

# UNTIL YOU RETURN TO PRACTISING YOUR DEEN

حتى ترجعوا إلى دينكم

Sheikh Muhammad Abdulwahab Marzooq Al-Banna

الشيخ الوالد محمد عبدالوهاب مرزوق البنا حفظه الله

"Until you return to  
(practising and  
understanding) your  
Religion"

"حتى ترجعوا إلى دينكم"

Sheikh Muhammad Abdulwahab  
Marzooq Al-Banna

الشيخ الوالد محمد عبدالوهاب مرزوق البنا حفظه الله

(c) 2009/1430 Abdulilah ibn Rabah Lahmami

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system or transmitted in any form, by any means, electronic, mechanical; photocopying, or otherwise without the express permission of the copyright owner.

Cover Design and Typesetting: Faizal Kara  
Translation by Abdulilah Lahmami

[www.markazmuaadh.com](http://www.markazmuaadh.com)

[www.hajj-umrah.travel](http://www.hajj-umrah.travel)

[www.italks.co.uk](http://www.italks.co.uk)

[www.salaficentre.co.uk](http://www.salaficentre.co.uk)

[www.salafipublications.com](http://www.salafipublications.com)

[www.salafitalk.net](http://www.salafitalk.net)

[www.healthmeanswealth.co.uk](http://www.healthmeanswealth.co.uk)

[www.healthymuslim.com](http://www.healthymuslim.com)

Email: [info@markazmuaadh.com](mailto:info@markazmuaadh.com)



# Contents

Preface	0
Salvation lies in the Qur'an, the Sunnah in the understanding of the Companions	13
The Companions would ask the Messenger ﷺ to clarify Islam for them	18
This <i>Ummah</i> (Muslim nation) has split up into sects, parties and groups	22
Killing innocent people is not Jihaad	25
The Patience of the Messenger of Allaah ﷺ	29
The two faces of the <i>Ikhwaan-ul Muslimeen</i>	32
Differing is not a Mercy	38
Appendix	44

## Preface

I begin in the name of Allaah, the Most Gracious, the Most Merciful. All praise is due to Allaah, the Lord of the worlds, I testify that none has the right to be worshipped except Allaah and that Muhammad ﷺ is His slave and last Messenger sent to Mankind.

I have been meaning to embark on this project for a long time having met Sheikh Muhammad Marzooq Al-Banna in 1416h/1995 when I first came to this country, Saudi Arabia. He was my first teacher and Alhamdulillah I managed to record many tapes from the Sheikh's classes. He used to teach four days a week in his mosque which he built in Jeddah next to his house in the Safa district. He would also go to other mosques in Jeddah for da'wah purposes.

These tapes are precious and have beneficial knowledge from an elder, father and great teacher of Islam both in speech and action. What follows is a biography of the Sheikh and then the first of the manhaj series inshaallaah covering different aspects of the methodology of the Prophet ﷺ and his companions based on a lecture he delivered in Jeddah. I did approach the Sheikh for permission to translate and publish his work and the Sheikh gave me a written letter of encouragement which follows. May Allaah reward him much and bless him and his family. May Allaah cure him and give him an easy end for the Sheikh is currently 94 years old and under medical care in his home in Jeddah.

I ask Allaah that this is sincerely for His sake for actions are in accordance with one's intention and every person will have what they intend.

Abdulilah Ibn Rabah Lahmami  
Madinah Nabawiyyah  
22<sup>nd</sup> Rajab 1430  
15<sup>th</sup> July 2009

**Approval from Sheikh Muhammad Abdulwahhab Marzooq Al-Banna to Abdulilah Lahmami to convey his work.**

This, he wrote in 21/1/1421h/2000.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

محمد بن عبد الوهاب بن زروق البنا

ص.ب ٢١٧٨ جدة  
٢١٤٥١  
منزل ٦٥١٧١٢١  
مكتب ٦٥١٤٧٨٨

تحريفاً في : ٢٩ رجب ١٤٢١

الحمد لله الذي هدانا لهذا الذي كنا لنهتدي لولا أن هدانا الله. والسلام عليكم ورحمة الله وبركاته  
تبارك وتعالى وتعالى على الله قد شهدنا اليوم الطرم - ~~سبحان~~ جريماً على سبع  
هذه الرسول صلى الله عليه وسلم على ليل صحابة الكرام عليهم الرضوانة ناصح  
على ما أنت عليه من التقى في البيه من الكتاب والسنن والفقهاء ومنه على  
يتروهم من علماء السلف وحده أسأل الله أن يزيك توفيقاً للدارين  
من ينظرون بغير السام الربى ما وثقت الله لفرقتك وإنه يهديك  
ويجمع شمل المسلمين على ما كان عليه رسول صلى الله عليه وآله وأصحابه

ربا ثالث  
محمد بن عبد الوهاب

# The updated Biography of Sheikh Muhammad Abdulwahhab Marzooq Al- Banna

This abrogates all others on the internet 1430/2009.

## HIS BIRTH

February 16 1333h / 1916, the Sheikh is 97yrs old from the Hijri calendar which is 94 years old from the Gregorian calendar. He was born in Cairo, He lived in Riyadh, Ahsaa, Madinah, Makkah and now lives in Jeddah.

## SHEIKH MUHAMMAD AL-BANNA SPEAKS ABOUT WHERE HE GREW UP:

Sheikh Muhammad Al-Banna says:

*“However, where I lived the atmosphere was not good since there were a lot of misconceptions of the Sufees. They would make takfeer (call disbelievers) those that affirm Allaah’s Attributes. I used to study in the schools and usually the madhab of Abu Haneefah and Imam Shaf’ee. My father was Shaf’ee and mother Hanafee.*

*I Followed the methodology of the Salaf due to this reason; My father being Shaf’ee used to see that touching a women breaks one’s ablution and my mother being Hanafee saw that a man touching a women does not break one’s ablution. My father used to get upset when he was going out to pray if my mother touched him. He used to have a towel between him and her hands so they wouldn’t touch.*

*Then, I said to myself that Islam is one. I started thinking about this and how it could be this or that. I went to one of my uncles who was religious and complained to him that Islam is one and my father says this and my mother says that. He gave me a book of the four madhabs and confused me even more.*

*While I am in this state, Allaah willed that in the year 1936 CE I think, I graduated... My father used to be strict with us concerning the prayers. I used to pray and this was rare in many of the youths at that time in Cairo. There was a person, the same age as my father who was a poet, writer whose name was Muhammad Arnus, a friend at work. He wrote some books on poetry. He saw me pray and said I will pray with you. We would pray and then we would read Zaad Al-Ma'aad by Ibn Qaiyum together.*

*I became to love reading. I would go and buy books. If Allaah wishes good for someone, He shows him the way. Near Azhar University there was a small bookshop, the book seller Sheikh Muneer Dimishqui (who was on the correct methodology) advised me which books to read after I complained to him of not knowing what to read. He would give me those authentic books. Every month, I used to buy books with 50 coins. Whatever Salafi book there was he gave it to me to read. I was good at reading. My memory was very good (mashaallaah). (Initially), I used to like this group Jam'eeya Shar'eeah. Sheikh Muhammad Ameen Khattab Al-Kabeer, also married one of my relatives. Their prayer was very good (according to the Sunnah) so I always prayed with them.*

