Understanding Islam,
the solution for the

TRIALS OF LIFE

Sheikh Saalih ibn Fawzan al-Fawzan

Understanding Islam,
the solution for

Trials of Life

by Sheikh Saalih Ibn Fawzan Al-Fawzan

Abdulilah ibn Rabah Lahmami & Muhammad Nadeem Ahsan-Shah

Email: abdulilah539@yahoo.co.uk – darasahaba@yahoo.com

CONTENTS PAGE

PAGE

بسم الله الرحمن الرحيم

Preface

All praise is to due to Allaah who gave us the ability to translate and publish another treatise from the works of the noble scholars of Islam[1]. Sheikh Saalih Ibn Fawzan Al-Fawzan (may Allaah protect him) is well known as being from amongst the most knowledgeable Islamic scholars in our time mashaallaah. He currently holds the position of the being amongst the Permanent Committee of Elder Scholars for Islamic Affairs in Saudi Arabia. He spends much of his time in teaching, lecturing and explaining scholarly works from the past, may Allaah reward him with much good.

Indeed actions are in accordance with one's intention and every person will have what they intend. May Allaah make this small effort for His sake and may Allaah reward those who helped in checking it such as our brother in Islam Abu Ishaaq Mohammad Nadeem Ahsan-Shah.

I have checked and referenced the narrations from the Prophet ﷺ and his Companions that the Sheikh mentioned in the treatise.

---

[1] *Alhamdulillaah, other books printed by Darasahaba include, "The Attributes of the Successful Caller" by Sheikh Saalih Ibn Fawzan Al-Fawzan, 'Mu'aawiyyah Ibn Abu Sufyaan radiallaahu 'anhu' by Sheikh AbdulMuhsin Al-'Abbad, and 'The Cure – Explanation of Soorah Al-Faatiha' by Sheikh Ibn 'Uthaimeen rahimahullaah. May Allaah accept them for His sake only, Ameen.*

It should be noted that when translating, it is difficult to be inclusive when translating pronouns that in Arabic refer to both a male and female reading audience. Therefore, it should be clear that the usage of pronouns such as 'he' and 'him' are not meant to exclude a female reading audience

May Allaah protect us from the trials of life and death and make us continue to benefit such that we use our time well.

Abdulilah Ibn Rabah Lahmami
Madinah
Muharam 1429-January 2008
darasahaba@yahoo.com

Introduction

All praise is due to Allaah, The Lord of all creation, and prayer and peace be upon our Prophet Muhammad ﷺ, the one who was sent as a mercy to mankind. Peace and blessings be upon his family, Companions and those that hold fast to his *Sunnah* and follow his methodology until the Day of Judgement. After which follows:

Allaah ﷻ blessed us with Islam. Allaah said:

﴿ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ ﴾

O you who believe! Fear Allaah as He should be feared and die not except in a state of Islam.

﴿ وَٱعْتَصِمُوا۟ بِحَبْلِ ٱللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا۟ ۚ وَٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ إِذْ كُنتُمْ أَعْدَآءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُم بِنِعْمَتِهِۦٓ إِخْوَٰنًا وَكُنتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ ٱلنَّارِ فَأَنقَذَكُم مِّنْهَا ۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمْ ءَايَـٰتِهِۦ لَعَلَّكُمْ تَهْتَدُونَ ﴾

And hold fast, all of you together, to the Rope of Allaah and be not divided. 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. And you were on the brink of a pit of Fire and He saved you from it. Thus Allaah makes His signs clear to you, that you may be guided.

﴿ وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى ٱلْخَيْرِ وَيَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ ۚ وَأُو۟لَـٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿١٠٤﴾ ﴾

Let there arise from you a group, inviting to all that is good, enjoining good and forbidding evil. It is they who are the successful.

﴿ وَلَا تَكُونُوا۟ كَٱلَّذِينَ تَفَرَّقُوا۟ وَٱخْتَلَفُوا۟ مِنۢ بَعْدِ مَا جَآءَهُمُ ٱلْبَيِّنَـٰتُ ۚ وَأُو۟لَـٰٓئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٥﴾ ﴾

And be not as those who split up and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment. [2]

Allaah ﷻ said:

﴿ ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِى وَرَضِيتُ لَكُمُ ٱلْإِسْلَـٰمَ دِينًا ۚ ﴿٣﴾ ﴾

---

[2] *Soorah Aali-Imran: 102-105.*

This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion.[3]

Allaah ﷻ said:

﴿ إِنَّ ٱلدِّينَ عِندَ ٱللَّهِ ٱلْإِسْلَٰمُ ﴾ ﴿١٩﴾

Truly, the only way of life that is accepted by Allaah is Islam.[4]

Allaah ﷻ said:

﴿ وَمَن يَبْتَغِ غَيْرَ ٱلْإِسْلَٰمِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِى ٱلْءَاخِرَةِ مِنَ ٱلْخَٰسِرِينَ ﴾ ﴿٨٥﴾

And whoever seeks a way of life other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers.[5]

Allaah ﷻ said:

﴿ وَجَٰهِدُوا۟ فِى ٱللَّهِ حَقَّ جِهَادِهِۦ ۚ هُوَ ٱجْتَبَىٰكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِى ٱلدِّينِ مِنْ حَرَجٍ ۚ مِّلَّةَ أَبِيكُمْ إِبْرَٰهِيمَ ۚ هُوَ سَمَّىٰكُمُ ٱلْمُسْلِمِينَ

---

[3] *Soorah Al-Maaidah: 3.*

[4] *Soorah Aal-Imran: 19.*

[5] *Soorah Aal-Imran: 85.*

مِن قَبْلُ وَفِي هَٰذَا لِيَكُونَ ٱلرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ ۚ فَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ وَٱعْتَصِمُوا۟ بِٱللَّهِ هُوَ مَوْلَىٰكُمْ ۖ فَنِعْمَ ٱلْمَوْلَىٰ وَنِعْمَ ٱلنَّصِيرُ ﴾

And strive hard in Allaah's Cause as you ought to strive. He has chosen you and has not laid upon you any hardship in religion: (hold fast to) the religion of your father Ibrahim. It is He (Allaah) Who has named you Muslims both before (in the previous scriptures) and in this (Qur'an), that the Messenger may be a witness over you and you be witnesses over mankind! So perform the prayer, give Zakat and (render your affairs) to Allaah and depend upon Him. He is your Protector, what an Excellent Protector and what an Excellent Helper![6]

No other blessing can equal the guidance to Islam, even if some belittle the blessings of Allaah and see them as being insignificant. Rather, one must remember the blessings of Allaah and be grateful for them. Islam is the way of life Allaah sent Muhammad ﷺ with. This in itself is a great blessing, since he ﷺ is the one who came with Islam, clarified it and called to it. Allaah ﷻ said:

﴿ لَقَدْ مَنَّ ٱللَّهُ عَلَى ٱلْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ

---

[6] *Soorah Al-Hajj: 78.*

يَتْلُواْ عَلَيْهِمْ ءَايَٰتِهِۦ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ

وَإِن كَانُواْ مِن قَبْلُ لَفِى ضَلَٰلٍ مُّبِينٍ ﴿١٦٤﴾

Indeed Allaah blessed the believers when He sent in their midst a Messenger from among themselves, reciting unto them His Verses (the Qur'an), purifying them, and instructing them (in) the Book and the *Sunnah* while before that they had been in manifest error.[7]

---

[7] *Soorah Aal-Imran: 164.*

Obstacles in Life

There are obstacles in life which befall a person that may expel him out of Islam if he is already a Muslim or weaken his faith. If he is not a Muslim, these obstacles may even serve to obstruct him from entering into Islam.

There are great trials which a person faces, so it is obligatory for him to have knowledge of them so that he is able to stay clear and overcome them if he is trialed.

It was from this standpoint that the honourable Companion Hudayfah ibn al-Yaman ﷺ said:

كَانَ النَّاسُ يَسْأَلُوْنَ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّم عَنِ الْخَيْرِ
وَكُنْتُ أَسْأَلُهُ عَنِ الشَّرِّ مَخَافَةَ أَنْ يُدْرِكَنِيْ

"The people used to ask the Messenger of Allaah ﷺ about good things, whereas I used to ask him about evil things fearing that they befall me."[8]

So, one must first have knowledge and insight of Islam, its rules and regulations. One must know those things which turn us away from Islam and the barriers which obstruct the servant of Allaah from worshipping Him. One must know the things that affect their faith, such as sins, in order to keep

---

[8] *Saheeh Al-Bukhaaree no.3606, Kitab Al-Manaaqib (Virtues) –The Signs of Prophethood in Islam. Saheeh Muslim no.4761 Kitaab Al-Imara (leadership) – The Command to Hold onto the Jamaa'ah When Trials Appear and Warning from the Callers to Disbelief.*

away from their harm and reap the benefits (of being steadfast). If a person does not know those affairs that can harm and misguide him, they may destroy him. Allaah ordered us to hold fast to this religion until we die. He ﷻ said:

﴿وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ ﴿١٠٢﴾﴾

And do not die except in a state of Islam.[9]

---

[9] *Soorah Aal-Imran: 102.*

Opposing the Messenger ﷺ

There is no doubt that a person's remaining upon Islam is in the hands of Allaah. We are not fully in control as to whether or not we remain upon Islam until we die. However, we should bring about the causes that help us to fulfil that; practical and protective measures that, if adopted, Allaah would enlighten us with His bounty and complete His blessings upon us, thus causing us to die upon Islam, because we brought about those causes and strove in the path of gaining salvation and indeed Allaah is Kind and Generous. If He sees that His servant has a concern and a desire to do good deeds and a hatred for evil and likewise fears falling into evil, then He, the Most High, strengthens, protects, guards and makes his religion safe and complete with all that is good.

Yet, if Allaah sees that His servant turns away without desire to do good, not having hatred for evil, He leaves him in the path he has chosen as a punishment out of His justice, as He says:

﴿ وَمَن يُشَاقِقِ ٱلرَّسُولَ مِنۢ بَعۡدِ مَا تَبَيَّنَ لَهُ ٱلۡهُدَىٰ وَيَتَّبِعۡ غَيۡرَ سَبِيلِ ٱلۡمُؤۡمِنِينَ نُوَلِّهِۦ مَا تَوَلَّىٰ وَنُصۡلِهِۦ جَهَنَّمَۖ وَسَآءَتۡ مَصِيرًا ١١٥ ﴾

And whoever contradicts and opposes the Messenger after the right path has been shown clearly to him, and follows a way other than that of the believers, We shall

keep him in the path he has chosen, and land him in Hell - what an evil destination![10]

So the cause came from the servant as he opposed the Messenger ﷺ and followed a path other than the way of the believers, showing that he initiated the cause and thereafter the punishment from Allaah followed.

﴿نُوَلِّهِۦ مَا تَوَلَّىٰ وَنُصۡلِهِۦ جَهَنَّمَۖ وَسَآءَتۡ مَصِيرًا ١١٥﴾

We shall keep him in the path he has chosen, and land him in Hell - what an evil destination[11]

---

[10] *Soorah An-Nisaa: 115.*

[11] *Soorah An-Nisaa: 115.*

Are trials like the punishment of Allaah?

The word *fitan* (trials and tribulations) is the plural of *fitnah* which means being tested and trialed, such that the truth or hypocrisy of ones faith is made apparent. Allaah said:

﴿ وَمِنَ ٱلنَّاسِ مَن يَقُولُ ءَامَنَّا بِٱللَّهِ فَإِذَآ أُوذِىَ فِى ٱللَّهِ جَعَلَ فِتْنَةَ ٱلنَّاسِ كَعَذَابِ ٱللَّهِ ﴿١٠﴾ ﴾

> There are amongst mankind who say: "We believe in Allaah," but if they are trialed in the cause of Allaah, they consider the trial of mankind similar to the punishment of Allaah; [12]

So this type of person is not patient upon the afflictions that befall him which would have made him firm upon the truth. Rather, he runs away from his religion and follows those things that turn him away from it. He does this, thinking that he is going to be saved. However, he leaves one evil only to fall into another greater evil; like the one who tries to take refuge from scorching sand (he lifts up one foot from the ground only to place the other on it). He considers the trials of the people like the punishment of Allaah, but can the trials of the people be like the punishment of Allaah?

If he were to leave his religion and agree to remain with those that lead him astray, he will head towards the punishment of Allaah. Yet, if he were to be patient upon the harms of the

---

[12] *Soorah Al-'Ankabout: 10.*

people and, in turn, hold fast to his religion, this pain that afflicts him would only be temporary. A way out would be nearby and the end result would be good. However, this person followed the opposite course. He was not patient upon the harms of the people and their trials, but rather he followed them in disobedience to Allaah. He followed them in what they called him to, in terms of disbelief in Allaah, so he went towards the grievous punishment of Allaah.

Fitnah means a trial and a test. The truthful and faithful one, once tested, will be made apparent from those who are unstable and not firm. The truthful and faithful one who has a good understanding of his religion is firm upon his belief, as opposed to the one who is shaken by the first trial that befalls him.[13]

---

[13] *Sheikh Rabee' Ibn Haadee Al-Madhkhali said, "The one whom Allaah wishes to show goodness to stays firm upon the truth even if the groups of enemies come in succession one after the other and trials and tribulations come one after the other which bring hardship and earthquakes, he is not moved." [tape entitled 'Reasons for Deviation'].*

Gaining an understanding of Islam will help through trials

Fiqh in the Arabic language means understanding and in Islamic terms it refers to understanding well the rules and regulations of Allaah, the Most High. Those rules are reported in the Book of Allaah and the *Sunnah* of His Messenger ﷺ. Allaah sent down both the Qur'an and the Prophetic *Sunnah* (way) as guidance to the people. In them lies guidance and a clarification of everything the servants need in their religion and what grants them contentment in this life and in the Hereafter.

Allaah included everything in the Book that people are in need of. It is sufficient, and alongside it is the clarification of the Messenger ﷺ. Allaah said:

﴿ وَأَنزَلْنَآ إِلَيْكَ ٱلذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ ﴿٤٤﴾ ﴾

> And We have sent down unto you (O Muhammad) the Reminder that you may explain clearly to the people what has been sent down to them[14]

So the Messenger ﷺ is a clarifier, informer and an explainer of this great Book. The Book and the *Sunnah* clarify guidance from misguidance. In them is a clarification of the good path and the evil paths.

Fiqh in the religion is to have intellect and understanding stemming from the Book of Allaah and the *Sunnah* of the

---

[14] *Soorah An-Nahl: 44.*

Messenger of Allaah ﷺ with regard to the problems that befall us. It also helps us through trials by enabling us to keep away from such problems and take the path of salvation.

