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A COLLECTION OF  
ADVICES ON  
TRANQUILITY &  
HONESTY OF THE  
HEARTS

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SHAYKH MUHAMMAD BIN 'ABDUL WAHHAAB  
AL WASAABI

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## INTRODUCTION

Indeed, all praise belongs to Allah. We praise Him, and we seek His assistance along with His Forgiveness. We seek refuge with Allah from the evils of ourselves and the evil of our actions. Whomever Allah guides there is no one to misguide, and whomever He leaves astray there is no guide for him.

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ

مُسْلِمُونَ ﴿١٠٢﴾

**O you who believe! Fear Allah as He should be feared. And die not except in a state of Islaam [as Muslims (with complete submission to Allah)]<sup>1</sup>**

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<sup>1</sup> Soorah Aali Imraan (3:102)

﴿ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا  
 وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۗ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ  
 اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾ ﴾

**O mankind! Fear your Lord, Who created you from a single person (Adam), and from him He created his wife [Hawa (Eve)], and from them both He created many men and women; and fear Allah through whom you demand (your mutual rights), and (do not cut the relations) of the wombs (kinship). Surely, Allah is Ever an All-Watcher over you. <sup>2</sup>**

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ لَكُمْ  
 أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا  
 عَظِيمًا ﴿٧١﴾ ﴾

**O you who believe! Keep your duty to Allah and fear Him, and always speak the truth. He will direct you to do righteous**

<sup>2</sup> Soorah an-Nisaa (4:1)

**good deeds and will forgive you your sins. And whoever obeys Allah and His Messenger (*Sallallahu 'alayhi wa salam*) has indeed achieved a great achievement (i.e. he will be saved from the Hell-Fire and will be admitted into Paradise. <sup>3</sup>**

As for what follows:

Indeed, the best speech is the Book of Allah, the best guidance is the guidance of Muhammad *Sallallahu 'alayhi wa salam*, and the most evil of affairs are the newly invented matters. Every newly invented matter is an innovation, every innovation is misguidance, and all misguidance is in the Hell-Fire.

To proceed:

Insha'Allah, this is to be a friendly admonition and useful benefit regarding an important matter: *ikhlaas* (sincerity for Allah *Subhanahu wa Ta'ala*). Allah does not accept an action unless it is done sincerely for His Noble Face.

Allah (*Subhanahu wa Ta'ala*) says:

﴿ أَلَا لِلَّهِ الدِّينُ الْخَالِصُ ﴾

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<sup>3</sup> Soorah al-Ahzab (33:70-71)

**Surely, the religion is only for Allah. <sup>4</sup>**

He also said:

﴿ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ

رَبِّهِ أَحَدًا ﴾ (110)

**So whoever hopes for the meeting with his Lord, let him work righteousness and associate none as a partner in the 'ibaadah (worship) of his Lord. <sup>5</sup>**

“And associate none as a partner in the worship of his Lord”: no one else, whether from jinn or mankind. One must seek Allah's face with his actions.

Likewise, Allah (*Tabarakah wa Ta'ala*) said:

﴿ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ

وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ ﴾

<sup>4</sup> Soorah az-Zumar (39:3)

<sup>5</sup> Soorah al-Kahf (18:110)

**And they were commanded not, but that they should worship Allah, and worship none but Him alone, and perform the Salah and give Zakah, and that is the right religion. <sup>6</sup>**

That is the upright religion,<sup>7</sup> based on the following components:

1. *Ikhlaas* (sincerity) and *tawheed* (singling Allah out with worship)
2. *Salah*
3. *Zakah*

“And worship none but Him alone”; this is *ikhlaas*, singling Allah out with worship. “*Hunafa*” refers to those who single Him out with worship and abandon *shirk*.

The entire statement of Allah mentioned refers to nothing other than Islam, the upright religion built on *ikhlaas* and *tawheed*, *salah*, and *zakah*. Therefore, the establishment of the *salah* is regarded as the greatest right of Allah

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<sup>6</sup> Soorah al-Baiyyinah (98:5)

<sup>7</sup> Translator’s note: Imam As-Sa’ddee (Rahimahullah) said in his *tafseer* of Allah’s statement: “And that is the right religion.” “Meaning: Tawheed and sincerity in the religion.”

(*Subhanahu wa Ta'ala*) upon His servants after *tawheed*. *Zakah* is the right of the poverty-stricken, the poor and the needy. Thus, one should fulfill the right of Allah and the right of His creation while maintaining sincerity in every act of worship devoted solely to Allah (*Subhanahu wa Ta'ala*).



## **THE SIGNIFICANCE OF SINCERITY:**

*Ikhlaas* is a fundamental condition of the validity of actions. No action is valid or accepted unless *ikhlaas* is found within it.

Shaytaan is an enemy to mankind, plotting to make them overlook *ikhlaas* and abandon their acts (of worship), so one must be cautious of him.

