The Obligation of Holding Steadfast to the Book and the Sunnah
(The Manhaj of Ahl As-Sunnah Wal-Jamā‘ah)

Shaykh 'Abdul-Qādir Ibn 'Abdil-'Azīz
(May Allāh free him)
The Obligation of Holding Steadfast to the Book and the Sunnah
(The Manhaj of Ahl As-Sunnah Wal-Jamā’ah)
وله دلبياً
1-THE FIRST FUNDAMENTAL: VERILY, THIS SHAR'I'AH IS THE TRUE RELIGION OF ALLAH WHICH HE CHOSE FOR HIS CREATION UNTIL THE DAY OF RESURRECTION,

2- THE SECOND FUNDAMENTAL (THE PERFECTION OF THE SHAR'I'AH)

3- THE THIRD FUNDAMENTAL: (THE FORBIDDANCE OF PUTTING ANYTHING FORWARD BEFORE ALLAH AND HIS MESSENGER, ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ)

4- THE FOURTH FUNDAMENTAL: (THE COMPLETE, FULL COMPLIANCE)

5- THE FIFTH FUNDAMENTAL: (THE OBLIGATION OF REFERRING BACK TO ALLAH AND HIS MESSENGER, ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ, DURING DISPUTING AND DISAGREEING)

6- THE SIXTH FUNDAMENTAL; "THE REJECTION AND OF THAT WHICH CONTRADICTS THE SHAR'I'AH AND DECLARING IT INVALID"

7- THE SEVENTH FUNDAMENTAL; "CUTTING OFF THE MEANS OF INNOVATING IN THE RELIGION (THE INTRODUCTION OF BID'AHS)"
8- THE EIGHTH FUNDAMENTAL: COMMANDING THE GOOD AND FORBIDDING THE EVIL:

AN ISSUE: THE ĀHĀD (SINGULARLY NARRATED) HADĪTHS ARE A PROOF IN THE BELIEFS AND THE RULINGS.

AN ISSUE: THE TAQLĪD OF A SCHOOL OF THOUGHT (MATH'HAB) IS PERMISSIBLE, BUT IT IS NOT OBLIGATORY UPON EVERYONE.

AN ISSUE: AND WE SEE THAT IJTIHĀD IS CONTINUOUS (AND) WILL NOT CEASE, AND THAT THE EARTH WILL NOT BE EMPTY OF SOMEONE TO ESTABLISH THE ARGUMENT (HUJJAH) OF ALLĀH.

CONCLUSION

TīBYĀN PUBLICATIONS RELEASES
Translator’s Introduction

This book is a chapter taken from the book “Al-ʼUmduh Fi ʿI’dād Al-ʿUddah Lil-Jihādī Fi Sabīlillāhī Taʿālā (The Pillar Concerning the Making Ready The Preperation For Jihād In The Path Of Allāh, The Most High)”, called “Wujūb Al-ʾIʿtisām Bil-Kitābī Was-Sunnah (Manhaj Ahl as-Sunnah Wal-Jamāʿah) The Obligation Of Holding Steadfast To The Book And The Sunnah (The Methodology Of Ahl As-Sunnah Wal-Jamāʿah)”. This book was written by Imām ʿAbdul-Qādir Ibn ʿAbdil-ʿAzīz, may Allāh free him from the prison of the tawāghīt.

This is the fourth chapter that has been translated from that book, after “Maʿālim Asāsiyyah Fil-Jihād (Fundamental Concepts Regarding Al-Jihād)”, “Ar-Radd ʿAlā Shubhah Muṭaʿalliqah Bil-Imārah (The Refutation of The Doubts Concerninf Leadership)”, and “Qasam Muʿaskar At-Tadrīb (The Oath Of The Military Training Camp)”. The latter two were joined into one book in English due to their relation to each other.

Along with translating this book, we also added footnotes, mainly regarding references for Hadīths, as well as adding certain explanatory comments for issues that might be unclear. Whenever these were added, they were preceeded by “Trans. Note”. Also, many times, the Imām would mention a Verse, then reference the Sūrah, but not the Verse number, so we added the Verse numbers wherever needed, but we did not add “Trans. Note”, as it seen as necessary.

We ask Allāh, Taʿālā, to let the Muslims benefit from this book, and any good in it is from Allāh, and any mistakes are from ourselves and the Shaytān.
Biography Of Imām ʿAbdul-Qādir Ibn ʿAbdil-ʿAzīz

- Name: Sayyid. Imām ʿAbdul-ʿAzīz Imām Ash-Sharīf
- Born in August in 1950, in the city of Bani Suwayf, in southern Egypt
- He sought knowledge and memorized the Book of Allāh when he was a child, and began writing in his youth
- He graduated from the Faculty of Medicine in Cairo, in 1974 G. with excellent grades and top honours
- He then worked as a vice-chairman in the Surgical Branch in the College of Ophthalmology
- He was accused of being connected with the assassination of the Tāghūt (false deity) Anwar Saddat in the year 1981- but he was able to escape from Egypt.
- He became the director of the Kuwaiti Al-Hilāl Hospital in Peshawar, Pakistan
- He married a Palestinian woman, from whom he had four sons and one daughter. He then married a Yemeni woman from the city of Ebb, from whom he has one daughter.
- He then fled with his Dīn from Pakistan when they started arresting the well known Arabs in Peshawar in the year 1993, and he headed for Sudan.
- He then reached Yemen at the end of the war of independence, and he worked in the hospital of the General Revolution in the city of Ebb, south of the capital Sanʿāʾ- as a volunteer without salary; and then he worked in the special Dār Ash-Shifāʾ Hospital.
- In April 1999, he was sentenced to life imprisonment in the case of “Those Who Returned From Albania”- a land which he never visited even once!
- He was captured after “September 11”, on October 28 2001, and he was in the political security prison at Sanʿāʾ for approximately two years and five moths.
- He was then handed over to the Tawāghīt (false deities) of Egypt on February 28 2004.

