

The Trials, Tribulations and Signs of the Hour: Matters of Religion Established
Through Divine Revelation, Not Personal Opinions and Speculation

Allah's Messenger, peace and blessings of Allah be upon him, and what has been revealed to him are the authorities one must return to in order to understand the subject of trials and tribulations before the end of time. As a result, one cannot return to the following matters: the narrations of the people of the Scripture (Jews and Christians), opinions and dreams, weak and false narrations, analogy, and political, economic, or socialist analysis. This is because the narrations about the trials and tribulations, the signs of the Hour, and the strife that will occur are from the (affairs) of the Religion, and the Religion is Tawqeefee (i.e. its source can only be established from the divine texts of the Qur'an and the authentic Sunnah). So, whatever is reported from the Prophet with authentic chains of transmission about (upcoming events) is necessary for a Muslim to believe, whether it appeals to the intellect or not, and this is the reality of one's testimony that Muhammad is Allah's Messenger. Allah, The Most High, said:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ
إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

Nor does he (Muhammad) speak of (his own) desire. It is only an Inspiration that is inspired. [An-Najm. Ayah 3]

Allah, The Most High, 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).[Al-Hashr. Ayah 7]

Umar, may Allah be pleased with him, reported: One day while we were sitting with Allah's Messenger, peace and blessings of Allah be upon him, there appeared before us a man whose clothes were exceedingly white and whose hair was exceedingly black; no signs of journeying were to be seen on him and none of us knew him. He walked up and sat down by the prophet. Resting his knees against his and placing the palms of his hands on his thighs, he said: "O Muhammad, tell me about Islam". The messenger of Allah said: "Islam is to testify that none has the right to be worshipped but Allah and Muhammad is the messenger of Allah, to perform the prayers, to pay the zakat, to fast in Ramadan, and to make the pilgrimage to the House if you are able to do so." He said: "You have spoken rightly" And we were amazed at him asking him and saying that he had spoken rightly. He said: "Then tell me about Iman." He said: "It is to believe in Allah, His angels, His books, His messengers, and the Last Day, and to believe in divine destiny, both the good and the evil thereof." He said: "You have spoken rightly". He said: "Then tell me about Ihsan." He said: "It is to worship Allah as though you are seeing Him, and while you see Him not yet truly He sees you".

He said: “Then tell me about the Hour”. He said: “The one questioned about it knows no better than the questioner.” He said: “Then tell me about its signs.” He said: “That the slave-girl will give birth to her mistress and that you will see the barefooted, naked, destitute herdsman competing in constructing lofty buildings.”

Then he took himself off and I stayed for a while. Then he said: “O Umar, do you know who the questioner was?” I said: “Allah and His messenger know best”. He said: “He was Gibreel (Gabriel), who came to you to teach you your religion”. [Reported by Muslim. Kitaab al-Imaan. Chapter: Imaan, Islaam and Ihsaan. Hadeeth Number: 8]

The testimony in this hadith is the statement of the Prophet: “He was Jibreel, who came to you to teach you your religion”. Therefore, the principle in the preceding hadith is that the Prophet asked a question concerning the Hour and its circumstances, and he established that it is part of religion. The trials and tribulations, circumstances, and strife associated with the (portents) of the Hour are from the religion, and it is not for anybody to speak about it based on their own (opinions, views, analysis, interpretations, etc.) [1]

Shaikh Al-Islam Ibn Taymiyyah, may Allah have mercy upon him, said:

In the Qur’aan and authentic Ahaadeeth there are numerous reports regarding that which will take place in the Dunyah and Aakhirah, and affairs that occurred perfectly after the Prophet [peace and blessings of Allah be upon him] spoke about them many years before their occurrence, such as his statement: ‘The Hour will not be established until you fight with the Turks; people with small eyes, red faces, and flat noses. Their faces will look like shields coated with leather. The Hour will not be established till you fight with people whose shoes are made of hair. [Saheeh Al-Bukhari. 2928]

Those amongst the Muslims – who saw and fought those Turks when their king Genghis Khan appeared, his children and grandchildren, such as Hulagu Khan and other than him amongst the disbelieving kings- could not describe them better than how the Prophet [peace and blessings of Allah be upon him] described them [i.e. even though he did not meet them]. He stated this 600 years before its occurrence. [2]

The Virtue of Worship During Times of Fitnah: Abandoning Tribulation Without Abandoning Enjoining Good and Forbidding Evil

Maqil Bin Yasar, may Allah be pleased with him, narrated that Allah's Messenger, peace and blessings of Allah be upon him, said: "Worship during Al-Harj is like emigrating to me". [3]

Imam An-Nawawi, may Allah have mercy upon him, said:

The intent behind Al-Harj in this Hadith is when the affairs of the people are in a state of Ikhtilaat [i.e. chaos, confusion, disorder, disarray etc]. The reason behind the great virtue of worship during this state of affairs is because the people are heedless of worship and diverted from it, and none fulfils it except individuals. [4]

Al-Allamah Salih Al-Fawzan, may Allah preserve him, said:

The intent behind Al-Harj is Al-Ikhtilaat [i.e. chaos, confusion, disarray] when it occurs between the Muslims. This is because many people are diverted from worship due to this state of confusion. Also killing and blood shed occurs during this state of affairs. Allah's Messenger, peace and blessings of Allah be upon him, urges a person to engage in worship during the time of fitan because the majority of the people are diverted from worship. The one who busies himself with worship is like one who has migrated to Allah's Messenger, peace and blessings of Allah be upon him. You know the virtue Al-Hijrah [migration]! Al-Hijrah in the Arabic language means to abandon. Allah said: **وَالرُّجْزَ فَاهْجُرْ** - And keep away from the idols]. [Al-Muddathir. 5]

The one who engages in worship during times of fitan and it does not divert him from worship has the reward of one who migrated to Allah's Messenger, peace and blessings of Allah be upon him, because a Muhaajir [emigrant] leaves his country and flees to Allah's Messenger in order to safeguard his religion. This took place in the early Islamic era - during the era of the Messenger. So, the word Hijrah [migration] in the Islamic legislation means to leave the land of kufr and settle in the land of Iman in order to safeguard one's religion.

The word Hijrah is also intended to mean abandonment in general, so the one who abandons Fitna and busies himself with worship has abandoned Fitna and proceeded towards worship. Therefore, Hijrah means to abandon something. Allah's Messenger said: "A (true) Muslim is the one whom other Muslims are safe from his tongue and hands, and a Muhaajir [emigrant] is one who refrains from what Allah has forbidden".[a] Therefore, he is a Muhaajir because he abandons what Allah has forbidden and fulfils what Allah has commanded. This Hadith urges a person to engage in worship during times of fitna because Fitna diverts people from worship except the one whom Allah blesses with the ability to abandon Fitna and engages in worship.

However, this does not mean that one refrains from warning against Fitna and clarifying for the people, rather – firstly – he abandons Fitna, warns the people and forbids them from it. This is because just as he would like the people to come to him with good, he should also go to them with good. Just as he loves to be safe from Fitna, he should also love the same for the people. This deed of his is Jihad [striving in the path of Allah] and Inkarul Munkar [i.e. the virtuous act of rejecting evil]. [5]

The Effects of Fitan Upon the Hearts: Firmness, Corruption and the Dangers of Shubuhaat and Shahawaat

Al-Allaamah Rabee bin Hadi Al-Mad'khali, may Allah have mercy upon him, stated:

Let us increase in obedience to (Allah). Let us be mindful of Shubuhaat and Shahawaat, for indeed the Fitan will be exposed to the hearts. Hudhaifah, may Allah be pleased with him, reported from Allah's Messenger, peace and blessings of Allah be upon him, who said, "The Fitan will be exposed to the hearts of the people like a reed mat woven stick by stick, and any heart afflicted by them will have a black mark put into it, but any heart that rejects them will have a white mark put into it. Thus there will be two kinds of hearts: one is pure like a white gemstone and it will not be harmed by any tribulation as long as the heavens and earth endure, and the other is black and dusty like a worn-out vessel, neither recognizing good nor rejecting evil, but rather immersed in its desires". [Sahih Muslim. 144]

The first type of heart: "Pure like a white gemstone and it will not be harmed by any tribulation as long as the heavens and earth endure". This is because Allah grants them firmness and not due to their own power or strength; rather Allah grants them firmness:

يُنَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ

Allah will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allah Alone and none else), and in the Hereafter. [Ibrahim 27]

Allah bestows His favour upon them by granting them firmness, thus, they are not harmed regardless of the greatness of the Fitan. Let me strike a similitude: I say, indeed amongst the people in the midst of these Fitan - just as Allah's Messenger described the situation- are those who are firm like mountains; the winds, floods, hurricanes and storms come along, but they do not shake because the Iman in the hearts is like the firm mountains. Allah keeps them away from the Fitan and makes them firm, so they are not harmed. However, other people are like the trees that are moved -by the wind - to the right and the left until they finally fall. Others are like feathers and the Henna leaves- flying along with the Fitan when little Fitna occurs,

such as when a mild wind (blows) the fragile leaves to a far-off place. We ask Allah to keep us firm.