*Ikhlaas* is to act (solely) for Allah. Likewise, an action is not accepted unless it is consistent with what the Messenger of Allah (*Sallallahu 'alayhi wa salam*) came with. It is binding that the action is in agreement with the Book and Sunnah upon the understanding of the *Salaf As-Saalih* (first three generations of Muslims). Every action must comply with the legislative principles, the foundations of *fiqh* (Islamic jurisprudence) and that which came with the religion.

A servant is not called an adherent to the Book and Sunnah unless he applies both the Book and the Sunnah in his life upon the guidance of beneficial knowledge and the correct legislative principles, and none is (more) harmful to the people than the one who is deficient in

knowledge. The mediocre doctor, the mediocre linguist, and the person with mediocre knowledge of the Book and Sunnah all destroy much good.

One is always in need of *ikhlaas*. The statement of *ikhlaas* is taken from the statement “*akhlastul 'amal lillah* (I have devoted this action [sincerely] to Allah, or I have removed from this action every defect.)” Thus, nothing remains in it for other than Allah. No worldly benefits, desires, showing off, or any of the many objectives of the worldly life. The one who fulfills these conditions and battles his desires for the sake of Allah has earned the honor of being sincere, as Allah has stated:

﴿ وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴾



**As for those who strive hard for Our cause, We will surely guide him to Our paths. And verily, Allah is with Al-Muhsineen (good-doers).<sup>8</sup>**

<sup>8</sup> Soorah al-'Ankabuut (29:69)

## THE INDIVIDUAL'S BATTLE AGAINST HIS DESIRES:

A servant is one always in an ongoing battle against oneself, persevering until one's life is taken away while one is in a state of fighting for Allah's Pleasure. Shaytaan strives to push one into an action devoid of sincerity to Allah while one resists, determined that every single action must be devoted to Allah solely. Likewise, one also battles *bida'* (innovations) and personal desires—and one may even be a follower of one's desires without realizing it. And how many individuals and nations have been led astray by their desires. Just as Allah (*Subhanahu wa Ta'ala*) has said:

﴿ أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ ۗ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ ۗ ﴾

﴿ بَلْ هُمْ أَضَلُّ سَبِيلًا ﴾ ﴿٤٤﴾

**Or do you think that most of them hear or understand? They are only like cattle—nay, they are even farther astray from the path (i.e. even worse than cattle).<sup>9</sup>**

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<sup>9</sup> Soorah al-Furqaan (25:44)

And He (*Subhanahu wa Ta'ala*) has also said:

﴿وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ لَهُمْ قُلُوبٌ لَّا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَّا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَّا يَسْمَعُونَ بِهَا أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ ﴿١٧٣﴾﴾

**And surely, We have created many of the jinn and mankind for Hell. They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are only like cattle, nay even more astray. Those--they are the heedless ones. <sup>10</sup>**

He (*Subhanahu wa Ta'ala*) has also said:

﴿أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَىٰ بَصَرِهِ غِشَاوَةً فَمَن يَهْدِيهِ مِن بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ ﴿٢١٣﴾﴾

**Have you seen him who takes his own lust (vain desires) as his *ilah* (deity to be**

<sup>10</sup> Soorah al-A'raaf (7:179)

**worshipped)? And Allah knowing (him as such), left him astray, and sealed his hearing and his heart and put a covering on his sight. Who will then guide him after Allah? Will you not then remember? <sup>11</sup>**

If this is the case, how about those who issue legal rulings without knowledge? They have caused a disastrous calamity. And if the one mentioned in this verse is misguided although he is knowledgeable, then the one who is ignorant is in an even more serious situation. And we seek refuge in Allah.

Mankind is in the most urgent need for *tawfeeq* (success) and uprightness from Allah. Few are those who have been given success, and abundant are those who have been forsaken.

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<sup>11</sup> Soorah al-Jaathiyah (45:23)

## **BENEFICIAL KNOWLEDGE:**

Likewise, O servant of Allah, beneficial knowledge produces piety, fear of Allah, and hope in Him, as He (*Subhanahu wa Ta'ala*) has said:

﴿ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ ﴾ (38)

**It is only those who have knowledge among His slaves that fear Allah. Verily, Allah is All-Mighty, Oft-Forgiving.** <sup>12</sup>

Beneficial knowledge produces righteous actions and bears the fruit of sincerity for Allah. Likewise, it bears the fruit of adherence to the Book and Sunnah. It results in fear of Allah concerning whether Allah accepts one's deeds. Allah says:

﴿ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ ﴾ (17)

**Verily, Allah accepts only from those who are *Muttaqeen* (pious).** <sup>13</sup>

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<sup>12</sup> Soorah Faatir (35:28)



Hence, the adherent to beneficial knowledge is the first to benefit from it (before anyone he teaches). His heart is sound and his tongue is intact. He is known for being generous and beneficent. His obedience to Allah is upright. His mercy to the people and his gentleness with them is the outcome, as Allah has said:

﴿ فِيمَا رَحِمَهُ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ ﴾

**And by the Mercy of Allah you (Muhammad Sallallahu 'alayhi wa salam) dealt with them gently. And had you been severe and harsh hearted, they would have broken away from about you; so pass over (their faults), and ask (Allah's) forgiveness for them; and consult them in the affairs. <sup>14</sup>**

The Messenger of Allah Sallallahu 'alayhi wa salam was merciful with his Companions. He was friendly, thankful, and gentle. He used to cry out of fear of Allah. He was persistent and tireless with regards to righteous actions.

