

In The Name of Allaah, The Most Merciful, The Bestower of Mercy.

What is popular culture? It is said that popular culture is the set of practices, beliefs and objects that embody the most broadly shared meanings of a social system. It includes media objects, entertainment and leisure, fashion and trends, and linguistic conventions, among other things. Popular culture is usually associated with either mass culture or folk culture, and differentiated from high culture and various institutional cultures (political culture, educational culture, legal culture, etc.). The association of popular culture with mass culture leads to a focus on the position of popular culture within a capitalist mode of economic production. Through this economic lens, popular culture is seen as a set of commodities produced through capitalistic processes driven by a profit motive and sold to consumers. In contrast, the association of popular culture with folk culture leads to a focus on subcultures such as youth cultures or ethnic cultures. Through this subculture lens, popular culture is seen as a set of practices by artists or other kinds of culture makers that result in performances and objects that are received and interpreted by audiences, both within and beyond the subcultural group.

Al-Allaamah Saaleh Al-Fawzaan [may Allaah preserve him] said: "The rectification of every nation and its (upright) ascendancy is tied to the soundness of its creed and views, so due to this reason, the Message of the Prophets [peace and blessings of Allaah be upon them] came to rectify creed. The first thing every Messenger said to his people was: **أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ**: [Worship Allah! You have no other Ilah (God) but Him. (Laa ilaaha illallaah- there is no deity worthy of worship except Allaah)]. [Surah Al-A'raaf. Verse 59]

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ آعْبُدُوا اللَّهَ وَاجْتَنِبُوا الصُّلُوعَ – And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allah (Alone), and avoid (or keep away from) Taghut (all false deities, etc. i.e. do not worship Taghut besides Allah)]. [Surah An-Nahl. Verse 36]

And that is because Allaah [Glorified be He and free is He from all Imperfections] created the Khalq [i.e. Jinn and Mankind] to worship Him alone and not to associate anything as a partner with Him, just as (Allaah) said: **وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ** -And I (Allah) created not the jinns and humans except they should worship Me (Alone)]. [Surah Adh-Dhaariyaat. Verse 56]

Ibaadah (worship) is a right due to Allaah (alone) which His slaves must fulfil, just as the Prophet [peace and blessings of Allaah be upon him] said to Mu'aadh Bin Jabal [may Allaah be pleased with him], "O Mu'adh! Do you know what is the right of Allah upon His servants?" I said, "Allah and His Messenger know best". The Prophet said, "To worship Him alone and to associate none in worship with Him. And do you know what is their right upon Him?" I said, "Allah and His Messenger know best". The Prophet said, "Not to punish them if they do so". [Bukhari]

This is the first and foremost Right (or obligation one must fulfil) without exception. Nothing else precedes it nor is precedence given to the rights of anyone (or the obligations owed to anyone) over it. Allaah [The Most High] said: **وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا** – And your Lord

has decreed that you worship none but Him. And that you be dutiful to your parents]. [Surah Al-Israa' Aayah 23]

فَلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا

Say (O Muhammad): “Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents. [Sural Al-An’aam’ Aayah 151] (1)

And regarding the statement of the Prophet, “What is the right of Allaah upon His slaves?” This means that which (i.e. the obligations) Allaah has obligated on them. And regarding the statement of the Prophet, “What is the right of the slaves upon Allaah?” Meaning, that which Allaah has obligated on Himself in dealing with them. The slaves cannot obligate anything, rather Allaah obligated it upon Himself as a blessing from Allaah bestowed upon His slaves. Allaah [The Most High] said:

كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَن عَمِلَ مِنكُمْ سُوءًا بِجَهْلَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَّحِيمٌ

Your Lord has written Mercy for Himself, so that, if any of you does evil in ignorance, and thereafter repents and does righteous good deeds (by obeying Allah), then surely, He is Oft-Forgiving, Most Merciful]. [Surah Al-An’aam. Verse 54]

So, Allaah [Glorified be He and free is He from all imperfections] obligated on Himself that He will show mercy to the one who does evil in ignorance – meaning: out of foolishness and lack of good behaviour, but then he repents and does righteous deeds. And the meaning of [كتب in this Aayah] is [أوجب – obligated]. (2)

And due to the precedence given to this obligation [i.e. to worship Allaah alone and not to associate anyone or anything with Him in worship] over all other obligations, and since it is the basis of all the rulings of the religion, we find that the Prophet stayed in Makkah for thirteen years -calling the people to worship Allaah alone and negated all partners associated with Allaah in worship. (3)

And this worship as Shaikh Abdul Muhsin Al-Abbaad [may Allaah preserve him] stated is a comprehensive term that includes everything beloved to Allaah and is pleasing to Him, including statements and deeds, apparent (i.e. acts performed with the limbs that are legislated in the divine legislation) and unapparent (sound Islamic beliefs concealed in the heart). (4)

Therefore, this is the first and foremost goal of the believers - those one who have firm belief in Allaah and the final Messenger - regardless where they live in the earth. They strive to worship Allaah alone, obey Allaah and keep away from everything Allaah has forbidden. Shaikh Abdul Waahid Abu Khadeejah [may Allaah preserve him] stated, "There were many practices that took place in Makkah when the Prophet (peace be upon him) lived there for the first thirteen years of his Prophethood, the worst of those being idolatry. Other oppositions to Islam

also took place (such as the killing of baby girls), but he persevered patiently with the people and did not abandon calling them to worship Allah alone and to good conduct and morals. He lived amongst them and had great concern for their spiritual well-being". <https://www.abukhadeejah.com/educate-yourself-ethics-1-1-faith-and-ethics-redstone-academy/>

Imaam Al-Albaanee [may Allaah have mercy upon him] said, "Part of the perfection of Islam is that it laid down rulings and divine legislation in order for Muslims to preserve their Islamic personality and are not gradually – in any era – wasted away through the (Un-Islamic) personality of another nation". (5)

The Basis of Upright Guidance In Society and All Affairs - For The Believers - Are The Prophets and Messengers

Imaam Ibnul Qayyim [may Allaah have mercy upon him] said:

The Messengers are the most judicious amongst the creation without exception, and after them their followers are the most judicious group. The people of the scriptures and the great legislated laws are the most judicious amongst the followers of the Messengers and the Muslims are the most judicious amongst them [i.e. amongst all those who received divine scriptures and great legislated laws]. The companions of Muhammad [peace and blessings be upon him] are the most judicious amongst the Muslims and then those who followed them exactly in faith. The people who adhere steadfastly to the authentic tradition of the Prophet and the authentic narrations transmitted from him are the most judicious amongst the Muslim nation without exception after companions and those who adhered to their path. The clear evidence showing that the Messengers are the most judicious amongst the entire creation is that the beneficial knowledge they have brought- the righteous actions and the beneficial affairs related to true wellbeing in this worldly life and the afterlife- has not emerged from others or something even close it. There is nothing- from any perspective- that emerged from other judicious people that can be compared to what the Messengers brought with regards to beneficial knowledge, righteous action and the beneficial affairs of true wellbeing in this worldly life and the afterlife. Whoever ponders upon their personal life stories – in specific and in general, their patience and perseverance, their abstinence from those unnecessary lawful pleasures of the worldly life, their fervent desire for Allaah's pleasure and the reward Allaah has kept in the afterlife, their purified manners, the fact that they are the most truthful amongst the creation, (possessors) of the most righteous hearts and the most purified souls, trustees of the greatest trust (i.e. revelation and Messenger ship), the noblest of those whom a person can accompany, the purest in their innermost conscience, the purest with regards to their private affairs- will not doubt the fact that they are the most judicious amongst Allaah's creation without exception. There is no doubt that whoever is closer to them [i.e. follows them properly], then his (or her) share of judiciousness will be more than (that of others). (6)

Obedience to The Final Messenger- Muhammad [peace and blessings of Allaah be upon him]

What Does “Muhamad is The Messenger of Allaah Necessitate?”

