

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ

AND VERILY, THIS IS MY STRAIGHT PATH,

SO FOLLOW IT



الطَّائِفَةُ الْتَّاجِيَةُ الْمَنْصُورَةُ

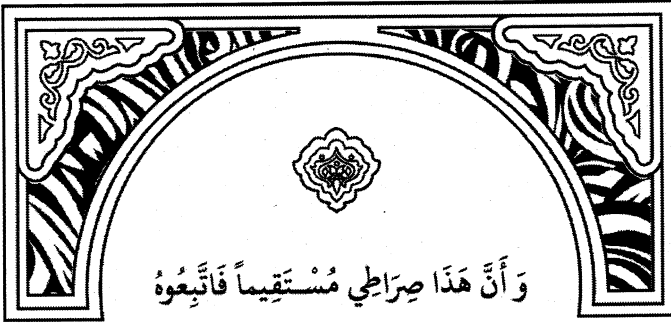
THE 'AQĪDAH OF THE VICTORIOUS

GROUP

Shaykh Aḥmad Bin Yaḥyā An-Najmī

رَحْمَةُ اللَّهِ

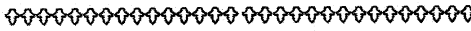




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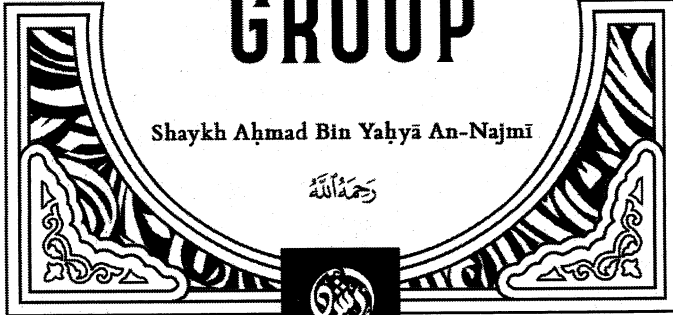
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Shaykh Aḥmad Bin Yaḥyā An-Najmī

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TRANSLITERATION TABLE

TRANSLITERATION TABLE

Consonants

ء		د	d	ض	ḍ	ك	k
ب	b	ذ	dh	ط	ṭ	ل	l
ت	t	ر	r	ظ	ẓ	م	m
ث	th	ز	z	ع		ن	n
ج	j	س	s	غ	gh	هـ	h
ح	ḥ	ش	sh	ف	f	و	w
خ	kh	ص	ṣ	ق	q	ي	y

Vowels

Short	ا	a	ي	i	و	u
Long	آ	ā	يِي	ī	وُو	ū
<u>Diphthongs</u>	أُو		اَو		أَي	ay

Arabic Symbols & their meanings

حفظه الله	May Allāh preserve him
رَضِيَ اللهُ عَنْهُ	May Allāh be pleased with him (i.e. a male companion of the Prophet Muḥammad)
سُبْحَانَهُ وَتَعَالَى	Glorified & Exalted is Allāh
عِزِّهِ جَلَّ	(Allāh) the Mighty & Sublime
تَبَارَكَ وَتَعَالَى	(Allāh) the Blessed & Exalted
جَلَّ وَعَلَا	(Allāh) the Sublime & Exalted
عَلَيْهِ السَّلَامُ وَالسَّلَامُ	May Allāh send Blessings & Safety upon him (i.e. a Prophet or Messenger)
صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ	May Allāh send Blessings & Safety upon him and his family (i.e. Du‘ā sent when mentioning the Prophet Muḥammad)
رَحِمَهُ اللهُ	May Allāh have mercy on him
رَضِيَ اللهُ عَنْهُمْ	May Allāh be pleased with them (i.e. Du‘ā made for the Companions of the Prophet)

TRANSLITERATION TABLE

Muḥammad)

جَلَّالَهُ

(Allāh) His Majesty is Exalted

رَضِيَ اللهُ عَنْهَا

May Allāh be pleased with
her (i.e. a female companion
of the Prophet Muḥammad)

BIOGRAPHY OF THE AUTHOR

Taken from his student, Shaykh Muḥammad ibn Hādī al-Madkhalī (حفظه الله), in the introduction to Shaykh Ahmad an-Najmī's book 'Al-Mauridul 'AdhAbūl Zilāl'.

We have also attached the names of some of his published writings, along with the news of his death, taken from the book 'Al-Majmū'ul Nadī fi Sīratil 'Allāmah Ahmad an-Najmī' that some of his students and loved ones wrote.

His name and his lineage:

He is our virtuous Shaykh the 'Allāmah, the scholar of *Ḥadīth*, the scholar of *Fiqh* (Islāmic jurisprudence), Shaykh Ahmad ibn Yaḥyā ibn Muḥammad ibn Shabīr An-Najmī 'Alī Shabīr from Bāni Hummad (رحمة الله), which is one of the well-known tribes in the area of Jazān.

His birth:

The Shaykh (رحمة الله) was born in the village of An-Najāmiyyah, on the 22nd of the month of Shawwāl, in

BIOGRAPHY OF THE AUTHOR

1340H. He was raised under the care of two righteous parents and he was an only child.

His educational upbringing:

The Shaykh along with his two uncles, Shaykh Hasan ibn Muḥammad An-Najmī and Shaykh Husayn ibn Muḥammad (رَحْمَةُ اللَّهِ), frequented Shaykh ‘Abdullāh Al-Qar’āwī (رَحْمَةُ اللَّهِ) in the city of Sāmitah for a period of time.

In 1360H, during the month of Safar to be precise, our Shaykh entered *The School for Salafīyyah* and he read the Qur’ān to Shaykh ‘Uthmān ibn ‘Uthmān Hamalī (رَحْمَةُ اللَّهِ) according to the *Mujawwad* rules of *Tajwīd*.

He memorized ‘Tuhfatul Atfāl,’ ‘Hidayyatul Mustafid,’ ‘Thālathatul Usūl,’ and ‘Arba’in An-Nawwawīyyah,’ and ‘Al-Hisāb.’ He also gained proficiency in the art of writing.

He would sit in the circles of knowledge that Shaykh ‘Abdullāh Al-Qar’āwī (رَحْمَةُ اللَّهِ) would place him in, up until after the time of Dhuhr. Then, when the smaller circles of students would disperse, he would enter the larger circles taught by Shaykh ‘Abdullāh Al-Qar’āwī (رَحْمَةُ اللَّهِ) himself. After all this, the Shaykh (رَحْمَةُ اللَّهِ) would return home, with his two uncles, to his village of An-Najāmiyyah.

In 1369H, he studied under Shaykh Ibrāhīm ibn Muḥammad Al- 'Umūdī (رَحْمَةُ اللَّهِ), the judge of Sāmitah at that time.

He also studied under Shaykh 'Alī ibn Shaykh 'Uthmān Ziyād As-Somalī (رَحْمَةُ اللَّهِ), at the direction of Shaykh 'Abdullāh Al-Qar'āwī (رَحْمَةُ اللَّهِ).

In 1384H, he attended the circles of the Shaykh, the Imām, the Muftī of Saudi Arabia, Shaykh Muḥammad ibn Ibrāhīm 'Ālī Ash-Shaykh (رَحْمَةُ اللَّهِ), for a period of approximately two months. The focus of those circles was *Tafsīr* (the explanation of the Qur'ān).

During the same year, he also attended the circles of our Shaykh, the Imām, the 'Allāmah, Shaykh 'Abdul Azīz ibn Bāz (رَحْمَةُ اللَّهِ) for a period of about one and a half months. These sittings were concerning '*Saḥīḥ Al-Bukhārī*' .

His work:

Our Shaykh worked as a teacher in the schools of his Shaykh Al-Qar'āwī (رَحْمَةُ اللَّهِ), seeking a reward from Allāh. Afterward, he was appointed as a teacher in his village of An-Najāmiyyah. In 1372H, he was assigned as an Imām and a teacher in the village of Abū Sabīlah in Al- 'Aridāh. After that, he was appointed as a teacher in a knowledge-

BIOGRAPHY OF THE AUTHOR

based institute in Sāmitah until 1383H. Then, Allāh had it decreed that he would be appointed to the Ministry of Justice as an admonisher and a guide in the area of Jazān.

In 1387H, on the 7th of *Muḥarram*, he returned to his role as a teacher in a knowledge-based institute in the city of Jazān by way of his own request. Then, at the beginning of the academic year of 1389H, he returned to teaching at the institute in Sāmitah. It was there that he remained as a teacher, up until his retirement on precisely the 7th day of *Muḥarram* in 1410H.

His scholars (رَحْمَةُ اللَّهِ):

Our Shaykh (رَحْمَةُ اللَّهِ) had many scholars. However, we will only mention a few of them:

1. Shaykh Ibrāhīm ibn Muḥammad Al- 'Umūdī (رَحْمَةُ اللَّهِ), the judge of Sāmitah in his time.
2. Shaykh Hāfidh Al-Hākamī (رَحْمَةُ اللَّهِ)
3. The Shaykh, the 'Allāmah, the caller, the reviver in the south of the Kingdom, 'Abdullāh Al-Qar'āwī (رَحْمَةُ اللَّهِ). Shaykh Ahmad An-Najmī (رَحْمَةُ اللَّهِ) was primarily educated from him. Thus, he is the scholar whom he benefitted from the most.

4. The Shaykh, the 'Allāmah, the previous Mufti of Saudi Arabia, Muḥammad ibn Ibrāhīm 'Āli Ash-Shaykh (رَحْمَةُ اللَّهِ)

His students:

Our Shaykh (رَحْمَةُ اللَّهِ) had many students. However, we will suffice with the mention of three of them, due to their world-renown fame, as an example for the rest, in order that nobody can cast blame on us.

1. Our Shaykh, the 'Allāmah, the scholar of Ḥadīth, the helper of the Sunnah, Shaykh Rab'ī ibn Hādi Al-Madkhali (حفظه الله)

2. Our Shaykh, the 'Allāmah, the scholar of Fiqh, Zayd ibn Hādi Al-Madkhali (رَحْمَةُ اللَّهِ)

3. Our Shaykh, the 'Allāmah, the virtuous Shaykh, 'Alī ibn Nāsir Al-Faqīhī (حفظه الله)

His books:

1. 'Abdul Ishārah fir Radd 'ala Man Abāhal Mammū' minaz Ziyārah'

BIOGRAPHY OF THE AUTHOR

2. *'Irshādus Sāri fi sharhis Sunnah lil Barbahārī'* (Explanation of Sharhus Sunnah of Imām Al-Barbahārī)
3. *'Tasīsul Ahkām Sharh 'Umdatil Ahkām'* (Explanation of 'Umdatul Ahkām') of 'Abdul Ghāni Al-Maqdīsī (رحمة الله)¹
4. *'Tanzihus Sharī'ah 'an Ibāhatil Aghānil Khlī'ah'*
5. *'At-Ta'ligatul bahīyah 'alar Rasā'ilil 'Aqadīyah'*
6. *'Raddul Al-Jawāb 'ala man Talab minni 'Ādama Tab'el kitāb'*
7. *'Risālatul Irshād ila bayyanil Haqq fi Hukmil Jihād'*
8. *'Fathur Rabbir Rahīm fi Hukmil Jahr wal Isrār bi Bismillahir Rahmānir Rahīm'*
9. *'Ar-Raddul Muhibir 'alaf tirā attil wa Talbisati Sāhibil Mujher'*
10. *'Sharus Sunnah lil Muzani'*
11. *'Sharh 'Aqīdah ibn Abī Zaydil Qayrawani'*
12. *'Ash-Sharhul Mujizul Mumahhad li Tauhīdil Khālīgīl Mumajjadil ladhi Allafahu Shaykhul Islām Muḥammad'*

¹[TN] This is a book of Fiqh (concerning the rulings of the outward actions) that has been put together in Ḥadīth form. The author relied solely on the Aḥādīth that are found in the 'Saḥīḥ' of Al-Bukhārī and the 'Saḥīḥ' of Imām Muslim or one of the two.

(Concise Explanation of Kitāb At-Tawhīd of Shaykhul Islām Muḥammad ibn ‘Abdul Wahhāb (رَحْمَةُ اللَّهِ))

13. *‘Fathu Rabbil Bariyyāt ‘ala Kitāb Ahamil muhimmāt min Usūlil ‘Imān lil Imām As-Sa’dī’*

14. *‘Fathul Rabbil Wadūd fil Fatāwā war Rasāil war Rudūd’*

15. *‘Fathul Rabbil Ghani bi Taudīh Sharhis Sunnah lil Muzani’*

16. *‘Al-Mauridul ‘athAbūz zulāl fīman tuqida ‘ala b’adil Mānāhijid D’awīyyah minal ‘Aqāid wal Aa’māl’*

Additionally, there are even more beneficial books that the Shaykh (رَحْمَةُ اللَّهِ) has provided for the Muslims. Of them, some have been published and the others are still in manuscript. May Allāh facilitate their publication.

May Allāh show an abundance of mercy to the Shaykh and bring benefit to Islām and the Muslims by way of his knowledge.

His death:

The Shaykh (رَحْمَةُ اللَّهِ) died in the Malik Fahd hospital in Riyādh, on Wednesday the 20th in *Rajab*, in 1429H after much tiredness from sickness. His body was taken to the area of Jazān. The funeral was prayed for him there and he

BIOGRAPHY OF THE AUTHOR

was buried in the village of An-Najāmiyyah, the place where he was born.

His funeral was followed by many people. There was never a funeral the likes of it before it because the news of his death was a huge calamity for those who loved him.

We ask Allāh to cover him with His Vast Mercy and to give him a home in His spacious gardens.

May Allāh praise our Prophet Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), his family, and his Companions, all-together.

In the Name of Allāh, the Most Gracious, the Most Merciful

All praise is due to Allāh and prayers and blessings are upon Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), his family and his Companions (رَضِيَ اللهُ عَنْهُمْ).

As for what follows:

I gave Shaykh Fawwāz Ibn 'Alī Ibn 'Alī Al-Madkhali permission to review this lecture that I delivered in Al-Arida in 1415 AH entitled "The Tafsīr of Allāh's Verse:

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَٰلِكُمْ وَصَّيْتُكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ﴾

"And verily, this (i.e. Allāh's Commandments mentioned in the above two Verses 151 and 152) is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become *Al-Muttaqūn* (the pious - see V.2:2)." [Sūrah *Al-'An'am* 6:153]

BIOGRAPHY OF THE AUTHOR

and to comment on and print. Allāh is the Arbiter of Success.

Written by

Ahmad ibn Yahyā An-Najmī

12/10/1418

ANY VERILY THIS IS MY STRAIGHT PATH SO FOLLOW IT

In the Name of Allāh, the Most Gracious, the Most Merciful

Preface

Indeed, all praise is due to Allāh. We praise Him, seek refuge with Him, and we seek His Forgiveness. We seek refuge with Allāh from the evils of our souls, and the mistakes in our actions. Whomsoever Allāh guides, there is none who can misguide him and whomsoever Allāh misguides, there is none can guide him. And I testify that none has the right to be worshipped but Allāh alone and I testify that Muḥammad (صلى الله عليه وسلم) is His Servant and Messenger.

As for what follows:

This is a small book in size, but a great and rich one in material. It is a lecture delivered by our eminent Shaykh, Ahmad Ibn Yaḥyā An-Najmī (رحمة الله) in Al-Arida governorate, Jizān area, at the time of distribution of prizes

ANY VERILY THIS IS MY STRAIGHT PATH SO
FOLLOW IT

and certificates for participants in “the first scientific course of Shaykh ‘Abdullāh Ibn Muḥammad Al-Qara'wi.”

This lecture is entitled “The Tafsīr of Allāh’s Verse:

﴿ وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ
بِكُمْ عَنْ سَبِيلِهِ ﴾

” And verily, this (i.e. Allāh's Commandments mentioned in the above two Verses 151 and 152) is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become *Al-Muttaqūn* (the pious - see V.2:2).” [Sūrah *Al-An'am* 6:153]

Fortunately, I recorded this lecture and then wrote it down, cited the verses and mentioned the sources of Ḥadīth. I wrote a biography of the renowned Companions (رَضِيَ اللَّهُ عَنْهُمْ) and great Muslim Scholars (رَحِمَهُ اللَّهُ). I made comments upon some aspects, and added some necessary subtitles to focus on the important aspects.

These are not comments on the Shaykh's lecture, but they are considered footnotes for the lecture, as done by the Salaf and all praise is due to Allāh.²

I wanted eagerly to publish this lecture in order to spread the knowledge and Salafī Manhaj and because the knowledge seekers are in need of understanding this important topic and this precious advice.

I showed Shaykh Ahmad Ibn Yaḥyā An-Najmī (رَحْمَةُ اللَّهِ) this book and I read it in front of him from the beginning to the end and he reviewed it and added to and omitted from it. Then, he gave me written permission to benefit from it. All praise is due to Allāh for giving success.

He has added a good preface and dictated it to the students during the course of Shaykh 'Abdullāh Al-Qara'wi (رَحْمَةُ اللَّهِ).

I wanted to write a short biography of Shaykh Ahmad An-Najmī (رَحْمَةُ اللَّهِ) to remind the knowledge seekers of the rank of this great Salafī scholar.

² Benefit: Mr. Abdus-Salam Haron (رَحْمَةُ اللَّهِ) said, "It is believed that the first books which are reviewed in the east are the books of "Al-Khalil", "Al-Asnam" by ibn Al-Kalbi, and "At-Taj fi Akhlak Al-Molouk" by Al-Jahiz, which is reviewed by Mr. Ahmad Zaki Basha who died in 1934, in addition to the indices and quotation marks". "Mu'jam Al-Manahi Al-Lafzia" (p.628).

ANY VERILY THIS IS MY STRAIGHT PATH SO
FOLLOW IT

I beseech Allāh, the One, the Unique, by His Beautiful Names and Attributes to make this deed faithful for His sake and to make it for the sake of supporting His religion, to defend the Sunnah of His Messenger (صلى الله عليه وسلم), and to give me the reward on the Day of Judgment. Allāh Alone is Sufficient for us. He is the Best Disposer of affairs for us) and upon Him is the responsibility to explain the Straight Path.

Compiled by

Fawwāz Ibn 'Ali ibn 'Ali Al-Madkhali

On Wednesday 22nd of Ramaḍān 1428 AH

KSA, Jizān, Sāmitah

In the Name of Allāh, the Most Gracious, the Most Merciful

**An Important Introduction to Sunnah And
Innovation**

All praise is due to Allāh, prayers and blessings are upon the best of the Prophets and Messengers, his family and his Companions (ﷺ).

May Allāh help us and make it easy for us.

O Allāh! We seek refuge with You from the Shirk which I know of and I ask your forgiveness for what I do not know. You know best and we do not know. You are the All-Knower of all that is hidden, O Allāh! Give us guidance. We seek refuge with You from the evil of ourselves.

O Allāh! Give us success in what we say and what we do. O Allāh! I am free from my myself and my might to Your Power and Might.

ANY VERILY THIS IS MY STRAIGHT PATH SO
FOLLOW IT

The Importance of Committing to the Sunnah and Warning Against Innovation.

As for what follows:

Allāh (سُبْحَانَهُ وَتَعَالَى) sent His Messenger Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) with clear evidences and guidance and ordered all the people to follow the Book and the Sunnah. Allāh (جَلَّ وَعَلَا) says,

﴿ اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا

تَذَكَّرُونَ ﴿٧٣﴾

“[Say (O Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)) to these idolaters (pagan Arabs) of your folk:] Follow what has been sent down to you from your Lord (the Qur’ān and the Prophet Muḥammad's Sunnah), and follow not any Awliyā’ (protectors and helpers, etc. who order you to associate partners in worship with Allāh), besides Him (Allāh). Little do you remember!”
[Sūrah Al-‘Arāf 7:3]

And He says,

﴿ اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ ﴾

“Follow what has been sent down to you from your Lord”

That which was sent down to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), the Qur’ān, which falsehood cannot come to it from before it or behind it. It is sent down by the All-Wise, Worthy of all praise. It is the Sunnah which was revealed to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), who said,

أُوتِيْتُ الْقُرْآنَ وَمِثْلَهُ مَعَهُ

“I have been given the Qur’ān and that which is like it.”³

The Sunnah is Revelation from Allāh as He says,

﴿ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۚ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۖ ﴾

³ Related by Ahmad in “Musnad” (4/130) (17213) on the authority of Al-Miqdam ibn Ma’diKarib, and authenticated by Al-Albānī (رَحِمَهُ اللهُ) in “Al-Mishkah” (163).

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“Nor does he speak of (his own) desire. It is only an Inspiration which is inspired.” [Sūrah An-Najm 53:3-4]

The Prophet (ﷺ) was sent to the two classes (jinn and men),

﴿قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا﴾

“Say (O Muḥammad (ﷺ)): “O mankind! Verily, I am sent to you all as the Messenger of Allāh.” [Sūrah Al-‘A‘rāf 7:158]

All the jinn and men should follow the Sunnah of the Prophet (ﷺ). They should follow his orders and abstain from what he has forbidden.

Allāh (سُبْحَانَهُ وَتَعَالَى) has clarified everything directly in the things that must be clarified and indirectly in the general things. Everything needed is included in the Noble Qur‘ān and the Sunnah.

Thus, do we need to search for imported methods, ways, or ideas of ignorant ones who invented ideas themselves.

Do we need to search for methods of a people who do not seek knowledge and follow bad innovations?!

Is it allowed to abandon the Qur'ān and the Sunnah of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and follow the ideas of those people?!

Always one can find people who seek leadership and invent ideas contrary to what Allāh has revealed to His Servant and Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) in order to be followed by the people.

They may be so intelligent that they may mix the truth with the falsehood, so people may accept. If we followed the innovations of these people, there would be many more innovations. One made a great sin by abandoning the Revelation of Allāh and following the innovations.

Thus, does one need to follow those innovations and imported ideas and abandon what Allāh and His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said?

If we did something like this, then we have ascribed Shari'ah to loss of information and the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to dishonesty.

According to the innovators, the Islāmic Shari'ah needs to be completed or the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not convey the Shari'ah entirely, but omitted some aspects!

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So, Imām Mālik (رَحْمَةُ اللَّهِ)⁴ said,

“Whoever invented an innovation concerning the religion of Islām ascribed the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) to dishonesty.”⁵

Thus, we should think about what Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ

دِينًا﴾

⁴ Mālik ibn Anas ibn Mālik ibn Abū ‘Āmir ibn ‘Amr Al-Aṣḥabī, Abū ‘Abdullāh, Al-Madani, Al-Faqih, Imām of Dar Al-Hijrah (Madinah), head of great scholars and the best Muhaddith (رَحْمَةُ اللَّهِ). Bukhārī said, “The most authentic chain of narrators: Mālik on the authority of Nafi’ on the authority of ibn ‘Umar”, belonging to the seventh generation of Muhaddith. Al-Wāqidi said he reached the age of seventy. (At-Taqrīb) (2/151) (6444).

⁵ Imām Mālik (رَحْمَةُ اللَّهِ) said, “Whoever invented an innovation thinking it is good, he has claimed that Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) has betrayed the Message, because Allāh (سُبْحَانَهُ وَتَعَالَى) said, ‘This day, I have perfected your religion for you,’ so what was not considered religion that day will not be a religion this day.” See “Al-I’tisam” by Ash-Shatibi (1/64, 65).

“This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islām as your religion.” [*Sūrah Al-Mā'idah* 5:3]

“This day, I have perfected”: These are the words of Allāh, and whose words can be truer than those of Allāh.