*I used to attend a mosque at 10<sup>th</sup> street. Jam'eeya Shar'eeah mosque, the person responsible was Sheikh Ali Helwa. He used to teach on Wednesday evening I think. I used to attend his lessons. He used to say that the person who says that Allaah is above the sky is a disbeliever!! Allaah is neither above nor left nor to the right!! Asha'ree, Matureedi belief. From the books that I read that was given to me by Sheikh Muneer Dimishqee was Ibn Khuzaimah's book 'Tawheed wa ithbaat sifaat rab' and in there, I remembered the hadeeth of Mu'awiyah Ibn Hakam As-Sulamee (the hadeeth of the slave girl). So I said to him (Sheikh Ali Helwa) that you say disbeliever but the Messenger ﷺ said, "Free her as she is a believer." So I got thrown out of the mosque for speaking the truth against this person misguiding the people. They called me Wahhabi and said you are from the Jamaa'aah of Sheikh Haamid Faqhi. I heard this name for the first time and I thought he must be good if they are speaking against him. I decided to meet him.*



*Alhamdulillah, Allaah showed him to us and from then on I learnt from him and other Salafi scholars at a young age until I became one of the callers for Ansaarus-Sunnah Al-Muhammadiyah in Egypt. I was with Sheikh 'Abdulrazzaq Al-'Afifi, Sheikh Muhammad Khaleel Al-Harras and others. Then Allaah made it possible for me to teach in Riyadh from Sheikh 'Abdulrazzaq Al-'Afifi's recommendation to Sheikh 'Abdulaziz Bin Baz rahimahum Allaah. ”*

## **HIS TEACHERS**

Sheikh Muhammad Abdulwahhab Marzooq Al- Banna said:

*“I used to study a lot and be with some of the scholars such as Sheikh 'Abdulrazzaq Al-'Afifi (former deputy of elder scholars for Fatwa and research in Saudi Arabia) and Sheikh Muhammad Khalil Al-Harras (who graduated from Azhar University and has many beneficial books such as the explanation to 'Aqeedatul Wasitiyyah). I was born into a religious family. The famous Sheikh Ahmed Shakir (the scholar of Hadeeth who explained Ba'ith Al-Hatheeth of Ibn Katheer and checked Musnad Ahmed) was also around me, he is the husband of one of my aunts.”*

## **HIS STUDENTS**

Sheikh Muhammad Abdulwahhab Marzooq Al- Banna said:

*“Sheikh Rabee' Ibn Haadee Al-Madkhalee<sup>1</sup> the best of them, Sheikh Muhammad Amman rahimahullaah was also good, Sheikh 'Abdulrahman 'Abdulkhaaliq was a good Salafi but he later followed the way of Ikhwaanul Muslimeen as did 'Umar Ashqar though to a less degree.”*

---

<sup>1</sup> *Sheikh Muhammad Al-Banna used to say that Sheikh Rabee' Ibn Haadee was the Imam Yahyah Ibn Ma'een of this era meaning he was the one to refer to regarding the affairs of knowing the innovators and their misguidance. Sheikh 'Abdulaziz Bin Baz rahimahullaah would write to Sheikh Rabee' asking him concerning the affairs of individuals. Sheikh Muhammad Al-Banna had so much love and respect for Sheikh Rabee' and would invite him to his house in Makkah regularly for dinner and would say, “I used to be Sheikh Rabee's teacher but now Sheikh Rabee' is my teacher.”*

## HIS KNOWLEDGE

Sheikh Muhammad Abdulwahhab Marzooq Al- Banna was recommended by Sheikh 'Abdulrazak Al-'Afifi to teach in the educational institute in Riyadh when it first opened. This recommendation was given to Sheikh 'AbdulAziz Bin Baz rahimahullaah and he agreed to it. After five years teaching in Riyadh, the Sheikh was moved to Al-Ahsa in the Eastern Province of Saudi Arabia to teach there at an institute for Islamic affairs for a further eight years. His Friday prayer gatherings were well attended and he clarified the methodology of the Salafus Saalih (Pious Predecessors) and expelled the false interpretations of some of the Shee'ah<sup>2</sup> who lived there. After some hardship with the people there, the Sheikh was called to teach in the institute of Islamic Affairs in Madinah for two years before being asked to teach in the Islamic University of Madinah, the same time as Sheikh 'Abdulaziz Bin Baz, Sheikh Al-Albaani (his neighbour in Madinah) and Sheikh Muhammad Ameen Ash-Shanqeeti rahimahum Allaah.

After completing the teaching period of three years in the university, the Sheikh came to Jeddah and began teaching in many mosques. The Sheikh also had a chair in the Haram of Makkah as well as the Haram in Madinah where he taught for a period of time.

In his 80's, the Sheikh used to stay most of his time in Jeddah until the latter part of his life where he spent many years living in Makkah and commuting to Jeddah to look over his mosque in the Safa district. However, due to recent illness, the Sheikh is now bedridden in his home in Jeddah at the age of 94 may Allaah protect him.

---

<sup>2</sup> *One of the first groups to split away from the main stream Islam such that they over praised the fourth caliph Ali, the cousin of the Prophet ﷺ, and they said he should have been the first caliph. They accused all the companions of the Prophet ﷺ as being apostates except some of the Prophet's ﷺ family.*

In Jeddah, he used to teach Usool ath-Thalatha, Kitaab Tawheed (20 tapes), 'Aqeedatul Wasittiyah, Kashf Shubuhaat, The Six Principles (Usool Sittah), Tafseer Ibn Katheer, Saheeh Muslim, 'Umdatul Ahkaam and many other books. The Sheikh always would answer questions with proof from the Qur'an and Sunnah in the understanding of the Companions. He strived his utmost to teach the people even if there were few people present and then would say if there are no questions then we will close the shop (of asking questions) and those present would laugh. He was very friendly and amusing mashaallaah and his presence was loved by the people in his mosque and locality.

## **HIS MOSQUE**

The Sheikh, despite his old age, took care of his Mosque which he built on his own land next to his house in Jeddah. Initially, it was small and needed repairs but the Sheikh didn't want to take money from the people to make it bigger as those who put money would stipulate the running of the mosque affairs. The Sheikh didn't want the influence of the Ikhwaanul Muslimeen to take over the mosque so he was very cautious. Eventually, when the sheikh was able, he expanded the mosque size and since it was built had paid for the maintenance as well as the Imam's wages. The Sheikh brought in an Imam who was upright in his belief and methodology. When, initially, another individual came to teach in the Mosque but was later found to be with the misguided Abul Hasan Al-'Ma'rabi, Sheikh Muhammad Al-Banna asked him nicely to step down from teaching in the mosque as the Sheikh feared the influence of this individual over the congregation.

The Sheikh did not allow any fliers to be put in his mosque unless the speakers were known to be upon the Salafi methodology, adhering to the Qur'an, Sunnah in the understanding of the companions.

## **HIS CHARACTER**

The Sheikh was upright mashaallaah, he would love for his brother what he loved for himself. He offered his home many times when we

would come down to Makkah with the family. He offered to lend money to buy a car to brothers. The sheikh opened his house to strangers hoping that they be guided to the truth. He was very funny mashaallaah. I remember a man came up to the Sheikh in the Haram in Makkah and said to him, "I am Egyptian like you", so the sheikh replied, "I am Muslim like you!" Another time, the Sheikh was asked by the congregation of his mosque why he doesn't have a minaret in his mosque and the Sheikh replied that if he had one and it fell it might kill someone and then narrated that this actually happened to someone so he didn't want to bear the burden. He then went on to say "show me proof from the Sunnah to have one and I will put one."

### **HIS PIETY:**

He used to complete the Quran in three days. This is mentioned by the former Imam of his mosque who was studying with Sheikh Muhammad Ibn Saalih Al-'Uthaimen rahimahullaah. Sheikh Muhammad Al-Banna continued to fast Monday and Thursday and three days of every month 13, 14, 15 in accordance with the Sunnah despite his old age. The Sheikh is very humble mashaallaah, he loves the students of knowledge and welcomes them as though they are his own children. Once, the Sheikh was called by a student of knowledge from the Islamic University of Madinah to visit him while he was in Jeddah so the Sheikh found out that the brother was very far and so he drove himself to pick him up and bring him home to serve<sup>3</sup>.

