

إِذَا تَطِيعُوا اللَّهَ وَرَسُولَهُ حَافِظًا لِحُدُودِ اللَّهِ
يَسْتَجِيبْ لَكُمْ دَعْوَاتِكُمْ فِي أُمُورِكُمُ الَّتِي فِيهَا
بَيْنَكُمْ وَبَيْنَ اللَّهِ حُدُودَ اللَّهِ يَسْتَجِيبْ لَكُمْ
دَعْوَاتِكُمْ فِي أُمُورِكُمُ الَّتِي فِيهَا بَيْنَكُمْ
وَإِن تَعْلَمُوا أَنَّ اللَّهَ سَأَلَ عَنِ
إِيمَانِكُمْ وَلَمْ يَكُن لَكُمْ
إِيمَانٌ فَكُنْتُمْ عَلَى الْكُفْرِ
وَإِن تَعْلَمُوا أَنَّ اللَّهَ سَأَلَ
عَنِ إِيمَانِكُمْ وَلَمْ يَكُن لَكُمْ
إِيمَانٌ فَكُنْتُمْ عَلَى الْكُفْرِ

IF YOU OBEY HIM YOU WILL BE GUIDED



By Shaikh

Rabee' al-Madkhalee

May Allah preserve him



إِنْ تُطِيعُوهُ تَهْتَدُوا

IF YOU OBEY HIM YOU WILL BE GUIDED



By

The Eminent Shaykh, the Muhaddith

Rabee' bin Hadi al-Madkhali

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Key



- Tabaraka Wa Ta'ala – the Blessed and Exalted عز وجل سبحانه وتعالى -
تبارك وتعالى
- May Allaah's Praise and Peace be upon him - صلى الله عليه وسلم
- May Allaah send peace upon them – عليهم السلام
- May Allaah be pleased with him - RadhiAllaahu Anhu - رضي الله عنه
- May Allaah be pleased with her - RadhiAllaahu Anha - رضي الله عنها
- May Allaah be pleased with them - RadhiAllaahu Anhum -
رضي الله عنهم
- May Allaah be pleased with them both -RadhiAllaahu Anhumma
- رضي الله عنهما
- May Allaah have mercy on him – RahimAllaah – رحمه الله



Publisher's Foreword

All Praise belongs to Allaah -The Almighty- may Allaah's praise and peace be upon the final Prophet sent to all mankind, Muhammad ibn Abdullaah, and upon his family and his companions and all those who follow his way.

To proceed

Miraath publications presents the advice and encouragement of our Shaykh, the Muhaddith Rabee' bin Hadi al-Madkhali of how guidance comes from following the Messenger.

May Allaah reward all those who helped in preparing this book. We ask Allaah Ta'ala to make it beneficial in spreading the Sunnah.

Miraath Publications

بسم الله الرحمن الرحيم

الحمد لله رب العالمين، والصلاة والسلام على أشرف الأنبياء والمرسلين نبينا محمد وعلى آله وصحبه وسلم أما بعد:

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كتبه
ربيع بن هادي المدخلي
١٤٣٢/٢/٦

In the Name of Allaah, The Most Kind, The Most Merciful

All praise belongs to Allaah The Lord of all the worlds, may praise and peace be upon the most noble of the Prophets and Messengers, our Prophet Muhammad, upon his family and his Companions.

To proceed,

I have given permission to Miraath al-Anbiyaa Publications, which is owned by Abu Zeiad Khalid Bagais – may Allaah give him success- to publish and print my books which are translated into English and other languages, these are printed by Dar al-Miraath an-Nabawi for publication and distribution.

I ask Allaah Ta'ala to make them beneficial.

May Allaah send praise and peace upon our Prophet Muhammad, and upon his family and his Companions.

Written by
Rabee' ibn Hadi al-Madkhali
A.H. 1433/2/6

The Book



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allaah the Most Beneficent, the Most Merciful

Verily all the praises belong to Allaah. We praise Him and we seek His assistance and we seek His forgiveness. And we seek refuge in Allaah from the evil of our souls and from the evil of our actions. Whoever Allaah guides none can misguide him, and whoever is misguided there is no guide for him. I bear witness that nothing has the right to be worshipped except for Allaah alone without partners and I bear witness that Muhammad is His slave and His Messenger *صلى الله عليه وسلم*.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ. وَلَا تَمُونَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

“O you who believe! Fear Allaah (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islaam (as

Muslims) with complete submission to Allaah.”¹

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

“O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women and fear Allaah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allaah is Ever an All-Watcher over you. “²

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 Allaah and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allaah and His Messenger he has indeed achieved

¹ [Soorah Aali Imraan 3:102].

² [Soorah An Nisaa 4:1].

a great achievement (i.e. he will be saved from the Hell-fire and made to enter Paradise)..”³

As for what follows: verily the most truthful speech is the Book of Allaah, and the best guidance is the guidance of Muhammad. The most evil of affairs are newly invented matters, and every newly invented matter is an innovation and every innovation is astray and straying is in The Fire.

O my children and brothers: verily this is a good and blessed opportunity for us to meet for the sake of Allaah, in order to learn some matters and remind each other of that which will benefit us if Allaah wills- in our religion and our worldly life. I ask Allaah that this is a beneficial meeting. The topic of this gathering is as you have heard from the presenter:

وَإِنْ تُطِيعُوهُ تَهْتَدُوا

‘If you obey him you will be guided’

The pronoun ‘him’ means the noble Messenger *صلى الله عليه وسلم*. Thus obedience to the Messenger *صلى الله عليه وسلم* contains complete guidance

³ [Soorah Ahzab 33:71].

because he ﷺ, came with guidance and light and Allaah sent him for it (Islaam) to prevail over all other ways of life.

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ. وَلَوْ
كَرِهَ الْمُشْرِكُونَ

“It is He Who has sent His Messenger with guidance and the religion of truth (Islaam), to make it superior over all religions even though the Mushrikun (polytheists, pagans, idolaters, disbelievers in the Oneness of Allaah) hate (it).”⁴

Thus, he came with guidance and the true religion, so how can we not be guided by obeying him and following him-ﷺ while Allaah bears witness for this Messenger that he guides to the straight path.

وَكَذَٰلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا أَلَكْتُبُ وَلَا الْإِيمَانُ وَلَكِن جَعَلْنَاهُ
نُورًا نُّهْدِي بِهِ مَن نَّشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدَىٰ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ

“And thus We have sent to you Ruhan (an Inspiration, and a Mercy) of Our Command. You knew not what is the Book, nor what is Faith? But

⁴ [Soorah Tawba 9:33].

We have made it (this Quran) a light wherewith We guide whosoever of Our slaves We will. And verily, you are indeed guiding (mankind) to the Straight Path (i.e. Allaah's religion of Islaamic Monotheism).⁵

During his sermon he used to say:

«أَمَّا بَعْدُ؛ فَإِنَّ خَيْرَ الْحَدِيثِ كَلَامُ اللَّهِ، وَخَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ»

As for what follows: verily the best speech is the speech of Allaah and the best guidance is the guidance of Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.⁶

Allaah described His Book, which He sent down upon Muhammad As for what follows: verily the best speech is the speech of Allaah and the best guidance is the guidance of Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. as guidance for the righteous; as appears in the first part of Soorah Al Baqarah and other than it. In Soorah Luqman, He describes it as guidance for the doers of good and in other places as guidance for the believers. Allaah, The Exalted said in Soorah Al-Baqarah:

⁵ [Soorah As Shuraa 42:52].

⁶ Collected by Ahmad, Darmi & Muslim from the Hadeeth of Jabir bin Abdullaah رَضِيَ اللَّهُ عَنْهُ, with the wording: 'Indeed the best speech is the Book of Allaah'.

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى
وَالْفُرْقَانِ

“The month of Ramadan in which was revealed the Quran, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong).”⁷

Thus, he is the best of the Messengers and the most complete of them; through him the other Messages were sealed off, and with him is the best guidance: the Book of Allaah and what He revealed to him of the pure Sunnah; that which contains detail and clarity and is an explanation of the Noble Qur’aan.

An example of this is his صلى الله عليه وسلم clarification⁸ for the statement

⁷ [Soorah Al Baqara 2:185].

