



Six Important Principles of Da'wah and Manhaj

By Shaykh 'AbdulMālik ar-Ramadānī al-Jazā'irī

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First Principle: One Path

You should know, may Allāh have mercy on you, that the path which will guarantee for you the favour of Islām, is one and not multiple. For Allāh has written success for just one party, saying, **“...those are the party of Allāh. Unquestionably, the party of Allāh – they are the successful.”** {*al-Mujādilah (58): 22*}

He also wrote dominance for this party alone, **“And whoever is an ally of Allāh and His Messenger and those who have believed – indeed, the party of Allāh – they will be the predominant.”** {*al-Mā'idah (5): 56*}

Whenever you search through Allāh's Book and the Sunnah of His Messenger (*sallAllāhu 'alayhi wassallam*) you will not find that division among Muslims into groups, parties and formations is not mentioned except that it is censured, Allāh Said, **“...and do not be of those who associate others with Allāh [Or] of those who have divided their religion and become sects, every faction rejoicing in what it has.”** {*ar-Rūm (30): 31-32*}

You will also see how Allāh, Mighty and Majestic, acknowledged that the Ummah will divide after He had protected it with His Rope, and He also freed His Prophet from it and said, **“Indeed, those who have divided their religion and become sects – you, [O Muhammad], are not [associated] with them in anything.”** {*al-An'ām (6): 159*}

From Ibn Mas'ūd (*radi Allāhu 'anhu*) who said: “Allāh's Messenger (*sallAllāhu 'alayhi wassallam*) drew a line [in the sand] and said: “This is Allāh's Path.” Then he drew lines to the right of it and lines to the right and said: “These are [other] paths and at the head of each is a Shaytān inviting to it.” Then he recited, **“And, [moreover], this is My path, which is straight, so follow it; and do not follow [other] ways, for you will be separated from His way.”** {*al-An'ām (6): 153*} Reported by Ahmad and others and it is Saheeh.

¹ 'AbdulMalik bin Ahmad bin Mubārak Ramadānī al-Jazā'irī, *Madaarik un-Nadhr fi's-Siyāsah: Bayna't-Tatbiqat ash-Shar'iyah wa'l-Infia'at al-Hamasiyyah* [Perceptions of Viewing Politics: Between the Divinely Legislated Application and Enthusiastic Disturbances]. Dammam, KSA: Dar Sabeel il-Mumineen, 1418 AH/1997 CE, 2nd Edn., pp.25-91. The book has introductions from Imām al-Albānī (*rahimahullāh*) and the Muhaddith of Madeenah, al-'Allāmah 'AbdulMuhsin al-'Abbād al-Badr (*hafidhahullāh*).

This hadeeth indicates that the path is one and Ibn ul-Qayyim said: This is because the path which leads to Allāh is one and it is that which he sent His Messengers with and revealed with His Books. None will reach Him except via this path, even if the people go to every path and seek to open each door, those paths will be cordoned off and the doors closed in front of them. All except for one path as it is connected to Allāh and leads to Allāh.²

I say: however it numerous normal structures pose difficulties to you and people have only been deviated from it towards preferring multiple parties due to fleeing from isolation and being hasty to reach the intent and also out of cowardice and fear of bearing the burden of the long path. Ibn ul-Qayyim stated: “Whoever makes the path longer [than what it should be] will be weak in walking.”³

² *At-Tafseer al-Qayyim*, pp.14-15

³ Ibn ul-Qayyim, *al-Fawā'id* (Dār ul-Kutub al-'Ilmiyyah), p.90

Second Principle: Following the Qur’ān and Sunnah According to the Understanding of the Salaf us-Sālih

What the Muslims, past and present, have not differed on is that the path which our Lord is pleased for us is that of the Qur’ān and Sunnah which should be referred to and depended on even though they may differ on how to deduce proofs from both of these two sources. This is because Allāh has guaranteed Istiqāmah [steadfastness] for the one who follows the Qur’ān and He stated, on the tongue of the believing Jinn: **““O our people, indeed we have heard a [recited] Book revealed after Moses confirming what was before it which guides to the truth and to a straight path.”** {*al-Ahqāf* (46): 30}

He also guaranteed this for the one who follows the Messenger (*sallAllāhu ’alayhi wassallam*), to whom His Lord said: **“And indeed, [O Muhammad], you guide to a straight path...”** {*ash-Shūrā* (42): 52}

Yet what cause the Islamic sects to deviate from the Path was due to them being heedless to a third pillar which enlightens both the two sources [of the Qur’ān and Sunnah], and this is: the understanding of the Salaf us-Sālih. Sūrat ul-Fātihah includes all of these three pillars in the best manner of conveyance. When Allāh Says, **“Guide us to the straight path...”** {*al-Fātihah* (1): 6}

This covers the two pillars of the Qur’ān and Sunnah, as has preceded.

Then Allāh Said, **“The path of those upon whom You have bestowed favour...”** {*al-Fātihah* (1): 7}

This path includes the understanding of the Salaf, yet no one doubts that whoever adheres to the Book and Sunnah has been guided to the Straight Path however some people understand these two sources either accurately or incorrectly and thus the third pillar [that of the understanding of the Salaf us-Sālih] removes any differing and it restricts the understanding of the latter ones to that of the earlier ones. Ibn ul-Qayyim stated: You should contemplate thoroughly on the mention of the reasons and rewards of the three groups...the favour on them includes His Favour of guidance which is beneficial knowledge and righteous action.⁴

⁴ Ibn ul-Qayyim, *Madārij us-Sālikeen*, vol.1, p.13

Ibn ul-Qayyim also said: Whoever knows the truth better and follows it, takes precedence in being guided to the Straight Path and there is no doubt that the companions of Allāh's Messenger (*sallAllāhu 'alayhi wassallam*), may Allāh be pleased with them, take precedence to this feature over the Rawāfid...for this reason the Salaf have explained the Straight Path and its people as being Abū Bakr, 'Umar and the companions of Allāh's Messenger (*sallAllāhu 'alayhi wassallam*).⁵

From what has been documented from Ibn ul-Qayyim (*rahimahullāh*) is that the best of those who have been favoured with knowledge and action from Allāh are the companions of Allāh's Messenger. This is because they witnessed the revelation and also saw from the guidance of the noble Messenger that which they understood with sound interpretation, as Ibn Mas'ūd (*radi Allāhu 'anhu*) said: Whoever of you wishes to follow a way then let him follow the way of those who have died, as the one alive is not safe from tribulation. These [ones to be followed] are the companions of Muhammad (*sallAllāhu 'alayhi wassallam*), they were the best of this Ummah, they had the purest hearts, they possessed the deepest knowledge and they had the least burden [in terms of what they...]. They were a people chosen by Allāh to accompany His Prophet and establish His deen. Thus, you should recognise their virtue and follow them in their narrations, and hold firm according to your ability to their manners and religion as they were upon the Straight Path.⁶

He also said: Indeed, Allāh Looked at the servants' hearts and found that the best of the hearts was that of Muhammad (*sallAllāhu 'alayhi wassallam*) and thus selected him for Himself in order to impart His Message. Then Allāh Looked at the hearts of the servants after Muhammad and found the hearts of the companions to be the best hearts of the servants, so Allāh made them ministers for His Prophet who fight for His deen. So whatever good the Muslims see is deemed as good with Allāh and whatever evil they saw is also deemed as evil with Allāh.⁷

Thus, the Muslims who Ibn Mas'ūd intends are the companions (*radi Allāhu 'anhum*), Imām Ahmad (*rahimahullāh*) said: The Usūl of the Sunnah with us is: adhering firmly to what the companions of Allāh's Messenger (*sallAllāhu 'alayhi wassallam*) traversed and to follow them.⁸

Whoever acknowledges Allāh's Pleasure after them will traverse their guidance, Allāh Says,

⁵ Ibid., vol.1, pp.72-73

⁶ Reported by Ibn 'AbdulBarr, *al-Jāmi' ul-Bayān*, vol.2, p.97; Abū Nu'aym, *al-Hilyah*, vol.1, p.305, narrated from Ibn 'Umar.

⁷ Reported by Ahmad and others, the chain of transmission is hasan.

⁸ Al-Lālikā'ī, *Sharh Usūl I'tiqād Ahl us-Sunnah*, no.317; al-Ājurri, *ash-Sharee'ah*, p.14

“And the first forerunners [in the faith] among the Muhājireen and the Ansār and those who followed them with good conduct – Allāh is pleased with them and they are pleased with Him...” {*at-Tawbah* (9): 100}⁹

The restriction of the period of the Salaf, which is not permissible to oppose via invention of a new understanding of the religion which was not held by them, has arrived in the hadeeth of Ibn Mas’ood wherein he said: Allāh’s Messenger (*sallAllāhu ’alayhi wassallam*) said: “*The best of people is my generation, then those who come after them, then those who come after them...*”¹⁰ Agreed upon.

This basis has similarities and supporting evidences in the Qur’ān and Sunnah, such as where Allāh Says, “**And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers – We will give him what he has taken and drive him into Hell, and evil it is as a destination.**” {*an-Nisā’* (4): 115}

What can be witnessed here is that following a way other than that of the believers is associated with opposition to the messenger and that is what deserves this severe threat. Also, opposition to the messenger (*sallAllāhu ’alayhi wassallam*) is a part of this as Allāh Says, “**Indeed, those who disbelieved and averted [people] from the path of Allāh and opposed the Messenger after guidance had become clear to them – never will they harm Allāh at all, and He will render worthless their deeds.**” {*Muhammad* (47): 32}¹¹

Also of these supporting proofs [for basis for being restricted to the religious understanding of the Salaf us-Sālih] is what was narrated by ’Abdullāh bin Luhayy from Mu’āwiyah bin Abee Sufyān that he stood among us and said: Indeed Allāh’s Messenger (*sallAllāhu ’alayhi wassallam*) stood among us and said: “*Indeed those before you from the People of the Scripture split into seventy-two sects, and this Ummah will divide into seventy-three sects: seventy-two will be in the Hellfire and one will be in Jannah and that is the Jama’ah.*” Reported by Abū Dawood and others and it is Saheeh. What can be observed here is the description of the Firqat un-Nājiyah and its association with the Book and Sunnah, and attention is also brought to the fact that this group understands and practices the Revelatory Texts as Allāh and His Messenger intends, and at that time there was no group except that of the companions (*radi Allāhu ’anhum*). For that reason, the people of knowledge authenticated, in the supporting evidences, the other terms relayed in this hadeeth from the narration of al-Hākim and others wherein the

⁹ Refer to Imām Mālik’s verification of the deduction of this verse in Ibn ul-Qayyim’s *Ilām ul-Muwaqqi’een*, vol.4, pp.94-95.

¹⁰ Whoever doubts the number of generations should refer to al-Albānī, *as-Saheehah*, no.700

¹¹ Refer to Shaykh ul-Islām Ibn Taymiyyah, *Majmū’ al-Fatāwā*, vol.19, p.194

Prophet (*sallAllāhu 'alayhi wassallam*) said in describing the Firqat un-Nājiyah: “*What I traverse today, and my companions.*”

Also of these supporting proofs [for basis for being restricted to the religious understanding of the Salaf us-Sālih] is what was reported by Abū Dawood and others with an authentic chain of transmission [Saheeh li ghayrihi] from al-'Irbād ibn Sāriyah who said: Allāh's Messenger (*sallAllāhu 'alayhi wassallam*) gave us an powerful admonition which brought tears to our eyes and shook our hearts. then someone said: “O Messenger of Allāh, it is as if this is a farewell sermon, so what do you exhort us with?” He replied (*sallAllāhu 'alayhi wassallam*): “*I exhort you to have taqwā of Allāh, and to hear and obey [the ruler] even if he is an Ethiopian slave. For indeed whoever of you lives after will see much differing, so stick to my sunnah and the sunnah of the rightly guided Caliphs after me, hold firm to it and bite on to it with the molars. And beware of newly-invented matters [in the religion], for every newly-invented matter is an innovation and all innovation is misguidance.*” What can be witnessed here in combining between following the Prophetic Sunnah and the sunnah of the rightly guided caliphs. Then contemplate on how the Prophet (*sallAllāhu 'alayhi wassallam*) made his words of advice to the Ummah after him as a way for them to learn the truthful view regarding the basis of this manhaj. Then, contemplate on how this manhaj has faced differing by adherence to learning it in “accordance with the understanding of the Salaf us-Sālih” as a cause for salvation from division.

Ash-Shātībī (*rahimahullāh*) said: He (*sallAllāhu 'alayhi wassallam*) compared the sunnah of the rightly guided Caliphs with his Sunnah, and that following his sunnah is also following their sunnah, while newly-invented matters oppose all of that and they have no part in that whatsoever as, in what they put forth as a sunnah, are either followers of the sunnah of their Prophet (*sallAllāhu 'alayhi wassallam*) or followers of what they have understood from his sunnah (*sallAllāhu 'alayhi wassallam*) in general or in specific in a way which not be immediately apparent to others, and there is no addition to that.¹²

I have considered these texts to be similarities and evidences for the foundation which I am explaining here, and this is because I found that Ibn Abi'l-'Izz disputed them when he explained at-Tahawī's statement: “**and we follow the sunnah and the jama'ah and we stay away from irregular views, differing and division.**”¹³

¹² Imām ash-Shātībī, *al-I'tisām*, vol.1, p.104

¹³ Pp.382-383, al-Maktab al-Islāmī Print.

