listened to.' Allah's Messenger (peace be upon him) said, **'This poor man is better than an earth full of the first man.'**" 401

The Islamic nation gains its provision by virtue of the supplication of the poor righteous people and their sincerity to their Lord. O Islamic nation! Do not be deceived by the misconception directed by the enemies of Islam against the Muslims in an attempt to deceive us into squandering our own resources. O poor person! Observe righteousness and wish for no alternative to it, for you occupy a great position in Islam. Feel proud of your righteousness and forbear the nation's negligence of your person, and Allah will indeed facilitate and ease matters for you.

401 - Recorded by Al-Bukhari: 5091.

Worldly Weakness Of The Believers Is Harmless As Long As They Conform To Their Religion

The propagators and callers to Islam are most likely to suffer from financial insufficiency and other worldly weaknesses. However, this does not diminish their status and is rather a noteworthy quality.

Al-Bukhari recorded from the authority of ibn 'Abbas (may Allah be pleased with them both) regarding the incident of Abu Sufyaan and Heraclius when he asked Abu Sufyan several questions, among them, "Do the nobles or the ordinary weak people followed him [i.e. the Messenger (peace be upon him?)]" to which Abu Sufyan responded, "The ordinary weak people and they are the followers of the Messengers."⁴⁰²

Sa'ad ibn Abi Waqqas narrated,

هَلْ تُنْصَرُونَ وَ تُرَزَقُونَ إِلَّا بِضِعْفَائِكُمْ!؟

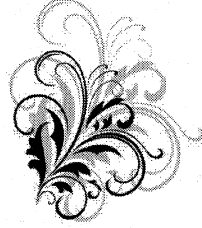
"The Messenger of Allah (peace be upon him) said, '**You only receive provision and Divine support by virtue of your weak ones.**'"⁴⁰³

⁴⁰² - Recorded by Al-Bukhari: 7.

⁴⁰³ - Recorded by Al-Bukhari: 2896.

CHAPTER 4: STRENGTHEN ĪMĀN

How great and beneficial are the advantages gained through poor righteous people. The signs of following the messengers are asceticism in the worldly life and eagerness for the hereafter; may Allah include us from them.



**CHAPTER 5: REFUTATION OF COMMON
MISCONCEPTIONS**

Misconceptions that discourage the believers from rising to support the truth are among the underlying causes of weakness. Refuting and eradicating them is a religious duty. Allah says,

﴿ بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ ﴾

“Nay, We fling (send down) the truth (this Quran) against the falsehood (disbelief), so it destroys it, and behold, it (falsehood) is vanquished.” 404

The First Misconception:

Some dispirited Muslims wonder, where is Allah's assistance to the believers, as He states,

﴿ وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ ﴾

“and (as for) the believers it was incumbent upon Us to help (them)?” 405

404 - Soorah Al-Anbiya (21:18)

405 - Soorah Ar-Rum (30:47)

CHAPTER 5: REFUTATION OF COMMON
MISCONCEPTIONS

Muslims are suffering defeat while the Qur'an asserts,

﴿وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا

يَعْلَمُونَ ﴿٨﴾

“But honor, power and glory belong to Allah, His Messenger (Muhammad peace be upon him), and the believers, but the hypocrites know not.” ⁴⁰⁶

So why are Muslims suffering from humiliation and degradation instead of glory and honor?

Also the Qur'an says,

﴿وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا ﴿١٤١﴾﴾

“And never will Allah grant to the disbelievers a way (to triumph) over the believers.” ⁴⁰⁷

⁴⁰⁶ - Soorah Al-Munafiqun (63:8)

⁴⁰⁷ - Soorah An-Nisā (4:141)

Today the disbelievers have overpowered the believers, destroyed their land and their peoples, and taken their homes and wealth. Why?

This misconception is a major danger to its adoptees. It led them to doubt Allah's promise, wisdom, and words. It springs from misunderstanding the aforementioned verses. The word "believers" in the verse is believed by the questioners to encompass all (of the Islamic nation) including hypocrites, innovators, rulers who do not rule with what Allah prescribed, and allies of the enemies of Allah. They fail to understand that those addressed in the aforementioned verses are the perfect believers, not the believers in general. The evidences are as follows.