The second type of heart is described as "Black and dusty like a worn-out vessel, neither recognising good nor rejecting evil, but rather immersed in its desires". This is the state of the one whose heart is immersed in Fitnah. He agrees with it and does not reject it, so the Fitnah enters him gradually until his heart is worn out and thus becomes black like a worn-out vessel – a vessel whose mouth is turned upside down, this, regardless of the amount of water, butter fat and other things one attempts to pour into it, it will not accept anything. Indeed, we have often experienced the affair of this category of people – whose hearts are worn out – and regardless of the proofs and pieces of evidence- from the Qur'an and Sunnah – presented to nullify their falsehood, they do not accept that from you. This has to be the case because indeed Allah's Messenger described such a person as one with a heart that is similar to a worn-out vessel- a heart that neither recognises truth nor rejects evil; rather it is immersed in its desires. Whatever agrees with his desires, he accepts it- not because it is the truth, but rather only because it agrees with his desires. This is similar to the Yahud [i.e. those Yahud who rejected the clear message of the final Messenger], for they know the truth, but wage war against it – accepting what agrees with their desires and rejecting what opposes their desires and wage war against it. This is something rife in this era amongst those whose hearts are worn-out, thus, they reach this state that has been described by Allah's Messenger.

It is as if we are witnessing this matter whilst Allah's Messenger describes these people -in our presence- and we can see their deeds and dishonourable stances. [6]

The Dangers of Fitnah: Selling One's Religion for Worldly Gains and the Obligation to Guard the Heart

The Messenger, peace and blessings of Allah be upon him, said:

"Hasten in doing good deeds (before you are overtaken) because there will be trials (temptation) which would be like a part of the night. (During it) a man would be a Muslim in the morning and an unbeliever in the evening or he would be a believer in the evening and an unbeliever in the morning, and would sell his religion for worldly goods". [7]

Al-Allamah Saalih Al-Fawzan, may Allah preserve him, stated:

He wakes up in the morning as a believer with Iman but by the end of the evening he deviates and becomes a disbeliever, or a believer in the evening and a disbeliever in the morning. What is the cause? "Sells his religion for some worldly goods".

This is proof that the materialistic world is one of the temptations, - the adornments of the worldly life and the things such as food, drinks, transportation, mansions, castles, status, etc -thus a person abandons their religion of Islam. A person may be so consumed by their desires and love for material possessions that they abandon their religion of Islam. Allah has warned us about the allure and deception of the worldly life. Instead, we should only take what is necessary from this life to fulfill our obligations to Allah. As for just going along and forgetting about the Hereafter, this itself is destruction. [8]

Allaamah Rabee Bin Hadi Al-Mad'khali, may Allah preserve him, said:

Yes, a man may embrace truth and then vanish from sight, only to reappear as a disbeliever or a misguided innovator in religious matters! This is nothing short of humiliation! He used to claim that he is upon goodness, a possessor of knowledge, and adherence to the truth, but then he succumbs to disbelief - either major or minor. This is a disgrace, and we seek Allah's protection. How many individuals have been brought low and exposed through a trial (temptation)?! You become aware of them, their deceitful assertions are laid bare, and their true reality is revealed to you. [9]

The Shaikh also said:

A believer always fears that his situation will change. It has been reported from Aa'isha and Anas, may Allah pleased with them, that the Messenger, peace and blessings of Allah be upon him, often (supplicated):

يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ

O turner of the hearts (Allaah)! Keep my heart firm upon your religion.

[Aa'isha or Anas] asked: "O Allah's Messenger! We believe in you and what has been revealed to you, so do you fear for us?" He said, "Yes, indeed the hearts are between two fingers among the fingers of Allah and He turns them how He pleases". By Allah! This is (true) understanding, that a person does not feel safe about himself, for indeed Satan flows through the human being like blood. Therefore, a person should guard his heart, intellect, and deeds ardently more than he guards his wealth and

honour. Whoever is given authority to look after his affairs is obligated to guard his heart before everything else.

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

Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower]. [Aal Imraan. 8] [10]

The Scholars of Ahlus Sunnah During Times of Fitnah: Political and Religious Trials, Clarifying the Truth and Safeguarding the People From Deviation

Al-Allamah Rabee Bin Hadi Al-Mad'khali, may Allah have mercy upon him, said:

Many trials have occurred and from them the trial of the khawarij, the Rawafid and killing. Deviation and misguidance have occurred – either fighting and trials (related) to politics or trials (related) to creed, methodology and what is similar to it. Many people who were to be destroyed were destroyed and the one whom Allah protected was saved and (enabled) to adhere to the true methodology. Indeed, all praises and thanks be to Allah, many were saved due to the clarity and establishment of this methodology (of the Salaf), just as the Messenger promised that “There will not cease to be a group from my Ummah manifest and upon the truth, neither harmed by those who forsake them nor by those who oppose them until the hour is established”.

So, Allah’s proof has been established against the people from the time Muhammad was sent until the establishment of the hour. A time will not come except that His proofs are established by the inheritors of the prophets [i.e. the scholars of Ahlus Sunnah]- the people of sound knowledge, the Taa’ifatul Mansurah [the victorious group] that adheres to the truth and will not depart from it until the establishment of the hour. Allah’s proof has been established against (the people) and through them (i.e. the upright scholars) Allah saves many people, and all the praises and thanks be to Allah.

Therefore, during every trial, they (the scholars of Ahlus Sunnah) must openly proclaim the truth and clarify it for the people. They should distinguish – for them – between guidance and misguidance, truth and falsehood, the manner in which the people will be safeguarded from these trials, the path through which they will be saved from entering into trials and other affairs (by way of which) Allah guides this (victorious) group when (they) face every trial. And indeed the author [i.e. Imam Al-Aajurree] reiterated this hadeeth, “A man will wake up in the morning as a Muslim and by evening he becomes a disbeliever”. Yes, a man may be upon truth and then you do not see him thereafter except that he has become a disbeliever or a misguided innovator (in the religion)! This is nothing else but humiliation! He used to

claim that he is upon good, a possessor of knowledge and upon the truth, but then he falls into disbelief-either major disbelief that exits a person from the fold of Islam or the one that does not exit a person from the fold of Islam. This is ignominy and Allah's Protection is sought. How many people have been humiliated and exposed by a trial! You come to know of them and their false claims are unveiled, and their reality is clarified for you. [11]

The Virtues of Bravery and Truthful Resolve: Firmness Upon the Religion, Reliance Upon Allah and Freedom From Cowardice

This is a great quality that Allah commands in many verses about Jihad, [a] praises the people who possess it, declares that it is the path of the Messengers and the truthful, and forbids its opposite, which is cowardice, dismay, and fear of the creation when striving in Allah's path. This lofty quality is inherent in a servant of Allah and is strengthened by the Islamic faith - helps to strengthen and calm the heart during important events and difficult situations, and it is a necessity, especially for leaders engaged in important matters. The Qur'an commands a person to fear Allah alone and not the creation, and the person's heart is strengthened when he fears Allah alone and understands that the creation cannot help or hurt him except by Allah's Will. His heart is strengthened when he is steadfast and relies on Allah, just as Allah [The Most High] said concerning the best of creation.

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

Those unto whom the people said: "Verily, the people have gathered against you (a great army), therefore, fear them". But it (only) increased them in Faith, and they said: "Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)". [3:173]

When a person is aware of the reward that results from being strengthened in courage and commitment to the Islamic religion, their strength and bravery increase, as Allah said:

إِنْ تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ وَتَرْجُونَ مِنْ اللَّهِ مَا لَا يَرْجُونَ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

If you are suffering (hardships) then surely, they (too) are suffering (hardships) as you are suffering, but you have a hope from Allah (for the reward, i.e. Paradise) that for which they hope not] [4:104]

And what is observed and known about the situation and characteristics of the creation is that they do not own any means of benefit, assistance, and protection (unless Allah bestows it on them and makes it effective by His Will), therefore, it must be understood that attaching the heart to them with fear, veneration, awe, fervent desire, and reverence is a loss, rather it is harm. A person is required to attach their fear, hope, expectation, and awe to Allah (Alone), Who

(alone) owns everything. Allah is The One who wants the best for you even when you don't want it for yourself, knows (with perfect, all-encompassing knowledge) what is best for you even when you don't know it, and makes it possible for you to attain what you are unable to receive on your own. The individual comes to understand that cowardice is a disease and a weakness of the heart that results in the loss of good and advantageous things -affects the helpless, and those affected resemble timid women.