Application

In order to explain the necessity of the restriction to understanding the Book and Sunnah in accordance with the way of the Salaf us-Sālih, I will relay here a story which occurred during the time of the inquisition of Imām Ahmad (*rahimahullāh*). Al-Ājurrī (*rahimahullāh*) stated:¹⁴ It reached me from al-Muhtadī (*rahimahullāh*) that he said: My father (Wāthiq) did not execute...except one Shaykh who came who was in chains and remained in prison for a length of time. One day my father mentioned about this Shaykh and said: “I need to see this Shaykh [i.e. Imām Ahmad bin Hanbal]”, so he was brought in chains. When this Shaykh stood before my father, he greeted him yet he [i.e. Wāthiq] did not return the salām to him. The Shaykh [i.e. Imām Ahmad bin Hanbal] said to him: “O leader of the believers, you neither used with me the manners of Allāh nor the manners of His Messenger (*sallAllāhu ’alayhi wassallam*). Allāh has said, **“And when you are greeted with a greeting, greet [in return] with one better than it or [at least] return it [in a like manner].”** {*an-Nisā’* (4): 86}

The Prophet (*sallAllāhu ’alayhi wassallam*) instructed to return the salāms?!” Then Wāthiq said to Imām Ahmad: “Wa ’alaykum salām.” Then he said to Ibn Abī Du’wād: “ask him.” He replied: “O leader of the believers, I am detained and chained, I pray in prison by making Tayammum as I have been prevented from using water. So bring someone to untie my chains and bring someone to give me water with which I can purify myself and pray, after that you can ask me what you like.” So it was instructed for his chains to be untied and for water to be given to him with which he made Wudū and prayed. Then al-Wāthiq said to Ibn Abī Du’wād: “Ask him.” Then Imām Ahmad said: “firstly, I have an issue, so instruct him [Ibn Abī Du’wād] to answer me.” Wāthiq said: “Ask him.” Imām Ahmad then stepped to Ibn Abī Du’wād and asked him saying: “Inform me about this matter which you propagate to people. It is something which Allāh’s Messenger (*sallAllāhu ’alayhi wassallam*) called to?” Ibn Abī Du’wād replied: “no.” Imām Ahmad then said: “Is it something which Abū Bakr as-Siddeeq (*radi Allāhu ’anhu*) called to after him?” Ibn Abī Du’wād replied: “no.” Imām Ahmad then said: “Is it something which ’Umar ibn al-Khattāb (*radi Allāhu ’anhu*) called to after him?” Ibn Abī Du’wād replied: “no.” Imām Ahmad then said: “Is it something which ’Uthmān ibn’ Affān (*radi Allāhu ’anhu*) called to after him?” Ibn Abī Du’wād replied: “no.” Imām Ahmad then said: “Is it something which ’Ali ibn Abī Tālib (*radi Allāhu ’anhu*) called

¹⁴ Al-Ājurrī, *ash-Sharee’ah* (Turkish manuscript), p.24; pp.63-64 of the published and printed version and it contains some textual errors and for this reason I only slightly relied on it.

to after him?” Ibn Abī Du’wād replied: “no.” Imām Ahmad then said: “Something which was neither propagated by Allāh’s Messenger (*sallAllāhu ’alayhi wassallam*), nor by Abū Bakr, ’Umar, ’Uthmān or ’Ali, you take it on yourself to propagate to people?! And you have no room to say that they either knew it or were ignorant of it. If you were to say that they knew it yet they remained silent about it...or if you were to say that were ignorant of it yet I understand and know it – then you would be Luka’ ibn Luka’ [a lowly son of a lowly one]! As how could the Prophet (*sallAllāhu ’alayhi wassallam*) and the rightly guided Caliphs after him be ignorant of something while you and your companions understand it and know it?!” Al-Muhtadī said: “I then saw my father [Wāthiq] stand and enter a Hīrā [barn]¹⁵ and place his garment in his mouth laughing. Then he said: “he has spoken the truth, you cannot say that they were either ignorant of it or knew it and were silent on it.” Wāthiq repeated what Imām Ahmad said. Then Wāthiq said: “O Ahmad...” and then instructed that he be given a stipend and be taken out of the land [i.e. released].

In the narration relayed by adh-Dhahabī in *as-Siyar* it is mentioned that: Ibn Abī Du’wād was then lost credibility and did not test anyone else after this.” And in another narration: “al-Muhtadī said: I returned from this statement and I think that my father also retracted since that happened.¹⁶

I say: contemplate! The Shaykh returned this immense issue to the way of the Salaf us-Sālih so as to remove the difference directly and as a result he was a cause for the guidance of al-Wāthiq and al-Muhtadī, this indicates to you that it is a precise foundation so preserve it!

Attention

If our righteous Salaf differ in an issue then the judgement of evidence from the Qur’ān and Sunnah is one method, based on when Allāh Says, “**And if you disagree over anything, refer it to Allāh and the Messenger, if you should believe in Allāh and the Last Day. That is the best [way] and best in result.**” {*an-Nisā’ (4): 59*}

¹⁵ In the printed version, the word mentioned is “Hīrā”, yet perhaps it is actually supposed to be “al-Hayrā” [barn]. In *Lisān ul-’Arab* by Ibn Mandhūr (as per the edit of ’Ali Shayrī), vol.3, p.417 it is mentioned: “al-Hayr, with a fatha on the hā: is something which resembles a barn or stable.” In the manuscript is that which is read as “al-Habzā” yet I did not find a meaning for this word, so Allāh knows best.

¹⁶ Adh-Dhahabī said: This is a beautiful story even though in its chain of transmission are those who are unknown it still has supporting narrations. Adh-Dhahabī, *Siyar*, vol.11, p.313.

I say: the story was relayed by al-Ājurri, *ash-Sharee’ah*, p.91; Ibn Battah, *al-Ibānah: ar-Radd’ala’l-Jahmyyah*, p.452; in other routes of transmission by Ibn Battah, *op.cit.*, no.453; al-Khateeb al-Baghdādī, *Tārīkh Baghdad*, vol.4, pp.151-152, vol.10, pp.75-79; Ibn ul-Jawzī, *Manāqib ul-Imām Ahmad*, pp.431-436; ’AbdulGhani al-Maqdisī, *al-Mihna*, pp.169-174, 167-169; Ibn Qudāmah, *at-Tawwābeen*, pp.210-215.

The word: “**Shay [anything]...**”

Is indefinite in the context of a *Shart* [condition] and is general for every difference of contradiction in the Usūl and Furū’ as indicated by al-’Allāmah Muhammad al-Ameen ash-Shinqeetī.¹⁷

Ibn ul-Qayyim said: If there was not to be found in Allāh’s Book or in the Sunnah of His Messenger a sufficient clarification of the ruling of whatever they disagree over, He would not instruct to return back to it. For Allāh would not instruct, during disagreements, to refer back to one who does not possess the details of the disagreement.¹⁸

¹⁷ Muhammad Ameen ash-Shinqī, *Adwā’ ul-Bayān*, vol.1, p.333

¹⁸ Ibn ul-Qayyim, *I’lām ul-Muwaqqi’een*, vol.1, p.49

Third Principle: Gaining Sovereignty with Knowledge

This chapter is of the most precious in this explanation of these six principles as the intent of it is to clarify the foundation of action which efforts have to be dedicated towards. A people have seen the frightening activities of the powers of kufr and misguidance and thus they think that their dominance will be by a similar oppositional show of stronger power. As a result, they use all means that they possess to fight against them and they neglect knowledge of the sharee'ah. The reality however is that whatever organisation they form, arrange, plan, are active for, and enemy plots which they preserve, they will not have sovereignty written for them until they base their activities on knowledge and know the true estimation of the status of knowledge. Allāh Says,

“Allāh will raise those who have believed among you and those who were given knowledge, by degrees.” *{al-Mujādilah (58): 11}*

And Allāh Says, **“We raise in degrees whom We will...”** *{Yūsuf (12): 76}*

Imām Mālik (*rahimahullāh*) said about this ayah: “it means: with knowledge.”¹⁹

This raising is in this life before the Afterlife, as Allāh Says about His selection of Tālūt to lead a group of the Children of Israel, **“And their prophet said to them, "Indeed, Allāh has sent to you Saul as a king." They said, "How can he have kingship over us while we are more worthy of kingship than him and he has not been given any measure of wealth?" He said, "Indeed, Allāh has chosen him over you and has increased him abundantly in knowledge and stature. And Allāh gives His sovereignty to whom He wills. And Allāh is all-Encompassing [in favor] and Knowing.”** *{al-Baqarah (2): 247}*

In Saheem Muslim from 'Āmir bin Wāthilah that Nāfi' bin 'AbdulHārith met 'Umar in 'Usfān and 'Umar had designated him to rule over Makkah. Nāfi' asked 'Umar: “Who have you selected to rule over the people of the valley?” 'Umar replied: “Ibn Abzā.” Nāfi' asked: “And who is Ibn Abzā?” 'Umar replied: “One of my freed slaves.” Nāfi' asked: “You have left in authority a freed slave?” 'Umar said: “He is well-versed in Allāh's Book and a scholar of the

¹⁹ Al-Baghawī, *Sharh us-Sunnah*, vol.1, p.272; also relayed by Ibn 'AbdulBarr, *Jāmi' Bayān ul-'Ilm wa Fadlihi*, vol.1, p.194 from a narration from Mālik from Zayd bin Aslam.

Farā'idh [i.e. inheritance] and your Prophet (*sallAllāhu 'alayhi wassallam*) has said: *“Indeed, Allāh will raise a people by this Book and debase another people by it.”*”

For this reason, Allāh informed that He has raised the Rabbani scholars from the Children of Israel to the extent that He made them rulers over them and executives of Allāh’s instructions, Allāh Said:

“Indeed, We sent down the Torah, in which was guidance and light. The prophets who submitted [to Allāh] judged by it for the Jews, as did the rabbis and scholars by that with which they were entrusted of the Scripture of Allāh, and they were witnesses thereto.”

{al-Mā'idah (5): 44}

Those well-versed scholars have been described as possessing knowledge and also teaching, Allāh Says, **“It is not for a human [prophet] that Allāh should give him the Scripture and authority and prophethood and then he would say to the people, "Be servants to me rather than Allāh," but [instead, he would say], "Be pious scholars of the Lord because of what you have taught of the Scripture and because of what you have studied.”** *{Āli 'Imrān (3): 79}*

There are two verses in Allāh’s Book which resemble each other, in the first one Allāh says about Ibrāheem (*'alayhis-salām*): **“And that was Our [conclusive] argument which We gave Abraham against his people. We raise by degrees whom We will. Indeed, your Lord is Wise and Knowing.”** *{al-An'ām (6): 83}*

And in the second, Allāh Says about Yūsuf (*'alayhis-salām*): **“We raise in degrees whom We will, but over every possessor of knowledge is one [more] knowing.”** *{Yūsuf (12): 76}*

This is of the secrets of the Mighty Book and Ibn Taymiyyah mentioned in some very precious words:

Allāh mentioned that He will raise in rank whomever He wills within the story of Ibrāheem’s discussion and in the story of Yūsuf’s imprisonment. For this reason, the Salaf said [about this rising in degrees, that it refers to]: “knowledge.” The context of the verses indicate this. The story of Ibrāheem and knowledge was in how he used proofs and discussion to avert the harms of the one with whom he was discussing the deen. While in the story of Yūsuf, he had knowledge of politics and planning so as to obtain a required benefit. Thus, with Ibrāheem’s example: knowledge was used to avert harm in the deen; while in Yūsuf’s example: knowledge was used in order to achieve a benefit. Or it can be said: in the first example [with Ibrāheem], it demonstrated knowledge of what will avert harm from the deen and bring its benefit; while in the

second case [with Yūsuf], it showed knowledge of what will avert harm in the dunyā and achieve benefits.

Thus, matters related to religious and worldly leadership have to be based on knowledge and knowledge is a foundation for both.

For this reason, Ibn Taymiyyah also stated:

This is because Allāh States in His Book, **“We have already sent Our messengers with clear evidences and sent down with them the Scripture and the balance that the people may maintain [their affairs] in justice. And We sent down iron, wherein is great military might and benefits for the people, and so that Allāh may make evident those who support Him and His messengers unseen. Indeed, Allāh is Powerful and Exalted in Might.”** {*al-Hadeed (57): 25*} So Allāh informed that He has sent the Book and the balance in order for people to establish justice and that He Sent iron as mentioned. Therefore, the deen is established with the Book and the supporting sword, **“...and sufficient is Allāh as an ally, and sufficient is Allāh as a helper.”** {*an-Nisā’ (4): 45*} And the Book is the foundation, and for this reason as soon as Allāh sent His Messenger [with the message] He sent the Book unto him, and while the Messenger remained in Makkah Allāh did not instruct him to utilise the sword until he migrated and had supporters for jihād.²⁰

Thus, those who think that they can establish the Islamic state via mere Islamic emotion or an ideology devoid of Divinely Legislated proofs, which they entitle “Islamic ideology” or “Islamic culture”, are merely seeking a mirage. This is as they imagine having power without understanding the means to achieve it. The first power is that of the deen which Allāh promised the believers He would grant victory, Allāh Said **“...and incumbent upon Us was support of the believers.”** {*ar-Rūm (30): 47*}

For this reason, Ibn ul-Qayyim stated:

As jihad against Allāh’s enemies is a branch of the servant’s jihad against his own self for Allāh, as the Prophet (*sallAllāhu ‘alayhi wassallam*) said: *“The Mujāhid is the one who strives with his self in Allāh’s obedience, and the Muhājir is the one who migrates*

²⁰ Ibn Taymiyyah, *Majmū’ al-Fatāwā*, vol.28, p.224.

