



Steadfastness Upon The  
**MANHAJ**

**The True Methodology**

**Dr. Muḥammad Ibn ‘Umar Bāzmūl**

STEADFASTNESS UPON THE

# MANHAJ

[THE TRUE METHODOLOGY]

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# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of *Allāh*, the Most-Merciful, the Bestower of Mercy

Indeed, all praise is due to *Allāh*. We praise Him, seek His aid and His forgiveness. We seek refuge in *Allāh*, from the evil within ourselves and the evil effects of our actions. Whoever is guided cannot be led astray and whoever is misguided, then there can be no one to guide him. I bear witness that there is nothing worthy of worship except for *Allāh* who is without partner or equal; and I bear witness that *Muḥammad* (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is His servant and Messenger.

As to what follows:

Then this lecture is about: “Steadfastness upon the *Salafi* Methodology.” I have prepared it to consist of the following components:

- The definition of steadfastness
- The angels make the believers steadfast
- The heart is the source of steadfastness & change
- The importance of steadfastness as it relates to the religion and seeking knowledge of it
- The ways to remain steadfast
- Steadfastness upon the *Salafi* methodology is from the characteristics of *Ahl as-Sunnah* and *Ahl al-Ḥadīth*

- The believer is commanded with patience and to believe that success and the final outcome is for righteousness (*taqwá*)

## The Definition of Steadfastness

Steadfastness (*ath-thabāt*) in the Arabic language comes from a three letter root (*thā'-bā'-tā'*) which contains a meaning that refers to a single idea which is the continuation of something, as *Ibn Fāris* mentions in *Mu'jam Maqāyīs al-Lughah*. The meaning of steadfastness (*ath-thabāt*) and empowerment (*tathbīt*) within an Islamic context is the continual uprightness of a Muslim upon guidance in the face of the temptations of lusts and desires. This is essentially patience.

The term methodology (*Manhaj*) is the path travelled by the Muslim and it is the straight path as *Allāh*, the Blessed and Exalted says:

﴿ قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴾

“Say: This is my way; I invite unto Allāh with insight; myself and those who follow me. And glorified is *Allāh*; and I am not from those who direct worship to other than Him.” [*Sūrah Yūsuf* 12:108]

## The Angels make the Believers Steadfast

The angels make the believers steadfast as Allah, the Exalted says:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ  
الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي  
كُنتُمْ تُوعَدُونَ ﴿٣٠﴾

“Indeed, those who said: ‘Our Lord is *Allāh*’ and then remained resolute; the angels will descend upon them [saying]: ‘Do not fear and do not worry but receive glad tidings of Paradise, which you were promised.’” [Sūrah Fuṣṣilat 41:30]



## The Heart is the Place of Steadfastness and Change

The source of empowerment is the heart and it is a place where fluctuation occurs. *At-Tirmidhī* (2140) and *Ibn Mājah* (3834) have reported a narration from *Anas* that *At-Tirmidhī* has declared sound (*hasan*) wherein *Anas* said that the Messenger of *Allāh* (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) would often say:

« يَا مُغَلَّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَىٰ دِينِكَ »

“O turner of hearts, make my heart firm upon your religion.”

So I said (*Anas*): “O Messenger of *Allāh* (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ), we have believed in you and what you brought. So do you still fear for us?” He said: “Yes, indeed the hearts are between two fingers of the fingers of *Allāh*; He changes them as He wills.”

And in the heart is the influence of an angel and a devil. *At-Tirmidhī* (2988) has reported a narration from ‘*Abdullāh ibn Mas‘ūd* wherein he said: The Messenger of *Allāh* (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) said:

“Indeed the *Shaitān* has an influence on the son of Adam just as the angel also has an influence. As for the influence of the *Shaitān*, then it is by threatening evil and rejecting the truth. As for the influence of the angel, then it is his promise of good and believing in the truth. Whoever finds this should know that it is from *Allāh* so

he should praise *Allāh*. Whoever finds other than this should seek refuge in *Allāh* from the accursed *Shaiṭān* and then recite: “The *Shaiṭān* threatens you with poverty and commands you with transgression. And *Allāh* promises you forgiveness and His favor; and *Allāh* is All-Encompassing and Ever-Knowledgable.” [*Sūrah al-Baqarah* 2:268]

The heart is exposed to trials as it has come in the narration of Muslim (144) which has been transmitted upon the authority of *Rabī* from *Hudhaifah* who said:

“We were present with ‘*Umar* when he said: ‘Which of you have heard the Messenger of *Allāh* (ﷺ) mention the trials?’ A group of people said: ‘We have heard it.’ Then he said: ‘Perhaps you mean the trial of a man concerning his wife and his neighbor?’ They said: ‘Yes.’ He replied: ‘Those things can be expiated by means of the prayer, fasting and charity. But who among you heard the Prophet (ﷺ) mention the trials that will come like waves in the sea?’ *Hudhaifah* said: ‘The people became silent so I said: I did!’ He [*Umar*] said: ‘You, may *Allāh* bless your father!’ *Hudhaifah* said: ‘I heard the Messenger of *Allāh* (ﷺ) say: ‘The people's hearts will be exposed to trials like the fibers of a reed mat, one by one. So any heart that absorbs them will receive a black spot, and any heart that rejects them will receive a white spot, until there will be two types of hearts. The white one will be white like a smooth stone and will not be harmed by any trial or tribulation so long as heaven and earth endure. The other heart will be black and gloomy like an overturned pitcher with a hole in it. It will not

recognize goodness or reject evil except according to what suits its own whims and desires.” *Hudhaifah* said: ‘I told him (*Umar*) that between you and that trial is a closed door that is nearly broken.’ *Umar* said: ‘Would it really be broken, may you be deprived of your father? And if it were to be opened, perhaps it can be closed again?’ I said (*Hudhaifah*): ‘No, rather it will be broken.’ And I told him: ‘That door is a man who will be killed or will die. This is a narration in which there are no mistakes.’”

The term *aswad murbād* means extreme whiteness on something black. The term *al-kunūz mujakhhīyan* means overturned.

Thus, the heart is the source of fluctuation just as it is influenced by angels and devils and subjected to trials.