We ask Allāh to free him, and all of our imprisoned scholars.
Introduction

The holding steadfast to the Book and the Sunnah is from the most important concepts in the Īmānī preparation for the Jihād, as it is what directs the course of the Jihādī movement towards its Sharī’ī goal, and protects it from the errors and the misguidances which many of the movements which had an Islāmic banner resulted to. And due to that, we would not be going to an extreme if we said that it is the most important concept of the Īmānī preparation for the Jihād in absoluteness. And that being negligent with regards to it ruins the Jihādī movement as a whole and it turns it to a twisted deformity, and it loses the sacrifices of the Mujāhidīn, and it permits others besides them to reap the fruit of the Jihād. So one secular – pagan – system falls so that another secular – pagan – system can take its place, over the corpses of the Martyrs and the remains of the injured, and the happy one is the one who learns from others (mistakes).

And the holding steadfast to the Book and the Sunnah is the Manhaj of Ahl As-Sunnah Wal Jamā‘ah, and they are the Saved Sect mentioned in the saying of the Prophet, ﷺ: (Verily this nation will split into seventy one sects, all of them are in the fire except one, and it is the Jamā‘ah.)

And At-Tirmithī and others narrated it from ’Abdullāh Ibn ’Amr Ibn Al-‘Ās, as Marfū‘, (There will come upon my nation just as what came upon the Children of Isrā’il step by step. To the point that if there was someone from them who would have intercourse with his mother in public then there would be someone in my nation who would do that. And verily the Children of Isrā’il split into seventy two Millahs. And my nation will split into seventy three Millahs all of them are in the fire except for one Millah) They said, “Who is it O Messenger of Allāh?” He said, (Whatever I and my Companions are upon today,) And the Isnād of this narration is Dha‘īf, (yet) Hasan due to other than it through its witnesses.

---

1 Narrated by Ibn Abī ‘Āsim from Mu‘āwiyah and Al-Albānī authenticated it in “Kitāb As-Sunnah” by Ibn Abī ‘Āsim: Hadith # 65: pg. 33
And the meaning is one, as the Saved Group is the one that follows that which the Prophet, ﷺ, and his Companions were upon, and they are the first true Jamā’ah. Just as Abū Shāmah said in “Kitāb Al-Hawādith Wal-Bid’”, “Where ever the order to follow the Jamā’ah comes, then what is intended by it is adhering to the Truth and its followers, even if those holding steadfast to it are a small amount and those contradicting it are many ‘because the Truth is that which the first Jamā’ah was upon from the time of the Prophet, ﷺ, and his Companions. And there is no consideration given to the great numbers of the People of Bid’ah from after them. ‘Amr Ibn Maymūn Al-Awdī said, ‘I became a companion of Mu’āth in Yemen, then I did not leave him until I buried him in the soil in Ash-Shām. Then after him, I became a companion of the most knowledgeable of the people; ’Abdullāh Ibn Mas‘ūd, may Allāh be pleased with him, then I heard him saying, ‘Adhere to the Jamā’ah, because the Hand of Allāh is upon the Jamā’ah.’ Then I heard him saying on a day from the days, ‘There will be leaders charged over you who delay the prayer past its time, so pray the prayer in its time, then it is (considered) the obligatory one, and pray with them, then it is (considered) a voluntary one for you.’ He (‘Amr) said, ‘O Companion of Muhammad, I do not know, what are you telling us?” He said, ‘And what is that?’ I said, ‘You order me with (adhering to) the Jamā’ah and you encourage me upon it, then you say pray the prayer alone and it is the obligatory one, and pray with the Jamā’ah and it is a voluntary one?’ He said, ‘O ‘Amr Ibn Maymūn, I used to think that you were the most knowledgeable person of this town. Do you know what the Jamā’ah is?’ I said, ‘No.’ He said, ‘Verily, the majority of the Jamā’ah are those who have left the Jamā’ah; the Jamā’ah is that which complies with the Truth, even if you are alone.’ And in another path (of narration), ‘So he slapped my thigh and said, ‘Woe to you, verily the majority of the people have left the Jamā’ah, and verily the Jamā’ah is what complies with the obedience of Allāh ’Azza Wā-Jall.’ Na’īm Ibn Hammād said, ‘He means: If the Jamā’ah becomes corrupt, then it is upon you (to follow) that which the Jamā’ah was upon before it became
corrupted, even if you are alone, because then you are the Jamā‘ah at that point.’ Mentioned by Al-Bayhaqi and others.”

And Al-Bukhārī narrated from ‘Imrān Ibn Husayn, that the Messenger of Allāh, ﷺ, said, ‘(The best of my nation is my generation, then those who follow them, then those who follow them.)’ ‘Imrān said, ‘Then I don’t know if he mentioned after his generation two generations or three.’ ‘(Then after you there will be people who bear witness when they are not asked to bear witness and they betray and they are not trustworthy, and they make oaths and they do not fulfill them, and obesity becomes widespread amongst them.)’

And the ideology of Ahl As-Sunnah Wal Jamā‘ah is the ideology of the Prophet, ﷺ, and his Companions, who are the best of this Nation until the Day of Resurrection, may Allāh be pleased with them collectively. And the importance of knowing this ideology, even its obligation, becomes clear if we know that this Nation disagreed and became divided after its Prophet, ﷺ. And these sects took different paths which at the top of each of these paths there is a Shaytān which beautified for each of them a false ideology in understanding and using evidence. And no one remained upon the ideology of the Prophet, ﷺ, which is the Straight Path of Allāh, except for one sect and it is the saved one, as in the past Hadith of the sects. And the salvation of the slave and his success in the two abodes is by knowing its ideology and its fundamentals.