Whoever doubted the sayings of Allāh and His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not believe in Allāh or His Messenger. He neither believes in the Qur'ān which is revealed by Allāh nor the Messenger who has conveyed the Qur'ān. Thus, if Allāh said that the religion is perfect, then there is no need for it to be completed.

So, we should consider the Book of Allāh, the Sunnah of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), and the sayings of the scholars who took benefits and rulings from the Book of Allāh and the Sunnah of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)⁶.

We should study the Qur'ān and the Sunnah based upon the sciences and knowledge such as grammar, morphology, semantics, fundamentals of Fiqh, fundamentals of Tafsīr, terminology of Ḥadīth, the names of narrators, the science of criticizing men (in the chain of narrators), and

⁶ Took out rulings and religious benefits.

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knowledge/what is known of them. If we master these branches of knowledge, then Allāh (سُبْحَانَهُ وَتَعَالَى) will guide us to the Straight Path.

When the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) mentioned the split of the Muslim Ummah, he said,

إِفْتَرَقَتِ الْيَهُودُ عَلَى إِحْدَى وَ سَبْعِينَ فِرْقَةً ، وَافْتَرَقَتِ النَّصَارَى عَلَى
إِثْنَتَيْنِ وَ سَبْعِينَ فِرْقَةً ، وَ سَتَفْتَرِقُ هَذِهِ الْأُمَّةُ عَلَى ثَلَاثٍ وَ سَبْعِينَ
فِرْقَةً ، كُلُّهَا فِي النَّارِ إِلَّا وَاحِدَةً . قَالُوا : مَنْ هُمْ يَا رَسُولَ اللَّهِ ؟ قَالَ :
هُمُ الَّذِينَ عَلَى مِثْلِ مَا أَنَا عَلَيْهِ وَأَصْحَابِي

“The Jews split into seventy-one sects and the Christians split into seventy-two sects and my Ummah will split into seventy-three sects, all of which will be in Hell apart from one.’ They said, ‘Who are they, O Messenger of Allāh?’ He said, ‘Those who follow me and my companions.’”⁷

⁷ Related by At-Tirmidhi (2641) on the authority of ‘Abdullāh ibn ‘Amr (رَضِيَ اللهُ عَنْهُمَا), and considered good by Al-Albānī (رَضِيَ اللهُ عَنْهُ) in “Saḥīḥ and Da‘īf of Sunan At-Tirmidhi”.

The Importance of Seeking Knowledge and Its Effects on the Individual and Society

Thus, one should seek knowledge,

﴿ ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيحَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ﴿١٨﴾ إِنَّهُمْ لَن يُغْنُوا عَنكَ مِنَ اللَّهِ شَيْئًا وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَاللَّهُ وَلِيُّ الْمُتَّقِينَ ﴿١٩﴾ ﴾

“Then We have put you (O Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)) on a (plain) way of (Our) commandment [like the one which We commanded Our Messengers before you (i.e. legal ways and laws of the Islāmic Monotheism)]. So, follow you that (Islāmic Monotheism and its laws), and follow not the desires of those who know not. [Tafsir At-Tabari Vol. 25, Page 146]. Verily, they can avail you nothing against Allāh (if He wants to punish you). Verily, the Zālimūn (polytheists, wrong-doers, etc.) are Awliyā’ (protectors, helpers) of one another, but Allāh is the Wali (Helper, Protector, etc.) of the

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Muttaqūn (the pious - see V. 2:2)." [Sūrah Al-Jāthiyah
45:18-19]

To whom is this order directed? It is directed to the Prophet
(صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

Are we included? Yes, but the Messenger of Allāh
(صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is protected by Revelation.

One should follow the Book of Allāh and the Sunnah of the
Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

One should seek knowledge from its sources, Allāh
(سُبْحَانَهُ وَتَعَالَى) says,

﴿ وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَآفَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ
فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا
إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٣٣﴾ ﴾

**"And it is not (proper) for the believers to go out to
fight (Jihad) all together. Of every troop of them, a
party only should go forth, that they (who are left
behind) may get instructions in (Islāmic) religion,
and that they may warn their people when they**

return to them, so that they may beware (of evil)."

[*Sūrah At-Tawbah* 9:122]

Is it enough to get knowledge in Islāmic religion in a month or two, a year or two? No!

A long time is needed. One should sit before the scholars and seek knowledge from them in order to understand it well.

To be a weak -jurist leads to more corruption, Shaykh Al-Islām ibn Taymiyah⁸ (رَضِيَ اللهُ عَنْهُ) said,

"They said religion is corrupted by a weak jurist and bodies are corrupted by a weak doctor."⁹

The weak doctor gives one a bad prescription which makes illness worse. Bodies are corrupted by a weak doctor and religion is corrupted by a weak jurist.

⁸ He is Shaykh Al-Islām Taqī Ad-Dīn Ahmad ibn Abdel-Halim ibn Abdessalam ibn 'Abdullāh ibn Al-Khadir ibn Taymiyah Al-Harrani, Ad-Damashaqī (رَضِيَ اللهُ عَنْهُ). He was born in 661H and died in 728H at the age of 67, striving in the Cause of Allāh for supporting the truth and giving mercy to the creation. See "Tazkarat Al-Huffaz" (4/1497).

⁹ Sheik Al-Islām (رَضِيَ اللهُ عَنْهُ) said, "They said, 'People are corrupted by semi-theologians, semi-jurists, semi-grammarians, and semi-doctors. This has a bad effect on religion, countries, tongue, and bodies.'" "Ar-Rad Ala Al-Bakri" (2/730, 731).

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To be a jurist, one should make efforts to sit under the scholars and travel for the trustworthy scholars.

Thus, if one does this for the sake of Allāh, he will be a great scholar. He will know how to distinguish between truth and falsehood, Sunnah and innovation, and to be of sound knowledge.

Allāh (سُبْحَانَهُ وَتَعَالَى) has told us that He will never lead a people astray after He has guided them until He makes clear to them as to what they should avoid.

To be a true scholar, one should be acquainted with the Sunnah of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), the stories of the Companions (رَضِيَ اللهُ عَنْهُمْ) and followers, and what is said by jurists and Muhaddith.

Allāh (سُبْحَانَهُ وَتَعَالَى) did not ordain all of us to seek knowledge, rather only a group of us.

How Many True Knowledge Seekers Are There?

One can compare them to worldly knowledge seekers. It would be five percent or less. Then how about a comparison to all mankind?

Thus, particular men who major in the religious knowledge should distinguish between what is right and what is wrong, Sunnah and innovation, what must be and mustn't be, what is allowed and not allowed.

Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ

فِرْقَةٍ مِنْهُمْ طَائِفَةٌ ﴾

“And it is not (proper) for the believers to go out to fight (Jihad) all together. Of every troop of them, a party only should go forth.” [Sūrah At-Tawbah 9:122]

Allāh (سُبْحَانَهُ وَتَعَالَى) ordained Muslims to major in a branch of knowledge which is beneficial to Muslims. If the Muslim learns this branch of knowledge faithfully, even if it is worldly knowledge, he will be given a reward.

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For instance, if some students major in architectural engineering, others major in agriculture, and others major in other specializations needed in the Muslim society. If all of these students major in these branches faithfully in order to benefit the Muslims and to make them in no need of disbelievers, then they will be given a reward.

So, what about those who major in Islāmic Shari'ah, sayings, doings and decisions of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), the stories of Companions (رَضِيَ اللهُ عَنْهُمْ), the scholars in Fiqh amongst the Companions, Fatāwa of the Companions, Fatāwa of the followers, and Fatāwa of the successors of the followers, then he will be given a great reward.

Thanks to Allāh, it has become very easy to get the books now. A lot of rare books have been printed after they were stored in the distant world libraries. These books such as "Musannaf Abdur-Razzāq ¹⁰ ", "Mussannaf ibn Abū

¹⁰ Abdur-Razzāq ibn Hammam ibn Nafi' Al-Himiari, Abū Bakr As-Sana'ni, Hafiz, famous for compiling books, was blinded at the end of his life and changed, became a Shia, was of the ninth generation of Muhaddith, died at 11H, he compiled eighty-five books. "At-Taqrīb" (1/599) (4078).

Shaiba¹¹”, “Sunan Sa'id ibn Mansour¹²” and “Books of Abdul-Bar¹³”, and many other books that include Fatāwa of the Companions (ﷺ) and Fatāwa of the followers became available.

Learning these branches of knowledge based on the auxiliary sciences need a long time to make use of it. However, if one uses it, he will be qualified to give rulings and to recognize the innovations in worships, beliefs, and deeds.

There are many innovations in worship like those of the Sufis¹⁴ who invented acts of worship themselves for which

¹¹ ‘Abdullāh ibn Muḥammad ibn Abū Shaiba Ibrāhīm ibn ‘Uthman Al-Wasiti, Abū Bakr ibn Abū Shaiba Al-Koufi, Hafiz, wrote many books, was of the tenth generation, he died in 235H. “At-Taqrīb” (1/528) (3586).

¹² Sa'id ibn Mansour ibn Shouba, Abū ‘Uthman Al-Kharasani, dweller of Makkah, wrote many books, trust his books, died in 27H or later, was of the tenth generation. “At-Taqrīb” (1/365) (2406).

¹³ Imām and great scholar, Hafiz of Morocco, Shaykh Al-Islām, Abū ‘Umar, Yūsuf ibn ‘Abdullāh ibn Muḥammad ibn Abdel-Bar ibn Asim An-Namiri, compiler of famous books, born in 368H and died in 463H (رحمة الله). “As-Siar” (18/153).

¹⁴ They are called the Sufis in relation to wearing wool, there are three main sources of Sufi schools in general: revelation (Kashf), taste (Zawq) and ecstasy (wajd). These three categories are subdivided into divisions

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Allāh has sent down no authority, and innovations in belief like those of the philosophers of speech who added Greek philosophy and logic to the Islāmic beliefs.

Also, innovations concerning opinions in which one abandons the Sunnah and the authentic Ḥadīth of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and follows the opinion of Abū Hanīfah¹⁵ (رَحِمَهُ اللهُ), for example, arguing that he recognizes the Sunnah more, so one must follow his view. One also would say, 'I follow the Madhab of Mālik, Shāfi'ī'¹⁶ or

and categories and there are other sources in addition to it. "The General Sources of Receiving for Sufis". (p. 31, 183).

¹⁵ Abū Hanifa: An-Noa'man ibn Thabit Al-Koufi (رَحِمَهُ اللهُ), it is said he is originally from Persia, or he is a Mawla of Bani Tamim, a famous jurist, belonging to the sixth generation of Muhaddith, he died in 150H, at the age of seventy. "At-Taqrīb" (2/248) (7179).

¹⁶ The Imām, the scholar of the age, Sunnah supporter, the Jurist of the Ummah, Abū 'Abdullāh Muḥammad ibn Idris ibn Al-Abbās Ash-Shāfi'ī (رَحِمَهُ اللهُ), born in Gaza, and carried at the age of two by his mother to Makkah to keep his family origin, he grew up in Makkah and recited the Qur'ān at the age of seven, he memorized "Al-Muwatta'" at the age of ten, he issued fatwas at the age of fifteen or eighteen, he wrote many books, and many refutations to the scholars. He wrote many books concerning the fundamentals and branches of fiqh, he became well known, and many students sought his knowledge. He died in 204H at the age of 54. See "Al-Bidayah wan-Nihayah" (10/254), "Siar A'lam An-Nobala'" (10/5), and "Taqrīb At-Tahzīb" (2/53).

Ahmad ibn Hanbal¹⁷ (رَحْمَةُ اللَّهِ) or anyone else.’ All of which is impermissible.

It is said that those Imāms forbade their students to follow their views and abandon the Sunnah of the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)¹⁸. However, some of their students highly followed these Imāms and preferred their views to the sayings, doings and decisions of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

So, knowledge seeker! You should search for knowledge well and go deep in the Islāmic Sharī’ah and in the Book of Allāh and the Sunnah of the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), and the views of Muslim Jurists. Thus, you will be qualified to issue Fatāwa.

¹⁷ Imām Abū ‘Abdullāh, Ahmad ibn Muḥammad ibn Hanbal ibn Hilal Ash-Shaybani, Imām of Muhaddithin, compiler of Al-Musnad (رَحْمَةُ اللَّهِ), born in 164H in Baghdad where he grew up and sought knowledge under its scholars, and where he learned Ḥadīth. Then he travelled to Koufa, Basra, Makkah, Madīnah, Yemen, Sham and Al-Jazeera, he took knowledge from the scholars of every country. He died at the forenoon of Friday on 12th of Rabī Al-Awwal in 241H.

¹⁸ As Ahmad ibn Hanbal (رَحْمَةُ اللَّهِ) said, “Do not imitate my view, nor Mālik’s, nor Ath-Thawri’s, nor that of Al-Awzai’ but from the Qur’an and the Sunnah”. “I’lam Al-Muwaqi’n”, chapter pertaining to the forbidding by the four Imāms to be imitated (2/192), for more information see the introduction of “How to Perform the Ṣalāh of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)” by Muhaddith Imām Al-Albānī (رَحْمَةُ اللَّهِ).

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If one followed the imported views based on factionalism, and abandoned the views of the Companions of the Messenger of Allāh (ﷺ), the followers and the followers of the successors, and did not care about the beliefs, but instead cared about the morals, abandoning what is more important and caring more about the less important things, then he has done wrong and gone against the Qur'ān, the Sunnah and the Salaf.

For instance, the followers of the imported views think that tackling the immoral acts instead of tackling the acts of beliefs is more important. It is better to handle the beliefs at first and then tackle the immoral acts. It is not allowed to abandon learning 'Aqīdah, arguing that speaking about the Names and Attributes of Allāh is a primary polytheism¹⁹.

What is also said by some jurisprudence claimants that some jurists come from past ages or they are mummified scholars²⁰, or they live in old times far away from today's reality is a bad opinion.

¹⁹ As claimed by Salman Al-Ouda in the book entitled "This the Science of Prophets".

²⁰ Shaykh (رحمته الله) refers to what is claimed by Abūr-Rahman Abdul-Khalik about scholars. See "One Group Not Many Groups" (p.40).

Pieces of Advice for Knowledge Seekers

I advise them and myself to:

1. Commit to the Manhaj and 'Aqīdah of Ahlus-Sunnah which is taken from the Book of Allāh, the Sunnah of the Messenger of Allāh (صلى الله عليه وسلم) and the Companions' (رضي الله عنهم) views, the followers and the successors of followers.
2. To care about Tafsīr on the example of the interpretation by narrations such as Tafsīr of ibn Jarīr²¹, ibn Kathīr²², Al-Baghawī²³ and so on.

²¹ It is Muḥammad ibn Jarīr ibn Yazid ibn Kathīr, the Imām and Scholar, the scholar of his age, Abū Jaafar At-Tabari, compiler of good books, from the people of Amel, Tabarstan (رحمة الله), born in 224H, sought knowledge after 240H, travelled a lot, met the noble scholars, was one of the most knowledgeable and intelligent, it is rare to see someone like him, compiled an incomparable Tafsīr, died in 310H. See "Siar A'lam An-Nobala'" (14/262 - 267) shortened.

²² 'Imād ad-Dīn Abūl-Fida' Isma'īl ibn 'Umar ibn Kathīr Al-Basrawi (رحمة الله) where his father was a preacher, Ad-Damashaqī Ash-Shāfi'i, born in 701H. He has affinity with Al-Hafiz Al-Mizzi, issued fatwas, taught, had disputes, excelled in fiqh, Tafsīr and grammar, he had many books including this Tafsīr. He died in 774H. "Zayl Tazkaret Al-Huffaz" (p. 57) shortly.

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These are valuable Tafsir books and it is better to look in Tafsir books which handle the jurisprudence or handle the language. It is also good to be careful of Tafsir books which contain the Ash'ari theology²⁴ and interpretation.

3. To care about the aḥādīth that are related by the Prophet (ﷺ) including the six books of Sunnah and so on.

The Sunnah is greatly tackled and the weak aḥādīth are distinguished from the authentic ones by Shaykh

²³ Shaykh, Imām, renowned scholar, Al-Hafiz, Shaykh Al-Islām, Sunnah reviver, Abū Muḥammad Al-Hussain ibn Mas'ud ibn Muḥammad Al-Farra' Al-Baghawi Ash-Shafi', the interpreter, compiler of books such as "Sharh As-Sunnah", "Ma'lim At-Tanzil" (مَعْلَمَاتُ التَّنْزِيلِ), born in Marw Ar-Rouz - a city in Khurasan - in Shawwāl in 526H. see "Siar A'lam An-Nobala" (19/439 - 443) in short.

²⁴ Al-Ashā'irah: it is a group made by Abūl-Hassan Al-Ash'arī after disputing with the Mu'tazila, but he converted to the way of the Salaf at the end of his life. The reason is the source of receiving in their opinion, they misinterpret some attributes and interpret the other.

Al-Albani²⁵ (رَحْمَةُ اللَّهِ). His comments on the aḥādīth are correct, but no one can say he is infallible.

Thus, one should study the authentic and weak aḥādīth carefully in order to beware of the weak aḥādīth and to make use of the authentic aḥādīth.

One should do his best in studying Ḥadīth, narrators, the science of discrediting and authenticating, recognizing types of Ḥadīth and the terminology: recurrent Ḥadīth, isolated, famous, strange and rare Ḥadīth and other types of Ḥadīth.

One should study this branch of knowledge as carefully as the Qur'ān.

4. One should study the 'Aqīdah books which are compiled by the Great scholars and Muhaddith in the past such as Tawhīd ibn Khuzaimah²⁶, the book

²⁵ Imām and great scholar, Muhaddith of the age, Abū Abdur-Rahman Muḥammad Nasir-ud-din Al-Albani (رَحْمَةُ اللَّهِ), compiler of many great books, studied the science of Ḥadīth, wrote many books.

²⁶ Muḥammad ibn Ishāq ibn Khuzaimah ibn Al-Mughīrah ibn Salih ibn Bakr, Al-Hafiz, the Jurist, Shaykh Al-Islām, Imām of great scholars, Abū Bakr As-Sulami An-Naysābūrī Ash-Shāfi', compiler of books (رَحْمَةُ اللَّهِ), born in 221H, he studied Ḥadīth and fiqh so carefully that he became erudite. He died in 311H. "Siar A'lam An-Nubala' " in short. (14/214).

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entitled "As-Sunnah" by 'Abdullāh ibn Ahmad ibn Hanbal²⁷, the books of Al-Lālikā'i²⁸ and many other numerous books.

Thus, one should study and read these books and other books which tackle the topic of Oneness of worship of Allāh (Tawhīd-al-Ulūhiyyah) and types of polytheism, such as the books of Shaykh Al-Islām Muḥammad ibn Abdul-Wahhāb²⁹ (رَحْمَةُ اللَّهِ), his sons', grandsons' and scholars of Najd and other Sunni scholars.

²⁷ 'Abdullāh ibn Ahmad ibn Muḥammad ibn Hanbal Ash-Shaibaani, Abū Abdur-Rahman, son of Imām Ahmad (رَحْمَةُ اللَّهِ), he is trustworthy, from the twelfth generation of Muhaddith, died in 90H over the age of seventy. "At-Taqrīb" (1/477) (3216).

²⁸ Imām Hafiz, Mufti Abūl-Qāsim, Hibatullah ibn Al-Hassan ibn Mansour, At-Tabari Ar-Razi, Ash-Shafi' Al-Lalaka'i, the scholar of Baghdad at that time (رَحْمَةُ اللَّهِ), he died in Ramadan 418H. "Siar A'lam An-Nubalā'" (17/419).

²⁹ He is Shaykh Al-Islām Muḥammad ibn Abdul-Wahhab ibn Sulayman At-Tamimi An-Najdi (رَحْمَةُ اللَّهِ), the leader of the religious renaissance in the Arab peninsula, born and grew up in Al-'Uyayna (in Najd) in 1115H, his call was accepted by many scholars in many great countries, he compiled many useful books, died in 1206H. "Al-A'lam" (1/257) paraphrased.

One should read and study these books carefully to distinguish the true worship from the false one, and Shirk from Tawhīd. One should recognize the innovations to avoid it.

One also should recognize the Sunnah and the innovations, and know the innovations committed by laypeople so as to avoid them.

And one should beware of the factionalists who made one of them an emir upon people, or an emir upon people of a certain village, or made him a knowledge seeker who issued Fatawa and answered questions according to his opinion, or who is received by a leader in his faction, those who are attributed to complex ignorance. So, they violated directly and indirectly the Shari'ah law, the Sunnah of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and the Companions of the Messenger of Allāh (رَضِيَ اللهُ عَنْهُمْ). This leads to slavish imitation, bigotry and knowledge claiming.

5. Consider what Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾ ﴾

“Guide us to the Straight Way.” [Sūrah Al-Fatihah 1:6]

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Allāh has ordained us to recite this ayah in every Raka' in which we beseech Allāh to guide us to the Way of those on whom He has bestowed His Grace and not (the way) of those who earned His anger nor of those who went astray.

As-Sirāt (the Straight Way) is the Islāmic Shari'ah that is revealed by Allāh to His Servant and Messenger, Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), the Qur'ān and the Sunnah. Also, following the Shari'ah Law and the Sunnah of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) leads to rescue. So, knowledge seeker! You should commit to the Sunnah of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Everything is written in the Sunnah book, the Tafsīr of books.

Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ﴾

“And We have also sent down unto you (O Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)) the reminder and the advice (the Qur'ān), that you may explain clearly to men what is sent down to them.”
[Sūrah An-Nahl 16:44]

The rulings may be mentioned in the Qur'ān in general and the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) explained it in detail.

For instance, Ṣalāh is mentioned in general in the Qur'ān but the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) mentioned its rulings in detail, such as obligatory and permissible prayers, the prayer times, number of Raka'āt, and so on.

Also, the rulings of Zakāt, such as the minimum amounts of every kind, are mentioned in detail, either the plants or the beasts of cattle or the two types of coins or the goods.

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How the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) Gave Da'wah to Allāh

Allāh (سُبْحَانَهُ وَتَعَالَى) has selected the best way of Da'wah to Allāh, when He (سُبْحَانَهُ وَتَعَالَى) says,

﴿قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي﴾

“Say (O Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)): “This is my way; I invite to Allāh (i.e. to the Oneness of Allāh - Islāmīc Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allāh i.e. to the Oneness of Allāh - Islāmīc Monotheism) with sure knowledge.” [Sūrah Yūsuf 12:108]

“This is my way” refers to his way of Da'wah to Allāh. Meaning to start with the most important matters; to start calling to the beliefs that Islām is based upon, and then to performing Ṣalāh for which leaving makes one disbeliever, but he who performs it punctually to obtain reward and out of fear of punishment is the true believer, and then to the rest of rulings and obligatory deeds.

The caller should know certainly what he is calling to because the youth who do not know how to call to Allāh are not allowed to call to Allāh or to issue Fatāwa except after one reaches the upper level and knows the legal rulings from the detailed evidences.

So, the caller to Allāh has to invite to Allāh with sure knowledge and has to know what he is calling to and has to have wisdom to convey information to the others.

Thus, Da‘wah to Allāh (سُبْحَانَهُ وَتَعَالَى) is recognized by the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Whoever argues that he follows a better way than the Prophet's way will be at a loss.

And whoever believes that the Prophet's way does not match this day, but this day suits what is invented by such a person who claims that he knows the requirements of this age, and that he knows the medicaments that suits the illness; whoever does this has ascribed deficiency to the Islāmic Shari‘ah, and considers his way and plan better than what is revealed by Allāh to His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

Thus, one should know that the way of Da‘wah to Allāh, offering Ṣalāh, Saum, Hajj, Sadaqah (Zakāt) is taken from the Islāmic Shari‘ah.