⁸ Imam Abu Abdullaah Muhammad ibn Nasir Al-Marwazi said: ‘And Allaah the Exalted said: “And know that out of all the booty that ye may acquire (in war), a fifth share is assigned to Allaah, and to the Messenger, and to near relatives, orphans, the needy, and the wayfarer. “ So Allaah – The Blessed & the Exalted – appointed a fifth-share of the war booty for those whom He mentioned, but He remained silent about the other four-fifths, and He did not order how they should be distributed in His Book, and He did not clarify for whom it is. The Messenger of Allaah صلى الله عليه وسلم explained it by his Sunnah, and he distributed it to those who attended that event whether it was between their men the strong from them and the weak, and he gave preference to those on horse back to those who were foot soldiers, as well as other verdicts and rulings which clarify the rulings of Jihad & traveling and what are their Sunnan, of which

of Allaah:

وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسْكِينِ وَآبِئِ السَّبِيلِ إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ وَمَا أَنْزَلْنَا عَلَىٰ عَبْدِنَا يَوْمَ
الْفُرْقَانِ يَوْمَ التَّنْفِيهِ الْجَمْعَانِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

“And know that whatever of war-booty that you

their explanation will be mentioned in its right place.’

He also said: ‘Allaah –The Mighty & the Magnificent- said: “ And know that whatever of war-booty that you may gain, verily one-fifth (1/5th) of it is assigned to Allaah, and to the Messenger, and to the near relatives [of the Messenger], “ Allaah mentioned ‘the near relatives’ generally and He did not specify which of the near relatives should be given the share of war booty. So the Messenger ﷺ divided up the share for his near relatives between Bani Hashim and Bani Muttalib rather than the rest of his relatives. Therefore, the Messenger ﷺ explained by his Sunnah that when Allaah mentioned the near relatives He meant some of them rather than others from them.’

Al-Marwazi said: that Shafia’ee said: ‘Regarding the saying of Allaah: “ And know that whatever of war-booty that you may gain, verily one-fifth (1/5th) of it is assigned to Allaah “ till the end of the Ayah. : ‘When the Messenger of Allaah ﷺ was given the permission to take the spoils in an offensive war, the Sunnah of the Prophet ﷺ indicated that a fifth of the war booty mentioned in the Book of Allaah is not regarded as plundering and looting, if what is taken as spoils of war. If we did not use the Sunnah as proof then we would have given a verdict of what seems apparent and would have given the punishment to everyone for whom the term ‘looter or thief’ would apply.

A share of the booty was given to those ‘near relatives’ of whom the Prophet ﷺ had a closeness, then he gave some to groups of Arabs because he had close ties of relationships with them and that he would give them from the war booty.’ [as-Sunnah by Marwazi]

may gain, verily one-fifth (1/5th) of it is assigned to Allaah, and to the Messenger, and to the near relatives [of the Messenger], (and also) the orphans, Al-Masakin (the poor) and the wayfarer, if you have believed in Allaah and in that which We sent down to Our slave on the Day of criterion (between right and wrong), the Day when the two forces met (the battle of Badr) - And Allaah is Able to do all things.”⁹

And Allaah the Exalted said:

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

“And We have also sent down unto you the reminder and the advice (the Qur’aan), that you may explain clearly to men what is sent down to them, and that they may give thought.”¹⁰

Therefore may the prayers and peace of Allaah be upon the Prophet. Allaah has honored him and has given him the greatest status out of the whole of creation. Thus, it is upon us to follow

⁹ [Soorah Al Anfal 8:41].

¹⁰ [Soorah An Nahl 16:44].

him and to obey him in order to be guided - if Allaah wills - to this complete guidance that we seek from Allaah in every unit of prayer both in our obligatory and optional prayers:

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

“Guide us to the straight path.”¹¹

We ask Allaah to guide us to the straight path in our creed, in our worship and all the remaining affairs of our life. The greatest means to obtain this guidance is by obeying the noble Messenger ﷺ and by following him. Therefore whoever wants guidance and to be led by this light then it is upon him to commit himself with complete adherence to obeying this noble Messenger ﷺ to follow his footsteps, and honor his statements, his actions and what he confirmed and informed us of, as it is truthful. Thus, a Muslim believes in this information, obeys the commands and avoids the prohibitions. He believes in the promise and the threat, in Paradise and the Fire. He believes in this Messenger, is obedient and follows him ﷺ.

This verse, which we choose for the topic, begins with the

¹¹ [Soorah Al Faatiha 1:6].

statement of Allaah:

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَّا حُمِّلْتُمْ وَإِن
تَطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَّغُ الْمُبِينُ

“Say: “Obey Allaah and obey the Messenger, but if you turn away, he (Messenger) is only responsible for the duty placed on him (i.e. to convey Allaah’s Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger’s duty is only to convey (the message) in a clear way (i.e. to preach in a plain way)”¹²

May the prayers and peace of Allaah be upon him.

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ

“Say: Obey Allaah, and obey the Messenger”

Obedience to the Messenger is obedience to Allaah; as it appears in another verse:

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا

¹² [Soorah An Nur 24:54].

“He who obeys the Messenger has indeed obeyed Allaah, but he who turns away, then we have not sent you as a watcher over them.”¹³

Whoever disobeys the Messenger صلى الله عليه وسلم has disobeyed Allaah سبحانه وتعالى as it appears in various narrations.¹⁴ So it is upon us to obey this noble Messenger صلى الله عليه وسلم and this way we will attain the greatest means for guidance. Included in obedience to the Messenger صلى الله عليه وسلم is adhering to the creed that he brought with his Message, which is contained in the Qur’aan and the Sunnah. It is that we believe in all the information he relayed in connection to the past, the present and the future; that which is connected to the stories of past Prophets -peace be upon them- from Adam peace be upon him, through to Nuh and other than him from amongst the Prophets; Hud, Salih, Ibrahim, Ishaq, Musa and others, may the prayers and peace of Allaah be upon all of them. All of it contains admonition, lessons and cultivation, rather it contains the correct Aqeedah. When

¹³ [Soorah An Nisa 4:80].

¹⁴ From those narrations is the hadeeth of Abu Hurairah رضي الله عنه from the Messenger of Allaah صلى الله عليه وسلم that he said: ‘Whoever obeys me, has obeyed Allaah, whoever disobeys me has disobeyed Allaah, whoever obeys my Amir (leader) then he has obeyed me, whoever disobeys my Amir has disobeyed me.’ [Collected by Ahmad, Bukhari & Muslim].

Allaah presents the Aqeedah of the Prophets to us and their Dawah as well as information about the future, whether it appears in the Qur'aan or in the Sunnah, we believe in it. As for commands, then we obey them in ease and in hardship in those which are pleasant and those things which are disliked. There is not, by Allaah, any choice for us to take some things, leaving others. The Exalted said:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ
وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا

“It is not for a believer, man or woman, when Allaah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allaah and His Messenger, he has indeed strayed in a plain error.”¹⁵

Therefore we do not have choices, rather it is obligatory upon us to obey this noble Messenger ﷺ.

Obeying him is a binding obligation from Allaah تبارك وتعالى, the One Who created us to worship Him. Allaah سبحانه وتعالى honored us by sending the Messengers, and sending down the divine Books.

¹⁵ [Soorah Al Ahzab 33:36].

The most complete of these Books was the Book that was sent with Muhammad صلى الله عليه وسلم, as he is the most complete of the all the Messengers.

Therefore, we do not have any excuse for not obeying him, there is not – and I swear by Allaah – any choice before us. Choosing other than obedience is a choice, and misguidance is the choice for the destination of misery in the fire.

Obeying him is a requirement and submitting to his commands and prohibitions and complying with his instructions is the path of guidance to every good and to purification from every evil.

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ

“Say: "Obey Allaah and obey the Messenger, but if you turn away, he (Messenger) is only responsible for the duty placed on him (i.e. to convey Allaah's Message) and you for that placed on you.” ¹⁶

This is a warning, for those who oppose and turn away from his obedience. The Messenger’s job was to convey the Message. He carried this great Message and was entrusted with conveying it.

¹⁶ [Soorah an-Noor 24:54].

Allaah the Exalted said:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ وَاللَّهُ
يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

“O Messenger! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allaah will protect you from mankind. Verily, Allaah guides not the people who disbelieve.” ¹⁷

Surely he conveyed the Message completely in a clear fashion such that he did not fail in even one letter that Allaah revealed to him or in any command that Allaah ordered him صلى الله عليه وسلم to convey. He bore witness to his conveyance of the Message during the greatest gathering near the end of his صلى الله عليه وسلم life.

