

HANBLIYAH EDUCATIONAL SERIES

# THE CURE, THE EXPLANATION, THE CLEAR & AFFAIR

## The Brilliantly Distinct Signpost

SELF-STUDY/TEACHER'S EDITION  
BASED UPON COMMENTARIES OF USUL-AS-SUNNAH  
OF IMAAM AHMAD IBN-HANBAL

BOOK 1: SOURCES OF  
ISLAAM & THE WAY  
OF THE COMPANIONS

BOOK  
1

COMPILED AND TRANSLATED BY  
ABU SUKHMIAH KHALIL IBN ABELAHMAD AL-AMREESH





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**The Cure, The Explanation, The Clear Affair, & The Brilliantly Distinct Signpost- A Step by Step Educational Course on Islaam Based upon ‘Usul as-Sunnah’ of Imaam Ahmad (may Allaah have mercy upon him)**  
**Book 1: Sources of Islaam & The Way of the Companions (Usul as-Sunnah Course Book Series)[Self Study/Teachers Edition]**

*Compiled and Translated by Abu Sukhailah Khalil Ibn-Abelahyi al-Amreekee*

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*First Print Edition [1.0] -1439 h. (2018 c.e.)*

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*ISBN EAN-13:*

978-1-938117-24-4

[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]*



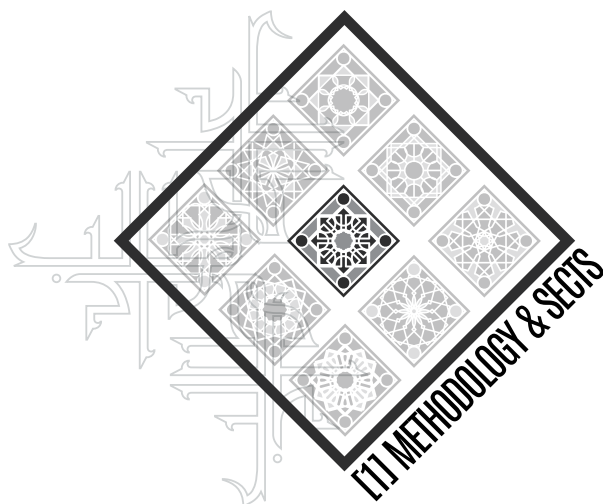
# **The Cure, The Explanation, The Clear Affair, & The Brilliantly Distinct Signpost**

Based upon 'Usul as-Sunnah' of Imaam Ahmad  
(may Allaah have mercy upon him)

[Self Study/Teachers Edition]

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

Compiled and Translated by:  
Abu Sukhailah Khalil Ibn-Abelahyi





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## A SHORT EXPLANATION OF THE TITLE OF THIS COURSE

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*“... ‘Those who are upon what I am upon and my Companions are upon today.’ This is the cure, the explanation, the clear affair and the brilliantly distinct signpost...*

(Imaam al-Barbaharee, may Allaah have mercy upon him from his exemplary work, ‘Sharh as-Sunnah’.)

One of the guiding scholars of our age, Sheikh Saaleh Fawzaan al-Fawzaan, may Allaah preserve him, states on pages 59-60 of the second volume of his commentary entitled ‘A Valued Gift for the Reader Of Comments Upon the Book Sharh as-Sunnah’,

*“... ‘Those who are upon what I am upon and my Companions are upon today.’*

These are the ones who end up as successful in the midst of the splitting and separation caused by misguidance. And they are those ones who are saved from Hellfire on the Day of Judgment. Those who stand upon what he, may Allaah’s praise and salutations be upon him, and his noble Companions stood upon. This is the way to be safeguarded during trials, tribulations, and division.

*“This is the cure, the explanation, the clear affair”*

The Messenger of Allaah, may Allaah’s praise and salutations be upon him, did not leave us except after having informed us of what would occur in the future of this Ummah. He, may Allaah’s praise and salutations be upon him, has informed us of those aspects of the future that Allaah has given him knowledge of, in order that we may stand upon clarity and understanding. This is part of his kindness, compassion, and advice to us and towards us, may Allaah’s praise and salutations be upon him. As indeed we stand in the midst of a state of affairs which are characterized by division and where desires and whims are followed. Yet we must hold firmly to the truth, be patient upon it, and stand steadfast upon it. There can never be any success in anything other than this way.

*“...and the brilliantly distinct signpost.”*

It used to be from the practices of the people to construct an elevated building, and set a lighted torch of fire on top of it, in order to direct travelers. They would place this at the coast of the sea in order to guide traveling ships.

The signpost of Islaam is the Book and the Sunnah. Whether this is on land or upon the sea- the one who proceeds as directed by this signpost is successful, and the one who turns away from or abandons this signpost is ruined. Since in fact he is standing within a situation which is like being caught within a dangerously confusing maze. For that reason, this is a clear illustration for the one who strives to hold fast to the truth.”





# Table of Contents

<i>Compiler's Introduction</i>	016
<i>Chains of narrations for Usul as-Sunnah</i>	094
<i>English Translation of Text</i>	098
<i>Arabic Text</i>	099

---

## SECTION 1: THE NATURE OF TRUE ISLAAM

---

<i>Lesson 1: What Is Islaam?</i>	118
1.0 The Connection Of This Lesson To The Previous Lesson:	119
1.1 The Boundaries And Historical Meaning Of Islaam	120
1.2 Misconception: We cannot not judge who is Muslim!	128
1.3 Points Of Benefit	131
1.4 Overview Of Evidences & Explanations	133
1.5 LEVEL 1: Test Your Understanding:	136
1.6 LEVEL 2: Interactive Questions & Exercises	136
<i>Lesson 2: Why Islaam?</i>	138
2.0 The Connection Of This Lesson To The Previous Lesson:	139
2.1 Allaah Completed & Perfected His Religion From Every Aspect	140
2.2 The Qur'aan & Sunnah And All They Call To Are Sufficient	144
2.3 Misconception: Islaam Must Be Made Suitable for Today!	145
2.4 Points Of Benefit	148
2.5 Overview Of Evidences & Explanations	150
2.6 LEVEL 1: Test Your Understanding:	152
2.7 LEVEL 2: Interactive Questions & Exercises	152
<i>Lesson 3: Which Islaam?</i>	154
3.0 The Connection Of This Lesson To The Previous Lesson:	155
3.1 The Present Confusion Among Muslims	156
3.2 The Reality of the "New" Understandings of Islaam	160
3.3 Misconception: The Way To Success For Muslims Is....	163
3.4 Points Of Benefit	165
3.5 Overview Of Evidences & Explanations	167
3.6 LEVEL 1: Test Your Understanding:	168
3.7 LEVEL 2: Interactive Questions & Exercises	168



<i>Lesson 4: Islaam Is Universal &amp; Preserved</i>	170
4.0 The Connection Of This Lesson To The Previous Lesson:	171
4.1 The Final Prophet Was Sent To All Of Humanity	172
4.2 The Religion Of Islaam Is Not Only For Arabs	174
4.3 Misconception: Islaam, has been changed and altered throughout time.	179
4.4 Points Of Benefit	183
4.5 Overview Of Evidences & Explanations	184
4.6 LEVEL 1: Test Your Understanding:	187
4.7 LEVEL 2: Interactive Questions & Exercises	187
<i>Lesson 5: The State Of The Muslim Ummah</i>	188
5.0 The Connection Of This Lesson To The Previous Lesson:	189
5.1 The Present Ignorance Of Islaam And Its Effects	190
5.2 The Road Map Of Our Scholars To Improve And Rectify Our Condition	194
5.3 Misconception: Muslims must unite under “Islaam” however it’s understood	196
5.4 Points Of Benefit	200
5.5 Overview Of Evidences & Explanations	203
5.6 LEVEL 1: Test Your Understanding:	205
5.7 LEVEL 2: Interactive Questions & Exercises	205
<i>Quiz 1- For Lessons 1-5</i>	206
QUIZ 1- LEVEL 1: Test Your Understanding:	206
QUIZ 1- LEVEL 2: Interactive Questions & Exercises	207

---

SECTION 2:  
THE SOURCES OF GUIDANCE IN ISLAAM

---

<i>Lesson 6: The Sources of Evidence: Qur’aan, Sunnah, Consensus</i>	210
6.0 The Connection Of This Lesson To The Previous Lesson:	211
6.1 The Affirmed and Established Sources Of Islaam	212
6.2 Revelation Is Of Two Categories: from Allaah and from Shaytaan	214
6.3 Revelation From Allaah Is Of Three Types	216
6.4 False Sources Used In Place Of The Affirmed Fundamental Sources	218
6.5 False Arguments Used To Turn Away From The Qur’aan & Sunnah	219
6.6 Misconception: The Sunnah is Not Preserved Like the Qur’aan.	220
6.7 Points Of Benefit	221
6.8 Overview Of Evidences & Explanations	224
6.9 LEVEL 1: Test Your Understanding:	227
6.10 LEVEL 2: Interactive Questions & Exercises	227

	
<i>Lesson 7: The Qur'aan Is A Primary Independent Revealed Source Of Islaam</i>	228
7.0 The Connection Of This Lesson To The Previous Lesson:	229
7.1 Definition of the "The Qur'aan"	230
7.2 Names and Descriptions of the Qur'aan	233
7.3 A Summary of important points related to the Noble Qur'aan	234
7.4 Misconception: The Qur'aan must be understood in light of modern Values.	237
7.5 Points Of Benefit	238
7.6 Overview Of Evidences & Explanations	241
7.7 LEVEL 1: Test Your Understanding:	243
7.8 LEVEL 2: Interactive Questions & Exercises	243
<i>Lesson 8: The Sunnah Is A Primary Independent Revealed Source Of Islaam</i>	244
8.0 The Connection Of This Lesson To The Previous Lesson:	245
8.1 What Is Meant By The Term "Sunnah"	246
8.2 Proof That The Sunnah Is A Primary Infallible Source Of Islaam	252
8.3 The Authority Of The Sunnah Among the Early and Later Muslims	254
8.4 The Danger Of Turning Away From The Sunnah	256
8.5 Misconception: Qudsee ahadeeth are not revelation sent to the Prophet!	260
8.6 Points Of Benefit	262
8.7 Overview Of Evidences & Explanations	266
8.8 LEVEL 1: Test Your Understanding:	269
8.9 LEVEL 2: Interactive Questions & Exercises	269
<i>Lesson 9: Consensus Is A Secondary Dependent Source Of Islaam</i>	270
9.0 The Connection Of This Lesson To The Previous Lesson:	271
9.1 Allaah Completed & Perfected His Religion From Every Aspect	272
9.2 The Consensus Of Muslim Ummah Is A Primary Infallible Source Of Islaam	273
9.3 A Comprehensive Description of the Proofs for Consensus	276
9.4 Misconception: How can it have authority when it is not revelation?	280
9.5 Points Of Benefit	282
9.6 Overview Of Evidences & Explanations	286
9.7 LEVEL 1: Test Your Understanding:	288
9.8 LEVEL 2: Interactive Questions & Exercises	288
<i>Quiz 2- For Lessons 6-9</i>	290
QUIZ 2- LEVEL 1: Test Your Understanding:	290
QUIZ 2- LEVEL 2: Interactive Questions & Exercises	291
	




---

SECTION 3:  
BELIEFS, METHODOLOGY, & 'USUL'

---

<i>Lesson 10: The Meaning Of Aqeedah Or Beliefs</i>	294
10.0 The Connection Of This Lesson To The Previous Lesson:	295
10.1 A Basic Definition Of The Term 'Aqeedah	296
10.2 A General Example & Indication Of Their Usage	298
10.3 Misconception: The Sharee'ah means laws and not specific beliefs!	300
10.4 Points Of Benefit	303
10.5 Overview Of Evidences & Explanations	305
10.6 LEVEL 1: Test Your Understanding:	307
10.7 LEVEL 2: Interactive Questions & Exercises	307
<i>Lesson 11: The Meaning Of Minhaj Or Methodology</i>	308
11.0 The Connection Of This Lesson To The Previous Lesson:	309
11.1 A Basic Definition Of methodology	310
11.2 The Legitimate Use of the Term Methodology Among Scholars	313
11.3 Misconception: The early scholars focused upon beliefs not methodology!	317
11.4 Points Of Benefit	324
11.5 Overview Of Evidences & Explanations	327
11.6 LEVEL 1: Test Your Understanding:	329
11.7 LEVEL 2: Interactive Questions & Exercises	329
<i>Lesson 12: The Relationship Between One's Beliefs &amp; Methodology</i>	330
12.0 The Connection Of This Lesson To The Previous Lesson:	331
12.1 These Two Essential Matters Are Not Separate But Connected	332
12.2 Misconception: The term Minhaj is new and not from the scholars!	340
12.3 Points Of Benefit	342
12.4 Overview Of Evidences & Explanations	345
12.5 LEVEL 1: Test Your Understanding:	347
12.6 LEVEL 2: Interactive Questions & Exercises	347
<i>Lesson 13: The Danger of Conflict Between One's Beliefs &amp; Methodology</i>	348
13.0 The Connection Of This Lesson To The Previous Lesson:	349
13.1 It is An Obligation to Embrace All Aspects and Parts Of Islaam	350
13.2 Misconception: My beliefs are old but my methodology is modern!	354
13.3 Points Of Benefit	358
13.4 Overview Of Evidences & Explanations	361
13.5 LEVEL 1: Test Your Understanding:	362
13.6 LEVEL 2: Interactive Questions & Exercises	362



<i>Lesson 14: The Meaning Of The Term “Usul”</i>	364
14.0 The Connection Of This Lesson To The Previous Lesson:	365
14.1 What Is Intended By ‘Usul’, Linguistically & In The Religion	366
14.2 Why Are These Fundamental Principles Important	368
14.3 Misconception: The fundamentals of the religion do not require deeds!	372
14.4 Points Of Benefit	375
14.5 Overview Of Evidences & Explanations	377
14.6 LEVEL 1: Test Your Understanding:	379
14.7 LEVEL 2: Interactive Questions & Exercises	379
<i>Lesson 15: The Islaam Of The Prophet &amp; His Companions</i>	380
15.0 The Connection Of This Lesson To The Previous Lesson:	381
15.1 Those Who Oppose The Correct ‘Usul’ Or Fundamentals	382
15.2 Misconception: The Companions were men just as we are men.	389
15.3 Points Of Benefit	392
15.4 Overview Of Evidences & Explanations	395
15.5 LEVEL 1: Test Your Understanding:	397
15.6 LEVEL 2: Interactive Questions & Exercises	397
<i>Final Exam- All Course Lessons</i>	398
Final- LEVEL 1: Test Your Understanding:	398
Final- LEVEL 2: Interactive Questions & Exercises	400
<i>Course Answer Key</i>	402



<i>Course Appendices</i>	453
<b><i>Course Appendix 1:</i></b>	
The Criterion for Distinguishing the Truth an Individual Must Follow	454
<b><i>Course Appendix 2:</i></b>	
Important Advice Towards Adhering Firmly to the Book of Allaah and the Pure Sunnah	456
<b><i>Course Appendix 3:</i></b>	
Three Questions on Acquiring Knowledge, Recognizing True Scholars, and the Meaning of Methodology	460
<b><i>Course Appendix 4:</i></b>	
Considering The Scholar Of The Sunnah Your Sheikh Due To Having Listened To His Lectures & Having Read His Books	464
<b><i>Course Appendix 5:</i></b>	
Know From Whom You Are Taking Your Religion From!	468
<b><i>Course Appendix 6:</i></b>	
The Correct Meaning of Adhering to the Jamaa'ah	472
<b><i>Course Appendix 7:</i></b>	
Choose Good Companions Oh Men and Women of the Sunnah!	478
<b><i>Course Appendix 8:</i></b>	
Signposts for the Use Or Abuse of the Intellect in Islaam	484
<b><i>Course Appendix 9:</i></b>	
The Position Of Abu Bakr & 'Umar With The Messenger Of Allaah	490
 <i>The Nakhlah Educational Series:</i>	 509
Mission	509
Two Essential Foundations	510
Methodology:	513
Content & Structure:	519



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## COMPILER'S INTRODUCTION

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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 worshipper 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:

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THE SUCCESS OF MUSLIMS IS FOUNDED UPON AUTHENTIC BELIEFS AND ACTIONS UPON THEM

---

The guiding scholar Sheikh Muhammad Ibn Saaleh al-'Utheimeen, may Allaah, the Most High, have mercy upon him, was asked,<sup>[1]</sup> ***“What would be the effects and consequences, upon the current condition of the Muslim Ummah, of sound efforts to call Muslims to having the correct beliefs, and the sound methodology of Islaam?”*** He answered,

*There is no doubt that the effect of calling people to have the correct beliefs and the correct methodology upon the life of the Muslim Ummah would be something significant and substantial. This effect was shown and manifested in the lives of the Companions of the Messenger of Allaah, may Allaah be pleased with them all, in the other two distinguished early generations, and within the lives of all those Muslims who followed them in goodness. It is seen in their honor and prominence, in their having satisfied good lives both in the world and eventually in the next....*

*...If the people rectify their beliefs, and establish upon those true beliefs their rulings and judgements in the general matters of life, with the Muslims, as a whole, adopting and truly embracing what is correct and sound, then they will undoubtedly achieve what those early Muslims from the first generations, who proceeded them, achieved of honor, prestige, and lives of contentment.*

*Just as if they fail to embrace the correct beliefs, and act upon them, then they will end up in the same lowly state that the rest of humanity finds itself in. And Allaah the Most High, knows best.*

There is no doubt that we as Muslims, are those who love Islaam and are those who want good for our Ummah, the people of Islaam. For this reason we should ask ourselves, what was the way which the first generations of Muslims understood and practiced Islaam that made them successful- enabling them to bring good to themselves and others by the mercy of Allaah, who has among His names al-Fattah, the Opener? How did they *“embrace the correct beliefs, and act upon them”*, meaning both the general Muslims and those incredible early scholars, in a way that brought them success? As indeed, the scholars generally among the Muslims have always played a central role in their well being and success. In clarifying exactly who we are speaking about when referring to their correct understanding and practice, Sheikh Hamaad Ibn Muhammad al-Ansaaree, may Allaah have mercy upon him, said,<sup>[2]</sup>

[1] Majmua' al-Fatawaa wa Rasi'al Fadheelatul-Sheikh Muhammad Ibn Saaleh al-'Utheimeen: vol. 27 pg. 44-46

[2] Al-Majmu'a from the Biography of Sheikh Hamaad Ibn Muhammad al-Ansaaree: Number 77

*“Whenever the scholars use the expression “the early scholars said...” What is intended by this are those scholars who lived before the fourth century according to the hijree calendar. These first three centuries after the time of Messenger are the centuries of the scholars who are the Salaf. Since after the fourth century, divisions and separation began.”*

There was a clear methodology of Islaam during the early generations, that both brought them unity and lead them to true success in times of both difficulty and ease. In giving important detail as to how they, the first Muslim generations, proceeded in realizing Allaah’s religion, Sheikh Saaleh Aal-Sheikh, may Allaah preserve him, said, <sup>[3]</sup>

*....we know that the beliefs of the righteous first three generations and their methodology is only a single way and path which it is obligatory that we ourselves follow and adhere to. It is that affair, which encompasses within it, that leads to the success of the people. Because the Prophet, may the praise and salutations of Allaah be upon him, explained clearly that this Muslim Ummah would separate into seventy three different sects. And he, may the praise and salutations of Allaah be upon him, said, {...**All of them are in the Hellfire except for one. That is the ‘Jamaa’ah’.**} And in the wording of another narration the Companions asked him, “Who are they, oh Messenger of Allaah?” He replied: {**Those who are upon what I and my Companions are upon.**}*

*This indicates that the correct methodology and the correct fundamental beliefs are that single path and way of the Muslims who adhere to the Jamaa’ah, meaning the way of the Companions, the original way of the first three righteous generations. Additionally, it is well known that the way of the Companions of the Messenger of Allaah, may Allaah be pleased with them all, in beliefs and in methodology was a single clear distinct way.*

*Therefore true success, can only be found through these practices of theirs which they followed. Just as how this methodology was that which rectified the first generations, likewise it will also bring success to the later generations. Just as it was what brought success to the first part of this Muslim Ummah, likewise it is the only thing which is suited and capable of bringing success to the latter part or later generations of the Muslim Ummah. This is due to several reasons, including those specific merits and distinguishing features of this methodology proceeded upon by the Companions.*

Even though some Muslims do not realize the importance of striving upon that original methodology, Sheikh Saaleh Ibn Fauzaan, may Allaah preserve him, explains that the need for it is even greater now,<sup>[4]</sup>

*“As the later periods of time approach, the strangeness of Islaam will increase, and the trials which the believers face become more common and severe, such that the Muslims will need to have even greater concern to adhering to the methodology of the Salaf of this Ummah.”*

[3] From the lecture “Provisions in the Study of Fundamental Beliefs and Methodology”

[4] The True Need Of The Muslim Ummah Of Following The Way Of The First Three Generations. pg. 13



Imaam ‘Abdul-‘Azeez Ibn Baaz, may Allaah have mercy upon him, explained in his well known collection of Islamic rulings, how important it is for us to recognize that any true rectification of our current condition must be connected to that first rectification Islaam brought,<sup>[5]</sup>

*“The one who wishes to rectify Islamic society, and to rectify other societies and nations by other than the path and the means and methods by which the first Islamic society was put aright has fallen into error, and spoken with other than the truth.”*

Sheikh Saaleh Ibn Fauzaan, may Allaah preserve him, explained to us that this same understanding is key, not only for rectification but also to stop us from straying from Allaah’s guidance overall,<sup>[6]</sup>

*“If Muslims do not properly understand the way of the first generations of Muslims, and we are deficient in our knowledge of it, without studying, then undoubtedly those Muslims, lacking understanding, will go astray and become misguided.”*

He, may Allaah preserve him, also clarified to us that this key understanding has teeth which enable it to turn and open the door of success for Muslims,<sup>[7]</sup>

*“It is not possible that we can understand the way of the first three generations except after having studied it, and worked to learn it, by studying it and teaching it to others along with our continuing to ask Allaah ﴿ **Guide us to the straight path.** ﴾*

He also, may Allaah preserve him, additionally reminded us of the importance of proceeding with patience in our sincere efforts for Islaam, towards gradual success of our Ummah, after having gained sound authentic knowledge of the way of the first Muslims,<sup>[8]</sup>

*“You will not be firmly established upon the way of the first three generations except after striving to understand it and having learned about it. And you will not have adhered to it properly except after striving to proceed patiently upon it.”*

This advice echoes what Imaam Ahmad Ibn Hanbal, may Allaah have mercy upon him, said,<sup>[9]</sup>

*“May Allaah have mercy upon that worshiper who speaks with the truth, adheres to those transmitted reports of guidance, holds firmly to the Sunnah, and closely follows the way of the righteous Muslims.”*

We should earnestly ask, do most Muslims have sufficient knowledge of that clear methodology our beloved Prophet stood firmly upon and proceeded upon? Do we understand how he personally understood and then guided his family to understand the clear beliefs and practices of Islaam? Do we know what his guidance was in dealing with others, whether neighbors or other nations? Do we understand how his Companions followed him in all these important matters of implementing Islaam? If we do not have that clear firm general knowledge of his beautiful guiding way of life, his methodology, based upon the proofs and evidences which our scholars throughout the centuries have preserved for us and explained, how could we possibly work towards rectifying ourselves and our families as previous generations successfully did?

[5] Majmua’ Fataawa wa Maqallat: vol: 1 pg. 249

[6] The True Need Of The Muslim Ummah Of Following The Way Of The First Three Generations. pg. 11-12

[7] The True Need Of The Muslim Ummah Of Following The Way Of The First Three Generations. pg. 12

[8] The True Need Of The Muslim Ummah Of Following The Way Of The First Three Generations. pg. 13

[9] Tabaqaat al-Hanaabilah: vol. 1 pg. 36

Sheikh Ibn Baaz, may Allaah have mercy upon him, also reminds us with an essential reminder of the incredible value and importance of having sound knowledge about Islaam,<sup>[10]</sup>

*“The gaining of Sharee’ah knowledge is from the most excellent types of provision someone can be blessed with. It takes someone from the restrictive tightness of ignorance and its dark shadow, into the breadth and expansiveness of revealed knowledge and its light.”*

From the leading scholars of our age, who was responsible for helping spread authentic Sharee’ah to his own land and around the world, was Sheikh Muqbil Ibn Haadee al-Waadi’ee, may Allaah have abundant mercy upon him. His students are spread throughout Yemen, and those who benefited from his efforts directly and indirectly are spread around the world. Sheikh Muqbil ibn Haadee al-Waadi’ee, may Allaah have mercy upon him, similarly made clear that,<sup>[11]</sup>

*“The most severe thing the Muslims have been afflicted with today is ignorance..”*

He, may Allaah have mercy upon him, also said,<sup>[12]</sup>

*“If you were to learn and study, to the true degree of Muslims need for knowledge now, you would have to strive, night and day, in seeking knowledge.”*

He, may Allaah have mercy upon him, encouraged us in spreading true knowledge of Islaam,<sup>[13]</sup>

*“Be diligent in teaching the Muslims and working to increase their understanding of Islaam.”*

To those Muslims coming to Yemen from outside countries who traveled for knowledge he said,<sup>[14]</sup>

*“If you learn and gain knowledge in order to return and teach the people of your land, this is better for you than if you returned back to them carrying a basket filled with gold.”*

And he, may Allaah have mercy upon him, advised them about what they teach saying,<sup>[15]</sup>

*“If you go back to your country then teach the Qur’aan, as well as shorter hadeeth narrations. I advise every such brother to teach the people with that knowledge he has acquired which is basic and simple in nature.”*

Sheikh Muqbil ibn Haadee al-Waadi’ee, may Allaah have mercy upon him, also explained that we should help remove false ideas and incorrect interpretations wherever we live,<sup>[16]</sup>

*“O people of the Sunnah, the society is in your care and custody. You are responsible for refuting the misguidance of the Raafidhee as well as refuting every clear opposer to the guidance of Islaam.”*

He, may Allaah have mercy upon him, explained the importance of remembering that,<sup>[17]</sup>

*“The Sunnah did not spread except through the efforts of those who were resolute and steadfast upon it, and who did not compromise and accept innovations as part of Islaam.”*

[10] Majmua’ Fataawa wa Maqallat: vol: 1 pg. 350

[11] Al-Bashaa’ir Fe as-Samaa’a al-Mubashir by ‘Abdullah Ibn Ayyash al-Ahdal: pg 22

[12] Al-Bashaa’ir Fe as-Samaa’a al-Mubashir by ‘Abdullah Ibn Ayyash al-Ahdal: pg 23

[13] Al-Bashaa’ir Fe as-Samaa’a al-Mubashir by ‘Abdullah Ibn Ayyash al-Ahdal: pg 13

[14] Al-Bashaa’ir Fe as-Samaa’a al-Mubashir by ‘Abdullah Ibn Ayyash al-Ahdal: pg 13

[15] Al-Bashaa’ir Fe as-Samaa’a al-Mubashir by ‘Abdullah Ibn Ayyash al-Ahdal: pg 18

[16] Al-Bashaa’ir Fe as-Samaa’a al-Mubashir by ‘Abdullah Ibn Ayyash al-Ahdal: pg 14

[17] Al-Bashaa’ir Fe as-Samaa’a al-Mubashir by ‘Abdullah Ibn Ayyash al-Ahdal: pg 28

He mentioned the importance of countering foreign concepts that began to take root in some Muslim lands,<sup>[18]</sup>

*“I advise you to compete and surpass the efforts of the advocates of secularism and those calling to Communism.”*

Similarly, he encouraged us to convey the true guidance of Islaam to the general people before others reached them with something which was misguidance,<sup>[19]</sup>

*“Oh people of the Sunnah, reach the general people before the people of falsehood do, in order to defend and protect our religion.”*

These last two advices remind us that we should also be generally aware of those who work against the Muslim Ummah generally, and have always put forth determined efforts to weaken and reduce the vital connection of the Muslims to guiding light of authentic Sharee’ah knowledge. This begins with Shaytaan as Ibn Jawzee, may Allaah have mercy upon him, said,<sup>[20]</sup>

*“Know that the first deception of Iblees upon humanity was preventing them from gaining knowledge. Because knowledge is light, if he is able to put out their lamps of guidance, then he can direct them into the darkness in any way he wishes.”*

Our scholars, all praise is due to Allaah, explain and publicly clarify how this occurs in our present age. They explain that this opposition is encountered from the direction of the enemies from outside the Muslim Ummah, as Sheikh Hammaad Ibn Muhammad al-Ansaaree, may Allaah have mercy upon him, explained,<sup>[21]</sup>

*“Whenever Europe was able to dominate or conquer any land from the Muslim countries, they endeavored to steal and carry away the sources of that countries’ Islamic heritage from the original classical manuscripts and writings of the scholars, and similar sources of Sharee’ah knowledge. As they understand the importance of those sources of this religious heritage.”*

There is no doubt that weakening our connection to authentic Sharee’ah knowledge enabled them to strive to spread disunity among Muslims. Sheikh Saaleh Ibn Fauzaan, may Allaah preserve him, also said,<sup>[22]</sup>

*“It is not in fact strange, meaning what we live with and face today of threats and intimidation from the disbelievers, and their efforts to spread disunity among the Muslim Ummah...”*

Likewise this enmity is also encountered from the destructive efforts of those who were newly emerged enemies of the religion of Islaam generally from within the lands of the Muslims. He, Sheikh Hammaad, may Allaah have mercy upon him, explained this saying,<sup>[23]</sup>

*“One of the things carried out by Jamaal ‘Abdul-Naasir in Egypt during the time he was in power, was killing the most intelligent of the scholars who were present then. In a similar way this is comparable to what was done by Saddam Hussein in Iraq when he undertook to make sure he killed the most knowledgeable scholars present in that land (of Iraq).”*

[18] Al-Bashaa’ir Fe as-Samaa’a al-Mubashir by ‘Abdullah Ibn Ayyash al-Ahdal: pg 15

[19] Al-Bashaa’ir Fe as-Samaa’a al-Mubashir by ‘Abdullah Ibn Ayyash al-Ahdal: pg 15

[20] Talbees Iblees of Ibn Jawzee, vol. 3 pg. 389

[21] Al-Majmu’a from the Biography of Sheikh Hammaad Ibn Muhammad al-Ansaaree: Number 139

[22] The Correct Position of a Muslim Towards Trials, Societal demonstrations, and Political Revolutions: pg 11

[23] Al-Majmu’a from the Biography of Sheikh Hammaad Ibn Muhammad al-Ansaaree: Number 22

He also reminded the Muslims that, additionally, there were also poisonous efforts, whose aim was to disconnect the Muslims from their connection to the first three generations and the sunnah of the rightly guided khaleefahs, coming from those people of innovation in the religion who falsely claim to love to the Sunnah- but in beliefs and practices placed the innovation far ahead of it,<sup>[24]</sup>

*“There aren’t any parties who print and publish books that oppose the call to the way of the Salaf in the world, like has been done by previous authorities in Turkey, and now by the government of the Raafidhah in Iran.*

*Indeed the spread of the beliefs of Salafeeyah did not start to diminish in acceptance historically until the power of the Turkish Empire, as among their ranks were the Naqshabandeeyah Sufees. The Naqshabandeeyah are clear enemies of the beliefs of those who follow the first three generations of Muslims.”*

So we should not foolishly believe that there are not those continually working to separate us from properly learning and practicing our religion. The guiding scholar Sheikh al-‘Utheimeen, may Allaah, the Most High, have mercy upon him, was asked, “**What is the correct guided way to confront and oppose those who fight against our practicing Islaam?**” He replied,<sup>[25]</sup>

*“What is obligatory upon the Muslims is to oppose every attack or weapon directed against Islaam with that approach which is suitable and appropriate in confronting it:*

*Those who fight against Islaam and the Muslims intellectually with misguided concepts and deceptive statements then it is obligatory that we explain the falsehood they contain by putting forth sound intellectual arguments which are used along with the correct Sharee’ah proofs and evidences.*

*Those who fight against Islaam and the Muslims from the aspect of economic pressure and similar campaigns, it is obligatory that we block such campaigns, and in fact that we direct back toward them similar campaigns to those which they used to economically attack the Muslims, and make clear to them that the best way to establish economic relations is upon equity and fairness, which is what Islaam itself establishes.*

*Those who fight against Islaam and the Muslim nations with military weapons, then it is obligatory that we oppose this with similar forces equipped to oppose those military attacks against us. It is for this reason that Allaah, the Most High says, ﴿ **O Prophet! Strive hard against the disbelievers and the hypocrites, and be severe against them; their abode will be Hell, – and worst indeed is that destination.**﴾ – (Surah at-Tahreem: 09).*

*Additionally, regarding this it is well known that the fighting in Allaah’s path against those who are hypocrites is not conducted in the same manner as against those disbelievers who physically attack Muslims. As the struggle against the hypocrites assaulting Islaam is conducted with knowledge and explanations, whereas the struggle against the disbelievers who physically and militarily attack Muslims, is undertaken with comparable weapons and armaments.”*

[24] Al-Majmu’a from the Biography of Sheikh Hammaad Ibn Muhammad al-Ansaaree: Number 64

[25] Majmuua al-Fataawaa wa rasi’al Fadheelatul-Sheikh Muhammad Ibn Saaleh al-‘Utheimeen: vol. 27 pg. 43-439

Yet despite the attacks against Islaam from internal and external opponents, Allaah has not only protected our incredible legacy of authentic knowledge from the Salaf and those in every century who followed them, but in fact caused it to spread further across the world today. This is something we should be incredibly thankful for, and certainly shukr or thankfulness is a form of inward worship. Continually, day after day, decade after decade, the call to turn back and look carefully at that original Islaam that our beloved Prophet placed firmly in the hands of his noble Companions, gains more and more acceptance throughout the Muslim Ummah, despite the hatred which both the disbelievers and the people of innovation have for this.

Undoubtedly, the sound and authentic knowledge of Islaam is one of the most valuable tools we have as Muslims. As both individuals and families, we should not shy away from bringing the tremendously valuable heritage and life spring of authentic knowledge into our personal and family lives, no matters what stage we find ourselves in today individually. Even if we just embraced Islaam yesterday, authentic Sharee'ah knowledge is a incredible blessing that always strengthens our connection to the guided Muslims, in every century, who proceeded us, in both understanding and practice. For this reason, there is glad tiding for every sincere striving Muslim who says, *"I follow that religion which the Prophet taught to Abu Bakr and 'Umar."*<sup>[26]</sup>

We believe that as Imaam Ibn Hajr al-Asqalaanee, may Allaah have mercy upon him, said,<sup>[27]</sup>

*"Just as rain brings life back to the dry land which has died, so do the branches of the Sharee'ah knowledge give life to those hearts which have died."*

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#### UNDERSTANDING WHAT KNOWLEDGE IN ISLAAM YOU AS AN INDIVIDUAL MUST STUDY

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For some Muslims, even after recognizing its importance, the undertaking of increasing their knowledge of Islaam may at first seem overwhelming and too much of a burden when added to the other responsibilities they shoulder everyday. However, without question, sound Sharee'ah knowledge was an essential foundation that enabled that rectification of the very first society which Muslims found themselves within.<sup>[28]</sup> They undertook both learning it and living it despite being busy with their wives, children, and livelihoods, just as we are. If we also want that same success they were blessed with, we must walk the same path they walked upon. Without authentic knowledge as our foundation, our success is not possible in this world nor the next. We must remind ourselves, and each other, of the real indispensable value study of Islaam holds for us, as Sheikh Ibn Baaz, may Allaah have mercy upon him, stated,<sup>[29]</sup>

*"Gaining beneficial knowledge is from the most significant of matters that facilitate your affairs and makes things easier. Because the one seeking and learning Sharee'ah knowledge comes to understand through his knowledge the different aspects of what is good and the reasons and causes of reaching success in his life, which is not something easy for the one who is ignorant."*

[26] A reference to the narration *{Follow those who succeed me: Abu Bakr and 'Umar.}* as authenticated by Sheikh al-Albaanee in *as-Silsilah al-Hadeeth as-Saheehah: Narration 1233*

[27] *Fath al-Baaree Sharh Saheeh al-Bukhaaree: vol. 1 pg. 177*

[28] The intent here are those Muslims who embraced Islaam after the coming of the final prophet and messenger. As without question the true followers of every prophet and messenger and their original revealed guidance were all considered Muslims in the general meaning of Islaam.

[29] *Majmua' Fataawa wa Maqallat: vol: 1 pg. 350*

From the early scholars Ibn Shehaab, may Allaah have mercy upon him, said,<sup>[30]</sup>

*“Just as one cannot have printing without letters, likewise one cannot gain knowledge without seeking, meaning the efforts needed to gain it.”*

One of the first steps upon the well worn path of guidance the Companions proceeded upon, is correctly understanding in detail what is specifically required from us as individuals, in terms of gaining Sharee’ah knowledge that we need inwardly and outwardly. This means understanding which aspects or areas of knowledge are obligatory upon each individual mature capable Muslim, without exception. These aspects, as a whole, form the understanding each of us needs to be able to properly worship Allaah alone as He has required from us. Sheikh Saaleh Aal-Sheikh, may Allaah preserve him, makes this clear,<sup>[31]</sup>

*“It is not generally intended that every person who seeks knowledge should seek to eventually become a scholar, rather what is sought after in your seeking to acquire Sharee’ah knowledge is to remove that ignorance that you have, such that you are able to properly worship Allaah, the Most Glorified and the Most Exalted, through sound authentic expressions of true worship, that you come to have the sound authentic beliefs of Islaam, so that you are able to eventually reach Allaah, the Most Glorified and the Most Exalted, on the Day of Judgement with a clean heart.*

*Allaah, the Most High, said, ﴿ The Day whereon neither wealth nor sons will avail. Except him who brings to Allaah a clean heart,﴾—(Surah ash-Shu’ara’: 88-89). Here clean means free from false ideas and misconceptions, as well as free from the burden of wrongly following your base desires in the understanding and practice of the religion. This is the true benefit and fruit which comes from of gaining Sharee’ah knowledge, that you remove ignorance from yourself.”*

Many Muslims fail to recognize that, as the Sheikh mentioned above, one of the main aims of the obligation of gaining a degree of Sharee’ah knowledge is in order to free yourself “from false ideas and misconceptions,” as well as free ourselves from “the burden of wrongly following your base desires in the understanding and practice of the religion.” There is often a concentration on learning and developing the ability to properly perform outward forms of worship, while unfortunately neglecting the development of the correct inward beliefs and understanding which are in fact the foundation for our outward deeds and endeavors. The correct methodology focuses upon both. It is important to affirm as the scholars have indicated, that the boundaries of the individual obligation of knowledge should never be restricted to just outward deeds, such that we neglect developing the strong evidenced inward beliefs, and the essential inward actions of our hearts—such as loving and hating for the sake of Allaah,<sup>[32]</sup> along with the authentic outward acts of authentic worship and practices that distinguish Islaam, as a path of guidance.

[30] Jaame’a Bayaan al-’Ilm wa Fadhihee: vol. 1 pg. 200

[31] From the audio cassette Ten Advices On Benefiting From One’s Lessons’ by Sheikh Saaleh Aal-Sheikh

[32] Despite the common practice of rejecting hate absolutely, which is an action of the heart, a righteous Muslim should hate whatever Allaah hates, such as practices of associating partners with Him in worship, the hating of which is essential to true Islaam. This is a matter of required inward worship of the heart which the Prophet taught and encouraged among the generation of the Companions, {The Prophet said: The best of the actions is to love for the sake of Allaah and to hate for the sake of Allaah.} as authentically narrated in Sunan Abu Dawud no. 4599, Imaam Ahmad in his Musnad no. 21696, and al-Bazaar in his Musnad no. 4076.