There are numerous verses that combine *īmān* with good deeds, as in Allah's saying,

﴿ وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ
 كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ
 وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ﴾

“Allah has promised those among you who believe and do righteous good deeds, that He will 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. Islam). 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.” 408

Sometimes these verses combine *īmān* with good deeds and other times comes in a conditional form. Allah says,

﴿ مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً ﴾

“Whoever works righteousness, whether male or female, while he (or she) is a true believer (of Islamic Monotheism) verily, to him We will give a good life.”⁴⁰⁹

And,

﴿ فَمَنْ يَعْمَلْ مِّنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا كُفْرَانَ لِسَعِيدهٖ ﴾

408 - Soorah An-Nur (24:55)

409 - Soorah An-Nahl (16:97)

“So whoever does righteous good deeds while he is a believer (in the Oneness of Allah Islamic Monotheism), his efforts will not be rejected.”⁴¹⁰

Good deeds are achieved by obeying commands and avoiding prohibitions. Whenever these two are implemented, the believers are qualified to earn Allah’s assistance, as seen in the companions’ victories in many battles against the disbelievers.

There are also verses that mention Allah’s punishment of the companions when they partially disobeyed the Prophet. Allah says,

﴿وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُمْ بِإِذْنِهِ ۖ حَتَّىٰ إِذَا
فَشِلْتُمْ وَتَنَزَعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِمَّا بَعَدَ مَا أَرَاكُمْ مَا
تُحِبُّونَ ۖ مِنْكُمْ مَن يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَن يُرِيدُ الْآخِرَةَ ۗ﴾

“And Allah did indeed fulfil His Promise to you when you were killing them (your enemy) with His Permission; until (the moment) you lost your courage and fell to disputing about the order, and disobeyed after He showed you (of the booty) which you love. Among you are

⁴¹⁰ - Soorah Al-Anbiya (21:94)

**some that desire this world and some that
desire the Hereafter.”⁴¹¹**

And,

﴿أَوْلَمَّا أَصَبْتَكُمْ مُصِيبَةً قَدْ أَصَبْتُمْ مِثْلَهَا قُلْتُمْ أِنَّا هَذَا قُلٌ هُوَ مِنْ عِنْدِ
أَنفُسِكُمْ﴾

**“(What is the matter with you?) When a
single disaster smites you, although you
smote (your enemies) with one twice as great,
you say: “From where does this come to us?”
Say (to them), “It is from yourselves (because
of your evil deeds).”⁴¹²**

And,

﴿إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ
بِبَعْضِ مَا كَسَبُوا ۗ وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ﴾

**“Those of you who turned back on the day
the two hosts met (i.e. the battle of Uhud), it
was Shaitan (Shaitan) who caused them to
backslide (run away from the battlefield)**

⁴¹¹ - Soorah Al-Imran (3:152)

⁴¹² - Soorah Al-Imran (3:165)

because of some (sins) they had earned. But Allah, indeed, has forgiven them.”⁴¹³

These verses narrate what happened to the companions during the battle of Uhud: their fleeing empowered the disbelievers against them so that seventy of them were killed. The reason for this loss was the dispute that occurred among the companions on the mountain who descended from it in order to collect the booty, although the Messenger (peace be upon him) ordered them to remain on the mountain and not descend under any circumstances. Most of them descended, disobeying the Messenger (peace be upon him), which resulted in eventual loss. Likewise was the initial flight during the beginning of the battle of Hunain of many Muslims caused by the overconfidence of the large Muslim army. Allah says,

﴿ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبْتَكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا
وَضَاقَتْ عَلَيْكُمْ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ ﴿٢٥﴾ ﴾

“And on the Day of Hunain (battle) when you rejoiced at your great number but it availed you naught and the earth, vast as it is, was

⁴¹³ Soorah Al-Imran (3:155)

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straitened for you, then you turned back in flight.”⁴¹⁴

The companions themselves suffered from the aforementioned punishment, discipline, and delay of victory or even defeat although they had strong *īmān* due to their migration, assistance, *jihad*, and charity for the sake of Allah. So lack of victory is the destiny of believers with weaknesses, let alone serious weaknesses and high levels of deviation as is experienced by generations of Muslims today.