Allaah, the Exalted, ordered that one should gain an understanding of the religion and dispraised those that do not understand. Allaah, the Most High, said:

﴿ فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَآئِفَةٌ لِّيَتَفَقَّهُوا۟ فِى ٱلدِّينِ وَلِيُنذِرُوا۟ قَوْمَهُمْ إِذَا رَجَعُوٓا۟ إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾ ﴾

> Of every group, a party should only go forth, that they (who are left behind) may be taught in the (Islamic) religion, and that they may warn their people when they return to them, so that they may beware of evil.[15]

Allaah described the hypocrites as those void of understanding, meaning that they do not have knowledge of the legislative rules of Allaah's religion. This is because they do not seek knowledge and neither are they concerned for it. Their lack of concern caused them to become people without understanding.

---

[15] *Soorah At-Tawbah: 122.*

Wealth, children and one's spouse are all trials

Trials and tribulations are many and they will increase and recur more often towards the end of time. A person goes through trials throughout their life, but some experience them more than others. Allaah mentioned that wealth and children are a trial:

﴿ إِنَّمَآ أَمْوَٰلُكُمْ وَأَوْلَٰدُكُمْ فِتْنَةٌ ۚ وَٱللَّهُ عِندَهُۥٓ أَجْرٌ عَظِيمٌ ﴿١٥﴾ ﴾

Your wealth and your children are only a trial, whereas With Allaah is a great reward (Paradise).[16]

He ﷻ also said:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُلْهِكُمْ أَمْوَٰلُكُمْ وَلَآ أَوْلَٰدُكُمْ عَن ذِكْرِ ٱللَّهِ ۚ وَمَن يَفْعَلْ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ﴾

O you who believe! Let not your wealth or your children divert you from the remembrance of Allaah. And whosoever does that then they are the losers.[17]

So wealth and children are a trial. Whoever prefers wealth, children, country, family, business, and their property over the love of Allaah and His Messenger ﷺ, let him wait for the worst of results, as Allaah said:

---

[16] *Soorah At-Taghabun: 15.*

[17] *Soorah Al-Munafiqoon: 9.*

﴿ قُلْ إِن كَانَ ءَابَآؤُكُمْ وَأَبْنَآؤُكُمْ وَإِخْوَٰنُكُمْ وَأَزْوَٰجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَٰلٌ ٱقْتَرَفْتُمُوهَا وَتِجَٰرَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَٰكِنُ تَرْضَوْنَهَآ أَحَبَّ إِلَيْكُم مِّنَ ٱللَّهِ وَرَسُولِهِۦ وَجِهَادٍ فِى سَبِيلِهِۦ فَتَرَبَّصُوا۟ حَتَّىٰ يَأْتِىَ ٱللَّهُ بِأَمْرِهِۦ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ ﴿٢٤﴾ ﴾

Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allaah and His Messenger, and striving hard in His cause, then wait until Allaah brings about His decision. And Allaah guides not the people who are sinful.[18]

So wealth and children are a trial and one's spouse is also a trial for a person as Allaah said:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّ مِنْ أَزْوَٰجِكُمْ وَأَوْلَٰدِكُمْ عَدُوًّا لَّكُمْ فَٱحْذَرُوهُمْ ﴿١٤﴾ ﴾

O you who believe! Verily, among your partners and your children are enemies for you (i.e. may stop you

---

[18] *Soorah At-Tawbah: 24.*

from the obedience of Allaah), so beware of them.[19]

Do not prefer their love over the love of Allaah and His Messenger ﷺ. Do not give preference to their obedience over the obedience of Allaah and His Messenger ﷺ. Do not become occupied with them to the extent that it distracts you from that which brings you closer to Allaah ﷻ.

Beware as Allaah ﷻ said:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِنَّ مِنْ أَزْوَٰجِكُمْ وَأَوْلَٰدِكُمْ عَدُوًّا لَّكُمْ فَٱحْذَرُوهُمْ ﴾

O you who believe! Verily, among your partners and your children are enemies for you (i.e. may stop you from the obedience of Allaah), so beware of them.[20]

'Beware of them' does not mean that you become enemies to them, such that you keep away from them and break ties with them. Rather, it means beware from being tested by them and beware that you take their way if their love opposes the love of Allaah and His Messenger ﷺ. Rather, you should put forward the love of Allaah and His Messenger over the love of wealth and children. As a result of doing so, Allaah will protect your wealth and children as Allaah said:

---

[19] *Soorah At-Taghabun: 14.*

[20] *Soorah At-Taghabun: 14.*

﴿ إِنَّ مِنْ أَزْوَٰجِكُمْ وَأَوْلَٰدِكُمْ عَدُوًّا لَّكُمْ فَٱحْذَرُوهُمْ ۚ وَإِن تَعْفُوا۟ وَتَصْفَحُوا۟ وَتَغْفِرُوا۟ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٤﴾ ﴾

Verily, among your partners and your children are enemies to you (i.e. may stop you from the obedience of Allaah), therefore beware of them! But if you pardon (them), overlook, and forgive (their faults), then verily, Allaah is Oft-Forgiving, Most Merciful.

﴿ إِنَّمَآ أَمْوَٰلُكُمْ وَأَوْلَٰدُكُمْ فِتْنَةٌ ۚ وَٱللَّهُ عِندَهُۥٓ أَجْرٌ عَظِيمٌ ﴿١٥﴾ فَٱتَّقُوا۟ ٱللَّهَ مَا ٱسْتَطَعْتُمْ ﴾

Your wealth and your children are only a trial, whereas with Allaah is a great reward (Paradise). So fear Allaah as much as you are able.[21]

What is obligatory upon a Muslim in this situation is that he or she fears Allaah to the best of their ability and that one does not prefer the love of their spouse, child and wealth over the love of Allaah, if it opposes the love of Allaah. Hence, if he is upright in this matter, Allaah will protect his wealth, spouse and children.

---

[21] *Soorah At-Taghabun: 14-16.*

Good and evil are a trial

Allaah said:

﴿ وَنَبْلُوكُم بِٱلشَّرِّ وَٱلْخَيْرِ فِتْنَةً ۖ وَإِلَيْنَا تُرْجَعُونَ ﴿٣٥﴾ ﴾

> We shall test you with evil and with good and to Us you will return.[22]

The good things such as wealth, rain, triumph and blessing as well as the evil things such as drought, hunger and sickness are all trials that may befall a person. Allaah said:

﴿ وَنَبْلُوكُم بِٱلشَّرِّ وَٱلْخَيْرِ فِتْنَةً ۖ وَإِلَيْنَا تُرْجَعُونَ ﴿٣٥﴾ ﴾

> We shall test you with evil and with good and to Us you will return.[23]

The choice whether to obey or disobey is also a trial. A person is commanded with obedience and is forbidden from disobedience. He is met with acts of obedience, such as the time of prayer and worship. However, something desirable may come as an obstacle including the likes of food and drink, so which should he put forward?[24] This is a test and a trial from Allaah ﷻ.

---

[22] *Soorah Al-Anbiyaa: 35.*

[23] *Soorah Al-Anbiyaa: 35.*

[24] *Translator's note: Sheikh 'Ubayd Al-Jaabiree says for further clarification that one should eat first if food served coincides with the prayer as is known in the Sunnah unless the person is not hungry whereby he can go to the prayer.*

People are a trial for each other

Allaah said:

﴿وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ ۗ وَكَانَ رَبُّكَ بَصِيرًا ﴿٢٠﴾﴾

> We have made some of you as a trial for others: (so which of you) will have patience? And your Lord is Ever All-Seeing.[25]

Allaah tests the people with each other. The believer is tested by disbelievers, hypocrites and other believers. Allaah said:

﴿ذَٰلِكَ وَلَوْ يَشَاءُ ٱللَّهُ لَٱنتَصَرَ مِنْهُمْ وَلَٰكِن لِّيَبْلُوَا۟ بَعْضَكُم بِبَعْضٍ ۗ ﴿٤﴾﴾

> If it had been Allaah's Will, He Himself could certainly have punished them (without you). But He tests some of you with others.[26]

Allaah said:

﴿وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ﴾

---

[25] *Soorah Al-Furqaan: 20.*

[26] *Soorah Muhammad: 4.*

> We have made some of you as a trial for others: (so which of you) will have patience?[27]

So a Muslim believer will be tested by his enemies from amongst the disbelievers, hypocrites and the disobedient, so either his steadfastness becomes apparent, in terms of calling to Allaah, enjoining good, forbidding evil and striving in Allaah's path, or he gives up without effort. If he is from the first category that is calling to Allaah, enjoining the good, forbidding the evil and striving in the cause of Allaah, he will be upon goodness and be successful in his test. Yet, if he is from the second category, not wanting to oppose the evil people, nor call them to Allaah, not wanting to enjoin the good and forbid the evil and not wanting to strive in Allaah's cause and he gives up, thereby inclining to comfort, then he has lost and failed his test. This is the meaning of Allaah saying:

﴿وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً﴾

> We have made some of you as a trial for others[28]

Also a rich person will be tested by a poor person as Allaah said:

﴿وَكَذَٰلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِّيَقُولُوٓاْ أَهَٰٓؤُلَآءِ مَنَّ ٱللَّهُ عَلَيْهِم مِّنۢ بَيْنِنَآ ۗ أَلَيْسَ ٱللَّهُ بِأَعْلَمَ بِٱلشَّٰكِرِينَ ﴿٥٣﴾﴾

---

[27] *Soorah Al-Furqaan: 20.*

[28] *Soorah Al-Furqaan: 20.*

> We have tried some of them with others, such that they say: "Is it these (poor believers) that Allaah has favoured from amongst us?" Does not Allaah know best those who are grateful?[29]

The disbelievers (may) belittle poor Muslims and say: are these the ones Allaah has preferred over us? These are poor, they own nothing, how can they be guided and we be misguided? We are the people of much wealth, status, decision making and authority while they are destitute and poor. They consider, therefore, that they are better than us and say:

﴿أَهَٰٓؤُلَآءِ مَنَّ ٱللَّهُ عَلَيۡهِم مِّنۢ بَيۡنِنَآ﴾

> "Is it these (poor believers) that Allaah has favoured from amongst us?"[30]

Allaah replies:

﴿أَلَيۡسَ ٱللَّهُ بِأَعۡلَمَ بِٱلشَّٰكِرِينَ﴾

> Does not Allaah know best those who are grateful?[31]

Allaah does not look at your appearance and wealth but He looks at your heart and actions. The poor, grateful, believer in Allaah, the seeker of good, is the friend of Allaah. As for the

---

[29] *Soorah Al-An'aam: 53.*

[30] *Soorah Al-An'aam: 53.*

[31] *Soorah Al-An'aam: 53.*

arrogant and proud one and the one who is stubborn enough to reject the truth and is dazzled by his wealth, self and status and does not accept the truth, he is not worth anything in the sight of Allaah, even though he sees himself as something great. Allaah said:

﴿أَهَٰٓؤُلَآءِ مَنَّ ٱللَّهُ عَلَيۡهِم مِّنۢ بَيۡنِنَآ﴾

> "Is it these (poor believers) that Allaah has favoured from amongst us?"[32]

This verse means that the disbelievers are amazed that these poor, needy, destitute ones have received guidance instead of themselves as they say that they are more honourable and greater than them. This is according to their outlook due to their judgement being based on wealth and status, not the state of one's heart and actions. The judgement of Allaah, however, is based upon looking at one's heart and actions as the Messenger ﷺ said, *"But He looks at your hearts and actions."*[33]

---

[32] *Soorah Al-An'aam: 53.*

[33] *Translator's note: The wording in Saheeh Muslim Kitaab Al-Birr wa Sila wal Adab (Righteousness, Ties of Kinship and Manners) no.6489 is as follows:*

عن أبي هريرة قال : قال رسول الله صلى الله عليه وسلم : " إن الله لا ينظر إلى صوركم وأموالكم ولكن ينظر إلى قلوبكم وأعمالكم "

"Indeed Allaah does not look at your appearances or wealth but He looks at your hearts and actions."

The wording in Silsilah Ahadeeth As-Saheehah [2656] is as follows:

Allaah gives wealth to both those whom He loves and those He does not love, but He only gives guidance of Islam to those whom He loves. Allaah said:

﴿ وَكَذَٰلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِّيَقُولُوٓا۟ أَهَٰٓؤُلَآءِ مَنَّ ٱللَّهُ عَلَيْهِم مِّنۢ بَيْنِنَآ ﴾

We have tried some of them with others, that they say: "Is it these (poor believers) that Allaah has favoured from amongst us?"[34]

"إن الله لا ينظر إلى (أجسادكم ولا إلى صوركم وأموالكم ولكن (إنما) ينظر إلى قلوبكم (وأشار بأصابعه إلى صدره) وأعمالكم"

"Indeed Allaah does not look at your bodies, appearance and wealth but He looks at your hearts (while pointing to the chest) and actions."

In fact Sheikh Al-Albaani (rahimahullaah) included mention of the additional wording وأعمالكم *"and actions" to show that actions are a part of one's eeman (faith). This is in his checking of 'Riyaadh-us-Saaliheen', showing clearly that those who accuse him of 'irjaa' (not stating that actions are from eeman) are entirely wrong, since he has continuously defended the correct belief of Ahlu Sunnah, as in this checking, as well as in his checking of 'Aqeedatu-ut-Tawawiyyah' and 'Dhab 'an Imam Ahmed'*

[34] *Soorah Al-An'aam: 53.*

Splitting and differing into groups and parties are trials

From the greatest of trials are those of splitting and differing with each other and the emergence of sects and groups. This is something the Messenger ﷺ spoke about.