The following related question was asked to the Permanent Committee For Scholastic Research and Issuing of Islamic Rulings, *“I’m a student in the college of medicine at al-Azhar University. I find that studying and reviewing for my classes and lectures at the college takes the majority of my time and significant effort on my part. So I have little opportunity to learn and study my religion as a Muslim. How can I make my efforts of studying and reviewing at college and my attending it something encompassing the worship of Allaah? Such that, in so doing, Allaah may grant me good and blessings from him, and open up for me the doors of knowledge of Islaam from him, and enable me to be successful in this effort. This is in order that, I may be someone seeking knowledge who comes to benefit the Muslims, someone contributing to the might and force of Islaam. Please benefit us all with a comprehensive response to this, may Allaah reward you with good.”* They responded,<sup>[33]</sup>

*“It is obligatory upon the Muslim that they learned those specific matters within their religion that enable them to properly perform and complete the various obligatory affairs in their religion. It is not permissible that they allow themselves to be preoccupied from gaining this obligatory knowledge. Similarly, the study of medicine is from those areas which is held to be a collective obligation upon the Muslims, whereas studying the religion of Islaam is actually an individual obligation, in respect to those areas of knowledge which are required for every single Muslim. As such, one’s individual obligation must be given precedence over focusing upon something which is a collective obligation.*

*For this reason, it is obligatory upon you that you learn the fundamental affairs of your religion, which are required for you to perform whatever is obligatory upon you. But fulfilling this does not prevent you from also studying medicine. Additionally, it is possible that you can make your efforts of learning the science of medicine, and your studying it, an act of worship, through establishing your sincerity in doing that for Allaah alone, and through your intention for it to be something which benefits both yourself and the Muslims generally,*

*This would be through establishing efforts in the field of medicine, which fulfill the needs of the Muslims in relation to maintaining their health, and preventing them from being stricken by different diseases, all by the permission of Allaah the Most Perfect and the Most High. In this way you can make your studies a form of worship, upon having this righteous intention.*

*And the success is from Allaah. May the salutations and praise of Allaah be upon our Prophet Muhammad, his family, and his Companions.”*

Sheikh Saaleh al-Fauzaan, clarifies further details of this distinction in his explanation of the ‘Nullifiers of Islaam’ by dividing the Sharee’ah knowledge we study into separate categories,<sup>[34]</sup>

*“Learning knowledge of of two categories:*

*The first category: that knowledge which it is obligatory upon every single Muslim to learn, and which no one has an legitimate excuse for being ignorant about it. This is that understanding without which someone cannot be steadfast as a worshipper in his practice of Islaam, such as understanding of the correct essential beliefs and what opposes or nullifies them. Also understanding of the obligatory*

[33] First Question from Ruling #8849 from Permanent Committee For Scholastic Research and Issuing of Islamic Rulings

[34] Explanation of the Nullifiers of Islaam: pg. 189

*rulings related to the ritual prayers and zakaat, obligatory fasting, pilgrimage and 'umraah, by this meaning the five fundamental pillars of Islaam. It is required that every Muslim and Muslimah learn these matters. Otherwise, if they do not gain that knowledge related to these five pillars, how will they be able to practice their religion in the way which conforms to the revealed Sharee'ah?*

*The second category: that knowledge which learning it is a collective obligation of the Muslims jointly, but not an obligation upon every single Muslim individually. Rather, it is for those with the aptitude for learning it. This is studying the remaining areas of knowledge, from the fiqh of business dealings and interactions, laws of inheritance, marriage and divorce regulations, those criminal punishments implemented by the Muslim ruler, and other detailed areas of the knowledge of Islaam.*

*This level of knowledge is a collective obligation to be fulfilled according to the level of the people's need for those individuals who gain firm understanding in these areas. If it is learned by some of the Muslims to the extent that the Muslim's need is fulfilled as a whole, then the obligation of learning it is removed from the remaining Muslims. Yet, even when not an obligation, studying these additional areas, in relation to these other Muslims, is still generally considered a beneficial undertaking or endeavor which is from the best of established righteous endeavors. Yet since it is not easy for everyone to learn these more advanced areas of Sharee'ah knowledge, studying them is only a obligation upon the Muslims as a whole."*

Once we understand both the importance of studying the knowledge of our religion generally, and properly undertake the specific scope of what is obligatory to learn individually, we also have the obligation to take the next step and seek opportunities to gradually influence and patiently guide and direct our own families towards understanding and proceeding, by our sides, upon the same path of gaining whatever knowledge is feasible, step by step. Sheikh Muhammad Ibn Saaleh al-'Utheimeen, may Allaah have mercy upon him, pointed out that this opportunity to guide our close family is something which should not be neglected,<sup>[35]</sup>

*"None of you should be simply living with his family, yet like someone who is, in a way, absent by not enjoining and encouraging them towards what is good and from guidance, as well as not forbidding and preventing them from wrongdoing and matters which are corrupting."*

Similarly, Sheikh Saaleh Ibn al-Fauzaan, may Allaah preserve him, said,<sup>[36]</sup>

*"Trials and corrupting tribulations are very severe at present, so do not be heedless and inattentive in terms of affair of your children and the women of your household."*

It is also important that we realize that this obligation it is not a burden but a blessing. The results of which can only be good for us as an Ummah, but also importantly, individually. al-Quradhee, may Allaah have mercy upon him, said,<sup>[37]</sup>

*"There is nothing that brings more delight and coolness to the eyes of a believer than seeing his wife and his children, obedient and striving to worship Allaah, the Most Glorified and the Most Exalted."*

[35] Adh-Dheeyaa' al-Laama' :156

[36] From His Explanation of Ighaathatul al-Lahafaan min Masaa'id ash-Shaytaan given on 06-17-1437

[37] Tafseer al-Baghawee vol. 6 pg. 99

The gaining of this specific obligatory knowledge individually, and then cultivating the desire and efforts to gain it and use it within our families, is something we must give needed and consistent attention to. In this way, we are able to properly undertake seeking Sharee'ah knowledge individually and within our families, whenever that is possible, wherever we may be upon Allaah's earth. Along with that we should strive to remain as close as possible to the different reliable people of knowledge in order to guide our lives as Muslims generally. Sheikh Muhammad Baazmool, may Allaah preserve him, shows us this direct action plan, which the correct general methodology of Islaam offers, for the Muslim or Muslimah striving for the success of him or herself and their Muslim children. It also contributes greatly to making the Ummah successful generally, as seen among the first Muslims,<sup>[38]</sup>

*Do you want to bring victory to the Muslim Ummah? Do you wish to turn the schemes of the disbelievers back against them? Do you seek the raising up of the flag of the Sunnah and the elevation of its people, and to contribute to the weakening and waning of innovations wrongly attached to Islaam and those people upon it? If so, the way is something simple and easy, be diligent in implementing the Sunnah individually and realizing the guidance of the religion upon yourself, then by working similarly with those closest to you, and then continuing with those next to them in closeness.*

*In this way by Allaah's permission the Muslim Ummah will gradually start to fully implement Islaam, and the people of the Sunnah will find success of establishment throughout the earth. As Allaah has said, ﴿Allaah has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to the present rulers in the land, as He granted it to those before them, and that He will grant them the authority to practice their religion which He has chosen for them. And He will surely give them in exchange a safe security after their fear provided they worship Me and do not associate anything in worship with Me. But whoever disbelieved after this, they are the rebellious, disobedient to Allaah.﴾—(Surah an-Nur: 55)*

*This matter is in reality at its heart simple, and the first path to take in achieving it is seeking to acquire Sharee'ah knowledge which is built firmly from the Book of Allaah and the Sunnah, upon the understanding the Salaf had of them both. Then to act upon this and implement it upon yourself initially. Thereafter start to call other people toward this way, starting with those closest to you, and then afterwards with those next in closeness, and proceed in all these stages with patience. As Allaah says, “By al-'Asr (the time). Verily, man is in loss, Except those who believe and do righteous good deeds, and recommend one another to the truth, and recommend one another to patience.”*

*Do not become dismayed or intimidated,..... as victory is coming.... Since falsehood was present for a time, but the truth will become manifest for an enduring period!*

[38] From the Facebook page of Sheikh Muhammad Ibn 'Umar Baazmool 11-28-17 Various Statements 1329

Also it is important to not become discouraged by difficulties or setbacks or overwhelmed by the challenge, instead persevere upon sincerity, always making supplications for your eventual full success. Many of your brothers and sisters who started out having difficulty in learning and studying eventually came to not only gain a good understanding, but eventually excelled in the knowledge of Islaam. Sheikh Muhammad Ibn ‘Umar Baazmool, may Allaah preserve him, recalls his own experience saying,<sup>[39]</sup>

*“I recall that in the beginning of my committing myself to acquiring knowledge that I read a book from cover to cover, but I had only understood from it five percent of what it contained and nothing more.*

*And I also recall that there was an occasion where I went and visited one of my close associates, and he was from those people who were educated, may Allaah have mercy upon him. I said to him, “There are a number of things that I don’t understand in the book of so-and-so! So he said, “Bring it to me, and I will try to explain it to you.”*

*When I brought the book to him, he looked at it and saw that on some of the pages, I had underlined one or two lines on some of the pages, and that on others I had not underlined anything from the pages’ lines at all.*

*So he asked me, “Are the lines you have underlined, what you’re having a problem understanding?” I replied, “No, those are the only parts which I truly understood!”*

*I also recall another occasion in the early days of my seeking knowledge, when I was sitting with some of my brothers. They were discussing the issue of the details of how the one performing the ritual prayer should go down into the position of prostration.*

*The question was should he go down on his two hands first, or down upon his knees first? One of them said to me, “Haven’t you read the statement of ash-Shawkaanee in his work Nayl al-’Awtaar”? I replied, “I did read it fully, but I couldn’t clearly discern what he considered the correct position in this issue!”*

*For this reason, my brother, the one who is a beginning seeker of knowledge should not lose hope and not become discouraged, nor be someone who is hasty. But instead proceed consistently, by continuing to read, reviewing whatever you are studying with your brothers, and listening to the statements of the people of knowledge.*

*Ensure that your intention is pure and sincerely for Allaah alone, then Allaah will facilitate matters and make things easy for you, by his permission. As this matter, just as was mentioned by the Messenger of Allaah, may Allaah’s praise and salutations be upon him, said, **{Knowledge is gained through learning and forbearance is gained through enduring situations that force one to develop it, and whoever searches out good will be given it and whoever is wary of falling into evil, he will be protected from it.}***

[39] From the facebook of the Sheikh April 26, 2018

*For this reason, if you read a book and only understand five percent of it, but then read a second time and come to understand an additional five percent, then you have now doubled your understanding, and understood ten percent of that work. The amount that you will eventually understand from it will increase as long as you continue studying and striving, until you, by Allaah's permission, reach the level of actually understanding it well.*

*And perhaps there will come a time, that you will eventually recognize, that you have an inclination towards this area of knowledge you studied, and that you have managed to gain good comprehension within it. Then you must concentrate upon it, and increase your understanding within it, focusing on better learning it, until eventually you will excel by Allaah's permission."*

We should realize that the way to help ourselves, and the Muslims generally, is clear and is not difficult to take the first steps upon. Yet once we understand the boundaries of that clear path we have recognized and turned towards, we must struggle daily to keep our feet planted firmly on it while relying upon Allaah for success in moving forward steadfastly. Furthermore, understanding that this struggle to learn and live Islaam correctly will not always be easy is something very important to recognize before encountering those difficulties and tests. As we will inevitably run up against these challenges as individuals, as Muslim families, as Muslim communities, and as the best Ummah raised among mankind. The guiding scholar Sheikh Saaleh Ibn Fauzaan, may Allaah preserve him, offers a warning and important reminder in saying,<sup>[40]</sup>

*"There is always the danger of going astray, therefore is is required and necessary for every believer to stand steadfastly upon his religion, and be patient with difficulties, especially during the latter ages, in which there are present many different trials and tribulations which are encountered."*

Similarly, may Allaah preserve him, he also said,<sup>[41]</sup>

*"Standing firmly upon the Sunnah is not an easy task, doing so always includes facing difficult tests and various trials. As there are people who will harass you, harm you, belittle and disparage you, saying about you, [This person is extreme and overly strict.] and similar descriptions.*

*Moreover, perhaps that will not merely stop at harmful speech, but they may fight against you and physically assault you, or possibly imprison you. But, if you truly want success, remain patient regardless."*

There is an ever present need of a Muslim to ask, seek, and struggle towards being blessed by Allaah with steadfastness upon Islaam, after they have committed themselves to proceed upon the straight path of Islaam. The well known commentator of the Qur'aan al-Haafidh Ibn Katheer, may Allaah have mercy upon him, said,<sup>[42]</sup>

*"Indeed a worshipper of Allaah is constantly in every hour and situation in true need of Allaah , the Most High blessing him with steadfastness upon His guidance."*

[40] Explanation of the book al-Kaba'ir pg. 557

[41] From his explanation of ad-Durrah al-Madheyah page, 190

[42] Tafseer Ibn Katheer: vol. 1 pg. 139

Sheikh ‘Abdur-Razzaq al-Badr, may Allaah preserve him, said,<sup>[43]</sup>

*“The worshiper of Allaah can not afford to be without the protection and support of his Lord even for a single moment. This is in order that he, the worshipper, remain protected, sufficed, secure, and guided as a Muslim. For this reason, it is legislated for the Muslim that each time he leaves his residence he says the supplication, “In the name of Allaah, I trust and rely upon Allaah, there is no strength nor power except in Allaah.”*

*In this way he is sufficed by this supplication while pursuing his needs and focusing on those things important to him, meaning that he is protected from falling into matters of harm, evil, or disease, and that he also be safeguarded against the danger of his enemies assaulting him, or him being struck by the oppression of those who oppress the people.*

Sheikh Muhammad Ibn ‘Umar Baazmool, may Allaah preserve him, stated the importance in always remembering that guidance to, and steadfastness upon, Islaam has always been the way of success the methodology of all the prophets and messengers,<sup>[44]</sup>

*“As for steadfastness upon the religion, then the general counsel and directives which the prophets gave to the people is found in the statement of Allaah, the Most High, ﴿ **And this (submission to Allaah, Islaam) was enjoined by ‘Ibraaheem upon his sons and by Ya’qoob, saying, “O my sons! Allaah has chosen for you the true religion, then die not except in the Faith of Islaam (as Muslims).**﴾–(Surah al-Baqarah: 132)*

*This is guidance to the straight path of Islaam, which Allaah has taught us to ask for it from Him within our supplications in our performance of ritual prayers. Indeed the Messenger of Allaah , may Allaah’s praise and salutations be upon him, informed us, [There is no prayer for the one who does not recite al-Faatihah from the Book of Allaah.], and in this essential surah, Surah al-Faatihah, we recite the verse ﴿ **Guide us to the Straight Way**﴾–(Surah al-Faatihah: 6)*

*Guidance is of three types or categories,*

- *firstly being guided to understand and be aware of the truth,*
- *secondly guidance to properly affirm and truly accept the truth, after being guided to understand it, and*
- *thirdly the guidance of steadfastness in proceeding upon and living the truth and walking Allaah’s straight path.*

*Every time a worshiper of Allaah stops and turns to perform the ritual prayer, he is acknowledging that he needs each of these different types of guidance from his Lord.”*

[43] Fiqh of Allaah’s Beautiful Names, pg. 235

[44] Steadfastness upon the Methodology of the First Generations”. of the Sheikh Muhammad Ibn ‘Umar Baazmool: pg. 10



Sheikh al-‘Utheimeen, may Allaah have mercy upon him, discussed how this is also connected to turning, trusting, and relying upon Allaah in his explanation of the following verse,

﴿ **None has the right to be worshipped but He, to Him is the final return.** ﴾—(Surah Ghaafir: 3)

*From the benefits that can be derived from this noble verse is an encouragement to trust and rely upon Allaah. It may be asked how can this verse be an evidence for encouraging reliance upon Allaah? This is since whenever someone returns or comes back to Allaah, it is required that he be connected to Allaah alone and not anyone else. As long as someone must return back to Allaah, then he must have trust and reliance upon Allaah and not rely upon anyone else.*

*From the benefits that can be derived from this noble verse also is that one should take refuge and seeks the protection of Allaah during difficulties generally, and also whenever seeking something which you want in life. As that protection of fulfilment of the need, can only be taken from who? It can only be from the one to whom ﴿ **...is the final return** ﴾. As such, whenever you encounter some hardship or difficult situation, do not complain about it to this one and that one, rather, it is upon you to bring it to Allaah, the Most Glorified and the Most Exalted.*

*This includes those trials and tests that have indirect or less apparent causes or reasons, such that in attempting to rectify them no one will be able to truly help you other than Allaah. Indeed, Allaah says, ﴿ **And if an evil whisper from Shaytaan (Satan) tries to turn you away (O Muhammad) (from doing good, etc.), then seek refuge in Allaah. Verily, He is the All-Hearer, the All-Knower.** ﴾—(Surah Fussilat: 36)”*

One of the important ways to steadily grow and then remain steadfast upon Islaam is constantly assessing where we currently stand and the state of our personal practice of our religion at present. This requires honesty about deficiencies large and small in our individual knowledge, our priorities and focus, as well as our deeds and actions. Ibn al-Qayyim, may Allaah have mercy upon him, spoke about failing to engage in this self-assessment and the harm that comes from failing to recognize the priority it should have for every worshipper of Allaah, saying, <sup>[45]</sup>

*“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, by 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, since they expect and rely 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 which he recognizes, as he has become accustomed to and numbingly comfortable with them, such that weaning and pulling himself away from them is something now quite difficult.”*

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

The result of neglecting this essential self accounting is that we find that many people often have not correctly established their relationship with the sole Creator and Sustainer, in the way which He has clearly commanded in the Qur'aan. Many times this problem or failure returns back to our lacking correct knowledge and understanding of who our Lord is and what He has commanded us to do in this life. Yet in every case this lapse or failure to hold ourselves to account, leads to many negative results in this world as well as, ultimately, in the next as Ibn al-Qayyim insightfully explains to us,<sup>[46]</sup>

*“If you examine and consider you will find the case is that of the majority of the people you find simply focus upon their own rights from Allaah, and not those rights of Allaah that are due upon them to fulfill as His created worshippers.*

*From this misguided emphasis is produced a distance and disconnection from Allaah, from it comes the causing of their hearts to be shielded from properly comprehending Him as intended, and from it comes being shielded from fully loving him and desiring to meet Him, and from it comes being disconnected from gaining comfort and ease which is found in His remembrance.*

*This condition is the worst of the extremes of ignorance that a person may be afflicted with, meaning ignorance of both his Lord and of himself”.*

Similarly, many people have often also not correctly established their relationships among Allaah's creation in a way which is correct according to revealed guidance, nor established their relationships in that proper way which would ultimately contribute to their success in the Hereafter. The leading scholar among the young Companions of the Messenger of Allaah - Ibn 'Abbaas, may Allaah be pleased with him, said,<sup>[47]</sup>

*“The people today generally have based their relationships and essential associations upon some matter only connected to this worldly life, yet, eventually, the one who has done so will not be benefited by that with anything at all. Then he recited the verse, ﴿ **Friends on that Day will be foes one to another except the pious, those with taqwa** ﴾—(Surah az-Zukhruf:76) .*

*And then he recited ﴿ **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...** ﴾—(Surah al-Mujaadilah: 22).”*

We ask Allaah to bless us as Muslims, with true steadfastness in standing upon what He loves and is pleased with, in both our relationship with Him as our Lord, and in our relationships with His creation.

[46] From his work "Aid for the Yearning One in Resisting the Attacks of Shaytaan, vol. 1 pg. 88

[47] al-Adaab ash-Sharee'ah of Ibn Muflih

In considering how the first generations truly established the worship of Allaah alone, and remained connected to guidance, we see that it was by remaining connected to the believers' way of Companions, as those who first believed in, practiced, and preserved that perfect revealed guidance of Islaam they received from the final prophet. By understanding this, we can then also recognize those Muslims who have failed to fully do so, regardless of whether that was intentionally or unintentionally. Some of them, who intentionally follow another newer methodology, and are stubborn in their opposition the way of the Salaf, will attack both the scholars and common Muslims adhering to the way of the first three generations. Sheikh Saaleh Ibn Fauzaan, may Allaah preserve him, said,<sup>[48]</sup>

*“Hold fast to acting with patience as long you are convinced and sure that you stand upon the truth, do not turn your face to give consideration to the one who has been prevented from accepting the truth, nor the one who lacks understanding and recognition of it.”*

He, may Allaah preserve him, said,<sup>[49]</sup>

*“We stand with complete surety and confidence, and all praise is due to Allaah, upon our way that we stand upon. Because we're upon the truth, upon the revealed book of our Lord, and the Sunnah of our Prophet, and the methodology of our righteous predecessors.”*

The sheikh, may Allaah preserve him, also said,<sup>[50]</sup>

*“The believer who has certainty of the correctness of his religion, will not be affected by doubts about Islaam, as doubts about the religion only affect someone upon hypocrisy or someone with very weak faith.”*

The failure to hold firmly to the original believers' way and the deficiencies this leads to within the Ummah as a whole have also been explained by the scholars. Sheikh al-Fauzaan explains in several of his lectures that from the clearly negative consequences of some Muslims turning away from the general methodology of the Messenger of Allaah as well as the implementation of that clear way by the first generations, is the appearance of division and splitting among the Muslim Ummah. He, may Allaah preserve him, said,<sup>[51]</sup>

*“The original cause of division among the Muslims: Contradicting the methodology of the Salaf, the first three generations.*

*Firstly, contradicting the methodology of the Salaf from the Companions of the Messenger of Allaah, may Allaah's praise and salutations be upon him, and those who followed them. As the Salaf had a methodology which they preceded upon, a methodology in beliefs, a methodology in calling to Allaah, a methodology in enjoining the good and forbidding wrong-doing, and a methodology in legal judgment between the people. This general way and methodology is taken from the Book of Allaah and Sunnah of His Messenger, may Allaah's praise and salutations be upon him.*

[48] Definitive Responses to Doubts and Misconceptions that Have Arisen pg. 51

[49] The Obligation Of Adhering To That Body Of Muslims Upon The Truth. pg. 18

[50] The Correct Position of a Muslim Towards Trials, Societal demonstrations, and Political Revolutions: pg 11

[51] Lectures in Aqeedah and Da'wah" page 406-407

*And this land, all praise is due to Allaah, has proceeded upon this methodology, and is well known far and wide, such that no one denies it except for the arrogant haughty individual. This land has proceeded upon this correct way and methodology, upon the methodology of the Salaf in its beliefs, in its efforts in calling to Allaah, the Most Glorified and the Most Exalted, in its enjoining the good and forbidding wrongdoing, and in its judging between the people according to what Allaah has revealed. All of this is a reality which is present and has not ceased in this land, all praise is due to Allaah, and no one denies this except the arrogant one.*

### ***‘The Danger Of Imported Methodologies Which Oppose The Book And The Sunnah’***

*If we deny this minhaj, this methodology which the Salaf, the righteous first three generations were upon, and proceed to import and adopt various other methodologies from this outside country and from that foreign land, we will inevitably become divided. Such that every different group of people among us ends up having a separate methodology than the other groups of people also from among the Muslims, with each group declaring the others in error.*

*Why would this outcome be acceptable oh brothers? Are we not a single Ummah? Is not our religion only Islaam? Is not our methodology the way of the Messenger of Allaah, may Allaah’s praise and salutations be upon him, and his Companions? Is not our guide and our source, and our reference the Book of Allaah and the Sunnah of the Messenger of Allaah, may Allaah’s praise and salutations be upon him? If so then why do we import principles and concepts from this land and from that country?*

*In fact, it is rather obligatory that we export this sound methodology and path of Islaam which we stand upon to the other countries of the world. As Allaah, the Most High has said, ﴿ You [true believers in Islamic Monotheism, and real followers of Prophet Muhammad and his Sunnah] are the best of peoples ever raised up for mankind; you enjoin al-Ma’roof ( Islaamic Monotheism and all that Islaam has ordained) and forbid al-Munkar (polytheism, disbelief and all that Islaam has forbidden), and you believe in Allaah. ﴾ –(Surah Aal-’Imraan:110)*

He, may Allaah preserve him, also point out that,<sup>[52]</sup>

*“We have no need to import and incorporate within our way and our methodology the practices of the disbelievers, nor any chaotic ways of those who disbelieve in Islaam.”*

In relation to this false idea of the need to reform and reshape Islaam in light of outside ideologies Sheikh Ibn Baadees, may Allaah have mercy upon him said,<sup>[53]</sup>

*“The most perfect of nations is the one who beautifully understands how to preserve the good it already has, and also benefit from the good which other nations have in worldly matters.”*

The beliefs of Islaam, which distinguish the Muslim Ummah, are of central importance to our success as Muslims, yet many people neglect to properly learn them. Our correct beliefs formed the heart of the message of every single prophet, as they all called to the true and full worship of Allaah alone, specifically as He has commanded them, These evidenced beliefs call to the explicit required disbelief and rejection of any associates with Him.

[52] Definitive Responses to Doubts and Misconceptions that Have Arisen pg. 43

[53] Narrations of Benefit from Sheikh Ibn Baadees, vol.3 pg. 129

Sheikh Saaleh Ibn Fauzaan, may Allaah preserve him, said,<sup>[54]</sup>

*“It is required that we give attention to the affirmed practices of the Sunnah, and teaching beneficial knowledge and the correct beliefs of Islaam, teaching the beliefs held by the first three generations and everything that they stood upon.”*

Sheikh Rabee’a al-Madkhalee, may Allaah preserve him, emphasized what the leading scholars, as the true inheritors of the prophets, have always taught, in his own commentary of Usul as-Sunnah,

*“The beliefs of Islaam which the various Messengers came with have a tremendous position in Islaam, indeed it is the very foundation of the religion of Islaam. It is the true criterion by which one distinguishes correct and valid worship from that which is incorrect and false.*

*For this reason the scholars of Islaam, meaning the scholars of the people who adhered to the Sunnah and held firmly to the united body of Muslims upon the truth, have given priority and importance to clarifying what are these beliefs, explaining them, defending and protecting them, and calling to them. Likewise they have authored many works dedicated specifically to this subject, as well as incorporating many aspects of it throughout their general writings.*

*...It is obligatory upon the students of knowledge to give priority to studying the correct beliefs, and the fundamentals which they are built upon....*

*....From those summarized writing which were composed to explain these correct beliefs of Islaam is this present book which was written by Imaam Ahmad, may Allaah have mercy upon him, who is considered one of the leading scholars of the people of the Sunnah and Jamaa’ah of those Muslims who remained united upon the truth.....*

*...So learn and know the high value of this Sunnah, and know and be aware of the value and status of the people of the Sunnah, holding fast to them, to their steadfast positions, and following in their footsteps. As, by Allaah, they stood upon the brilliant distinct path of guidance, following the Book of Allaah, and upon the Sunnah of the Messenger of Allaah, and upon the path of the Noble Companions and at the head whom were the Rightly Guided Khaleefahs.*

*...Hold firmly to this. Study this small book,... I ask that He benefit us through this book and as well as through others from the books of Islamic knowledge, and especially the books related to correct and authentic beliefs, the beliefs of the people of the Sunnah and adherence to the united body of Muslims upon the truth.”*

These correct fundamental beliefs are derived from revelation and from the essential prophetic understanding upon which each and every Muslim should inwardly build his life upon. Yet this does not mean we neglect the many other important parts of Islaam, which the first Muslims understood, practiced, and embraced as their general way, or methodology of life upon submission to Allaah. The scholars have made clear that there is a single correct methodology which encompasses all the matters of Islaam which the Prophet himself stood upon. It not only includes select matters of guidance such as our beliefs, but also many other aspects of his guidance seen clearly throughout his entire life. What has occurred in our current century is that some groups and movements have

[54] Explanation of the Advice and Counsel of the Prophet: pg. 18

abandoned significant parts of Islaam and replaced them with the views of their founders and group leaders. They want to join the core beliefs of Islaam with that specific newly devised methodology that they have come to stand upon. Sheikh Saaleh Ibn Fauzaan, may Allaah preserve him, was asked, ***“It is correct to say that it is possible to combine between having the beliefs held by the first three generations of Islaam, the Salaf, and adopting a modern day methodology such as from the group the Muslim Brotherhood, or the group Jamaa’at at-Tableegh?”*** Sheikh Saaleh Ibn Fauzaan, replied, <sup>[55]</sup>

*“It can never be possible to join between two fundamentally opposing and conflict ways, absolutely not.”*

Sheikh Rabe’e al-Madkhaalee, may Allaah preserve him, was also asked about this specific misunderstanding, ***“Is the way or methodology of the first generations restricted to only issues of belief, or does it also encompass the entire religion and whatever that contains of the Sharee’ah way of rectification?”*** He replied, <sup>[56]</sup>

*“The way or methodology of the first generations encompasses beliefs and actual ways, or as may be said our belief and our way or methodology which the Prophet Muhammad came with, may Allaah’s praise and salutations be upon him. This includes beliefs, acts of ritual worship, regular dealing, matters of governing and economics, and all the paths of life which possess this true way which is proceeded upon in seeking to rectifying our affairs. It is not permissible to take out from this general path or remove from it any aspect or any realm or area or intentionally leave applying its guidance from any situation of the different situations of life.*

*Therefore the statement made by some of those who have innovated in the religion and people of various modern groups, [I am following the Salaf in my beliefs but I am Ikhwaanee (following the false principles of the Muslims Brotherhood organization) in my organizational methodology and way.] only deceives the individual himself and deceives the worshipers of Allaah in general.*

*As the Messenger of Allaah, may Allaah praise and salutations be upon him, only had a single set of beliefs, along with a single way and methodology. For this reason, it is not permissible for a Muslim to turn and go away from either one of these two aspects. And if he leaves both them or even one of them, then he in fact leaves from the way of the Salaf, the early generations, whether he wants and intend to leave it or does not intend to and denies that he has left it.”*

Understanding and adhering to the general methodology of the Sunnah as well as its beliefs guides a striving Muslim to turn away from the misconceptions related to Islaam and its people like the false beliefs mentioned earlier. Understanding its characteristics and hallmarks enables a Muslim to recognize the half understandings and distorted priorities of any of the many misguided speakers, self-satisfied writers, politically oriented Muslim groups, and innovated movements that are present in our age, as well as those more sophisticated offshoots likely to emerge in the future. The Muslim who comes to understand that Islaam has a established knowledge based methodology, not simply inward beliefs and limited rituals to be implemented however one arbitrarily chooses, is faced with the choice to accept everything which the beauty of Islaam offers, as done by the first generations of believers, or to turn away from some aspects of it and follow their various ideas, concepts, and desires whether personal or coming from someone else.

[55] Definitive Responses to Doubts and Misconceptions that Have Arisen: pg. 42

[56] From a telephone lecture dated 02-25-1416



Those who knowingly turn away from one aspect of the clear methodology of the Prophet, do so at the increasing dangerous price of eventually turning away from more and more aspects of the guidance of the revealed religion of Islaam.

This is what has happened historically to many sects that emerged a continual increase and expansion of their misguidance. Among such sects, there is no doubt that the sect of the Shee'ah, had corrupt beliefs that lead to the development of their corrupt methodology generally, eventually leading them to attack the Companions as a whole specifically, may Allaah be pleased with all of the Companions. In doing so this sect are, in fact, attacking Islaam through attacking those who carried it, those righteous first Muslims who understood, practiced, and transmitted Islaam to humanity and to the rest of the future Muslim Ummah. By attacking the very connection we have to the Qur'aan and the clarifying Sunnah, they directly undermine the original beliefs and methodology which our beloved Prophet, may the praise and salutations of Allaah be upon him, lived and then died upon.

The clarification of our beliefs and general way by Imaam Ahmad, and the many scholars in our time who have commentaries upon his treatise, is undoubtedly an incredible jihad defending Islaam and the established boundaries and borders of its correct beliefs and proper methodology. Sheikh 'Abdur-Rahman Ibn Sa'dee, one of the well known teachers of Sheikh al-'Utheimeen, may Allaah have mercy upon him, similarly said,<sup>[57]</sup>

*“There are two types of Jihaad, that Jihaad by which you intend to bring about the general rectification of the Muslims and to correct their shortcomings and errors within their beliefs, their characters, their manners, and all the different affairs of their religious and worldly life, through educating and cultivating them upon beneficial knowledge.*

*This form is from the foundations of all other forms of Jihaad and its main pillar, it is what the second category of Jihaad is built upon, which is that physical Jihaad intended to defend Islaam and the Muslims against aggressors towards them, coming from the disbelievers, the hypocrites, the disbelieving apostates and all of the enemies of the religion who choose to fight against the Muslims. As such these two types of Jihaad, Jihaad with the proofs and evidences using one's tongue, and the second type of Jihaad using whatever military weapons for defense which are suitable and sufficient according to the time and period it needs to be undertaken.”*

[57] From the Obligation of Establish Cooperation Among the Muslims, pg. 5



It is important to try and bring forward concrete examples that show the reality of conflicting methodologies among those who attribute themselves to Islaam. This is in order to show that fundamental differences in one's methodology of Islaam always lead to only harm, because they reflect distance from the original guidance of Islaam. Such practical examples can show us the importance of adhering to that specific methodology which agrees in detail with what the Prophet and his Companions stood upon, because their guided way and methodology is what enabled them to spread the liberating guidance of Islaam to the entire world.

From the examples of these essential differences is an evidenced discussion of some of the differences between the sects of the Shee'ah and the Sunnees in their understanding and practice of Islaam. This is especially true in consideration of the recent historical efforts to minimize the documented differences between the Sunnees and the Shee'ah, and a push towards having Muslims simply attribute themselves to a general Islaam which none can disagree with. Many today wrongly echo the empty claim that there are only minor differences between the people of the Sunnah and those upon the innovated religion of the Shee'ah. They openly claim that these 'minor' differences should not actually prevent our unity and cooperation.

This exact sentiment reflects aspects of the general methodology proceeded upon and promoted by one of the groups of misguidance present today, the Muslim Brotherhood organization. As was acknowledged by the 'Umar at-Talmisaanee, the third general leader of the Muslim Brotherhood organization, that one of the original focuses and objectives of Hasan al-Banna was to unite between the Sunnees and the Shee'ah.<sup>[58]</sup> Sheikh Hamaad Ibn Muhammad al-Ansaaree, may Allaah have mercy upon him, speaking about the practical results and consequences of this said,<sup>[59]</sup>

*"I had previously come to hear some time ago that the Muslim Brotherhood organization had in the time of the King Farouk come to stand upon the understanding, as well as bringing forward of the claim, that the Raafidhah should be counted as one of the legitimate schools from the schools of thought among the Muslims, and that it be incorporated within and held as part of this Ummah.*

*It is for this reason that they, this organization, were those who assisted the revolution initiated by Khomaynee, and were tremendously pleased by it. They would say, [There is no Islaam other than that Islaam put forward by him.]"*

Due to this organization's founder lacking a firm grounding in evidenced authentic Sharee'ah knowledge from its guiding scholars both past and in his age, he falsely held that the differences between these two sects were not connected to the foundation of essential Islamic beliefs! He wrongly believed that the distinctions were only in lesser secondary matters, as such it was allegedly possible for reconciliation and true unity to be achieved between these two sects.

[58] This was mentioned in his book 'Dhakiyaat Laa Mudhakaarat pg. 249-250'. However, this legacy of falsehood was in recent years again acknowledged and the cooperation between the Muslim Brotherhood organization and the Shee'ah again reaffirmed in what is seen of the publication of the 'Amaan Papers', which stressed the inclusion of every sect of the Shee'ah among Muslim Ummah, and wrongly legitimized their beliefs and jurisprudence. Among its signatories, supporting its content, was both the supreme spiritual leaders of Iran Khamaynee (the successor to Khomaynee), many Iranian Shee'ah clerics, as well as the current head of the Muslim Brotherhood in Jordan.

[59] Al-Majmu'a from the Biography of Sheikh Hamaad Ibn Muhammad al-Ansaaree: Number 111

Yet, the overwhelming mountain of facts and proofs, which dispute this dangerous claim, have been documented by the scholars of the Sunnah in this and previous centuries. Sheikh Ibn Baaz, may Allaah have mercy upon him, was asked, <sup>[60]</sup> ***“Esteemed sheikh in light of your knowledge of the accounts of the Raafidhah sect throughout history, what is your position towards the belief and idea that there should be rapprochement between the people of the Sunnah and the Raafidhah?”*** He replied,

*“A coming together between the Raafidhah and the people of the Sunnah is not at all possible. Because their fundamental beliefs oppose each other. The essential beliefs of the people of the Sunnah and adherence to the Jamaa’ah is establishing the worship of Allaah, and having purity of intention in our worship such that it is done solely for Him alone, the Most Perfect and the Most High. Their belief, the people of the Sunnah, is that it is impermissible to supplicate to anyone alongside of Allaah, not to one of the angels close to Him, nor to one of the dead prophets whom He sent. They also hold that it is only Allaah, the Most Perfect and the Most High, who possesses true knowledge of the hidden unseen world.*

*From the essential beliefs of the people of the Sunnah and adherence to the Jamaa’ah is having a strong love for the Companions, of the Prophet, may Allaah be pleased with them all, and being pleased with them. It is having full faith that generally they are the best of the creation of Allaah, below the level of Allaah’s prophets. It is believing that specifically the best among them was Abu Bakr as-Siddeeq, then ‘Umar, then ‘Uthmaan, and then ‘Alee, may Allaah be pleased with them all.*

*The Raafidhah oppose all of this, so it is not possible or conceivable to join between the two. Just as it is not possible to join between the Jews, the Christians, the Pagans, along with the people of the Sunnah; it is also impossible to truly join together the Raafidhah and the people of the Sunnah. This is due to those conflicting essential beliefs in central issues of Islaam which we have just mentioned and indicated.”*

This is also born witness to in the documented modern history by the negligence of their modern leaders toward even properly giving priority to the fundamental five pillars of Islaam. As Sheikh Muhammad Baazmool explained about them, <sup>[61]</sup>

*“Did you know that Khomeynee, the one who inspired the Iranian revolution, up until the very day he died, never made the obligatory Hajj? Did you also know that Khomeynee, the leader who succeeded Khomeynee in Iran after his death, up until this very day has still never made the obligatory pilgrimage?”*

We need to consider one of the roots of the problem of why there are so many points of conflict and disagreement, which is actually their opposition to the correct beliefs of Islaam. To do so we can refer to those scholars such as Sheikh Ehsan Alahee Dhaaher, may Allaah have mercy upon him, who specialized in producing scholastic evidenced discourses in defence of the Sunnah. He, may Allaah have mercy upon him, scholastically excelled in documenting these claimed insignificant differences, so meticulously from the original sources of the Shee’ah themselves. The Shee’ah who could not respond with any authentic knowledge based rebuttals or Sharee’ah

[60] Collection of Rulings and Various Statements of Sheikh Ibn Baaz, vol. 5

[61] ‘Did you know? #89’ from the sheik’s website

proofs, eventually resorted to assassinating him in order to silence his continual repeated evidenced powerful exposures of their historical and modern falsehoods and deceptions. The reality is as the esteemed Sheikh Zayd al-Madkhalee, may Allaah, the Most High, have mercy on him, has mentioned, <sup>[62]</sup>

*“In every age and period there are means by which by good and evil is spread and propagated. In past ages the means of this were generally through circulating books, giving sermons, having circles of learning, and what is similar to this. As for our current age, then the means and methods for spreading knowledge have certainly become varied and diverse.*

*One finds today that the people of the Sunnah spread beneficial knowledge which produces righteous deeds, they exemplify this in their understanding of the truth generally and in its essential details, in implementing and circulating it, inviting to it, and being patient with the difficulties encountered while doing so. This applies to all the means that they have at their disposal.*

*One finds that the people of falsehood likewise spread their falsehood whether this is from forbidden acts of shirk, innovated new beliefs and practices into Islaam, or matters that are generally corrupt in its varied forms. They bring forth and spread corruptions in the area of essential beliefs of the Muslim, corruptions in how righteous deeds should be carried out, and other different forms of corruption that fight openly against the Sunnah and its people, without showing any fear of Allaah, nor any shyness from Him, exalted is He in His transcendence above creation.”*

To illustrate an example of this and show the importance of correct evidenced essential beliefs, and how they reflect of the importance of the methodology of Islaam; let us look at some statements from a scholar of misguidance who is undoubtedly considered the most famous Shee’ah scholar of modern times - Khomaynee, may Allaah give him what he deserves. Khomaynee was someone well known for promoting this false call to a general attribution to Islaam which purposely ignores true significant differences between sects and negates any need for a clear foundation of actual shared beliefs and practices. He said, <sup>[63]</sup>

*[We are one with Sunnee Muslims as we’re all Muslims and brothers. If one speaks of dividing word between us as Muslims you must know he is either insane or hopes to cause conflicts between Muslims. There is not a case as Shee’ah and separate Sunnee at all - since we are all brothers.” (Sahifa Imaam v.6 p.133)]*

This call, the deceptive call for unquestioning “brotherhood” between the Sunnees and the Shee’ah, is based and founded upon his outward claim that, in beliefs or other matters, there are no insurmountable divisions or differences between the Sunnees and the Shee’ah, only minor differences or historical disagreements. Yet nothing could be further from the truth. This belief is itself, firstly, inaccurate historically, when examining the beliefs and principles of Islaam held by each sect, throughout the centuries. Secondly, as scholastically demonstrated, there are many widely differing practices and principles of Islaam between the two sects as shown by their scholars’ words and writings. It is a ever widening gulf that started in the first century of Islaam as the Shee’ah first separated from the Jamaa’ah, but also continually widened by them over the centuries.

