

ISLAMIC EDUCATIONAL SERIES: (14) GENERAL: YOUNG ADULT-ADULT

30 Days of Guidance;

SIGNPOSTS TOWARDS
RECTIFICATION & REPENTANCE
SELF-STUDY/TEACHER'S EDITION

A SHORT JOURNEY THROUGH SELECTED QUESTIONS & ANSWERS
WITH SHEIKH MUHAMMAD IBN SAALEH AL-'UTHEIMEEN

COMPILED AND TRANSLATED BY
ABU SIKKALAH KHAIL IBN-ABELAHYI AL-AMREEKI

This is a freely distributable preview edition of the full book:

**30 Days of Guidance: Signposts Towards Rectification & Repentance
A Short Journey through Selected Questions & Answers
with Sheikh Muhammad Ibn Saaleh al-'Utheimeen
[Self-Study/Teachers Edition]**

Compiled and Translated by Abu Sukhailah Khalil Ibn-Abelahi al-Amreekee

Along with the table of contents, compiler's introduction, the complete DAY 1 & DAY 14, and the First appendix are available in this free preview edition (preview version 2.0).

To purchase a full print copy of the book

[pages: **400+** | Size: (S & H) **7.44"x9.25"** | price: (Self-Study) **\$27.50** (H) S **\$37.50**]

please visit: <http://taalib.com/4150>

*To purchase Kindle ebook edition [price: **\$9.99** USD]*

visit Amazon.com

First Print Edition [1.5] -1437 h. (2016 c.e.)

Copyright © 1437 H./2016 C.E.

Taalib al-Ilm Educational Resources

<http://taalib.com>

Learn Islaam, Live Islaam.SM

All rights reserved, this publication may be not reproduced, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying, recording, scanning, or otherwise, except with the prior written permission of the Publisher.

Requests to the Publisher for permission should be addressed to the Permissions Department, Taalib al-Ilm Educational Resources by e-mail: **service@taalib.com**.

Taalib al-Ilm Education Resources products are made available through distributors worldwide. To view a list of current distributors in your region, or information about our distributor/referral program please visit our website. Discounts on bulk quantities of our products are available to community groups, religious institutions, and other not-for-profit entities, inshAllaah. For details and discount information, contact the special sales department by e-mail: **service@taalib.com**.

The publisher requests that any corrections regarding translations or knowledge based issues, be sent to us at: **service@taalib.com**. Readers should note that internet web sites offered as citations and/or sources for further information may have changed or no longer be available between the time this was written and when it is read.

We publish a variety of full text and free preview edition electronic ebook formats. Some content that appears in print may not be available in electronic book versions.

ISBN EAN-13:

978-1-938117-7-52-7

[Soft cover Print Edition]

From the Publisher

GOLDEN WORDS UPON GOLDEN WORDS...FOR EVERY MUSLIM.

“Imaam al-Barbahaaree, may Allaah have mercy upon him said:

May Allaah have mercy upon you! Examine carefully the speech of everyone you hear from in your time particularly. So do not act in haste and do not enter into anything from it until you ask and see: Did any of the Companions of the Prophet, may Allaah’s praise and salutations be upon him, speak about it, or did any of the scholars? So if you find a narration from them about it, cling to it, do not go beyond it for anything and do not give precedence to anything over it and thus fall into the Fire.

Explanation by Sheikh Saaleh al-Fauzaan, may Allaah preserve him:

‘**D**o not be hasty in accepting as correct what you may hear from the people, especially in these later times. As now there are many who speak about so many various matters, issuing rulings and ascribing to themselves both knowledge and the right to speak. This is especially the case after the emergence and spread of new modern day media technologies. Such that everyone now can speak and bring forth that which is, in truth, worthless; by this, meaning words of no true value - speaking about whatever they wish in the name of knowledge and in the name of the religion of Islaam. It has even reached the point that you find the people of misguidance and the members of the various groups of misguidance and deviance from the religion speaking as well. Such individuals have now become those who speak in the name of the religion of Islaam through means such as the various satellite television channels. Therefore be very cautious!

It is upon you, oh Muslim, and upon you, oh student of knowledge, individually, to verify matters and not rush to embrace everything and anything you may hear. It is upon you to verify the truth of what you hear, asking, ‘Who else also makes this same statement or claim?’, ‘Where did this thought or concept originate or come from?’, ‘Who is its reference or source authority?’ Asking what are the evidences which support it from within the Book and the Sunnah? And inquiring where has the individual who is putting this forth studied and taken his knowledge from? From who has he studied the knowledge of Islaam?

Each of these matters requires verification through inquiry and investigation, especially in the present age and time. It is not every speaker who should rightly be considered a source of knowledge, even if he is well spoken and eloquent and can manipulate words captivating his listeners. Do not be taken in and accept him until you are aware of the degree and scope of what he possesses of knowledge and understanding. Perhaps someone's words may be few, but possess true understanding, and perhaps another will have a great deal of speech yet he is actually ignorant to such a degree that he doesn't actually possess anything of true understanding. Rather he only has the ability to enchant with his speech so that the people are deceived. Yet he puts forth the perception that he is a scholar, that he is someone of true understanding and comprehension, that he is a capable thinker, and so forth. Through such means and ways he is able to deceive and beguile the people, taking them away from the way of truth.

Therefore, what is to be given true consideration is not the amount of the speech put forth or that one can extensively discuss a subject. Rather, the criterion that is to be given consideration is what that speech contains within it of sound authentic knowledge, what it contains of the established and transmitted principles of Islaam. Perhaps a short or brief statement which is connected to or has a foundation in the established principles can be of greater benefit than a great deal of speech which simply rambles on, and through hearing you don't actually receive very much benefit from.

This is the reality which is present in our time; one sees a tremendous amount of speech which only possesses within it a small amount of actual knowledge. We see the presence of many speakers, yet few people of true understanding and comprehension.' ”

[The eminent major scholar Sheikh Saaleh al-Fauzaan, may Allaah preserve him- 'A Valued Gift for the Reader Of Comments Upon the Book Sharh as-Sunnah', page 102-103]

THE SEEKING OF PROOF & EVIDENCE IS FROM THE WEAPONS OF THE BELIEVER

﴿ *Is not He better than your so-called gods, He Who originates creation and shall then repeat it, and Who provides for you from heaven and earth? Is there any god with Allaah? Say: 'Bring forth your proofs, if you are truthful.'* ﴾-(Surah an-Naml: 64)

Explanation: ﴿ **Say: "Bring forth your proofs.."** ﴾ This is a command for the Prophet, may Allaah's praise and salutation be upon him, to rebuke them immediately after they had put forward their own rebuke. Meaning: '*Say to them: bring your proof, whether it is an intellectual proof or a proof from transmitted knowledge, that would stand as evidence that there is another with Allaah, the Most Glorified and the Most Exalted*'. Additionally, it has been said that it means: '*Bring your proof that there is anyone other than Allaah, the Most High, who is capable of doing that which has been mentioned from His actions, the Most Glorified and the Most Exalted.*' ﴿...**if you are truthful.**﴾ meaning, in this claim. From this it is derived that a claim is not accepted unless clearly indicated by evidences."

[Tafseer al-'Aloosee: vol. 15, page 14]

Sheikh Rabee'a Ibn Hadee Umair al-Madkhalee, may Allaah preserve him said,

‘**I**t is possible for someone to simply say, “*So and so said such and such.*” However we should say, “*Produce your proof.*” So why did you not ask them for their proof by saying to them: “*Where was this said?*” Ask them questions such as this, as from your weapons are such questions as: “*Where is this from? From which book? From which cassette?...*” ’

[The Overwhelming Falsehoods of 'Abdul-Lateef Bashmeel' page 14]

The guiding scholar Imaam Sheikh 'Abdul-'Azeez Ibn Abdullah Ibn Baaz, may Allaah have mercy upon him, said,

‘**I**t is not proper that any intelligent individual be misled or deceived by the great numbers from among people from the various countries who engage in such a practice. As the truth is not determined by the numerous people who engage in a matter, rather the truth is known by the Sharee'ah evidences. Just as Allaah the Most High says in Surah al-Baqarah, ﴿ **And they say, "None shall enter Paradise unless he be a Jew or a Christian." These are only their own desires. Say "Produce your proof if you are truthful."** ﴾-(Surah al-Baqarah: 111) And Allaah the Most High says ﴿ **And if you obey most of those on the earth, they will mislead you far away from Allaah's path. They follow nothing but conjectures, and they do nothing but lie.** ﴾-(Surah al-'Ana'an: 116)'

[Collection of Rulings and Various Statements of Sheikh Ibn Baaz -Vol. 1 page 85]

Sheikh Muhammad Ibn ‘Abdul-Wahaab, may Allaah have mercy upon him, said,

‘**A**dditionally, verify that knowledge held regarding your beliefs, distinguishing between what is correct and false within it, coming to understand the various areas of knowledge of faith in Allaah alone and the required disbelief in all other objects of worship. You will certainly see various different matters which are called towards and enjoined; so if you see that a matter is in fact one coming from Allaah and His Messenger, then this is what is intended and is desired that you possess. Otherwise, Allaah has certainly given you that which enables you to distinguish between truth and falsehood, if Allaah so wills.

Moreover, this writing of mine- do not conceal it from the author of that work; rather present it to him. He may repent and affirm its truthfulness and then return to the guidance of Allaah, or perhaps if he says that he has a proof for his claims, even if that is only a single statement, or if he claims that within my statements there is something unsupported, then request his evidence for that assertion. After this if there is something which continues to cause uncertainty or is a problem for you, then refer it back to me, so that then you are aware of both his statement and mine in that issue. We ask Allaah to guide us, you, and all the Muslims to that which He loves and is pleased with.’

[Personal Letters of Sheikh Muhammad Ibn ‘Abdul-Wahaab- Conclusion to Letter 20]

Sheikh ‘Abdullah Ibn ‘Abdur-Rahman Abu Bateen, may Allaah have mercy upon him, said, ‘**A**nd for an individual, if it becomes clear to him that something is the truth, he should not turn away from it and or be discouraged simply due to the few people who agree with him and the many who oppose him in that, especially in these latter days of this present age.

If the ignorant one says: “*If this was the truth so and so and so and so would have been aware of it!*” However this is the very claim of the disbelievers, in their statement found in the Qur’aan ﴿ ***If it had truly been good, they would not have preceded us to it!*** ﴾-(Surah al-Ahqaaf: 11) and in their statement ﴿ ***Is it these whom Allaah has favored from amongst us?*** ﴾-(Surah al-Ana’am: 53). Yet certainly, as Alee Ibn Abee Taalib, may Allaah be pleased with him, stated “*Know the truth and then you will know it’ people.*” But for the one who generally stands upon confusion and uncertainty, then every doubt swirls around him. And if the majority of the people were in fact upon the truth today, then Islaam would not be considered strange, yet, by Allaah, it is today seen as the most strange of affairs!”

[Durar As-Sanneeyyah -vol. 10, page 400]

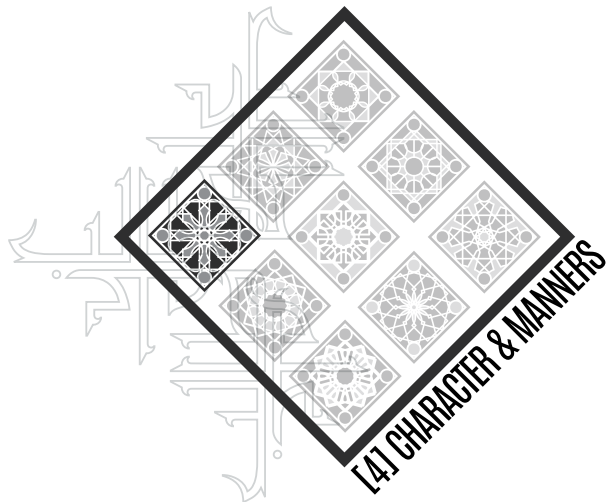
30 Days of Guidance:

Signposts Towards Rectification & Repentance

A Short Journey through Selected Questions & Answers
with Sheikh Muhammad Ibn Saaleh al-'Utheimeen

[Self-Study/Teachers Edition]

Compiled and Translated by:
Abu Sukhailah Khalil Ibn-Abelahyi





Student name: _____

Date started: _____

Date completed: _____

Online login: _____

Online pass: _____



Sheikh Muhammad Ibn Saaleh al-'Utheimeen, may Allaah have mercy upon him, said,

“...Firstly, I congratulate you on Allaah guiding you to repentance, and your success in turning to Allaah in repentance. I ask Allaah, the Most High, to make you steadfast on this, that He bless all of us to make that needed true sincere repentance by which Allaah wipes away what we previously committed of sins, and that He protect us in what comes in the future.

Secondly, I give you glad tiding, you should know that your repentance has erased what you previous committed of sins, and you do not need to further make up for happened in the past. But you should ask and beseech Allaah to bless you with steadfastness upon obeying Him until the time that you reach finally Him.



Moreover, you should endeavor as much as you are able to, to invite and call your previous companions who are still similar to how you used to be, to the same goodness of repentance that Allaah blessed you yourself with, and toward their also choosing to hold firmly to Allaah's straight path. As the Messenger of Allaah, may the praise and salutations of Allaah be upon him said, *{That through you a single individual is guided is better that your receiving a valuable red camel.}*


As from your own thankfulness towards Allaah for His guiding you, is that you strive to guide your previous companions or brothers, those who are still wasting their own lives, towards the true repentance, and struggling to be steadfast upon the religion of Allaah.”


(From Fataawaa Nur 'Alaa ad-Darb lil Fadheelatul Sheikh al-Allaamah Muhammad Ibn Saaleh al-'Utheimeen: vol 12, pg. 90)


Table of Contents


<i>Compiler's Introduction</i>	018
<i>Day 01: How do I work to save myself from Hellfire?</i>	061
Question:	061
Answer from Sheikh al-'Utheimeen, may Allaah have mercy upon him	062
Points Of Benefit	064
LEVEL 1: Test Your Understanding	065
LEVEL 2: Interactive Questions & Exercises	065
<i>Day 02: What should I do, as my society has a great deal of wrongdoing and sinning?</i>	067
Question:	067
Answer from Sheikh al-'Utheimeen, may Allaah have mercy upon him	068
Points Of Benefit	069
LEVEL 1: Test Your Understanding	070
LEVEL 2: Interactive Questions & Exercises	070
<i>Day 03: How can I understand what taqwa is, and have it in my life?</i>	073
Question:	073
Answer from Sheikh al-'Utheimeen, may Allaah have mercy upon him	074
Points Of Benefit	075
LEVEL 1: Test Your Understanding	076
LEVEL 2: Interactive Questions & Exercises	076
<i>Day 04: How should I call myself to account as a Muslim?</i>	079
Question:	079
Answer from Sheikh al-'Utheimeen, may Allaah have mercy upon him	080
Points Of Benefit	081
Question:	082
Answer from Sheikh al-'Utheimeen, may Allaah have mercy upon him	083
Points Of Benefit	084
LEVEL 1: Test Your Understanding	086
LEVEL 2: Interactive Questions & Exercises	086

	
<i>Day 05: What should be in my heart when I intend to do good?</i>	089
Question:	089
Answer from Sheikh al-'Utheimeen, may Allaah have mercy upon him	090
Points Of Benefit	091
LEVEL 1: Test Your Understanding	092
LEVEL 2: Interactive Questions & Exercises	092
<i>Day 06: How can I safeguard my intention for Allaah in everything I do?</i>	095
Question:	095
Answer from Sheikh al-'Utheimeen, may Allaah have mercy upon him	096
Points Of Benefit	097
LEVEL 1: Test Your Understanding	098
LEVEL 2: Interactive Questions & Exercises	098
<i>Day 07: How can I bring myself peace, and build my love for Allaah's sake?</i>	101
Question 1:	101
Answer from Sheikh al-'Utheimeen, may Allaah have mercy upon him	102
Points Of Benefit	103
Question 2:	104
Answer from Sheikh al-'Utheimeen, may Allaah have mercy upon him	105
Points Of Benefit	106
LEVEL 1: Test Your Understanding	107
LEVEL 2: Interactive Questions & Exercises	107
<i>Day 08: When I feel that my emaan has gone down, what should I do?</i>	109
Question:	109
Answer from Sheikh al-'Utheimeen, may Allaah have mercy upon him	110
Points Of Benefit	111
LEVEL 1: Test Your Understanding	112
LEVEL 2: Interactive Questions & Exercises	112
<i>Day 09: As a Muslim, how can I make my heart steadfast?</i>	115
Question:	115
Answer from Sheikh al-'Utheimeen, may Allaah have mercy upon him	116
Points Of Benefit	117
LEVEL 1: Test Your Understanding	118
LEVEL 2: Interactive Questions & Exercises	118
	

	
<i>Day 10: How can I treat the hardness that I sense in my heart?</i>	121
Question:	121
Answer from Sheikh al-'Utheimeen, may Allaah have mercy upon him	122
Points Of Benefit	123
LEVEL 1: Test Your Understanding	124
LEVEL 2: Interactive Questions & Exercises	124
<i>Day 11: How can I study and memorize Qur'aan more?</i>	127
Question:	127
Answer from Sheikh al-'Utheimeen, may Allaah have mercy upon him	128
Points Of Benefit	129
LEVEL 1: Test Your Understanding	130
LEVEL 2: Interactive Questions & Exercises	130
<i>Day 12: How do I keep my mind from being always distracted?</i>	133
Question:	133
Answer from Sheikh al-'Utheimeen, may Allaah have mercy upon him	134
Points Of Benefit	135
LEVEL 1: Test Your Understanding	136
LEVEL 2: Interactive Questions & Exercises	136
<i>Day 13: How can I deal with the things that affect my practice of Islaam?</i>	139
Question:	139
Answer from Sheikh al-'Utheimeen, may Allaah have mercy upon him	140
Points Of Benefit	141
LEVEL 1: Test Your Understanding	143
LEVEL 2: Interactive Questions & Exercises	143
<i>Day 14: Should I read the fictional writings of disbelievers?</i>	145
Question:	145
Answer from Sheikh al-'Utheimeen, may Allaah have mercy upon him	146
Points Of Benefit	148
LEVEL 1: Test Your Understanding	150
LEVEL 2: Interactive Questions & Exercises	150

	
<i>Day 15: How do I know if I'm spending my time beneficially?</i>	153
Question:	153
Answer from Sheikh al-'Utheimeen, may Allaah have mercy upon him	154
Points Of Benefit	155
LEVEL 1: Test Your Understanding	156
LEVEL 2: Interactive Questions & Exercises	156
<i>Day 16: How can I stop thinking about the days before I was guided?</i>	159
Question:	159
Answer from Sheikh al-'Utheimeen, may Allaah have mercy upon him	160
Points Of Benefit	161
LEVEL 1: Test Your Understanding	162
LEVEL 2: Interactive Questions & Exercises	162
<i>Day 17: How can I stop smoking for Allaah's sake?</i>	165
Question:	165
Answer from Sheikh al-'Utheimeen, may Allaah have mercy upon him	166
Points Of Benefit	167
LEVEL 1: Test Your Understanding	168
LEVEL 2: Interactive Questions & Exercises	168
<i>Day 18: How to guard my eyesight from what's harmful around me?</i>	171
Question:	171
Answer from Sheikh al-'Utheimeen, may Allaah have mercy upon him	172
Points Of Benefit	173
LEVEL 1: Test Your Understanding	174
LEVEL 2: Interactive Questions & Exercises	174
<i>Day 19: How can I change the fact that I'm always thinking about someone?</i>	177
Question:	177
Answer from Sheikh al-'Utheimeen, may Allaah have mercy upon him	178
Points Of Benefit	179
LEVEL 1: Test Your Understanding	180
LEVEL 2: Interactive Questions & Exercises	180

	
<i>Day 20: How can I handle still feeling badly about my past mistakes?</i>	183
Question:	183
Answer from Sheikh al-'Utheimeen, may Allaah have mercy upon him	184
Points Of Benefit	187
LEVEL 1: Test Your Understanding	189
LEVEL 2: Interactive Questions & Exercises	189
<i>Day 21: How can I fight against the whispers that make me doubt things?</i>	191
Question:	191
Answer from Sheikh al-'Utheimeen, may Allaah have mercy upon him	192
Points Of Benefit	193
LEVEL 1: Test Your Understanding	194
LEVEL 2: Interactive Questions & Exercises	194
<i>Day 22: How do I know if my evil thoughts take me outside Islaam?</i>	197
Question:	197
Answer from Sheikh al-'Utheimeen, may Allaah have mercy upon him	198
Points Of Benefit	199
LEVEL 1: Test Your Understanding	200
LEVEL 2: Interactive Questions & Exercises	200
<i>Day 23: Do my bad thoughts mean I'm a hypocrite?</i>	203
Question:	203
Answer from Sheikh al-'Utheimeen, may Allaah have mercy upon him	204
Points Of Benefit	205
LEVEL 1: Test Your Understanding	206
LEVEL 2: Interactive Questions & Exercises	206
<i>Day 24: How can I wipe away the many wrong things that I did in the past?</i>	209
Question:	209
Answer from Sheikh al-'Utheimeen, may Allaah have mercy upon him	210
Points Of Benefit	213
LEVEL 1: Test Your Understanding	215
LEVEL 2: Interactive Questions & Exercises	215

	
<i>Day 25: Can I use the money I earned when I was sinful and heedless?</i>	217
Question:	217
Answer from Sheikh al-'Utheimeen, may Allaah have mercy upon him	218
Points Of Benefit	219
LEVEL 1: Test Your Understanding	220
LEVEL 2: Interactive Questions & Exercises	220
<i>Day 26: How can I correct the previous wrongs that I did to other people?</i>	223
Question:	223
Answer from Sheikh al-'Utheimeen, may Allaah have mercy upon him	224
Points Of Benefit	226
LEVEL 1: Test Your Understanding	228
LEVEL 2: Interactive Questions & Exercises	228
<i>Day 27: How can I strengthen my practice of Allaah's religion?</i>	231
Question:	231
Answer from Sheikh al-'Utheimeen, may Allaah have mercy upon him	232
Points Of Benefit	233
LEVEL 1: Test Your Understanding	234
LEVEL 2: Interactive Questions & Exercises	234
<i>Day 28: How do I know which worldly things I should leave for Allaah's sake?</i>	237
Question:	237
Answer from Sheikh al-'Utheimeen, may Allaah have mercy upon him	238
Points Of Benefit	239
LEVEL 1: Test Your Understanding	240
LEVEL 2: Interactive Questions & Exercises	240
<i>Day 29: How can I be a sincere worshiper and traveler in this life?</i>	243
Question:	243
Answer from Sheikh al-'Utheimeen, may Allaah have mercy upon him	244
Points Of Benefit	246
LEVEL 1: Test Your Understanding	247
LEVEL 2: Interactive Questions & Exercises	247

<i>Day 30: How can I understand the humiliation upon us as Muslims?</i>	249
Question:	249
Answer from Sheikh al-'Utheimeen, may Allaah have mercy upon him	250
Points Of Benefit	251
LEVEL 1: Test Your Understanding	252
LEVEL 2: Interactive Questions & Exercises	252
<i>Course Questions</i>	254
<i>Answer Key</i>	262
<i>Course Appendices</i>	323
<i>Course Appendix 1:</i>	
Seven Goals & Objectives Which Are Sought After Through Learning and Affirming The Correct Beliefs Of Islaam	324
<i>Course Appendix 2:</i>	
We Must Take Advantage Of What Remains Of Our Lives, To Return Back To Allaah...	326
<i>Course Appendix 3:</i>	
Benefits Connected To Having Taqwa In This World & The Next	328
<i>Course Appendix 4:</i>	
Guarding Ourselves & Our Families From The Dangers Within Modern Media	340
<i>Course Appendix 5:</i>	
An Overview of the Book "High Aspirations Or Goals: Those Matters Which Strengthen It And Those Which Prevent It"	344
<i>The Nakhlah Educational Series:</i>	353

THE “30 DAYS OF GUIDANCE” SERIES

The goal of the “*30 Days of Guidance*” book series is to better enable us, as worshipers of Allaah, to embody and reflect in the various different areas of life for a Muslim, our connection and adherence to the believer’s path of the first three believing generations. Many Muslims, due to lacking opportunities to study consistently and be cultivated at the feet of noble steadfast scholars, have an inconsistency they themselves recognize an inconsistency between the clear path of Islaam of the first Muslims, which they have connected themselves to, and what they have actually been successful in making a daily reality in their practice of Islaam. Sheikh Saaleh Ibn al-Fauzaan, may Allaah preserve him, explained the importance of striving to rectify this,

“... For the one who proceeds upon the methodology of the best generations even if that is during the very last days of the existence of earth, then he is safe, saved, and protected from entering the Hellfire. As Allaah, the Most Glorified and the Most Exalted, said, ﴿And the first to embrace Islaam of the Muhaajiroon (those who migrated from Makkah to Al-Madinah) and the Ansaar (the citizens of Al-Madinah who helped and gave aid to the Muhaajiroon) and also those who followed them exactly (in faith). Allaah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.﴾—(Surah Al-Tawbah:100)

*So Allaah, the Most Exalted, the Most Magnificent, has included and described them as those who follow Muhaajiroon and the Ansaar, upon a condition, “**who followed them exactly (in faith).**” Meaning truly followed them with precision and integrity, not merely putting forth a claim or outwardly attributing or attaching themselves to them without actually realizing their guidance. This is true whether that shortfall is caused by ignorance or by the following of desires. Not everyone who attributes himself to the first three generations is true in his assertion unless he follows them precisely and with integrity. This is in fact a condition, a condition placed by Allaah, the Most Glorified and the Most Exalted. The wording “**exactly (in faith).**” meaning precisely, with integrity, as well as entirely.*

What is required in truly following them is that you study the methodology of the Salaf, that you understand it, and that you are firmly attached to it. But as for individuals who simply attribute themselves to them, while they do not really understand their methodology nor their way, then this does not really benefit them with anything, and does not actually help them in anyway. Such people are not from those upon the way of the Salaf and should not be considered Salafees. Because they are not following the first generations precisely with integrity, as indeed Allaah, the Most Glorified and the Most Exalted, has placed this as the condition for their following of them to be true.