Allāh Ta‘ālā said,

\[\text{And verily, this is my Straight Path, so follow it, and follow not the (other) paths, for they will separate you away from His Path.}\]  


\[\text{3 Sūrat Al-An‘ām, 153}\]
And the Hadith of Ibn Mas'ūd concerning its Tafsīr. 4

And the Messenger of Allāh, ﷺ, said, ((So whoever from you lives, then he will see much disagreement, so adhere to my Sunnah and the Sunnah of the Rightly Guided Khalīfahs after me. Hold onto it with the molars, and beware of the innovated matters, because every Bid'ah is a misguidance.)) Narrated by At-Tirmithī and he said that it is a “Hasan Sahīh Hadith” from Al-‘Irbdh Ibn Sāriyah. 5 So this is another text which shows that disagreement will take place and that the protection at that point will be in holding steadfast to the Sunnah. And that that which the contradicters are upon are the innovations, Bid’ahs and misguidances. And all of it is from the beautification of the Shaytān and his plot, as He Ta’ālā said,

4 Review “Tafsīr Ibn Kathīr” Trans. Note: The Hadith of Ibn Mas’ūd that is being referred to is the following: From ‘Abdullāh, who said, “The Messenger of Allāh ﷺ made a line with his hand, then he said, ‘This is the Straight Path of Allāh.’ Then he made lines on its right and its left, then he said, ‘These are the paths, and there is not one from them except that there is a Shaytān upon it calling to it.’ Then he recited, And verily, this is my Straight Path, so follow it, and follow not the (other) paths, for they will separate you away from His Path.

This Hadith was narrated by Ahmad and Ad-Dārimi from Ibn Mas’ūd, as well as Ahmad and Ibn Mājah from Jābir Ibn ‘Abbālāh, all with very similar phrasings. The narration of Ibn Mas’ūd was declared authentic by Ahmad Shākir in his Takhrīj of “Musnad Ahmad” Vol. 6/89 and 199, as well as being declared “Hasan” by Al-Wādī’i in “As-Sahih Al-Musnad” #848. The narration of Jābir was authenticated by Al-Albānī in “Sahih Ibn Mājah” #11

5 Trans. Note: This Hadith was narrated with many similar phrases by At-Tirmithī, Abū Dāwūd, Ibn Mājah, Ad-Dārimi, and Ahmad. It was also authenticated by Ibn Al-Muqlīn in “Al-Badr Al-Munir”, Vol. 9/582, declared “Sahih Muslihur” by Al-‘Irāqī in “Al-Bā‘ith ‘Alā Al-Ikhlas” #1, Al-Baghawi declared it “Hasan” in “Sharh As-Sunnah”, 1/181, and Ash-Shawkānī mentioned that it is confirmed and that its men are the men of the “Sahih” in “Al-Fat’h Ar-Rabbānī”, Vol. 5/2229.
And whosoever turns away from the Remembrance of the Ar-Rahmān (i.e. this Qur'ān and worship of Allāh), We appoint for him a Shaytān to be a Qarīn (an intimate companion) to him. And verily, they hinder them from the Path, and they think that they are guided aright!  

Ibn Rajab said, “And it is authentic from Ibn Mas’ūd, may Allāh be pleased with him, that he said, ‘Verily today you have become upon the Fitrah, and verily you will innovate and innovation will be made for you, so then if you see an innovation, then adhere to the First Era.”  

And Al-Bukhārī narrated from Huthayfah that he said, “O all of you scholars, stay aright, then you have gone ahead very far. But then if you go right and left, then you have gone astray very far in misguidance.”  

And Ash-Shātibī narrated it from Huthayfah like this, “Fear Allāh O all of you scholars, and take the Path of those who were before you. Because, for my life, if you follow it then you have gone ahead very far. And if you leave it right and left then you have gone astray very far in misguidance.”  

And in this saying there is a declaring as a lie of that which the contemporary atheists say, that atheism is advancement, and following religion takes you backward. As in the Athar of Huthayfah, the going forward, and it is the advancement, is the following of the Shari‘ah. And the corroborator of this is the saying of Allāh Ta‘āla,  

A warner for mankind, To any of you that chooses to go forward, or to remain behind  

So the advancement is the following of the warner, صلى عليه ﷺ, and the remaining behind and going backward is contradicting him.

---

6 Sūrat Az-Zukhruf, 36- 37  
7 “Jāmi’ Al-‘Ulamī Wal-Hikam”: pg.235  
8 Hadīth: 7282  
9 “Al-I’tīsām” by Ash-Shātibī: Vol. 2/337  
10 Sūrat Al-Muddath’thir, 36- 37
And the ideology of the Saved Sect, Ahl As-Sunnah Wal-Jamā’ah is the holding steadfast to the Book and the Sunnah, and this ideology has fundamentals which I will simplify in eight fundamentals with their evidences, then I will mention some of that which branches off of them. And the point of mentioning these fundamentals is for the Mujāhid Tā’ifah should take them in knowledge and in practice, and so that the unity of understanding will be complete amongst the members of this Tā’ifah according to this Manhaj, in hopes that Allāh will bestow as a virtue upon the Muslims a Khilāfah upon the Prophetic Manhaj. So the holding steadfast to the Book and the Sunnah, as a Manhaj, by itself unlike any others, leads to the preservation of the Religion upon its established fundamentals which the first true Jamā’ah was upon, and they were the Prophet, ﷺ, and his Companions, may Allāh be pleased with them. And if the ultimate goal of the Jihād is to make the Religion dominant

It is He Who has sent His Messenger with the Guidance and the Religion of Truth, to make it superior over all religions even though the mushrikūn hate (it).  