The statements of scholars correlate Allah’s victory with adherence to the religion. Sheikh Al-Islam ibn Taymiyyah said,

“Allah granted Muslims victory against their enemy after they rectified their affairs and truly sought help in Allah. The Tartars had never been defeated in such a manner before. This (only) happened after the Muslims returned to monotheism and obeyed Allah and His Messenger; for indeed Allah grants victory to His Messenger and the believers in this life and the one to come.”⁴¹⁵

⁴¹⁴ - Soorah At-Taubah (9:25)

⁴¹⁵ - *Al-Istighathah*: 2/738.

Ibn Al-Qayyim said,

“Decisive victory and complete assistance are provided for the people who maintain perfect *īmān*. Allah says,

﴿ إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ ﴾



‘Verily, We will indeed make victorious Our messengers and those who believe (in the Oneness of Allah Islamic Monotheism) in this world's life and on the Day when the witnesses will stand forth, (i.e. Day of Resurrection).’⁴¹⁶

“And Allah says,

﴿ فَأَيَّدْنَا الَّذِينَ ءَامَنُوا عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ ﴾

‘So We gave power to those who believed against their enemies, and they became the uppermost.’⁴¹⁷ The level of assistance and victory is equal to the level of *īmān*. So the misconception regarding Allah's saying,

⁴¹⁶ - Soorah Ghafir (40:51)

⁴¹⁷ - Soorah As-Saff (61:14)

﴿ وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا ﴾ (١٤١)

‘And never will Allah grant to the disbelievers a way (to triumph) over the believers.’ has been resolved."⁴¹⁸

Al-'Allamah Al-Shinqiti commented on Allah's saying,

﴿ الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا

بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَاللَّهُ عَلِيمٌ بِالْأُمُورِ ﴾ (٤١)

“Those (Muslim rulers) who, if We give them power in the land, (they) order for performing the five compulsory congregational (prayers), to pay the Zakat and they enjoin *al-ma'ruf* (i.e. Islamic Monotheism and all that Islam orders one to do), and forbid *al-munkar* (i.e. disbelief, polytheism and all that Islam has forbidden),”

⁴¹⁹ as follows.

“This verse proves that those who don't establish the prayers, pay Zakat, or enjoin good and forbid evil are absolutely proscribed from any promise of victory from Allah. They are like the employee

⁴¹⁸ - *Ighathatul Al-Lahfan*: 2/913.

⁴¹⁹ - Soorah Al-Hajj (22:41)

who never did any work for his employer and then approached him to acquire his fees. Muslims who commit all kinds of sins and then claim Allah will grant them victory are deluded because they are not part of the sect promised victory.”⁴²⁰

As-Sa'di commented on Allah's saying,

﴿ وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴾⁽¹⁾

“Allah has promised those who believe (Islamic Monotheism) and do deeds of righteousness; that for them there is forgiveness and a great reward,”⁴²¹ as follows.

“The forefront and earlier generation of this nation had attained an unattainable level of *īmān* and good deeds; therefore, Allah empowered them over other countries and they conquered lands stretching from the Far East to the Far West. Full security and empowerment were established. This stands as one of Allah's exquisite and extraordinary signs.

“So it will remain until the establishment of the Day of Judgment. Whenever Muslims observe

⁴²⁰ - *Adwa Al-Bayan*: 7/451-452.

⁴²¹ - Soorah Al-Ma'idah (5:9)

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īmān and good deeds, Allah's promise will be effective immediately. On the other hand, Allah sends the disbeliever and hypocrites against Muslims and humiliates them occasionally due to the Muslims' breach of *īmān* and good deeds."⁴²²

There are also modern factors contributing to the defeat of the Muslims by their enemies.

Allegiance with the enemies against other Muslims while the Muslim armies were idle occurred among the Arabian rulers adjacent to Palestine. The Arabian armies had insufficient ammunition against the Israeli army and no orders to combat at the time when the hostile enemy was bombing and invading the county. How could they expect victory when the situation is thus? There are other examples identical to what happened in Palestine.