And among the benefits of bravery are the fulfilment of Allah's and His Messenger's commands, thus, one is described with the qualities of the people of insight among the men of (sound) understanding. There is no greater way to achieve what is desired and a way to safety from obstacles and troubles when the heart is strengthened by the relief and tranquility Allah places in it. The brave individual is able to guide and benefit the people with wisdom and fair speech in accordance with their various social statuses, but as for the coward, he misses out on a lot of good since fear prevents him from reaping the benefits of his knowledge and from guiding and giving sincere advice to Allah's servants.

Bravery saves a person from a lot of hardships! When faced with afflictions and calamities, the person finds peace and responds with what Allah loves: patience and firmness, while hoping for Allah's reward, (but) as for a coward, he becomes distracted when confronted with these affairs, and what is beneficial to him is wasted away. He becomes unsettled due to harbouring harmful thoughts (or views), which result in (other) painful things along with calamities and difficulties, and he loses the benefit and reward for enduring difficulty. This praiseworthy quality (bravery) stems from the excellent and all-inclusive quality of patience. And Allah knows best. [12]

Imam Ibn Al-Qayyim, may Allah have mercy upon him, said:

There is nothing more beneficial for a servant (of Allah) than being truthful to His Lord in all of his affairs, together with truthful resolve. He is truthful to Him in his resolve and in his actions. Allah, The Most High, said:

فَإِذَا عَزَمَ الْأَمْرُ فَلَوْ صَدَقُوا اللَّهَ لَكَانَ خَيْرًا لَهُمْ

And when the affair (of fighting) became certain, if they had been true to Allāh (with sincerity and obedience), it would have been better for them (than hypocrisy and disobedience). [a]

A person's happiness lies in truthful resolve and truthful action. The (essence) of truthful resolve is focused aim, firmness and not wavering, rather, it is a resolve neither touched by wavering nor delay. When truthful resolve is in place, what remains is truthful action, such as exerting one's utmost ability, striving with full effort, and not holding back anything outwardly or inwardly.

Truthful resolve prevents one from weakness in intent and ambition, while truthful action prevents one from laziness and apathy.

Whoever is truthful to Allah in all his affairs, Allah does for him far beyond what He does for others. This truthfulness is moulded from sound sincerity and truthful reliance upon Allah. Thus, the most truthful people are those with the soundest sincerity and trust in Allah. [13]

The Cost of Standing Upon the Truth: Opposition, Isolation, Patience and the Necessity of Preferring Allah and the Hereafter

Imam Ibn Al-Qayyim, may Allah have mercy upon him, said:

When Allah and His Messenger ﷺ are on one side [of a matter], beware of being on the other side, for indeed, that leads to opposition and contention. This is the basis of these terms and the origin of their derivation: *mushāqqah* (opposition) is to be on one side while the one whom you oppose is on the other, and *muḥāddah* (contention) is to be on one boundary while the other is on another. Do not take this matter lightly, for its beginnings lead to its ultimate end, and a little of it leads to much more.

And be on the side on which Allah and His Messenger ﷺ are, even if all people are on the other side. For indeed, that has outcomes that are the most praiseworthy and the best, and nothing is more beneficial to a servant than that in his worldly life prior to his Hereafter.

Most of creation will be on the other side, especially when desire and fear become intense. At such times, you will hardly find anyone on the side on which Allah and His Messenger are. Rather, people would regard him (i.e. the one adhering to truth) as deficient in intellect and as one who makes bad choices for himself, and might even attribute insanity to him. This is one of the legacies of the enemies of the Messengers, for indeed they attributed insanity to them because they were on one side, while the people were on another.

However, whoever resolves himself to this (i.e. adherence to truth) will need firmly grounded knowledge of what the Messenger brought, such that it becomes certainty for him, with no doubt about it; and he (will need) complete patience while facing the hostility of those who show him hostility and the blame of those who blame him. And he cannot attain this except through a strong fervent desire for Allah and the home of the Hereafter, such that the Hereafter becomes more beloved to him than this world and preferred by him over it, and such that Allah and His Messenger ﷺ are more beloved to him than anything besides them.

And there is nothing more difficult for a person than this (resolve) at the beginning of this affair, for indeed his own self, his desires, his natural inclinations, his Satan, his brothers, and those with whom he associates—all those on that side—call him toward what is immediately (seen as something of advantage).

Then, when he opposes them, they rise to wage war against him. But if he exercises patience and is steadfast, help comes to him from Allah, and what was difficult becomes easy, and what was painful becomes a source of delight. For indeed, the Lord is Ever-Appreciative; therefore, He must cause him to taste the delight of taking his stand with Allah and His Messenger and show him the honour that comes from it. Thus his joy and happiness become ever greater, his heart rejoices in it, and he attains strength, delight, and happiness.

Those who had been waging war against him over this will then be left among those who fear him, make peace with him, assist him, or leave him alone. His forces become stronger, while the forces of the enemy weaken.

Do not consider opposing the people and taking your stand with Allah and His Messenger to be too difficult, even if you are alone. For indeed, Allah is with you (by His knowledge), and you are under His watchful care, protection, and preservation. He is only testing your certainty and patience.

And the greatest aid to you in this, after Allah's help, is to free yourself from greed (covetousness) and fear. Once you have freed yourself from both, taking your stand with Allah and His Messenger will become easy for you, and you will always be on the side on which Allah and His Messenger are. But whenever greed and fear overcome you, neither hope for this nor even think about it. [14]

Surah Al-Asr: The Four Foundations of Salvation and Human Perfection Through Iman, Righteous Deeds, Enjoining the Truth and Patience

Allah, The Most High, said:

وَالْعَصْرِ
إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ
إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

By (the phenomenon of) time (which Allah manifests through His creation of night and day and in which the servants perform their deeds). Indeed, (all of) mankind is in loss. Except those who believe (in Allāh, His Angels, Books, Prophets, the Last Day and the Divine Decree) and work righteous deeds (which are sincere and correct) and mutually advise each other (in calling to and abiding by) the truth and mutually advise each other with patience (in facing the inevitable harms brought by calling to the truth). <https://www.thenoblequran.com/q/#/sura/103/1>

Imam Ibn Al- Qayyim, may Allah have mercy upon him, said:

"Imam Ash-Shaafi'ee, may Allah have mercy upon him, said that if all the people pondered on this Surah, it would have sufficed them".

The clarification of this is that the fulfillment of four matters (mentioned) in this Surah will lead a person to attain the highest level of human perfection. The first is acquaintance with the truth, the second is to act upon the truth, the third is to teach the truth to the one who is unaware of it and the fourth is to exercise patience while learning the truth, acting on it, and teaching. Allah mentioned these four matters in this Surah and made an oath by "(the phenomenon of) time" that everyone is in a state of loss besides those who believe and perform righteous deeds, and they are those who act upon the truth, enjoin one another to the truth while exercising patience in the path and being steadfast. This is the pinnacle of human perfection because perfection necessitates that a person attain perfection himself and enable others to do so.

And this is attained through rectification of the strength of one's knowledge and action- rectification of the strength of one's knowledge is attained through Iman and rectification of the strength of one's actions is attained through righteous deeds; then enabling others to attain this perfection through teaching, exercising patience upon this path and enjoining one another to exercise patience in the path of knowledge and righteous action.