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<sup>13</sup> Soorah al-Maa'idah (5:27)

<sup>14</sup> Soorah Aali 'Imraan (3:159)

This is beneficial knowledge that brings about the fruit of having *taqwa* of Allah. It is knowledge that will tip the scale in one's favor rather than against it in the Day of Judgment, while knowledge that results in evil will be evidence against one. Beneficial knowledge is only that which produces the fruits of righteous actions and fear of Allah *Subhanahu wa Ta'ala*.

﴿ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ﴾

**It is only those who have knowledge among His slaves that fear Allah. <sup>15</sup>**

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<sup>15</sup> Soorah Faatir (35:28)

## FEAR OF ALLAH:

Therefore, the *'ulamaa* (scholars) are the most fearful of Allah, Whoever does not possess the fear of Allah cannot be a (true) scholar; on the contrary, he is ignorant.

One who does not possess the fear of Allah; or have *taqwa* of Him regarding the Muslims' honor, his tongue, his time, his life, or the *Ummah* (nation of Muslims) is ignorant and his knowledge will harm him.

The Prophets and Messengers of Allah, the Companions, the *taabi'een* (the successors of the Companions), the scholars of today like Shaykh ibn Baaz, Albaani, ibn Uthaymeen and Muqbil (may Allah have mercy upon them and their likes from the people of knowledge) all acted according to their knowledge. They possessed *taqwa* of Allah and feared Him. They disseminated their knowledge and were patient with the harms of the people in the path of Allah. This is true beneficial knowledge.

Allah (*Subhanahu wa Ta'ala*) has said:

﴿ أَفَأَمِنُوا مَكْرَ اللَّهِ فَلَا يُأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ

الْخَاسِرُونَ ﴿١١﴾

**Do they feel safe from the planning of Allah? None feels safe from the planning of Allah except people who are the losers. <sup>16</sup>**

When people feel safe from the planning of Allah, they suffer inevitable loss—and Allah's refuge is sought—and they have fallen into a major sin.

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<sup>16</sup> Soorah al-'Araaf (7:99)

## THE CHARACTERISTICS OF THE RIGHTEOUS BELIEVER:

The believer should always have fear and hope in Allah simultaneously. He fears Allah's punishment because he does not know what Allah will do with him. Therefore, he doesn't look down on people or act arrogantly with them because the Messenger (*Sallallahu 'alayhi wa salam*) said:

لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالَ ذَرَّةٍ  
مِنْ كِبَرٍ

**“He who has in his heart the weight of a dust particle of *kibr* (pride, arrogance) will not enter Jannah.”** <sup>17</sup>

The heart of the righteous believer is safe and intact. His heart is clean from resentment, rancor, envy, hatred, or any grudge for his fellow brothers and he does not say anything about his believing brother that is untrue.

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<sup>17</sup> [Reported by Muslim on the authority 'Abdullah ibn Mas'ood *Radhiyallahu 'anhu*]

Verily, the Prophet (*Sallallahu 'alayhi wa salam*) has said:

مَنْ قَالَ فِي أَخِيهِ مَا لَمْ يَقُلْهُ أَذْخَلَهُ اللَّهُ رِدْغَةَ  
 الْخَبَالِ يَوْمَ الْقِيَامَةِ حَتَّى يَخْرُجَ مِمَّا قَالَ .

**“Whoever says about his brother what he does not possess, Allah will enter him into the *Ridghatul Khibaal* on the Day of Standing until he brings out that which he has said (i.e. brings his proof).”** <sup>18</sup>

*Ridghatul Khibaal* is the repulsive waste of the residents of the Hell-fire—their blood and pus, and we seek refuge in Allah.

His statement: **“Until he brings out what he said (i.e. brings his proof).”** If he has no proof, his saying will be counted as a lie. Therefore, be cautious, O slave of Allah, from saying that which stains people's honor. By Allah! This is something grave.

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<sup>18</sup> [Reported by Abu Dawood and other than him on the authority of Ibn Umar (*Radhiyallahu 'anhu*) with an authentic chain]



The believer fears Allah with regards to his tongue as the Messenger (*Sallallahu 'alayhi wa salam*) said:

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا  
 أَوْ لِيَصْمُتْ .

**“Whoever believes in Allah and the Last Day, let him say that which is good or remain silent.”** <sup>19</sup>

Indeed, it is obligatory upon the Muslim to hold on to the Book and Sunnah upon the understanding of the *Salaf As-Saalih*, and seek knowledge from those who hold onto the Book and Sunnah from the people of knowledge—those who have the *taqwa* of Allah—regarding that which is ambiguous to him as He (*Subhanahu wa Ta'ala*) has said:

﴿ فَسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴾ (١٣)

**Ask the people of Dhikr (remembrance) if you do not know.** <sup>20</sup>

<sup>19</sup> [The hadeeth is *Muttafaqun 'alayhi* (agreed upon)]

<sup>20</sup> Soorah an-Nahl (16:43)

As the Prophet (*Sallallahu 'alayhi wa salam*) said about those who gave a legal ruling to someone without having knowledge, resulting in his death:

قَتَلُوهُ قَتَلَهُمُ اللَّهُ إِلَّا سَأَلُوا إِذْ لَمْ يَعْلَمُوا  
 فَإِنَّمَا كَانَ شِفَاءَ الْعِيِّ السُّؤَالُ .