«اللَّهُمَّ هَلْ بَلَغْتَ» قالوا: نعم، قال: «اللَّهُمَّ فَاشْهَدْ»

‘By Allaah, have I conveyed the Message.’

They said: ‘Yes.’

He said: ‘O Allaah bear witness.’ ¹⁸

¹⁷ [Soorah Al Maidah 5:67].

¹⁸ Collected by Ahmad, Bukhari & Muslim from the Hadeeth of Abee Bakrah رضي الله عنه.

The Messenger صلى الله عليه وسلم conveyed the Message and fulfilled the trust upon him. He struggled in the cause of Allaah in the best manner until there came to him that which was certain (death). The Messenger did not have any responsibility except to convey the Message and you (the people) will bear the responsibility if you fall short.

The Messenger, صلى الله عليه وسلم, performed that which was obligatory upon him and he conveyed the Message; you shoulder the responsibility if you fail to obey him and fail to follow that which he صلى الله عليه وسلم came with.

Do not say: The Prophet is my forefather he will intercede for me and I will go play and be heedless and embark upon the impermissible then find intercession waiting for me there. No!

The Prophet صلى الله عليه وسلم said:

« لا أَلْفَيْنَ أَحَدُكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ بَعِيرٌ لَهُ رُغَاءٌ، فَيَقُولُ: يَا رَسُولَ اللَّهِ، أَغْنِي. فَأَقُولُ: لا أَمْلِكُ لَكَ مِنَ اللَّهِ شَيْئًا، قَدْ أَبْلَغْتُكَ. لا أَلْفَيْنَ أَحَدُكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ فَرَسٌ لَهُ حَمْحَمَةٌ، فَيَقُولُ: يَا رَسُولَ اللَّهِ أَغْنِي. فَأَقُولُ: لا أَمْلِكُ لَكَ مِنَ اللَّهِ شَيْئًا، قَدْ أَبْلَغْتُكَ. لا أَلْفَيْنَ أَحَدُكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ رِقَاعٌ تَخْفِقُ، فَيَقُولُ: يَا رَسُولَ اللَّهِ، أَغْنِي، فَأَقُولُ: لا أَمْلِكُ لَكَ مِنَ اللَّهِ شَيْئًا، قَدْ أَبْلَغْتُكَ، لا أَلْفَيْنَ أَحَدُكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ صَامِتٌ فَيَقُولُ: يَا رَسُولَ اللَّهِ أَغْنِي. فَأَقُولُ: لا

أَمْلِكُ لَكَ مِنَ اللَّهِ شَيْئًا، قَدْ بَلَغْتُكَ

“Do not let me find one of you coming on the Day of Judgment carrying on his neck, a camel that will be grunting, saying: ‘O Messenger of Allaah! Help me!’ and I will reply, ‘I cannot do anything for you, for I have conveyed Allaah’s Message to you.

Do not let me find one of you coming on the Day of Judgment carrying on his neck a horse neighing, saying O Messenger of Allaah! Help me! And I will reply ‘I cannot do anything for you, for I have conveyed Allaah’s Message to you.

Do not let me find one of you coming on the Day of Judgment carrying on his neck clothes, which will be fluttering, saying O Messenger of Allaah! Help me!’ and I will reply, ‘I cannot do anything for you, for I have conveyed Allaah’s Message to you.

Do not let me find one of you coming on the Day of Judgment carrying on his neck gold and silver, saying: O Messenger of Allaah! Help me!’ and I

will reply, 'I cannot do anything for you, for I have conveyed Allaah's Message to you.'¹⁹

Therefore:

عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ

**He is only responsible for the duty placed on him
and you for that placed on you.**

He is only responsible for the duty placed on him: of conveying the Message and fulfilling the trust upon him. He conveyed the Message and fulfilled that trust. We remain responsible if we do not implement this Message by believing in the reports from him, affirming them, holding firm to the legislation, including the commands and prohibitions in every aspects of life. We are responsible for this, we are responsible for implementing this Message and we carry the burden of establishing it upon ourselves, our families and the *Ummah* as a whole; giving *Dawah* enjoining the good and forbidding the evil and struggling in the cause of Allaah, these are all the responsibility of this *Ummah*, the best nation ever brought forth from mankind.

The Prophet ﷺ has given this *Ummah* its Message, and he conveyed it with complete clarity, in the best manner.

¹⁹ Collected by Ahmad, Bukhari & Muslim from the Hadeeth of Abu Hurairah رَضِيَ اللهُ عَنْهُ.

«مَا بَعَثَ اللَّهُ مِنْ نَبِيِّ إِلَّا كَانَ حَقًّا عَلَيْهِ أَنْ يَدُلَّ أُمَّتَهُ عَلَى خَيْرٍ مَا يَعْلَمُهُ لَهُمْ وَأَنْ يُنذِرَهُمْ
شَرًّا مَا يَعْلَمُهُ لَهُمْ»

‘Allaah did not send a Prophet except that it was incumbent upon him to direct his nation to the good which he knew for them and to warn them from the evil that he knew.’²⁰

Therefore, there is no good that will benefit this *Ummah* in their worldly lives and their religion, except that he directed them to it, and there is no evil that will harm them in their religion and worldly life except that he ﷺ warned them against it.

We are able to read other verses that preceded this verse because they are highly appropriate. They contain the promise of Allaah to the obedient believers that Allaah will honor them in this world and in the next life if they obey this Messenger ﷺ. Therefore, affirm his reports, obey his command, avoid his prohibitions and honor his Sharia’.

Allaah made them a great promise and fulfilled this great promise for those who established this Message in the most complete manner; they are the Companions of Muhammad ﷺ, and the best of

²⁰ Collected by Ahmad & Muslim from the Hadeeth of Abdullaah bin ‘Amr رَضِيَ اللَّهُ عَنْهُ.

the Successors²¹, those who followed them in goodness. Allaah the Exalted said:

وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا
 اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن
 بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ
 الْفَاسِقُونَ ﴿٥٥﴾ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٥٦﴾

“Allaah has promised those among you who believe, and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the earth, as He granted it to those before them, and that He will grant them the authority to practice their religion, that which He has chosen for them (i.e. Islaam). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieved after this, they are the Fasiqun (rebellious, disobedient to Allaah). And perform As-Salat (Iqamat-as-Salat), and give Zakat and obey the Messenger (Muhammad) that

²¹ Those who followed the Companions.

you may receive mercy (from Allaah).”²²

The one who ponders the mention of ‘obedience’ in the Book of Allaah will find that it is mentioned over thirty times, and if you pondered what surrounds these commands of obedience you would find tremendous matters. From the verses that we mentioned, is that this Ummah, if it believes and obeys this Messenger ﷺ and believes in him and performs righteous actions, then Allaah will honor them in this world with strength, firmness and authority in the land. This Messenger ﷺ and the rightly guided leaders after him achieved this and Allaah actualized this promise that was made to them in His noble Book and in the pure Sunnah.

The Prophet ﷺ said:

«إِنَّ اللَّهَ زَوَى لِي الْأَرْضَ فَرَأَيْتُ مَشَارِقَهَا وَمَغَارِبَهَا وَأَنَّ مُلْكَ أُمَّتِي سَيَبْلُغُ مَا زُوِيَ لِي مِنْهَا»

‘Allaah gathered the whole earth in my sight and I saw both its East and its West. Verily, the kingdom of my nation shall reach all that was gathered before me.’²³

22 [Soorah An Nur 24:55-56].

23 Collected by Ahmad in his ‘Musnad’ & Muslim from the Hadeeth of Thawbaan رضي الله عنه.

Therefore, those who obeyed the Messenger ﷺ and implemented his Message with faith, actions and implementation which is performing righteous actions - Allaah actualized His promise for them, and verily Allaah does not break His promise. So if something occurs to the people something which appears to signify that this promise is not being fulfilled, then this is from the people opposing the requirements of this Message not establishing it and their refusal to implement and convey it.

During the period of the rightly guided *Khulafa* they implemented this Message with correct creed, righteous actions, correct *Jihad* and enjoining the good and forbidding the evil. Thus, Allaah actualized this promise for them. He made them firm and gave them authority in the land and made their religion firm for them, that which He was pleased with, for them. Some of those who explain the Tafseer said about the statement:

وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفٰسِقُونَ

“And whoever is ungrateful after this then they are the evil doers.”