I would like to bring to the reader’s attention that I have found those who have been affected by the revolutionary ideology cut the statements of Ibn Taymiyyah as it opposes their own attempts to exploit his words.

from what Allah has forbidden from him”.²¹ Jihad against the self takes precedence over jihad against the enemies and is a foundation for it [before it can be established]. As if one does not strive against his own self initially so as to do that which he has been instructed to do, and leave what he has been forbidden from and fight against it for Allāh’s sake – it will not be possible for him to strive against his other external enemies, and then how can he be able to make jihad against his enemy who is between before him, overpowering and controlling him. He neither strives against him nor fights him for Allāh. Rather, it will not be possible for him to go out to strive with his own self against the external enemy. These two enemies [the self and the external enemies] can test the servant in his striving against them both, yet there is also a third enemy which he has to strive against or else he will be unable to strive against the first two. This enemy stand between these two enemies [of the self and the external enemy] encouraging the servant to not strive against them and deceiving him that striving against them is difficulty as is to abandon delights and desires. It is not possible for the servant to strive against the two enemies [of the self and the external enemy] expect via striving against this third enemy. Striving against this third enemy is a basis for striving against the other two enemies [of the self and the external enemies], verily this enemy is Shaytān. Allāh Says, **“Indeed, Satan is an enemy to you; so take him as an enemy.”** {*al-Fātir (35): 6*}

Allāh instructed to take Shaytān as an enemy and this bring attention to the broad importance of fighting him and striving against him, as an enemy about whom one should not fall short in fighting against...²²

These words are of the utmost quality and clarity and it corrects the methodology of those who throw stones at others while they themselves live in glass houses. Such people constantly look at the material strength of the enemies yet the reality is that the enemies do not enter their homes except on account of their weak homes. Meaning: the Muslims are not defeated on account of the strength of their enemies, however they are defeated due to their weak īmān. Ibn Taymiyyah (*rahimahullāh*) stated: It is from the sunnah of Allāh, Glory unto Him, that...whoever seeks to harm Allāh and His Messenger, Allāh will punish for His Messenger and He is sufficient against them, Allāh Says, **“Then declare what you are commanded and turn away from the polytheists. Indeed, We are sufficient for you against the mockers...”** {*al-Hijr (15): 94-95*}

²¹ Reported by Ahmad, vol.3, p.21 and others, and it is Saheeh.

²² Ibn ul-Qayyim, *Zād ul-Ma’ād*, vol.3, p.6

You will know that you have been prohibited from allegiance to your Lord if you abandon what you have been instructed to do and commit that which you have been prohibited from doing. Likewise, you will be victorious by your preservation, for Allāh’s sake, of His instructions and prohibitions and the foundation is based on knowledge as the commands and prohibitions are not known except with knowledge.

An Anecdote

Bukhārī and Muslim relay from az-Zubayr bin ’Adiyy who said: we went to visit Anas bin Mālik and we complained to him about what we were experiencing with al-Hajjāj. Anas said to us: ““There is no day except that the day after it will be worse than it until you met you Lord’ – I heard this from your Prophet.” Ibn Hajar stated: This unrestriction may appear to pose a problem as some periods of time could be evil yet lesser than times before it, even though this was only during the time of ’Umar ibn ’Abdul’Azeez as he came shortly after al-Hajjāj, and much good became widespread during the time of ’Umar ibn ’Abdul’Azeez. Some of them answered and said that the intent of this preference of times is in the preference of complete times over later times. As the time of al-Hajjāj was a time in which there were many Companions who were still alive, while during the time of ’Umar ibn ’Abdul’Azeez they companions had all died, and the time in which there are companions is better than later times in which there are none, for the Prophet (*sallAllāhu ’alayhi wassallam*) said: “The best of generation is my generation...” as is in the Two Saheehs.²³

Then Ibn Hajar said: Then I found from ’Abdullāh bin Mas’ūd a clear expression of the main intent which takes precedence to be followed. Ya’qūb bin Shaybah reported via the route of transmission of al-Hārith bin Husayrah from Zayd bin Wahb who said: I heard ’Abdullāh bin Mas’ūd say: “No day will come upon you except that the day which follows it will be worse than the day before it up until the Hour is established. I do not mean in terms of prosperous living and its slump, or in terms of monetary decline, rather it is in terms of the decline in knowledge day after day. If the ’Ulama pass away then there will be none to instruct good and forbid evil – and when this happens the people will be destroyed.” Via the route of transmission of ash-Sha’bī from Masrūq who said: “No day will come upon you except that the day which follows it will be worse than the day before it, then I do not mean in terms of the leaders who assume authority after others, or in terms of year after year, rather it is when your ’Ulama and

²³ In the Two Saheehs the wording is “*the best of people is my generation*” and Shaykh al-Albānī indicated in his commentary to al-Mu’alimī’s *at-Tankeel*, vol.2, p.223 that there is no basis to the wording which Ibn Hajar relayed here in this quote.

Fuqahā' pass away and you do not find anyone to succeed them and then arrive a people who give rulings merely based on their own opinions.”²⁴

I say: removing the problem via referral to the narration is the coolness of the eyes of the people of the narration. If you were to reflect on the tribulations which have befallen the Islamic movements, not to mention others, you will find the following issues: that for them any good to be found within the Ummah has to be connected to the rulers or the economies. While some of them view that the return of Muslim honour is pawned to civilizational progress. This makes it clear to you the secret concern which Ibn Mas'ūd had. Al-Hasan al-Basrī said: “They used to say: the death of a scholar is a scrape in Islām which is not filled by anything until there remains a different of day and night.”²⁵

From Hilāl bin Khabbāb who said: “I asked Sa'eed bin Jubayr: O Abū 'Abdullāh, what is the indication of people's destruction? Sa'eed bin Jubayr replied: “If their 'Ulama die.”²⁶

²⁴ Ibn Hajar, *al-Fath*, vol.13, p.21 – the narration is Saheeh; also reported by al-Fasawī towards the end of his book *al-Ma'rifah wa't-Tārikh*, vol.3, p.393; Ibn 'AbdulBarr, *Jāmi' Bayān al-'Ilm wa Fadlihi*, vol.2, p.136.

²⁵ Ad-Dārimī, no.324; al-Baghawī, *Sharh us-Sunnah*, it is a statement from Ibn Mas'ūd.

²⁶ *Ibid.*, no.251

Fourth Principle: Protecting the Ummah from Kufr and Defeat is by Following the Book and Sunnah

In this section, I do not intend that which may immediately come to mind as that is well-known to Muslims even if it just theoretically. Rather it intends to address those who are not convinced by the da'wah to the Book and Sunnah especially when they see the rising strength of the kufr and nifāq over Muslim lands. From the day of Andalus and Palestine up until the events of Bosnia, the Muslims have increased in weakness upon weakness along with their declining concern of the sources of their strength which is: the Qur'ān and Sunnah also thereby belittling Allāh. If they were to really reflect on the weakness of the impact of the Qur'ān and Sunnah in their souls.

These claims, though they contain some truth, it is sufficient a sin for the one who holds this view to avert his face from the two sources of revelation. If they restricted themselves to educating people about their deen they would hardly ever dispute over a Qur'anic verse or hadeeth. So where are they in regards to teaching people the Qur'ān with its Atharī tafseer? Where are they in regards to reviving the way of the Salaf in listening to Prophetic ahādeeth and refraining from the words of the humans? Do you not know that the disbelievers are unable to find recourse over you so long as you recite the two sources of revelation? Allāh Says, **“O you who have believed, if you obey a party of those who were given the Scripture, they would turn you back, after your belief, [to being] unbelievers. And how could you disbelieve while to you are being recited the verses of Allāh and among you is His Messenger? And whoever holds firmly to Allāh has [indeed] been guided to a straight path.”** {*Āli 'Imrān (3): 100-101*}

With this noble presentation of these verses there are two benefits:

One: those who follow the revelation are protected from kufr. Ibn Katheer (*rahimahullāh*) stated:

This means that: disbelief is far from you and how inappropriate it is for you. Allāh’s verses were revealed upon His Messenger night and day, and He recites them unto you and conveys them to you.²⁷

Two: Allāh sufficed with mentioning the greatest plot which is planned by the disbelievers against the Muslims, which is to get them to disbeliever, Allāh Says,

“Many of the People of the Scripture wish they could turn you back to disbelief after you have believed, out of envy from themselves [even] after the truth has become clear to them.” {*al-Baarah (2): 109*}

It is as if Allāh is saying: “whatever their major plot is, even if it is to the extent to do away with the mountains”, as Allāh Says “...even if their plan had been [sufficient] to do away with the mountains.” {*Ibrāheem (14): 46*}

Your īmān is not done away with so long as you establish recitation of the sources of the revelation: the Qur’ān and Sunnah. This is not strange for the one who has certainty in his heart that Allāh has placed the support of life within the revelation, Allāh Says,

“O you who have believed, respond to Allāh and to the Messenger when he calls you to that which gives you life.” {*al-Anfāl (8): 24*}

The best life is that enlivening of the heart and the most alive of people is the one who follows the revelation and this is what protects them from misguidance. All of this aids you to adequately understand the Messenger’s statement that: “*I have left two things with you after which you will not be misguided: the Book of Allāh and my Sunnah. These two will not separate from each other until they return to me at the Hawd [Pool].*” Reported by al-Hākim and Mālik, and it is hasan. Abū Bakr as-Siddeeq (*radi Allāhu ’anhu*) said: “I do not abandon anything which was practiced by Allāh’s Messenger (*sallAllāhu ’alayhi wassallam*), anything which he did I also put into practice as I fear that if I leave anything which he did that I will become misguided.” Reported by al-Bukhārī and Muslim. So here we have the Siddeeq of the Ummah fearful of his own self falling into deviation from the Straight Path. Bukhārī and Muslim reported from Abū Hurayrah (*radi Allāhu ’anhu*) that he said: when Allāh’s Messenger (*sallAllāhu ’alayhi wassallam*) left Abū Bakr to succeed him and those from the Arabs disbelieved, ’Umar said to Abū Bakr: “how can you fight the people when Allāh’s Messenger said: “*I have been instructed to fight the people until they say la ilaha il Allāh. Whoever says this is protected in terms of his life and wealth except in regards to the [deen’s justified legislated] right and their reckoning is with Allāh.*” Abū Bakr said: “By Allāh, I will fight them

²⁷ Ibn Katheer, *Tafseer ul-Qur’ān al-’Adheem* (Dār ul-Fikr Publishing), vol.1, p.597

for differentiating between prayer and zakah. Zakah is the right of wealth and property. By Allāh if they refuse to pay me even a she-goat which they used to pay during the time of Allāh's Messenger (*sallAllāhu 'alayhi wassallam*) I will fight them for their refusal." 'Umar (*radi Allāhu 'anhu*) then replied: "By Allāh, it was [regarded as] nothing then Allāh opened Abū Bakr's chest to fight and then I realised that this stance was true."

Contemplate on this intense maintenance of performing the obligations in detail as it was performed during the time of Allāh's Messenger (*sallAllāhu 'alayhi wassallam*).

As the Messengers (*'alayhimus-salām*) followed the revelation the most from creation they were accompanied with the utmost support from Allāh, as Allāh Says, "**Allāh has written, 'I will surely overcome, I and My messengers.'**" {*al-Mumtahinah (58): 21*}

And Allāh Says, "**And Our word has already preceded for Our servants, the messengers, [that] indeed, they would be those given victory, and [that] indeed, Our soldiers will be those who overcome.**" {*as-Saffāt (37): 171-173*}

And Allāh Says, "**Indeed, We will support Our messengers and those who believe during the life of this world and on the Day when the witnesses will stand...**" {*Ghāfir (40): 51*}²⁸

Whoever follows them will also have the support and victory which was also given to them, Allāh said to Mūsā, Hārūn (peace and blessings be upon them) and their followers, "**...you and those who follow you will be the predominant.**" {*al-Qasas (28): 35*}

And Allāh said to 'Īsā (*'alayhis-salām*), "[Mention] when Allāh said, "**O Jesus, indeed I will take you and raise you to Myself and purify you from those who disbelieve and make those who follow you [in submission to Allāh alone] superior to those who disbelieve until the Day of Resurrection.**" {*Āli 'Imrān (3): 55*}

Ibn ul-Qayyim (*rahimahullāh*) said: When the Christians had a share of following him ['Īsā] they were considered above those of the Jewish tradition up until the Day of Resurrection. When the Muslims followed him ['Īsā] more than the Christians they were considered above the Christians up until the Day of Resurrection.²⁹

²⁸ Ibn Taymiyyah, *al-Jawāb as-Saheeh li man Baddala Deen il-Maseeh* (Dār ul-'Āsimah), vol.2, p.179.