The Sheikh always serves his guest before sitting and eating himself. This continued even up to his age (in those days) of 89 years. The Sheikh continued to make Hajj up to the age of 91.

---

<sup>3</sup> *The brother was Abu Hakeem Bilal Davis may Allaah protect him.*

The manners truly showed in his life mashaallaah, he would serve passers-by tea in the Haram when it was time to break his fast. People queued up for his strawberry milky tea and large dates. The Sheikh always invited guests every Thursday after 'Isha to eat with him in his home in Makkah. A long day fasting and then not sitting until he served the last guest and would say eat and drink as this is a command from your Lord. Mashaallaah! He used to say give your stomach different colours (of food) and it will give you sides! After the meal, the Sheikh would sit with his guests and answer their questions while he offered them fruit. May Allaah protect and cure him. The last time, I saw the Sheikh (end of 1429), his eyes filled with tears as he asked Allaah for a good end, I pray he has a good end, Ameen. He would make lots of supplications to those he met, always greeting them with a smile and advised them with following the Sunnah. I do not praise him above Allaah's praise and Allaah is the Reckoner.

#### HIS TRAVELS IN DA'WA

The Sheikh used to go out in travels with Sheikh Muhammad Nasr Deen Al-Albaani rahimahullaah. He says that those were the golden years. The Sheikh organized trips for the students which were intended to teach the students. The Sheikh after a long day teaching the students would sleep a little and then get up before all the students and wash their clothes and make them breakfast. The Sheikh has traveled to America, Japan, England, Germany and Morocco by the request of Sheikh Bin Baz rahimahullaah.

#### THOSE WHO PRAISED HIM

Sheikh 'Abdulrazaq Al-'Afifi rahimahullaah, the deputy head of the former Shoura council under Sheikh 'Abdulaziz Bin Baz rahimahullaah had asked for Sheikh Muhammad Al- Banna to be amongst the first lecturers to teach at the new opening of an educational institute in Riyadh.

Sheikh Rabee' Ibn Haadee said in the month of Jumaada 2 1422 (September 2001) while visiting him, "*Sheikh Al-Banna has been on da'wah Salafiyya for 60 years. Learn his manners for they will benefit you.*"

Sheikh Taqui-Uddin Al-Hilaali rahimahullaah wrote a letter to Sheikh 'Abdulaziz Bin Baz rahimahullaah making mention of the kindness and beautiful manners of Sheikh Muhammad Al-Banna when he visited him in Jeddah. These letters between Sheikh 'Abdulaziz Bin Baz rahimahullaah and the scholars can be found in one volume published recently.

#### THOSE WHOM HE PRAISED

The Sheikh praised Sheikh Bin Baz rahimahullaah, Sheikh Al-Albaani rahimahullaah and Sheikh Muhammad Ibn Saalih Al-'Uthaimeen. He also praised Sheikh 'Ubayd whom he met in the Haram of Makkah and Sheikh Muhammad said concerning Sheikh 'Ubayd that those who speak against him are not grounded in knowledge (this was in the last meeting with the Sheikh last year).

He used to, in the past, praise 'Ali Hasan and Abul Hasan Al-Misree but this changed towards the last part of his life when they cooperated with 'Abdulrahman 'Abdulkhaaliq's Ihyah Turath group and fitnah befell them such that their stance concerning those who went astray were not correct. So Sheikh Muhammad Al-Banna used to advise people to ask Sheikh Rabee' about their affair and was not happy with their cooperation and defence of those who strayed.

Sheikh Muhammad Al-Banna advised Abul Hasan Al-Misri to retract his errors in speaking ill of the Companions and told him to go to Sheikh Rabee' and excuse himself for what he had spread against him. Abul Hasan Al-Misri did go to Sheikh Rabee's house but raised his voice and disrespected Sheikh Rabee' (I was present as it was just before the Friday Sharee'ah class of 'Ajuree by Sheikh Rabee'). When Sheikh Muhammad Al-Banna found out he was very upset and advised the people not to sit with Abul Hasan Al-Misri and not to take knowledge from him for he said that he was arrogant and sees himself above the scholars. He likened his affair to 'Abdulrahman 'AbdulKhaaliq who went astray due to being raised by the people and given much money to make excuse for the astray Muslim groups and individuals to be considered from Ahlusunnah wal Jama'aah and not from the 72 astray groups who are threatened with the fire.

So I bear witness this is what the Sheikh was upon in the latter part of his life right up until I saw him last year in his Jeddah home 1428/29.

He mentioned about Sheikh Rabee' that he is the Yahya ibn Ma'een of this era. About Sheikh Bin Baz rahimahullaah, he said he was the 'Umar 'Abdul 'Aziz of this era in being just. Sheikh Al-Albaani he saw as the Ibn Taymiyyah of this era.

# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I begin in the name of Allaah, the Most Merciful the Most Kind. All praise is due to Allaah, we praise Him and seek His aid and forgiveness. We seek refuge in Allaah from the evil of our actions and from the evil within ourselves. Whomsoever Allaah guides none can misguide and whomsoever Allaah misguides none can guide. I testify that no one has the right to be worshipped except Allaah and that Muhammad ﷺ is His slave and Messenger.

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

﴿ مَسْلُومُونَ ﴾

**O you who believe fear Allaah as He should be feared and die not except in a state of Islaam.<sup>4</sup>**

---

<sup>4</sup> Soorah Ali-'Imraan: 102.



﴿ يَتَأْتِيهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿٥﴾

O Mankind, fear your guardian Lord who created you from a single soul, and from it He created its mate and from them he created many men and women, so fear Allaah from whom you demand your mutual rights and respect the wombs that bore you for Allaah ever watches over you.<sup>5</sup>

﴿ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٦﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٦﴾

‘O you who believe fear Allaah and speak a word directed to the truth that He may improve your actions and forgive you your sins for whosoever obeys Allaah and His Messenger has indeed attained a great success.’<sup>6</sup>

To proceed:

<sup>5</sup> Soorah An-Nisaa': 1.

<sup>6</sup> Soorah Al-Ahzab: 70-71.

## Salvation lies in the Qur'an, the Sunnah in the understanding of the Companions

Allaah says in the Qur'an,

﴿ كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ  
وَتُؤْمِنُونَ بِاللَّهِ ﴾

**You are the best of peoples ever raised up for mankind; you enjoin the good and forbid the evil, and you believe in Allaah. <sup>7</sup>**

This verse was revealed regarding the best of the people, the Companions of Prophet Muhammad ﷺ. They were the best people when they enjoined good and forbade evil. The greatest good that they enjoined was Tawheed - the Oneness of Allaah. The greatest evil they forbade was the evil of Shirk – associating partners with Allaah. The verse ends by saying that they believed in Allaah meaning they believed in Allaah correctly. Once they fulfilled Allaah's commandments of enjoining the good and forbidding the evil and believed in Allaah correctly then they became the best of nations. Compare this to many of the Muslims nowadays, do they enjoin the good and forbid the evil in themselves and those under their responsibility? Do they have the correct belief? So how will they once more be considered the best of nations?

---

<sup>7</sup>Soorah Aal-'Imran: 110.

Allaah said:

﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۗ وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ  
أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا﴾

And hold fast, all of you together, to the Rope of Allaah (i.e. this Qur'an), and be not divided among yourselves, and remember Allaah's Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brothers.<sup>8</sup>

This shows that the companions held on to the Qur'an altogether and they reflected over the Qur'an.

Allaah said,

﴿أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ ۚ أَبْ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَا﴾

Don't they ponder over the Qur'an or is there a lock over their hearts?<sup>9</sup>

Not as the people do nowadays; they try and read the Qur'an to the dead people seeking to pass on the reward. They have missed the real purpose of revelation which is to be read, reflected over and followed.

---

<sup>8</sup> Soorah Aal-Imran: 103.