So how will the Religion be made dominant by someone who does not know it with proper knowledge, and does not know what has been placed upon it from corruption? And how will the Religion be made dominant by someone who did not understand it in knowledge and action? Verily, this will never be, and it is contrary to the Qadarī tradition of granting succession, which has been established

Allāh has promised those among you who Believe, and do righteous good deeds, that He will certainly grant them succession in the earth

---

11 Trans. Note: Sūrat At-Tawbah, 33 and As-Saff, 9
12 Trans. Note: Sūrat An-Nūr, 55
As for the eight fundamentals of the Manhaj of Ahl As-Sunnah Wal-Jamā‘ah “The Fundamentals of Holding Steadfast to the Book and the Sunnah” then they are,

1-The First Fundamental: Verily, this Sharī‘ah is the True Religion of Allāh which He Chose for His creation until the Day of Resurrection, so it is the seal of all of the Sharī‘ahs, (and) it will never be abrogated by any Sharī‘ah after it, just as Muhammad, ﷺ, is the is the Seal of the Prophets.

a) As for it being the Truth, then this means that everything other than it is misguidance, and whoever seeks guidance in other than it then Allāh leads him astray. He Ta‘āla said,

صِلْيَ.communication

So after the Truth, what else can there be, save error? 13

And He Ta‘āla said,

コミュニケーション

And Allāh judges with Truth, and those to whom they invoke besides Him, cannot judge anything. Certainly, Allāh! He is the All-Hearer, the All-Seer. 14

And He Ta‘āla said,

コミュニケーション

Then We have put you (O Muhammad), on a plain way of commandment. So follow you it, and follow not the desires of those who know not. 15

13 Sūrat Yūnus, 32
14 Sūrat Ghāfir, 20
15 Sūrat Al-Jāhiyah, 18
b) And it is the Shari‘ah of the Creator, Jalla Wa ‘Alā, and He is the most knowledgeable concerning the benefits of His creation in the two abodes. He Ta‘āla said,

Should not He Who has created know? And He is the Most Kind and Courteous, All-Aware 16

And He Ta‘āla said,

Is then He Who creates as one who creates not? Will you not then remember? 17

And it is the Shari‘ah of the Best of Judges:

Is not Allāh the Best of Judges? 18

And it is the Shari‘ah of the Most Merciful of those who show mercy:

But Allāh is the Best to guard, and He is the Most Merciful of those who show mercy. 19

And it is the Shari‘ah of the All Knowing, the All Powerful:

That you may know that Allāh has power over all things, and that Allāh surrounds (comprehends) all things in (His) Knowledge. 20

---

16 Sūrat Tabārak, 14
17 Sūrat An-Nahl, 17
18 Sūrat Al-Tīn, 8
19 Sūrat Yūsuf, 64
So due to this, the legislating should not be except for Him Subhānahu. He Taʿāla said,

The command is for none but Allāh. 21

And this is the Tawhīd Ar-Rūbiyyah.

And due to the fact that He, Jalla Wa ‘Alā, is the most knowledgeable concerning the benefits of His creation, then His Shari‘ah is based upon the consideration of their benefits and what is good for them in the two abodes; the Dunyā and the Hereafter, contrary to incomplete human ideologies which do not take the Hereafter into consideration. So due to that, this Shari‘ah should not be presented to the people that in it there is the solution to their worldly problems, as the people of the human ideologies do. Rather it takes into consideration their benefits of the Hereafter, and of the Dunyā which return back to it (the Hereafter), as the conditions of the Dunyā, according to the Legislator, all return back to their consideration as being benefits for the Hereafter. 22 He Taʿāla said,

Verily! Those ones love the present life of this world, and put behind them a heavy Day 23

And He Taʿāla said,

But most of men know not. They know only the outside appearance of the life of the world, and they are heedless of the Hereafter. 24

20 Sūrat At-Talāq, 12
21 Sūrat Yūsuf, 40
22 “Muqaddamat Ibn Khaldūn”: pg. 191
23 Sūrat Al-Insān, 27
24 Sūrat Ar-Rūm, 6-7
And He Ta‘āla said,

Nay, you prefer the life of this world; although the Hereafter is better and more lasting. 25

And He Ta‘āla said,

Every soul shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. 26

So the Dunyā is the abode of actions, and the Hereafter is the abode of recompense.

c) And it is only for the Creator, Jalla Wa ‘Alā, to legislate for His creation. 27 So whoever disputes Him, Subhānahū in this, then he has disputed with Him in His Rubūbiyyah 28 and His Ulūhiyyah 29 for the people. He Ta‘āla said,

d)

Surely, His is the Creation and Commandment. 30

25 Sūrat Al-A‘lā, 16-17
26 Sūrat Al’-Imrān, 185
27 Trans. Note: In the Arabic version, there is a mistake in the way it was phrased, literally translated it was “And it is only the Creator, Jalla Wa ‘Alā, to legislate for His creation.” So the word “…for…” was added in the English in order for the sentence to make sense and have its full meaning
28 Trans. Note: Rubūbiyyah is the parts of Tawhīd that relate to Allah’s Lordship, or His Actions towards the people, such as Creation, Knowledge, Sending rain, etc. In this issue, it is Allah’s Right to Legislate for the creation.
29 Trans. Note: Ulūhiyyah is the parts of Tawhīd that relate to the actions of the slaves towards Allah, such as Allah’s Right to be supplicated to Alone, loved with absolute love alone, etc. In this case, it is Allah’s right to not be associated with in the type of legislation that the slaves rule with.
30 Sūrat Al-A’rāf, 54
And He Ta‘āla said,

The command is for none but Allāh. He has commanded that you worship none but Him, that is the Straight Religion, but most men know not. 31

As for those who dispute with Him, Subhānahu in the legislating for His creation then, He Subhānahu has described them that they are partners and lords. As in His Ta‘āla’s statement:

Or have they partners (with Allāh), who have legislated for them a religion which Allāh has not allowed 32

And He Subhānahu said,

They (Jews and Christians) took their rabbis and their monks as lords besides Allāh 33