²⁹ Ibn ul-Qayyim, *Ighāthat ul-Lahafān*, vol.2, pp.197-198; Ibn Taymiyyah, *al-Jawāb as-Saheeh*, vol.2, p.178

Ibn Taymiyyah stated: For this reason, everyone who follows the Messenger then Allāh will be with him based on the degree of following, Allāh Says, **“O Prophet, sufficient for you is Allāh and for whoever follows you of the believers.”** {*al-Anfāl (8): 64*}

Means: sufficient for you and for those who follow you, all who follow the messenger, from all believers, then Allāh is sufficient for him. This is the meaning of Allāh being with him. Absolute sufficiency with absolute following, and deficiency is with deficiency. If there are some believers who follow there are also those who have enmity against him and Allāh is also sufficient for them, and Allāh is with them and they have a share of Allāh Saying, **“...and he said to his companion, "Do not grieve; indeed Allāh is with us.”** {*at-Tawbah (9): 40*}

This is the heart which agrees with the Messenger even though he may not necessarily be with him in body, the basis for this is in the heart, as relayed in the Two Saheehs from the Prophet that he said (*sallAllāhu 'alayhi wassallam*): “There are some Madeenah who are with you wherever you march and whichever valley you cross.” The companions asked: “Are they in Madeenah?” The Prophet (*sallAllāhu 'alayhi wassallam*) said: “*They are in Madeenah, they have a valid excuse [for remaining there].*”³⁰ They were with the Prophet (*sallAllāhu 'alayhi wassallam*) with their hearts and his conquering companions, and they have a share in accompanying him in conquest. Allāh is with them on account of their spiritual accompaniment.³¹

Ibn Taymiyyah spoke the truth, may Allāh have mercy on him, as within the Qur’ān is that which indicates that their companionship was via their inner. Then Ibn Taymiyyah (*rahimahullāh*) said: If a man remained alone in some lands and times and adhered to the truth which the Messenger came with, then even if the people do not aid him, Allāh is still with him and he has a share of where Allāh Says, **“If you do not aid the Prophet – Allāh has already aided him when those who disbelieved had driven him out [of Makkah] as one of two, when they were in the cave and he said to his companion, "Do not grieve; indeed Allāh is with us.”** {*at-Tawbah (9): 40*}. As aid of the Messenger is aid of the deen which he came with, and whoever agrees with him is his companion with him in this meaning. If this companion establishes what Allāh has instructed, then Allāh is with what has been brought by the Messenger and Allāh is sufficient for him and sufficient for the messenger, as Allāh Says **“O Prophet, sufficient for you is Allāh and for whoever follows you of the believers.”** {*al-Anfāl (8): 64*}³²

³⁰ In the wording of the hadeeth in Saheeh Muslim there is an addition: “They will share with you in reward.”

³¹ Ibn Taymiyyah, *Minhāj us-Sunnah* (Imam Muhammad bin Saud Islamic University Print), vol.8, pp.487-488

³² Ibid.

From Ibn Mas'ūd who said: Allāh's Messenger (*sallAllāhu 'alayhi wassallam*) prayed 'Īshā and then departed and took the hand of 'Abdullāh bin Mas'ūd until he went with him to the vast valley of Makkah. He sat him down and then drew a line around him, then he said: *"Do not go beyond your line as some men will come but do not speak to them as they will not speak to you."* Then Allāh's Messenger (*sallAllāhu 'alayhi wassallam*) went to where he wanted to go to, and while I was sitting between the lines some men came to me as if they were from Zutt³³ in both hair and body. I neither saw their 'Awrah nor did I see any clothing. They stood before me but they did not cross the line. Then they returned towards Allāh's Messenger (*sallAllāhu 'alayhi wassallam*) and at the end of the night however, Allāh's Messenger (*sallAllāhu 'alayhi wassallam*) came to me while I was sitting. He said: *"I have been awake watching all night."* Then he entered the line and relaxed on my thigh to fall asleep, and whenever he lay down to rest he would breathe heavily. So while I was sitting and Allāh's Messenger (*sallAllāhu 'alayhi wassallam*) was asleep on my thigh, some men appeared who were wearing white thobes and Allāh knows best about how handsome they were. They came towards me and a group of them sat at the head of Allāh's Messenger, and another group at his feet. Then they said to each other: *"We have never ever seen a servant of Allāh who was given the like of what this one has been given. Indeed, his eyes sleep but his heart remains awake. His similitude is like a chief who builds a castle and then places a table-spread within it and invites people to eat and drink. Whoever accepts the invitation comes to eat and drink, while whoever does not accept the invitation the chief punishes",* or he said "chastises". Then they departed and Allāh's Messenger (*sallAllāhu 'alayhi wassallam*) awoke and said: *"I listened to what they were saying. Do you know who they were?"* I said: Allāh and His Messenger know better. He said (*sallAllāhu 'alayhi wassallam*): *"They are the angels. Do you know the meaning of the parable which they mentioned?"* I said: Allāh and His Messenger know better. He said (*sallAllāhu 'alayhi wassallam*): *"The parable which they put forth means that: ar-Rahmān [the Most Merciful], blessed and exalted is He, has built Paradise and invited His servants to it. whoever accepts the invitation enters Paradise and whoever does not answer the invite will be punished or chastised."*³⁴

So you see from this great story that Ibn Mas'ūd responded to the Messenger's instruction when he told him to remain in his place so as to avert the harm of those people who approached him in such a ferocious image. This was even though there was nothing between them except for a line which could have been wiped away by a wind. Yet he remained within the lines, which are

³³ Zutt: are a people from Sudan or Habashah [horn of Africa] in their blackness.

³⁴ Al-Albānee, *Saheeh Sunan ut-Tirmidhee*, no.2296

the lines of the sunnah and whoever adheres to them Allāh is sufficient for him. I explained the evidences which of Allāh’s confirmation to the Ummah that He will support them and grant them victory if they follow [the Messenger]. There is no harm in presenting here a story which will testify to two matters:

Abū Hurayrah (*radi Allāhu ’anhu*) said: “by the One Whom there is no god other than Him, if Abū Bakr did not assume the Khilāfah, Allāh would not have been worshipped.” They asked: “how is this so O Abū Hurayrah?!” Abū Hurayrah said: “Allāh’s Messenger (*sallAllāhu ’alayhi wassallam*) sent seventy hundred men to the Levant under the leadership of Usāmah bin Zayd. When the army gathered at Dhu Khushub, the Prophet (*sallAllāhu ’alayhi wassallam*) died, and the Arabs around Madeenah apostated. The companions gathered around Abū Bakr and said: “The Arabs around have apostate?!” Abū Bakr said: “By the One Whom there is no god other than Him, if the dogs were to drag the wives of the Prophet (*sallAllāhu ’alayhi wassallam*) by their feet, I would not recall an army dispatched by Allāh’s Messenger (*sallAllāhu ’alayhi wassallam*), nor would I dismount a standard which Allāh’s Messenger had bound.” Abū Bakr sent Usāmah and he did not pass by a tribe who wanted to apostate except that they said “These have no strength in them and none of them would have gone out [to fight with us] anyway, so let us leave them to encounter the Romans. They encountered the Romans and the Romans defeated and massacred them, with the Romans returning safely, whereas the others remained steadfast in Islām.”³⁵

This shows Abū Bakr’s adherence to the Sunnah despite the sudden death of Allāh’s Messenger (*sallAllāhu ’alayhi wassallam*) and the apostasy of the Arab tribes, along with the people becoming frustrated with what had happened. Yet the Divine Legislation which Abū Bakr learnt from the Prophet (*sallAllāhu ’alayhi wassallam*) is what guided him to, Abū Bakr was also fearful of delaying whatever Allāh’s Messenger (*sallAllāhu ’alayhi wassallam*) had began. The consequence therefore of his adherence to the Sunnah was triumph and victory over the enemies and steadfastness on Islām.

Attention:

Shaykh Muhammad al-Ameen ash-Shinqīṭī (*rahimahullāh*) said: **The ’Ulama have acknowledged that dominance of the Prophets is in two parts: proofs and clarity, which was affirmed for all of them; and by the sword and weapons, which was specific to those who were instructed to fight in Allāh’s Path.**³⁶

³⁵ Ibn al-’Arabī, *al-’Awāsīm min al-Qawāsīm*, p.63; you can also refer to *Tārīkh ut-Tabarī*, *Sīrat Ibn Hishām* and al-Maqrīzī’s *al-Imtā’*.

³⁶ Shaykh Muhammad al-Ameen ash-Shinqīṭī, *Adwā’ ul-Bayān*, vol.1, p.353.

This acknowledgement of the 'Ulama that the weak believers today in their societies are not the ones who are instructed to fight, they are the ones who are victorious with academic proofs which repress all invalidities and argumentation. As for those who have power and authority, they are the ones who are instructed to physically fight in order to support the truth. Academic proofs are what is dominant throughout all times and all praise is due to Allāh for this. As Ahl ul-Hadeeth are the strongest people in terms of evidences, as they are the most knowledgeable of the Qur'ān as 'Umar ibn al-Khattāb stated: "*A people will come who will argue with you via doubts from the Qur'ān so argue with them with the Sunan, because the people of the Sunan are more knowledgeable of Allāh's Book.*"³⁷

And as they were the most knowledgeable of the Prophet's guidance (*sallAllāhu 'alayhi wassallam*), they followed the Qur'ān and Sunnah the most. Thus, the creation should not be surprised that the people of knowledge explained the Tā'ifah al-Mansoorah as being in regards to Ahl ul-Hadeeth, when the Prophet (*sallAllāhu 'alayhi wassallam*) said: "*Whoever Allāh Wants good for He grants him understanding of the deen*" and "*there will not cease to be a group from my Ummah who are clearly apparent on the truth.*"³⁸ it is not hidden that the first one is connected to the second as fiqh of the den is what gives this group victory and it is of the Jawāmi' ul-Kalim of the Prophet (*sallAllāhu 'alayhi wassallam*).³⁹

The Threat Against Those Who Oppose the Messenger Via Deviation or Kufr

Allāh has written steadfastness for those who follow His Prophet (*sallAllāhu 'alayhi wassallam*), while making the one who opposes him be upon danger in his deen, Allāh Says, **"And when it is said to them, "Come to what Allāh has revealed and to the Messenger," you see the hypocrites turning away from you in aversion. So how [will it be] when disaster strikes them because of what their hands have put forth and then they come to you swearing by Allāh, "We intended nothing but good conduct and accommodation."**" {*an-Nisā' (4): 61-62*}

Ibn ul-Qayyim stated: He promised them that if a disaster strikes them in their minds, religion, eyesight, bodies and wealth it is due to their aversion from what the Messenger came with and due to referring judgement to other than the Messenger, as Allāh Says, **"And if they turn away**

³⁷ Reported by al-Ājurri, *ash-Sharee'ah*, p.48 and others.

Translator's note: This is reported by Imāms ad-Dārimi in his *Muqaddimah* to his *Musnad*, no.119, and al-Lālikā'i in his book *as-Sunnah*.

³⁸ Ibn Taymiyyah, *al-Jawāb as-Saheeh*, vol.2, p.180

³⁹ Al-Khateeb al-Baghdādi, *Sharaf As-hāb ul-Hadeeth*; al-Albāni, *as-Saheehah*, p.270; Shaykh Rab' bin Hādee al-Madkhalī, *Ahl ul-Hadeeth Hum at-Tā'ifah al-Mansūrah*.

– then know that Allāh only intends to afflict them with some of their [own] sins.” {*al-Mā'idah (5): 49*} They were excused because they intend good...⁴⁰

This affliction could affect a person's deen and be as destructive to lead him to kufr, Ibn Taymiyyah said about Allāh's Saying, **“So let those beware who dissent from the Prophet's order, lest fitnah strike them or a painful punishment.”** {*an-Noor (24): 63*}

That: He instructed those who oppose his order to beware of fitnah, which is: apostasy and kufr. Allāh Says, **“Fight them until there is no [more] fitnah and [until] worship is [acknowledged to be] for Allāh.”** {*al-Baqarah (2): 193*}

Imām Ahmad said in the narration of Fadl bin Ziyād: “I looked in the Mus-haf and I found obedience to the messenger (*sallAllāhu 'alayhi wassallam*) mentioned in thirty-three instances.” Then he began to recite, **“So let those beware who dissent from the Prophet's order, lest fitnah strike them or a painful punishment.”** {*an-Noor (24): 63*}

He repeated it and then said: “And what is fitnah? Shirk...and if any deviation was to fall into his heart it could destroy him.” Then he recited, **“But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves...”** {*an-Nisā' (4): 65*}

Abū Tālib al-Mishkānī said when it was said to him: “a people claim to follow the hadeeth yet [in reality] incline to the views of Sufyān”, he said: I am amazed at a people who hear the hadeeth and know the chains of transmission and their authenticity and then go towards the views of Sufyān and others?! Allāh has said: **“So let those beware who dissent from the Prophet's order, lest fitnah strike them or a painful punishment.”** {*an-Noor (24): 63*} And do you know what fitnah is? Disbelief. Allāh Says, **“...and fitnah is worse than killing.”** {*al-Baqarah (2): 191*}

They claim to follow the hadeeth of Allāh's Messenger (*sallAllāhu 'alayhi wassallam*) yet their desires overcome them towards the opinions [of people]. If the one who opposes his order has to beware of kufr, shirk or a painful punishment, this indicates that he could be prone to kufr or a painful punishment.⁴¹

⁴⁰ Ibn ul-Qayyim, *I'lām ul-Muwaqqi'een*, vol.1, p.50

⁴¹ Ibn Taymiyyah, *as-Sārim al-Maslūl*, pp.56-57; the first narration is from Ahmad which can be found in Ibn Battah, *al-Ibānah*, no.97.

A saying which was oft-repeated among the Salaf was: “The quickest of people to apostate are the people of desires.”⁴²

As the basis of the kufr of the people of the scripture was opposition to the messenger, Allāh Said, “**They have taken their scholars and monks as lords besides Allāh, and [also] the Messiah, the son of Mary.**” {*at-Tawbah (9): 31*}

There are two benefits in this noble ayah:

One: The reason for their kufr was due to their glorification of their scholars to the extent that they neglected the right of Allāh and His Messenger and Tahākum [referring judgement] to them. from ‘Adiyy bin Hātim who said: I went to the Prophet (*sallAllāhu ‘alayhi wassallam*) and there was a gold cross around my neck. The Prophet (*sallAllāhu ‘alayhi wassallam*) said to me: “O ‘Adiyy, remove this idol” and I heard him recite from Sūrat ul-Bara’ah: “**They have taken their scholars and monks as lords besides Allāh, and [also] the Messiah, the son of Mary.**” {*at-Tawbah (9): 31*}

They did not worship them but if they made anything lawful they took it as lawful, and if they prohibited anything for them they took it as prohibited.⁴³

Two: in summarising the condemnation of what was done by the Jews and Christians brings attention to opposition to the Messenger in two aspects:

Tafreet [Neglect]: which was the aspect from the Jews which culminated in their slaying of the prophets.