What does “Muhammad is the Messenger of Allaah” necessitate? It necessitates belief in everything he [peace and blessings of Allaah be upon him] has stated, obey him in everything he has commanded, keep away from everything he has forbidden and worship Allaah only based on what Allaah and Muhammad have legislated. To testify that Muhammad [peace and blessings of Allaah be upon him] is the Messenger of Allaah necessitates a testification regarding his Messengership. Allaah [The Exalted] said: وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ – We sent no Messenger, but to be obeyed by Allah’s Permission]. [Surah An-Nisaa. Verse 64]

This is the purpose regarding which Allaah sent the Messengers, to be obeyed. It is not enough to say, “I testify that Muhammad is a Messenger”, but rather this testification necessitates that one follows the one who has been sent, obey his command, keep away from what he has forbidden and believe in everything he has stated. This is the true establishment of the statement “Muhammad is the Messenger of Allaah”, because the Messenger brought three affairs- commands, prohibitions and news, so whoever testifies to Muhammad’s Messenger ship must believe in everything Muhammad has stated.

The testimony that Muhammad is Allaah’s Messenger necessitates that he is followed just as the testimony that “There is no deity worthy of worship except Allaah” this statement necessitates that one establishes pure Islamic monotheism and sincerely devotes all the religion to Allaah alone.

Muhammad [peace and blessings of Allaah be upon him] is a Messenger of Allaah and a Messenger’s most important task is to convey the words of Allaah. Allaah said: وَمَا عَلَى الرَّسُولِ إِلَّا [وَمَا عَلَى الرَّسُولِ إِلَّا] – The Messenger’s duty is only to convey (the message)]. [Surah An-Noor. Aayah 54]

Indeed, the Messenger [peace and blessings of Allaah be upon him] did convey the message clearly. There is no good except that he has guided the Ummah to it and there is no evil except that he warned the Ummah against it. Therefore, whoever testifies that “Muhammad is the Messenger of Allaah” must submit to everything Muhammad has conveyed. Allaah said:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا – And whatsoever the Messenger (Muhammad) gives you, take it, and whatsoever he forbids you, abstain (from it)]. [Surah Al-Hashr. Verse 7]

Allaah [The Exalted] said:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. [Surah An-Nisaa. Aayah 65]

Allaah [The Exalted] said: وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ

– It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision]. [Surah Al-Ahzaab. Verse 36]

So, the Messenger must be obeyed in what he has commanded and whoever obeys him has obeyed Allaah. Allaah [The Exalted] said: **مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ** – He who obeys the Messenger (Muhammad), has indeed obeyed Allah]. [Surah An-Nisaa. Verse 80]

Allaah [The Exalted] said: **قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ** – Say (O Muhammad to mankind): “If you (really) love Allah then follow me (i.e. accept Islamic Monotheism, follow the Qur’an and the Sunnah), Allah will love you”]. [Surah Aal Imraan. Verse 31]

The scholars refer to this verse [i.e. Verse 31, Surah Aal Imraan] as the verse that puts a person to trial regarding his (or her) claim, so whoever claims that he loves Allaah, then let him put himself to trial based on what will manifest evidence regarding his truthfulness in this matter. (7)

Question: How Do We Approach Our Customs When Striving to Follow The Sunnah?

Imaam Abdul Azeez Bin Baaz [may Allaah have mercy upon him] said, “It is obligated on every Muslim that he does not depend on custom; rather he presents it to the pure Islamic legislation (to be judged), so whatever the Islamic legislation affirms is permissible and whatever it does not affirm is impermissible. The customs of the people are not proof to determine the lawfulness of anything. All the customs of the people in their countries or tribes must be presented to the Book of Allaah and the Sunnah of His Messenger [peace and blessings of Allaah be upon him] for judgement, so whatever Allaah and His Messenger made permissible is permissible, and whatever they forbid, then it is obligatory to abandon it even if it is the custom of the people”. (8)

Imaam Muhammad Bin Saaleh Al-Uthaymeen [may Allaah have mercy upon him] said, “The customs cannot make something that is not legislated (in the divine revelation) as something legislated, because of Allaah’s statement: **وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا** – It is not Al-Birr (piety, righteousness, etc.) that you enter the houses from the back] [Surah Al-Baqarah. Aayah 189], despite the fact that it was something they took as their custom and considered it to be an act of righteousness. Whoever takes something as a custom and believes that it is an act of righteousness, then it should be presented to Allaah’s divine legislation [i.e. to be judged]”. (9)

Imaam Muhammad Bin Saaleh Al-Uthaymeen [may Allaah have mercy upon him] also said, “Extremism in related to customs is stringent adherence to old customs and not diverting to what is better than them. As for if the customs are equal in benefit [i.e. the ones judged to be permissible by the divine legislation], then a person remaining upon what he is upon would be better than going along with the new (or emerging) customs”. (10)

How Do We Approach The Modern Worldly Sciences When Striving to Follow The Sunnah?

Shaikh Saaleh Aala Ash-Shaikh [may Allaah preserve him] said:

The Messenger [peace and blessings of Allaah be upon him] said: Verily, the creation of each of you is brought together in his mother's womb for forty days as a drop [of water, semen], then he is a clot for a similar period, then a morsel for a similar period.... [An-Nawawi's Forty Hadeeth. Hadeeth 4]

It is well known that during that era the companions of the Prophet did not know these stages (of development of the human being in the womb) through experimental knowledge, vision (i.e. by way of the naked eye) or other than that; rather it was simply (a statement of the Prophet) which they (believed and affirmed). They were scholars by way of the revelation sent down to the Prophet [peace and blessings of Allaah be upon him] and not by way of experimentation. (11)

Imaam Muhammad Bin Saaleh Al-Uthaymeen [may Allaah have mercy upon him] said:

"We do not say, 'We do not give consideration to anything stated by the people in the subject matter regarding medicine, astronomy and the celestial bodies', however, we do not accept everything they say. If what they say opposes the Book and the Sunnah, then indeed we do not accept their statements; (rather) we take (i.e. believe and affirm without any doubt) that which is conveyed in the Book and the Sunnah, and we say, 'An era will come in which the people will bear witness to the falsity of those statements of theirs – at present – that are in opposition to the Book and Sunnah and (bear witness) to the correctness of that which has been conveyed in the Book and the Sunnah'. (12)

Imaam Abdul Azeez Bin Baaz [may Allaah have mercy upon him] said:

Indeed, that which is stated by the astronomers about the celestial bodies, their sizes and the distance between them, and that which is said about the earth (i.e. by the geologists etc) is categorized into three affairs: (a) That which is supported by the sound knowledge-based proofs (i.e. the Qur'aan and Sunnah), therefore it is accepted. (b) That which the knowledge-based proofs (i.e. the Qur'aan and Sunnah) declares to be false, therefore it is rejected. (c) That which there is no proof to either accept or reject it, therefore it is unproven until a person from the people of knowledge [i.e. upright scholars of Ahlus Sunnah] examines it to show whether it should be accepted or rejected. As for accepting it without (sound) investigation and observation, but merely accepting it by blindly following them [i.e. the astronomers, geologists etc], then this is impermissible because of the numerous mistakes that occur as a result of that, and speaking -without knowledge – about Allaah and what He has created. (13)