<sup>9</sup> Soorah Muhammad: 24.

Allaah said,

﴿وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ  
وَلَكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَن نَّشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ

﴿مُسْتَقِيمٍ﴾

**And thus We have sent to you (O Muhammad) an Inspiration, and a Mercy of Our Command. You knew not what is the Book, nor what is Faith? But We have made this Qur'an a light wherewith We guide whosoever of Our slaves We will. And verily, you (O Muhammad) are indeed guiding (mankind) to the Straight Path.<sup>10</sup>**

This Qur'an was revealed by Allaah as a light, meaning it contains guidance with which Allaah guides whomsoever He wills to the straight path and indeed the Messenger ﷺ did not know this Qur'an neither did he know faith before Allaah revealed it to Him. He was chosen by Allaah as a guide to the people. Two types of guidance are mentioned here. The guidance of enlightenment (Tawfeeq) which only belongs to Allaah and the guidance of showing the people the correct way (Bayan wal Irshaad) which is the guidance of the Messengers and callers.

Here is an example of the guidance of showing the people the correct way (where the Messenger ﷺ was described as a guide to the people).

Allaah said,

﴿وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾

**And verily, you (O Muhammad) are indeed guiding (mankind) to the Straight Path.<sup>11</sup>**

Here is an example of the guidance of enlightenment from Allaah.

<sup>10</sup> Soorah Shoora: 52.

<sup>11</sup> Soorah Shoora: 52.

Allaah said to Muhammad ﷺ,

﴿ وَوَجَدَكَ ضَالًّا فَهَدَىٰ ﴿٧٧﴾ ﴾

**And He found you unaware (of the Qur'an, its legal laws, and Prophethood, etc.) and guided you? <sup>12</sup>**

The companions understood this Qur'an by taking its explanation directly from the Messenger ﷺ as Allaah says in the Qur'an:

﴿ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴿١٠٤﴾ ﴾

**And we have sent down this remembrance that you may show to the people what has been revealed to them that they may reflect. <sup>13</sup>**

This revelation was revealed to all of mankind and the world of the Jinn as Allaah says,

﴿ وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا

﴿ أَنْصِتُوا <sup>ط</sup> فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِمْ مُنْذِرِينَ ﴿١٠١﴾ ﴾

**And (remember) when We sent towards you three to ten persons of the jinn, (quietly) listening to the Qur'ân, when they stood in the presence thereof, they said: "Listen in silence!" And when it was finished, they returned to their people, as warners. <sup>14</sup>**

<sup>12</sup> Soorah Adh-Dhuha: 73.

<sup>13</sup> Soorah An-Nahl: 44.

<sup>14</sup> Soorah Al-Ahqaaf: 29.

When the Jinn heard the Qur'an they said:

﴿ قَالُوا يَنْقُومَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِنْ بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَىٰ

الْحَقِّ وَإِلَىٰ طَرِيقٍ مُسْتَقِيمٍ ﴿٣٠﴾

**They said: "O our people! Verily! We have heard a Book sent down after Musa, confirming what came before it, it guides to the truth and to a Straight Path.<sup>15</sup>**

Even the Jinn knew that the straight path was by following the Qur'an and the Messenger ﷺ.

﴿ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٤٤﴾

**And we have sent down this remembrance that you may show to the people what has been revealed to them that they may reflect.<sup>16</sup>**

---

<sup>15</sup> Soorah Al-Ahqaaf: 30.

<sup>16</sup> Soorah An-Nahl: 44.

## The Companions would ask the Messenger ﷺ to clarify Islam for them

Anything that comes from the Qur'an, the companions would take its understanding from the Messenger ﷺ as has come in the authentic hadeeth in Saheeh Al-Bukhaaree and Saheeh Muslim regarding the Verse:

﴿ إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴾

**Indeed Allaah and His angels send prayers upon the Prophet, O you who believe send prayers over him and be at peace and security<sup>17</sup>**

The Companions said the to the Messenger ﷺ, "we know how to send salutations to you but how do we send prayers on you?"

The Messenger ﷺ said to them, "Say:

اللهم صلى على محمد و على آل محمد كما صليت على إبراهيم و على آل إبراهيم إنك حميد مجيد ؟ و بارك على محمد و على آل محمد كما باركت على إبراهيم و على آل إبراهيم إنك حميد مجيد

*"O Allah, send prayers on Muhammad and on the family of Muhammad, as you sent prayers on Ibrahim and on the family of Ibrahim; You are indeed Worthy of Praise, Full of Glory.*

*O Allah, send blessings on Muhammad and on the family of Muhammad as you sent prayers on Ibrahim and on the family of Ibrahim; You are indeed Worthy of Praise, Full of Glory."*<sup>18</sup>

<sup>17</sup> Soorah Al-Ahzaab:56.

<sup>18</sup> Saheeh Al-Bukhaaree and Saheeh Muslim.

Some people choose to send prayers on the Prophet according to themselves but the Companions would go back to the Messenger ﷺ in all their affairs. It is not for anyone to understand this religion according to themselves. In order to understand the Qur'an one must go back to the explanation of the Messenger ﷺ who is the most obedient person to Allaah's commandments.

Allaah ordered the Messenger ﷺ to explain to the people and Allaah ordered all the people during the Prophet's ﷺ life and after his death to follow his path. Someone may say I love Allaah then it is said to him:

﴿ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ ﴾

﴿ رَحِيمٌ ﴾

**Say: If you (really) love Allaah then follow me, Allaah will love you and forgive you your sins. And Allaah is Oft-Forgiving, Most Merciful.<sup>19</sup>**

This verse is called 'the Testing Verse' as someone may say, 'I love the Prophet' but yet, for example, in their remembrance (dhikr) of Allaah they don't follow the Prophet ﷺ in doing so rather they make their own form of dhikr by repeating 'Allaah Allaah Allaah Allaah' or they say 'Hu Hu Hu' (he is, he is...)<sup>20</sup> Where did they get this type of remembrance? Did the Messenger ﷺ and the Companions say this when they remembered Allaah?

<sup>19</sup> Soorah Aal-Imran:31.

<sup>20</sup> Translator's note: The sheikh is referring to the misguided Soofees in the way they have innovated their own form of remembering Allaah instead of following the Prophet Muhammad ﷺ.



Allaah has ordered every praying person to say in their prayers:

﴿ أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾ ﴾

“Guide us to the Straight Way.”<sup>21</sup>

Muslims say this at least seventeen times a day (in their prayers) after they seek nearness to Allaah by mentioning His beautiful names and attributes by saying:

﴿ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١﴾ الرَّحْمَنِ الرَّحِيمِ ﴿٢﴾ مَلِكِ يَوْمِ الدِّينِ ﴿٣﴾ ﴾

**All the praises and thanks be to Allaah, the Lord of everything He created. The Most Beneficent, the Most Merciful. The Only Owner of the Day of Judgement.**

Then the Muslims seek nearness to Allaah with their good deeds by not worshipping other than Allaah when they say:

﴿ إِلَٰهَآكَ نَعْبُدُ وَإِلَآكَ نَسْتَعِينُ ﴿١﴾ ﴾

**You (Alone) we worship, and You (Alone) we ask for help (for each and everything).**

---

<sup>21</sup> Soorah Al-Faatiha: 5.

Only after that, the Muslims seeks guidance to the straight path from Allaah (showing the correct manner in seeking guidance).

What is this path they seek?

Allaah said:

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

ذَٰلِكُمْ وَصَّيْنَاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٣﴾

**And verily, this 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 pious.<sup>22</sup>**

---

<sup>22</sup> Soorah Al-An'aam 6:153.