Ifrāt [Excess]: as in the case of the Christians and their extremism.

This is of the miracle of the Qur’ān and there has arrived a warning against this in a hadeeth, wherein Allāh’s Messenger (*sallAllāhu ‘alayhi wassallam*): “...those before you were destroyed by their abundant questioning and differing with their prophets. If I forbid you from something stay away from it and if I instruct you with anything perform of it what you are able.” Agreed upon. The Prophet’s statement “by their abundant questioning” - this is *Ifrāt* [excess] and *Ghuluw* [extremism]; and his saying “...and differing with their prophets” – this is *Tafreet* [neglect] and *taqseer* [deficiency]. For this reason, al-Bukhārī relayed in *Kitāb ul-I’tisām bi’l-Kitāb wa’s-Sunnah*⁴⁴ that this was of the Prophet’s *Jawāmi’ ul-Kalim*. Allāh did not praise the believers for following in such detail unless accompanied with good conduct, Allāh Says,

⁴² Authenticated from Ibn Sīrīn as relayed in al-Fasawī, *al-Ma’rifah wa’t-Tārīkh*, vol.3, pp.388-389; Ibn Battah, *al-Ibānah*, no.353; al-Lālikā’ī, *Sharh Usūl ul-I’tiqād*, no.234.

⁴³ Al-Albānī, *Saheeh Sunan at-Tirmidhī*, no.2471

⁴⁴ See Ibn Hajar, *al-Fath*, no.6858

“And the first forerunners [in the faith] among the Muhājireen and the Ansār and those who followed them with good conduct – Allāh is pleased with them and they are pleased with Him...” {*at-Tawbah (9): 100*}

Meaning: this is following with the outer and the inner.

Defeat Will Be Hurried on Account of Opposing the Messenger

Just as the followers of the messengers are aided, their opposers are humiliated, Allāh Says, **“Indeed, those who oppose Allāh and His Messenger are abased as those before them were abased.”** {*al-Mujādilah (58): 5*}

Allāh’s Messenger (*sallAllāhu ’alayhi wassallam*) said: *“Abasement and humiliation has been made for the one who opposes my instruction.”* Reported by Ahmad, and the hadeeth is hasan. It has been explained by Ibn Taymiyyah as follows: Innovation [Bid’a] necessitates division, just as Ahl us-Sunnah are based on Jama’ah [the congregation] and hence it is said: ‘Ahl us-Sunnah wa’l-Jama’ah’, just as it is said: ‘Ahl ul-Bida’ wa’l-Firqah’ [the people of innovation and division].⁴⁵

The intelligent people have agreed that the greatest reason for defeat is *Tanāzu’* [disputation], the worse of which is when it is related to the deen. As *Tanāzu’* is due to *taqseer* [deficiency] in obedience to Allāh and His Messenger, Allāh compared them both together in one ayah when He Said: **“And obey Allāh and His Messenger, and do not dispute and [thus] lose courage and [then] your strength would depart...”** {*al-Anfāl (8): 46*}

So as adherence to the Sunnah is the ship of salvation within the seas of differing, the Prophet (*sallAllāhu ’alayhi wassallam*) instructed to adhere to it and said: *“Stick to my Sunnah and the Sunnah of the Rightly-Guided Caliphs after me. Hold firm to it and bite onto it with the molars, and beware of newly invented matters.”* reported by Abū Dāwood, at-Tirmidhī, Ibn Mājah and others and it is saheeh. Allāh Says, **“And do not be like the ones who became divided and differed after the clear proofs had come to them.”** {*Āli ’Imrān (3): 105*}

Means: whatever it comes from revelation unifies them and when they abandoned it they differed. This is clear from the history of the Jews and Christians with their prophets, the Christians followed what their monks had invented for them and abandoned some of what they had been instructed to do. As a result, Allāh placed enmity and hatred among them as Allāh Said, **“And from those who say, "We are Christians" We took their covenant; but they**

⁴⁵ Ibn Taymiyyah, *al-Istiqāmah*, vol.1, p.42; also if you wish refer to Ibn ul-Qayyim, *Ijtīmā’ ul-Juyūsh al-Islāmiyyah*.

forgot a portion of that of which they were reminded. So We caused among them animosity and hatred until the Day of Resurrection.” {*al-Māi’dah* (5): 14}

Ibn Taymiyyah said: This text is due to them abandoning some of what they were instructed with then his abandonment is a reason for enmity and hatred spreading among them.⁴⁶

Likewise, the Jews abandoned some of what they had been instructed to do, Allāh Says, **“They distort words from their [proper] usages and have forgotten a portion of that of which they were reminded.”** {*al-Mā’idah* (5): 13}

However, their abandonment was based on their well-known deficiency due to their dislike of what Allāh had revealed, as Allāh Says, **“...will surely increase many of them in transgression and disbelief. And We have cast among them animosity and hatred until the Day of Resurrection.”** {*al-Mā’idah* (5): 64}⁴⁷

Ibn Taymiyyah said: The differing which occurred among those other than this religion was more than the people of this religion. Whoever is closer in following the Prophets then the difference among them is less. The differences which have been transmitted from the Greek and Indian philosophers and their likes, this is a matter which is only enumerated by Allāh. After which there were differences invented by the Rāfidah among us, and then the Mu’tazilah and their likes, and then after that the different sects who ascribed to the Sunnah emerged along with their differences such as that of the Kullābiyyah, Karrāmiyyah, Ashā’irah and their likes. After that are the differences among Ahl ul-Hadeeth, and they are have the less differences [among themselves] than other sects do in their Usūl. This is due to their heritage being Prophetic and as a result greater than the heritage of others, and hence the rope of Allāh protected them due to them holding firm to it, Allāh Says, **“And hold firmly to the rope of Allāh all together and do not become divided.”** {*Āli ’Imrān* (3): 103}⁴⁸

Of the pearls of Abu’l-Mudhaffar as-Sam’ānī is where he said: What indicates that Ahl ul-Hadīth are People of Truth is that if you were to look at all of their classified works, from the first of them to the last of them, past and present, despite their different lands and times, and despite the distance between their lands, and their leaving in different abodes, will find that they are upon one way in regards to creed which they do no depart from. They view in regards to it is one and their action is one and you will not see any disagreement or splitting among them in regards to anything however small. Rather, if you were to compile all which flows from their

⁴⁶ Ibn Taymiyyah, *Majmū’ al-Fatāwā*, vol.20, p.109

⁴⁷ Ibn Taymiyyah, *Majmū’ al-Fatāwā*, vol.13, p.227

⁴⁸ Ibn Taymiyyah, *Minhāj us-Sunnah*, vol.6, p.311

tongues which they relayed from their Salaf you will find that it is as if it had arrived from one heart and flowed from one tongue. Is there any other proof for the truth clearer than this? Allāh says: **“And hold firmly to the rope of Allāh all together and do not become divided. And remember the favor of Allāh upon you – when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allāh make clear to you His verses that you may be guided.”** {*Āli 'Imrān (3): 103*} But if you look at the Ahl ul-Ahwā' wa'l-Bida' you will find that they are split, constantly differing and in sects and parties and it is almost unable for you to find two of them in agreement in regards to creed. They make *tabdī'* of each other and they even make takfeer of each other wherein a son will make takfeer of his father, a man will make takfeer of his brother, a neighbour will make takfeer of his neighbour and they are always in disputation, hatred of each other and differing. Their lives come to an end without them being in agreement, **“...you may consider them to be united but in reality their hearts are divided, that is because they are a people who do not think.”** {*al-Hashr (59): 14*}⁴⁹

The intent of all of this is to clarify the onset of defeat for the one who opposes the Messenger (*sallAllāhu 'alayhi wassallam*) and its swift arrival for such opposers due to their differing. It was reported by Ibn Sa'd, al-Bayhaqī, Ahmad and others with a chain of transmission from a number of Companions that they said: Allāh's Messenger (*sallAllāhu 'alayhi wassallam*) sent 'Abdullāh bin Hadhāfah as-Suhamī, one of the six, to Kisrā in order to invite him to Islām and write an invite letter to him. 'Abdullāh said: “I gave him the letter from Allāh's Messenger (*sallAllāhu 'alayhi wassallam*) and Kisrā took it and tore it up. When this reached Allāh's Messenger (*sallAllāhu 'alayhi wassallam*) he said: “*O Allāh tear up his dominion.*” Kisrā wrote to Bādhān, one of his ministers in Yemen, to “send two men from there to the Hijāz to this man who wrote this letter to me.” Bādhān sent Qahramān and another man with a letter [for the Prophet] to take to Madeenah. The letter was given to the Prophet and upon receiving the letter Allāh's Messenger (*sallAllāhu 'alayhi wassallam*) smiled and invited the two men to Islām and its obligations.”

In another narration it says: when Allāh's Messenger (*sallAllāhu 'alayhi wassallam*) saw their excessively long moustaches he said to them: “*Woe to you! Who has instructed you to do this?!*” They replied: “Our lord [intending by this Kisrā].” The Prophet (*sallAllāhu 'alayhi wassallam*) said to them: “*However, my Lord has instructed to let the beard grow and trim the moustache.*” Then the Prophet (*sallAllāhu 'alayhi wassallam*) said: “*Depart from me this today of yours until you come to me tomorrow and I will inform you of what I want.*” The men came

⁴⁹ Qawwām us-Sunnah, *al-Hujjah*, vol.2, p.225

the next day and the Prophet (*sallAllāhu 'alayhi wassallam*) said to them: “*Inform your companion that my lord has tonight killed his lord Kisrā.*” And they found that this had indeed occurred as the Prophet said.⁵⁰

In this story, the Prophet (*sallAllāhu 'alayhi wassallam*) knew of the death of Kisrā and its approach due to how he dealt with his invite letter and he did not regard him as having any sanctity as Allāh had ordained to eliminate those who disrespect His Messenger and swiftly bring forth the elimination, Allāh Says, “**Indeed, your enemy is the one cut off.**” {*al-Kawthar (109): 3*}

And of the most apt outcomes is that Kisrā was killed by his own son as mentioned by Ibn Hajar in al-Fath⁵¹ and this is of the most complete miracles of instilling enmity among one nation, let alone in one and the same home!?! This is a realisation of when Allāh Says, “**And We have cast among them animosity and hatred until the Day of Resurrection.**” {*al-Mā'idah (5): 64*}

Compare the story of Kisrā with that of Qaysar which was relayed by al-Bukhāree and others wherein Qaysar said to Abū Sufyān that Allāh's Messenger (*sallAllāhu 'alayhi wassallam*): “... If what you have said is true, he will very soon occupy this place underneath my feet and I knew it (from the scriptures) that he was going to appear but I did not know that he would be from you, and if I could reach him definitely, I would go immediately to meet him and if I were with him, I would certainly wash his feet.”

Ibn Taymiyyah said: The Prophet (*sallAllāhu 'alayhi wassallam*) wrote to both Kisrā and Qaysar yet neither embraced Islām. However, Qaysar respected the Prophet's letter and respected the messenger, as a result his dominion remained and it was said that the dominion remained among his offspring, while that of Kisrā, who tore up the letter from Allāh's Messenger (*sallAllāhu 'alayhi wassallam*) and mocked him (*sallAllāhu 'alayhi wassallam*), was totally torn up and Kisrā himself was killed by Allāh, and nothing at all remained of his dominion. This, and Allāh knows best, is a realisation of Allāh's Saying, “**Indeed, your enemy is the one cut off.**” {*al-Kawthar (109): 3*} Whoever cuts off from him, has hatred to him and has enmity to him will be eliminated by Allāh and nothing of his influence will remain. It has been said: it has been revealed in regards to al-'Ās bin Wā'il, 'Uqbah bin Abee Mu'eet or Ka'b

⁵⁰ Al-Albānī, *as-Saheehah*, no.1429; al-Albānī, *Takhreej Fiqh us-Sīrah li'l-Ghazālī*, vol.7, pp.388-389.