Also read here by Shaikh Abu Iyaadh Amjad Rafiq [may Allaah preserve him] regarding the two definitions of science: <http://www.aboutatheism.net/articles/juvtbpd-understanding-the-two-definitions-of-science-and-scientific-enquiry.cfm>

The Statement Muhammad Is The Messenger of Allaah Necessitates a Rejection of Bidah-

[i.e. Newly Invented Matters In The Religion]

Worshipping Allaah is not to be carried out except based on what Allaah and the Messenger have legislated. Allaah is neither to be worshipped based on desires nor newly invented matters in the religion, and because of this there are numerous narrations reported from the Messenger [peace and blessings of Allaah be upon him] that warns against newly invented matters in the religion and forbidding them. One of those great narrations – which the scholars consider to be one of the fundamental principles of the religion – is the statement of the Prophet [peace and blessings of Allaah be upon him], “Whoever initiates in this affair of ours [i.e. the religion of Islam] what is not part of it will have it rejected”. [Bukaari 2697 and Muslim 1718]. In another version of this narration, the Prophet said, “Whoever does a deed [i.e. an act of worship] that is not based on this affair of ours [i.e. Islam], it will be rejected”. [Muslim 1718].

When the Prophet [peace and blessings of Allaah be upon him] used to give a khutbah, he used to say, “To proceed, indeed the best of speech is Allaah’s Book and the best guidance is the guidance of Muhammad, the worst of affairs are the newly invented matters in the religion and every newly invented matter in the religion is an innovation in religion”. [Saheeh Muslim 867]

Read more here by Shaikh Abu Iyaad [may Allaah preserve him] regarding the false claim that there is a good bidah- Parts 1-8: <http://www.bidah.com/articles/ezaqa-the-notion-of-bidah-hasan-good-innovation-destroyed-part-1.cfm>

The Prophet [peace and blessings of Allaah be upon him] also stated in the hadeeth reported by Irbaad Bin Saariyah [may Allaah be pleased with him], “Verily, the one who lives amongst you will see a lot of differing, so adhere to my Sunnah and the Sunnah of the Khulafaa Al-Mahdiyyeen Ar-Raashideen. Follow and adhere to it with your molars [ie. Strictly adhere to it], and beware of newly invented matters in the religion, because indeed every newly invented matters in the religion is an innovation in religion and every innovation in the religion is misguidance”. [Reported by Ahmad 17144. Abu Daawud 4608. Ibn Maajah 42]

Allaah [The Exalted] stated about the Muhammad [peace and blessings of Allaah be upon him]:

[مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَى]-Your companion (Muhammad) has neither gone astray nor has erred]- Meaning, that is because the Daal [misguided person] is one whose knowledge is corrupted and the Ghaawiy [astray one] is the one whose intent is corrupted. Also, the Prophet [peace and blessings of Allaah be upon him] described his four khulafaa [Abu Bakr, Umar, Uthmaan and Ali] with the words “Raashideen and Mahdiyyeen”, because the Raashid [i.e. The one who is steadfast upon the right path and is firmly established upon it] is the opposite of the Ghaawiy [The one who strays from the right path or conduct], and the Mahdee [The one guided to the path of truth and yeilds obediently to it] is the opposite of the Daalun [the misguided one, especially in knowledge and creed]. (14)

Obedience to The Messenger Leads to Unity And Bidah Is The Cause of Splitting And Blameworthy Differing

Allaah [The Most High] said:

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

And obey Allah and His Messenger, and do not dispute [with one another] lest you lose courage and your strength depart, and be patient. Surely, Allah is with those who are As-Saabireen [the patient ones, etc.]. [Surah Al-Anfaal. Verse 46]

[وَأَطِيعُوا اللَّهَ وَرَسُولَهُ – And obey Allah and His Messenger]- Meaning, obey Allaah and the Messenger in that which you have been commanded and adhere to this path in all circumstances. [وَلَا تَنَازَعُوا – and do not dispute (with one another)]-Meaning, do not dispute because it will cause your hearts to become disunited; [فَتَفْشَلُوا – lest you lose courage]; [وَتَذْهَبَ رِيحُكُمْ – and your strength depart]- Meaning, (If you do not obey Allaah and His Messenger, and you start disputing), your resolve will depart. You will lose your strength and the promise you have been given that you will be aided -due to obedience to Allaah and His Messenger- will be withdrawn.

[وَأَصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ] – and be patient. Surely, Allah is with those who are As-Saabireen (the patient ones, etc.)-Meaning, exercise patience in obedience to Allaah (and obedience to His Messenger), because indeed Allaah will aid you and give you victory. Fear your Lord and humble yourselves to Him. (15)

Al-Allaamah Zaid Bin Haadi Al-Madkhali [may Allaah preserve him] said, “The Muftadi [the innovator] is the cause for the splitting, because splitting is connected to innovation in religion and unity (upon the sound creed and methodology of the pious predecessors) is connected to the Sunnah. The obligation of refuting the Mukhaalif [the one who opposes the truth] is not lifted from the scholar due to anticipation of harm, unless it is harm he is not able to bear. Then (in this case), Allah does not burden a soul beyond what it can bear. The earth is not devoid of people of knowledge who will carry out refutation against the Muftadi and the Mukhaalif”. (16)

Al-Allaamah Saaleh Al-Fawzaan [may Allaah preserve him] said: The cause of the differences that take place between the callers is the differing in methodologies. And had the callers (may Allaah guide them and grant them success) traversed a singular methodology; and that is the methodology of the Messenger [peace and blessings of Allaah be upon him] – that which the Messenger and his companions were upon, then these differences would not have occurred. Therefore, it is obligatory upon all the callers to make their methodology one—upon the Book of Allaah and the Sunnah of the Messenger of Allaah, and that their call is (carried out) for the sake of Allaah and to make the word of Allaah uppermost. Their call should not be for the sake of desires, raising individuals or parties; rather their call should be sincerely for Allaah’s Face, to make Allaah’s word uppermost, to follow the Messenger of Allaah and to aid his Religion. (So) by way of this the differences will cease.(17)

Read the article in this link: The Splitting and Differing in the Ummah is Due to the Innovations and Innovators: <http://www.salafilepublications.com/sps/sp.cfm?subsecID=GSC01&articleID=GSC010003&articlePages=2>

The Severe Consequences of Opposing The Sunnah of the Messenger

And Allaah (The Most High) said:

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنْكُمْ لِوَاذًا فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ

Make not the calling of the Messenger [Muhammad] among you as your calling of one another. Allah knows those of you who slip away under shelter [of some excuse without taking the permission to leave, from the Messenger]. And let those who oppose the Messenger's [Muhammad] commandment [i.e. his Sunnah legal ways, orders, acts of worship, statements, etc.] [among the sects] beware, lest some Fitnah befall them or a painful torment be inflicted on them. [Surah An-Noor. Verse 63]

[فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ] - And let those who oppose the Messenger's (Muhammad) commandment (i.e. his Sunnah, orders, acts of worship, statements) beware; [أَنْ تُصِيبَهُمْ فِتْنَةٌ] - lest some Fitnah befall them]: Meaning: Lest misguidance, calamity in the worldly life or disbelief befall them.

[أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ] - or a painful torment be inflicted on them]- Meaning, killed (by enemies) in the worldly life or punished in the hell fire in the afterlife. (18)

Imaam Ahmad [may Allaah have mercy upon him] said about this verse [i.e. Surah An-Noor. Verse 63], "Do you know what Al-Fitnah is? Al-Fitnah is Shirk. Perhaps if he (i.e. the person) rejects some of his (i.e. the Prophet's) statements, then something of deviation enters his heart, so he is destroyed". [Reported by Ibn Battah in Al-Ibaanah Al-Kubraa 97]

Narrated Abu Musa [may Allaah be pleased with him] that the Prophet [peace and blessings of Allaah be upon him] said, "My example, and the example of what I have been sent with is that of a man who came to some people and said, O people! I have seen the enemy's army with my own eyes and I am a plain warner; so protect yourselves!" Then a group of his people obeyed him and fled at night proceeding stealthily till they were safe, while another group of them disbelieved him and stayed at their places till morning when the army came upon them and killed and ruined them completely. So this is the example of that person who obeys me and follows that truth which I have brought (the Qur'aan and the Sunnah), and the example of the one who disobeys me and disbelieves the Truth I have brought". [Saheeh Al-Bukhaari. Vol 9. Number: 7283]

The Most Disobedient Person to The Messenger

Allaah (The Most High) said:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدُمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

O you who believe! Do not put (yourselves) forward before Allah and His Messenger, and fear

Allah. Verily! Allah is All-Hearing, All-Knowing. [Surah al-Hujuraat. Verse 1]

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ – O you who believe! Raise not your voices above the voice of the Prophet... [Surah Al-Hujuraat. Verse 2]

Imaam Ibnul Qayyim [may Allaah have mercy upon him] said:

When it is the case that Allaah forbade (them) from giving precedence to (themselves) over the Messenger, then which type of giving precedence to oneself over the Messenger (sallal-laahu-alayhi-wasallam) can be more severe than giving precedence to one's intellect over the revelation he was sent with? Many of the Salaf have stated (that this ayah means): "Do not say anything (about the religion) until the messenger speaks and do not act until he commands you."

The most disobedient person amongst the people and the most severe with regards to giving precedence to him (or herself) over the Messenger is that one who gives precedence to his (or her) intellect or the intellect of another person over the revelation the Messenger was sent with. And when it is the case that Allaah has indeed forbidden them from raising their voices above the voice of the Messenger, then how about raising their intellects above the statements of the Messenger and the revelation he came with? (19)

Imaam Abdul Azeez Bin Baaz [may Allaah have mercy upon him] said:

In this great Surah there are lofty benefits and rulings. The Muslims are greatly in need of understanding (it), being conscious of it and take benefit from it. In the first part, there is a warning against putting oneself forward before Allaah and His Messenger. And that which is obligated on the People of Eemaan is that they are to be followers and not innovators, and that they do not put themselves forward before Allaah and His Messenger.

The people of knowledge say (that this verse means), "Do not speak until you are commanded by Allaah and His Messenger, and do not act until the Messenger acts and legislates; do not put (yourselves) forward before him with either speech or action, (but) be followers of that which has been prescribed for you and that which has been made clear for you in the (Islamic) legislation". This is the way the people of Eemaan are to be -they do not innovate acts of worship and rulings in Allaah's Sharee'ah.

وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ – And fear Allah. Verily! Allah is All-Hearing, All-Knowing]- Meaning, Allaah hears their statements and nothing is hidden from Him with regards to your state of affairs. He hears the statements of the slaves and He knows their state of affairs. He knows the truth you utter and other than it. He knows what you do, the truth you utter and other than it. The meaning of (this is that): Be mindful of Him and be warned about (disobeying Him) because nothing is hidden from Him. He hears and He knows your state of affairs. Therefore, it is obligated on you to be followers, and not innovators in Allaah's Sharee'ah. (20)

A Refutation Against The Extremists and Those Who Degrade His Status

Shaikh Abdullaah Al-Bukhaari [may Allaah preserve him] stated:

The statement **محمد رسول الله** is an affirmation of the Messengership of the Prophet [peace and blessings of Allaah be upon him] and a refutation against the one who gives him a status above that and thus deifies him, or lowers the rank of his Prophethood and Messengership. (21)

Beliefs, Views and Opinions Are Not Judged to Right or Wrong Solely Based On What The Majority Holds

Allaah [The Most High] said:

وَلَقَدْ آتَيْنَا دَاوُدَ مِنَّا فَضْلًا يَجِبَالُ أُوتِي مَعَهُ وَالطَّيْرُ وَاللَّيْلُ لَهُ الْحَدِيدَ
أَنْ أَعْمَلَ سَبْعَ نِجَاتٍ وَقَدَّرَ فِي السَّرْدِ وَأَعْمَلُوا صَاحِبًا إِلَى بِمَا تَعْمَلُونَ بَصِيرُ
وَلِسَلَّيْمَنْ الرِّيحَ غُدُوها شَهْرٌ وَرَوَاحُها شَهْرٌ وَأَسَلْنَا لَهُ عَيْنَ الْقِطْرِ وَمِنَ الْجِنِّ مَن يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ وَمَن يَزِغْ
مِنْهُمْ عَنْ أَمْرِنَا نُذِقْهُ مِنْ عَذَابِ السَّعِيرِ
يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَّحْرِبٍ وَتَمَثِيلٍ وَجِفَانٍ كَالْجَوَابِ وَقُدُورٍ رَاسِيَتٍ أَعْمَلُوا ءَالَ دَاوُدَ شُكْرًا وَقَلِيلٌ مِّنْ
عِبَادِيَ الشَّكُورُ

And indeed We bestowed grace on David from Us (saying): “O you mountains. Glorify (Allah) with him! And you birds (also)! And We made the iron soft for him.” Saying: “Make you perfect coats of mail, balancing well the rings of chain armour, and work you (men) righteousness. Truly, I am All-Seer of what you do.” And to Solomon (We subjected) the wind, its morning (stride from sunrise till midnoon) was a month’s (journey), and its afternoon (stride from the midday decline of the sun to sunset) was a month’s (journey i.e. in one day he could travel two months’ journey). And We caused a fount of (molten) brass to flow for him, and there were jinns that worked in front of him, by the Leave of his Lord, and whosoever of them turned aside from Our Command, We shall cause him to taste of the torment of the blazing Fire. They worked for him what he desired, (making) high rooms, images, basins as large as reservoirs, and (cooking) cauldrons fixed (in their places). “Work you, O family of Dawud (David), with thanks!” But few of My slaves are grateful. [Surah Sabah. Verses 10-13]

[وَلَقَدْ آتَيْنَا دَاوُدَ شُكْرًا وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّكُورُ] – Work you, O family of Dawud (David), with thanks! But few of My slaves are grateful]-Meaning: The majority of Mankind are neither grateful to Allaah for the blessings bestowed on them nor are they grateful due to the punishments that are repelled from them. As for Shukr [gratefulness], it is the heart’s acknowledgement of Allaah’s blessings and to utilise those blessings in obedience to Allaah and not in disobedience.(22)

Allaah [The Most High] said:

أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الْأَرْضَ مِنْ بَعْدِ أَهْلِهَا أَنْ لَّوْ نَشَاءُ أَصَبْنَاهُمْ بِذُنُوبِهِمْ وَنَطْبَعُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ

تِلْكَ الْقُرَى نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِهَا وَلَقَدْ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا مِنْ قَبْلُ كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الْكَافِرِينَ

وَمَا وَجَدْنَا لِأَكْثَرِهِمْ مِّنْ عَهْدٍ وَإِن وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ

Is it not clear to those who inherit the earth in succession from its (previous) possessors, that had We willed, We would have punished them for their sins. And We seal up their hearts so that they hear not? Those were the towns whose story We relate unto you (O Muhammad). And there came indeed to them their Messengers with clear proofs, but they were not such as to believe in that which they had rejected before. Thus Allah does seal up the hearts of the disbelievers (from each and every kind of religious guidance). And most of them We found not (true) to their covenant, but most of them We found indeed Fasiqu (rebellious, disobedient to Allah). [Surah Al-A'raaf. Verses 100-102]

أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الْأَرْضَ مِنْ بَعْدِ أَهْلِهَا أَنْ لَوْ نَشَاءُ أَصَبْنَاهُمْ بِذُنُوبِهِمْ وَنَطْبَعُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ

Is it not clear to those who inherit the earth in succession from its (previous) possessors, that had We willed, We would have punished them for their sins. And We seal up their hearts so that they hear not?]

Meaning, Allaah [The Most High] informs those who inherit the earth -in succession- from those who preceded them that He [The Most High] destroyed their forefathers due to their sins, yet they [i.e. the inheritors] commit the same sins that were committed by their forefathers! Do they not take heed that had Allaah willed He would punish them due to their sins, for this is the manner in which Allaah deals with mankind – both the previous nations and those who inherited the earth after them. Allaah [The Most High] warned those who inherited the earth from the previous nations, but they did not take heed; Allaah sent them reminders but they did not reflect; Allaah showed them guidance through signs [i.e. revelations through the Prophets and Messengers, as well as miracles within universe and themselves] but they did not follow guidance, so Allaah punished them by sealing their hearts – neither did truth enter their hearts nor did good reach their hearts; nor did they give an attentive ear [to the truth]; rather they only heard that which established the proofs against them.

Then Allaah [The Most High] says:

تِلْكَ الْقُرَى نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِهَا وَلَقَدْ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا مِنْ قَبْلُ كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الْكَافِرِينَ

Those were the towns whose story We relate unto you (O Muhammad). And there came indeed to them their Messengers with clear proofs, but they were not such as to believe in that which they had rejected before. Thus Allah does seal up the hearts of the disbelievers (from each and every kind of religious guidance)]- Meaning: Messengers came and called them to that which will lead them to happiness [in the life and the next]; and those Messengers were given manifest signs and clear evidences to clarify the truth, but the people did not listen and thus were not

benefited. And because they belied those manifest signs and clear proofs after being well aware of them, Allaah [The Most High] prevented them from accepting the sound and infallible creed ordained by Him. This was punishment on them because they rejection the truth, just as Allaah [The Most High] said in Surah Al-An'aam Ayah 110:

وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ – And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly].

Then Allaah [The Most High] said:

وَمَا وَجَدْنَا لِأَكْثَرِهِمْ مِّنْ عَهْدٍ وَإِن وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ – And most of them We found not (true) to their covenant, but most of them We found indeed Fasiqun (rebellious, disobedient to Allah)]- Meaning: The majority of the nations-to whom Allaah [The Most High] sent Messengers-were not true to their covenant. Neither were they steadfast nor did they adhere to the commands of Allaah; nor did they submit obediently to the commands of Allaah which the Messengers ordered them to obey; rather they followed their desires, except a very few of them. The majority of them turned away from guidance out of arrogance, so Allaah sent them various types of punishment. (23)

Allaah [The Most High] said in Surah Saad Aayah 24:

وَإِنَّ كَثِيرًا مِّنَ الْخُلَطَاءِ لَيَبْغِي بَعْضُهُمْ عَلَى بَعْضٍ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ

And, verily, many partners oppress one another, except those who believe and do righteous good deeds.

Meaning: Because oppression is one of those habits [i.e. evil habits] of the soul. [إِلَّا الَّذِينَ ءَامَنُوا] – Except those who believe and do righteous good deeds]; because their Eemaan and [eagerness to perform] righteous deeds prevents them from committing oppression. [وَقَلِيلٌ مَّا هُمْ] – And they are few]. (24)

Imaam Abdul Azeez Bin Baaz [may Allaah have mercy upon him] said:

Let every Muslim be careful of being deceived by the great numbers [of people upon such and such idea, view, belief, way of life etc], whilst saying: “Indeed, the people have become such and such, and have become accustomed to such and such, so I am with them”. This is a great calamity, for indeed many people of the past were destroyed due to this [i.e. blindly following the majority]. Therefore, O sensible one! It is obligated on you to examine yourself; take account of yourself and adhere to the truth, even if the people abandon it. Beware of what Allaah has forbidden, even if the people do it, for indeed the truth is more worthy of being followed, just as Allaah [The Most High] said: [وَإِنْ تُطِيعُوا أَكْثَرَ مَن فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ] -And if you obey most of those on earth, they will mislead you far away from Allah’s Path. [Surah Al An-aam Ayah 116]

And Allaah [The Most High] said: [وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ - And most of mankind will not believe even if you desire it eagerly] [Surah Yusuf Ayah 103] (25)

Imaam Ibnul Qayyim [may Allaah have mercy upon him] said:

When the hypocrites and those in whose hearts there is a disease saw that the party of Allaah [i.e. the believers] were small in number and the enemies of Allaah were numerous, they thought that victory would be for those who were huge in number. Allaah [The Most High] says that the hypocrites said: [غَرَّ هَؤُلَاءِ دِينُهُمْ] - These people (Muslims) are deceived by their religion]. [Surah Anfaal Ayah 49]. So, Allaah [Glorified be He and Free is He From all Imperfections] informed [them] that victory is achieved through placing one's trust and reliance upon Allaah and not due to being huge in number, for indeed Allaah [The Most High] cannot be defeated; rather Allaah [The Most High] is All-Wise and He aids those who deserve help, even if they are weak. Allaah is the All-Wise and All-Mighty, and this necessitates that He will aid the party that truly relies upon Him. (26)

Abu Shaamah [rahimahullaah] said, "When the command to adhere to the Jamaa'ah is [mentioned], then the intent behind it is to adhere to the truth, even if those who follow it are few and those who oppose it are numerous. That is because the truth is that which the first Jamaa'ah was upon- the Prophet [sallal-laahu-alayhi-wasallam] and his companions[radiyallaahu-anhum]- and one does not give consideration to the numerous people of falsehood". (27)

Al-Allaamah Muqbil Bin Haadee Al-Waadi'ee [may Allaah have mercy upon him] said, "If numbers is the scale by way of which you judge, then the majority are mostly blameworthy; and if persuasive speech and eloquence is the scale by way of which you judge, then indeed Allaah described the Munaafiqoon that they have tongues that utter beautiful speech. Allaah said: [وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ - And when they speak, you listen to their words]. [Surah Al-Munaafiqoon. Aayah 4]

Therefore, what is given consideration is that one knows the people of truth by their characteristics – that they call to the Book of Allaah and the Sunnah of Allaah's Messenger [peace and blessings of Allaah be upon him, his family and companions], and they neither desire reward from the people nor seeking to be thanked. (28)

Allaah [The Exalted] said:

وَإِنْ تُطِيعُوا أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ

And if you obey most of those on earth, they will mislead you far away from Allah's Path. They follow nothing but conjectures, and they do nothing but lie. [Surah Al-An'aam. Aayah 116]

[إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ] - They follow nothing but conjectures, and they do nothing but lie].