...The one who proceeds upon the methodology of the Salaf must have two characteristics, as we have previously mentioned. Firstly, actually understanding the methodology of the first generations, and the second matter is adhering firmly to it, even when it causes him hardship and discomfort. As he will certainly encounter a great deal of that from those who oppose this path of guidance. He will encounter harassment. He will encounter stubbornness. He will encounter false accusations. He will face having directed towards him evil names and false labels. However, he must remain patient in the face of this, as he is convinced and satisfied with what he stands upon. He should be not shaken or troubled in the face of a whirlwind of difficulties. He should not be affected or changed by what he encounters of different trials, but remains patient when facing them until he meets his Lord.

Accordingly, one must firstly learn the methodology of the first three generation, and then follow it exactly with integrity, while being patient with what you encounter from the people due to this adherence. Yet this in and of itself is also not enough, it is additionally necessary to spread the methodology of the first generations. It is required to invite the people to Allaah and invite them to the way of the Salaf, to explain it to the people and spread this way among them. The one who does this is Salafee in reality and truth. But as for the one who claims Salafeeyah, yet he does not truly understand the methodology of the Salaf, or he does indeed understand it yet fails to truly follow it, but simply follows what the people are upon, or merely follows what happens to agree with his desires. This one is not Salafee, even if he calls and labels himself that.


This fact demands from us that we place great importance in fully comprehending the way of the first generations and studying their methodology in beliefs, character, and actions in every environment and situation. As the path and methodology of the first three generations is that methodology upon which the Messenger of Allaah, may the praise and salutations be upon him, was upon, and is that way which those who follow the best of generations and walk upon their path, will proceed upon until the Final Hour is established...

...As such, it is required that the one who claims this way, or connects himself to the Salaf make this descriptive name a reality and make his attachment to them something which truly reflects the way of the first generations in beliefs, and in statements, and in actions, and in general dealings. So that he may be a true Salafee and that he may be a righteous example to others and someone who sincerely reflects the way of the righteous first generations of Islaam.”^[1]

We ask Allaah for success in each of our efforts to both learn and reflect the clear path of the first three generations, in every area of our individual lives, the lives of our spouses, and the lives of our children. And the success is from Allaah.

[1] From the lecture “Salafeeyah, Its Reality And Its Characteristics” <http://www.alfawzan.af.org.sa/>

COMPILER'S INTRODUCTION

ll praise is due to Allaah alone, we praise Him, we seek His assistance and we ask for His forgiveness. We seek refuge in Him from the evils of our souls and the evils of our actions. Whoever Allaah guides, no one can lead him astray and whoever is caused to go astray, there is no one that can guide him. I bear witness that there is no deity worthy of worship except Allaah alone with no partners. And I bear witness that Muhammad is His worshiper and Messenger, peace and salutations be upon him, his household, his Companions, and all those who follow his guidance until the day of Judgment. To proceed:

CONSIDER HOW IS YOUR LIFE BEING SPENT

Al-Imaam Ibn al-Qayyim, may Allaah the Most High have mercy upon him, one of the well known scholars who has several works related to self rectification upon the pure Sunnah, said, ^[1]

“Every single individual from among the people has a rich bounty in their very life which they must be aware of and realize that it is in fact possible to exchange it for and purchase with it a treasure from the treasures which do not end, whose blessings continue on and on never ceasing.

However, so many people lose out and waste this bounty of life. Or even worse, they take this tremendous bounty of life and exchange it and spend it for that which will only lead to their own eventual destruction and their own severe loss! This is despite that being something which no one with any sense would knowingly permit to happen, except for the most ignorant and foolish of people, those lacking in any good understanding at all.

*But, without question, this severe ruin and their loss will eventually be made apparent and plain to him on that final day of mutual loss, as Allaah says, **“On the Day when every person will be confronted with all the good he has done, and all the evil he has done, he will wish that there were a great distance between him and his evil. And Allaah warns you against Himself (His Punishment) and Allaah is full of Kindness to the (His) slaves.”** (Surah Aal-Imraan: 30)*

He, may Allaah the Most High have mercy upon him, explains that the Messenger of Allaah, may the praise and salutations of Allaah be upon him, taught his Ummah that being successful in this life means first purifying our hearts and actions by opposing our desires and truly calling our souls to account as to how we are living as Muslims ,

“...What is intended here is the mentioning of the cure for the ailment of the heart by the individual taking control over it and what it constantly urges and incites towards, and this has two specific cures:

Firstly, calling of the heart to account through self-examination and, secondly, opposing its desires. As the destruction of one's heart is caused by heedlessness and inattention towards self-examination as well as one's simply conforming to and following its desires.

[1] Ighaathatul-Lahfaan, pg. 89

In a hadeeth narrated by Imaam Ahmad and others on the authority of Shadaad Ibn Aws, who said: The Messenger of Allaah, may Allaah's praise and salutations be upon him, said, {The intelligent person is the one who takes command over his soul and strives for what will come after death. And the incompetent person is the one who simply follows his desires and merely hopes for Allaah's mercy.} Taking command here means calling his soul to account through self-scrutiny and accounting....”

Rectification of our lives through proper self accounting leads to us consider in detail how we use the different blessing which Allaah has given us each individually. al-Wazeer Ibn Habeerah, may Allaah have mercy upon him, from the earlier generations reminds us in a couplet of poetry of the value of using the blessing of time in our lives correctly, ^[2]

One's time is from the most precious of things one can struggle to preserve

Yet, I see it is from among the easiest of things to waste and lose.

Likewise Sheikh 'Abdur-Rahman as-Sa'dee, may Allaah have mercy upon him, reminds us in the following lines of poetry of the direct consequences of how we use our lives and blessings, ^[3]

The one who thanks Allaah with the actions of his heart, tongue, and his deeds,

should have glad tidings that Allaah will increase him in His favors.

Whereas the one who treats those blessings with heedlessness by only entering

into the disobedience of Allaah, only moves himself towards a severe punishment.

With the many ideas around us today, many of us as Muslims have this question “*How should I best be spending my life?*” And this is an important question for anyone truly seeking success in this life. The general answer and guidance of our beloved Prophet is simple and complete. It applies to us as individual Muslims, just as it does to us as part of an Ummah of well over a billion and a half individuals. The guiding scholar Sheikh Bakr Abu Zayd, may Allaah have mercy upon him, mentioned and explain that clear answer and guidance the Prophet gave when asked, ^[4]

*“...And as found in Saheeh Muslim and others, A man requested that the Prophet, may Allaah's praise and salutations be upon him, advise him. The Messenger, upon him be Allaah's praise and salutations, said to him, {Say: **I believe in Allaah and then be upright and steadfast.**}*

*So he has combined for him in his words {Say: **I believe in Allaah...**} : that which carries the meaning of rectifying one's beliefs. And encompassed within his words {...**then be upright and steadfast.**}: that which carries the meaning of rectifying one's deeds and actions.*

And upon the rectification of these two matters is the route to truly establish the Muslim Ummah.”

Yet many people are confused as to what the uprightness referred to here is. We live in an age in which many, including Muslims, are unclear as to what standing upon the truth means.

[2] Dheel Tabaqaat al-Hanaabilah vol. 1 pg. 281

[3] As narrated in 'Small Beneficial Portions From The Statements Of The Guiding Scholar Sheikh 'Abdur-Rahman Ibn Naasir as-Sa'dee

[4] *Hukm Al-Intimaa'* by Sheikh Bakr Abu Zayd: pg. 13

They may ask themselves, “*How do I know what is actually right and wrong?*” This important question, and the common confusion surrounding it, is one which affects each and every one of our lives and those of our children, as we are faced with decisions related to it every single day. For if we do not fully understand what is good and bad, how can we possibly practice it? The extraordinary scholar Ibn Rajab, may Allaah have mercy upon him, in his work ‘Jaame’a al-Uloom wa al-Hukm’ discussed this dilemma of first struggling to understand what is right and wrong, as related to the obligation of enjoining what is right and forbidding what is wrong.

He showed that the first generations considered it a more serious and significant danger for a Muslim to not clearly know and broadly understand the true criterion and clear standard of right and wrong. Within his explanation of the thirty-fourth hadeeth, the well known authentic hadeeth narration found in Saheeh Muslim about changing wrongdoing, under the heading “*Prohibiting Wrongdoing And Evil Is From Emaan*” he narrates, ^[5]

“...Ibn Mas’ood heard a man saying ‘Destroyed or ruined is the one who does not enjoin what is good and does not forbid what is wrong.’ Ibn Mas’ood said to him in response, “Destroyed or ruined is the one who does not comprehend with his heart what is good and what is wrong.”^[6]

This indicates that understanding and comprehending what is good and evil with one’s heart is an individual obligation which is not ever removed from any Muslim. Since the one who does not comprehend it is someone personally ruined and destroyed, whereas forbidding and preventing it with one’s tongue and with one’s hand, in relation to others, is something which is only to be carried out according the specifics of one’s capability and circumstances. “

...these hadeeth narrations ^[7] together indicate the conditional obligation of comprehensively forbidding wrong and wrongdoing according to the ability one possesses.

As for the more limited forbidding and censuring of it within one’s own heart, then this is always required. Such that someone not forbidding and censuring wrong and wrongdoing in his heart indicates that emaan or faith in Allaah has completely left his heart....

As such we must always strive to first understand what is right and wrong as Muslims, and this can only be done through accepting the full revelation of the Noble Qur’aan and the Sharee’ah guidance which Allaah sent down to guide us. This is a fact repeatedly mentioned in the Qur’aan itself in many verses which we hear and recite in our daily prayers. Yet many Muslims without realizing it often proceed through their lives with only a generally weak understanding of the clear beliefs and practical Sharee’ah knowledge needed to make their lives, inwardly and outwardly, truly successful and fulfilled. They do not have all the knowledge needed to be successful when their lives are finally accounted for.

[5] Jaame’a al-Uloom wa al-Hukm vol. 2 pg. 245

[6] The general wording mentioned by Ibn Rajab is found in the narration of transmitted in Shu’ab-al-Emaan no. 7588. The wording of the narrations in the Musannaf of Ibn Abee Shaybaah narration number 40188 -vol 7. pg. 504 states, “On the authority of Ibn Masood, he was asked is the one who does not enjoin what is good and does not forbid what is wrong ruined? He replied, “No, but ruined is the one who does not comprehend with his heart what is good and does not censure or condemn with his heart what is wrong and wrongdoing.”

[7] A similar narration has been narrated by Imaam at-Tabaraanee in his work Mua’jam al-Kabeer narration number 8564 and the hadeeth scholar al-Haythamee mentioned it in his work al-Majmu’a az-Zawaid vol. 7, pg. 257 stating ‘Its narrators are all the reliable narrators of Saheeh al-Bukhaaree.’

This issue of understanding right and wrong according to Islaam is directly connected to our individual personal identity and whether it is foremost as a Muslim who has submitted to Allaah and His perfected preserved religion and who first turns to gain knowledge of its guidance rather than unevidenced opinions and the unrestricted following of our culture, or blind following of what our father believed and proceeded upon. The guiding scholar Sheikh Zayd Ibn Muhammad al-Madkhalee, may Allaah the Most High, have mercy upon him, said, ^[8]

“How significant is the need of the Muslim Ummah in this age and time for earnestly and diligently seeking Sharee’ah knowledge, regardless of whether they believe this to be something difficult for them. As there is nothing within the endeavor of seeking knowledge which is truly expensive or too costly, since in truth everything is made easier through the seeking of Sharee’ah knowledge, being diligent in gaining it and spreading it. As this knowledge is life, and without it one will not find that blessed good life.

The intelligent and perceptive Muslim is the one who feels and recognizes his need for this Sharee’ah knowledge. And so he learns and studies, such that he is continually and constantly desiring to listen to knowledge, read knowledge, and spread and share knowledge. Know that such a Muslim stands upon engaging in worship of Allaah from the initial time that he places his feet down, or gets into that vehicle which he takes, in order to gain and gather Sharee’ah knowledge.

Just as many people today are often distracted and overly occupied with social media updates on their phones, some of the past scholars were absorbed and constantly occupied with beneficial knowledge. The well known scholar in the sciences of Arabic grammar Muhammad Ibn Ahmad Abu Bakr al-Kheyaat al-Baghaadee , ^[9]

“...would study constantly most of his time even while travelling in the streets. He would sometimes trip on a step or his animal would bump into something while he was reading!”

Every person in this life has priorities and a focus they proceed upon, but as Muslims we must always ask, what does Allaah actually want for ours to be? We should each have a commitment to steadily gaining an essential foundation of knowledge according to our ability and circumstances that allows us to truly understand what Allaah wants from us. As beneficial knowledge gained sincerely for Allaah’s sake opens the door for us to truly and properly implement and obey Allaah’s commands and stay away from His prohibitions, thus having taqwa in our lives as we struggle to live Islaam. The guiding scholar Sheikh Ibn Baaz, may Allaah have mercy upon him, reminds us that this taqwa is in fact the cause of gaining every form of good, personally and collectively, ^[10]

“Understand also that this religion of Islaam gathers within it every type and form of good for you. Such that the one who establishes themselves upon the guidance of Islaam, implements its guidelines, properly performs its duties, and struggles against himself to realize its guidance, this one becomes someone who properly has taqwa of Allaah.

[8] As found in his explanation of al-Adab al-Mufrad: volume 3 pg. 113

[9] al-Hayth Alaa Talaba Ilm wa al-Ijtihad fee Jameeh” of Abu Hilal al-’Askaree pg. 77

[10] Selections from an article at the website of the Sheikh <http://binbaz.org.sa/article/361>

He is someone promised the reward of entrance into Jannah and the blessing of Allaah's different favors in the Hereafter. He is the person who is promised a life that is untroubled by many types of worry and stress and whose general affairs are made easy for him.

He is the one promised forgiveness for the sins which he commits as well as his sins of neglect or omission. He is the one who is promised victory over the opponents of the Muslims, and protection from their plans and schemes, all if he establishes himself upon the religion of Allaah, proceeds patiently, struggles with himself for Allaah's sake, and gives both Allaah His essential rights and the created beings their rights.

This is the one having taqwa, the one who is a believer in Islaam, the one upon doing good, the one who has been successful, the one who has been guided by Allaah and is righteous. This is the one who has taqwa of Allaah, the Most Glorified and the Most Exalted, and is the true Muslim...

...I say clearly that every person who carefully considers and contemplates those selections related to having taqwa or fear of Allaah which are found in the Book of Allaah, the Most Glorified and the Most Exalted, and as found in the Sunnah of His Messenger Muhammad, upon him be Allaah's praise and salutations, they will come to understand that having taqwa is in fact the actual cause of gaining every form of good, both in this worldly life and in the Hereafter.

Certainly, if you, oh worshiper of Allaah, read the Book of your Lord from the beginning to the end, you will discover that taqwa is the source of every form of possible goodness, the key to receiving every form of good, and the reason leading to obtaining every form of good in both the life of this world and in the life of the Hereafter.

Similarly, trials, ordeals, difficulties, and punishments only reach us and emerge through our own negligence and carelessness in our efforts of having taqwa, or through being neglectful of one or more aspects of having taqwa. As taqwa is the primary cause leading to our contentment and success, and keeping away from various worries and forms of stress. It is what leads to our honor and victory in this worldly life and the life of the Hereafter...

*....The religion of Islaam has been called 'birr', as through practicing it every type of well-being is achieved. And the religion of Islaam has been called 'guidance', as the one who establishes himself upon its way becomes guided towards goodness of character and goodness of deeds. This is since Allaah sent His Prophet, may Allaah's praise and salutations be upon him, to perfect the beneficial character, and to bring about the having of good and sound actions and deeds. Just as is mentioned in the hadeeth narration where the Prophet, may Allaah's praise and salutations be upon him, said, **{I was sent to perfect good character.}***

Likewise in the narration of Unais the brother of Abu Dhar, may Allaah be pleased with him, who after he returned from Mecca told Abu Dhar that he saw the Messenger of Allaah inviting to excellent character. ^[11]

[11] Saheeh al-Bukhaaree 3861, and Saheeh Muslim 2474

For this reason this religion has been called guidance, as it guides the person who establishes himself upon it towards goodness of character and goodness of deeds. Just as Allaah, the Most Glorified and the Most Exalted, said: ﴿...whereas there has surely come to them the Guidance from their Lord!﴾-(Surah an-Najm: 23) And Allaah the Most High said: ﴿They are on (true) guidance from their Lord, and they are the successful.﴾-(Surah al-Baqarah: 5) And Allaah the Most High said: ﴿... and it is they who are the guided ones.﴾-(Surah al-Baqarah:157).

It is through consideration of all of this that we come to understand the full meanings of these different expressions and terms: ‘al-Islaam,’ ‘al-emaan,’ ‘at-taqwa,’ ‘al-hudaa,’ ‘al-birr,’ ‘al-ibaadah,’ and others related to them...”

THE TRUE WAY OF THE PEOPLE OF THE SUNNAH TAKES EVERY OBEDIENCE FROM THE SUNNAH

The Sunnah, both generally and specifically, contains the guidance and guidelines needed to obey Allaah, strive to be righteous, and be successful in our lives. Yet in our age there is a great deal of discussion and differing as to what is the proper way to bring about the rectification of both the individual and society. Many people unknowingly have formed and simply followed their own opinions, personal perceptions, and ideas. But, by Allaah’s mercy, the steadfast scholars upon the Sunnah have always called to and clarified the correct answer to this, as it is a central part of the methodology which Allaah gave the prophets and messengers. Ibn al-Qayyim said, making clear both the problem and the solution in his work *al-Madaarij as-Saalikeen*,^[12]

“The true purification of the soul and the self is directly connected to those messengers sent to humanity. Certainly Allaah sent messengers for the purpose of this purification of souls, and commanded them to pursue this, and brought it about through their hands, through efforts of calling, teaching, and guiding the people. They were sent to guide the various nations of the earth. Moreover the purification of the souls is something more difficult than curing diseases of the body, as the ailments specific to the soul are more severe.

As such, anyone who works to purify his soul through some methods of devised physical movements and contrived practices of speech and words, or through ways of seclusion from the people which the messengers of Allaah never came with, then he is like a person who seeks to cure a disease by following his mere opinion about treatment of an bodily illness. Yet how could he follow his personal opinion compared to the established knowledge of a knowledgeable physician??!

As such, the messengers of Allaah are the true doctors for the ailments of the hearts. There is no path to truly cure and rectify the hearts except by means of their revealed paths, through their hands as messengers, and through purely surrendering to and complying with their guidance. And we seek Allaah’s assistance in our affairs.”

[12] *al-Madaarij as-Saalikeen* vol 2. pg. 356

Among the paths of misguidance prevalent today in Muslim lands, as well as in Muslim communities in the West, is a renewed call to adopt one of the many paths of Sufism developed after the age of the Companions of the Messenger of Allaah. This way of Sufism is called to as the best road to purify our hearts and souls as Muslims. Yet there are other Muslims who instead look towards how the first generations of Muslims, starting with the Companions, purified their hearts. Those who follow the Salaf oppose the call to this methodology of new methods developed by the various Sufee orders. They do not accept these many different new practices of self-purification through innovated and altered acts of remembrances, nor do they accept many of the distorted beliefs behind them.

What this, at times, leads to is that when some Muslims are asked about the efforts of those Muslims who follow the way of the first three generations, some of them say, “*Those Salafees continually talk about beliefs, as if there were no other parts of Islaam!!*”. This leads others, from among the general Muslims, to wrongly accept this false claim from them due to their lack of knowledge of what the Salafee scholars, past and present, have always taught and called to. If they shut their eyes and ears to the words of the Salafee scholars, they might be able to falsely believe that the way of the Salaf, and those committed to following Islaam as they did, does not consider self purification and character development as a truly important priority for Muslims.

But in fact, the scholars upon the way of the Salaf throughout the centuries have always given importance to character, good behavior, self purification, and affirmed every form of general worship, inward and outward, which is pleasing to Allaah. We find within the books of those scholars who followed and called to the way of the first generations, that they advance a complete and balanced view of Islaam, explaining and clarifying not only beliefs but also discussing actions, both beneficial and harmful, both permissible and forbidden, all of which are related to the issue of purifying ourselves inwardly and outwardly. Sheikh al-Ismaa’eelee in his work *‘Itiqaad Ahlus-Sunnah* stated,^[13]

“They (the people of the Sunnah) hold that what is required is turning and staying away from innovation in the religion, from general transgression and wrongdoing, arrogance, and conceitedness. They hold that what is required is refraining from that which causes harm or injury to others and leaving impermissible backbiting except towards the one who openly practices some form of innovation or the following of personal whims and desires, calling to both of these. Such that warning and clarifying speech about such people is not considered impermissible backbiting in the view of their scholars.”

Likewise Sheikh al-Islaam Abu Ismaa’eel as-Saaboonee, who came in the next century after Sheikh al-Ismaa’eelee, stated in his work *‘Aqeedah as-Salaf Ahlul-Hadeeth*,^[14]

“They hold that the Muslims should be prompt in the performance of the obligatory prayers, and they recommend and encourage the standing at night in non-obligatory prayer after sleeping a portion of the night, and the requirement of maintaining good family relations in all respects, and the spreading of the greeting of salaam among the Muslims, and the feeding of food to those categories of people for whom this is encouraged in the Sunnah...and encouraging without any delay the doing and undertaking of every type of good and beneficial action, as well as the

[13] ‘Itiqaad Ahlus-Sunnah pg. 53

[14] ‘Aqeedah as-Salah Ahlul-Hadeeth pg. 92

distancing and staying away of the people who stand upon innovation in the religion and various forms of misguidance...”

Likewise Sheikh Ismaa’eel al-Asfahaanee, who came in the next century after Sheikh as-Saaboonnee, stated in his work *al-Hujjah fee Bayan al-Muhujjah*, ^[15]

“It is from the way and methodology of Ahlus-Sunnah to have fear and caution in what they consume of food and drink, and to stay away from all form of sexual sins and shameful offensive actions, to stay away and distance themselves from the misguided people whose way is following their desires and to abandon them, to encourage and without delay undertake doing every type of good and beneficial action, and to hold back from entering and getting involved with misconceptions and doubtful matters...”

Likewise Sheikh al-Islaam Ibn Taymeeyah, who lived some centuries after Sheikh Ismaa’eel al-Asfahaanee, and who some wrongly believe initially turned Muslims towards looking back to the Companions and the first generations of Muslims, also described this comprehensive understanding of what is Islaam, which was reflected by the previous steadfast scholars. ^[16]

“They enjoin upon the people to be patient when facing trials and difficulties, and to have thankfulness to Allaah when ease and comfort reach them. They call and invite to having the noblest of character and to the engaging in the best of good deeds and endeavors.

*They believe fully in the meaning of the statement of the Prophet, may the praise and salutations of Allaah be upon him, {**The believers who show the most perfect Faith are those who have the best behavior...**} Such that they generally recommend that the people keep relations with those who cut ties with them, generally spend upon those who do not spend upon them, and excuse the one who does you some injustice.*

They enjoin excellent treatment of one’s parents, maintaining family ties and relations, treating one’s neighbors well, treating well the orphans, the poor, and travelers, and to deal gently with those over whom you have authority.

They forbid acting with arrogance, vanity, and tyranny over others, as well as being overbearing and dominating over the people of creation, whether with some justification and right or without it.

They are those who enjoin upon the people to have the best of character as Muslims and warn and prevent them from having inferior and bad character. Everything which they state and act upon in this area, and all other areas, is done upon their being of those who follow and adhere to the Book of Allaah and the Sunnah, with their way and methodology being the religion of Islaam which Allaah revealed and sent down to Muhammad, may the praise and salutations of Allaah be upon him.”

[15] *al-Hujjah fee Bayan al-Muhujjah*: vol. 2, pg. 52

[16] As narrated in the commentary of Sheikh Muhammad Khalil Harras of *Aqeedatul-Waasiteeyah*, pg. 258-259

Lastly, his well known student upon the way of the Salaf, Ibn al-Qayyim, expressing the undeniable connection between character and behavior and the entire religion of Islaam, stated,^[17]

“Chapter: The religion of Islaam is all good character and behavior, whenever you are increased in having excellent character, you are increased in the excellence of your religion.”

And he mentioned within this same section of this work,

“...Good character is built upon four pillars, without which it is not conceivable to build it: having patience, excusing of others, courage, and acting with justice...”

And poor and bad character stems and grows out of four pillars: ignorance, acting unjustly, the following of desires, and getting angry.”

This clarifies what the Salaf, and Salafee scholars have always called to, by Allaah’s mercy. Their writing and works all reflect that it is not possible to separate the only correct way of purifying the soul from the correct beliefs and methodology of the people of the Sunnah through the centuries.

This is also something which is true for the modern day leading scholars who truly live and defend the Sunnah, just as it was in previous centuries. Indeed, we have been blessed with many small works just collecting the accounts of excellent character and behavior in every area of good character witnessed by the general people of our age from the noble leading scholars of this age like Sheikh Ibn Baaz, Sheikh al-‘Utheimeen, and Sheikh al-Albaanee, may Allaah have abundant mercy upon them all.