[62] al-Aweebah al-Athereeyah, pg. 20

[63] As quotes on the official Iranian government page for Khomaynee –English Language version

Additionally, this statement of Khomaynee is a clear example of a type of subtle deception that our guiding upright scholars upon the Sunnah have warned us about, in order that we not fall into mistaking every call raised with the title of “Islaam!” as truly reflecting our beloved religion. Rather they have stressed to us the importance of learning the core beliefs of Islaam which the Companions held and then transmitted to the next generation of Muslims, and so on in every period of our history- based firmly upon the Qur’aan and authentic Sunnah. For this reason, with a discerning eye let us take a moment to ask and investigate. Is it true that there aren’t any significant beliefs dividing the Sunnees from the Shee’ah? Are there actually any examples of truly differing fundamental practices? Is the current disunity really only based upon only based on old historical quarrels of little importance in the modern world?

Alhamdulillah, as mentioned, the scholars upon the Sunnah have produced many detailed books outlining the concrete differences between the Shee’ah- and the many deviant sects and groups connected to them- and the people of the Sunnah, who remained upon the original general beliefs and methodology held by the Companions, may Allaah be pleased with them all. The following section shows that without question there are concrete differences between the correct beliefs of the people of the Sunnah, based upon revelation sent down from Allaah, and the intricate web of corrupt innovated beliefs held and propagated by the sect of the Shee’ah. They are in reality as different as night is from day, despite the twisted justifications offered for their new beliefs and practices.

Take a moment to consider the following specific beliefs, which shed light on this claim that there was no true differences between Sunnees and Shee’ah, which Khomaynee outwardly proclaimed. The first verified quote of his is a statement which directly opposes the fundamental message of Islaam, taught by each and every one of the sent prophets and messengers. Khomaynee, in his one of his most influential books ‘al-Hukoomatul-Islamiyyah (the Islamic Government)’, claimed that the Twelve Imaams of the Shee’ah have been given by Allaah a level above all the angels and all the prophets that Allaah ever sent to humanity, so much so that these twelve Shee’ah “Imaams” control the very individual atoms of the universe. He stated what means, <sup>[64]</sup>

*[Certainly, the Imaam commands a noble station and lofty position; a creative vicegerency to whose rule and power submit the very atoms of all creation. And an essential tenet of our Shi’ite sect is that the Imaams have a position which is reached neither by the angels [in the highest heaven] nor by any commissioned messenger of Allaah.]*

This clearly opposes the belief held by Ahlus-Sunnah that although the prophets and messengers are the best of Allaah’s creation and the highest level of human excellence, and had miracles by Allaah’s permission, none of the creation share in the power of Allaah over His creation even to the smallest degree. Indeed this is an astounding claim, that Allaah gave these twelve imaams, one of whom the Shee’ah believe remains alive in a hidden state, personal powers over the very atoms of creation. This is a claim which no prophet or messenger made throughout human history!

Every sincere Muslim should ask themselves whether this is found in the teaching of their beloved Prophet. He should also ask himself whether Alee, may Allaah be pleased with him, ever claimed this power, and if he possessed it why did he not use it for Islaam? Generally there are several statements of their Shee’ah scholars asserting that these twelve Imaams were higher in merit than all the prophets and messengers Allaah sent to humanity expect for the Prophet Muhammad.

[64] Khomaynee, al-Hukoomat ul-Islamiyyah, pp. 52-53

However, in a twisted circle of falsehood, their claimed reason for this exception is that he was not only a prophet and messenger, but had been blessed to join along with the other twelve in being an “Imaam” also!

In a related statement that negates the completion and perfection of Islaam, Khomaynee also falsely called the Muslim Ummah to follow the individual commands from these twelve Shee’ah imaams, whom they falsely believe to be infallible and free from committing any errors or mistakes. He calls the Muslims to follow their commands just as if they were following the revelation sent down by Allaah. Khomaynee stated, <sup>[65]</sup>

*[The teachings and directives of the (twelve) Imaams are just like those of the Qur’aan; it is compulsory on one to follow them and carry them out.]*

This fundamental absolute contradiction to what the people who love and adhere to the Sunnah believe is another significant indicator that the two sects actually differ in their fundamental methodology of Islaam. The people of the Sunnah hold that no one is followed absolutely other than The Messenger of Allaah, Muhammad, because no one else was made infallible in their statements and actions. Both of these serious issues, which are only two of many, are stark reminders of the serious and urgent need for the Muslims to study the correct beliefs from the original sources of Islaam, and understand what opposes those correct beliefs from falsehood, in order to proceed upon the correct general methodology of Islaam in their lives.

Lastly, we consider a third example which also shows that there is little substance behind this claimed desire for unity between the two sects. It is an example which exposes their ugly hatred for the best of the Prophet’s Companions, whom we, the people of the Sunnah, love dearly. When speaking to youth, in his own nation, upon his own corrupt methodology Khomaynee mentioned that if the Shee’ah were able to gain control over the sacred cities in the lands of Islaam, he had specific plans for graves of two best Companions, whom we know are from the most honored of people in creation after the prophets and messengers, <sup>[66]</sup>

*[... when as a conqueror I will enter Makkah and Madeenah, the first thing to be done at that time by me would be to dig out two idols (Abu Bakr and ‘Umar) lying by the side of the Prophet’s grave.]*

It should be pointed out that, through the scholar’s refutations of his various statements, it is clear that Khomaynee’s public writings also contain several additional attacks against both Abu Bakr and ‘Umar, may Allaah be pleased with them both. <sup>[67]</sup> Indeed, some of their scholars teach a supplication to the general Shee’ah that curses these two righteous worshippers of Allaah and pillars of the first community of Islaam. These false claims and attacks against the two of them form the foundation for his hatred found in his wicked statement mentioned, meaning calling them idols to be dug up and expelled from their current honorable graves where the Mother of the Believers ‘Aishah, may Allaah be pleased with all of them, allowed them to be buried near the Messenger, may the praise and salutations of Allaah be upon him.

The honest and discerning Muslim is obliged by the evidence, to admit that it is not only in a minor difference in a few fiqh or jurisprudence rulings, but clearly opposing positions about the very sources of the Sharee’ah, the nature of leadership Allaah placed within Islaam, what

[65] Khomaynee, al-Hukoomat ul- Islamiyyah, pp. 52-53

[66] Source : From an address given by Khomaynee to a youth rally a cited in the work ‘Khomaynees and Islaam’, page 8 by Abu Rehan Ziaur Rahman Farooqi

[67] For further information about his various slanders against the Companions, may Allaah be pleased with them all, refer to the various refutations of Khomaynee which the scholars of the Sunnah have authored.

each sect holds to be the unchanging beliefs and references for Islaam, and many other core issues. It should be apparent that any knowledgeable Sunnee scholar quoting the Qur'aan and Sunnah- from the well know books of hadeeth, and any Shee'ah scholar quoting from their books and giving precedence the statements of their alleged infallible twelve Shee'ah Imaams will undoubtedly conflict with each other in most aspects of what they consider and call to as Islaam both inwardly and outwardly. As a smokescreen, sometimes those Muslims who reject the extremism of the Shee'ah towards the restricted single line of descendants of 'Alee the Shee'ah have attached themselves to, are wrongly labeled by the Shee'ah, as 'Naasabees'. Yet Sheikh Muqbil ibn Haadee al-Waadi'ee, may Allaah have mercy upon him, made clear the correct definition and understanding of this term,<sup>[68]</sup>

*“The questioner is asking about the meaning of the term ‘Naasabee’. We say, this term means: that individual who is characterized by enmity and hatred for the descendants of members of the household of the prophet Muhammad, may Allaah’s praise and salutation be upon him and his family, and who are characterized by fighting against them, whether this be through their hands and actions, or through speaking against them with their tongues and speech. This is the meaning of the term Naasabee.*

*Moreover the scholars of hadeeth and the people upon the Sunnah have continually opposed and fought against those who were Naasabee and therefore considered innovators in the religion, just as they have opposed and fought against those who were Shee'ah and considered innovators in the religion.”*

To consider this third point of misguidance in more detail, one can easily compare the difference between the position of Abu Bakr and 'Umar in the eyes of Khomaynee as stated above, and the position of Abu Bakr and 'Umar in the eyes of the Messenger of Allaah, may the praise and salutations be upon him and his household; as part of testing and examining the claim that the beliefs of the Shee'ah are not really that different than those who adhere to the Sunnah. The Salaf in general gave tremendous importance to rejecting the false claims against the Companions which are commonly echoed by the Shee'ah and those affected by their unevidenced distortions of Islaam. As Muhammad al-Firyabee, may Allaah have mercy upon him, mentioned,<sup>[69]</sup>

*“I heard Sufyan say: If anyone thinks that 'Alee, may Allaah be pleased with him, was more deserving for the Caliphate than both of them, he attributed error to Abu Bakr, 'Umar, the Muhajirun (Immigrants), and the Ansar (Helpers) Allaah be pleased with all of them. Such that I think that with this belief none of his actions will rise to Heaven.”*

For a more detailed examination of this dangerous falsehood, please refer to the last appendix for a number of authentic narrations about the position and merit of Abu Bakr and 'Umar, may Allaah be pleased with them all, whose meaning is clear for any sincere Muslim.

[68] Tuhfat al-Mujeeb 'alaa Asil'ah al-Haadhir wal-Ghareeb, pg. 25

[69] Sunan Abu Dawud:4630



This issue of the place, knowledge, and general excellence of the Companions is not only important to mention, but essential and central to the correct methodology of Islaam. Additionally, this subject is directly related to the initial statement of Imaam Ahmad in the beginning of Usul as-Sunnah, where he defines the fundamentals of Sunnah and correct Islaam to generally be that which the Companions understood and practiced, may Allaah be pleased with all of them. These selected authentic narrations about Abu Bakr and ‘Umar, may Allaah be pleased with them both, found in authentic sources acknowledged by this Ummah, continue to guide the Muslims who turned to them to see exactly whom our Messenger counseled us to follow, and whom he commanded us to take as our examples as Muslims striving upon the truth.

For this reason, when weighing and considering the earlier statement of Khomaynee and the many statements of our Messenger mentioned in the appendix, the question before every sincere Muslim is, whose position towards these two are we to accept? Do we accept the position of Messenger of Allaah, as shown in the many authentic hadeeth mentioned, from our Prophet who was guided and directed by Allaah, our Lord Who knows what is in the hearts of all men, in everything he, the Prophet, said? Or do we accept the position of a misguided shaytaan from among the leaders of falsehood and misguidance in this century, may Allaah give him what he deserved, Khomaynee? Indeed, for the one whom Allaah grants guidance, the question truly needs no answer.

Khomaynee, in his subtle treachery towards Islaam, said about Abu Bakr and ‘Umar that they opposed the guidance of Islaam and the dictates of the Qur’aan, while the many statements of our Prophet say that they both reflected the highest levels the guidance of Islaam, exemplified the Qur’aan truly and steadfastly, and that Allaah blessed them to be central to the success of Islaam. There is little doubt that this form of misguidance mentioned generally by Ibn Taymeeyah, may Allaah have mercy upon him, in one of his works considered a hallmark refutation of the Shee’ah, applies here to Khomaynee,<sup>[70]</sup>

*“The one who turns away and strays from the light of the guidance of the Sunnah which Allaah sent down to His messenger, undoubtedly he inevitably keeps falling into the murky well of darkness that is innovations in the religion, with one misguiding innovation being fabricated and arranged on top of another.”*

Furthermore, fully pulling the cover off the hollow claim that the Shee’ah, like the people of the Sunnah, sincerely follow and love the Messenger of Allaah, Sheikh Muhammad Baazmool said,<sup>[71]</sup>

*“Do the Raafidhah, those who believe in twelve infallible imaams, who are present in Iran today love the Messenger of Allaah, may Allaah’s praise and salutations be upon him?”*

*If they truly loved the Messenger of Allaah, may Allaah’s praise and salutations be upon him, they would not curse and slander the Mother of the believers ‘Aishah, may Allaah be pleased with her, and falsely accuse her of adultery!*

*If they truly loved him, they would not curse and speak against his Companions, may Allaah be pleased with them all, the most significant of which are Abu Bakr and ‘Umar, may Allaah be pleased with them both.*

[70] Minhaj as-Sunnah: vol. 6, pg. 315

[71] From the Facebook page of Sheikh Muhammad Ibn ‘Umar Baazmool 11-28-17



*If they truly loved him, they would never nationally celebrate the disbelieving holiday of their ancestors, the Persian Magians, and turn away from being satisfied with the two affirmed holidays of the first Muslims.*

*If they truly loved him, they would not destroy those masjids calling to the Sunnah within the country of Iran. Nor would they prohibit the Sunnee Muslims from performing Salaat al-Jumu'ah within the capital of their country Tehran. These people have no relationship or connection to Islaam, may Allaah fight against them because of their deceptions and numerous pretenses!"*

The Companions of the last prophet and messenger form the basis of the Jama'ah of Muslims we have been ordered to adhere to, and anyone who openly attacks those righteous Muslims who first fought for, struggled for, and lived for Islaam, attacks Islaam at its roots. This honorable position of the Companions is a central tenet and aspect of the belief of those who adhere to the Sunnah. As Imaam Ahmad, may Allaah have mercy upon him, himself mentions within the text of Usul as-Sunnah,

*51.<sup>[72]</sup> And whoever disparages and belittles even a single one of the Companions of the Messenger of Allaah, may Allaah's praise and salutations be upon him, or dislikes a Companion on account of something that he did, or mentions his shortcomings, then he is an innovator in the religion. Until he changes to become someone who asks for Allaah's mercy upon all of them, and until his heart is free from any ill-will, and supportive and truly inclined towards them.*

Imaam Ahmad, may Allaah have mercy upon him, as a leading scholar affirmed the position standing, and role of the Companions, may Allaah be pleased with them all, as essential to the correct methodology of Islaam. In comparison the position of Khomaynee upon misguidance is clear, as is the position of all those who oppose the Companions, and the Islaam they called to, whether individuals, movements, groups, or sects, whether past, present, or in the future. They are callers to misguidance who are astray and leading others astray.

Furthermore, Khomaynee's statements, are a very clear example of proceeding upon a corrupt methodology within your understanding and therefore your practice of Islaam. His understanding is something that would never lead to the unity of the Muslims nor their true success, but only pushes us further down to road towards continued humiliation and ruin. Every sincere Muslim should come to realize that the removal of disunity and hope for unity which every sincere Muslim wants cannot not achieved through eloquent empty calls to adhere to a 'general' Islaam as Khomaynee publicly did. The scholars have shown us that such a general wide understanding of Islaam, with many different interpretations and several varying distorted practical applications among the Muslims, cannot lead to actual unity between the Sunnees and the Shee'ah, nor generally to unity within the Muslim Ummah as a whole.

It should be noted that here in western countries there are those who acknowledge the differences between the modern day Shee'ah and the Sunnees, but believe we should not discuss them at all. They believe that even if some people who consider themselves Muslim declare the majority of the Companions of the beloved Prophet, may the praise and salutations of Allaah, to be those apostated from Islaam, it still should not be discussed. An example of a caller to this corrupt thinking and destructive methodology is the American Muslim Hamza Yusuf who said,<sup>[73]</sup>

[72] The division and numbering used for the text of Usul as-Sunnah is specific to this course book and is not found in the original Arabic text.

[73] As found in a his voice on the internet and affirmed by his other statements

*[You know the Shee'ah, I consider them they're our brothers in the religion. Its an old debate and I'm not going to resolve it if the greatest scholars in the history of Islaam couldn't resolve it, we are not going to resolve it. We shouldn't be under that illusion. And we should just have peaceful coexistence. You know they have their mosques, and if they come to our mosques, marhaban (welcome). They are welcome to pray with us and we shouldn't get into fights or arguments with them.*

*We certainly should not discuss the issues that create the animosity, about the Sahaabah, or 'Aishah, radhi Allahu anha, or any of those things. And if you don't ask, you know you won't have a problem, if you start asking you have problems...]*

This corrupt belief, born from other false beliefs, is that cooperation not clarification should be our goal despite these serious differences regarding the fundamentals of this blessed religion. Consider, oh sincere reader, a practical example of his false call, that being an attempt at cooperation of “united” Sunnees and Shee'ah in a single masjid. What would they teach in their classes generally? What would they call the young Muslims to study specifically? Would they teach the beliefs found by referring back to the Qur'aan and Sunnah, or those found when referring back to the Shee'ah books of teachings attributed to the twelve alleged infallible “Imaams”? As the Shee'ah fundamentally differ from the people adhering to the original Sunnah in this. Should we not discuss the sources of Islaam and the place of the treasures chests of pure Sunnah like Saheeh al-Bukhaaree? Or should it be avoided?

This question also extends to the practices of Islaam. How would this “general” Islaam be practiced? What would they teach and practice about praying to Allaah through the intercession of the righteous and visiting the raised tombs of the dead Muslims to ask them supplicate and intercede? As again, the Shee'ah fundamentally differ from the people adhering to the original Sunnah in this.

How would they pray together in the five obligatory ritual prayers, and teach others, including new Muslims, to perform these obligatory prayer? Would they teach a new Muslim that they should perform his obligatory prayer by always prostrating upon a clay tablet often called a ‘turbah’ which is often made from the clay taken of the land in Karbala, a clay tablet that sometimes has upon it “Ya Fatimah az-Zahrah”? Do we tell them that this is the Islaam that Allaah sent His Messenger to bring to humanity?<sup>[74]</sup> Would we teach new Muslims that this is a “good innovation” which improves Islaam, even though there was not a single Muslim Companion including ‘Alee, may Allaah be pleased with him, who prayed with such a ‘turbah’? As again, the Shee'ah fundamentally differ from the people adhering to the original Sunnah in these claims and practices. Should we not discuss how to implement and practice this pillar of Islaam, this essential worship which will be the first thing judged on the Day of Reckoning?

What would they, the administration of such a masjid, hold was valid and correct in matters or marriage and divorce, including the validity of temporary marriage for the people attending that masjid? Would such a masjid permit temporary marriages that simply expire after a certain amount of time, whether that be a day, a week, perhaps a month or a year? As again, the Shee'ah fundamentally differ from the people adhering to the original Sunnah in this. Should we not discuss whether or not short term temporary marriages are from the enduring guidance of Islaam? Without question, in terms of numerous beliefs and practices, the methodology of the religion of the Shee'ah has no consistent principled or practical reference and model within the evidenced methodology of the

[74] In fact it is affirmed that there are distinct “Prayer Kits” for Shee'ah for sale on the internet that include a “turbah” for prostration.

Prophet of Islaam, Muhammad, may Allaah's praise and salutations be upon him and his household. These few examples show the impossibility of sincere practical cooperation even in a single masjid of those who truly hold Shee'ah beliefs with those who have- with those who have and strive to practice authentic knowledge of Islaam. Consider those misguided Muslims who say, [Don't speak of these matters!] and chose to ignore the many serious significant false beliefs of the misguided sect of the Shee'ah. Either they approve and permit such teachings and practices similar to the above mentioned, which is a naturally bitter fruit of the cooperation between the Sunnees and Shee'ah as "brothers" or they do not approve but chose to conceal them, or are ignorant of these serious issues altogether. As the scholars mentioned earlier, true unity, whether in principle or practice, will only be achieved through adhering to the original methodology of Islaam the first Muslims were upon, that original path and way upon which Allaah granted success to the Companions, while the Prophet stood over them guiding their hearts, tongues, hands, steps, and direction. They were those whom Allaah supported, gave victory to, and praised in the Qur'aan. There are the first Jamaa'ah we have been command to hold firmly to within the authentic words of our beloved Messenger.

It is essential to take careful note that this separation does not only apply to the Shee'ah. Rather the importance of considering both their beliefs and their methodology, applies to every group, movement, or sect that stands upon something different that what the noble Companions stood upon. As previously mentioned, the words and deeds of our Prophet are unmistakable in calling us to acknowledge that there are distinguishing characteristics of those who stand upon the unchanging truth and proceed with the people of truth, from those who separated from them. The validity of these distinguishing characteristics have a clear basis and foundation not only in the authentic narrations of the Messenger of Allaah, but how they were understood, explained, and practised by the leading Companions. In Saheeh Muslim it is narrated,<sup>[75]</sup>

*"On the authority of Yahya b. Ya'mur that the first man who discussed qadr (divine decree) in Basra was Ma'bad al-Juhani. I along with Humaid b. 'Abdur-Rahman Himyaree had set out for pilgrimage or for 'Umrah and so said to ourselves:*

*Should it so happen that we come into contact with one of the Companions of the Messenger of Allaah, we shall ask him about what is talked by people concerning divine decree. Accidentally we came across 'Abdullah ibn 'Umar ibn al-Khattab while he was entering the mosque. My companion and I surrounded him. One of us stood on his right and the other stood on his left. I expected that my companion would allow me to speak. So I said:*

*Abu 'Abdur-Rahman! There have appeared some people in our land who recite the Qur'aan and pursue knowledge. And then described about their affairs, afterwards I added: They (such people) claim that there is no such thing as divine decree and events are not predestined. ..."*

Here we stop a moment to quickly consider the response today by a sincere Muslim who wrongly, lacking authentic knowledge, does not consider details of such differences in beliefs nor the methodologies they come from important. How many of them would say [What is truly important is that we are all Muslims.] or claim that [What is essential brother, is not smaller issues, but that we united in the face of our enemies.]

[75] Saheeh Muslim: no.8

Yet consider carefully the response of the eminent Companion, ‘Abdullah son of an eminent Companion ‘Umar, both from among the early scholars of Islaam, may Allaah be pleased with them both. He, ‘Abdullah ibn ‘Umar, offered the following in response to their explanation and inquiry about those sincere misguided people,

*“... When you happen to meet such people tell them that I have nothing to do with them and they have nothing to do with me. And verily they are in no way responsible for my belief.”*

*‘Abdullah ibn ‘Umar then swore by Him (the Lord) saying: ‘If any one of them (who does not believe in the divine decree) had with him gold equal to the bulk of the mountain of Uhud and spent it in the way of Allaah, Allaah would not accept it unless he affirmed his faith in divine decree...’ ”*

This is the distinction of the original revealed truth and those who remained upon it, found in the words of this noble Companion, may Allaah be abundantly pleased with him. This is what has been explained in detail in the writings of the leading scholars of the different centuries upon the correct methodology of Islaam, and what is intended within this course book based upon the text Usul as-Sunnah. The clear explanations of the leading scholars upon the Sunnah, reject and refute the claim of those who call to a general Muslim unity between anyone and everyone who merely verbally attributes himself to Islaam to even the smallest degree. Indeed, as shown above, those who were involved with gaining knowledge of Islaam but rejected some of its core affirmed beliefs, were not accepted nor approved of by the Companions. As shown by ‘Abdullah ibn ‘Umar saying,

*“... When you happen to meet such people tell them that I have nothing to do with them and they have nothing to do with me. And verily they are in no way responsible for my belief.”*

Rather, true unity can only be based upon clarity of shared authentic fundamental beliefs including the affirmation of Allaah’s decree, and conformance to the general methodology of the ‘believers way’ which has been followed by a successful group of Muslims in every generation. Sufyaan Ibn ‘Uyainah, may Allaah have mercy upon him, said,<sup>[76]</sup>

*“As for the Messenger of Allaah, may Allaah praise and salutations be upon him, his guidance is the greater scale, upon which things are placed in front of and compared to. All matters must be weighed against his character, his life history, and his guidelines. Whatever agrees with that then it is considered to be from what is correct and from truth, and whatever differs with that is considered incorrect and from falsehood.”*

The modern scholastic explanations of the early texts written by the scholars of the Salaf, explain these essential matters about Islaam, and are strong fortresses that can protect a Muslim from being assaulted by the many doubts and common misconceptions that Shaytaan and his party beautify, call to and spread among Muslims today.

[76] al-Jaama’ al-Akhlaaq ar-Raawee wa Aadaab as-Saamee’a by Khateeb al-Baghdadee: vol. 1 pg. 79

As is seen in the words of the scholars, and often reflected in our day to day lives as Muslims, one of the common causes that often prevents many Muslims from gaining steadfastness within Islaam is a deficiency in our understanding and level of evidenced knowledge of our religion. By this meaning many Muslims do not have firm knowledge about important aspects of the transmitted path of guidance that they want and struggle to proceed upon. It is a common disease today, which many people have been afflicted with, of wrongly believing that their own patchwork “personal understanding” of Islaam is enough and sufficient for them. This is regardless of what has been added or taken away from their “personal understanding” in comparison to the original revealed religion which Allaah sent down to our Prophet Muhammad, may the praise and salutations of Allaah be upon him. Today, meaning in the current age, we often hear in matters connected to Islaam:

- [I feel that...]
- [I have always believed...]
- [My personal view is that...]
- [In my understanding...]
- [As I see it....]
- [What I believe about that is...]
- [In my personal experience...]

...and other similar expressions which connect the religious position a person takes to their individually formed view, opinion, or perspective and not directly to the unique revealed guidance that was sent down to humanity from the Lord of the worlds, nor to the consensus of the people of knowledge throughout the centuries. Sheikh al-Islaam Ibn Taymeeyah , may Allaah have mercy upon him, said,<sup>[77]</sup>

*“How much of what the people do is something which they wrongly have the pleasing delusion about it - that their engaging in it - is something actually from the obedience of Allaah.”*

For many upon a personalized understanding of Islaam, Islaam is wrongly viewed as something which changes and naturally evolves, much like Christianity and other religions have changed and evolved over the centuries. Additionally, many Muslims today have been influenced by the modern individuals of misguidance who have innovated and distorted the reality of Islaam significantly to form a new group, party, or modern movement among Muslims. These people of innovation implicitly believe that their version of Islaam, including allegedly “good innovations”, is an improvement over the Islaam of the Companions, and so is most suitable for today’s Muslims. And we seek refuge in Allaah from both of these false destructive misconceptions!

The end result of both approaches is that what they conceive of as Islaam is something different than what our Prophet taught and cultivated within the incredible generation of the Companions, may Allaah be pleased with them all. This is why we find that the guiding cultivating scholars from the people who adhere to the Sunnah have always stated that one of the most important needs of every Muslim is the need to properly understand their revealed religion, upon evidenced

[77] Majmu’a al-Fataawa vol. 28 pg. 207

knowledge and upon clear Sharee'ah proofs, not simply based upon opinions, emotions, or limited individual perceptions or blindly followed transmission from others. This position of clarity began with the generation of the Companions and is found clearly within the text of Usul as-Sunnah by Imaam Ahmad, may Allaah have mercy upon him.

Indeed the opposing false understanding of dangerously relying upon one's opinions or subjective views about a religious matter and considering that Islaam was addressed by Allaah directly in the Qur'aan. Allaah says ﴿ ***It is not for a believer, man or woman, when Allaah and His Messenger, have decreed a matter that they should have any option in their decision. And whoever disobeys Allaah and His Messenger, he has indeed strayed into a plain error.*** ﴾—(Surah al-Ahzaab: 36) Similarly, the third righteous guided Khaleefah, 'Uthmaan Ibn 'Affaan, may Allaah the Most High be pleased with him, is reported to have said,<sup>[78]</sup>

*“Falsehood is whatever agrees with what your desires themselves call to, even if you wrongly believe it is being done in obedience to Allaah, the Most Glorified and the Most Exalted.”*

Sheikh 'Abdul-'Azeez Ibn 'Abdullah ar-Raajhee, in his commentary of this statement explained this saying,

*“Yes, there is no doubt that this meaning is correct. Falsehood is what agrees with one's inner desires, and opposes the guidance of the source texts, even if you feel within yourself that this is an act of obedience to Allaah. Because this opinion is simply that, just one's opinion.*

*As such, what is seen as falsehood is whatever agrees with one's inner desires, and opposes the source texts, even if an individual claims that the matter which his inner desires agree with should be seen as obedience to Allaah. This still remains falsehood, as the truth is whatever comes in the revealed source texts of the Book of Allaah and the Sunnah of His Messenger. Whereas falsehood is whatever agrees with your inner desires and contradicts the guidance of the source texts.*

*Within this narration there is also found a warning against bringing new things and innovations into the religion, and a warning against the people of innovation and against listening to their doubts and claims about whatever they have innovated into Islaam. Yes.”*

There are many who have embraced Islaam in western countries, and in Muslim countries those who, after neglecting Islaam in their lives, have eventually recommitted themselves to living Islaam fully. Often when these Muslims are blessed to gradually grow in the authentic knowledge and understanding of our religion from the original sources of Islaam, they come to realize that much of what they initially held, or were wrongly informed was Islaam in their land, actually has no firm evidenced basis or authority from Allaah. They start to weigh and examine different religious matters found among Muslims and see that much of what others consider Islaam is not at all reflected in that Islaam which the Messenger of Allaah, may the praise and salutations of Allaah be upon him, practiced and taught.

None can deny that for modern Muslims, even after having committed themselves to following Islaam, they often hear this person's claims and that individuals' calls all confusingly made in the name of Islaam. This is caused by the fact that many of those working to promote Islaam around the world, due to various causes including their incorrect general methodology, often focus solely upon restricted aspects or areas of Islaam. The challenge we often face is trying to determine who

[78] As narrated from al-Ibaanah al-Sughrah



among these different voices is correct in their claims. Some Muslim groups restrict their focus towards inward matters such as purification of the heart, while other movements focus solely on outward matters such as politics. Such groups often proceed forward with little examination or careful consideration of what specific evidence actually supports their restriction of Islaam in this unbalanced way. Whereas the correct and proper focus we must adopt is whatever is supported by the sources of Islaam as explained by the scholars standing steadfastly upon the Sunnah. Our scholars have explained that the true methodology of the Messenger of Allaah, may the praise and salutations of Allaah be upon him, was to start with that which was of primary importance and then to proceed to what was next in importance, stage by stage. Proceeding in this way, having the correct priorities at the proper time and situation leads towards achieving every goal and objective which is pleasing to Allaah, in the way directed by Allaah. This is clearly shown in the general methodology of the Messenger of Allaah throughout his life history. A failure to understand this prophetic methodology severely affects the efforts of those committed to Islaam today in many ways.

It is a sad fact that many callers among the Muslims work very hard inviting people to “Islaam”, without even offering or themselves grasping a precise meaning of Islaam, as found within the original sources of revelation of our religion. Sheikh Saaleh Ibn Fauzaan al-Fauzaan, mentioned this reality stating,<sup>[79]</sup>

*“...Additionally, regarding this general vague concept of Islaam, then is there anyone from the numerous misguided groups and sects who doesn't claim that he is upon Islaam?? Whether he is from the astray sects within the Ummah which have turned away from different aspects of the Prophet's guidance or from those radically deviant sects which have actually left the boundaries of Islaam. Each of them defines and gives Islaam a customized and tailored meaning according to their own views and positions, methodology and way.*

*The name 'Islaam', has become a cape or covering garment claimed and worn by every misguided astray sect from among the ranks of the Muslims as well as those radically deviant sects which have in fact apostated from Islaam- whether this is the Qadiyaneeyah, the Baatineeyah generally, those groups who worship at graves, or others.”*

Consider a common example of this “general vague concept of Islaam” where many people have their own deficient personalized versions of Islaam, all with differing, if not openly contradictory, beliefs and practices. Throughout the Ummah, some general Muslims claiming to worship Allaah alone also wrongly supplicate, sacrifice, and donate money, food, and wealth at the grave sites of the dead righteous Muslims who are in their graves, seeking a reward and hoping for intercession with Allaah, just as Christians do with their dead righteous whom they consider saints! Yet, our beloved messenger taught us that Allaah will never accept that from us. The Companion of the Prophet, ‘Abdul-Hameed bin Ja’far narrated in an authentic hadeeth,<sup>[80]</sup>

*“My father informed me, from Ibn Mina, from Abu Sa’eed bin Abee Fadalah al-Ansari - and he was one of the Companions - who said: ‘I heard the Messenger of Allaah said:*

[79] ‘Eanaat al-Mustafeed Bee Sharh Kitaab at-Tawheed by Sheikh Saaleh Fauzaan: page 208

[80] Jaame’a’ at-Tirmidhee, no: 3448

*{When Allaah gathers the people on the Day of Judgement - a Day in which there is no doubt in - a caller will call out: 'Whoever took an associate with others in any of his deeds he did for Allaah - then let him seek his reward from that other than Allaah. For indeed Allaah is the most free of the partners from any need of anything which has been directed to other than Him alone.}*

This serious sin and grave error strikes at the very heart of what is and what is not Islaam, and what Allaah will accept or reject from us on that Day of Reckoning, a day which there is no doubt about. Despite this, in this current state of confusion some Muslims, without evidence, falsely believe that all of these differences which we have come to see, including supplicating to the righteous dead in their graves just as one supplicates to Allaah, the Most High, should all be blindly accepted and considered part of the religion of Islaam. By Allaah's mercy, Allaah's Messenger gave us specific guidance of how to approach and deal with the trial of emergence of the many differences among the Muslims which would occur after him, as mentioned in the hadeeth of al-'Irbaadh Ibn Saareeyah who said: <sup>[81]</sup>

*{...I have left you upon clear guidance, its night is like its day; no one deviates from it except one who is destroyed. And whoever lives for some time from amongst you will see great differing; so stick to what you know from my Sunnah and the Sunnah of the rightly guided caliphs...}*

This guiding hadeeth in and of itself is a strong indication the perfection of the guidance given to our beloved Messenger, may the praise and salutations of Allaah be upon him, which he taught and conveyed to his Ummah completely. It is his guiding Sunnah which gives us that detailed knowledge and those clarifying descriptions needed to distinguish between the many conflicting positions among the Muslims, since every differing Muslim sect or group claims that what they believe and practice is truly from Islaam. It is the clarifying sunnah of the rightly guided caliphs which gives us that further knowledge and a practical example of how to adhere to the Sunnah when those differences actually emerge among the Muslims. As indeed every differing Muslim sect or group claims that what they believe and practice is truly from Islaam. He, may the praise and salutations of Allaah be upon him, specifically described those guided Muslim remaining upon his original guidance as those who would always be present through time, in every century. Likewise, he, may the praise and salutations of Allaah be upon him, specifically described some of those who would turn away from and deviate from his Sunnah and the straight path of Allaah.

This tremendous confusion caused by every sect claiming to be upon Islaam generally is the reason our scholars have stated that one aspect of the correct methodology of Islaam includes constantly defending and clarifying what actually was the original Islaam of our beloved Prophet upon evidences and clear proofs. A second important aspect is continually educating and cultivating the Muslims upon that affirmed body of evidenced knowledge and correct practices.

Sheikh Zayd al-Madkhalee, may Allaah have mercy upon 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,

[81] Narrated through various narrations in Sunan Abu Dawud: 4607/ Jaame' al-Tirmidhee: 2676/ Sunan Ibn Maajah: 42, 43, 45/ & Musnad of Imaam Ahmad: 16692, 16693, 16695/ -on the authority of al-'Irbaadh Ibn Saareeyah. It was declared authentic by Sheikh al-Albaanee in Silsilat al-Hadeeth as-Saheehah: 937, (his verification of) Mishkaat al-Masaabeeh: 165, Saheeh at-Targheeb at-Tarheeb: 37, Dhelaal al-Jannah: 33, 45, as-Saheeh al-Jaame'a' as-Sagheer: 2539, 4369, as well as in others of his books. Sheikh Muqbil declared it authentic in al-Jaame'a' al-Saheeh: 3249, and he did not state any difference with the ruling of authenticity given by Haafidh al-Haakim in his own verification of al-Mustadrak alaa Saheehayn- 'Pursuing the Errors of al-Haakim which adh-Dhahaabee Did Not Mention' regarding hadeeth numbers 329, 331, 332

*“...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.”*

As some scholars have pointed out, many Muslim sects, groups, and movements dislike this focus of clarifying and seeking clarity of the beliefs and practices of Islaam from its original sources. They dislike the scholars’ refutations that come forward due to their own inability to support and defend their own false claims which they have wrongly attached to Islaam, when weighed against those original sources and original people of truth. Such Muslims not only fail to see the tremendous value and clarity of us using the authentic essential descriptions found in authentic hadeeth narrations which our beloved Messenger himself gave us as Muslims, but vigorously oppose it. Yet these descriptions, and the terms related to them, only guide the sincere Muslims towards good and towards being steadfast and away from that misguidance Shaytaan desires for us and his aim of our going astray. Sheikh Muhammad Ibn ‘Umar Baazmool, explains some of the benefits of these descriptive terms in our interactions with others, guiding the one who asks with sincerity in order to understand this issue, <sup>[82]</sup>

*It has been said, [I want to speak to you about something. Why do you use the term ‘the saved sect’? Why do you chose to call yourselves something other than ‘Muslims’? Why would you choose to also use another name like ‘Salafee’ for example!]*

*I responded: One can use the general term “Muslim” when they dealing with a non-Muslims. But when you are interacting with other Muslims, such as someone who commonly follows his own thoughts and ideas and gives precedence to intellectual conclusions above all else, then in this situation you should distinguish yourself as a Muslim proceeding distinctly from that persons’s own misguided way. This is by saying for example: I am a Muslim who is Atharee, meaning a Muslim following the body of transmitted knowledge from the first generations, not simply relying upon or giving preference to my own or another’s intellectual conclusions.*

*Likewise, if there is a Shee’ah Raafidhee deceptively claiming and attaching himself to Islaam, then one would say, in order to distinguish yourself from him by saying “I am a Sunnee Muslim.”*

[82] From the Facebook page of Sheikh Muhammad Ibn ‘Umar Baazmool 11-06-17

*meaning I believe in the excellence and high merit of the Companions of the Messenger of Allaah.*

*In this way you provide a needed additional clarifying description along with your general attribution to Islaam in order to clearly distinguish yourself from those who also attribute themselves to Islaam generally, but who at the same time, along with the broad attribution, proceeds upon some incorrect methodology that is not supported by the evidenced truth of Islaam's guidance.*

*In our current age, the descriptive term, Salafeeyah, has come to be used to distinguish the people upon the Sunnah as a whole, distinct from the people of innovation who are following their desires, as well as from the different so called "Islamic" parties and groups found within the Muslim Ummah. Such that one says, "I am a Salafee Muslim," meaning I do not connect myself to any of the various groups or Muslim parties. Rather I strive to adhere to and stand upon what the Messenger of Allaah, may Allaah's praise and salutations be upon him, and his Companions, stood upon originally.*

*If we were suppose hypothetically, for the sake of discussion, that the Muslims were to truly abandon and turn away from all these different methodologies and devised perspectives, then and only in that actual situation would we have not have any need to say anything other than: "I am Muslim.", which, by itself would in that case sufficiently distinguishes someone from the disbelievers. And the success is from Allaah."*

Within the text of Usul as-Sunnah, Imaam Ahmad accurately indicates who is considered from the people properly and truly adhering to the Sunnah, using a descriptive name and related characteristics. Correspondingly, he also points out what distinguishing characteristics are found among the people of misguidance, those who are outside the boundaries of the Sunnah and proceed upon an innovated methodology which is wrongly connected to Islaam. These descriptive terms have been used by the verifying scholars throughout the history of our Muslim Ummah to indicate that there is a right way and numerus wrong ways of understanding and practicing Islaam when viewed in light of the Qur'aan and Sunnah an their established principles.

As some of the people of knowledge have stated, there are some Muslims who do not understand why indicating the details of how someone proceeds in their beliefs and actions is important at all. Many do not understand what is the meant by this idea of methodology or the general way a Muslim lives Islaam, and are confused by the Arabic term used for methodology- minhaj. Some dislike the term methodology due to what its acceptance must lead to of clarifying distinguishing people's separation from the guidance within the source texts in the different areas of the guidance of Islaam. In our modern age, this separation is often due to the misplaced objective of partisan Muslim groups and movements of seeking unity among Muslims at any cost, by any means, and upon any understanding.

The following question itself is an important example related to firstly, the importance of taking the correct evidenced beliefs of Islaam from the scholars, and secondly, being aware of common distorted perceptions that oppose the Sunnah, even though people are so attached to them.