They [Scholars of Tafseer] said:

أَوَّلَ مَنْ كَفَرَ بِهَذِهِ النِّعْمَةِ قَتْلَةُ عُثْمَانَ

‘The first ones who were ungrateful for the blessing were the killers of Uthman.’

This is because Islaam had spread throughout the land at the hands of the two *Khulafa* before him, Abu Bakr and Umar, and it continued to spread during his time. Thus, conquests had occurred in the East and the West and this nation, during the time of Uthman, reached a great level of honor and might. Then, these evil ignorant people pounced upon him and killed him.

Thus, they were the first to disbelieve (show ingratitude) towards this favor. This Ayaah was not explained this way to mean that they apostatized, rather it was intended to mean that they carried out a greatly destructive sin, committing a crime against the Islaamic *Ummah*. Their sin was disbelief towards this favor, and you all know the difference between the disbelief that causes one to exit the religion and disbelieving in a favor and blessing. There is no doubt that Ibn Saba and perhaps some of the hypocrites had infiltrated the ranks of the killers. For this reason it appears in some narrations that the Messenger ﷺ described them with hypocrisy. He said to Uthman رضي الله عنه:

إِذَا الْبَسَكَ اللَّهُ قَمِيصًا فَأَرَادَكَ الْمُنَافِقُونَ عَلَىٰ خَلْعِهِ فَلَا تَخْلَعْهُ

When you put on a shirt and the hypocrites wish for you to take it off, then do not take it off. ²⁴

So they wanted Uthman رضي الله عنه to step down from his position as leader, step down for this villainous riff-raff, the students of Ibn Saba, but refused to do so, and so he was killed.

So, Allaah fulfilled His promise at the hands of the rightly guided *Khulafa*, may Allaah be pleased with them - because they implemented this Message. If this *Ummah* now became serious and firm upon implementing this Message, then Allaah would return the fulfillment of this promise anew, and He never breaks His promise. We take Allaah as a witness and we believe that, if this *Ummah* established Islaam as the noble Companions did, applying it on their families, individuals and communities, enjoining the good and forbidding evil, giving *Dawah* to Allaah بَارِكْ رَعَالِي, striving with truthfulness sincerely for Allaah to make the statement of Allaah the highest; then, by Allaah, He would surely return this to them and Allaah would fulfill this promise for them; but, unfortunately, this *Ummah* is plagued

²⁴ Collected by Ahmad, Tirmidhi, Ibn Majah & others from the way of Aeysha رضي الله عنها. The wording here is from Ahmad & Ibn Majah, al-Albaani collected it in 'Dhi-lal al-Jannah'.

with trials, illness and sickness

We ask Allaah to bring about, for this Ummah, truthful sincere scholars, obeying Allaah openly and privately, firmly upon the Methodology of Allaah openly and privately. If you are able to find a group of scholars who will roll up their sleeves and sincerely convey this Message, trying to unite the *Ummah* upon the Book of Allaah and the Sunnah of the Messenger of Allaah صلى الله عليه وسلم, apply it with its correct application, not corrupting it with desires or false interpretation, neither in the creed nor in worship - with no false interpretation, innovation, misguidance, disobedience or evil; such as during the times of the best generations - those to whom Allaah turned and honored with sovereignty, might and nobility in this life and the next, - then this is the honor of Allaah in this world for the one who obeys this noble Messenger صلى الله عليه وسلم.

After this promise and speech, a glimpse of it was fulfilled at the hands of the Companions رضي الله عنهم; the best of the obedient, the best of the believers and the best of those who strove, after the Prophets and Messengers عليهم السلام.

Allaah the Exalted said:

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ

“And establish the prayer and pay the Zakat”

Establishing the prayer is not just praying. Establishing the prayer means: ‘Pray as you have seen me pray.’²⁵

To pray as though you are witnessing the Messenger of Allaah, this requires that you study the Sunnah of Messenger ﷺ and try, strictly, to implement it in every movement of the prayer, in addition to humility towards Allaah, The Lord of all that exists, then progressing to the level of Ihsan (perfection in worship), where you worship Allaah as though you see Him and if you are not able to reach that level then know that He sees you. Do not pray, O my brothers, an empty, hollow prayer.

Ibn al-Qayyim رحمه الله said:

‘The one who prays without humility in his prayer and without an attentive heart, his prayer is like that of the dead. Is it befitting for a slave to present a dead carcass in the form of a gift to a king from among kings, a chief from among the chiefs?!!’

²⁵ Collected by Bukhari from the Hadeeth of Malik bin al-Huwarith رضي الله عنه.

Therefore, when you pray my brother, you are standing in front of Allaah, The Blessed and Exalted; you are addressing Allaah عزوجل therefore, try to pray a complete prayer, fulfilling its conditions and pillars including purification, remembrance, recitation, humility, and bringing to mind the greatness of Allaah تبارك وتعالى ; this is establishing the right of Allaah تبارك وتعالى .

وَأَتُوا الزَّكَاةَ

“And pay the Zakat”

Show goodness to the creation by paying Zakat, for even though this is the right of Allaah, it consists of showing goodness to the creation. Thus, the believer establishes the right of Allaah and the rights that Allaah has prescribed and made obligatory upon His slaves towards His slaves; which include goodness, kindness, calling to Allaah, enjoining good and forbidding evil, and defense of this religion, because your defense of this religion is defense of this *Ummah*. This is because when innovation and misguidance approach it and you watch it happen, then you have not done good to this *Ummah*, you have not done good to *Islaam*, and you have not implemented the obligations that *Islaam* seeks from you.

Then Allaah said:

وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ

“And obey the Messenger perchance you will receive mercy.”

Therefore, the reason for receiving mercy is obedience to this Messenger and the reason for receiving guidance is obedience to this Messenger. Success and victory in that which is needed most is only possible by obedience to this Messenger *صلى الله عليه وسلم*.

As we alluded to earlier, the command to obey Allaah and His Messenger comes at significant places in the Qur’aan. For example, in Soorah an-Nisa Allaah mentions the rights of women and orphans, inheritance and wills and other than that, and then He *تعالى* says:

تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي
مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ

“These are the limits (set by) Allaah (or ordainments as regards laws of inheritance), and whosoever obeys Allaah and His Messenger (Muhammad) will be admitted to Gardens under which rivers flow (in Paradise), to abide therein,

and that will be the great success.”²⁶

Then He **عز وجل** said:

وَمَنْ يَعِصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ، يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ
عَذَابٌ مُهِينٌ ﴿١٤﴾

“And whosoever disobeys Allaah and His Messenger (Muhammad), and transgresses His limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment.”²⁷

Allaah mentioned this great legislation and promised the obedient, those who implement it in the most complete manner - whether it be inheritance or wills all of which, of course, is after having truthful Eemaan - He promised them gardens underneath which rivers flow, to abide therein forever. He also threatened the one who disobeys Him and exceeds His boundaries in these and other matters, with causing him to enter the Fire to abide therein forever, and with Allaah refuge is sought.

²⁶ [Soorah An Nisa 4:13].

²⁷ [Soorah An Nisa 4:14].

So, these are some of the narrations concerning obedience to the Messenger ﷺ and concerning opposing and disobeying him ﷺ, and (the abode) is either Paradise, as is described, or the Fire and remaining there forever, as was mentioned in this verse.

I shall mention patterns similar to this; when Allaah ﷻ prohibited intoxicants and gambling He عزوجل said:

يَأْتِيهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٩١﴾ وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأَحْذَرُوا فَإِن تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّمَا عَلَى رَسُولِنَا الْبَلْعُ الْمَمِينُ ﴿٩٢﴾

“O you who believe! Intoxicants (all kinds of alcoholic drinks), gambling, Al-Ansab, and Al-Azlam (arrows for seeking luck or decision) are an abomination of Shaytan’s handiwork. So avoid (strictly all) that (abomination) in order that you may be successful.

Shaytan wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance

of Allaah and from As-Salat (the prayer). So, will you not then abstain?

And obey Allaah and the Messenger, and beware (of even coming near to drinking or gambling or Al-Ansab, or Al-Azlam, etc.) and fear Allaah. Then if you turn away, you should know that it is Our Messengers duty to convey (the Message) in the clearest way.”²⁸

Here is great instruction for rectifying the soul and the intellect, protecting honor and lives and first and foremost, safeguarding the religion. This is because intoxicants take away the intellect, and if the intellect goes due to intoxication this will lead to tremendous evil. For this reason Allaah عزوجل said:

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ

“Shaytan wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allaah and from As-Salat (the prayer). So, will

28 [Soorah Al Maidah 5:90-92].

you not then abstain?”

