



The Path to Honour and Establishment

Shaykh AbdulMaalik ar-Ramadaanee

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السبيلُ إلى العِزِّ وَ التَّمَكِينِ

شَيْخُ عَبْدِ الْمَالِكِ بْنِ أَحْمَدَ رَمَضانِي

THE PATH TO HONOUR AND ESTABLISHMENT

By Shaykh AbdulMaalik ar-Ramadaanee

Translated by 'AbdulHaq ibn Kofi ibn Kwesi Addae ibn al-Ashanti

TRANSLATOR'S PREFACE

This is a translation of the book *As-Sabeel ila'l-Izza wa't-Tamkeen*, by Shaykh AbdulMaalik ar-Ramadaanee (*may Allaah preserve him*).¹

The book comprehensive in outlining how the Muslims should set about rectifying their dire situation and it outlines in a clear manner the practical steps needed in order for the Muslims to gain help from Allaah in this life.

Shaykh 'AbdulMaalik thus examines the *da'wab* of many contemporary Muslims and how they are far from implementing the ways of the Prophet Muhammad (*sallallaahu alayhi wassallam*) in their methodologies.

¹ Published by *Daar at-Tayyibah*, Riyadh; and written by the Shaykh in Madeenah on the 8th Shawwaal 1421 (2000 CE).

INTRODUCTION

In the Name of Allaah,

All praise is due to Allaah and peace and blessings on His messenger Muhammad and his companions and his family.

To proceed: I put forward these words on the *minbar* of *Masjid Ibraaheem Khaleel* in Dubai for *Daar ul-Birr* on *jumu'ah* 21 *Sha'baan* 1412 AH.

The brothers in charge of publications in the *masjid* copied the *khutbah* and printed 20, 000 copies from it. Then distributed it for charity, may Allaah increase them in goodness. I saw that I should add to it other related words, I ask Allaah to provide it to be used sincerely and to benefit the creation by it. Indeed, my Lord is Near and answers.

AbdulMaalik ar-Ramadaanee

8 Shawwaal 1421 AH

Madeenah

Indeed, all praise is due to Allaah, we praise Him, we seek His aid, and we ask for His forgiveness. Whomever Allaah guides, there is none to misguide and whoever Allaah misguides there is none to guide. I bear witness that there is no god worthy of worship except Allaah and I bear witness that Muhammad is the servant and messenger of Allaah. The best speech is the book of Allaah and the best guidance is the guidance of Muhammad (*sallallaahu alayhi wassallam*). The worst of affairs are the newly invented matters, for every newly invented matter into the religion is an innovation, and every innovation (into the religion) is misguidance and all misguidance is in the fire.

To proceed:

O gathering of Muslims, do not fear that you live as Muslims today in tribulations and what diverts them from punishments and whatever afflicts them from calamities.

The Muslims have enemies that do not have mercy with them and are not heedless of them and this is the *sunna* of Allaah with His creation, Allaah tests the good with the bad in order to liberate from the ranks of the Muslims His elite and to choose the best of them. This is because with tests and trials Allaah knows who achieves nobility and those are the ones who will pass the test. Allaah said,

﴿أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ
مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ وَزُلْزَلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا
مَعَهُ مَتَى نَصْرُ اللَّهِ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ﴾

“Or do you think that you will enter Paradise while such (trial) has not yet come to you as came to those who passed on before you? They were touched by poverty and hardship and were shaken until (even their) messenger and those who believed with him said, “When is the help of Allaah?” unquestionably, the help of Allaah is near.”

{*al-Baqarah* (2): 214}

A believer has belief in the heart that Allaah promises and does not burden. There is no doubt that the period of tribulation has already arisen and the Muslims are in a state of weakness and humiliation, except for whomever Allaah wills. It is not suitable for me to stop you for long with tears over the ruins, because that does not cure the situation.

It is necessary for every Muslim to think about the situation and to think about what knowledge will establish the causes that Allaah has bound for victory. Also, from the *sunnah* of Allaah is that for every cause is an effect, and that Allaah, *Blessed and Most High*, made it a condition for every Muslim that seeks victory to realise great conditions and under them are further conditions, but the following two will suffice us.

That is because Allaah, *The Blessed and Most High*, already pledged victory with its people and made a good reward for the people of *taqwa*. It is not for whoever disobeys Allaah and opposes Him and associates partners in worship with Him, *Glory to Him*. How can that be when Allaah says,

وَالْعَاقِبَةُ لِلتَّقْوَى

“And the (best) outcome is (for those) of righteousness”

{*Taa Haa* (20): 132}

And Allaah says,

﴿قَالَ مُوسَىٰ لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا إِنَّ الْأَرْضَ لِلَّهِ
يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَالْعَاقِبَةُ لِلْمُتَّقِينَ﴾

“Said Moosaa to his people, “Seek help through Allaah and be patient. Indeed, the earth belongs to Allaah. He causes to inherit it whom He wills of His servants. And the (best) outcome is for the righteous.””

{*al-A'raaf* (7): 128}

And Allaah says,

﴿إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ﴾

“Indeed, Allaah is with those who fear Him and those who are doers of good.”

{*an-Nabl* (16): 128}

Allaah explained in some verses of the Qur'aan:

﴿وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَائِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا
وَقَالَ اللَّهُ إِنِّي مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي
وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ
وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ
فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ﴾

“And Allaah had already taken a covenant from the children of Israel, and We delegated from among them twelve leaders. And Allaah said, “I am with you. If you establish prayer and give zakah and believe in

My messengers and support them and loan Allaah a goodly loan (spending in Allaah’s way), I will surely remove from you your misdeeds and admit you to gardens beneath which rivers flow. But whoever of you disbelieves after that has certainly strayed from the soundness of the way.”

{*al-Maa'idah* (5): 12}

Allaah established for those with two eyes that indeed Allaah, *Mighty and Majestic*, is a helper for this *ummah*. However, the help that is written for its people is not by wishful thinking and imaginations. Allaah said,

لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِيَّ أَهْلَ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ
وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا

“It (Paradise) is not (obtained) by your wishful thinking nor by that of the People of the Scripture. Whoever does a wrong will be recompensed for it, and he will not find besides Allaah a protector or a helper.”