So giving Him, Subhānahu the right of legislation solely and obeying Him in that is the Tawhīd Al-Ulūhiyyah which the Islām of an individual is not valid except with it. He Ta‘āla said,

Do they then seek the judgment of (the Days of) Ignorance? And who is better in judgment than Allāh for a people who have firm Faith 34

31 Sūrat Yūsuf, 40
32 Sūrat Ash-Shūra, 21
33 Sūrat Al-Shura, 31
34 Sūrat Al-Mā‘idah, 50
e) As for this Shari'ah being the Religion of Allâh which He chose for all of His creation (and) nothing other than it is accepted from them, then that is due to the universal sending of the Prophet, ﷺ He Ta’âla said,

Say (O Muhammad): “O mankind! Verily, I am the Messenger of Allâh to you all of you” 35

And He Ta’âla said,

And We have not sent you (O Muhammad) except as a giver of glad tidings and a Warner to all mankind 36

And he, ﷺ ﷺ, said, ((And the prophet used to be sent to his people specifically, and I was sent to the people universally.)) Narrated by Al-Bukhâri from Jâbir, may Allâh be pleased with him.

And due to that, He Ta’âla said,

And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers 37

And He Ta’âla said,

And whosoever from the sects (all the types of disbelievers) rejects it (the Qur’ân), then the Fire will be his promised meeting-place 38

35 Sûrat Al-A’râf, 158
36 Sûrat Saba’, 28
37 Sûrat Al ‘Îmân, 85
38 Sûrat Hûd, 17
And Muslim narrated from Abī Hurayrah that the Prophet, ﷺ, said, "(By Allāh, no jew nor any christian from this nation hears of me, then does not believe in me, except that he enters the fire.)" And from Ibn ‘Umar, may Allāh be pleased with them both, as Marfū’: "(I was ordered to fight the people until they bear witness that there is no god but Allāh…)" the Hadīth, Agreed upon.

e) As for it being the permanent Shari’ah until the Day of Resurrection that will not be abrogated, then (that is) because the Prophet ﷺ is the Seal of the Prophets. He, ﷺ, said, "(The Children of Isrā’īl used to be governed by the Prophets. Whenever a Prophet died then another Prophet would succeed him. And there is no Prophet after me.)" Agreed upon from Abī Hurayrah, may Allāh be pleased with him. And he, ﷺ, said, "(I was sent with the sword in front of the hour, so that Allāh will be worshipped Alone with no partners unto him…)" Narrated by Ahmad and Abū Dāwūd from Ibn ‘Umar, may Allāh be pleased with them both, and Al-Albānī authenticated it. 39

f) And due to it being the Sealing, Permanent Shari’ah, then Allāh Subhānahu has taken responsibility in Preserving it from alteration and changing, as the jews and the christians did with their religion. And that is so that the argument of Allāh over His creation will remain correctly established until the Day of Resurrection. He Ta’āla said,

Verily We: It is We Who have sent down the Thikr (i.e. the Qur’ān) and surely, We will guard it (from corruption) 40

And He, Jalla Sha’nuh said,

39 Trans. Note: Al-Albānī authenticated it in “Sahih Al-Jāmi’” #2831, and he declared it “Hasan” in “Jilbāb Al-Mar’ah Al-Muslimah” pg. 204. This Hadīth was also authenticated by Imām Ath-Thahabī in “Sīyar A’lām An-Nubalā’”, Vol. 15/509, and by Shaykh Ahmad Shākir in his Taluqīq of “Musnad Ahmad”, Vol. 7/122 and Vol. 8/44.

40 Sūrat Al-Hijr, 9

23
Messengers as bearers of glad tidings, and as warners, so that mankind should have no plea against Allāh after the Messengers. So the Shari‘ah is preserved from alteration, so that the argument will stay upheld against the people until the Day of Resurrection. And in accordance with that, Allāh Ta‘āla has sent for this Shari‘ah carriers who establish it amongst the people, as the Messenger of Allāh, said, ((There will not cease to be an faction from my nation who uphold the Order of Allāh, not those who betray them nor those who contradict them harm them, until the Matter of Allāh comes and they are dominant over the people.)) Agreed upon from Mu‘āwiyah, may Allāh be pleased with him.

Ash-Shātibī said, “Verily this Blessed Shari‘ah is protected from error, just as its Companion, is protected from error, and just as his Nation was protected from error in that which it united upon.” Then he mentioned the evidences, may Allāh be merciful to him.

2- The Second Fundamental (The Perfection of the Shari‘ah), and this fundamental is based upon the first fundamental, because if this Shari‘ah is absolute for all of the creation and permanent until the Day of Resurrection, then this necessitates that this Shari‘ah is perfect and inclusive of all that the people need in their lives and their returns (in the Hereafter). And the evidence for this (is):

His Ta‘āla’s saying:

---

41 Sūrat An-Nisā', 165
42 Trans. Note: In the Arabic version, it said, “…as Messenger …”, so it could have either been, “…as the Messenger…” or “…as the Messenger of Allāh …”, so we chose the latter.
43 Trans. Note: In the Arabic version, it said, “…may Allāh be pleased with them both.” which is an obvious typo.
This day, I have perfected your Religion for you 45

And His Ta’āla’s saying:

And We have sent down to you the Book (the Qur'an) as an exposition of everything 46

Then Al-Bukhārī narrated from Tāriq Ibn Shihāb who said, “A man from the jews said to ‘Umar: ‘O Amīr Al-Mu’minīn, if upon us was revealed this Ayah,”

This day, I have perfected your Religion for you, completed My Favour upon you, and have chosen for you Islām as your Religion 47