This Surah, despite its shortness, is one of the most comprehensive Suras of the Qur'an that gathers good in its entirety, and all praise and thanks is due to Allah Who revealed and assured that His Book is sufficient besides everything else - a cure for every disease and a guide to every good. [15]

Surah Al-Asr: The Necessity of Calling Others to the Truth and the Corrupting Effects of Sin Upon the Hearts

It is not enough that one knows the truth and exercises patience, but (also) one has to command, guide, and urge others towards it. When it is the fact that others besides these people are losers, it is well known that disobedience and sins blind the sound discernment of the hearts and prevent them from understanding the truth as it should be understood, thus their strength of determination is weakened, the heart is exposed to random thoughts until its understanding and conduct goes the opposite way, so he perceives falsehood as truth and truth as falsehood, good as evil and evil as good, turns away from his journey towards attaining Allah's Pleasure and the home of the afterlife (i.e. paradise), and proceeds towards the residence of the futile souls that are pleased with the worldly life, satisfied with it, heedless of Allah and His signs (revelation, lessons etc), and abandons preparation to meet Allah (i.e. by way of upright belief and righteous deeds). Had there not been any other punishment due to one's sins other than this, it would have been (enough as a) demand that one abandon this path and distance from it. [16]

The Gainers and the Losers: Surah Al-Asr

Indeed, Allah placed humans in two categories - the losers and the gainers. The gainers are those who sincerely exhort themselves with Iman and righteous deeds; exhort others by enjoining truth, which includes teaching and guiding, and enjoining patience, which necessitates that one exercises patience. So, the two sincere exhortations are the person's sincere exhortation of himself and his brother in Islam by enjoining truth and exercising patience upon the path, and the two characteristics of human perfection are the person's self-perfection and enabling others to attain self-perfection (by the help of Allah).

As for the perfection of the two strengths of the soul, they are the strength of knowledge and sound observation, and these two are perfected through Iman; the strength of sound intent, love (for everything praiseworthy, especially love for Allah) and knowledge, and they are perfected through righteous deeds (i.e. deeds carried out sincerely for the sake of Allah and in conformity with the authentic Sunnah), which cannot be accomplished except through patience.

Allah made an oath by "(the phenomenon of) time" because it is the period in which moral lessons and signs occur, and because the alternation of night and day under the Decree of the All-Mighty, the All-Knowing are organised to serve the welfare of the universe based on the most perfect order and organisation - alternating with one another, sometimes not much difference between them and at other times one takes from the hours of the other, the difference between the light, the darkness, the heat, and the cold, and the different periods divided into

generations, years, months, days, hours and what is lesser than that! These are all signs (creations) of the Lord, The Most High- a Burhaan [proof that clarifies and distinguishes between truth and falsehood in everything] and proofs regarding Allah's All-Encompassing Perfect Ability and Wisdom, free is Allah from all imperfections, faults, deficiencies, shortcomings.

Allah made an oath by "(the phenomenon of) time" within which human beings perform deeds for which one either receives punishment or a good recompense. He gave a notification about (the phenomenon of) time, which is the Mab'da [i.e. the beginning] and notified the performers of deeds about the Ma'aad [the Hereafter], and that just as He was not unable to initiate the beginning, likewise He is not unable to establish the Hereafter; and that His Wisdom, which necessitated the creation of (the phenomenon of) time, the performers of deeds and their deeds, and their categorisation into good and bad deeds, (i.e. deeds chosen by the person after being given free will and shown guidance through the Messengers) establishes the fact that the people are not equal, and it cannot be that the good doer will not receive a good recompense and that the evil doer will not be recompensed for his evil, and it cannot be that there will not be two groups- the gainers and the losers; but rather the human being, in essence, is a loser, except the one whom Allah shows mercy, guides, blesses with Iman, the ability to perform righteous deeds and command others. Besides this person is the one who is reduced to the lowest of the low. [17]

وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

And do righteous good deeds, enjoin one another to the truth and enjoin one another to patience.

This leads to the station of upright leadership and strength in the religion, just as Allah said:

وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ

And We made from among them (Children of Israel), leaders, giving guidance under Our Command, when they were patient and used to believe with certainty in Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.). [As-Sajdah. 24]

Therefore, upright leadership in the religion is attained through patience and certainty. Patience is two types- patience when facing what has been decreed, such as calamities, and patience when fulfilling the divine legislated acts of worship - the commands and prohibitions. The fulfillment of commands is related to patience in intent and action and the second is related to patience in keeping away from what one intends and wants to do (i.e. persevere whilst keeping away from evil). The first type of patience (patience when facing the calamities decreed by Allah) is shared by both a believer and a disbeliever, a righteous person, and a wicked sinner, and one is not rewarded if it is not connected to Iman and Ikhtiyaar [i.e. the person willingly chooses to exercise patience as an act of worship devoted to Allah]. The Prophet, peace and blessings of Allah be upon him, said about his daughter (whose son was on his death bed), "She should be patient and hope for Allah's reward." [Al-Bukhari 1284]

Allah, The Most High, said:

إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ

Except those who show patience and do righteous good deeds, those: theirs will be forgiveness and a great reward (Paradise). [Hud. 11]

Patience without sound belief and piety is like a bodily strength that is devoid of sound belief and piety.

Allah, The Most High, said:

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَا يَسْتَخِفَّنَكَ الَّذِينَ لَا يُوقِنُونَ

So be patient (O Muhammad). Verily, the Promise of Allah is true, and let not those who have no certainty of faith, discourage you from conveying Allah's Message (which you are obliged to convey). [Ar-Rum. 60]

Allah commanded the Messenger, peace and blessings of Allah be upon him, to exercise patience and not to be similar to those who do not have certainty due to lack of patience. Since their lack of certainty is due to their lack of patience, they fear and frighten others. Had they attained certainty and acquaintance with the truth, they would have exercised patience - neither fear nor frighten others. The one whose certainty is little, his patience will be little, and the one whose patience is little will fear and frighten others. The person who has certainty and patience is self-possessed because he has intelligence and common sense, and the one who neither has certainty nor patience is lightheaded, thus, desires and lust fling him here and there just as the wind does with something light. [18]

The Inner Reality of Patience: Acknowledging Allah's Decree, Restraining Displeasure and Awaiting His Good Recompense

Sa'eed Bin Jubayr, may Allah have mercy upon him, said:

"Patience is the person's acknowledgment that what has afflicted him is from Allah, seeking for reward from Allah and hoping for Allaah's good recompense. Indeed, a man may be in a state of distress whilst he is being whipped, but you see nothing from him except patience". [19]

Regarding the statement "Patience is the person's acknowledgment that what has afflicted him is from Allah", Imam Ibn Al-Qayyim, may Allah have mercy upon him, said: It is as if this statement is an explanation of the statement "Innaa lil laah - to Allah we belong". So, the person acknowledges that he belongs to Allah and his owner does whatever He wants with him.

Regarding the statement "Seeking for reward from Allah", Imam Ibn Al-Qayyim said: It is as if this statement is an explanation of the statement "Wa Innaa Ilayhi Raaji'oon - and to Him (i.e. Allaah) we shall return", meaning we shall return to You so that you reward us due to our patience and the reward for being patient during calamity will not be lost.

Regarding the statement "Indeed, a man may be in a state of distress whilst he is being whipped, but you do not see from him except patience", Imam Ibn Al-Qayyim said: Patience is not that one bears the whip, rather it is to restrain the heart from getting angry with Allah's decree and to restrain the tongue from complaining about Allah. Whoever is whipped and his heart is displeased with Allah, he is not a patient person". [20]

The Difference Between Those Who Waver and Those Who Remain Steadfast: Insight, Patience and Certainty in Faith

The person who has no certainty (or lacks certainty) does not remain steadfast, rather he acts carelessly, whereas certainty is that firm Iman in the heart based on (sound) knowledge and action. It may be that a person has sound knowledge but does not exercise patience during calamities; rather he is swayed by emotion. Al-Hasan Al-Basri, may Allah have mercy upon him, said:

If you wish to see someone with insight but has no patience, you will see him; and if you wish to see someone who has patience but not insight, you will see him; but if you see a person who has insight as well as patience, then he is the one mentioned by Allah in the Ayah:

وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ

And We made from among them (Children of Israel), leaders, giving guidance under Our Command, when they were patient and used to believe with certainty in Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.). [As-Sajdah. 24] [21]

Whenever two men among the Prophet's companions met, they would not depart from one another, except after one of them recited to the other:

"By (the phenomenon of) time (which Allah manifests through His creation of night and day and in which the servants perform their deeds). Indeed, (all of) mankind is in loss".

In these narrations one gives Salaam when departing [i.e. one of them gives Salams to the other when departing after meeting].

The other benefit we derive (from this report) is that the companions adhered to this deed and that is the recitation of Surah Al-Asr [i.e. before departing after meeting, one recites Surah Al-Asr to the other and then gives Salaam], because we (firmly) believe that they were far removed from initiating - in the religion - a newly invented act of worship as a means of getting close to Allah, thus, the only reason they did this was due to something established by Allah's Messenger, peace and blessings of Allah be upon him, either based on a statement of his, deed or tacit approval. [22]

The True Value of Love for the Sake of Allah: Sincere Mutual Advice, Enjoining Good, Forbidding Evil and Patiently Upholding the Truth

The Arabic text of this article was shared by our close companion and friend, Ustadh Abu Tasneem (Mushaf Al-Banghali), who suggested that I share it in the English language. May Allah bless him and his family Ameen.