{*an-Nisaa* (4): 123}

That is because the enemies of the Muslims do not gain victory over the Muslims due to their power. They gain victory over the Muslims when the Muslims leave their Lord and become preoccupied with their own selves. Allaah, *Mighty and Majestic*, does not oppress His servants an atom’s weight, so it is not for us to be heedless about our obligations and neglect our rights. It is upon us to adorn ourselves with that which Allaah has commanded us with. This good is sadly something that the Muslims do not study amongst themselves, as for the Muslims enumerating the strength and power of their enemies, it should be said to them: “Can Allaah defeat that power?”

THE AMOUNT OF EEMAAN AND THE AMOUNT OF MATERIAL THINGS (AT DISPOSAL)

These two conditions that I would like to mention are:

FIRSTLY: what has been mentioned previously, it is the strength of *eemaan* and *taqwaa* of Allaah, *Mighty and Majestic*.

SECONDLY: the amount of material possessions at disposal, such as manpower and armies because Allaah says,

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ
عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَأَخْرَيْنَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ وَمَا
تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ

“And prepare against them whatever you are able of power and steeds of war by which you may terrify the enemy of Allaah and your enemy and others besides them whom you do not know (but) whom Allaah knows. And whatever you spend in the cause of Allaah will be fully repaid to you, and you will not be wronged.”

{*al-Anfaal* (8): 60}

Therefore, whichever kind of power is with the Muslims and does not terrify the enemy, is not legislated power, I gained this Qur’aanic benefit from *al-Mujaahid* Rabee’ bin Haadee al-Madkhalee (*hafidhabullaah*).

The messenger (*sallallaahu aayhi wassallam*) has already conveyed the meaning of strength in the verse, he stated: “strength is in marksmanship, strength is in marksmanship.”²

Allaah, *Mighty and Majestic*, specifically mentioned steeds because they are the best to fight on, on such a day. The messenger of Allaah (*sallallaahu alayhi wassallam*) specifically mentioned marksmanship because it is the strongest thing to fight with on such a day.

This should bring attention to Muslims that preparation should be of a higher level compared to what the enemy possess. I gained the benefit of this *hadeeth* from ‘*Allaamah* Hamaad bin Muhammad al-Ansaaree (*rabeemahullaah*). The control of man-power should be based on the amount of *kuffaar* fighters and on the weakness in number of the Muslim fighters. If they (*kuffaar*) increase in number it is not obligatory on the Muslims to enter the battlefield. Allaah had already obligated on the Muslims during the first affair that they fight the *kuffaar*. Even if they were ten to one, Allaah has invalidated weakness, Allaah says:

يَا أَيُّهَا النَّبِيُّ حَرِّضَ الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ
صَابِرُونَ يَغْلِبُوا مِائَتِينَ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِّنَ الَّذِينَ
كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُونَ

الآن خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ
صَابِرَةٌ يَغْلِبُوا مِائَتِينَ وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفِينَ بِإِذْنِ اللَّهِ
وَاللَّهُ مَعَ الصَّابِرِينَ

² Saheeh Muslim

“O Prophet, urge the believers to battle. If there are among you twenty (who are) steadfast, they will overcome two hundred. And if there are among you one hundred (who are) steadfast, they will overcome a thousand of those who have disbelieved because they are a people who do not understand. Now, Allaah has lightened (the hardship) for you, and He knows that among you is weakness. So if there are from you one hundred (who are) steadfast they will overcome two hundred. And if there are among you one thousand they will overcome two thousand by the permission of Allaah. And Allaah is with the steadfast.”

{al-Anfaal (8): 65-66}

So how can someone come today, and gather one thousand or two thousand or ten thousand to confront one million fighters, and whoever disagrees with him, then he is with them (the enemy) in weakness of *eemaan*, or a *munaafiq* or an apostate?!

THE AMOUNT OF EEMAAN IS OF PRIOR IMPORTANCE

I want to inform my brothers that with the realisation of the most important preparation, I mean by this the amount of *eemaan* as this is the initial basis that is vital for the Muslims. It is initial in that during the first affair do you not see how Allaah forbade the believers from His military confrontations and ordered them with a worship-based confrontation? He said,

أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا
الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِّنْهُمْ يَخْشَوْنَ النَّاسَ
كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلَا
أَخَّرْتَنَا إِلَىٰ أَجَلٍ قَرِيبٍ قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَىٰ
وَلَا نُظَلِّمُونَ فَتِيلًا <

“Have you not seen those who were told, “Restrain your hands (from fighting) and establish prayer and give zakah”? but then when fighting was ordained for them, at once a party of them feared men as they fear Allaah or with (even) greater fear. They said, “Our Lord, why have You decreed upon us fighting? If only You had postponed (it for) us for a short time.” Say, “The enjoyment of this world is little, and the Hereafter is better for he who fears Allaah. And injustice will not be done to you, (even) as much as a thread (inside a date seed).”

{*an-Nisaa* (4): 77}

Allaah, *Mighty and Majestic*, ordered them to realise the rights of *tawbeed*, such as *salah* and *zakah*. *Salah* is between the servant (of Allaah) and His Lord, and *zakah* is between the servant and his brother.

Material strength does not mean that if the hearts become devoid of *taqwa* of Allaah, *Mighty and Majestic*, it shall be said, “only by the sword and its strike.” And Muslims should not say, as some say, “indeed, the Muslims today are many” he does not mean human resources that do not purify its actions. The messenger of Allaah (*sallallaahu alayhi wassallam*) said that Islaam will not gain victory by scum.

It has been authenticated in *musnad* of Imaam Ahmad and the *sunan* of Abee Daawood from Thawbaan (*radi Allaahu ‘anhu*) who said that the messenger of Allaah said “*The nations will soon invite each other to attack you, just as people invite each other to eat from a dish.*” Someone asked: “*Will that be because of our small numbers at that time?*” He (*sallallaahu alayhi wassallam*) replied, “*No, you will be numerous at that time, but you will be like scum, like the scum and filth carried by a torrent, and Allaah will take fear from the hearts of your enemy and will place wahn into your hearts.*” Someone asked, “*What is ‘wahn’ O messenger of Allaah?*” He (*sallallaahu alayhi wassallam*) replied, “*Love of the dunya and hatred for death.*”

THE WAY TO SOVEREIGNTY IS BY RETURNING TO THE CORRECT DEEN

If the proceeding *hadeeth* of Thawbaan (*radi Allaahu anhu*) highlighted the disease then the following hadeeth of Ibn ‘Umar describes the cure.