Yet something important that distinguishes their way from the many diverse ever-changing paths of the Sufee orders and organizations is that these guided scholars, and the Muslims who benefit from their knowledge, have satisfied themselves with the clear Sunnah, not innovations, as the means to purify one’s souls and gain entry into Jannah. They have always focused on firstly correcting fundamental beliefs and the true foundation for success, and upon establishing the unchanging practices and acts of legitimate worship which the Messenger taught us, not new forms that later generations developed. This satisfaction which Sufees consider restrictive, by not turning to those new matters some consider “good innovations”, we consider as being satisfied with the true religion which Allaah sent down complete and perfect, and keeping our faces turned clearly toward the beautiful Sunnah, which satisfies our thirst for guidance.

The scholars upon the way of the Salaf strongly emphasize and give priority to first establishing the correct beliefs in the hearts of the Muslims, because this is the only correct methodology of building the foundation of emaan, just as every prophet and messenger did. This way recognizes that our outward actions and deeds are only a true reflection of, and firmly built upon, those inward aspects of emaan and authentic beliefs. Such that when we hear our scholars like as Sheikh al-‘Utheimeen, may Allaah have mercy upon him, discuss the outward reality of the Muslims today saying,^[18]

“The person who carefully examines what the people stand upon in their lives in many of the Muslim lands, clearly finds the strangeness of the true religion of Islaam and the turning away of the people from implementing Allaah’s right to be worshiped alone.”

[17] Madaarij as-Saalikeen: vol.2 pg. 307

[18] al-Qawl al-Mufeed: vol. 1 pg. 306

We must know that this is caused, in part, by the inward deficiencies we have as Muslims. For this reason, Sheikh al-Islaam Ibn Taymeeyah, said,^[19]

“If there is a deficiency in an obligatory outward action, then this is due to a deficiency within one’s emaan or faith within the heart. Since it is not conceivable that someone with the obligatory complete faith inwardly in the heart would fail to also reflect that in the proper performance of outward obligatory deeds.

Imaam ash-Shaatibee, a distinguished scholar with several works discussing the important fundamental and foundational principles of the religion of Islaam, said,^[20]

“Outward actions in the Sharee’ah are an indication of what is found within someone inwardly. Such that if their outward behavior is damaged and deficient or it is steadfast and upright, then the judgement is that the inward state is similar to it.”

Yet these scholars, in the same works that reflect the importance that they gave to character and behavior, also gave tremendous importance to distinguishing innovations, warning against any new matters brought into Islaam, and distinguishing them from the authentic transmitted practices of the Messenger of Allaah. Imaam ash-Shaatibee narrated in the remarkable work, entitled al-’Istisaam,

“Abu Alee al-Hasan Ibn Alee al-Jawzajaanee said, “From the signs or indicators of a worshiper of Allaah being blessed with contentment and success are:

the obedience of Allaah being made easy for him,

that his actions and endeavors conform and agree with the Sunnah,

that his companions and associates are the people of goodness and rectification,

that he has excellent character in dealing with his Muslim brothers.

that he is generous in bringing good and goodness to the creation

that he has significant concern for the well-being of the Muslims

and that he respects and takes care of his time.

He was also asked about the ways to come closer to Allaah? He replied,

“The ways of coming closer to Allaah are numerous. The clearest of ways and those furthest away from what is doubtful is: through following the Sunnah in statements, deeds, purpose and determination, beliefs, and intention. As Allaah has said, ﴿If you obey him, you shall be on the right guidance...﴾-(Surah an-Nur: 54)

So it was said to him, “What is the way towards the Sunnah?”

He replied, “It is by staying far away from innovations in the religion, by uniting upon that which the scholars of Islaam of the first generation stood together upon as the truth, while staying far away from the gatherings of philosophical discussion and the people connected to them. It is by holding firmly to the path of following established guidance.

[19] Majmu’a al-Fataawa vol.7 pg. 582

[20] al-Muwaafiqaat, vol 1 pg. 233

This is what has been commanded for us by the Prophet, may Allaah's praise and salutations be upon him, through the statement of Allaah, ﴿Then, We have inspired you (O Muhammad saying): "Follow the religion of Ibraabeem (Abraham) Hanifa (Islaamic Monotheism - to worship none but Allaah)﴾-(Surah an-Nahl: 123)"

A related common misconception, found among many people affected by the misguiding speech of the modern callers to traditional Sufism is found in the statement, *"But aren't there many ways to come closer to Allaah?"* Ibn Taymeeyah, may Allaah have mercy upon him, who wrote extensively in evidenced examinations and discussions about the misguidance found among the Sufees and philosophers in his age, was asked about this saying of claiming that the paths to Allaah are numerous. He replied, ^[21]

"...If what is intended by this expression are those many actions which are affirmed in the Sharee'ah and which conform to the source texts of the Qur'aan and Sunnah, like performing ritual prayers, giving charity, striving in Allaah's path, the various form of dhikr, and reading and reciting, then this is a true statement.

But if what is intended by it is seeking closeness to Allaah through some way or methodology which opposes and contradicts aspects of the guidance of the Book of Allaah and the Sunnah, then this is a statement of falsehood."

He, may Allaah have mercy upon him, clarified that there is an essential difference between the correct understanding that there are multiple possible permissible actions leading a Muslim towards coming closer to Allaah, meaning valid ways of pleasing Allaah that specifically conform to the revealed guidance of Islaam, and the false understanding that there are multiple paths and methodologies which can all be considered valid ways of gaining closeness to, and pleasing, Allaah. By this, meaning newly adopted, practices not known to the first Muslims or our beloved Messenger. There is no doubt that every sincere Muslim should affirm that the issues of purifying one's soul and rectification are directly related to having the correct beliefs of Islaam, as the Prophet taught us. Every sincere Muslim should affirm that focusing upon purification of the soul first needs laying the proper basic foundation of correct understanding and beliefs for your overall rectification as a worshiper of Allaah. It is for this reason that Ibn Taymeeyah also mentioned, ^[22]

"The issues of upright behavior or poor behavior are considered an aspect of the overall realm of the general issues of beliefs. All of them are based upon the guidance of the source texts found within the Book of Allaah and the Sunnah."

Discussing the false idea that as time passes, Islaam should accept any new and varied way of seeking self purification and rectification which people adopt, regardless of whether it has or lacks a clear basis in the authentic Sunnah, Ibn al-Qayyim said, ^[23]

"The one who directs you towards something as part of the religion which is not based upon 'he informed us' and 'he narrated to us,' is directing you towards a matter which is either from the misguided delusion of some of the Sufees, or a invalid analogy based upon the way of philosophical speculations, or limited personal opinions.

[21] Mamu'a al-Fataawaa vol. 10 pg. 260

[22] Majmu'a al-Fataawa: vol.19 pg. 273

[23] Madaarij as-Saalikeen vol.2 pg. 468

Since after the guidance of the Qur'aan and what is received by means of that knowledge transmitted through the means of "he informed us" and "he narrated to us," there are only the misconceptions of the people engaged in harmful philosophical rhetoric, or the false views of those who have deviated away from revealed guidance, or the delusions conceived by the Sufees, or the baseless analogies of the philosophers.

Anyone who separates himself from the established sources of evidence goes far far astray. Whereas there is nothing which truly guides towards Allaah, and Jannah, other than the Book of Allaah and the Sunnah. "

In fact, just as is affirmed in all the works of the scholars upon the way of the first believing generations, Ibn al-Qayyim makes clear that Islaam already affirmed the many valid ways to accomplish good and seek Allaah's pleasure, without needing the also adopt what some wrongly consider "good innovations" brought into Islaam for its alleged betterment,^[24]

"From among the people are those whose main endeavor, which they undertake and is the primary path and focus which they spend their time seeking Allaah's pleasure upon, is connected to knowledge and teaching until they reach success in it through Allaah's leave.

And from among the people are those whose main endeavor which they undertake is engaging in accepted statements of remembrance, making them what they seek increase with Allaah upon, what they continually engages in, and their most precious activity.

And from among the people are those whose main endeavor and focus is the ritual prayers.

And from among them is the one who makes his primary path and focus the doing of good and benefiting people generally, such as assisting them with their needs, alleviating suffering and distress, and various types of giving charity to others.

And from them are those who spend their time seeking Allaah's pleasure in every possible way available and open to them, and with every type of good they have a role and share. Wherever there is any valid form or expression of uboodeyyah or submissive worship of Allaah, you will find them involved in it some way.

Such that if it is related to beneficial knowledge you find him with those Muslim engaged in that.

Or it if is related to striving in Jihaad, you find him within the ranks of those undertaking that Jihad upon the guidelines of the Sharee'ah, or if it is related to performing the ritual prayer, he is with those standing forth in its performance.

Or if it is related to the performance of accepted statements of remembrance, he is of those engaged in this.

Or if it is an endeavor of generally doing good and bringing benefit to people, you find him among that group of those workers of good striving in that. And if you were to ask him what do you intend through your actions and endeavors, he would reply 'I only intend to fulfill the commandments of my Lord wherever I am able.'

[24] Tareeq al-Hijratayn: pg.178

So we absolutely reject the false belief that there is any good a worshiper can do that is not founded in the revealed guidance of the Qur'aan and Sunnah as understood and practiced by the Messenger of Allaah, his Companions, and those who followed them step by step in goodness throughout the centuries.

Additionally, after looking closely at the guidance of the Messenger of Allaah, we say that from those secondary righteous examples we should consider is not some well know Sufee sheikh who has delved deeply into the inward "heights and realms" of mysticism, one who claims to allegedly have gained a high level of closeness to Allaah. But it is someone whose incredible life can teach you by reflecting what he learned directly from the best of creation - our beloved Messenger of Allaah, may the praise and salutations of Allaah be upon him - since he grew in Islaam at his hand. It is the best of all humanity after the prophets and messengers - Abu Bakr, may Allaah be pleased with him. This is shown clearly in many authentic narrations, such as the following, ^[25]

{Abu Hurairah reported that Allaah's Messenger said to us: Who amongst you is fasting today?

Abu Bakr said: I am. He then said: Who amongst you followed a funeral procession today?

Abu Bakr said: I did. He (the Prophet) then said: Who amongst you served food to the needy?

Abu Bakr said: I did. He (again) said: Who amongst you has today visited the sick?

Abu Bakr said: I did. Thereupon Allaah's Messenger said:

Anyone in whom these good deeds are combined will certainly enter Paradise.}

The way of the Salaf understood seeking closeness to Allaah is shown beautifully in this hadeeth about Abu Bakr, may Allaah be pleased with him.

Consider carefully my Muslim brother or sister, that the way of Abu Bakr is firmly grounded and steeped, at every step and turn, upon the revealed religion taught to him by his beloved Messenger, without any innovation at all. Likewise, there is no doubt that the result of the way of following guidance proceeded upon by Abu Bakr, led to him being given glad tidings of entering Paradise. When one reads some of the various commentaries of the scholars of the Sunnah about some of the beneficial inward effects of these legislated actions mentioned in the above narration, we understand how, what is found in the Sunnah, truly affects and enriches the inner state of any Muslim who properly engages in them. So let us consider the true effect of his following, and being satisfied, with the Sunnah.

In this narration he engaged in the practice of fasting which builds and develops taqwa, or the fear of Allaah, inwardly and outwardly, when done according to the Sunnah. In this narration is included remembering death and remembering to focus on the Hereafter, by following the funeral procession when done according to the Sunnah. In this narration he engaged in visiting the sick and feeding the poor Muslims, which helps develop thankfulness and gratitude to Allaah in the heart, when done according to the Sunnah. All of these are aspects of self purification and cultivating the believer's heart, which naturally are produced through truly following the Sunnah.

[25] Saheeh Muslim 1028

If it is said: but not all of the Sufees neglect these matters! Indeed that is true, but all of them who adopt any new practice, belief, or methodology, have neglected or turned away from the fundamental truth in Islaam that the true guidance of every Muslim lies in making the revealed guidance the sole criterion and model to follow. They have turned away from truly being satisfied with just that. This is what the best generation of humanity did -the Companions of the Messengers of Allaah, may Allaah be pleased with all of them. This is what Abu Bakr, may Allaah be pleased with him, did, may Allaah be pleased with him, and increase the love we have of all of the noble Companions.

May Allaah protect us from turning away from the best example after the Prophet, Abu Bakr, may Allaah be pleased with him, who was fully satisfied with the simple clear religion. That satisfaction led to his rectification and purification as a worshiper of Allaah, without adding and calling to a single new belief, a single new specific statement of dhikr, or single new form of worship, such as supplicating through the righteous dead Muslims in their graves. None of these devised practices common among today's Sufees can be found in the life of Abu Bakr, may Allaah be pleased with him, except those which are already found in the authentic Sunnah! Certainly he truly exemplified and implemented the guidance of the Qur'aan where Allaah has said, **﴿Say (O Muhammad to mankind): If you really love Allaah, then follow me, Allaah will love you and forgive you your sins. And Allaah is Oft-Forgiving, Most Merciful.﴾**-(Surah Aal-'Imraan: 31).

So we say, as our scholars say, that the general guidelines for the ways of doing good, gaining closeness to Allaah, and reaching paradise are evidenced, known, and long since established by the believer's way of the Companions, and whatever goes beyond their path in adherence to the Sunnah is falsehood and futile. Considering where one's chosen way of purification of the souls comes from is something essential for any sincere Muslim who truly seeks self-purification, due to the many pleasing claims and enticing subtle calls present today.

The one who carefully looks into the guidance of the Qur'aan, with a sincere and accepting heart, finds that true purification of the souls is fundamentally tied directly to the tawheed that the first Muslims made their foundation. They find that it is essentially connected to the true worship of Allaah alone and separating ourselves from its opposite, Shirk, meaning the sin and transgression of associating others in that worship due to Allaah alone. They find that proceeding upon a path or program of successful purification is only established and realized through following revelation not through innovation.

Likewise, it is also found in the statements of the clarifying scholars, the important point that Allaah directly connects true purification to outward good deeds, such as those mentioned in the hadeeth about Abu Bakr, not only the inward state of the heart. This is clearly affirmed in many verses of the Qur'aan. Allaah, the Most High, says, **﴿But whoever comes to Him as a believer, and has done righteous good deeds, for such are the high ranks, 'Adn Gardens, under which rivers flow, wherein they will abide forever, and such is the reward of those who purify themselves.﴾**-(Surah Ta-Ha:75-76) and many other similar verses. The noble scholar Ibn Katheer, whose explanation of the Qur'aan was based upon the interpretations of the early Muslims, explained the meaning of this verse as first and foremost related to the issues of worshiping Allaah alone and the destructive highest sin of associating others with Him in

worship, and related to following the fundamental guidance the prophets and messengers came with. This is found in his words:^[26]

“... (and such is the reward of those who purify themselves.) meaning one who purifies himself from dirt, filth and associating partners with Allaah. This is the person who worships Allaah alone, without ascribing partners to Him, and he follows the Messengers in the good they came with and all that they claim.”

THE DANGER OF BELIEVING THAT SOME CLAIMED IMPROVEMENTS TO ISLAAM ARE GOOD INNOVATIONS

We find that there are many different types of misguidance and innovations witnessed in the area of purification of the self or soul. Some people believe that these new innovated practices, or revived old innovated practices of organized collective dhikr, are only small matters that help us better learn to worship Allaah. In this way they further the false claim about the place of so-called “good innovations” in Islaam. Yet the reality is, as Sheikh al-‘Utheimeen, may Allaah have mercy upon him, clarified,^[27]

“There is no doubt regarding innovation in the religion that some forms of innovation are lesser than others. Yet what is upon a person to do is to be warned from innovation generally, and be one who closely follows the methodology of Islaam proceeded upon by the first generations of Islaam.”

The sincere Muslim should also ask himself firstly about that “Sheikh” who decided that adding to the religion was needed, and so took it upon himself to further “improve” Islaam and develop these so called minor adapted forms and practices of dhikr to help purify our souls. How can he believe he has the right and authority to develop and add to those many affirmed acts of worship within the pure religion which truly develop and cultivate us as Muslims? Furthermore, for the one practicing these new ways,, why would a Muslim think that the practices within the Sunnah that were taught to the Noble Companions are not sufficient for him? Sheikh Ahmad ibn Yahya An-Najmee, may Allaah have mercy upon him, discusses this saying,^[28]

“The person upon innovation is someone claiming to be a partner or contributor in putting forth what is to be considered as the Sharee’ah just as if he was saying, “I have knowledge of a beneficial matter or practice which Allaah did not teach the Messenger of Allaah.” Therefore, Maalik Ibn Anas, may Allaah have mercy upon him, said, ‘The one who knowingly follows some innovation, is someone indirectly accusing the Prophet Muhammad with treachery in not delivering all of the message of Islaam.’

As such, it is obligatory to warn against all forms and types of innovation -that which is seen as minor as well as that which is clearly significant, that which is related to devised beliefs and that which is related to innovated actions. One should live upon the Sunnah, as this is the best thing a person can seek to do within his life in order to protect himself from facing punishment after his death.

[26] Tafseer Ibn Katheer: vol. 3 pg. 156

[27] al-Qawl al-Mufeed: vol. 1 pg. 424

[28] Fath Rabb al-Bareeyat Alaa Kitaab Aham al-Muhimaat: pg 97

Note: It is required that we know that innovation should be understood to be what is newly introduced in the religion of Islaam, as something under the banner of Islaam and attributed to Islaam. As for those scientific matters of development in worldly endeavors and newly developed technologies related to this, then this does not fall into this correct definition of innovation in Islaam, and is not considered from it. And the success is from Allaah alone.”

Here it is important to mention a dangerous misconception related to the field of efforts to teach and call to Islaam. This is the fact that some callers who, despite holding some of the core beliefs of the people of the Sunnah, wrongly hold that we should not discuss and clarify our differences with those who call to the new innovated practices found with the many different tareeqahs or paths and orders of Sufism.

Some go even further, saying that we should remain silent about some affirmed aspects that we know without question to be part of the authentic beliefs of Islaam based upon the Qur’aan and Sunnah, so as to not show disagreement with those Muslims who are Sufees. Yet Sheikh al-‘Utheimeen, may Allaah have mercy upon him, clarified the significant error of this false perspective and aspect of one’s methodology, when answering the following question, ^[29]

Question: Some of our brothers in this country who are callers to Allaah, the Most Glorified and the Most Exalted, view that it is for an overall benefit that they stand in agreement with the Sufees upon not speaking during their lectures or sermons about matters such as affirming Allaah’s ascendancy of the Throne in a manner suiting His Majesty, or the clear Sharee’ah ruling about not calling upon and supplicating for assistance and help from other than Allaah when in need, as well as other distinguishing issues.

They derive and support their position from the fact that the Prophet, may Allaah’s praise and salutations be upon him, made a peace treaty with the Jewish tribes of Medina. Is this derivation and conclusion correct sheikh? What is your guidance regarding it?

Answer: “This conclusion they have reached is not sound, and isn’t correct. Because in fact this is actually what Allaah the Most High has mentioned in the verse ﴿They wish that you should compromise (in religion out of courtesy) with them, so they (too) would compromise with you.﴾-(Surah al-Qalam: 9) Compromise within the religion is not permissible.

The Messenger, upon him be Allaah’s praise and salutations, established his treaty with the Jewish tribes upon the agreement that neither party would commit any acts of aggression against the other, not that the Muslims would be pleased and affirm their religious practices -never! It is not possible that the Messenger of Allaah ever be pleased with their religious practices -ever. And that which you mentioned includes being pleased with what those Sufees stand upon of falsehood. This action, which they present as something of overall benefit, is in reality, actually an impermissible compromise. Such compromise is forbidden in Islaam.

It is not permissible for anyone to compromise with another regarding that which is in the religion of Allaah. Rather it is an obligation to clarify and make the truth of a matter apparent to everyone. However, it is possible to correctly view that it may not be for the overall or general benefit to start by criticizing those various matters which are incorrect before speaking about anything else, and that one should start with correctly explaining what is sound and correct.

[29] Open Door Gatherings: cassette 156

For example, if you speak about the issues of Allaah's transcendence, as you mentioned, then you explain the correct meaning of His rising (in a manner befitting His majesty), and clarify its reality without first bringing forth that there are such and such people who incorrectly interpret this to mean such and such. Only doing this after the people have become accustomed to the issue and come to properly understand the truth of it. This is in order to make it easy for them moving from what is falsehood to what is the truth."

Similarly, Sheikh Ahmad Ibn Yahya An-Najmee, may Allaah have mercy upon him, said about the confusion caused by many people claiming to be from the people of the Sunnah,^[30]

"There have come forward various different people in the present age who claim that they are from the people of the Sunnah. While at the same time they take as a basis for their rulings, and as part of the Share'ah, different statements from their leading people who are not infallible, as only the Prophet was.

Such as the statement from one of their leaders who said, [We cooperate with each other in those issue in which we agree, and we simply excuse each other in those matters we disagree upon.]. How could we possibly excuse each other about everything we disagree upon?

*Does Allaah excuse the one who brings into Islaam some newly developed matter of innovation -that neither Allaah nor His Messenger came with? No, by Allaah such a person is not excused for this. Rather as the hadeeth states, {**The one who brings forth a new matter in this religion of ours -that is not part of it, that matter is rejected.**}*

Some of these people say to those who follow them, [We will fast all together collectively, either in the second or fifth day of the week, or during the days of the full moon, and then we will also break our fasts collectively all together.]

Ok, then our question is: Did the Prophet, may the praise and salutations of Allaah be upon him, ever say to his own Companions, 'We will fast all together collectively..' No, he never did. Not a single Companion reported that he ever even once said that.

The same situation of innovation is the case with the call to make the pledge of allegiance to this person or that leader, or the call focusing on establishing the governmental system of the khalifah, and the many various claims similar to these. These are all matters that clearly have no basis within the authentic Sunnah. Yet despite that, the people openly calling to them all claim that they are from the people of the Sunnah!

No, by Allaah, they are not from the people of the Sunnah, rather the true Sunnah and its people of free from them and what they claim. For this reason, every individual who innovates something new into Islaam, then certainly the Sunnah is distinguished and distinct from their religious innovation.

Those who say that it is acceptable and permissible to revolt and overthrow the Muslim governmental leaders are people who have wrongly taken from the way and methodology of the misguided sect of the Khawaarij.

[30] Audio selection in the voice of the Sheikh from a lecture entitled "Unfurled Banners of the Sunnah." cassettes numbered 197 & 198

Those who declare some of the sinning Muslims as disbelievers due to the major sins they commit are likewise taking this from the way and methodology of the Khawaarij, as well as from the sect of the Mu'tazilah. And there are many different examples of this from different innovated claims.

Therefore it is an obligation upon a Muslim who desires to be successful to clearly learn what are the actual practices of the Sunnah, so that he is saved from falling into these new innovations as if they were the Sunnah.

But as for the one who remains ignorant, in a state where he does not have the knowledge to distinguish, then these people will continue to be able to conceal their innovation and mislead him, by falsely saying "We stand upon the Sunnah and are not opposing anything from the Sunnah...."

Every Muslim should know that there is significant danger in taking on and adopting any newly developed path or program of self rectification or general worship which was unknown to the Companions of the Prophet, may Allaah be pleased with them all. As certainly among the Companions were the first and the most knowledgeable scholars of Islaam, after it's Messenger. As Sheikh Ahmad an-Najmee, may Allaah have mercy upon him, mentioned in another work, ^[31]

"...The reference in distinguishing between newly invented matters in the religion and those affirmed matters which have a Sharee'ah basis and support are those scholars who have worked with the Sharee'ah and its knowledge for a long amount of time, and who generally are found to be in a condition of steadfastness upon uprightness and guidance."

[31] Ta'sees al-Ahkaam Sharh Amdat al-'Ahkaam vol. 5: 139

A key element of true self rectification is a continuous earnest self-accounting as found in the Sunnah and in the practices of the early Muslims. Ibn al-Qayyim, may Allaah have mercy upon him, explained this clearly stating, ^[32]

“The purification of the self or soul and its becoming rectified is dependent upon it being called to account and assessed. There is no purification or rectification, nor any possibility of it being brought to a state of well-being, except through calling oneself to account. al-Hasan al-Basree, may Allaah have mercy upon him, said, ‘As for the believer, then you do not see him in any other state except as one who steps forth and confronts himself saying:

Why did I make such and such statement? Why did I eat such and such food? Why did I go to such and such place? Why did I do this thing? Why did I engage in that matter? By Allaah, I will not fall into that again” and what is similar to these statements. He takes himself to account looking at his shortcomings and deficiencies so that he has the opportunity to try to fix and rectify them.’ “

He, may Allaah have mercy upon him, also spoke about the state of the one who does not practice this and what that results in, saying, ^[33]

“It is not for the one who is an adult and someone responsible to fall into heedlessness, turning away from self examination and calling himself to account, simply letting oneself act in any manner, and being lax in important matters and simply going where they might be led. Acting this way only leads to your own ruin.

Moreover, this is the way of the people who are arrogant -they shut their eyes to their faults and wrongs, expect and count on eventually being excused and forgiven. Therefore they neglect calling themselves to account and looking at their own faults and shortcomings. Additionally, if such a person actually turns to examine himself, often he is still not bothered by his sins, as he has become accustomed to and numbingly comfortable with them, such that weaning and pulling himself away from them is something quite difficult.”

One of the early righteous individuals, Maymoon Ibn Mahraan, said, ^[34]

“A man will not be considered from among the people who correctly fears Allaah until he is someone who personally calls himself to account with more diligence than we examine and investigate our business affairs and financial pursuits, until he knows well from what efforts or wealth his food comes from, from what efforts or wealth his clothing comes from, from what efforts or wealth his drink comes from- whether from that which is permissible or what has been made forbidden.”