Sheikh 'Abdul-Muhsin al-'Abaad, may Allaah preserve him, was asked, <sup>[83]</sup> ***"We have heard your statement about the term minhaj or methodology, that it is accepted in accordance to what it is connected to. But what is your view of the one who claims [This term is a newly invented expression and so it in impermissible to use it.]"*** He replied,

[83] From the questions and answers of his explanation of Sunan Abu Dawud - Kitab al-Jihad

*“How could this term be considered something newly invented? As it is found in the language of the Arabs, and it has a clear sound meaning in the Arabic language? So it is accepted according to what it is attached to in its use. As for methodology generally, then indeed every person has one, with that being what they put in place and fully accept for themselves in their affairs. If the methodology they have adopted is correct then it is the correct methodology. And if their methodology contains falsehood, then it is a false methodology.*

*For this reason it is said, the methodology of the people of the Sunnah and adherence to the Jamaa’ah in the area of beliefs is such-and-such meaning from positions and principles, and that their methodology in actions and endeavors is similarly this way and that way. As their methodology is their general path, way and approach. Meaning that their path in determining the matters of beliefs of Islaam is that they rely and base them upon the revealed source texts and transmitted knowledge, and that they do not rely and base them upon our intellects and the conclusions they reach. For them intellectual conclusion must be subservient and conform to transmitted knowledge from the source texts. Such that their intellectual views do not oppose what has been transmitted from revealed knowledge.*

*Therefore about this term methodology, one cannot correctly say it is newly invented and should not be used. Rather, its meaning is correct and sound, however it is used and taken according to what matter it is connected and referring to. As every sect has a specific methodology, every group or movement has a specific methodology and a particular path it proceeds upon. This is simply the reality, as such there is no danger in its use.”*

Our verifying scholars past and present state that every separate group or sect has a distinct methodology, usually coming from its original leader or founder upon falsehood, and then often further changed and altered by those coming after them, so what then distinguishes the correct methodology of Islaam? What focus and which important fundamentals that the Prophet himself proceeded upon did he guide us to? Why do those guided Muslims in every century, who love his Sunnah, strive and struggle to stand upon the same methodology as the first Muslims? Sheikh Saaleh as-Suhaymee, may Allaah preserve him, in response to a question, makes clear that the correct methodology is everything related to establishing the essential foundation of Islaam itself which is truly worshiping Allaah alone in every way, <sup>[84]</sup>

*“The progressive cultivating methodology of the Prophet encompasses beliefs and other matters beyond that. Indeed it includes everything which he, may Allaah’s praise and salutations be upon him, was upon as well as that which his Companions were upon.*

*From the direction of aqeedah or beliefs: it is the correct belief that Allaah alone is to be worshipped upon which we base our allegiance and disassociation with people, and which is a realization of that subservience to Allaah the Most Exalted, the Most Magnificent. It is the realization of worshipping Allaah alone in regards to abandoning those outward actions of associating others along with him and idolatry, and it is the realization of the statement that there is none worthy of worship other than Allaah, and believing this to mean that there is none truly worthy and deserving of worship in truth other than Allaah.*

[84] Question 234 from the Second collection of Ruling from Sh. Saaleh as-Suhaymee.



*What is intended is that each Muslim make this a reality and strives in this matter of Allaah's worship alone such that the beneficial causes of success which Allaah has decreed are brought forth. He strives until that final time comes when the obligations and duties of this life are removed from him after he has successfully established the worship of Allaah, the Most Exalted, the Most High."*

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THE ROLE AND PROPER PLACE OF THE INTELLECT

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Sheikh Hammad Ibn Muhammad al-Ansaaree, may Allaah have mercy upon him, insightfully said about the age we currently live in, <sup>[85]</sup>

*"This age and century is characterized as being one of open rebellion against Allaah, the Most Glorified and the Most Exalted, and His guidance."*

Sheikh Muhammad Ibn Saaleh al-'Utheimeen, may Allaah have mercy upon him, said, <sup>[86]</sup>

*"Those who oppose the truth are of two types of people,<sup>[87]</sup> the first type openly admit that opposition, and clearly understand that they are opposing what is correct. His situation is very clear to everyone.*

*The second type is the person who is too arrogant to accept the truth, and he tends to distort and falsely interpret the source texts in order to support his desires and whims. This second type is much more dangerous to Islaam than the first type, due to the fact that he puts forward the outward pretense of following the guidance of Islaam, yet in reality he is not from those people actually submitting to that guidance- even to a degree."*

The guiding scholar Sheikh Saaleh Ibn Fauzaan, may Allaah preserve him, said, <sup>[88]</sup>

*"Today, deception and lying is something widespread among people, such that someone who wants to advance some statement or position just attributes it to someone accepted so that it will be accepted by others."*

This is important to realize when it comes to examining our sources of knowledge, which is a core objective of this initial course book, seeking knowledge of Islaam, and considering the various callers to Islaam. The guiding scholar Sheikh Saaleh Ibn Fauzaan, may Allaah preserve him, said, <sup>[89]</sup>

*"The truth is not something reached by intellectual endeavors, nor by looking to the common customs of people, nor through generally blind following someone, nor through various devised concepts and ideas. The truth is something which is only reached through turning to revelation from Allaah."*

Sheikh al-'Utheimeen, may Allaah, the Most High, have mercy upon him, also said about inward intentions, seeking knowledge, and the deficiencies of the people involved in innovation related to them both, <sup>[90]</sup>

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[85] al-Majmu'a from the Biography of Sheikh Hammad Ibn Muhammad al-Ansaaree pg. 585

[86] Tafseer of the Surah al-Baqarah by Sheikh al-'Utheimeen, may Allaah have mercy upon him

[87] Refer to Course Appendix 1: Leaving The Straight Way Occurs In Two Ways- in the book '30 Day Of Guidance: Book 1'

[88] From a lesson in the series 'Explanation of the Book Fath al-Majeed' held on 04-23-1437

[89] Explanation of the hadeeth "We were previously in the time of Jaahileeyah..." pg. 15

[90] Sharh Taqreeb at-Tadroomeeyah: pg 389



*“How pervasive is the evil intention related to knowledge of the religion, which is found among the people of innovation. As some of them insist upon, and persist stubbornly upon misguidance even after the evidenced truth of what they proceed upon has been made clear to them.*

*Indeed, the causes for someone having a deficiency in knowledge of the religion are four:*

*Firstly: lacking in the knowledge one possesses*

*Secondly: a shortcoming in properly seeking out knowledge*

*Thirdly: a failure to fully understand the knowledge one does possess*

*Fourthly: having evil or bad intention in relation to the knowledge.”*

One of the errors a Muslim may fall into that may be considered having a bad intention towards knowledge is simply seeking knowledge to discover whatever supports the concepts, ideas, and personal views he already holds, as Sheikh al-‘Utheimeen mentioned, “...he tends to distort and falsely interpret the source texts in order to support his desires and whims...” This dangerous way is followed by many rather than the correct way of generally turning to the sources of revelation humbly and sincerely to find what guidance they have for the worshiper of Allaah and then forming one’s positions and stances based upon that preserved perfect guidance after investigation or asking the people of knowledge. This is often caused by a person generally giving precedence to, and going beyond the bounds regarding the proper use of the blessing of their human intellect. He, Sheikh Hammad al-Ansaaree may Allaah have mercy upon him, advised that, <sup>[91]</sup>

*“The diseases of the heart are of two types, misconceptions and desires. The sickness of misconceptions can reach disbelief, whereas the sickness of desires is a grave sin.*

*As for misconceptions, then people of the Sunnah hold that it is not allowed to mention (what is unknown) of them in front of the general Muslims, nor others for fear that in bringing them forward that may negatively affect the hearts of those present.”*

What is presented here is not all of the doubts called to by those who have chosen to give precedence to their intellect in judging and understanding the source texts of Islaam, but only some of those which the scholars have clarified and addressed due to their presence among many people. The guiding scholar Sheikh Saaleh Ibn Fauzaan, may Allaah preserve him, said, <sup>[92]</sup>

*“Those people upon the way of falsely understanding the religion, through the misguided desires they hold, wish to separate and distance themselves from those authentic affirmed evidences within the Sharee’ah. This is in order that nothing opposes them in following their own devised ideas and concepts.”*

This corrupting way and practice of selectively choosing according to one’s intellect is not something new but was also found among those misguided people who, in the first centuries of Islaam, turned away from the correct methodology of the believers way. Ayyoob as-Sakhteyaane said, <sup>[93]</sup>

[91] Al-Majmu’a from the Biography of Sheikh Hammad Ibn Muhammad al-Ansaaree: Number 222

[92] Explanation of the hadeeth “We were previously in the time of Jaahileeyah...” pg. 31

[93] Dham al-Kalaam Narration # 216

*“If you speak to a man about the guidance of the Sunnah, and he responds, [We should leave this, sufficient for us is the Qur’aan.] Then know that is he someone misguided and astray.”*

One of the central features of the tremendous work Usul as-Sunnah is Imaam Ahmad’s effective clarification and his refutation of the misapplication and misuse of the human intellect as an equivalent source for determining what are correct beliefs and practices an individual should adopt to be successful as a Muslim. Imaam Ahmad, may Allaah have mercy upon him, distinguishes the balanced guidance of the Prophet and that of his esteemed Companions, from the false way of reliance upon the results of solitary intellect efforts and arbitrary derived conclusions or selective misapplication of source texts, saying,

*9. There are no purely intellectual analogies in the Sunnah nor are speculative examples from it.*

*10. Its guidance is not something fully comprehended by someone’s intellect nor agreeing with someone’s fanciful whims or inclinations.*

*11. Rather it is affirmation and following, and turning away from following one’s whims and inclinations in the religion.*

He also states, within the text of Usul as-Sunnah, an important guideline that distinguishes incorrect methodologies which commonly misuse the intellect, even if perchance the correct conclusion is somehow reached,

*21. The one who engages in this way of rhetorical debates, even if he arrives at the truth through his statements, he is not from the people who follow the Sunnah until he abandons using this way, and submits and truly believes in the sound transmitted narrations.*

These proper boundaries of the role of the human intellect in Islaam are made very clear by the early and later scholars upon the Sunnah. Sheikh Hammaad Ibn Muhammad al-Ansaaree, may Allaah, the Most High have mercy upon him, said,<sup>[94]</sup>

*“The disbelievers have a single intellectual sphere of activity, but we have two: one related to our using and benefiting from the material world and one related to properly using our intellects within the revealed Sharee’ah.”*

Al-Hasan al-Basree explained the self-reproach needed from the Muslim who wrongfully allows his intellect to overstep the proper boundaries and its rightful place, when he said,<sup>[95]</sup>

*“Blame and reproach your own desires and opinions for being astray whenever they are given precedence over the clear guidance of the religion of Allaah and then sincerely advise and direct yourself and your practices of Islaam to accept being guided by the guidance of the Book of Allaah.”*

Ibn al-Qayyim, may Allaah have mercy upon him, explained that being blessed to knowingly submit to revelation fully, which includes restricting the use of our intellects to the proper limits, and proceeding upon that with steadfastness, is one of the foundations of true success in our lives as Muslims,<sup>[96]</sup>

[94] al-Majmu’a from the Biography of Sheikh Hammaad Ibn Muhammad al-Ansaaree pg. 576

[95] al-Madkhal illa as-Sunnan al-Kubraa of Imaam al-Bayhaqee : Chapter on the Criticism of Opinion and the Unsuitability of Using Analogies in the presence of a Sound source text Hadeeth 159

[96] Turuq al-Hijratayn: vol. 2 pg. 347

*“When a worshiper of Allaah is blessed to be someone who submits in compliance with the truth, and is granted steadfastness upon it, then they should have glad tidings, since they have been blessed in every general area. This only occurs through the favor of Allaah which He gives to whomever He chooses.”*

Sheikh Saaleh Ibn Fauzaan, may Allaah preserve him, explained the clear criterion for proving one’s required love of Allaah,<sup>[97]</sup>

*“The person who claims that he truly loves Allaah, yet turns away from following and adhering to the guidance of the Messenger, upon him be Allaah’s praise and salutations, is someone who is not sincere and truthful in this claim he is making of loving Him.”*

He, may Allaah preserve him, also warned against blindly following the conclusions, opinions, and positions taken by people who are well known, yet are whose positions not actually based upon evidenced guidance,<sup>[98]</sup>

*“A Muslim must strongly prevent himself from being someone who calls to that which is wrong and from the adherence to desires regardless of whoever accepts and promotes this matter of misguidance from among the people, no matter who they are.”*

Sheikh al-Islam Ibn Taymeeyah, may Allaah have mercy upon him, said,<sup>[99]</sup>

*“Following your desires in matters of the religion is more dangerous and more serious than simply following your desires in worldly wants and pleasures.”*

Sheikh Muhammad Ibn ‘Umar Baazmool, was asked,<sup>[100]</sup> **Question: It is found in the book *Iqtidhaa’ al-’Ilm al-’Amal* by Khateeb al-Baghdaadee that some of the people of knowledge from the first three generations said, “With manners, you will come to understand knowledge.” What is the correct explanation of their statement?**

*Answer: Yes, this expression is part of a narration found in the book *Iqtidhaa’ al-’Ilm al-’Amal* by Khateeb al-Baghdaadee, page thirty-one: Yusuf Ibn al-Husayn said, “With good manners, you will come to understand knowledge, and through knowledge you are able to rectify your deeds, through performing your deeds you are able to acquire wisdom, and through gaining wisdom you’ll come to understand the meaning of abstinence for Allaah’s sake from the harmful matters in worldly life and successfully cultivating this, and through such abstinence of matters harmful to your Hereafter you will turn away from seeking temporary success in this world, and through turning away from seeking temporary success in this world one gains the desire for lasting success in the Hereafter, and through the desire to gain true success in the Hereafter, one achieves the pleasure of Allaah, the Most Glorified and the Most Exalted.”*

*So I say: The good manners through which someone is blessed to understand knowledge have several angles or perspectives: having good manners with Allaah the Most Perfect and the Most High, having good manners with His Messenger, may Allaah’s praise and salutations be upon him, having good manners with the Companions, may Allaah be please with all of them, and having good manners with the scholars, may Allaah have mercy upon them, both those who are*

[97] From the lecture ‘The Causes for a Worshiper of Allaah Gaining the Love of Allaah’ given on 01-18-1432

[98] Explanation of the Structured Poem al-Ha’eeyah: pg. 107

[99] The Treatise Enjoining the Good and forbidding evil. pg. 9

[100] Question and Answer 319: from the sheikh’s website

*living in those that have died.*

*Such that if a person acts with good manners with Allaah and His Messenger, then he will never give precedence to his own opinion over any statement of Allaah or any statement of His Messenger, rather he will accept and rely upon what is directed to by these source texts.*

*Furthermore, this includes implementing these matters according to what also comes from the understanding first generations of Islaam. So we understand the Qur'aan and the hadeeth narrations upon the same methodology and way that the first righteous generations did, and also following the correct understandings found within the statements of the scholars who themselves follow and adhere to the way of the righteous first generations. Those scholars are the inheritors of the Prophets, so found with them and only with them is the correct understanding of Sharee'ah knowledge, taken from the sources of guidance.*

*As for the one who does not act with good manners with Allaah and His Messenger, he is someone who gives precedence to his own intellectual conclusions, opinions, and desires above the word of Allaah and the statements of the Messenger of Allaah, and in this way he forbids himself from truly understanding knowledge. He is not able to, nor will he ever be able to understand it until Allaah guides him to what is correct in submitting to guidance truly.*

*Similarly, when someone abandons what is found among the Companions of the Messenger of Allaah, and treats it like something which is thrown behind their back, then they become similar to the astray sects of the Shee'ah, the Khawaarij, the Jahmeeyah, the Mu'tazilah, and those intellectuals who falsely rely upon their intellects for guidance, and whoever is similar to them. They all reject what comes from the Companions generally, and they do not look to it nor turn their faces towards their sound understanding. Such a person has also forbidden themselves from truly understanding knowledge, he is not able and he will never be able to understand it until Allaah guides him to what is correct.*

*Furthermore, if as part of lacking good manners, you do not refer back to the statements of the well-known reliable people of knowledge and do not have a good suspicion about them, you fail to prevent yourself from being someone who quickly thinks poorly of them, jumps to refute them by leaping forward with your own personal thinking, thrusting your understanding and your intellectual conclusions ahead of the scholars, so twisting the source texts to conform to your desires and whatever you want in trying to explain the Qur'aan and the Sunnah. Then you are someone who has clearly turned away from the true wellspring of knowledge, and brought yourself to the edge of the pit of following misleading desires, except if Allaah guides you to accept what is correct. This is what is intended by this saying, and Allaah knows best."*

Sheikh Sulaymaan ar-Ruhaylee, may Allaah preserve him, explained the proper way for the Muslim who is seeking knowledge for the purpose of properly worship Allaah,<sup>[101]</sup>

*"As for the student of knowledge when he comes to know about a certain issue or matter that it is an issue which the guided Muslims of the Ummah have come to stand in agreement upon, then know it is the truth. As for when the issue is one that the people of guidance have differed about,*

[101] From his series Explanation of al-Waseeyat ul-Kubraa within the eighth lesson

*then look into it and consider.*

*If the matter in which they are differing about is due to a specific incident or current event, then look to see if before that event was there previously a difference or were the people unified in that issue? If before this occurrence of differing there was unity among the guided Muslims then that position of unity is what you should hold firmly to, that unified position which existed in the first period of the Ummah. As that is the truth, that some of the people later become disconnected and separated from.*

*If there comes forward a disputed matter related to the correct fundamental beliefs of Islaam and we find that the first three generations agreed in their understanding of a matter, and then at a later time the people came to differ about it, in this case we should not have any hesitation or need to consider the possibilities, rather the clear truth certainly is whatever position the first Muslim generations of this Ummah agreed upon, meaning in the original and early period of Islaam. Correspondingly, falsehood is whatever came about later as something separated from and differing from what the first generations agreed upon.*

*If, in the case of the issue being considered, there was no previous position agreed upon among the Muslims before that differing began, then look and consider which of the positions is supported by anything transmitted from the evidences of the source texts. If you find that one of the stated positions is supported by transmitted evidences then hold firmly to that supported position, and turn away from whatever opposes it.*

*This last situation is what is referred to by the meaning of the statement of the scholars of jurisprudence, when discussing the derivation of rulings, when they say “Independent scholastic reasoning is not used or considered when there is a clear relevant source text present.” This is also the meaning of the statement of Imaam ash-Shaafa’ee, “The people stand in consensus that whoever it becomes clear and evident to that there is an affirmed Sunnah of Messenger of Allaah, may Allaah’s praise and salutations be upon him, then is not acceptable for him to turn away from that Sunnah in order to accept the statement of anyone from among the people, no matter who that person may be in status and understanding.”*

*Moreover if the issue which the people are differing about is found not to be firstly one in which there was previously unity regarding, nor secondly an issue in which there appears to be any relevant evidence which supports and strengthens one of the various positions, and the differing statements remain as something which confuses the student of knowledge considering them, then he should ask and supplicate to Allaah for guidance. He should ask his Lord to inspire him and grant him the understanding of the truth which the people have differed about.*

*It is for this specific reason that in this text al-Waseeyat ul-Kubraa, the sheikh, Sheikh al-Islaam Ibn Taymeeyah, says, “If you are confused about a matter which the people have differed regarding, then supplicate to Allaah with the supplication which was narrated by Imaam Muslim in his Saheeh on the authority of A’ishah, may Allaah be pleased with her, that Messenger of Allaah, may Allaah’s praise and salutations be upon him, when he got up at night to pray, from the opening supplications with which he, the Prophet, would begin his night prayer with was:*

*[Oh Allaah, Lord of Gabriel, and Mikaa'el, and Israafeel, the Creator of the heavens and the earth, Who knows the unseen and the seen; You decide among Your servants concerning the matters they have differences in. Guide me to what is the truth with, by Your permission, in the divergent views which the people hold. For it is You Who guides whom You will to the Straight Path.]* <sup>[102]</sup>”

This balanced and proper use of the intellect, between neglect and misapplication, is a hallmark of the saved sect among the astray sects of the Ummah. It is a characteristic which distinguishes those who remained on the truth and followed the Jamaa'ah. Accordingly, the correct and evidenced meaning of the Jamaa'ah being that group of Muslims, starting with the Companions, may Allaah be pleased with them all, who affirm and proceed upon everything the Last Messenger who was sent to humanity taught his noble Companions as Islaam.

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[102] Saheeh Muslim:770



OVERVIEW OF THIS 15 LESSON COURSE



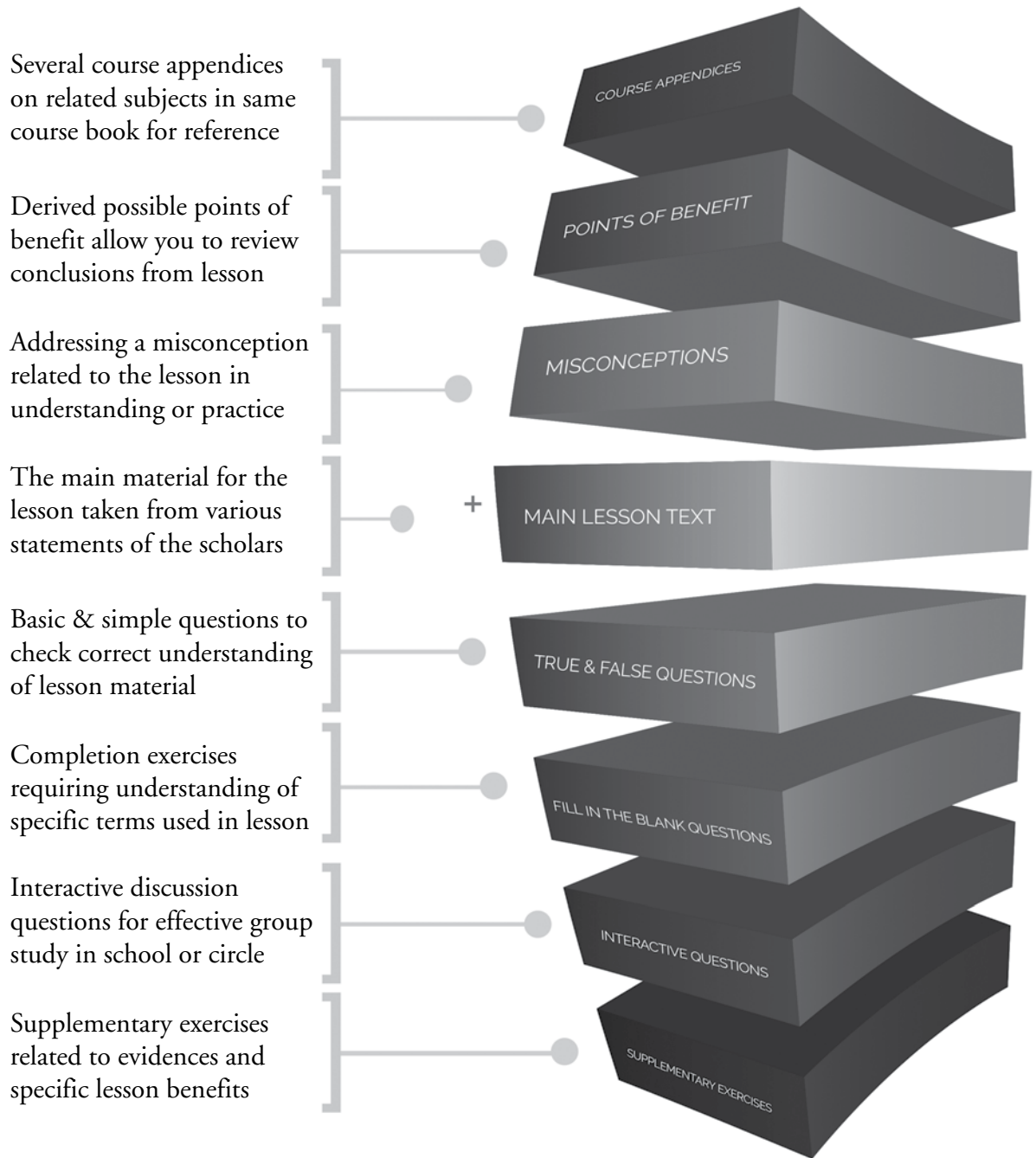
THE ORIGIN OF THE COURSE

I undertook the development of this course due to the personal benefit I gained through my own studies as a student with the modern commentaries upon the text of Usul as-Sunnah, seeking to further understand more comprehensively the unchanging fundamentals of Islaam. I first read the original text in a small arabic booklet entitled “Three Treatises About the Fundamentals of the Sunnah,” published by Dar al-Athaar, which I purchased when I was blessed to study for several years as a student in Dar al-Hadeeth in Dammaj, Yemen. This thin booklet contained the formatted texts of three shorter texts conveyed beliefs and methodology from our earlier scholars of Islaam:

- Usul as-Sunnah of Imaam Ahmad Ibn Hanbal,
- Usul as-Sunnah from Imaam Abu Zur’ah ar-Raazee and Abu Haatim ar-Raazee , and
- Sharh as-Sunnah by Imaam Isma’eel al-Mizee.

Specifically in relation to the text of Usul as-Sunnah of Imaam Ahmad, may Allaah have abundant mercy upon him, I eventually gathered three different sources for the text of his original treatise:

EDUCATIONAL ELEMENTS OF USUL AS-SUNNAH LESSON STRUCTURE



1. From the text from the above mentioned booklet which was originally taken from a verified printing of Sharh Usul 'Itiqaad Ahlus-Sunnah, by Imaam al-Laalikaa'ee: pages 254-266
2. From a printed edition of Tabaqaat al-Hanaabilah, by Qadhee Muhammad Ibn Abee Ya'alaah: pages 166-174 which I purchased as a multivolume set from a delegation representing the Saudi Universities at an international book fair in Sana'a, Yemen.
3. From an electronic pdf version of 'Usul as-Sunnah' based upon a hand written copy, which is asserted to be written by Sheikh Muhammad Naasiruddeen al-Albaanee, may Allaah have mercy upon him, from a handwritten manuscript found in Dar al-Kitaab adh-Dhaahireeyah in Damascus manuscript number (68 'Aam 3704). This handwritten copy was later scanned by a verifier, and was checked against a copy of the same treatise from Arabic Manuscript Center of al-Kuwait University numbered (726 Meem Kaaf: Collection 2)

In relation to the chain of narration, I have diagramed and indicated the narrators for all three chains of narration of these three mentioned sources back to Imaam Ahmad, as transmitted within the sources. <sup>[103]</sup> This is found just before the translation and original Arabic text of Usul as-Sunnah. As for the commentaries and explanations used, there were a number of them, as alhamdulillah, the benefit of this comprehensive text by Imaam Ahmad has been recognized by the people of the Sunnah in our age. Some of the commentaries that I used as references were series of Arabic audio lectures from different scholars and students of knowledge around the world. A number of them were compiled commentaries of the text in book form, often which were originally lectures that were transcribed. One was a beneficial series from Sheikh Muhammad Ramzaan al-Haajiree, from a seminar, with his beneficial Arabic commentary and followed by English translation given right after in his presence. Among the people of knowledge whose commentaries were utilized and referred to:

Sheikh Zayd Ibn Muhammad al-Madhlhalee  
 Sheikh Saleeh Ibn Sa'd As-Suhaaymee  
 Sheikh 'Abdul-'Azeez Ibn 'Abdullah ar-Raajhee  
 Sheikh Rabee'a Ibn Haadee al-Madkhalee  
 Sheikh 'Ubayd Ibn 'Abdullah al-Jaabiree  
 Sheikh Sa'd Ibn Naasir as-Shathree  
 Sheikh 'Abdullah al-Bukharee  
 Sheikh Hamd Ibraahem al-'Uthmaan  
 Sheikh Muhammad Sa'eed Raslaan  
 Sheikh Muhammad Ramzaan al-Haajiree,  
 Sheikh Muhammad Ibn Haadee al-Madkhalee  
 Sheikh Alee Ibn Yahyaa al-Hadaadee

May Allaah have mercy upon those of them who have died, and preserve and lengthen the lives of those among them still living and benefiting the Muslims.

[103] For more information about the transmission of knowledge through the books of scholars, please refer to the fourth appendix: 'Considering The Scholar Of The Sunnah Your Sheikh Due To Having Listened To His Lectures & Having Read His Books'

Sheikh Muhammad Baazmool, may Allaah preserve him, mentioned,<sup>[104]</sup>

*“The scholars in their knowledge based explanations proceed in several different ways.*

*Among them are those who just give importance to explaining the different terms of the text being studied.*

*Among them are those who give importance to explaining the different terms as well as also explaining the method of use of these terms in the original text, and how that author generally uses them. Such that when someone encounters that term again in another place by the scholar of that text, he will be able to comprehend it easily.*

*Among them are those who give importance to these mentioned matters along with stating the knowledge related benefits derived in the issue being discussed in the original text, as well as whatever conflicts with that.*

*Among them are those who go beyond this, and further elucidate aspects of the original point or statement and investigate what else supports and affirms it.*

*Among them are those who focus only on the terms and phrases used in the original text, explaining the related issues with a general commentary such that you come to understand from him, the one putting forth the commentary, that specific issue and what is connected to it.*

*The student of knowledge needs all of these different types of explanations of works of knowledge. He requires, in his studies, all of what the different scholars offer in these various ways –all together.*

*You should also be aware that the scholars, in their scholastic refutations, also utilize these same complementing ways and methods of refutation.*

*In one case you will find a scholar who refutes someone’s statement sentence by sentence, and in other case the scholars proceed in the other beneficial approaches that are different. And the success is from Allaah.”*

The various commentaries were used along with other direct and indirect sources from the scholars among people of the Sunnah. Within the course as a whole I have principally relied upon two different types of works:

- a) direct commentaries of Usul as-Sunnah and
- b) general works of knowledge that refer to the evidences and explanations of the well known scholars of Islaam related to specific subjects within the text. And the success is from Allaah.

Within the course book, there are presented many different citations from the works of our scholars, some of those were taken from the original texts like the citations from the commentaries of Usul as-Sunnah, but many of them were from the smaller works of our scholars or efforts from students of knowledge who worked diligently in compiling and verifying works that directed

[104]As narrated on his Facebook page on February 6, 2018

toward the guidance of our beloved Prophet, may the praise and salutations of Allaah be upon him, about specific issues. I have tried, to the best of my ability, to convey some small portion of the benefits and understanding found within these commentaries. Therefore it is important that we acknowledge all those efforts and works and ask Allaah to increase the rewards of their authors for every good in correct belief and practice that we have been guided to through their excellent works and efforts.

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#### HOW THIS COURSE IS ORGANIZED

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This course is organized into a number of course books, of which this is the first one. Each book is based upon a limited number of specific points from the text of 'Usul as-Sunnah' and consists of a number of smaller manageable lessons in order to facilitate consistent study for full time students, part-time school students, and Islamic weekend school study. This also enables the course to be used by adult Muslims who have different levels of responsibility as striving Muslims but who wish to undertake the course and proceed through it consistently. Book number one, this initial course book, has fifteen lessons and nine appendices.

Firstly there is the full text of Usul as-Sunnah with its chains of narration. The original text from Imaam Ahmad, may Allaah have mercy upon him, has, for the purpose of this course book, been divided into fifty four numbered points or sections of text. Each point is the basis of at least one individual chapter with each chapter having various individual lessons within it.

Points 1-27 have a more significant focus on the sources, methodology, and principles of the Islaam while also dealing with individual points of correct belief. They include discussions of true and false sources of the religion, the comprehensive guidelines that apply to using the correct sources, distinguishing characteristics of that single true methodology, clarifications about some of the false sources, incorrect methods of deriving guidance from the true sources as shown within Muslim history, and similar issues. From the comprehensive nature of the text is that some of points of specific correct belief mentioned here are connected to illustrating and clarifying an aspect of the correct methodology of the people of the Sunnah.

Points 28-54 have more significant focus on essential specific points of belief which are crucial to properly distinguishing the clear way of the Prophet, may Allaah's praise and salutations be upon him, and those who steadily walked in his footsteps, in this age of so much confusion. By this meaning distinguishing his true complete way from the partial distorted ways and methodologies of various sects, movements, and groups, past and present, who have deviated away from the correct sources, methodology, and principles of Islaam. Some of these later points illustrated a number of the errors of methodology which were discussed in section one.

Every student should try to initially read the full translation of the text in order to briefly familiarize themselves with it before starting the course. Then also, while proceeding through the course, reread when striving to memorize its text or translation of the text to what ever degree that is possible, as well as just generally referring back to it whenever needed.

It is from the affirmed practices of the people of knowledge from first generations to at times read completely through the texts of Islamic knowledge within a limited number of days or sittings of knowledge. At times, they also read various works of knowledge repeatedly at the hands of those

scholars who transmitted and taught them. Imaam adh-Dhahabee, may Allaah have mercy on him, narrated in Tadhkiraat al-Hufaadh about Imaam Khateeb al-Baghdaadee, may Allaah have mercy on him, that he was, <sup>[105]</sup>

*“...a proof among men, having excellent handwriting, strong in his reliability, well-spoken, the last of the great memorizers of hadeeth. He read Saheeh al-Bukhaaree for verification to Kareemah (Bint al-Maroozeeyah) over a period of five days.”*

Likewise, it is reported in the biography of ‘Uthmaan Ibn Muhammad Ibn’ Uthmaan al-Tawzray, may Allaah have mercy upon, him, that he read Saheeh al-Bukhaaree completely for verification to more than thirty different individuals from the companions of al-Bawseeree.<sup>[106]</sup> So I encourage the one striving to benefit from this course to strive and struggle to memorize whatever Allaah makes easy for you from the isnaad, or the chain of narration, the translated text, and the original Arabic text. Strive to do so individually as well as with study partners of those also seeking to learn and live Islaam.

Know, may Allaah have mercy upon you, that the chains of narration for works such as Usul as-Sunnah are still used by the people of the Sunnah today. They are an important link and connection between you, as a striving Muslim, and the people of knowledge, past and present whom Allaah entrusted with preserving and protecting this religion. Sheikh Rabe’e Ibn Haadee al-Madkhalee, may Allaah preserve him, has a chain of narration for the work ‘Sharh Usool Itiqaad Ahlus-Sunnah wa- al-Jamaa’ah min al-Kitaab wa as-Sunnah wa al-Ijmaa’ as-Sahaabah wa al-Tabaa’een’, which is one of the sources of the text of Usul as-Sunnah, through one of his scholars in the sciences of hadeeth Sheikh Ismaa’eel al-‘Ansaaree, may Allaah have mercy upon him, all the way back to its author Haafidh Abul-Qaasim HibutAllaah at-Tabaree al-Laalika’ee, may Allaah have mercy upon him, who died 417 H, over a thousand years ago.<sup>[107]</sup>

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

1. make it easy to read, understand, and slowly memorize the selected original text of Usul as-Sunnah along with its translation and one selected chain of narration
2. build upon that basic knowledge and understanding found in the original text through the clarifying words of explanation and practical discussion from several well known distinguished scholars upon the way of the Salaf
3. offer possible points of benefits from both the main points of the text and the scholarly commentary connected to it
4. offer a basic level of relevant questions in order to enable review and testing your knowledge of what you have read from this classical treatise and its explanations
5. offer the reader an additional level of interactive discussion to help us consider how we stand individually and collectively in light of striving to implement these essential fundamentals which lay the foundation for the straight path of Islaam
6. offer additional optional exercises that may help improve general understanding as well as connecting the one using them to statements which are considered authoritative proofs as well as scholastic explanations, that are not proofs, but are bridges to properly understanding the proofs

[105] Tadhkirat al-Hufaadh by Imaam Ad-Dhahabee: vol. 3 page 1138

[106] Durrat al-Hijaal by Ibn al-Qaadhee al-Maknaasee, vol. 3, page 209

[107] For details refer to al-Nahj al-Badee’a bee Asaaneed wa Marooyaat as-Sheikh Rabe’e’a



EACH INDIVIDUAL LESSON WITHIN THE COURSE BOOK CONTAINS:

- **Selected Quotation:** A relevant quotation from Sheikh al-Islaam Ibn Taymeeyah, may Allaah have mercy upon him, as found in the work ‘Ibn Taymiyyah Expounds on Islaam’, compiled and translated by Muhammad ‘Abdul-Haqq Ansari. ‘Min Fataawa Ibn Taymeeyah’ as previously reviewed and published by the former Institute of Islaam and Arabic Sciences affiliated with Islamic universities in Saudi Arabia, which was in the Washington DC area.
- **Lesson Summary:** with a brief overview of lesson material, pointing out some of the relevance and connection to the lesson that has proceed it. It describes the educational goals to be aimed for by the student in completing the specific lesson. It explains what the student should be able to define, describe, or distinguish between matters after completing that lesson.
- **Core Questions:** three important questions which through learning the material of that specific lesson the one studying it should be able to answer, reflecting a comprehension of some of the guidance of Islaam in that matter
- **Main Lesson Content:** The content of the lesson from primary and secondary sources in relation to the specific points from the text of Usul as-Sunnah
- **Lesson Misconception:** Addressing common misconceptions relevant to the lesson in question by presenting the correct evidenced position held by the people of knowledge upon the Sunnah, and whenever possible indicating some of the individuals, groups, or movements that hold and propagate that misconception.
- **Lesson Benefits:** A brief listing of some of the possible benefits derived from the material within the lesson. And Allaah knows best.
- **Overview of Lesson Evidences & Explanations:** A quick listing and overview of the different types of evidences and explanations found within the lesson. Its purpose is to strengthen the student’s attachment to those evidences discussed in the lesson as well as making it easier to direct further questions directly to the scholars by referring to a specific text or explanation.
- **Supplementary Exercises:** A number of optional exercises for each lesson for both the points of benefit as well as the evidences. These optional exercises will be listed in the first lesson of each course book only. They are not required but can be beneficial when completed after the lesson, when reviewing a sections, or when preparing for the final exam.
- **Lesson Exercises:** A set of exercises divided into two distinct levels to enable a balanced assessment of your having gained a sufficient understanding of the material presented and what areas require further review. If there is any difficulty in completing the Level 1 exercises then a review of the lesson should be undertaken before completing the Level 2 exercises.

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A WORD OF CAUTION ABOUT UNDERSTANDING TERMS ACCORDING TO THEIR CONTEXTUAL USE

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It should be noted that there are several important words such as Islaam, emaan, ibaadaah, and other terms which often have both a general overall meaning as well as specific restricted meanings, according to where there are used within a knowledge based discussion and in conjunction with which other terms. The basis of these differing contexts is directly from the words of the Messenger of Allaah, may Allaah's praise and salutations be upon him, as is seen with the term, emaan and its meaning in different authentic narrations. Therefore do not become confused by the different meanings conveyed through a different context, rather look to its current context as specifically explained by the scholars. This especially true of the term Sunnah, and there is a lesson specifically dealing with its multiple legitimate meanings.

Generally, I have striven to translate terms according to the most common general meaning found in the commentaries, as indicated in the words of the scholars, whenever appropriate. Yet in certain places it is necessary to not convey the established general meaning, but that of the specific meaning of the term in that specific context, which is needed to properly understand the different evidences regarding our beliefs. Wherever this occurred I have tried to take the time to note the specific context, or the change in context from the use of the same term found generally. This will be seen in more detail in those lessons related to terms such as Sunnah or emaan, which require bringing the clarifying words of the scholars to explain the different meaning within the various areas of Sharee'ah knowledge.

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REGARDING THE USE OF DIAGRAMS BY THE PEOPLE OF KNOWLEDGE

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I have striving to continue the use of graphic charts and displays as was found a previously released course book, '*An Educational Course Based Upon: Beneficial Answers to Questions On Innovated Methodologies*' in order to illustrate and visualize some of the concepts that are being studied, hopefully facilitating them being understood better. Within these Usul as-Sunnah course books, these diagrams are of two types those which are direct representations of aspects of statements of knowledge and those which are generally based upon a specific passage but may include matters mentioned by other scholars in the same subject. Therefore, there is a benefit in mentioning the basis for this in the practice of our scholars.