From Ibn ‘Umar (*radi Allaahu anhu*) that the Prophet (*sallallaahu alayhi wassallam*) said, “If you follow *‘eenab* and become satisfied with agriculture and follow the tails of cow (become preoccupied with worldly affairs) and leave fighting in the way of Allaah, then Allaah will cause you to be subjugated and suffer humiliation, which will not be lifted until you return to your Deen.”³

So here we have two benefits, first one:

FIRSTLY: Indeed this *hadeeth* doesn’t explain the diseases, as for the *hadeeth* of Thawbaan (*radi Allaahu anhu*) then the Prophet’s (*sallallaahu alayhi wassallam*) speech “...If you follow *‘eenab*...” to his statement “...and follow the tails of cows...” is an explanation of his general statement “...love of the *dunya*...” and the Prophet’s (*sallallaahu alayhi wassallam*) saying “...and you leave fighting in the way of Allaah...” is as a result of “...hating death...”

So contemplate on the wordings of these two *abadeeth*, as they are both extracted both from the same one niche.

SECONDLY: People certainly differ in their ways to cure the aforementioned disease.

³ Ahmad and Aboo Daawood - *Hasan*

So there are those that look at the political situation, and also those that desire bloody conflicts and also those that indulge into current affairs and many other views. As for the Messenger of Allaah (*sallallaahu alayhi wassallam*) then indeed he (*sallallaahu alayhi wassallam*) looked at the cultivating *da'wah* and religious state of affairs. For when the people become firm on the true religion of Allaah and follow the *sunnah* of Muhammad (*sallallaahu alayhi wassallam*), their affairs will be totally rectified. As for if they differ over returning to their religion then it is worthy of them to stay away from the realisation of a few solutions.

So for this reason the People of the *sunnah*, the *Salafees*, are the foremost people to the Prophet (*sallallaahu alayhi wassallam*). They are the most happiest with his (*sallallaahu alayhi wassallam*) *da'wah*, due to their perseverance in teaching people, guiding them and patience on such *da'wah* until the time comes when Allaah will show them the response from their people,

فِي يَضَعُ سِنِينَ لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ وَيَوْمَئِذٍ يَقْرَحُ الْمُؤْمِنُونَ
بِنَصْرِ اللَّهِ يَنْصُرُ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ

“And that day the believers will rejoice in the victory of Allaah. He gives victory to whosoever He wills, and He is the Exalted in Might, the Merciful”

{*Soorah ar-Room (30): 4-5*}

As for those whom Allaah has not responded to yet, especially in the *da'wah* of *tawbeed*, then it is for them to be patient upon this path and not divert from it until they meet Allaah as pious scholars as Allaah described,

﴿كُونُوا رَبَّانِيِّينَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ﴾

“But be pious scholars of The Lord because of what you have taught of the Scripture and because of what you have studied.”

{Soorah Aali-Imraan (3): 79}

So for this reason the efforts of those who seek political solutions or bloody conflicts or knowledge of contemporary affairs have not been rectified in accordance with the clear and manifest words of the Prophet (*sallallaahu alayhi wassallam*) “...Until you return to your *deen*.”⁴

There is no path to returning to the *deen* except by studying it, returning the affair to learning as the Prophet (*sallallaahu alayhi wassallam*) said, “Indeed knowledge is gained by little by little and forbearance is gained little by little.” Narrated by al-Bukhaaree in *Adab ul-Mufrad* and it is *sabeeh*.

The most important matter that will restore power back to the Believers over their enemies are that they make contact with Allaah alone, with love, hope, fear, humbleness, trust, standing between the hands of Allaah and to do away with everything else besides Allaah.⁵

Allaah said,

⁴ Indeed, one only has to observe the end of those that have pursued these ways, only for them to end up lounging in the stinking cells of prison, we seek refuge in Allaah. This can be seen in the Muslim world and in the UK wherein a variety of such ‘*Mujaahideen*’ and ‘activists’ have even been imprisoned and detained by the *kuffaar*. These individuals were well known for their oppression, *takfeer* and vile statements about the *Salafees*. Only for themselves to get an even worse taste of their own medicine from those who have no compassion or mercy in their war against Islam, the *kuffaar*. “**Thus do we recompense the criminals.**” {Soorah Yoonus: 13} - [Translator’s Note]

⁵ Sadly, this excellent analysis from Shaykh AbdulMaalik is ridiculed these days by Muslim movements as being naïve and simplistic. There is no doubt that the results of such mockery and belittlement of the true *da’wah* has been a cause for many of the troubles that are currently taking place throughout the Muslim world. [TN]

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي
الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي
ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ
بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ

“Allaah 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.”

{Soorat un-Noor (24): 55}

So do the Muslims actually pay any attention to this great condition,

“...(for) they worship Me, not associating anything with Me...”

- So does the one who puts his hopes in a stone qualify for help?
- Does the one who seeks help from the dead qualify for help?
- Does the one who prostrates by the graves qualify for help?
- Does the one who makes Tawaaf around the shrine or tomb of a pious man qualify for help?
- Does the one who believes that his hidden and open affairs are in the hand of a Wali (Friend or Close Ally of Allaah), or swears by the Prophet qualify for help?

All of these kinds do not qualify for help and yet all of them are amongst us in great numbers, rather they are the majority!⁶

Imaam Ahmad reported with an authentic chain of narration that the Messenger of Allaah (*sallallaahu alayhi wassallam*) said, *“Give glad tidings to this nation of Muslims with sublimity and deen and high rank and victory and establishment throughout the Earth. So whoever from amongst them does an action for the hereafter for this worldly life will not have any part of the hereafter.”*

So this is a proclamation and a sure promise without a doubt. Contemplate however upon the condition of sincerity in the Messenger’s (*sallallaahu alayhi wassallam*) speech wherein he said *“...so whoever from amongst them does an action for the hereafter for this worldly life...”*

Meaning, that a person has the characteristics of good actions, however the person merely wanted by these actions the worldly life and its cheap enjoyments and as a result, such a person is not aided or helped.