## The Importance of Steadfastness upon the Religion and Pursuing it and the Muslim's need for it

Steadfastness upon the religion is from the advice of the prophets as *Allāh*, the Exalted says:

﴿ وَوَصَّي بِهَا إِبْرَاهِيمَ بَنِيهِ وَيَعْقُوبَ يٰبَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ

لَكُمْ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٣٢﴾

“And Abraham advised his sons as did Jacob, [saying]: ‘O my sons, indeed *Allāh* has chosen for you this religion, so do not die except while you are Muslims.’” [Sūrah al-Baqarah 2:132]

It is the guidance of the straight path that *Allāh* has taught us to ask Him for in our supplications and prayers, as the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

« لَا صَلَاةَ لِمَنْ لَا يَقْرَأُ بِفَاتِحَةِ الْكِتَابِ . »

“There is no prayer for the one who doesn't recite the opening of the Book (i.e. *Sūrah al-Fātiḥah*).”

In *Sūrah al-Fātiḥah* we recite:

﴿ ٦ ﴾ أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿ ٦ ﴾

“Guide us to the straight path.” [Sūrah al-Fātiḥah 1:6-7]

Guidance is of three types:

- 1- The guidance of advice, instruction and direction.
- 2- The guidance of success and the acceptance of the truth.
- 3- The guidance of success and steadfastness upon the truth.

The praying person whenever he stands for prayer is in need of all of these forms of guidance. *Ibn Taymiyyah* (رَحْمَةُ اللَّهِ) said:

“For this reason, the most beneficial, the greatest and the most comprehensive supplication is:

﴿ ٧ ﴾ أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿ ٧ ﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ

الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿ ٧ ﴾

“Guide us to the straight path. The path of those whom You have favored with Your blessings. Not (the path) of those who have brought about (Your) anger nor those who were led astray.” [Sūrah al-Fātiḥah 1:6-7]

Since if He guides someone to this path and assists him to remain obedient and abandon disobedience, then this person will not experience evil in the worldly life or in the hereafter.

However, sins are from the things that the human soul is prone to commit and thus they are in need of guidance at every moment, and people are in more need of guidance than eating and drinking.

Not as some of the people of Qur'ānic exegesis (*tafsīr*) say that He has already guided him so why should he continue to ask for guidance? Rather, what is meant by asking for guidance is steadfastness and additional guidance. In fact, the servant is in need of his Lord's instruction as it relates to the more detailed aspects of his life and whatever relates to this from the specific occurrences of every day. [Similarly, the servant] needs to be inspired in order to carry this out.

So it is not sufficient for him to merely have knowledge if *Allāh* has not made him someone who seeks to work according to his knowledge. If this isn't the case, then the knowledge is an argument against him and he is not from those who are guided. The servant is in need of *Allāh* to enable him to act upon that righteous initiative.

An individual is not guided to the straight path, the path of those whom *Allāh* has blessed from the prophets, the truthful, the martyrs and the righteous, except through this knowledge and motivation and the ability to do so. And also from this are the many different types of needs that are innumerable. It is for this reason that the people were commanded with this supplication in every prayer

because of their dire need of it. Hence there is nothing which they need more than this supplication.”<sup>1</sup>

The Muslim is tested in his religion and must demonstrate patience and must not be hasty because *Al-Bukhārī* has related upon the authority of *Khabbāb ibn al-Aratt* that he said:

« شَكُّونَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُتَوَسِّدٌ بُرْدَةً لَهُ فِي ظِلِّ الْكَعْبَةِ قُلْنَا لَهُ أَلَا تَسْتَنْصِرُ لَنَا أَلَا تَدْعُو اللَّهَ لَنَا قَالَ كَانَ الرَّجُلُ فِيمَنْ قَبْلَكُمْ يُخَفِّرُ لَهُ فِي الْأَرْضِ فَيُجْعَلُ فِيهِ فَيَجَاءُ بِالْمِنْشَارِ فَيُوضَعُ عَلَى رَأْسِهِ فَيَسْقُ بِإِثْنَتَيْنِ وَمَا يَصُدُّهُ ذَلِكَ عَنْ دِينِهِ وَيُمَشِّطُ بِأَمْشَاطِ الْحَدِيدِ مَا دُونَ حَنَمِهِ مِنْ عَظْمٍ ، أَوْ عَصَبٍ وَمَا يَصُدُّهُ ذَلِكَ عَنْ دِينِهِ وَاللَّهِ لَيَمَنَّ هَذَا الْأَمْرَ حَتَّى يَسِيرَ الرَّكَّابُ مِنْ صَنْعَاءَ إِلَى حَضْرَمَوْتَ لَا يَخَافُ إِلَّا اللَّهَ ، أَوْ الدَّيْبَ عَلَى غَنَمِهِ وَلَكِنَّكُمْ تَسْتَعْجِلُونَ . »

“We complained to the Messenger of *Allāh* (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) [regarding the persecution of the disbelievers] while he was sitting in the shade of the *Ka'bah* with his garment underneath him like a cushion. We said to him: ‘Won't you seek help for us? Won't you supplicate to *Allāh* for us?’ He said: ‘A man from the nations before you would be placed into a ditch that was dug for him. Then a saw would be put over his head and he would be cut into two pieces. That would not drive him from his religion. His body would be forcibly ripped with iron combs that would tear his flesh from the bones or nerves, yet that would not drive him to

<sup>1</sup> *Majmū' al-Fatāwā* volume 14 pages 320-321.

abandon his religion. By *Allāh*, this religion will prevail until a traveler from *Ṣan‘ā* to *Ḥaḍramawt* will not fear anyone but *Allāh*, except a wolf regarding his sheep; but you [people] are too hasty.”

Patience is steadfastness upon the truth in the face of the temptations of lusts and desires.

Therefore, it is upon the Muslim in the face of trials and the temptations of lusts and desires to remain patient. The Messenger of *Allāh* (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) has informed us about a time when it will be difficult for the Muslim to remain firm upon the truth.

*At-Tirmidhī* has related from the narration of *Anas ibn Mālik* that he said:

« يَأْتِي عَلَى النَّاسِ زَمَانٌ الصَّابِرُ فِيهِمْ عَلَى دِينِهِ كَالْقَابِضِ عَلَى  
الْجُمْرِ . »

“There will come a time upon the people when the one who is patient upon his religion will be like the one holding on to hot coal.”

*At-Tirmidhī* (3058), *Abū Dāwud* (4341) and *Ibn Mājah* (4014) have all related the following narration with a weak chain from *Abū Umayyah ash-Sha‘bānī*. However the issue cited here is strengthened by what precedes it. And *Abū Umayyah ash-Sha‘bānī* said: “I came to *Abū Tha‘labah al-Khushanī* and said to him: ‘How do you understand this verse?’ He said: ‘Which verse?’ So I said:



﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَن ضَلَّ إِذَا

﴿ أَهْتَدَيْتُمْ

‘O you believe, you are responsible for your own souls. Those who have gone astray will not harm you after you have been guided.’ [Sūrah al-Mā'idah 5:105]

He said: ‘Well, by *Allāh*, I asked someone well-informed about it. I asked the Messenger of *Allāh* (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) about it and he said: ‘Rather, comply with what is good, and forbid the evil, until you see stinginess become obeyed, desires followed, and the world given preference and everyone amazed by their own opinions. So it is upon you to be worried about yourself specifically and disregard the common folk. Ahead of you are the days in which patience is like holding on to hot coal. For the one who does [deeds] during those days, is the reward of fifty men who do the like of what you do.’