لشيخ : ما هو ثمن الحب في الله؟ ما تقول؟ ارفع اصبعك بس هالي عندو جواب يعطينا هذا الجواب على هذا السؤال، تفضل
(... السائل : يقول عليه الصلاة والسلام (سبعة يظلهم الله في ظله يوم لا ظل إلا ظله رجلان تحابا في الله اجتمعا على ذلك و

الشيخ : إيه هذا جواب، كلام صحيح في نفسه ولكن ليس جوابا للسؤال

السائل : هذا جزء

الشيخ : أيوه، هذا تعريف للحب في الله تقريبا وليس تعريف كامل، أنا سؤالي ما هو الثمن الذي ينبغي أن يدفعه المتحابان في الله أحدهما للآخر ولا أعني الأجر الأخروي وبعبارة أخرى أنه هذا السؤال حاديث وطارئ يجوز يكون يعني سؤالي قاصر فقد ... أعدد أعدد حتى أشوف حالي أنا أحسنت السؤال، أريد أنا من السؤال أن أقول ما هو الدليل العملي على الحب في الله بين اثنين متحابين فقد يكون رجلان متحابين لكن تحابهم شكلي ما هو حقيقي فما الدليل على الحب الحقيقي

سائل آخر : أن أحب إليك ما أحبه لنفسه

الشيخ : هذا صفة الحب أو بعض صفات الحب

السائل : الخلاصة

الشيخ : تفضل

((السائل : قال الله تعالى ((إن كنتم تحبون الله فاتبعوني يحببكم الله

الشيخ : هذا جواب لسؤال آخر، جواب صحيح لسؤال آخر، تفضل

سائل آخر : الجواب قد يكون الحديث الصحيح

الشيخ : ابعد عن القدقة لأنه ما بكون جواب

(السائل : الحديث الصحيح (ثلاث من كن فيه وجد حلاوة الإيمان

الشيخ : وجد

السائل : نعم، من ضمنه الذي يتحبا في الله

الشيخ : أحب الرجل فلا يحبه إلا في الله، هذا ليس جوابا، هذا أثر المحبة في الله، ما هو؟ حلاوة يجدها في قلبه وليس كان السؤال ما

أثر الحب في الله، تفضل

سائل آخر : كأنك تريد قوله تعالى

الشيخ : ما لك وما أريد، جاب على السؤال

((السائل : ((والعصر إن الإنسان لفي خسر إلا الذين آمنوا وعملوا الصالحات وتواصوا بالحق وتواصوا بالصبر

الشيخ : هذا هو الجواب أحسنت، هذا هو الجواب، شرح هذا إذا كنت أنا أحبك في الله فعلا تابعتك بالنصيحة كذلك أنت تقابلني بالمثل ولذلك فهذه المتاعية بالنصيحة قليلة جدا بين المدعين الحب في الله عز وجل، الحب هذا قد يكون فيه شيء من الإخلاص ولكن ما هو كامل وذلك لأن كل واحد منا ببراغي الثاني، إيه بنخاف ليزعل، بنخاف ليشرد، إيه خليه معنا يعيش معنا ... ب ب إلخ

مو هذا هو، الحب في الله ثمنه أن يخلص كل واحد منا للآخر وذلك بمناصحته، يأمره بالمعروف وينهاه عن المنكر دائما وأبدا فهو له في نصحه أتبع له من ظله والصورة التي ذكرها الأخ في الواقع هو من أحسن ... يمكن أن يكون عن ذلك السؤال ولذلك صح أنه

كان من أدب الصحابة حينما يتفرقان أن يقرأ أحدهما على الآخر

والعصر إن الإنسان لفي خسر إلا الذين آمنوا وعملوا الصالحات وتواصوا بالحق وتواصوا بالصبر

The Shaikh: What is the worth (value) of love for the sake of Allah? What do you say (i.e. your opinion)? Please raise your finger if you have an answer to this question; go ahead.

The questioner: The Prophet, peace and blessings of Allah be upon him, said: "Allah will shade seven individuals on the Day when there is no shade except His shade: two men who love each other for the sake of Allah and come together for that purpose, and..." (a)

The Shaikh: This answer is a correct statement in its essence, but it is not the (intended) answer to the question.

The questioner: This is a (good) recompense.

The Shaikh: This is a closer definition of love for the sake of Allah, but it is not a complete definition. My question is about the value that two individuals who love each other for Allah's sake must give (bestow) to one another. I do not mean the rewards in the Hereafter. I would like to know what practical evidence exists to demonstrate love for the sake of Allah between two individuals. It is possible for two men to love each other, but it is superficial and not real. What is the proof of love (for the sake of Allah) in reality?

Another questioner: To wish for you what I wish for myself.

The Shaikh: This is a characteristic of love or some characteristics of love.

The questioner: The summary.

The Shaikh: Please proceed.

The questioner: Allah, The Exalted, says: [إن كنتم تحبون الله فاتبعوني يحبكم الله] - Say (Muhammad the people)! If you truly love Allah, then follow me, Allah will love you]. (b)

The Shaikh: This is an answer to a different question. It is a correct answer to another question; please proceed.

Another questioner: The answer may be an authentic hadith.

The Shaikh: Distance from (avoid) Qadqadah (speech built on may be, may not), as it may not yield any (meaningful) answers.

The questioner: The authentic hadith: "There are three qualities for which anyone who is characterised by them will find the sweetness of faith..." ©

The Shaikh: (Will) find (the sweetness of faith)...

The questioner: Yes, a condition (or something that must be present) for those who love one another for the sake of Allah.

The Shaikh: "To love a man only for the sake of Allah", this is not the (real) answer. This (hadith) is a sign (or an effect) of love for the sake of Allah. What is this sign (or effect)? It is a sweetness experienced in his heart. The question was not about the effects of love for the sake of Allah. Please continue.

Another questioner: It seems you are referring to (or you intend) the statement of Allah...

The Shaikh: What do you have and what do I want? Answer the question.

The questioner: By (the phenomenon of) time (which Allah manifests through His creation of night and day and in which the servants perform their deeds). Indeed, (all of) mankind is in loss. Except those who believe (in Allāh, His Angels, Books, Prophets, the Last Day and the Divine Decree) and work righteous deeds (which are sincere and correct) and mutually advise each other (in calling to and abiding by) the truth and mutually advise each other with patience (in facing the inevitable harms brought by calling to the truth). (d)

The Shaikh: This is the answer, well done. This is the answer. The explanation of this is that if I (truly) love you for the sake of Allah, I will offer you sincere advice, and you should reciprocate in kind. For this reason, this mutual advice is quite rare among those who claim to love one another for the sake of Allah, The Mighty and Majestic. While this love may contain some degree of sincerity, it is not complete, as each of us tends to consider the feelings of the other (i.e. at the expense of sincere advice). We fear annoying (one another), making (one another) startled (creating distance). Let him live with us (i.e. we prefer to keep each other at the expense of sincere advice).