But how can such a person be helped by Allaah when his actions are not the actions for the hereafter, meaning - with other than obedience to Allaah?!

A group of believers from the companions of the Messenger (*sallallaahu alayhi wassallam*) went out on an expedition during the battle of Hunayn and there were some new Muslims amongst them.

⁶ Muslims have to take heed of these facts that are taking place amongst Muslims as opposed to playing down the seriousness of *shirk* in the Muslim word as being nothing but merely ‘folkloric.’ Indeed, there are those that even claim that such actions of *shirk* have a basis in the *deen*?! [TN]

They saw that the *mushrikeen* were tying their weapons to a tree called *dhaat anwaat* in order to seek blessings similar to the practices of many ignorant Muslims nowadays, who lose the remembrance of Allaah and neglect Him, instead resorting to Allah’s creation.

The weak ones said – and they had recently left the days of *jaabiliyyah* and *shirk* – “O Messenger of Allaah make for us a *dhaat anwaat* as they have a *dhaat anwaat*.”

Then the Messenger said, upon him be prayers and peace: “Allaah is Greater – and in another narration – *Glory be to Allaah – Indeed it is a just a custom, you said, I swear by the One Who has my soul in His hands, just as the people of Moosaa said to Moosaa,*

﴿وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتَوْا عَلَى قَوْمٍ يَعْكُفُونَ عَلَى أَصْنَامٍ لَهُمْ
قَالُوا يَا مُوسَى اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ﴾

“...Make for us a god just as they have gods...”

{*Soorah al-A'raaf* (7): 138}⁷

So contemplate on this *badeeth* and how great it is!

The newness of their Islam didn’t stop the Prophet (*sallallaahu alayhi wassallam*) from denying their statement of *shirk*. Although he (*sallallaahu alayhi wassallam*) was outside with this good group for the clear fight against the *kuffaar*, this didn’t stop him from speaking about their mistake in belief. Because if he was to be quiet about this, it would have affected the *jibaad*, and Allah is Knowing of its affliction. Then it is not at all permissible to be

⁷ Saheeh - Ahmad

silent about the right of Allah to be worshipped alone, this is a great condition.⁸

The Muslim *ummah* still has not paid attention to the realization of *tawbeed*. It still has been quiet about the old and senior citizens and about many of the educated who depend on the lie of a magician or narration of a soothsayer. Or those who place hopes in the graves and tombs of the dead pious, and other well known practices of *shirk* today. For this reason it is not possible for this *ummah* to seek victory or glory.

This was the Messenger's (*sallallaahu alayhi wasallam*) harshness and anger for the sake of Allaah with those who merely resembled people who hung their weapons to trees without worshiping the tree or making *du'aa* to the tree.

So how would the Messenger's anger be with one who seeks help and aid with a dead man in a grave? Or keeps some mud or relics of the dead in order to seek victory?⁹

Ibn Qayyim (*raheemabullaah*) in *Ighaathat ul-Labfaan*¹⁰ says,

“So if taking this tree as a place of devotion to hang weapons around it was taking another god besides Allaah, even though they did not worship it or ask it for anything, what about devotion around a grave and making du'aa to it?! So what relation does the fitnah of the tree have to the fitnah of the grave? If only the people of Shirk and bida' knew!”

⁸ This *hadeeth* from our beloved Prophet Muhammad (*sallallaahu alayhi wassallam*) demonstrates the importance of warning Muslims against *shirk* and innovations in worship. Furthermore, match these words of the Prophet (*sallallaahu alayhi wassallam*) with those that say “correcting the ‘*aqeedah* and warning Muslims against *shirk* are merely side issues” or “a cause for disunity” or “not important in the current era” (!?) – [TN]

⁹ Yet in the current era if a Muslim shows the same hatred for *Shirk* as the Prophet (*sallallaahu alayhi wassallam*) did in this *hadeeth*, they are branded by the ignorant as ‘*Wahhabis*’ (!?) – [TN]

¹⁰ Volume 2; pp. 205

I say: The people still remember when a person would not go out to fight against the communists until they had asked the graves for help. To Allaah is our complaint!

IBN TAYMIYYAH TEACHES THE PEOPLE TAWHEED DURING DEFENSIVE JIHAAD

When the Mongols invaded Shaam, the Muslims went out to confront them, yet they has some practices of *Shirk* amongst their ranks. Ibn Taymiyyah (*raheemahullaah*) emphasised correcting the '*aqeedah*' of the Muslims and calling the Muslims to *tawheed*, as is mentioned in his refutation of al-Bakri which has been published as *Talkhees Kitaab ul-Istighaatha* (vol. 2, pp. 731-732): **“Some of the senior scholars from our companions were saying that tawheed is the greatest thing knowing that it is the basis of the deen. Yet on the other hand, others were calling upon the dead and asking them for help, supplicating to them, humbling themselves to them and maybe even what they were doing with the dead was the worst thing, calling upon the dead in times of need. They were therefore calling upon the dead hoping for a response to their request or they make a supplication by the grave of the dead as opposed to worshipping Allaah and calling upon only Him. They call upon the dead most of the time to the extent that when the enemies, who were outside the Divine Legislation of Islaam, entered Damascus, some of the people went out to seek help from the dead at the graves which people hoped could remove afflictions. Some of the poets said:**

*O those who are scared of the Mongols,
go to the grave of Abee 'Umar*

and:

*seek refuge in the grave of Abee 'Umar,
it will save you from harms and afflictions”*

I say: hopefully the reader will pay attention to the fact that this was during a defensive *jibaad* not an offensive *jibaad*. This is a clear refutation of those who say that it is not important to correct *'aqeedah* during a defensive *jibaad*, claiming that correction of the *'aqeedah* is only during the offensive *jibaad*, and with Allaah is success.