Then Allaah سبحانه وتعالى said:

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأَحْذَرُوا فَإِن تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّمَا عَلَى رَسُولِنَا الْبَلَّغُ الْمُبِينُ

“And obey Allaah and the Messenger, and beware (of even coming near to drinking or gambling or Al-Ansab, or Al-Azlam, etc.) and fear Allaah. Then if you turn away, you should know that it is Our Messenger’s duty to convey (the Message) in the clearest way.”

Gambling: (Contests, betting and gambling) verily this takes away wealth and leads to great harms, while intoxicants take away the intellect and lead to great harms; to killing and fornication and many other despicable acts.

Sacrificing and slaughtering at stone altars, at fixed idols or graves: forbidding this is a means of protection for the religion and a purification of the soul from the harms of Shirk, both for the individual and the community. This is the Message of Muhammad صلى الله عليه وسلم. All of this filth is from the acts of Shaytan. Therefore Allaah تبارك وتعالى deemed them to be repulsive and clarified that they



are filthy; meaning a spiritual and physical filth. Some of them contain a physical impurity and some of them contain a spiritual impurity. Those that contain a physical impurity also contain a spiritual impurity.

Arrows used for seeking luck or making decision: divination by using arrows is from the superstitious acts of the times of ignorance; perhaps it is still done now by many people. Divination by arrows is using arrows, made from branches, meaning wooden arrows used to shoot with. This basic wood is called '*Qidh*' in Arabic, it has feathers and a blade which the archer aims, and the feather gives balance to the shot. These arrows were carved from wood and they used to seek instruction by way of them. If a person wanted to go out for a matter, he would write on the arrow 'Order me, my lord' and on the second arrow he would write 'Prohibit me my lord.' The person would move the arrows this way and if the prohibition appeared he would return and if the command appeared he would continue.

They had other statements for arriving and leaving, travel, marriage and things like this. This is deviancy and misguidance. Many deviant practices seek guidance with beads and they have methods we do not know about. They also seek guidance by seeking assistance

using the Mus'haf as a form of divination; they seek assistance but they do not call it divination.

Therefore, this is repugnant and filthy and deviation, which is obligatory to remove from the Muslims; because it is from the filth and diseases of the days of ignorance.

Thus, it is upon the Muslims to advise each other and to enjoin the good and forbid the evil; whether what is carried out is Shirk, such as in the case of the arrows, or major sins and evil shameful acts, such as consuming intoxicants or gambling which destroy the intellect and waste wealth overburdening a person and causing a person's wealth to be lost. Similarly is gambling - and with Allaah refuge is sought - which could cause a man to lose all his money.

Thus it is upon the Muslims to advise each other and to enjoin the good and forbid the evil; whether Shirk is carried out such as in the case of the arrows, or major sins and evil shameful acts, such as intoxicants and gambling which destroy the intellect and waste wealth, which overburden the person and cause a person's wealth to be lost. Likewise is gambling and with Allaah refuge is sought- this could cause a man to lose all his money and with Allaah refuge is sought.

Thus, Islaam protects the intellects of the Muslims, their blood, their wealth, and their honor. If the people engage in these repugnant actions, it will lead to great evil in the lives of the Muslims. This is from the guidance of Muhammad ﷺ, and his instruction for the Ummah with that which is required from a sound disposition and the great legislation. What it also requires is a sound intellect, since even if the sound intellect does not hear the Qur'aan but ponders over these affairs it will perceive that they contain evil. How could this not be when the Qur'aan came and prohibited these affairs, waged war against them, as did the pure Sunnah. Therefore, the Qur'aan and this Message, which came at the hand of the leader of guidance, Muhammad ﷺ, contain what will actualize complete guidance and they contain every good and remove every evil.

Moving on, another verse which contains the command to have *Tawqa* of Allaah عزوجل. The Companions differed during the battle of Badr concerning the war booty, so they were divided into three categories. A group who, when the enemy was defeated they chased after them in order to defeat them. A second group who went to gather the war booty, and a third group who surrounded the

Messenger of Allaah ﷺ to protect him from the assassination attempts of the enemies. When the matter was over and souls had calmed down and they came together, those who had collected the war booty said: the spoils of war are for us, because we gathered them. The second group said: we went chasing after the enemy and continued to defeat them, if we did not do this they would have been able to attack you and take it. The others said: We surrounded the Prophet and protected him. Thus Allaah ﷻ revealed:

يَسْتَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ ط

“They ask you (O Muhammad) about the spoils of war. Say: ‘The spoils are for Allaah and the Messenger.’”²⁹

So, Allaah assigned the affair to Himself ﷻ and His noble Messenger ﷺ.

يَسْتَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ ط فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ
وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١﴾ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ
وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾
الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣﴾ أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ

دَرَجَاتٍ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٤١﴾

“They ask you (O Muhammad) about the spoils of war. Say: ‘The spoils are for Allaah and the Messenger.’ So fear Allaah and adjust all matters of difference among you, and obey Allaah and His Messenger (Muhammad), if you are believers. The believers are only those who, when Allaah is mentioned, feel a fear in their hearts and when His Verses (this Qur’aan) are recited unto them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord (Alone); Who perform As-Salat (Iqamat-as-Salat) and spend out of that We have provided them. It is they who are the believers in truth. For them are grades of dignity with their Lord, and Forgiveness and a generous provision (Paradise).”³⁰

This was honor from Allaah for them with this loving praise, this testimony and the tremendous reward in Paradise that He prepared for them. This is from the fruits of obeying the Messenger صلی اللہ علیہ وسلم while having *Tawqa* of Allaah and Eemaan in Allaah, which

30 [Soorah Anfaal : 1-4].

fulfill these great descriptions and warrant a person receiving this great reward, as appears in another verse:

أُولَئِكَ جَزَاؤُهُمْ مَغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّاتٌ مَّجْرَىٰ مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
وَيَنعَمُونَ أَجْرًا مُّسْمًوِينَ ﴿١٣٦﴾

“For such, the reward is Forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (who do righteous deeds according to Allaah’s Orders).”³¹

They deserved this reward due to this testimony from Allaah **بَارِكٌ وَرَعَالٌ** that they should be described with these attributes; at the head of them -by Allaah- are the Companions of Muhammad **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ**.

أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٧٤﴾

“They are the believers in truth; for them are degrees with their Lord, His forgiveness and a generous provision.”

The generous provision is Paradise and the degrees are the levels

³¹ [Soorah al-Imraan: 136].

in Paradise.

«للمجاهد في سبيل الله مائة درجة ما بين الدرجتين كما بين السماء والأرض»

‘For the one who strives in Allaah’s cause there are one hundred levels, between each level is like that which is between the heavens and the earth.’³²

So how about those who fought in tens of battles!! How about when the Companions of Muhammad ﷺ conquered the entire world!! They conquered the earth, countries, and hearts, -may Allaah be pleased with them. So how many great levels do they have with Allaah ﷻ?! Their entire lives consisted of struggling in the cause of Allaah and conquering lands, and Allaah guided through them, nations and people which cannot be enumerated. Thus, they have the reward for this Jihad, and they have the reward for those who entered Islaam at their hands, up until the Day of Judgment. So what do you imagine is the virtuous, lofty, great status of Muhammad ﷺ and his Companions?! No-one will reach their level except for the Prophets, عليهم السلام, because they [the Companions] are the most virtuous people after the Prophets, عليهم السلام, and the best people

³² Collected by Ahmad & Bukhari from the Hadeeth of Abu Hurairah رَضِيَ اللهُ عَنْهُ.

after the Prophets and the best of generations. So the Companions receive nothing from us except that we say «may Allaah be pleased with them» and we say:

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

“Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.”³³

«لَا تَسُبُّوا أَصْحَابِي فَلَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا مَا بَلَغَ مُدًّا أَحَدِهِمْ وَلَا نَصِيفَهُ»

‘Do not insult my Companions because if one of you were to spend the like of Mount Uhud it would not reach the level of a hand full of one of them, not even half.’³⁴

By Allaah, they obtained lofty status, and Allaah bore witness for them that they are true believers and promised them Paradise. Allaah the Exalted said:

³³ [Soorah Al Hashr 59:10].