On this important subject, Ibn Taymeeyah, mentioned, ^[35]

[32] Madaarij as-Saalikeen: vol. 2 pg. 510

[33] Ighaathatul-Lahfaan: vol. 1 pg. 136

[34] Hilyaaryl-Awleeyah vol. 4 number 89

[35] Majmu'a al-Fataawa vol. 10 pg. 629

“A person and their deeds will not become purified until it has removed what opposes and conflicts with that desired purity. Such that a man cannot become someone successful in self-purification until he turns away from and abandons evil and wrongdoing. As that wrongdoing tarnishes and pollutes an individual and works its way into him. Ibn Qutaybah said, ‘It pollutes him, meaning weakens him through the immorality and wrongdoing he is committing.’”

There are many things of different levels of importance that people engage in that may prevent them from giving suitable focus to self purification as found within the Sunnah. One, which affects many people today, is a constant preoccupation with following the news and reading news articles. Alhamdulillah the scholars have explained that there is a way to not be over occupied and take what is beneficial while leaving what is harmful in modern news and media. The guiding scholar Sheikh Ibn Baaz, may Allaah have mercy upon him, was asked, **“It is well know that the majority of what is produced and put out on the different forms of media such as television, and similar means, that the vast majority of it contains bad behavior, shameless comedy and joking, what is entirely immoral and wicked, despite there being rare exceptions to this. As such, in this situation, should we implement the Share’ah principle of giving precedence to preventing evil over gaining some benefit in relation to the media? May Allaah grant you steadfastness.”** Hereplied,^[36]

Answer: This Share’ah guideline is a tremendous principle in Islaam which should always be applied to our affairs. This being that the essential importance of preventing possible evil and harmful outcomes, coming from a matter, must take precedence over achieving some possible beneficial results and outcomes which may be produced through it. Because preventing harm should always be given more importance than gaining a possible benefit or form of good.

In regard to these different forms of media, what is obligatory is that the ruling Muslim authorities are advised about their management by the scholars and prominent individuals, and that the common Muslims offer advice between themselves as to the best ways to use them beneficially. They all must warn against what is harmful within them, whether that occurs in the media of this land, or in that coming from other countries and places. It is an obligation to warn against any evil and wrongdoing they have, and not simply indulge or engage in it.

Similarly, we should be pleased with the truth that some programs promote, and listen to and take from them. They same applies to what is found in newspapers, we must take whatever good they have while leaving and turning away from that offensive and disagreeable material they contain. A believer must be very selective in what they take, and not simply take from anyone and everyone, and accept from anywhere and everywhere. This also applies to audio media channels and to print media which is read, meaning take from it that which Islaam considers good and beneficial and push away what they contain of evil and harmful material.

Alhamdulillah, in this land the people of knowledge continually advise and guide the rulers and authorities in this area. We ask Allaah to benefit us through understanding and practicing the reasons for being successful and guided, and that He grant the Muslim authorities success in being guided to every matter which contains that which rectifies both the Muslim lands and Muslim worshipers. Indeed, He is the best of those to be in charge of our affairs.”

[36] Ruling number 1724 from the Sheikh’s website

Yet this is not what we often see from many Muslims, who spend significant amount of time reading, discussing, debating, and commenting, with little discretion or selection, on whatever is currently found in the news. It is for this reasons that scholar Sheikh al-Fauzaan, may Allaah preserve him, warns us that,^[37]

“...Occupying oneself with general news programs and news reports regarding the various events that happen within the world without having clear knowledge of the beliefs of Islaam, and without having knowledge generally of the matters of the Sharee’ah causes misguidance and personal loss. It leads the one who spends his time this way to be someone whose thoughts are confused and chaotic, because he has substituted that which is inferior for that which is better and guiding.”

At the very minimum, it often becomes something which prevents and acts as a barrier to what would truly assist them in their lives of beneficial knowledge. Sheikh Ahmad Ibn Yahya An-Najmee, may Allaah have mercy upon him, said,^[38]

“Today, one can see many of the people who regularly and consistently read certain published magazines, purchasing them everyday and reading whatever news reports they contain. Yet perhaps a month goes by, and they have not even opened the Book of Allaah not to recite it generally, nor to read it and carefully consider its guidance. For such an individual, he should fear that misguidance would eventually overtake him. Because this can be considered wrongfully neglecting the Book of Allaah, and focusing upon which does not actually benefit, or which only benefits you to a very small degree. And certainly from Allaah we came and to Him we will return.

By Allaah, you would be shocked, as if you were to give to someone of this description a book to read by which he can actually benefit in his general understanding and his beliefs of Islaam, or by which he can benefit in some other way which would strengthen his faith, that perhaps he may take it from you but later just throw to the side not even really looking at it. And perhaps such a person would not even take or accept the book you were offering him in the first place!

So certainly, I call and invite such individuals to turn and give attention to the Book of Allaah, and to give attention to the Sunnah of the Messenger of Allaah. They should give importance and focus on that which will benefit them with Allaah the Most Perfect and the Most High, that which is better for them than the news of current world events which do not benefit a worshiper of Allaah anything in the Hereafter. It is mainly only a distraction which engages your attention for short while. And certainly from Allaah we came and to Him we will return. And the success is from Allaah”

Sheikh al-Albaanee, may Allaah have mercy upon him, also made an important distinction,^[39]

“I believe that that which assists a Muslim scholar to have the capacity to address and help rectify the different events and issues which occur, and which he is asked about by the people, is that he becomes someone who knows the relevant news and those current events which happen. And there is no means for him to do so except through reading and listening to the media, whether this is by means of the radio or by reading newspapers and magazines.

I say this, despite bearing witness that I am from those who are the furthest from putting this

[37] Beneficial Answers the Question Regarding Modern Methodologies: pg. 103

[38] Fath ar-Raheem al-Wadood fe at-Taa’leeq alaa Kitaab as-Sunnah min Sunan al-Imaam Abee Dawud

[39] Silsilaat al-Hudaa wa an-Nur audio tape series no. 704

into practice at present, as that which I undertake of working to serve the sciences of the Sunnah is enough for me.

But I do not blame the one who directs his attention to study these media, and to these sources, with the clear condition that they be someone who is knowledgeable of Islaam, and not be a general Muslim who possesses very little knowledge...”

Sheikh al-Albaanee, may Allaah have mercy upon him, also explained the general methodology of the first Muslims in relation to this issue^[40]

“...As for engaging at length in obtaining news, knowledge of armed conflicts and western politics, then this is generally from the aspect of: “Knowledge of something is better than being ignorant of it.” So this is something that we do not forsake. However, at the same time, we must not be very enthusiastic and fanatical about it.

This is since the Prophet, may the praise and salutations of Allaah be upon him, did not establish the affair of his Companions on knowing and following precisely, the news of his enemies to the same extent as he, may the praise and salutations of Allaah be upon him, used to focus on teaching his Companions knowledge from one perspective and cultivating them on fulfilling Allaah’s commands from another perspective.”

Yet how many people neglect the reading of the preserved Qur’aan or neglect cultivating our families upon beneficial knowledge from the unchanging guidance of Islaam, but diligently keep up with the current news and events which will only change tomorrow?! So look, my brother or sister, to where you put that valuable time you will be asked about on the Day of Judgement.

Another related pitfall that prevents some from working upon their own rectification, is an unbalanced focus upon other people causing them to neglect focusing upon themselves. Sheikh Saaleh Fauzaan al-Fauzaan, may Allaah preserve him, was asked, ^[41]

Is it permissible for a person to individually place himself as one who judges other people in every situation or stance? When is it permissible according to the guidelines of the Sharee’ah for a person to state about another: “This person is someone wicked,” and “This other person is not like that.”? He replied,

“It isn’t proper for a person to individually place himself as one who judges other people and forgets or neglects himself and his own condition. Rather, what a person should do is look towards recognizing the errors they have themselves firstly, before they look towards the errors of others.

*Yet, if a Muslim places himself as someone who offers advice to his brothers enjoining what is good and forbidding what is wrongdoing, then this is a good matter of benefit. But not someone simply placing himself as one who judges other people. Allaah, the Most High, says, **﴿The believers are nothing else than brothers (in Islamic religion). So make reconciliation between your brothers, and fear Allaah, that you may receive mercy.﴾**-(Surah al-Hujuraat: 10) And the Messenger, may Allaah’s praise and salutations be upon him, said, **{A believer is like a brick for another believer, the one supporting the other.}** (Saheeh Muslim: 2585) And Allaah, the Most High, says, **﴿Help you one another in al-birr and at-taqwa (virtue, righteousness***

[40] The Fataawaa of Shaikh al-Albaanee from al-Asaalh Magazine, p. 22 found in Al-Asaalh Magazine, Issue #18 originally translated by Ismaa’eel Alarcon

[41] A Selection of Islamic Rulings: Ruling no 1663

and piety); but do not help one another in sin and transgression. ﴿Surah al-Ma'idah: 2) And the Messenger, may Allaah's praise and salutations be upon him, said, {"**The religion is giving advice and well wishing.**" So we said, "**For whom, Messenger of Allaah?**" He said, "**For Allaah, His Book, His Messenger and for the leaders and the general Muslims.**"} (Saheeh Muslim from the narration of Tameem ad-Daaree, may Allaah be pleased with him), Also the Messenger, may Allaah's praise and salutations be upon him, said, {**None of you truly believes until he loves for his brother that which he loves for himself.**} (Saheeh al-Bukharee :13 & Saheeh Muslim: 77)

It is upon a person that he rectify himself firstly, and then turn to trying to rectify others from the direction of being someone who loves what is good for them and one who is sincere in conduct and advice towards them, but not doing so from the direction of simply diminishing others or indicating their faults and shortcomings without a Sharee'ah purpose. That would be something which Islaam prohibits him from doing, but doing so would be due to him being someone who loves goodness and rectification to reach those people.

In regard to a person saying, "This person is someone wicked," and "This other person is not like that". It is not justified in the Sharee'ah for one who is Muslim to state this in relation to the right of his Muslim brother except if that individual is clearly known for having turned away from what is correct, and is someone known for having an evil objective in what he does. In this case, then the one who knows the condition of such an individual it is obligatory upon him to say what he knows about his wickedness and him being far from what is correct, whenever doing so is based upon an established benefit for the religion. Such that he warns the people against that individual in order that they be protected from the danger he poses in what he does.

But for the individual who says this simply for the purpose of being able to obtain something in regard to that one, or simply to attack him without justification, then this is not permissible. This is simply personal animosity and disagreements, regarding which there is no clear established benefit for the Muslim in publicizing.

*Moreover, there is no doubt that judging the specific states and conditions of individuals requires insight and the ability to verify and confirm. As a person cannot simply rely upon his suspicions or assumptions. Allaah, the Most High, says ﴿**O you who believe! Avoid much suspicions, indeed some suspicions are sins. And spy not, neither backbite one another.**﴾- (Surah al-Hujuraat: 12)*

*Similarly it is obligatory for a person that they do not rely upon what is conveyed or narrated from the reports of a wrongdoer or corrupt individual, as Allaah, the Most High, says: ﴿**O you who believe! If a rebellious evil person comes to you with news, verify it, lest you harm people in ignorance, and afterwards you become regretful to what you have done.**﴾- (Surah al-Hujuraat: 6) For this reason, it is upon a person that they should avoid having unjustified evil suspicions about others and that they do not judge merely according to their personal suspicions.*

It is also upon him to not accept reports from those who bring them forward without careful examination and without confirmation of what is being conveyed, and that they do not make judgments about the people except through possessing the required Sharee'ah knowledge. And if he possesses the required Sharee'ah knowledge, then he judges, as is required, according to what he

has examined and confirmed to be true. But if he is someone who does not have clear knowledge of the Sharee'ah rulings and guidelines, then it is not permissible for him to judge and assess the various actions of the people.

It is upon a person to not enter into these domains and areas in which they do not have the knowledge required for working within them. As Allaah the Most High said, ﴿And follow not (O man i.e., say not, or do not or witness not, etc.) that of which you have no knowledge (e.g. one's saying: "I have seen," while in fact he has not seen, or "I have heard," while he has not heard). Verily! The hearing, and the sight, and the heart, of each of those you will be questioned (by Allaah).﴾-(Surah al-Isra': 36) And Allaah the Most High said, ﴿... and saying things about Allaah of which you have no knowledge.﴾-(Surah al-A'raf: 33)

Such that the one who does not have the required Sharee'ah knowledge must not put forth and produce judgments and rulings upon the people simply based on his suspicions or simply on his opinion or what he personally feels to be true. Rather what he must do is cease and stop doing any of this, because this matter is very dangerous. Since the one who accuses a believer of that fault which he does not actually have or described him with a description which he in truth is not characterized by, then this returns back to and strikes that false accuser. This is just as is mentioned in the hadeeth narration that if a person first accused is someone who does not actually deserve that bad description or accusation, then certainly that bad description returns back upon the one who originally stated it.

Likewise, it is not permissible for a Muslim to haphazardly say to his brother, "Oh you wrongdoer," or "You disbeliever," or "Oh wicked one," or whatever is similar to that from evil descriptions. Allaah, the Most High, said: ﴿O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former; nor let (some) women scoff at other women, it may be that the latter are better than the former, nor defame one another, nor insult one another by nicknames. How bad is it, to insult one's brother after having Faith [i.e. to call your Muslim brother (a faithful believer) as: "O sinner", or "O wicked", etc.]. And whosoever does not repent, then such are indeed dhaalimoon (wrong-doers, etc.).﴾-(Surah al-Hujjurat: 11)

It is obligatory upon a Muslim to preserve and protect himself from entering into these areas and situations. If he is someone with knowledge and insight, who has ability to accurately judge, then he must assess and judge himself firstly, and then turn towards the people afterwards. Likewise it is an obligation that he has deliberateness and confirms matters after investigating and verifying them, and not be someone who rushes quickly into such matters."

Some of this beneficial meaning has been narrated from the exemplary scholar from the Salaf, Muhammad Ibn Sireen, may Allaah have mercy upon him, in that he stated, ^[42]

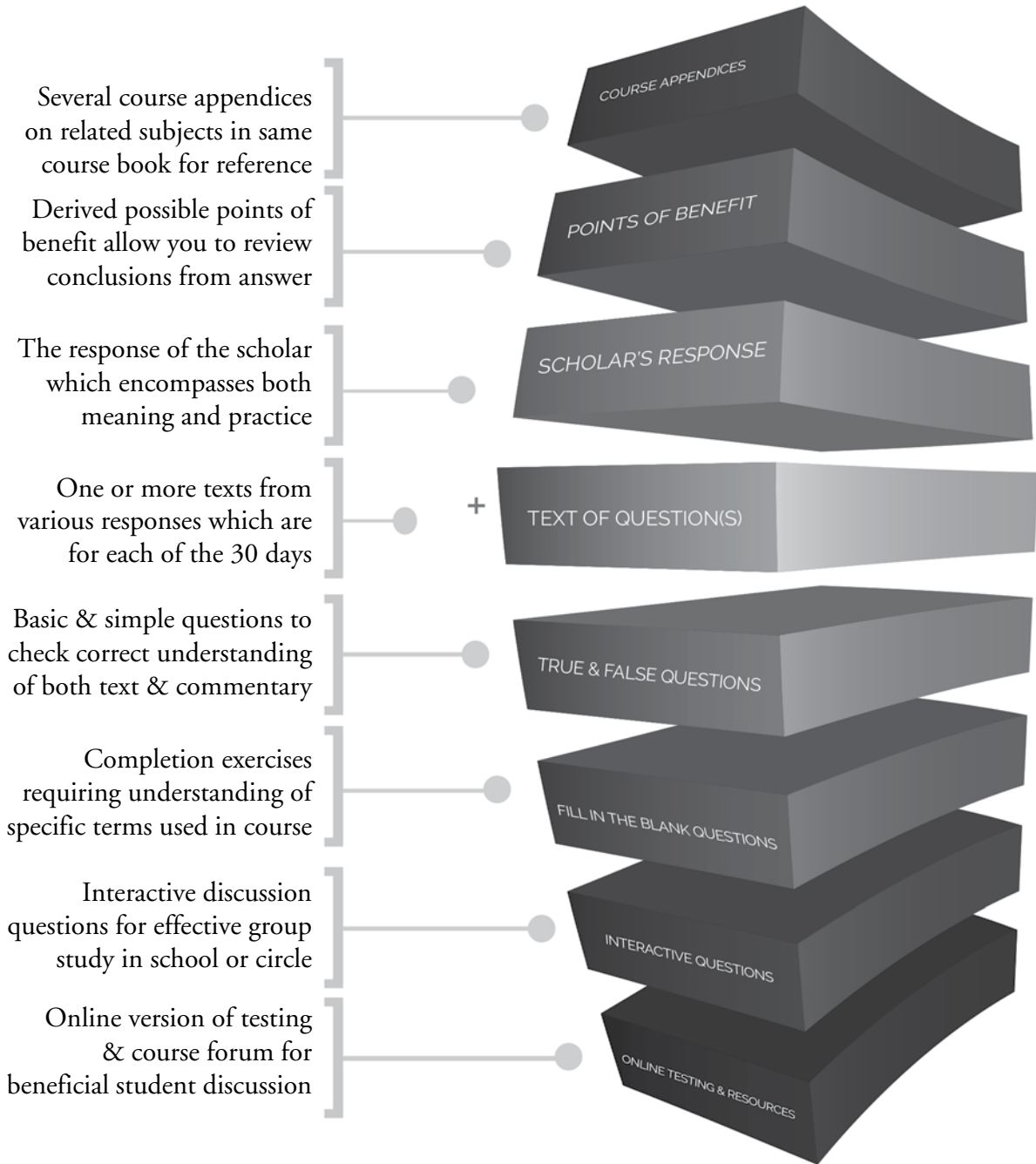
"We used to say that the people who were quickest to be preoccupied with discussing the faults of others, were those with the most faults themselves."

A second supporting narration states,

"Those fearing Allaah are occupied from being preoccupied with other people's faults, but people with many faults themselves are quickest to discuss the faults of others".

[42] as-Samt of Ibn Abee Dunya: pg. 104 and narrated by Abu Bakr ad-Denooree in al-Majlis wa Jawaahir al-Ilm: vol. 5 pg. 166

EDUCATIONAL ELEMENTS OF NEW “30 DAY” COURSE SECOND STRUCTURE



OVERVIEW OF THIS SPECIFIC “30 DAY” COURSE



All of these questions and answers selected for this course book have been taken from the twelve volume printing of ‘*Fatawaa Nur Alaa Dharb Lil Fadheelatul Sheikh al-‘Allamah Muhammad Ibn Saaleh al-‘Utheimeen*’ published by the Sheikh Muhammad Ibn Saaleh al-‘Utheimeen Charitable Foundation in 1434- the first printing. This is work of rectification and repentance is the third of a new series of books whose aim was explained in the section found just before this introduction “The ‘30 Days of guidance’ Series.”

By Allaah’s mercy, seven years ago we were blessed to produce our first course book upon a specifically designed learning framework, as mentioned at that time,

“The origin and basis for this format of study which we have developed is from the excellent book of the guiding scholar Sheikh Saaleh Ibn Fauzaan al-Fauzaan, may Allaah preserve him, in his book “*Mulkhis fee Sharh Kitaab at-Tawheed*”. In the introduction he states (page 5),

“This is an abridged commentary of the work “Kitaab at-Tawheed” of Sheikh al-Islaam Muhammad ‘Abdul-Wahaab, may Allaah have mercy upon him, which I have composed upon a modern educational methodology, in order to make it easier to understand for the beginners in their studies. I hope that Allaah will bring benefit through it, and grants it a contributing role in the spreading of knowledge and the correction of the beliefs of the Muslims...”

His basic framework for the beginner’s study of that essential book was initially the foundation for the (ongoing) development of an extended course on “*Kitaab at-Tawheed*,” as well later being further adapted and modified for other knowledge based projects - including the present course –by incorporating some of those same beneficial characteristics.” [43]

With this new series of books we take an additional step by using a format intended to facilitate consistent easy study by an individual or together with others, and by laying the groundwork for implementing two distinct online course paths based upon each book in the series.

- 1)The first is a full course testing regimen to assist with self-study as a supplement to the purchased books.
- 2)The second is planned periodic full live ILT (instructor lead training) classes based upon the series also to be offered online.

This course and course book covers and discusses several correct principles and concepts of the religion which are reflected in the understanding and practice of the guided Muslim who have always adhered to the pure Sunnah. Despite this, there is little doubt that many today do not have a firm handhold upon these principles either in their understanding or their practice, or in both. The selections in the work include authentic hadeeth narrations, statements of the Companions, as well as statements of guided scholars who came in the generations following the first three generations and diligently walked in their footsteps.

This course follows the established framework of utilizing three print publications:

[Self-Study/Teachers Edition] - all course materials, appendices, and answer key

[Directed Study Edition] - all course materials, appendices, without answer key for groups

[Exercise Workbook]- supplementary course workbook formatted to facilitate homework

This course book is structured in a simple way in order to:

1. Bring forth a short relevant quotation from a scholar intended to benefit the coming study of the material of that specific day
2. Bring forth a relevant question and the clarifying words of its scholastic answer or response and practical discussion from a well-known, distinguished scholar
3. Offer possible points of benefits from both the question and scholar’s response [44]

[43] Publisher’s Introduction to “Al-Waajibaa: the Obligatory Matters” First Edition 1430

[44] It should be noted that the points of benefit are general and connected directly to the context of the sections answers. There may be other external discussion points which apparently contradict specific points, but usually these are actually within of a different specific area of knowledge, different context, or different intended meaning. However, any points that are not understood should be referred back to one of the scholars for the best understanding of the intended guidance in the original scholastic response as well as that of any valid external discussion.

4. Offer a basic level of exercise questions in order to enable review and testing the student's knowledge of what has been presented from these beneficial questions and answers
5. Offer the reader an additional level of interactive discussion through on site forums to help him consider his current situation as a Muslim and possible ways to best implement this guidance in the daily lives of himself and his family.

The overall goal is to enable each reader to understand and practice these principles in their lives, and be able to distinguish both the people who proceed upon the original methodology and call of the Final Messenger as well as identify those individuals, groups, and sects who oppose and fight against these correct evidenced principles and beliefs.

THE SUBJECTS & AIM OF THE COURSE APPENDICES

Included along with the course, as part of the course book, there are five separate appendices:

Course Appendix 1:

Seven Goals & Objectives Which Are Sought After Through Learning and Affirming The Correct Beliefs Of Islaam

The true basis of rectification of every human being lies in it firstly affirming the correct beliefs about the Creator in order to worship Him alone, and about the creation. This is a brief yet concise explanation of these objectives by the guiding scholar Sheikh Muhammad Ibn Saaleh al-'Utheimeen, may Allah have mercy upon him

Course Appendix 2:

We Must Take Advantage Of What Remains Of Our Lives, To Return Back To Allaah...

This incredible excerpt from one of the leading scholar alive in our present age, Sheikh Saaleh al-Fauzaan, may Allaah preserve him, was given during a previous Ramadhaan, yet his excellent reminder and admonition serves as excellent encouragement towards rectification for every the striving worshiper inside and outside of that blessed month.

Course Appendix 3:

Benefits Connected to Having Taqwa In this World and the Next

This collection of brief but important points from Sheikh al-'Utheimeen show us the many benefits that developing and acting upon taqwa as we have been commanded bring to our lives in this world and in the Hereafter.

Course Appendix 4:

Guarding Ourselves & Our Families From The Dangers Within Modern Media

This is an admonition and important reminder about an obligation that many Muslims either overlook or are negligent about regarding their responsibility to control and carefully filter the different influences that enter their homes, whether material, digital, audio, or visual.

Course Appendix 5

An Overview of the Book “High Aspirations Or Goals: Those Matters Which Strengthen It And Those Which Prevent It”

This is the translated introduction and table of contents of a beneficial book from a scholar and reviewed by a major scholar that can help us understand how to best face the challenge which every Muslim who seeks to better and rectify the shortcomings in their life to live upon the guidance of Islaam. It offers a glimpse into the issue of having high aspirations and goals from the sound balanced perspective of Islaam, giving an overview of what helps and hinders us in this endeavor as Muslims.

IMPORTANCE OF READING AND RECITING THE QUR’AAN WITH CONTEMPLATION

One of the central and repeated advices given by the noble sheikh in his responses to the different questions about personal challenges and issues in striving to live their lives as Muslims, is to focus and give true attention to the Qur’aan and every practice that enables us to benefit from its guidance. This is opposed to the damaging focus that some people wrongly have of focusing upon devised statements of dhikr or poetry written by Sufees, which is not a new form of misguidance. Indeed, many centuries ago, Ibn Taymeeyah, may Allaah have mercy upon him mentioned, ^[45]

“...As such if a worshiper adopts some endeavors without a basis in the revealed Sharee’ah seeking to fulfill some of his requirements, then it is said that, to the degree that he consumes and takes on that other devised practice, then the desire he has for what actually comes from the Sharee’ah itself, and using it, weakens and is reduced.

This contrasts with the one who correctly gives importance to, and focuses upon, what comes from the Sharee’ah. That person values that legislated matter, which he loves and which he benefits from, such that it truly fulfills his religion and directs his practice of Islaam towards being complete. For this reason it is seen that many of those who listen to these written poems, with the aim of seeking rectification and purification of their hearts, experience a weakness and deficiency in their desire to listen to the revealed Qur’aan.”