Imam Ahmed and the scholars of the books of *hadeeth*[35] have reported the *hadeeth* of 'Irbaad Ibn Saariyah ﷺ: 'Abdulrahman Ibn 'Amr as-Sulami and Hujr Ibn Hujr both said:

أَتَيْنَا العِرْبَاضَ بْنَ سَارِيَةَ... فَسَلَّمْنَا وَقُلْنَا أَتَيْنَاكَ زَائِرَيْنِ وَعَائِدَيْنِ وَمُقْتَبِسَيْنِ فَقَالَ الْعِرْبَاضُ صَلَّى بِنَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ ثُمَّ أَقْبَلَ عَلَيْنَا فَوَعَظَنَا مَوْعِظَةً بَلِيغَةً ذَرَفَتْ مِنْهَا الْعُيُونُ وَوَجِلَتْ مِنْهَا الْقُلُوبُ فَقَالَ قَائِلٌ يَا رَسُولَ اللهِ كَأَنَّ هَذِهِ مَوْعِظَةَ مُوَدِّعٍ فَمَاذَا تَعْهَدُ إِلَيْنَا فَقَالَ: "أُوْصِيكُمْ بِتَقْوَى اللهِ وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ عَبْداً حَبَشِيًّا فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ بَعْدِي فَسَيَرَى اخْتِلافاً كَثِيْراً فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الْمَهْدِيِّيْنَ الرَّاشِدِيْنَ تَمَسَّكُوْا بِهَا وَعَضُّوْا عَلَيْهَا بِالنَّوَاجِذِ وَإِيَّاكُمْ وَمُحْدَثَاتِ الأُمُورِ فَإِنَّ كُلَّ مُحْدَثَةٍ بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلالَةٌ"

---

[35] *Here, the Sheikh refers to those books that have reported this hadeeth such as Sunan Abu Dawood, Sunan Ibn Majah and Sunan At-Tirmidhee.*

> We came to 'Irbaad Ibn Saariyah ﷺ... we greeted him and said, "We came to you as visitors, visitors to the sick, and to benefit (from your knowledge). 'Irbaad said: The Prophet ﷺ lead us in prayer one day and after finishing the prayer, he faced us. He then gave us an eloquent sermon due to which the eyes flowed with tears and the hearts were moved, so one of us said, *"Oh Messenger of Allaah, it is as if this is a farewell sermon, so what do you advise us with?"* He ﷺ said, *"I advise you with the 'taqwa' (piety) of Allaah and to hear and obey (your leaders) even if it were an Abyssinian slave, for whomsoever lives amongst you after me, will see many differences. So follow my Sunnah and the Sunnah of the rightly guided caliphs after me. Hold and bite onto it with the molar teeth and be warned of the newly invented matters for verily every newly invented matter is an innovation and every innovation is misguidance."*[36]

"To hear and obey" refers to the leaders of the Muslims. Gathering under the believing leaders leads to unity and strength and it leads to the enemies having fear of the Muslim nation.

To *"hear and obey (your leaders) even if an Abyssinian slave were to rule over you"* means that you should not belittle the leader wherever he is from so long as he commands with the obedience of Allaah.

---

[36] *Saheeh Sunan Abu Dawood [no. 4607] 'Bab fi Luzoom as-Sunnah', Sunan At-Tirmidhee (2676) 'Bab ma Jaa fil Akhdh bis- Sunnah wa ijtinaab al-Bid'ah', Sunan Ibn Majah (43,44) 'Al-Muqaddimah'.*

"For whomsoever lives amongst you after me, will see many differences" the Prophet ﷺ is showing us that differences will occur between the Muslims and he ﷺ does not speak out of desires. What he mentioned will occur sooner or later. He did not just say that they, *"will see differences"* but rather he said that they, *"will see **many** differences"*. Then the Prophet ﷺ showed where success lies from this evil of differing and said:

> *"Follow my Sunnah and the Sunnah of the rightly guided caliphs after me. Hold and bite onto it with the molar teeth and be warned of the newly invented matters for verily every newly invented matter is an innovation and every innovation is misguidance."*

This is how the Prophet ﷺ showed that differences would occur, whether in opinions, thoughts, schools of thought, groups or sects. So he advised that one should hold fast to the Book of Allaah and His Messenger's *Sunnah* and what his rightly guided caliphs were upon for that is the guarantee of success for the one who acts according to it. As for the one whose hand slips from holding on to the *Sunnah* of the Messenger ﷺ and the way of the rightly guided caliphs, he will become lost amidst these different sects[37]. The Prophet ﷺ would say in his sermons and speeches: *"Indeed the best speech is the Book of Allaah, the best example is the guidance of the Messenger of Allaah ﷺ and the worst of affairs are the newly invented matters, for every innovation is misguidance so follow the Jamaa'ah for the hand of Allaah is*

---

[37] *See appendix 2 and 4 of two well known deviated sects, the Soofees and the Ash'arees.*

over the Jamaa'ah, whoever turns to extremism then he will be punished in the Fire."[38] The Prophet ﷺ showed the causes for salvation at times of trials; holding fast to the Book of Allaah and *Sunnah* of the Messenger of Allaah ﷺ and warning against the newly invented matters.

Also, he said "*follow the Jamaa'ah*" as this is also a cause for success. When splitting and differing occur, different groups emerge, but the Muslim should stick to the *Jamaa'ah* of the Muslims, the group that treads the path and methodology of the Messenger ﷺ and not of the people of rhetoric and innovation, even if they name themselves with eye-catching, deceptive names. True and faithful followers are not deceived, for they take the advice of the Messenger ﷺ. "*So follow the Jama'ah*" the group of Muslims described here are the same as those referred to in the Prophet's saying ﷺ:

"The Jews split into seventy-one sects, the Christians into seventy-two sects and my nation will split into seventy-three sects. All will be in the Fire except one." They said, *"Which*

---

[38] *A similar wording is found in 'Saheeh Sunan At-Tirmidhee' no. 2166/2167 – 'Kitaab Al-Fitan'. It is mentioned after this hadeeth that Ali Ibn Hassan said to Abdullah Ibn Mubarak(d.110), "Who is the Jamaa'ah?" He said, "Abu Bakr and 'Umar." It was said to him that Abu Bakr and 'Umar have died so Abdullah Ibn Mubarak said, "so and so (is the Jamaa'ah)." It was said to him but they have died. Then Abdullah Ibn Mubarak said, "Abu Hamza As-Sukkari is the Jamaa'ah." Abu Hamza lived in the time of Abdullah Ibn Mubarak and was a righteous scholar. Likewise the Jamaa'ah in this era (1400), as has been testified to by the likes of Sheikh 'Ubayd Al-Jaabiree and other scholars, are Sheikh 'Abdulaziz Ibn Baz, Sheikh Muhammad Ibn Saalih Al-'Uthaimeen and Sheikh Muhammad Naasir-ud-Deen Al-Albaani rahimahumAllaah because at the head of the century they revived the deen as a whole.*

one is it O Messenger of Allaah?" He ﷺ said, *"That which I and my Companions are upon."*[39]

The *Jamaa'ah* is that which the Messenger ﷺ and his Companions were upon even if the followers were few, for it is not a condition that the *Jamaa'ah* to be large in number, but rather that it adheres to the truth.[40] Allaah says:

﴿ وَإِن تُطِعْ أَكْثَرَ مَن فِي ٱلْأَرْضِ يُضِلُّوكَ عَن سَبِيلِ ٱللَّهِ ۚ إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿١١٦﴾ ﴾

> And if you obey most of those on Earth, they will mislead you far away from Allaah's Path. They follow nothing but conjecture, and they do nothing but lie.[41]

So long as they follow mere conjecture, they will be misguided from the path of Allaah, even if they be hundreds of thousands or even millions. Whoever is upon the truth is the *Jamaa'ah*[42], and he is the saved sect and aided group, so long as he is upon the truth. This is the case even if he is on his own or has few followers. They are the *Ahlu Sunnah wal Jamaa'ah*.

---

[39] *Hasan due to supporting narrations - See Saheeh Sunan At-Tirmidhee [no. 2640, 2641] 'Bab Ma Jaa fee iftiraaq Hadhihil-Ummah.*

[40] *See appendix 1.*

[41] *Soorah Al-An'aam: 116.*

[42] *'Abdullah Ibn Mas'ud رضي الله عنه said, "The Jamaa'ah is whatever is in accordance with the obedience to Allaah even if you be on your own." Al-Laalikaaee [no.160], Ibnul Qaiyum from I'laam Al-Muwaqi'een [5/388].*

The Prophet ﷺ said,

لاَ تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي عَلَى الْحَقِّ ظَاهِرِيْنَ لا يَضُرُّهُمْ مَنْ يَخْذُلُهُمْ حَتَّى يَأْتِيَ أَمْرُ اللهِ

"There will never cease to be a group of my ummah upholding the truth, not being harmed by those who deceive[43] them until the command of Allaah comes."[44]

However, this requires patience so hold on to that which the Messenger ﷺ was upon, the way of the *Jamaa'ah*, the saved sect, the way of *Ahlu Sunnah wal Jamaa'ah*. This is so, especially closer to the end of time, because at that time the one holding on to the *Sunnah* of the Messenger ﷺ and the one who adheres to the *Jama'ah* of the Muslims will face great difficulty, as is mentioned in a *hadeeth* that at the end of time there will be trials and tribulations to the extent that one holding fast to his religion will be like one holding on to hot coal or like one treading on thorns,[45] so this requires patience.

---

[43] *Sheikh Muhammad Ibn Haadi said in one of his sittings (5/1430) in Madeenah that the deceivers are those who quote the same scholars but they are not upon what they are upon but treacherously open the door to innovations and innovators for their message to spread.*

[44] *Saheeh Sunan At-Tirmidhee [no.2229] 'Bab Ma Jaa Fil-A'imatil-Mudhilleen'. He said the hadeeth is Hasan Saheeh.*

[45] *Translator's note: The wording of this hadeeth is as follows:*

يَأْتِي عَلَى أُمَّتِي زَمَانٌ اَلصَّابِرُ فِيهِمْ عَلَى دِينِهِ كَالْقَابِضِ عَلَى الْجَمَرِ

"A time will come upon my Ummah when the patient one amongst them who is holding on to his religion is like one holding on to hot coal."

The Prophet ﷺ said, *"The one holding on to my Sunnah will have the reward of fifty."* They said: *"Of us or them?"* He said, *"Rather, of you."*[46] Meaning, they will have the reward of fifty of the Companions[47]. The reason being is that the Companions were with the Messenger of Allaah ﷺ and his presence aided them greatly. However, the one holding on to the *Sunnah* at the end of time and at the emergence of trials and tribulations will have no helpers. At that time, most people will oppose him, even those that claim they are upon Islam. They will oppose him, insult him and say that he is mistaken and for that reason he requires patience. The reason he has this great reward is because of his firmness upon the truth at a time full of many trials and obstacles.

The Messenger ﷺ described them as strangers:

إِنَّ الْإِسْلَامَ بَدَأَ غَرِيْبًا وَسَيَعُوْدُ غَرِيْبًا كَمَا بَدَأَ فَطُوْبَى لِلْغُرَبَاءِ. قِيْلَ: مَنْ هُمْ يَا رَسولَ اللهِ؟ قَالَ: الَّذِيْنَ يُصْلِحُونَ إِذَا فَسَدَ النَّاسُ

"Islam began as something strange and shall return as something strange so glad tidings to the strangers."

Authentic due to many supporting chains. See 'Saheeh Sunan At-Tirmidhee' [no.2260] Chapter (no.73) and Silsilah Ahadeeth As-Saheehah [no.957].

[46] *Hasan due to supporting narrations. See Silsilah Ahadeeth As-Saheehah [494].*

[47] *Sheikh 'Ubayd al-Jaabiree said this is only in reward not superiority. [explanation to Usool Sunnah Madinah]. Sheikh Muhammad Al-Banna said "and they are very few since those who adhere to the Sunnah fully are few in every time."*

They said, *"Who are they, O Messenger of Allaah?"* He said, *"Those who rectify when the people have become corrupted,"*[48] In another narration,

الَّذِيْنَ يُصْلِحُونَ مَا أَفْسَدَ النَّاسُ مِنْ بَعْدِيْ مِنْ سُنَّتِيْ

"They rectify what the people have corrupted of my Sunnah after me."[49]

This shows us a great affair that will occur at the end of time. So we should ask Allaah to make us firm upon the truth and cause us to die in a state of Islam. It is also upon us to strive to know the truth and its people[50] and to recognise falsehood and its people in order to be upon the truth. Hence, we follow the truth and its people and warn against falsehood and its people. This requires understanding in the religion, which will not be apparent to an ignorant person, but rather to the one whom Allaah has blessed with understanding in the religion and insight into beneficial knowledge. This will enable him to distinguish between guidance and misguidance, between doing good deeds and falling into evil, and between truth and falsehood. Success in these trials is praiseworthy and great and one clearly witnesses the trials that are prevalent in the world today.

---

[48] *Silsilah Ahadeeth As-Saheehah [1273].*

[49] *'Saheeh Sunnan At-Tirmidhee' [2630] 'Bab Ma Jaa 'an anna al-Islam Bada'a Ghareeban Wa Saya'oodu Ghareeban', though not all of the wording is authentic.*

[50] *See appendix 3 concerning who the scholars are.*

The spread of much evil

Amongst the trials in the world is globalisation, (such that) everything has become so close, to the extent that what happens in one part of the world reaches the other part very quickly. Thus, evil and sins are transported with these types of modern mediums until they enter closed houses and eventually reach straw huts in desert villages. People witness these affairs as though they themselves are present in the places where they have occurred. In fact, it could be even clearer in these places than the place where the evil has occurred. This is from the trials and tribulations (we face).

The world moves forward with the spread of trials such as desires, doubts, misguidance and rejection and how prevalent they are in these times! All this is spreading to the East and the West, to the North and the South, except to the places which Allaah has saved with His mercy. This requires that a person has insight and hence takes precautions. It requires that he recognises harmful things in order to keep away from them. As for a person that has no insight, knowledge or understanding, he maybe perceived as being advanced and modern. Some people see these traits as blessings and that these modern ways are culturally luxurious, not realising the dangers behind them and the evil they carry. So the affair is serious indeed and the present trials, as you see, overcome the people and their hearts as the Messenger ﷺ said, *"trials will be exposed to the hearts repeatedly. Whichever hearts accepts it, a black dot appears in his heart until it becomes like an upturned vessel not recognising good nor repelling evil except that which coincides with its desires. Whichever heart repels these trials, a white dot appears on it and that is*

the heart which is not harmed by trials so long as the heavens and earth remain."[51]

These trials present themselves to the hearts of mankind so which hearts reject them? It is the heart of one who has understanding of the Book of Allaah and knows the ruling of Allaah in these affairs. As for the ignorant one, such trials could overcome his heart and cause him to be deluded by them. He may view those trials as being modern and progressive, and may think that being distant from them is considered backward.

The truth is that there is no way of protection from these trials except by adhering to that which Allaah has provided, that being the Book of Allaah and *Sunnah* of His Messenger ﷺ.