Allaah also said in another Aayah: **إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ** – They follow but a guess and that which they themselves desire]. There is a tremendous benefit derived from this, because the one deprived of sound Eemaan and the sound creed sent down as revelation by Allaah- The Lord of the Aalameen, then his affair is one of two: Corruption in Knowledge or Corruption in his Intent– corruption in knowledge occurs as a result of following conjecture and corruption in one's intent occurs as a result of following desires, or the person may combine both of them.

Another benefit derived from this is that the rectification or well-being of a person cannot be attained except by way of two affairs: Upright [or sound] Knowledge and Upright [or sound] Intent. This is why Imaam Ibnul Qayyim (rahimahullaah) said in Miftaah Daarus Sa'aadah that a person is in need of two things: '[Sound] Knowledge by way of which he is [rightly] guided and lofty aspiration by way of which he is urged towards that [sound aspiration]', because it maybe that a person has beneficial knowledge but not [sound] intent and aspiration. Therefore, one cannot be upright except by way of upright knowledge and intent. Sound knowledge is corrupted through following conjecture and sound intent is corrupted through following the desires of one's soul. (29)

The Prophet [peace and blessings of Allaah be upon him] said, "The best of the people are those living in my generation, then those who will follow the latter and then those who come after them. Then there will come after them people who will be treacherous and will not be trustworthy, they will bear witness without being asked to do so, and they will vow, but will never fulfil their vows, and fatness will appear among them".

A-Allaamah Rabee Bin Haadi [maty Allaah preserve him] stated:, "They give false testimony, act treacherously and deceitfully. They behave in a very sinful manner and follow evil desires, except those whom Allaah safeguards amongst the Taa'ifatul Mansoorah [i.e. the aided group of Muslims upon the straight path] – those whom Allaah's Messenger [alayhis salaatu wassalaam] praised. Therefore, it is obligated on us to acquire knowledge for the sake of Allaah [The Mighty and Majestic] and act upon it. Ignorance is a deadly disease and knowledge is a weapon that will destroy you if you do not act upon it, and Allaah's refuge is sought" [Marhaban Yaa Taalibal Ilm pages 268-270]

Imaam An-Nawawi [may Allaah have mercy upon him] stated regarding the statement, "They will bear witness without being asked to do so"- This can mean that they bear witness before being asked, or they bear witness based on falsehood, or they give witness without being from those who are worthy of it".[Sharh Saheeh Muslim 12/17]

However, there is another Hadeeth in which the Prophet [sallal laahu alayhi wasallam] stated: "Should I not inform you about the best of witnesses, they are those who bear witness before being asked." The scholars say that what is intended by this hadeeth is for example: someone has a witness to give on behalf of another person based on truth, but the person does not know about it, so he [i.e. the one who should give the witness] informs the person about it; or for

example, a person has already passed away and another person knows what the deceased person has left behind as inheritance, so he bears witness to that and makes it known. [Fat-hul Baari 5/260]

And regarding the statement, "And fatness will appear among them." – Meaning: These people give importance to the means of fattening themselves – food, drink and over-abundance. So, their only concern is their bodies and fattening themselves. As for being fat without choice, then one cannot be blamed for that, just as a person cannot be blamed for being tall, short, black or white...[Majmoo Al-Fataawaa 10/1056 -By Shaikh Uthaymeen (rahimahullaah)]

Why Is That Perfect Criterion Between Right and Wrong Ideas In Society Cannot Be Achieved Solely Based On Popular Taste, The Most Convincing Argument or The Most Intelligent Minds?

Shaikh Islaam Ibn Taymiyyah [may Allaah have mercy upon him] said:

And even though there is something in the paths of analogical reasoning and reflection that will lead to knowledge, however sometimes it cannot give detail explanation in a dispute between the people of the earth due to the minute details and ambiguities [in that dispute], and at other times due to the fact the people differ when prioritising necessities. Therefore, due to this Allaah [The Most High] commanded [us] to return to the revelation in times of dispute. Allaah [The Most High] said: [كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنْذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيُحْكَمَ] -Mankind were one community (i.e. upon Tawheed and Allaah's Sharee'ah) and Allah sent Prophets with glad tidings and warnings, and with them He sent the Scripture in truth to judge between people in matters wherein they differed]. [Surah Al-Baqarah' Aayah 213] Therefore, Allaah [The Most High] designated the revealed Books [i.e. the Qur'aan being the final of them] as the judge between the people in matters wherein they differ. (30)

Shaikh Abdur Razzaaq Al-Badr [may Allaah preserve him] stated, "If you say that the intellect is to be given precedence over the revelation, then which intellect should we follow? Are the intellects of the people combined in the intellect of one man or do they differ? There are intellects of the philosophers, the atheists, the heretics, the people of evil desires and those who confound truth with falsehood; and due to this one of the Salaf said, "Had the desires been one, it would have been considered to be the [basis of] truth"; therefore, we say, "Had the intellects been one, it would have been considered to be the [basis of] truth". (31)

Glad tidings to Those Who Are Considered Strange Because They Adhere to The Path of The Prophets When The People Become Corrupt

In this era we face the falsehood of the demagogues, the hostile ones amongst the disbelievers, the militant secularists and liberalists, the extremely deviant sects such as the Raafidah, the khawaarij, the seekers of rulership, the rabble-rousers, the hypocrites and other deviants. However, we should ask Allaah to keep us steadfast upon the Sunnah of the Messenger [peace and blessings of Allaah be upon him]. This is what we ask for everyday in our prayer when we say in Surah Al-Faatihah:

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

Guide us to the Straight Way, The Way of those on whom You have bestowed Your Grace , not (the way) of those who earned Your Anger (such as those Jews who deviated from the true teachings of Prophet Musa), nor of those who went astray (such as those christians who deviated from the true teaching of Prophet Eesaa). [Read more here: <https://salaficentre.com/2019/01/24/the-basis-of-guidance-and-its-increase-patience-and-gratitude-by-imaam-ibnul-qayyim-rahimahullaah/>]

Abdullah Ibn Mas'ood [may Allaah be pleased with him] said, "Do not be yes men (or lapdogs) saying, 'If the people are good, we are good; and if they do wrong, we do wrong', but rather make up your mind. If the people do good, then be good and if they do evil, then do not do wrong". [Al-Mishkaat 5129]

Ustaadh Abdul Waahid Abu Khadeejah [may Allaah preserve him] stated: Abdullāh ibn Mas'ood (radiyallāhu 'anhu), stated that the Prophet (salallāhu 'alaihi wasallam) said: "Indeed, Islam began as something strange, and it will return to being strange just as it began, so glad tidings of paradise be for the strangers." It was said to the Prophet (salallāhu 'alaihi wasallam): "Who are they?" He (salallāhu 'alaihi wasallam) responded, "They are those who rectify when the people become corrupted." This Hadith has been collected by Muslim, at-Tirmidhi, Ahmad, and other than them from the scholars of hadeeth, and it has been declared authentic by Al-Albani. In a narration, he (salallāhu 'alaihi wasallam) said: "Those who rectify themselves [and others] when the people have become corrupt." Reported by Ahmad and At-Tabarāni. And there occurs in a report from 'Amr Ibn al-'Ās (radiyallāhu 'anhumā) that the Prophet (salallāhu 'alaihi wasallam) was asked: "Who are they?" He (salallāhu 'alaihi wasallam) responded, "They are righteous people amongst many people who are evil, and those who obey them are few as compared to those who disobey them." In another narration: "Those who hate them are numerous." In a report transmitted by Imam Ahmad and At-Tabarāni from the hadeeth of 'Abdullāh Ibn 'Amr (radiyallāhu 'anhumā) the Prophet (salallāhu 'alaihi wasallam) said: "Toobā is for the strangers." It was said: "And who are the strangers?" He (salallāhu 'alaihi wasallam) replied: "A righteous people surrounded by an abundance of evil people. Those who disobey them are more numerous than those who obey them." Reported in the Musnad of Imam Ahmad (2/177). Imām Al-Albāni authenticated it in Saheeh al-Jāmi' as-Sagheer (no. 3291).