EVEN IF THERE ARE RIGHTEOUS PEOPLE WITHIN AN ARMY THAT HAS SHIRK, IT WILL STILL BE DEFEATED

Ibn Taymiyyah said after his previous speech that has been quoted: **“I said to them: those who were seeking help and assistance from the dead in the graves that even if they were with you in the battle they would be defeated as the Muslims at Uhud were defeated.¹¹ As it was certain that the army was destroyed due to reasons that necessitated that, Allaah’s wisdom is in that.”**

¹¹ Contemplate on these two matters:

FIRST: The necessity of purifying the beliefs of the those striving in the way of Allaah, even if there are righteous people amongst them this will not benefit them at all so long as innovations and idolatrous practices are rampant within the ranks of the Muslims. How can an army that seeks nearness to Allaah with *shirk* and is stubborn towards the *muwahhideen* be aided?!

SECOND: The sound deduction of Ibn Taymiyyah wherein he deducted the low with the lofty. The Muslims at Uhud did not fall into *shirk* yet they disobeyed the messenger (*sallallaahu alayhi wassallam*) and were thus defeated. So is it reasonable to think that Muslims will be aided by Allaah if they have innovations, idolatrous practices, *Sufism*, denial of Allaah’s attributes (*tajahhum*), *rafd* (rejection of the rightly guided caliphs) and great tribulations?!

WHOEVER LEAVES FIGHTING DUE TO INNOVATIONS AND SHIRK

Then Ibn Taymiyyah (*rabeemabullaah*) said: “So therefore the people of knowledge of the deen and those possessing insight did not fight on that occasion alongside the practices of innovations and shirk. This was due to the fact that the fight was not a Divinely Legislated fight that Allaah and His messenger have commanded, as evil and corruption would have been achieved as opposed to the desired victory from the fight. There would not have been any rewards in this life or in the next for whoever knows this. As for many of those who believed that this was a Divinely Legislated fight then they will be rewarded for their intentions. After that we began to command the people to have sincerity to the deen of Allaah and to seek help from Him and that they should not seek help from anyone other than Allaah, whether it be an angel or prophet, as Allaah said on the Day of Badr:

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ

“(Remember) when you asked for help from your Lord, and He answered you...”

{*al-Anfaal* (8): 9}

It is also narrated from the Messenger of Allaah (*sallallaahu alayhi wassallam*) said on the day of Badr: “O Ever-Living, O Self-Sufficient, there is no god worthy of worship except You, with Your Mercy I ask You for help.”¹² In

¹² The verifier mentioned seeking help in this *hadeeth* which was reported by an-Nasaa’ee (no. 611); al-Haakim (vol. 1, pp.222) and al-Bayhaqee in his *Dalaa’il un-Nubuwwah* (vol. 3, p.49). it is authenticated in the narration of Tirmidhee (*hadeeth* no. 3524) and others, and

another wording: *‘Rectify all of my affairs and do not make me occupied with myself, or to anyone from Your creation.’*¹³

I say: may Allaah encompass Ibn Taymiyyah with mercy, and Ibn Battah narrated in his *al-Ibaanah* (no. 1848) that ‘Umar ibn Abdul-’Azeez said: *‘Do not do battle alongside the Qadariyyah, for they will not be helped.’*

from Anas (*radi Allaah ‘anhu*) with the words: “The Prophet (*sallallaahu alayhi wassallam*) whenever he was worried about a matter would say: *‘O Ever-Living, O Self-Sufficient, with Your Mercy I ask You for help.’*”

¹³ The verifier also mentioned that this is a narration from Ahmad (vol. 5, p. 42); Aboo Daawood (hadeeth no. 590) and al-Bukhaaree in *al-Adab ul-Mufrad* (hadeeth no. 701), and it is *saheeh*.

THE TRIUMPH OF THE MUSLIMS OVER THE MONGOLS WAS AFTER THE MUSLIMS HAD CORRECTED THEIR 'AQEEDAH AND BEGAN TO TRULY FOLLOW THE MESSENGER

Then Ibn Taymiyyah said (*rabeemabullaah*): “When the people rectified their affairs and were truthful in seeking help from only Allaah, Allaah gave them victory over their enemy with a mighty victory indeed. The Mongols had not suffered such a defeat as they did on that occasion. The realisation of the *tawheed* of Allaah was corrected and obeying the Messenger from whence they did not beforehand. Allaah gave victory to His messenger and those who believed with him in this life and in on the day when the witnesses will be established.”

I say: this indicates that there will not be any establishment upon the earth until the correct *deen* is established in the souls, and is corroborated in the Book of Allaah:

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُم مِّن دُونِهِ مِن وَّالٍ

“Indeed, Allaah will not change a condition of a people until they change what is in themselves. And when Allaah intends for a people ill, there is no repelling it. And there is not for them besides Him any patron.”

{*ar-Ra'd* (13): 11}

Contemplate the words of Ibn Taymiyyah (*rabeemabullaah*): “the realisation of *tawheed* of Allaah and obeying the messenger” is understood as the reason why the scholars made the *tawheed* of Allaah and following the

messenger (*sallallaahu alayhi wassallam*) a condition in order to realise victory. These two conditions should not be ignored and they are only ignored by the one who follows the principle of Machiavelli¹⁴ **“the ends justify the means.”**

this is what I would initially like to mention to my brothers and we ask Allaah to expand our hearts with *tawbeed* and to guide us to His straight path.

¹⁴ Niccolo Machiavelli was a 16th century CE Italian political theorist who discussed frequently the use of immorality in order to justify the ends of an individual. Machiavelli was an admirer of the ancient Roman Empire and also Cesare Borgia of the infamous Borgia family of Italy; Machiavelli was thus an advocate of despotism. Machiavelli’s most famous writings and works are the *Prince* and *Discourses on the First Ten Books of Titus Livius*. Shaykh ‘AbdulMaalik (*hf*) is emphasising how some Muslims have deviated from referring to the Qur’aan, *sunnah* and *manhaj* of the *salaf* in rectifying their affairs and have rather began to utilise a *manhaj* which has more in common with Niccolo Machiavelli. There are many examples of this practice, with some even resorting to sinister political moves in the name of advancing *da’wah*. [TN]

OPPOSING THE MESSENGER (SALLALLAAHU ALAYHI WASSALLAM) LEADS TO A REMOVAL OF VICTORY

None of you should be deluded enough to say: whatever is within our ranks of burdens is of little significance as our enemies are *kuffaar*, arrogant and proud against the truth. Do not let delusions lead you to the principle of weighing up between the good and the bad as Allaah has shown us the good in this *ummah* with the best part of it in the example of the first cavalry troops things of manifestations of defeat and weakness, and these were the companions of the messenger of Allaah (*sallallaahu alayhi wassallam*) who at that time were confronting the most arrogant, wild and the most disbelieving of the creation of Allaah.