‘*Abdullāh ibn al-Mubārak* said: ‘And narrators other than *Utbah* added it was said: ‘O Messenger of *Allāh*; the reward of fifty men among us, or among them?’ He said: ‘No, rather the reward of fifty men among you.’”

Steadfastness upon the truth in the face of the temptations of lusts and desires means being safe from misguidance.

And implementing the Book of *Allāh* [the *Qur'ān*] and the *Sunnah* of His Messenger (ﷺ) is a protection and a safeguard against misguidance as the Prophet (ﷺ) said:

« تَرَكْتُ فِيكُمْ مَا إِنْ اِعْتَصَمْتُمْ بِهِ لَنْ تَضِلُّوا كِتَابَ اللَّهِ وَسُنَّتِي. »

“I have left amongst you two things that if you were to cling to them, you would not become misguided: the Book of *Allāh* (the *Qur'ān*) and my *Sunnah*.”<sup>2</sup>

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<sup>2</sup> **Ḥasan:** Related by *ad-Dāraquṭnī* in his *Sunan* (volume 4 page 245), and *al-Mustadrak* (in the *‘Alūsh* print volume 1 page 284 narration number 324) and *al-Bayhaqī* in *As-Sunan al-Kubrā* (volume 10 page 114). In *Majma‘ az-Zawā‘id*, *al-Haythamī* said: “*Al-Bazzār* narrated it and the chain contains *Ṣāliḥ ibn Mūsā aṭ-Ṭallḥī* who is weak.” And the wording of the narration extracted by *al-Hākim* is: “From *Abū Ṣāliḥ* upon the authority of *Abū Hurayrah* who said: ‘The Messenger of *Allāh* (ﷺ) said: Indeed I have left with you two things after which you will never be misguided: the Book of *Allāh* (the *Qur'ān*) and my *Sunnah*. And the two will never separate until they meet me at the *Ḥawḍ* (Pool).’ I say: In the chain of narration of every transmission with this wording is *Ṣāliḥ Ibn Mūsā*, however both *al-Hākim* and *al-Bayhaqī* cite in the same place another narration from *Ibn ‘Abbās* in which the following phrase comes: “O people, Indeed I have certainly left you with something; if you were to gather together upon it, you would never be misguided: The Book of *Allāh* (the *Qur'ān*) and the *Sunnah* of His Prophet (ﷺ).” The importance of this narration is that it provides textual support for the narration of *Ṣāliḥ*. In the *Muwaṭṭa* in *Kitāb al-Jāmi‘* [The Comprehensive Book]: in the chapter concerning the prohibition of adopting the deviant position concerning *Qadr* [it is said]: “*Mālik* said that it had reached him that the Messenger of *Allāh* (ﷺ) said: ‘I have left with you two affairs. You will not be misguided so long as you cling to them: The Book of *Allāh*

## The Ways to Remain Steadfast Upon the Truth

- 1- The establishment of faith
- 2- Righteous deeds
- 3- Advising with the truth
- 4- Advising with patience

This is supported by the statement of *Allāh*, the Exalted:

﴿ وَالْعَصْرِ ۝١ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ۝٢ إِلَّا الَّذِينَ ۝٣  
ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ وَتَوَّصَوْا  
بِالصَّبْرِ ۝٣﴾

“In the name of *Allāh*, the Most-Merciful, the Bestower of Mercy. By the time. Truly, mankind is in loss. Except those who believe and do righteous deeds, and advise one another with truth, and advise one another with patience.” [Sūrah al-‘Asr 103: 1-3]

This is also established by the statement of *Allāh*, the Exalted:

﴿ وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ۝٤٥﴾

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(the *Qur’ān*) and the *Sunnah* of His Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).” So this narration ascends to the level of *Ḥasan li ghayrihi* (*Ḥasan* due other narrations).”

“And seek help through patience and prayer. And certainly it is heavy except for those who are humbly submissive [to *Allāh*].” [*Sūrah al-Baqarah* 2:45]

And His statement:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ

الصَّابِرِينَ ﴿١٥٣﴾

“O you who believe, seek help through patience and prayer. Certainly, *Allāh* is with those who are patient.” [*Sūrah al-Baqarah* 2:153]

And His statement:

﴿ ثُمَّ كَانَ مِنَ الَّذِينَ ءَامَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ ﴿١٧﴾

“Then to be one of those who believed and advised one another with patience just as they would advise one another with compassion.” [*Sūrah al-Balad* 90:17]

Faith is established through the realization of its pillars; it is the statement of the tongue, the actions of the body and the belief in the heart. Faith is belief in *Allāh*, His angels, His books, His

Messengers, and the Last Day as well as belief in *Qadr* [divine preordainment], the perceived good of it and evil of it.

And righteous deeds are established through the worship of *Allāh* without any partner or associate and through the worship of Him alone only in the manner that He has legislated. These two things represent the basis of the religion and the meaning of the testification that nothing has the right to be worshipped except *Allāh* (*lā ilāhah illa Allāh*) and that *Muḥammad* is the Messenger of *Allāh* (*Muḥammadan Rasūlullāh*).

*Allāh*, the Exalted says:

﴿ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا  
الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ ﴾

“And they were not commanded except to worship *Allāh* alone, sincerely making their worship purely for Him; and that they establish the prayer, and offer the *zakāh*. And that is the straightforward religion.”  
[*Sūrah al-Bayyinah* 98:5]

He, the Exalted says:

﴿ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَن كَانَ  
يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴾

“Certainly, for you in the Messenger of *Allāh* there is a good example for those who place their hope in

*Allāh* and the Last Day and remember *Allāh* often.”  
[*Sūrah al-Aḥzāb* 33:21]

And He, the Exalted says:

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

رَبِّهِ أَحَدًا ﴿١١٠﴾

“So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.” [*Sūrah al-Kahf* 18:110]

And advising with the truth is established by calling to it, teaching it to the people and through commanding the good and forbidding the evil.