⁵¹ Ibn Hajar, *Fath ul-Bārī*, vol.7, pp.733-734

ibn Ashraf. And you have surely seen what Allāh did with them and as is said: “the flesh of the scholars is poison” then how about the flesh of the Prophets (‘alayhis-salām)?!⁵²

I say: contemplate on Ibn Taymiyyah’s words: “and it was said that the dominion remained among his offspring” even though he was speaking about Heraclius after he had read the Prophet’s letter. Ibn Taymiyyah also said: This is like what a number of trustworthy Muslims from the people of fiqh and experience have narrated to us about what they have experienced often while at the fortified coastal defences at the northern Levant. When the Muslims were surrounded by the Banu Asfar during our time they said: “we at a famous city at one of the fortified ports and we challenged by those people [disbelievers] and we nearly despaired as the people were cursing Allāh’s Messenger (*sallAllāhu ‘alayhi wassallam*) and dishonouring him. As a result of this we knew that the conquest would be soon and easy. It was not a day or two days and we had defeated them and conquered the place and a tremendous battle took place.” They said: “it was to the extent that we viewed that it was a glad tidings of an immediate conquest when we heard them cursing the Prophet, though we had anger for what they said.” Some of the trustworthy companions narrated to me that the Muslims in the West are like this with the Christians, and it is the sunnah of Allāh that He will punish His enemies, at times with a punishment from Him and at other times at the hands of His believing servants.⁵³

Ibn Taymiyyah also said: Sūrat ul-Kawthar – how tremendous it is as a Sūrah! How abundant are its benefits despite its brevity! The reality of its meaning is known from the end of it, as Allāh, Glorious and Exalted, cuts off the enemy of His Messenger from all good. He cuts off his remembrance, people, wealth and property and as a result will lose in the Hereafter. He cuts off his life so that he cannot benefit from it and not increase his righteous provisions; He cuts off his heart, so that he does not have any consciousness of goodness and is inappropriate to understand or love it and have īmān in His Messengers; He cuts off his actions, so that he does not use them for obedience [to Allāh]; He cuts him off from support, so that he finds no supporters or helpers; He cuts him off from all acts of proximity and righteous actions, unable to taste their sweetness as his heart has been exiled from it. This is the reward for those who have enmity to the messenger (*sallAllāhu ‘alayhi wassallam*) and reject him due to desire, followers, teachers, leaders or seniors. This is like one who has enmity to the verses and ahādeth of Allāh’s Attributes and interprets them in a way other than what Allāh and His Messenger intend, or deems them in a way which concurs with his own Madhhab of the Madhhab of his sect, or he even may prefer that such verses regarding Allāh’s Attributes were not revealed or

⁵² Ibn Taymiyyah, *as-Sārim al-Maslūl*, pp.164-165; Ibn Hajar, *al-Fath*, vol.1, p.44

⁵³ *Ibid.*, p.117

that such ahādeeth regarding Allāh’s Attributes were not uttered by the Prophet (*sallAllāhu ‘alayhi wassallam*). Of the strongest signs of his enmity and dislike to these verses and ahādeeth is that if he hears them being used as proofs by Ahl us-Sunnah as the truth indicates he has enmity and aversion to that in his heart. So what enemy to the Messenger is worse than this? Likewise, is the case for the one who prefers the words of people and their sciences over the Qur’an and Sunnah, and if he was not an enemy to what has been brought by the messenger he would not do that. To the extent that some of them forgot the Qur’ān after memorising it due to becoming preoccupied with the words of so and so. Therefore, be warned to the utmost O man against disliking something which has come from the messenger (*sallAllāhu ‘alayhi wassallam*). Also be warned of rejecting him due to your desire or based on supporting your Madhhab or Shaykh, or due to your preoccupation with desires or the dunyā. Allāh did not obligate obeying anyone except for His Messenger and to take whatever he came with. If a servant of Allāh was to oppose all of the creation and follow the messenger then Allāh will not ask him about opposing anyone. Those who are to be obeyed are obeyed out of following the messenger, while those who instruct to doing something contrary to what the messenger has instructed, one is not to obey him - so know that. Listen, obey, follow and do not innovate.⁵⁴

⁵⁴ Ibn Taymiyyah, *Majmū’ al-Fatāwā*, vol.16, pp.526-529

Fifth Principle: Refuting the Opposer is a Part of Instructing the Good and Forbidding the Evil

I wanted to include this section within my research as I wanted to outline my basis of criticising some who appear to me to have erred in da'wah to Allāh generally, and in the topic of this book specifically. As most of the Islamic groups operate based on what has been called “personal criticism” and about instructing good and forbidding evil, thereby removing the greatest battlefield of the Muslims all in order to “cover the Muslims” as it claimed at times, and to “have a unified plan against the disbelievers” at other times, or other emotional reasons which cause the minds to be confused in a time of academic weakness.

[Shaykh Bakr Abū Zayd said]: Those who constantly speak in regards to rejecting void criticisms, even though some of them intend rectification and good, do however have weakness and weak decisiveness and have a weak comprehension of the truth and accuracy yet in reality it is a type of fleeing the battlefield when it is enraging at the location where the deen needs to be protected. At this instance, the one who is silent about speaking the truth is like the one who speaks falsehood in sin. Abū 'Ali ad-Daqāqah said: “The one who is silent about the truth is a silent devil, while the one who speaks with falsehood is a talkative devil.” The Prophet (*sallAllāhu 'alayhi wassallam*) informed of the division of this Ummah into seventy-three sects while one will be saved and this sect is that which adheres to the Prophetic manhaj. So they want the Ummah to stick to this one even though there are many contradictory creedal differences [in the Ummah], or do they want to call to unity yet at the same time undermine tawheed? So beware. They do not have any proof for this except for some void views, such as:

- Not causing disunity from within
- Not to cause attacks from outside
- Not to cause differences among Muslims

[Those who adopt this stance operate based on the principle]: “we co-operate with what we agree upon and excuse each other for what we differ on”. The weakest of īmān is to say to such people: “have the people of falsehood remain silent in order for us to also remain silent? Or are they attacking the creed? So how can you request us to remain silent?!” The Muslims should not follow the example of the yahood who differ over their book yet manifest unity and for this Allāh deemed them to be lying when He said, **“You think they are together, but their hearts are diverse.”** {*al-Hashr (59): 14*} The reason for them to be cursed was due to what Allāh mentioned that **“Cursed were those who disbelieved among the Children of Israel by the tongue of David and of Jesus, the son of Mary. That was because they disobeyed and [habitually] transgressed.”** {*al-Mā'idah (5): 78*}⁵⁵

[The Shaykh Bakr Abū Zayd said]: For this reason, if you see someone refuting the opposer regarding irregular fiqh views or statements of innovation – thank him for defending the deen according to his ability and do not regurgitate that void statement [that “why do they not refute the secularists instead?!”], as the people have talents and skills and refuting falsehood is obligatory regardless of a person’s level and every Muslim is in defence of his religion.⁵⁶ The basis of this section is derived from the transmitted texts regarding instructing good and forbidding evil, such as where Allāh Says, **“And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful.”** {*Āli 'Imrān (3): 104*}

Ibn Taymiyyah said: To instruct the sunnah and forbid innovation – this is instructing good and forbidding evil and it is of the most virtuous righteous actions.⁵⁷

It is inappropriate for the Islamic groups today to close their hearts to critiques as critiques are an aspect of establishing justice and Allāh ordered us to be just with them, our own selves and the people of our religion, Allāh Says, **“O you who have believed, be persistently standing firm in justice, witnesses for Allāh, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allāh is more worthy of both. So follow not [personal]**

⁵⁵ Shaykh Bakr Abū Zayd, *ar-Radd 'ala'l-Mukhālif min Usūl il-Islām*, pp.75-76

⁵⁶ Ibid., p.57

⁵⁷ Ibn Taymiyyah, *Minhāj us-Sunnah*, vol.5, p.253

inclination, lest you not be just. And if you distort [your testimony] or refuse [to give it], then indeed Allāh is ever, with what you do, Acquainted.” {*an-Nisā’ (4): 135*}

To “distort [one’s testimony]” is to lie and refusal is to hide the truth as Ibn Taymiyyah stated.⁵⁸ Thus, how can a believer claim to be involved in da’wah yet hide errors for political expediency and flattery?! There is no doubt that the concern and protective jealousy [Gheerah] which Allāh has placed in the hearts of every believer regarding Allāh’s Sanctities is what moves a Muslim to establish this obligation [of refuting the opposers], as the Prophet (*sallAllāhu ’alayhi wassallam*) said: “*Indeed, Allāh has Protective Jealousy and the believer has protective jealousy, the protective jealousy of Allāh is affected when the believer does that which Allāh has prohibited.*” Agreed upon. If it was the case that every time a believer wanted to establish something it was said to him “now is not the time because the disbelievers are attacking us”, when will his errors be known? When will he refrain from them? And when will the sick be cured and the weak be given strength? It was narrated by Abū Hurayrah (*radi Allāhu ’anhu*) from Allāh’s Messenger (*sallAllāhu ’alayhi wassallam*) that he said: “*The believer is the mirror to another believer; the believer is the brother to another believer, he safeguards his property and defends behind his back.*”⁵⁹

It is not *Muwālah* [allegiance] to the believers to support your brother on falsehood based on the argument “we are fighting against the communists right now”, from Anas (*radi Allāhu ’anhu*) that Allāh’s Messenger (*sallAllāhu ’alayhi wassallam*) said: “*Help your brother be he an oppressor or oppressed.*” It was said: “O Allāh’s Messenger, we know how to help him if he is oppressed, but how do we help him if he is an oppressor?” The Prophet (*sallAllāhu ’alayhi wassallam*) replied: “*To prevent him from oppression.*” Reported by al-Bukhārī and Muslim and in the narration from Muslim via Jābir who said: “*If he is an oppressor then forbid him from it, that is helping him.*”

Ibn Taymiyyah said: It is obligatory to punish all who ascribe to them, defend them, praise them, glorify their books, is known to assist and support them, dislikes speaking about them, or makes excuses for them by saying “it is not known what these words actually mean” or [by saying] “who said that he authored this book?” – and the likes of such excuses which are not uttered except by an ignoramus or Munāfiq. Rather, it is obligatory to punish all who know their true condition and punishing them is of the greatest obligations as they corrupt the minds and deen

⁵⁸ Ibn Taymiyyah, *Majmū’ al-Fatāwā*, vol.28, p.235

⁵⁹ Abū Dāwūd, vol.2, p.304, and it is saheeh.

of many, including the Mashāyikh, 'Ulama, kings and leaders and they strive throughout the earth seeking to cause corruption and block from Allāh's Path.⁶⁰

Refuting the oppose is defending Islām from two aspects:

One: the external danger, which is from the encroaching disbeliever who does not know the light of Islām and strives to plot against Islām and Muslims. this requires creedal, spiritual, political and governmental resistance.

Two: the internal challenge within the Ummah via the spread of sects which affect the hearts pf the youth from the Ummah. This internal challenge, which comes in the clothing of the religion, represents an attempt to destroy the capital – the believers. Those who strive to adhere to the Book and Sunnah, the Tā'ifah al-Mansūrah, have abundant fortune and a lofty status in averting loss from the Ummah via their referring people back to the Book and Sunnah. This is conducted via nullifying what is presented by those sects and their falsehood and placing their views in the scale of the Divine Legislation.⁶¹

Ibn Taymiyyah stated in regards to the differentiation in dealing with the Khawārij and the kuffār, when discussing some of the ahādeeth which apparently indicate that the Khawārij are totally worse than the kuffār: The way of the Muslims has remained on this understanding, they did not deem them to be apostates akin to those who as-Siddeeq (*radi Allāhu 'anhu*) fought against. This is even though Allāh's Messenger (*sallAllāhu 'alayhi wassallam*) in the authentic ahādeeth instructed that they be fought against. What has been relayed that "*they are the worst people to be killed under the heavens, and whoever is killed by them is of the best to be killed.*" In the hadeeth which is reported by Abū Umāmah, at-Tirmidhī and others⁶², meaning that: they are the worse to the believers than others. There are none more evil to the believers than them. Neither the Jews nor the Christians, as they [the Khawārij] strive to kill all Muslims who do not agree with them and they deem their blood as permissible to shed and the wealth and property permissible to confiscate and their children permitted to kill, all the while making takfeer of the Muslims. They [the Khawārij] do this religiously due to their immense ignorance and their misguided ignorance.⁶³

Meaning: that generally the Khawārij are less in criminality than the disbelievers as "they fled from kufr". However, in regards to the calamities which they cause for the Muslims, then they are worse than the disbelievers. Indeed, the kuffār do not even attack the believers more than those Khawārij. As a result, their punishment in this life is brought forward over others, contemplate on what Ibn Taymiyyah states in this regard:

⁶⁰ Ibn Taymiyyah, *Majmū' al-Fatāwā*, vol.2, p.132.

⁶¹ This is a summary of what was written by Shaykh Bakr Abū Zayd in his book *Hukm ul-Intimā' ilā Ahzāb*, pp.53-54

⁶² Authenticated by al-Albānī in his tahqeeq of Sunan ut-Tirmidhī, no.2398

⁶³ Ibn Taymiyyah, *Minhāj us-Sunnah*, vol.5, p.248

The punishment in this life is so as to avert his harm from the Muslims even though in the Hereafter he could be better than the one who was not punished. This is just like a Muslim who is punished for transgressing against the Hudūd while the Jewish and Christian people of dhimmah are not punished – in the Hereafter the Muslim will be in a better situation than them.

Memorise this and cling on to it by the molars so that when those soldiers of falsehood who strive for innovation come before you and say “if you are not with us, then you are against us” or say “you aim your arrows against your brothers, while the secularists and communists are more active in spreading their ideas”!? Ibn Taymiyyah said: When Allāh’s Path, Deen, Minhāj and Shar’ is purified, it is obligatory as a collective responsibility on all Muslims to avert the transgression and enmity of them according to the agreement of the Muslims. If not for those whom Allāh has brought to establish this so as to avert the harm of those [people of innovation] the deen would be corrupted. The corruption of the deen is more significant than the harm of the enemies from the people of war who assume control [of parts of Muslim land]. This is because those [people of war] when they gain control they do not corrupt the hearts and the deen which is within the hearts. As for those [people of innovation] they corrupt the hearts from the outset and the Prophet (*sallAllāhu ’alayhi wassallam*) said: “*Allāh does not look at your images and your wealth, rather He looks at your hearts and actions.*”⁶⁴

Why Did the Jam’iyyat ul-’Ulama ul-Muslimeen al-Jazā’ireen [Society of Algerian Muslim Scholars] Refute the Deviant Sects, Such as the Sūfī Cults, More Than Concern with Refuting Atheism Even with the Presence of French Colonialism?