Then we would have taken that day as an ‘Īd.’ So ‘Umar said, ‘Verily I know which day this Ayah was revealed, it was revealed on the Day of ’Arafah on the Day of Friday.’” 48 And At-Tirmithī narrated it from Ibn ’Abbās and in it there is: “So he said, ‘It was revealed on a day of two ’Īds; the Day of Friday and the Day of ’Arafah.’” And Ibn Hajar said, “…then we would have taken that day as an ‘Īd.’ In other words we would have made it an ‘Īd’ for us in every year due to the greatness of what took place on it from the perfection of the religion.” 49

And Ash-Shātibī, may Allāh be merciful to him, said, “Ibn Habīb said, ‘Ibn Al-Mājahshūn informed me that he heard Mālik saying: ‘Whoever innovates in this Ummah anything that its Salaf were not upon, then he has claimed that the Messenger of Allāh, ﷺ, betrayed the Message, because Allāh says: (This day, I have perfected your

45 Sūrat Al-Mā’idah, 3
46 Sūrat An-Nahl, 89
47 Trans. Note: Sūrat Al-Mā’idah, 3
48 Hadith, 7268.
49 “Fat’h Al-Bārī”, 1/105 and also 8/270 and 13/246
Religion for you, completed My Favour upon you, and have chosen for you Islām as your Religion)"  

And Ash-Shātibī, may Allāh be merciful to him, said, “Verily, Allāh Ta’āla revealed the Sharī’ah upon His Messenger, ﷺ. in it there is a clarification of everything that the creation is in need of in their responsibilities which they were ordered with and there worships which were placed upon their necks. And the Messenger of Allāh, ﷺ, did not die until the Sharī’ah was completed, by the testimony of Allāh Ta’āla upon that, where He said, (This day, I have perfected your Religion for you), the Āyah. So anyone who claims that there is something from the Religion that has not been completed then he has disbelieved in His Saying: (This day, I have perfected your Religion for you)…” – until he said – “…But what is intended is its universalsities, as there is no rule in the Religion which is needed in the necessities (Dharūrah), the needs (Hājah), or the fulfillments (Takmīl), except that it has been clarified with the utmost clarification. Yes, the applying of individual situations to those universalsities is still entrusted to the opinion of the Mujtahid, because the rule of Ijtihād is also confirmed in the Book and the Sunnah, so it must be implemented and it is not an option to leave it.”  

And Al-Bukhārī narrated from Masrūq from ’Ā’ishah, may Allāh be pleased with her, that she said, “Whoever informs you that the Prophet, ﷺ, hid anything from the Revelation, then do not believe him. Verily, Allāh Ta’āla says:

O Messenger, convey that which was revealed to you from your Lord, and if you do not do that then you have not conveyed His Message”  

50 “Al-I’tisām” by Ash-Shātibī, 2/18, pub. “Dār Al-Ma’rifah” 1402 H.  
52 Hadīth, 7531 Trans. Note: This Āyah is Sūrat Al-Mā‘idah, 67
And in a narration: “Whoever informs you that Muhammad, ﷺ hid anything from that which was revealed upon him then he has lied, and Allah says: (O Messenger...)” 

- And Muslim narrated from 'Abdullah Ibn ‘Amr Ibn Al-‘Ās, may Allah be pleased with them both, that the Messenger, ﷺ, said, ((Verily, there was no Prophet before, me except that it was a responsibility upon him to point his Ummah to the good that he knows for them, and to warn them about the evil that he knows for them))

- And Al-Bukhārī narrated from Abī Hurayrah, that the Messenger of Allah, ﷺ, said, ((I was sent with the full, complete speech.)) And Al-Bukhārī said, “And it has reached me that the full, complete speech is that Allah joins together many issues that used to be written in the books before him into one or two issues, and the likes of that.” I say: And the result of that is that he, ﷺ, had many meanings joined together for him in small amounts of phrases. And included in this are the Qur'an and the Sunnah, as the words were condensed for him densely. And this makes the Shari'ah easy to preserve and narrate and it is from that which this Ummah has been specifically granted, as He Ta’āla said,

\[\text{Nay, but they, the clear Ayāt are preserved in the breasts of those who have been given knowledge}\]

Derived from the past evidences is:

---

53 Hadīth, 4612
54 Vol. 12/233
55 “Fat’h Al-Bārī”, Vol. 12/401
56 Sūrat Al-‘ Ankabūt, 49
1- That this *Sharī'ah* is perfect and it includes everything that the creation is in need of until the Day of Resurrection, from that which benefits their worldly life and their Hereafter.

2- That the Messenger, ﷺ, has conveyed this *Sharī'ah* in its fullness and did not hide anything from it.

3- And that he, ﷺ, did not leave any good except that he guided us to it and he did not leave any evil except that he warned us about it.

Based upon this second fundamental; the Perfection of the *Sharī'ah*, are issues, from them:

a- The Perfection of the *Sharī'ah* means that it does not accept increasing or decreasing. And in this there is the invalidation of all of the types of *Bid'ahs* and innovations, the old of them and the new of them.⁵⁷

b- The Perfection of the *Sharī'ah* and the fact the Messenger, ﷺ, has conveyed it in full means that there is no knowledge in this Religion that is hidden and is contrary to that which is apparent, or a reality that is contrary to the *Sharī'ah*. And in this there is the invalidation of all of the schools of thought and *Ta'wīls* of the Bātiniyyah, from that which the atheists of the Ismā‘iliyyah and some of the Sūfis and others believe. Like those who say that the *Salāt* is not the bowing, prostrating and reciting, rather it is something else. And that the *Jannah* and the Fire are not except symbols, and like this is the rest of the *Sharī'ah*. Ibn Taymiyyah, may Allāh be merciful to him, said, “So verily, this hidden knowledge which they claimed, is disbelief by the consensus of the Muslims, the jews and the christians, even most of the mushrikin are upon (the opinion) that it is disbelief also. Because its conclusion is that all of the Divine Books have hidden (meanings) which contradict