**“They killed him, may Allah kill them. Could they not have asked had they not known? Verily, the only cure for Al-'iyyu is to ask.”**

*Al-'iyyu* is *jahl* (ignorance). Its cure is seeking answers one doesn't have.

It is also upon the Muslim to be cautious of disobedience, sin, innovations, and *hizbiyyah* (partisanship) and its people. Allah (*Subhanahu wa Ta'ala*) said:

﴿وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ  
 وَجْهَهُ، وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ  
 أَغْفَلْنَا قَلْبَهُ، عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا﴾

**And keep yourself (O Muhammad (Sallallahu 'alayhi wa salam) patiently with those who call on their Lord morning and afternoon, seeking His Face; and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our remembrance and follows his own lusts, and whose affair (deeds) has been lost. <sup>21</sup>**

Likewise, stay away from the people of innovations, the people of *hizbiyyah* and the companions of the *Dunya*, as instructed in the *Ayah*:

﴿وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ  
 وَجْهَهُ، وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ  
 أَغْفَلْنَا قَلْبَهُ، عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا﴾

**And keep yourself (O Muhammad (Sallallahu 'alayhi wa salam) patiently with those who call on their Lord**

<sup>21</sup> Soorah al-Kahf (18:28)

**morning and afternoon, seeking His Face; and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our remembrance and follows his own lusts, and whose affair (deeds) has been lost. <sup>22</sup>**

Hence, it is upon one to be upright and to join the people of uprightness. Likewise, one must be truthful and be with the people of truth as Allah has said:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّٰدِقِينَ ﴾

**O you who believe! Fear Allah and be with the truthful. <sup>23</sup>**

Be with the truthful, the believers, the pious, and the good-doers and remain far away from their opposites among the liars, the treacherous, the oppressors, and the wrongdoers, as Allah has said:

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<sup>22</sup> Soorah al-Kahf (18:28)

<sup>23</sup> Soorah at-Taubah (9:119)

﴿ وَلَا تَزْكُوتُوا إِلَى الَّذِينَ ظَلَمُوا فَمَا تَمَسَّكُمْ النَّارُ وَمَا لَكُمْ مِنْ دُونِ  
اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ ﴾ (١١٣)

**And incline not toward those who do wrong, lest the Fire should touch you, and you have no protectors other than Allah, nor would you then be helped. <sup>24</sup>**

Therefore, be with the truthful, righteous believers and consult them as Allah has said:

﴿ وَشَاوِرْهُمْ فِي الْأَمْرِ ﴾

**And consult them in the affairs. <sup>25</sup>**

And as He has also stated:

﴿ وَأَمْرُهُمْ شُورَى بَيْنِهِمْ ﴾

**And who (conduct) their affairs by mutual consultation. <sup>26</sup>**

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<sup>24</sup> Soorah Hud (11:113)

<sup>25</sup> Soorah Aali 'Imraan (3:159)

<sup>26</sup> Soorah Ash-Shura (42:38)

One should not be headstrong. It is possible to err because no one is infallible. One must not always believe one's own opinion is the right one (in a disagreement with) righteous and pious people. Allah has instructed this *Ummah*:

﴿ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ ﴾

**And who (conduct) their affairs by mutual consultation. 27**

Likewise, His statement to His Messenger (*Sallallahu 'alayhi wa salam*):

﴿ وَسَاوَرَهُمْ فِي الْأَمْرِ ﴾

**And consult them in the affairs. 28**

The believer should be alert lest he be dragged into the traps of the Shaytaan to pride, haughtiness, boasting, showing off, public reputation, lying, *gheebah*, and *nameemah*. One should be careful of disobedience to one's parents and to the scholars, severing the ties of

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<sup>27</sup> Soorah Ash-Shura (42:38)

<sup>28</sup> Soorah Aali 'Imraan (3:159)



kinship, troubling or harming the neighbors, and insulting the Muslims, harming them by statement or action.

The believer always calls himself to account. He is merciful to the youth and respects and honors his elders. The Prophet (*Sallallahu 'alayhi wa salam*) said:

لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَ يُوقِّرْ  
كَبِيرَنَا وَ يَعْرِفَ لِعَالِمِنَا حَقَّهُ .