This doubt, which is prevalent on the tongues does not emanate from the methodology of the Salaf, was answered by Shaykh Muhammad al-Basheer al-Ibrāhīmī (*rahimahullāh*): It is not distant to say “the spread of superstition and misguidance from the Sūfī cults among the Ummah has a major impact in spreading deviation among the children of the Ummah who studied among Europeans who are ignorant of the realities of the deen.” They regard these misguided cult practices as being the deen, so when any knowledge or intelligence is presented to them they do not regard it as being knowledge and intelligence and thus reject it and thereby reject the deen out of transgression and ignorance. This is one of the crimes of the Sūfī cults on the deen. Have you not seen that the rejection the Sūfī cults is also rejection of atheist deviations in some of their meanings. You may have read recently an article by a Tunisian writer who criticises the Jam’iyyat ul-’Ulama for neglecting this aspect of the corruption of atheism and

⁶⁴ Reported by Muslim.

excuses the 'Ulama of Zaytūnah for emphasising that which the Jam'iyyat ul-'Ulama [of Algeria] have not addressed, and for resisting this atheism in a manner which deserves gratitude. However, this noble writer overlooked the fact that the Jam'iyyat ul-'Ulama was not at all silent about atheism and rather in fact challenged it in its main locations.⁶⁵

Allāhu Akbar, look how powerful the Salafī manhaj is! And see how weak the groups and parties are! As a result, challenging those [people of innovation] protects the abodes of the Muslims from attack and is a jihad against the hypocrites who penetrate the ranks of the Muslims, Allāh Says, **“O Prophet, strive against the disbelievers and the hypocrites and be harsh upon them. And their refuge is Hell, and wretched is the destination.”** {*at-Tahreem (66): 9*}

Ibn ul-Qayyim stated: “Likewise jihad against the Munāfiqeen is only by conveying the proofs, if not then they are under the domination of the people of Islām, Allāh says: **“O Prophet, fight against the disbelievers and the hypocrites and be harsh upon them. And their refuge is Hell, and wretched is the destination.”** {*at-Tawbah (9): 73*}

Jihad against the Munāfiqeen is more difficult than jihad against the disbeliever as it is jihad for special ones from the Ummah and the inheritors of the Messengers and those who establish it are individuals in the Ummah who are involved in it and support it; and even if they are few in number they have great estimation with Allāh.⁶⁶

As those people [hypocrites and people of innovation] hide within the ranks of the Muslims their conditions are hidden from most people and clarifying their condition is thus an obligation on us, this is certain. For this reason, Ibn Taymyyah said: Though the people [of innovation] may not be hypocrites they are however those who listen to hypocrites and their words deceive them to the extent that they believe them to be the truth, even though it opposes the Book. They then become callers to the innovations of the hypocrites as Allāh Says, **“Had they gone forth with you, they would not have increased you except in confusion, and they would have been active among you, seeking [to cause] you fitnah. And among you are avid listeners to them. And Allāh is Knowing of the wrongdoers.”** {*at-Tawbah (9): 47*}

There has to be a clarification of their condition as in fact the fitnah with them is worse and they could fall into the innovations of the hypocrites which seek to corrupt the deen. Thus, there has to be warning against such innovation even if that necessitates mentioning [their] names and specifically [naming] them. And if they have not received

⁶⁵ *Āthār Muhammad al-Basheer al-Ibrāhīmī*, vol.1, pp.132-133

⁶⁶ Ibn ul-Qayyim, *Zād ul-Ma'ād*, vol.3, p.5

these innovations from a hypocrite they still say them thinking them to be guidance, good and part of the deen; and even if they are not like that their condition still has to be clarified.⁶⁷

As for their challenge from outside, then an enemy does not enter your abode unless the window is open or weak and easy to break through. The deviant sects are like a wide open window for which the kuffār can gain entry with ease. Are the Muslims ignorant of the impact of the Soofees in aiding the colonialism of the Muslim lands by supporting the kuffār?⁶⁸

Ibn Taymiyyah stated about the Rāfidah-Shi'a:

They seek the aid of the kuffār against the Muslims and we have seen that they were with the disbelieving enemy against the Muslims. This is what happened with Genghis Khan the king of the disbelieving Mongols, and the Rāfidah aided him against the Muslims. The Rāfidah also aided his son Hulagu Khan when he arrived to Khurasan, al-'Irāq and Shām, and this is so well-known for it to be hidden from anyone, they were his greatest aiders outwardly and inwardly. The minister of the Caliph in Baghdad, who was called Ibn al-'Alqamī, plotted against the Caliph and the Muslims and strove to cut Muslim military expenditure and thereby weaken the army. Ibn al-'Alqamī also forbade fighting against the Mongols and plotted a number of plans to the extent that in the end the Mongols attacked Baghdad and slaughtered the Muslims. It has been said that ten thousand thousand [i.e. ten million] were killed or more or less...and when the Muslim were defeated Ghāzān Khan took the horses, weapons and prisoners of war and sold them to the kuffār and Christians of Cyprus and the rest were entered into the Mongol army. They [the Rāfidah] were more harmful to the Muslims than all of their enemies...⁶⁹

I say: for this reason our Imāms had more understanding than to comprise to those who deviated from the manhaj of the Salaf. Rather, they viewed it was a jihad against them and that this was the greatest of the two forms of jihad. This is as Yahyā bin Yahyā, the Shaykh of al-Bukhārī and Muslim stated: "Protecting the Sunnah is better than jihad."⁷⁰ While al-Harawī reported with a chain of transmission up to Nasr bin Zakarīyā who said: I heard Muhammad bin Yahyā adh-Dhuhālī say: I heard Yahyā bin Yahyā say: "Protecting the Sunnah is better than jihad in Allāh's Path." Muhammad asked Yahyā: "A man gives his wealth and tires himself and strives

⁶⁷ Ibn Taymiyyah, *Majmū' al-Fatāwā*, vol.28, p.233

⁶⁸ **Translator's note:** this is not entirely accurate from our Shaykh 'AbdulMalik here, as many Sūfis in Africa (such as 'Umar Mukhtār, 'Umar Tāl,), and also in Europe (such as Imam Shāmil) had a huge role in fighting against colonialism. These Sūfis were in any case closer to the Sunnah and outward practice but they were still nevertheless Sūfis who waged war against the encroaching disbelieving armies into their Islamic lands.

⁶⁹ Ibn Taymiyyah, *Minhāj us-Sunnah*, vol.5, pp.155-159; Ibn ul-Qayyim, *Madārik un-Nadhr*, vol.1, p.72

⁷⁰ Ibn Taymiyyah, *Majmū' al-Fatāwā*, vol.4, p.13

[in fighting in Allāh’s Path], yet this is better than it?” Yahyā replied: “Yes, much better!”⁷¹ Al-Humaydī, the Shaykh of al-Bukhārī said: “By Allāh, that I wage war against those who reject the hadeeth of Allāh’s Messenger is more beloved to me than I wage war against a number of Turks [i.e. the disbelieving Mongols].”⁷² I also found the like of this from those who are of a higher generational level than al-Humaydī, Āsim bin Shumaykh said: ‘I saw Abū Sa’eed [i.e. al-Khudrī] after he had become old in age saying “May they be fought [i.e. the Khawārij], this is more glorious to me than fighting a large number of Turks [disbelieving Mongols].”’⁷³

I say: for this reason, Ibn Hubayrah stated in the hadeeth of Abū Sa’eed about fighting the Khawārij:

Within the hadeeth is the emphasis that fighting the Khawārij takes precedence over fighting the Mushrikeen and the wisdom in this is that fighting against the Khawārij involves preserving Islām’s capital whereas fighting against the people of shirk is akin to an additional profit. Preserving one’s capital takes precedence.⁷⁴

Abū ’Ubayd al-Qāsim bin Sallām stated: The one who follows the Sunnah is like one who holds on to a hot coal, and today such a person is better than one who strikes with swords in the path of Allāh.⁷⁵

Ibn ul-Qayyim stated: “Jihad with the clear proofs and the tongue; Comes before Jihad with the sword and the spear.”⁷⁶

Using Harshness in Refuting Innovators Does Not Mean “Allegiance to the Kuffār”

Whoever finds within my research a degree of harshness with the oppose may not handle it and might even say “he speaks about his brothers yet is silent about his enemies!” Thus, it should be known that the basis in instructing good and forbidding evil is softness and gentleness, as Allāh Says, “**Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best.**” {*an-Nahl (16): 125*}

⁷¹ Al-Harawī, i, Q.111-a

⁷² Ibid. p.228 – Shibl (ed.)

⁷³ Reported by Ibn Abī Shaybah, vol.15, p.303; Ahmad, vol.3, p.33.

⁷⁴ Ibn Hajar, *Fath ul-Bārī*, vol.12, p.301

⁷⁵ *Tārīkh Baghdād*, vol.12, p.410

⁷⁶ Shaykh Muhammad Khaleel Harrās, *Sharh ul-Qaseedah an-Nūniyyah*, vol.1, p.12; also refer to Ibn Taymiyyah, *al-Jawāb as-Saheeh*, vol.1, p.237.

And Allāh Said to Mūsā and Hārūn: **“Go, both of you, to Pharaoh. Indeed, he has transgressed. And speak to him with gentle speech that perhaps he may be reminded or fear [Allāh].”** {*TaHa (20): 43-44*}

The Prophet (*sallAllāhu 'alayhi wassallam*) said: *“Rifq is not found in anything except that it adorns it and it is not removed from anything except that it disfigures it”*, as relayed in Saheeh Muslim. However, if the one being advised does not change except via a degree of harshness then there is no problem in utilising it, even with Muslims. did you not see that Allāh permitted fighting on that and there is no harshness after fighting, Allāh Said, **“And if two factions among the believers should fight, then make settlement between the two. But if one of them oppresses the other, then fight against the one that oppresses until it returns to the ordinance of Allāh. And if it returns, then make settlement between them in justice and act justly. Indeed, Allāh loves those who act justly.”** {*al-Hujurāt (49): 9*}

A Muslim could be harsher with his own brother more than with his enemy, did you not see how Mūsā was gentle with the Pharaoh yet harsh with his own brother Hārūn, to the extent that it is mentioned in the story: **“[Aaron] said, “O son of my mother, do not seize [me] by my beard or by my head.”** {*TaHa (20): 94*}

Can anyone try to accuse Mūsā of being hard on his brother yet soft with one of the Tawāgheet?! Indeed, perhaps the Prophet (*sallAllāhu 'alayhi wassallam*) was harsh with one of the 'Ulama from the Companions if they erred. For example, when Mu'ādh lengthened his prayer when he led the people, the Prophet (*sallAllāhu 'alayhi wassallam*) said to him: *“Are you causing fitnah O Mu'ādh?”* Agreed upon. Compare this with the Prophet's gentleness with the Bedouin who urinated in the Masjid, as is found in Saheeh Bukhārī and others.

The Prophet (*sallAllāhu 'alayhi wassallam*) also said to Usāmah bin Zayd (*radi Allāhu 'anhu*) when he killed a Mushrik who had uttered the Shahādah: *“O Usāmah! Did you kill him after he said 'la ilaha il Allāh'?”* Usāmah replied: *“He kept on repeating it until I wished that I had not become a Muslim before that day.”* Usāmah benefitted from this harshness in advising during the days of the tribulation after the assassination of 'Uthmān (*radi Allāhu 'anhu*) and held in high esteem Muslim life. Adh-Dhahabī said: Usāmah greatly benefitted from the day when the Prophet (*sallAllāhu 'alayhi wassallam*) said to him: *“How?! With 'la ilaha il Allāh' O Usāmah?!”* He then began to withhold, he stayed at home and did good.⁷⁷

⁷⁷ Imām adh-Dhahabī, *as-Siyar*, vol.2, pp.500-501

I say: Allāhu Akbar! What immense prophetic cultivation! And how vile is the cultivation of Hizbiyyah which has forbidden the principle of “refuting the opposer” yet at the same time their children of Hizbiyyah are lax in regards to preserving Muslim life! Shedding Muslim blood in the name of jihad and there is almost no tribulation except that they have ignited it. This is the result of the compromises which they have with each other based on the supposed preoccupation with the kuffār and what they are doing. For this reason, Ibn Taymiyyah said:

The believer to another believer is like a hand which washes the other. The dirt may not be removed except by a degree of harshness however [this harsh scrubbing] will result in cleanliness.⁷⁸

Thus, this leniency which is used by many Islamic groups and parties with certain individuals and groups is foolishness and idiocy which often results in preparing the enemies against the Muslims. It is not to be regarded as “allegiance to the kuffār” as it increases them in misguidance due to the lack of feeling that any crime has been committed. Moreover, harshness at times with Muslims is motivated by concern for them and the desire to strive to unite the ranks and close any cracks in order to prevent any filth from entering into the heart. For this reason, al-’Allāmah ’Abdul’Azeez bin Bāz stated under the heading ‘The Evidences for Exposing the Errors of Some Writers’:

There is no doubt that the perfect and complete Divine Islamic Legislation has arrived to warn against extremism in religion and instruct to invite to the way of truth with wisdom, good preaching and discussing in ways which are better, as Allāh Says, **“O Prophet, strive against the disbelievers and the hypocrites and be harsh upon them.”** {*at-Tahreem (66): 9*}

And Allāh Says, **“O you who have believed, fight those adjacent to you of the disbelievers and let them find in you harshness. And know that Allāh is with the righteous.”** {*at-Tawbah (9): 123*}

And Allāh Says, **“And do not argue with the People of the Scripture except in a way that is best, except for those who commit injustice among them...”** {*al-Ankabūt (29): 46*}

As for one who does not benefit [from the gentle approach] and continues in oppression, kufr and fisq in his actions, and does not take heed to the admonition and advice – it is obligatory to take such a person by the hand and treat him with harshness as he deserves

⁷⁸ Ibn Taymiyyah, *Majmū’ al-Fatāwā*, vol.28, pp.53-54

and implement on him whatever punishment is suitable be it the *Hadd* [capital punishment], *Ta'zeer* [discretionary punishment], *Tahdeed* [threat] or *Tawbeekh* [reprimand] so that he stops, takes admonishment and refrains from his falsehood.⁷⁹

What is apparent also from the flattery which the Islamic groups and parties direct to the people of innovation, along with silence about their errors, is that they have limited the path for the return of Muslim honour to the ballot box and as a result they do not get involved in criticisms so as to gain votes. Allāh has also decreed an amount of opposers ascribed to Islām and thus we have to traverse the path of *Tasfiyah* [purification] as Allāh has obligated on us the Divinely Legislation to refute, as we have explained in this section. Moreover, Allāh has decreed elevation for the people of knowledge and learning as I explained in the two sections prior; we also traverse the path of *Tarbiyah* [cultivation] and that will be explained in the forthcoming section.