Allaah said:

﴿ كِتَٰبٌ أَنزَلْنَٰهُ إِلَيْكَ لِتُخْرِجَ ٱلنَّاسَ مِنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ بِإِذْنِ رَبِّهِمْ إِلَىٰ صِرَٰطِ ٱلْعَزِيزِ ٱلْحَمِيدِ ۝١ ﴾

We have sent down this Book to you that you may take out the people from darkness into light by the will of their Lord to the path of the All-Mighty, the All-Praised.[52]

---

[51] *Saheeh Muslim [231/ 144] Hadeeth no. 367 – Kitaab Al-Eeman.*

[52] *Soorah Ibrahim: 1.*

Allaah said:

﴿ ٱتَّبِعُوا۟ مَآ أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا۟ مِن دُونِهِۦٓ أَوْلِيَآءَ ۗ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٣﴾ ﴾

Follow what has been sent down unto you from your Lord and do not follow any other helpers besides Him. Little do you remember![53]

Allaah said:

﴿ إِنَّ هَٰذَا ٱلْقُرْءَانَ يَهْدِى لِلَّتِى هِىَ أَقْوَمُ وَيُبَشِّرُ ٱلْمُؤْمِنِينَ ٱلَّذِينَ يَعْمَلُونَ ٱلصَّٰلِحَٰتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ﴿٩﴾ ﴾

﴿ وَأَنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٠﴾ ﴾

Verily, this Qur'an guides to that which is most just and right and gives glad tidings to the believers who work deeds of righteousness, that they shall have a great reward. And that those who believe not in the Hereafter for them We have prepared a painful torment.[54]

Allaah said in the beginning of Soorah Al-Baqara, the second chapter in the Glorious Quran:

---

[53] *Soorah Al-A'raaf: 3.*

[54] *Soorah Al-Israa: 9-10.*

﴿ الٓمٓ ١ ﴾

Alif-Laam-Meem. (These letters are one of the miracles of the Qur'an and none but Allaah (Alone) knows their meanings.)

﴿ ذَٰلِكَ ٱلۡكِتَٰبُ لَا رَيۡبَۛ فِيهِۛ هُدٗى لِّلۡمُتَّقِينَ ٢ ﴾

This is the Book, whereof there is no doubt, guidance to those who are pious

﴿ ٱلَّذِينَ يُؤۡمِنُونَ بِٱلۡغَيۡبِ وَيُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا رَزَقۡنَٰهُمۡ يُنفِقُونَ ٣ ﴾

Those who believe in the unseen, establish the prayer and spend out of what We have provided for them.

﴿ وَٱلَّذِينَ يُؤۡمِنُونَ بِمَآ أُنزِلَ إِلَيۡكَ وَمَآ أُنزِلَ مِن قَبۡلِكَ وَبِٱلۡأٓخِرَةِ هُمۡ يُوقِنُونَ ٤ ﴾

And those who believe in that which has been sent down to you and in that which was sent down before you and they believe with certainty in the Hereafter.

﴿ أُوْلَٰٓئِكَ عَلَىٰ هُدٗى مِّن رَّبِّهِمۡۖ وَأُوْلَٰٓئِكَ هُمُ ٱلۡمُفۡلِحُونَ ٥ ﴾

They are on (true) guidance from their Lord, and they are the successful.

The pious are guided through trials

Allaah mentioned that the Qur'an is guidance for the pious ones specifically and described them in the following way:

﴿ ٱلَّذِينَ يُؤۡمِنُونَ بِٱلۡغَيۡبِ وَيُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا رَزَقۡنَٰهُمۡ يُنفِقُونَ ٣ ﴾

Those who believe in the unseen and establish the prayer and spend out of what We have provided for them.

﴿ وَٱلَّذِينَ يُؤۡمِنُونَ بِمَآ أُنزِلَ إِلَيۡكَ وَمَآ أُنزِلَ مِن قَبۡلِكَ وَبِٱلۡأٓخِرَةِ هُمۡ يُوقِنُونَ ٤ ﴾

And who believe in that which has been sent down to you and in that which was sent down before you and they believe with certainty in the Hereafter.

Then He said that they have success and guidance:

﴿ أُوْلَٰٓئِكَ عَلَىٰ هُدٗى مِّن رَّبِّهِمۡۖ وَأُوْلَٰٓئِكَ هُمُ ٱلۡمُفۡلِحُونَ ٥ ﴾

They are on (true) guidance from their Lord, and they are the successful ones.

Categories of people in relation to trials

Then Allaah mentioned a second type of people, the disbelievers, and followed with a third type, the hypocrites. Allaah mentioned that mankind will be of three categories with regards the Qur'an.

The first group:
Those who believe in it outwardly and inwardly. They are the pious ones as Allaah described them with the aforementioned attributes.

The second group:
Those who disbelieved in this Book outwardly and inwardly such as the disbelievers. Allaah said:

﴿ إِنَّ ٱلَّذِينَ كَفَرُوا۟ سَوَآءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿٦﴾ ﴾

Verily, those who disbelieve, it is the same to them whether you warn them or not, they will not believe.

﴿ خَتَمَ ٱللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ ۖ وَعَلَىٰٓ أَبْصَٰرِهِمْ غِشَٰوَةٌ ۖ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٧﴾ ﴾

Allaah has set a seal on their hearts and on their hearing, and on their eyes there is a covering. Theirs

will be a great torment.[55]

They disbelieved in the Qur'an outwardly and inwardly so Allaah sealed their hearts as a punishment, leaving their hearts unable to accept the truth after that.

The third group:
Those who believed in the Qur'an outwardly and disbelieved in it inwardly. They are the hypocrites and Allaah described them with over ten Verses.

﴿ وَمِنَ ٱلنَّاسِ مَن يَقُولُ ءَامَنَّا بِٱللَّهِ وَبِٱلْيَوْمِ ٱلْأَخِرِ وَمَا هُم بِمُؤْمِنِينَ ﴿٨﴾ ﴾

And of mankind, there are some who say: "We believe in Allaah and the Last Day" while in fact they do not believe.

﴿ يُخَٰدِعُونَ ٱللَّهَ وَٱلَّذِينَ ءَامَنُواْ وَمَا يَخْدَعُونَ إِلَّآ أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٩﴾ ﴾

They (think to) deceive Allaah and those who believe, while they only deceive themselves, yet they perceive not!

---

[55] *Soorah Al-Baqara: 6-7.*

﴿ فِي قُلُوبِهِم مَّرَضٌ فَزَادَهُمُ ٱللَّهُ مَرَضًا ۖ وَلَهُمْ عَذَابٌ أَلِيمٌۢ بِمَا كَانُوا۟ يَكْذِبُونَ ﴿١٠﴾ ﴾

In their hearts is a disease and Allaah has increased their disease. A painful torment is theirs because they used to tell lies.

﴿ وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا۟ فِي ٱلْأَرْضِ قَالُوٓا۟ إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١﴾ ﴾

And when it is said to them: "Make not mischief on the earth," they say: "We are only peace-makers."

﴿ أَلَآ إِنَّهُمْ هُمُ ٱلْمُفْسِدُونَ وَلَٰكِن لَّا يَشْعُرُونَ ﴿١٢﴾ ﴾

Verily! They are the ones who make mischief, but they perceive not.

﴿ وَإِذَا قِيلَ لَهُمْ ءَامِنُوا۟ كَمَآ ءَامَنَ ٱلنَّاسُ قَالُوٓا۟ أَنُؤْمِنُ كَمَآ ءَامَنَ ٱلسُّفَهَآءُ ۗ أَلَآ إِنَّهُمْ هُمُ ٱلسُّفَهَآءُ وَلَٰكِن لَّا يَعْلَمُونَ ﴿١٣﴾ ﴾

And when it is said to them: "Believe as the people have believed," they say: "Shall we believe as the fools have believed?" Verily, they are the fools, but they know not.

﴿ وَإِذَا لَقُوا۟ ٱلَّذِينَ ءَامَنُوا۟ قَالُوٓا۟ ءَامَنَّا وَإِذَا خَلَوْا۟ إِلَىٰ شَيَٰطِينِهِمْ

قَالُوٓا۟ إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ ﴿١٤﴾ ﴾

And when they meet those who believe, they say: "We believe," but when they are alone with their devils, they say: "Truly, we are with you; verily, we were but mocking."

﴿ ٱللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِى طُغْيَٰنِهِمْ يَعْمَهُونَ ﴿١٥﴾ ﴾

Allaah mocks them and increases them in their wrong-doings to wander blindly.

﴿ أُو۟لَٰٓئِكَ ٱلَّذِينَ ٱشْتَرَوُا۟ ٱلضَّلَٰلَةَ بِٱلْهُدَىٰ فَمَا رَبِحَت تِّجَٰرَتُهُمْ وَمَا

كَانُوا۟ مُهْتَدِينَ ﴿١٦﴾ ﴾

These are they who have purchased error for guidance, so their commerce was profitless. And they were not guided.

﴿ مَثَلُهُمْ كَمَثَلِ ٱلَّذِى ٱسْتَوْقَدَ نَارًا فَلَمَّآ أَضَآءَتْ مَا حَوْلَهُۥ

ذَهَبَ ٱللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِى ظُلُمَٰتٍ لَّا يُبْصِرُونَ ﴿١٧﴾ ﴾

Their likeness is that of one who kindled a fire; then, when it lit up all that surrounded it, Allaah took away their light and left them in darkness. (So) they could not see.

﴿ صُمٌّۢ بُكۡمٌ عُمۡيٞ فَهُمۡ لَا يَرۡجِعُونَ ١٨ ﴾

Deaf, dumb, and blind, they will not return.

﴿ أَوۡ كَصَيِّبٖ مِّنَ ٱلسَّمَآءِ فِيهِ ظُلُمَٰتٞ وَرَعۡدٞ وَبَرۡقٞ يَجۡعَلُونَ
أَصَٰبِعَهُمۡ فِيٓ ءَاذَانِهِم مِّنَ ٱلصَّوَٰعِقِ حَذَرَ ٱلۡمَوۡتِۚ وَٱللَّهُ مُحِيطُۢ
بِٱلۡكَٰفِرِينَ ١٩ ﴾

Or like a rainstorm from the sky, wherein is darkness, thunder, and lightning. They thrust their fingers in their ears to keep out the stunning thunder-clap for fear of death. But Allaah ever encompasses the disbelievers.

﴿ يَكَادُ ٱلۡبَرۡقُ يَخۡطَفُ أَبۡصَٰرَهُمۡۖ كُلَّمَآ أَضَآءَ لَهُم مَّشَوۡاْ فِيهِ وَإِذَآ
أَظۡلَمَ عَلَيۡهِمۡ قَامُواْۚ وَلَوۡ شَآءَ ٱللَّهُ لَذَهَبَ بِسَمۡعِهِمۡ وَأَبۡصَٰرِهِمۡۚ
إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ٢٠ ﴾

The lightning almost snatches away their sight, whenever it flashes for them, they walk therein, and when darkness covers them, they stand still. And if Allaah willed, He could have taken away their hearing and their sight. Certainly, Allaah has power over all things.[56]

---

[56] *Soorah Al-Baqara: 8-20.*

Protection lies in the Qur'an

The Book of Allaah contains guidance and light which requires us to contemplate upon. Allaah said:

﴿ كِتَٰبٌ أَنزَلْنَٰهُ إِلَيْكَ مُبَٰرَكٌ لِّيَدَّبَّرُوٓاْ ءَايَٰتِهِۦ وَلِيَتَذَكَّرَ أُوْلُواْ ٱلْأَلْبَٰبِ ﴿٢٩﴾ ﴾

> This Book which We have sent down to you, full of blessings that they may ponder over its Verses, and that men of understanding may remember.[57]

Whoever seeks guidance out of these trials is duty-bound to learn the Book of Allaah. He should buy a copy of the Qur'an and always keep it with him so he can read and act according to it. It is the first reference point for guidance and success over much evil in this life and the Hereafter. He should ponder over the Qur'an and read it frequently and increase in acting according to it such that it is a protection from trials and evil.

Likewise, the *Sunnah* of the Messenger ﷺ should be given importance to as it serves to explain the Qur'an, clarifies it and calls to it as Allaah said:

﴿ وَمَا يَنطِقُ عَنِ ٱلْهَوَىٰٓ ﴿٣﴾ ﴾

> Nor does he (Mohammad ﷺ) speak of (his own) desire.

---

[57] *Soorah Saad: 29.*

﴿ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۝٤ ﴾

It is only a Revelation revealed.[58]

The Prophet ﷺ said, *"I am leaving you something which if you hold onto, you will never go astray; the Book of Allaah and my Sunnah."*[59] This is a guarantee to be protected from trials for the one who sticks to both of them.

The Messenger ﷺ mentioned in a hadeeth,

بَادِرُوْا بِالْأَعْمَالِ فِتَنًا كَقِطَعِ اللَّيْلِ الْمُظْلِمِ يُصْبِحُ الرَّجُلُ مُؤْمِنًا وَيُمْسِيْ كَافِرًا أَوْ يُمْسِيْ مُؤْمِنًا وَيُصْبِحُ كَافِرًا يَبِيْعُ دِيْنَهُ بِعَرَضٍ مِنَ الدُّنْيَا

"Hasten in doing good deeds for there will come upon you trials just like a dark part of the night. A man may be a believer in the morning and a disbeliever by the evening. He may be a believer in the evening and disbeliever by the morning. He sells his religion for a small price of this world."[60]

---

[58] *Soorah An-Najm: 3-4.*

[59] *'Saheeh Al-Jaami' As-Sagheer' [no.2937] and Silsilah Ahadeeth As-Saheehah (no.1761).*

[60] *Saheeh Muslim [186/118] hadeeth no. 309 'Bab al-Hath 'alal-Mubadara bil 'A'maal Qabl Tadhahur Al-Fitan' - Kitaab Al-Eeman.*

This means that he prefers this life to the Hereafter. He leaves the prayer, withholds giving the obligatory charity (Zakat), disobeys Allaah and His Messenger ﷺ and instead obeys the devil and his helpers, thereby selling his religion for this world. Allaah's protection and safety is sought from these great trials.

Trials at the end of time and in the grave

Trials will increase and become greater as the end of time gets closer, until the major trials come, one after the other, in anticipation of the hour. A person lives through these trials and faces an increase in them towards the end of time.

A person lives through trials up and until the point of death. Consequently, life may end in either a good or an evil way; we seek refuge in Allaah from the latter.

A person is also trialed in his grave as soon as he is placed therein. Two angels come to him, sit him up and ask: *"Who is your Lord? What state did you die upon? Who is your Prophet?"* The subsequent happiness or sadness of an individual is based upon the answer. If he replies: *"My Lord is Allaah, Islam is my religion and my Prophet is Muhammad ﷺ"* then it is said: *"My servant has spoken the truth so spread for him a place of comfort from Paradise and open for him a door to Paradise,"* and it will be done. Its fragrance and wind will breeze by him and he will see his place in Paradise and say: *"My Lord establish the hour so that I can go back to my family and wealth."* The grave will be made spacious, expanding as far as his eyes can see.