## This Ummah (Muslim nation) has split up into sects, parties and groups

This Ummah (Muslim nation) has split up into sects, parties and groups. Each one sees itself upon the truth until what we are deserving of has overcome us. Allaah revealed to His Prophet ﷺ what happened to those before him and yet, despite this, we become confused as if we are in darkness without knowing the reasons for these trials and the cure for them. The Prophet ﷺ said,

' يوشك الأمم أن تداعى عليكم كما تداعى الأكلة إلى قصعتها " فقال قائل ومن قلا نحن يومئذ ؟ قال " بل أنتم يومئذ كثير ولكنكم غثا ( ما يحمله السيل من وسع ) كغثاء السيل وليترعن الله من صدور عدوكم المهابة منكم وليقذفن الله في قلوبكم الوهن " فقال قائل يارسول الله وما الوهن ؟ قال حب الدنيا وكرهية الموت

The Prophet ﷺ said *"It is feared that Nations will summon one another against you just like one calls to a feast."* The Companions said, *"Will we be few (in number) in that time?"* He ﷺ said, *"You will be large in number but you will be like the foam of the sea and Allaah will take away the fear that the enemy has for you and put Wahn in your hearts."* They said, *"What is Wahn?"* He replied, *"it is love for this world and hatred for dying."*<sup>23</sup>

<sup>23</sup> Saheeh Sunan Abu Dawood no.4297, Silsilah Ahadeeth As-Saheeh no.958.

...Allaah said

﴿ ذٰلِكَ بِمَا قَدَّمْتُمْ اَيْدِيكُمْ وَاِنَّ اَللّٰهَ لَيْسَ بِظَلّٰمٍ لِّلْعٰبِدِ ۝۱۱ ﴾

**This is because of that (evil) which your hands have sent before you. And certainly, Allaah is never unjust to (His) slaves.** <sup>24</sup>

And Allaah did not oppress them but they oppressed themselves.

﴿ اِنَّ اَللّٰهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتّٰى يُغَيِّرُوْا مَا بِاَنْفُسِهِمْ ۝۱۱ ﴾

**Verily! Allaah will not change the good condition 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 Allaah).** <sup>25</sup>

Many Muslims are only concerned for this life! Their actions are mainly for this life. You will find Muslims very concerned with their children's secular studies making sure they don't miss one day from school. However, when they miss their prayers they say, "*May Allaah guide him,*" rather, first and foremost, may Allaah guide you.

Those of You who have managed to come to the Mosque are, Allaah willing, the best amongst this community for you have attended the prayers, but where are your children? Where are your children from the ages of seven, eight to fifteen years?

Love for this world, and if it was only for the lawful aspects of this life. Rather, we see Muslims partaking in the lawful and the unlawful matters. What benefit is there in watching the serials on television while the hellfire surrounds us? The Muslims are being fought against and I swear by Allaah that our turn may soon come if we don't turn back to our religion.

---

<sup>24</sup> Soorah Aal-'Imran:182.

<sup>25</sup> Soorah Ra'd: 11.

Abdullah Ibn Umar رضي الله عنه said he heard the Messenger ﷺ say,

إذا تبايعتم بالعينة وأخذتم أذناب البقر ورضيتم بالزرع وتركتم الجهاد سلط

الله عليكم ذلا لا يتراء حتى ترجعوا إلى دينكم

*“If you deal with Usury and you hold onto the cows tails and are pleased with agriculture and you leave off striving in Allaah’s cause, Allaah will permit your humiliation. He will not remove it until you return to your religion.”<sup>26</sup>*

---

<sup>26</sup> Saheeh Sunan Abu Dawood no.3462, Silsilah Ahadeeth As-Saheeh no.11.

## Killing innocent people is not Jihaad

A man who puts dynamite around his chest to kill himself and others, can this be called Jihaad? No, Where is one's sane intellect let alone (correct) religion? Is this Jihaad? No. This is not how Allaah legislated Jihaad in the first place. Did Allaah legislate Jihaad to kill innocent people and ourselves? No, rather it was legislated as Allaah says:

﴿ وَقَتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ فَإِنَّ آتَتْهُمُ  
فَارِجًا مِّمَّا يَعْمَلُونَ بَصِيرًا ﴾

**And fight them until there is no more Fitnah (disbelief and polytheism) and the religion (worship) will all be for Allaah Alone. But if they cease (worshipping others besides Allaah), then certainly, Allaah is All-Seer of what they do.**<sup>27</sup>

So fighting was not prescribed to kill innocent souls and the condition for it is to cease the occurrence of Fitnah<sup>28</sup>. So does the fighting in Palestine increase Fitnah or decrease it? Does it make the religion only for Allaah?<sup>29</sup>

---

<sup>27</sup> Soorah Al-Anfaal: 39.

<sup>28</sup> Translator's note: The Prophet ﷺ forbade the killing of women, children and old men in a legitimate war, how about those who allow innocent people to be killed in illegitimate circumstances!! Abu Qatadah, the takfeeri allows the killing of women and children in Jihaad in opposition to the Messenger ﷺ.

<sup>29</sup> Translator's note: The situation only gets worse in Palestine with the uprising and has not gotten any better due to emotional Fatwas that encourage the Palestinian people to fight when it is better for them to follow the example of the Prophet ﷺ in such situations and have a peace treaty which is what Sheikh 'Abdulaziz bin Baz called for rahimahullaah.

﴿ وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ آنْتَهُوَا فَلَا عُدْوَانَ إِلَّا عَلَىٰ

﴿ الطَّالِمِينَ ﴿١٩٣﴾

**And fight them until there is no more Fitnah (disbelief and polytheism) and (all and every kind of) worship is for Allaah (Alone). But if they cease, let there be no transgression except against the oppressors. <sup>30</sup>**

Killing a soul is not lawful except in the lawful cases mentioned in the Qur'an (and the Sunnah) such as the case of the murderer.

﴿ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلَىٰ ۖ الْحُرُّ بِأَحْرٍ وَالْعَبْدُ بِالْعَبْدِ بِالْعَبْدِ

وَالْأُنثَىٰ بِالْأُنثَىٰ ۖ فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتِّبَاعٌ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ

بِإِحْسَانٍ ۚ ذَٰلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ ۖ فَمَنِ اعْتَدَىٰ بَعْدَ ذَٰلِكَ فَلَهُ عَذَابٌ

﴿ أَلِيمٌ ﴿١٧٨﴾

**O you who believe! Al-Qisaas (the Law of Equality in punishment) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female. 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. This is an alleviation and a mercy from your Lord. So after this whoever transgresses the limits (i.e. kills the killer after taking the blood money), he shall have a painful torment. <sup>31</sup>**

<sup>30</sup> Soorah Al-Baqarah:193.

<sup>31</sup> Soorah Al-Baqarah:178.

Although there are texts from the Qur'an mentioning that fighting is prescribed for the Muslims in a legitimate battle but is this for every Muslim (and in every situation)? (No) Even Hajj is prescribed but is it prescribed for every Muslim (and in every situation)? (No).<sup>32</sup>

﴿ وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ﴾

**And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allaah, those who can afford the expenses (for one's conveyance, provision and residence);**<sup>33</sup>

Some may say the Prophet ﷺ said:

من مات ولم يغزو . يحدث به نفسه مات على شعبة من نفاق

*“Whoever dies without fighting in a battle or even without preparing himself for that then they die upon a branch of hypocrisy.”*<sup>34</sup>

<sup>32</sup> Translator's note: In both offensive Jihaad and defensive Jihaad one must have the strength and power to repel the oppressor otherwise it is not prescribed to fight but rather peace treaties were drawn by the Messenger ﷺ with the oppressors to stop their harm.

<sup>33</sup> Soorah Aal-'Imran: 97.

<sup>34</sup> Saheeh Muslim 1910/158, Saheeh Sunan Abu Dawood no.2502.