Sixth Principle: Tasfiyah [Purification] and Tarbiyah [Cultivation]

If we explain that the elevated status of the Ummah is linked to knowledge and action, the reality however is that the Ummah has greatly differed in regards to the methods [of knowledge and action] and as a result things which are not from Islām have been ascribed to it. there is no way to be liberated from the humiliation which has been placed upon us except via referring back to the correct deen as has been relayed from Ibn 'Umar that the Prophet (*sallAllāhu 'alayhi wassallam*) said: *“If you follow 'Īnah, become satisfied with agriculture, follow the tails of cow (become preoccupied with worldly affairs) and leave fighting in the way of Allāh, then Allāh will cause you to be subjugated and suffer humiliation, which will not be lifted until you return to your Deen.”*⁸⁰

This obligates rushing to realise what will remove this humiliation from us, which is by referring back to the pure sources of revelation: the Book and Sunnah with the understanding of the Salaf us-Sālih, the people of the first three generations. If the hand of distortion reaches out towards the purity of Islām and is able to pollute it and disfigure its beauty, then *Tasfiyah* [purification] from everything which has entered becomes one of the greatest obligations so long as the truth which Allāh sent His Prophet with has been guaranteed to remain up until the heavens and earth disappear, Allāh Says, **“Indeed, it is We who sent down the Qur’ān and indeed, We will be its guardian.”** {*al-Hijr (15): 9*}

⁷⁹ Shaykh 'Abdul'Azeez bin Bāz, *Majmū' al-Fatāwā wa'l-Maqālāt Mutanaww'iah*, vol.3, pp.202-203

⁸⁰ Reported by Abū Dāwood and it is saheeh, see al-Albānī, *as-Saheehah*, no.11.

If this distortion reaches people they will be unable to differentiate between it and what is halāl and harām, and people will be in a state of confusion. As relayed in the hadeeth from Muslim from 'Iyyādh bin Himār al-Majāsh'ī that Allāh's Messenger (*sallAllāhu 'alayhi wassallam*) said one day in a sermon: *“My Lord has instructed me to teach you that which are ignorant of, and from what He has taught me today is that: all wealth and property which I have conferred upon them is lawful for them. I have created My servants as one having a natural inclination to the worship of Allāh but it is Satan who turns them away from the right religion and he makes unlawful what has been declared lawful for them and he commands them to ascribe partnership with Me, although he has no justification for that. Allāh looked at the people of the world and He showed hatred for the Arabs and the non-Arabs, but with the exception of some remnants from the People of the Book. And He (further) said: “I have sent you in order to put you to test and put (those to test) through you. And I sent the Book to you which cannot be washed away by water, so that you may recite it while in the state of wakefulness or sleep.” Allāh commanded me to burn (kill) the Quraysh. I said: My Lord, they would break my head (like the tearing) of bread, and Allah said: “You turn them out as they turned you out, you fight against them and We shall help you in this, you should spend and you would be conferred upon. You send an army and I would send an army five times greater than that. Fight against those who disobey you along with those who obey you. The inmates of Paradise are three: One who wields authority and is just and fair, one who is truthful and has been endowed with power to do good deeds. And the person who is merciful and kind hearted towards his relatives and to every pious Muslim, and one who does not stretch his hand in spite of having a large family to support.” And He said: The inmates of Hell are five: the weak who lack power to (avoid evil), the (carefree) who pursue (everything irrespective of the fact that it is good or evil) and who do not have any care for their family or for their wealth. And those dishonest whose greed cannot be concealed even in the case of minor things. And the third. who betray you. morning and evening, in regard to your family and your property.” He also made a mention of the miser, the liar, those who are in the habit of abusing people, and using obscene and foul language.”*

As the period of Jāhiliyyah was as described above in the hadeeth, Allāh Sent His Prophet (*sallAllāhu 'alayhi wassallam*) so as to purify His deen and to teach Islām in the way which pleases Him. This is the principle of *Tasfiyah* and *Tarbiyah*. Within the da'wah of Islām and tawheed a person will not be cultivated in a sound manner until he frees himself from the vices of shirk, for this reason Allāh Said: **“So whoever disbelieves in Tāghūt and believes in Allāh has grasped the most trustworthy handhold with no break in it. And Allāh is Hearing and Knowing.”** {*al-Baqarah* (2): 256}

In regards to the Legislation, a person will not be cultivated in a sound manner until he frees himself from innovation and it was for this reason that the Prophet (*sallAllāhu 'alayhi*

wassallam) stated in every Friday sermon the importance of adhering to the correct deen as outlines in the Book and Sunnah and warned from corrupting it with innovation. It was reported by Muslim from Jābir who said: if Allāh’s Messenger (*sallAllāhu ’alayhi wassallam*) gave a sermon his eyes would turn red, he would raise his voice and he would become angered as if he was rallying troops and he would say: “*Your days and your nights*” and he would say: “*I and the final hour have been sent like this*” and he would cross his fingers, and he would say “*To proceed: the best of speech is the Book of Allāh and the best of guidance is the guidance of Muhammad, and the worst of affairs are the newly-invented matters in the religion, for every innovation is misguidance.*” He would repeat this sentence as a proof of its foundational basis and its importance. Therefore, in conclusion: this principle of *Tarbiyah* and *Tasfiyah* means: *tasfiyah* [purification] of Islām from all which has entered into it, and *Tarbiyah* of the people on this basis of Islām which is *Tasfiyah* of tawheed from shirk, and the sunnah from bida’; fiqh from newly invented views; manners from destructive and vile manners; and authentic prophetic ahādeeth from false ahādeeth, and likewise.⁸¹

Application

Shaykh Muhammad Nāsiruddeen al-Albānī met with ’Ali bin Hāj, the spiritual leader, as they say, of the Algerian political party *al-Jubhat ul-Islāmiyyah li Inqādh* [The Islamic Salvation Front, aka ‘FIS’]. Shaykh al-Albānī wanted to discuss with them and he had heard that supporters of the party had numbered into millions. The Shaykh asked ’Ali bin Hāj: “**Do all of those who support your party know that Allāh is Established above His Throne?**” After some toing and froing from ’Ali bin Hāj, he said: “we hope that is the case!” Shaykh al-Albānī said to him: “**Leave off the political answers!**” Then ’Ali bin Hāj answered in the negative [i.e. that most of the supports of FIS do not know if Allāh is Established above the His Throne]. Then Shaykh al-Albānī said to him: “**What you now say is enough for me.**”⁸²

This answer shows the principle of *Tasfiyah* and *Tarbiyah* and by which the Jihādiyah forms of preaching can be weighed up with, as whoever is unable to purify the beliefs of his supporters and followers, and cultivate them on the sound creed, will be also unable to purify manners and regulations of the Ummah. Allāh Says,

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ

⁸¹ Whoever requires further discussion on this topic can refer to the book by our brother ’Ali bin Hasan Ibn ’AbdulHameed, *Tasfiyah wa’t-Tarbiyah* (1415 AH).

⁸² Refer to the recorded audio from *Silsilat ul-Hudā wa’n-Nūr*, nos. 437 and 476

Translator’s note: the new digitally mastered version with new sections of the audio can be found here:

“Indeed, Allāh will not change the condition of a people until they change what is in themselves.” {*ar-Ra’d (13): 11*}

Further, jihad itself can only be with an Ummah which has united hearts as such harmony brings victory, Allāh Says **“And remember when you were few and oppressed in the land, fearing that people might abduct you, but He sheltered you, supported you with His victory, and provided you with good things – that you might be grateful.”** {*al-Anfaal (8): 26*}

If the hearts are not united on the Salafī creed the people will be in disputation for which their unity over the ballot box will be of no avail to them. Allāh Said when addressing the Prophet’s companions:

“So if they believe in the same as you believe in, then they have been [rightly] guided; but if they turn away, they are only in dissension, and Allāh will be sufficient for you against them. And He is the Hearing, the Knowing.” {*al-Baqarah (2): 137*}

Whenever there is gathering based on political rabble the beginning will start off with *tamyī’* [watering down issues and being soft with others for political expediency] yet end with division, separation and *tabdī’* [deeming others as innovators]. This is because their gathering of bodies was temporary as their hearts were still divided. I cannot find a more truthful description for them than Allāh’s Saying, **“You think they are together, but their hearts are diverse.”** {*al-Hashr (59): 14*}

Allāh has promised good succession for those who worship Him alone without shirk, He Said,

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ
وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ
وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ

“Allāh has promised those who have believed among you and done righteous deeds that He will surely grant them succession (to authority) upon the just as He granted it to those before them and that He will surely establish for them (therein) their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, (for) they worship Me, not associating anything with Me.” {*an-Nūr (24): 55*}

It is not permissible to refer to historical examples in aversion to this Qur’anic text so as to contradict it, as a Muslim has to stop at the text and Allāh Says **“So do not assert similarities to Allāh. Indeed, Allāh knows and you do not know.”** {*an-Nahl (16): 74*}

As for Shaykh al-Albānī restricting his question to the issue of al-Istiwā' then this was due to the issue between one of the differentiations between the people of sunnah and the people of *ahwā'* [desires], and as it was a basic belief which was known in the society of the Prophet (*sallAllāhu 'alayhi wassallam*) which conquered the world and led nations, to the extent that even the slave and shepherd girls knew it and thus Shaykh al-Albānī tested the head of FIS regarding it.

Thus, it is a Salafī way despite the noses of the opposers. Muslim reported from Mu'āwiyah bin al-Hakam as-Sulamī who said: I had a slave girl who watched over sheep that I had between Uhud and Juwāniyyah. One day, I went out to check on my sheep and discovered that a wolf had devoured one of them. Since I am just a human from Bani Ādam, (I became angry) and hit her. I then went to the Messenger of Allāh (*sallallāhu 'alayhi wassallam*) (and told him what I had done) and he took me to account for it. So I then said "O Messenger of Allāh, will you now free her?" He said "Bring her to me." So I brought the slave-girl before him and he (*sallallāhu 'alayhi wassallam*) asked her: "Where is Allāh?" She said "Above the heavens (fi's-Samā')." Then he (*sallallāhu 'alayhi wassallam*) asked her: "And who am I?" She replied "You are the Messenger of Allāh." The Messenger of Allāh (*sallallāhu 'alayhi wassallam*) said "Free her, for indeed she is a believer."

Contemplate, may Allāh have mercy on you, this was the society which used to wage jihad with the Prophet (*sallAllāhu 'alayhi wassallam*), it perfected its creed even with shepherd girls and slave girls. Also contemplate on the reality of Islamic societies today which desire to remove the leaders, there is a wide gap between the jihad of those and the jihad of the companion. Are the Jihādī forms of preaching are to unite their own followers, not to mention that of the common people, on "where is Allāh"?! Or is it a question which has become extinct for the modern age of civilisation and thus mocked in society? Or have they understood the necessity to rule by what Allāh has revealed by neglecting Allāh?

The reality of this question shows the reality of other forms of preaching and makes clear intentions. As attaching importance to ruling by the Sharee'ah and to the issue of al-Istiwā' is giving importance to Allāh's Right. Yet there is a difference between the two.

There is a necessity to return back to the da'wah of the Prophets who said: "**...worship Allāh; you have no deity other than Him.**" {*Hūd (11): 84*}

As they gave precedence to the shirk of the Qubūr over attaching importance to the shirk of the Qusūr, if the expression is even accurate, and for this reason leadership is not from the Usūl of the deen.⁸³

Attention

‘Ali bin Hāj sent a secret letter dated 20 Safar 1415 AH to the armed groups saying: **For this reason, we saw in the history of the Muslim scholars that they had differences of opinion, even in some creedal matters, not to mention in some subsidiary matters, however they all went out to wage jihad as one rank in front of the disbelieving enemy. The army comprised all Madhāhib and Mujāhideen from all Islamic sects...**

Indeed, he even established a strange principle, for which he claimed there is agreement, which asserted that “there is to be no criticism over issues wherein there is difference”?!

I say, firstly: there is no doubt that the Muslims, after the first generation, differed greatly in the deen, especially in regards to their Lord and His Names and Attributes. At this point the Salaf made efforts to criticise and reject the opposers in that regard. So this in itself contradicts the claimed agreement.

Secondly: it is not strange to see that Ibn Hāj opposed al-’Allāmah al-Albānī regarding the condition of there having to be the correct creed in order for there to be revival for the Ummah, due to the academic and methodological differences in it. however, Ibn Hāj oddly and stubbornly challenged the Shaykh on this matter!

⁸³ Ibn Taymiyyah has some precious words in regards to this in *Minhāj us-Sunnah*, vol.1, pp.106-110 – regarding fighting the leader due to a dunya reason yet in the name of commanding good and forbidding evil, see vol.5, p.152. It is also found in Ibn ’AbdulHādī, *al-’Uqūd ad-Durriyah*, p.147