Some Muslim rulers depend on the enemy to fund battles who sometimes delay funding until they are defeated or stipulate conditions that cripple the Muslim army which eventually leads to their defeat.

Some Muslim rulers made treaties with non-Muslim countries for weaponry supplies during combat. The

⁴²² - *Tafsir As-Sa'di*: 573.

enemy schemes to hinder fulfillment of this agreement, potentially leading to defeat.

There are several other reasons besides those mentioned above. However, there is a desperate need for correct understanding of the Qur'an and Sunnah. Muslims should be eager to achieve this and know with certainty that among the major reasons for our enemies' empowerment over us is our disunity and division into quarreling parties that fight Muslims and aid non-Muslims. We should reconsider our own souls and scrutinize our violations of the religion of Allah.

The Second Misconception: Questioning The Efforts Of The Adherents To The Sunnah

Adherents to the religion strive to conduct some form of reformation with the aid of other reformers. Some people who suffer from poor understanding and lack of righteous deeds say these efforts are useless in this time of overwhelming corruption and other such dispiriting statements. These people should be concerned with themselves, as there is no way they can hold back the righteous. The goodness they strive for has numerous benefits.

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Their efforts to establish the evidence aims to accomplish the mission of the scholars and callers' mission (i.e. of conveying the truth).

Guidance comes to whomever Allah wishes. Goodness may spread widely in some areas and to a lesser extent in others. Allah says,

﴿لَمْ يَعْطُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا قَالُوا مَعذِرَةً إِلَىٰ

رَبِّكُمُ وَعَلَهُمْ يَنْفُونَ ﴿١٦٦﴾

“Why do you preach to a people whom Allah is about to destroy or to punish with a severe torment?’ (The preachers) said, ‘In order to be free from guilt before your Lord (Allah), and perhaps they may fear Allah.’” 423

The caller to goodness should be a positive role model and avoid being a negative one, to benefit the present and future. Ponder on Allah’s praise of the positive role model. Allah says,

﴿لَيْسُوا سَوَاءً مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ ءَاتَاءَ الْبَيْتِ

وَهُمْ يَسْجُدُونَ ﴿١١٣﴾ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ

423 - Soorah Al-A'raf (7:164)

بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسْرِعُونَ فِي الْخَيْرَاتِ وَأُولَئِكَ مِنَ

الصَّالِحِينَ ﴿١١٤﴾ وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوهُ وَاللَّهُ عَلِيمٌ

بِالْمُتَّقِينَ ﴿١١٥﴾

“Not all of them are alike. A party of the people of the Scripture stand for the right; they recite the Verses of Allah during the hours of the night, prostrating themselves in prayer. They believe in Allah and the Last Day; they enjoin *al-ma'ruf* (Islamic Monotheism, and following Prophet Muhammad) and forbid *al-munkar* (all forms of evil and disobedience); and they hasten to (all) good works; and they are among the righteous. And whatever good they do, nothing will be rejected of them for Allah knows well those who are the pious.”⁴²⁴

Submit to Allah and accept His destiny in respect to (the fact that) truth and falsehood are in an ongoing battle until the Day of Judgment.

The goodness Allah facilitates by means of those who initiate it is (the result of) a form of *jihad* for the sake of Allah, empowering the Islamic law, and a necessity

⁴²⁴ - Soorah Al-Imran (3:133-115)

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for justice to prevail. Hence, reformers must persist in their efforts.

Note the glory of truth visible in its adopters. The adherents of Allah's religion are proud of the truth they embody and are not proud of the pre-Islamic period. They are triumphant over the devils among the humans and *jinn*, although these strive to stop them and whisper to divert them into joining corrupt actions.