If he does not know the answer, he will say: *"Ah!"* upon every question, *"I don't know, I heard people say something so I said the same."* He did not act with conviction and true faith but would just do as the people did, blindly or for worldly gain, like a hypocrite professing faith and hiding disbelief. It will be said; *"My servant has disbelieved so spread for him that which is from Hell-Fire and open for him*

a door to the Hell-Fire." His grave will become constrained to the point that his ribs overlap. He will see his place in the Hereafter and say: *"My Lord! Do not establish the hour"* - trials even in the grave!

The servant, the son of Adam, will be trialed in his life, up and till the point of death and in his grave, but Allaah ﷻ said:

﴿ يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ بِٱلْقَوْلِ ٱلثَّابِتِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْءَاخِرَةِ ۖ وَيُضِلُّ ٱللَّهُ ٱلظَّـٰلِمِينَ ۚ وَيَفْعَلُ ٱللَّهُ مَا يَشَآءُ ﴿٢٧﴾ ﴾

Allaah will make firm those who believe, with the word that stands firm, in this world and in the Hereafter. And Allaah will cause to go astray those who are oppressors, and Allaah does what He wills.[61]

Allaah ﷻ said:

﴿ إِنَّ ٱلَّذِينَ قَالُوا۟ رَبُّنَا ٱللَّهُ ثُمَّ ٱسْتَقَـٰمُوا۟ تَتَنَزَّلُ عَلَيْهِمُ ٱلْمَلَـٰٓئِكَةُ أَلَّا تَخَافُوا۟ وَلَا تَحْزَنُوا۟ وَأَبْشِرُوا۟ بِٱلْجَنَّةِ ٱلَّتِى كُنتُمْ تُوعَدُونَ ﴿٣٠﴾ ﴾

Verily, those who say: "Our Lord is Allaah (Alone)," and then they stand firm, on them the angels will descend (at the time of their death) (saying): "Fear not,

---

[61] *Soorah Ibrahim: 27.*

nor grieve! But receive the glad tidings of Paradise which you have been promised!

﴿ نَحْنُ أَوْلِيَآؤُكُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْءَاخِرَةِ ۖ وَلَكُمْ فِيهَا مَا تَشْتَهِىٓ أَنفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ ﴿٣١﴾ ﴾

"We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your inner-selves desire, and therein you shall have (all) for which you ask."

﴿ نُزُلًا مِّنْ غَفُورٍ رَّحِيمٍ ﴿٣٢﴾ ﴾

"A reward from (Allaah), the Oft-Forgiving, Most Merciful."[62]

Allaah said:

﴿ جَنَّٰتُ عَدْنٍ يَدْخُلُونَهَا وَمَن صَلَحَ مِنْ ءَابَآئِهِمْ وَأَزْوَٰجِهِمْ وَذُرِّيَّٰتِهِمْ ۖ وَٱلْمَلَٰٓئِكَةُ يَدْخُلُونَ عَلَيْهِم مِّن كُلِّ بَابٍ ﴿٢٣﴾ ﴾

Paradise - everlasting Gardens, they shall enter and also those who acted righteously from among their fathers, wives, and offspring. Angels shall enter unto them from every gate (saying):

﴿ سَلَٰمٌ عَلَيْكُم بِمَا صَبَرْتُمْ ۚ فَنِعْمَ عُقْبَى ٱلدَّارِ ﴿٢٤﴾ ﴾

---

62 *Soorah Al-Fussilat: 30-32.*

"Salaamun 'Alaikum (peace be upon you) for you persevered in patience! Excellent indeed is the final home!"[63]

This means that the blessing gained was due to the servant's patience and resolve in holding on to the religion and his firmness upon the truth. They gained their reward because of their patience and firmness and their correct faith in Allaah and his Messenger ﷺ. Allaah said:

﴿ سَلَٰمٌ عَلَيۡكُم بِمَا صَبَرۡتُمۡۚ فَنِعۡمَ عُقۡبَى ٱلدَّارِ ﴿٢٤﴾ ﴾

"Salaamun 'Alaikum (peace be upon you) for you persevered in patience! Excellent indeed is the final home!"[64]

As for the disbeliever, Allaah ﷻ said:

﴿ وَلَوۡ تَرَىٰٓ إِذۡ يَتَوَفَّى ٱلَّذِينَ كَفَرُواْۙ ٱلۡمَلَٰٓئِكَةُ يَضۡرِبُونَ وُجُوهَهُمۡ وَأَدۡبَٰرَهُمۡ وَذُوقُواْ عَذَابَ ٱلۡحَرِيقِ ﴿٥٠﴾ ﴾

And if you could see when the angels take away the souls of those who disbelieve (at death); they smite their faces and their backs, (saying): "Taste the punishment of the blazing Fire."

﴿ ذَٰلِكَ بِمَا قَدَّمَتۡ أَيۡدِيكُمۡ وَأَنَّ ٱللَّهَ لَيۡسَ بِظَلَّٰمٖ لِّلۡعَبِيدِ ﴿٥١﴾ ﴾

---

[63] *Soorah Ar-Ra'd: 23-24.*

[64] *Soorah Ar-Ra'd: 23-24.*

"This is because of that which your hands had put forward. And verily, Allaah is not unjust to His slaves."[65]

Allaah ﷻ said:

﴿ وَلَوْ تَرَىٰٓ إِذِ ٱلظَّٰلِمُونَ فِى غَمَرَٰتِ ٱلْمَوْتِ وَٱلْمَلَٰٓئِكَةُ بَاسِطُوٓا۟ أَيْدِيهِمْ أَخْرِجُوٓا۟ أَنفُسَكُمُ ۖ ٱلْيَوْمَ تُجْزَوْنَ عَذَابَ ٱلْهُونِ بِمَا كُنتُمْ تَقُولُونَ عَلَى ٱللَّهِ غَيْرَ ٱلْحَقِّ وَكُنتُمْ عَنْ ءَايَٰتِهِۦ تَسْتَكْبِرُونَ ﴾

And if you could but see the state of the oppressors at the point of the agonies of death, while the angels stretching forth their hands (say): "Deliver your souls! This day you shall be recompensed with the humiliating torment because of what you used to utter against Allaah other than the truth and His Signs you used to reject with disrespect!"

﴿ وَلَقَدْ جِئْتُمُونَا فُرَٰدَىٰ كَمَا خَلَقْنَٰكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُم مَّا خَوَّلْنَٰكُمْ وَرَآءَ ظُهُورِكُمْ ۖ وَمَا نَرَىٰ مَعَكُمْ شُفَعَآءَكُمُ ٱلَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَٰٓؤُا۟ ۚ لَقَد تَّقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنكُم مَّا كُنتُمْ تَزْعُمُونَ ﴿٩٤﴾ ﴾

---

[65] *Soorah Al-Anfaal: 50-51.*

> And truly you have come unto Us alone as We created you the first time. You have left behind all that We had bestowed on you. We do not see your intercessors with you whom you claimed to be partners with Allaah. Now all relations between you and them have been cut off, and all that you used to claim has gone from you.[66]

A person will live through trials until the final part of his life and continue even as he is put into his grave. This affair therefore, requires us to be serious and give importance to it. Trials are serious and success lies, first and foremost, in following the Book of Allaah and the *Sunnah* of His Messenger ﷺ, but it will not be realised until one has a good understanding of Islam. Gaining understanding in the religion of Allaah, the Most High, will not be achieved without any effort or through just having high hopes and wishes as Allaah said:

﴿ وَمِنْهُمْ أُمِّيُّونَ لَا يَعْلَمُونَ ٱلْكِتَٰبَ إِلَّآ أَمَانِيَّ وَإِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٧٨﴾ ﴾

> And there are among them unlettered people, who do not know the Book, but they place their hopes upon false desires and they but guess.[67]

---

[66] *Soorah Al-An'aam: 93-94.*

[67] *Soorah Al-Baqara: 78.*

How to gain knowledge

Knowledge is not achieved merely through extensive reading or by accumulating books. It is gained by studying with the people of knowledge, it is acquired from the scholars. Knowledge is achieved, thus, by the scholars passing it on and is not just by collecting books as some people think today.

Some people today collect books, reading from the books of *hadeeth*, *Jarh and Ta'deel* (the science of looking into the narrators of *hadeeth* and criticism), *Tafseer* and the likes thereof. They claim that, with that, they have gained knowledge. However, this type of knowledge is not built upon a foundation, nor is it built upon principles, because it is not gained from the people of knowledge. It is a must, therefore, to sit in the circles of remembrance, with the teachers and scholars. It is a must that one is patient upon seeking knowledge.

And whoever does not taste the humility of learning
for an hour

Is trialled with ignorance all his life.

Patience is a must as knowledge is not gained by mere reading nor by gathering books etc, but by studying with the righteous scholars, the men of understanding and knowledge, those who give insight from the Book of Allaah and *Sunnah* of the Messenger of Allaah ﷺ. One should therefore tread this path of learning and take knowledge the correct way. Allaah said:

﴿ ۞ وَلَيْسَ ٱلْبِرُّ بِأَن تَأْتُوا۟ ٱلْبُيُوتَ مِن ظُهُورِهَا وَلَٰكِنَّ ٱلْبِرَّ مَنِ ٱتَّقَىٰ ۗ وَأْتُوا۟ ٱلْبُيُوتَ مِنْ أَبْوَٰبِهَا ۚ ﴾

> It is not from righteousness that you enter the houses from their rear entrances, but righteousness is the quality of the one who fears Allaah. So enter houses through their proper doors. [68]

Knowledge has correct doors (from which one enters) and carriers and teachers, so it is a must, O brothers, that you sit in study circles, whether it be in the mosques, schools, centres or colleges. What is important is that knowledge is taken from the scholars so long as they are reachable and the situation allows it.

Those who split away and sit and study in their individual gathered libraries, not building a foundation or learning principle based knowledge will find themselves lost. It is a must to learn the religion of Allaah at the hands of the scholars.

---

[68] *Soorah Al-Baqara:189.*

Hold onto the *Jamaa'ah* – the way of the Companions

Also, as we have mentioned, from the causes of success is to hold fast to the *Jamaa'ah* (main body) of the Muslims and to keep away from affiliating with the sects and groups in opposition to what the pious predecessors of the first Islamic nation were upon. This is because the Messenger ﷺ said about the saved sect:

"They are those who are upon what I and my Companions are upon."[69]

Allaah ﷻ said:

﴿ وَٱلسَّٰبِقُونَ ٱلْأَوَّلُونَ مِنَ ٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ وَٱلَّذِينَ ٱتَّبَعُوهُم بِإِحْسَٰنٍ رَّضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ وَأَعَدَّ لَهُمْ جَنَّٰتٍ تَجْرِى تَحْتَهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿١٠٠﴾ ﴾

And the foremost to embrace Islam from the Migrants and the Helpers and also those that followed them upon righteousness, Allaah is pleased with them as they are pleased with Him. He has prepared for them Gardens

---

[69] *Hasan due to supporting narrations - See Saheeh Sunan At-Tirmidhee [no. 2640, 2641] 'Bab Ma Jaa fee iftiraaq Hadhihil-Ummah.*

under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.[70]

Those that follow them upon righteousness are those that say as Allaah ﷻ said:

﴿ وَٱلَّذِينَ جَآءُوا مِنۢ بَعۡدِهِمۡ يَقُولُونَ رَبَّنَا ٱغۡفِرۡ لَنَا وَلِإِخۡوَٰنِنَا ٱلَّذِينَ سَبَقُونَا بِٱلۡإِيمَٰنِ وَلَا تَجۡعَلۡ فِي قُلُوبِنَا غِلّٗا لِّلَّذِينَ ءَامَنُواْ رَبَّنَآ إِنَّكَ رَءُوفٞ رَّحِيمٌ ﴿١٠﴾ ﴾

And those who came after them say: "Our Lord! Forgive us and our brothers who have preceded us in Faith, and do not put in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.[71]

As for a person who mixes with the misguided sects, leading him to revile the Companions and belittle the scholars, he will only reach a state of misguidance, unless he repents to Allaah. With this, through the Mercy of Allaah, he is able to return to the *Jamaa'ah* of the Muslims and the saved sect. There is only one saved sect as the Messenger ﷺ said about the seventy-three groups, *"All will be in the Fire except one."* "In the Fire" - means they will dwell there according to how far they are away from the truth. Of them are those that are

---

[70] *Soorah At-Tawbah: 100.*

[71] *Soorah Al-Hashr: 10.*

disbelievers[72], misguided and sinful. What is important is that they are all threatened with the Fire except one group. The Companions asked, *"Which one is it, O Messenger of Allaah?"* He ﷺ said, *"They are those who are upon what I and my Companions are upon."*[73]

The path of correctness is one and the group upon correctness is only one. Allaah ﷻ said:

﴿ وَأَنَّ هَٰذَا صِرَٰطِى مُسْتَقِيمًا فَٱتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا۟ ٱلسُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِۦ ۚ ذَٰلِكُمْ وَصَّىٰكُم بِهِۦ لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٣﴾ ﴾

> And verily, this is my Straight Path, so follow it, and follow not (other) paths, for they will lead you away from His Path. This He has ordained for you that you may gain piety.[74]

There are so many misguided paths today they cannot be enumerated, but the group *Ahlus-Sunnah wal-Jamaa'ah* is the one that has remained since the time of the Prophet ﷺ and

---

[72] *Translators note: Sheikh 'Ubayd Al-Jaabiree said, "The truth is that none of the seventy two misguided groups are disbelievers because the Messenger said that my ummah will split into 73 sects. 'My ummah' signifies that they are all Muslims." It maybe that Sheikh Saalih Al-Fawzan considers some of these Muslim sects as having left the fold of Islam due to the nature of their innovation falling into Bid'ah Mukaffirah – innovation in belief which takes one out of the fold of Islam and Allaah knows best.*

[73] *Hasan due to supporting narrations - See Saheeh Sunan At-Tirmidhee [no. 2640, 2641] 'Bab Ma Jaa fee iftiraaq Hadhihil-Ummah.*

[74] *Soorah Al-An'aam: 153.*

shall continue to remain until the hour is established, as the Messenger ﷺ said:

"There will never cease to be a group of my ummah upholding the truth, not being harmed by those who deceive them until the command of Allaah comes."[75]

There will be those who belittle them, accuse them of being ignorant and who say they are heedless. Others agree they are righteous people but they accuse them of not knowing the current affairs and so on. It is incumbent upon a Muslim not to be distracted from the statement of the Prophet ﷺ: *"They are those who are upon what I and my Companions are upon."*[76] There is no success except by following this group of Muslims. The Prophet ﷺ said,

"(فَعَلَيْكَ بِالْـجَمـاعَةِ) فَإِنَّ يَدَ اللهِ عَلَى الْـجَمَـاعَةِ"

"(Remain with the Jamaa'ah) for Allaah's Hand is over the Jamaa'ah."[77] The Prophet ﷺ encouraged that we follow this *Jamaa'ah* - following his way and the way of his Companions - which is the way of the pious predecessors of this *ummah*. They are more knowledgeable and closer to the

---

[75] *Saheeh Sunan At-Tirmidhee [no.2229] 'Bab Ma Jaa Fil-A'imatil-Mudhilleen'. He said the hadeeth is Hasan Saheeh.*

[76] *Hasan due to supporting narrations - See Saheeh Sunan At-Tirmidhee [no. 2640, 2641] 'Bab Ma Jaa fee iftiraaq Hadhihil-Ummah.*

[77] *'Saheeh Sunan An-Nasaaee' [no.4020] Sheikh Al-Albaani rahimahullaah said it is Saheeh. The additional wording of "follow the Jamaa'ah" can be found in 'Saheeh Sunan Abu Dawood' [no.547] 'Bab Fil-Tashdeed Fi Tarkill-Jamaa'ah'. It is Hasan.*

truth in comparison to those who have come after them. This is why the Prophet ﷺ praised the first three or four generations of Muslims when he ﷺ said,

"خَيْرُ النَّاسِ قَرْنِيْ ثُمَّ الَّذِيْنَ يَلُوْنَهُمْ ثُمَّ الَّذِيْنَ يَلُوْنَهُمْ"

"The best people are my generation then those who come after them and then those who come after them."[78] The narrator said: I do not know if he mentioned two or three generations after this.