³⁴ Collected by Ahmad, Bukhari & Muslim from the Hadeeth of Abu Sa’eed al-Khudri رَضِيَ اللَّهُ عَنْهُ.

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ
اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا
ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٠﴾

“And the first to embrace Islaam of the Muhajirun (those who migrated from Makkah to Al-Madinah) and the Ansar (the citizens of Al-Madinah who helped and gave aid to the Muhajirun) and also those who followed them exactly (in Faith). Allaah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.”³⁵

And He عزوجل said:

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ
وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً ۗ وَلَا وَعَدَ اللَّهُ الْحَسَنَ
وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا ﴿١٥﴾

“Not equal are those of the believers who sit (at home), except those who are disabled (by injury or

35 [Soorah At Tawbah 9:100].

are blind or lame, etc.), and those who strive hard and fight in the Cause of Allaah with their wealth and their lives. Allaah has preferred in grades those who strive hard and fight with their wealth and their lives above those who sit (at home). Unto each, Allaah has promised good (Paradise), but Allaah has preferred those who strive hard and fight, above those who sit (at home) by a huge reward;”³⁶

And He عزوجل said:

وقال جل وعلا: لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَتْلِ أَوْلِيَّتِكَ أَكْبَرُ دَرَجَةً
مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ وَفَسَلُوا أَوْلًا وَعَدَّ اللَّهُ الْحَسَنَىٰ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

“ Not equal among you are those who spent and fought before the conquering (of Makkah) (with those among you who did so later). Such are higher in degree than those who spent and fought afterwards. But to all, Allaah has promised the best (reward). And Allaah is All-Aware of what you do.”³⁷

³⁶ [Soorah An Nisa 4:95].

³⁷ [Soorah Al Hadeed 57:10].

Allaah عزوجل clarified their virtue and promised good to all of them, those who spent and fought before the conquest and those who fought and spent. They are all the Companions, may Allaah be pleased with them. They participated together in spending, striving and fighting in the cause of Allaah and so they deserved goodness from Allaah, which is Paradise.

Therefore it is for us to know the virtue they have over this *Ummah*, to know their status, and to give them as much of their rights as we are able by protecting their honor. They are the most deserving, after the Messenger صلى الله عليه وسلم, that we defend their honor and status.

Regrettably, those who undertake defense of their honor are harmed with the greatest harm. These days, the gloomy dark days of the so-called 'awakening' you find the widespread calamity of insulting the Companions of the Prophet صلى الله عليه وسلم in books.

If someone says (this is wrong), the entire world and its children come against him. So repent to Allaah altogether O youth and learn the status of Muhammad صلى الله عليه وسلم.

By Allaah, you do not know the Prophet's status unless you know

the status of his Companions **رضي الله عنهم**, those who he trained with the best training, and who established his Message in the best manner which was not done by any Ummah of any of the previous Prophets. No-one ever conveyed the Message as they did, no Ummah strove like they strove. Allaah did not guide an *Ummah* or a people to the guidance of the Ummah of any Prophet as He guided the people at the hands of the Companions of Muhammad **صلى الله عليه وسلم**. Thus, it is obligatory upon all the Muslims to honor them, to treasure them and to put them in the noble position in which Allaah placed them. Whoever wishes to remove them from the station that Allaah has placed them in exposes himself to the anger of Allaah and His curse, just as the Messenger cursed him.³⁸

Therefore, it is binding upon us to know their status and the position as they - by Allaah - delivered the Message of Muhammad **صلى الله عليه وسلم** to us in a soft pleasant manner and in a blessed way. We are pleased with this and are happy, we defend it and guard

³⁸ This is alluding to the statement of the Prophet **صلى الله عليه وسلم**: 'Whoever insults my Companions then upon him is the curse of Allaah and the Angels and the people all together, and no good deed nor charity will be accepted from him.' Collected by Imam Ahmad in 'Excellence of the Companions', al-Ajurri in 'ash-Sharia', Tabarani in 'Dua', al-Khateeb in 'Tareekh', Ibn 'Adee in 'al-Kamal' from the Hadeeth of Anas bin Malik **رضي الله عنه** and it is in 'Saheehah' of al-Albaani No. (2340).

them with our souls and with our being. So we defend them with our wealth, our fathers and our souls, may Allaah be pleased with them. They have tremendous rights upon us, after the Prophets. Therefore, we must know their honor and status, so we can attain an honorable position in defending them in the face of anyone who opposes them, even one from among them. This is from the most important of the obligations upon this Ummah and from the most fundamental foundations of this religion.³⁹ It is not permissible to be lax concerning this or to avoid it. Allaah's refuge is sought from being lackadaisical in this affair. We seek refuge in Allaah from abandoning this affair and we seek refuge in Allaah, to the greatest extent, from opposing the one who defends them. This is, by Allaah, from the greatest disasters and calamities that befell the Ummah.

I believe, by my Lord, that from the greatest reasons for the degradation that has befallen this Ummah is due to belittlement of

39 Narrated from Khateeb Al Bagdadi from Abi Zurah Ar Raazi who said: 'If you see a man diminishing anyone of the Companions of the Messenger of Allaah ﷺ, then know that he is a Zindeeq and that is because the Messenger ﷺ, according to us is the truth and the Qur'aan is the truth, and this Qur'aan only reached us as did the Sunnah by way of the Companions of the Messenger of Allaah ﷺ. And they only wish to defame those who carried the message in order to nullify the Book and the Sunnah, they are more deserving to be refuted and they are the heretics.'

the Companions of Muhammad ﷺ. So when they belittled the Companions of Muhammad ﷺ, Allaah belittled and disgraced them and placed the lowliest of nations over them. Allaah will not remove this humiliation from them until they know the status of Islaam and the status of those who conveyed this Islaam to them, and they are the Companions of Muhammad ﷺ.

By Allaah, I was reflecting upon the reasons for the humiliation of this Ummah. Of course, from those reasons are sins, but I believe that the greatest reason for humiliation descending upon this Ummah is that they did not recognize the status of the Companions, may Allaah be pleased with them, and so they were belittled and fell out of favor with Allaah the Blessed and Exalted. So what is an Ummah such as this deserving of? An Ummah who belittled the status of a people who held this stature with Allaah ﷻ, with the Messenger ﷺ and with the believers? What do they deserve from Allaah except degradation, until they leave every deviation? From its most dishonorable and abominable acts is to belittle Muhammad ﷺ the Companions of Muhammad!! They do not protect their (honor), but unfortunately, they protect the people of misguidance and ridiculous innovation!!

You find the youth protecting the honor of the most misguided people, those who are most steeped in innovation and misguidance yet they do not have jealousy for, nor protect the honor of Muhammad ﷺ or the Companions of Muhammad ﷺ!!!

So what abyss have these types of men fallen into-with great regret?!

What kind of scale is this?!! Is this the scale of Islaam?!! Belittling the Companions of Muhammad ﷺ?!

So, the one who comes forward to defend them is harmed, and they wage war against him on every level and at every stage!!

By Allaah, I defended Muhammad ﷺ and the Companions of Muhammad, and it was an honor for me to defend them but by Allaah, they waged war against us from direction, through the press, at an international level, on websites, on the internet...all for the sake of one person who insulted the Companions of Muhammad ﷺ, and insulted some of the Prophets, peace be upon them. This war was all for this one person of no value, Sayyid Qutb, all for this misguided, miserable person who distressed these youth!!

So fear Allaah, O youth of this Ummah, O youth of Muhammad

صلى الله عليه وسلم. Let the people know the value of these misguided people, and let them know the value of the Companions of Muhammad صلى الله عليه وسلم, this is what I bring to your attention, O brothers.

I believe that many of those who have fallen into this abyss are listening now, and those who were not listening, then listen! This is advice O brothers! This, by Allaah, is a great trial, a great trial for a person to insult Uthman, *may Allaah be pleased with him*, and to belittle him, O brothers. Sayyid Qutb said: "The spirit of Islaam was broken during his period and the foundation of Islaam during his period!!"

A leader whose influence spread over the entire world, he spread Islaam, he equipped armies and brigades to make the statement of Allaah the highest, and he spread the justice of Islaam in the land of Allaah. He was accused of such charges and then they do not protect his honor! They promote this slander, this insult, this distortion against the Companions of Muhammad صلى الله عليه وسلم, against Uthman may Allaah be pleased with him and other than him!