---

⁵⁷ “Al-I’tisām” by Ash-Shātibi, 1/48
that which is known to the Believers, from the commandments, the forbiddances and the reports.” 58

c- The Perfection of the Sharī’ah and its completeness means that it is free from all inconsistencies and (self) contradictions. He Ta’āla said,

Do they not then consider the Qur’ān carefully? And had it been from other than Allāh, they would have found within it much contradiction. 59

And He Ta’āla, said,

And verily, it is an honourable respected Book Falsehood cannot come to it from before it or behind it (it is) sent down by the All-Wise, Worthy of all praise 60

And some of the Texts might seem to be contradictory on the apparent, and the People of Knowledge explain this by placing every text in its place, as the Messenger of Allāh, ﷺ, said, ((Verily the Qur’ān was not revealed each (part) of it contradicting the other (part), but (each) part of it complies in truth with the other (parts) of it. So whatever you know from it then act upon it, and whatever you do not know from it, then return it to its knower.)) Narrated by Ahmad and Al-Baghwī, from 'Abdullāh Ibn ‘Amr, and Al-Albānī authenticated it in “Sharh Al-‘Aqīdah At-Tahāwiyyah”. 61 And Ahmad Ibn Hanbal, may Allāh be merciful to him,

58 “Majmū’ Al-Fatāwā”: 35/132
59 Sūrat An-Nisā’, 82
60 Sūrat Fussilat, 41-42
61 Trans. Note: Al-Albānī authenticated it in that book on pg. 200. It was also authenticated by Shaykh Ahmad Shākir in his Tāḥqīq of “Musnad Ahmad”, Vol. 10/174. Other very similar phrases were declared “Sahīh” by Ahmad Shākir in his Takhrij of “Musnad Ahmad”, Vol. 11/26 “Mashhūr” by Ibn Taymiyyah in “Dar’ Ta’āruḍh Al-‘Aqli
mentioned a group of the Texts whose outward appearance seems to be contradictory, and he clarified the way in which it is explained in his book “Ar-Radd 'Ala Az-Zanādiqah Wal-Jahmiyyah”. And likewise was done by Ash-Shātibī in the end of the second volume of his book “Al-I'tisām”. And in the books of the rules of Fiqh you will find a specific chapter concerning “the Contradiction of the Evidences of the Shari‘ah”.

d- The Perfection of the Shari‘ah means that there is no matter except that the Shari‘ah has a ruling for it from an order, a forbiddance or permissibility. And the ruling of this matter might be (mentioned) specifically, or included under a universal rule. And ignorance concerning the ruling does not mean that the Shari‘ah is imperfect, rather it means that the one searching for this ruling was unable to reach it, so he must ask someone who is more knowledgeable than him.

e- The completeness of the Shari‘ah means that it isn’t in need of other than it from the past religions which were abrogated, or the human fabrications, like the fabricated laws and the likes of that. So whoever claims that the Muslims are in need of anything from these laws, then he is a disbeliever in Allāh Al-‘Athīm, due to his disbelief in His Ta‘āla’s saying:

\[
\text{This day, I have perfected your Religion for you}
\]

And in His Ta‘āla’s saying:

\[
\text{And your Lord is never forgetful} \quad 62
\]

And equal to him in disbelief is the one who claims that the Muslims are in need of democracy or socialism or other than that from the ideologies

\[\text{Wan-Naql"}, \text{Vol. 1/49, and "Hasan" by Al-‘Irāqi in "Takhrij Ihyā’ ‘Ulūm Ad-Dīn", Vol. 2/452, and by Al-Albānī in "Mishkāt Al-Masābiḥ", #228.} \quad 62 \text{ Sūrat Maryam, 64}\]
of disbelief, which the Muslims lived fourteen centuries not needing them. And within them the Prophetic Caliphate was established, then the Great Islānic Kingdoms, without being in need of these ideologies of disbelief and while being secluded from them. And the Khalifahs used to rule countries that spanned from eastern China all the way to Andalusia (Spain), which included many different peoples and many different races. And they would rule all of them with the Shari’ah of Allāh Ta’āla, and they would install the rulers, the governors, the judges, the collectors and the treasurers. 63 And they would collect the money and disperse it according to the Shari’ah. 64 And no one ever said that there is no politics or no economics in the rulings of Shari’ah, or that the rulings of the Shari’ah do not encompass these issues, whoever says this has belittled the Complete Shari’ah, and this is disbelief. The Messenger of Allāh, ﷺ, said, ((The Children of Isrā’īl used to be governed by the Prophets, whenever a Prophet died a Prophet would succeed him, and verily, there is no Prophet after me. And there will be Caliphs and they will be many.)) They said, “Then what do you order us?” He said, ((Fulfill the pledge of allegiance with the first then the one after him, and give them their right, because Allāh will ask them about that which He made them responsible for.)) Agreed upon from Abī Hurayrah. So politics is from the Religion, whoever denies that then he has disbelieved. And politics: “is establishing the thing according to that which is good for it.” 65 And Al-Mawardi said, “And the Imāmah is made for the Prophetic Khilāfah, to guard the Religion and the politics of the Dunyā.” 66 And He Ta’āla said,

And no example or similitude do they bring, but We reveal to you the Truth, and the better explanation thereof 67

63 Look to “Al-Ahkām As-Sultāniyyah” by Al-Māwardī and by Abī Ya’la
64 Look to “Al-Kharāj” by Abī Yūsuf and “Al-Kharāj” by Yahya Ibn ʿĀdam and “Al-Anwār” by Abī ʿUbayd
66 “Al-Ahkām As-Sultāniyyah”: pg. 5 and like it (by) Ibn Khaldūn in his “Muqadamat” pg. 191, 218 pub.” Dār Al- Qalam” 1978 G.
67 Sūrat Al-Furqān, 33
So it is not allowed to substitute the human fabrications in place of Islâm, and it is not allowed to mix it with them, like those who say the socialism of Islâm or the democracy of Islâm, and from them are those who are attributed to knowledge of the Shari‘ah. So Islâm dominates and is not dominated, and it is not mixed with other than it. He Ta‘āla said,