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So, the Muslim should know the 'Aqīdah that Allāh ordained, Monotheism, the 'Aqīdah of Ahlus-Sunnah Wal-Jamā'ah. This is to believe that no one has the right to be worshipped but Allāh Who created the universe, the sky and the earth, its length and width, the moon and the sun, the wind and the clouds, the rain and the plants, Who created death and life, Who created the mind which distinguishes man from other creatures. He is Able to do all things. He knows everything, is All-Wise. His Kindness is unseen. His Power is over everything. His Names are Noble and His Attributes are Most High, He rose over the Mighty Throne in a way that suits His Majesty. He is above His Throne and is separate from His creation but His knowledge encompasses everything. His Power is over them. He knows everything; thus none has the right to be worshipped but He because He created the universe Alone and created the creatures Alone and gave them their needs Alone, gave them their life and death, give them reward upon their good deeds and punishment upon their bad deeds or forgave them. Whoever brings a good deed shall have ten times the like thereof to his credit and whoever brings an evil deed shall have only the recompense of the like thereof. He writes down the evil deed as one evil deed,

and the good deed is multiplied ten times till seven hundred times and numberless times.

Thus, He deserves to be remembered not to be forgotten, to be shown gratitude and never to be shown ingratitude, to be worshipped Alone. Whoever worships others with Him will deserve the great torment promised by Allāh for the polytheists, which is abiding forever in Hell. And with Allāh we seek refuge.

O worshipper! You should worship Allāh Alone and know Him well with His Names and Attributes.

He is the First and there is nothing before Him. He is the Last and there is nothing after Him. He is the Evident and there is nothing above Him. He is the Innermost and there is nothing beyond Him. And Allāh surrounds all things in (His) Knowledge and He keeps count of all things.

We beseech Allāh to forgive our sins, cover our bad deeds, save us from every fault and to set our matters right.

I beseech Allāh (سُبْحَانَكَ وَتَعَالَى) to guide all to what He is pleased with, to make us from His worshippers, to bestow upon us a comprehension in the religion, and to show us the truth as it is and to follow it and the falsehood as it is and to avoid it, He is Able to do all things.

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Prayers are upon our Prophet, Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), his
Companions (رَضِيَ اللهُ عَنْهُمْ) and his family.

The Lecture

All praise is due to Allāh. We are grateful to Him. We seek His help, His guidance and His forgiveness. With Allāh we seek refuge from the evil of ourselves and the mistakes in our actions. Whomsoever Allāh guides, there is none who can misguide him and whomsoever Allāh misguides, there is none who can guide him. And I testify that none has the right to be worshipped but Allāh Alone and I testify that Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is His Servant and Messenger.

O Allāh! Bestow success upon us, and make us sincere in our actions, O Allāh! We seek refuge with You from the polytheism we know, and we seek Your forgiveness from what we do not know. You are the All-Knower of the unseen. O Allāh! I am free from my myself and my might to Your Power and Might.

As for what follows:

Before I start, I shall praise the Lord of the Majesty, the Giver of blessings, the Curer of afflictions. May Allāh guide us to the Straight Path and grant us what he pleases.

We beseech Allāh to guide us to the righteous good deeds, calling to Him, following His Path, and following the way

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of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) till death. We are grateful to Allāh (جَلَّ وَعَلَا) Who is worthy to be thanked and who forgives and give rewards.

Then, we are grateful to our blessed good country, Saudi Arabia. May Allāh preserve its government, guide it to every good, and grant it the way of success.

With the help of Allāh, and the Saudi state, may Allāh preserve it, it was easy for us to learn the religion of Islām. This state helped many young people and middle-aged, men and women to seek knowledge. This state spread Tawhīd in many countries all over the world through preparing the scientific environment and giving scholarships to many students all over the world.

Many students studied in the Islāmic University and went back to their countries with useful knowledge and authentic 'Aqīdah (Islāmic Monotheism). They went back to their countries as callers to the Sunnah, this is call to Allāh (سُبْحَانَهُ وَتَعَالَى).

How much it has spent for the sake of Da'wah to Allāh. May Allāh bestow upon it patience, assistance and success.

Also, I am grateful to His Excellency, the Minister of Islāmic Affairs, Dr. ‘Abdullāh ibn ‘Abdul-Muhsin At-Turki who prepared for this course to be made in the Ṣāmiṭah Scientific Institute and it is called “The Scientific Course of Shaykh ‘Abdullāh ibn Muḥammad Al-Qar’āwī.”³⁰

³⁰ He is ‘Abdullāh ibn Muḥammad ibn Hamad ibn Muḥammad Al-Qar’āwī An-Najdi, from Al-Qassim in Najd (رحمته الله). He did many activities in calling to Allāh and spreading the authentic ‘Aqidah especially in the western area.

He was born in Dhul-Hijjah 1315H in the city of ‘Unayzah. His father died two months before his birth. He was brought up by his mother and uncle who taught him morals, chastity and memorizing the Noble Qur’ān.

In his early life, he worked as a merchant and then sought knowledge. He travelled to India two times and moved between the cities of the kingdom for the purpose of seeking knowledge. He moved from Buraidah to Makkah, Madinah, Riyādh, Al-Ahsa' and Qatar. He also moved outside the Arabian Peninsula. He went to Iraq, Egypt and Sham. He started his Da‘wah in the southern area and then stayed in Ṣāmiṭah, the center of Da‘wah.

He called people to the fear of Allāh and sticking to the way of the righteous Salaf with wisdom and fair preaching. Students surrounded him and he taught them Qur’ān, Tafsīr, Tajwīd, Tawhīd, Ḥadīth, Fiqh, the science of inheritance and the Arabic language.

Then he went to villages neighboring the city of Ṣāmiṭah where he established many schools, and appointed the high students as teachers like Shaykh Hafiz Al-Hakami (رحمته الله) about whom he said, “He is one of the students who transcends to my scientific level”.

He bought books and notebooks for the students at his expense. Sometimes, he went to the tribes so that people sought knowledge

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under him. These schools extended from the Tahama to the Asir area where many schools were established and where many high-status students were appointed as teachers.

Some of the purposes of his Da'wah: setting 'Aqidah right in human souls, rooting true Islām in the souls of the youth, guiding the youth to the right direction. Before him the society lived in ignorance and superstitions. So, the Shaykh (رحمة الله) taught good students with authentic 'Aqidah who called people to Allāh, so his efforts resulted in success and many performed compulsory prayers at their proper times. At the end of his life, he was afflicted with an illness and carried to the hospital in Riyādh where he was admitted in the central hospital. On Thursday, the eighth of Jumada Al-Awwal in 1389H, he died at the age of 73. he spent all his life serving knowledge and its seekers and spreading knowledge.

He (رحمة الله) is considered Imām in Islāmic Da'wah in the Hijri fourteenth century particularly in my area of Tahama and Asir where his Da'wah started, may Allāh grant him spacious paradise.

See: book of "Shaykh Hafiz ibn Ahmad Al-Hakami, His Life and Production" (p. 31 - 35), precisely by Shaykh Zayd ibn Muḥammad Al-Madkhali (حفظه الله) and book of "Shaykh 'Abdullāh Al-Qar'awi and His Da'wah in the South of the Kingdom" (p. 12) by Suhaili.

I said, "This course is made in 1416H in the Scientific Institute of Ṣāmiṭah and is called "The Scientific Course of Shaykh 'Abdullāh Al-Qara'wi"."

This course was a good starting point for spreading Da'wah to Allāh and spreading authentic 'Aqidah. It included useful scientific lessons such as the Noble Qur'ān, Tafsīr, Tajwīd, Tawhīd, Fiqh, the science of inheritance and 'Ājurrūmiyya. Shaykh Ahmad ibn Yaḥyā An-Najmī (رحمة الله) who was the caller in the southern area and the former teacher in the scientific institute was one of those who taught all these subjects. And also, His Eminent Shaykh Zayd ibn Muḥammad Al-Madkhali (حفظه

Also, I am grateful to His Highness Emir (the Emir of the area), Muḥammad ibn Turki As-Sidiri who helped in making this course.

Additionally, I am grateful to the deputy of the emirate, Hassan ibn Khalid, the deputy of security affairs. May Allāh reward him and all well.

And I am grateful to Al-Arida governor ³¹ for his cooperation.

I am thankful to all of them for giving assistance in this way for calling to Allāh (سُبْحَانَهُ وَتَعَالَى). Calling to Allāh is so compulsory that every Muslim should do as much possible as he can. There is no doubt that if people in authority make use of it in worshipping Allāh, they will become closer to Allāh (سُبْحَانَهُ وَتَعَالَى). I beseech Allāh to give us all success.

الله) who was the caller in the southern area and the former teacher in the scientific institute.

Thanks to Allāh, this course has succeeded and been accepted by many knowledge seekers. Praise is due to Allāh at first and at last, it still continues to be.

³¹ Al-Arida is a big village south west of the valley of Jazān, roughly 30 km away from Abū Arish, its way is asphalt, there is an emirate, court, police and many governmental offices, many girl and boy schools. Now it has been extended and it is the place where the lecture is delivered.

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Following the Sunnah is the way of salvation:

Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ
بِكُمْ عَنْ سَبِيلِهِ﴾

"And verily, this (i.e. Allāh's Commandments mentioned in the above two Verses 151 and 152) is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. [Sūrah Al-'An'am 6:153]

This is the tenth commandment which is preceded by many other commandments, Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّي عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ
شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا﴾

"Say (O Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)): "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents." [Sūrah Al-'An'am 6:151]

And many other Ayāt mentioned here.

These nine commandments are prohibited by Allāh in special matters, as Allāh says,

﴿وَالْوَالِدَيْنِ إِحْسَانًا﴾

"Be good and dutiful to your parents"

Do not disobey your parents because it is unlawful.

But the tenth commandment is a general one,

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ
بِكُمْ عَنْ سَبِيلِهِ ذَٰلِكُمْ وَصَّيْتُكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٣﴾﴾

"And verily, this (i.e. Allāh's Commandments mentioned in the above two Verses 151 and 152) is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqūn (the pious - see V.2:2)." [Sūrah Al-'An'am 6:153]

As-Sirāt: It is the bright clear Path which no one can get lost upon unless one is blind.

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The meaning of this ayah is following the way described by
Allāh (عَزَّوَجَلَّ) and for which Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is sent,

﴿ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ
لَا يَعْلَمُونَ ﴿١٨﴾ إِنَّهُمْ لَن يُغْنُوا عَنْكَ مِنَ اللَّهِ شَيْئًا وَإِنَّ الظَّالِمِينَ
بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَاللَّهُ وَلىُّ الْمُتَّقِينَ ﴿١٩﴾﴾

“Then We have put you (O Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ))
on a plain way of (Our) commandment [like the one
which We commanded Our Messengers before you
(i.e. legal ways and laws of the Islamic
Monotheism)]. So, follow you that (Islamic
Monotheism and its laws), and follow not the
desires of those who know not. [Tafsir At-Tabari
Vol. 25, Page 146]. Verily, they can avail you nothing
against Allāh (if He wants to punish you). Verily,
the Zālīmūn (polytheists, wrong-doers, etc.) are
Awliyā' (protectors, helpers, etc.) to one another, but
Allāh is the Wali (Helper, Protector, etc.) of the
Muttaqūn (pious - see V.2:2). [Sūrah Al-Jāthiyah 45:18-
19]

Allāh (سُبْحَانَهُ وَتَعَالَى) told us that He has put His Servant and Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) on a plain way of commandment and ordered him to follow,

﴿ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا﴾

“Then We have put you (O Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)) on a plain way of (Our) commandment [like the one which We commanded Our Messengers before you (i.e. legal ways and laws of the Islamic Monotheism)]. So, follow you that (Islamic Monotheism and its laws).” [Sūrah Al-Jāthiyah 45:18]

Allāh’s statement,

﴿فَاتَّبِعْهَا﴾

“So, follow you that (Islāmic Monotheism and its laws)”

Is just like Allāh’s statement,

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ﴾

“And verily, this is My Straight Path, so follow it”.

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This order refers to compulsory action. So, every Muslim who testifies that none has the right to be worshiped but Allāh Alone and Muḥammad (ﷺ) is the Messenger of Allāh should follow the Prophet's sayings, actions, morals, and good transactions.

Thus, the Book of Allāh and the Sunnah of the Messenger of Allāh (ﷺ) is the Straight Path, Shari'ah, Minhaj,

﴿ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا ﴾

“To each among you, We have prescribed a law and a clear way.” [Sūrah Al-Mā'idah 5:48]

So, Muslims should fear Allāh (سُبْحَانَهُ وَتَعَالَى) and stick to the Book of Allāh and the Sunnah of the Prophet Muḥammad (ﷺ).

One may consider how the Muslims have different methodologies and many beliefs. Everyone thinks that he is right and the others are wrong. Why?

This is because of the source of receiving. Whoever received from Allāh, His Messenger (ﷺ) and his Companions (رَضِيَ اللَّهُ عَنْهُمْ), on the example of the Muhaddith, and the

narrators, he follows the best example and the authentic ‘Aqīdah.

Whoever is taught by unknown Shaykhs should be led astray, thus Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ﴿١٨﴾﴾

“Then We have put you (O Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)) on a plain way of (Our) commandment [like the one which We commanded Our Messengers before you (i.e. legal ways and laws of the Islamic Monotheism)]. So, follow you that (Islamic Monotheism and its laws).” [Sūrah Al-Jāthiyah 45:18]

The astray people are described as ignorant, such as the way of Khawārij³² is a deviant way.

³² Khawārij: They are called as such because they are separated from ‘Alī ibn Abū Tālib (رَضِيَ اللهُ عَنْهُ) at the time of the two referees and they looked down upon the judgment and arbitration, they said, “The command is for none but Allāh”. They separated out of his power. They said, “You doubted, and judged your enemy upon yourself, so they are also called ‘skeptics.’” They came out and stayed in a village called Harura’ so they are called “Haroryah”.

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The Khawārij recited the Qur'ān and strived so hard in worship that one thinks when seeing them, how are they led astray?

When 'Abdullāh Ibn 'Abbās ³³ (رَضِيَ اللَّهُ عَنْهُ) disputed ³⁴ with them, he found that their knees and prostration places

They said, "We bought ourselves from Allāh (سُبْحَانَكَ وَتَعَالَى)," so they are called "Shorah". They have other titles such as "Al-Muhakimma" because of their denouncing arbitration and saying, "The command is for none but Allāh." There is another sect called "Al-Mariqah", for they pass through the religion clean as the arrow passes through the prey" as mentioned in the Ḥadīth.

And An-Nawasib who exaggeratingly hated 'Alī ibn Abū Ṭālib (رَضِيَ اللَّهُ عَنْهُ). See: "beliefs of the seventy-three sects" (1/11-13) abridged.

³³ He is 'Abdullāh ibn 'Abbās ibn Abdul-MutṬālib ibn Hashim ibn Abd Manaf, cousin of the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). He is born three years before the migration of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) supplicated to Allāh to grant him understanding in the religion and the science of interpretation and he was called Al-Bahr and Al-Habr for his wide knowledge.

'Umar (رَضِيَ اللَّهُ عَنْهُ) said, "If ibn Abbās was at the same age, no one will be equal to him". He died at 68H in At-Ta'if. He is one of the narrators of the Companions (رَضِيَ اللَّهُ عَنْهُمْ), and one of the Abadillāh of the jurist companions. "Taqrib At-Tahzib" (1/504) (3420).

³⁴ When the Khawārij separated from 'Alī ibn Abū Ṭālib (رَضِيَ اللَّهُ عَنْهُ), he asked 'Abdullāh ibn Abbas (رَضِيَ اللَّهُ عَنْهُ) to dispute with them. When he arrived to them, he was welcomed. They said to him, "What do you need?"

He said, "I came from the son-in-law and the cousin of the Messenger of Allāh (صلى الله عليه وسلم) who knows Allāh and the Sunnah of the His Prophet (صلى الله عليه وسلم), and he is one of the Muhajirīn and Ansar."

They said, "O ibn 'Abbās! We committed a sin when we arbitrated with men in the religion of Allāh. If he repented as we did and strived against our enemy, we will come back to him."

Ibn 'Abbās said (رضي الله عنه), "May you be sincere with yourselves. You know that Allāh ordered us to arbitrate with the men for a rabbit worth one fourth of a dirham hunted in Haram, Allāh (سُبْحَانَهُ وَتَعَالَى) says,

"As adjudged by two just men among you; or, for expiation."
[Sūrah Al-Mā'idah 5:95]

And concerning the dispute between the man and his spouse,

"Appoint (two) arbitrators, one from his family and the other from hers; if they both wish for peace, Allah will cause their reconciliation." [Sūrah An-Nisā' 4:35]"

They said, "Certainly."

He said, "I adjure you by Allāh, did you know that the Messenger of Allāh (صلى الله عليه وسلم) stopped fighting because of the truce between him and the people of Hudaibyya?"

They said, "Certainly, and 'Alī ibn Abū Tālib erased himself from being caliph by arbitration." Ibn 'Abbās (رضي الله عنه) said, "This is not a reason for toppling him because the Messenger of Allāh (صلى الله عليه وسلم) erased the name of the Prophet on the Day of Record. This was not a reason for removing the name of the Prophet whereas the writer wrote, 'This is a treaty by the Messenger of Allāh (صلى الله عليه وسلم).' Suhail ibn Amr said, 'If I knew that you are the Messenger of Allāh, I would not fight you. Write

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became like the calluses of camels because of praying so much. When you came closer to them, you heard the sound of recitation at a distance. When you entered their tents, you found them reciting the Qur'an, praying and worshipping. So how were they led astray?!

They were led astray because they followed the opinion of those who said we should follow the Book of Allāh and abandon the Sunnah of the Messenger of Allāh (ﷺ) and they claimed that the Companions (رضي الله عنهم) are all disbelievers except Abū Bakr and 'Umar (رضي الله عنهما). However, they think that 'Uthman, 'Alī and all the other Companions (رضي الله عنهم) are all disbelievers.

down your name and the name of your father.' He (ﷺ) said to the writer, "Write down 'Muhammad ibn 'Abdullāh'."

The writer said, "No, by Allāh. Why should we then disgrace our religion." The Messenger of Allāh (ﷺ) said, "Put my hand on it." They put his hand by which he erased it with his finger. When the writer finished writing the record, the Messenger of Allāh (ﷺ) said, "The contract between us is interrelated, if one knot of it is loosed, all of it will be loosed, so fear Allāh and obey him". Thus, two thousand changed their mind, but four thousand are still having this opinion. See: "The Doctrines of the Thirty-Seven Sects" (1/14-16).

They built their doctrine upon that basis and left the Sunnah aside. This is the reason for their aberrance. They intended to intrigue Islām and to guide the Muslims away from obedience to disobedience, from the truth to the falsehood. Also, they covered their aberrance with worship so that people would be deceived and consider them religious people. How so they are aberrant!

The aberrance of the Khawārij lies in considering the Ummah of Muḥammad (صلى الله عليه وسلم) as disbelievers because of committing sins and judging their abode in the Hellfire as the original disbelievers. Also, they are aberrant because of their disobeying the rulers and that they did not consider any pledge of allegiance to the Imām (the ruler). Also, they have opinions and beliefs that led the people astray.

Tawhīd is the basis of the Da‘wah of the Prophets and Messengers (عليهم السلام).

Thus, we may see people worshipping and performing virtuous deeds, but they abandon the basics. Why are we deceived by those and say that those worshippers cannot be led astray?

The Messenger of Allāh (صلى الله عليه وسلم) started his Da‘wah with Tawhīd, testifying that none has the right to be worshipped but Allāh Alone and Muḥammad is the Messenger of Allāh

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(صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). This is the starting point of the Prophet's Da'wah. If you recite the Qur'ān, you will find this basis in every Sūrah. This basis is tackled well in the Makkan Sūrah. Every ayah contains the prohibition of Shirk and the aberration of polytheists and their punishment in this worldly life and the Hereafter. Also, Allāh said to His Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and to the rest of the Prophets (عَلَيْهِمُ السَّلَامُ), threatening them if they committed polytheism,

﴿ لَئِنْ أَشْرَكْتَ لِيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ

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"If you join others in worship with Allāh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers." [Sūrah Az-Zumar 39:65]

When Allāh mentioned the Prophets (عَلَيْهِمُ السَّلَامُ) in Sūrah Al-'An'am at the end of the ayah,

﴿ وَلَوْ أَشْرَكُوا لَحِطَّ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ ﴿٨٨﴾

“But if they had joined in worship others with Allāh, all that they used to do would have been of no benefit to them” [Sūrah Al-'An'am 6:88]

Thus, whoever worships others with Allāh, his deeds will be of no benefit. And with Allāh we seek refuge.

Is there anyone better than His Servant and Messenger Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)?

No, no one is better than Muḥammad, the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

The Most Persevering Messengers are Nūh, Ibrāhīm, Mūsā, 'Īsa (عَلَيْهِمُ السَّلَامُ) and Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), Muḥammad is the best of the Prophets because the judgment is decided upon his intercession. All of them free themselves from intercession except Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). He is the one who intercedes for judgment³⁵. Also, people enter Paradise

³⁵ Shaykh Ahmad An-Najmi (رَحِمَهُ اللهُ) refers to the narration of Abū Huraira (رَضِيَ اللهُ عَنْهُ) who said meat was one day brought to the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and a foreleg was offered to him, a part which he liked. He sliced with his teeth a piece out of it and said, “I shall be the leader of mankind on the Day of Resurrection. Do you know why? Allāh will gather in one plain the earlier and the later (of the human race) on the Day of Resurrection. Then, the voice of the proclaimer will be heard by all of them and the eyesight will penetrate through all of

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them and the sun will come near. People will then experience a degree of anguish, anxiety, and agony which they shall not be able to bear and they shall not be able to stand. Some people will say to the others, 'Do you not see what trouble you are in? Do you not see what (misfortune) has overtaken you? Why do you not find one who should intercede for you with your Lord?' Some will say to the others, 'Go to Adam.' And they will go to Adam and say, 'O Adam! You are the father of mankind. Allāh created you by His Own Hand and breathed in you of His spirit and ordered the angels to prostrate before you. Intercede for us with your Lord. Do you not see what (trouble) we are in? Do you not see what (misfortune) has overtaken us?' Adam will say, 'Verily, my Lord is angry, to an extent to which He has never been angry before nor will He be angry afterward. Verily, He forbade me (to go near) that tree and I disobeyed Him. I am concerned with my own self. Go to someone else. Go to Nūh.' They will come to Nūh and will say, 'O Nūh! You are the first of the Messengers (sent) on the earth (after Adam), and Allāh named you as a "Grateful Servant". Intercede for us with your Lord. Do you not see what (trouble) we are in? Do you not see what (misfortune) has overtaken us?' He will say, 'Verily, my Lord is angry today as He has never been angry before and will never be angry afterwards. There had emanated a curse from me with which I cursed my people. I am concerned with only myself. I am concerned only with myself. You better go to Ibrāhīm.' They will go to Ibrāhīm and say, 'You are the Messenger of Allāh and His Friend amongst the inhabitants of the earth. Intercede for us with your Lord. Do you not see what (trouble) we are in? Do you not see what (misfortune) has overtaken us?' Ibrāhīm would say to them, 'Verily, my Lord is today angry as He has never been angry before and will never be angry afterwards.' And Ibrāhīm will mention his lies and then say, 'I am concerned only with myself. I am concerned only with myself. You better go to someone else. Go to Mūsā.' They will go to Mūsā and say, 'O Mūsā! You are Allāh's

Messenger. Allāh blessed you with His Messengership and His conversation amongst people. Intercede for us with your Lord. Do you not see what (trouble) we are in? Do you not see what (misfortune) has overtaken us?' Mūsā will say to them, 'Verily, my Lord is angry as He has never been angry before and will never be angry afterwards. I, in fact, killed a person whom I had not been ordered to kill. I am concerned with myself, I am concerned with myself. You better go to 'Īsa.' and They will go to 'Īsa and say, 'O 'Īsa! You are the Messenger of Allāh and you conversed with people in the cradle. (You are) His Word which He sent down upon Mary, and (you are) the Spirit from Him, so intercede for us with your Lord. Do you not what (trouble) we are in? Do you not see what (misfortune) has overtaken us?' 'Īsa will say, 'Verily, my Lord is angry as He has never been angry before and will never be angry afterwards.' He mentioned no sin of his. He simply said, 'I am concerned with myself. I am concerned with myself. Go to someone else. You better go to Muhammad (صلى الله عليه وسلم).' They will come to me and say, 'O Muhammad! You are the Messenger of Allāh and the last of the Messengers. Allāh has pardoned you all your previous and later sins. Intercede for us with your Lord. Do you not see what (trouble) we are in? Do you not see what (misfortune) has overtaken us?' I shall then set off and come below the Throne and fall down prostrate before my Lord. Then, Allāh will reveal to me and inspire me with some of His Praises and Glorifications which He has not revealed to anyone before me. He will then say, 'Muhammad, raise your head. Ask and it will be granted. Intercede and intercession will be accepted.' I will then raise my head and say, 'O my Lord! My Ummah! My Ummah!' It will be said, 'O Muhammad! Bring in by the right gate of Paradise those of your Ummah who will have no account to render. They will share with the people some other door besides this door.' The Prophet then said, 'By Him in Whose Hand is the life of Muhammad, verify the distance between two doors of the Paradise is as great as between Makkah and Hajar, or as between Makkah and Busra.'"