Their ranks are elevated before Allah, as they honor the truth and spare no efforts in spreading it. They join Allah's servants, friends, and those granted victory in this life and the hereafter. Allah says,

﴿ إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ

الْأَشْهَادُ ﴿٥١﴾ يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعَذِرَتُهُمْ وَلَهُمُ اللَّعْنَةُ

وَلَهُمْ سُوءُ الدَّارِ ﴿٥٢﴾

“Verily, We will indeed make victorious Our Messengers and those who believe, in this world's life and on the Day when the witnesses will stand forth (i.e. Day of Resurrection)—the Day when their excuses

will be of no profit to *zalimoon* (polytheists, wrong-doers and disbelievers in the Oneness of Allah). Theirs will be the curse, and theirs will be the evil abode.” 425

Those with this misconception can be supposed to reply that they desire the same degree of (aid and victory) as granted during the rightly guided *khulafa*, and any efforts for the sake of Islam are not worth (anything less). This is sheer ignorance of Allah's laws and of the Shari'ah's assertions regarding the change of the state of the Muslims. This misconception renders its adopters the most disabled and failed of all Muslims, and the least in acts of goodness. Indeed, how great is understanding the religion and returning to knowledge.

The Third Misconception: Surrender To The Current Modern Situation

The adopters of this misconception claim there is no *da'wah* except with a party because our world today is based on partisanship. They claim that to keep abreast with the modern civilization, obeying Allah's commands is unnecessary. They also maintain that

425 - Soorah Al-Ghafir (40:51-52)

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the caller cannot be successful unless if he adjusts himself to fit with the enemy (system).

This assumption involves lying on what Allah and His Messenger peace be upon him stated, because they believe this methodology to be an intrinsic part of Islam. However, it opposes their mission as callers to the message of Allah and His Messenger (peace be upon him) and practice according to the Islamic law, instead making them the legislators. Allah says,

﴿ وَلَوْ نَقُولُ عَلَيْنَا بَعْضُ الْأَقَابِ لِلَّذِينَ نَأْخُذُنَا مِنْهُ بِالْيَمِينِ ﴿٤٤﴾ ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ﴿٤٥﴾

﴿ ٤٦﴾ فَمَا مِنْكُمْ مِنْ أَحَدٍ عَنْهُ حَاجِزِينَ ﴿٤٧﴾

“And if he (the Prophet) had invented false sayings concerning Us, We surely should have seized him by his right hand, and then certainly should have cut off his life artery, and none of you could withhold Us from (punishing) him.”⁴²⁶

The believers should know—especially scholars and callers to Allah—that they are not authorized to change Allah's laws as if deities along with Allah.

⁴²⁶ - Soorah Al-Haqqah (69:44-47)

This type of methodology also satisfies the disbelievers' desires. Conceding to their way is a serious danger to the concenter. Allah says,

﴿ وَإِنْ كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي أُوحِيَٰنَا إِلَيْكَ لِنَفْتَرِي عَلَيْنَا غَيْرَهُ
وَإِذَا لَاتَخَذُوكَ خَلِيلًا ﴿٧٣﴾ وَلَوْلَا أَنْ ثَبَّتْنَاكَ لَقَدْ كِدْتُمْ تَرَكُّنَ إِلَيْهِمْ
شَيْئًا قَلِيلًا ﴿٧٤﴾ إِذَا لَأَذَقْنَاكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ
لَكَ عَلَيْنَا نَصِيرًا ﴿٧٥﴾ ﴾

“Verily, they were about to tempt you away from that which We have revealed (the Quran) unto you (O Muhammad peace be upon him), to fabricate something other than it against Us, and then they would certainly have taken you as 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.”⁴²⁷

427 - Soorah Al-Isra (17:73-75)

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The enemies of Islam eagerly desire that we concede to (any evil) they practice even if it costs them dearly.

If this door were to be opened, some people would feel free to take the maximum pleasures (from the worldly life). It renders prohibitions lawful, facilitates neglecting the commands, breaks down allegiance to Muslims and disloyalty to disbelievers, and promotes unity of religions. Islam and Muslims would never be able to become healthy merged with the disbelievers. Indecency and heresy would emerge and overpower decent and righteous people. Muslims would be in utter chaos and Islam would never recover or have a position anywhere.

Imitating disbelievers results in unpleasant consequences as is the reality today. Crises erupt from anyone doing such. Consider the following examples of scholars who imitate the disbelievers.

Al-Qaradawi's imitation of the enemies reached the point where his deviation pushed him to promote unity of religions, which is a call to apostasy. So what good could be possibly expected from such imitation? I have written a book that has been published regarding his deviation called *Tabseer Al-Hayara Mawaqif Al-Qaradawi min Al-Yahood wa Al-Nassara*.