Do not wait for good from Allaah the Blessed and Exalted if this is your condition. Therefore, repent to Allaah altogether, O believers. Aid Allaah, and whoever aids Allaah is aiding His religion, which is by defending Muhammad and the Companions of

Muhammad ﷺ.

Defending the Companions of Muhammad ﷺ is well-connected to this issue.

I say: Verily, by Allaah, from the greatest forms of heresy to the obedience of the Messenger of Allaah ﷺ is to insult his ﷺ Companions and to spread this ﷺ among the people unashamedly while having no concern for the Companions of Muhammad ﷺ.

By Allaah, if there were swords and arrows fired at the Companions, we would fling ourselves at them for the Companions of Muhammad ﷺ. This is not based on the false speech of this worthless person, rather we only increase, Allaah willing, in defending them, in defending Islaam not ignorance. We only increase in defending them and we, by Allaah, hold our heads up high this way.

We ask Allaah to accept this from us and to give us sincerity. We consider this, by Allaah, to be from the greatest forms of Jihad, defending the Sunnah of the Messenger of Allaah ﷻ and defending the Companions of the Messenger of Allaah ﷻ. There is no Jihad equal to it. What value is a Jihad that is based upon

insulting the Companions of Muhammad ﷺ?! What value?!

Do these people turn a blind eye to those who insult them [the Companions]? Rather, they consider these misguided people to be from the Imaams of guidance!

By Allaah, they testify that they have brought revival and that they are Imaams of guidance! Unfortunately, this is what they proclaim. No-one takes account of the person who says this nor do they bear witness that this testimony is false and misguidance! I do not know of a testimony more incorrect and evil than this, by the If ﷺ he heavens, a person insults the Companions of Muhammad ﷺ and insults Musa ﷺ, and makes fun of him and you testify for him that he is an Imaam⁴⁰ of guidance?! What type of Ummah do we have now, where these types live in it and they are able to openly proclaim the likes of this false testimony and there is no one to criticize him for this!

Thus, we free ourselves before Allaah of these methods and actions, and we call the Muslim youth everywhere to honor Islaam, to honor the Islaamic creed? To follow the methodology of the Salaf, to follow the Sunnah of Mustafa ﷺ, and to honor his noble

40 Sayyid Qutb.

Companions, may Allaah be pleased with them.

Some of the Salaf said: ‘Whoever belittles even one Companion is a heretic.’⁴¹

This is their view on the one who belittles even one Companion of Muhammad ﷺ. So how about the one who says Mua’weeyah and ‘Amr were two deceitful, betraying, liars?!!

Ibn Al Mubarak was asked: ‘Who is better Umar ibn Abdul Aziz or Mua’weeyah?’

He said: ‘The dust that is inside the nose of Mua’weeyah while he was fighting alongside the Messenger of Allaah, ﷺ, is better than Umar ibn Abdul Aziz.’⁴²

⁴¹ Abu Bakr Al Khalaal may Allaah have mercy upon him, said: Abdullah ibn Ahmad ibn Hanbal said: I asked my father about a man who insults a man from the Companions of the Prophet ﷺ, he said: I do not consider him to be upon Islaam.

And Imam Ahmad said: whoever belittles one companion from the Companions of the Messenger of Allaah or hates him for an action he did or mentions evil about him is an innovator, until he shows mercy to all of them and his heart is at ease with them.

Al Fadl ibn Ziyaad said: I heard Abu Abdullah, meaning Imam Ahmad when he was asked about a man who belittles Mua’weeyah and ‘Amr bin Aas, is he called a Raafidah? He said: he does not show this audacity towards them except that he has evil hidden inside, he does not hate anyone from the Companions of the Messenger of Allaah ﷺ, except that there is evil in him.

⁴² ‘Tareekh Damishq’ by Ibn ‘Aassakir & ‘al-Bidaya wa Neehaya’ by Ibn Katheer.

One of the Tabi'een (Successors to the Companions) said: 'The reign of Mua'weeyah was better than the reign of Umar Abdul Aziz.' He was asked: 'In what matter?' He answered: 'Justice.'⁴³

The justice established during the reign of Mua'weeyah was better than in the reign of Umar bin Abdul Aziz, may Allaah be pleased with all of them. This testimony came from a reliable Tabi'ee (a Successor of the Companions) who was aware of both reigns and that the days of Mua'weeyah were better than the justice in the days of Umar Abdul Aziz, may Allaah be pleased with Umar ibn Abdul Aziz. However, he is not given precedence over a Companion of the Messenger of Allaah ﷺ, not in justice, nor in virtue; although some people prefer Umar bin Abdul Aziz over Mua'weeyah. This is a great offense; we seek Allaah's forgiveness and repent to Him.

The status of the Companions, my brothers, is not matched by anything⁴⁴, if you spend a mountain of gold and he (a Companion)

⁴³ It was narrated from al-Imam Sulayman bin Mahraan al-'Amash; see 'as-Sunnah' by Khalaal & 'Minhaj as-Sunnah' by Shaykh ul-Islaam Ibn Taymeeyah.

⁴⁴ Collected by Ibn Majah & Ahmad in 'Excellence of the Companions':

Abdullah ibn Umar said: 'Do not insult the Companions of Muhammad ﷺ, verily the position of one of them for one hour is better than the actions of one of you his entire life.'

Checked by WaseeyAllaah & by others, & the researcher said: its Isnaad is Saheeh.



had spent a handful of barley or half of that, (your mountain of gold) would not reach what he spent. This is proof of their nobility and status with Allaah my brothers.

Anyhow, I prepared some narrations concerning this, perhaps I will mention some connected to guidance, some connected to obedience and some connected to sins. Due to the short amount of time, I will read it for you if I remember.

As for what is connected to guidance, then there is the hadith of Abu Musa al-Ashari, may Allaah be pleased with him.

«مَثَلُ مَا بَعَنِي اللهُ بِهِ مِنَ الْهُدَى وَالْعِلْمِ كَمَثَلِ غَيْثٍ أَصَابَ أَرْضًا فَكَانَ مِنْهَا طَائِفَةٌ طَيِّبَةٌ قَبِلَتِ الْمَاءَ فَأَنْبَتَتِ الْعُشْبَ وَالْكَلَّاءَ الْكَثِيرَ وَكَانَ مِنْهَا طَائِفَةٌ أَجَادِبُ أَمْسَكَتِ الْمَاءَ فَشَرِبَ مِنْهَا النَّاسُ وَسَقَوْا وَرَزَعُوا وَكَانَ مِنْهَا طَائِفَةٌ إِنَّمَا هِيَ قِيعَانٌ لَا تُمْسِكُ مَاءً وَلَا تُنْبِتُ كَلًّا»

⟨The example of guidance and knowledge with which Allaah has sent me is like abundant rain falling on the earth, some of which was fertile soil and absorbed the rainwater and brought forth vegetation and grass in abundance. (And) another portion of it was hard and held the rainwater and so Allaah benefited the people with it, they utilized

it for drinking, making their animals drink from it and for irrigation of the land for cultivation. (And) a portion of it was barren which, could neither hold the water nor bring forth vegetation (then that land gave no benefits). The first is the example of the person who comprehends Allaah's religion and gets benefit (from the knowledge), which Allaah has revealed through me (the Prophet) and learns and then teaches others. The last example is that of a person who does not care for it and does not take Allaah's guidance revealed through me (He is like that barren land.)⁴⁵.

He compared the guidance and knowledge that Muhammad صلى الله عليه وسلم came with to rain, and he classified the acceptance and receptiveness of the people to him or their rejection of him into three categories.

Firstly, a group that accepts this guidance and learns and teaches and spreads this good; they are like the fertile soil that absorbed the rain and brings forth vegetation and grass in abundance.

⁴⁵ Collected by Ahmad, Bukhari & Muslim.



Some of the people preserve this knowledge and it is the rain, and the people benefit from this preservation. So they spread good throughout the people like the spreading of beneficial rain that was held by the fertile land, they used it from drinking and irrigation, meaning the people drank from this knowledge, benefited from it and derived rivers from it - the sciences of knowledge resemble this. For this reason it comes in this hadith as follows:

«The first is the example of the person who comprehends Allaah's religion and gets benefit (from the knowledge), which Allaah has revealed through me (the Prophet) and learns and then teaches others. The last example is that of a person who does not care for it and does not take Allaah's guidance revealed through me (He is like that barren land.)»⁴⁶.