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by his intercession. No door of the Paradise is opened except after his intercession. He (ﷺ) is the first one to enter Paradise³⁶ and so is his Ummah.

Thus, Allāh said to him,

﴿ لَئِنْ أَشْرَكَتَ لِيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنْ

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“If you join others in worship with Allāh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers.” [Sūrah Az-Zumar 39:65]

³⁶ Shaykh Ahmad An-Najmi (رحمته الله) refers to the Ḥadīth related by ‘Anas (رضي الله عنه) in which the Messenger of Allāh (ﷺ) said, “I will be the first to enter Paradise”, related by Imām Ahmad (رحمته الله) (3/144), Al-Hindi in “Kanz Al-Ummal” in the third chapter in different virtues refer to mentioning blessings (11/435) (32048), and in “Majma’ Az-Zawa’id” (7/349). Shaykh Al-Albānī (رحمته الله) mentioned the Ḥadīth without saying, “And the first one to intercede” in “As-Silsila As-Sahīḥa” (4/100) (1571) and said, “I said, ‘Its chain of narration is good. its narrators are that of the two Shaykhs.’”

When we found one claims that he is calling to Allāh, though he delivers speeches in places of polytheism and does not speak about the danger of polytheism.

When we found one collected different individuals with different directions and different doctrines, but he said that all of them are Muslims, thus his way of Da'wah is wrong.

I say there is no doubt that this way is wrong. How can one get together Al-M'utazilah³⁷, Jahmiyyah³⁸, Ashariya, anti-fatalism³⁹, and Shia⁴⁰ with Ahlus-Sunnah?

³⁷ Al-M'utazilah: The followers of Wasil ibn Ata' Al-Ghazzal, when Wasil left the session of Al-Hassan Al-Basri (رَضِيَ اللهُ عَنْهُ), and stated that the great sinner is neither a believer nor a disbeliever, and stated the rank between two ranks, he was kicked out of the session and followed by a group named Al-M'utazilah.

³⁸ Al-Jahmiya: The followers of Jahm ibn Safwan, he belonged to the fatalists. His innovation appeared in Tirmidhi. He was slaughtered by Salam ibn Ahwaz Al-Mazini in Maro at the end of the Banī Umayyad Caliphate. He agreed with Al-M'utazilah in denouncing the endless Attributes and added other innovations.

³⁹ Anti-fatalism: A title given by Ahlus-Sunnah to those who claimed that they did their deeds without Allāh's will. They also denounced the Prophet's intercession concerning getting the great sinner from Hellfire. They denied the vision of Allāh by His Awliya'. They denied the Torment in the grave and the questioning by the two angels (Munkar and Nakir), and setting up balances of justice. They said that the Qur'an is created and so on.

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Can we say they are brothers?⁴¹

Some narrations stated that anti-fatalists are the Magi of this Ummah, they merged with M'utazilah and hold their opinions.

⁴⁰ Shia: It is one of the sects that appeared at the end of the companions' time particularly in Imām 'Alī's time. It flattered 'Alī ibn Abū Ṭālib (رضي الله عنه) and supported him overwhelmingly which ended in worshipping him. Then 'Alī set some of them on fire. All sects of Shia believe in the doctrine of M'utazilah concerning the Allāh's Names and Attributes.

⁴¹ In addition, the founder of "the Muslim Brotherhood", Hassan Al-Banna urged to befriending with the Jews when he said in his speech, "I will handle an aspect from the religious point of view, this point may be unclear in the west. Thus, I want to clarify it briefly. I believe that hostility against the Jews is not a religious one because the Noble Qur'ān urged befriending them. Islām is a human Shari'ah before being a national Shari'ah, and Allāh praised them and made accord between us,

"And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islāmic Monotheism with His Verses)." [Sūrah Al-Ankabūt 29:46]

When the Qur'ān handled the matter of the Jews, it is handled from the legal and economic aspect, Allāh (سُبْحَانَهُ وَتَعَالَى) says,

"For the wrong-doing of the Jews, We made unlawful for them certain good foods which had been lawful for them." [Sūrah An-Nisā'4:160]

No, for the truthful people are our brothers. Aberrant people have to be advised first. Then, if they do not accept, one should keep away from them, warn from them, and be careful not to be led astray by them⁴².

I said, (Shaykh Zayd Al-Madkhalī (حفظه الله)), “This is a big mistake and it is clearly against the texts of the Qur’ān and the Sunnah, because Allāh (سُبْحَانَهُ وَتَعَالَى) says,

“Verily, you will find the strongest among men in enmity to the believers (Muslims) the Jews and those who are Al-Mushrikūn.” [Sūrah Al-Mā’idah 5:82]

Allāh (سُبْحَانَهُ وَتَعَالَى) says,

“O you who believe! Take not the Jews and the Christians as Awliyā’ (friends, protectors, helpers, etc.), they are but Awliyā’ to one another.” [Sūrah Al-Mā’idah 5:51]

“The Correct Answers” (5/47).

⁴² Imām and Shaykh Al-Islām Ismā’il ibn Abdur-Rahman As-Sābūnī (رَحِمَهُ اللهُ) said, “They keep away from the people of innovation and aberrance and show hatred against them. They also hate the people of innovation who introduced an unauthenticated practice to the religion; they did not like them, befriend them, give ears to their words, sit with them, nor dispute with them. They also believe that they should not give ears to their evil sayings which cause harm to the hearts and ears and lead to evil whispers”.

And he also said, “They also agreed upon expelling, humiliating and blaming the people of innovation and keeping away from them and not befriending them. In addition to disassociating from them as an act of

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O worshippers! If Da'wah to Allāh does not start with Tawhīd, it will be groundless and it will come to an end⁴³.

In addition, those callers themselves have committed polytheism. One finds that many of the Ikhwānī's religious leaders⁴⁴ commit polytheism. But some of them turn a blind eye to polytheism and polytheists, this is less harmful. One may pass by a shrine while people are circumambulating, slaughtering, vowing and seeking refuge with the dead man and saying, "O such and such! Protect us, do something for us" and they turn a blind eye to those people as if no ayah has been sent down to remove polytheism.

worship". See: "the Doctrine of the Salaf and the Muhaddith" (p. 105, 113).

⁴³ His Eminent Shaykh Abdul-Aziz ibn Baz (رَحْمَةُ اللَّهِ) said, "When Allāh sent His Prophet Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) he started his Da'wah with Tawhīd as did the previous Messengers. He said to the Quraysh, 'Say, None has the right to be worshipped but Allāh Alone and you will succeed.' So, he started with Tawhīd, not Ṣalāh, nor Zakāt, neither abandoning drinking and adultery. He started with Tawhīd, it is the foundation. If the foundation is good, everything will be well. Tawhīd, faithfulness and believing in Allāh and His Messengers are the important foundations. Tawhīd is the religion of all Messengers and the core of their Da'wah and Message". See: "Collection of Fatawa and Different Essays" (2/62).

⁴⁴ Shaykh Ahmad An-Najmī (رَحْمَةُ اللَّهِ) refers to the Muslim Brotherhood.

Thus, worshippers! Polytheism is the greatest sin committed against Allāh. So, one should start with Tawhīd when calling to Allāh, then warn against innovations and try to follow the Sunnah of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). The best ones to follow the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) are the narrators of Ḥadīth⁴⁵.

The followers of deviant modern methodologies are following the example of the Khawārij and M'utazilah. These methodologies are not to be followed because Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ﴾

“And follow not (other) paths, for they will separate you away from His Path.” [Sūrah Al-'An'am 6:153]

⁴⁵ Ibn Al-Qayyim (رَحِمَهُ اللهُ) said, “Every one of the people of innovation argue that they follow the Islāmic Shari'ah and that they believe in the truth sent by the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Nevertheless, Allāh made the narrators of Ḥadīth right because they took their religion and doctrines from the followers of successors and Companions (رَضِيَ اللهُ عَنْهُمْ) of the Prophet and the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). No one can know the Straight Path and true religion that the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) called to except by the narrators of Ḥadīth.” “Mukhtasar As-Sawa'iq” (p. 496).

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The followers of these methodologies follow the way of the Khawārij and M'utazilah concerning not pledging allegiance to the Imāms. So, some of these methodology followers speak ill of the rulers in front of the youth and they also urge the youth to hate them. This is not allowed⁴⁶.

O worshippers! All of us should fear Allāh and warn against the way of those people because the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

مَنْ مَاتَ وَ لَيْسَ فِي عُنُقِهِ بَيْعَةٌ ، مَاتَ مَيِّتَةً جَاهِلِيَّةً

⁴⁶ Ash-Shawkānī (رَحِمَهُ اللهُ) said, "It is advisable to give advice to the unjust rulers and not to speak ill of them publicly. But according to the narration, one should meet him alone and give him advice and not humiliate the Sultan. We mentioned at the beginning of book of Siar that it is not allowed to disobey the Imāms though being so unjust, as long as they perform prayers, and no plain disbelief is committed by them. The narrations related in this respect are many. But the ruled should obey their rulers concerning obedience of Allāh and disobey him concerning disobedience of Allāh. Thus, there is no obedience to the creation, in the disobedience of the Creator." "As-Sayl Al-Jarrar" (4/556).

“And whoever dies without having bound himself by an oath of allegiance (to an emir) will die the death of one belonging to the days of Jāhiliyyah?”⁴⁷

When the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) mentioned the unjust rulers, who delay their Ṣalāh (prayers) from their stated fixed times or commit some sins, the Companions (رَضِيَ اللهُ عَنْهُمْ) said,

أَلَا نُقَاتِلُهُمْ يَا رَسُولَ اللَّهِ؟ فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: لَا مَا صَلَّوْا

“Should not we fight against them, O Messenger of Allāh?” The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “No, as long as they perform their prayers.”⁴⁸

Also, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said to the Companions (رَضِيَ اللهُ عَنْهُمْ) as related by ‘Ubada ibn As-Ṣāmiṭ (رَضِيَ اللهُ عَنْهُ),

وَأَنْ لَا تُنَازِعَ الْأَمْرَ أَهْلَهُ، إِلَّا أَنْ تَرَوْا كُفْرًا بَوَاحًا، عِنْدَكُمْ مِنَ اللَّهِ فِيهِ بُرْهَانٌ

⁴⁷ Related by Muslim (1851) on the authority of ‘Abdullāh ibn ‘Umar (رَضِيَ اللهُ عَنْهُمَا).

⁴⁸ Related by Muslim (1854) on the authority of Umm Salamah (رَضِيَ اللهُ عَنْهَا).

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“And not to dispute about the rule with those in power, except in case of evident disbelief regarding which there is a proof from Allāh.”⁴⁹

Some people do these activities in private, but they appear otherwise in public. They say one thing and believe in something else. This is considered hypocrisy, though they claim this is dissimulation. One should know that this is not allowed.

One must fear Allāh (سُبْحَانَكَ وَتَعَالَى) and be faithful. Some may say, “We do not believe in disobeying the rulers”. One may answer them that speaking ill of the rulers is considered disobeying by tongue even if it is not disobedience by tongue and sword. Fear Allāh, worshippers. Fear Allāh, Muslim youth. Fear Your Lord. One should know that everyone is responsible for his deeds and his utterance.

If one hides his bad deeds, Allāh knows what he tries to hide and will punish him accordingly. One should obey the

⁴⁹ Related by Al-Bukhārī (7056), and Muslim (1709).

rulers. In the Ḥadīth related by Ubada Ibn As-Samit⁵⁰ (رَضِيَ اللَّهُ عَنْهُ),

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَايَعَهُمْ عَلَى السَّمْعَةِ وَالطَّاعَةِ فِي
الْيُسْرِ وَالْعُسْرِ، وَالْمَنْشِطِ وَالْمَكْرِهِ، وَأَثَرِهِ عَلَيْنَا.

“The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) took an oath of allegiance from us on our listening to and obeying the orders of our commander in adversity and prosperity, in pleasure and displeasure, (and even) when somebody is given preference over us.”⁵¹

This means that even if you see preference over you, you should not disobey. This is the way to be followed. Who are you to abandon these texts?

If the ruler was unjust, performed immoral actions and committed sins, all this should be cured. The ruler should be secretly and gently advised. One should tell him secretly

⁵⁰ Ubada ibn As-Samit ibn Qays Al-Ansari Al-Khazraji, Abūl-Walid Al-Madani (رَضِيَ اللَّهُ عَنْهُ), one of the Nuqaba', famous Badri, he died in Ar-Ramlah in 34H at the age of 72. It is said that he lived till the reign of Mua'waya. Sa'id ibn Ufayr said, "He was ten spans long". "Taqrib At-Tahzib" (1/470) (3168).

⁵¹ Related by Al-Bukhārī (7056) and Muslim (1470).

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and gently that he will inevitably die and be punished because of his deeds, so he should fear Allāh.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) warned against disobedience of the ruler. He said to his Companions (رَضِيَ اللهُ عَنْهُمْ),

إِسْمَعْ وَأَطِعْ وَإِنْ ضَرَبَ ظَهْرَكَ، وَأَخَذَ مَالَكَ

“You should listen and obey, even if your back is flogged and your wealth is snatched.”⁵²

This is because disobedience of the rulers leads to more dangerous matters than sins committed by them, such as breach of the peace, the shedding of blood, committing sins, engaging in highway robbery and so on.

It is easy to get bread here. However, some people wish they could get it, but are without food. They cannot plant their lands because of wars, such as in Somalia. The Somalis are displaced all over the world.

They cannot stay in their lands where they have fields that give them good crops and they are exporting some fruits

⁵² Related by Muslim (1847) on the authority of Hudhayfah ibn Al-Yaman (رَضِيَ اللهُ عَنْهُ).

like bananas. One cannot forget the Somali bananas imported to us, but after the war began, no one sees something like this.

So, the breach of the peace is very bad and leads to bad results. Thus, people should fear Allāh. All goodness lies in obeying Allāh and His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). All badness lies in disobeying Allāh and His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

There is only one way of Allāh, but ways of the Shayṭān are many.

One should fear Allāh, enjoin the good and forbid the evil. One should warn against these ways which are considered far away from the Way of Allāh (سُبْحَانَهُ وَتَعَالَى).

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) drew a long straight line and said,

وَهَذِهِ سُبُلٌ ، عَلَى كُلِّ سَبِيلٍ مِنْهَا شَيْطَانٌ يَدْعُو إِلَيْهِ ، وَ عَلَيْهَا سُتُورٌ
مِرْحَاةٌ

“And this is the Straight Path of Allāh.” And then he drew lines on the right and the left and said, “These are ways of misguidance, at the beginning of every

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line there is a Shayṭān call to it; there are screens
upon it.”⁵³

The Straight line is the Straight Path of Allāh, Allāh
(سُبْحَانَهُ وَتَعَالَى) says,

﴿ وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ
بِكُمْ عَنْ سَبِيلِهِ ذَٰلِكُمْ وَصَّكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٢﴾ ﴾

“And verily, this (i.e. Allāh's Commandments mentioned in the above two Verses 151 and 152) is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become *Al-Muttaqūn* (the pious - see V.2:2).” [Sūrah *Al-'An'am* 6:153]

Why is Allāh's Way only one and the other ways many?

⁵³ Related by Ahmad (1/435) (4142) on the authority of 'Abdullāh ibn Mas'ūd (رَضِيَ اللَّهُ عَنْهُ) without mentioning “There are screens upon it” and ruled as good by Shaykh Al-Albānī (رَضِيَ اللَّهُ عَنْهُ) in “Al-Mishkah” (166).

Because the ways of the Shayṭān are many, so it is made plural, but His Way is only one which is the way revealed to the Prophet Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and to Nūh, Ibrāhīm, Mūsā, and ʿĪsā ibn Maryam and to the rest of the Prophets (عَلَيْهِمُ السَّلَامُ) in addition to the Most Persevering Messengers.

Allāh (سُبْحَانَهُ وَتَعَالَى) wanted us to be on one way, to worship One God, to follow one Messenger, who is our Prophet Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), to direct to one direction, to ask one thing which is pleasing Him and entering Paradise, and to seek refuge from one thing which is displeasing Him and entering the Hellfire.

These ways and innovated methodologies lead to different methodologies and leave the Prophetic methodology of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Every one of these methodology followers invented a new way.

For instance, the founder of the Muslim Brotherhood invented twenty basics called “The Twenty Basics” and the founder of Tabligh invented six basics called “The Six Basics”.

Which methodology should one follow? Which one is right? Is it right to follow the twenty basics of the Muslim Brotherhood or the six basics of Tabligh?!

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It is right to follow the Book of Allāh and the Sunnah of the Messenger of Allāh (ﷺ) and to read the books of the traditions taken from the Prophet (ﷺ) such as “Ṣaḥīḥ Al-Bukhārī”⁵⁴, “Ṣaḥīḥ Muslim”⁵⁵, “Sunan of Abū Dawūd”⁵⁶, “Sunan of An-Nasā’ī”⁵⁷, “Jami’ At-Tirmidhi”⁵⁸, “Sunan of Ibn Majah”⁵⁹, “Muwatta’ of Malik” and “Musnad of Ahmad” in addition to the other books of Prophetic

⁵⁴ Muhammad ibn Ismail ibn Ibrahim ibn Al-Mughira Al-Ju’afi, Abū ‘Abdullāh Al-Bukhārī (ﷺ), an Imām of Ḥadīth understanding, mountain of memorizing. He died in 256H in Shawwāl, at the age of 62. “At-Taqrīb” (2/55) (5745).

⁵⁵ Muslim ibn Al-Hajjaj ibn Muslim Al-Qushairi An-Naisabouri (ﷺ), trustworthy, Hafiz, Imām and compiler of books, a great jurist, he died in 261H at the age of 57. “At-Taqrīb” (2/178) (6644).

⁵⁶ Sulaymān ibn Al-Ash’ath ibn Ishāq ibn Bashir ibn Shaddād Al-Azdi As-Sigistani, Abū Dawūd (ﷺ), trustworthy, Hafiz, compiler of Sunan, he is a great scholar. He died in 275H. “At-Taqrīb” (1/382) (2541).

⁵⁷ Ahmad ibn Shu’ayb ibn Ali ibn Sinan ibn Bahr ibn Dinar, Abū Abdur-Rahman An-Nasā’ī (ﷺ), Al-Hafiz, compiler of the Sunan. He died at 303H at the age of 88. “At-Taqrīb” (1/36) (2541).

⁵⁸ Muḥammad ibn ‘Īsa ibn Sawrah ibn Mūsā ibn Ad-Dahhaq As-Sulami At-Tirmidhi Abū ‘Īsa (ﷺ), compiler of Al-Jami’, one of the Imāms, trustworthy Hafiz. He died at 279H. “At-Taqrīb” (2/121) (6226).

⁵⁹ Muḥammad ibn Yazīd Ar-Rab’i Al-Qazwini Abū ‘Abdullāh ibn Majah (ﷺ), compiler of Sunan, one of the Imāms, Hafiz. He compiled in Sunan, Tafsīr and history. He died at 273H at the age of 64. “At-Taqrīb” (2/148) (6428).

traditions which one should read and follow what is included in them. Also, of every troop of them, a party only should go forth,

﴿ وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴾

“And it is not (proper) for the believers to go out to fight (Jihad) all together. Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in (Islāmic) religion, and that they may warn their people when they return to them, so that they may beware (of evil).”
 [Sūrah At-Tawbah 9:122]

Allāh (سُبْحَانَهُ وَتَعَالَى) is so Merciful that He does not ordain us to learn the entire religion, to leave our projects, farms and interests, but every Muslim should learn the basics. These basics include the five pillars: the testimony that none has the right to be worshipped but Allāh Alone and Muḥammad is the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), performing Ṣalāh, giving Zakāt, performing Saum of Ramaḍān, and performing Hajj to the Holy Mosque.

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Belief in Allāh is based upon six pillars as the Prophet (ﷺ) said among his Companions (رضي الله عنهم) when answering the questions of Jibrīl (عليه الصلاة والسلام) about belief,

أَنْ تُؤْمِنَ بِاللَّهِ وَ مَلَائِكَتِهِ وَ كُتُبِهِ وَ رُسُلِهِ وَ الْيَوْمِ الْآخِرِ ، وَ تُؤْمِنَ
بِالْقَدَرِ خَيْرِهِ وَ شَرِّهِ .

“To believe in Allāh, His Angels, His Books, the Last Day, and to believe in the Decree both good and evil of it.”⁶⁰

Also, pillar of doing good (Ihsan).

Every Muslim should learn these basics taught by the Messenger of Allāh (ﷺ). However, to go deeper in the religion, to learn it, to warn their troops when they return to them, to issue Fatāwa, and to give judgments is a collective obligation for a party of the Muslims.

So, worshippers! The Prophet (ﷺ) said,

⁶⁰ Related by Muslim (8) on the authority of ‘Umar ibn Al-Khattab (رضي الله عنه).

مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ

“When Allāh wishes good for anyone, He bestows upon him the comprehension of the religion.”⁶¹

We should understand religion through known ways such as telephone, the Qur’ān radio, the Salafī tapes, the truthful books.

We should sit under Shaykhs so that a party of us can understand the religion and teach, issue Fatawa, and give judgment.

So, fear Allāh and know that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) warned us against schism and disintegration as mentioned in the Ḥadīth of Al-'Irbad ibn Saryah⁶² (رَضِيَ اللَّهُ عَنْهُ) who said, “The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) gave us a sermon by which our hearts were filled with fear and tears came to our eyes. So, we said, ‘O Messenger of Allāh! It is as though this is a farewell sermon, so counsel us.’ He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

⁶¹ Related by Al-Bukhārī (71) and Muslim (1037) on the authority of Mu'awiyya ibn Abū Sufyan (رَضِيَ اللَّهُ عَنْهُ).

⁶² Al-'Irbad ibn Saryah As-Sulami, Abū Nagih (رَضِيَ اللَّهُ عَنْهُ), a Companion, he was one of Ahlus-Suffah (the people who stayed next to al-Masjid An-Nabawi in Madīnah), he stayed at Homs, and died after 70H. “At-Taqrīb” (1/669) (4566).