The price (or value) of love for the sake of Allah is to be sincere to one another through sincere advice, enjoining good, and forbidding evil- always and forever. The bond formed through such advice is more profound than mere companionship. The example provided by the brother is indeed commendable and relevant to the inquiry at hand. It has been established with authenticity from the etiquettes of the Prophet's companions that when (they met and before) departing, one of them would recite to the other:

والعصر إن الإنسان لفي خسر إلا الذين آمنوا وعملوا الصالحات وتواصوا بالحق وتواصوا بالصبر

By (the phenomenon of) time (which Allah manifests through His creation of night and day and in which the servants perform their deeds). Indeed, (all of) mankind is in loss. Except those who believe (in Allāh, His Angels, Books, Prophets, the Last Day and the Divine Decree) and work righteous deeds (which are sincere and correct) and mutually advise each other (in calling to and abiding by) the truth and mutually advise each other with patience (in facing the inevitable harms brought by calling to the truth). [Paraphrased excerpt. Your feedback welcome to improve this paraphrase] [23]

When Fitān and Difficult Affairs Arise: Returning to the Senior Scholars, Their Sound Guidance and Their Comprehensive Answers

Al-Allamah Ubaid Bin Abdillāh Al-Jaabiri, may Allah have mercy upon him, stated:

كان أهل الفضل والصلاح والتقى إذا نزلت بهم نازلة أو حلت بهم مشكلة عمدوا إلى الأكابر من أهل العلم بالسؤال وطلبوا منهم الجواب الشافي الكافي وهذه سنة متبعة بدءاً من الصحابة فأئمة التابعين فمن بعدهم من أهل العلم والفضل والدين والإيمان، وما أحسن ما قاله ابن مسعود رضي الله عنه : لا يزال الناس صالحين متماسكين ما أتاهم العلم عن أصحاب محمد صلى الله عليه وسلم وأكابرهم فإذا أتاهم العلم عن أصاغرهم هلكوا

When the people of virtue, righteousness, and piety were faced with a Nazilah or faced with difficulties, they would betake themselves to the senior people of knowledge to ask and seek from them a Jawaab Ash-Shaafee Al-Kaafee [i.e. comprehensive and satisfactory response that would bring about rectification and preservation of the well-being of the people]. This is a path that has been followed since the time of the companions, then by the Imams of the Tabi'in, and by those after them among the people of knowledge, virtue, religion and Iman. And excellent is that which Ibn Mas'ud, may Allah be pleased with him, said: "The people will not cease to be righteous and upright as long as knowledge comes to them from the companions of Muhammad, peace and blessings of Allah be upon him, and their elders; but if knowledge comes to them from their young ones, they will be destroyed". [23.1]

Return to the senior scholars in times of Fitān- Al-Allamah Salih Al-Fawzan, Al-Allamah Abdul Muhsin Al-Abbad and Al-Allamah Salih Aala Ash-Shaikh- may Allāh preserve them.

The Two Hungry Wolves: The Destructive Effects of Craving Wealth and Status Upon Religion, Sincerity and Brotherhood

Allah's Messenger, peace and blessings of Allah be upon him, said:

Two hungry wolves let loose among sheep are not more harmful than a person's craving after wealth and status is to his Religion. [23.2]

Shaikh Islam Ibn Taymiyyah, may Allah have mercy upon him, said:

The Prophet, peace and blessings of Allah be upon him, clarified that the corruption through craving for wealth and high status in the religion cannot be lesser than the corruption (caused) by two hungry wolves let loose among a livestock, and this is manifest, for indeed there is (nothing) of this craving in the sound religion. This is because when the heart tastes the sweetness of servitude to Allah and love of Him, nothing else becomes more beloved to it than that. Through this, evil and immorality are averted from the people who are sincere to Allah. [23.3]

Imam Ibn Rajab, may Allah have mercy upon him, said: Eagerness for high status is of two types: the first type is to seek high status through leadership, authority and wealth. This is very dangerous and in most cases it prevents (a person) from the good of the afterlife, its nobility, honour and elevated station. Allah, The Most High, said:

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا ۖ وَالْعَاقِبَةُ لِلْمُتَّقِينَ

That home of the Hereafter (i.e. Paradise), We shall assign to those who rebel not against the truth with pride and oppression in the land nor do mischief by committing crimes. And the good end is for the pious. [Al-Qasas. 83]

The second type is to seek high status and to be raised in status above the people through the religious affairs, such as knowledge, deeds and Zuhd. This is more abominable than the first type and greater in danger and corruption. This is because knowledge, deeds and Zuhd are for seeking what Allah (has prepared for His slaves) of high station and everlasting bliss – a means to drawing close to Him and to receive His favours. Imam Sufyaan Ath-Thawree, may Allah have mercy upon him, said: “Knowledge has more virtue because it is for attaining fear of Allah, but if not, it is just like all other things”. [23.4]

Shaikh Islam Ibn Taymiyyah, may Allah have mercy upon him, also said:

The seeker of leadership – even through falsehood- is pleased with a statement that contains an exaltation of him, even if it is falsehood. He becomes angered by a statement that contains a rebuke against him, even if it is truth. The (true) believer is pleased with a statement of truth whether it is for or against him and he is angered by a statement of falsehood whether it is for or against him. This

is because Allah, The Most High, loves truth, truthfulness and justice, and He hates lies and oppression. [23.5]

Imam Muhammad Ibn Salih Al-Uthaymeen, may Allah have mercy upon him, said: Two hungry wolves let loose on a flock! Then what will remain from the flock?! Even when a single wolf stops eating because its stomach is full, it still kills the rest of the flock, then what about two hungry wolves let loose on a flock!! Not a single will remain. Likewise, a person who craves wealth or status will corrupt the religion. Because of this, it is obligated to a person that his intention is far removed from this- far removed from craving for wealth and status in the religion. We ask Allah to aid us to accomplish this". [23.6]

Imam Ibn Qudamah, may Allah have mercy upon him, said:

Envy usually occurs between contemporaries, peers, brothers, and cousins due to everyone's competing aspirations, which causes strife and animosity. As a result, you will find that a scholar would envy another scholar but not a worshipper, a worshipper would envy another worshipper but not a scholar, a trader would envy another trader and a cobbler would envy another cobbler. The love of material things, which are limited for those who compete for them, is the root cause of this affair". [23.7]

The Imam, may Allah have mercy upon him, also stated:

As for the afterlife, there are no restrictions because the one who loves knowledge and awareness of Allah, knowledge, and awareness of Allah's angels, Allah's Prophets, and Allah's Mighty Dominion over the heavens and the earth, will not envy others after becoming acquainted with these affairs because they are not restricted by one another; rather, one particular individual (upright) scholar is known by thousands of (upright) scholars, and they rejoice because of the understanding he possesses. This is why there is no envy among (upright) scholars since their goal is to gain knowledge and awareness of Allah [Glorified be He and free from all imperfections], which is a vast affair. Their goal is to attain a high status in the Sight of Allah, and that which Allah has kept in the afterlife is unlimited because Allah's loftiest blessing is the pleasure of meeting Him, which cannot be prevented or restricted, nor can some competitors in the affair make it restricted for others; instead harmony is enhanced as the competitors increase; but if wealth and status become the scholars' goal, they will envy one another.

The difference between knowledge and wealth is that wealth does not remain in the hands of a single person, whereas knowledge settles in the heart of a scholar and the heart of the one taught by the scholar while remaining in the heart of the scholar. As a result, whoever contemplates the Greatness of Allah and His Mighty Dominion [i.e. pondering upon what Allah has created and upon the divine revelation], it will become the greatest delight for him than any other blessing, because he cannot be prevented or restricted from doing so. He will not be envious of anyone because even if others were aware of what he is aware of, it would not diminish his pleasure in the affair. You do not find people overcrowded to view the beauty of the sky because it is vast and unrestricted.

Therefore, if you are merciful to yourself, then it is obligated that you seek the bliss in which there is no hindrance and pleasure that never ceases. And the only way to find this in the life of this world is to become familiar with knowledge and awareness of Allah and the magnificent essence of His Dominion (over everything). However, if your desire is weak and you do not yearn to acquaint yourself with the knowledge and awareness of Allah, you will not find or experience its pleasure. As a result, you're not man enough because this is a man's affair, and yearning for something occurs after experiencing it. The one who has not tasted will not know, the one who does not know will not yearn, the one who does not yearn will not seek, the one who does not seek will not find (anything), and the one who does not find (anything) will be among the deprived. [23.8]

**The Sole Criterion for Elevation: For Scholar, Student, and Layperson Alike;
Whether Their Virtue Is Well Known or Newly Manifest**

Imam Ash-Shaatibee, may Allah have mercy upon him, stated:

Know that Allah has established this Shariah as proof against the creation (humankind and jinn) – the old and young alike, the obedient and the disobedient, the righteous and the wicked. He did not specify the proof against anyone in exclusion of another one. Also, all the other revealed laws were established as proof against all the nations to whom they were revealed. The Shariah is the judge- in general, and specifically- the judge on all those who have reached the age of responsibility. It is the path attached to (what Allah has ordained) and it is the Greatest Guide. Have you not heard the statement of Allah, The Most High:

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

And thus We have sent to you (O Muhammad) Ruhan (an Inspiration, and a Mercy) of Our Command. You knew not what is the Book, nor what is Faith? But We have made it (this Qur'an) a light wherewith We guide whosoever of Our slaves We will. And verily, you (O Muhammad) are indeed guiding (mankind) to the Straight Path (i.e. Allah's religion of Islamic Monotheism). [Ash-Shura 52]