**“He is not from us who is not merciful to our youth and does not respect our elders and does not acknowledge the right of our scholars.”**

His statement: **“He is not from us”** means that he who is in opposition to that falls into one of the major sins, and Allah's refuge is sought. This is just as the Messenger (*Sallallahu 'alayhi wa salam*) said:

مَنْ حَلَفَ بِالْأَمَانَةِ فَلَيْسَ مِنَّا إِلَّا إِلَى غَيْرِ ذَلِكَ

**“Whoever does not fulfill his oaths is not from us” and the likes.”**

Thus, the believer tries to be merciful to those younger than him and respects his elders. He honors the people of knowledge, the righteous, the believers, and the truthful because honoring them is from honoring Allah (*Subhanahu wa Ta'ala*). Honoring the elder and the one who holds the Qur'an (i.e. has committed it to memory) is from honoring Allah, as has come in the hadeeth.

## THE SERIOUSNESS OF ONE'S UTTERANCES:

The believer should restrain his tongue except from that which is good. Surely, Allah has said:

﴿ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾ ﴾

**Not a word does he (or she) utter but there is a watcher by him ready (to record it).<sup>29</sup>**

And He said (*Subhanahu wa Ta'ala*):

﴿ كِرَامًا كَتِيبِينَ ﴿١١﴾ يَعْمَلُونَ مَا تَفْعَلُونَ ﴿١٢﴾ ﴾

***Kiraaman* (honorable) *kaatibeen*- writing down (your deeds) they know all that you do.<sup>30</sup>**

The Messenger (*Sallallahu 'alayhi wa salam*) said:

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<sup>29</sup> Soorah Qaf (50:18)

<sup>30</sup> Soorah al-Infitaar (82:11-12)

إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ اللَّهِ لَا  
 يَلْقَى لَهَا بَالًا تَهْوِي بِهِ فِي النَّارِ أَبْعَدُ مِمَّا  
 بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ .

**“Indeed, the servant does not speak a statement from that which angers Allah and he does not give it any consideration except while it drags him into the Fire a greater distance than that which is between the east and west.”**

O servants of Allah! What comes from the tongue is very serious. It is just as he (*Sallallahu 'alayhi wa salam*) said to Mu'adh ibn Jabal (*Radhiyallahu 'anhu*):

((أَوْ لَا أَدُلُّكَ عَلَى مَلَاكٍ ذَلِكَ كُلُّهُ)) أَيْ أَدُلُّكَ  
 عَلَى شَيْءٍ يَجْلِبُ لَكَ الْخَيْرَ كُلُّهُ وَ يَجْنِبُكَ  
 الشَّرَّ كُلُّهُ، قَالَ قُلْتُ : ((بَلَى يَا رَسُولَ اللَّهِ،))  
 قَالَ : ((أَمْسِكْ عَلَيْكَ هَذَا)) وَ أَشَارَ إِلَى لِسَانِهِ

، قَالَ : قُلْتُ يَا رَسُولَ اللَّهِ وَإِنَّا لَمُؤَاخِذُونَ بِمَا  
نَتَكَلَّمُ بِهِ ؟ قَالَ : (( ثكلتك أمك يَا مُعَاذُ ، وَ  
هَلْ يَكِبُّ النَّاسُ فِي النَّارِ يَوْمَ الْقِيَامَةِ عَلَى  
وُجُوهِهِمْ )) أَوْ قَالَ : (( عَلَى مَنَاخِرِهِمْ إِلَّا  
حَصَائِدَ أَلْسِنَتِهِمْ ))

**“Should I not direct you to the foundation of everything (that will bring about for you every good and will prevent you from every evil)?”** So Mu'adh said: **“I said, ‘Of course O Messenger of Allah.’”** He (*Sallallahu 'alayhi wa salam*) said, **“Restrain this” and he pointed to his tongue.** Mu'adh said: **“I said, ‘O Messenger of Allah! Will we be taken (to account) for what we say?’”** The Messenger (*Sallallahu 'alayhi wa salam*) said: **“May your mother be bereaved of you O Mu'adh. Is there anything that will topple the people on their faces in the Hell-Fire on the Day of Resurrection”—or he said “on their nostrils”—“other than what their tongues harvest!”**

We ask Allah for pardon and safety. The loose, vicious tongue reflects the deficiency of the peoples' religion and fear of Allah.

O servants of Allah! Beneficial knowledge brings fear of Allah to its adherent in secret and open, in delight and anger, and in every condition. This is one who benefitted from his knowledge and did not waste his time, so his knowledge did not harm him. Speaking without knowledge or conscious thought is a proof of deficiency in religion, weakness of *eemaan*, and lack of fear of Allah. We ask Allah for steadfastness upon the Book and the Sunnah.

By Allah! It is a tremendous calamity that the people are dragged along upon their faces until they meet in the Hell-Fire. Thus, it will be asked, "What did he do? Did he fornicate? Did he steal? Did he murder? Did he associate partners in the worship of Allah?" It will be said, "No." It will be asked, "Did he disbelieve? Did he murder someone?" It will be said, "No." It will be asked, "Then what did he do?" It will be said, "His tongue was let loose. He slandered people's honor."

## AN EXCEPTION:

Speaking out against the people of innovation and desires is allowed with conditions.

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَ إِنَّمَا لِكُلِّ امْرِئٍ مَّا نَوَىٰ .