Many times the sheikh advises with the recitation of the Qur’aan with careful contemplation. Indeed, Allaah the Most High, mentioned in the Qur’aan, ﴿ **Do they not then consider the Qur’aan carefully? Had it been from other than Allaah, they would surely have found therein many contradictions.** ﴾-(Surah an-Nisa’: 82) The guiding scholar ‘Abdur-Rahman as-Sa’dee, may Allaah have mercy upon him, said in his beneficial commentary an explanation of this verse.

“Here the Most High indicates His command to contemplate and carefully think about His Book, and what that means is to ponder, think and reflect about the various meanings which it contains, to think deeply about it, about both its fundamentals and the secondary matters from it, and everything its verses require and call to. This is because the careful consideration of the Book of Allaah is the key to the various areas of knowledge and different realms of understanding, and through which the conclusions leading to every form of good are reached, and every branch and domain of knowledge are derived, as well as it being that which leads to an increase in the eemaan

[45] Iqtidaa’a as-Siraat al-Mustaqem: vol. 1 pg. 543

of one's heart while enabling the roots of the tree of faith to plant themselves deeply within it.

Through this careful contemplation, one comes to know who is the Lord Who must be worshiped, what perfect attributes He possesses, and what must be disassociated from Him of attributes which are deficient. Through this contemplation one comes to understand the clear way which guides someone towards Him, the characteristics of those people who are proceeding upon that way, and what they will receive when they reach him through submission and obedience. Through this contemplation one comes to understand those who are enemies of Allaah, from among its actual true enemies, as well as that related path which only leads to His punishment, the characteristics of those people who are proceeding upon that way, and the causes they have enacted for ending up with that punishment.

Likewise reflection and thinking about the verses of the Qur'aan increases a worshiper of Allaah in knowledge, deeds, and sound insight into matters. It is for this reason that doing so is something which Allaah commands, encourages, and which He informs the creation is from the reasons due to which He sent down the Qur'aan. Just as Allaah the Most Exalted mentioned, **﴿This is a Book the Qur'aan which We have sent down to you, full of blessings that they may ponder over its verses, and that men of understanding may remember.﴾**-(Surah Saad: 29) And as Allaah the Most Exalted mentioned, **﴿Do they not then think deeply in the Qur'aan, or are their hearts locked up from understanding it?﴾**-(Surah Muhammad: 24).

From the benefits gained from contemplating the Qur'aan is that through it a worshiper gains an increased degree of certainty and firm knowledge that it is indeed the Word of Allaah. This is due to him seeing that the different verses support and verify each other, and that they agree with each other in what they convey. Such that you will see the different rulings, narrated accounts, and types of information are repeated in various places and passages in the Qur'aan, yet all of them are in agreement and affirm each other without contradiction.

Through this, one understands the complete nature of the Qur'aan and that its origins are from the One Whose knowledge encompasses every single matter in creation. For this reason Allaah the Most High said, **﴿Do they not then consider the Qur'aan carefully? Had it been from other than Allaah, they would surely have found therein much contradictions.﴾**-(Surah an-Nisa': 82) meaning that since it is from Allaah its essential nature is that it is free from any contradictions and errors."

Ibn al-Qayyim, may Allaah the Most High, have mercy upon him, said,^[46]

"If people understood what benefit could be found in the practice of reading and reciting the Qur'aan with careful contemplation they would occupy themselves with it rather than anything else. Such that if you are reciting, along with thinking carefully about the verses recited, then when you happen to come upon a verse which is about something you need to strengthen and rectify your heart, then you repeat it several times, perhaps even a hundred times, or to the degree of repeating it the entire night. As reciting a verse while thinking carefully about it and understanding its guidance is much better than completely reciting a large portion without contemplation and understanding. Moreover, it brings more benefit to the heart and it calls one toward the increasing of your emaan and tasting the sweetness of the Qur'aan.

[46] Miftaah Dar al-Sa'aadah, vol. 1 pg. 187

Doing this is what has been mentioned as the practice of the guided first generations of Muslims. One of them might continually repeat and focus upon a single verse until the morning prayer. Additionally, it is affirmed that the Messenger of Allaah, may the praise and salutations of Allaah be upon him, stood in ritual prayer reciting a single verse repeating it until the time of fajr. That verse was the statement of Allaah, ﴿ If You punish them, they are Your slaves, and if You forgive them, verily You, only You are the All-Mighty, the All-Wise ﴾-(Surah al-Ma'idah: 118) Certainly, reciting the Qur'aan while thinking carefully about its guidance is the very foundation to the rectification of one's heart."

This also benefits us in our efforts of memorization of the Qur'aan. It is narrated on the authority of Ibn 'Umar, may Allaah be pleased with both of them, that the Prophet, may the praise and salutations of Allaah be upon him, said,^[47]

{When one who has committed the Qur'aan to memory (or who is familiar with it) gets up for night prayer and recites it night and day, it remains fresh in his mind, but if he does not get up (for prayer and thus does not recite it) he forgets it.}

Ibn Taymeeyah, may Allaah have mercy upon him, summarized this ocean of benefits related to our turning our faces to focus upon the Qur'aan by saying,^[48]

"I have not seen anything which nourishes the mind and the soul, which preserves one's physical body, and possesses what leads a worshiper to contentment more than the practice of continually and regularly reading and studying the guidance found within the Qur'aan, the Book of Allaah, the Most Glorified and the Most Exalted."

There are also additional benefits which may come from a Muslim giving attention to the reading and recitation of the Qur'aan, which many might be unaware of, but which were mentioned by some of the people of knowledge from among the first distinguished generations of this Muslim Ummah. 'Abbaas Ibn 'Abdul-Daa'im al-Ma'ree al-Kinaanee, may Allaah have mercy upon him, said that Sheikh Dhareer advised and counseled him saying,^[49]

"Frequently recite the Qur'aan and do not turn away from doing so, as this will facilitate and make easy for you that other knowledge which you are seeking, according to how often you recite the Qur'aan."

He himself said, "So I've come to see that this is true and myself tested it and practiced it often. Whenever I would recite frequently it would generally be made easy for me to study and listen to hadeeth narrations and write down and record many of them. And if I did not recite the Qur'aan, then this other effort was not made easy for me."

In connection to their recitation, the leading scholars -past and present- were also diligent in considering the verses of the Qur'aan, writing down the understanding which that contemplation produced, as well as later teaching that to others. Sheikh Muhammad Ibn Saaleh al-'Utheimeen, may Allaah have mercy upon him, mentioned in his explanation of the work *al-Kaafeyah ash-Shaafeyyah* of Ibn al-Qayyim, about his well-known Sheikh and teacher,

[47] Saheeh Muslim: 789

[48] Majmu'a al-Fataawa vol. 7 pg. 493

[49] Dheel Tabaqaat al-Hanabilah: vol 2 pg. 98

“...I saw a small book which was possessed by Sheikh ‘Abdur-Rahman as-Sa’dde, may Allaah have mercy upon him. He said it was his book in which during Ramadhhaan when he was reciting the Qur’aan, whenever he came across a verse that called for it, he would stop at that verse, contemplate its meaning, and write down about its various benefits that occurred to him which were not found in the presently available works which explain the Qur’aan.”

In relation to the efforts of the early scholars to teach the Qur’aan, Imaam adh-Dhahaabee, may Allaah have mercy upon him, mentioned in Seeyar ‘Alaam an-Nubalaa ^[50] that Sheikh al-Islaam Abu ‘Ismaeel al-Harawee, may Allaah have mercy upon him, held three hundred and sixty sittings of knowledge explaining and understanding just the specific verse ﴿ **Verily those for whom the good has preceded from Us** ﴾ (Surah al-Anbiyaa’:101). This helps us understand why the Qur’aan should have such a place of priority in our lives and studies.

Furthermore, it also is the firm foundation for clarifying every form and type of misguidance and innovation found among the Ummah, past and present. As Imaam Ahmad, may Allaah have mercy upon him, said, ^[51]

“If a person were to truly contemplate the Qur’aan, he would surely find that which refutes every individual upon innovation in the religion as well those new innovations those people proceed upon.”

[50] Seeyar ‘Alaam an-Nubalaa vol. 18 pg. 514

[51] as-Sunnah of Khalaal pg. 912

Another of the central advices given by the noble sheikh in his responses to the different questions of those striving to rectify their lives as Muslims is to be diligent in the practice of supplicating to Allaah alone for assistance, rectification, steadfastness, and every good a believer needs. This is also something the Salafee scholars have always focused upon. Their works clarifying the importance of only directing supplication to Allaah alone rather than the forbidden practice of asking help from the righteous dead in graves, claiming to seek their intercession with Allaah for you. We should always remember and be encouraged by the fact that Allaah is the One who hears and can answer every single supplication directed sincerely to Him alone despite our state of sin and wrongdoing. Consider what Ibn ‘Uyainah, may Allaah have mercy upon him, said,^[52]

“Do not turn away from making supplication, do not allow what you know of your own faults to prevent you from making them. As certainly, Allaah answered the supplication of Iblees, and he is the most evil of all creation. ﴿Iblees said: “Oh my Lord! Give me then respite till the Day they (the dead) will be resurrected. Allaah said: “Then verily, you are of those reprieved,﴾-(Surah al-Hijr: 36-37)”

What is important is to establish the making of supplications in your daily life, as a regular practice based upon the guidance of the Sunnah. It is narrated on the authority of ‘Umar Ibn al-Khattab, may Allaah be pleased with him, that he said,^[53]

“Certainly I do not give any concern to the expected responses to my supplications, but give importance to making supplications. As when focusing upon making supplications then the desired response to them comes along with that.”

From the guidance of the Sunnah is purity of intention in everything we undertake, and this is truly important to remember when supplicating to Allaah. It is narrated on the authority of ‘Abdullah Ibn Mas’ood, may Allaah be pleased with him, that he said,^[54]

“Allaah only accepts the earnest and purest of supplications. Certainly He, the Most High, doesn’t accept that which is made so that you are heard by others, nor that done for show and prominence, nor that done playing around, nor that made while being distracted or heedless. He only accepts that supplication made earnestly, sincerely from one’s heart.”

This importance of sincerity becomes even more clear from what has been narrated on the authority of Hudhaifah, may Allaah be pleased with him, in that he said,^[55]

“The people will soon reach a time in which no one will be successful in surviving its trials, except the person who makes supplications, the way a drowning man makes supplications to Allaah.”

[52] Shu’ab al-Emaan: vol. 1 pg. 53

[53] As narrated by Ibn Taymeeyah as transmitted in his work Iqtidhaa’ as-Siraat al-Mustaqeem.

[54] Shu’ab al-Emaan: vol. 2 pg. 51-52

[55] This was narrated by Imaam al-Bayhaqee in Shu’ab al-Emaan: vol. 2 pg. 52 and Ibn Abe Shaybah in his Musannaf vol. 7 pg. 40

For this reason, making it our regular practice in all conditions opens the doors for a Allaah's assistance in the future. It has been narrated that Abu ad-Dardaa', may Allaah be pleased with him, said,^[56]

“Supplicate to Allaah during those days in which you are in ease and things are going well, so that perhaps He may respond to your supplications during those days in which you face trials and difficulties.”

Another matter for us all to remember, especially for someone working to make beneficial changes in their life, is that those good deeds you increase in when trying to better yourself as a Muslim can be a further reason for your supplications to be answered by Allaah. Imaam at-Tabaree narrates in an explanation of the statement of Allaah, the Most Glorified and the Most Exalted, **﴿ And your Lord said: “Invoke Me, and ask Me for anything I will respond to your invocation.﴾**-(Surah Ghaafir: 60) that al-Hasan al-Basree, may Allaah have mercy upon him, said,^[57]

“Know with surety, and be given glad tidings, that it is a right of those who have faith in Him and do good works upon Allaah, the Most Glorified and the Most Exalted, that He respond to them and increase them in His favors.”

Just as it has been narrated that the Companion Abu Dhar, may Allaah be pleased with him, said,^[58]

“It is sufficient to make supplication along with a measure of engaging in good efforts, just as it is sufficient to have food along with a measure of salt.”

So do not be like the one who supplicates for rectification of his shortcomings as a Muslim, but wrongly neglects other good deeds and personal efforts which would actually help bring that about, as Wahb bin Munabih said,^[59]

“The one who supplicates without joining that with deeds and actions, is like the one trying to shoot an arrow without any bow”.

If you truly want rectification, no matter how many problems we have and how many issues we face in our personal lives, rectification is possible in this world and life. So we should always remember the essential role making supplication has always played in the life of the striving worshipers of Allaah. What an excellent statement is found from Habeeb Abee Muhammad who said,^[60]

“The overall proven remedy and cure for matters is making supplication.”

[56] This was narrated by Imaam Ahmad in his work az-Zuhd pg. 135, Abu Na'eem in al-Hilyah: vol. 1 pg. 225, and Imaam al-Bayhaquee in Shu'ab al-Emaan: vol. 2 pg. 52

[57] Narrated by Imaam at-Tabaree, in his explanation of the Qur'aan vol. 2 pg. 94, and by at-Tabaraanee in his work ad-Duaa' pg. 9

[58] Ibn Abe Shaybah in his Musannaf vol. 7 pg. 40

[59] Narrated by Ibn Abe Shaybah in his Musannaf vol. 7 pg. 39 and in Shu'ab al-Emaan: vol. 1 pg. 53

[60] Mujaabooa ad-Da'wah of Ibn Abee ad-Dunyaa

A third important advice given by the noble sheikh in his beneficial responses to the different questions of those Muslims seeking rectification and closeness to Allaah, is to be regular in the practice of making dhikr as is found in the pure authentic Sunnah. Yet many of us, when we read about the authentic forms of dhikr mentioned in the treasured works in which the Sunnah has been preserved, are not fully aware of the important meanings within them from the direction of our essential beliefs as Muslims. In an excellent selection entitled 'The Sharee'ah Objectives Of The Authentic Statements Of Dhikr', Sheikh Muhammad Baazmool explains to us that,^[61]

"The different wording of the statements of dhikr found in the source texts are all related to four meanings:

Firstly, removing and freeing Allaah from evil, deficiency, or fault. This is the basis and fundamental meaning of subhanAllaah " (how free is Allaah from any fault or shortcoming).

Secondly, glorifying Allaah, the Blessed and the Most High, and praising Him. The basis of this is offering Him, the One free from all fault, praise, such as is found in the statement of remembrance "alhamdulillah" (all praise is due to Allaah)

Thirdly, supplicating for the sake of offering worship, or for the sake of turning to Allaah regarding a specific issue or request. The best of supplications and the best forms of dhikr or remembrance is the statement "La ilaha illa Allaah" (there is none worthy of worship except for Allaah). Moreover, this refers back to what is found in the various statements and forms of asking for forgiveness from Allaah, and of sending praise and salutation upon the Prophet, (may the praise and salutation of Allaah be upon him).

Fourthly, exalting and venerating Allaah. The basis of this is found in the statement "Allaahu akbar" (Allaah is the greatest) Since al-Kabeer is the One who is exalted far above everything other than Him. Meaning that Allaah is greater than everything and everyone. He is greater in His ability and Exalted nature. He is the One Whose greatness is due to His essential nature and perfect attributes. His position of greatness and grandeur is found in the hearts of His close associates from among both the people of the earth and the angels in the heavens.

These four meanings are found in all righteous beneficial statements of remembrance:

SubhanAllaah, alhamdulillah, Allaahu akbar, la ilaha illa Allaah (How free is Allaah from any fault or shortcoming, all praise is due to Allaah, Allaah is the greatest, there is none worthy of worship except for Allaah)

For this reason these four expressions are repeated in different forms in the various transmitted statements of remembrance.

All of these meanings are gathered in the phrase "al-hamd wa thinaa' lilllah 'aza wa jall" Since al-hamd, encompassing the meaning of freeing Him from all deficiencies, as well as that supplication made for the sake of offering worship, and the praising and exaltation of Him, who is free from every fault, in both His essential nature and His affirmed attributes.

For this reason, and Allaah knows best, it is mentioned in the hadeeth related to the major

[61] As found from the Sheikh official Facebook pg.

intercession of the Prophet for his Ummah on the Day of Reckoning. The Prophet suffices with that statement which offers the praise of Allaah, as this praise itself encompasses every required meaning of dhikr and remembrance.

This authentic narration was mentioned by al-Bukhaaree in the Book on Tawheed, in the nineteenth chapter “..To one whom I have created with Both My Hands...” as hadeeth number 7410 and also narrated by Imaam Muslim in the Book of Faith, in the chapter “The Status of the Lowest people in Paradise” hadeeth number 193

Additionally, from the hadeeth of Anas, may Allaah be pleased with him, which states, {... I will then raise my head and praise my Lord with certain praises which He has taught me, and then I will intercede...} and in the wording found in Saheeh Muslim {I would then stand before Him and would extol Him with praises which I am not able to do now, but with which Allaah would inspire me.}

Such that he, the Messenger, was the one who continually praised Allaah. As is mentioned in the Qur’aan, ﴿Glorified be your Lord, the Lord of Honor and Power! (He is free) from what they attribute unto Him! And peace be on the Messengers! And all the praise and thanks be to Allaah, Lord of the ‘alameen (mankind, jinn and all that exists).﴾-(Surah As-Saffaat: 180-182)”

From among the beneficial narrations related to remembrance of Allaah, which some of the prominent past and present scholars of hadeeth have stated is authentic, is the following narration. It is a narration containing a statement of dhikr that should be relatively easy to use with little memorization or difficulty in learning, especially for some of our older brothers who have not had the opportunity to learn the Arabic languages, as some of them have mentioned to me. The hadeeth is on the authority of ‘Amr bin Shu’aib who narrated from his father, from his grandfather, that the Messenger of Allaah said:

{Whoever says “subhanAllaah” (which means how free is Allaah from any fault or shortcoming) a hundred times before the rising of the sun and before its setting, it is better than one hundred sacrificial camels.

And whoever who says “alhamdulillah” (which means all praise is due to Allaah) a hundred times before the rising of the sun and before its setting, it is better than providing a hundred horses in the cause of Allaah.”

And whoever says “Allaahu akbar” (which means Allaah is the greatest) before the rising of the sun and before its setting, it is better than freeing a hundred slaves.

***And whoever say “La ilaha illa Allaah wahdahu la shareek lahu, lahu al-mulk wa lahu alhamd wa hu alaa kulli shayan qadeer.” (which means there in none worthy of worship except Allaah alone, having no partners. His is the dominion, and to Him belong all the praises and thanks, and He is able to do all things.) a hundred times before the rising of the sun and before its setting, then no one shall bring on the the Day of Resurrection, more than what he brought, except one who said similar to what he said, or increased upon it.}* ^[62]**

[62] Sheikh al-Albaanee authenticated this narration in his work Saheeh at-Targheeb wa al-Tarheeb no. 658 saying “Hasan (authentic) as narrated by an-Nasaa’ee.” In the related footnote he states “Narrated by an-Nasaa’ee, meaning in the work ‘al-Yawn wa Layl’ (476/821) from the narrations of al-Awzaa’ee on the authority of ‘Amr Ibn Shu’aib. I say this chain is hasan - an acceptable degree of authenticity and that al-Haafidh Ibn Hajr indicated his own strengthening of it in Fath al-Baaree: vol. 11: pg. 202.

How many authentic sound statements of dhikr which the Messenger of Allaah, may the praise and salutations of Allaah be upon him, taught directly to the best generation of Muslims, the Noble Companions, may Allah be pleased with them all, have some people left and turned away from. They have abandoned them, in order to adopt something newly developed and brought into the practices of Islaam, but unknown to the first and best Muslims whom emigrated to Medinah for Allaah's sake, and unknown to those from the Muslims of Medinah who supported them fully for Allaah's sake.

ESTABLISHING TAQWA UPON TRUE BELIEF IS THE TRUE ROAD TO SELF RECTIFICATION

The Companion's lived their lives upon the clear guidance of their beloved Prophet, and found sufficiency in what he conveyed to them from his Lord. They, may Allaah be pleased with them all, became successful in this life and the next by adhering closely to those specific beliefs, statements and actions which the Messenger of Allaah, may the praise and salutations of Allah be upon him, turned their heads towards, had them focus upon, and placed directly in their hands. Yet today, many wish to turn our heads in a different direction towards new beliefs and acts of worship that were completely unknown to those successful believing men and women. This is true whether that new focus be through the transgression of engaging in a new methodology of inner self improvement and rectification, or reviving and reinventing acts of varying levels of minor and major disbelief of seeking assistance, slaughtering animals for, and supplicating to the dead righteous in their graves, as practiced and called to by some extreme Sufees.

Many of the people today unfortunately have become accustomed to and feel safe heedlessly taking from these different directions, ideas, and programs when trying to better themselves and their lives. Yet we should actually slow down, stop and give them a long discerning look, always being aware that misguidance is something that is easy to slip into. This was true in the early century of Islaam when Shaytaan inspired people towards misguidance and it is true today. As is well known to many of us, one of the early scholars Imaam al-Barbahaaree, may Allaah have mercy upon him, said:

May Allaah have mercy upon you! Examine carefully the speech of everyone you hear from in your time particularly. So do not act in haste and do not enter into anything from it until you ask and see: Did any of the Companions of the Prophet, may Allaah's praise and salutations be upon him, speak about it, or did any of the scholars? So if you find a narration from them about it, cling to it, do not go beyond it for anything and do not give precedence to anything over it and thus fall into the Fire.

Sheikh Saaleh al-Fauzaan, may Allaah preserve him, explained this statement saying, ^[63]

“Do not be hasty in accepting what you may hear from the people as correct, especially in these later times. As now there are many who speak about so many various matters, issuing rulings and ascribing to themselves both knowledge and the right to speak. This is especially the case after the emergence and spread of new modern day media technologies...”

[63] A Valued Gift for the Reader Of Comments Upon the Book Sharh as-Sunnah', pg. 102

Furthermore he, may Allaah preserve him, also emphasized in another work the danger of someone feeling that they don't need to be careful about slipping into clear misguidance in their personal understanding and practice of Islaam, saying, ^[64]

“No one should commend or praise himself in relation to his practice of his religion. No one should be someone who does not fear falling into trials and harmful circumstances, as long as they are still alive in this world. As every individual or person can be subjected or exposed to harmful trials. Indeed, well known prominent scholars have become misguided, and their steps faltered and they slipped into matters of falsehood, and so ended up upon misguidance. Yet these were people who were scholars!

Therefore the danger is significant and serious, and a person should never consider themselves safe from him possibly stumbling and tripping up in the affairs of the religion and so slipping into misguidance.” ‘

But if we establish Islaam as the first Muslims did, by fulfilling the command to have taqwa in everything we do, we establish that firm foundation to practically rectify our lives, to truly purify our souls and be successful. Having taqwa, by fulfilling the commands of Allaah revealed in Islaam as much as we can, and staying away from the prohibitions revealed in Islaam, ensures that we follow Allaah's guidance inwardly and outwardly with falling into extremism or neglect. Sheikh al-Fauzaan, may Allaah preserve him and extend his life, explained this general command to strive and struggle to always have and act upon taqwa, saying the following, ^[65]

*“...The one who fears Allaah to the limits of his capacity and ability, then he fears Allaah truly and properly as He should be feared. It is upon a Muslim to fear Allaah consistently and regularly in every place and location. He should fear Allaah in his situations of ease as well as when he is in difficulty and hardship. He should fear Allaah publicly when he is among the people, and fear Allaah when he acts privately away from them. This is just as was mentioned by the Prophet, may Allaah's praise and salutations be upon him, when he said, **{Fear Allaah wherever you are...}***

As for the person who fears Allaah publicly among the people but when he is in private he opposes Allaah by committing transgressions and wrongdoing, then this is the path travelled by the hypocrites who will be in the lowest levels of Hellfire, where they will find no one to assist or help them.

But the believer strives to fear Allaah continually and consistently in a condition of hardship and one of ease and well being, in any place he might be, he is afraid of Allaah's punishment and fears him. This person is the one who fears Allaah correctly, so all of you must hold firmly to this essential matter of taqwa, may Allaah bless you all”...

[64] E'aanat al-Mustafeed fee Shark Kitaab at-Tawheed vol. 1 pg. 129

[65] Taken from a sermon found at <http://www.alfawzan.af.org.sa/node/14392>

So do not underestimate the true blessing of being guided to practice Islaam through establishing taqwaa as opposed to adopting a methodology of claimed special daily or weekly innovated gatherings or practices of dhikr. As one of the earlier scholars, Ja'far Ibn Muhammad, said,^[66]

“The one whom Allaah, the Most Glorified and the Most Exalted, takes out of the dark shadow of disobedience to the glory and honor of obedience has been enriched without material wealth, and has been given comfort without it being necessary for a companion from among men to offer it to him, and has been made noble without a tribe to convey that upon him by lineage.”

I advise myself and every striving Muslim to hold close to the people of the Sunnah and adherence to the Jama'ah, those who are truly satisfied with the Sunnah in every respect of their lives, and who are actually striving to make the Sunnah a reality in their lives and the lives of their families, despite all of our many shortcomings in that. Imaam Ahmad, may Allaah have mercy upon him, said towards the end of the letter which he is known to have sent to al-Mussadad,^[67]

“...Love the people of the Sunnah upon what they might have among them. We ask that Allaah make you and us die upon the Sunnah and upon adherence to the Jamaa'ah, and that Allaah bless you and us that we truly follow knowledge, and that He bless you and us to stand upon whatever He loves and is pleased with of matters.”