One of the precedents for this is established within the Sunnah as found in the well known hadeeth of Ibn Mas'ood, may Allaah be pleased with him. In this narration the Messenger of Allaah, illustrates the one the straight path and the numerous paths of misguidance. Ibn Mas'ood reported, <sup>[108]</sup>

*{The Messenger of Allaah, may the praise and salutations of Allaah be upon him, drew a line with his hand and he said,*

*“This is the straight path of Allaah.”*

*Then the Prophet drew lines to the right and left, and he said,*

*“These are other paths, and there is no path among them but that a devil is upon it calling to its way.”*

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[108] Musnad of Imaam Ahmad: 4423-it was authenticated by Ahmad Shaakir, may Allaah have mercy upon him

*Then the Prophet recited the verse, ﴿ And verily, this is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path. This He has ordained for you that you may become al-Muttaqoon (the pious).﴾ – (Surah al-An’aam:153)}*

It has likewise been used by the scholars through the centuries, and indicated within their books. It is mentioned in as-Sunnah of the son of Imaam Ahmad Ibn Hanbal, may Allaah have mercy upon them both, on the authority of Abu Ja’far Muhammad Ibn ‘Alee, that,

*“He said Emaan is confined within Islaam”, then he draw a line around like this,”*

*and one of the narrator Hammad drew a circle and said “Like this.”*

*Then he drew a small circle within it and said, “This is emaan as explained in the hadeeth, {Someone committing fornication when doing so is not at that instance a believer.} meaning that when he is committing the sin of fornication he moves from the inner circle of emaan to the outer more general circle of Islaam.”*

Likewise this method has been used both verbally and with visual diagrams by reliable scholars upon the Sunnah of our age in a similar manner to convey and illustrate the guidance of Islaam in a simple way. From the modern scholars, in their diligence to teaching and spread the correct beliefs, who used similar illustrations, we see that esteemed sheikh, Sheikh Saaleh al-Fauzaan, may Allaah preserve him, said, <sup>[109]</sup>

*“The religion of Islaam is similar to several circles.*

*The first circle is Islaam, it is very wide such that included within it is the hypocrite, from the direction of considering outward affairs and judgements. Since we say to him outwardly, “You are Muslim.”, and we deal with him, according to what he outwardly asserts, that he is from the Muslims. This is because he outwardly shows the submission to guidance, which we judge by. For this reason, in terms of outward affairs and judgements, he considered within this wider circle of Islaam. Also within this circle is the one who has very weak emaan, the one who one has a mustard seed amount of faith in Allaah.*

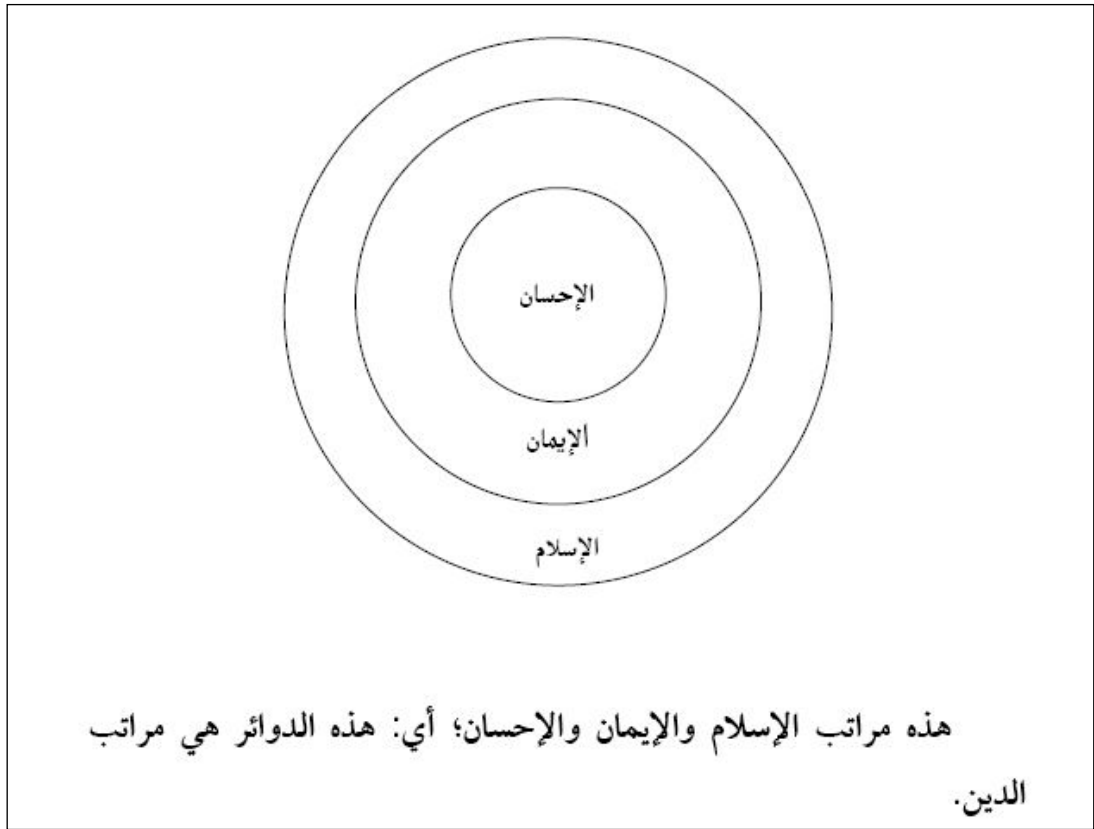
*Then the second circle is smaller and more specific than the first circle. It is is circle of emaan. In this circle the hypocrite is not included, never. As from the direction of considering inward affairs and judgements, he is someone who has hypocrisy of inward beliefs. The people of level of true emaan are included within it, and they are of two types. Those with full complete emaan, and those with deficient emaan. So within this is the believer in Islaam who regularly commits sins, as well the believer who properly fears Allaah.*

*The third inner circle is even smaller and more restricted than the second one. It is the circle of ihsaan. It is understood in the way which was explained by the Messenger of Allaah, may the praise and salutations of Allaah be upon him. Only those with complete emaan are included within this circle.”*

Sheikh Ahmad ibn Yahya An-Najmee, may Allaah have mercy upon him, also used a diagram similar to Sheikh Fauzaan’s description to illustrate these same three levels in one of his published

[109] Sharh al-Usul ath-Thalathah, by Sheikh al-Fauzaan pg. 174

books, as seen by the diagram from the actual page seen below.<sup>[110] [111]</sup>




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GUIDE TO THE SYMBOLS FOR DIFFERENT TYPES OF TEXTS OR CITATIONS USED WITH THE BOOK

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﴿...﴾ indicates a verse of the Qur'aan and the source surah of that verse or verses.

{...} indicates a narration of the Messenger of Allaah, may Allaah's praise and salutations be upon him. In most cases the sources and any ruling of authenticity taken from the original texts if stated is mentioned as a separate footnote.

[...] indicates an incorrect or deficient statement found among some of the common people, or from callers to misguidance, or a scholar of misguidance whether from a book, tape, or digital format.

□ within the Arabic matn and its translation this symbol indicates a place to mark successful memorization of a section of the text of Usul as-Sunnah. Small lines can be made through the circle, in different directions, to indicate memorization as well as times of successful review of memorization.

[110] A Collection of Comments by Sheikh Ahmad ibn Yahya An-Najmee upon Summarized Texts related to Beliefs, pg 87

[111] This was also seen from Sheikh Zayd al-Madkhalee where he similarly uses it to illustrate the relationship between Islaam, Emaan, and Ihsaan saying, "And the example of these levels, can be seen in the levels of the following diagram of circles:..."

I have attempted to make the course lessons as easy to follow as possible and hopefully eventually teachable, by the one who has completed the course him or herself. As there is no question that the general Muslim who restricts himself to the source texts and statements of the people of knowledge can benefit himself and then proceed to benefit others starting with his or her family. Yet again, it is important to take note and keep in mind that this course is not intended to provide a self-contained comprehensive explanation of each and every one of the subjects discussed. In endeavouring to compile this course book, I have worked to include scholastic texts that explain the different issues related to the discussed fundamentals of beliefs and methodology from the first generations. This includes the later scholars of Ahlus-Sunnah- such as Sheikh al-Islaam Ibn Taymeeyah and his student Ibn al-Qayyim, from several centuries after the time of the Salaf, as well as from modern scholars such as Sheikh Ibn Baaz, Sheikh Saaleh al-Fauzaan, and others, may Allaah have mercy upon all of them.

These scholastic statements are intended to clarify some important aspects of those agreed upon fundamentals and beliefs which are the foundation of the ‘believers way’ mentioned in the the Qur’aan, as well as illustrate the continuity, clarity, and unchanging nature of the true religion of Islaam. As such, despite my efforts, those different areas of detailed understanding where I have fallen short in are unquestionably explained and clarified by the people of knowledge in other sources and books not referenced here- so refer to them whenever that becomes necessary. It is important to utilize each and every reliable resource from the people of the Sunnah available to benefit yourself and your family.

For the one who makes seeking knowledge a general part of their life, a general affirmation and understanding gained will be eventually strengthened and grow through other lessons and studies through other resources inshAllaah. It is hoped that the lessons assist the one who does not know the correct belief, principle, or correct ruling in Islaam, to learn it basically. While the person one who already was aware of a specific correct belief or principle can further build upon that by learning new aspects of it, the evidences supporting it, learn additional principles and explanations related to it, and possibly memorize the text from Usul as-Sunnah connected to it. All in order to be benefit themselves and share that beneficial knowledge with others. Additionally, as mentioned within this course book series, each lesson has a section ‘*Overview Of Evidences & Explanations*’ its mentioned types are:

1. verses of the Noble Qur’aan
2. authentic hadeeth narrations of the Messenger of Allaah
3. verified statements from the Messenger’s Companions
4. statements from other scholars within the next two generations of the Salaf
5. statements from scholars upon the Sunnah in other generations
6. statements (one or more quotations) from modern scholars upon the Sunnah in this age

This overview section is also intended to assist with increased comprehension and connection to the proofs generally. As well a serving the purpose of enabling the reader to better distinguish between what are considered actual proofs in Islaam from the revealed source texts directly, and the various levels and sources of supporting and clarifying statements of from the people of knowledge outside of the source texts and Consensus.

In a comprehensive diagnosis of what so many Muslims have adopted of distorted understanding and misguided concepts not supported by the sources of Islaam, Sheikh Muhammad Ibn Ramzaan al-Haajiree, may Allaah preserve him, stated, <sup>[112]</sup>

*“...For that reason one finds that the young Muslims who were raised or taught by individuals associated with these various modern Muslim parties unfortunately have come to have jumbled and confused understandings and conceptions about many essential issues related to the beliefs of Islaam and its methodology. This is simply because the full truth has been concealed from them, and they have only managed to acquire a polluted understanding, containing that which is not fully from the truth, due to taking from many various individuals when learning Islaam. Because of this, they do not have the ability to properly and fully distinguish between those who are the people of truth and those who are the people of misguidance upon falsehood.*

*The question which should be asked is: How does one understand and distinguish who are the people the truth from the people of falsehood? To do so it is required that we understand the clear distinct boundaries and borders that stand between the people of the Sunnah and the people who have chosen some form of innovation in Islaam. It is required that these characteristics be uncovered and clarified! Yes, what is necessary is that there be a truthful uncovering of the differences between the call to understand Islaam as the first generations did and the various divisive calls of Muslim groups seeking power who aim, before all else, to rule and govern. This is especially true since presently many of those individuals involved in calling to misguided ways and methodologies, who are present in the public eye today, have come to falsely claim that they stand upon the way of the first Muslim generations!*

*Yesterday these same individuals connected to these groups would raise the slogans calling for open confrontation, yesterday their business and focus was connected to death, but in their failures they re-examined and considered what happened in this situation of trials in Algeria. Yesterday they would say, [Separate fully and flee to Allaah...] Previously they would discuss, [The reasons for the fall of Anadulus were...] and [What caused this Muslim state to fall was...] In this way their misguided focus was clear...openly warped and distorted...intended to fill the young with motivation. However today, what is seen among them is that they have outwardly washed themselves and dressed in a new garment promoting the way of the Salaf. Despite this, there is undeniable difference between the one who changes his previously held fundamental understanding and the one who merely changes the old outward way to something different which he now uses to still reach the same goals he held from before!*

*This situation and condition among the Muslims has lead young Muslims to become confused by the many different claims and positions that are being put forward. For certainly they want the truth of Islaam. But the one who desires the truth must come to understand that truth according to the evidences that rightfully establish it.*

[112] From The Distinguishing Issues Indicating The Differences Between Salafeeyah And The Innovated Divisive Calls Of Various Muslim Groups Seeking Power- Explained and commented on by Sheikh Khaalid Ibn Muhammad Ibn ‘Uthmaan al-Misree pgs. 13-14



*Additionally, they must come to know the truth by means and statements which are themselves true, not by means which are mixed up and fundamentally confused. As is said, “Certainly, men are distinguished or judged by the truth, and the truth is not distinguished or judged according to men.”*

*This expression is from the most precious of the statements of the early Muslims. Because Allaah’s creation is of different conditions and states, and an individual person may change, but the truth is unchanging, nor does the truth die with the death of any single individual. For that reason it is also said: “To understand the truth distinguish who are its people.” Therefore what are the distinguishing issues that clarify matters today? Certainly, there are ten distinguishing issues, as follows:*

*The first distinguishing issue: one’s position towards the correct understanding about Allaah’s names and attributes*

*The second distinguishing issue: one’s position towards beliefs and acts of associating others with Allaah*

*The third distinguishing issue: one’s position towards the leadership and governance of the Muslims*

*The fourth distinguishing issue: one’s position towards understanding the meaning of the Jamaa’ah who remains united upon the truth*

*The fifth distinguishing issue: one’s position towards jihaad in the path of Allaah*

*The sixth distinguishing issue: one’s position towards those people whose lives and person are protected either through having our faith or through the agreements of the Muslims with others in the world*

*The seventh distinguishing issue: one’s position towards the reliable scholars, as well as how we actually determine who are considered scholars*

*The eighth distinguishing issue: one’s position towards innovation in the religion of Islaam*

*The ninth distinguishing issue: one’s position towards the practice of declaring someone outside of Islaam*

*The tenth distinguishing issue: one’s position towards the required practice of association and allegiance with some and disassociation and separation from others within Islaam.”*

In giving attention to these distinguishing issues, I have worked to bring forth some of the statements of the reliable people of knowledge that address them, both within the course book lessons when appropriate, as well as within the appendices. Included along with the course, as part of the this first course book of the series, there are nine appendices:

***Course Appendix 1:*****The Criterion for Distinguishing the Truth Everyone Must Follow**

The first appendix from Sheikh ‘Abdul-‘Azeez Ibn Baaz, may Allaah have mercy upon him, offers clear simple hallmarks for all Muslims that can guide a Muslim in their examination of making sure he is practicing his religion as Allaah intended, with nothing added or left off.

***Course Appendix 2:*****Important Advice Towards Adhering Firmly to the Book of Allaah and the Pure Sunnah**

The second appendix from Sheikh Ahmad an-Najmee, may Allaah have mercy upon him, discusses not only the staying on the straight path but also clarifies the essential role that the scholars throughout time have played for this Ummah by preserving and teaching the foundational source texts, as well as explaining and implementing them.

***Course Appendix 3:*****Three Questions on Acquiring Knowledge, Recognizing True Scholars, and the Meaning of Methodology**

The third appendix contains responses from Sheikh Zayd Ibn Haadee al-Madkhalee, may Allaah have mercy upon him, to three important questions confronting many Muslims today, with guidance that, if implemented, will bring them closer to steadfastness upon Islaam in every area of their lives.

***Course Appendix 4:*****Considering The Scholar Of The Sunnah Your Sheikh Due To Having Listened To His Lectures & Having Read His Books**

The fourth appendix consists of a relevant discussion by Sheikh Muqbil ibn Haadee al-Waadi’ee, may Allaah have mercy upon him, about one of the ways knowledge is transmitted within the Muslim Ummah, and the crucial relationship between the Muslims and their reliable scholars, as individuals, families, and nations.

***Course Appendix 5*****Know From Whom You Are Taking Your Religion From!**

The fifth appendix from Sheikh Saaleh Ibn Sa’d as-Suhaymee, may Allaah preserve him, includes important advice about carefully choosing true scholars as your sources of knowledge, and he names a number of prominent scholars present today in order to open a window to knowing some of those who Allaah decreed to be from the inheritors of the knowledge of the Messenger of Allaah, may the praise and salutations of Allaah be upon him, in our current age.

***Course Appendix 6:*****The Correct Meaning of Adhering to the Jamaa'ah**

The sixth appendix contains several statements from the scholars defining the correct meaning of Jamaa'ah based upon a comprehensive look at the term found in authentic hadeeth narrations, as well as how the first three generations, one after the other, understood and implemented this essential understanding of the Jamaa'ah we are obliged to adhere to.

***Course Appendix 7:*****Choose Good Companions Oh Men and Women of the Sunnah!**

The seventh appendix consists of several selections from the scholars which teach us that, for the Muslim who strives to make his life something pleasing to Allaah, the importance of only keeping good companions cannot be neglected. It contains detailed explanations of the different levels of harmful company and companionship so that we can learn to pull ourselves away from them.

***Course Appendix 8*****Signposts for the Use Or Abuse of the Intellect in Islaam**

The eighth appendix gathers several selections from the scholars that enable us to start to consider and examine the correct use and place of our intellects in striving to understand and implement Islaam. It highlights several traps which those upon incorrect methodology have fallen into in regard to properly using our intellects, within the framework of revealed guidance.

***Course Appendix 9*****The Position Of Abu Bakr & 'Umar With The Messenger Of Allaah**

The ninth and final appendix gathers together many authentic narrations showing the vital and importance position of the two exemplary Companions of Islaam, Abu Bakr and 'Umar, may Allaah be pleased with them both, in the eyes and statements of our beloved Prophet.

This course follows the established framework of utilizing three separate 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**

Additionally, inshAllaah, we hope to publish an answer resource book, compiled from various selected beneficial student answers to the different questions found within this course book. For further information, in the future please check back at the website, on the page connected to this specific book and its online resources, for how to contribute your own answers to those considered for inclusion from those we receive from others brothers and sisters.

Whenever we start any action or begin any effort in which we ask Allaah to bless us in, such as undertaking a course to further study and learn our religion, we must make sure our effort conforms with the comprehensive methodology of our beloved Prophet in only seeking the pleasure of Allaah- inwardly and outwardly. Beginning such an endeavor holds tremendous amounts of potential good for us as Muslims and the opportunity to come closer to Allaah and everything Allaah loves and is pleased with. We must remember that Allaah, the Most High, said,<sup>[113]</sup>

***{Oh son of Aadam - when you step forward towards Me then I proceed forward towards you, and when you come walking towards Me then I hasten towards you.}***

To truly move closer to Allaah we first need a foundation of understanding and knowledge of what we are aiming for. Sheikh Bakr Abu Zayd, may Allaah have mercy upon him, has mentioned in his work *Hukm al-Intima'a*,

*“The removal of the shadow of ignorance is accomplished through the light of knowledge of this religion which we have inherited from the Prophet, may Allaah’s praise and salutations be upon him. For this reason Imaam al-Bukhaaree, may Allaah the Most high, have mercy upon him, stated in the Book of knowledge within his work Saheeh al-Bukhaaree, as chapter heading “The Chapter Of Knowledge Coming Before Statement And Deed”. And when you have acquired knowledge, this then requires that you act and that you realize four different objectives:*

*a- The rectification of your thinking, understanding, and beliefs*

*b- The rectification of your actions and deeds*

*c- The development of that personal restraint which is born from the self respect possessed by the knowledgeable Muslim which prevents him from the unwarily stumbling into error within ones thoughts, conceptions...”*

One of the defining characteristics of the original text of Usul as-Sunnah is the attention it gives to distinguishing between the different practices or methods of understanding, and to clarifying the details and characteristics of the correct methodology which conforms to the guidance of the Prophet without any change or alteration. This true methodology is that single distinct clear way which Allaah has preserved for this Ummah, as a beacon of guidance remaining bright until the Day of Judgement. Sheikh Muhammad Khaleel Harraas, may Allaah have mercy upon him, states in his explanation of *Aqeedah al-Waaseteyyah*,<sup>[114]</sup>

*“The author stated, “Then from the way of the people of the Sunnah...” To the end of his words.*

*This statement clarifies the methodology of the people who adhere to the Sunnah and the Jamaa’ah in deriving the rulings and guidelines of the entire religion, both its fundamentals and its subsidiary matters, after the author has previously indicated their way and methodology in specific fundamental issues. Their methodology is based upon three source foundations:*

[113] Silsilaat al-Hadeeth as-Saheehah:2287 with an authentic chain as found in the Musnad of Imaam Ahmad

[114] Sharh al-Aqeedah al-Waaseteyyah: pg. 256-257

*Firstly, the Book of Allaah, Glorified and Exalted, which is the best and most truthful of speech. They do not give precedence to the statements of anyone over the Speech of Allaah, the Qur'aan.*

*Secondly, the Sunnah of the Messenger of Allaah, may Allaah's praise and salutations be upon him, that which is transmitted from him of his guidance and his way. Similarly, they do not give precedence or a position of preference to the statements of anyone over the Sunnah.*

*And thirdly, acceptance of those matters which the people of the first period of Muslim Ummah have agreed upon and united upon in consensus before the separations and divisions began to spread and innovation in the religion, various false claims, and misguiding statements began to appear among the Muslims.*

*Whatever comes to them, to those people who adhere to the Sunnah and the Jamaa'ah, from the statements which people follow from various claims and assertions - they weigh and assess them upon these three foundations: the Qur'aan, Sunnah, and Ijma'a. If those assertions conform to the guidance of these sources then they accept them, and if they differ with these sources they reject and turn away from them, no matter who is the one who stated it.*

*This is the balanced methodology, and the straight path which the one who proceeds upon it is preserved from going astray, and the one who follows it never can be wretched. It is the middle path between those who play with and twist the source texts, distorting the meaning of the Book of Allaah, denying what is found in authentic narrations, and give no consideration to what the first generation united upon as Islaam, and between the one who speaks haphazardly and recklessly, legitimizing every opinion, and accepting every statement, not distinguishing between what has the substance of truth and what is worthless, between that which is correct and that which is false.”*

It is important to note that this book is for the individual who is sincerely seeking to study Islaam from

1. Its original two revealed sources of the Qur'aan and the Sunnah
  2. The vast scholastic body of knowledge produced throughout the centuries produced by the reliable scholars of the victorious saved group that reflects and explains those sources of revelation
- By this meaning those essential inward beliefs and outward practices reflected within that group of Muslims that our Messenger, may Allaah's praise and salutations be upon him, stated explicitly would remain upon his preserved guidance in every century and every age starting with the noble Companions, may Allaah be pleased with them all and increase us in our love of them.

The selection of the preeminent work 'Usul as-Sunnah' as the foundation of this course is not related in any way to some imagined need to return to an earlier time, as often claimed by those who fail to grasp the essential nature and foundations of the way of understanding Islaam according to the model and established methodology of the first generations of Islaam. Rather its choice was because the distinction this text has of embodying those correct beliefs and that sound balanced methodology which form the core of the single divinely revealed path of guidance. It was produced by a preeminent distinctive scholar who was acknowledged by the entire Ummah to be a deep ocean of knowledge of Islaam, in both its principles and actual realized daily practice, upon adherence to the Sunnah. His position and status was acknowledged across the lands of the Muslims, so much so that even his funeral was distinguished and remarkable.

Sheikh al-Islaam Ibn Taymeeyah, may Allaah have mercy upon him, said,<sup>[115]</sup>

*“Islaam had never seen in its history the likes of his funeral, meaning Ahmad Ibn Hanbal.”*

For these reasons it is important to address a possible misunderstanding the reader might have. Some may call the work of Usul as-Sunnah a reflection of the beliefs of Ahmad Ibn Hanbal. This generalization, which although correct in one aspect, may reflect a common misunderstanding, which may be fostered by people’s separation from referring to the revealed source texts, that Islaam is connected to the beliefs held by this one person or that specific individual. But this is not correct, except in the context of this or that person truly reflecting and affirming the original beliefs found in the noble Qur’aan, authentic Sunnah, and what the Ummah stands in Consensus upon. As those seeking knowledge, from the very first step we undertake to learn the beliefs of Islaam, we must be aware that these are not the beliefs of any one person only but that the author as a scholar, only reflected the revealed guidance which reached them. As Sheikh Muhammad Ibn ‘Abdul-Hameed al-Hassuna, may Allaah have mercy upon him, mentioned,<sup>[116]</sup>

*“The questioner asserts that he has accepted knowledge from one of his brothers and established his final position upon the methodology of so-and so in beliefs! So I say before anything else, it is unquestionably acknowledged that our beliefs do not originate from any individual, rather they follow what is transmitted in the revealed source texts, just as was mentioned by Sheikh al-Islaam Ibn Taymeeyah, may Allaah have mercy upon him....”*

Furthermore the sheikh, may Allaah have mercy upon him, also mentioned,<sup>[117]</sup>

*“...And these beliefs are the first and foremost obligation up the worshipper of Allaah. Through them his heart is corrected and he establishes the foundation of following guidance, your general understanding become straightforward, and the person is uplifted by it. Just as through negligence of it or opposing something of the correct beliefs, what is brought about is personal audacity and recklessness towards a clear text of guidance, or its people, as well as the slipping into innovation and the changing of the religion of Islaam.”*

Specifically describing the important distinguishing positions within the text of Usul as-Sunnah, such as affirming that the Qur’aan as uncreated, as-Safaareene said,<sup>[118]</sup>

*“That position which Ahmad held was held by all the previous leading scholars, even if some of them had more knowledge of it than others, were stronger in explaining it, bringing it forth, and defending falsehood in relation to it.”*

Abu Dawood as-Sijjistaanee stated, reflecting that these beliefs were held by the other well known scholars upon the Sunnah at that time, in his collection of issues asked of Imaam Ahmad,<sup>[119]</sup>

*“I heard Ishaq Ibn Ibraheem being asked about the people who professed that their own recitation was created, and he declared them to be those upon innovation.”*

[115] al-Intisaar Ahlul-Athaar, of Ibn Taymeeyah, pg. 16

[116] Muhammad Ibn Abdul-Hameed Hasunna in “Hawee al-Hawaa” 8/21/143

[117] Muhammad Ibn Abdul-Hameed Hasunna in “Hawee al-Hawaa” 8/21/143

[118] Lawaama’ al-Anwaar, pg 74

[119] Masa’il Ahmad (Statements on Issues by Imaam Ahmad) narrated by Abu Dawood as-Sijjistaanee, pg 217



Similarly, Imaam at-Tabaree narrated that two of the leading scholars in the hadeeth science of commending and criticizing narrators, Abu Zur'ah 'Ubayd Ibn 'Abdul-Kareem ar-Raazee, and Abu Haatim Muhammad Ibn Idrees ar-Raazee, both said,<sup>[120]</sup>

*“The one who professes [My recitation of the Qur’aan] is created is from the sect of the Jahmeeyah. And the one who says that the Qur’aan, with my recitation is created is from the sect of the Jahmeeyah.”*

Sheikh al-Islaam Ibn Taymeeyah said, in his book Minhaaj as-Sunnah,<sup>[121]</sup>

*“The way of the people of the Sunnah and adherence to the Jamaa’ah is an old way, established and known among the Muslims before Allaah created Abu Haneefah, and Maalik, and ash-Shaaf’ee, and Ahmad. As it was the way which the Companions took and received from their Prophet, and whoever knowingly opposes that way of theirs is a blameworthy innovator in the view of the people of the Sunnah and adherence to the Jamaa’ah. As they, the people of the Sunnah, stand in agreement that the Consensus of the Companions is considered a definitive proof in the religion, in contrast to validity of the consensus of those just coming after them, which is something disputed.*

*Moreover, Ahmad Ibn Hanbal became well known as a leader in preserving the religion when he was patient and steadfast during the trial of people due to the innovation of falsely claiming the Qur’aan is created. But his becoming well known was not because he came forward individually with a unique statement or brought forth some speech which was new, rather the guidance of the Sunnah, upon which he stood, was something already present and well-known before him and his time. He however acted according to it and called to it, and was patient with those who put him to trial because of their own separation from it.”*

It is important to clarify the claim that a specific scholar’s individual knowledge or specific way should itself be considered the methodology we must follow or a fundamental proof in Islaam. This misunderstanding is not true even in regard to the scholars of the first three generations. Sheikh Muqbil Ibn Haadee, may Allaah have mercy upon him, explains the proper position towards their statements of knowledge in response to the question directed toward him, **“Are the statements of the Salaf considered a definitive proof in matters?”**

*Answer. No, they are not considered a definitive proof. As Allaah, the Most Perfect and the Most High, said, ﴿ Follow what has been sent down unto you from your Lord (the Qur’aan and Prophet Muhammad’s Sunnah), and follow not any Auliyaa’ (protectors and helpers, etc. who order you to associate partners in worship with Allaah), besides Him (Allaah). Little do you remember!﴾—(Surah al-A’raaf: 3)*

*The people, in regard to this matter, stand between positions of blameful negligence and harmful extremism. Among them are one type who rejects their statements completely, saying [They are men and we are men.] Yes, it is true that they were men and we are also just men. Yet, the difference between them and us is like the difference between the heavens and earth. Since we utilize and rely upon their understanding in properly understanding the Book of Allaah and the Sunnah of the Messenger of Allaah, may Allaah’s praise and salutation be upon him and his family.*

[120] as-Sunnah vol. 1 pg 179 with a good chain of narration

[121] Minhaaj as-Sunnah, vol 2, pgs 601-607

*If there was no merit or benefit in utilizing that understanding then the scholars would not have written about it in their works. The scholars would not have mentioned this matter of their understanding, in their writings, such as Ibn Jareer in his commentary of the Qur'aan, and Ibn Abee Shaybah in his compilation al-Musannaf, and similarly 'Abdur-Razzaq in his compilation al-Musannaf, and al-Bayhaqee in his work as-Sunan, as well as other scholars who mentioned the statements of the Salaf themselves in understanding this issue. So someone should neither wrongly say that it doesn't have importance nor that it has no true value. Rather we must benefit from their understanding, it is required and only proper that we understand the Book of Allaah and the Sunnah of the Messenger of Allaah, may Allaah's praise and salutation be upon him and his family, according to their understanding.*

*But as to whether their individual statements are considered a definitive proof in the religion, then the answer is no, they are not. As Allaah, the Most Perfect and the Most High, ﴿ **And in whatsoever you differ, the decision thereof is with Allaah (He is the ruling Judge).** ﴾ (Surah ash-Shuraa: 10) and He says, ﴿ **And if you differ in anything amongst yourselves, refer it to Allaah and His Messenger, if you believe in Allaah and in the Last Day...** ﴾ (Surah an-Nisaa': 59) and He says ﴿ **And verily, this is my Straight Path, so follow it, and follow not other paths...** ﴾ (Surah al-An'am: 153) and He says ﴿ **And whatsoever the Messenger Muhammad gives you, take it, and whatsoever he forbids you, abstain from it ...** ﴾ (Surah al-Hashr: 7)*

*Whereas another group of people go to a different extreme in this, and absolutely rely upon the statements of individuals from the Salaf, making them a proof in the religion. But this is also a mistake, due to what was just mentioned of evidences indicating that from the Qur'aan. A third type of person are those who say, 'We utilize and turn first to the revealed sources of guidance coming from Allaah, the Most Perfect and the Most High, and then towards the understandings which of our righteous predecessors had of the the Book and the Sunnah.'*

Sheikh al-Albaanee, may Allaah have mercy upon him, similarly said,<sup>[122]</sup>

*"...another matter is that as for the various transmitted narrations and reports of the Salaf, if they do not compliment and support each other, coming from numerous routes, then it is not proper for someone to take what comes only from one person among them, meaning only from one person from among them among the various different individuals, to take that as a methodology, as they were various different individuals among them. It is not proper for one to take that as a methodology. Then that methodology from one individual perhaps comes to oppose what was well known from the Salaf themselves collectively as a whole..."*

Some examples we might consider to understand the importance of these precise statements of the some of the senior scholars is as follows. If someone were to sit down quietly in front of our beloved Prophet, may the praise and salutations of Allaah be upon him, while he was teaching the people, what Islaam would he teach us? Undoubtedly, he would inform us about the guidance revealed to him. The second is like the example of if we were to sit down with one of the Companions who learned at the hand of the final prophet and were blessed by Allaah to be those who carried Islaam to four corners of the world, what understanding of Islaam would we learn from them? Undoubtedly, they would transmit what they took from the Messenger of

[122] Silsilaat al-Hudaa wa an-Nur audio tape series no. 666

transmitted guidance. For this reason, an important question related to what would they teach us, is how would we each individually respond to that transmitted guidance? Would we say, [That is not what my sheikh says!], [That is not what we believe in my country.], [I do not find that among the people of my madhhab!] May Allaah protect us from that. So know, with certainty, that this course is not a course putting forward my personal beliefs or those of any single scholar alone rather as was narrated by Ibn Taymeeyah from one of the earlier scholars,<sup>[123]</sup>

*“...This is not simply my own beliefs, nor simply the personal beliefs of someone greater than me. Rather it is that belief which has been taken from Allaah, the Most Glorified and the Most Exalted, and from His Messenger, may Allaah praise and salutations be upon him, and is what the first generations of the Ummah gathered upon and agreed upon.*

*It is taken from the Book of Allaah, and those narrations of Saheeh al-Bukhaaree, Saheeh Muslim, and other books of hadeeth, from those well known reported narrations, and those beliefs which have been affirmed as being held by the first generations of this Ummah.”*

This distinguishes our way of respecting and turning to the well known scholars, due to the firm knowledge they possessed, seeking the evidences and proofs, without falling into extremism and partisanship towards them. Sheikh Ahmad Ibn Yahya an-Najmee, may Allaah have mercy upon him, explains the important distinction of always connecting ourselves to the evidences, even when generally standing on evidenced positions from the various people of knowledge. He stated,<sup>[124]</sup>

*“When a person stands upon a position of an individual of knowledge position because he observes the correctness and strength of the evidence he has and presents, then he is not considered as merely standing with that individual personally, rather he is considered someone who stands with that evidence which he possesses, and this is an acceptable type of blind following.”*

Each and every striving Muslim, in the face of the storm of raised voices calling him to this or that personal understanding in today’s world, or to the alleged requirement to follow “traditional Islaam” regardless of what the Companions followed, should know without any doubt that he must generally learn the original truth of Islaam and its fundamentals, and then be steadfast upon it, not answering and moving towards any unsupported misguided call. The famous scholar Ibn Qutaybah, may Allaah have mercy upon him said,<sup>[125]</sup>

*“May Allaah have mercy upon you, if we were to have a dislike of the people of hadeeth and want to move away from their way and towards desiring the way of people of philosophical rhetoric, wishing some closeness to them, then in truth we are moving away from unity towards disunity and division, away from organized efforts together upon guidance towards separation and isolation, away from good social relations with the believers towards alienation and estrangement, and away from having gathered upon the truth toward differing and disagreement.”*

[123] Majmua’ Fataawaa vol. 3, pg. 203

[124] ad-Durur an-Najmeeyah: pg. 283

[125] Taaweeel Mukhtalif al-Hadeeth pg. 16

This correct way and path is which is taken from the revealed sources, as conveyed and taught to us by the verifying scholars upon the Sunnah, is again similar to if the Prophet were to inform us about something with us directly sitting in front of him, as Indeed Allaah has made clear ﴿**Nor does he speak of (his own) desire. It is only a Revelation revealed....**﴾-(Surah an-Najm: 3-14). Yet how would we respond? Would we say as many Muslims today say when presented with his guidance in a specific issue, [That does not make sense to me], [Or the way I see it...] or [I just feel that...] Would we say that directly to our Prophet when he was informing us of that guidance which Allaah in His mercy sent down for us, if he was directly in front of us? If the answer is no, then the question with the same answer is then why do we do so when being given that which is narrated authentically from him?

One of the primary aims of this book is to help enable those who have consciously chosen Islaam to continue to stand and proceeds upon its guidance, without swerving towards into extremism nor falling into neglectfulness and negligence in either their understanding or practice of Islaam. This is only accomplished in our lives by gaining a sound balanced evidenced understanding initially, then strengthening it gradually and implementing it through the mercy and favor of Allaah. That which we pray Allaah makes a reality for us through learning this religion is that we become truly knowledgeable believers, inwardly and outwardly. as Allaah has said,

﴿**The believers are only those who, when Allaah is mentioned, feel a fear in their hearts and when His Verses are recited to them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord (Alone); Who perform as-Salaat (the prayers) and spend out of that We have provided for them. It is they who are the believers in truth....**﴾-(Surah al-Anfa'al 2-4)

Imaam Sa'dee explains the meaning of the verse as follows, <sup>[126]</sup>

“Those who a characterized by these mentioned characteristics ﴿**It is they who are the believers in truth....**﴾ because they have joined together between outward Islaam and inward faith, between inward actions and outwards actions, between knowledge and deeds, and between fulfilling the rights of Allaah and fulfilling the rights of Allaah's worshipers.”

It is undoubtedly a sad reality that today many Muslims may feel frustrated with all the difficulties faced by them personally as Muslims and even more so with what the Muslims are facing around the world generally. This causes some to not know exactly where to focus, what issues to make important among their priorities. But as mentioned earlier in an encouraging statement from Sheikh Mohammed Baazmool, the road is clear and it starts with you as the individual, not society as a whole, nor with the ruler, not this or that government.