Then the Messenger ﷺ told us that the affair was going to change after these generations. He mentioned what was going to happen and it has happened. After the end of the best generations, what was destined to befall the Islamic nation occurred, in terms of the trials faced and those things which entered the religion along with the different schools of thought. No one stayed upon the truth except the *Jamaa'ah* of the Muslims, those who held onto what the pious predecessors were upon. They, both callers and their followers, continue to revive the religion for this Islamic nation. This is a blessing from Allaah, in that good is present no matter how much evil there may be and one can return to it whenever they want to. In this way the proof of Allaah is established upon His creation for no matter how much turmoil there is, the truth will always be present.

---

[78] *Saheeh Al-Bukhaaree [no.6429] 'Bab Ma Yuhdaru min Zahrati-Dunya wat-Tanaafus feeha' - Kitaab ar-Raqaaiq.*

We do not say that the Islamic nation is in absence, as some writers and speakers have said. The Islamic nation, by the grace of Allaah, is present. The Messenger ﷺ said:

> *"There will never cease to be a group of my ummah upholding the truth, not being harmed by those who deceive them until the command of Allaah comes."*[79]

One should return to this group and ascribe to it, and we ask Allaah that we come to know the truth, act according to it and hold fast to it.

---

[79] *Saheeh Sunan At-Tirmidhee [no.2229] 'Bab Ma Jaa Fil-A'imatil-Mudhilleen'. He said the hadeeth is Hasan Saheeh.*

Supplicating to Allaah during trials

Lastly, abundant supplication to Allaah is from the causes of success at times of trials, in order for Allaah to protect us from such tests. The Messenger ﷺ said:

"تَعَوَّذُوْا بِاللهِ مِنَ الْفِتَنِ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ"

"Seek refuge in Allaah from trials whether apparent or hidden."[81]

The Prophet ﷺ in the last *tasha-hhud* (the final sitting position of the prayer) would seek refuge from four things and he ordered us to do similarly. He said,

إِذَا تَشَهَّدَ أَحَدُكُمْ فَلْيَسْتَعِذْ بِاللهِ مِنْ أَرْبَعٍ يَقُوْلُ: اَللَّهُمَّ إِنِّيْ أَعُوْذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ وَمِنْ شَرِّ فِتْنَةِ الْمَسِيْحِ الدَّجَالِ

"Seek refuge in Allaah from four; punishment of the Hell-Fire, punishment of the grave, the trials of life and death and from the trials of the Anti-Christ (Dajjal)."[82]

The Muslim should increase therefore, in calling upon Allaah to protect himself from the evil of known and unknown trials. He should beg Allaah, for He is close to us (in responding)

---

[81] *Saheeh Muslim [67: 2867] hadeeth no. 7142 Kitaab Al-Janna.*

[82] *Saheeh Muslim [128:588] hadeeth no. 1324 'Bab Ma Yusta'aadhu Minhu fi-Sala't – Kitaab Al-Masaajid wa Mawadhi'i as-Salat.*

and answering our prayers. Whoever turns to Allaah and seeks His protection, is protected by Him. Whoever calls upon Him, He answers. He descends every night to the lowest heaven and says,

مَنْ يَدْعُوْنِيْ فَأَسْتَجِيْبُ لَهُ؟ مَنْ يَسْأَلُنِيْ فَأُعْطِيَهُ؟

مَنْ يَسْتَغْفِرُنِيْ فَأَغْفِرُ لَهُ؟

"Is there anyone asking from Me that I may give him his need? Is there one calling upon Me that I may answer him? Is there anyone seeking forgiveness from Me that I may forgive him?"[83]

Allaah has opened His door to those in need, night and day, but this is an additional time and opportunity Allaah designates, as a mercy for them.

A Muslim should call upon Allaah at all times, yet especially during the best times, such as in prostration (*sujood*). The Prophet ﷺ said,

أَمَّا السُّجُودُ فَاجْتَهِدُوْا فِي الدُّعَاءِ فَقَمِنٌ أَنْ يُسْتَجَابَ لَكُمْ

"*Increase supplication in prostration for it is most likely that your supplication will be answered.*"[84]

---

[83] *Saheeh Al-Bukhaaree (no.1145) Bab ad-Du'ah Fi-Salaat... Saheeh Muslim [168:758] hadeeth no. 1769 'Bab at-Targheeb Fi-Du'aa Wa-Dhikr Fi Akhiril-Layl Wal-Ijaba Feeh' – Kitaab Salaat al-Musaafireen wa Qasriha.*

[84] *Saheeh Muslim [207:479] hadeeth no.1074 'Bab an-Nahi 'an Qiraa'atil-Quran Fi-Ruku' wa-Sujood – Kitaab Salaat.*

The Prophet ﷺ said,

أَقْرَبُ مَا يَكُوْنُ الْعَبْدُ مِنْ رَبِّهِ وَ هُوَ سَاجِدٌ فَأَكْثِرُوْا الدُّعَاءَ

"The servant is closest to Allaah when he is prostrating, so supplicate much therein."[85]

Other examples of the most superior times to supplicate are: in the last third of the night, the last hour on a Friday (before the *Maghrib* prayer) and the last part of each prayer. One should beg Allaah and not be heedless from supplicating, especially in asking Allaah for protection from trials, once a person is protected, he will be safe from all evil. If a person is safe from trials, consequently, his religion is safe and thus his state at the point of death will also be safe.

---

[85] *Saheeh Sunan Abu Dawood [no.875] 'Bab Fi-Du'a Fi-Ruku' wa-Sujood'. Saheeh Muslim [215:482] hadeeth no.1083.*

Beware of callers to trials

Trials are many and of various types and the callers to these trials are also many. They may be well versed and likewise train others as the Messenger ﷺ said,

هُمْ مِنْ جِلْدَتِنَا وَيَتَكَلَّمُوْنَ بِأَلْسِنَتِنَا

"They are from amongst us (Arabs) and speak with our tongue."[86]

This means they are mainly from the Arabs or from their relatives. It is incumbent upon the servant to beware so they are not deceived. Beware of all those who call to misguidance

---

[86] *Saheeh Al-Bukhaaree [no.3606] Kitaab Al-Manaaqib. Here is the full wording of the hadeeth in Arabic where Hudayfah Ibn Al-Yaman رضي الله عنه says:*

كَانَ النَّاسُ يَسْأَلُونَ رَسولَ الله صلى اللهُ عليه وَسَلَّم عَنِ الْـخَـيْرِ وَكُنْتُ أَسْأَلُهُ عَنِ الشَّرِّ مَخَافَةَ أَنْ يُدْرِكَنِي فَقُلْتُ يَا رَسُوْلَ الله إِنَّا كُنَّا فِي جَاهِلِيَّةٍ وَشَرٍّ فَجَاءَنَا اللهُ بِهَذَا الْخَيْرِ فَهَلْ بَعْدَ هَذَا الْخَيرِ مِنْ شَرٍّ؟ قَالَ ((نَعم)). قُلْتُ وَهَلْ بَعْدَ ذَلِكَ الشَّرِّ مِنْ خَيْرٍ؟ قَالَ نَعم وَفِيهِ دَخَنٌ)). قُلْتُ وَمَا دَخَنُهُ ؟ قَالَ ((قَوْمٌ يَهْدُوْنَ بِغَيْرِ هَدْيِي تَعْرِفُ مِنْهُمْ وَتُنْكِرُ)). قُلْتُ فَهَلْ بَعْدَ ذَلِكَ الْخَيْرِ مِنْ شَرٍّ؟ قَالَ ((نَعم دُعَاةٌ إِلَى أَبْوابِ جَهَنَّمَ مَنْ أَجَابَهُمْ إِلَيْهَا قَذَفُوْهُ فِيْهَا)). قُلْتُ يَا رَسولَ الله صِفْهُمْ لَنَا؟ فَقَالَ ((هُمْ مِنْ جِلْدَتِنَا وَيَتَكَلَّمُوْنَ بِأَلْسِنَتِنَا)). قُلْتُ فَمَا تَأْمُرُنِي إِنْ أَدْرَكَنِي ذَلِكَ؟ قَالَ((تَلْزَمُ جَمَاعَةَ الْـمُسْلِمِيْنَ وَإِمَامَهُمْ)) قُلْتُ فَإِنْ لَمْ يَكُنْ لَهُمْ جَمَاعَةٌ وَلَا إِمَامٌ؟ قَالَ ((فَاعْتَزِلْ تِلْكَ الْفِرَقِ كُلِّهَا وَلَوْ أَنْ تَعُضَّ بِأَصْلِ شَجَرَةٍ حَتَّى يُدْرِكَكَ الْـمَوْتُ وَأَنْتَ عَلَى ذَلِكَ))

or opposition to the Book and the *Sunnah* even if they be from the closest of people to you. The Messenger ﷺ said that there is a devil calling at the head of the many deviated paths leading away from the Straight Path- devils from humans and *Jinns* calling to misguidance. Allaah ﷻ said:

﴿أُوْلَٰٓئِكَ يَدۡعُونَ إِلَى ٱلنَّارِۖ وَٱللَّهُ يَدۡعُوٓاْ إِلَى ٱلۡجَنَّةِ وَٱلۡمَغۡفِرَةِ بِإِذۡنِهِۦۖ وَيُبَيِّنُ ءَايَٰتِهِۦ لِلنَّاسِ لَعَلَّهُمۡ يَتَذَكَّرُونَ ٢٢١﴾

Those polytheists invite you to the Fire, but Allaah invites (you) to Paradise and Forgiveness by His permission, and makes His Signs clear to mankind that they may remember.[87]

Satan seeks that his party be amongst the people of the Hell-Fire. Yet we must warn against those callers and their doubts and turn to the Book of Allaah and to the people of knowledge, to ask them about what is unclear to us. Allaah said:

﴿فَسۡـَٔلُوٓاْ أَهۡلَ ٱلذِّكۡرِ إِن كُنتُمۡ لَا تَعۡلَمُونَ ٤٣﴾

So Ask the people of knowledge if you do not know.[88]

We ask Allaah in every unit of prayer, whilst reading the Opening chapter (*Soorah Al-Faatihah*) of the Qur'an which is a pillar of each unit of prayer:

---

[87] *Soorah Al-Baqara: 221.*

[88] *Soorah An-Nahl: 43.*

﴿ ٱهۡدِنَا ٱلصِّرَٰطَ ٱلۡمُسۡتَقِيمَ ٦ ﴾

"Guide us to the Straight Way."

﴿ صِرَٰطَ ٱلَّذِينَ أَنۡعَمۡتَ عَلَيۡهِمۡ غَيۡرِ ٱلۡمَغۡضُوبِ عَلَيۡهِمۡ وَلَا ٱلضَّآلِّينَ ٧ ﴾

"The Way of those whom You have favoured, not (the way) of those who earned Your Anger, nor of those who went astray."[89]

We ask Allaah to guide us to the straight path and keep us away from the path of those who earned His anger, such as the scholars who do not act according to their knowledge.[90]

We ask Him also, to keep us away from the path of the misguided ones, those who act without knowledge. The rightly guided ones are those whom Allaah has blessed. They are the people of knowledge and action whom Allaah described in His saying:

---

[89] *Soorah Al-Faatiha: 6-7.*

[90] *Sheikh Muhammad Al-Banna used to say that the Ikhwaanul Muslimeen have a share from this Verse since they do not act according to the knowledge that has reached them just like Jews and Jama'atu Tableegh are similar to the Christians in that they worship Allaah without knowledge.*

﴿ وَمَن يُطِعِ ٱللَّهَ وَٱلرَّسُولَ فَأُوْلَٰٓئِكَ مَعَ ٱلَّذِينَ أَنْعَمَ ٱللَّهُ عَلَيْهِم مِّنَ ٱلنَّبِيِّـۧنَ وَٱلصِّدِّيقِينَ وَٱلشُّهَدَآءِ وَٱلصَّٰلِحِينَ ۚ وَحَسُنَ أُوْلَٰٓئِكَ رَفِيقًا ﴿٦٩﴾ ﴾

Whoever obeys Allaah and the Messenger will be (raised) in the company of those whom Allaah has favoured, amongst the Prophets, the truthful ones, the martyrs, and the righteous. And how excellent these companions are!

Whoever is guided to the path of Allaah will be companions of the best of people and whoever deviates from the path of Allaah will be with those whom Allaah is angry with and the misguided ones. We ask Allaah for protection and safety.

There is a statement that the Imam of Madinah, the place of migration, in his time, Malik Ibn Anas (may Allaah have mercy on him) once made. A great statement which we must contemplate over and that is:

لَنْ يَصْلُحَ آخِرَ هَذِهِ الأُمَّةِ إِلاَّ مَا أَصْلَحَ أَوَّلَهَا

"Nothing will rectify the latter part of this nation except which rectified its first part."[91]

What was it that rectified the first part? It was returning to the Book of Allaah and the *Sunnah*. Likewise in the latter part of

---

[91] *Majmu' Al-Fataawa [20/375].*

this Islamic nation, when much evil and misguidance, sects and groups have become widespread, only by returning to the way of those in the first generation will the present situation be rectified. This path, that rectified the first generation, is present today and all praise is due to Allaah. That is the Book of Allaah and *Sunnah* of the Messenger of Allaah ﷺ and those specific qualified scholars who are able to help us remove our doubts, should they arise.