Does this mean that all of the Islamic nation should fight? The answer is no. Look at the example of Prophet Musa ﷺ:

﴿ أَلَمْ تَرَ إِلَى الْمَلِكِ مِنْ بَنِي إِسْرَائِيلَ مِنْ بَعْدِ مُوسَى إِذْ قَالُوا لِنَبِيِّهِمْ اأَبْعَثْ لَنَا  
مَلِكًا نُقَاتِلَ فِي سَبِيلِ اللَّهِ ﷻ ﴾

**Have you not thought about the group of the Children of Israel after (the time of) Musa (Moses)? When they said to a Prophet of theirs, "Appoint for us a king and we will fight in Allaah's Way."<sup>35</sup>**

This Verse is proof for not fighting the offensive Jihaad unless one fights behind a king or leader of a kingdom that is established because with fighting there are times of success and times of failure even with the Messengers. If they are being defeated they can go back to their kingdom.

---

<sup>35</sup> Soorah Al-Baqarah:246.

## The patience of the Messenger of Allaah ﷺ

Look at the example of Muhammad ﷺ, he and those who believed with him were persecuted in Makkah for thirteen years. They were fought and mocked at. The Messenger ﷺ once was prostrating under the shade of the Ka'ba whilst a polytheist 'Uqbah ibn Abi Mu'eet put the insides of a camel over his back. The polytheists laughed at him ﷺ and initially no one did anything, until his daughter Fatimah (may Allaah be pleased with her and her father) came out and removed that from his back. Is this cowardice? No, but this is the religion of Islam (at the time when one doesn't have the ability to repel an oppressor).

Did the Messenger ﷺ order the Companions to fight the leaders of the polytheist such as 'Uqbah or Abu Lahab? And the companion Sumayyah (may Allaah have mercy on her and her father) was killed with a spear in her private parts and Abu Jahl would walk the streets of Makkah alone. Despite this, no one from the Companions met him to kill him. Can we call this cowardice? No, but this is the religion of Islam.

Abu Bakr (may Allaah be pleased with him) saw one of the polytheist strangling the Messenger ﷺ until his face turned red so he said, *"you kill a man just because he says my lord is Allaah (who deserves to be worshipped alone)."* So Abu Bakr was struck over his face until he became unconscious. Did one of the Companions stand up to that? No. Can we call this cowardice? No, but this is the religion of Islam (at the time when one doesn't have the ability to repel an oppressor).

Thirteen years, the Muslims were persecuted and the reply of the Messenger of Allaah ﷺ was *"with-hold your hands from fighting and establish the prayer."* Until the situation became worse and the Companions were ordered to migrate to Ethiopia. The Messenger ﷺ stayed behind in Makkah and came out one day and said, *"Who will aid me in spreading the Message of Allaah and there will be paradise for them?"*

Abu Lahab came out and said, "Liar, don't obey him." Then the Messenger ﷺ went to Taif but he was mocked and persecuted until his feet bled and he lay on the floor calling upon his Lord until Allaah made an opening for him and he migrated to Madinah where Islam was established...

﴿ وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ ۚ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ

إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٣٦﴾

Allaah made it only as glad tidings, and that your hearts be at rest therewith. And there is no victory except from Allaah. Verily, Allaah is All-Mighty, All-Wise.<sup>36</sup>

﴿ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ هُدَمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدٌ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا ۗ وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ ۗ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٣٧﴾

Those who have been expelled from their homes unjustly only because they said: "Our Lord is Allaah." - For had it not been that Allaah checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allaah is mentioned much would surely have been pulled down. Verily, Allaah will help those who help His (Cause). Truly, Allaah is All-Strong, All-Mighty.<sup>37</sup>

<sup>36</sup> Soorah Anfaal: 10.

<sup>37</sup> Soorah Al-Hajj: 40.

﴿ الَّذِينَ إِنْ مَكَّنَّهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ  
وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَاللَّهُ عَاقِبَةُ الْأُمُورِ ﴿٥١﴾

Those (Muslim rulers) who, if We give them power in the land, (they) order the establishment of the prayer, the Zakat and they enjoin good and forbid the evil. And with Allaah rests the end of (all) matters. <sup>38</sup>

Some ignorant people read the following Verse incompletely (to show that it is unlawful to interact with the non-Muslims!):

﴿ لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ ۗ وَمَنْ يَفْعَلْ ذَلِكَ  
فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ ﴿٦٨﴾

Let not the believers take the disbelievers as helpers instead of the believers, and whoever does that will never be helped by Allaah in any way. <sup>39</sup>

However, he stops there without completing the Verse:

﴿ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَنَّةً وَيُحَذِرْكُمْ اللَّهُ نَفْسَهُ ۗ وَإِلَى اللَّهِ الْمَصِيرُ ﴿٦٩﴾

Except if you indeed fear a danger from them. And Allaah warns you against Himself (His Punishment), and to Allaah is the final return. <sup>4041</sup>

<sup>38</sup> Soorah Al-Hajj: 41.

<sup>39</sup> Soorah Aal-'Imran: 28. Translator's note: The Messenger ﷺ used to allow Muslims to buy and sell amongst the Jews and Christians. And even to benefit from a skill that they may offer. However, the Khawaarij renegades have declared disbelievers anyone who interacts with the non-Muslims and this is indeed extreme.

<sup>40</sup> Soorah Aal-'Imran: 28.

<sup>41</sup> Translator's note: In another Verse, Allaah shows us the importance of being just and upright in interacting with the non-Muslims,

## The two faces of the Ikhwaanul Muslimeen

When the scorpions of the Ikhwaanul Muslimeen came to Egypt their slogan was, *"Allaah is our Lord, the Qur'an is our way, the Prophet is our leader and Jihaad is our path, Allaah is greatest and to Him belongs all praise, The people are disbelievers because they rule by other than what Allaah revealed!"* This is from the ideology of Sayid Qutb! *"Everyone is a disbeliever except us"* They killed (the ruler) AbdulNasr and what was the end result? Also, in the city of Hama, Syria, the Ikhwaanul Muslimeen wanted to establish an Islamic state and the end result was that people were killed, some injured and others imprisoned! When they saw that the ideology of Takfeer (calling Muslims disbelievers) didn't help them, they switched to the opposite direction and said, *"Everyone is correct whether he maybe Shee'i, Ash'aree, Matureedi, Ikhwaani, Tableeghi"* Those who say Allaah is neither above nor below, nor to the right and left and those that claim that Jibreel deceived his duty and should have given the Message to 'Ali (May Allaah be pleased with him) and not Muhammad ﷺ. They said we are all one group and this is the ideology of Muhammad Qutb, Sayid Qutb's brother. They said we should all unite until we establish an Islamic state. This is what they tried to establish in Algeria. They openly were proud at claiming that thirty thousand women demonstrated on the streets calling for the establishment of an Islamic state. What was the end result? And what is the situation in Algeria after this (except turmoil)?

---

لَا يَنْهَاكُمْ اللَّهُ عَنِ الَّذِينَ كَفَرُوا بِمَا بَدَّؤُمْ فِي الدِّينِ وَأَنْتُمْ تُخْرِجُوهُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ  
*Allaah does not forbid you from being righteous and just to those (non-Muslims) who do not fight you due to your religion and they don't drive you out of your homes, Indeed Allaah loves the just ones. [Soorah Mumtahina: 8]*

They also failed when they came to this country (Saudi Arabia) and initially those in responsibility had good opinion of them, welcomed them and gave them positions (until the true colours of the Ikhwaanil Muslimeen were seen)<sup>42</sup>.

My brothers, by Allaah, the correct understanding of Islam has weakened in many Muslim countries and very few remain upon the correct understanding in this country those that hold onto the Sunnah of the Messenger of Allaah ﷺ upon the understanding of the pious predecessors.