<https://www.abukhadeejah.com/who-are-the-true-ghuraba-the-strangers-in-these-times-islam-began-as-something-strange-and-it-will-return-to-being-strange-just-as-it-began/>

Saudi King Abdul Azeez [may Allaah have mercy upon him] said: O Muslims! It is obligatory that we hold onto the Rope of Allaah (i.e. the Qur'aan), follow the Sunnah of Allaah's Messenger Muhammad [peace and blessings of Allaah be upon him], follow the guidance of the Messenger, act on Allaah's orders and keep away from what Allaah has forbidden. Indeed, every speech that is not followed by action is false. There can be no rectification for the Muslims except through

their unity in singling out their Lord in [His Lordship, Names and Attributes and worshipping Him alone and associate none to Him as a partner in Worship]. (And with regards to) every differing that leads to splitting and division, the Religion commands us to hold onto Allaah's Sharee'ah, enjoin one another with the truth and patience, just as Allaah [The Most High] commanded us in the Qur'aan. We should be truly acquainted with our Lord and seek His Aid and Assistance. We do not fear except the (consequences of) our sins and it is obligated on the Muslims to follow Allaah's Religion and obey all that Allaah has ordered- practically. In this is the (means of) rectifying their worldly affairs and the upright establishment of all their (other) affairs. (32)

Saudi King Abdul Azeez Bin Abdir-Rahmaan [may Allaah have mercy upon him] said: The foundation of the Islamic Creed is the Book of Allaah, the Sunnah of His Messenger (sallal-laahu-alayhi-wasallam) and that which the companions of Muhammad (sallal-laahu-alayhi-wasallam) were upon; then the pious predecessors after them, and then after them the four Imaams of the Muslims, Imaam Maalik, Imaam Shaafi'ee, Imaam Ahmad and Imaam Aboo Haneefah. The creed of these people is one in the foundation of the religion, and that is the three categories of Tawheed: The Oneness of Allaah in His Lordship, the Oneness of Allaah in that He (alone) has the right to be worshipped and His Oneness in His Names and Attributes. (33)

Saudi King Faysal Bin Abdul Azeez [may Allaah have mercy upon him] said: "Our religion Islaam is the correct Religion, which falsehood can neither approach in front or behind it. And we refute the one who claims that there is neither social organization nor economics and cultivation within it". "We are callers to the word of Allaah [i.e. none has the right to be worshipped except Allaah]. We are callers so that the Religion of Allaah becomes dominant over everything else and we are not harmed by those who fabricate lies against us with that which we do not intend. Our orientation is clear". "If we wish to be nurtured upon goodness in everything- in the religious and worldly affairs; then it is obligated on us to hold unto this belief (of the pious predecessors), and that we follow that which Allaah revealed through the tongue of His Messenger (i.e. the Qur'aan) and to that which His Messenger commanded. And with this, we are guaranteed a good life for ourselves, nobility and protection, and honor only comes from Allaah. Allaah said:

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا فِي الْحَيَاةِ الدُّنْيَا وَنَوْمِ يَقَوْمِ الْأَشْهَادِ

Verily, We will indeed make victorious Our Messengers and those who believe (in the Oneness of Allah Islamic Monotheism) in this world's life and on the Day when the witnesses will stand forth, (i.e. Day of Resurrection)]. [Soorah Ghaafir Ayah: 51].

And Allaah (The Most High) said: [وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ – And (as for) the believers it was incumbent upon Us to help (them)]. [Soorah Ar-Rum. Aayah 47]

However, the most important affair in this is that we (strive to be) true believers. So if we are true believers, then by the Might of Allaah we will be guaranteed help, safety and security, ease and nobility for us and our society. (34)

Finally reminder from the following articles:

A Reminder That The Believers Will Be Tested

<https://salaficentre.com/2019/08/19/souls-cannot-be-purified-until-they-are-put-to-the-test-admonition-by-imaam-ibnul-qayyim/>

We Have Made Some of You As a Trial For Others: will You Have Patience? -[Consolation And Encouragement]

<https://salaficentre.com/2019/02/22/we-have-made-some-of-you-as-a-trial-for-others-will-you-have-patience-consolation-and-encouragement/>

Believers Mocked or Threatened Because They Refuse to Commit Lewd Acts – [An Inheritance From The Ancient Destroyed Nations]

<https://salaficentre.com/2020/11/27/believers-mocked-or-threatened-because-they-refuse-to-commit-lewd-acts-an-inheritance-from-the-ancient-destroyed-nations/>

Tremendous Reward For Those Who Exercise Patience In Obedience to Allaah When They Are Taken For a Laughingstock- [Words of Consolation By Imaam Ibnul Qayyim]

<https://salaficentre.com/2019/12/03/tremendous-reward-for-those-who-exercise-patience-in-obedience-to-allaah-when-they-are-taken-for-a-laughingstock-words-of-consolation-by-imaam-ibnul-qayyim/>

Abandon Something For The Sake of Allaah And You'll Have It Replaced With What Is Better

<https://salaficentre.com/2019/08/10/abandon-something-for-the-sake-of-allaah-and-youll-have-it-replaced-with-what-is-better/>

Hadeeth: Verily, The Example of This World And Myself Is That of a Rider Who Seeks Shade Under a Tree, Then He Moves On And Leaves It Behind

<https://salaficentre.com/2019/09/23/hadeeth-verily-the-example-of-this-world-and-myself-is-that-of-a-rider-who-seeks-shade-under-a-tree-then-he-moves-on-and-leaves-it-behind/>

Hearts Deprived of Fear of The Hereafter: [A Disease That Has Destroyed Hearts of The Power-hungry – Those Who Seek to Control Every Aspect of Life Without Guidance From Their Creator]

<https://salaficentre.com/2021/01/01/hearts-deprived-of-fear-of-the-hereafter-a-disease-that-has-destroyed-hearts-of-the-power-hungry-those-who-seek-to-control-every-aspect-of-life-without-guidance-from-their-creator/>

An Ideologue Says, “Freedom is The Most Valuable Thing”, We Say, “The Worldly Life is Prison of The Believer”.

<https://salaficentre.com/2020/10/31/an-ideologue-says-freedom-is-the-most-valuable-thing->

we-say-the-worldly-life-is-prison-of-the-believer/

The Worldly Life is For Four Types of People: [A Thankful Wealthy Person, a Patience Poor Person, a Boastful Wealthy Person And a Boastful Poor Person!]