I ask Allaah to forgive us, guide us to the Straight Path and keep us away from the path of those that earned His anger and those that went astray from the inhabitants of the Hell-Fire. May peace and blessings be upon our Prophet Muhammad ﷺ, his family and all his Companions.[92]

---

[92] *Translator's note: Ameen. Completed reading this treatise on the way to Hail, Saudi Arabia to Sheikh 'Ubayd Ibn Abdillah Al-Jaabiree on 1st Dhul Hijjah 1425 with his added footnotes Wa lillaahil Hamd.*

APPENDIX 1 TO THE BOOK UNDERSTANDING ISLAM, THE SOLUTION FOR TRIALS BY SHEIKH SAALIH FAWZAN AL-FAWZAN

WHO ARE THE PIOUS PREDECESSORTS, THE SALAFUS-SALIH

Allaah the Exalted says:

﴿ وَٱلسَّٰبِقُونَ ٱلْأَوَّلُونَ مِنَ ٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ وَٱلَّذِينَ ٱتَّبَعُوهُم بِإِحْسَٰنٍ رَّضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ وَأَعَدَّ لَهُمْ جَنَّٰتٍ تَجْرِى تَحْتَهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿١٠٠﴾ ﴾

> ***"The first to embrace Islaam from the Emigrants (Muhajiroon) and the Helpers (Ansar) and those that follow them upon righteousness, Allah is pleased with them and they are pleased with Him."***[93]

This verse shows that the *Salaf* are the Companions of the Messenger ﷺ.

---

[93] *Soorat At-Tawbah 9:100.*

The first to embrace Islam does not refer to a group amongst the Companions. It refers to all of them. So the *Salaf* are the companions and those that followed them upon righteousness as the verse mentions.

Allāh the Glorified and Exalted says:

﴿ وَمَن يُشَاقِقِ ٱلرَّسُولَ مِنۢ بَعۡدِ مَا تَبَيَّنَ لَهُ ٱلۡهُدَىٰ وَيَتَّبِعۡ غَيۡرَ سَبِيلِ ٱلۡمُؤۡمِنِينَ نُوَلِّهِۦ مَا تَوَلَّىٰ وَنُصۡلِهِۦ جَهَنَّمَۖ وَسَآءَتۡ مَصِيرًا ﴿١١٥﴾ ﴾

> ***"Whoever goes against the Messenger after the proof has been given and follows a path other than the way of the believers We shall land him in the fire, what an evil abode."***[94]

Abu Moosaa Al-Ash'aree ﷺ said that the Messenger of Allāh ﷺ said,

> ***"The stars are a guidance on the sky so if the stars go then what will befall it will happen. And I am a guide to my companions so if I go then what will befall my companions will happen and the companions are a guide for my Ummah and if they go then what will befall it will happen."***[95]

The Prophet ﷺ said,

---

[94] *Soorat An-Nisaa' 4:115.*

[95] *Related by Muslim no. 2531.*

> ***"My Islamic nation will split into seventy three sects, all will be in the fire except one."*** They said, ***"Which one is it Oh Messenger of Allāh?"*** He ﷺ said, ***"That which I and my companions are upon."***[96]

The Messenger ﷺ said, after being asked who the saved sect is,

> ***"It is the Jamā'ah."***[97]

The Messenger ﷺ said:

> ***"There will not cease to be a group from amongst my Ummah being upright with the command of Allaah, not being harmed by those that oppose them nor from those that differ from them until the Command of Allaah is brought forward and they are upon that."***[98]

Imam Awza'i (rahimahullaah) said,

> *"Be patient upon the Sunnah and stop where the people (Companions) stopped and say with what they said and keep silent with what they kept silent over. Take the path of the Pious Predecessors for what is sufficient for them is sufficient for you."*[99]

Abu Waqid Al-Laythi (rahimahullaah) said:

---

[96] *Hasan due to supporting witnesses - See Saheeh Sunan At-Tirmidhee no.2641. See Silsilah Ahadeeth As-Saheehah no.134.8*

[97] *Hasan, related by Ibn Majah no.3992. See Silsilah Ahadeeth As-Saheehah no.1492.*

[98] *Related by Al-Bukhaaree no. 3641.*

[99] *Al-Aajuree in Ash-Sharee'ah page 58.*

We were sitting in the company of the Messenger of Allaah ﷺ. So he said: ***"Indeed it will become a fitnah."*** *The Companions did not pay attention so Mu'adh Ibn Jabal ﷺ said: "Do you not listen to the Messenger of Allaah?" They said: "What did he say?" Mu'adh then repeated to them what he ﷺ said. So they in turn said: "What is the way out of it, O Messenger of Allaah?' He ﷺ said:* ***"You should return to your original state of affairs."***[100]

Shaikhul-Islam Ibn Taymiyyah (rahimahullaah) (died 728AH) said,

> ***"There is no blame upon the one who outwardly professes the methodology of the Salaf and ascribes and relates to it, rather it is obligatory to accept that from him by agreement for the methodology of the Salaf will not be except truth."***[101]

Shaikh Muhammad Ibn Saalih Al-'Uthaimeen (rahimahullaah) said,

> ***"Ahlus-Sunnah wal-Jamā'ah, they are the Salaf in their belief, even the ones who come later until the Day of Judgement. If one is upon the way of the Messenger ﷺ and his Companions then he is Salafi."***[102]

Imam Ahmed (rahimahullaah) said, *"The foundation of the Sunnah according to us: To hold fast to what the companions of the*

---

[100] *Saheeh: Related by At-Tabaranee in Al-Awsat no. 8679.*

[101] *Majmoo' Al-Fataawa 4/149.*

[102] *Sharh 'Aqeedatul-Wasitiyyah p.54.*

Messenger ﷺ were upon and to take them as examples and to leave off innovations..."[103]

Ibn Katheer (rahimahullaah) said in the explanation of Soorah Al-'Araaf: 54 – *"Then He ascended over the 'Arsh"*

"The people have lots of different sayings in this affair and this is not the place to elaborate, but what is important is to tread the path of the methodology of the Salafus Saalih (pious predecessors): Malik, Al-Auzaa'ee, Ath-Thowri, Laith Ibn Sa'd, Ash-Shafi'ee, Ahmed Ibn Hanbal and Ishaaq..."[104]

Imam Ibn Abi al'Izz Al-Hanafi (rahimahullaah), the explainer of *Tahawiyyah* said, *"I wished to explain it following the path of the salaf in their terminology..."*[105]

Imam Dhahabi (rahimahullaah) said, *"If you want to be justly balanced then restrict yourself to the Quranic and prophetic texts then look to what the companions and their successors conveyed, the scholars of Tafseer with regards these Verses and what they narrated from the methodology of the salaf. Either you speak with knowledge or you stay quiet upon patience."*[106]

---

[103] *Sharh Usool 'Itiqaad Ahli Sunna of Imam Al-Laalikaaee (1/157)*

[104] *Tafseer Ibn Katheer (2/422), Soorah Al-'Araaf: 54.*

[105] *Sharh Aqeedatu-Tahawiyyah p.74*

[106] *Introduction to the book Al-'Uluw lil 'Aliyil Ghaffar of Imam Ad-Dhahabi.*

APPENDIX 2

THE ASHAA'IRA (ASH'AREES) ARE NOT FROM AHL-US-SUNNAH WAL JAMA'AAH

The Ashaa'ira (Ash'arees) claim to be followers of Abul-Hasan Al-Ash'aree who himself went through three stages in his belief. He was born in the year 270H and died in the year 330H as Ibn Asaakir concluded. His lineage goes back to the Companion Abu Musa Al-Ash'aree.

The First Stage – The way of the Mu'tazilah, (Ta'teel) denying the Attributes of Allaah due to limited intellect

Abul-Hasan Al-Ash'aree was first upon the way of the Mu'tazilah who used to deny the Attributes of Allaah if it opposed their limited intellect. Imam Al-Hafidh Abu Nasr Al-Sijzi (d.444h) in his treatise to the people of Zabeed called "Rad man Ankara-l-Harf was-Sawt" narrates from Khalf Al-Mu'allim (d.371H) of the Maliki scholars that he said, *"Imam Al-Ash'aree was upon the way of I'tizaal (Mu'tazilah) for a period of forty years. Then he repented..."*

The Second Stage – The way of Ibn Kullab – (Tahreef) distorting the meaning of the Attributes of Allaah

Then the second stage of Abul Hasan Al-Ash'aree saw him following the path of Ibn Kullaab. This is actually the path of many

today who call themselves Ash'arees. If they are true to their claim then they should leave off tahreef which is distorting the meaning of the Attributes of Allaah and follow Abul-Hasan and his repentance and return to the way of Ahl-us-Sunnah.

Ibn Taymiyyah (rahimahullaah) said, *"Imam Ahmed used to warn against ibn Kullaab and his followers."* ['Dar' Ta'aaradh al-'Aql wan-Naql (2/6)]

Ibn Taymiyyah (rahimahullaah) said, *"The Kullaabiyyah are the teachers of the Ashaa'ira for Abul-Hasan Al-Ash'aree followed the example of Abu Muhammad Ibn Kullaab. Ibn Kullaab was closest to the way of the Salaf in terms of the period and in terms of his way. Abu Bakr Ibn Fawrak Sheikh Al-Qushairi gathered the speech of Ibn Kullaab and the Ashaa'ira and showed their agreement in the fundamentals (belief)..."* ['Al-Istiqaama (12/368)]

Ibn Taymiyyah (rahimahullaah) said, *"Abul-Hasan came after him (Ibn Kullaab) and he was a student of Abu Ali Al-Jubaai al-Mu'tazili. He then turned away from the statements of the Mu'tazilah and clarified their contradictions in many places and opposed them much in areas of Qadr (pre-destination), Eeman (faith) and wa'd and wa'eed (referring to Allaah's promise of reward or punishing, as either an encouragement or deterrent)...Yet in terms of Allaah's Attributes he followed the path of Ibn Kullaab..."* ['Majmu' Fataawa '12/178)]

Imam Al-Dhahabi (rahimahullaah) quoted Al-Imam Abu Bakr ibn Khuzaima in Seyar 'alam an-Nubalaa (14/380) saying, *"Ahmed ibn Hanbal was amongst the sternest of people in warning against Abdullah ibn Sa'eed ibn Kullaab and his companions such as al-Harith and others."*

Ibn Taymiyyah (rahimahullaah) said, *"Many of the later followers of (Abul Hasan) Al-Ash'aree left his statements and went towards*

the statements of the Mu'tazila, the Jahmiyyah and the philosophers." ['al-Asfahaaniyya (p.107-108')].

The Third stage of Abul Hasan Al-Ash'aree, the way of Ahl-us Sunnah wal Jamaa'ah

The third stage of Abul-Hasan Al-Ash'aree showed that he turned away from distorting the meanings of the lofty Attributes of Allaah which was the way of Ibn Kullaab and he followed the way of the scholars of the Pious Predecessors. Abul-Hasan Al-Ash'aree clearly showed this by writing three books: 'Al-Ibaana', 'Risaala ila Ahli Thagr' and 'Maqaalaat Al-Islamiyeen' clearly affirming the Attributes of Allaah in the manner He affirmed for himself without misinterpretation. Ibn Dirbas who died in the year 622H wrote a book illustrating clearly that Al-Ibaana of Abul-Hasan Al-Ash'aree is actually his book and not as the innovators claim that it is not. They do this because it clearly portrays the correct belief of Ahl-us-Sunnah with regards the Attributes of Allaah.
The scholars continue to refute Abul-Hasan Al-Ash'aree's first and second stage of beliefs so that the Muslims do not follow him in his errors. From them is:

1. Al-Imam Abu Muhammad Abdullaah ibn Muhammad Al-Andulusi Al-Qahtaani Al-Maaliki (rahimahullaah)

O Ash'ariya have you come to realise that I am
the dust in your eyes and the itchiness of your eyelids
I am an ulcer in the liver of the Ash'aree
I increase in size until I fight everyone who hates me
I have become apparent and excelled over the heads of your teachers
And have defeated everyone who sought (to defeat) me
And I have turned their arguments upside down and have scattered

them
And I found them to be statements without proof
Allaah aided me and has made my proofs firm
And Allaah has saved me from their doubts
...and I have held firmly to the rope of the legislation of Muhammad ﷺ
And have bitten onto it (the sunnah) with my molar teeth
Have you come to realise O Ash'ariya that I am
A raging storm (against you) and what kind of storm that is?
I am your concern, I am your grief, am your sickness
I am your poison in secret and in open

2. Al-Imam Abu Nasr al-Sijzi (rahimahullaah)

"Ahl-us-Sunnah were trialed after these with a people who claim to be followers (of the Prophet ﷺ and their harm is far greater than the harm of the Mu'tazila and those other than them. They are Abu Muhammad Ibn Kullaab, Abul 'Abbas Al-Qalaanisi and Abul-Hasan Al-Ash'aree (before his repentance)." ['Rad man Ankara-l-Harf was-Sawt' (p.222-223)]

3. Al-Imam Muhammad Ibn Ahmed Ibn Khuwaiz Mindaad al-Misri al-Maaliki (rahimahullaah)

Ibn Abdul-Bar mentioned in his book Jaami' Bayaan Al-Ilm wa Fadhlihi (2/92) that he said in his book 'Kitaab ash-Shahadaat' with regards the explanation of Maalik: *It is not allowed to take as a witness the innovators and people of desires so Al-Imam Muhammad Ibn Ahmed Ibn Khuwaiz Mindaad Al-Misri Al-Maaliki said "the people of desires with Maalik and the rest of our companions are the people of rhetoric so every one who philosophises with speech is from the people of desires and innovation whether he be an Ash'aree or something else, his*

witness is not to be accepted and he is to be boycotted and taught a lesson due to his innovation and if he continues, he is called to repent from it."