---

<sup>42</sup> Translator's note: Such as the Khobar and Riyadh Bombings in which the Khawaarij renegades killed innocent people both Muslim and non-Muslims in the name of Jihaad! Sheikh Muhammad Al-Banna mentioned that:

Allaah forbade that a non-Muslim is killed who comes to a Muslim country to work under contract. The Prophet ﷺ said:

من قتل معاهداً لم يرح رائحة الجنة

"Whoever kills a non-Muslim who has an agreement with the Muslims will not smell the fragrance of paradise." [Saheeh Al-Bukhaaree: 2995] Also those who live in non-Muslim countries do so under an agreement to keep peace in the country. This is an agreement that the Muslims must uphold for the true Muslim upholds his trusts. Know that the 7/7 bombing and 9/11 has nothing to do with Islam for Islam is free from the actions of an ignorant few. The Muslims living in the West should show the beauty of al-Islam to the non-Muslims perchance they may accept Islam.

Find me a country like this one (Saudi Arabia) even if people speak against it, we don't say it is complete but I say, you are in a blessed situation, others are jealous of your stay here because you have security and the rulers aid in spreading Tawheed. The rulers aid the callers to Tawheed in this country.<sup>43</sup> Do you want the Shee'ah to come and fight you or a secularist who doesn't fear Allaah concerning you (to rule over you)? So fear your Lord and ask Him to protect this blessing you are in and that He blesses you to be grateful for it and that you supplicate for the betterment of the ruler.

Allaah said:

﴿ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ ﴾

**Verily! Allaah will not change the good condition 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 Allaah).<sup>44</sup>**

Allaah said:

﴿ وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ ﴾

**And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much.<sup>45</sup>**

---

<sup>43</sup> Translator's note: referring to Saudi Arabia, the mosques are open to the scholars to teach the Book of Allaah and the Sunnah of the Messenger ﷺ throughout the year. There are Qur'an school in every neighbourhood for women and children to learn the Qur'an. The school's curriculum teaches Tawheed and Sunnah throughout the school years. Shops and businesses close during prayer time. The two Grand mosques (Haramain) are well looked after for the pilgrims. Hajj and 'Umrah are made easy for the pilgrims. The King Fahd Qur'an complex prints millions of Qur'ans in many languages. These are just a few of many good causes that the country aids.

<sup>44</sup> Soorah Al-Ra'd: 11.

<sup>45</sup> Soorah Shura: 30.

Allaah said:

﴿ وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ۚ ۝۴۶﴾

﴿ ذَٰلِكُمْ وَصَّيْنَاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴿۷۲﴾﴾

"And verily, this 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 pious." <sup>46</sup>

The Prophet ﷺ drew a line on the ground and likewise drew shorter lines to the right and left and he pointed to the straight line and said:

﴿ وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ۖ﴾

"And verily, this is my Straight Path, so follow it,

Then he pointed to the shorter lines to the right and left and said: There is a devil at the head of these lines. This is like the Soofee sheikhs who claim to know the unseen and that he deserves a unique bai'ah (oath of allegiance). What is this O people?

Our Lord is one, our last Prophet ﷺ is one, our Book is one, a guide and light that leads to the upright path. Allaah didn't leave anything out in the Book (that we are in need of).

---

<sup>46</sup> Soorah Al-An'aam:153.



﴿ أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ ۚ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ﴾



**Do they not then consider the Qur'an carefully? Had it been from other than Allaah, they would surely have found therein much contradictions.**<sup>47</sup>

What is all this differing and splitting, O people?

﴿ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ ۚ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ ۚ وَأَصْبِرُوا ۚ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴾



**And obey Allaah and His Messenger, and do not dispute (with one another) lest you lose courage and your strength depart, and be patient. Surely, Allaah is with those who are the patient ones.**<sup>48</sup>

They have split up into groups and parties while Allaah says,

﴿ إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ ۚ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ

يُنذِرُهُمْ بِمَا كَانُوا يَفْعَلُونَ ﴾

**Verily, those who divide their religion and break up into sects, you (O Muhammad) have no concern in them in the least. Their affair is only with Allaah, Who then will tell them what they used to do.**<sup>49</sup>

<sup>47</sup> Soorah An-Nisaa: 82.

<sup>48</sup> Soorah Al-Anfaal: 46.

<sup>49</sup> Soorah Al-An'aam: 159.

Every group is content with what it has while Allaah said,

﴿ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ ﴿٥٠﴾ مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا  
كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴾

And be not of the Polytheists. Of those who split up their religion and became sects, each sect rejoicing in that which is with it.<sup>50</sup>

Allaah's clarification is clear when he said,

﴿ شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ ﴿٥١﴾ ﴾

He (Allaah) has ordained for you the same religion (Islaam) which He ordained for Nuh, and that which We have inspired in you (O Muhammad), and that which We ordained for Ibrahim, Musa and 'Iesa saying you should establish religion, and make no divisions in it.<sup>51</sup>

---

<sup>50</sup> Soorah Rum: 32.

<sup>51</sup> Soorah Shura: 13.

## Differing is not a Mercy

How can it be said that differing is a mercy?!<sup>52</sup> Allaah said,

﴿ وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً ۗ وَلَا يَزَالُونَ مُخْتَلِفِينَ ۗ إِلَّا مَن رَّحِمَ رَبُّكَ ۗ ﴾

And if your Lord had so willed, He could surely have made mankind one nation, but they will not cease to disagree, Except him on whom your Lord has bestowed His Mercy<sup>53</sup>

Allaah said,

﴿ يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ  
وَأُولِي الْأَمْرِ مِنكُمْ ۗ ﴾

O you who believe! Obey Allaah and obey the Messenger, and those of you who are in authority.

This is not the Soofee sheikh or to a particular group!! Rather, the Verse refers to obeying Allaah and His Messenger ﷺ by following him when he was alive and by following his Sunnah after his death.

﴿ ذٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ۗ ﴾

That is better and more suitable for final determination.<sup>54</sup>

It is better for you since the hearts will come together and your objectives are united, Allaah said,

<sup>52</sup> This is what Yusuf Al-Qardawi says that differing is a mercy!!

<sup>53</sup> Soorah Hud: 118,119.

<sup>54</sup> Soorah Nisaa: 59.

﴿ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي-

أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿٥٥﴾

**But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. <sup>55</sup>**

This resistance shows weakness in faith and there are, for example, some who negate the Sunnah of praying in the shoes but this is from the saying of the Messenger ﷺ<sup>56</sup>.

﴿ وَإِن تَطِيعُوا كَثْرًا مِّنَ الْأَرْضِ يَضِلُّوكَ عَن سَبِيلِ اللَّهِ ؕ ﴿٥٦﴾

**And if you obey most of those on earth, they will mislead you far away from Allaah's Path. <sup>57</sup>**

﴿ وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿٥٨﴾

**And most of mankind will not believe even if you desire it eagerly. <sup>58</sup>**

---

<sup>55</sup> Soorah Nisaa: 65.

<sup>56</sup> Sheikh 'Ubayd Al-Jaabiree explained that the Messenger ﷺ sometimes prayed in his shoes and at other times he didn't so if you have carpets in your mosques then do not pray in your shoes in these mosques as this will mean you will have to change the carpets regularly and Allaah has forbidden that you waste money. So when you are able elsewhere establish the Sunnah of praying in your shoes. It is not to be said that those who do not pray with their shoes in carpeted mosques have abandoned the Sunnah!! Rather this is foolishness and ignorance and shows a lack of understanding of the Deen. [6/1430].

<sup>57</sup> Soorah Al-An'aam: 116.

<sup>58</sup> Soorah Yusuf: 103.