The study of beneficial works from our past and present scholars, like Usul as-Sunnah, provide us with a firm foundation for truly benefiting ourselves and others, and not blindly turning towards falsely beautified “new solutions” that some individual or groups presents to us. This is even more true due to the trials and afflictions the Muslims are suffering in different parts of the world today. It is essential to remember that the guiding senior scholars offer us sound advice that allows us to put things in their true perspective which benefits us, by enabling us to turn our focus where and towards what we can actually do to please Allaah and benefit the Muslim Ummah, rather than simply blame and complain. Consider this beneficial advice from the esteemed sheikh, the guiding senior scholar Sheikh Saaleh Ibn Fauzaan al-Fauzaan.<sup>[127]</sup> He was asked, “**Questioner: You are not unaware of what has occurred in Iraq and Syria of the establishment of what they are calling the Islamic state. So what position must we take in light of this effort?**” The esteemed sheikh responded,<sup>[128]</sup>

*“What is obligatory is that you make supplications, that you invoke and beseech Allaah, the Most Perfect and the Most High. As you do not have the ability to do any more than this. So it is upon you to make supplications.*

*Ask that Allaah, for those Muslims, makes a way out of the tribulation they find themselves within, and that He subdue the disbelievers, the hypocrites, and the enemies of the religion. Yes, this is what you have the ability to do in this situation.”*

This is a reflection of what the methodology of the Salaf stands upon regarding the way to remove our Ummah from such tribulations that afflict it. Their way calls us to work toward our personal rectification first. Sheikh Ibn as-Sa'dee, may Allaah have mercy upon him, said,<sup>[129]</sup>

*“From the most beneficial of what may be noted about seeking and realizing good in one's future affairs is using the following supplication which the Prophet used to supplicate with: {O Allaah, make me upright so that all my affairs are protected, set right for me my worldly matters where my life presently exists, make good for me my Hereafter which is my final home to which I have to return, and facilitate in my life the performing of all types of good, and make death a comfort for me by closing the door to every evil.}*

*Similar to this is his statement about supplication for those encountering difficulties, {O Allaah! Your mercy is what I hope for, so do not abandon me to myself for an instant, but put all my affairs in good order for me. There is none worthy of worship except You alone.}*

[127] May Allaah rectify the state of the one today who mentions the senior scholars of our age by name yet chooses to exclude Sheikh Saaleh al-Fauzaan, may Allaah preserve him

[128] From an open sitting recorded on 8-9-1434

[129] al-Wassa'il al-Mufeedah lil Hayyat as-Sa'eedah

*If a worshiper of Allaah perseveres in making these supplications which encompass what rectifies his future affairs, both from the aspect of his religion and in his worldly matters, with an attentive focused heart, a true pure intention, and with those actions which help realize that good, Allaah will make a reality these matters which he supplicated for, hoped for and worked towards, and change his condition to be one of happiness and contentment.”*

Ibn al-Qayyim, may Allaah have mercy upon him, quotes a narration from ar-Rabee’a Ibn Anas, may Allaah have mercy upon him, that he said,<sup>[130]</sup>

*“A sign of a worshiper loving Allaah is his frequently remembering and mentioning Him. As no one truly loves something truly except that he frequently mentions it.”*

This was the way of of the first generations, they proceed upon a path paved with pure intention and sincere acts of worship upon the Sunnah. Sheikh Muhammad Ibn Saaleh al-‘Utheimeen, may Allaah have mercy upon him, said,<sup>[131]</sup>

*“Oh my brother, constantly treat and strive to remedy what is within your heart, such that you are constantly washing and cleaning your heart until it becomes pure.”*

He, may Allaah have mercy upon him, likewise indicated to the Muslims that this is in fact a commitment to inward rectification, in fact, enabling us to better understand those sins which cause us to lose opportunities for victory and gaining honor in this world,<sup>[132]</sup>

*“The one who truly has a sound clean heart, then Allaah endows him with the extraordinary insight by which he can recognize those less apparent matters which are transgressions, such that within himself, within his inward feelings, he is not someone pleased and comfortable with entering into them. This is from the blessing of Allaah given to someone.”*

This struggle against our desires not only keeps the individual Muslim from sins, but also leads him towards increasing good. Ibn Taymeeyah, may Allaah have mercy upon him, said,<sup>[133]</sup>

*“Everyone whose inward thoughts encourage him to commit a sin, but yet he opposes this and prevents himself from doing that and turns away from it for the sake of Allaah, then Allaah increases him in self-rectification, and in his doing of good, and in his acting with the fear of Allaah due to this.”*

Therefore, pushing ourselves as far away as possible from falling into sins and transgressions is joined with the second connected aspect of increasing in actions which are considered obedience to Allaah’s guidance, these are the practical realization of our taqwa or fear of Allaah. It also is directly connected to avoiding punishments in this worldly life, like such tribulations in this land or that from the Muslim countries. So all of these things and acts are what will change the condition of the Muslim Ummah. Imaam Ibn al-Qayyim , may Allaah have mercy upon him, said,<sup>[134]</sup>

[130] Madaarij as-Saalikeen: vol. 2 pg. 163

[131] From his explanation of Riyaadh as-Saaliheen vol. 1 pg. 52

[132] His explanation of Bulugh al-Maraam: vol. 15 pg. 33

[133] Majmu’a al-Fataawa vol.10 page 767

[134] al-Jawaab al-Kaafee page 114



*“The practice of acting in obedience to revealed guidance is a tremendous fortress from Allaah, which the one who enters into it gains two distinct aspects of being protected. He is protected from the punishment of sins that occur in this world, as well as the punishment of sins which occurs in the Hereafter.”*

He, may Allaah have mercy upon him, also said,<sup>[135]</sup>

*“It is enough to understand the harm and danger of committing sins that among the punishments that reaches the one transgressing is that within his heart the high position of Allaah, the Most High and the Most Sublime, decreases the inward reverence and veneration towards His greatness and veneration goes down, and the importance and priority towards of giving Allaah his rights fades, all due to his falling into transgressions against Allaah’s guidance.”*

The scholars also remind us of the importance of connecting our inner condition, such as thankfulness, to our outward actions. Ibn Rajab, may Allaah have mercy upon him, said,<sup>[136]</sup>

*“Reflecting one’s thankfulness to Allaah upon your limbs means not to make use of any blessing given to you except in a matter which is obedience to Allaah , the Most Glorified and the Most Exalted, and to be warned against using it in something which is a sin and transgression.”*

Sheikh as-Sa’dee, clarifies for us what is meant by Allaah guiding and directing His worshipers towards good when they have proceeded in the right way with the right manners. In his explanation of the statement of Allaah ﷻ **And He is al-Lateef, the Most Kind and Courteous (to His slaves) All-Aware (of everything).** ﴿Surah al-Mulk: 14﴾, he says,<sup>[137]</sup>

*The meaning of al-Lateef is that He is the One who acts kindly towards His worshiper, and is his Guardian, such that He directs toward him goodness and excellence from directions he, the worshiper, could never imagine.*

*Similarly He protects His worshiper from evil and harm, in ways that he, the worshiper, can never truly comprehend and measure. He, Allaah, at times raises one of His worshipers and elevates him to the highest level of excellence, due to reasons beyond that worshiper’s recognition and comprehension.”*

An example of this excellence Allaah grants to His close servants who stand firm upon His religion, which is only a result of having a foundation authentic Sharee’ah knowledge and acting upon it, is found in the life of Imaam Ahmad, may Allaah have mercy upon him, Haafidh Abu Nu’aym, may Allaah have mercy upon him, narrated that,<sup>[138]</sup>

*“We once saw Imaam Ahmad come into the marketplace in Baghdad. He purchased a bundle of wood and then placed it on his shoulder to go. But when the people recognized who he was, the vendors left their activities of buying and selling, the shop owners came out of their different shops, and the people walking in the street stopped where they were and offered him the greetings of salaams.*

[135] al-Jawaab al-Kaafee pg. 113

[136] Collected Writing of Ibn Rajab: vol.1 pg.350

[137] Tayseer al-Kareem ar-Rahman Fee Tafseer Kalaam al-Manaan, pg 876

[138] Hilyaat al-Awleeyah Chapter 9: 181

*They said to him, “Let us carry your wood for you.” But he waved them away with his hand. His face became red, he lowered his eyes saying, “We are only simple poor people, if Allaah had not decreed that we be placed in front of the people, we would have chosen to be unknown and nameless.”*

We should know that Allaah will always support, aid, and strengthen our sincere righteous efforts upon this call to the way of the Companions when we sincerely work and diligently walk in their footsteps, just as the people of the Sunnah in the past centuries did. How excellent is the lesson we find in the life history of Imaam ash-Shaafa’ee in his efforts to raise the Sunnah and turn people away from separation and misguidance towards the uniting guidance of revealed Islaam, <sup>[139]</sup>

*“Abu al-Fadhl Az-Zajaaj said, When ash-Shaafa’ee settled in Baghdaad there were in the main central masjid more than forty or fifty circles of learning. So when he came to Baghdaad he would always go and sit in each circle and say to them, “Allaah said such and such”, and “His Messenger said such and such” while the people of these circles would say [Our people say such and such...].*

*This continued until eventually there remained no gathering of knowledge in the central masjid except for his gathering of knowledge.”*

This important example serves us as guiding advice about the reward of sincere steadfastness in persevering upon the truth. The distinction of adherence to the fundamentals of the Sunnah is something we can learn from the life of Imaam Ahmad, may Allaah have abundant mercy upon him. Indeed from our Salaf, Talhah al-Baghdaadee said, may Allaah have mercy upon him, said, <sup>[140]</sup>

*“Once I rode with Imaam Ahmad in a ship during a journey. As we proceeded, I found he was someone who was silent for long periods of time. But whenever he spoke, he would say, “Oh Allaah cause us to die upon Islaam and upon the Sunnah.”*

Lastly, we again find an excellent comprehensive advice from our guiding scholar Sheikh Saaleh al-Fauzaan, may Allaah preserve him and lengthen his life, where he said, <sup>[141]</sup>

*“Remain steadfast upon your religion no matter what that costs you. Do not move away from it due to seeking some worldly benefit, or because of fear of your enemies, since in the end final success is always with those who feared Allaah as commanded.”*

It is essential to thank and ask Allaah to reward the many scholars and students of knowledge whose beneficial works I quoted and referred to in an effort to make this course more comprehensive. May Allaah increase their rewards and forgive them and us and enter us all into His Jannah. It should be noted that this course is compiled by a student, therefore the shortcomings or errors within should be referred to our noble scholars for clarification, as well as brought to the attention of the publisher as sincere advice so that the evidenced corrections or obligatory amendments that the scholars indicated can be made in future editions and the continuing series. <sup>[142]</sup>

[139] Tareekh Baghdaad: vol.2, page 68

[140] Tabaqaat al-Hanabilah: vol. 1 pg 179

[141] Sharh Risaa’il ad-Dalaa’il fee Hukm Mawalaat ahlul-Ashraak: pg. 193

[142] Although we often are not able to respond and offer thanks, correspondence with constructive evidenced corrections or beneficial comments from those who have used this course are welcomed, and the senders are thanked for their sincere advice. These can be sent to:

Taalib al-Ilm Educational Resources

P.O. Box 27

Unityville, PA 17774, USA

I clearly and openly request every Muslim or Muslim who is aware of a clear mistake within this course to bring that forth, upon evidences, as certainly this religion is advice and sincerely advising each other. As for one who knowingly conceals a matter of knowledge from a necessary and evidenced correction, for whatever motive that might be, then be assured of the truth of the warning of our Messenger, that the one who is requested but still chooses to conceal knowledge intentionally will wear a bridle of fire on the Day of Judgement. As narrated from the hadeeth of Abu Hurairah, may Allaah be pleased with him, that the Messenger of Allaah, may the praise and salutations of Allaah be upon him, said:

***{Whoever is asked about some knowledge that he knows, then he conceals it, he will be bridled with bridle of fire.}*** <sup>[143]</sup>

The Imaam and verifying scholar Sheikh Ibn Baaz, may Allaah have mercy upon him, explained this serious nature of this transgression saying,<sup>[144]</sup>

***“...As Allaah, the Most Exalted, says, ﴿ Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allaah and cursed by the cursers. - Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). Such as these, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful. ﴾-( Surah al-Baqarah: 159-160)***

*It is necessary that the position we take in relation to these two verses be a serious position; as our Lord has warned against the concealing of knowledge, He has threatened the people due to this issue, and cursed that one who engages in that concealment. Then Allaah explains that there is no security from this threat and being cursed for the one who conceals knowledge, except for repentance, rectification, and public clarification.*

*Repentance means to repent from the sin and negligence that one previously committed in concealing knowledge, rectification means that someone personally puts forth every effort within his capacity to correct any situation caused by his concealment, and to publicly clarify that knowledge he possesses or action that he previously concealed for the sake of some immediate worldly benefit or that which was a false explanation. As the one whom Allaah blesses with guidance after being misguided in concealing knowledge, there is no true repentance for him except with such a public clarification, and he cannot be successful except through such an act of repentance.*

*This repentance encompasses several matters: truly regretting what he previously committed of the sin of concealment and refraining from revealing knowledge, truly leaving and abandoning this sin due to the fear of His Lord, the Most Glorified and the Most Exalted, and dreading His punishment. While the third condition is that he resolves not to return to that sin again, in addition to the public clarification of this mistake and rectifying what is possible. As he might take the first step and repent but the people are not aware of this, therefore if he clarifies this publicly to the people he has then fully performed what is necessary and his repentance is complete and correct.”*

[143] Jamee'a at-Tirmidhee:2649, Sunan Abu Dawood: 3658, and Sunan Ibn Maajah: 266 and was authenticated by Sheikh al-Albaanee, may Allaah have mercy upon him

[144] Majmou' Fataawaa wa Maqallaat vol. 23, page 342

In closing it important to remind my brothers and sisters, that just as our noble scholar Sheikh Muhammad Baazmool, may Allaah preserve him, stated, I say,<sup>[145]</sup>

*“I am deficient, and I openly admit that, in order that no one might wrongly suppose that in terms of what I have written, I comprehend and understand it completely, as having deficiencies and shortcomings are part of my general nature. I ask Allaah for help, assistance, guidance, direction, and success...”*

*...No one should imagine that I fully embody what I have written, in terms of its completeness. As what I write and put forward is what I aspire towards for myself, and what I also desire for others from among my brothers. I hope for that goodness for all of us. This is what I advise them towards, just as I would like the same, from them, directed towards me. I ask Allaah to grant all of us success in being guided to what He loves and is pleased with.”*

Likewise, I say as our dear and noble sheikh the guiding senior scholar Sheikh Ahmad Ibn Yahya an-Najmee, may Allaah have abundant mercy upon him, has 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 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.<sup>[146]</sup> As indeed I am in need of such supplications, that Allaah forgive me 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. May the praise and salutations of Allaah be upon the Messenger of Allaah, his household, his Companions, and all those who followed his guidance until the Day of Judgement. And all praise is due to Allaah alone, Lord of all the worlds.

*Abu Sukhailah Khalil Ibn-Abelahyi  
Taalib al-Ilm Educational Resources  
the 1st of Ramadhaan, 1439 - (Corresponding to May 17th, 2018)*

[145] From the Facebook page of Sheikh Muhammad Baazmool

[146] The permissibility of requesting someone living to supplicate for you when done in conformity with the guidelines of the Sharee’ah has been established clearly by the texts of the Qur’aan and Sunnah as explained by the guiding scholars. This is seen in ruling no. 11613 by the Permanent Committee for Scholastic Research & Rulings when they were asked: *What is your view of the one who when someone is leaving him he says to him, “Do not forget me in your supplications.” or if that other person is going to Mecca he says to him, “Make supplications for me brother.” Is this permissible?*

The answer: It is permissible for a Muslim to request from his brother Muslims that he supplicate for him when traveling to perform ‘Umraah or traveling for other reasons. This is only recommending and advising with that which contains good. And the success is from Allaah. May the praise and salutation of Allaah be upon our Prophet, his household, and his Companions.

## CHAINS OF NARRATIONS FOR USUL AS-SUNNAH

Three chains of narrations for the complete text of ‘Usul as-Sunnah’ are:

1. *From printed Tabaqaat al-Hanaabilah, by Qadhee Muhammad Ibn Abee Ya’alaa: pages 166- 174*

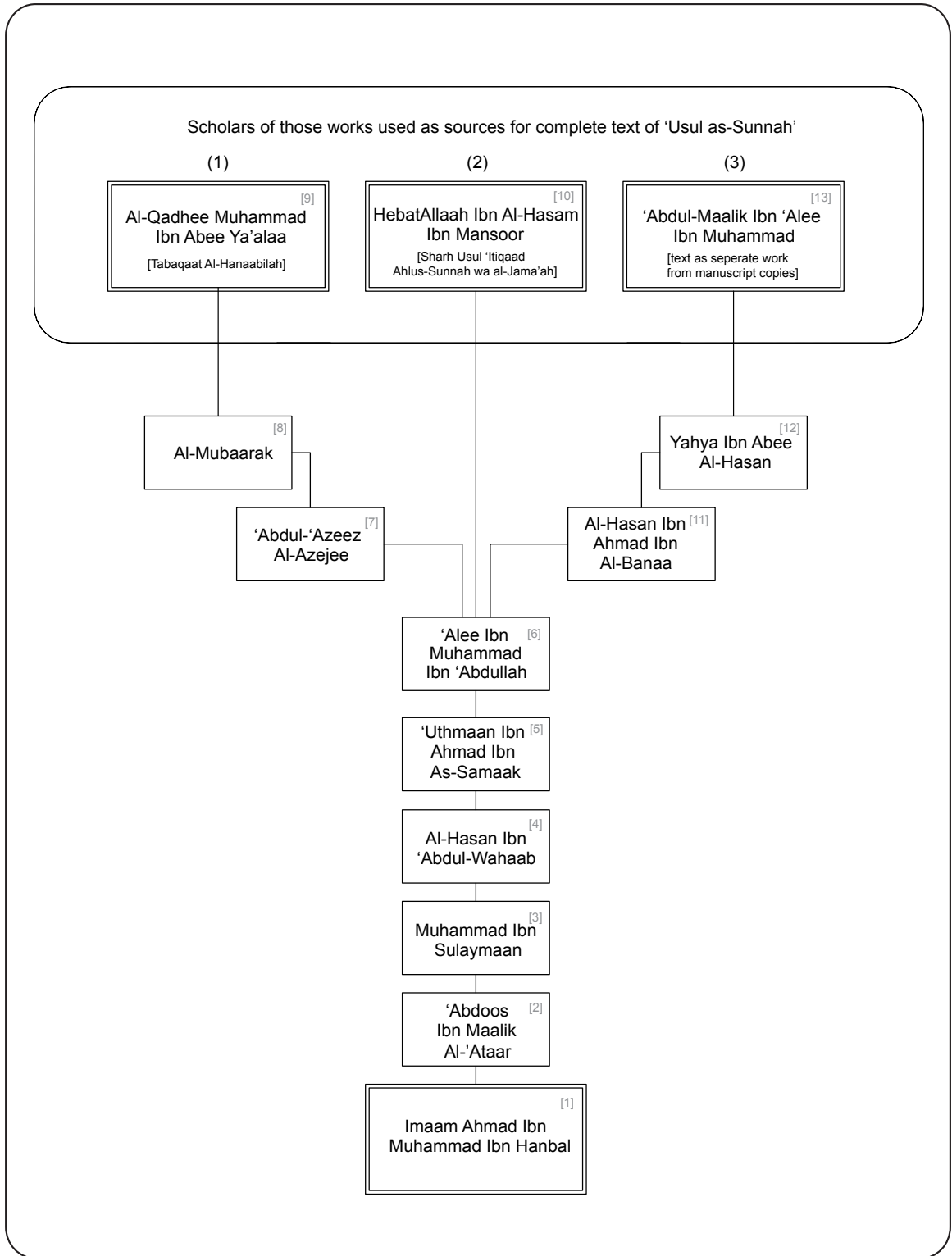
[Al-Qadhee Abul-Husayn Muhammad Ibn Abee Ya’alaa] <sup>[9]</sup> said, I read to [Al-Mubaarak] <sup>[8]</sup> saying to him, you were informed by [‘Abdul-‘Azeez al-‘Azajee] <sup>[7]</sup> who said, [‘Alee Ibn Bishraan] <sup>[6]</sup> informed us, saying, [‘Uthmaan] <sup>[5]</sup> who is known as ‘Ibn As-Samaak’ informed us, saying, [Al-Hasan Ibn ‘Abdul-Wahaab] <sup>[4]</sup> narrated to us -saying, [Muhammad Ibn Sulaymaan al-Minqaree] <sup>[3]</sup> informed us, saying, [‘Abdoos Ibn Maalik al-‘Ataar] <sup>[2]</sup> narrated to me, saying, I heard [Abu ‘Abdullah Ahmad Ibn Muhammad Ibn Hanbal] <sup>[1]</sup>, may Allaah be pleased with him, say:

2. *From printed Sharh Usul ‘Itiqaad Ahlus-Sunnah, by Imaam al-Laalikaa’ee: pages 254-266*

[Abu al-Qasim HebatAllaah Ibn al-Hasam Ibn Mansoor al-Laalikaa’ee] <sup>[10]</sup> said we were informed by [‘Alee Ibn Muhammad Ibn ‘Abdullah As-Sukkaree] <sup>[6]</sup> who said, [‘Uthmaan Ibn Ahmad Ibn ‘Abdullah Ibn Barayd Ad-Daqeeqee] <sup>[5]</sup> narrated to us that, [Abu Muhammad al-Hasan Ibn ‘Abdul-Wahaab Ibn Abee al-‘Anbar] <sup>[4]</sup> narrated to us from his book in the month of Rabe’a al-Awwal in the year two hundred and ninety three, saying, [Abu Ja’far Muhammad Ibn Sulaymaan al-Minqaree] <sup>[3]</sup> while in Tenees narrated to us, saying, [‘Abdoos Ibn Maalik al-‘Ataar] <sup>[2]</sup> narrated to me saying, I heard [Abu ‘Abdullah Ahmad Ibn Muhammad Ibn Hanbal] <sup>[1]</sup> say:

3. *From printed version of ‘Usul as-Sunnah’ based upon manuscript copy found in Dar al-Kitaab adh-Dhaahireeyah in Damascus number (68 ‘Aam 3704) and corresponding copy from Arabic Manuscript Center of al-Kuwait University numbered (726 Meem Kaaf: Collection 2)*

[Abu Mathfar ‘Abdul-Maalik Ibn ‘Alee Ibn Muhammad al-Hamdaanee] <sup>[13]</sup> said we were informed by [Abu ‘Abdullah Yahya Ibn Abee al-Hasan Ibn al-Banna] <sup>[12]</sup> narrated to us -saying my father, [Abu ‘Alee al-Hasan Ibn Ahmad Ibn al-Banaa] <sup>[11]</sup> informed us -saying, [Abu al-Hussayn ‘Alee Ibn Muhammad Ibn ‘Abdullah Ibn Bishraan al-Mu’adal] <sup>[6]</sup>, informed us -saying, [‘Uthmaan Ibn Ahmad Ibn As-Samaak] <sup>[5]</sup> informed us -saying, [Abu Muhammad al-Hasan Ibn ‘Abdul-Wahaab Abu al-‘Anbar] <sup>[4]</sup> narrated to us from his book in the month of Rabe’a al-Awwal in the year two hundred and ninety three -saying, [Abu Ja’far Muhammad Ibn Sulaymaan al-Minqaree al-Basree] <sup>[3]</sup> while in Tenees narrated to us -saying, [‘Abdoos Ibn Maalik al-‘Ataar] <sup>[2]</sup> narrated to me saying, I heard [Abu ‘Abdullah Ahmad Ibn Muhammad Ibn Hanbal] <sup>[1]</sup> say:





Al-Qadhee Abul-Husayn Muhammad Bin Abee Ya'alaah <sup>[9]</sup> said, |□|  
 I read to al-Mubaarak <sup>[8]</sup> saying to him, |□|  
 you were informed by 'Abdul-'Azeez al-'Azajee <sup>[7]</sup>, |□|  
 who said, 'Alee Bin Bishraan <sup>[6]</sup> informed us, |□|  
 saying, 'Uthmaan <sup>[5]</sup> who is known as 'Ibn as-Samaak' informed us, |□|  
 saying, al-Hasan Bin 'Abdul-Wahaab <sup>[4]\*\*</sup> narrated to us, |□|  
 saying, Muhammad Bin Sulaymaan al-Minqaree <sup>[3]</sup> narrated to us, |□|  
 saying, 'Abdoos Bin Maalik al-'Ataar <sup>[2]</sup> narrated to me, |□|  
 saying, I heard Abu 'Abdullah Ahmad Ibn Muhammad Ibn Hanbal, <sup>[1]</sup>  
 may Allaah be pleased with him, say: |□|

\* From printed Tabaqaat al-Hanaabilah, by Qadhee Muhammad Ibn Abee Ya'alaah: pages 166- 174

\*\* Another chain of narration indicates that the previous narrator read to him from his own written manuscript in the month of Rabee'a al-Awaal in the year 293 Hijrah.

قَالَ الْقَاضِي أَبِي الْحُسَيْنِ مُحَمَّدُ بْنُ أَبِي يَعْلَى، |

قَرَأْتُ عَلَى الْمُبَارَكِ، قُلْتُ لَهُ، |

أَخْبَرَكَ عَبْدُ الْعَزِيزِ الْأَرْجِيُّ، |

أَخْبَرَنَا عَلِيُّ بْنُ بِشْرَانَ، |

أَخْبَرَنَا عُثْمَانُ الْمَعْرُوفُ بِابْنِ السَّمَّاكِ، |

حَدَّثَنَا الْحَسَنُ بْنُ عَبْدِ الْوَهَّابِ، |

حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْمِنْقَرِيُّ، |

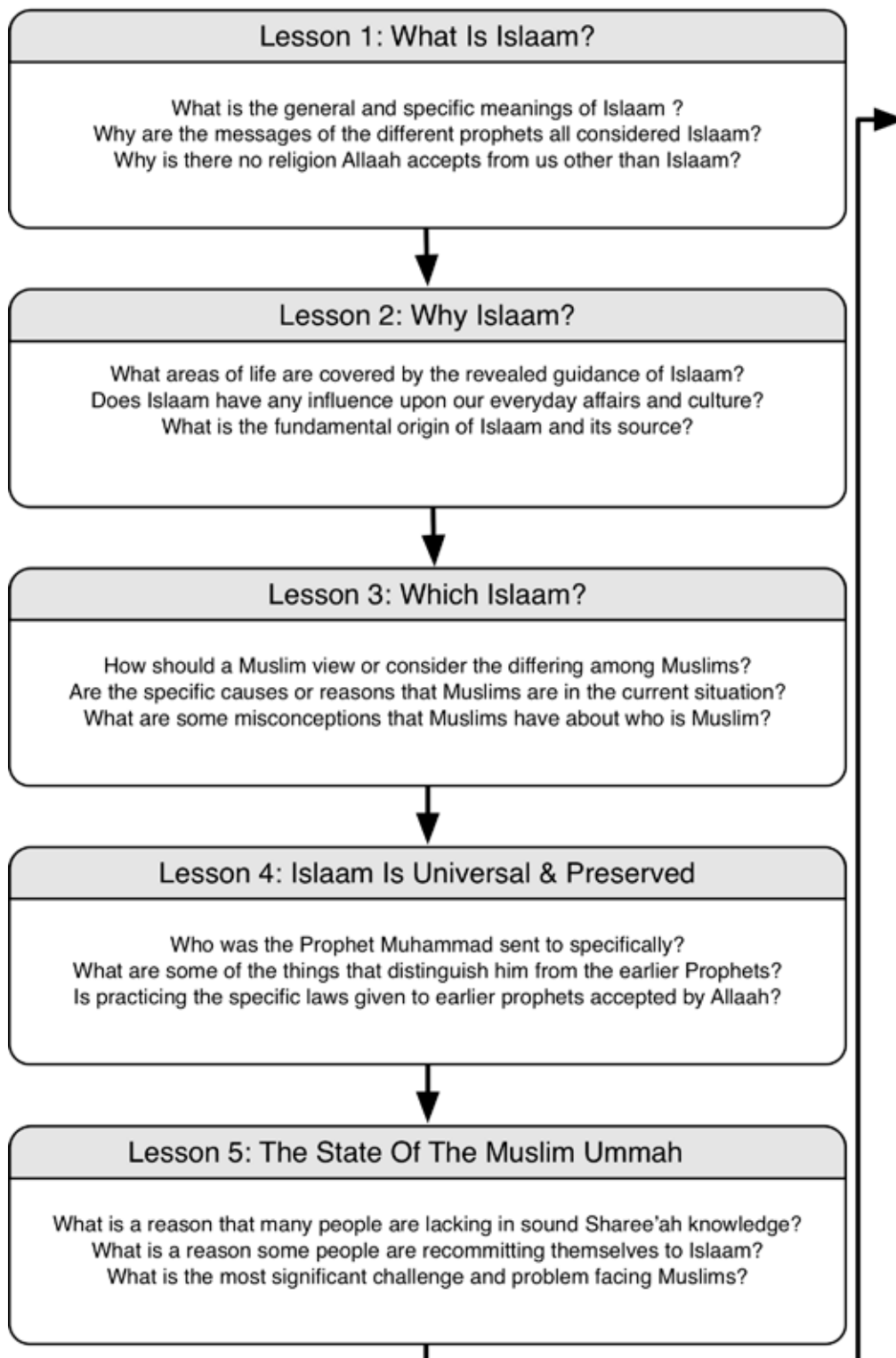
حَدَّثَنِي عَبْدُوسُ بْنُ مَالِكِ الْعَطَّارُ قَالَ، |

سَمِعْتُ أَبَا عَبْدِ اللَّهِ أَحْمَدَ بْنَ حَنْبَلٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ:

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## COURSE QUESTION MAP - SECTION 1

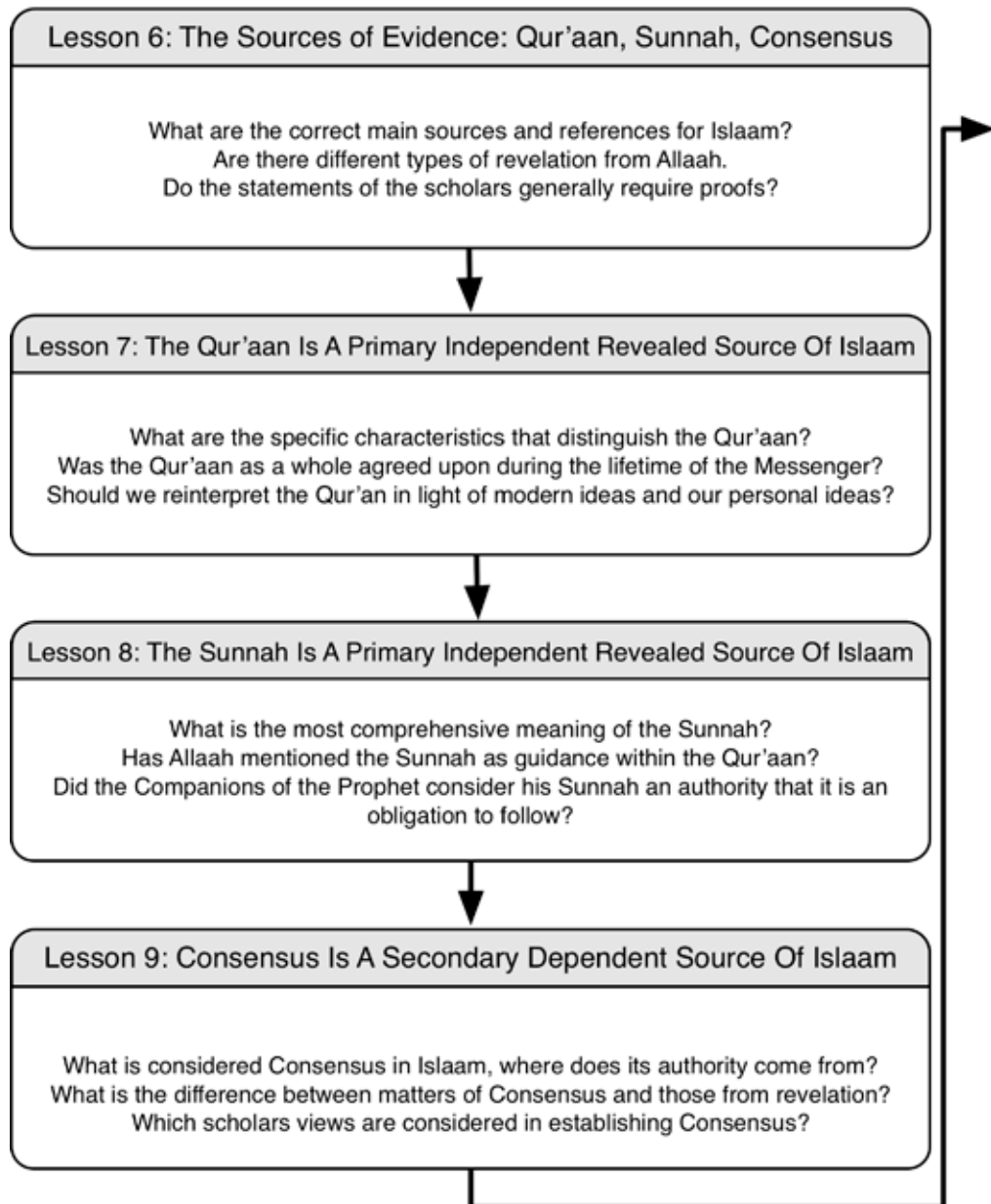
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## COURSE QUESTION MAP - SECTION 2

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## COURSE QUESTION MAP - SECTION 3

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### Lesson 10: The Meaning Of 'Aqeedah Or Beliefs

What subjects generally are part of the correct beliefs of Islaam?  
 From what sources do we establish our correct beliefs as Muslims?  
 What is the general meaning of the term Sharee'ah?



### Lesson 11: The Meaning Of Minhaj Or Methodology

What is the general meaning of methodology what does it encompass?  
 Is the methodology of Islaam restricted only to beliefs or personal acts of worship?  
 Are there many or relatively few mistakes related to methodology in our current age and time?



### Lesson 12: The Relationship Between One's Beliefs & Methodology

Why is methodology considered more comprehensive than beliefs?  
 What are the primary correct sources for both our beliefs and general way of Islaam?  
 Does the guidance of the first generations of Muslims include matters other than essential beliefs?



### Lesson 13: The Danger of Conflict Between One's Beliefs & Methodology

Can we replace the general methodology of Islaam as times change?  
 Does having major differences in the methodology of Islaam of the first Muslims have a connection to your beliefs?  
 Does the Qur'aan show that we must follow all of the guidance of Islaam, how?



### Lesson 14: The Meaning Of The Term "Usul"

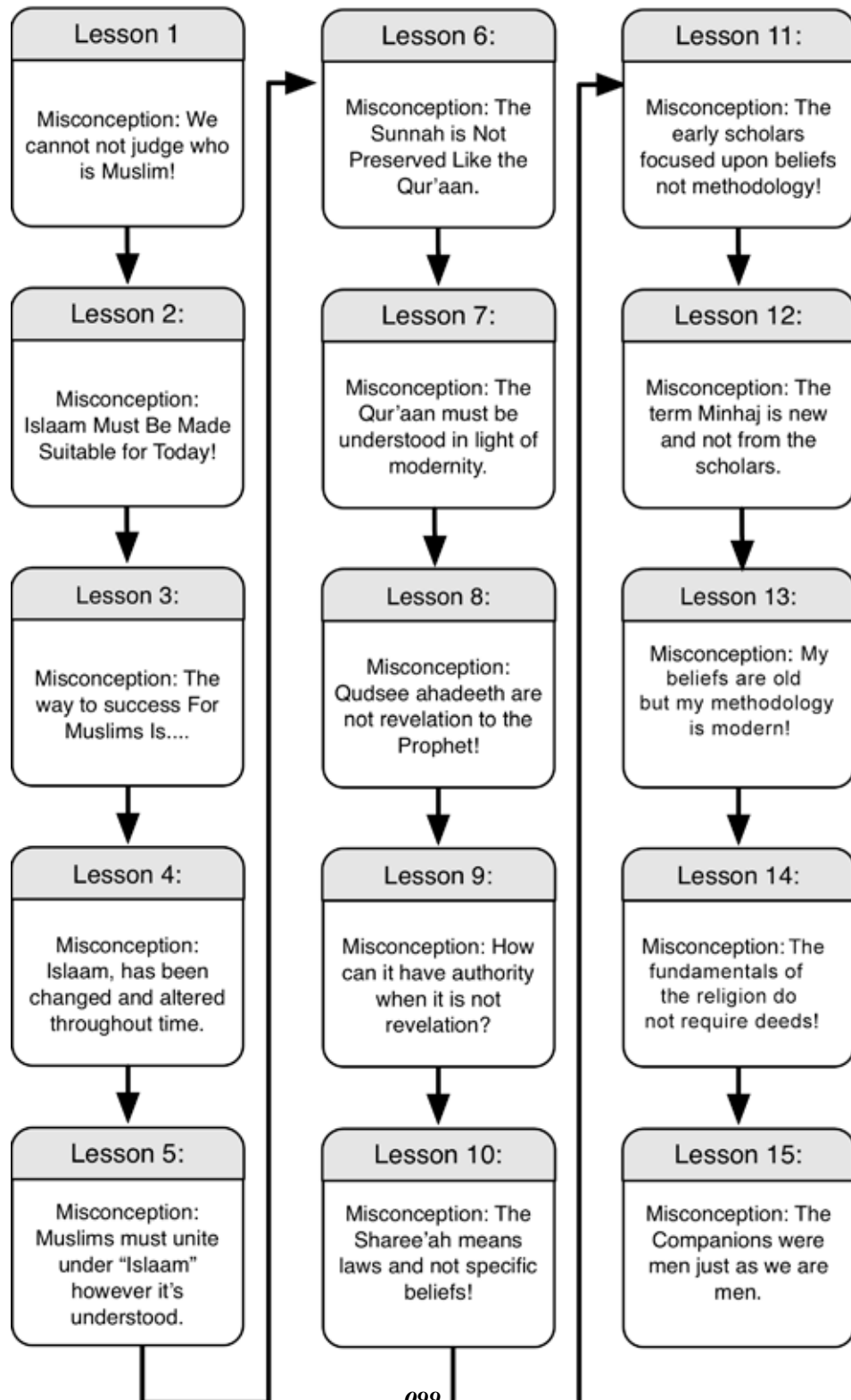
What is the meant by the fundamentals of the religion?  
 Is it obligatory that every Muslim has basic knowledge of the fundamentals of Islaam?  
 Is the person who accepts some and reject other fundamentals truly upon the Sunnah?



### Lesson 15: The Islaam Of The Prophet & His Companions

What did the Prophet tell us about the straight path and other paths?  
 How can we generally categorize the two types of understandings of Islaam?  
 What makes the understanding and practice of the Companions important?

# COURSE QUESTION MAP - MISCONCEPTIONS



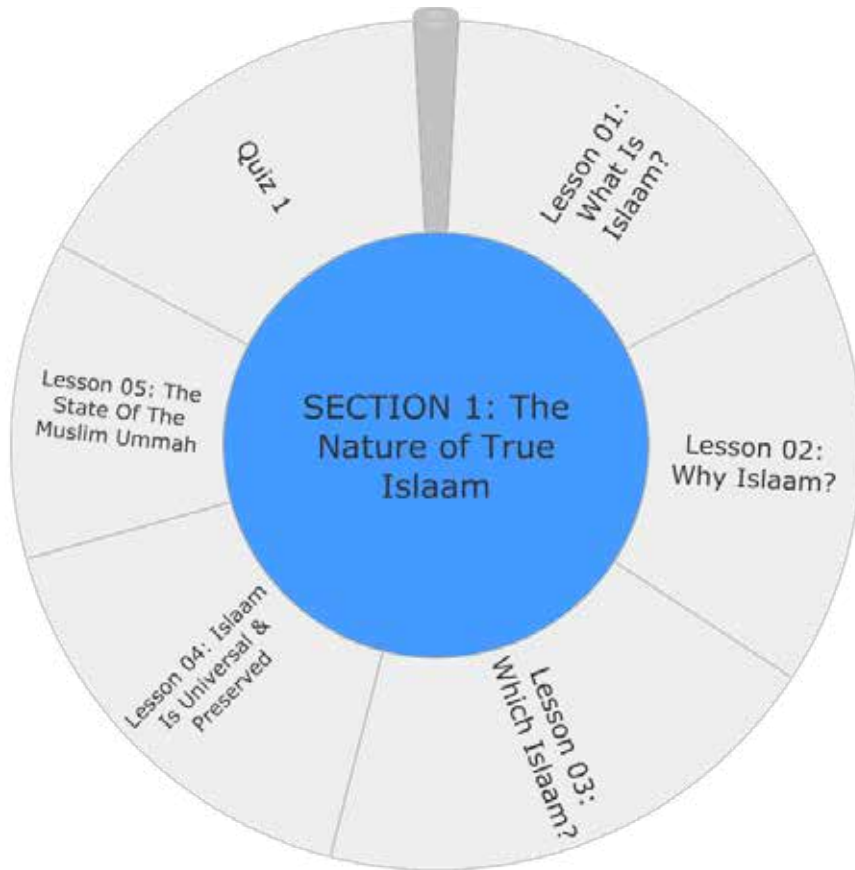
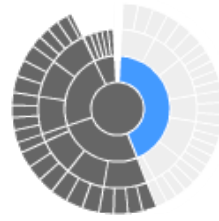


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# SECTION 1: THE NATURE OF TRUE ISLAAM

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## LESSON 1: What Is Islaam?

*Sheikh al-Islaam Ibn Taymeeyah, may Allaah have mercy upon him, said:*

Every human being is born upon the nature of Islaam. If this nature is not subsequently corrupted by the erroneous beliefs from the family and society, everyone will be able to see the truth of Islaam and embrace it.

The Prophet, may the praise and salutations of Allaah be upon him, said, **{All human beings are born with fitrah, the nature (of Islaam). It is their parents who make them Jew, Christian or Zoroastrian.}** (Authentically narrated in Saheeh al-Jaame'a as-Sagheer: 4559, and in the Saheehs of al-Bukhaaree and Muslim with a similar wording)

What he meant is that there is a certain nature with which God created man, and that is the nature of Islaam. God endowed mankind with this essential nature the day He addressed them saying, **﴿“Am I not your Lord?” and they said, “Yes, You are”﴾** (7:172). Fitrah is the original nature of man, uncorrupted by subsequent beliefs and practices, ready to accept the true ideas of Islaam. Islaam is nothing but submitting to Allaah, and to none else; this is the meaning of the words, *“There is no god worthy of worship except Allaah”* Elucidating this concept, the Prophet, may the praise and salutations of Allaah be upon him, said, **{Man is born with a perfectly sound nature (fitrah) just as a baby animal is born to its parents, fully formed without any defect to its ears, eyes or any other organ.}** (Saheeh al-Bukhaaree)

He thus emphasized that a sound heart is like a sound body, and a defect is something alien which intervenes. Muslim, the famous compiler of hadith, has recorded in his Sahih from 'Iyaad Ibn Himaar that the Prophet, may the praise and salutations of Allaah be upon him, once quoted God's words: **{I created my people faithful to none but Me; afterwards the devils came upon them and misled them. They forbade them what I had permitted, and commanded them to associate with Me ones I had never authorized.}** (Saheeh Muslim)” (Majmu'a al-Fatawaa 4: 245-247)

[1]

[1] These selected lesson principles are reorganized from the scholastic work ' .

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**1.0 The Connection Of This Lesson To The Previous Lesson:**

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This initial lesson does not have a preceding chapter. Generally, this area will be used as a short review of what was studied in the previous lesson as well as offering a brief overview of its importance and connection to the present lesson. Along with an overview, a brief review often helps us better understand and retain the growing understanding we are blessed to gain in the subject and areas of knowledge which we are studying.

This first lesson provides an examination and evidenced presentation of what is the nature of Islaam specifically. This fundamental definition is crucial in this age where many have tried to redefine Islaam to make it equivalent to man-made ideologies, developed religions, and evolving systems of thought. By offering an authentic textual discussion of the purpose and nature of Islaam, conveyed with the clarifying explanations of the reliable scholars of Islaam, we are able to better distinguish between which of the various differing understandings. Judging whether those understandings that are currently called to actually meet that original divine purpose and reflect that revealed body of knowledge.

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**Questions That You Should Be Able To Answer After This Lesson:**

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- What are the general and specific meanings of Islaam ?
- Why are the messages of the different prophets all considered Islaam?
- Why is there no religion Allaah accepts from us other than Islaam?