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أَوْصِيَكُمْ بِتَقْوَى اللَّهِ ، وَ السَّمْعِ وَ الطَّاعَةِ وَإِنْ تَأَمَّرَ عَلَيْكُمْ عَبْدٌ
- وَ فِي رِوَايَةٍ : حَبَشِيٌّ - كَأَنَّ رَأْسَهُ زَبِيْبَةٌ ، اِسْمَعُوا لَهُ وَ أَطِيعُوا ، وَإِنْ
تَأَمَّرَ عَلَيْكُمْ عَبْدٌ يَفُودُكُمْ بِكِتَابِ اللَّهِ وَ بِسُنَّةِ رَسُولِ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ فَاسْمَعُوا لَهُ وَ أَطِيعُوا .

“I counsel you to fear Allāh, to listen and obey even if an Abyssinian slave, whose head is like a raisin is appointed as your leader. Listen and obey, and if a slave takes authority over you who leads you with the Book of Allāh and the Sunnah of the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), listen and obey.”⁶³

And in the Ḥadīth,

وَ السَّمْعِ وَ الطَّاعَةِ وَإِنْ تَأَمَّرَ عَلَيْكُمْ عَبْدٌ ، وَ عَلَيْكُمْ بِسُنَّتِي وَ
سُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمُهَدِّيْنَ ، عَضُّوا عَلَيْهَا بِالتَّوَاجِذِ

⁶³ Related by Muslim (1298) on the authority of Umm Al-Husain (رَضِيَ اللَّهُ عَنْهَا): It is related as, “If a maimed slave is appointed a commander over you who leads you according to the Book of Allāh, then listen to him and obey”.

“And to listen and obey [your leader], even if a slave were to become your leader. Verily, so you must keep to my Sunnah and to the Sunnah of the Rightly Guided Caliphs, those who guide to the right way. Cling to it stubbornly [Literally: with your molar teeth].”⁶⁴

Thus, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) counseled us not to become divided

فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ فَسَيَرَىٰ اخْتِلَافًا كَثِيرًا

“because whosoever among you shall live after me, will see much discord.”

In the past, there were Jahmiyyah, Qadariyyah, M'utazilah, Ash-Sha'riya and so on. Today, there are many methodologies: Muslim Brotherhood⁶⁵, Tabligh⁶⁶, party of liberation⁶⁷ and so on. Thus, what is the right way to Allāh?

⁶⁴ Related by At-Tirmidhi (2676) and authenticated by Al-Albānī (رَحِمَهُ اللهُ) in “Ṣaḥīḥ and Da'īf of Sunan At-Tirmidhi”.

⁶⁵ This is “the Muslim Brotherhood” which is founded by Hassan ibn Ahmad Al-Banna. He is born in 1324 AH in Egypt, and died in 1368 AH. He is educated in the Sufi way of “Hussafya”. He took the oath by Bassyouni Al-'Abd and then Abdul-Wahhab Al-Hassafi the deputy chief of the way, and attended Al-Hadra. He intended to join all the

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Muslims with many ideologies in Egypt, either Salafi or Sufi, so they recognized themselves as: Salafi Da'wah, Sunni way, Sufi reality.

This movement mixed the worldly and religious people, so it added political organizations, athletic groups, cultural and scientific associations, economic partnerships and social ideas. "The Reality of Da'wah to Allāh" (p. 88) abridged.

⁶⁶ A group founded by Muḥammad ibn Ilyas ibn Muḥammad Isma'il Al-Kandahlawi, born in 1302H, and died in 1363H, he believed in Deobandi methodology, Hanafi Madhab, Ash-Sha'ri and Maturidi belief, and Sufi way.

They have six basics or six attributes:

1. Realizing the good righteous word: none has the right to be worshipped but Allāh and Muhammad (صلى الله عليه وسلم) is the Messenger of Allāh.
2. Performing prayers with humiliation and submission.
3. Knowing virtuous deeds not points with remembrance.
4. Treating the Muslims with benevolence.
5. Correcting intentions.
6. Da'wah to Allāh, and going out for the Sake of Allāh.

For every basic there is purpose and way of realization. "The Reality of Da'wah to Allāh" (p. 75, 80) abridged.

⁶⁷ Political party founded by Taqid-Din An-Nabhani, Palestinian. His Da'wah is based on the necessity of returning the Muslim Caliphate considering this thinking as a main tool for change. He invented many ideas criticized by many Muslim scholars including: focusing on the intellectual and political aspects, giving the mind priority in building the personality and the doctrine. They have also abandoned enjoining the good and forbidding the evil at the present time, showing hatred against all the countries they live in so they were continuously concentrated. Perhaps the secrecy and their ambition to obtain power is the reason for their being feared by the states. In addition, he issued

The Straight Path of Allāh is to recite the Book of Allāh, and to interpret the Qur'ān through narration, such as Tafsīr of Ibn Jarīr, Tafsīr of Ibn Kathīr, Tafsīr of Al-Baghawī, Tafsīr of As-Sādī⁶⁸, and so on, to interpret the Qur'ān through narrations of the Companions (رَضِيَ اللهُ عَنْهُمْ) and followers.

Quackery, conjuring, astrology and necromancy (communication with the dead, generally for the purpose of predicting the future) are a type of polytheism.

Thus, worshippers! I advise you, as the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) advised us, to fear Allāh (سُبْحَانَهُ وَتَعَالَى) and to avoid

many fatāwa which he entailed his followers to follow and to spread, such as permission to view porno photos, the leader in the Muslim country may be a disbeliever, the Muslim country is allowed to pay tribute to the infidel country. He also said that the Muslim astronomer is allowed not to perform prayers. The people of the North and South Pole are allowed not to perform Saum and Ṣalāh. They said it is allowed to kiss and shake hands with the unmarried woman with or without lust. Also, he issued many fatāwa against the way of Ahlus-Sunnah and the Salafī scholars. "Al-Maws'a Al-Muyasarra" (p. 135, 140) abridged.

⁶⁸ Abdur-Rahman ibn Nasir ibn 'Abdullāh As-Sādī At-Tamimi (رَضِيَ اللهُ عَنْهُ), born in 1307H and died in 1376H, he is an interpreter of the Qur'ān, belongs to the Hanbali school. He is from Najd where he founded the first library in 1358H. He wrote roughly thirty books such as: "Taysir Al-Karīm Al-Mannan" in the interpretation of the Qur'ān, he is born and died in 'Unayza in Al-Qasim. See "Al-A'lam" by Az-Zirkli (3/340).

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polytheism. There are many sins committed by people here and there.⁶⁹

For instance, believing in jinn who call themselves masters, but they are corrupted - this is polytheism.

In addition to magicians, astrologers, soothsayers, fortunetellers and those who claim knowledge of the unseen which is known by Allāh, there are those who claim that they can cure the patient and they claim that they can do things none can do but Allāh. This is considered polytheism. And from Allāh we seek refuge.

What is the reason behind spreading magic in these areas?

It is that the society has not done what it should do. If there is a magician or two in the area, the Shaykhs and knowledge seekers should try to know their secrets. Also, we should record the sayings and deeds for those and deliver them to men in power and judges to issue judgments approved by Allāh (سُبْحَانَكَ وَبِحَمْدِكَ). The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and his Companions (رَضِيَ اللهُ عَنْهُمْ) ordered the magician to be killed as related in the Ḥadīth,

⁶⁹ Shaykh Ahmad An-Najmi (رَضِيَ اللهُ عَنْهُ) refers to Al-Arida governorate.

حَدُّ السَّاحِرِ صَرْبَةً بِالسَّيْفِ

“The punishment of the magician is a stroke of the sword.”⁷⁰

But its chain of narrators is weak which stops at Jundub Al-Khayr.

Also, it is narrated authentically that ‘Umar⁷¹ (رَضِيَ اللَّهُ عَنْهُ) ordered the male and female magicians to be killed⁷², and that Hafsah⁷³ (رَضِيَ اللَّهُ عَنْهَا) killed a girl who performed magic on her⁷⁴.

⁷⁰ Related by At-Tirmidhi (1460) and ruled as weak by Al-Albānī (رَضِيَ اللَّهُ عَنْهُ) in “Saḥīḥ and Da’if of Sunnan At-Tirmidhi”.

⁷¹ ‘Umar ibn Al-Khattab ibn Nufail ibn Abdul-Uzza ibn Reyah ibn Adi ibn Ka’b Al-Qurashi Al-Adawi (رَضِيَ اللَّهُ عَنْهُ), the Commander of the Believers, famous, has many attributes, martyred in Dhul-Hijjah 23H. He held power for ten and a half years. “At-Taqrīb” (1/715) (4904).

⁷² Related by Abū Dawud (3043), and authenticated by Al-Albānī (رَضِيَ اللَّهُ عَنْهُ) in “Saḥīḥ of Sunan Abū Dawud”.

⁷³ Hafsah Bint ‘Umar ibn Al-Khattab, Umm Al-Mu’minīn (رَضِيَ اللَّهُ عَنْهَا), married to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) after Khunais ibn Huzafah in 3H. She died in 45H. “At-Taqrīb” (2/636) (8609).

⁷⁴ Related by Malik in “Al-Muwatta’” (1624) reported by Muḥammad ibn Abdur-Rahman ibn Sa’d ibn Zurarah (رَضِيَ اللَّهُ عَنْهُ).

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Everyone who practices necromancy should be punished. His sayings and deeds should be recorded. Then, he should be delivered to the police. No one should say he is poor or we should pity him. Allāh (سُبْحَانَهُ وَتَعَالَى) says about adulterers,

﴿ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ ﴾

“Let not pity withhold you in their case, in a punishment prescribed by Allāh.” [*Sūrah An-Nūr* 24:2]

If the adulterers are punished without pity, magicians should be punished in the same way. The adultery, though it is a very bad and a great sin, is less evil than necromancy, because the adulterer hopes to enter Paradise, but the magician will dwell in the Hellfire eternally as a disbeliever.

By Allāh, none has the right to be worshipped but He Alone, many people complain of necromancy so that some say: I, my wife, my mother and sister had magic done on us. I stay up all night reciting Ruqyah on them.

O Magician! Do you know that you harmed a Muslim?

Do you know that what you did is bigger than shedding his blood?

Why do you not fear Allāh? You have harmed him (the Muslim) for many years?

Performing magic upon him made the Shayṭān have power over him. Truly, to Allāh we belong and, truly, to Him we shall return.

What do you say in front of Allāh (سُبْحَانَهُ وَتَعَالَى) if you have believed in Allāh and that you will stand in front of Him?

Does anyone doubt that he will die soon?

Does anyone doubt that death will inevitably come?

The answer: There is no doubt that we will die sooner or later. So, Allāh will punish or reward us for our deeds.

O magician! How can you sleep when the one upon whom you performed magic stays up disturbed by Shayṭān and by the pains of magic? What will you do in front of Allāh?

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Listen to what the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said to Mu'ādh ibn Jabal⁷⁵,

وَأْتِقْ دَعْوَةَ الْمَظْلُومِ؛ فَإِنَّهُ لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ حِجَابٌ

“Beware of the supplication of the oppressed; for indeed there is no barrier between it and Allāh.”⁷⁶

When the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) spoke to Mu'ādh bin Jabal (رَضِيَ اللهُ عَنْهُ) and warned him against taking the share of Zakāt from the best of their properties,⁷⁷

فَإِيَّاكَ وَكَرَائِمَ أَمْوَالِهِمْ، وَأْتِقْ دَعْوَةَ الْمَظْلُومِ؛ فَإِنَّهُ لَيْسَ بَيْنَهَا وَبَيْنَ
اللَّهِ حِجَابٌ

“Do not take (as a share of Zakāh) the best of their properties. Beware of the supplications of the

⁷⁵ Mu'ādh ibn Jabal ibn Aws Al-Ansari, Al-Khazraji, Abū Abdur-Rahman (رَضِيَ اللهُ عَنْهُ), one of the great Companions, he participated in the battle of Badr, he is well knowledgeable of rulings and the Qur'ān. He died in Ash-Sham in 18H. (2/191) (6748).

⁷⁶ Related by Al-Bukhāri (1496) and Muslim (19).

⁷⁷ The best of their properties: the most precious for having many benefits. So, the Sadaqah worker should not intend to take the best properties and the money owner should not give the worst properties.

oppressed, for there is no barrier between them and Allāh.”⁷⁸

What of the affair of the magician who took one's mind and solitude and made Shayṭān to control one's life? What can he say to Allāh?

O magician! You should know that you will dwell in the Hellfire for a distance of seventy years. It is authentically narrated that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was sitting among his Companions (رَضِيَ اللهُ عَنْهُمْ) while he heard something falling, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said to his Companions (رَضِيَ اللهُ عَنْهُمْ),

هَذَا حَجْرٌ أُلْقِيَ بِهِ مِنْ شَفِيرِ جَهَنَّمَ مُنْذُ سَبْعِينَ سَنَةً الْآنَ وَصَلَ إِلَى
قَعْرِهَا

“Verily, a giant rock thrown from the brink of Hell and it will continue to fall into it for seventy years without reaching the bottom of it.”⁷⁹

Glorified be Allāh!

⁷⁸ Related by Al-Bukhārī (1496) and Muslim (19).

⁷⁹ Related by Muslim (2844) on the authority of Abū Huraira (رَضِيَ اللهُ عَنْهُ).

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So, O worshippers! Fear Allāh. O Muslims! Fear Allāh and beware of the polytheistic words and swearing by one except Allāh (swearing by faithfulness, swearing by the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), swearing by the Ka'ba, swearing by bread and salt, swearing by honor and so on).

This is not allowed because the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

مَنْ كَانَ حَالِفًا فَلْيَحْلِفْ بِاللَّهِ أَوْ لِيَصْمُتْ

"If anyone swears, let him swear by Allāh or keep silent."⁸⁰

⁸⁰ Related by Al-Bukhārī (2679) and Muslim (1646) on the authority of 'Umar ibn Al-Khattab (رَضِيَ اللهُ عَنْهُ).

Conclusion

Finally, O brothers! You should consider the blessings. We have great blessings: peace, welfare, prosperity, money, and freedom of worship. We have blessings and all people envy us because of it. All people envy Saudi Arabia for these blessings. Thus, we should fear Allāh and beware of replacing these blessings. Verily, Allāh will not change the (good) conditions of a people as long as they do not change their state (of goodness) themselves (by committing sins and by being ungrateful and disobedient to Allāh).

We should be grateful to Allāh for stability in this country, so that one can perform the Islāmic rituals peacefully and stably. Also, one can eat many types of food and fruit from different countries. One should be grateful to Allāh because the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

إِسْمَعُ وَأَطِعْ، وَإِنْ ضَرَبَ ظَهْرُكَ وَأُخِذَ مَالُكَ

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“You should listen and obey; even if your back is flogged and your wealth is snatched.”⁸¹

No one's back is flogged nor is their money snatched. Rather, the country gives us from the resources granted by Allāh (سُبْحَانَهُ وَتَعَالَى). The presidents here are religious and good and Allāh will ask those who tell lies about the righteous kings of Saudi Arabia.

We should seek knowledge of the religion upon the way of the Salaf and Ḥadīth narrators and leave aside the aberrance.

I beseech Allāh to make us from the righteous people, to make our hearts obedient, to make us dwell in His Paradise, to make us follow the best of the Prophets, Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), in order to win his intercession and the gratification of Allāh (سُبْحَانَهُ وَتَعَالَى).

Allāh's prayers and blessings are upon Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), his family and his Companions (رَضِيَ اللهُ عَنْهُمْ).

⁸¹ Related by Muslim (1847) on the authority of Hudhayfah ibn Al-Yaman (رَضِيَ اللهُ عَنْهُ).

Questions

QUESTION (1): Our grand Shaykh! As salāmu alaykum wa rahmatullahi wa barakātuhu. As for what follows: I am a beginner in seeking knowledge. Please, tell me how can I begin studying, and which texts to memorize. Jaazakum Allāhu khayran.

Answer: Praise is due to Allāh, prayers and blessings be upon the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), his family and his Companions (رَضِيَ اللهُ عَنْهُمْ).

As for what follows:

The beginner should start with learning Tawhīd such as the Three Fundamentals (Al-Usūl Ath-Thalātha), the Four Principles (Al-Qawā'id Al-Arba'a). Concerning Shirk, the Removal of Doubts (Kashf Ash-Shubuhāt). Concerning Ḥadīth, one should start with the Forty Ḥadīth of Nawawī (Al-Arba'in An-Nawawiyah). Concerning Fiqh, the etiquette of walking to Ṣalāh and so on. And grammar as it depends on what is necessary. Also, recitation and Tajwīd, then one should seek his teacher's advice about how to study gradually.

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QUESTION (2): It is narrated that insulting the dead is forbidden. Is criticizing the mistaken people against the Ḥadith? Jaazakum Allāhu khayran.

Answer: It is compulsory⁸² to clarify those who made mistakes so that knowledge seekers and all Muslims can beware of their wrong ideas. This is advice for the Muslims.

For those who say it is necessary to mention cons and pros, their opinions are groundless. Allāh does not mention the merits of the wrongdoers, but He mentions their

⁸² Shaykh Al-Islām ibn Taymīyah (رحمته الله) said concerning it being compulsory to give advice for the sake of the Muslims, "It is agreed upon that one should clarify the case of the innovators who invented opinions against the Book and the Sunnah, and the acts of worship against the Book and the Sunnah. It was said to Imām Ahmad, 'Is the man performing prayers, Saum, and I'tikāf better than those who speak ill of the people of innovation?' He said, 'Performing prayers, Saum, I'tikaf is for the sake of himself, but speaking ill of the people of innovation is for the sake of the Muslims, so it is better.' It is clear that this general benefit for all the Muslims is like striving for the Cause of Allāh. Also, purifying the Path of Allāh, His religion, His Minhaj and warning against those innovators is a collective obligation as agreed by the Muslims. The religion will be corrupted if the harm is not prevented by Allāh. The harm will be greater than enemies". "Al-Fatāwa" (part 28) (p. 231, 232).

wrongdoing and its punishment, so his deeds may be rendered null and void. And from Allāh we seek refuge⁸³.

Should we obey Allāh or anyone else? We should obey Allāh Alone and beware of obeying some persons in the disobedience of Allāh (سُبْحَانَہُ وَتَعَالَى).

QUESTION (3): When many young people meet the righteous people, they do their best in doing good righteous deeds. However, when they return to their families and face some temptations, they will be kept away from righteous deeds, so please clarify, and pray for us. Jaazakum Allāhu khayran.

Answer: Allāh clarified at the beginning of Sūrah Al-'Ankabūt,

⁸³ Shaykh Ahmad An-Najmi (رَحْمَةُ اللهِ) refers to the ayah, "If you join others in worship with Allāh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers." [Sūrah Az-Zumar 39: 65] and this ayah, "But if they had joined in worship others with Allāh, all that they used to do would have been of no benefit to them." [Sūrah Al-'An'am 6:88].

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﴿الْع ۝ أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ
۝ وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ
الْكَاذِبِينَ ۝﴾

“Alif-Lam-Mim. [These letters are one of the miracles of the Qur’ān, and none but Allāh (Alone) knows their meanings.] Do people think that they will be left alone because they say: “We believe,” and will not be tested? And We indeed tested those who were before them. And Allāh will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars, (although Allāh knows all that before putting them to test).” [Sūrah Al-‘Ankabūt 29:1-3]

And Allāh says,

﴿وَمِنَ النَّاسِ مَنْ يَقُولُ ءَامَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ
كَعَذَابِ اللَّهِ وَلَئِنْ جَاءَ نَصْرٌ مِنْ رَبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ أَوْلَىٰ
اللَّهُ يَاعْلَمُ بِمَا فِي صُدُورِ الْعَالَمِينَ ۝﴾

"Of mankind are some who say: "We believe in Allāh," but if they are made to suffer for the sake of Allāh, they consider the trial of mankind as Allāh's punishment, and if victory comes from your Lord, (the hypocrites) will say: "Verily! We were with you (helping you)." Is not Allāh Best Aware of what is in the breast of the 'Alamin (mankind and jinns)."
[Sūrah Al-'Ankabūt 29:10]

So, one should know that these tests are made for purifying them. If one turns away from His doctrine and religion, Allāh will torment him. So, one should be patient, know that the good end is for the pious.

QUESTION (4): Some words are uttered by some people such as: "Wajhullāh" to tell something, and some pray saying: (Ablah), (Umm Al-Qatr), (Ummus-Sibian).. etc.

What is the ruling of these words?

Answer: "Wajhullāh" refers here to beseeching Allāh for something trivial, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

لَا يُسْأَلُ بِوَجْهِ اللَّهِ إِلَّا الْجَنَّةَ

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“Nothing but Paradise must be begged for Allāh's sake.”⁸⁴

O Allāh! We beseech with Your Most High Countenance to make us one of the inheritors of the Paradise of Delight.

So, Muslims should not beseech Allāh but for the Paradise because no one should beseech with Allāh's Most High Countenance the worldly matters.

And “Ablah” or “Umm Al-Sibian⁸⁵”, Umm Al-Afarit is a supplication of the Shayṭān, and seeking help from them is considered one of the polytheistic words. Thus, the Muslims should do, and we should be accustomed to doing, good deeds and keeping away from evil deeds.

Also, seeking help with Ahl Madqam or Ahl Gahfan is not allowed. Moreover, some believe that devils can kill those young men and women. For instance, they believe that

⁸⁴ Related by Abū Dawud (1671) on the authority of Jabir ibn ‘Abdullāh (رضي الله عنه), and ruled as weak by Al-Albānī (رحمة الله) in “Saḥīḥ and Da’if of Sunan of Abū Dawud”.

⁸⁵ Ablah, Umm Al-Qatr, Umm Al-Sibian, Hussain Misfir, Al-Baddah, Ahl Madqam and Ahl Gahfan are the names of fake jinn and people were seeking their help in the Jizān area.

Hussain Musfir kills a beautiful young lady and then marries her. This is considered giving life and causing death by other than Allāh. They also believe that “Al-Bidda” is an old woman who, when fascinated with a child or a young man or woman, sucks their blood and gives them death. When he is dead, she opens their grave, breathes a soul into it and turns it into a moving animal. A Muslim should not believe in this because no one can give life or cause death but Allāh.

It is also said that this Bid’ah is that a man is inserted inside a man. So, I believe that a devil used it and spoke on behalf of it which I heard in the past. This is a kind of fortunetelling and lying.

QUESTION (5): What is the ruling of Ruqya (exorcism)?

Answer: The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) advised us to say in the morning and afternoon,

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ، وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ

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**“O Allāh! I seek refuge with Your Perfect Words
from every devil and from poisonous pests and from
every evil, harmful, envious eye”, three times⁸⁶.”**

And also saying,

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

**“I seek refuge with the complete words of Allāh
from the evil of what He has created.” three times⁸⁷**

And said,

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ الَّتِي لَا يُجَاوِزُهُنَّ بَرٌّ وَلَا فَاجِرٌ مِنْ شَرِّ مَا
يَنْزِلُ مِنَ السَّمَاءِ وَمِنْ شَرِّ مَا يَعْرُجُ فِيهَا وَمِنْ شَرِّ مَا ذَرَأَ فِي الْأَرْضِ
وَمِنْ شَرِّ مَا يُخْرَجُ مِنْهَا وَمِنْ فِتَنِ اللَّيْلِ وَالتَّهَارِ وَمِنْ طَوَارِقِ اللَّيْلِ
وَالتَّهَارِ إِلَّا طَارِقًا يَطْرُقُ بِخَيْرٍ يَا رَحْمَنُ

⁸⁶ Related by Al-Bukhārī (3371) on the authority of ibn ‘Abbās (رضي الله عنهما) without mentioning the time of morning and afternoon and saying three times.