This statement reminds us that the choosing of good companions is so essential to us as Muslims generally, and specifically, even more so for anyone who realizes that he must give importance and focus to self-rectification and growth as a Muslim, and start to give that importance. Certainly the Messenger, may Allaah's praise and salutation be upon him and his family, said, ***{An individual is upon the religion of his associate or friend}***^[68] Imaam Ibn al-Qayyim, may Allaah, the Most High, have mercy upon him, explains how that choice of associates and friends is actually reflected in our lives,^[69]

“The person who is the most beneficial to you is the one who empowers and strengthens that good within yourself, such that it cultivates goodness within you and helps you produce and facilitate that which benefits you. Such a person is a blessed support for you in striving to benefit yourself, and just as you benefit from your interaction with him, in truth he benefits from his interaction with you, maybe even to a greater degree.

While the most harmful of people to you is the one who emboldens and strengthens that which is within you, such that you are directed to disobey Allaah, so he is someone who assists you in harming yourself and lowering yourself towards ruin.”

[66] al-Adaab as-Sharee'ah: pg. 153

[67] Tabaqaat Al-Hanaabilah: vol. 1, pg. 345

[68] Narrated in Sunan Abu Daawud: 4833/ Jaame'a at-Tirmidhee: 2378/ & Musnad Imaam Ahmad: 7968, 8212/ -from the hadeeth of Abu Hurairah. It was declared authentic by Sheikh al-Albaanee in Silsilat al-Hadeeth as-Saheehah :927, Mishkaat al-Masaabeh: 5019, Saheeh al-Jaame'a as-Sagheer: 5858, his verification of al-'Emaan by Ibn Taymeeyah pg. 55, as well as in Saheeh Sunan Abu Dawud, & Saheeh Sunan at-Tirmidhee. Sheikh Muqbil declared it authentic in al-Jaame'a al-Saheeh: 4565, 4292.

[69] al-Fawa'id pg. 192

We should each seek for ourselves and our true friends a successful good end to this passing life. And we must know, and should remind ourselves often, that this means dying firmly upon that straight path we have embraced as Muslims. Mu'tamir Ibn Sulaymaan, may Allaah have mercy upon him, from the early Muslims, said, ^[70]

“My father once came into where I was, where I was sitting depressed or sad. He asked me, “What is the matter?” I replied, “One of my friends has died.”

He then asked, “Did he die upon the Sunnah?” I answered “Yes.” So he said, “Then do not worry or fear for him.”

Similarly, reminding us that our efforts to live Islaam are something we must be continually committed to until we leave this abode of tests and trials. Imaam Ahmad, may Allaah have mercy upon him, said, ^[71]

“The one who dies upon Islaam generally, and the Sunnah specifically, dies upon every form of good.”

That good end is what we must strive for as the true goal as a Muslim seeking steadfastness upon the truth. Muhammad Ibn Hasnaweeayah, from the early Muslims, narrates, ^[72]

“I was sitting in the presence of Abu ‘Abdullaah Ahmad Ibn Hanbal when a man came to him from the people of Khurasaan. The man said, ‘Oh Abu ‘Abdullah I came to you from Khurasaan specifically to ask you about an important matter. Imaam Ahmad said to him. “Ask.” So then the man said, “When does the worshiper of Allaah come to taste the assurance and comfort in his efforts of life?”

Imaam Ahmad, said. “When he is blessed to take his first step into Jannah.”

This is accomplished through gaining the true closeness with Allaah in the next world, which people of the Sunnah seek, by adhering closely to the revealed guidance of Islaam and turning away from all other inferior ways in this world. The guiding scholar Sheikh Zayd Ibn Muhammad al-Madkhalee, may Allaah the Most High, have mercy upon him, explains the reality of that final success of true blessed closeness to Allaah by saying, ^[73]

“When Allaah reveals Himself, in a manner which suits His majesty, to His close associates in Jannah, they will forget every incredible blessing and reward that have been given until that time.

Oh Allaah, do not forbid from us the good that is with You of Your favor and goodness due to that evil and those wrongs that we ourselves have of shortcomings and transgressions, this we ask You, the Most Generous, the Most Gracious, the Most Merciful.”

[70] Sharh Usul ‘Itiqaad Ahlus-Sunnah of Imaam Laalakaa’ee vol.1 pg. 67

[71] Siyaar ‘Alaam an-Nubalaa’ vol. 11 pg. 296

[72] Tabaqaat Al-Hanaabilah vol 1. pg. 291

[73] Awdhah al-Ma’anee pg. 189

I close saying, as the noble distinguishing and cultivated sheikh the guiding scholar Sheikh Ahmad Ibn Yahya an-Najmee, may Allaah have mercy upon him, stated in his introduction to the book *Al-Fataawa al-Jaleeyah* part 2,

“I do not free myself from committing mistakes in this work, as indeed no one is free of this. And I hope from the noble reader that if he encounters something that it is obligatory to warn about that they should draw my attention to that as someone whom indeed I would thank, and that they inform me of that mistake, clarifying to me what exactly is the mistake in what was stated and how it conflicts with Sharee’ah evidences. As the brother who advises me will find me as one who submits and yields to the truth, turning towards it.

That which I do request from the reader is that they offer supplications for me in my absence. As indeed I am in need of such supplications, that Allaah forgive my sins, and that He give me insight into my shortcomings, and that He bless me with steadfastness upon the truth until I meet Him as one clinging even to the very edges of the Sunnah, having proceeded upon the straight methodology and way, and having placed my reliance upon the Most Gracious, the Most Merciful.”

That which is correct from my efforts as a student is from the guidance of Allaah and only through His mercy, and that which is deficient is only from myself and Shaytaan, the accursed enemy of those who believe.

We ask Allaah guide us towards every action of true self rectification that He is pleased with, and distance us from every false priority, focus, and undertaking, which may cause us fall into one of the traps of Shaytaan.

May the praise and salutations of Allaah be upon the Messenger of Allaah, his household, his Companions, and all those who follow his guidance until the Day of Judgement. All praise is due to Allaah alone, Lord of all the worlds.

*Abu Sukhailah Khalil Ibn-Abelahyi
Taalib al-Ilm Educational Resources
the 3rd of Shawwal, 1438*

(Corresponding to Jun 27th, 2017)



Day 1

Benefit from Sheikh Saaleh Ibn 'Abdul-'Azeez Aal-Sheikh:

Having emaan or faith in the commands and prohibitions of Allaah- comes about by affirming them, believing in their correctness, as well as acting according to them.

[1]

[1] The source of these benefits is the Twitter account run on behalf of the Sheikh and are taken from his various classes, lectures, and works.

Day 01: How do I work to save myself from Hellfire?

QUESTION:

How can a Muslim guarantee for himself that he will be saved from remaining in the Hellfire?

It is not possible for anyone to absolutely guarantee himself from the punishment of remaining in Hellfire. Because as the Messenger of Allaah, may the praise and salutations of Allaah be upon him, said, *{Verily, the hearts of all the sons of Adam are between the two fingers out of the fingers of the Compassionate Lord as one heart. He turns that to any direction He likes...}* (Saheeh Muslim: 2654) However, a believer hopes to be blessed with Allaah's mercy, and be saved from Hellfire, through what he puts forth of the worship of Allaah alone without associating any partners with Him, performing and carrying out whatever Allaah has commanded, and turning and staying away from everything that Allaah has prohibited. Just as Allaah, the Most High, has said, *﴿ And march forth in the way (which leads) to forgiveness from your Lord, and for Paradise as wide as the heavens and the earth, prepared for Al-Muttaqoon . Those who spend (in Allaah's Cause) in prosperity and in adversity, who repress anger, and who pardon men; verily, Allaah loves Al-Muhsinoon (the gooddoers). And those who, when they have committed faahishah (great sins as illegal sexual intercourse) or wronged themselves with evil, remember Allaah and ask forgiveness for their sins; – and none can forgive sins but Allaah – and do not persist in what (wrong) they have done, while they know. For such, the reward is forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (who do righteous deeds according to Allaah's Orders). ﴾*-(Surah Aal-'Imraan: 133-136)

As such, if an individual fulfills whatever Allaah has made obligatory upon him, and abandons whatever Allaah has prohibited for him, sincerely doing this for Allaah's sake alone, and in adherence to the guidance of His Messenger, may the praise and salutations of Allaah be upon him, then he rightly hopes that through this Allaah will save him from Hellfire, and enter him into Paradise.

What is suitable and proper for the one who is like this is that he has the best and good suspicion about Allaah, and not despair of receiving the mercy of Allaah, the Most Glorified and the Most Exalted. But along with this, every person should fear that there maybe something which causes his deeds and works to not be accepted by Allaah.

Because every person is just a human being, certainly there might be found in his heart self amazement, due to his deeds and accomplishments, which ruins and prevents the acceptance of his deeds by Allaah. Or there might be within his heart something related to an intention to do some deeds for other than Allaah's sake. Or there might be within his deeds something which is actually something wrongly innovated into Islaam.

As such, an absolute guarantee is not found for us as specific individual Muslims, but in a general way we say that Allaah the Most High has indeed said, ﴿ *Whoever works righteousness – whether male or female – while he (or she) is a true believer (of Islamic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter).* ﴾-(Surah an-Nahl:97).



POINTS OF BENEFIT

1. It is necessary to rely upon Allaah and His guidance to protect us from being of those who stay or remain in the punishment of Hellfire.
2. Allaah has guaranteed in the Qur'aan that the Muslims generally will be saved from Hellfire and entered into His Paradise. But this guarantee is not stated for us, as specific Muslim individuals.
3. Allaah can direct and turn the heart of any person towards guidance or misguidance.
4. A Muslim should rightly have hope that he is saved from Hellfire due to his efforts to worship Allaah alone, and to follow Allaah's commands and prohibitions.
5. A Muslim should fear that there may be something inward within his heart connected to his good deeds, such as self amazement, that might prevent them being accepted by Allaah.
6. A Muslim should fear that there maybe something related to innovation or opposition of the Sunnah connected to his outward good deeds that might prevent them being accepted by Allaah.
7. A Muslim should rightly have hope that he will be entered into Paradise due to his efforts to fulfill all of his obligations as a Muslim, with sincerity and adherence to the authentic Sunnah.
8. A Muslim who is striving to worship Allaah should have a good suspicion about Allaah and not despair of receiving His mercy.
9. No one in creation has the ability to forgive our sins, only Allaah can do so.
10. Allaah's forgiveness and Paradise is for those who have taqwa or fear Allaah generally, those who work to follow Allaah's commands and turn away from His prohibitions.
11. Allaah's forgiveness and Paradise are for those who do good by spending their wealth for Allaah's sake, when they have significant wealth, as well as when they have less wealth.
12. Allaah's forgiveness and Paradise are for those who do good by holding back their anger and excusing others when this is called for.
13. Allaah's forgiveness and Paradise are for those who do good by seeking forgiveness for their sins of sexual misconduct.
14. Allaah's forgiveness and Paradise are for the Muslim men and women who truly believe in Allaah and act righteously.
15. The Muslim men and women who truly believe in Allaah, and are righteous, are given success by Allaah in both this world and in the next world.

LEVEL 1: TEST YOUR UNDERSTANDING

TRUE & FALSE QUESTIONS

[Circle the correct letter for each individual sentence from today's content.]

01. A Muslim should hope that Allaah will save him from Hellfire, [T / F] and enter him into Paradise, just because Allaah is merciful.
02. Once someone is guided there is no danger of them becoming [T / F] misguided in the future.
03. Each Muslim who truly strives to be righteous is generally [T / F] given good in both this life and in the Hereafter.

FILL IN THE BLANK QUESTIONS

[Enter the correct individual words to complete the sentences from today's content.]

04. A believer _____ to be blessed with Allaah's _____, and be _____ from Hellfire.
05. A Muslim's _____ is based upon what he puts forth of the _____ of Allaah alone without associating any _____ with Him.
06. We worship Allaah by _____ out whatever Allaah has _____, and _____ away from everything that Allaah has _____.

LEVEL 2: INTERACTIVE QUESTIONS & EXERCISES

COMPREHENSIVE UNDERSTANDING QUESTIONS

[In a study group or circle of learning with other students, these questions can be answered fully or partially by one student from the lesson, with another student completing the answer to the same question, by giving a comparable but different which is also correct.]

07. Give an example of a blameworthy matter or condition within one's heart that might prevent Allaah from accepting his deeds.
08. Give an example of two blameworthy matters or conditions within one's outward actions that might prevent Allaah from accepting his deeds.
09. List three examples of actions done by the people who have of taqwa, whom Allaah rewards, mentioned in the lesson.

Day 14

Benefit from Sheikh Saaleh Ibn 'Abdul-'Azeez Aal-Sheikh:

It is necessary that we affirm and adopt the clear unambiguous principles found within the Book of Allaah.

Additionally, we must be aware of the wider objectives for us a Muslim Ummah, which some of those involved in the modern forms of media have, meaning that they aim to divide us and split our unity as Muslims.

Day 14: Should I read the fictional writings of disbelievers?

QUESTION:

What is your view of what we find circulating among the young Muslims of fictional story books coming from the disbelievers?

DAY - 14

My general position about fictional stories, is that is proper for us, if we were not to say, obligatory upon us, to stay away from them. As what we have, contained within the various historical accounts coming from the early generations of the Ummah, is enough. They are what we should be familiar with, be aware of, and what is suitable to direct us. As for what is found within the stories produced by western disbelievers, the most of it is a type of slow poison, or the majority of its content is like slow poison. It contains several different types of harm and corruption, as well as connecting the hearts of the Muslim to those disbelievers within these stories. They contain what, inevitably, leads to diverting a person away from aspects of his religion, and away from the way of the first three generations of Muslims.

For this reason it is my advice that each and every one of my Muslim brothers and sisters who truly wants to make their emaan a strong reality, should distance themselves from these fictional stories. And that they strive to find sufficiency in the historical accounts and narrations of our righteous predecessors, as these contain for them what supports and fosters honor, nobility, distinction upon correct belief, and true sincere faith. These accounts will truly suffice them from needing anything else.

Furthermore, those Muslims, who read these fictional stories should be aware that if our enemies from among those disbelievers recognize that these stories have gained popularity among us, that through this they have gain a cultural superiority and distinction of dominance over us. They will come to know that we are the ones who are following them and what they have, that we are blindly taking from them, and that we see the value and take from their histories and biographies, from their character, manners and models. In this way, they increase their status and strengthen their position over us, in their civilizational pride and worldly prominence. But if they come to be aware that we have abandoned their stories, have thrown them away in rejection, and that we have found sufficiency in what truly benefits from the heritage of the accounts of our righteous predecessors of the early generations, who were the best of all of this Ummah, then they will come to understand their true level and position in our eyes and estimation as Muslims.

Yet I do not intend by this that we turn away from everything that comes from the west, including that which may have general advantages and societal benefits for us, such as the study that they have developed in the various fields of medicine, or the technical knowledge of manufacturing and design, or other matters from beneficial areas of worldly knowledge. As these are all things which the Sharee'ah supports and calls for. So there is no harm if we are assisted and benefit from the expertise of a disbeliever in our worldly endeavors, despite them being non-Muslim.

As when the Prophet, may the praise and salutations of Allaah be upon him, decided to embark on the emigration from Mecca to Medina, he hired a non-Muslim man who was named 'Abdullah Ibn Urayqit from the tribe of Bane Deyyal, to serve as a guide upon the path from Mecca to Medinah. Therefore, we can benefit from the skills and expertise of a disbeliever, but this is sought only in those worldly matters which benefit us, and not in those things which may harm or damage us in our religion.

So benefit from the expertise and skills of the disbelievers in those areas known to benefit us, there is no harm in doing this. Certainly, there are those among the disbelievers with skills and worldly expertise in different areas of development which we do not currently possess, due to their dedication and focus upon them and their choosing to specialize in these fields and knowledge. However we must be wary and careful that, when we benefit from their expertise and their knowledge, there does not occur within ourselves a love of them, or intimate support and attraction towards them, despite their being disbelievers. Rather, we must only benefit ourselves from their knowledge and expertise in a way that is free of engendering this impermissible love, affiliation, and intimate support, since intimate support of the enemies of Allaah is something which opposes the guidance of the religion of Allaah, the Most Glorified and the Most Exalted. As Allaah, the Most High said, ﴿ **O you who believe! Take not the Jews and the Christians as friends, protectors, and helpers, they are but friends and protectors of each other. And if any amongst you takes them as friends and protectors, then surely, he is one of them. Verily, Allaah guides not those people who are the Zâlimûn (polytheists and wrong doers and unjust).** ﴾ (Surah al-Maidah: 51)

And Allaah, the Most high said, ﴿ **You (O Muhammad) will not find any people who believe in Allaah and the Last Day, making friendship with those who oppose Allaah and His Messenger, even though they were their fathers or their sons or their brothers or their kindred (people). For such He has written Faith in their hearts, and strengthened them with Rûh (proofs, light and true guidance) from Himself. And He will admit them to Gardens (Paradise) under which rivers flow, to dwell therein (forever). Allaah is pleased with them, and they with Him. They are the party of Allaah. Verily, it is the party of Allaah that will be the successful.** ﴾ (Surah al-Mujadilah: 22)

And Allaah the Most High said, ﴿ **O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists) as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth, and have driven out the Messenger and yourselves (from your homeland) because you believe in Allaah, your Lord! If you have come forth to strive in My Cause and to seek My Good Pleasure, (then take not these disbelievers and polytheists, as your friends). You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal. And whosoever of you (Muslims) does that, then indeed he has gone (far) astray from the Straight Path.** ﴾ (Surah Mumtahanah: 1)

POINTS OF BENEFIT

1. It is proper, if not obligatory, to stay away from the fictional stories produced by non-Muslims.
2. The majority of what is found in these fictional stories not only lacks benefit, but is mostly an unrecognized type of poison.
3. Within the fictional stories produced by the non-Muslims there are different types of harm and corruption for the Muslim individual.
4. There are additional harms to the Muslims collectively in taking from the fictional entertainment coming from the non-Muslims, in relation to having cultural dominance over the Muslims.
5. From the types of harm and corruption found in the fictional stories produced by the non-Muslims is that it naturally connects the heart of the Muslim to those disbelieving people found within the stories.
6. Within the fictional stories produced by the non-Muslims there are matters which will gradually lead and distance a Muslim from aspects of his religion.
7. There is tremendous good in the different historical accounts of the early generations of Muslims, which we should be aware of and benefit from.
8. It is from the advice of the scholars for the Muslims who want to make their *emaan* strong, to turn away and distance themselves from the fictional stories produced by non-Muslims.
9. It is from the advice of the scholars for the Muslims who want to make their *emaan* strong, that they turn to and benefit from the historical accounts and narrations coming from the first generations of *Islaam*.
10. Reading their accounts and learning about the first generations of *Islaam* contains many benefits for the Muslims inwardly and outwardly.
11. It is not permissible to take from non-Muslims in those cultural sources and practices or areas of cultural knowledge which may injure or damage the Muslims in their practice of *Islaam*, inwardly or outwardly.
12. It is permissible to take and benefit from non-Muslims in those technological developments and areas of worldly knowledge which contain benefit for the Muslims.
13. There is evidence in the *Sunnah* that the Prophet benefited from the skills and abilities of non-Muslims, while treating them with fairness and honesty.
14. Despite the *Sharee'ah* allowing the Muslims to make use of neutral beneficial areas of knowledge from disbelievers, they should be wary of developing feelings of inferiority, love, and attraction to them, as a result of taking that knowledge from the non-Muslims.

15. It is prohibited in Islaam to take Jews and Christians as close friends and associates, as shown in several verses of the Qur'aan.
16. Allaah states in the Qur'aan that those who believe in Allaah and the Last Day should not have close friendships with those who oppose the guidance of Allaah and His Messenger, even if they are from their family members.

LEVEL 1: TEST YOUR UNDERSTANDING

TRUE & FALSE QUESTIONS

[Circle the correct letter for each individual sentence from today's content.]

01. There are several different types of harm that may reach you [T / F] through reading fiction written by disbelievers.
02. As Muslims, we shouldn't take any knowledge at all from those [T / F] who reject Islaam.
03. Those Muslims who take beneficial knowledge from disbelievers, [T / F] must not allow this to negatively affect them inwardly.

FILL IN THE BLANK QUESTIONS

[Enter the correct individual words to complete the sentences from today's content.]

04. Within the fictional stories produced by _____, there is a type of slow _____, and different types of _____ and corruption.
05. The various historical accounts coming from the _____ generations foster honor, nobility, _____ upon correct _____, and true _____ faith.
06. The popularity of western _____ among Muslims, gives them a _____ superiority and distinction of _____ over us.

LEVEL 2: INTERACTIVE QUESTIONS & EXERCISES

COMPREHENSIVE UNDERSTANDING QUESTIONS

[In a study group or circle of learning with other students, these questions can be answered fully or partially by one student from the lesson, with another student completing the answer to the same question, by giving a comparable but different which is also correct.]

07. Give examples of three neutral areas of knowledge the Muslim Ummah can benefit from the non-Muslims within.
08. What is one negative description of those Muslims who take disbelievers as friends and protectors, that Allaah mentions in the quoted verses?
09. How may learning more about the personalities and lives of the Muslims of the first three generations, help develop the faith of the Muslim inwardly?



3 min



6 min

DAY - 14



21-36 min

*



ANSWER KEY

DAY 01: HOW DO I WORK TO SAVE MYSELF FROM HELLFIRE?

TEST YOUR UNDERSTANDING

TRUE & FALSE QUESTIONS

[Circle the correct letter for each individual sentence from today's content.]

01. A Muslim should hope that Allaah will save him from Hellfire, and enter him into Paradise, just because Allaah is merciful. [T / F]
This is incorrect. As the Sheikh mentioned, *“As such if an individual fulfills whatever Allaah has made obligatory upon him, and abandons whatever Allaah has prohibited for him, sincerely doing this for Allaah sake alone, and in adherence to the guidance of His Messenger, may the praise and salutations of Allaah be upon him, then he rightly hopes that through this Allaah will save him from Hellfire, and enter him into Paradise.”*
02. Once someone is guided there is no danger of them becoming misguided in the future. [T / F]
This is incorrect. As the Sheikh mentioned, *“It is not possible for anyone to absolutely guarantee himself from the punishment of remaining in Hellfire. Because as the Messenger of Allaah, may the praise and salutations of Allaah be upon him, said, {Verily, the hearts of all the sons of Adam are between the two fingers out of the fingers of the Compassionate Lord as one heart. He turns that to any direction He likes...} (Saheeh Muslim: 2654)”*
03. Each Muslim who truly strives to be righteous is generally given good in both this life and in the Hereafter. [T / F]
This is correct. As the Sheikh mentioned, *“...but in a general way we say that Allaah the Most High has indeed said, ﴿Whoever works righteousness – whether male or female – while he (or she) is a true believer (of Islamic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter).﴾-(Surah an-Nahl:97).*

FILL IN THE BLANK QUESTIONS

[Enter the correct individual words to complete the sentences from today's content.]

04. A believer hopes to be blessed with Allaah's mercy, and be saved from Hellfire.
05. A Muslim's hope is based upon what he puts forth of the worship of Allaah alone without associating any partners with Him.
06. We worship Allaah by carrying out whatever Allaah has commanded, and staying away from everything that Allaah has prohibited.

INTERACTIVE QUESTIONS & EXERCISES

COMPREHENSIVE UNDERSTANDING QUESTIONS

[In a study group or circle of learning with other students, these questions can be answered fully or partially by one student from the lesson, with another student completing the answer to the same question, by giving a comparable but different which is also correct.]

07. Give an example of a blameworthy matter or condition within one's heart that might prevent Allaah from accepting his deeds.
Answers will vary per student, and should be discussed from any authentic source or sound perspective. Examples might be the hidden inner desire to be perceived as righteous by the people, or an overly high estimation of himself, leading someone to wrongly attribute their success and guidance only to their own personal strength and ability
08. Give an example of two blameworthy matters or conditions within one's outward actions that might prevent Allaah from accepting his deeds.
Answers will vary per student, and should be discussed from any authentic source or sound perspective. One example would be that the act is done in a some overall way conflicts generally with the affirmed authentic Sunnah, perhaps through ignorance or heedlessness, such as in the narration of the man who prayed badly. Another might be that an act of worship is intentionally performed in a specifically innovated way, which, people have entered into Muslim practice with no evidence, instead of following the Prophet's Sunnah.
09. List three examples of actions done by the people who have of taqwa, whom Allaah rewards, mentioned in the lesson.
Answers will vary per student, but three examples of actions done by those people who have taqwa might be: spending their wealth for Allaah's cause; asking Allaah's forgiveness for the sins that they commit; and holding back, repressing, and not acting upon the anger that they feel.



COURSE APPENDICES

Course Appendix 1:

Seven Goals & Objectives Which Are Sought After Through Learning and Affirming The Correct Beliefs Of Islaam 324

Course Appendix 2:

We Must Take Advantage Of What Remains Of Our Lives, To Return Back To Allaah... 326

Course Appendix 3:

Benefits Connected To Having Taqwa In This World & The Next 328

Course Appendix 4:

Guarding Ourselves & Our Families From The Dangers Within Modern Media 340

Course Appendix 5:

An Overview of the Book “High Aspirations Or Goals: Those Matters Which Strengthen It And Those Which Prevent It” 344

Course Appendix 1: **Seven Goals & Objectives Which Are Sought After Through Learning and Affirming The Correct Beliefs Of Islaam** ^[1]

The true basis of rectification of every human being lies in firstly affirming the correct beliefs about the Creator in order to worship Him alone, and then about the creation in order to fulfill Allaah's various commands in relation to it. Towards this goal it truly benefits each of us, as striving Muslims, to get a better understanding of the overall and wider objectives which the beliefs of Islaam call for, and truly produce by Allaah's permission.