In order that you do not forget the battle of Badr, wherein the Prophet (*sallallaahu alayhi wassallam*) commanded the archers to not leave their positions. He said to them, as is related in Bukhaaree and Abee Daawood, *“Do not leave (your positions), even if you see that we are overpowering them! Do not leave (your positions) even if you see that they are overpowering us, do not come o our rescue!”* and in another narration, *“Even if you see us being heavily defeated, do not leave your positions!”*

Yet when they saw that the Muslims were winning and that the spoils of war were within their grasp and their eyes were upon it and their souls were focused on it, all of the archers left their positions desiring the spoils of war. So they left their positions saying *“The booty! The booty!”* whilst their leader, ‘Abdullaah bin Jubayr (*radi Allaahu ‘anhu*) said to them: *“Have you forgotten what the messenger of Allaah (sallallaahu alayhi wassallam) said to you?”* They went for the booty and their attention was focused on it, opposing what they had

been commanded to do (i.e. remain in their positions) and they were thus defeated, with seventy Muslims killed. The enemy defeated them and Allaah left them as they had opposed the command of the messenger (*sallallaahu alayhi wassallam*). And this is with those who Allaah aided the *deen* with! **They left their positions, so Allaah left them at that moment** and they thus missed out on Allaah's pleasure even though Allaah destined for them victory after that. So contemplate on this! Allaah says,

﴿أَوْلَمَّا أَصَابَتْكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلَيْهَا قُلْتُمْ أَنَّى هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

“Why (is it that) when a (single) disaster struck you (on the day of Uhud), although you had struck (the enemy in the battle of Badr) with one twice as great, you said, “From where is this?” Say, “It is from yourselves (i.e. due to your sin).” Indeed, Allaah is over all things competent.”

{*Aal-Imraan* (3): 165}

Allaah also says,

﴿وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ﴾

“...but what comes to you of evil (O man, is from yourself.”

{*an-Nisaa* (4): 79}

A disaster is due one's own self so it must be confronted, as Allaah is with him and whoever is conscious of Him, as Allaah said,

﴿إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ﴾

“Indeed, Allaah is with those who fear Him, and those who are doers of good.”

{*an-Nabl (16): 128*}

This is the second condition of the amount of eemaan, which is following the right of messenger (*sallallaahu alayhi wassallam*).

THE FIRST CONDITION: I remind you of it, *tawbeed* without associating partners with Allaah.

THE SECOND CONDITION: following the messenger (*sallallaahu alayhi wassallam*) without innovation or disobedience.

Allaah combined this two in one verse from the verses of *jibaad*, which is in His saying,

يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ <

“O Prophet, sufficient for you is Allaah and for whoever follows you of the believers.”

{*al-Anfaal (8): 64*}

Meaning: Allaah is with you and the Muslims who combined the two conditions: *eemaan* and following (the messenger, *sallallaahu alayhi wassallam*)

“...and for whoever follows you of the believers.” Ibn Taymiyyah in *Minhaj us-Sunnah* (8/487-488) commented on this verse so refer to it as it is valuable! If most of the Muslims were upon these two descriptions (*eemaan* and following the messenger) Allaah would not delay victory for them and victory would not escape them at all, for his reason Allaah said,

وَعَدَ اللَّهُ لَّا يُخْلِفُ اللَّهُ وَعْدَهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَّا يَعْلَمُونَ

“It is the promise of Allaah, Allaah does not fail in His promise, but most of the people do not know.”

{*ar-Room (30): 6*}

So how did the companions of the messenger (*sallallaahu alayhi wassallam*) become victorious over their enemies as they were humans who made mistakes as others make mistakes? Ibn Hibbaan and others reported from Abi'l-Misbah who said: “We were travelling in Rome in a group led by Maalik bin ‘Abdullaah al-Jutha’mee. Maalik passed by Jaabir ibn ‘Abdillaah who was walking holding the rope of a donkey. Maalik said to him, “O Abaa ‘Abdullaah! Sit on the donkey as Allaah has gifted you with it.” Jaabir replied, “*I am letting it rest and I am not in need of the people, for I heard the messenger of Allaah (sallallaahu alayhi wassallam) say, “a person whose feet have become dusty in the path of Allah, his body is made Haraam upon Hell (he will never enter Hell).*” This saying surprised Maalik who had called Jaabir raising his voice. Jaabir knew what Maalik wanted (meaning: Jaabir understood that Maalik wanted all of the remaining army to be able to hear him), thus he raise Jaabir voice and said, “*I am letting it rest and I am not in need of the people, for I heard the messenger of Allaah (sallallaahu alayhi wassallam) say, “a person whose feet have become dusty in the path of Allah, his body is made Haraam upon Hell (he will never enter Hell).*” So the people got down from their donkeys, and I have not seen so many people walking as I did that day. Imaam al-Albaanee (*rabeemabullaah*) authenticated it in *al-Irwaa, hadeeth* (no.1183).

Glory be to Allaah, following the messenger (*sallallaahu alayhi wassallam*) even in the dusty regions of the earth, this is how the victory is achieved for this *ummah*. **Therefore, it is a must for this ummah to pay attention to the fact that this issue is not one of having many numbers, gathered without guidance as some of the so-called intelligent perceive.**

However, the example is with educating and cultivating the ummah upon tawheed being sincere to Allaah and also with absolute following of the messenger (sallallaahu alayhi wassallam).

THE PRINCIPLE OF COUNTER-BALANCING BETWEEN THE GOOD AND THE BAD

Allaah says,

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ

“Indeed, Allaah is with those who fear Him...”