## 1.1 THE BOUNDARIES AND HISTORICAL MEANING OF ISLAAM

Although many of the detailed beliefs of Islaam will be studied throughout the course, it is important for us to start in this lesson with an accurate overview of what is meant by the word or term Islaam, as there is tremendous confusion among people as to the understanding of Islaam. There is often significant differences between the guidance and principles of Islaam as found in its fundamental sources, its original historical reality, and what is seen among people of the modern age. The following question encompasses a misunderstanding that many people have, **“Question: It is the general practice that religions take the names of their prophets, yet al-Islaam differs with this. So what is the meaning of the word ‘Islaam’?”** The Permanent Council For Scholastic Research in the land of the two holy cities of Islaam, answered as follows,<sup>[2]</sup>

*“Al-Islaam, is the surrender to Allaah by directing all forms of worship to Him alone, and submitting to him through obedience to what He has commanded us to do, and disassociation from all forms of joining others along with Allaah in worship along with those who practice this.*

*The Christians deviated from the revealed truth, and after this alteration they gave their religion the name of the Messiah, son of Maryam, may Allaah’s salutations be upon him. However this naming is incorrect, due to their falsely attributing their religion to the prophet originally sent to them. Therefore it should be said regarding the religion of Musa, ‘Isaa, and Muhammad, may Allaah’s praise and salutations be upon them all, as mentioned, that “Islaam was the religion of such and such prophet.”. And the success is from Allaah.*

*May the praise and salutations of Allaah be upon our Prophet Muhammad, his household, and his Companions.*

*Permanent Council For Scholastic Research and Issuing of Islamic Rulings*

*Head of Council- ‘Abdul-‘Azeez Ibn ‘Abdullah Ibn Baaz,*

*Vice Head- ‘Abdul-‘Azeez Aal-Sheikh,*

*Member- Saaleh al-Fauzaan,*

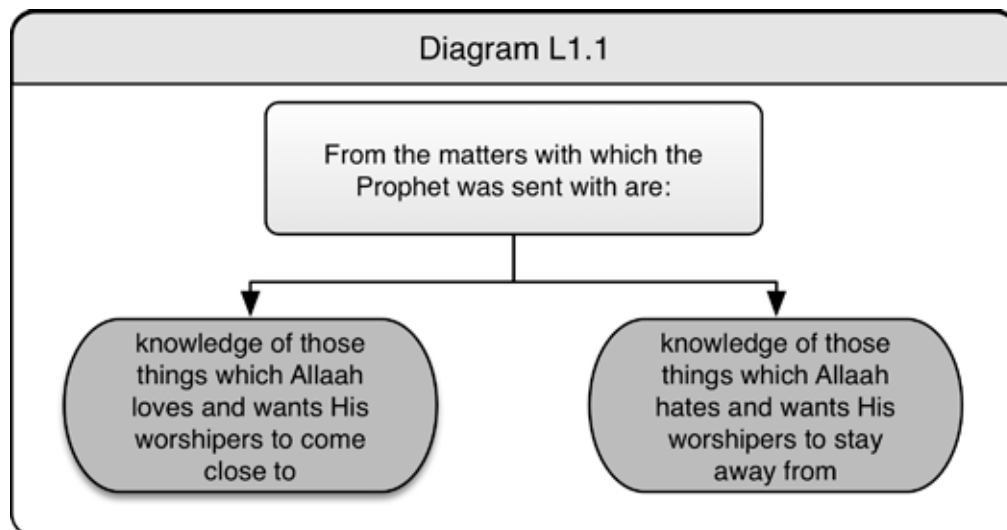
*Member, Bakr Abu Zayd”*

A brief accurate overview of its essential unchanging meaning, can be found in just a few of the comprehensive descriptions or explanations taken from among many such statements of the guided scholars who followed closely in the footsteps of the first Muslims.

[2] Rulings of the Permanent Council, Vol. 2 page 39

Additionally, Sheikh ‘Abdul-‘Azeez Ibn ‘Abdullah Ibn Baaz, may Allaah have mercy upon him, mentioned regarding the universal nature of Islaam,<sup>[3]</sup>

*“The religion of Islaam is the religion of the first and the last of the prophets and messengers, and Allaah the Most High says, ﴿ And whoever seeks a religion other than Islaam, it will never be accepted of him, and in the Hereafter he will be one of the losers.﴾—(Surah Aal-‘Imraan: 85). This applied to every time and place. Such that Ibraaheem, Yaqoob, Asbaat, Musaa, ‘Isaa and his Disciples, every one of them followed the religion of Islaam. With the term Islaam always carrying the meaning of worshiping Allaah alone without any partners.”*



Sheikh al-Islaam Ibn Taymeeyah, may Allaah have mercy upon him, stated,<sup>[4]</sup>

*“The religion of Islaam is following whatever Allaah sent His Messenger with from the different types of beloved matters and acts, and distancing oneself from whatever is hated by Allaah and the Messenger from matters of innovation in the religion, various type of misguidance, and all forms of prohibited matters.”*

He also stated,<sup>[5]</sup>

*“The word Islaam is all inclusive of every act and type of obedience that a worshipper submits to Allaah through, from faith in Allaah, affirmation of correct beliefs, and all obligatory matters...”*

This clear meaning and understanding or definition of Islaam from Ibn Taymeeyah, which he received from the fundamental sources of the religion and from the works of the people of knowledge who preceded him, has been preserved in each and every century by the guided scholars coming after him. For this reason, we also see this meaning reflected in the statements of the guiding scholars of our present century who have spoken on the same subject, seven centuries after he wrote those words.

[3] Al-Furqaan Bayn al-Awleeyaa’ ar-Rahman wa Awleeyaa’ As-Shaytaan: page 197

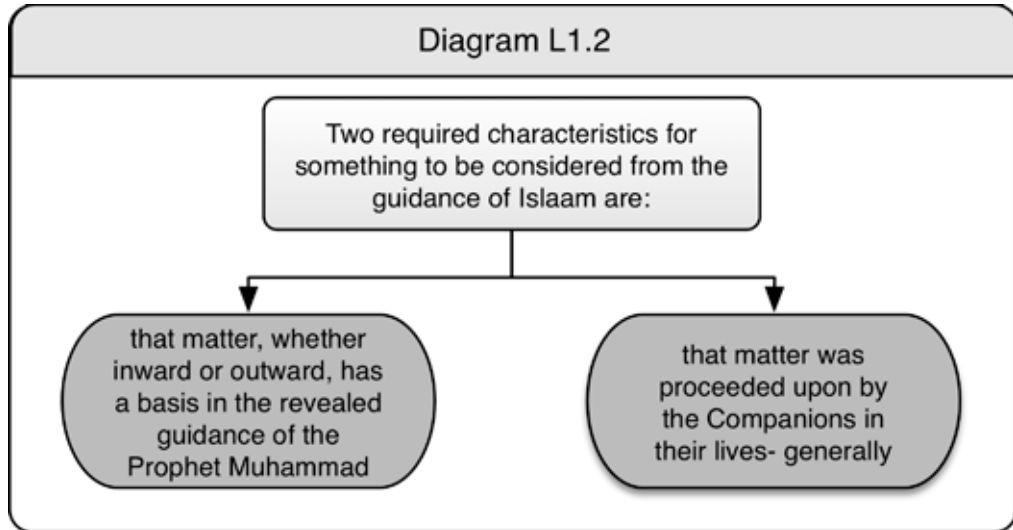
[4] Majmou’ al-Fataawa: vol. 27, page 63

[5] Majmou’ al-Fataawa: vol. 7, page 157



Sheikh al-'Utheimeen, may Allaah have mercy upon him, has stated,<sup>[6]</sup>

*“Islaam, is submission to Allaah alone through obeying him by undertaking what He has commanded and turning away from what he was prohibited in every time and age, and in every location and place.”*



He also explained both the general meaning and the specific meaning of Islaam,<sup>[7]</sup>

*“Islaam in the overall general meaning is: The worship of Allaah, the Most High according to whatever He has legislated from forms of worship that His messengers came with, since the time Allaah first sent messengers until the establishment of the Day of Judgement. So this includes what Nuh, may Allaah’s praise and salutations be upon him, came with of the truth and guidance, and what Musaa came with, and what ‘Isaa came with, and it includes what Ibraaheem came with, may Allaah’s praise and salutations be upon him, as he was the leader of all those who worship Allaah alone upon the original pure religion just as Allaah, the Blessed and the Most High, has mentioned in several verses. Those verses which indicate that the previous systems of revealed law were all considered submission in Islaam to Allaah, the Blessed and the Most High.*

*Islaam has a specific meaning, after the time of the sending of the Prophet, may Allaah’s praise and salutations be upon him, which specifically means that distinct guidance with which Muhammad, may Allaah’s praise and salutations be upon him, was sent. Because that guidance with which he was sent abrogates all the previous systems of revealed law. Such that, after his coming, whoever then follows him becomes a Muslim or upon Islaam while whoever opposes him is not a Muslim and not upon Islaam; because he has not submitted himself to Allaah, but rather has only submitted himself to his desires.*

[6] Taqreeb al-Tadrumeeyah by Sheikh Al-'Utheimeen: page 121

[7] Majmou' Al-Fatawaa Sheikh al-'Utheimeen. vol 1 page 21

*Therefore the people from the tribe of Banee 'Israa'el were Muslims or upon Islaam in the time of Musaa upon him be Allaah's praise and salutations, and the followers of 'Isaa were Muslims or upon Islaam in the time of 'Isaa upon him be Allaah's praise and salutations. But after the sending of Muhammad, may Allaah's praise and salutations be upon him, and they choose to disbelieve in him, then they, in their rejection, are not considered Muslims or upon Islaam.*

*For this reason it is not permissible for any Muslim to believe that the present religions of the Jews or the Christians which they worship by today are correct religions accepted by Allaah which are considered equal to Islaam. No, the one who believes this is a disbeliever who has in fact left the religion of Islaam. Because Allaah, the Most Glorified and the Most Exalted, says, ﴿ **Truly, the religion with Allaah is Islaam.** ﴾-(Surah Aal-'Imraan: 19) And He says, ﴿ **And whoever seeks a religion other than Islaam, it will never be accepted of him...** ﴾-(Surah Aal-'Imraan: 85)*

*This Islaam which Allaah is indicating in these verses is that Islaam which Allaah favored and bestowed upon Muhammad, may Allaah's praise and salutations be upon him, and His favoring him with this is seen in His statement. ﴿ **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)*

*This is an explicit text indicating that no other religious nation other than the followers of Muhammad, may Allaah's praise and salutations be upon him, after the time of his being sent by Allaah, are upon true submission to Allaah except through the Islaam he was sent with. Therefore whatever other way someone worships Allaah by will never be accepted from him, nor benefit him on the Day of Judgement. Additionally, it is not permissible to consider such religions as something acceptable to Allaah. Due to this we see the significant error of the one who describes the Christians and Jews and "brothers to us" or states that their present day religions is in fact acceptable to Allaah, as we have previously mentioned.*

*Therefore we say, Islaam is the worshiping of Allaah the Most Perfect and the Most High according to what He Himself has legislated, which includes outward and inward submission, and encompasses the entire religion, beliefs, actions, and statements."*

Our esteemed sheikh and father Sheikh 'Abdul-Muhsin al-'Abbaad, may Allaah preserve him, also clarified this important distinction about the specific meaning of Islaam,<sup>[8]</sup>

[8] Sheikh 'Abdul-Muhsin 'al-Abaad as recorded on the 5 day of Jumada ath-Thaane, 1431

**Question: The question states that we have come across the following statement, “The foundation of what are known as heavenly “ religions” is a single foundation, and a Muslim believes in all of the messengers who were sent, without discriminating or denying any one of them. As the one who denies the message of any of those messengers leaves the boundaries of Islaam. This is from those matters which facilitate the establishment of a broad foundation for our coming together and working with believers of other religions upon higher better levels of cooperations and partnership in serving human society in general without having a required connection to distinctions in fundamental beliefs and separate independent perspective and ways of thinking.”**

*“The first part of what was stated is excellent and the last part is dangerously corrupt. The beginning of that statement is upon goodness and the latter part of it upon evil. By this I mean that acknowledgement that the message of the prophets is only a single religion, and that they all called to the worship of Allaah alone, and that it is obligatory to believe in each and every one of them, and that the rejection of one of them is in fact disbelief in all of them- this is all a statement of truth. But as for that statement within which asserted the conjunction and coming together of all the religions after the sending of our Prophet Muhammad, may Allaah’s praise and salutations be upon him, then there is not true religion other than the religion of Islaam.*

*Similarly it is not permissible to believe that there is presently any existing religion that is followed by other than the Muslim religion that is the truth. Rather, the previously revealed systems of law were all abrogated by the sending of the final messenger, may Allaah’s praise and salutations be upon him, just as he himself stated, may Allaah’s praise and salutations be upon him, {By the one who holds my soul in his hand, there is no one who hears of me from this nation of people I invite, whether he is a Jew or a Christian who then dies, without believing in what I have been sent with except that they are then from the people of Hellfire.} And he said, {If Musaa was alive, he would have no choice except to follow me.}....*

*. ... as for the one who says that after the sending of final Messenger, may Allaah’s praise and salutations be upon him, all the various religions are true and considered to be upon the truth, and that there is not difference between them- then this is the most false assertion and the most shameful of claims.”*

Imaam as-Sa’dée, may Allaah have mercy upon him, specifically addressed the misconception that some people have that Allaah Himself sent down different religions, clarifying that the differences in the general expression of Islaam found among the different nations through human history, does not mean that these were different religions, but rather, all in fact, Islaam generally,<sup>[9]</sup>

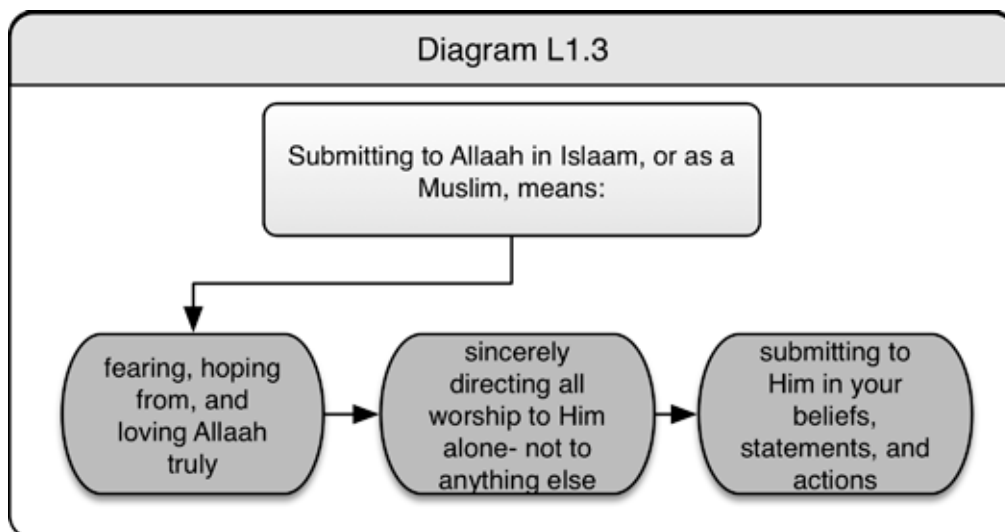
[9] Tayseer al-Kareem ar-Rahman fee Tafseer Kalaam al-Manaan’ of Imaam as-Sa’dée, page 216

*“Allaah said, ﴿To each among you, We have prescribed a law and a clear way. If Allaah willed, He would have made you one nation, but that He may test you in what He has given you; so compete in good deeds. The return of all of you is to Allaah; then He will inform you about that in which you used to differ.﴾- (Surah al-Maa'idah: 48)*

*“To each among you,” meaning to each previous nation We have established for them “a law and a clear way” meaning a prescribed path and an established practice. This outward expression of the the religion of Islaam differed between the different previous nation. These are the matters which changed according to what was suitable for those previous different times and situations, yet all of these differences are due to what was just and suitable at the time it was legislated.*

*But the major fundamentals which were based upon guiding wisdom achieving the overall well being of the people in every age, then these did not change or differ between nations, and were found to be found within what was legislated in every set of revealed laws given to the people. ﴿And had Allaah willed, He could have made you (all) one nation ﴾-(Surah an-Nahl: 93) meaning all following a single set of revealed laws, without the earlier or later nations differing in this.﴿...that (He) may test you in what He has given you...﴾-(Surah al-Maa'idah: 48) meaning that He is testing all of you to see what you chose to do.*

*Every nation is being tested according to what He requires and according to His wisdom, and He has given each of them what was suitable for it. Such that there is competition between the different nations with each nation wishing to be exceed the other nations. For this reason He says, ﴿...so strive as in a race in good deeds. ﴾-(Surah al-Maa'idah: 48) Hasten towards them and perfect them. As doing good deeds is completed in performing every obligatory and recommended act from the right of Allaah, and the rights of his worshippers.”*



Imaam as-Sa'dee, may Allaah have mercy upon him, said,<sup>[10]</sup>

*“Allaah, the Most High informs us, ﴿ Truly, the religion with Allaah...﴾-(Surah Aal-‘Imraan: 19) meaning the religion which there is in truth no other religion with Allaah other than it, and which there is no religion acceptable to Him other than it- is - ﴿...Islaam﴾-(Surah Aal-‘Imraan: 19). It is to submit to Allaah alone, inwardly and outwardly according to what He ordered and legislated of guidance upon the tongues of His different messengers. Allaah, the Most High, said, ﴿ And whoever seeks a religion other than Islaam, it will never be accepted of him, and in the Hereafter he will be one of the losers.﴾-(Surah Aal-‘Imraan: 85)”*

In summary and conclusion the eminent scholar Sheikh ‘Abdul-‘Azeez Ibn Baaz, may Allaah have mercy upon him, said,<sup>[11]</sup>

*“This religion is named Islaam due to what it encompasses of submission to Allaah, subservience to Him, humbly worshiping Him, complying to Him in obedience. It is worshipping Him alone and making the religion solely for His sake alone, submitting to Him, Most High and Exalted. As you submit your face to Allaah, and sincerely directly your worship towards Him alone, and direct your heart towards Allaah, in all secret and open matters, in what and who you fear, in what you hope for and from whom, meaning in your statements and actions, in every one of your affairs.”*

Likewise the guided scholars in our century affirmed the same reality. Sheikh al-Fauzaan, may Allaah have mercy upon him, explains this in further detail where he has stated,<sup>[12]</sup>

*“...Whereas the reality of Islaam is: submission to Allaah, and compliance to Him through acts of obedience and worship, and none of those efforts or acts can possibly benefit you if they do not originate from the light of the example of the Last Prophet. And every action not taken from that transmitted guidance which the Messenger of Allaah came with, and which his Companions proceed upon in their lives, can never truly be called Islaam, even if it is “officially declared” by some to be Islaam.*

*The guiding scholar upon the way of the first three generations Muhammad ‘Amaan al-Jaamee, may Allaah have mercy upon him, in his explanation of the work “Usul ath-Thalathah” defined Islaam as: “Is it submission to Allaah through directing all worship towards Him alone, compliance to Him through obedience, and freeing oneself from any associating others with Allaah as well as the people involved with that.”*

[10] Tayseer al-Kareem ar-Rahman fee Tafseer Kalaam al-Manaan’ of Imaam as-Sa'dee, page 964

[11] From a lecture delivered at a seminar held in the Central Masjid in Riyadh 3/7/1398

[12] ‘Eanaat Al-Mustafeed Bee Sharh Kitaab at-Tawheed by Sheikh Saaleh Fauzaan al-Fauzaan: page 208

*This is Islaam, compliance to His guidance while surrendering to Him, and worshipping the Most High alone. And the one who does not submit to Allaah is one who is acting pridefully or arrogantly, whereas the one who does in fact submit to Him but only along with also making associates besides him- is someone who falsely associates others along with Allaah. However the one who submits to Allaah alone in worship is a Muslim and true worshiper of Allaah alone. The Messenger of Allaah, may Allaah's praise and salutations be upon him, said, {...and inform them of what their duties are towards Allaah which Islaam commanded for them..} meaning explain to them the meaning of Islaam, explaining and clarifying to them what is obligatory upon them from the rights of Allaah, the Most High from the obligatory ritual prayer, the obligatory charity, the obligatory fasting, and obligation of Hajj, and other matters from the pillars of Islaam."*

Ibn al-Qayyim al-Jawzeeyah, said in discussion Allaah statement about the perfection of Islaam,<sup>[13]</sup>

*﴿ This day, I have perfected your religion for you...﴾-(Surah al-Maa'idah: 3) Contemplate how this religion which Allaah has chosen for the Muslims, is described as blessing and something which is perfect, a blessing which is has completed and consummated for them through its completion. This is a declaration and announcement that this religion has no deficiencies, no shortcomings, nor anything which escapes being found some aspect of its wisdom. Indeed it is perfect in its excellence and noble nature, and so its blessing is described with perfection and being ideal."*

[13] Miftaah Dar al-Sa'aadah page 302



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 1.2 MISCONCEPTION: WE CANNOT NOT JUDGE WHO IS MUSLIM!
 

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Some people may say, [We cannot judge who is Muslim, only Allaah knows what is in people's hearts.] This is a dangerously incorrect statement from several aspects, in relation to that is affirmed and authentic guidance from our beloved Prophet, may the praise and salutations of Allaah be upon him. There are several clear evidences found in the Qur'aan and Sunnah about this subject of considering some people Muslims and others people outside of Islaam, and leaving their inward and final state to Allaah. Many important evidences show that the Prophet, may the praise and salutations of Allaah be upon him, himself followed the guidance of the Qur'aan and openly judged people as Muslims or not Muslims, and taught his Companions to judge who should be publicly considered Muslims - according to every individual's outward pronouncements and statements and the guidelines of the Sharee'ah. Yet, for us as individuals, what is important in understanding the mistake in this false claim that we cannot know who is truly Muslim, is needing to understand for ourselves the nature of Islaam as found in revelation and our position in relation to that.

Is any effort that we, or anyone else, puts forward in our lives as our own understanding of Islaam sufficient, simply because of our good intention? Is our claim or verbal connection to Islaam enough for us? This first lesson showed that Islaam has a clear distinct meaning and evidenced definition based upon verses of the Qur'aan. So individually we must ask, how do we know that we ourselves stand as that Muslim that Allaah commanded us to be, upon that clear definition of Islaam found in the sources texts of Islaam? Once the definition of Islaam is clear and understood, each of us as individual Muslims must examine the fundamental assumptions and beliefs that he holds regarding the religion of Islaam to ensure it stands in accordance with that religion Allaah originally blessed us with sending down to the Final messenger and Prophet. Every sincere Muslim must ask themselves what do we personally understand about the Islaam that we attribute ourselves to.

Moreover, every Muslim must always remember that without exception, you individually will be questioned upon your death and tested upon your leaving this worldly life about what you held and accepted as being Islaam- as well as who or where you took that belief from. As will be seen in detail further along in the course, this questioning, and the results of that questioning, is in fact one of the important points of correct belief discussed by Imaam Ahmad in part of the text of 'Usul As-Sunnah', may Allaah have mercy upon him.

The state of the one who can sincerely and truly answer those questions after his death is made clear in an authentic narration found in Sunan Abu Dawud,

*{...Two angels will come to him, make him sit up and ask him: Who is your Lord? He will reply: My Lord is Allaah.*

*They will ask him: What is your religion? He will reply: My religion is Islaam.*

*They will ask him: What is your view about the man who was sent with a message to you? He will reply: He is the Messenger of Allaah.*

*They will ask: Who made you aware of this? He will reply: I read Allaah's Book, believed in it, and considered it true....}*

The same narration continues to make clear the state of the one who does not truly know his religion or what he claimed to follow:

*{...Two angels will come to him, make him sit up and ask him: Who is your Lord?*

*He will reply: Alas, alas! I do not know.*

*They will ask him: What is your religion? He will reply: Ah, ah! I do not know.*

*They will ask: Who was the man who was sent with a message to you?*

*He will reply: Alas, alas! I do not know...}* <sup>[14]</sup>

The esteemed guiding scholar Sheikh Muhammad Ibn Saaleh Al-'Utheimeen, may Allaah have mercy upon him commented upon this inevitable questioning saying, <sup>[15]</sup>

*"If we consider carefully the question of what is indicated by the words meaning- { Ah, ah! }, it is found that this indicates that the one responding partially remembers knowing something about this question and tries to recall it but is unable to bring it forward. And this case of where the individual who partially remembers knowing something but is unable to fully recall it- is worse and more frustrating than the case of the one who simply does not know it at all. Because if you are asked about something which you do not know - you simply say: 'I don't know' And this is a deficiency or something lacking without doubt, but it doesn't necessitate being regretful.*

*However if you are asked about a matter that you had some knowledge about it but then did not have the ability to bring it forward, that is what is truly a cause of regret and remorse. Because of this they will say { Ah, ah! } as they recall knowing something, but afterwards can only respond {...I do not know, but I heard the people saying something and so I said the same.}*

*Then this one is struck a blow with a sledge-hammer and he will scream such a scream that which will be heard by every aspect of creation between the east and the west, except for men and jinn, as if they were to hear it they would be shocked unconscious."*

[14] Authentic narration: Sunan Abu Dawood: no. 4755

[15] Sharh Hadeeth Jibra'eel Alayhe As-Salaam by Sheikh al-'Utheimeen

For this reason, as has been mentioned, we must each carefully consider- do we actually understand these fundamental issues and others related to these three questions about our religion correctly? Do each of us firmly understand the meaning and definition of Islaam which is found in the guidance of the Qur'aan and Sunnah? Or do we in fact have shortcomings in our understanding? Those shortcomings would harm our personal practice which is based upon that inward weak or incorrect understanding. This is also true about that understanding we convey to those whom we are responsible for educating upon Islaam from our children and family members. This hadeeth about our final questioning and its explanation from the scholars, show us the true danger -and one of the most significant consequences- of not truly understanding the basic fundamentals of this perfect religion we claim upon sound authentic knowledge.

01. Every human being is born upon the innate nature or fitrah which Allaah created them upon which is Islaam.
02. A child's innate nature can be changed and affected by the environment and individuals they interact with.
03. Each person is responsible and will be questioned about the beliefs and worship they chose to live and die upon.
04. The religion of Islaam is based upon revealed knowledge sent down by Allaah.
05. The meaning of Islaam is to worship Allaah alone with no partners or associates, and free and separate yourself from the worship of anything else besides Allaah and from the people engaged in that false worship.
06. There is no religion acceptable to Allaah other than Islaam which He chose for us and sent down to humanity.
07. There is no religion other than Islaam that enables humanity to be successful both in this passing life and our eternal life in the Hereafter.
08. The obligation to follow the guidance of Islaam continues until the Day of Judgement.
09. Every prophet and every messenger came with the same general religion of Islaam.
10. Every person who truthfully followed any prophet and their original revealed guidance, since the time of Aadam, was a Muslim.
11. The general meaning of word Islaam means submission to Allaah, through following the commands and prohibitions He has sent to humanity through His different prophets and messengers throughout human history.
12. The specific meaning of the word Islaam means submission to Allaah in the specific and distinct commands and prohibitions He has sent to humanity through His final prophet and messenger- Muhammad Ibn 'Abdullah.
13. Allaah sent the prophets and messenger to convey to humanity the religion of Islaam, and perfected it in what was sent down to the Prophet Muhammad.
14. The final guidance for humanity sent to the Prophet Muhammad abrogates all the other aspects of guidance sent to previous prophets and messengers and remains Allaah's guidance until the Day of Judgment.

15. The word Islaam means every type of act of obedience to Allaah, inwardly within one's heart and mind, and outwardly within one's statements and actions.
16. Islaam means directing your heart towards Allaah in all open and secret matters, such as your hope, fear, and religious love.
17. The religion of Islaam includes guidance about matters of good that Allaah loves and is pleased with, that a Muslim should understand and be aware of, in order to connect himself and come close to them in his beliefs, statements and practices.
18. The religion of Islaam includes guidance about matters of harm that Allaah hates and is displeased with, that a Muslims should understand and be aware of in order to separate himself and and stay far from them in his beliefs, statements and practices.
19. The religion of Islaam includes private matters and public matters.
20. The religion of Islaam is built upon the well-known five obligatory pillars.
21. Muslims are generally able to implement the guidance of Islaam anywhere on earth, in any place, and at any time in history.

#### SUPPLEMENTARY EXERCISES FOR POINTS OF BENEFITS (ADDITIONAL)

*[The following extra exercises are optional or can be completed at a later time. These instructions are not repeated again in the course book, only here in the very first lesson of the course, but apply to all fifteen lessons of the course]*

As part of your review for each lesson go through the lesson points of benefit one by one. As part of your review write the point number in the margin next to the original text which indicates it. Doing so shows that you are indicating that the discussion of this point can be found in that area of the text of the lesson. For example:

Point of benefit number 16 is : “*Islaam means directing your heart towards Allaah in all open and secret matters, such as you hope, fear, and religious love.*”

If we go back to the text we find that this is found on page 115 of the lesson where it says: “*...and direct your heart towards Allaah, in all secret and open matters, in what and who you fear, in what you hope for and from who, in your statements and actions, in every one of your affairs.*”

Therefore as part of your review you would write ‘**p16**’ in the margin next to the original text. This point has already been added as an example. Going through the points of benefit in this way will inshAllaah help strengthen your connection to the textual proof or scholarly discussion, and increase your recollection of the source and basis for the important points of the lesson taken from the scholars statements.

- Choose up to three of the listed points of benefit and identify their opposite (as closely as possible) and indicate any one individual or group that either fully or partially holds that false belief or misconception as a stated belief, in their practice, or in both.
- Choose up to three of the listed points of benefit and indicate one additional direct or indirect proof, or a related clarifying statement from a reliable scholar, for each point- other than what was mentioned in the lesson.

## 1.4 OVERVIEW OF EVIDENCES & EXPLANATIONS

*Overview of the different evidences and explanations  
directly referenced within this lesson.*

### *1. verses of the Noble Qur'aan:*

- ❖ ***“Am I not your Lord?” and they said, “Yes, You are”*** ﴿-(Surah al-A'raaf :172).
- ❖ ***And whoever seeks a religion other than Islaam, it will never be accepted of him, and in the Hereafter he will be one of the losers.*** ﴿-(Surah Aal-'Imraan: 85)
- ❖ ***Truly, the religion with Allaah is Islaam.*** ﴿-(Surah Aal-'Imraan: 19)
- ❖ ***This day, I have perfected your religion for you...*** ﴿-(Surah al-Maa'idah: 3)
- ❖ ***To each among you, We have prescribed a law and a clear way...*** ﴿-(Surah al-Maa'idah: 48)
- ❖ ***And had Allaah willed, He could have made you (all) one nation*** ﴿-(Surah an-Nahl: 93)

### *2. authentic hadeeth narrations of the Messenger of Allaah ﷺ :*

***{All human beings are born with fitrah, the nature (of Islaam). It is their parents who make them Jew, Christian or Zoroastrian.}*** (Saheeh al-Jaame'a' as-Sagheer)

***{Man is born with a perfectly sound nature (fitrah) just as a baby animal is born to its parents, fully formed without any defect to its ears, eyes or any other organ.}*** (Saheeh al-Bukhaaree)

***{I created my people faithful to none but Me; afterwards the devils came upon them and misled them. They forbade them what I had permitted, and commanded them to associate with Me ones I had never authorized.}*** (Saheeh Muslim)

***{...Two angels will come to him, make him sit up and ask him:...}*** (Sunan Abu Dawood)



3. *verified statements from the Messenger's Companions ﷺ:*

*(none in lesson)*

4. *statements from other scholars within the next two generations of the Salaf:*

*(none in lesson)*

5. *statements from scholars upon the Sunnah in other generations:*

- statement of Sheikh al-Islaam Ibn Taymeeyah
- statement of Ibn al-Qayyim al-Jawzeeyah

6. *statements from modern scholars upon the Sunnah in this age:*

- statement of Imaam as-Sa'dee
- statement of The Permanent Council For Scholastic Research
- statement of Sheikh 'Abdul-'Azeez Ibn 'Abdullah Ibn Baaz
- statement of Sheikh Muhammad Ibn Saaleh al-'Utheimeen
- statement of Sheikh 'Abdul-Muhsin al-'Abbaad
- statement of Sheikh Saaleh al-Fauzaan

*[The following extra exercises are optional or can be completed at a later time. These instructions are not repeated again in the course book, only here in the very first lesson of the course, but apply to all fifteen lessons of the course ]*

REFERENCE HIGHLIGHTING WITH COLORS- FIRST METHOD

As part of your optional review for each lesson, review the summary of various evidences and explanations at the end of each lesson, then using a four color high lighter pen set - go back through and mark the references as follows:

1. the <b>first color</b> :	for the references to the <i>Qur'aan and authentic narrations from the Sunnah</i>
2. the <b>second color</b>	for verified <i>statements from the Companions</i>
3. the <b>third color</b>	for <i>statements from the other scholars within the next two generations from the Salaf</i>
4. the <b>fourth color</b>	for <i>statements from the scholars of all centuries after these first three distinguished generations</i>

REFERENCE HIGHLIGHTING WITH LINES- ALTERNATIVE METHOD:

An alternative method is one used by some scholars in the past to overline. Use a regular pencil or you can use colored pencils if available, in a similar way, to mark the different types of references. In this way they will inshAllaah help strengthen your recall of textual proofs or scholarly discussions related to different subjects and principles of the course.

1. a <b>single solid overline</b>	(not underlining-rather overline the relevant words) for the <i>references to the Qur'aan and authentic narrations from the Sunnah</i>
2. a <b>single dashed overline</b>	for verified <i>statements from the Companions</i>
3. a <b>double solid overline</b>	for <i>statements from the other scholars within the next two generations from the Salaf</i>
4. a) use <b>brackets ( ) before and after</b> the reference along with b) <b>overlining only first two words and the last two words</b> for lengthy statements	for <i>statements from the scholars of all centuries after these first three distinguished generations - Or Any other way that the student finds useful personally</i>

## 1.5 LEVEL 1: TEST YOUR UNDERSTANDING:

## TRUE &amp; FALSE QUESTIONS

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

01. False beliefs taught by someone's family and society cannot corrupt the innate nature a Muslim is born upon. [T / F]
02. The religion of Islaam is the religion of the first and the last of the prophets and messengers. [T / F]
03. The word Islaam is all inclusive of every act and type of obedience that a worshipper submits to Allaah through. [T / F]

## FILL IN THE BLANK QUESTIONS

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

04. The overall general meaning of \_\_\_\_\_ is: the worship of Allaah according to the forms of worship He has \_\_\_\_\_ as found in the guidance from His \_\_\_\_\_ and messengers.
05. This religion is \_\_\_\_\_ Islaam due to what it encompasses of \_\_\_\_\_ to Allaah, subservience to Him, and \_\_\_\_\_ worshipping Him.
06. The \_\_\_\_\_ the Prophet Muhammad was sent with \_\_\_\_\_ all the previous systems of \_\_\_\_\_ law.

## 1.6 LEVEL 2: INTERACTIVE QUESTIONS &amp; 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 answer which is also correct.]*

07. Why do the scholars of Islaam say that any acts of ritual worship and obedience that people do today, but which are not found in the practice of the Prophet Muhammad nor from his noble Companions, cannot truly be called Islaam?
08. Give one possible valid reasons why Muslims believe that that Christians and Jews are not following Allaah's straight path even though they believe they are following the messages that were sent to them.
09. Give one possible valid explanation of how the evidenced definition of Islaam discussed in this lesson indicates that faith in Allaah cannot only be inward beliefs.



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## LESSON 5: The State Of The Muslim Ummah

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### LESSON - 05

*Sheikh al-Islaam Ibn Taymeeyah, may Allaah have mercy upon him, said:*

The root cause of shirk in polytheistic nations is that they do not possess any revealed book; on the other hand, the main reason for people to believe in one Lord, Allaah is that they have a revealed book.

This is because people need revelation in order to mold and perfect themselves according to their essential nature (fitrah). This is also the reason why Allaah launched mankind on the earth with a prophet. The Qur'aan says, ﴿ **Allaah taught Adam all the names** ﴾ (2:31). Therefore, those who deviated from the prophetic path fell into shirk.

Non-believers who do not have any Book are generally polytheists. Their shirk is primarily due to the fact that they have no faith in prophets, about whom Allaah says, ﴿ **We did send among every people a messenger (with the message): "Serve Allaah, and escape the evil."** ﴾ (16:36).

In the beginning human society was free from shirk. Adam and his children, who followed his religion believed in one Allaah, for they adhered to the prophetic teachings. Allaah has said, ﴿ **Mankind was but one nation, thereafter they differed** ﴾ (10:19). Between Adam and Noah ten generations passed; the religion of all of them was Islaam. When they moved away from the prophetic Sharee'ah they fell into shirk.

(Majmu'a al-Fatawaa 20: 105-107)

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### 5.0 The Connection Of This Lesson To The Previous Lesson:

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The previous lesson discussed and established the suitability of Islaam for every people in human history. It discussed several evidences from the Qur'aan and Sunnah, that clearly indicated that the final universal religion of Islaam was sent by Allaah for all of humanity, not simply a specific people or group, nor a specific country or region of the earth, nor for a specific time and period in human history after the Prophet was sent.

This lesson discusses the current state of the Muslim Ummah inwardly as well as in relation to other nations and religions. It addresses the weakness and distance of the Muslims from many aspects of the religion of Islaam, as well as providing a clear solution and plan to remedy the current situation of disunity and weakness, with the true remedy found within the guidance of Islaam itself. It also addresses some incorrect perceptions that some Muslims have about what is the greatest problem and the most significant challenge facing Muslims today, and provides them with an evidence-based evaluation of our condition which is founded in the guidance of the source texts of Islaam, not simply personal opinion or limited individual perceptions.

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### Questions That You Should Be Able To Answer After This Lesson:

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- What is a reason that many people are lacking in sound Sharee'ah knowledge?
- What is a reason some people are recommitting themselves to Islaam?
- What is the most significant challenge and problem facing Muslims?