A brief yet concise explanation of these objectives which sound beliefs direct to is found in final pages of the beneficial work '*Explanation of the Fundamentals of Emaan*', by the guiding scholar Sheikh Muhammad Ibn Saaleh al-'Utheimeen, may Allah have mercy upon him, as found below. It is a strong encouragement for each of us to ensure that our beliefs are correct by being built upon the foundations of the Qur'aan and authentic Sunnah.

"The word goal (or objective) in the Arabic language generally has several meanings, from them is "a matter which is aimed at in order to hit or reach it," and "every object or matter which is intended and sought after."

The goals which are sought after by establishing the correct beliefs of Islaam within people, meaning the objectives of affirming the correct beliefs and the noble goals which are sought after by means of adhering to those correct beliefs, are numerous and of different kinds. From among them are:

Firstly: attaining a pure and sincere intention in establishing the worship of Allaah, the Most High, alone. This is because He is the Creator, who has no associate, therefore it is required that He be the object of our intention and that every form of worship be directed to Him alone, without any partner in that.

Secondly: liberating of the mind and one's thoughts from the presence of different chaotic and mixed up ideas, beliefs, and concepts that naturally are produced when someone's heart lacks these firm sound beliefs. This is because the person whose heart does not have within it the foundation of the sound beliefs of Islaam is either: empty and hollow lacking any clear beliefs at all, such that he only directs his worship, attention, and focus towards material matters and physical sensual experiences, or his beliefs are corrupted and confused due to being affected by various false beliefs and baseless superstitions mixed within them.

Thirdly: instilling and developing true personal contentment and peace of mind within someone, so that within himself he finds overall peace and within his various thoughts he is not conflicted and unstable. The sound beliefs of Islaam establish the correct and proper relationship between a believer and the One who created him, such that he comes to be pleased with Allaah as his commanding Lord and legislating Judge. Furthermore, it leads the believer to be comfortable and accepting of Allaah's decrees within his heart, and within himself he finds acceptance and full contentment with Islaam, without having a need to look to anything else to replace it.

[1] This was taken from the Dar al-Watan printing- first edition 1410, only the title has been slightly modified.

Fourthly: safeguarding of both one's inward intentions and their outward actions from deviating and turning away from guidance in whatever they put forth of worship to Allaah, the Most High, or within how they interact and deal with Allaah's created beings. This is because one of the central pillars of the correct beliefs is the belief in the sending of the messengers to humanity with revelation, and this belief encompasses and includes following their way and path which brings about soundness in both a believer's intentions and deeds.

Fifthly: facilitating and promoting being resolute and committed in one's affairs as a Muslim. Such that someone does not see an opportunity for good except that he steps forward and utilizes it for righteous deeds, hoping for Allaah's reward in doing so, and likewise he does not see a situation of wrongdoing and harm except that he moves away from it and distances himself from it fearing that it may lead him to the punishment of Allaah. Because one of the central pillars of the correct beliefs is the belief in the eventual resurrection of humanity and them all being compensated for their deeds -good or bad. Allaah says, **﴿For all there will be degrees (or ranks) according to what they did. And your Lord is not unaware of what they do﴾**-(Surah al-An'aam: 132). The Prophet, may the praise and salutations of Allaah be upon him, himself encouraged this objective as found in his statement, **{The strong believer is better and more beloved to Allaah than the weak believer, although within both is good. Strive for that which will benefit you, seek the help of Allah, and do not feel helpless. If any hardship reaches you, do not say, "If only I had done such and such" rather say "Allah has decreed and does whatever He wills." For saying, 'If..' opens the door to the actions of Shaytaan}** (Saheeh Muslim: 1988, Sunan Ibn Maajah: 79).

Sixthly: establishing a strong Muslim Ummah that will do whatever is required, and pay the needed price, to properly establish its religion and correctly reinforce and strengthen its pillars and foundation, without having any concern for the harms and difficulties they encounter while preceding upon the path of carrying this out. Regarding this Allaah, the Most High, has said, **﴿Only those are the believers who have believed in Allaah and His Messenger, and afterward doubt not but strive with their wealth and their lives for the Cause of Allaah. Those! They are the truthful﴾**-(Surah al-Hujjarat:13)

Seventh: achieving success and contentment in both this worldly life and the Hereafter through rectifying individuals and societies, gaining both Allaah's reward and honor from Him. Regarding this, Allaah, the Most High, has said, **﴿Whoever works righteousness – whether male or female – while he (or she) is a true believer verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter).﴾**-(Surah an-Nahl: 97).

These are some of the goals and objectives which are sought after through learning and affirming the correct beliefs of Islaam. I pray and hope that Allaah the Most High will enable their realization for us here, and for all of the Muslims."



THE NAKHLAH EDUCATIONAL SERIES:

MISSION

The Purpose of the ‘Nakhlah Educational Series’ is to contribute to the present knowledge based efforts which enable Muslim individuals, families, and communities to understand and learn Islaam and then to develop withi,n and truly live, Islaam. Our commitment and goal is to contribute beneficial publications and works that:

Firstly, reflect the priority, message and methodology of all the prophets and messengers sent to humanity, meaning that single revealed message which embodies the very purpose of life, and of human creation. As Allaah the Most High has said,

﴿ *We sent a Messenger to every nation ordering them that they should worship Allaah alone, obey Him and make their worship purely for Him, and that they should avoid everything worshipped besides Allaah. So from them there were those whom Allaah guided to His religion, and there were those who were unbelievers for whom misguidance was ordained. So travel through the land and see the destruction that befell those who denied the Messengers and disbelieved.* ﴾—(Surah an-Nahl: 36)

Sheikh Rabe’e ibn Haadee al-Madkhalee in his work entitled, ‘*The Methodology of the Prophets in Calling to Allaah, That is the Way of Wisdom and Intelligence.*’ explains the essential, enduring message of all the prophets:

“So what was the message which these noble, chosen men, may Allaah’s praises and salutations of peace be upon them all, brought to their people? Indeed their mission encompassed every matter of good and distanced and restrained every matter of evil. They brought forth to mankind everything needed for their well-being and happiness in this world and the Hereafter. There is nothing good except that they guided the people towards it, and nothing evil except that they warned the people against it. ...

This was the message found with all of the Messengers; that they should guide to every good and warn against every evil. However where did they start, what did they begin with, and what did they concentrate upon? There are a number of essentials, basic principles, and fundamentals which all their calls were founded upon, and which were the starting point for calling the people to Allaah. These fundamental points and principles are: 1. The worship of Allaah alone without any associates 2. The sending of prophets to guide creation 3. The belief in the resurrection and the life of the Hereafter

These three principles are the area of commonality and unity within their calls, and stand as the fundamental principles which they were established upon. These principles are given the greatest importance in the Qur’aan and are fully explained in it. They are also its most important purpose upon which it centers and which it continually mentions. It further quotes intellectual and observable proofs for them in all its chapters as well as within most of its accounts of previous nations and given examples.

This is known to those who have full understanding, and are able to consider carefully and comprehend well. All the Books revealed by Allaah have given great importance to these points and all of the various revealed laws of guidance are agreed upon them. And the most important and sublime of these three principles, and the most fundamental of them all, is directing one's worship only towards Allaah alone, the Blessed and the Most High."

Today one finds that there are indeed many paths, groups, and organizations apparently presenting themselves as representing Islaam, which struggle to put forth an outwardly pleasing appearance to the general Muslims; but when their methods are placed upon the precise scale of conforming to priorities and methodology of the message of the prophets sent by Allaah, they can only be recognized as deficient paths- not simply in practice but in principle- leading not to success, but rather only to inevitable failure.

As Sheikh Saaleh al-Fauzaan, may Allaah preserve him, states in his introduction to the same above-mentioned work on the methodology of all the prophets,

"So whichever call is not built upon these foundations, and whatever methodology is not from the methodology of the Messengers - then it will be frustrated and fail, and it will be effort and toil without any benefit. The clearest proofs of this are those present-day groups and organizations which set out a methodology and program for themselves and their efforts of calling the people to Islaam which is different from the methodology of the Messengers. These groups have neglected the importance of the people having the correct belief and creed - except for a very few of them - and instead call for the correction of side-issues."

There can be no true success in any form for us as individuals, families, or larger communities without making the encompassing worship of Allaah alone, with no partners or associates, the very and only foundation of our lives. It is necessary that each individual knowingly choose to base his life upon that same foundation taught by all the prophets and messengers sent by the Lord of all the worlds, rather than simply delving into the assorted secondary concerns and issues invited to by the various numerous parties, innovated movements, and groups. Indeed Sheikh al-Albaanee, may Allaah have mercy upon him, stated:

*"... We unreservedly combat against this way of having various different parties and groups. As this false way- of group or organizational allegiances - conforms to the statement of Allaah the Most High, ﴿ **But they have broken their religion among them into sects, each group rejoicing in what is with it as its beliefs. And every party is pleased with whatever they stand with.**﴾—(Surah al-Mu'minoon: 53) And in truth they are no separate groups and parties in Islaam itself. There is only one true party, as is stated in a verse in the Qur'an, ﴿ **Verily, it is the party of Allaah that will be the successful.**﴾—(Surah al-Mujadilaah: 58). The party of Allaah are those people who stand with the Messenger of Allaah, may Allaah's praise and salutations be upon him, meaning that an individual proceeds upon the methodology of the Companions of the Messenger. Due to this we call for having sound knowledge of the Book and the Sunnah."*

(Knowledge Based Issues & Sharee'ah Rulings: The Rulings of The Guiding Scholar Sheikh Muhammad Naasiruddeen al-Albaanee Made in the City of Medina & In the Emirates – [Emiratee Fatwa no 114. P.30])

Secondly, building upon the above foundation, our commitment is to contributing publications and works which reflect the inherited message and methodology of the acknowledged scholars of the many various branches of Sharee'ah knowledge, who stood upon the straight path of preserved guidance in every century and time since the time of our Messenger, may Allaah's praise and salutations be upon him. These people of knowledge, who are the inheritors of the Final Messenger, have always adhered closely to the two revealed sources of guidance: the Book of Allaah and the Sunnah of the Messenger of Allaah- may Allaah's praise and salutations be upon him, upon the united consensus, standing with the body of guided Muslims in every century - preserving and transmitting the true religion generation after generation. Indeed the Messenger of Allaah, may Allaah's praise and salutations be upon him, informed us that, ***{ A group of people amongst my Ummah will remain obedient to Allaah's orders. They will not be harmed by those who leave them nor by those who oppose them, until Allaah's command for the Last Day comes upon them while they remain on the right path. }*** (Authentically narrated in Saheeh al-Bukhaaree).

We live in an age in which the question frequently asked is, "How do we make Islaam a reality?" and perhaps the related and more fundamental question is, "What is Islaam?", such that innumerable different voices quickly stand to offer countless different conflicting answers through books, lectures, and every available form of modern media. Yet the only true course of properly understanding this question and its answer- for ourselves and our families -is to return to the criterion given to us by our beloved Messenger, may Allaah's praise and salutations be upon him. Indeed the Messenger of Allaah, may Allaah's praise and salutations be upon him, indicated in an authentic narration, clarifying the matter beyond doubt, that the only "Islaam" which enables one to be truly successful and saved in this world and the next is as he said, ***{... that which I am upon and my Companions are upon today.}*** (authentically narrated in Jaam'ea at-Tirmidhee) referring to that Islaam which stands upon unchanging revealed knowledge. While every other changed and altered form of Islaam, whether through some form of extremism or negligence, or through the addition or removal of something, regardless of whether that came from a good intention or an evil one- is not the religion that Allaah informed us about when He revealed, ﴿ ***This day, those who disbelieved have given up all hope of your religion; so fear them not, but fear Me. This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islaam as your religion.***﴾—(Surah al-Maa'idah: 3)

The guiding scholar Sheikh al-Albaanee, may have mercy upon him, said, *"...And specifically mentioning those among the callers who have taken upon themselves the guiding of the young Muslim generation upon Islaam, working to educate them with its education, and to socialize them with its culture. Yet they themselves have generally not attempted to unify their understanding of those matters about Islaam regarding which the people of Islaam today differ about so severely.*

And the situation is certainly not as is falsely supposed by some individuals from among them who are heedless or negligent - that the differences that exist among them are only in secondary matters without entering into or affecting the fundamental issues or principles of the religion; and the examples to prove that this is not true are numerous and recognized by those who have studied the books of the many differing groups and sects, or by the one who has knowledge of the various differing concepts and beliefs held by the Muslims today.”(Mukhtasir al-'Uloo Lil'Alee al-Ghafaar, page 55)

Similarly he, may Allaah have mercy upon him, explained:

“Indeed, Islaam is the only solution, and this statement is something which the various different Islamic groups, organizations, and movements could never disagree about. And this is something which is from the blessings of Allaah upon the Muslims. However there are significant differences between the different Islamic groups, organizations, and movements that are present today regarding that domain which working within will bring about our rectification. What is that area of work to endeavor within, striving to restore a way of life truly reflecting Islaam, renewing that system of living which comes from Islaam, and in order to establish the Islamic government? The groups and movements significantly differ upon this issue or point. Yet we hold that it is required to begin with the matters of tasfeeyah –clarification, and tarbeeyah -education and cultivation, with both of them being undertaken together.

As if we were to start with the issue of governing and politics, then it has been seen that those who occupy themselves with this focus firstly possess beliefs which are clearly corrupted and ruined, and secondly that their personal behavior, from the aspect of conforming to Islaam, is very far from conforming to the actual guidance of the Share'eah. While those who first concern themselves with working just to unite the people and gather the masses together under a broad banner of the general term “Islaam,” then it is seen that within the minds of those speakers who raise such calls -in reality there is in fact no actual clear understanding of what Islaam is. Moreover, the understanding they have of Islaam has no significant impact in starting to change and reform their own lives. Due to this reason, you find that many such individuals from here and there, who hold this perspective, are unable to truly realize or reflect Islaam, even in areas of their own personal lives in matters which it is in fact easily possible for them to implement. Such an individual holds that no one - regardless of whether it is because of his arrogance or pridefulness - can enter into directing him in an area of his personal life!

Yet at the same time these same individuals are raising their voices saying, “Judgment is only for Allaah!” and “It is required that judgment of affairs be according to what Allaah revealed.” And this is indeed a true statement, but the one who does not possess something certainly cannot give or offer it to others. The majority of Muslims today have not established the judgment of Allaah fully upon themselves, yet they still seek from others to establish the judgment of Allaah within their governments...

...And I understand that this issue or subject is not immune from there being those who oppose our methodology of tasfeeyah and tarbeeyah. As there is the one who would say, "But establishing this tasfeeyah and tarbeeyah is a matter which requires many long years!" So, I respond by saying, this is not an important consideration in this matter, what is important is that we carry out what we have been commanded to do within our religion and by our Mighty Lord. What is important is that we begin by properly understanding our religion first and foremost. After this is accomplished then it will not be important whether the road itself is long or short.

And indeed, I direct this statement of mine towards those men who are callers to the religion among the Muslims, and towards the scholars and those who direct our affairs. I call for them to stand upon complete knowledge of true Islaam, and to fight against every form of negligence and heedlessness regarding the religion, and against differing and disputes, as Allaah has said, ﴿...and do not dispute with one another for fear that you lose courage and your strength departs﴾—(Surah al-Anfaal: 46). (Quoted from the work, 'The Life of Sheikh al-Albaanee, His Influence in Present Day Fields of Sharee'ah Knowledge, & the Praise of the Scholars for Him.' volume 1 page 380-385)

The guiding scholar Sheikh Zayd al-Madkhalee, may Allaah protect him, stated in his writing, 'The Well Established Principles of the Way of the First Generations of Muslims: It's Enduring & Excellent Distinct Characteristics' that,

"From among these principles and characteristics is that the methodology of tasfeeyah -or clarification, and tarbeeyah -or education and cultivation- is clearly affirmed and established as a true way coming from the first three generations of Islaam, and is something well known to the people of true merit from among them, as is concluded by considering all the related evidence. What is intended by tasfeeyah, when referring to it generally, is clarifying that which is the truth from that which is falsehood, what is goodness from that which is harmful and corrupt, and when referring to its specific meanings, it is distinguishing the noble Sunnah of the Prophet and the people of the Sunnah from those innovated matters brought into the religion and the people who are supporters of such innovations.

As for what is intended by tarbeeyah, it is calling all of the creation to take on the manners and embrace the excellent character invited to by that guidance revealed to them by their Lord through His worshiper and Messenger Muhammad, may Allaah's praise and salutations be upon him; so that they might have good character, manners, and behavior. As without this they cannot have a good life, nor can they put right their present condition or their final destination. And we seek refuge in Allaah from the evil of not being able to achieve that rectification."

Thus the methodology of the people of standing upon the Prophet's Sunnah, and proceeding upon the 'way of the believers' in every century is reflected in a focus and concern with these two essential matters: tasfeeyah- or clarification of what is original, revealed message from the Lord of all the worlds, and tarbeeyah- or education and raising of ourselves, our families, and our communities, and our lands upon what has been distinguished to be that true message and path.

The Roles of the Scholars & General Muslims In Raising the New Generation

The priority and focus of the 'Nakhlah Educational Series' is reflected within in the following statements of Sheikh al-Albaanee, may Allaah have mercy upon him:

"As for the other obligation, then I intend by this the education of the young generation upon Islaam purified from all of those impurities we have mentioned, giving them a correct Islamic education from their very earliest years, without any influence of a foreign, disbelieving education."

(Silsilat al-Hadeeth ad-Da'eefah, Introduction page 2.)

"...And since the Messenger of Allaah, may Allaah's praise and salutations be upon him, has indicated that the only cure to remove this state of humiliation that we find ourselves entrenched within, is truly returning back to the religion, then it is clearly obligatory upon us - through the people of knowledge- to correctly and properly understand the religion in a way that conforms to the sources of the Book of Allaah and the Sunnah, and that we educate and raise a new virtuous, righteous generation upon this."
(Clarification and Cultivation and the Need of the Muslims for Them)

It is essential, in discussing our perspective upon this obligation of raising the new generation of Muslims, that we highlight and bring attention to a required pillar of these efforts as indicated by Sheikh al-Albaanee, may Allaah have mercy upon him, and others- in the golden words, *"through the people of knowledge."* Something we commonly experience today is that many people have various incorrect understandings of the role that the scholars should have in the life of a Muslim, failing to understand the way in which they fulfill their position as the inheritors of the Messenger of Allaah, may Allaah's praise and salutations be upon him, and stand as those who preserve and enable us to practice the guidance of Islaam. Indeed, the noble Imaam Sheikh as-Sa'dee, may Allaah have mercy upon him, in his work, *"A Definitive and Clear Explanation of the Work 'A Triumph for the Saved Sect'"* pages 237-240, has explained this crucial issue with an extraordinary explanation full of remarkable benefits:

"Section: Explaining the Conditions for These Two Source Texts to Suffice You -or the Finding of Sufficiency in these Two Sources of Revelation.

Overall the conditions needed to achieve this and bring it about return to two matters:

Firstly, the presence of the requirements necessary for achieving this; meaning a complete devotion to the Book and the Sunnah, and the putting forth of efforts both in seeking to understand their intended meanings, as well as in striving to be guided by them. What is required secondly is the pushing away of everything which prevents achieving this finding of sufficiency in them.

This is through having a firm determination to distance yourself from everything which contradicts these two source texts in what comes from the historical schools of jurisprudence, assorted various statements, differing principles and their resulting conclusions which the majority of people proceed upon. These matters which contradict the two sources of revelation include many affairs which, when the worshiper of Allaah repels them from himself and stands against them, the realm of his knowledge, understanding, and deeds then expands greatly. Through a devotion to them and a complete dedication towards these two sources of revelation, proceeding upon every path which assists one's understanding them, and receiving enlightenment from the light of the scholars and being guided by the guidance that they possess- you will achieve that complete sufficiency in them. And surely, in the positions they take towards the leading people of knowledge and the scholars, the people are three types of individuals:

The first of them is the one who goes to extremes in his attachment to the scholars. He makes their statements something which are infallible as if their words held the same position as those of the statements of the Messenger of Allaah, may Allaah's praise and salutations be upon him, as well as giving those scholars' statements precedence and predominance over the Book of Allaah and the Sunnah. This is despite the fact that every leading scholar who has been accepted by this Ummah was one who promoted and encouraged the following of the Book and the Sunnah, commanding the people not to follow their own statements nor their school of thought in anything which stood in opposition to the Book of Allaah and the Sunnah.

The second type is the one who generally rejects and invalidates the statements of the scholars and forbids the referring to the statements of the leading scholars of guidance and those people of knowledge who stand as brilliant lamps in the darkness. This type of person neither relies upon the light of discernment with the scholars, nor utilizes their stores of knowledge. Or even if perhaps they do so, they do not direct thanks towards them for this. And this manner and way prohibits them from tremendous good. Furthermore, that which motivates such individuals to proceed in this way is their falsely supposing that the obligation to follow the Messenger of Allaah, may Allaah's praise and salutations be upon him, and the giving of precedence to his statements over the statements of anyone else, requires that they do so without any reliance upon the statements of the Companions, or those who followed them in goodness, or those leading scholars of guidance within the Ummah. This is a glaring and extraordinary mistake.

Indeed the Companions and the people of knowledge are the means and the agency between the Messenger of Allaah, may Allaah's praise and salutations be upon him, and his Ummah- in the transmission and spreading his Sunnah in regard to both its wording and texts, as well as its meanings and understanding. Therefore the one who follows them in what they convey in this is guided through their understandings, receives knowledge from the light they possess, benefits from the conclusions they have derived from these sources -of beneficial meanings and explanations, as well as in relation to subtle matters which scarcely occur to the minds of some of the other people of knowledge, or barely comes to be discerned by their minds. Consequently, from the blessing of Allaah upon this Ummah is that He has given them these guiding scholars who cultivate and educate them upon two clear types of excellent cultivation.

The first category is education from the direction of one's knowledge and understanding. They educate the Ummah upon the more essential and fundamental matters before the more complex affairs. They convey the meanings of the Book and the Sunnah to the minds and intellects of the people through efforts of teaching which rectifies, and through composing various beneficial books of knowledge which a worshiper doesn't even have the ability to adequately describe what is encompassed within them of aspects of knowledge and benefits. These works reflect the presence of a clear white hand in deriving guidance from the Book of Allaah and the Sunnah, and through the arrangement, detailed clarification, division and explanation, through the gathering together of explanations, comparisons, conditions, pillars, and explanations about that which prevents the fulfillment of matters, as well as distinguishing between differing meanings and categorizing various knowledge based benefits.

The second category is education from the direction of one's conduct and actions. They cultivate the peoples characters encouraging them towards every praiseworthy aspect of good character, through explaining its ruling and high status, and what benefits comes to be realized from it, clarifying the reasons and paths which enable one to attain it, as well as those affairs which prevent, delay, or hinder someone becoming one distinguished and characterized by it. Because they, in reality, are those who bring nourishment to the hearts and the souls; they are the doctors who treat the diseases of the heart and its defects. As such, they educate the people through their statements, and actions, as well as their general guided way. Therefore the scholars have a tremendous right over this Ummah. A portion of love and esteem, respect and honor, and thanks, are due to them because their merits and their various good efforts stand above every other right after establishing the right of Allaah, and the right of His Messenger, may Allaah's praise and salutations be upon him.

Because of this, the third group of individuals in respect to the scholars are those who have been guided to understand their true role and position, and establish their rights, thanking them for their virtues and merits, benefiting by taking from the knowledge they have, while acknowledging their rank and status. They understand that the scholars are not infallible and that their statements must stand in conformance to the statements of the Messenger of Allaah, may Allaah's praise and salutations be upon him, and that each one from among them has that which is from guidance, knowledge, and correctness in his statements taken and benefited from, while turning away from whatever in mistaken within it.

Yet such a scholar is not to be belittled for his mistake, as he stands as one who strove to reach the truth; therefore his mistake will be forgiven, and he should be thanked for his efforts. One clarifies what was stated by of any one of these leaders from among men, when it is recognized that it has some weakness or conflict to an evidence of the Sharee'ah, by explaining its weakness and the level of that weakness, without speaking evilly of the intention of those people of knowledge and religion, nor defaming them due to that error. Rather we say, as it is obligatory to say, "And those who came after them say: ﴿ Our Lord! forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful. ﴾ -(Surah al-Hashr: 10).

Accordingly, individuals of this third type are those who fulfill two different matters. They join together on one hand between giving precedence to the Book and the Sunnah over everything else, and, on the other hand, between comprehending the level and position of the scholars and the leading people of knowledge and guidance, and establishing this even if it is only done in regard to some of their rights upon us. So we ask Allaah to bless us to be from this type, and to make us from among the people of this third type, and to make us from those who love Him and love those who love Him, and those who love every action which brings us closer to everything He loves.”

Upon this clarity regarding the proper understanding of our balanced position towards our guided Muslim scholars, consider the following words about the realm of work of the general people of faith, which explains our area of efforts and struggle as Muslim parents, found in the following statement by Sheikh Saaleh Fauzaan al-Fauzaan, may Allaah preserve him.

“Question: Some people mistakenly believe that calling to Allaah is a matter not to be undertaken by anyone else other than the scholars without exception, and that it is not something required for other than the scholars, according to that which they have knowledge of, to undertake any efforts of calling the people to Allaah. So what is your esteemed guidance regarding this?”

The Sheikh responded by saying:

“This is not a misconception, but is in fact a reality. The call to Allaah cannot be established except through those who are scholars, and I state this. Yet, certainly there are clear issues which every person understands. As such, every individual should enjoin the good and forbid wrongdoing according to the level of his understanding, such that he instructs and orders the members of his household to perform the ritual daily prayers and other matters that are clear and well known.