The Egyptian 'Amr Khalid is considered a spokesman of the Western countries and an enemy to Muslims. He promotes corruption under the name of Islam. I've unveiled his reality in a book named *Ianat Al-'Amajid fee Bayan Hal 'Amr Khalid*. Many scholars and callers have exposed him. He has two colleagues, the most evil of them Tareq As-Suwaydan, who is not only a promoter of the West but also a malicious Shi'a germ. It would be better for a Muslim to be afflicted with any form of evil other than that of the Shi'a. The second is Al-Jafiri, who is not only a caller to Western corruption but a caller to *tasawwuf* involving serious innovations. I have authored a number of books exposing his evil *tasawwuf*. Some Arabian rulers were deceived by him and let him promote his deviation. I ask Allah to guide them to recognize his misguidance and to aid them in checking him.

Fourth Misconception:

Some who are negligent in adhering to Islam say resisting desires and pursuing reformation by discouraging wrong and enjoining good is suicidal.

The verse,

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“And do not throw yourselves into destruction,”⁴²⁸ was not revealed concerning those who spread the truth and call people towards it, either by its context of revelation or its general meaning. It is mentioned in *Sahih Al-Bukhari* on the authority of Hudhaifah, who said, “It was revealed concerning spending in Allah’s cause.”⁴²⁹

Aslam bin 'Imran At-Tujibi narrated,

“We were in a Roman city when a large column of Romans approached us. So about the same number or more of the Muslims approached them. The commander of the people of Egypt was 'Uqbah bin 'Amir, and the spokesman was Fadalah bin 'Ubaid. One of the Muslims reached the Romans and went amidst them, so the people began crying out, **‘Subhan Allah! He has committed suicide!’** Abu Ayyub Al-Ansari said, ‘O people, you are giving this interpretation for this verse, while it was only revealed about us, the people among the Ansar, when Allah made Islam strong and increased its supporters. Some of us secretly said to each other, outside of the presence of the Messenger of Allah (peace be upon him): “Our wealth has been ruined and

⁴²⁸ - Soorah Al-Baqarah (2:195)

⁴²⁹ - Al-Bukhari: 4516.

Allah has strengthened Islam and increased its supporters. If we (now) tend to our wealth then what we lost of it shall be revitalized for us.” So Allah, Blessed and Most High, revealed (a verse) to His Prophet (peace be upon him), rebuking our words thus,

“And spend in the cause of Allah, and do not throw yourselves into destruction.”⁴³⁰ So the destruction was tending to the wealth and maintaining it.’ Abu Ayyub did not cease traveling in Allah's cause until he was buried in the land of the Romans.”⁴³¹

Abi Jabirat Ad-Dahhak (may Allah be pleased with him) said,

“Al-Ansar used to spend and gave out plenty for the sake of Allah. Later, they were stricken by a year of drought, after which they withheld (spending). Then Allah sent down, **‘And do not throw yourself into destruction.’**”⁴³²

An-Nu'man ibn Bashir (may Allah be pleased with both of them) said regarding this verse,

⁴³⁰ - Soorah Al-Baqarah (2:195)

⁴³¹ - Recorded by At-Tirmidhi: 2972, abu Dawud: 2512, At-Tayalisi: 599, ibn Hibban: 4711, Al-Baihaqi: 9/45, and Al-Hakim: 2//84-85. It is rendered authentic by Al-Hakim, Al-Albani and our sheikh Al-Wad'i in *Sahih Al-Musnad min Asbab An-Nuzul*: 19.

⁴³² - Recorded by At-Tabari: 22/390. It is authentic.