*Allāh*, the Blessed and Exalted says:

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ  
وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ ءَامَنَ  
أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِّنْهُمْ الْمُؤْمِنُونَ  
وَكَثُرُهُمُ الْفَاسِقُونَ ﴿١١٠﴾

“You are the best nation brought forth for mankind. You enjoin the good and forbid the evil and believe in *Allāh*. If only the people of the book had believed, it would have been better for them. From among them are believers but most of them are disobedient.”  
 [Sūrah *Āl ‘Imrān* 3:110]

And He, the Blessed and Exalted says:

﴿ لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ  
 دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا  
 يَعْتَدُونَ ﴿٧٨﴾ كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ  
 فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٧٩﴾ ﴾

“Cursed are those who disbelieved from the Children of Israel by the tongue of David and of Jesus the son of Mary. This was because of their disobedience and their continuous transgression. They used to avoid forbidding one another from the wrongdoing that they did. How wretched was what they used to do?!”  
 [Sūrah *al-Mā'idah* 5:78-79]

And He, the Exalted says:

﴿ الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ  
 الْغَفُورُ ﴿٢﴾ ﴾

“The One who created death and life to test you [as to] which of you is best in deed; and He is the All-Mighty, the Ever-Forgiving.” [Sūrah al-Mulk 67:2]

*Fuḍayl ibn ‘Iyād* said: “To test you [as to] which of you is best in deed means the most correct and most sincere.” It was said: “O *Abū ‘Alī* [intending *Fuḍayl ibn ‘Iyād*], and what is considered to be the most correct and most sincere?” He replied: “Certainly if an action is sincere but not correct it is unacceptable. And if it was correct but was not sincere it is also unacceptable, until it is both sincere and correct.” The sincerest action is what has been done for the sake of *Allāh*, and the most correct action is what is in accordance with the *Sunnah*.

And Muslim related from *‘Abdullāh ibn Mās‘ūd* that the Messenger of *Allāh* (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) said:

« مَا مِنْ نَبِيٍّ بَعَثَهُ اللهُ فِي أُمَّةٍ قَبْلِي إِلَّا كَانَ لَهُ مِنْ أُمَّتِهِ حَوَارِيُونَ وَأَصْحَابٌ يَأْخُذُونَ بِسُنَّتِهِ وَيَقْتَدُونَ بِأَمْرِهِ ثُمَّ إِنَّهَا تَخْلُفُ مِنْ بَعْدِهِمْ خُلُوفٌ يَقُولُونَ مَا لَا يَفْعَلُونَ وَيَفْعَلُونَ مَا لَا يُؤْمَرُونَ فَمَنْ جَاهَدَهُمْ بِيَدِهِ فَهُوَ مُؤْمِنٌ وَمَنْ جَاهَدَهُمْ بِلِسَانِهِ فَهُوَ مُؤْمِنٌ وَمَنْ جَاهَدَهُمْ بِقَلْبِهِ فَهُوَ مُؤْمِنٌ وَلَيْسَ وَرَاءَ ذَلِكَ مِنَ الْإِيمَانِ حَبَّةٌ خَرْدَلٍ. »

“There was not a single Prophet that *Allāh* sent to a nation before me, except that he had supporters and companions who followed his path and obeyed his commands. Then after them came generations who said



what they did not do, and did what they were not commanded to do. So whoever strives against them with his hand is a believer and whoever strives against them with his tongue is a believer and whoever strives against them with his heart is a believer. Beyond that there is not even a mustard seed's worth of faith."

And the establishment of advising with patience occurs when people are reminded of the rewards of being patient and the circumstances regarding the previous nations.

And He, the Blessed and Exalted says:

﴿ وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَكُمْ ثَوَابُ اللَّهِ خَيْرٌ لِمَنْ ءَامَنَ وَعَمِلَ صَالِحًا وَلَا يُلْقَاهَا إِلَّا الصَّابِرُونَ ﴾

"And those who had been given knowledge said: 'Woe to you! The reward of *Allāh* is better for the one who believes and performs acts of righteousness. And none are granted this except the patient.'" [Sūrah al-Qaṣaṣ 28:80]

And He, the Blessed and Exalted says:

﴿ مِّنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّن قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّن يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا ﴾

“Among the believers are men who were true to what they promised *Allāh*. Some of them are those who fulfilled it through death while others are those who are still waiting. And they have not changed in the least.” [Sūrah al-Aḥzāb 33:23]

And He, the Exalted says:

﴿ وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً ۚ كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلاً ۗ ﴾

“And those who disbelieve say: ‘Why wasn't the *Qur'ān* revealed to him all at once?’ Thus in this way We may strengthen your heart. And We have made it a gradual revelation.” [Sūrah al-Furqān 25:32]

So the Magnificent *Qur'ān* was revealed intermittently upon the Messenger of *Allāh* (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) so that *Allāh* might firmly establish it and so that the disbelievers could be refuted with it.

The *Qur'ān* consists of a part that focuses on Islamic monotheism and creed. Another part focuses on rulings, commands and prohibitions. And another part focuses on the stories of previous nations. Firmness and steadfastness is established through all of its different aspects.

So through Islamic monotheism and creed faith is actualized. Through the [implementation of] rulings and the enjoinder of good and prohibition of evil righteous deeds are established. And through the stories of the *Qur'ān* patience and consolation is acquired, regarding whatever the Muslim may face for the sake of the religion and calling to it.

Concerning acting according to His rulings, *Allāh*, the Blessed and Exalted says:

﴿ وَلَوْ أَنَّا كُنَبْنَا عَلَيْهِمْ أَنِ اقْتُلُوا أَنْفُسَكُمْ أَوْ أُخْرِجُوا  
 مِنْ دِينِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ  
 بِهِ لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَبِيئًا ﴾

“And if We had ordered them (saying), “Kill yourselves (i.e. the innocent ones kill the guilty ones) or leave your homes,” very few of them would have done it; but if they had done what they were told, it would have been better for them, and would have strengthened their (Faith).” [*Sūrah an-Nisā* 4:66]

And concerning the stories of the *Qur'ān*, *Allāh*, the Exalted says:

﴿ وَكَلَّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نُثَبِّتُ بِهِ فُؤَادَكَ  
 وَجَاءَكَ فِي هَذِهِ الْحَقُّ وَمَوْعِظَةٌ وَذِكْرٌ لِلْمُؤْمِنِينَ ﴾

“And each [story] We relate to you from the news of the Messengers is that with which We strengthen your heart. And in this, the truth, an admonition and a reminder have come to you for the believers.” [Sūrah Hūd 11:120]

And He, the Exalted says:

﴿ تَحْنُ نَفْسُ عَلَيْنِكَ نَبَاهُهُم بِالْحَقِّ إِنَّمِمْ فِتْيَةٌ ءَامَنُوا ﴾

﴿ ١٣ ﴾ بِرَبِّهِمْ وَزِدْنَهُمْ هُدًى

“We relate to you their story in truth. Indeed, they were youths who believed in their Lord, and We increased them in guidance.” [Sūrah al-Kahf 18:13]

And concerning learning creed and Islamic monotheism, Allāh the Exalted says:

﴿ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ① الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ② ﴾

الرَّحْمَنِ الرَّحِيمِ ③ مَلِكِ يَوْمِ الدِّينِ ④ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ

نَسْتَعِينُ ⑤ أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ⑥ صِرَاطَ الَّذِينَ أَنْعَمْتَ

عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ⑦ ﴾

“All praise is for *Allāh*, the Lord of all creation; the Most Merciful, Bestower of Mercy. The Owner of the Day of Resurrection. You alone we worship, and to You alone we appeal for aid and assistance. Guide us to the straight path. The path of those upon whom You have shown Your favor. Not those with whom You are angered or those who are astray.” [*Sūrah al-Fātiḥah* 1:1-7]

And He, the Exalted says:

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ  
 أَنْتَ الْوَهَّابُ ﴿٨﴾

“Our Lord, do not allow our hearts to deviate after You have guided us and grant us mercy from Yourself. Indeed, You are the Bestower.” [*Sūrah Āl-‘Imrān* 3:8]

And He, the Exalted says:

وَكَايِنٍ مَنِ نَبِيٍّ قَتَلَ مَعَهُ رَبِّيُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا  
 أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا وَاللَّهُ يُحِبُّ  
 الصَّابِرِينَ ﴿١٤٦﴾ وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا  
 ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ  
 الْكَافِرِينَ ﴿١٤٧﴾

“And how many prophets fought and with him fought many religious followers. But they never lost heart due to what afflicted them in *Allāh’s* way, nor did they falter or surrender. And *Allāh* loves those who are patient. And they said nothing but: ‘Our Lord, forgive us our sins and the excesses we have committed in our affairs and make our feet firm and give us victory over the disbelieving people.’” [*Sūrah Āl-‘Imrān* 3:146-147]

## Steadfastness upon the Salafī Methodology is From the Characteristic of Ahl as-Sunnah and Ahl al-Ḥadīth

Steadfastness upon the methodology of truth is from the attributes of the people of *ḥadīth* (*Ahl al-Ḥadīth*) and the people of the *Sunnah* and the community (*Ahl as-Sunnah wa al-Jamā'ah*).

*Ibn Taymiyyah* said: “You will find that the people of *kalām* are from the people most likely to change from one position to another and to emphatically promote an opinion in one place while insisting upon its opposite elsewhere, while declaring the one who held their original position to be a disbeliever in another place. This is evidence of their uncertainty since faith is as Heraclius said to *Abū Sufyān* when he asked him about those who embraced the religion of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ): ‘Do any of them abandon their religion out of disdain for it after having embraced it?’ He said: ‘No.’ Then Heraclius responded: ‘Thus is the state of true faith when it mixes with the joy of the hearts; no one would disdain it.’<sup>3</sup>

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<sup>3</sup> Related by *al-Bukhārī* in several places; from amongst them in *kitāb al-waḥī* in a longer narration with the number (7). It was also related in *kitāb al-Imān* in the chapter titled: *Su'āl Jibrīl lin-Nabī 'an al-Imān wa al-Islām wa al-Iḥsān...* with the number (51) which was summarized with the following wording: “Upon the authority of *'Abdullāh Ibn 'Abbās* who said that *Abū Sufyān* ibn *Ḥarb* informed me that Heraclius said to him: ‘I asked you if they are increasing or decreasing and you claimed that they were increasing. Likewise is the matter of faith until it becomes complete. And I asked you if they commit apostasy out of disdain for his religion after having entered into it.

For this reason some of the pious predecessors said ('Umar ibn 'Abdul-'Azīz or other than him): "Whoever makes his religion the subject of debate and argumentation wavers the most."

As for the people of *Sunnah* and *ḥadīth*, then none of their scholars or righteous laypeople are known to have turned away from their position and belief. In fact, they are the greatest of the people regarding remaining firm upon that even if they are tested with various trials and types of turmoil. This is the condition of the Prophets and their followers from the previous generations like the people of the ditch and other than them. Like the pious predecessors of this nation including the companions and their students from the *tābi'ūn* and other than them from the *Imāms*. To the extent that *Imām Mālik* used to say: "Do not envy anyone who has not been subjected to severe affliction in this affair." He would say: "Indeed *Allāh* must test the believer with trials and affliction. Then if he is patient, his level increases."

As *Allāh*, the Exalted says:

﴿الْمَرْءُ ۙ أَحْسَبُ النَّاسِ أَنْ يَتْرُكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ۚ﴾ (٢) وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ ۖ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكٰذِبِينَ ﴿٣﴾

"*Alif, Lām, Mīm*. Do the people think that they will be left to say: 'We believe' and they will not be

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And you claimed that they don't. Likewise is the case with faith whenever it mixes with the joy of the hearts; no one would disdain it."



tested? Surely, We have tried those who came before them, and certainly *Allāh* will clearly identify those who are truthful, and certainly He will clearly identify the liars.” [Sūrah al-‘Ankabūt 29:1-3]

And *Allāh*, the Exalted says:

﴿ وَجَعَلْنَا مِنْهُمْ أَيْمَةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا  
وَكَانُوا بَيِّنَاتٍ يُوقِنُونَ ﴾ ٢٤

“And We established from amongst them, leaders who would guide in accordance with Our command when they were patient and used to be certain of Our signs.” [Sūrah as-Sajdah 32:24]

And *Allāh*, the Exalted says:

﴿ وَالْعَصْرِ ۝١ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ۝٢ إِلَّا الَّذِينَ  
ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ وَتَوَّصَوْا  
بِالصَّبْرِ ۝٣ ﴾

“By the time. Truly, mankind is in loss. Except those who believe and do righteous deeds, and advise one another with truth, and advise one another with patience.” [Sūrah al-‘Asr 103: 1-3]

Whoever remains patient upon his position from the people of desires, then this is because of what it contains from the truth. Since every religious innovation (*bid'ah*), upon which is a significant group of the people, must incorporate some aspects of the truth that the Messenger (ﷺ) has come with, which is in agreement with the people of *Sunnah* and *ḥadīth*. So this leads to the acceptance of their religious innovation (*bid'ah*), since pure falsehood would not be accepted under any circumstances.