⁸⁷ Related by Muslim (2708) on the authority of Khawlah Bnt Hakim As-Sulamyā (رضي الله عنها).

“I seek refuge with the complete words of Allāh which neither the good person nor the corrupt can exceed, from the evil of what descends from the sky and the evil of what ascends in it, and from the evil of what is created in the earth and the evil of what comes out of it, and from the trials of the night and day, and from the visitations of the night and day, except for one that comes with good, O Merciful.”⁸⁸

And said,

بِاسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ
السَّمِيعُ الْعَلِيمُ

“In the Name of Allāh with Whose Name there is protection against every kind of harm in the earth or in the heaven, and He is the All-Hearing and All-Knowing”⁸⁹.

Whoever say this, nothing will harm him.

⁸⁸ Related by Ahmad (3/419) (15498) on the authority of Abdur-Rahman ibn Khanbāsh (رَضِيَ اللَّهُ عَنْهُ), and authenticated by Al-Albānī (رَضِيَ اللَّهُ عَنْهُ) in “Saḥīḥ Al-Jamī” (74).

⁸⁹ Related by At-Tirmidhi (3388) on the authority of ‘Uthman ibn Affan (رَضِيَ اللَّهُ عَنْهُ) and authenticated by Al-Albānī (رَضِيَ اللَّهُ عَنْهُ) in “Saḥīḥ and Da’if of Sunan of At-Tirmidhi”.

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QUESTION (6): What is the ruling of the celebration of the night of ascension to the seven heavens, gathering, Takbir (saying Allāh is the Greatest), Tahlil (saying none has the right to be worshipped but Allāh Alone) and performing Saum in this day?

Answer: If the celebration of this night is good, the Prophet (ﷺ) would have done it. There is no doubt the Prophet (ﷺ) has been ascended to the seventh sky, heard the words of His Lord, and spoke with Allāh from behind a veil. However, the Prophet (ﷺ) did not celebrate this night.

Also, celebrating the birth of the Prophet (ﷺ) is something innovated. It is not historically true that the night of ascension is the 27th night of Rajab, but the people of innovation never mind lying and attributing their lies to the Prophet (ﷺ) and His Companions (رضي الله عنهم).

QUESTION (7): Is the Salaf a group or not?

Answer: The Salaf refers to the past generations who are the Companions (رضي الله عنهم) of the Prophet (ﷺ), their followers, the followers of the successors and the callers to Allāh who had knowledge at every time. The Prophet (ﷺ) said,

إِفْتَرَقَتِ الْيَهُودُ عَلَى إِحْدَى وَ سَبْعِينَ فِرْقَةً ، وَافْتَرَقَتِ النَّصَارَى عَلَى
اِثْنَتَيْنِ وَ سَبْعِينَ فِرْقَةً ، وَ سَتَفْتَرُقُ هَذِهِ الْأُمَّةُ عَلَى ثَلَاثٍ وَ سَبْعِينَ
فِرْقَةً ، كُلُّهَا فِي النَّارِ إِلَّا وَاحِدَةً

“The Jews split into seventy-one sects. The Christians split into seventy-two sects, my nation will split into seventy-three sects. All of which will be in Hell apart from one.”

They said, “Who are they, O Messenger of Allāh?”

He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

هُمُ الَّذِينَ عَلَى مِثْلِ مَا أَنَا عَلَيْهِ وَأَصْحَابِي

“Who are taking the example of me and my Companions?”⁹⁰

The Salaf refers to the Companions (رَضِيَ اللَّهُ عَنْهُمْ) of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), their followers and those who are committed to the Sunnah. But it is not true to say that the Salaf are a

⁹⁰ Related by At-Tirmidhi (2641) on the authority of ‘Abdullāh ibn ‘Amr (رَضِيَ اللَّهُ عَنْهُمَا), and graded as good by Al-Albānī (رَضِيَ اللَّهُ عَنْهُ) in “Ṣaḥīḥ and Da‘if of Sunan At-Tirmidhi”.

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faction. These factions mix truth with falsehood, but the Salaf are on the Prophetic way that his Companions (ﷺ) followed as the Prophet (ﷺ) said,

تَرَكْتُكُمْ عَلَى الْبَيضَاءِ لَيْلَهَا كَنَهَارُهَا، لَا يَزِيغُ عَنْهَا إِلَّا هَالِكٌ

“I am leaving you upon a (path) of brightness whose night is like its day. No one will deviate from it after I am gone but one who is doomed.”⁹¹

QUESTION (8): What is the ruling of a man who died without performing Saum on some days of Ramaḍān? And what is the ruling if a man vowed to perform Saum for three days, but he performed Saum for two days only?

Answer: The man who vowed to fast three days, but he fasted two days only, he must perform Saum for this day. The man who died without fasting some days of Ramaḍān, his Wali has to fast on his behalf or feed Al-Masākīn.

If one can fast, he should do so because the Prophet (ﷺ) said,

⁹¹ Related by ibn Majah (43) on the authority of Al-I'rbad ibn Saryah (رضي الله عنه), and authenticated by Al-Albānī (رحمته الله) in “Ṣaḥīḥ and Da'if of Sunan of Abū Dawūd”.

مَنْ مَاتَ وَعَلَيْهِ صِيَامٌ، صَامَ عَنْهُ وَلِيُّهُ

“Whoever dies while he still has some fasts to make up (of the days of Ramaḍān), then his heir (any of them) should fast on his behalf.”⁹²

However, many scholars believe it is better to feed than for the fast to be performed by the Wali, except some scholars think it is better because of the vow.

Imām Ahmad believed it is better in case of the vow. The other scholars think that it is better to feed than to fast. But what I said is the right opinion for having proof as the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said in the authentic Ḥadīth,

مَنْ مَاتَ وَعَلَيْهِ صِيَامٌ صَامَ عَنْهُ وَلِيُّهُ

“Whoever dies while he still has some fasts to make up (of the days of Ramaḍān), then his heir (any of them) should fast on his behalf.”

⁹² Related by Al-Bukhārī (1952) and Muslim (1147) on the authority of Ā'ishah (رَضِيَ اللهُ عَنْهَا).

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And the Prophet (ﷺ) said to the woman who said that her mother died without fasting a month, or in a narration, while the fast of a month is due from her,

أَرَأَيْتَ لَوْ كَانَ عَلَى أُمِّكَ دَيْنٌ أَ كُنْتَ قَاضِيَتُهُ ؟ قَالَتْ : نَعَمْ . قَالَ :
فَاقْضُوا اللَّهَ ، فَاللَّهُ أَحَقُّ بِالْقَضَاءِ

“If you see that debt was due from her, would you not pay it? She said, ‘Yes. (I would pay on her behalf).’ Thereupon he (ﷺ) said, ‘The debt of Allāh deserves its payment more than (the payment of anyone else).’”⁹³

QUESTION (9): I work for one of the centers where I can miss the Friday prayers in congregation. So, I perform Dhuhr prayers at work instead. Is this allowed?

Answer: This is allowed when necessary because ‘Abdullāh Ibn ‘Umar ⁹⁴ (رضي الله عنهما) was summoned when Sa’id ibn

⁹³ Related by Al-Bukhārī (1953) and Muslim (1148) on the authority of ibn ‘Abbās (رضي الله عنهما).

⁹⁴ ‘Abdullāh ibn ‘Umar ibn Al-Khattab Al-Adawy, Abū Abdur-Rahman (رضي الله عنهما). He is born after the Prophet’s mission. On the Day of Uhud, he was fourteen years old, so he was not allowed to fight. He is

Zayd⁹⁵ (رَضِيَ اللَّهُ عَنْهُ) was dying, so he did not attend the Friday prayers⁹⁶. The scholars have said if money may be lost or something wrong may happen, one is allowed not to attend the Friday prayers for that reason.

QUESTION (10): If I performing the two Raka'at of greeting of the Masjid, shall I perform these two Raka'at urgently or stop prayers?

Answer: If you are at the beginning of the prayers, you can stop prayers. But if you are at the end of the prayers, you can perform the prayers urgently in order not to miss Takbīrāt Al-Ihram. If you miss Takbīrāt Al-Ihram, you should stop performing prayers because the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

إِذَا أَقِيَمْتَ الصَّلَاةَ فَلَا صَلَاةَ إِلَّا الْمَكْتُوبَةَ

one of the narrators of the Companions (رَضِيَ اللَّهُ عَنْهُ) and one of the 'Abadillāh. He follows the Sunnah of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). He died at the end of 73H and or the beginning of the year that followed it. "At-Taqrīb" (1/516) (3501).

⁹⁵ Sa'id ibn Zayd ibn Amr ibn Nufayl Al-Adawy, Abūl-A'war (رَضِيَ اللَّهُ عَنْهُ), one of the ten promised Paradise. He died in 50H or one or two years later. "At-Taqrīb" (1/353) (2321).

⁹⁶ Related by Al-Baihaqi in "Al-Kubra" (3/263) (5643), and ibn Abū Shaibah in "Al-Musannaf" (2/153).

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“When the Iqāmah for prayer is said, there is no prayer except the prescribed one.”⁹⁷

QUESTION (11): One has a question - one said the Iqāmah for ‘Ishā’ prayers while the Imām was absent. Some performed the prayers while he was travelling, then he finished prayers after two Raka'āt. Then he said, “Complete your prayers because I am travelling.” So, what is the ruling of the prayers of Imāms and ones who perform prayers? Is this allowed?

Answer: This should have been said before saying Takbīrāt Al-Ihram, “You have to choose a non-travelling Imām, otherwise I will perform two Raka'āt because I am travelling. However, what he did is not wrong.

QUESTION (12): What is the ruling of eating khat (leaves of an evergreen shrub that are used as a narcotic when chewed). When Ṣalāh became obligatory, I performed it and then I continued to eat it?

Answer: There are many disadvantages of eating khat. It results in losing the religion, wasting time, and wasting

⁹⁷ Related by Muslim (710) on the authority of Abū Huraira (رضي الله عنه).

money. So, one should fear Allāh (سُبْحَانَهُ وَتَعَالَى) and control his desires. Also, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) forbade every intoxicant and everything which produces languidness⁹⁸.

There is no doubt that everyone knows the languidness of the khat and that it makes one cheerful and at ease. But after two hours of having Khat, one falls asleep. So, he leaves many prayers like Al-‘Asr, Al-Maghrib and Al-Ishā’ and the Morning prayers. This is the case of many khat eaters.

QUESTION (13): What is the ruling of one who performs Friday prayers only and he misses the other prayers?

Answer: He is a deviant person for abandoning the congregational prayers in the Masjid, even if he performed prayers at home.

QUESTION (14): I have two questions: First, one about the book entitled “Islāmic Lights on the Loctrine of Sayed

⁹⁸ Related by Abū Dawud (3686) on the authority of Umm Salamah (رَضِيَ اللهُ عَنْهَا) and graded as weak by Al-Albānī (رَضِيَ اللهُ عَنْهُ) in “Ṣaḥīḥ and Da’if of Sunnan of Abū Dawud”.

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Qutb⁹⁹". Second, what is the ruling of reading the book entitled "Al-Qutbiyah"?

Answer: The author¹⁰⁰ of the book entitled "Islāmic Lights on the Doctrine of Sayed Qutb" quoted many sentences

⁹⁹ Sayed Qutb ibn Ibrāhīm, an Egyptian thinker. He was born in the village of (Mousha) in Assiut in 1324H. He joined the Muslim Brotherhood and chaired the department of spreading Da'wah and was the editor of their newspaper. He was imprisoned until he was sentenced to death and executed in 1387H. "Al-A'lam" by Az-Zirikly (3/147) briefly.

The errors of Sayed Qutb: Speaking ill of some Prophets (عَلَيْهِمُ السَّلَامُ), defaming some of the Prophet's Companions (رَضِيَ اللَّهُ عَنْهُمْ), criticizing some of the ten promised Paradise, declaring all the Muslims as non-believers, saying that the Qur'an is created, not stating Attributes of Allāh and describing the Qur'an of playing words.

To know more about errors of Sayed Qutb and doctrinal errors look at:

- 1- "Refutation of Tafsīr Az-Zilal" by Shaykh Ad-Dwayesh.
- 2- "Al-Awasim Mimma fi Kutub Sayed Qutb Min Al-Qawasim" by Shaykh Rabī' Al-Madkhalī (حفظه الله).
- 3- "Islāmic Lights on the Doctrine and Thinking of Sayed Qutb" by Shaykh Rabī' Al-Madkhalī (حفظه الله).
- 4- "Speculation on the Book of Portraying of the Noble Qur'an by Sayed Qutb" by Shaykh Rabī' Al-Madkhalī (حفظه الله).
- 5- "Judging the Thinking of Sayed Qutb from Atheism to Az-Zillal by the Revelation Rulings and Fiqh" by Shaykh Sa'd Al-Husain.

from the books of Sayed Qutb and criticized them for the knowledge seekers and advised them to look at it in this book and this page.

Thus, is he unfair with Sayed Qutb? One should return to the mentioned sentences and then he may give judgment.

Also, the book entitled “Al-Qutbiyah” is compiled to warn against the thinking of Sayed Qutb, and the author¹⁰¹ quoted sentences from tapes and books.

Those who criticize those books should fear Allāh (سُبْحَانَكَ وَتَعَالَى). Those who did their best in tracing the essays, tapes, and answers and then wrote them down for people should be thanked for this effort. Whoever criticizes this book is a deviant person.

QUESTION (15): What is your opinion of those who say, “One should teach people what he learnt at schools”?

¹⁰⁰ Shaykh Ahmad An-Najmī (رَحِمَهُ اللهُ) refers to Shaykh Rabī Al-Madkhali (حفظه الله), the former chairman of the department of Sunnah in Islāmic University of Madinah, “The Muhaddith of the age, Shaykh Al-Albānī (رَحِمَهُ اللهُ) said, “Whoever criticizes the way of Shaykh Rabī Al-Madkhali (حفظه الله) is an ignorant who should be taught, or an innovator who should be avoided and may Allāh guide him or destroy him.” “The Salafī Magazine” second edition (p. 57).

¹⁰¹ Abū Ibrāhīm ibn Sultan Al-Adnani.

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Answer: This is not enough because studying at schools gives little knowledge and one studies for obtaining certificate.

QUESTION (16): Thanks for this lecture and you know that the people here in this area need more knowledge. Thus, we need knowledge seekers who can give lectures every month or half a month. Jaazakum Allāhu Khayran.

Answer: This question should be posed to the director of Da'wah in Jizān who will respond to your request. About giving lectures, I have no time and I deliver a lecture in Abū Arish in Al-Mirabi Masjid¹⁰², I stopped for some time but I will continue. This area is near to you.

I beseech Allāh to give us all success.

Prayers be upon our Prophet Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), his family and his Companions (رَضِيَ اللهُ عَنْهُمْ).

¹⁰² The lecture was delivered in the governorate of one of Al-Massariyah in the Mosque of Ad-Dahman Al-Kabīr.

THE 'AQĪDAH OF THE VICTORIOUS GROUP

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Introduction

All praise is due to Allāh. May Allāh send praise and peace on the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), his family and his Companions (رَضِيَ اللَّهُ عَنْهُمْ).

To proceed:

Verily, I was requested to give a statement about the 'Aqīdah of The Victorious Group, whom the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) spoke about when he said,

لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي قَائِمَةٌ بِأَمْرِ اللَّهِ؛ لَا يَضُرُّهُمْ مَنْ خَدَلَهُمْ، أَوْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ، وَهُمْ ظَاهِرُونَ عَلَى النَّاسِ

"There will not cease to be a group from my nation, being established with the Command of Allāh; they are not harmed by those who forsake them, nor those who oppose them until the Command of Allāh

comes, while they are triumphant over the people."¹⁰³

In another narration,

لَا تَزَالُ عِصَابَةٌ مِنْ أُمَّتِي يُقَاتِلُونَ عَلَى أَمْرِ اللَّهِ ، قَاهِرِينَ لِعَدُوِّهِمْ ، لَا يَضُرُّهُمْ مَنْ خَالَفَهُمْ حَتَّى تَأْتِيَهُمُ السَّاعَةُ وَهُمْ عَلَى ذَلِكَ

"There will not cease to be a group from my nation, fighting upon the Command of Allāh, triumphant over their enemies, they are not harmed by whoever opposes them, until the Hour comes to them, and they are upon that."¹⁰⁴

I preferred to write what Allāh made easy because, a statement that is written remains, and the benefit from it continues through the passing of time. I hope that Allāh will bring benefit by way of that. So, I say:

¹⁰³ Reported by Muslim (1037), and Al-Bukhārī (3641) with what is similar to it, from the Ḥadīth of Mu'awiyah (رَضِيَ اللَّهُ عَنْهُ)

¹⁰⁴ Reported by Muslim (1924), from the Ḥadīth of 'Uqbah ibn 'Āmir (رَضِيَ اللَّهُ عَنْهُ)

A Clarification of the ‘Aqīdah of the Victorious Group

Verily, The Victorious Group is the Saved Sect and they are Ahlus Sunnah wal Jamā’ah and they are the Jamā’ah¹⁰⁵. They are those who traverse upon what the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and his Companions (رَضِيَ اللهُ عَنْهُمْ) were upon. This cannot be achieved by anyone other than the people of Ḥadīth, those who follow the narrations that are reported upon the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and his Companions (رَضِيَ اللهُ عَنْهُمْ).

As for their ‘Aqīdah (creed, belief), it is:

¹⁰⁵ Shaykh Rabī' ibn Hādi Al-Madkhali (حفظه الله) said in his explanation of 'Sharhus Sunnah' of Imām Al-Barbahārī (رَضِيَ اللهُ عَنْهُ): "The Jamā'ah is the truth and its people." (Page 55) of Darul Muhsin print.

Their Belief Concerning Allāh (سُبْحَانَهُ وَتَعَالَى)

1- They believe that Allāh is Wāhid, Ahad,¹⁰⁶ Fard (none is similar to Him, Samad.¹⁰⁷ He begets not, nor was He begotten, and there is none co-equal or comparable to

¹⁰⁶ [T.N] Shaykh 'Abdur Razāq Al-Badr (حفظه الله) said, "These two names inform us about the Lord (Allāh) being singled out with every Completeness, in such a manner, that no partner shares with Him in that. It is obligatory upon the slaves to single Him out in belief, statement, and action. Hence, they know about His Absolute Completeness and Him being singled out with Oneness. They single Him out with the various forms of worship." Taken from his book 'Fiqhul Asmāil Husnā'

¹⁰⁷ [T.N] Shaykh 'Abdur Razaq Al-Badr (حفظه الله) said, "The meaning of As-Samad is the Great Master Who is Complete in His Knowledge, His Wisdom, His Gentleness, His Capability, His Might, His Greatness, and in all of His Attributes." Taken from his book 'Fiqhul Asmāil Husnā'

Imām As-Sa'di (رحمه الله) mentioned in his Tafsīr, "**He is As-Samad**" meaning "The One Who is intended in every need". Thus, the upper and lower creation are in need of Him to the utmost degree of need. They ask Him for their necessities and they desire Him in their important matters because, He is Complete in His Attributes. He is Al-'Alim, Who is Complete in His Knowledge, Al-Halim, Who is Complete in His Kindness, Ar-Rahīm, Who is Complete in His Mercy, that His Mercy encompasses everything; and like this is the rest of His Descriptions.

Him. He is Al-Awwal, Who nothing is before Him, He is Al-Ākhir, Who nothing is after Him, He is Adh-Dhāhir, Who nothing is above Him, and He is Al-Bātin, Who none is nearer than Him. He created the heavens and the earth in six days. Thereafter, He ascended above His Throne in a manner that is befitting for Him.

Their Belief Concerning Allāh's Knowledge

2- Allāh knows what has happened and what will occur. He knows the doings of His slaves; He knows the quick glimpses of their eyes, what they say, as well as what their hearts whisper.

Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعَلِمُ مَا تُوسَّوْسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ جَبَلٍ﴾

الْوَرِيدِ ﴿١٦﴾

“And indeed, We have created man, and We know what his own self whispers to him. And We are nearer to him than his jugular vein (by Our Knowledge).” [Sūrah Qāf 50:16]

Their Belief Concerning the Qadr (Divine Decree)

3- They believe that it has been written upon the slaves what they will wind up with of happiness and misery, Īmān¹⁰⁸ and disbelief, obedience and disobedience, richness and poverty, strength and weakness, and health and sickness. Every slave will wind up with what has been written, whether it be for him or against him. Allāh guides the Believers by way of His Virtue and He misguides the disbelievers by way of His Justice and He has Extensive Wisdom concerning them and He also has irrefutable evidence against them. Our Lord does not oppress anyone; although, mankind only oppresses themselves.

Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِن تَكُ حَسَنَةً يُضَعِفَهَا وَيُؤْتِ
مِن لَّدُنْهُ أَجْرًا عَظِيمًا ﴾

¹⁰⁸ [T.N] The Shaykh (رَحْمَةُ اللَّهِ) will shortly bring the chapter about the definition of Īmān in shaa' Allāh.

THE 'AQĪDAH OF THE VICTORIOUS GROUP

“Surely! Allāh wrongs not even of the weight of an atom (or a small ant), but if there is any good (done), He doubles it, and gives from Him a great reward.”

[*Sūrah An-Nisā*’4:40]

Their Belief Concerning Allāh's Names and Attributes

4- They believe that Allāh has the Most Beautiful Names and the Loftiest Attributes, that are befitting to His Loftiness (سُبْحَانَهُ وَتَعَالَى). They believe that it is obligatory upon the slaves to have Īmān in them, in the manner that befits His Loftiness (سُبْحَانَهُ وَتَعَالَى). They believe that it is obligatory to let them flow just as they have come (in the Qur'ān and Sunnah); without any distortion, or interpretation, or giving any resemblance, or denial, or explaining how they are. Rather, they believe in the meanings of every Attribute according to what is demanded in the Arabic Language, and according to the way that is befitting for Allāh's Loftiness.

Their Belief Concerning Īmān

5- The Victorious Group believes that Īmān consists of statement, action, and belief. It is statement of the tongue, belief in the heart, and actions of the limbs. It increases and decreases; it increases with obedience and it decreases with disobedience. The one who leaves off from the actions is a Zindīq¹⁰⁹, who is not truthful in his claim of Islām; because, Allāh did not mention Īmān except that He mentioned righteous actions right along with it.

They believe that the one who abandons the Ṣalāh (the prayer) is a disbeliever, who has gone outside of the fold of Islām. This is due to proofs that indicate that. From those proofs is the Statement of Allāh (سُبْحَانَہٗ وَتَعَالَى),

﴿ فَإِن تَابُوا وَأَقَامُوا الصَّلَاةَ وَءَاتَوْا الزَّكَاةَ فَإِخْوَانُكُمْ فِي

الدِّينِ ﴾

¹⁰⁹ A Zindīq is one who conceals disbelief and he manifests Islām

“But if they repent, establish the Salah and give Zakāh (obligatory charity), then they are your brothers in religion.” [Sūrah At-Tawbah 9:11]

The three Imāms -Mālik, Ash-Shāfi'i, and Ahmad- have agreed that the one who leaves off the Ṣalāh is requested to repent. If he repents he is left alone; otherwise, he is to be killed, as a prescribed punishment. This is according to the opinion of Imām Mālik and Imām Ash-Shāfi'i. As for Imām Ahmad, there are two different narrations reported from him. One narration is the same as that of Imām Mālik and Imām Ash-Shāfi'i and the second narration is that he commits disbelief due to him leaving off the Ṣalāh and, for that reason, it is said that he is to be killed.