{*an-Nabl (16): 128*}

So it is strange that some of the people want to cancel out the condition of *taqwaa* saying “Whoever is amongst the Muslims from negligence, then they will still be victorious; as their enemies are worse than them, the enemies are communists or secularists or Zionists or malicious Christians.” This is the principle of counter-balancing (*muwaaazanah*) at work and its negative impact on the *ummah*, to the extent that you see them weaving threads of delusion as if they want to cancel those verses from the Qur’aan. Rather, as if they want to argue with their Lord if He does not act in accordance with this principle of counter-balancing upon which they think the Muslims will gain always victory, even if the *kuffaar* are worse and more evil than them!!

Imaam Aboo Nu’aym reported in *al-Hiyya* (5/303) from ibn ul-Mubaarak from Maslamah bin Abee Bakr, from a amn from the Quraysh: “Umar ibn ‘Abdul’Azeez said to some of those working with him, “I exhort you to have consciousness and fear of Allaah in every state that you find yourselves in. as having *taqwaa* of Allaah is the best tool to have and the most far-reaching plan and the mightiest strength. Nothing will be more sever against your enemies than guarding you own selves from disobeying Allaah, as I

fear sins more than I fear the plots and plans of your enemies. We only overcome and become victorious over our enemies due to their sins and if it was not due to this then we would not have any power over them. As our numbers are not like their numbers and our strength is not like their strength, so if we do not become victorious due to our hate of them we will not overcome them with our strength. And do not let your enmity of anyone from the people cause you not to be more cautious over your own sins and know that there are noble angels of Allaah protecting you who know what you do in your homes, so be wary of them and treat your companions well and do not exhort them to disobey Allaah whilst you are claiming to be in the path of Allaah. **And do not say that the enemies are worse than us and that they will not gain victory over us even if we commit sins. And how many a people have been overcome, or have been angered due to having worse sins than even them. So ask Allaah for help against your own selves just as you ask Him for help against your enemies, we ask Allaah for that, for us and for you.** Be lenient with whoever is with you in your travels and do not burden them nor tire them, so that they will meet their enemies and the journey would not have sapped their energy. And let not any of you enter into their markets or their belongings except whoever can trust himself and his *deen*. So do not commit any oppression, do not increase in sin and do not ascribe anything to its people except in truth, as they have sanctity and a covenant of protection which is a test for you to adhere to, just as you are tested with patience upon it; for the people of rectification will not be victorious over the people of war with oppression and injustice. And let your eyes be from those Arabs who sought pleasure in taking advice from the people of the earth. Lying does not benefit you and cheating is a thing that is against you and not for you.”

I say: with this astonishing sermon ‘Umar ibn ‘Abdul’Azeez (*raheemabullaah*) made clear the consequence of this principle (counter-balancing between the good and bad points) as it holds back self-criticism and absolves the Muslims from taking their own selves to account.

For this reason, the saying of ‘Umar bin ‘Abdul’Azeez (*raheemabullaah*): **“And do not say that the enemies are worse than us”** is a strong proof against this misguided principle (of counter-balancing between the good and the bad). As the Muslims still read in the Qur’aan and find where Allaah connects victory to *taqwaa* and patience and rectification, such as the saying of Allaah:

﴿وَأِنْ تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ﴾

“And if you are patient and fear Allaah, their plot will not harm you at all.”

{*Aal-Imraan* (3): 120}

And Allaah’s saying,

﴿بَلَىٰ إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّن فَوْرِهِمْ هَذَا يُمْدِدْكُمْ رَبُّكُمْ بِخَمْسَةِ آلَافٍ مِّنَ الْمَلَائِكَةِ مُسَوِّمِينَ﴾

“Yes, if you remain patient and conscious of Allaah and they (i.e., the enemy) come upon you (attacking) in rage, your Lord will reinforce you with five thousand angels having marks (of distinction).”

{*Aal-Imraan* (3): 125}

And Allaah’s saying,

﴿وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ﴾

“But if you are patient and fear Allaah – indeed, that is of the matters
(worthy) of determination.”

{*Aal-Imraan (3): 186*}

So do those who obligate the Muslims to join every revolution that is assumed to be ‘Islamic’ on the basis of allegiance to the Muslims and disassociation from the *kuffaar*, dare to obligate Allaah to give victory to the Muslims no matter what is amongst them and thereby cancelling out the conditions of *taqwa*, sincerity and following (of the messenger, *sallallaahu alayhi wassallam*)?

So if they criticise harshly the people of *sunnah* for taking people to account on the basis of their *‘aqeedah*, do they do the same with their Lord who did not remain silent from holding the *mujaahideen* to account for the even the slightest mistake?

For during the Battle of Badr the Prophet (*sallallaahu alayhi wassallam*) saw the benefit in not fighting the enemy and this was before it had been legislated, such as the saying of Allaah,

مَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ أَسْرَىٰ حَتَّىٰ يُتَّخَذَ فِي الْأَرْضِ
تُرِيدُونَ عَرَضَ الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ وَاللَّهُ عَزِيزٌ حَكِيمٌ
لَوْلَا كِتَابٌ مِّنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ

“It is not for a prophet to have captives (of war) until he inflicts a massacre (upon Allaah’s enemies) in the land. You (i.e. some Muslims) desire the commodities of this world,¹⁵ but Allaah desires (for you) the Hereafter. And Allaah is Exalted in Might and Wise. If not for a decree from Allaah that preceded,¹⁶ you would not have been touched for what you took by a great punishment.”

{*al-Anfaal* (8): 67-68}

‘Umar ibn al-Khattaab (*radi Allaahu ‘anhu*) enumerated what happened in this story by mentioning one of the reasons for the defeat of the Muslims on the Day of Uhud, as is related in *musnad Ahmad* and *sabeeh Muslim*. He (*radi allaahu ‘anhu*) said, “*When the Day of Uhud was a year away, the Muslims were punished for what they manufactured on the day of Badr by, their taking of the ransom. Seventy of them were killed and some of the companions of the messenger of Allaah (sallallaahu alayhi wassallam) fled from him, and his (sallallaahu alayhi wassallam) helmet was smashed on his head, and blood was flowing from his head.*”

The school of thought of counter-balancing between the good and the bad that has been invented today means: looking at the condition of a man, meaning his criticism, and then mentioning his good points besides his negative points. The one who applies this counter-balancing claims that justice will not be done except with such counter-balancing. So they slander, on the basis of this strange principle, the *Salaf us-Saalih* its jurists and scholars of *hadeeth* who were still censuring those who deserved censorship without it being subject to mentioning the good points and they did not deem mentioning good points to be necessary. Indeed, I have read that

¹⁵ i.e. material benefit, such as the ransom paid for prisoners.