*Undertaking this is something mandatory and required even upon the common people, such that they must command their children to perform their prayers in the masjid. The Messenger of Allaah, may Allaah praise and salutations be upon him, said, { **Command you children to pray at seven, and beat them due to its negligence at ten.** } (Authentic narration found in Sunan Abu Dawood). And the Messenger of Allaah, may Allaah praise and salutations be upon him, said, { **Each one of you is a guardian or a shepherd, and each of you is responsible for those under his guardianship....** } (Authentic narration found in Saheeh al-Bukhaaree). So this is called guardianship, and this is also called enjoining the good and forbidding wrongdoing. The Messenger of Allaah, may Allaah praise and salutations be upon him, said, { **The one from among you who sees a wrong should change it with his hand, and if he is unable to do so, then with his tongue, and if he is not able to do this, then with his heart.** } (Authentic narration found in Saheeh Muslim).*

So in relation to the common person, that which it is required from him to endeavor upon is that he commands the members of his household-as well as others -with the proper performance of the ritual prayers, the obligatory charity, with generally striving to obey Allaah, to stay away from sins and transgressions, that he purify and cleanse his home from disobedience, and that he educate and cultivate his children upon the obedience of Allaah’s commands. This is what is required from him, even if he is a general person, as these types of matters are from that which is understood by every single person. This is something which is clear and apparent.

But as for the matters of putting forth rulings and judgments regarding matters in the religion, or entering into clarifying issues of what is permissible and what is forbidden, or explaining what is considered associating others in the worship due to Allaah and what is properly worshiping Him alone without any partner- then indeed these are matters which cannot be established except by the scholars”

(Beneficial Responses to Questions About Modern Methodologies, Question 15, page 22)

Similarly the guiding scholar Sheikh ‘Abdul-‘Azeed Ibn Baaz, may Allaah have mercy upon him, also emphasized this same overall responsibility:

“...It is also upon a Muslim that he struggles diligently in that which will place his worldly affairs in a good state, just as he must also strive in the correcting of his religious affairs and the affairs of his own family. The people of his household have a significant right over him that he strive diligently in rectifying their affair and guiding them towards goodness, due to the statement of Allaah, the Most Exalted, ﴿ Oh you who believe! Save yourselves and your families Hellfire whose fuel is men and stones ﴾ -(Surah at-Tahreem: 6)

So it is upon you to strive to correct the affairs of the members of your family. This includes your wife, your children- both male and female- and such as your own brothers. This concerns all of the people in your family, meaning you should strive to teach them the religion, guiding and directing them, and warning them from those matters Allaah has prohibited for us. Because you are the one who is responsible for them as shown in the statement of the Prophet, may Allaah’s praise and salutations be upon him, { Every one of you is a guardian, and responsible for what is in his custody. The ruler is a guardian of his subjects and responsible for them; a husband is a guardian of his family and is responsible for it; a lady is a guardian of her husband’s house and is responsible for it, and a servant is a guardian of his master’s property and is responsible for it....} Then the Messenger of Allaah, may Allaah’s praise and salutations be upon him, continued to say, {...so all of you are guardians and are responsible for those under your authority.} (Authentically narrated in Saheeh al-Bukhaaree & Muslim)

It is upon us to strive diligently in correcting the affairs of the members of our families, from the aspect of purifying their sincerity of intention for Allaah’s sake alone in all of their deeds, and ensuring that they truthfully believe in and follow the Messenger of Allaah, may Allaah’s praise and salutations be upon him, their fulfilling the prayer and the other obligations which Allaah the Most Exalted has commanded for us, as well as from the direction of distancing them from everything which Allaah has prohibited.

It is upon every single man and woman to give advice to their families about the fulfillment of what is obligatory upon them. Certainly, it is upon the woman as well as upon the man to perform this. In this way our homes become corrected and rectified in regard to the most important and essential matters. Allaah said to His Prophet, may Allaah’s praise and salutations be upon him, ﴿ And enjoin the ritual prayers on your family... ﴾ (Surah Taha: 132) Similarly, Allaah the Most Exalted said to His prophet Ismaa’aeel, ﴿ And mention in the Book, Ismaa’aeel. Verily, he was true to what he promised, and he was a Messenger, and a Prophet. And he used to enjoin on his family and his people the ritual prayers and the obligatory charity, and his Lord was pleased with him. ﴾ -(Surah Maryam: 54-55)

As such, it is only proper that we model ourselves after the prophets and the best of people, and be concerned with the state of the members of our households. Do not be neglectful of them, oh worshipper of Allaah! Regardless of whether it is concerning your wife, your mother, father, grandfather, grandmother, your brothers, or your children; it is upon you to strive diligently in correcting their state and condition...”

(Collection of Various Rulings and Statements- Sheikh ‘Abdul-‘Azeez Ibn ‘Abdullah Ibn Baaz, Vol. 6, page 47)

We hope to contribute works which enable every striving Muslim who acknowledges the proper position of the scholars, to fulfill the recognized duty and obligation which lays upon each one of us to bring the light of Islaam into our own lives as individuals, as well as into our homes and among our families. Towards this goal we are committed to developing educational publications and comprehensive educational curricula -through cooperation with and based upon the works of the scholars of Islaam and the students of knowledge. Works which, with the assistance of Allaah, the Most High, we can utilize to educate and instruct ourselves, our families and our communities upon Islaam in both principle and practice. The publications and works of the Nakhlah Educational Series are divided into the following categories:

Basic / Elementary: Ages 4-11

Secondary: Ages 11-14

High School: Ages 14- Young Adult

General: Young Adult –Adult

Supplementary: All Ages

Publications and works within these stated levels will, with the permission of Allaah, encompass different beneficial areas and subjects, and will be offered in every permissible form of media and medium. Certainly, the guiding scholar Sheikh Saaleh ibn Fauzaan al-Fauzaan, may Allaah preserve him, has stated,

“Beneficial knowledge is itself divided into two categories. Firstly is that knowledge which is tremendous in its benefit, as it benefits in this world and continues to benefit in the Hereafter. This is religious Sharee’ah knowledge. And second, that which is limited and restricted to matters related to the life of this world, such as learning the processes of manufacturing various goods. This is a category of knowledge related specifically to worldly affairs.

...As for the learning of worldly knowledge, such as knowledge of manufacturing, then it is legislated upon us collectively to learn whatever the Muslims have a need for. Yet, if they do not have a need for this knowledge, then learning it is a neutral matter upon the condition that it does not compete with or displace any areas of Sharee’ah knowledge...”

(“Explanations of the Mistakes of Some Writers”, Pages 10-12)

So we strive always to remind ourselves and our brothers of this crucial point also indicated by Sheikh Sadeeq Ibn Hasan al-Qanoojee, may Allaah have mercy upon him, in: ‘*Abjad al-Uloom*’, (page 89)

“...What is intended by knowledge in the mentioned hadeeth is knowledge of the religion and the distinctive Sharee’ah, knowledge of the Noble Book and the pure Sunnah, of which there is no third along with them. But what is not meant in this narration are those invented areas of knowledge, whether they emerged in previous ages or today’s world, which the people in these present times have devoted themselves to. They have specifically dedicated themselves to them in a manner which prevents them from looking towards those areas of knowledge related to faith, and in a way which has preoccupied them from occupying themselves from what is actually wanted or desired by Allaah, the Most High, and His Messenger, who is the leader of men and Jinn. Due to this, the knowledge in the

Qur'aan has become something abandoned and the sciences of hadeeth have become obscure, while these new areas of knowledge related to manufacturing and production continually emerge from the nations of disbelief and apostasy, and they are called, "sciences", "arts", and "ideal development". This sad state increases every day, indeed from Allaah we came and to Him shall we return....

...Additionally, although the various areas of beneficial knowledge all share some level of value, they all have differing importance and ranks. Among them is that which is to be considered according to its subject, such as medicine, and its subject is the human body. Or such as the sciences of 'tafseer' and its subject is the explanation of the words of Allaah, the Most Exalted and Most High, and the value of these two areas is not in any way unrecognized.

And from among the various areas, there are those areas which are considered according to their objective, such as knowledge of upright character, and its goal is understanding the beneficial merits that an individual can come to possess. And from among them there are those areas which are considered according to the people's need for them, such as 'fiqh' which the need for it is urgent and essential. And from among them there are those areas which are considered according to their apparent strength, such as knowledge of physical sports and exercise, as it is something openly demonstrated.

And from the areas of knowledge are those areas which rise in their position of importance through their combining all these different matters within them, or the majority of them, such as revealed religious knowledge, as its subject is indeed esteemed, its objective one of true merit, and its need is undeniably felt. Likewise one area of knowledge may be considered of superior rank than another in consideration of the results that it brings forth, or the strength of its outward manifestation, or due to the essentialness of its objective. Similarly, the result that an area produces is certainly of higher estimation and significance in appraisal than the outward or apparent significance of some other areas of knowledge.

For that reason, the highest ranking and most valuable area of knowledge is that of knowledge of Allaah the Most Perfect and the Most High, of His angels, and messengers, and all the particulars of these beliefs, as its result is that of eternal and continuing happiness."

We ask Allaah, the most High to bless us with success in contributing to the many efforts of our Muslim brothers and sisters committed to raising themselves as individuals, and the next generation of our children, upon that Islaam which Allaah has perfected and chosen for us, and which He has enabled the guided Muslims to proceed upon in each and every century. We ask him to forgive us, and forgive the Muslim men and the Muslim women, and to guide all the believers to everything He loves and is pleased with. The success is from Allaah, the Most High the Most Exalted, alone and all praise is due to Him.

*Abu Sukhailah Khalil Ibn-Abelahyi
Taalib al-Ilm Educational Resources*

GENERAL ANNOUNCEMENT:

Taalib al-Ilm Educational Publications is looking for
Distributors:

We are working to make Taalib al-Ilm Education Resources publications available through distributors worldwide. Our present discounts for wholesalers are:

50% discount for any order of **USD \$1000** or over retail cost

60% discount for any order of **USD \$2000** or over retail cost

For further information, please contact the sales department by e-mail: service@taalib.com.

Publication Contributors:

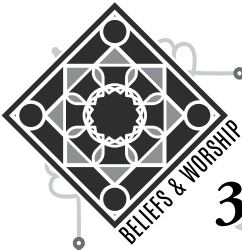
Additionally, in an effort to further expand our publication library, we are seeking contributing authors, translators, and compilers with beneficial works of any area of Sharee'ah knowledge for submission of their works for potential publication by us. For details and all submission guidelines please email us at: service@taalib.com

Referral bonus: *Individuals who refer a new distributor or publication contributor to us can receive a **\$25 PayPal payment** upon:*

- 1) a confirmed contract with a publication contributor or*
- 2) receipt of a newly referred distributor's initial order at the 50% discount level.*

Contact us for further information and conditions.





30 Days of Guidance [Book 1]:

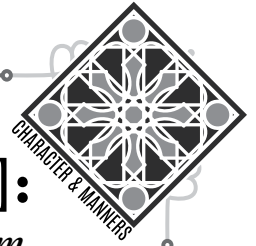
Learning Fundamental Principles of Islaam

*A Short Journey Within the Work al-Ibaanah al-Sughrāh With
Sheikh 'Abdul-Azeez Ibn 'Abdullah ar-Raajbee
(may Allaah preserve him)*

*The Importance Of Asking To Be Guided In What You Say & Do * The Clear
Guidance Of The Final Messenger Is For All Humanity * There Is A Single Straight
Path Surrounded By Other False Paths * Every Ummah Divided But Those
Upon The Truth Remain * Allaah Is With Those Who Remained Upon Revealed
Guidance * Allaah Has Ordered Us To Stand United Upon The Truth & Not
Divide * Every Name That Opposes The Guidance Of The Sunnah Is Rejected *
The Strangeness Of Islaam Is Something Expected * That One Individual Whose
Religion You Should Stand Upon * The Sunnah Is Revealed Knowledge From
Allaah * Hold Firmly To The Sunnah As The Rope Of Allaah * Success Is To The
Degree You Adhere To The Sunnah * The Incredible Reward For Firmly Holding
To The Sunnah * Follow The Prophet's Sunnah & That Of His Guided Successors
* Do Not Speak Against The Best Of Generations * Know That Knowledge Is
Received And Can Be Lost * The Reality of the People of Misguidance & Their
Deceptions * The Believers Are Distinct Upon Revealed Guidance * Advice of The
Companions 'Uthman, 'Alee & Ibn 'Abbaas * Those Astray Turned Away From
The Guidance Brought To Them * The People Of Misguidance Want You To Turn
From Revealed Guidance * Those Who Debate Frequently Change Their Religion
* The Blessing of Learning the Sunnah When Young * The Importance Of Both
Loving & Hating For Allaah's Sake * A Person Stands Upon The Religion Of His
Close Companion * Innovation That Is Disbelief Destroys All Ones' Good Deeds *
Innovations In Islaam May Misperlead You To Leave Islaam * The One Who Changes
Islaam Is Cursed By Allaah & Creation * Repentance from Innovation Must Be
Clear & Apparent * What Religion Will You Die Upon?*

*Compiled and Translated by:
Abu Sukhailah Khalil Ibn-Abelahyi*

[Available: **Now** | price: **(SS) \$27.50 (DS) \$25**
(W) \$12 | (Kindle) \$9.99]



30 Days of Guidance [Book 2]: Cultivating The Character & Behavior of Islaam

*A Short Journey Within The Work
Al-Adab Al-Mufrad With*

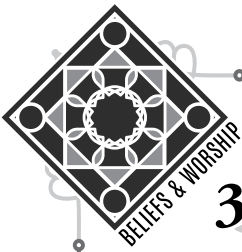
Sheikh Zayd Ibn Muhammad Ibn Haadee al-Madhkhaalee
(may Allaah have mercy on him)

*Do you understand the nature of Islaam? * What do you have that is equal to this world? * Are you wealthy? * Are you prepared for your reckoning? * Are you always working for good while you can? * Do you remember the benefit in your difficulties? * Which of these two pairs has a greater influence in your life? * Whom do you really love and why? * Who are your close friends? * Do you protect yourself from the harm of others? * Are you a miser or someone who is incapable? * Do you know the best of supplications? * Do you ask Allaah's protection from your own evil? * Do you seek refuge from bad conditions and worship at night? * Do you know which trials contain some betterment for you? * Do you supplicate for your family as both a parent and as a child? * How well do you treat your mother and father? * How do you fulfill your responsibilities towards your household? * Do you know who are the best and worst of Muslim women? * Is your life balanced as was the lives of the Companions? * Do you understand how to give the best of charity? * How do you spend your money? * How many ways of giving charity and doing good do you do * How are you towards your neighbors? * How do you deal with your own faults and those of others? * How do you treat younger Muslims? * How do you interact with other Muslims? * Do you work to change your bad habits? * Do you know the benefits of maintaining family ties? * Do you know what things bring you closer to Jannah?*

Compiled and Translated by:

Abu Sukhailah Khalil Ibn-Abelahyi

[Available: **Now** | price: **(SS) \$27.50 (DS) \$25**
(W) \$12 | (Kindle) \$9.99]



30 Days of Guidance [Book 3]: Signposts Towards Rectification & Repentance

*A Short Journey Through Selected Questions & Answers With
Sheikh 'Muhammad Ibn Saaleh al-'Utheimeen
(may Allaah have mercy upon him)*

*How do I work to save myself from Hellfire? * What should I do, as my society has wrongdoing and many sins? * How can I understand what taqwa is, and how can I have it? * How should I call myself to account as a Muslim?*

*What should be in my heart when I intend to do good? * How can I safeguard my intention for Allaah in everything I do? * How can I bring myself peace, and establish love for Allaah's sake? * When I feel that my emaan has gone down what should I do? As a Muslim, how can I make my heart steadfast? * How can I treat the hardness that I sense in my heart? * How should I study and memorize Qur'aan more? How do I keep my mind from being always distracted? * How can I deal with the things that affected my practice of Islaam? * Should I read the fictional writings of disbelievers? * How do I know if I'm spending my time beneficially? How can I stop thinking about the days before I was guided?*

*How can I stop smoking for Allaah's sake? * How to guard my eyesight from what's harmful around me? * How can I change the fact that I'm always thinking about someone? How should I handle still feeling bad for my past mistakes?*

How can I fight against the whispers that make me doubt things?

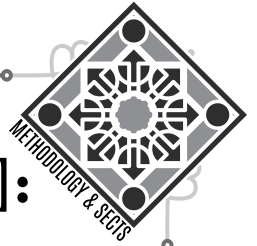
*How do I know if my evil thoughts take me outside Islaam? * How do I know if my bad thoughts mean I am a hypocrite? * How can I wipe away the many wrong things that I did in the past? * Can I use the money I earned when I was sinful and heedless? How can I correct the previous wrongs that I did to other people?*

** How can I strengthen my practice of Allaah's religion? How do I know which worldly things I should leave for Allaah's sake? * How can I be a sincere worshiper and traveler in this life? * How can I understand the humiliation upon us as Muslims?*

Compiled and Translated by:

Abu Sukhailah Khalil Ibn-Abelahyi

[Available: **Now** | price: (SS) \$27.50 (DS) \$25
(W) \$12 | (Kindle) \$9.99]



30 Days of Guidance [Book 4]: Foundations For The New Muslim & Newly Striving Muslim

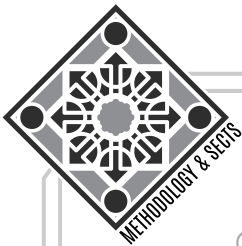
*A Short Journey Selected Questions & Answers With
Sheikh 'Abdul-'Azeez Ibn 'Abdullah Ibn Baaz
(may Allaah have mercy on him)*

*What are the conditions of correct Islaam? * What does it mean that Islaam will be strange? * Is faith only what is in our hearts? * Who is truly considered a Muslim? * When is it necessary for me to ask a scholar? * Is there both free will and Allaah's decree? * What does it mean to worship others as well as Allaah? * Which innovations in Islaam are good? * How can we know who are from the saved sect? * Who is part of that group of victorious Muslims? * Why are there divisions among the Muslims? * What should my position be towards the schools of fiqh? * What does it mean that the world is cursed? * Which Sufee path is based upon the Sunnah? * Can I study from books without a scholar? * Should we praise the righteous scholars? * What is the guidance of Islaam about our health? * What should I do after falling into sin again and again? * Do I have to make up for my previous negligence? * What is considered impermissible imitation of non-Muslims? * How should I interact with the non-Muslims I know? * As a Muslim man, can I have friends who are women? * What is the ruling about alcohol and about modern drugs? * Are there kinds of music that are permissible in Islaam? * What kinds of media and shows can I watch as a Muslim? * Should we recite the Qur'aan even without understanding? * Is it from the Share'ah to make dhikr while working? * What are the rights of both Muslim wives and Muslim husbands? * What is the correct understanding of trusting in Allaah? * As a new Muslim do I need to change my name?*

Compiled and Translated by:

Abu Sukhailah Khalil Ibn-Abelahi

[Available: **Now** | price: **(SS) \$27.50 (DS) \$25
(W) \$12 | (Kindle) \$9.99]**



BOOK PUBLICATION PREVIEW:

An Educational Course Based Upon:

Beneficial Answers to Questions On Innovated Methodologies

By the Guiding Scholar

Sheikh Saaleh Ibn Fauzaan al-Fauzaan
(may Allaah preserve him)

This course focuses upon the importance of clarity in the way you understand and practice Islaam, in the midst of today's confusing claims to Islaam.

What is the right way, or methodology, to practice Islaam?

Examine evidences and proofs from the source texts of the Qur'aan and Sunnah, along with the statements of many scholars explaining them, which connect you directly to that Islaam which the Messenger of Allaah ﷺ taught his Companions, may Allaah be pleased with them all.

Course Features:

Twenty concise illustrated lessons to facilitate learning & review, with several important textual & course appendices.

Compiled and Translated by:
Abu Sukhailah Khalil Ibn-Abelahyi

[Available: **Now** | price: **(SS) \$30 (DS) \$27.50**
(W) \$12 | (Kindle) \$9.99]



Lessons & Benefits From the Two Excellent Works:

The Belief of Every Muslim & The Methodology of The Saved Sect

By the Guiding Scholar

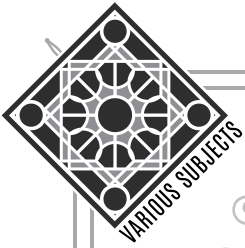
Sheikh Muhammad Ibn Jameel Zaynoo
(may Allaah preserve him)

This course begins with three full lessons with specific practical guidelines on how to effectively study Islaam and gain the knowledge needed to build your life as a Muslim into a life which is pleasing to Allaah.

Through twenty lessons on knowledge, beliefs, & methodology along with quizzes, review questions & lesson benefits -the remaining lessons take simply explained passages from two beneficial works that cover many important principles and the common misconceptions connected to them, which are fundamental to correctly understanding Islaam as it was taught to the Companions of the Messenger of Allaah.

Compiled and Translated by:
Abu Sukhailah Khalil Ibn-Abelahyi

[Available: **Now** | price: **(SS) \$27.50 (DS) \$25**
(W) \$12 | (Kindle) \$9.99]



Statements of the Guiding Scholars of Our Age

Regarding Books & their Advice to the Beginner Seeker of Knowledge

with Selections from the Following Scholars:

Sheikh 'Abdul-'Azeez ibn 'Abdullah ibn Baaz - Sheikh Muhammad ibn Saaleh al-'Utheimein - Sheikh Muhammad Naasiruddeen al-Albaanee - Sheikh Muqbil ibn Haadee al-Waada'ee - Sheikh 'Abdur-Rahman ibn Naaser as-Sa'adee - Sheikh Muhammad 'Amaan al-Jaamee - Sheikh Muhammad al-Ameen as-Shanqeetee - Sheikh Ahmad ibn Yahya an-Najmee
(May Allaah have mercy upon them)

Sheikh Saaleh al-Fauzaan ibn 'Abdullah al-Fauzaan - Sheikh Saaleh ibn 'Abdul-'Azeez Aal-Sheikh - Sheikh Muhammad ibn 'Abdul-Wahhab al-Wasaabee - Permanent Committee to Scholastic Research & Issuing Of Islamic Rulings
(May Allaah preserve them.)

Book Sections:

- 1. Guidance and Direction for Every Male and Female Muslim*
- 2. Golden Advice that Benefits the Beginner Regarding Acquiring Knowledge*
- 3. Beneficial Guidance for Female Students of Share'ah Knowledge*
- 4. Guidance from the Scholars Regarding Important Books to Acquire for Seeking Knowledge*
- 5. The Warning of the Scholars from the Books of those who have Deviated & the Means and Ways of Going Astray*
- 6. Clear Statements from the Scholars' Advice Regarding Memorizing Knowledge*
- 7. Issues Related to the Verifiers of Books in our Age*

Compiled and Translated by:

Abu Sukhailah Khalil Ibn-Abelahyi

[Available: **Now** | price: **(HB) \$32.50 (SB) \$25**
| **(Kindle) \$9.99**]



**The Cure, The Explanation,
The Clear Affair, & The Brilliantly Distinct Signpost:**

*Book 1: Sources of Islaam
& The Way of the Companions*

Based Upon

'Usul as-Sunnah' of Imaam Ahmad

(may Allaah have mercy upon him)

This initial course book, which is part of a full series, can be vital learning tool, by Allah's permission, for discussing and learning many of the most important sources of Islaam, how to implement them, and how to avoid common mistakes and misunderstandings.

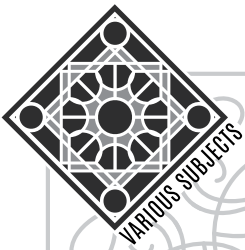
This full course series is based upon various commentaries of the original text, from the following scholars of our age, may Allaah have mercy upon them or preserve them:

- Sheikh Zayd Ibn Muhammad al-Madkhalee
- Sheikh Saleeh Ibn Sa'd As-Suhaaymee
- Sheikh 'Abdul-'Azeez Ibn 'Abdullah ar-Raajhee
- Sheikh Rabee'a Ibn Haadee al-Madkhalee
- Sheikh Sa'd Ibn Naasir as-Shathree
- Sheikh 'Ubayd Ibn 'Abdullah al-Jaabiree
- Sheikh 'Abdullah al-Bukharee
- Sheikh Hamd al-'Uthmaan
- and other scholars

Each course book lesson has: lesson text, scholastic commentary, evidence summary, lesson benefits, standard & review exercises, as well as the Arabic text & translation of 'Usul as-Sunnah' in Arabic divided for easier memorization.

Compiled and Translated by:
Abu Sukhailah Khalil Ibn-Abelahyi

[Available: **Now!** price: (SS) \$32.5 (DS) \$30
(W) \$12.5 | (Kindle) \$9.99]



Whispers of Paradise (1):
A Muslim Woman's
Life Journal

**An Islamic Daily Journal Which Encourages
Reflection & Rectification**

Abu Alee ath-Thaqafee said: Abu Hafs used to say:
“The one who does not each moment weigh his situation
and condition against the scale of the Book of Allaah and
the Sunnah, and does not question his very footsteps,
then he is not to be considered worthy.”
(Seyaar ‘Alaam an-Nubala: vol. 12, page 512)

12 Monthly calendar pages with beneficial quotations
from Ibn Qayyim & Daily journal page based upon
Hijree calendar(with corresponding C.E. dates)

Each daily journal page starts with one of the following:

- A Verse from the Noble Qur’aan*
- An Authentic Narration of the Messenger of Allaah*
- An Authentic Supplication*
- A Beneficial Point from a Biography of the*
Early Generations
- A Beneficial Statement from One of the*
Well Known Scholars, Past or Present

Available: **Now** | price: **\$25**
[New elegantly designed edition for each year]