**“Actions are only but by intentions and every man will only get that which he intended.”**

Therefore, if one’s intention is not for Allah; one is a criminal. One’s intention should only be to warn and caution from innovations, desires and sins. It (i.e. his warning the people) should not be for *shahawah* (desire, lust).

The matter should not be for the sake of speech, or for the love of conversation and having the front seat. It should only be for the protection of the religion and warning against the people of innovation and desires. The one speaking must also have knowledge and weigh the benefits and harms of his speech. It is not (appropriate) for one to say whatever one wishes regarding whomever one wishes.

O servants of Allah! Speech regarding the people of innovation (i.e. refuting them) and sinners brings you close to Allah if the conditions for such action were fulfilled, but this is an exception from the general rule of controlling one's tongue.

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا  
أَوْ لِيَصْمُتْ

**“Whoever believes in Allah and the Last Day, let him say what is good or remain silent.”**

And staying safe is best, as Imam An-Nawawee (*Rahimahullah*) has stated in *Riyaadh As-Saaliheen*.

Scholars are aware of these exceptions and conditions, unlike common-folk and students who must refrain from idle talk unless reporting a scholar's statement in regard to the criticism of individuals.

O servants of Allah! We will be standing before Allah very soon. We will be called to account for our actions and for them we will be



compensated. Be ever-conscious of the slips of the tongue, errors of the tongue, slandering the honor (of the people), idle talk, *gheebah* and *nameemah*, lying, falsehood, and slander.

The Prophet (*Sallallahu 'alayhi wa salam*) said,

(( أَلَا أَنْبِئُكُمْ بِأَكْبَرَ الْكَبَائِرِ؟ أَلَا أَنْبِئُكُمْ بِأَكْبَرَ الْكَبَائِرِ؟ أَلَا أَنْبِئُكُمْ بِأَكْبَرَ الْكَبَائِرِ؟ ))  
 (( قَالَوا : بَلَى يَا رَسُولَ اللَّهِ ، قَالَ : (( الْإِشْرَاكُ بِاللَّهِ وَ عُقُوقُ الْوَالِدَيْنِ )) وَ كَانَ مُتَكِنًا فَجَلَسَ وَ قَالَ : (( أَلَا وَ قَوْلُ الزُّورِ ، أَلَا وَ قَوْلُ الزُّورِ ، أَلَا وَ شَهَادَةُ الزُّورِ ، أَلَا وَ قَوْلُ الزُّورِ )) قَالَ :  
 فَمَا زَالَ يُكْرِرُهَا حَتَّى قُلْنَا لَيْتَهُ سَكَتَ )) .

**“Shall I not inform you of the greatest of the major sins? Shall I not inform you of the greatest of the major sins? Shall I not inform you of the greatest of the major sins?” So the companions said, “Of course, O Messenger of Allah.” Thereupon he said, “Associating partners with Allah (in worship) and disobedience to the parents.” He said**

**this while he was reclining. Then he sat up and said, “The intentional statement of falsehood, the statement of falsehood, the false testimony, the false statement.” They said, “He did not cease repeating it to the point we said: “I wish he would become silent.”<sup>31</sup>**

The *qawlu zur* (false statement) is a lie about a believer. This is a great matter with Allah, mentioned along with *shirk*, as Allah has said:

﴿ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ

الرُّزْرِ ﴾

**So shun the abomination (worshipping) of idols, and shun lying speech (false statements).<sup>32</sup>**

The abomination (worshipping) of idols is *shirk*. Thereupon; it is mentioned with falsehood and false testimony.

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<sup>31</sup> [The hadeeth is agreed upon by Al-Bukhari and Muslim on the authority of Abu Bakrah (*radhiyallahu 'anhu*)]

<sup>32</sup> Soorah al-Hajj (22:30)

﴿فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ﴾

﴿حَقَّاءَ لِلَّهِ عِزِّ مُشْرِكِينَ بِهِ﴾ ٣٠

**So shun the abomination (worshipping) of idols, and shun lying speech (false statements) Hunafaa lillah (i.e. worshipping none but Allah), not associating partners (in worship) to Him.**

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<sup>33</sup> Soorah al-Hajj (22:30-31)

## THE MUSLIM'S ATTITUDE TOWARDS HIS FELLOW BROTHERS:

The Prophet (*Sallallahu 'alayhi wa salam*) has said:

كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ، دَمُهُ وَ مَالُهُ  
وَ عِرْضُهُ.

**“Every Muslim’s blood, property, and honor are unlawful (to be violated by) another Muslim.”** <sup>34</sup>

And he (*'Alayhis salaatu wa salaam*) said during his *khutbah* in Mina on the 10<sup>th</sup> day of Dhul Hijjah for the Farewell Hajj,

أَيُّ يَوْمٍ هَذَا؟ أَيُّ شَهْرٍ هَذَا؟ أَيُّ بَلَدٍ هَذَا؟ وَ هُمْ  
يَقُولُونَ: اللَّهُ وَ رَسُولُهُ أَعْلَمُ، فَيَقُولُ: ((أَلَيْسَ  
الْبَلَدُ الْحَرَامُ؟ أَلَيْسَ الشَّهْرُ الْحَرَامُ؟ أَلَيْسَ