He (the Prophet) – peace and blessings of Allah be upon him- was the first to be guided to the Book and Iman, and then those who followed him. The Book is the Guide and also the Sunnah that was revealed to him explains that guidance (i.e. the Sunnah and the Qur'an explain each other). All the creation (mankind and Jinn) are guided through it. Therefore, when this is the case that the Shariah is worthy of being a decisive proof against them and a beacon by way of which they are guided to the truth, their nobility is determined by the extent to which they embrace its rulings- through acting upon them in speech, belief, and deeds- and not merely due to the level of their intellects or their nobility amongst their people. That is because Allah, The Most High, has determined nobility through Taqwa and no other than it. Allah, The Most High, says: **إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَوُّكُمْ** Verily, the most honourable of you with Allah is that (believer) who has At-Taqwa] [49:13] [I]

Imam Al-Awzaa'ee, may Allah have mercy upon him, said:

“Adhere to the path (footsteps) of those who came before you (i.e. the pious predecessors), even if people reject you. Be cautious of the opinions of men, no matter how they may embellish them with persuasive statements, for the truth will eventually become clear, and you will remain on the right path”. [II]

Imam Umar Ibn Abdul Aziz, may Allah have mercy on him, stated:

“Allah's Messenger, peace and blessings of Allah be upon him, and the leaders who succeeded him (Abu Bakr, Umar, Uthman and Ali) established matters based on the pure revelation; adhering to them is an affirmation of Allah's Book (the Qur'an), complete obedience to Allah, and strength in the religion ordained by Allah. No one has the authority to alter or change these practices, nor substitute them in opposition. Whoever follows these practices is rightly guided, and he who seeks assistance will be assisted (through them). Whoever opposes them and pursues a path other than that of the believers (the companions of the Prophet), Allah will leave him to what he has chosen and cast him into Hell, and what an evil destination”. [III]

Imam Ahmad, may Allah have mercy upon him, said:

“Whoever becomes acquainted with the path of truth, it has been made easy for him to follow. And there is no proof for adhering to the path of Allah except through emulating the Messenger, peace be upon him, in his conduct, statements, and deeds.” [IV]

Ibn Ataa, may Allah have mercy upon him, said:

“Whoever commits himself to the etiquettes of the Sunnah, Allah will illuminate his heart with the light of knowledge, and there is no status more noble than following the beloved (Prophet) in His commands, actions, and manners.” [V]

Shaikh Al-Islam Ibn Taymiyyah, may Allah have mercy upon him, said:

“Whoever abandons the evidence will stray from the path, and there is no evidence except that which has been brought forth by the Messenger, peace and blessings of Allah be upon him”. [VI]

Al-Allamah Ahmad Bin Yahyah An-Najmi, may Allah have mercy upon him, said:

Know that the truth is that what (has been revealed by) Allah and (given to) His Messenger, peace and blessings of Allah be upon him in the Book and the Sunnah, even if its adherents and those who embrace it are few. What is conveyed in the Islamic legislation is the truth one is commanded to follow, even if the majority of the people free themselves from it and those who follow it are few. Allah stated:

تَمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ
إِنَّهُمْ لَن يَغْنُؤُوا عَنْكَ مِنَ اللَّهِ شَيْئًا وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَاللَّهُ وَلِيُّ الْمُتَّقِينَ

Then We have put you (O Muhammad) on a plain way of (Our) commandment [like the one which We commanded Our Messengers before you (i.e. legal ways and laws of the Islamic Monotheism)]. So follow you that (Islamic Monotheism and its laws), and follow not the desires of those who know not. Verily, they can avail you of nothing against Allah (if He wants to punish you). Verily, the Zalimun (polytheists, wrong-doers, etc.) are Auliya' (protectors, helpers, etc.) to one another, but Allah is the Wali (Helper, Protector, etc.) of the Muttaqun (pious). [Al-Jaathiya. 18-19]

Therefore, O slave of Allah! Be eager to follow the truth, follow the straight path and the path of early pious predecessors- the companions of the Messenger, and do not feel lonely due to the small numbers of those who follow it and the large numbers of those who oppose it, for indeed Ibrahim, peace be upon him, was an Imam on his own and with Allah lies all success. [VII]

The Importance of Impartial Verification- Neither Selective, Discriminatory reasoning, Nor In-group bias

<https://salafidawahmanchester.com/2026/10/18/a-lesson-from-the-history-of-the-notables-complaints-and-verification/>

<https://salafidawahmanchester.com/2026/10/13/someone-asks-why-do-you-relentlessly-emphasise-verification-in-these-times/>

<https://salafidawahmanchester.com/2026/10/03/everyday-in-these-times-of-competing-narratives-we-value-fair-play-context-and-verification/>

<https://salafidawahmanchester.com/2026/09/15/why-in-the-current-climate-we-insist-to-every-mancunian-youth-we-meet-that-they-establish-thorough-verification/>

<https://salafidawahmanchester.com/2026/09/16/2-why-in-the-current-climate-we-insist-to-every-mancunian-youth-we-meet-that-they-establish-thorough-verification/>

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<https://salafidawahmanchester.com/2026/07/27/context-and-verification/>

Comprehensive Supplications for the Rectification of Religion and Worldly Affairs, Protection from Fitnah, Guidance to the Truth in Matters of Differing, and Attaining the Love and Pleasure of Allah

We ask Allah after Tashahud and before tasleem:

اللَّهُمَّ بِعِلْمِكَ الْغَيْبِ وَقُدْرَتِكَ عَلَى الْخَلْقِ أَحْيِنِي مَا عَلِمْتَ الْحَيَاةَ خَيْرًا لِي وَتَوَفَّنِي إِذَا عَلِمْتَ الْوَفَاةَ خَيْرًا لِي، اللَّهُمَّ إِنِّي أَسْأَلُكَ خَشْيَتَكَ فِي الْغَيْبِ وَالشَّهَادَةِ، وَأَسْأَلُكَ كَلِمَةَ الْحَقِّ فِي الرِّضَا وَالْغَضَبِ، وَأَسْأَلُكَ الْقَصْدَ فِي الْغِنَى وَالْفَقْرِ، وَأَسْأَلُكَ نَعِيمًا لَا يَنْفَدُ، وَأَسْأَلُكَ قُرَّةَ عَيْنٍ لَا تَنْقُطُ، وَأَسْأَلُكَ الرِّضَا بَعْدَ الْقَضَاءِ، وَأَسْأَلُكَ بَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ، وَأَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ وَالشَّوْقَ إِلَى لِقَائِكَ فِي غَيْرِ ضَرَاءٍ مُضِرَّةٍ وَلَا فِتْنَةٍ مُضِلَّةٍ، اللَّهُمَّ زَيِّنَا بِزِينَةِ الْإِيمَانِ وَاجْعَلْنَا هَذَا مُهْتَدِينَ

O Allah! By Your Knowledge of the unseen and by Your Power over creation, let me live if life is good for me, and let me die if death is good for me; O Allah! I ask You to grant me (the blessing of having) fear of You in private and public, and I ask You (to make me utter) a statement of truth in times of contentment and anger, and I ask You for moderation when in a state of wealth and poverty, and I ask you for blessings that never ceases, and I ask You for the coolness of my eye that never ends, and I ask You (to make me pleased) after (Your) decree; and I ask You for a life of (ease, comfort, tranquillity, etc) after death; I ask You for the delight of looking at Your Face (i.e. in the Hereafter) and yearning to meet You without any harm and misleading trials (coming upon me). O Allah! Adorn us with the adornment of Iman, and make us (from those who are) guided and guiding (others). [24]

We ask Allah in general:

اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةُ أَمْرِي
وَأَصْلِحْ لِي دُنْيَايَ الَّتِي فِيهَا مَعَاشِي
وَأَصْلِحْ لِي آخِرَتِي الَّتِي فِيهَا مَعَادِي
وَاجْعَلْ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ
وَاجْعَلْ الْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ

O Allah! Rectify my religion for me, which is the safeguard of my affairs; rectify my worldly [affairs], wherein is my livelihood; and rectify my Afterlife to which is my return; and make life for me [as a means of] increase in every good and make death for me as a rest from every evil. [Saheeh Muslim Number: 2720] [25]

We ask Allāh in general:

اللَّهُمَّ إِنِّي أَسْأَلُكَ فِعْلَ الْخَيْرَاتِ وَتَرْكَ الْمُنْكَرَاتِ وَحُبَّ الْمَسَاكِينِ وَأَنْ تَغْفِرَ لِي وَتَرْحَمَنِي وَإِذَا أَرَدْتَ فِتْنَةً قَوْمٍ فَتَوَفَّنِي غَيْرَ مَفْتُونٍ أَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ يُحِبُّكَ وَحُبَّ عَمَلٍ يُقَرِّبُ إِلَى حُبِّكَ

'O Allah! I ask of you the doing of the good deeds, avoiding the evil deeds, loving the Masakin, and that You forgive me, and have mercy upon me. And when You have willed trial among the people, then cause me to die without being put to trial. And I ask You for Your love, the love of whomever You love, and the love of the deeds that bring one nearer to Your love.'" Allah's Messenger said: "Indeed it is true, so study it and learn it." [Sahih at-Tirmidhi 3235]

"O Allah! I ask of you the doing of the good deeds, avoiding the evil deeds".