<https://salaficentre.com/2019/11/12/the-worldly-life-is-for-four-types-of-people-a-thankful-wealthy-person-a-patience-poor-person-a-boastful-wealthy-person-and-a-boastful-poor-person/>

The Greatest Pleasure In The Hereafter And In This Worldly Life

<https://salaficentre.com/2019/02/18/the-greatest-pleasure-in-the-hereafter-and-in-this-worldly-life/>

O Allaah! Let Me Live If Life is Good For Me And Let Me Die if Death is Good For Me

<https://salaficentre.com/2021/01/01/o-allaah-let-me-live-if-life-is-good-for-me-and-let-me-die-if-death-is-good-for-me/>

Death – The Destroyer of All Pleasures of The Dunya!

<https://salaficentre.com/2020/02/22/death-the-destroyer-of-all-pleasures-of-the-dunya/>

O Mankind! The Promise of Allaah is True, So Do Not Be Deceived By This Worldly Life And Shaytaan

<https://salaficentre.com/2021/01/18/o-mankind-the-promise-of-allaah-is-true-so-do-not-be-deceived-by-this-worldly-life-and-shaytaan/>

Hadeeth: [If One of You is Afflicted With a Calamity, Then Let Him Reflect Upon His Calamity Through Me [i.e. my death], For Indeed It Is The Greatest of Calamities]

<https://salaficentre.com/2020/03/22/hadeeth-if-one-of-you-is-afflicted-with-a-calamity-then-let-him-reflect-upon-his-calamity-through-me-i-e-my-death-for-indeed-it-is-the-greatest-of-calamities/>

The Appearance And Social Status That Sometimes Hides People Who Has a High Status In The Sight of Allaah- [Oways Al-Qarnee and Others]

<https://salaficentre.com/2020/11/30/the-appearance-and-social-status-that-sometimes-hides-people-who-have-a-high-status-in-the-sight-of-allaah-oways-al-qarnee-and-others/>

The Man Who Came to Imaam Ibraaheem Bin Ad'ham to Seek Advice Regarding How to Abandon Sin!

<https://salaficentre.com/2020/03/30/the-man-who-came-to-imaam-ibraaheem-bin-adham-to-seek-advice-regarding-how-to-abandon-sin/>

A Medication to Take When One Begins to Busy Eyes And Heart- Day And Night – On Other

People's Possessions And Belittle What He Has!

<https://salaficentre.com/2020/05/08/a-medication-to-take-when-one-begins-to-busy-eyes-and-heart-day-and-night-on-other-peoples-possessions-and-belittle-what-he-has/>

A Brief Reminder Regarding At-Taa'ifah Al-Mansoorah [The Victorious Group]- By Shaikh Fawzaan and Shaikh Rabee]

<https://salaficentre.com/2020/06/01/a-brief-reminder-regarding-at-taaifah-al-mansoorah-the-victorious-group-by-shaikh-fawzaan-and-shaikh-rabee/>

[Ref 1: Muhaadaraat Fil Aqeedah Wad-Da'wah' 1/7-17. slightly paraphrased]

[Ref 2: Al-Qawlul Mufeed Alaa Kitaabit Tawheed' by Shaikh Uthaymeen. 1/46]

[Ref 3: Muhaadaraat Fil Aqeedah Wad-Da'wah' 1/7-17. slightly paraphrased]

[Ref 4: An Excerpt from أثر العبادات في حياة المسلم page 4]

[Ref 5: <https://salaficentre.com/2020/08/05/the-true-reality-of-mustafa-kemal-ataturk-a-discussion-between-imaam-albaanee-and-a-priest-english-translation/>]

[Ref 6: An Excerpt from As-Sawaa'iq Al-Mursalah 4/1514. slightly paraphrased]

[Ref 7: An Excerpt From: Explanation of Important Lessons For The Muslim Ummah. page 52. Maktabah Malik Al-Fahad 1436AH. (2015) pages 53–56]

[Ref 8: Majmoo Al-Fataawaa 6/510]

[Ref:9: Tafseer Surah Al-Baqarah 2/299]

[Ref 10: Majmoo Al-Fataawaa 7/7]

[Ref 11: Sharh Al-Arba'een. Hadeeth 4]

[Ref 12: An excerpt from the 'Explanation of Bulooghul Maraam' Vol 1. page 130]

[Ref 13: An Excerpts from 'Al-Adillah An-Naqliyyah Wal-Hissiyyah Alaa Imkaanis Su'ood Ilal Kawaakib Wa Alaa Jarayaan Ash-Shams Wal-Qamar Wa Sukoon Al-Ard' page 74. slightly paraphrased]

[Ref 14: An Excerpt from Sharh Kitaab At-Tawheed. Lesson 4. By Shaikh Abdur Razzaaq Al-Badr. Slightly paraphrased]

[Ref 15: Tafseer as-Sadi. slightly paraphrased]

- [Ref 16: Source: Al Ajwibah Al Mukhtasar Alaa As-ila Al-Ashrati. Pages43-44]
- [Ref 17: Al-Ijaabaatul Muhimmah Fil Mashaakil Al-Mulimmah. pages 221-222]
- [Ref 18: Zaadul Maseer Fee Ilmit Tafseer’ By Imaam Ibnul Jawzi [may Allaah have mercy upon him]
- [Ref 19: Al-Waabil as-Sayyib’ page: 21. slightly paraphrased]
- [Ref 20: Al-Fawaa-id al-Ilmiyyah Min ad-durar Al-Baaziyyah: page: 391-392; Vol: 4. Publisher: Daar Ar-Risaalah 1st ed 1430AH (Year 2009)]
- [Ref 21: Source:المقالات الشرعية: pages 14-15]
- [Ref 22: Tayseer Al-kareem Ar-Rahmaan Fee Tafseer Kalaam Al-Mannaan’. Slightly paraphrased]
- [Ref 23: An Excerpt from ‘Tayseer Al-kareem Ar-Rahmaan Fee Tafseer Kalaam al-Mannaan’. Slightly paraphrased]
- [Ref 24: An Excerpt from ‘Tayseer Al-Kareem Ar-Rahmaan Fee Tafseer kalaam al-Mannaan’ slightly paraphrased]
- [Ref 25: An Excerpt from ‘Majmoo Al-Fataawaa 12/ 412-416’. slightly paraphrased]
- [Ref 26: Zaadul Ma’aad 3/181]
- [Ref 27: [Re 1: Source: Al-Baa’ith Alaa Inkaaril Bid’ah Wal-Hawaadith’ page 22. slightly paraphrased]
- [Ref 28: 2/547 – قم المعاند]
- [Ref 29: An Excerpt from Sharh Kitaab At-Tawheed. Lesson 4. By Shaikh Abdur Razzaaq Al-Badr. Slightly paraphrased]
- [Ref 30: Dar Ta’aarud Al-Aql Wan-Naql: 9/17-18];
- [Ref 31: Muqaddimah Fee Diraasah At-Tawheed’ by Shaikh Abdur-Razzaaq Al-Badr (may Allaah preserve him) Lesson: 3]
- [Ref 32:Haqeeqah Manhaj Al-Mamlakah Al-Arabiyyah As-Su’oodiyyah’ page 31]
- [Ref 33: The Nation State of Tawheed and Sunnah: page19]
- [Ref 34: The Nation State of Tawheed And Sunnah: pages: 53-54]