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“A man used to sin and say, ‘Allah will never forgive me.’ Then Allah revealed **‘And do not throw yourself into destruction.’**”⁴³³

There is another similar hadith narrated by Al-Baraa and its chain of transmission is graded as authentic by Al-Hafidh ibn Hajjar in Al-Fath: 9/251. Therefore, the word “destruction” in the verse clearly indicates abstaining from what Allah obligated such as spending for His sake, *jihad*, and repentance. The apparent explanation of the verse is abstaining from spending for *jihad* and especially someone who is not engaged in (obligatory) *jihad* without a valid reason, as Allah says,

﴿ إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُمْ بِأَنَّ لَهُمُ

الْجَنَّةَ يُقْبَلُونَ فِي سَبِيلِ اللَّهِ ﴾

“Verily, Allah has purchased of the believers their lives and their properties; for the price that theirs shall be the Paradise.”⁴³⁴

Thus, this misconception is caused by a major misunderstanding, since true understanding would

⁴³³ - Recorded by Al-Wahidi in *Asbab An-Nuzul*: 38, Al-Baihaqi in *Ash-Shu'ab*: 7092. Our sheikh Al-Wadi'i stated in *Sahih Al-Musnad min Asbab Al-Nuzul* page (20): “This hadith's transmitters are those found in the authentic collections.”

⁴³⁴ - Soorah At-Taubah (9:111)

lead to aiding and encouraging a reformer. Certainly, even while enjoining goodness and forbidding evil, one should not willfully suffer unbearable aggression. Abu Bakr ibn Al-'Arabi noted,

“Enjoining good and forbidding evil is a fundamental principle in religion. It is the greatest purpose behind the message of the Messengers. It is an obligation upon every person on the condition that capability and security are ensured.”⁴³⁵

So whoever is capable should proceed according to his ability.

The Fifth Misconception:

Some people say, “One should reform oneself and abandon people,” taking Allah's saying, “**O you who believe! Take care of your ownelves,**”⁴³⁶ as a proof, believing their understanding of the verse has a precedent with the companions; however, this is incorrect.

Qais bin Abu Hazim narrated:

⁴³⁵ - Quoted from *As-Siraj Al-Munir fi Tartib Ahadith Al-Jami As-Saghir*: 1/72.

⁴³⁶ - Soorah Al-Ma'idah (5:105)

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“Abu Bakr stood up and praised and glorified Allah, then he said: ‘O people, you recite 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.”**⁴³⁷—but I heard the Messenger of Allah (peace be upon him) say: **“If people see some evil (among the people around them) but do not change it, soon Allah will send His punishment upon them all.”**”⁴³⁸

This hadith is sufficient for the seeker of truth; however, the following statements of the scholars add to the proof.

Ibn 'Atiyyah said, “This verse should not be opposed by any command prescribed by Allah in other verses like being just and enjoining good.”⁴³⁹

Ibn Kathir said, “This verse doesn't suggest refraining from enjoining good or forbidding evil by any means.”⁴⁴⁰

Ash-Shinqiti said,

⁴³⁷ - Soorah Al-Ma'idah (5:105)

⁴³⁸ - Recorded by Imam Ahmad: 1/5, Abu Dawud: 338, At-Tirmidhi: 2168, and ibn Majah: 4005. This hadith is authentic in both of its versions as *mawquf* and elevated as mentioned in *Al-Ilal* by Ad-Daraqutni: 1/249.

⁴³⁹ - *Tafsir ibn 'Atiyyah*: 5/76.

⁴⁴⁰ - *Tafsir ibn Kathir*: 3/212.

“The ignorant may misconceive this verse to lift the obligation of enjoining good and forbidding evil. Yet, the verse implies doing so after one has already exerted the maximum efforts available, as is indicated by **‘if you follow the right guidance,’** since whoever abandons enjoining good is not guided. Hudhaifah adopts this position as does Sa'id ibn Al-Musayyib, as recorded by *Al-Alusi*, and ibn Jareer in his *Tafsir*. Al-Qurtubi recorded it from the authority of Sa'id ibn Al-Musayyib and Abi 'Ubayd Al-Qasim ibn Sallam. A similar statement is attributed to a group of the companions including ibn 'Amr and Ibn Mas'ud, recorded by ibn Jarir.”⁴⁴¹

Ibn Al-Jawzi commented on this verse,

“Since Allah censured, in the previous verse, their imitation of their forefathers (i.e. those who violated Allah's commands), Allah apprises them in the verse under discussion that the accountable person is accounted for his own actions and the misguidance of others will not harm him if he is guided. This so they would realize that the misguidance of their forefathers indicates no reward or punishment for them.

⁴⁴¹ - *Adwa Al-Bayan*: 2/129.