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<sup>34</sup> [Reported by Muslim on the Authority of Abu Hurayrah (*Radiyahallahu 'anhu*)

الْيَوْمِ الْحَرَامِ ؟ قَالُوا: بَلَى يَا رَسُولَ اللَّهِ ، قَالَ :  
 (( فَإِنَّ دِمَائَكُمْ وَ أَعْرَاضَكُمْ وَ أَمْوَالَكُمْ حَرَامٌ  
 بَيْنَكُمْ كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا  
 فِي بَلَدِكُمْ هَذَا ، أَلَا هَلْ بَلَغْتُ ؟ اللَّهُمَّ  
 اشْهَدْ ، اللَّهُمَّ اشْهَدْ . يَشْهَدُ اللَّهُ عَلَيْهِمْ .

**“What day is this? What month is this? What land is this?”** The Companions said, **“Allah and His Messenger know best.”** So he said, **“Is this not the sacred land? Is this not the sacred month? Is this not the sacred day?”** They said, **“Of course, O Messenger of Allah!”** He said, **“Indeed, your blood, your honor and your property are (held) sacred between you just like the sacredness of this day of yours, in this month of yours, in this land of yours. Have I not conveyed (the message)? O Allah! Bear witness. O Allah! Bear witness.”**

He reminded them of the sacred day, the sacred month and the sacred land. They had (already) known the sacredness of these things, so he

(used them) to clarify the sacredness of the Muslim's blood, honor, and property.

So a Muslim is not to be killed or beaten to the point he sheds blood, and his property is not to be taken without legislative right.

Reflect on the Messenger (*Sallallahu 'alayhi wa salam*) with his Companions and the unity of the Companions. He taught them the religion, morals and good manners. He did not place hatred in the hearts of some of them against others. As for the one who fuels hatred in the hearts of some believers against others, this is done in opposition to the religion.

The Prophet (*Sallallahu 'alayhi wa salam*) taught them friendship, mercy, and mutual affection. He taught all of us in his statement:

الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ  
بَعْضًا. وَشَبَكَ بَيْنَ أَصَابِعِهِ.

**“The believer to the believer is like a building of bricks strengthening one**

**another. And he interlaced his fingers.”**

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In statement and action (it is like that). Like that is *eemaan* and like that are the believers. By Allah! If one incites hatred in the heart of another, one perpetrates an abominable action similar to that of Shaytaan and the enemies of Islaam. Islaam is free from this (i.e. has nothing to do with it). Reconciliation and uniting the believers is required—on the condition that unity is upon the Book of Allah and upon the Sunnah of His Messenger (*Sallallahu 'alayhi wa salam*). Unity doesn't at all mean reconciling with the people of innovation and desires. It is to unite upon the Book and Sunnah with the understanding of the *Salaf As-Saalih*. Whoever seeks to achieve this should be aided and instructed upon goodness. But as the Prophet (*'Alayhis salaatu was salaam*) has said:

مَنْ لَا يَرْحَمُ لَا يُرْحَمُ

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<sup>35</sup> [This hadeeth is agreed upon by Al-Bukhari and Muslim on the authority of Abu Musa Al-Ash'aree (*Radiyallahu 'anhu*)]

**“Whoever does not show mercy will not be shown mercy.”<sup>36</sup>**

Also, as he (*'Alayhis salaatu was salaam*) has stated:

مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَ تَرَاحُمِهِمْ وَ  
تَعَاطُفِهِمْ كَمَثَلِ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ  
عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهْرِ وَ  
الْحُمَى .

**“The example of the believers regarding their friendship, their respect, and their affection towards each other is like the example of the body. When one limb suffers, the rest of the body suffers from sleeplessness and fever.”<sup>37</sup>**

Observe the hadeeths of the Messenger (*Sallallahu 'alayhi wa salam*), and notice the vast difference between them and our behavior

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<sup>36</sup> [The hadeeth is agreed upon by Al-Bukhari and Muslim on the authority of Abu Hurayrah (*Radiyallahu 'anhu*)]

<sup>37</sup> [The hadeeth is agreed upon by Al-Bukhari and Muslim]



towards each other today. The Muslims support one another upon the truth, and unite to render mutual assistance upon good—not fighting, hatred, rancor, and enmity.

Keep in mind also the hadeeth of 'Abdullah ibn Umar (*Radhiyallahu 'anhuma*) that is reported by At-Tirmidhee with a strong chain of narration that the Messenger (*Sallallahu 'alayhi wa salam*) hurried from his home to the masjid, ascended the *minbar*, and called loudly:

يَا مَعْشَرَ مَنْ قَدْ أَسْلَمَ بِلِسَانِهِ وَ لَمْ يَفِضْ  
الْإِيمَانَ إِلَى قَلْبِهِ لَا تُؤْذُوا الْمُسْلِمِينَ وَ لَا  
تُعَيِّرُوهُمْ وَ لَا تَتَّبِعُوا عَوْرَاتِهِمْ فَإِنَّهُ مَنْ تَتَّبَعَ  
عَوْرَةَ أَخِيهِ الْمُسْلِمِ تَتَّبَعَ اللَّهُ عَوْرَتَهُ وَ مَنْ  
تَتَّبَعَ اللَّهُ عَوْرَتَهُ يَفْضَحْهُ وَ لَوْ فِي جَوْفِ رَحْلِهِ