4. Ibn Qudaama (rahimahullaah)

He said in his book 'Kitaab Al-Munaathara fil Qur'an' p.35 that they are innovators: *"And we do not know amongst the innovators a group that hides their statements, not bold enough to openly portray them except the Zanadiqa (heretics) and Ash'arees."*

5. Ibn Taymiyyah (rahimahullaah)

He said in 'Dar' Ta'aarud al-'aql wan-naql' (6/183) *"the people of rhetoric from the Ash'arees and others..."*

6. Al-Imaam ibn Qaiyum (rahimahullaah)

He quoted Al-Waleed Ibn Rushd Al-Maaliki Ibn Waleed's statement in his book "As-Sawaa'iq Al-Mursala' (2/417) and affirmed it without opposing him. His statement was, *"if you were to ponder over what was opposed to this legislation in this time of corruption in terms of ta'weel (misinterpretation of Allaah's attributes) it would become clear that these examples are correct. So the first to change this great cure were the Khawaarij then the Mu'tazilah after them. Then it was the Ash'arees then the Sufis and then Abu Hamid (Al-Ghazali) came and flooded the village over."*

7. Sheikh Sulaiman ibn Samhaan (rahimahullaah)

Sheikh Sulaiman ibn Samhaan says, *"how could those who do not affirm Allaah being above the heavens and over His 'Arsh be from Ahl-us-Sunnah? They say 'the letters of the Qur'an are created' and*

that 'Allaah does not speak with letters or sound' and they 'do not affirm that the believers will see their Lord in paradise with their own eyes.' They affirm the seeing but they explain it to be increase in knowledge that Allaah creates in the heart of the seer. They say that 'belief is just to affirm with the heart' and they make other statements that are known to oppose what Ahl-us-Sunnah wal Jama'aah are upon" [Lawaami' Al-Anwaar Al-Bahiya (1/73)]

APPENDIX 3

THE SCHOLARS OF AHL-US-SUNNAH

1. The advice of Sheikh Rabee' Ibn Haadee Al-Madkhalee

"Allaah, the Most High, praises the scholars. He mentions them as witnesses unto Him (after) the witness of the angels. But who are these scholars. Those that act, those that strive, those who single out Allaah, those that are sincere. They are the people of Tawheed. Not the people of innovation and misguidance.

﴿ شَهِدَ ٱللَّهُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا هُوَ وَٱلۡمَلَٰٓئِكَةُ وَأُوْلُواْ ٱلۡعِلۡمِ قَآئِمَۢا بِٱلۡقِسۡطِ ﴾

> *"Allaah testified that none has the right to be worshipped except Himself and the angels testify to that as well as the scholars, upright upon justice." [Soorah Aal-'Imraan:18]*

This is the station of Tawheed. Allaah used as witnesses the scholars of Tawheed, the scholars of truth. He mentioned their witness in order to raise their status and to show their level, that He may show their justice. The true witnesses, correct and acceptable will not come about except from those who are just... This is why Allaah has honoured the scholars by making them witnesses unto Him along with the witnesses of the close and highest angels, those who do not disobey Allaah in that which He has ordered them with, doing everything they have been ordered to do. This is sufficient from Allaah as an honour to the scholars, the ones who act (upon their knowledge), the sincere ones. He uses

their witness unto His Tawheed and the servitude of the religion unto Him for He is the God of truth, where none has the right to be worshipped except Him...

It is upon us is to strive to reach this beneficial knowledge of the Book and the Sunnah which is the inheritance of the Prophets. This book is a witness to that. This book is great. We must gain knowledge of it and all that will help its understanding from the different kinds of sciences of the language and the Sunnah and its science. It is not possible to reach this level except by striving to bring about reasons to attain it.

In the Sunnah there are great hadeeths which show the superiority of knowledge and its scholars. I will mention some of it according to how much the time allows.

The Messenger ﷺ said, as has been reported by Bukhaaree and Muslim on the authority of Mu'aawiyyah Ibn Abu Sufyaan رضي الله عنه, "Whomsoever Allaah wants to show goodness to, He gives him the understanding of the Religion."

So from the signs of goodness and that Allaah has wished good for a person is that he has understanding of the Religion, meaning, of the Book of Allaah and the Sunnah of the Messenger ﷺ. He knows the correct belief; he believes in it and holds as true all that has been told of past and future events. He sticks to Allah's commandments and he refrains from that which has been forbidden. He studies the Sunnah so that he may understand it correctly. He heeds Allah's warnings and adorns himself with the mannerisms (of the Prophet ﷺ..." [taken from 'Advice to the students of knowledge' by Sheikh Rabee' Ibn Haadee Al-Madkhalee]

2. The advice of Sheikh 'Ubayd Ibn Abdillah Al-Jaabiree

"O Muslims, do not be like those who have no need of the scholars. Those scholars who are known to the general and specific ones. The likes of the ***Imam, Sheikh Abdul-Aziz Ibn Baz*** *(rahimahullaah-may Allaah have mercy on him), and likes of the* ***Imam, Sheikh Muhammad Ibn Saalih Al-'Uthaimeen*** *(rahimahullaah-may Allaah have mercy on him) and the likes of the* ***Imam, Sheikh Al-Albaani*** *(rahimahullaah-may Allaah have mercy on him) and their brothers who are upon the truth after them in our judgement and Allaah is their Reckoner. At the head of them, the* ***Muftee of the Kingdom of Saudi Arabia Sheikh Abdulaziz Ibn Abdullaah Aal-As-Sheikh*** *and the honourable* ***Sheikh Salih Al-Luhaydan*** *and the honourable* ***Sheikh Saalih Al-Fawzaan*** *and the honourable* ***Sheikh Abdullaah Ibn Abdulrahman Al-Ghudayan*** *and their brothers who are with them upon the Sunnah. We do not praise them above Allaah's praise and Allaah is their Reckoner.*

O Muslims, be careful that opinions overcome you and you are confused by dazzling speech for this is the beginning of misguidance and destruction. May Allaah protect us all in our Religion in this life and the Hereafter." [Taken from 'The explanation of the hadeeth of 'Irbaad Ibn Saariyyah ﷺ' and is available at Salafipublications.com]

THE SCHOLARS ARE OUR ELDERS

Ibn Mas'ud ﷺ said, *"the people will continue to be upon goodness so long as they take the knowledge from the Companions of the*

Messenger ﷺ and from their elders but if they take the knowledge ***from the youngsters they will be destroyed.***"[107]

Abu Umayyah Al-Jumahee ﷺ said that the Messenger of Allaah ﷺ said, *"From the sign of the hour is that people will seek knowledge from the youngsters."* Related in *Sharh Usoolul-I'tiqaad* no. 102 of Imaam Al-Laalikaa'ee.

Abdullaah Ibn Mas'ud ﷺ said, *"How will you be when the trials and tribulations befall you, in which the young one grows old and the old one becomes senile and when something (of the customary acts) is abandoned it is said the Sunnah has been abandoned." It was said, "when will that be, O Abu Abdurrahman?" He said, "That will be when your scholars disappear and your ignorant ones become many. When your reciters increase and your people of understanding become few. When the world is sought with the actions of the Hereafter and learning and understanding are sought of matters other than this Religion."* [Taken from 'Sharh Usool 'Itiqaad Ahl-is-Sunnah wal-Jamaa'ah' vol.1/2 p.103 no.123].

THE SCHOLARS ARE EDUCATORS

As Allaah the Exalted said:

﴿كُونُوا رَبَّٰنِيِّـۧنَ بِمَا كُنتُمۡ تُعَلِّمُونَ ٱلۡكِتَٰبَ وَبِمَا كُنتُمۡ تَدۡرُسُونَ﴾

"<u>Be you Rabbaaniyeen</u> (learned men of religion who practice what they know and also teach others), <u>because you are teaching the Book, and you are studying it</u>."[108]

---

[107] *Saheeh reported by Abdullah Ibn Mubarak in Az-Zuhd and Ibn Abdil-Barr in Jaami' Bayan Al-'Ilm 1/616,617. Quoted from Silsilatul-Athaar As-Saheehah by Abu Abdillaah Ad-Daani Ibn Muneer Az-Zahwee p.27.*

These are those who educate the people by teaching them in stages beginning with the most important things such as Tawheed (maintaining Allaah's Oneness in His worship) first. This is how Sheikh 'Ubayd Al-Jaabiree explained it. Also see the chapter heading - The Book of Knowledge (Kitaab-ul-'Ilm) from Saheeh Al-Bukhaaree with the explanation of Sheikh Abdul-Muhsin Al-'Abbad available in the Prophet's Mosque in Madinah.

---

[108] *Soorah Aali-'Imraan 3:79.*

APPENDIX 4

THE SUFEES ARE NOT FROM AHL-US-SUNNAH WAL JAMAA'AH

In his book 'Ma'alim Suluk' of Al-Habeeb Ali Jeffrey, the Sufee deviant, (p.69) said: "Imam Ash-Shafi'ee, Imam Malik and Imam Abu Haneefah are the scholars of this *tareeq* (Sufee path)"!!!

WHAT DOES IMAM MALIK (rahimahullaah) SAY ABOUT THE SUFEES?

In Tarteeb al-Madaarik of Al-Qaadi 'Iyaadh (2/54) at-Tenneesee, it occurs: "We were with Malik and his companions were around him. A man from the people of Naseebeen said, "We have a people called Sufees who eat a lot and following that they mention lines of poetry and then stand up to dance"

Malik (rahimahullaah) said, "Are they children?"

He said, "No."

Malik (rahimahullaah) said, "Are they possessed?"

He said, "No, they are elderly and usually sane (when they are not doing that)."

Malik (rahimahullaah) said, "I never heard anyone from the people of Islam doing this!!!"

The man said, "Well, they eat then they stand and dance. Some of them hitting their heads and some their faces." So Malik (rahimahullaah) laughed and then stood up and went to his house. His companions said to the man, "You were fortunate with our companion, since we have sat with him for thirty odd years yet we never saw him laugh except on this day."

WHAT DO IMAM ASH-SHAFI'EE (rahimahullaah) AND HIS STUDENTS SAY ABOUT THE SUFEES?

Al-Baihaqee reports in Manaqib Ash-Shaafi'ee, "If a man becomes a Sufee in the first part of the day, by the time Dhuhr comes upon him you will find him crazy."

Rabee' Ibn Sulaiman reports: I heard Ash-Shaafi'ee say, "I have never seen a sane Sufee except for Muslim al-Khawas."

Ibrahim Ibn Mawlid mentions that Ash-Shafi'ee said, "A Sufee cannot be a Sufee unless he has four characteristics; he is lazy, he eats too much, sleeps too much and excretes much."

Ibn Al-Jawzi in Talbees Iblees p.371 said that Ash-Shafi'ee said, "The sanity of a person never returned to the one who remained with a Sufee for forty days."

Imam-ud-Deen As-Subki Ash-Shafi'ee said, "Whoever is from these later generation Sufees such as Ibn Arabi and others, then they are misguided, ignorant and outside of the path of Islam let alone be considered as scholars."[109]

WHAT IS ABU HANEEFAH'S (rahimahullaah) POSITION ON THE SUFEES?

Imam At-Tartoushi Al-Maliki (451H-520H) was asked about the Sufees so he said, *"The Madh-hab of the Sufees is futile, ignorance and misguidance... and it is not allowed for anyone who believes in Allaah and the last day to be present with them, nor to help them upon their baseless ways and this is the way of Malik, Abu Haneefah, Ash-Shafi'ee and other scholars of the Muslims and to Allaah belongs success."* [See Tafseer Qurtubi 11/237-238]

---

[109] *See the book Tanbeeh Al-Ghabi of Imam Burhaan Al-Biqaa'ee ash-Shaf'ee p.68*

Al-Habeeb Ali Jeffrey states[110] that the sheikh of their Sufee *tareeqa* Muhammad Ibn 'Ali Ba'lawi prays in a day and night 1000 units of prayer!!!

If one prays 2 units of prayer in 5 minutes then in 24 hours he would be able to pray (24*24) 576 units of prayer! Which means he must be praying 2 units of prayer in about 2 minutes. So what about eating? Sleeping? Going to the mosque to pray the obligatory prayer? Looking after family and children?![111]

THE POSITION OF OTHER SCHOLARS FROM THE PAST ON THE SUFEES?

Al-Qaadhi Abu Tayib Al-Tabari said, *"this group opposes the Jamaa'ah of the Muslims because they have made music and singing a part of the Religion and a way of obedience..."* [Ibn Al-Qayyum mentioned it in 'Mas'alat-us-Samaa'' p. 262 quoted from 'al-Fatwa Al-Maalikiyyah fi Af'aal as-Sufeeyyah' by Abu Faris Abdulaziz Muhamad Al-Qirwaniy p.6]

The sheikh of the Malikiyyah of his time Imam At-Tartoushi rahimahullah said, *"The madh-hab of the Sufees is inactive and misguided and what is Islam except the Book of Allaah and the Sunnah of the Messenger. As for dancing and excessive passion then the first to innovate it were the people of Saamiri when they took an idolised calf and danced around it with excessive passion and this dancing is from the religion of the non-Muslims and those that worshipped the calf..."* [Al-Mi'yaar Al-Mu'rib (11/162,163) quoted from 'Al-Fatawa Al-Maalikiyyah fi Af'aal As-Sufeeyyah' by Abu Faris Abdulaziz Muhamad Al-Qirwaniy p.7]]

---

[110] *p. 219 'Ma'alim Suluk'.*

[111] *p.93,96-97,100,104 of 'Ila ayna ayyuha-l-Habeeb Al-Jeffrey?' by Dr. Khaldoon Maki Al-Husni Al-Jazaa'iri*

The Maliki scholar Imam al-Qurtubi rahimahullaah said, *"As for what the Sufees have innovated then it is from that which no one disagrees to its forbiddance... "* Mentioned by Al-Alusi in 'Ruh Al-Ma'aani' (11/70) quoted from 'Al-Fatawa Al-Maalikiyyah fi Af'aal As-Sufeeyyah' by Abu Faris Abdulaziz Muhamad Al-Qirwaniy p.7]

The scholar Abu Faris Abdulaziz Muhamad Al-Qirwi Al-Faasi Al-Maaliki who lived in Qirwaan and died in the year 750H was asked about a group of Sufees who gather for dance and music and when they have finished, they gather to eat food the reward of which is intended for the dead. Thereafter, they read the Qur'an in congregation with Dhikr. Finally they sing, dance and cry and claim that this is in getting closer to Allaah and obedience. So he replied, *"This group is more harmful upon the Muslims than the devils and is the most difficult group to cure and most furthest from understanding the proofs because the first principle which they implemented and made as a foundation is to hate the scholars and to call people away from them... so whoever is like this there is no benefit in speaking with them and the one who speaks with them is as if he is hitting a cold iron bar...! And know that this innovation (they have) in corrupting the beliefs of the general people is faster than poison reaching the bodies and harmful to one's Religion than fornication, stealing and the rest of the acts of disobedience and sins...These actions of theirs don't stem except from a hidden sickness in the heart or a clear foolishness so be warned of it and its people and do not be deceived by them even if they were to fly in the sky or walk on water..."* ['Al-Mi'yaar Al-Mu'rib wal Jaami' Al-Maghrib 'an-Fataawa 'ulamaa Afiriqiya wal Andalus wal Maghrib' p.29-34 quoted from 'Al-Fatawa Al-Maalikiyyah fi Af'aal as-Sufeeyyah' by Abu Faris Abdulaziz Muhamad Al-Qirwaniy].