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“Interestingly, the relationship between these two verses makes clear that the issue of enjoining good and forbidding evil is entirely irrelevant. This stands as the best interpretation of this verse.”⁴⁴²

Thus, evidences of the obligation to enjoin good and forbid evil for every believer are plenty, all stipulating capability and security, as mentioned above.

This verse addresses and commands all believers every time, everywhere, and in every situation from the time of the companions to reform themselves. This can only be achieved by enjoining good and forbidding evil. Believers who abandon these without a valid cause violate Allaah’s commands and oppose this verse. Furthermore, if implementing this verse were to be confined to this misunderstanding, Islam would have diminished and evil and turmoil would have prevailed, and May Allah save us (from that).

Triumph and sufficiency with Allah, in which case the enemy is rendered harmless, cannot be achieved as stated in the verse except by enjoining good and forbidding evil because the enemy never will despair of corrupting the believers when they witness their

⁴⁴² - *Nawasikh Al-Qur'an*: 151.

adherence, observance, and defense of their religion.
The proof is,

﴿الْيَوْمَ يَبِيسُ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا نَحْشَوْهُمْ وَاخْشَوْنَ﴾

“This day, those who disbelieved have given up all hope of your religion.”⁴⁴³

This despair of corrupting the religion of the believers occurred during the time of the companions, who were totally committed to the religion of Allah. They were the most observant of believers in respect to enjoining good and forbidding evil. This proves that enjoining good and forbidding evil is among the causes of obtaining victory. Allah says,

﴿وَلَيَنْصُرَكَ اللَّهُ مَنِ يَنْصُرُهُ ۗ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٤٠﴾ الَّذِينَ إِنْ مَكَّنَّهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ﴾

“Verily, Allah will help those who help His (Cause). Those who, if We give them power in

443 - Soorah Al-Ma'idah (5:3)

**the land, establish worship and pay the poor
due and enjoin good and forbid evil.”⁴⁴⁴**

Al-'Allamah Ash-Shinqiti commented on, **“if We give
them power in the land,”**

“This verse unequivocally states that the promised victory from Allah will never be granted except by establishing the prayer, paying *zakat*, enjoining good, and forbidding evil. As for those granted power while they are negligent of establishing prayer, paying *zakat*, enjoining good and forbidding evil, they are not granted the promised victory from Allah. They are not from His party or His friends; rather they belong to the party of the devil and his friends. If they were to implore Allah's victory based on Allah's promise, they would resemble the laborer who requests fees after refusing to do what he has been hired to do; and whoever is like this is insane.”⁴⁴⁵

Muhammad Rashid Rida commented on this verse,

“Due to the embodiment of the four
aforementioned characteristics, Muslims were
able to lead conquests (to triumph) and nations

⁴⁴⁴ - Soorah Al-Hajj (22:40-41)

⁴⁴⁵ - *Adwa Al-Bayan*: 5/766.

voluntarily surrendered to them. When Muslims abandoned these four, most of the land under their dominion was taken away, while the rest is close to the same if the Muslims do not repent to their Lord and turn to His guidance, especially by establishing those principles.”⁴⁴⁶

If Muslims were to abandon enjoining good and forbidding evil, the indecent and disbelieving would call them to their misguidance and evil, and their religious safety mentioned in the verse would not be achieved. Muslims who are negligent of this issue are followers of the enemies of Islam and fight against many aspects of goodness. Thus, acting according to this misunderstanding will bring a serious danger upon believers.

The greatest distinguishing characteristic of the Islamic nation from the other nations is enjoining good and forbidding evil, as is known. If the Islamic nation were to abandon it, it would lose its greatness and distinction. The great number of the benefits acquired from it are only counted by Allah.

⁴⁴⁶ - *Tafsir Al-Manar*: 10/542. Muhammad Rashid Rida is one of the students of the misguided Egyptian Muhammad 'Abdu. He was influenced by him in the discipline of creed. As a result, there were many errors in some of his works. For more illustration, check *Rudud Ahlal-'Ilm 'Ala-t-Ta'inin fi hadith As-Sihr* by our Sheikh Al-Wadi'i and the book *Hayat Al-'Albani* by *Ash-Shaybani*: 1/401.

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The end of the treatise

All praise is due to Allah