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## 5.1 THE PRESENT IGNORANCE OF ISLAAM AND ITS EFFECTS

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The Imam Sheikh ‘Abdul-‘Azeez Ibn Baaz, may Allaah have mercy upon him, describes this present state of the Muslims as being characterized by their lacking in understanding of their own religion, and what has lead to this as follows, <sup>[1]</sup>

*We are in a time in which the overall state is one of much ignorance of the guidance of Islaam and a scarcity of knowledge. The people, except those individuals who Allaah has decreed for them otherwise, have turned themselves towards various areas of human knowledge and the study of matters connected to worldly affairs. Such that this orientation has caused a lacking and deficiency in their knowledge of Allaah and of His religion, as they have then become occupied with that which prevents them from gaining that knowledge.*

*The general state has become one in which the majority of studies and efforts of teaching are in areas related to worldly affairs. But as for achieving understanding in the religion, considering and contemplating Allaah’s Sharee’ah, reflecting upon His glorified state and the worship of Him alone, then the majority have turned away from this, and those who do occupy themselves with it today are the fewest of the few.”*

This is something that unfortunately many of us see daily today. Sheikh al-Albaanee, may Allaah have mercy upon him, stated, concerning this,<sup>[2]</sup>

*“It is from those realities that are not hidden from any of you, that the Muslims, in this age that we presently live in, find themselves to be in a pitiful condition. There is no doubt that this severe situation - which no one needs to have described to them because they are actually living it and experiencing it themselves- is worse than what befell the Muslims of every previous period or age. All of us are aware of the spreading of many types of wrongdoing and indecency within the Muslim world.*

*Correspondingly, at the same time we are aware of the small number of those individuals holding firmly to the words of truth, and following the Book of Allaah and the Sunnah; but as for the majority of people then they are just as was stated by the Lord of the worlds: ﴿...**But most of mankind know not.**﴾-(Surah al-Jaathiyah: 26 and others). And as He has said in another verse, ﴿...**And most of them believe not in Allaah except that they are those who attribute partners with Him .**﴾-(Surah Yusuf: 106)*

*The reality of the Muslim Ummah today is what the Messenger of Allaah, may Allaah’s praise and salutations be upon him and his household, spoke about long before we ourselves witnessed it; rather, long before even our grandfathers witnessed the events that they witnessed of splitting and divisions in the religion which have*

[1] From a lecture delivered at a seminar held in the Central Masjid in Riyadh 3/7/1398

[2] Naseehah Al-Imaam As-Sunnah Lil Islaah Wa’qe’a Al-Ummah by Iyad Ibn Muhammad: page 12



*occurred in opposition to the statement of the Lord of all the worlds: ﴿ And do not be from those who associate others with Allaah. Those who split up their religion, and became sects, each sect rejoicing in that which is with it. ﴾-(Surah Ar-Rum: 31-32). And as was mentioned by the Lord of all the worlds in another verse, ﴿ And verily, this is my Straight Path, so follow it, and follow not other paths, for they will separate you away from His Path. ﴾-(Surah al-An'am: 153)....”*

The present condition of the Muslims that every Muslim should individually acknowledge, with each of us doing what we can according to our ability to change it. Alhamdulillah, in part due to the conditions and trials facing Muslims all over the world, more and more Muslims are turning away from this state of ignorance, seeking, and striving to learn more about their religion as mentioned by Sheikh al-Utheimeen, may Allaah have mercy upon him,<sup>[3]</sup>

*“So these intelligent and discerning individuals see that which is commonly found amongst the people, or the majority of the people, from matters such as deterioration of morals, weakness in fulfilling agreements and contracts, and the general misuse of the intellect are all driving the people towards ruin. Then they realize and see that is necessary for humanity to have a clear reference with which it can be directed and guided by. So they are returning to Islaam, and this is something which it is hoped will bring about good, because these individuals have returned to Islaam based upon a conviction, study and insight.”*

Yet it is a very important fact that many Muslims are still unaware that our present reality of a current state of weakness, as well as the fact that every period of trial and hardship we encounter, was known by the Messenger of Allaah, may Allaah's praise and salutations be upon him. Meaning we do not face any unknown dangers or trials that Allaah has not enabled us to overcome with the perfect guidance of Islaam. Allaah gave him specific knowledge of what we would face as an Ummah and gave him the guidance and the remedy to enable his Ummah to remove themselves from those trials and states of illness which it would be afflicted by- for those whom He guides to use that remedy. However many Muslims do not recognize the state of illness and therefore see no need for any 'cure' or 'remedy' that the scholars call them towards, even though it comes directly from the advice of our Prophet! Sheikh Rabe'e Ibn Haadee, may Allaah preserve him, explained this,<sup>[4]</sup>

*“The Messenger, upon him be Allaah's praise and salutations, informed us regarding this low and degrading position which would in time characterize this Ummah, and at the same time he presented to us the cure for it, upon him be Allaah's praise and salutations. So it is clear; we have indeed fallen into a state of illness, sickness, and disgrace as has been mentioned, but who among us wishes for the actual cure to this? Indeed even if someone were to raise his voice towards some of the Muslims asking who wants to truly exit and leave this state of debasement, disgrace, and*

[3] Islamic Revival- Guidelines and Guidance, Page 221

[4] A Lighthouse of Knowledge From A Guardian of the Sunnah -Sheikh Rabe'e Ibn Haadee 'Umair al-Madkhalae: page 203

*sickness -they do not hear him nor do they turn their faces towards him earnestly. Rather, with true sorrow we see that they actually seek to oppose him!"*

This failure to see the problem as well as the required cure is partially due to that lack of knowledge mentioned previously by Sheikh Ibn Baaz, may Allaah have mercy upon, him, and he also insightfully explains specifically why some from the Muslims refuse any remedy:

*"The one with an illness, when he actually recognizes the illness as well as understanding the cure, then he is best capable of beginning to utilize the cure and free himself from that illness, as it is natural for the intelligent person who prefers life and freedom from illness to give importance to recognizing the illness and knowing its cure.*

*However, some of the people have been overtaken by the disease and overwhelmed by it until they become numbingly satisfied with it, and pleased with it, until both their perception and awareness have died. Thus, they do not pay attention to the one who explains to them the needed remedy, as the illness itself has become normal and natural to them. They are comfortable and content to remain in a corrupted state of mind, having a weak perception, along with the domination of their desires over them- over their intellects, hearts, and conduct. This has happened to the majority of people in relation to the illness and deficiency in their practice of the religion and the cure for it... Indeed, the causes for the weakness of the Muslims and their present inferior position have been explained by the scholars, the people of intelligence, and the leaders possessing true insight into and knowledge of the nations in this age and the periods preceding it. In addition, they have clarified the means to the effective remedy, its good results and desired outcome, if the remedy is indeed properly used."*<sup>[5]</sup>

Our scholars have explained that this essential failure to distinguish between what is truly Islaam and what is not Islaam, to understand our revealed religion and our overall affairs properly is in fact the most significant challenge facing us. Sheikh al-Albaanee, may Allaah have mercy upon him, said,

*"The most dangerous and significant affliction of the Muslim world- and some of them will denounce and reject what I am stating- the most significant affliction of the Muslim world today is more dangerous than the occupation by the Jews of the land of Palestine! The most significant affliction of the Muslim world today is that they have gone astray from the straight path of Islaam. They do not understand Islaam properly such that they would be able to realize contentment and success in both this world and the next world of the Hereafter.*

[5] Majmua' Fatawaa wa Maqaalaat Mutanawa'ah of Sheikh Ibn Baaz, vol. 5, page 105

*And if some Muslims were to truly live upon Islaam in circumstances in which they are humiliated and oppressed and under the persecution of disbelievers and those who associate others with Allaah in worship- such that those Muslims were even killed or crucified, and die; there is absolutely no doubt that they die as those who are blessed and fortunate, even if they lived in this world as those who were persecuted and oppressed. But as for that Muslim who lives comfortably in this world yet is distant from even understanding Islaam as Allaah, the Most High and the Most Exalted, and His Messenger intended, then when he dies it is an unfortunate wretched death, even if he lived well materially and was outwardly successful. Therefore, may Allaah bless you, the remedy is to return to Allaah! The cure is to return to Allaah! And returning to Allaah means: understanding what Allaah said and what the Messenger of Allaah said, and then proceeding to act upon what Allaah said and what the Messenger of Allaah said.”<sup>[6]</sup>*

### Diagram L5.1

#### The Most Significant Problem facing the Muslims IS NOT:

- the occupation of Palestine
- the temporary oppression of Muslims by their enemies
  - the military wars waged within Muslims lands in which they, their families, & their wealth are harmed
  - lack of economic opportunities & material poverty

#### RATHER IT IS:

(Varying degrees of) failure to understand and practice Islaam in the way which Allaah intended - as these two ensure our success individually & collectively in this world & the next

[6] Transcribed lecture from within the book 'Our Painful Reality': page 34

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## 5.2 THE ROAD MAP OF OUR SCHOLARS TO IMPROVE AND RECTIFY OUR CONDITION

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In concluding this lesson we bring a summary of the path to true rectification and the improvement of our condition, as eloquently explained by Sheikh Muhammad ‘Amaan al-Jaamee, may Allaah have mercy upon him,

*“Therefore, as I see it or as I propose, it is required in order that we rectify our overall position and correct our misunderstandings, and there is no way forward for us except this single path -according to my understanding, that being education and cultivation upon Islaam, and that alone. Education and cultivation of our youth, with a true Islamic education which is free and far away from the way of ignorance of the true guidance of Islaam- from every direction and in every aspect and reflection of it. An education that is proceeding by comprehensive preparation and planning with every possible precision until it is possible that we are able to produce a new perceptive knowledgeable generation which was raised upon an understanding of Islaam that is a correct and authentic and their concept of life of a Muslim, such that they have a renewed corrected understanding of what is clearly around us of living in ignorance of the guidance of Islaam.*

*In order to cure our problems and rectify our deteriorated position we need a new generation who believes in the entirety of the guidance of the Book of Allaah, and has a correct conception of Islaam as a integrated whole not merely some aspects or areas to be selected, who then as a generation for the sake of Allaah, takes this understanding and works with it and upon it earnestly, diligently, truthfully, and sincerely, not fearing the blame of the blamers or the opposition of the ones who often stand in opposition to the true guidance of Islaam, because they, as a generation, are upon the true path and straight road.*

*However, success in this type of undertaking and endeavor will not be accomplished between the end of this day and the middle of the next. No, it requires from us a long period necessary to necessarily consider, prepare and plan matters. As such, it is necessary that we have tremendous and admirable patience. Because the presently found state of deviation from the guidance of Islaam seen among us clearly is very extensive. Therefore it is necessary that there be a period of painstaking persistence towards rectification similar in length or even longer than that period during which this state of deterioration came about. And this significant endeavor must be undertaken under the supervision of knowledgeable informed and experienced scholastic authorities and those who intellectually have a strong understanding of the knowledge of Islaam.”* [7]

This course is intended to help each sincere student stand with those sincere Muslims in every country of Allaah’s earth who strive to take their religion from the correct sources and acknowledged scholars; in both understanding and action.

[7] Tasheeh Al-Mafaahem fee Jawaaneeb Min Al-‘Aqeedah- Sh. Muhammad ‘Amaan: pg.44-45

Diagram L5.2

***The Road to Success for the Muslim Ummah***

Recognize our overall deficiency in properly understanding & practicing some aspects of Islaam - by making an accurate assessment of ourselves in relation to the guidance found in the preserved source texts of Islaam: the Qur'an & authentic Sunnah -as understood by the first generations of Muslims

Turn away from other incorrect short-term limited solutions

Turn towards the people of strong knowledge of the Book and Sunnah, as well as cooperating upon goodness with other Muslims committed to working towards those same priorities. Undertaking this as the first Muslims had through everything the scholars advise us towards- wherever you are upon earth.

Undertake careful consideration, and detailed planning & preparation for long term education & cultivation of righteous actions upon beneficial knowledge under the direction and guidance of the different scholars who adhere to the Sunnah, without restriction to a single scholar or party.

**This leads to entering a long period of rectification which includes:**

Patiently correcting our general understanding of Islaam as a comprehensive whole taken from revealed knowledge, and not something restricted to selected parts, focuses, or certain aspects.

Patiently striving in educational efforts individually & collectively to learn the priorities and practices of Islaam in every area of life upon the correct understanding of the first three generations of Islaam and those Muslims who have always followed that 'believer's way' in every age and century including in our modern age.

Not concerning oneself with the blame of the blamers or detractors - if you are sincerely & correctly proceeding upon the straight path which the steadfast reliable scholars have shown us that the Book & the Sunnah directs us towards, and which the Companions followed.

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### 5.3 MISCONCEPTION: MUSLIMS MUST UNITE UNDER “ISLAAM” HOWEVER IT’S UNDERSTOOD

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Some people say *‘All that is required today is that Muslims unite together under the banner of Islaam! Not spend years studying side issues brother!’* This claim is one of the many claims, statements, and ideas that are common among the Muslims today. Three common false ideas which are related are:

1. All Muslim need to unite upon is the banner of Islaam of all who claim Islaam. By this meaning the idea that general unity is the key to success, regardless of how little the various claimants actually agree upon. Those who assert this call, falsely believe this is of benefit even when many people have little or no actual affirmation of Islaam’s beliefs from its source texts. This includes those who are not Muslim by belief or practice but claim to be “Muslim” by cultural birth or nationality.
2. In seeking unity we must unite with everyone who claims and asserts that they are Muslims or some consider them Muslim, even if they wrongly conceive of what Islaam and its core beliefs are. This is regardless of whatever sect or group with false and destructive beliefs which contradict the source texts of Islaam that might be. An practical example of this dangerous misconception is its application to the adherent of the religion of the Druze who, among other false beliefs, believe in reincarnation of the soul after death into new bodies. This belief is similar to some Hindu and Buddhist beliefs, having no basis in the guidance of the Qur’aan.<sup>[8]</sup>
2. That calling people to adhere only to the single verified way which the Companions understood and practiced Islaam only causes division and more separation.

However it is important for the striving Muslim to understand that these assertions and others can only be recognized as correct or incorrect through the examinations and explanations of the scholars of the Sunnah. Sheikh Saaleh al-Fauzaan, may Allaah preserve him, when asked about those guidelines of our Sharee’ah that enable us to hold on to Islaam properly stated:

*“...that an individual always refers back to the people of knowledge and insight in the religion; learning from them and seeking their assessment and opinion regarding ideas and concepts he may have wandering in his mind which may eventually lead to some harm.”<sup>[9]</sup>*

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[8] It is affirmed historically that the authorities of the University of al-Azhaar in 1959 issued a ruling rejecting the position of those who didn’t consider the Druze Muslims due to their false beliefs which as completely foreign to Islaam (such as reincarnation). The authorities at al-Azhaar falsely affirmed and asserted that that they be considered Muslims regardless. This incorrect position was reaffirmed by this well-known university again explicitly in 1983 through statements issued by the al-Azhaar council for issuing ruling.

[9] Beneficial Answers to Questions on New Methodologies’: Page 243



In an effort to implement this we will look at how our scholars view these three mentioned concepts. Sheikh al-Albaanee, may Allaah have mercy upon him addressed the first misconception and mistaken perspective,

*“...It has been said, “We should be satisfied today with simply uniting the Muslims under the statement “La ilaha ila Allaah” And if it is asked, “Even if they have a incorrect understanding of what this means?” They replied, “Even then...”*

*So I say, “This dialogue is an example for us of the dangerous reality present and occurring among many of the callers to Islaam among the Muslims today and their passive and neglectful perspective and position toward the many divisions found among the Muslims in the very understanding of their own religion. They call everyone who associates themselves with them, meaning upon their own way, towards their own thoughts and ideas rather than them bringing the people towards the true religion upon knowledge and proofs from both the Book of Allaah and the Sunnah and correcting the mistakes found among the people.” [10]*

Sheikh al-Albaanee explains in another place that he was present and was in fact the one who questioned the “caller” making this mistaken assertion,

*“...I waited until he had finished, and then I said, “Professor, from what I have heard from you, you consider it sufficient that we be satisfied with uniting upon the saying of the statement “La ilaha ila Allaah” even if this statement is not understood?” He replied, “Yes, even without it being understood.” Can you imagine this! And this is the leader of an “Islamic” group! Yet I have come to realize that all these groups in fact live and exist upon this false principle. Meaning that is enough for the common Muslims to say “La ilaha ila Allaah” even if they do not even understand the meaning of this testimony or what this excellent statement requires of disbelief in all objects of false worship.” [11]*

He also indicated why we must give priority to distinguishing authentic knowledge,

*“...As such it is required that we give significant importance to the aspect of authentic knowledge of Islaam and to clarifying what is truly considered to be something from these two mentioned fundamental sources, The Qur’aan and the Sunnah, from what has falsely entered into the Muslims’ understanding of them. So that it is possible that they remove and purify their understanding of Islaam from the various different concepts, ideas, and beliefs which have spread by means of these numerous groups and sects all whom attribute themselves to and claim Islaam.” [12]*

Sheikh Saaleh al-Fauzaan clarified the second misconception that calling to understand Islaam according to its sources, evidences, and proofs held by the first generations of Muslims cause problems and divisions between us as Muslims, **“Esteemed sheikh, from the callers are those who say, “The methodology of the**

[10] Mukhtasir Al-Ulu Lil Alaa Al-Ghafar page 57-58

[11] Silsilat Al-Huda wa An-Nur tape. 424

[12] Mukhtasir Al-Ulu Lil Alaa Al-Ghafar page 57-58



***first generations is what causes division between the people, in that it divides and labels the Muslims into various categories and groups, and speaks against those people who are callers to good and rectification of the people.” What is your view of this statement, noble sheikh?***

*Answer: The callers that say this are callers to misguidance, those that say this are in fact callers to misguidance. They are not callers to Allaah, the Most High the Most Exalted. Yes, those who speak in this way about the scholars of the Ummah, and the first generations of the Ummah from the Companions and Successors to the Companions, and say that their way divides the people, then this is lies and false accusations against the predecessors of this Ummah.”*<sup>[13]</sup>

That second misconception is closely related to the third misconception about which Sheikh al-Fauzaan was also asked, ***“It is from the principles of the people of the Sunnah to come together and work with the different sects and groups due to the need to facilitate matters, come together and bring about that which is an overall benefit for the Muslims?”***

*Answer: Coming together and working together is not permissible except upon the truth and upon the positions of the people of the Sunnah and the Jamaa’ah. As for the one who opposes that they you do not draw close and cooperate with him except within worldly matters. Such matters of the worldly affairs like buying and selling, renting, and matter similar to this. There is no harm in this. But as for us drawing close and cooperating with him in religious matters while he differs with us in fundamental beliefs, then no. If this difference was only in those secondary matters which are considered within the realm of legitimate independent juristic rulings and views, then there is no harm. But if the difference is in the area of fundamental beliefs then there is no coming close and cooperating between us and them. Yet there is nothing preventing us deal with them in those other areas which are Allaah the Most High, the Most Exalted has made permissible generally.”*<sup>[14]</sup>

Sheikh al-Fauzaan was also asked, ***“Some of the Islamic callers call to coming together with the people of innovation in the religion such as the sect of the ‘Rafidbah, the Sufees, and others for the sake of uniting the Muslim Ummah and not being divided in the face of our enemies from the Christians and Jews. What is the ruling on us undertaking this?”***

*Answer: The Muslim Ummah cannot be truly united except upon the truth which united the Companions of the Messenger of Allaah, may the praise and salutations of Allaah be upon him, and those who came after and followed them. This is what will unite the latter part of this Muslim Ummah. Imaam Maalik, may Allaah have mercy upon them, “The latter part of the Ummah will not be rectified and set aright except by that which rectified and set aright the first part of this*

[13] Sheikh al-Fauzaan from a lecture entitled “The Fundamentals Upon Which the People of the Sunnah and the Jamaa’ah Stand”

[14] Sheikh al-Fauzaan from a lecture entitled “The Fundamentals Upon Which the People of the Sunnah and the Jamaa’ah Stand”

*Ummah.” So nothing will unite this Ummah except sound fundamental beliefs, the correct methodology, and proceeding properly upon that way which they follow. As for successfully uniting while their fundamental beliefs differ and disagree, then this will never happen. It will never happen that they truly unite while among themselves their fundamental beliefs differ and conflict with each other.”<sup>[15]</sup>*

He, may Allaah preserve him, summarizes the importance of returning back to see how the first Muslims lived Islaam, rectifying themselves and those around them in the following statement:

*“From these guidelines is that a person should strive in gaining and increasing in knowledge by sitting with the people of knowledge and listening to their views, by reading the books of our righteous predecessors, and by reading the biographies of the scholars and the those who corrected and rectified the affairs of this Ummah. How did they rectify matters? How did they encourage and remind the people? How did they enjoin the good and prevent wrong doing? How did they judge and weigh matters?*

*All of this is recorded in their biographies and life histories, as well as in the narrations and historical accounts of those who came before us of the people of goodness, the people of uprightness and truthfulness. Allaah, the Most Exalted, says, ﴿ **Indeed in their stories, there is a lesson for men of understanding.** ﴾-(Surah Yusuf: 111)*

*Consider that the Muslim individual is but one person from within the Muslim Ummah; however, the Muslim Ummah is every Muslim from the emergence of Islaam until the establishment of the Hour of Judgment. This is the entire Ummah. So the Muslim must refer to our righteous predecessors from the first generations and their narrations and accounts of their circumstances in order to see how they rectified their affairs, and see their guidance in such matters, so that he follows and proceeds upon their path and example. Do not turn towards the statement of those who are hasty, or the ignorant assertions of those individuals who lack sound judgment who incite and merely stir up the people heedlessly.*

*Today, many writings, lectures, and articles stem from ignorance of the Sharee’ah issues and only inflame the people’s emotions. They direct and encourage the people towards matters which neither Allaah nor His Messenger, may Allaah’s praise and salutations be upon him, commanded them. Even if this originates from a good or sincere intention, what is given true consideration of worth and significance is that which actually stands as correct and true; with the truth always being that which agrees with the Book of Allaah and the Sunnah, as understood by the first generations of Muslims.”*

And the success is from Allaah.

[15] Sheikh al-Fauzaan from a lecture entitled “The Fundamentals Upon Which the People of the Sunnah and the Jamaa’ah Stand

#### 5.4 POINTS OF BENEFIT

## LESSON - 05

01. The result of moving away by degrees from the guidance Allaah sent with the prophets and messengers is moving by degrees towards the serious danger and sin of associating others with Allaah and towards misguidance generally.
02. The current age is characterized by many Muslims having a lack of sound detailed evidenced knowledge of Islaam.
03. There are relatively few Muslims giving significant attention to the study and learning of authentic knowledge of Islaam.
04. Many Muslims have concentrated and focused on the study of areas of learning related to material and financial success leading to a lack of authentic evidenced knowledge about Allaah and understanding of His straight path.
05. The misuse of the intellect has led people further astray in the modern age, towards forms of misguidance.
06. The general overall state of the Muslims today is one of weakness and many deficiencies in the practice of Islaam within Muslim societies.
07. Many Muslims follow many different cultural or an inherited understandings of Islaam, according to their country or region, which is correct in some areas and matters but lacking in others.
08. Comparatively there are fewer Muslims striving to directly follow the direct evidenced guidance of the Qur'aan and authentic Sunnah of Islaam.
09. In the current age there has occurred a significant decrease and deterioration of correct moral values in established social practices among Muslims and non-Muslims.
10. Some Muslims recognize the deficiencies and weaknesses that are found among the Muslim Ummah. Others do not recognize them as they have become accustomed and blind to them.
11. Many Muslims are struggling and striving to return to a correct understanding and practice of Islaam.
12. Many Muslims seek solutions and attempt to undertake different remedies from different sources to cure the ills and current negative state of the Muslims.

13. The scholars have identified and outlined the specific course of treatment that will effectively treat the current negative state of the Muslim Ummah, as already stated in the revealed source texts.
14. One of the most dangerous afflictions found among Muslims is the failure to recognize the root and fundamental cause of their current general weakness and present negative condition.
15. One of the most dangerous traps found among Muslims is wrongly focusing upon and devoting themselves to a false and deficient path of treatment devised in an attempt to address our current weakness and negative condition.
16. The call to unite under a wide unclear banner of everything called and considered Islaam today is a false and deceptive call to misguidance which will not benefit Islaam and the Muslims, and in fact further weakens them.
17. The claim that calling people to understand and follow the methodology of the first Muslims causes division among Muslims is a false and deceptive call and a form of misguidance that prevents people from properly understanding and practicing Islaam.
18. Unity and cooperation of among the Muslims should be based upon acceptance of the specific evidenced guidance found in the revealed sources of Islaam of fundamental beliefs and the methodology of the Messenger of Allaah.
19. The true cure to effectively and actually address the various ills and negative condition of the Muslims in undoubtedly found within the religion of Islaam itself, not in other paths.
20. The true remedy to address the various ills and negative condition of the Muslims is to return to Allaah. Returning to Allaah means individually and collectively understanding what Allaah said and what the Messenger of Allaah said, and then proceeding to act upon what Allaah said and what the Messenger of Allaah said as much as possible.
21. The foundation of rectifying the current state of the Muslim Ummah begins with education upon authentic evidenced knowledge from the sources of Islaam.
22. The rectification and efforts to strengthen and fully practice Islaam can only be properly realized through the guidance of knowledgeable, informed, and experienced scholars who have a strong understanding of authentic knowledge of Islaam.

23. The biographies and life histories of the guided Muslims of the first three generations contain detailed comprehensive guidance of how they guided to success and corrected the affairs of this Muslim Ummah.
24. The period of time required for persistent efforts towards rectification among Muslim will be similar in length or even longer than that period during which this state of deterioration occurred.
25. A Muslim correctly raised upon the true concept of life as a Muslim and the straight path of Islaam will have a correct understanding of what is around him of people living in various degrees of ignorance of the guidance of Islaam.
26. The Muslim who commits themselves to learning and living Islaam diligently, truthfully, and sincerely, should not fear the blame of the blamers or the opposition of the ones who often stand in opposition to the true guidance of Islaam.
27. Living a life that is comfortable with material and financial success is not actually true success without also having properly learned and practiced Islaam along with this.
28. Living a life that is difficult with financial struggle or other hardships is not truly failure if you have properly learned and practicing Islaam despite this.
29. A full and complete commitment to Islaam is the only path to truly realize our personal and collective success in this world and in the next world of the Hereafter.

- Choose up to three of the listed points of benefit and identify their opposite (as closely as possible) and indicate any one individual or group that either fully or partially holds that false belief or misconception as a stated belief, in their practice, or in both.
- Choose up to three of the listed points of benefit and indicate one additional direct or indirect proof, or a related clarifying statement from a reliable scholar, for each point- other than what was mentioned in the lesson.

## 5.5 OVERVIEW OF EVIDENCES & EXPLANATIONS

*Overview of the different evidences and explanations  
directly referenced within this lesson.*

### *1. verses of the Noble Qur'aan:*

- ❖ *Allaah taught Adam all the names...* ﴿-(Surah al-Baqarah:31)
- ❖ *We did send among every people a messenger (with the message): “ Serve Allaah, and escape the evil.”* ﴿-(Surah an-Nahl: 36)
- ❖ *Mankind was but one nation, thereafter they differed* ﴿-(Surah Yoonus: 19)
- ❖ *...But most of mankind know not.* ﴿-(Surah al-Jaathiyah: 26)
- ❖ *...And most of them believe not in Allaah except that they are those who attribute partners with Him .* ﴿-(Surah Yusuf: 106)
- ❖ *And do not be from those who associate others with Allaah. Those who split up their religion, and became sects, each sect rejoicing in that which is with it.* ﴿-(Surah Ar-Rum: 31-32)
- ❖ *And verily, this is my Straight Path, so follow it, and follow not other paths, for they will separate you away from His Path.* ﴿-(Surah al-An'am: 153)
- ❖ *Indeed in their stories, there is a lesson for men of understanding.* ﴿-(Surah Yusuf: 111)

### *2. authentic hadeeth narrations of the Messenger of Allaah ﷺ :*

*(none in lesson)*

### *3. verified statements from the Messenger's Companions رضی اللہ عنہم :*

*(none in lesson)*

4. *statements from other scholars within the next two generations of the Salaf:*

*(none in lesson)*

5. *statements from scholars upon the Sunnah in other generations:*

*(none in lesson)*

6. *statements from modern scholars upon the Sunnah in this age:*

- statement of Sheikh ‘Abdul-‘Azeez Ibn Baaz
- statement of Sheikh Muhammad Naasirudeen al-Albaanee
- statement of Sheikh Muhammad Saaleh al-‘Utheimeen
- statement of Sheikh Rabee’a Ibn Haadee
- statement of Sheikh Muhammad ‘Amaan al-Jaamee
- statement of Sheikh Saaleh al-Fauzaan



## 5.6 LEVEL 1: TEST YOUR UNDERSTANDING:

### TRUE & FALSE QUESTIONS

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

01. Many Muslim have turned themselves towards various areas of human [T / F] knowledge, connected to worldly affairs, and neglected knowledge of Allaah and of His religion.
02. The current reality of the Muslim Ummah today is something the [T / F] Messenger of Allaah spoke about long before we ourselves witnessed it.
03. Some Muslims have been overtaken by the disease of deficiency [T / F] in their practice of the religion until both their perception and awareness have died.

### FILL IN THE BLANK QUESTIONS

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

04. Among the \_\_\_\_\_ of the people today we see the deterioration of \_\_\_\_\_ and the general misuse of the \_\_\_\_\_.
05. The \_\_\_\_\_ of Islaam have clarified the means to the effective \_\_\_\_\_ for the disease of the deficiency in our \_\_\_\_\_ and practice of the Islaam.
06. A Muslim who lives \_\_\_\_\_ in this world yet is distant from properly understanding and \_\_\_\_\_ Islaam as Allaah \_\_\_\_\_, dies an unfortunate wretched death.

## 5.7 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 answer which is also correct.]*

07. What is a problem that some Muslims wrongly believe is a significant issue Muslims should focus upon? What is one way in which their incorrect focus further harms the Muslims?
08. What is one mentioned obstacle or road block upon the path to education and cultivating the Muslims today upon Islaam? Give a practical example of how it might be avoided or confronted.
09. Explain one important factor making it challenging to properly educate and cultivate Muslims upon the original Islaam of the Prophet and His Companions.

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# SECTION 2: THE SOURCES OF GUIDANCE IN ISLAAM

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SECTION - 02



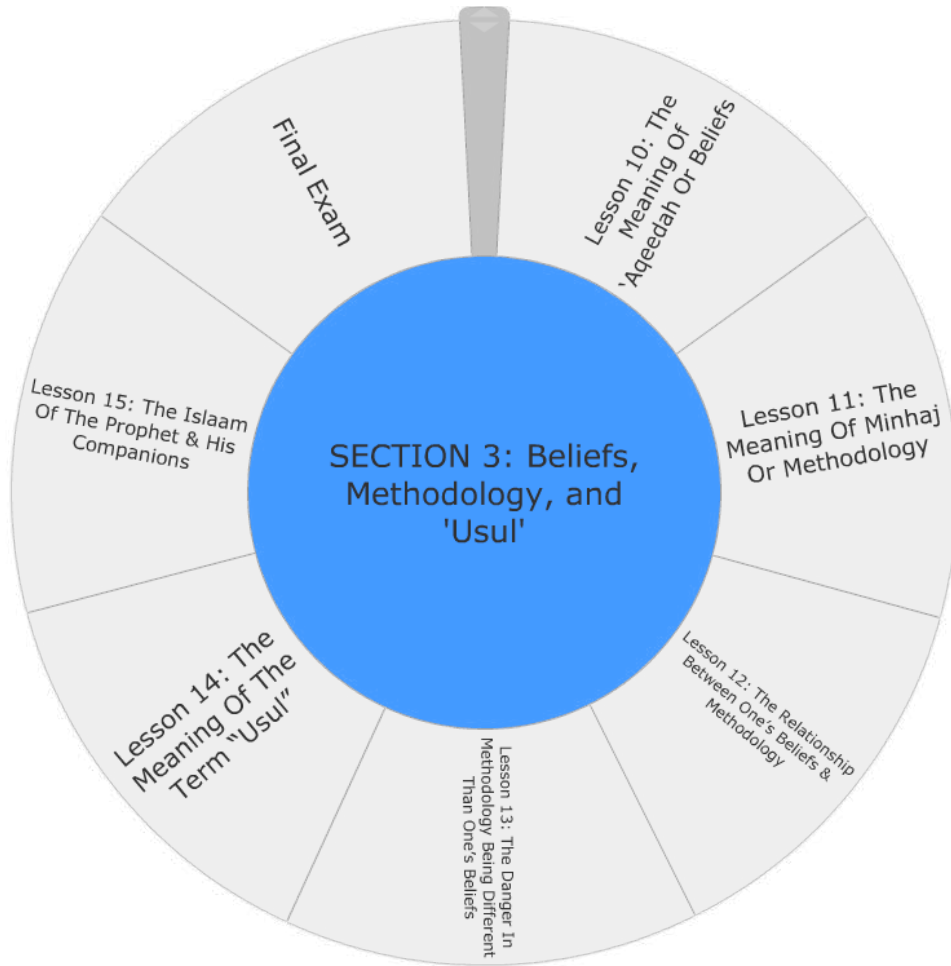
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SECTION 3:  
BELIEFS,  
METHODOLOGY, &  
'USUL'

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SECTION - 03



SECTION - 03



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## COURSE APPENDICES

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***Course Appendix 1:***

The Criterion for Distinguishing the Truth an Individual Must Follow 456

***Course Appendix 2:***

Important Advice Towards Adhering Firmly to the Book of Allaah and the Pure Sunnah 458

***Course Appendix 3:***

Three Questions on Acquiring Knowledge, Recognizing True Scholars, and the Meaning of Methodology 462

***Course Appendix 4:***

Considering The Scholar Of The Sunnah Your Sheikh Due To Having Listened To His Lectures & Having Read His Books 466

***Course Appendix 5:***

Know From Whom You Are Taking Your Religion From! 470

***Course Appendix 6:***

The Correct Meaning of Adhering to the Jamaa'ah 474

***Course Appendix 7:***

Choose Good Companions Oh Men and Women of the Sunnah! 480

***Course Appendix 8:***

Signposts for the Use Or Abuse of the Intellect in Islaam 486

***Course Appendix 9:***

The Position Of Abu Bakr & 'Umar With The Messenger Of Allaah 492



## *Course Appendix 2:* **Important Advice Towards Adhering Firmly to the Book of Allaah and the Pure Sunnah <sup>[1]</sup>**

BY SHEIKH AHMAD AN-NAJMEE,  
MAY ALLAAH HAVE MERCY UPON HIM

I seek refuge in Allaah from Shaytaan, the accursed. In the name of Allaah, the Most Gracious, the Most Merciful.

All praise is due to Allaah, Lord of all the worlds. May Allaah's praise and salutations be upon the noblest of prophets and messengers our Prophet Muhammad, and upon his family, and all his Companions.

As for what follows:

Indeed Allaah, the Most High, sent to us messengers and revealed books of guidance, and made manifest and clear to His created worshipers on earth the upright path of good, as well as the path of evil and wrongdoing. He placed upon them the obligation of implementing that guidance which their messengers brought to them. Allaah placed upon them the obligation of following their messengers and obeying them in whatever those messengers informed them of from their Lord. The Seal of these messengers from among them was Muhammad, may Allaah's praise and salutations be upon him, whom Allaah made the final messenger, and to whom He sent down the Qur'aan which is the last of the revealed books, being the most prevailing and authoritative book from among them. As such, it is an obligation upon all of the Muslims to become close to and accustom themselves to following the guidance of the Book of the Lord, and accustom themselves to obeying and following their Messenger, may Allaah's praise and salutations be upon him.

Allaah, the Most High, has clearly commanded those He created for His worship with this, saying ﴿ *Follow what has been sent down unto you from your Lord (the Qur'aan and Prophet Muhammad's Sunnah), and follow not any Auliyyaa' (protectors and helpers, etc. who order you to associate partners in worship with Allaah), besides Him Allaah. Little do you remember!* (Surah Al-A'raf: 3)

And Allaah, the Most High, said, ﴿ *Then We have put you (O Muhammad) on a plain way of Our commandment, like the one which We commanded Our Messengers before you. So follow you that (Islamic Monotheism and its laws), and follow not the desires of those who know not. Verily, they can avail you nothing against Allaah (if He wants to punish you). Verily, the wrongdoers are protectors, helpers to one another, but Allaah is the Walee (Helper, Protector,) of the pious.* (Surah Al-Jaathiyah: 18-19)

And Allaah the Most High said, ﴿ *O you who believe! Answer Allaah (by obeying Him) and His Messenger when he calls you to that which will give you life, and know that Allaah comes in between a person and his heart. And verily to Him you shall all be*

[1] From a transcribed lecture in the voice of the sheikh

*gathered. And fear the affliction which affects not in particular only those of you who do wrong, but it may afflict all the good and the bad people, and know that Allaah is severe in punishment.* (Surah Al-Anfal: 24-25)

And Allaah, the Most High, said, ﴿ *And whoever contradicts and opposes the Messenger (Muhammad) after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination.* (Surah An-Nisaa': 115) .

And Allaah, the Most High, said, ﴿ *And verily, this is my Straight Path, so follow it, and follow not other paths, for they will separate you away from His Path...*” (Surah Al-An'am: 153)

As well as similar references from other verses. Therefore, it is obligatory upon every Muslim come to stand upon the Book of Allaah, and upon the Sunnah of Messenger of Allaah, may Allaah's praise and salutations be upon him. Meaning, whatever is authentic from narrations of the Sunnah as determined by the scholars of the sciences of hadeeth -those whose knowledge is taken about transmitters of knowledge, in terms of both criticisms and commendation. Those who do so are those Muslims proceeding upon the straight and correct way.

It is obligatory upon them, meaning it is required that all the worshipers of Allaah, to accustom themselves to following the guidance of the Book of Allaah and the Sunnah of Messenger of Allaah, may Allaah's praise and salutations be upon him. It is also an obligation upon the seekers of knowledge that they read the life history of Messenger of Allaah, may Allaah's praise and salutations be upon him, that they read the various hadeeth narrations found in the two well-known Saheeh collections, as well as what is authentic from the different sunan and musnad hadeeth collections.

And, all praise is due to Allaah, the Sunnah has presently been aided and done a great service by many of the noble scholars, from both the early centuries as well as the later centuries, with the latest of them being Sheikh al-Albaanee, may Allaah have mercy upon him. They have done a tremendous service in the continuous preservation of the Sunnah, in their collective efforts to distinguish the authentic from weak narrations. Similarly, this is also something true of those hadeeth verifiers of specific works who are students at various universities. They have also put forth efforts that serve the Sunnah. As such, it is obligatory for the seekers of knowledge to distinguish, utilizing these others' scholastic efforts, between what is authentic from the Sunnah from that which is not authentic and then act upon and implement whatever is authentic and sound.

It is necessary that they follow and adhere to the people of hadeeth and the leading scholars from the Salaf such as 'Abdullah Ibn Mubaarak, Hamaad Ibn Salamah, Sufyaan ath-Thawree, Sufyaan Ibn Uyaynah, Muhammad Ibn Ishaq Ibn Khuzaimah, Ibn Jareer, as well as others. It is required that they follow and adhere to the way of the well-known scholars of the science of hadeeth, and the way of the first generations, reading the books that explain the correct beliefs, such as the work Tawheed by Ibn Khuzaimah. Included in this are similar works

which gather together different authentic hadeeth narrations connected back to the Prophet, may Allaah's praise and salutations be upon him, as well reading those works which have gathered together the narrations of knowledge from the scholars of the first three generations.

From these later books are such works as al-Ibaanah al-Kubraa by Ibn Batah, Sharh Mashakeel, Sharh Usul Aqeedatul Ahlus-Sunnah wa'al-Jamaa'ah by Imam Laalika'a'ee, and other related books. It is only proper that we direct ourselves towards these books, read them, and explain through them the correct way of the people of following the Sunnah and adherence to the Jamaa'ah, and then following it. This is what is obligatory upon us, oh worshippers of Allaah!

It is not permissible for us to take and follow any statements which oppose or contradict the statement of the Messenger of Allaah, may Allaah's praise and salutations be upon him, or his action, or his Sunnah generally, even if the one who made that statement is from the leading scholars, as there is not anyone who is infallible other than the Messenger of Allaah, may Allaah's praise and salutations be upon him. Infallibility has not been granted to anyone other than the Messenger of Allaah. Indeed, Imaam Maalik, may Allaah have mercy upon him, said, *"Everyone is someone whom we take and accept from his statements and reject and leave some of his statements- except for the one within this grave - indicating the grave of the Messenger of Allaah."* Similarly, Imaam ash-Shaafa'ee, may Allaah have mercy upon him, said, *"If you have my statement and find a hadeeth that opposes it, then take the guidance of the ahadeeth and throw my statement with that which is discarded and tossed away."* Imaam Ahmad, also said, *"Do not simply take from me, nor just take from the statements of Sufyaan, nor so-and-so, or so-and-so, rather generally take from where we have taken from (meaning the source texts."* In this way, we proceed in the way which is correct.

This is the way is sound, such that any individual whose statement agrees with the guidance of the Sunnah, then we accept his statement and adhere to it. In this we stand as those upon sound adherence to the Sunnah. But as for that individual who had opposed the Sunnah, then we reject his statement, and neither adhere to nor follow it. This is something which is obligatory upon every single Muslim, and especially the seekers of Sharee'ah knowledge, it is obligatory upon them that they proceed in this correct and proper way.

This is what I am able to present at this time, and the time of maghrib is close now, with only seven or so minutes left.

May the praise and salutations of Allaah be upon our Prophet Muhammad and upon his family, and his Companions.





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## THE NAKHLAH EDUCATIONAL SERIES:

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### MISSION

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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:

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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  
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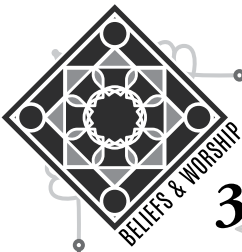
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## 30 Days of Guidance [Book 1]:

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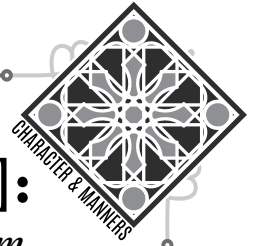
*A Short Journey Within the Work al-Ibaanah al-Sughrah With  
Sheikh 'Abdul-Azeez Ibn 'Abdullah ar-Raajhee  
(may Allaah preserve him)*

*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 Misdlead 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?*

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

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

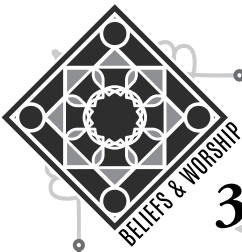
*Sheikh Zayd Ibn Muhammad Ibn Haadee al-Madhkhaalee*  
(may Allaah have mercy on him)

*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?*

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*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?*

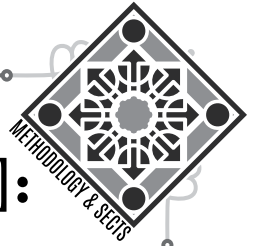
*How do I know if my evil thoughts take me outside Islaam? \* How do I know if my bad thoughts mean I am a hypocrite? \* How can I wipe away the many wrong things that I did in the past? \* Can I use the money I earned when I was sinful and heedless? How can I correct the previous wrongs that I did to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

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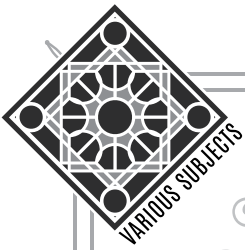
*A Short Journey Selected Questions & Answers With  
Sheikh 'Abdul-'Azeez Ibn 'Abdullah Ibn Baaz  
(may Allaah have mercy on him)*

*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?*

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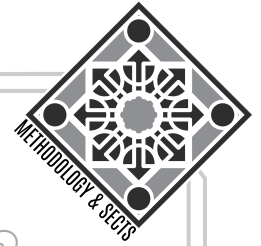
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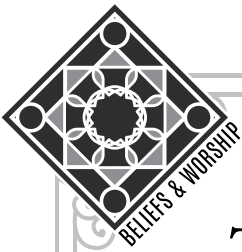
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