In summary, steadfastness and firmness amongst the people of *Sunnah* and *ḥadīth* is significantly many times greater than whatever may exist amongst the people of *kalām* and philosophy. In fact, the one given to philosophy is far more unsure and uncertain regarding his opinions than the person of *kalām* because the people of *kalām* possess some level of truth that has remained from what they took from the prophets which is something that cannot be said of the philosophers. For this reason, *Abūl-Ḥusayn al-Baṣrī* and the like of him is more steadfast than *Ibn Sīnā* and the like of him.

You will also find that the people of philosophy and *kalām* are the most likely to split off from one another and differ all while each one of them claims that their statement is the definitive truth which is supported by evidence. The people of the *Sunnah* and *ḥadīth* are the greatest in terms of their unity and harmony with one another. So whoever from amongst the various sects is closer to them, then likewise you'll find that they are closer to unity and harmony. So the *Mu'tazilah* experience more harmony and unity than the philosophers since the philosophers maintain so many contradictory positions concerning the affairs of divinity, the resurrection, prophethood, and even the natural sciences, mathematics and

astrology in addition to other than that from the positions that are far too numerous to count.

So the people of affirmation from the people of *kalām* like the *Kullābiyyah*, the *Karāmiyyah* and the *Ash'ariyyah* are more united and harmonious than the *Mu'tazilah*. Indeed the *Mu'tazilah* differ greatly and perform *takfīr* of one another. To the extent that a student might declare his teacher to be a disbeliever in the same way that someone from the *Khawārij* might also do. And those who have written about the disgraceful characteristics of the *Mu'tazilah* have mentioned this in detail. You will not find true unity and harmony except due to following what has been left by the Prophets from the likes of the *Qur'ān* and *ḥadīth* and whatever is closely connected to this. And you will not find sectarianism and differing except amongst those who have abandoned it (i.e. the *Qur'ān* and *ḥadīth*) and given precedence to other things over it.

*Allāh*, the Exalted says:

﴿وَلَا يَزَالُونَ مُخْتَلِفِينَ إِلَّا مَن رَّحِمَ رَبُّكَ وَلِذَلِكَ

خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ

وَالنَّاسِ أَجْمَعِينَ ﴿١١٨﴾﴾

“And they will continue to differ except for those upon whom your Lord has mercy. And for this reason, He created them. And the word of your Lord is final: ‘I will certainly fill the Hellfire with the Jinn and men together.’” [Sūrah Hūd 11:118-119]

So *Allāh* has informed us that the people of mercy do not differ and they are the followers of the prophets in word and deed. They are the people of the *Qur'ān* and *ḥadīth* from this nation. Whoever opposes them loses out on some mercy to the extent of their opposition.

Due to the fact that the philosophers were the furthest from the followers of the Prophets they differed the most. And the *Khawārij*, the *Mu'tazilah* and the *Rawāfiḍ* due to them being far from the *Sunnah* and *ḥadīth* were greater in terms of their sectarianism in this matter. Particularly the *Rāfiḍah* since it is said that they are the sect that definitely differs the most. That is because they are the furthest of the sects from the *Sunnah* and the community of believers (*Jamā'ah*), as opposed to the *Mu'tazilah* since they are closer to this than the *Rāfiḍah*.

You will find that the vast majority of those who have left the methodology of the pious predecessors from the people of *kalām* and *Ṣūfism* acknowledge this either near their time of death or just before they die; and the narrations that support this point are well-known and numerous.

*Abūl-Ḥasan al-Ash'arī* grew up upon *i'tizāl* (the ideology of the *Mu'tazilah*) and spent forty years upon that ideology and defending it before turning away from it and explicitly declaring the misguidance of the *Mu'tazilah* and exerting great efforts in refutation of them.

And *Abū Ḥāmid al-Ghazālī* with his incredible intelligence, his devotion, his familiarity with *kalām* and philosophy as well as his traversing upon the path of asceticism, *riyāḍah* and *taṣawwuf* ended up in a state of insecurity and uncertainty. At the end of his life he changed to the way of the people of *kashf* (*Sūfiyah*), even though after that he turned to the way of the people of *ḥadīth* and wrote *Iljām al-‘Awām ‘an ‘Ilm al-Kalām*.

Likewise, *Abū ‘Abdullāh Muḥammad ibn ‘Umar ar-Rāzī* said in his book which he wrote about the types of the Divine Essence (*adh-dhāt*): “I have surely considered the ways of the *kalāmists* and the methodologies of the philosophers but I have not seen that they heal the sick or quench anyone's thirst. Instead, I have seen that the best way is the way of the *Qur’ān*. Concerning affirmation read:

﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾

“The Most-Merciful ascended above the throne.”  
[*Sūrah Ṭā Hā* 20:5]

And His statement:

﴿إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ﴾

“To Him the good words raise and the righteous actions carry them.” [*Sūrah Fāṭir* 35:10]

And His statement:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

“There is nothing similar to Him and He is the Ever-Hearing, All-Seeing.” [Sūrah ash-Shūrā 42:11]

And His statement:

﴿وَلَا يُحِيطُونَ بِهِ عِلْمًا﴾

“And their knowledge does not encompass Him.”  
[Sūrah Tā Hā 20:5]

And His statement:

﴿هَلْ تَعْلَمُ لَهُ سَمِيًّا﴾

“Do you know of anything similar to Him?” [Sūrah Maryam 19:65]

Then he said: “Whoever tries as I have will know as I do...” And he used to exemplify the following lines of poetry: “The extent of what the intellects can approach is a bridle; and most of the efforts of creation involve misguidance. And our souls are not at ease with our bodies; and the result of our world is harmful and evil. And we will not benefit from our search throughout our lives; except that we can say: ‘it is said’ and ‘they said’.”

*Imām al-Haramayn* abandoned what he used to profess and believe and ultimately chose the methodology of the pious predecessors. He used to say: “O my colleagues do not busy yourselves with *kalām*. Had I realized that *kalām* would lead me where it led me, I would not have involved myself with it.” And close to his death he said: “I delved into the depths of the sea and withdrew from the people of Islam and their sciences. I entered into what they forbid me from and now if my Lord does not include me in His mercy then woe to the son of *al-Juwaynī*. And so I will die upon the creed of my mother.” Or he said: “...the creed of the elderly of *Naysābūr*.”