¹⁶ Three interpretations of the “decree” are given: that by which the companions of Badr were forgiven; that by which intentional errors in judgement by believers are not punished; and that which made lawful the spoils of war.

some of them say that it is not permissible to mention an innovator without mentioning his good points. Furthermore, I have heard from some of them and I have read from others that it is compulsory to apply the principle of counter-balancing, even with the *kuffaar*. They even claim that Allaah mentions the good points of the *kuffaar* alongside their bad points in order to do justice to them. They even go further in this affair by claiming that Allaah did not just mention the evil of alcohol and gambling but also mentioned their good points, wherein Allaah said,

﴿قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ﴾

“Say, “In them is great sin and (yet, some) benefit for people.””

{Baqarab (2): 219}!!

This principle only aids innovation and its people and some of those who ascribe themselves to the *sunna* were cultivated among the people of innovation to the extent that their hearts loved them and they drunk from some of their innovations. Then when the arrows of the *sunna* came, they tried to lift the blame off the calls of innovation saying, “**don’t forget their good points!**” Such watering down is not applicable to a person of innovation let alone a *raafidee* or an Islamic activist from the Arabian peninsula, indeed some of them even make exceptions for the *rawaafid* (*shee’ah*)! Yet when they criticise the people of *sunna*, the *salafees*, they do not view them as having any sanctity and they do not know of any good from them!!

So from the end results of this principle (of counter-balancing between the good and bad points) is to support all revolutions that are claimed to be ‘Islamic,’ by claiming that those who are opposing them are *kuffaar* or secularists. Yet at the same time they do not observe the conditions of

jihaad and they do not make clear the condition of those who are assumed to be *'mujaahideen'* rather they consider that it is enough that they are raising the flag of Islaam, meaning; Islaam!! So woe betide the one who dares to ask about their *'aqeedah*, as **“now is not the time for that”**! As for asking about the adherence of such followers to the *sunnah* and their acting in accordance with the authentic *hadeeth*, then that is far from what they discuss!

This issue of counter-balancing has been refuted by the people of knowledge and the best that has been written on the topic, from what I know, is that by al-Allaamah Rabee' bin Haadee al-Madkhalee in his book *The Methodology of Ahl us-Sunnah wa'l-Jamaa'ah in Criticising Books, Groups and Individuals*,¹⁷ so refer to it as it is a valuable work!

¹⁷ This has been translated as *The Methodology of Ahl us-Sunnah wa'l-Jamaa'ah on Criticizing Individuals, Books and Groups* (Al-Ibaanah Publications, 2005) by Ismaa'eel Alarcon. [TN]

CONCLUSION

It is necessary for Muslims to realise two conditions within themselves in order to achieve honour:

FIRST: The amount of *eemaan*

SECOND: The amount of material means at disposal.

The amount of *eemaan* is of two parts:

The first part is: being sincere to Allaah in the *deen*.

The second part is: following the messenger of Allaah (*sallallaahu alayhi wassallam*).

We can take benefit from the Battle of Hunayn, if those who were fighting were upon sound belief and sincere adherence to the *sunnah*, then something strange emerged from them and this strangeness reached the hearts and thus corrupted sincerity, and they were prevented from victory, so how can they be victorious if they were upon unsound belief from the foundations?!

We can also take benefit from the Battle of Uhud, if those who were fighting were upon sound belief and sincere adherence to the *sunnah*, then they disobeyed the messenger (*sallallaahu alayhi wassallam*) and they were thus prevented from victory. So what about if they left off the *sunnah* from the beginning, ascribing themselves to sects of innovations?! This is with regards to following and the other is with regards to *tawbeed* and thus Allaah punished both of the two groups, even though the messenger (*sallallaahu alayhi wassallam*) and the righteous of the believers were fighting with them and also with the fact that their divergence neither nullified following (of the messenger, *sallallaahu alayhi wassallam*) nor *tawbeed*, so contemplate O people of insight!

With this we ask Allaah to open our hearts to the truth and to guide us to the right path, and to give us success in obeying Him and to perfect worshiping Him and remembering Him and to make the word of the Muslims that which He loves and is pleased with.

O Allaah show us the truth and help us to follow it and show us the falsehood and help us to stay away from it.

قَالَ رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

“Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers.”

{al-A'raaf (7): 23}

رَبَّنَا إِنَّكَ مَن تُدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنصَارٍ

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا

فَاغْفِرْ لَنَا دُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَقَّفْنَا مَعَ الْأَبْرَارِ

رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا

تُخْلِفُ الْمِيعَادَ

“Our Lord, indeed whoever You admit to the Fire – You have disgraced him, and for the wrongdoers there are no helpers. Our Lord, indeed we have heard a caller (i.e. Prophet Muhammad, sallallaahu alayhi wassallam) calling to faith (saying), ‘Believe in your Lord,’ and we have believed. Our Lord, so forgive us our sins and

remove from us our misdeeds and cause us to die with the righteous.

Our Lord, and grant us what You promised us through Your messengers and do not disgrace us on the Day of Resurrection.

Indeed, You do not fail in (Your) promise.”

{*Aali-Imraan (3): 192-194*}

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَاعْفِرْ لَنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

“Our Lord, make us not (objects of) torment for the disbelievers and forgive us, our Lord. Indeed, it is You who is the Exalted in Might, the Wise.”

{*al-Mumtabinah (60): 5*}

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَؤُوفٌ رَحِيمٌ

“Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts (any) resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful.”

{*al-Hasbr (59): 10*}

O Allaah grant victory to Islaam and the Muslims and put a calamity on Your enemies and their enemies. With this, I seek Allaah’s forgiveness for myself and for you, indeed He is the Most-Forgiving, the Most Merciful.