So the first of these groups accepted (the knowledge), but they differed in how they took benefit and used it for the slaves of Allaah and how they benefitted, in reality, regarding the understanding and other than that. So, a group benefitted and spread goodness among the people but they were not at the level of the first group. However,

⁴⁶ Collected by Ahmad.

the last group did not accept the guidance of Allaah and did not give it any concern, so they are like moss, it does not hold water nor does it bring forth vegetation. This could include the disbelievers and even the hypocrites, and it could include the sinners and the evil-doers from this Ummah. Refuge is sought in Allaah from being from amongst these categories of people.

We ask Allaah, The Blessed and Exalted to make us from the two beneficial groups, who benefit themselves and benefit the people.

Regarding obedience and disobedience: the noble Messenger صلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

«كُلُّكُمْ يَدْخُلُ الْجَنَّةَ إِلَّا مَنْ يَأْبَى، قَالُوا وَمَنْ يَأْبَى يَا رَسُولَ اللَّهِ؟ قَالَ مَنْ أَطَاعَنِي دَخَلَ الْجَنَّةَ وَمَنْ عَصَانِي فَقَدْ أَبَى»

'All of you shall enter Paradise except the one who refuses.'

They said: 'Who would refuse O Messenger of Allaah?'

صلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: **'Whoever obeys me enters Paradise and whoever disobeys me has refused.'**⁴⁷.

47 Collected by Ahmad & Bukhari from the Hadeeth of Abu Hurairah رضي الله عنه.



Thus this narration coincides with the Qur'aanic verses, whoever obeys Allaah receives Paradise and whoever disobeys Allaah receives the Fire; as the verses we have previously presented and mentioned.

In the hadith of Abu Musa رضي الله عنه the Messenger of Allaah صلى الله عليه وسلم said:

«مَنْ لِي وَمَنْ لِي مَا جِئْتُ بِهِ كَمَنْ لِي رَجُلٌ أَتَى قَوْمًا فَقَالَ يَا قَوْمُ! إِنِّي رَأَيْتُ الْجَيْشَ بَعَيْنِي وَإِنِّي أَنَا النَّذِيرُ الْعُرْيَانُ فَالْتَّجَاءَ فَأَطَاعَهُ طَائِفَةٌ مِنْ قَوْمِهِ فَأَذْلَجُوا فَتَجَوَّأُوا وَكَذَّبَهُ طَائِفَةٌ فَأَضْبَحُوا مَكَانَهُمْ فَصَبَّحَهُمُ الْجَيْشُ وَاجْتَاكَهُمْ وَأَهْلَكَهُمْ فَذَلِكَ مَثَلٌ مَنْ أَطَاعَنِي فَاتَّبَعَ مَا جِئْتُ بِهِ وَمَنْ لِي مَنْ عَصَانِي وَكَذَّبَ بِمَا جِئْتُ بِهِ مِنْ الْحَقِّ»

‘My example and the example of the Message with which Allaah has sent me is like that of a man who came to some people and said, ‘ O people, I have seen with my own eyes the enemy forces, and I am a naked warner (to you) so save yourself, save yourself!’ A group of them obeyed him and went out at night, slowly and stealthily and were safe, while another group did not believe him and thus the army took them in the morning and destroyed them. So that is the example of the one who obeys

me and follows what I came with and the example of the one who disobeys me and disbelievers in what I came with from the truth.⁴⁸

So these Ahadith are in accordance with many of the verses of Allaah's promise and threat, the great promise for the one who obeys Allaah and the severe threat for the one who disobeys Allaah the Exalted and the Most High.

وَمَنْ يَعِصِ اللَّهَ وَرَسُولَهُ، فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا

“and whosoever disobeys Allaah and His Messenger, then verily, for him is the Fire of Hell, he shall dwell therein forever.”⁴⁹

This disobedience is disbelief.

Whoever persists with major sins and deviation also receives a share of many texts of warning that appear in the Qur'aan and the Sunnah such as the threat for usury, the threat for fornication and the threat for consuming intoxicants. The threat and blame for the one who falls into the major sins and deviance is severe, even if they

⁴⁸ Collected by Bukhari & Muslim.

⁴⁹ [Soorah Al Jinn 72:23].

are of the Muslims. The Qur'aan and the Sunnah contain threats that will turn hair grey. This person could be overcome by sins and could have an evil ending and thus, – unfortunately - he could be joined with the disbelievers. He could possibly apostatize during his life and with Allaah The Most High - refuge is sought. Persistence upon this and his firm resolve for sin could lead to deviation of his heart and to major hypocrisy - and with Allaah The Most High refuge is sought.

So, be diligent upon obedience to this noble Messenger صلوات الله عليه وسلم, and honor his teaching and his instruction. Beware! Beware from disobeying this Messenger صلوات الله عليه وسلم and opposing him and his command.

فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ

“And let those who oppose the Messengers (Muhammad) commandment (i.e. his Sunnah legal ways, orders, acts of worship, statements, etc.) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant, etc.) befall them or a

painful torment be inflicted on them.”⁵⁰.

Imam Ahmad, may Allaah have mercy upon him – said: ‘Do you know what this ‘trial’ is? Perhaps his heart will be afflicted with deviation and thus he will be destroyed.’⁵¹.

So we ask Allaah the Blessed and Exalted to give success to this Ummah and to make them firm upon adhering to the Book of their Lord and the Sunnah of their Prophet peace be upon them, and cling to this. We ask Him to raise for them truthful sincere callers, those who adhere to the legislation of Allaah, openly and in secret. And that they perceive the weight of the trust and they respect the responsibility in cultivating the youth of this Ummah, and they guide them to every good and guard them from every evil.

We ask Allaah to bring this about.

Verily, our Lord answers the supplication. May the praise and blessing of Allaah be upon our Prophet Muhammad and upon his family.



⁵⁰ [Soorah An Noor 24:63].

⁵¹ Al Ibaanah by ibn Batah & ‘Munaqib Imam Ahmad’ by Ibn Jawzi.



Hadeeth Index:

‘As for what follows: verily the best speech is 10

‘By Allaah, have I conveyed the Message 19

‘Do not let me find one of you 21

‘Allaah did not send a Prophet except that it was incumbent ... 23

‘Allaah gathered the whole earth in my sight and 25

‘When you put on a shirt and the hypocrites 28

‘For the one who strives in Allaah’s cause 43

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‘The first is the example of the person who 58, 59

‘All of you shall enter Paradise except 60

‘My example and the example of the Message with 61



Glossary

A



'Aqeedah - The principles and specific details of belief that one holds in his heart.

Ayaah - (pl. *āyāt*) "sign," a verse of the *Qur'ān*.

D



Dawah - calling the people to the religion of islaam.

E



Eemaan: the correct Islaamic faith, which comprises of firm belief in the heart, profession by the tongue and the action of the limbs. It can increase and decrease.

I



Ihsaan – Perfection in worship, kindness. worshipping Allāh as though you see Him. However, since you cannot see Him, then know that He sees you.

J



Jihad: striving, struggling to make the Word of Allaah supreme.

K



Khulafa - (sg. *khalifā'*): the head of the Muslim Ummah under whom all the Muslims are united.

M



Muhaddith - scholar of the science of *hadīth*.

Mus-haf - The written or printed Qur'aan.

Mushrik: (pl. *mushrikūn*) polytheists, pagans and disbelievers in the oneness of Allaah and His Messenger.

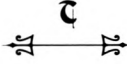
S



Sharia' - The legislation of Islaam, rules & regulations.

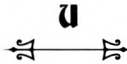
Soorah - A chapter of the Qur'aan.

Sunnah - In the broadest sense the entire religion which the Prophet ﷺ came with. i.e. all the matters of belief, rulings, manners and actions which were conveyed by the Companions, It also Includes those matters which the Prophet ﷺ established by his sayings, actions and tacit approval -as opposed to Bida' innovation. The *Sunnah* is contained in various *ahādīth*.

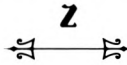


Tafseer: explanation of the *Qur'ān*.

Taqwaa – piety, Taqwaa is acting in obedience to Allaah, hoping for His Mercy upon light from Him and Taqwa is leaving acts of disobedience, out of fear of Him, upon light from Him.



Ummah: 'nation', the Muslims as a whole.



Zakāt: charity that is obligatory on everyone who has wealth over and above a certain limit over which a year has passed (2.5% of saved wealth).