Just as the previous followers of their Messengers split up into sects, Allaah also revealed to the Messenger that this splitting will likewise occur just as it occurred before. The Prophet ﷺ said:

لتتبعن سنن من قبلكم شبر بشبر وذراعا بذراعٍ حتى لو سلكو جح ضب :  
 لسلكتمو ) . قلنا يا رسول الله اليهود والنصارى ؟ قال فمن

On the authority of Abu Sa'eed al-Khudri that the Prophet ﷺ said, "You will follow the path of those who came before you, hand span by hand span, arms length by arms length even if they go through a lizard hole you will follow." We said "O Messenger of Allaah, you mean the Jews and Christians?" He said, "Who else?"<sup>59</sup>

" إفتقرت اليهود على إحدى وسبعين فرقة وإفتقرت النصارى على إثنين و

سبعين فرقة وستتفرق أمتي على ثلاث وسبعين فرقة كلها في النار إلا

واحدة قالوا ما هي يا رسول الله : قال : من كان على مثل ما أنا عليه

اليوم و أصحابي "

The Messenger ﷺ said, "The Jews split into seventy one sects, the Christians split into seventy two sects and my nation will split into seventy three sects, all will be in the fire except one." They said, "Which one O Messenger of Allaah?" He said, "Those who are upon what I am my Companions are upon."<sup>60</sup>

وفي الرواية الجماعة .. "

In another wording, he ﷺ said "They are the Jam'aah"<sup>61</sup>

<sup>59</sup> Saheeh Al-Bukhaaree no. 3269.

<sup>60</sup> Sunan Abu Dawood no. 4596, Mustadrak of Al-Haakim 444, Mu'jam Al-Awsat 7840 Mu'jam as-Sagheer 724.

<sup>61</sup> Saheeh Sunan Ibn Maajah no.3992, 3993, As-Saheehah 1492. Also 'Abdullah Ibn Mas'ud (may Allaah be please with him) said,

" الجماعة ما وافق الحق وإن كنت وحدك "

Most of the people are not upon guidance. Allaah said,

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

**And whoever contradicts and opposes the Messenger 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.**<sup>62</sup>

Guidance is found by following the Qur'an and the authentic Sunnah such as the two most authentic Books after the Qur'an, Saheeh Al-Bukhaaree and Saheeh Muslim. Guidance is to follow the authentic narrations found in the Books of hadeeth and in following the path of the Companions in their implementation of the Sunnah since Allaah said,

﴿ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ ﴾

**...and follows other than the believers' way.**<sup>63</sup>

Not like those who follow in opposition to the Sunnah their sheikh, the Soofee path, the methodology of so and so, or this group which clearly opposes the Prophetic path in the understanding of the Companions.

What is the result then of all this splitting?

---

*"The Jam'aah is whatever is considered the truth even if you be on your own." [Ibn Asaakir in Tareekh Dimishq (3/322/3) Al-Albaani said its chain is authentic see Mishkaat Al-Masaabeeh 1/61]*

<sup>62</sup> Soorah Nisaa: 115.

<sup>63</sup> Soorah Nisaa: 115.

﴿ تُولِيهِ مَا تَوَلَّىٰ وَنُصَلِّهِ ۖ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴾

We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination. <sup>64</sup>

If the Jews wanted to know the truth they would go back to their Book but where is the original Torah? Likewise, if the Christians wanted to know the truth where is there original Injeel? They, themselves recognize that their Books have changed. However, Allaah blessed this nation, following the middle course which Allaah chose to be a witness over the people so He protected this path as He said,

﴿ إِنَّا نَحْنُ نُحَافِظُونَهُ وَإِنَّا لَهٗ لِحَافِظُونَ ﴾

Indeed We have sent down this remembrance and indeed We will of a surety protect it <sup>65</sup>

﴿ وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴾

And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers. <sup>66</sup>

---

<sup>64</sup> Soorah Nisaa: 115.

<sup>65</sup> Soorah Al-Hijr: 9

<sup>66</sup> Soorah Aal-Imran: 85.

I ask Allaah that He guides our leaders to the truth and guidance and that He specifies for them advisers who call them to good. I ask Allaah that He doesn't make our hearts stray after He has guided us and that He strengthens us to be guided and to tread the path of salvation as he ﷺ said,

*"Until you return to (practising and understanding) your religion..."<sup>67</sup>*

Which Deen? The Deen of the Jam'aatu Tableegh? Ikhwaanul Muslimeen? Suroorees? Qutbees? No, the Deen of the Companions may Allaah be pleased with them.

---

<sup>67</sup> Saheeh Sunan Abu Dawood no.3462, Silsilah Ahadeeth As-Saheeh no.11.



# Appendix

*This sitting was recorded on June 9th 2000/1421 with Sheikh Muhammad Abdulwahhab Marzooq Al-Banna– Jeddah, Saudi Arabia.*

## CONCERNING THE RULERS

**Question:** Nowadays some people stand on the minbar and mention what evil the rulers have done?

*This is not Islam, Those who do so are not following the messenger  
صلى الله عليه وسلم*

**Question:** Is this from the fundamentals of being a salafi?

*We say that this is not the way of the Prophet صلى الله عليه وسلم nor what he said and neither what the sahaba did after he died صلى الله عليه وسلم*

**Question:** The one who goes out against the rulers, does he go out of the salafi da'wa

*You must talk to him if he does not accept, then he is not salafi in this way*

## COOPERATING WITH OTHER GROUPS

**Question:** Is it allowed to go out with Jamaat Tableegh such that we cooperate with them?

*Did the Prophet صلى الله عليه وسلم and his followers do so (go out 40 days etc)? They did not. The Prophet صلى الله عليه وسلم only went out (in large numbers) to conquer in Jihad expeditions, Hajj and Umrah. We must do as he did. How did he preach? When he sent Muadh ibn Jabal (alone) to Yemen, he said to him that he was going to the people of the Book so let the first thing that you call the people to is Tawheed not how to sleep or how to eat. First thing is Tawheed. Then he said to him that once they accept that then teach them the prayer, then zakat, then fasting, and then Hajj.*

**Question:** They say that Sheikh Ibn ‘Uthaimen rahimahullaah and Sheikh Bin Baz rahimahullaah said “It is my wish that these disparate jamaa’ah, Tableegh, Ikhwaan Salafees would melt until they become one party, Allaah’s party.”

*I say we must follow one group. Allaah says “Hold fast to the rope of Allaah altogether and do not be divided.” And “If you defer amongst yourselves then refer it back to Allaah and his Messenger.” And Allaah says “But no, they do not truly believe until they make you (Muhammad) a judge between what they disagree upon.” All of us ask Allaah to gather all Muslim to that way. If there is anything between us then we must make Allaah and the Prophet صلى الله عليه وسلم (judges between us.) But they will not, never!*

**Question: Why?**

*Ask them! I tried and many people tried but we didn't succeed. I invited them (Ikhwaanil Muslimeen) and quarreled with them and I only tried to preach to them the Sunnah in the prayer and they refused. They said to me that you must not tell the people how to pray but just tell them to pray only. Everyone prays as he likes. I read to them the hadeeth of Abi Hameed Sa'di in Bukhaaree and Muslim, the leader of their group said to me 'no only tell them to pray.' I asked them 60 years ago that you must know where is Allaah and to have graves in a mosques is forbidden. They told me 'don't preach this.'*

## DEMONSTRATIONS

Sheikh al Banna says *“First nothing will change the latter part of this Ummah except that which corrected the first part. Did the first generation of Muslims go out in demonstrations? Allaah has preserved the seerah (Life) of the Prophet ﷺ, what did they (the companions) do? We must follow their way. They were first asked to withhold themselves from fighting and to establish the prayer, knowing their Lord with a correct belief and they worshipped Him as He has ordered. Then with what they knew and practiced, they called others to it, with wisdom and beautiful speech...Just as the situation was with the Messenger ﷺ in the beginning of his call. As for demonstrations then this does not benefit. Most of the demonstrators don't know Islam. If they knew Islam they would not demonstrate.”*