**“O people! Whoever has become Muslim with his tongue while *eemaan* has not reached his heart should not harm the Muslims, abuse them, or seek out their shortcomings. Whoever seeks out the shortcomings of his brother Muslim, Allah will seek out his shortcomings,**

**and when Allah seeks out his shortcomings, Allah will expose him even if it is inside of his baggage.”**

This is a tremendous hadeeth. The Messenger (*Sallallahu 'alayhi wa salam*) left his home hastily to reach the *Ummah* as if revelation came to him on the spot. He did not convey this message in the house or in the street. He conveyed it in the masjid on the *minbar* with a loud voice. Thereupon, it is upon the Muslims to fear Allah concerning one another and to act according to the Book of Allah and the Sunnah of His Messenger (*Sallallahu 'alayhi wa salam*).

By Allah! It is a calamity that the people set the land on fire. It is awful to speak with hostility towards each other. Such people are to be banned, whether writers or speakers. They agitate *fitan* (trials, tribulations), cause problems between the believers—the people of the clear, unadulterated '*aqeedah* (creed, belief system) and the straight, correct *manhaj* (methodology). Had it been between the sinning Muslims; it would have increased them in that which they are upon from sins and *fitan*. It is obligatory upon the Muslims to have fear of Allah and preserve their tongues concerning the honor of

the people. And it is upon them to call one another to good and guidance, not evils and destruction.

Verily, Shaytaan loves the disturbance of safety and the spread of *fitan*, evils, and agitation. He loves to the Muslims fight one another, and become occupied away from the obedience of Allah, seeking knowledge, and earning Allah's Pleasure on the account of those false *fitan*.

It is (a duty) of the pious, trustworthy, wise *'ulamaa* (scholars) of the Book and Sunnah to warn the Muslims from the disastrous consequences of opposing the Book and Sunnah. Verily, the religion is advice and silence is not permissible regarding the one igniting a fire. The one who ignites a physical fire is detained and prevented. Suppressing, preventing, and disciplining the one who ignites an ideological fire is even more important.

Preservation of public safety is binding. It should be preserved by the fear of Allah. It should be propagated with the Book and Sunnah, holding fast to the religion with righteous actions, seeking knowledge, and returning to the people of knowledge who hold fast to the Book and Sunnah with morals and manners toward the

believers, scholars, and respect for the honor (of the people), properties, blood, the rights of Muslims. All are governed by principles and rules set by Islam and known by some but not all.

## ADVISE ONE ANOTHER:

We advise one another to have *taqwa* of Allah ('Azza wa jalla), hold on to the Book of Allah and the Sunnah of His Messenger (Sallallahu 'alayhi wa salam), and to sincerely advise each other concerning what is between us. The Prophet (Sallallahu 'alayhi wa salam) said,

الدِّينُ النَّصِيحَةُ، قَالُوا: (( لِمَنْ يَا رَسُولَ اللَّهِ  
 ))، قَالَ: (( لِلَّهِ وَ لِكِتَابِهِ وَ لِرَسُولِهِ وَ لِأُمَّةٍ  
 الْمُسْلِمِينَ وَ عَامَتِهِمْ )) .

**“The religion is advice. The religion is advice. The religion is advice.”** The Companions said, **“To whom, O Messenger of Allah?”** He said, **“To Allah, to His Book, to His Messenger, to the leaders of the Muslims and to their common-folk.”**<sup>38</sup>

The religion is advice. There is no escape from advising one another and enjoining the good and

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<sup>38</sup> [Reported by Muslim on the authority of Tameem Ad-Daaree (*Radiyallahu 'anhu*)

forbidding evil, and the scholar must spread friendship and love for Islaam and the Muslims in the hearts of his students and to spread love for *eemaan* and those with *eemaan*, for *taqwa* and those with *taqwa*, and for knowledge and the those with knowledge. He should not fill their hearts with hatred for the Muslims because that is certainly in opposition to the Book and Sunnah. He should only warn against the people of innovation and desires according to the set boundaries of the Book and Sunnah.

Verily, oppression is darkness on the Day of Resurrection, and Allah does not like the oppressors, and He does not guide a nation of oppressors. Allah has stated:

﴿ وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا ﴾ (31)

**And as for the wrongdoers, He has prepared a painful torment.** <sup>39</sup>

We ask Allah (*Azza wa jalla*) to grant all of us success in all that He loves and is pleased with and to establish all of us upon His obedience.

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<sup>39</sup> Soorah Al-Insaan (76:31)

Indeed, He is the Hearer of *du'a*. And may the prayers and peace be upon our Prophet Muhammad and upon his family.<sup>40</sup>



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<sup>40</sup> Lecture given the 18th night of Dhul-Qa'dah 1428 H by Shaykh Muhammad ibn 'Abdul Wahhaab (may Allah preserve him)