There is no need for further explanation regarding the performance of good deeds, other than the fact that they are actions that please Allah, and the doer is praised for them, receiving great rewards. Similarly, the reward for abstaining from wrongdoing is also significant, provided that the intention behind refraining is to seek Allah's pleasure.

"And loving the Masakin".

The word Miskin in this sentence "The term refers to the humble individual, neither arrogant nor haughty, someone who is gentle, approachable, and easy to deal with; neither boastful nor evil. [26]

"And when You have willed trial among the people, then cause me to die without being put to trial".

The essence of the supplication is to ensure the person's safety from worldly trials throughout their life. If Allah decrees a trial for His servants, He may take them before it occurs. This is one of the most significant supplications, as a believer who lives free from trials and is taken by Allah before they arise is saved from all evil. The Prophet instructed his companions to seek refuge in Allah from both apparent and hidden trials. In another narration, he advised them to avoid both manifest and concealed immoralities and trials. Thus, praying for death out of fear of religious trials is permissible, as it has been done by the companions and righteous individuals after them.

"And I ask You for Your love, the love of whomever You love, and the love of the deeds that bring one nearer to Your love".

This supplication encompasses all that is good. The chosen actions of Allah's servants arise from love and intention. If the love of Allah is firmly established in a person's heart, it will lead to actions of the limbs that align with what Allah loves and approves. Thus, one will cherish all actions and words that Allah loves, resulting in the performance of all good deeds and the avoidance of all wrongdoings, as well as loving those whom Allah loves among His creation. [27]

We ask Allah in the night prayer- after Takbir and before recitation

اللَّهُمَّ رَبَّ جِبْرَائِيلَ ، وَمِيكَائِيلَ ، وَإِسْرَافِيلَ ، فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ
بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ. اهْدِنِي لِمَا اخْتُلِفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ ، إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَى
صِرَاطٍ مُسْتَقِيمٍ

O Allah! Lord of Jibraa'eel, Meekaa'eel, and Israafeel, Creator of the heavens and the Earth, The Knower of the seen and the unseen. You judge between Your slaves regarding which they differ. Guide me to the truth regarding that in which there is differing, by Your Will. Verily, You guide whomever you will to the straight path. [Sahih Muslim 770] [28]

- [1] Mawqif Al-Muslim Min Al-Fitan. pages 15-18
- [2] An Excerpt from Al-Jawaabus Saheeh Liman Baddala Deen Al-Maseeh. 2/65-67
- [3] Saheeh Muslim: Kitaab Al-Fitan Wa-Ash'raat As-Saa'ah- Chapter: The Virtue of Ibaadah During Al-Harj. Hadeeth Number 2948]
- [4] Saheeh Muslim Bi-Sharhi An-Nawawi. Vol 17. page 70. Hadeeth Number 2948. slightly paraphrased. Publishers: Daar al-Kutub Al-Ilmiyyah. Ist Edition 1421 (Year 200)]
- [a] Bukhaari. Hadeeth Number 2382 and Muslim. Hadeeth Number 84]
- [5] <https://youtu.be/-HxAEXdPD-M?si=tk1PPPvtR57pA4QR>
- [6] An Excerpt from Marhaban Yaa Talib Al-Ilm. pages 206-208
- [7] Sahih Muslim 118
- [8] An Excerpt from Sharh Kitaab Al-Fitan Wal-Hawaadith Lil-Imaam Muhammad Bin Abdillaah Wahhaab. pages 11-12
- [9] An Excerpt from 'Adh-Dharee'ah Ilaa Bayaan Maqaasid Kitaab Ash-Sharee'ah - 1/200-202
- [10] An Excerpt from Marhaban Yaa Talib Al-Ilm. 75-76
- [11] An Excerpt from 'Adh-Dharee'ah Ilaa Bayan Maqasid Kitab Ash-Shariah 1/200-202
- [12] An Excerpt from "Fat'hul Raheemil Malikil Allaam Fee Ilmil Aqaa-id Wat-Tawheed Wal Akhlaaq Wal Ahkaam. page 40
- [a]https://www.thenoblequran.com/q/#/search/47_21
- [13] Al-Fawaa'id 186-187
- [14] Al-Fawaa'id 167
- [15] An Excerpt from Miftaah Daarus Sa'aadah page 61. slightly paraphrased
- [16] An Excerpt from Al-Jawaab Al-Kaafi 135-136. slightly paraphrased
- [17] An Excerpt from At-Tibyaan Fee Aqsaam Al-Qur'aan 83-88. slightly paraphrased
- [18] At-Tibyaan Fee Aqsaamil Qur'aan 83-88. Slightly paraphrased
- [19] As-Sabr Wath-Thawaab Alayhi. By Ibn Abee Dunya page 113
- [20] Iddat As-Saabireen pages 183-184

[21] Al-Fawaa'id' pages 293-300

[22] Silsilah Al-Hadeeth As-Saheehah. Number 2648. Vol 6. pages 307-309

[23] <https://alathar.net/home/esound/index.php?op=codevi&coid=158162>

[23.1] [الطيب الجني على شرح السنة للإمام المزني] - page 18-19. Paraphrased]

[23.2] Declared authentic by Imam Al-Albani [may Allah have mercy upon him] in Saheeh Sunan At-Tirmidhee 2376

[23.3] An Excerpt from (Majmoo Al-Fataawaa) 10/215]

[23.4]Majmu Al-Fatawa. 10/600

[23.5] Excerpts from the book (Two hungry wolves let loose amongst a flock of sheep) pages: 29-33]

[23.6] An Excerpt from at-Taleeq Alaa Siyaasah Shar'iyyah. pages 454-455

[23.7] An Excerpt from 'Mukhtasar Minhaj Al Qasidin' page: 199-201

[23.8] An Excerpt from 'Mukhtasar Minhaj Al Qasidin' page: 199-200

[I] An Excerpt from Al-I'tisam 3/434[(2)] Siyar 7/120

[II] Ighatha Al-Lahfan 1/159

[III] Madarij As-Salikin 2/486

[IV] Madarij As-Salikin 2/486

[V] Miftah Dar As-Sa'adah 1/85

[VI] An Excerpt from Irshaad As-Saaree Fee Sharh Sunnah Lil-Barbahaaree page 47

[a] Abu Huraira reported: The Prophet, peace and blessings be upon him, said, "There are seven whom Allah will shade on a day when there is no shade but His. They are a just ruler, a youth who grew up in the worship of Allah, one whose heart is attached to the mosques, two who love each other, meet each other, and depart from each other for the sake of Allah, a man who a beautiful woman of high status tempts but he rejects her, saying, 'I fear Allah,' and one who spends in charity and hides it such that his right-hand does not know what his left hand has given, and one who remembered Allah in private and he wept." [Al-Bukhari 660 and Muslim 1031]

[b] Surah Aal Imran. Ayah 31

[c] "There are three qualities for which anyone who is characterised by them will find the sweetness of faith: he to whom Allah and His Messenger are dearer than all else; he who loves a man for Allah's sake alone; and he who has as great an abhorrence of returning to unbelief after Allah has rescued him from it as he has of being cast into Hell". [Sahih Muslim 43]

[d] <https://www.thenoblequran.com/q/#/sura/103/1>

[24] <https://salafidawahmanchester.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/>

[25] <https://salafidawahmanchester.com/2020/12/29/o-allaah-rectify-my-religion-for-me-which-the-safeguard-of-my-affairs-a-tremendous-supplication/>

[26] An Excerpt from "Al-Istidhkar. 8/ 171" by Al-Allamah Ibn Abdul Barr, may Allah have mercy upon him.

[27] An Excerpt from "Ikhtiyar Al-Awwal" 118-125 by Imam Ibn Rajab, may Allah have mercy upon him.

[28] <https://salafidawahmanchester.com/2026/01/27/five-comprehensive-suplications-of-guidance-and-rectification/>