Likewise, *Abū ‘Abdullāh Muḥammad ibn ‘Abdul-Karīm ash-Shahrastānī* has informed us that he did not find amongst the philosophers and people of *kalām* anything but uncertainty and regret and he used to recite the following lines of poetry: “Upon my life, I have frequented all of the learning institutes; and put my limbs in those places. But I didn't see anyone except that he placed his hands on his chin out of uncertainty or grinding his teeth out of regret.”<sup>4</sup>

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<sup>4</sup> *Majmū‘ al-Fatāwá* volume 4 pages 50-52 and 72-73.

## The Believer is Commanded with Patience and to Believe that the Final Outcome is for Righteousness (*taqwā*)

The Messenger (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) is instructed to observe patience repeatedly in the *Qur'ān* with the verb form that indicates a command (*fi'l al-amr*) and in every instance patience is associated with overcoming, achieving victory and the final outcome, favoring those who are mindful of *Allāh* (*taqwā*).

*Allāh*, the Blessed and Exalted says:

تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَذَا فَاصْبِرْ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ ﴿٤٩﴾

“That is from the news regarding the unseen which We reveal to you, [O *Muḥammad*]. Neither you nor your people knew of it before now. So be patient, since truly the final outcome favors those who are mindful of *Allāh* (*muttaqūn*).” [Sūrah *Hūd* 11:49]

And He, the Exalted says:



﴿ فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ  
 الشَّمْسِ وَقَبْلَ غُرُوبِهَا وَمِنْ آنَاءِ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ  
 لَعَلَّكَ تَرْضَىٰ ﴾

“So remain patient upon what they say and glorify the praise of your Lord before the rising of the sun and before its setting; and throughout the night glorify Him and at the ends of the day; such that you may be pleased.” [Sūrah Tā Hā 20:130]

And He, the Exalted says:

﴿ فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَا يَسْتَخِفَّنكَ الَّذِينَ لَا  
 يُوقِنُونَ ﴾

“So remain patient; certainly the promise of *Allāh* is true. And do not be discouraged by those who lack certainty.” [Sūrah ar-Rūm 30:60]

And He, the Exalted says:

﴿ فَاصْبِرْ إِنِّي وَعْدَ اللَّهِ حَقٌّ وَأَسْتَغْفِرُ لِذَنْبِكَ وَسَبِّحْ  
 بِحَمْدِ رَبِّكَ بِالْعَشِيِّ وَالْإِبْكَرِ ﴾

“So remain patient, [O *Muḥammad*]. Certainly, the promise of *Allāh* is true. And seek forgiveness for your sin and glorify the praise of your Lord in the evening and the morning.” [Sūrah *Ghāfir* 40:55]

And He, the Exalted says:

﴿ فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَكَيْمَا نُرِيَنَّكَ بَعْضَ الَّذِي نَعْدُهُمْ أَوْ نتُوفِينَا فَإِنَّا نُرْجِعُونَ ﴾

“So remain patient, [O *Muḥammad*]. Certainly, the promise of *Allāh* is true. So either we will show you some of what We have prepared for them or We will cause you to die and to Us they shall all return.” [Sūrah *Ghāfir* 40:55]

And He, the Exalted says:

﴿ فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ كَأَنَّهُمْ يَوْمَ يَرُونَ مَا يُوعَدُونَ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِّن نَّهَارٍ بَلَّغُ فُهِلْ يُهْلِكُ إِلَّا الْقَوْمَ الْفَاسِقُونَ ﴾

“So remain patient, [O *Muḥammad*] as the most resolute of the Messengers [*ulū al-‘azm*] did and do not be hasty with them as though it is the day when they will see what they were promised and it will seem as though they hadn't waited but a single hour

of the day. So shall anyone be destroyed except the transgressors?” [Sūrah al-Aḥqāf 46:35]

And He, the Exalted says:

﴿ فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ

الشَّمْسِ وَقَبْلَ الْغُرُوبِ ﴿٣٩﴾

“So remain patient regarding what they say and glorify the praise of your Lord before the rising of the sun and before its setting.” [Sūrah Qāf 50:39]

And He, the Exalted says:

﴿ فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُن كَصَاحِبِ الْوَحْيِ إِذْ نَادَىٰ وَهُوَ

مَكْظُومٌ ﴿٤٨﴾

“So remain patient regarding the judgment of your Lord and do not be like the companion of the whale who called out in distress.” [Sūrah al-Qalam 68:48]

And He, the Exalted says:

﴿ فَاصْبِرْ صَبْرًا جَمِيلًا ﴿٥﴾

“So demonstrate the most beautiful form of patience.” [Sūrah al-Ma‘ārij 70:5]

And He, the Exalted says:

﴿ وَلِرَبِّكَ فَاصْبِرْ ۝٧﴾

“And for *Allāh* you should remain patient.” [*Sūrah al-Muddathir* 74:7]

And He, the Exalted says:

﴿ فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَطِعْ مِنْهُمْ ءَاثِمًا أَوْ كَفُورًا ۝٢٤﴾

“So remain patient regarding the judgment of your Lord and do not obey the sinful or ungrateful among them.” [*Sūrah al-Insān* 76:24]

In this is a clarification that it is upon the believer to observe patience, which is steadfastness upon the true religion in front of the temptations of lusts and desires. It also contains glad tidings that the final outcome will be for the pious [who are mindful of *Allāh*] and that what *Allāh* has promised them is true. And He, the Exalted says:

﴿ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ ۝٢٨﴾

﴿ عَلَى الدِّينِ كُلِّهِ ۚ وَكَفَىٰ بِاللَّهِ شَهِيدًا ۝٢٨﴾

“It is He who sent His Messenger with guidance and the religion of truth in order to make it prevail over all other religions. And *Allāh* is sufficient as a witness.” [*Sūrah al-Faḥ* 48:28]

*Ibn Taymiyyah* said in his explanation of the narration: “Islam began as something strange and it will resume being something strange as it began...”

“And just as *Allāh* prohibited His Prophet from becoming overwhelmed with remorse or despair regarding those who did not enter into Islam in the beginning, the same holds true for the end. So the believer is forbidden from becoming distressed because of them and from experiencing remorse due to their plots. Many of the people, whenever they witness an evil or whenever many of the affairs of Islam have been changed, become disheartened, weary and lament as the people who are afflicted do even though they have been prohibited from this. Instead, they are commanded to observe patience, reliance upon *Allāh* and steadfastness upon the religion of Islam, just as they should believe in *Allāh* along with those who are mindful of Him and those who do good. They should believe that the final outcome favors piety (*taqwá*) and whatever occurs to an individual is due to his sins. So he should remain patient since the promise of *Allāh* is true and he should seek forgiveness for his sin and glorify the praises of his Lord at night and in the early morning.