As for Abū Hanīfah, he does not view that the one who abandons the Ṣalāh is to be killed. This statement is in opposition. That is because, he holds the ideology of Irjā, meaning, *Irjāul Fuqahā*¹¹⁰.

¹¹⁰ Irjā Fuqahā is the ideology that actions are not considered to be from Īmān

Whoever claims Islām and articulates the two testimonies¹¹¹, meanwhile, he leaves off from the actions, he is not truthful in what he lays claim to up until he does the actions. If he does not perform the actions, he is requested to repent. If he repents, he is left alone; otherwise, he is to be killed, as what has preceded.

¹¹¹ The two testimonies that none has the right to be worshipped in truth except Allāh Alone and that Muhammad (ﷺ) is the Messenger of Allāh.

Their Belief Concerning Allāh's Attribute of Speech (سُبْحَانَهُ وَتَعَالَى)

6- The Victorious and Aided Group believes that Allāh speaks with Speech that He is described with, as part of His Essence, and that He speaks whenever He wills. They believe that He spoke to Mūsā (عَلَيْهِمَا السَّلَامُ) from the tree, and He spoke to our Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), the night he ascended to Allāh, from behind a veil.

The proofs for that are many. From them is the Statement of Allāh (سُبْحَانَهُ وَتَعَالَى),

﴿ قُلْ لَوْ كَانَ الْبَحْرُ مَدَادًا لَكَلِمَتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنفَدَ كَلِمَاتُ رَبِّي
وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا ﴿١٣٩﴾ ﴾

“Say (O Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) to mankind): “If the sea were ink for (writing) the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if We brought (another sea) like it for its aid.” [Sūrah Al-Kahf 18:109]

Also from the proofs is His Statement,

﴿ وَإِنْ أَحَدٌ مِّنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّىٰ يَسْمَعَ كَلِمَةَ
اللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُ ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ ﴿٦﴾ ﴾

“And if anyone of the Mushrikūn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allāh) seeks your protection then grant him protection, so that he may hear the Word of Allāh (the Qur’ān), and then escort him to where he can be secure, that is because they are men who know not.”
[*Sūrah At-Tawbah* 9:6]

Also from them is His Statement,

﴿ وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ ۚ قَالَ رَبِّ أَرِنِي ۖ أَنْظُرْ
إِلَيْكَ ۚ ﴾

“And when Mūsā came at the time and place appointed by Us, and His Lord spoke to him, he said: “O my Lord! Show me (Yourself), that I may look upon you.” [*Sūrah Al-‘Arāf* 7:143]

Allāh's Speech is an Attribute from His Attributes. We do not say, “He created it in the tree”, as some of the misguided groups say. Nor do we say, “It is an indication

to what is in Himself”, as some of them say; rather, we say, “It is the Speech of Allāh and His Speech is an Attribute that is befitting of His Loftiness.

Their Belief Concerning the Qur'ān

7- The Victorious Group believe that the Qur'ān is the Speech of Allāh, He sent it down, and it is not created. From Him it began and to Him it will return. Shaykhul Islām ibn Taymīyah (رَحْمَةُ اللَّهِ) said in 'Majmū'ul Fatāwa' (12/487),

"It is narrated from Imām Ahmad and the Imāms of Ahlus Sunnah wal Ḥadīth, that they said, 'Whoever says that the Qur'ān is created is a disbeliever. And whoever says Allāh will not be seen in the Hereafter is a disbeliever.'" And statements the likeness of that.

Abū Bakr As-Sijzī reported from them two statements concerning this:

- One of them is that it is disbelief that removes one from the religion. He said, "This is the statement of most of them."
- The second statement is that it is disbelief that does not remove one from the religion. Due to this, Al-

Khatābi said,

“Verily, this statement of theirs is severe.”

Likewise, those who came later disputed with our companions (those who proceeded) concerning the abiding in the Hell-Fire forever, of those who disbelieved, from these ones.

The majority of them hold the position that he will remain in it. This has been transmitted from a group of those who proceeded from the scholars of Ḥadīth. From those scholars is Abū Hātim, Abū Zur'ah (رحمة الله) and other than the two of them.

Some others refrained from saying that he will remain in the Hell-Fire.

What I wanted to transmit has concluded, along with a slight alteration in the beginning.

I say, “In my opinion, I hold the statement that the one who says the Qur’ān is created is a disbeliever, with the disbelief that removes one from the religion, after the evidence has been established against him. This is where the truth is, in shaa Allāh, because he rejects Allāh’s report, where Allāh says,

“And if anyone of the Mushrikūn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allāh) seeks your protection then grant him protection, so that he may hear the Word of Allāh (the Qur’ān).” [Sūrah at-Tawbah 9:6]

The Qur’ān is what is intended by the Speech of Allāh.

Likewise, Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ قُلْ لَوْ كَانَ الْبَحْرُ مَدَادًا لَكَلِمَتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَفِدَ كَلِمَتُ رَبِّي

وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا ﴿١٠٩﴾

“Say (O Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to mankind): “If the sea were ink for (writing) the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if We brought (another sea) like it for its aid.” [Sūrah Al-Kahf 18:109]

It has been established that there is a consensus amongst the Salaf, from the Companions (رَضِيَ اللهُ عَنْهُمْ) and those who came after them from the Imāms of guidance, that the Qur’ān is the Speech of Allāh. He sent it down and it is not created. From Him it began and to Him it will return. He sent it down with His Knowledge, in order that the slaves

would take it as a guide, so that they could believe in it and act according to it, upon its light. Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴿١٧﴾ ﴾

“And We have indeed made the Qur’ān easy to understand and remember, then is there any that will remember (or receive admonition).” [Sūrah Al-Qamar 54:17]

Their Belief Concerning al-Ḥākimiyyah

8- The Victorious Group believes in the obligation of making Allāh (عَزَّوَجَلَّ) and His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) a judge (in all matters), this is due to the Statement of Allāh,

﴿ وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ﴾

“And in whatsoever you differ, the decision thereof is with Allāh (He is the Ruling Judge).” [Sūrah Ash-Shūrā 42:10]

Also, Allāh's Statement (سُبْحَانَهُ وَتَعَالَى),

﴿ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴾

“(And) if you differ in anything amongst yourselves, refer it to Allāh and His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), if you believe in Allāh and in the Last Day. That is better and more suitable for final determination.” [Sūrah An-Nisā’ 4:59]

Returning it back to Allāh is by way of returning it back to His Book, and returning it back to His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is by way of returning it back to what is authentic from his Sunnah, according to the principles of the people of narrations; whether, that is in matters of belief or in matters of other than belief.

It is not permissible for anybody to leave off from the Sunnah of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) for the statement of anybody, no matter who it may be.

It has been narrated that Imām Mālik (رَحِمَهُ اللهُ) said,

“There is nobody except that his statement is either taken or rejected except the companion of this grave.”
And he indicated to the grave of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).¹¹²

¹¹² As-Sakhāwi said in 'Al-Maqāsid Al-Hasanah' (1/513) (815), “It is from the statements of Mālik (رَحِمَهُ اللهُ), rather, in At-Tabarānī from the Ḥadīth of ibn ‘Abbās (رَضِيَ اللهُ عَنْهُمَا), and it is attributed to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), “There is nobody except that his statement is taken or rejected.”

Al-Ghazālī brought it in 'Al-Ihyā' with the wording, “There is nobody except that some of his knowledge is taken or is left off, except the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).” And its meaning is correct.

Let us bring an example for that, of what is occurring in the time we live in. The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was ordered to begin his call to Allāh with Tawhīd¹¹³, as is the call of every Messenger.

Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا
الطَّاغُوتَ﴾

“And verily, We have sent among every ‘Ummah (community, nation) a Messenger (proclaiming): “Worship Allāh (Alone), and avoid (or keep away from) Tāghūt (all false deities, etc.).” [Sūrah An-Nahl 16:36]

The founder of this modern day Da’wah (call) (i.e. Hasan Al-Banna) established that his call and the call of his followers is to bring back the lost caliphate. Thus, his followers obeyed him in that. They manifested to the people that they are calling to abstinence from the worldly life and to worship, while they attribute themselves to

¹¹³ Tawhīd is to single Allāh out with worship

*Surūriyah*¹¹⁴. In their Da'wah, they conceal (their intentions of) bringing down the present states, one after another, until the caliphate returns to what it was previously, according to their claims; and until the Muslims are under one kalifah.

One of them says to the clouds, "Bring the rain wherever you wish, for your harvest will come to me." And they have reached that by means of ways in which its explanation is extensive.

The important thing is that these ones have disobeyed the Command of Allāh and the command of His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), when Allāh and His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ordered that the Call to Allāh be begun with Tawhīd. They obeyed that party-partisan, when he commanded them with calling to the return of the caliphate.

Allāh commanded that the Da'wah (Call to Him) be religious based. This one (i.e. Hasan Al-Banna) ordered that that Da'wah be political.

Allāh (سُبْحَانَهُ وَتَعَالَى) ordered that the Da'wah be apparent. As for him, he ordered that it be secretive.

¹¹⁴ The followers of Muhammad Surūr Zaynul 'Ābidīn

Allāh (سُبْحَانَهُ وَتَعَالَى) made major polytheism something that nullifies ones actions and obligates him to remain in the Hellfire eternally. Whereas, this one dedicated himself to combating against lewd and despicable sins; meanwhile, he remained silent about major polytheism, which removes one from the religion.

Allāh commanded with obeying the rulers and forbade against rebelling against them. Whereas that Hizb' (party-partisan) commanded with rebelling against the rulers and stripping their authority from their hands.

Like this is in opposition to the Command of Allāh and His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and blind obedience to the commands of the founder of this group. Indeed, to Allāh we belong and to Him we will return.

Their Belief Concerning Obedience to the Rulers

9- The Victorious Group believes in the obligation of obedience to the rulers and the forbiddance of revolting against them. It is forbidden to dispute with them and speak about them with speech that will incite agitation against them in general sittings or belittle them or any of their affairs. It is obligatory to obey them in anything that is not in disobedience to Allāh (سُبْحَانَهُ وَتَعَالَى). It is obligatory to pray behind them, to fight alongside them, and to pay the Zakāh (obligatory charity) to them.

The Aḥādīth concerning this are many and well-known. From them is the Ḥadīth of 'Ubādah ibn As-Ṣāmiṭ (رَضِيَ اللَّهُ عَنْهُ) that is in the two 'Shaḥīḥs of Al-Bukhārī and Muslim. He (رَضِيَ اللَّهُ عَنْهُ) said,

دَعَانَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَبَايَعَنَا عَلَى السَّمْعِ وَ
 الطَّاعَةِ فِي الْعُسْرِ وَالْيُسْرِ ، وَالْمَنْشَطِ وَالْمَكْرِهِ ، وَعَلَى أَنْتَرَةِ عَلَيْنَا ،
 وَ أَلَّا نُنَازِعَ الْأَمْرَ أَهْلَهُ ؛ إِلَّا أَنْ تَرَوْا كُفْرًا بَوَاحًا مَعَكُمْ مِنَ اللَّهِ
 فِيهِ بُرْهَانٌ

“The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) called us, thus, we gave him the oath of allegiance upon hearing and obeying, in difficulty and in ease, in what is liked and in what is hated; even if they prevented us from our rights, and that we do not contest him, unless you see open disbelief, for which you will have a clear proof from Allāh.”¹¹⁵

Also from them is the Ḥadīth of Ibn Abbās (رَضِيَ اللهُ عَنْهُمَا), that is in the two Ṣaḥīḥ of Al-Bukhārī and Muslim,

مَنْ خَلَعَ يَدًا مِنْ طَاعَةٍ لِقَيِّ اللَّهِ يَوْمَ الْقِيَامَةِ وَلَا حُجَّةَ لَهُ، وَمَنْ مَاتَ وَ لَيْسَ فِي عُنُقِهِ بَيْعَةٌ مَاتَ مِيتَةً جَاهِلِيَّةً

“Whoever sees something from his ruler that he dislikes, then let be patient upon it. For whoever goes outside of the Jamā’ah (main body of Muslims) a hand-span and dies, except that he dies a death of Jāhiliyyah (pre-Islāmic times of ignorance).”¹¹⁶

In another narration,

¹¹⁵ Reported by Al-Bukhārī (7054), and Muslim (1849)

¹¹⁶ Reported by Al-Bukhārī (7054), and Muslim (1849)

“He has removed the noose of Islām from his neck.”¹¹⁷

Also from them is the Ḥadīth of Ibn 'Umar (رضي الله عنهما),

“Whoever removes a hand from obedience, he will meet Allāh on the Day of Standing, not having any evidence on his behalf and whoever dies while he does not have an oath of allegiance, he dies a death of Jāhiliyyah (pre-Islāmic times of ignorance).”¹¹⁸

Also from them is the Ḥadīth of Abū Hurayrah (رضي الله عنه), that is in Ṣaḥīḥ Muslim¹¹⁹.

¹¹⁷ Reported by Abū Dawūd (4758) from Abū Dharr (رضي الله عنه), he said: “the Messenger of Allāh (صلى الله عليه وسلم) said,

“Whoever opposes the Jamā’ah one hand-span, has removed the noose of Islām from his neck.”

Shaykh Al-Albānī (رحمته الله) in 'Ṣaḥīḥ wa Da’if Sunan Abi Dawūd'

¹¹⁸ Reported by Muslim (1851)

¹¹⁹ Reported by Muslim (1848) on the authority of Abū Hurayrah (رضي الله عنه), upon the Prophet (صلى الله عليه وسلم) that he said,

“Whoever leaves out from obedience and separates from the Jamā’ah and thus dies, he dies a death of pre-Islāmic times of ignorance. Whoever fights under a banner of misguidance; he

Also from them is the Ḥadīth of Abū Dharr (رضي الله عنه)¹²⁰

Also from them is the Ḥadīth of 'Auf ibn Mālik Al-Ashjaa'i¹²¹

becomes angry for the sake of a group and he is killed (in this condition), he dies a death of pre-Islāmic times of ignorance. Whoever revolts against my nation, killing the righteous or the corrupt of it, not sparing its believers, and he does not fulfill the covenant to the one who possesses a covenant, then he is not from me and I am not from him."

¹²⁰ Reported by Ahmad in his 'Musnad' (35/364) (21460) on the authority of Abū Dharr Al-Ghifārī (رضي الله عنه), that he said,

"Verily, the Messenger of Allāh (صلى الله عليه وسلم) addressed us. He said,

'There will come after me a ruler, do not belittle him, and whoever seeks to belittle him, has removed the noose of Islām from his neck. His repentance will not be accepted until he plugs up what he put a crack in; and he will not be able to do so...'"

¹²¹ Reported by Muslim (1855) on the authority of 'Auf ibn Mālik (رضي الله عنه), on the authority of the Messenger of Allāh (صلى الله عليه وسلم), he said,

Also from them is the Ḥadīth of 'Abdullah ibn 'Amr ibn Al-'Ās (رَضِيَ اللَّهُ عَنْهُ)¹²²

“The best of your Imāms are those whom you love and they love you, they supplicate for you and you supplicate for them. The most evil of your Imāms are those whom you hate and they hate you, you curse them and they curse you.”

It was asked, **“O Messenger of Allāh! Should we not wage war against them with the sword?”**

He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

“No, as long as the establish the Ṣalāh amongst you. If you see something from your rulers that you dislike, then dislike it, and do not remove a hand from their obedience.”

¹²² Reported by Muslim (1844), on the authority of 'Abdullah ibn 'Amr (رَضِيَ اللَّهُ عَنْهُمَا), that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

“There has not come a Prophet before me except that it was a duty upon him to guide his nation to what he knew was good for them and to caution them from what he knew was harmful for them. Verily, this nation of yours had its well-being in its beginning and its latter part will be afflicted with trials and matters that you will reject. There will come trials that will make light of the trials before it. There will come trials and the believer will say, ‘This is my destruction.’ Afterwards, they will become apparent. Then another trial will come and the

Also from them is the Ḥadīth of Umm Salamah (رَضِيَ اللَّهُ عَنْهَا) ¹²³

Also from them is the Ḥadīth of Abū Sa'īd Al-Khudri (رَضِيَ اللَّهُ عَنْهُ) ¹²⁴

believer will say, 'This is my destruction.' Therefore, whoever wishes to be saved and far-removed from the Hellfire and be made to enter the Jannah, then let death come to him while he believes in Allāh and the Last Day, and let him treat the people how he would love for them to treat him. Whoever gives an oath of allegiance to an Imām, by giving his hand and heart (i.e. submit to him inwardly and outwardly), then he should obey him to the best of his ability. If there comes another one disputing his authority, then cut the neck of the latter."

¹²³ Reported by Muslim (1854), on the authority of Umm Salamah (رَضِيَ اللَّهُ عَنْهَا), that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

"There will come leaders that you know and will reject them. So, whoever knows them will have a path to safety. Whoever rejects their evil will be safe, but the sin and punishment is upon the one who is pleased and follows them (in their evil)."

They said, "Should we not fight against them?"

He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

"No, as long as they establish the Ṣalāh."

Also from them is the Ḥadīth of 'Arfajah Al-Ashja'i (رَضِيَ اللَّهُ عَنْهُ)¹²⁵

These Aḥādīth forbid from revolting and disputing with the rulers and they order with hearing and obeying them. Whoever opposes that and seeks to belittle the commands of the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is a liar, one who transgresses beyond bounds, and he is an oppressor.

¹²⁴ Reported by Muslim (1853), on the authority of Abū Sa'īd Al-Khudri (رَضِيَ اللَّهُ عَنْهُ), he said: "The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

"If two kalīfahs are given the oath of allegiance, then kill the latter of the two."

¹²⁵ Reported by Muslim (1852), on the authority of 'Arfajah (رَضِيَ اللَّهُ عَنْهُ), he said, "I heard the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) say,

"There will soon be trials and other occurring matters. Whoever seeks to divide the matter of this nation (i.e. to revolt against the rulers, divide the statement of the Muslims, etc.) while it is united, then kill him with the sword, whoever it may be."

Their Belief Concerning the Khawārij

10-The Victorious Group believes that the Khawārij are a misguided group and a sect that brings about corruption. It is obligatory upon the rulers to work effortlessly to punish and kill them wherever they go and wherever they are found. It is authentically reported on the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) that he said,

يَأْتِي فِي آخِرِ الزَّمَانِ قَوْمٌ حُدَّثَاءُ الْأَسْنَانِ ، سُفَهَاءُ الْأَخْلَامِ ، يَقُولُونَ
مِنْ خَيْرِ قَوْلِ الْبَرِيَّةِ ، يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ السَّهْمُ مِنَ
الرَّمِيَّةِ ، لَا يُجَاوِزُ إِيمَانُهُمْ حَنَاجِرَهُمْ ؛ فَأَيْنَمَا لَقَيْتُمُوهُمْ فَاقْتُلُوهُمْ ؛
فَإِنَّ فِي قَتْلِهِمْ أَجْرًا لِمَنْ قَتَلَهُمْ يَوْمَ الْقِيَامَةِ

“There will come in the last days a people who are young in age, possessing weak intellects, they will recite the Qur’ān, and they will leave out from Islām as the arrow leaves out of the prey. Their Īmān will not go beyond their throats (i.e. they will believe with their tongues, not with their hearts). Wherever you encounter them, kill them. For verily, in killing

them is a reward for the one who does so on the Day of Standing.”¹²⁶

Also, in the long Ḥadīth of Abū Sa'īd Al-Khudri (رضي الله عنه), he said,

إِنَّهُ يُخْرِجُ مِنْ ضِئْضِئِ هَذَا قَوْمٌ يَتْلُونَ كِتَابَ اللَّهِ رَطْبًا ، لَا يُجَاوِزُ
حَنَاجِرَهُمْ يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ ، وَأَظْنُهُ
قَالَ : لَئِنْ أَدْرَكْتُهُمْ لَأَقْتُلَنَّهُمْ قَتْلَ ثَمُودَ

“Indeed, there will arise from this man's progeny a people who will recite the Book of Allāh, with a beautiful recitation, it will not reach their throats. They will leave out from the religion, just as the arrow leaves out from its prey.” And I think he said, “If I were to reach them, I would kill them like the killing of Thamūd.”¹²⁷

In another narration,

¹²⁶ Reported by Al-Bukhārī (3611), from the Ḥadīth of 'Alī ibn Abū Tālib (رضي الله عنه).

¹²⁷ Reported by Al-Bukhārī (4351), and Muslim (1064), from the Ḥadīth of Abū Sa'īd Al-Khudri (رضي الله عنه)

قَتْلَ عَادَ

"Like the killing of 'Ād."¹²⁸

In another narration,

هُمُ شَرُّ الْخَلْقِ وَالْخَلِيقَةِ

"They are the most evil of creation."¹²⁹

In another narration,

طُوبَى لِمَنْ قَتَلَهُمْ أَوْ قَتَلُوهُ

"Tūba¹³⁰ is for the one who kills them or they kill him."¹³¹

In another narration,

¹²⁸ Reported by Al-Bukhārī (3344), and Muslim (1064), from the Ḥadīth of Abū Sa'īd Al-Khudrī (رَضِيَ اللَّهُ عَنْهُ)

¹²⁹ Reported by Muslim (1064)

¹³⁰ [T.N.] Tūba has been explained as either a tree in the Jannah, or it means Jannah itself.

¹³¹ Reported by Al-Bayhaqī in 'Al-Kubra' (8/325) (16783), and Abū Dawūd (4765), with the wording:

"Tūba is for the one who kills them and they kill him."

It was declared Ṣaḥīḥ by Al-Albānī (رَضِيَ اللَّهُ عَنْهُ) in 'Ṣaḥīḥ wa Da'īf Sunan Abi Dawūd'.

شَرُّ قَتْلَى تَحْتَ أَدِيمِ السَّمَاءِ

“They are the most evil of those killed under the shade of the sky.”

Verily, these are the descriptions that the Khawārij have been described with. Those who revolt against the rulers are consistent with those who have appeared in our time, who are labeled as terrorists, according to new terminology. And they are deserving of this label, because they utilize deception by way of that. Therefore, when they say, “We have the oath of allegiance to the ruler tied to our necks.” They only conceal their deceit by way of that. What they really intend is the oath of allegiance to the ruler whom they are awaiting, who springs from this group, is what is tied to their necks, just as the leader of the mother of the group had said (i.e. Hasan Al-Banna).

These ones differ from the Khawārij of old, being that they utilize hypocrisy and *Taqiyyah*¹³².

These ones acquired from every innovation, the most evil of what is in them. They acquired revolting against the rulers

¹³² [T.N.] *Taqiyyah* is concealment of the truth and using flattery, in other than their land, in order to take precaution from destruction. [taken from *Mujāma Wasī*]

and making the Muslims blood permissible to spill from the Khawārij of old; this being established upon them declaring them to be disbelievers.

They acquired *Taqiyyah* from the Shia and *Taqiyyah* is hypocrisy, etc. from the matters that have occurred and are known from them.

Their Belief Concerning Takfīr

11-The Victorious Group believes that it is not permissible for anyone to declare anyone of the Muslims to be a disbeliever except for what mandates that: if he were to fall into major polytheism, if he were to disbelieve in any of the six pillars of Īmān, like rejecting the Day of Standing, or rejecting the Angels, etc. from what has been established by way of the Book and the Sunnah, or if he were to perpetrate any of the nullifiers of Islām.

To be more precise, Allāh (عَزَّوَجَلَّ) mentioned the bond of Īmān between the believers and those who fight against one another.

Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿وَإِنْ طَآئِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا﴾

“And if two parties (or groups) among the believers fall to fighting, then make peace between them both.” [Sūrah Al-Hujurāt 49:9]

He also says,

﴿ فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتَّبِعْهُ بِالْمَعْرُوفِ وَأَدَاءٍ إِلَيْهِ بِإِحْسَانٍ ﴾

“But if the killer is forgiven by the brother (or the relatives, etc.) of the killed against blood money, then adhering to it with fairness and payment of the blood money to the heir should be made in fairness.” [Sūrah Al-Baqarah 2:178]

At this point, it is understood from these two verses that the commission of sins does not remove someone from Islām, whether it be a major or minor sin, unless he seeks to make permissible what is impermissible; like usury, fornication, or drinking intoxicants. Meaning he seeks to make it permissible by way of belief. As for mere action, then that does not constitute disbelief. Also, it removes him from Islām, if he seeks to make something impermissible what is permissible.

Their Belief Concerning What Results from Declaring a Muslim to be a Disbeliever

12-The Victorious Group believes that there are disgraceful matters that result from declaring the Muslims to be disbelievers. These things are harmful to the Muslims. These matters include making permissible the spilling of their blood, the taking of their wealth, and the taking of their honor.

Those who come with this transform an Islāmic society into a society that is unstable. Its people do not find any rest nor serenity, in order to be able to carry out the worship of their Lord with ease.

Therefore, it is obligatory that the Muslims take caution from this dangerous path, to remain as far as possible away from it, and to know that whoever calls them to it, he has certainly called them to what will harm them in their worldly affairs as well as their Hereafter.

Their Belief Concerning Boycotting the People of Innovation

13-The Victorious Group believes that it is obligatory to stay far away and distant from the people of innovation and boycott them according to one's capability; whether they be from the Khawārij, the Shia, the Jahmīyah, the Mu'tazilah, the Sufiyyah, the Ikhwānul Muslimūn, the Surūriyyah, the Qutubiyyah, the Jamā'atul Tabligh, the Tahrīriyyah, etc. from the new groups.

It is obligatory upon the Muslim to remain far away from these groups and their people, fearing that he will receive some of their harm that will bring damage to his religion and harm his society.

We ask Allāh to protect us from these groups and their people, and to protect us from their plots and their evil. Verily, He is the Protector of that and is Capable of it.

Their Belief Concerning the Prophet's (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) Family

14- The Victorious Group believes in the obligation of acknowledging the virtues of the close relatives of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and Ahlul Bayt (the people of his household), and those who are beloved to Allāh due to their relationship to His Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

This is due to the Statement of Allāh (سُبْحَانَهُ وَتَعَالَى),

﴿ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ ﴾

“Say (O Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)): “No reward do I ask of you for this except to be kind to me for my kinship with you.” [Sūrah Ash-Shūrā 42:23]

Meaning except that you love my family and that you love them because of me.

For that reason, it is obligatory upon us to love them, without any extremism concerning them, nor believing that they are infallible.

Their Belief Concerning the Wives of the Prophet

(صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)

15- The Victorious Group believes that it is obligatory upon us to love the wives of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and to acknowledge the rights they possess. It is upon us to believe that they are good, pure, and purified.

It is upon us to hate and curse whoever accuses them of *Fāhishah* (lewd acts, fornication, every despicable sin) after Allāh freed them of that; rather, we believe that he is a disbeliever.

This is due to the Statement of Allāh (سُبْحَانَهُ وَتَعَالَى) in the context of the innocence of 'Āishah - May Allāh be pleased with her and with the rest of his wives (رَضِيَ اللَّهُ عَنْهُنَّ),

﴿ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَئِكَ مُبَرَّءُونَ مِمَّا

يَقُولُونَ ﴾

“Good statements are for good people (or good women for good men) and good people for good statements (or good men for good women), such

(good people) are innocent of (each and every) bad statement which they say," [Sūrah An-Nūr 24:26]

This declaration of innocence is for 'Āishah and all of the purified wives (رَضِيَ اللَّهُ عَنْهُنَّ). The best of all of them is Khadijah, after her 'Āishah is the best of them (رَضِيَ اللَّهُ عَنْهُنَّ).

Their Belief Concerning the Companions (رَضِيَ اللَّهُ عَنْهُمْ)

16- The Victorious Group believes that it is obligatory upon every single Muslim to know the rights of the Companions (رَضِيَ اللَّهُ عَنْهُمْ) of the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and their virtues. This is due to the statement of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ),

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

“Do not abuse my Companions, for had anyone among you given gold in charity¹³³ the likeness of the mountain of ‘Uhud, it would not reach a Mudd¹³⁴

¹³³ [T.N] Ibn Hajr Al-Asghalāni mentioned in 'Fathul Bāri': "Al-Burqāni added in 'Al-Musāfahah' from the path (in the chain of narration) of Abū Bakr ibn 'Iyāsh from Al-A'māsh, "Every day." He said, "And it is a good addition."

¹³⁴ [T.N] A Mudd is a dry measure; its weight is equal to a handful by way of cupping both hands together, and Allāh knows best.

of one of them in reward, not even a half of a Mudd.”¹³⁵

They believe that it is obligatory to refrain from delving into what occurred between the Companions (رَضِيَ اللَّهُ عَنْهُمْ) of dispute.

They also believe that the best of this nation after its Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is Abū Bakr As-Siddīq, then 'Umar ibn Al-Khattab, then 'Uthmān ibn 'Affaan, then 'Alī ibn Abū Tālib, then the ten remaining of those who were given the glad tidings of Jannah, then the Companions who gave the oath of allegiance at Al-'Aqabah, then the *Muhājirūn* (the Companions who migrated from Makkah to Madīnah with the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)), who proceeded from the people of the Battle of Badr, then the Companions who gave the oath of allegiance of Ar-Ridwān, then those who became Muslim, migrated, and fought before the Conquest of Makkah, then those who became Muslim and fought after the Conquest of Makkah, then the smaller ones from the Companions (رَضِيَ اللَّهُ عَنْهُمْ).

¹³⁵ Reported by Al-Bukhārī (3673) from the Ḥadīth of Abū Sa'īd Al-Khudri (رَضِيَ اللَّهُ عَنْهُ), and Muslim (2540) from the Ḥadīth of Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ).

The Belief in the Virtue of the First Three Generations

17- The Victorious Group believes that the virtue of the first three generations is given precedence over other than them, from this nation. This is due to the statement of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ),

خَيْرُ النَّاسِ قَرْنِي ، ثُمَّ الَّذِينَ يَلُونَهُمْ ، ثُمَّ الَّذِينَ يَلُونَهُمْ ، ثُمَّ يَجِيءُ
أَقْوَامٌ نَسَبُ شَهَادَةِ أَحَدِهِمْ يَمِينُهُ ، وَيَمِينُهُ شَهَادَتُهُ

“The best of people is my generation, then those who come after them, then those who come after them. Thereafter, there will come a people whose testimony will precede their oaths and their oaths will precede their testimony.”¹³⁶

It is obligatory upon every single Muslim to return to the understanding of the Companions (رَضِيَ اللهُ عَنْهُمْ) for the religious texts, then to return to the understanding of the scholars of

¹³⁶ Reported by Al-Bukhārī (2652), and Muslim with its likeness (2533) from the Ḥadīth of 'Abdullah ibn Mas'ūd (رَضِيَ اللهُ عَنْهُ).

the Tābī'in; those who took their knowledge from the Companions (رَضِيَ اللَّهُ عَنْهُمْ), then to return to the understanding of the Atbā' Tābī'in; those who took their knowledge from the Tābī'in, then to return to the understanding of the people of Ḥadīth in every time, because their mention has been raised and praised in the Statement of Allāh (سُبْحَانَهُ وَتَعَالَى),

﴿ وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ ۖ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴿١١٥﴾ ﴾

“And whoever contradicts and opposes the Messenger (Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)) after the right path has been shown clearly to him, and follows other than the believers’ way, We shall keep him in the path he has chosen, and burn him in Hell -what an evil destination.” [Sūrah An-Nisā’ 4:115]

Therefore, any explanation of the Qur’ān or any explanation of the Sunnah that is not narrated from the Companions (رَضِيَ اللَّهُ عَنْهُمْ), nor from the people of Ḥadīth, after the Companions, then it is false, and it is not permissible to return to it, nor follow it.

When Imām Ahmad ibn Hanbal (رَحِمَهُ اللَّهُ) was asked about The Victorious Group, he said,

THE 'AQĪDAH OF THE VICTORIOUS GROUP

“If they are not the people of Ḥadīth, I do not know who they are.”¹³⁷

¹³⁷ Reported by Al-Hākīm in 'Ma'rifah 'Ulūmil Ḥadīth', page 35.

Their Belief Concerning the Bliss and the Punishment in the Grave

18-The Victorious Group believes in the punishment and the bliss in the grave. There has come in a Ḥadīth,

القَبْرِ رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ، أَوْ حَفْرَةٌ مِنْ حَفْرِ النَّارِ

“The grave is either a garden from the gardens of Jannah, or a pit from the pits of the Hellfire.”

Although, there is weakness in this Ḥadīth with this wording. It was reported by At-Tirmidhi, by way of 'Atiyyah Al-'Aufi, and he is declared Da'if (not accepted)¹³⁸.

He referenced it in 'Mu'jam Az-Zawāid' in his 'al-Awsāt', and he said,

“In the Ḥadīth is Muḥammad ibn Ayūb ibn Suwayd, and he is Da'if.”

As far as the meaning, then there are many Aḥadīth that give witness to it, and they are Ṣaḥīḥ (authentic).

¹³⁸ Reported by At-Tirmidhi (2460) from the Ḥadīth of Abū Sa'id Al-Khudri (رَوَاهُ اللَّهُ عَنْهُ).

This is the wording of the Ḥadīth:

On the authority of Muḥammad ibn Ahmad ibn Madawayh, he said, "Al-Qāsim ibn Al-Hakim Al-'Arni narrated to us." He said, "Ubaydullāh ibn Walid Al-Wasāfi narrated to us." On the authority of Abū Sa'īd (رَضِيَ اللَّهُ عَنْهُ), he said,

أَمَّا إِيَّاكُمْ لَوْ أَكْثَرْتُمْ ذِكْرَ هَازِمِ اللَّذَاتِ لَشَغَلَكُمْ عَمَّا أَرَى فَاكْثُرُوا
 مِنْ ذِكْرِ هَازِمِ اللَّذَاتِ الْمَوْتِ فَإِنَّهُ لَمْ يَأْتِ عَلَى الْقَبْرِ يَوْمُ إِلَّا تَكَلَّمَ
 فِيهِ فَيَقُولُ أَنَا بَيْتُ الْعُرْبَةِ وَأَنَا بَيْتُ الْوَحْدَةِ وَأَنَا بَيْتُ التُّرَابِ وَأَنَا
 بَيْتُ الدُّودِ . فَإِذَا دُفِنَ الْعَبْدُ الْمُؤْمِنُ قَالَ لَهُ الْقَبْرُ مَرْحَبًا وَأَهْلًا أَمَا إِنْ
 كُنْتَ لِأَحَبَّ مَنْ يَمْشِي عَلَى ظَهْرِي إِلَى قَائِدِ وَلِيِّتِكَ الْيَوْمَ وَصِرْتَ إِلَيَّ
 فَسَتَرِي صَنِيعِي بِكَ . قَالَ فَيَتَسَعُّ لَهُ مَدَّ بَصَرِهِ وَيُفْتَحُ لَهُ بَابٌ إِلَى الْجَنَّةِ
 . وَإِذَا دُفِنَ الْعَبْدُ الْفَاجِرُ أَوْ الْكَافِرُ قَالَ لَهُ الْقَبْرُ لَا مَرْحَبًا وَلَا أَهْلًا أَمَا
 إِنْ كُنْتَ لِأَبْغَضَ مَنْ يَمْشِي عَلَى ظَهْرِي إِلَى قَائِدِ وَلِيِّتِكَ الْيَوْمَ وَصِرْتَ
 إِلَيَّ فَسَتَرِي صَنِيعِي بِكَ . قَالَ فَيَلْتَمِسُ عَلَيْهِ حَتَّى تَلْتَقِي عَلَيْهِ وَتُخْتَلِفُ
 أَضْلَاعُهُ . قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِأَصَابِعِهِ فَأَدْخَلَ
 بَعْضَهَا فِي جَوْفِ بَعْضٍ قَالَ " وَيُقَيِّضُ اللَّهُ لَهُ سَبْعِينَ تَنِينًا لَوْ أَنْ وَاحِدًا

مِنْهَا نَفَخَ فِي الْأَرْضِ مَا أَنْبَتَتْ شَيْئًا مَا بَقِيَتْ الدُّنْيَا فَيَنْهَشُنُهُ
 وَيَخْدِشُنُهُ حَتَّى يُفْضَى بِهِ إِلَى الْحِسَابِ . " قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
 عَلَيْهِ وَسَلَّمَ " إِنَّمَا الْقَبْرُ رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ أَوْ حُفْرَةٌ مِنْ حُفْرِ
 النَّارِ

"The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) entered his prayer place and he saw the people laughing hard. So, he said, 'If you were to increase in the remembrance of the destroyer of pleasures (i.e. death), you would find yourselves too busy for what I see. So, increase in the remembrance of death, the destroyer of pleasures. For indeed, there is no day that comes upon the grave except that it speaks, saying, 'I am the house of the estranged, I am the house of solitude, I am the house of dust, and I am the house of the worm-eaten.' When the believing worshipper is buried, the grave says to him, 'Welcome, make yourself comfortable. Indeed, to me you are the most beloved of those who walked upon me. Since you have been entrusted to me and delivered to me today, you shall see what I have arranged for you.' It will then widen for him to the extent of his sight, and a door to Jannah will be opened for him. And when a wicked person or a

disbeliever is buried, the grave says to him, 'You are not welcome, do not get comfortable. Indeed, to me, you are the most hated of those who walked upon me. Since you have been entrusted to me and delivered to me today, you shall see what I have arranged for you.' He said, 'It will begin closing in on him (squeezing him) until his ribs will crush each other.' He said, 'The Messenger of Allāh (صلى الله عليه وسلم) clasped his fingers between each other and said, 'Seventy giant serpents will constrict him, if even one of them were to hiss on the earth, nothing upon it would grow, as long as the world remains. They will chew on him and bite him until he is brought to the Reckoning.' He said, 'The Messenger of Allāh (صلى الله عليه وسلم) said, 'The grave is but a garden from the gardens of Jannah, or a pit from the pits of the Hellfire.'"

Abū 'Īsā At-Tirmidhi said, "This Ḥadīth is Hasan, Gharīb. We do not know it except by this way."

Imām Al-Albānī (رحمته الله) said in 'Da'if Sunan At-Tirmidhi',

"This Ḥadīth is very Da'if." Also look in 'Silsilah Al-Aḥadīth Ad-Da'ifah' (no. 4990); although, the sentence "The destroyer of pleasures" is Ṣaḥīḥ (authentic), look to Ḥadīth (no. 2409).

I say, "'Atiyyah that has come in the chain of narration for this Ḥadīth is very Da'if. He gave virtue to 'Alī over all the rest of the Companions (رَضِيَ اللَّهُ عَنْهُ). He used to sit with Abū Sa'id Al-Khudri (رَضِيَ اللَّهُ عَنْهُ). After the death of Abū Sa'id, he would sit with Al-Kalbi. 'Atiyyah gave Al-Kalbi the *Kunyah*¹³⁹ of Abū Sa'id. He would narrate from Al-Kalbi, and when it would be asked, "Who narrated to you"? He would say, "Abū Sa'id narrated to me. It would be believed that it was Abū Sa'id Al-Khudri; meanwhile, he intended Al-Kalbi. This is major deception.

Imām Abū Ja'far Ahmad ibn Muḥammad At-Tahāwi said in 'Al-'Aqīdah At-Tahāwiyyah',

"The reports from the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) concerning the affirmation of the punishment and the bliss in the grave for those who deserve it, and the questioning of the two Angels have come *Mutawātir*¹⁴⁰.

It is obligatory to believe in the establishment of that, and to have Īmān in it. We do not speak concerning how it is; since it is not for the intellect to stop at how

¹³⁹ [T.N] A kunyah is a name with Abū or Umm before it. (Example: Abū Bakr or Umm Salamah)

¹⁴⁰ [T.N] Multiple paths to the point it is not possible for it be unauthentic.

it is. The intellect does not have any knowledge about it in this life and the religion did not come with what the intellects transform it into. Rather, the religion brings what leaves the intellects perplexed.”¹⁴¹

¹⁴¹ Explanation of 'Al-'Aqīdah At-Tahāwīyyah' of ibn Abī 'Izz Al-Hanafi, page 267

Their Belief Concerning the Resurrection

19-The Victorious Group believes that Allāh will resurrect those who are in the graves and He will gather them for the Day of Standing. The sun will draw near to them and the sweat will be severe on them. The believers will seek intercession. They will go to Adam, then to the five strong ones of the Messengers (Nūh, Ibrāhīm, Mūsā, ‘Īsā, and Muḥammad (ﷺ)). All of them will refuse it until they reach the Noble Prophet Muḥammad (ﷺ), thereupon, he will say, “I am the one for it.”¹⁴²

Thus, he (ﷺ) will intercede in the place of Judgement. And that is the praised Station that his Lord promised him, in His Statement

﴿ عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ﴿٧٩﴾ ﴾

“It may be that your Lord will raise you to a Maqāmān Mahmūda (a station of praise and glory,

¹⁴² Reported by Al-Bukhārī (7510), and Muslim (193) from the Ḥadīth of ‘Anas ibn Mālik (رضي الله عنه), in the long Ḥadīth of the Intercession.

i.e. the highest degree in Paradise!)" [Sūrah Al-'Isrā' 17:79]

It is authentic that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) will seek permission to enter upon his Lord (عَزَّوَجَلَّ) and He will grant him permission. When he will see his Lord, he will prostrate with a prostration the length of which is a Jumu'ah. Thereafter, it will be said to him,

يَا مُحَمَّدُ ، اِرْفَعْ رَأْسَكَ ، وَقُلْ يُسْمَعُ ، وَاشْفَعْ تُشْفَعُ ، فَيَقُولُ : رَبِّ
أُمَّتِي ، أُمَّتِي

"O Muḥammad! Raise your head, speak and you will be heard. Intercede and your intercession will be accepted." He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) will say, "My Lord! My Ummah! My Ummah!"¹⁴³

Thus, Allāh will order with the judgement between the people. The Ummah of Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) will be the

¹⁴³ Reported by Al-Bukhārī (7510), and Muslim (193) from the Ḥadīth of Anas ibn Mālīk (رَضِيَ اللَّهُ عَنْهُ) in the long Ḥadīth of the Intercession, without the determination of the extent of the prostration. As for the determination of the extent of Jumu'ah, it was reported by ibn Hibbān in his 'Ṣaḥīḥ' (4/393) (6476) from the Ḥadīth of Abū Bakr As-Ṣiddīq (رَضِيَ اللَّهُ عَنْهُ).

first nation to be judged between them. For that reason, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

نَحْنُ الْآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ

“We are the last (i.e. in this life), the first on the Day of Standing.”¹⁴⁴

¹⁴⁴ Reported by Al-Bukhārī (876), and Muslim (855) from the Ḥadīth of Abū Hurayrah (رَضِيَ اللهُ عَنْهُ).

Their Belief Concerning the Horrors on the Day of Standing

20- The Victorious Group believes in what the Day of Standing contains of standing, the Reckoning, the spreading of the scrolls, the Scale, the Bridge, the Jannah and the Hellfire, etc. from what will occur on that Day.

Their Belief Concerning the Jannah and the Hellfire

21- The Victorious Group believes that the Jannah and the Hellfire are created now and that they were created before the heavens and the earth and that they will not cease to remain forever.

Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ فَأَمَّا الَّذِينَ شَقُّوا فِي النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ ﴿١٦﴾ خَالِدِينَ فِيهَا مَا
 دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ
 ﴿١٧﴾ * وَأَمَّا الَّذِينَ سَعَدُوا فِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ
 وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ عَطَاءٌ غَيْرَ مَجْذُوزٍ ﴿١٨﴾ ﴾

“As for those who are wretched, they will be in the Fire, sighing in a high and low tone. They will dwell therein for all the time that the heavens and the earth endure, except as your Lord wills. Verily, your Lord is the doer of what He wills. And those who are blessed, they will be in Paradise, abiding therein for all the time that the heavens and the earth endure,

except as your Lord wills, a gift without an end."
[Sūrah Hūd 11:106-108]

Allāh (سُبْحَانَهُ وَتَعَالَى) says about the Jannah,

﴿ أَكُلْهَا دَائِمٌ وَظِلُّهَا تِلْكَ عُقْبَى الَّذِينَ اتَّقَوْا وَعُقْبَى
الْكَافِرِينَ النَّارُ ﴿٣٥﴾ ﴾

"Its provision is eternal and so is its shade, this is the end (final destination) of the Muttaqūn (pious – see V. 2:2), and the end (final destination) of the disbelievers is Fire. (See Verse 47:15)" [Sūrah Ar-Ra'd 13:35]

Allāh (جَلَّ وَعَلَى) says about the Hellfire,

﴿ وَنَادَوْا يَمَلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ مَلَائِكُونَ ﴿٧٧﴾ ﴾

"And they will cry: "O Mālik (Keeper of Hell)! Let your Lord make an end of us." He will say: "Verily, you shall abide forever." [Sūrah Az-Zukhruf 43:77]

Their Belief Concerning Seeing Allāh in the Hereafter

22-The Victorious Group believes that Allāh will be seen in the Hereafter. The believers will see Him in the vast place of the Standing and they will see Him in the Jannah, when He will remove the screen from His Face. He will make it possible for them to look at Him, as an increase in their blessings, as Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ * لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ ﴾

“For those who have done good is the best (reward, i.e. Paradise) and even more (i.e. having the honor of glancing at the Countenance of Allah).” [Sūrah Yūnus 10:26]

Imām Ibn Kathīr (رَحِمَهُ اللهُ) said in his book of Tafsīr, “The increase includes the multiplication of rewards for actions; for a good deed is ten to seven hundred of its like multiplied and an increase above that. It also includes what Allāh will give them in the Jannah, from palaces, purified wives, Him being pleased with them, and what He has hidden for them of a coolness to the eyes.

THE 'AQĪDAH OF THE VICTORIOUS GROUP

What is better and higher than that is looking at Allāh's Noble Face. For verily, it is the greatest increase of everything they are given.

They do not deserve that because of their actions, but rather, because of Allāh's Virtue and His Mercy.

The explanation of the word “**increase**” to mean, looking at His Noble Face has been narrated from Abū Bakr As-Siddiq, Hudhayfah ibn Al-Yamān, 'Abdullāh ibn 'Abās, Sa'id ibn Musayib, 'Abdur Rahmān ibn Abī Layla, 'Abdur Rahmān ibn Sābit, Mujāhid, 'Ikrimah, 'Āmir ibn Sa'd, 'Atā, Dahāk, Hasan, Qatadah, As-Sudi, Muḥammad ibn Ishāq (رضي الله عنه), and other than them from the Salaf and the Khalaf.¹⁴⁵

¹⁴⁵ Tafsīr ibn Kathīr (4/262) with a slight alteration.

Conclusion

Lastly, this is what was easy to put down in writing concerning the 'Aqīdah of Ahlus Sunnah wal Jamā'ah.

We ask Allāh to make it sincerely for His Face, and in accordance to what is authentic from His Messenger (صلى الله عليه وسلم). The success is with Allāh.

صلى الله وسلم على نبينا محمد وعلى آله وصحبه

Written by Shaykh Ahmad ibn Yaḥyā ibn Muḥammad An-Najmī (رحمة الله) on 4/1/1427H



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والحمد لله رب العالمين