And his statement (صلى الله عليه وعلى آله وسلم): ‘And it will resume being something strange as it began...’ can potentially mean two things; the first is that he is in a place and time where it will return to a state of being strange amongst them but then it will prevail just as it occurred in the beginning when it was strange but later prevailed. For this reason he said: ‘And it will resume being something strange as it began...’ When it began it was certainly strange and unknown but then it prevailed and became known. Similarly, it will return to a state where it is unknown before it later prevails and becomes known. So only a few will truly know it at that time just as it was in the beginning. It could also mean that towards the end of the

world, there will only be a few remaining Muslims. This would only occur after the antichrist (*ad-Dajjāl*) and Gog and Magog (*Ya'jūj* and *Ma'jūj*) when the end of the world is very close. At that time, *Allāh* will send a wind that will seize the soul of every believing male and female and then the Day of Judgment would commence.

As for whatever precedes that, then the Messenger of *Allāh* (ﷺ) said:

‘There will never cease to be a group from my nation who clearly prevail while upon the truth. They will not be harmed by those who oppose them or those who forsake them until the Hour is established.’

This narration is in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim* and there are several other similar narrations like it.

The truthful and trustworthy one informed us that a group from his nation will remain unequalled upon the truth, distinguished and unharmed by those who oppose them or by the differing of those who forsake them. As for Islam remaining strange and lowly everywhere in the land, before the establishment of the Hour, then this will not occur.

And his statement (ﷺ): ‘And it will resume being something strange as it began...’ is the greatest form of strangeness if the people begin to commit apostasy and turn away from it. And *Allāh*, the Exalted says:

﴿ مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ ۗ

أَذَلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ

وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ۗ ﴾

‘Whoever from amongst you should abandon his religion; *Allāh* will bring forth (in place of them) another people whom He will love and who will love Him. (They are) kind towards the believers, strong against the disbelievers; they strive forth in the way of *Allāh* and do not fear the criticism of those who criticize.’ [*Sūrah al-Mā'idah* 5:54]

So they are those who will establish the religion if those people apostate.

And likewise it began as something strange and continued to grow until it spread. So in this way it is strange in many places and times but then it prevails when *Allāh*, the Mighty and Majestic, establishes it. As 'Umar ibn 'Abdul-'Azīz said when he assumed power: ‘Certainly much of Islam has become strange to many people to the extent that some of them don't even know that consuming intoxicants is forbidden. Then *Allāh* made things visible and apparent in Islam that were previously considered strange.’

In the *Sunan* we find the narration: ‘*Allāh* sends to this nation, at the completion of every one hundred years, an individual that will

revive the religion.' And the revival occurs after decay, and that is the strangeness of Islam.

This narration shows the Muslim that he shouldn't be dismayed by the small numbers of those who know the reality of Islam, just as his chest should not become restricted by it. He should never be in doubt regarding the religion of Islam, since this was the condition of Islam when it began.

*Allāh*, the Exalted says:

﴿ فَإِنْ كُنْتَ فِي شَكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ فَسْأَلِ الَّذِينَ يُقْرَأُونَ

الْكِتَابِ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ فَلَا

تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿٩٤﴾

'So if you are in doubt, [O *Muhammad*] concerning what We have revealed to you, then ask those who have been reading the scriptures before you. .'

[*Sūrah Yūnus* 10:94]

This is in addition to the other verses and evidences that highlight the truthfulness of Islam.

And similarly, if it does become strange, then those who call to it will need proofs and evidences which are similar to the evidences that were initially necessary in the early stages of Islam.

And *Allāh*, the Exalted says:



« كُنْتُ رَدِيفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَ : يَا غُلَامُ ،  
أَوْ يَا عَلِيْمٌ ، أَلَا أُعَلِّمُكَ كَلِمَاتٍ يَنْفَعُكَ اللَّهُ بِهِنَّ ؟ فَقُلْتُ : بَلَى .  
فَقَالَ : أَحْفَظِ اللَّهَ يَحْفَظْكَ ، أَحْفَظِ اللَّهَ تَجِدْهُ أَمَامَكَ ، تَعْرِفِ إِلَيْهِ  
فِي الرَّحَاءِ ، يَعْرِفَكَ فِي الشِّدَّةِ ، وَإِذَا سَأَلْتَ ، فَاسْأَلِ اللَّهَ ، وَإِذَا  
اسْتَعْنَيْتَ ، فَاسْتَعِنْ بِاللَّهِ ، قَدْ جَفَّ الْقَلَمُ بِمَا هُوَ كَائِنٌ ، فَلَوْ أَنَّ  
الْخُلُقَ كُلَّهُمْ جَمِيعًا أَرَادُوا أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَكْتُبْهُ اللَّهُ عَلَيْكَ ، لَمْ  
يَقْدِرُوا عَلَيْهِ . [...] وَاعْلَمْ أَنَّ فِي الصَّبْرِ عَلَى مَا تُكْرَهُ خَيْرًا كَثِيرًا ،  
وَأَنَّ النَّصْرَ مَعَ الصَّبْرِ ، وَأَنَّ الْفَرْجَ مَعَ الْكَرْبِ ، وَأَنَّ مَعَ الْعُسْرِ  
يُسْرًا . »

“I was riding behind the Prophet (صلى الله عليه وعلى آله وسلم) when he said: ‘O young man, shall I teach you some words that *Allāh* will cause you to benefit from? I [Ibn ‘Abbās] said: ‘Certainly.’ He (صلى الله عليه وعلى آله وسلم) said, ‘Be mindful of *Allāh* and He will protect you. Be mindful of *Allāh* and you will find Him before you. If you come to know Him at times of ease He will know you at times of difficulty. And if you ask, then ask of *Allāh*. And if you seek assistance, then seek the assistance of *Allāh*. And the pen has dried concerning what will be. If the creation were to gather all together seeking to benefit you with something that *Allāh* has not written for you, then they will never be able to do so. And if they sought to harm you with something that *Allāh* has not written for you then they will not be able to do it. [...] And know that in remaining patient upon what you dislike is much good; and victory comes with with patience, relief comes with affliction and with hardship comes ease.”

And finally *Allāh* says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا

وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٢٠٠﴾

“O you who have believed, be patient and forbearing and remain ready and be mindful of *Allāh* so that you may be successful.” [Sūrah *Āl Imrān* 3:200]

And all praise is due to *Allāh* before everything and after everything and may the prayers of peace and blessings of *Allāh* be upon *Muḥammad* his family and companions.