And most of them believe not in Allāh except that they attribute partners unto Him 68

So mixing Islâm with other than it is shirk with Allāh Al-‘Athīm. And He Ta‘āla said concerning separating and splitting:

Say: O You disbelievers - until His Saying - for you is your religion and for me is my Religion

So the mixing is not allowed. And Allāh Ta‘āla said,

And so judge (O Muhammading) between them by what Allāh has revealed and follow not their vain desires, but beware of them lest they turn you (O Muhammading) far away from some of that which Allāh has sent down to you. 69

3- The Third Fundamental: (The Forbiddance of putting anything forward before Allāh and His Messenger, ﷺ ﷺ ﷺ), and it is based upon the second fundamental (The Perfection of the Shari‘ah). So if the Shari‘ah is perfect and includes everything that the people need in their lives and their returns, then it is not permissible for a Muslim to state a matter for certain or act upon it until he knows what the Ruling of Allāh

68 Sūrat Yūsuf, 106
69 Sūrat Al-Mā‘idah, 49
and His Messenger, ﷺ ﷺ، in this issue which the Sharī’ah will not be without a ruling concerning it. Due to Allāh Ta’āla’s saying:

O you who Believe! Do not put (yourselves) forward before Allāh and His Messenger ⁷⁰

Al-Qurtubi said, “In other words, do not put any action nor any saying forward before Allāh and the sayings of His Messenger, ﷺ ﷺ، and his actions, in that which it is able to take from him in the matters of the Dunyā and the Religion.” And he said also: “(Do not put (yourselves) forward before Allāh), is a basis for leaving the opposition to the sayings of the Prophet, ﷺ ﷺ، and the obligation of following him and taking him as a leader.” ⁷¹ And Ibn Al-Qayyim said, “(Do not put (yourselves) forward ...). In other words do not say (anything) until he says, and do not order (anything) until he orders, and do not give Religious verdicts until he gives religious verdicts, and do not state any matter for certain until he is the one who ruled concerning it and concluded it...” – until he said – “...and the all inclusive opinion concerning the meaning of the Āyah: Do not be hasty with a saying nor with an action before the Messenger of Allāh, ﷺ ﷺ ﷺ says or acts.” ⁷²

And from that which is included in this:

a) The forbiddance speaking about the Religion of Allāh Ta’āla without knowledge, He Ta’āla said,

---

⁷⁰ Sūrat Al-Hujurat, 1
⁷¹ “Tafsīr Al-Qurtubi”: 16/300, 302
⁷² “I‘lām Al-Muwaqqi‘in”: 1/51
Say (O Muhammad): “The things that my Lord has indeed forbidden are Al-Fawāḥish (great evil sins, every kind of unlawful sexual intercourse, etc.) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, and that you associate with Allāh that which He has given no authority, and that you say about Allāh that which you have no knowledge.” 73

And Al-Haqq, Jalla Wa ‘Alā, has clarified that speaking about the Religion without knowledge is from the beautification of the Shaytān,

He (Iblīs) commands you only with what is evil and Fahshā’ (sinful), and that you should say against Allāh that which you know not 74

And this is the origin of the Bid’ahs and the misguidances, past and present. And some of what is written in the newspapers and magazines these days is included in the category of speaking about the Religion without knowledge, so the Muslim must beware of this. 75 And from that is that you find a man who has no knowledge concerning the Religion of Allāh Ta‘āla, speaking about the great issues from an Islāmic point of view, so he says ‘this is not from Islām at all’ and the likes of that. And from them are journalists, and those who are called ‘the writers’ or the ‘Islāmic Intellectuals’. And even the non-Islāmists speak about the Religion. So Allāh is the One who we seek help from. It is obligatory upon every Muslim to beware of them and warn others about them. And he must not accept any saying concerning the Religion of Allah Ta‘āla except from the trustworthy ones from the People of Knowledge and that which the evidence bears witness to its correctness.

b) The invalidity of putting the intellect -- the opinion -- before the narrated -- the Shara’--: Ibn Al-Qayyim, may Allāh be merciful to him, said, “The origin of every Fitnāh is from nothing except putting the

73 Sūrat Al-A’rāf, 33
74 Sūrat Al-Baqarah, 169
75 Look to the book, “Al-Hadīth Huffatun Binafsihī” by Al-Albānī: pg. 38
opinion ahead of the Shara’ and the desires ahead of the intellect.” 76
And the placing of the opinion ahead of the Shara’ is the basis of secularism, the modern “Jāhiliyyah” which has transgressed over the Earth, and which democracy and ruling with the fabricated laws and the separation of politics from religion branches out from. All of this is based upon placing the opinion ahead of the Shara’. And the one who commits this, says with the tongue of his condition, and he maybe even clearly says it “Verily, if Allāh knows, then we also know”, and this is kufr which no doubt can enchant. 77

And this is the Math’hab of Iblis may Allāh curse him, as when the Shar’ī order came to him:

So when I have fashioned him and breathed into him (his) soul created by Me, then fall down in prostration to him. 78

he opposed the Shara’ with his opinion and his invalid Qiyās:

He said, “I am better than he, You created me from fire, and You created him from clay.” 79

And this is the Math’hab of the people of Bid’ahs and misguidances, like the Jahmiyyah and the Mu’tazilah and other than them. They make the intellect as a judge against the Shara’. The explainer of “Al-’Aqīdah At-Tahāwiyyah” said, “Rather, every group from the lords of the Bid’ahs makes the texts subject to his Bid’ah and that which he thinks is logical, so whatever complies with it then he says: this is Muhkam, and he accepts it and uses it as proof!! And whatever contradicts it he says: this is Mutashābih, then he rejects it and calls his rejection entrustment! Or he

76 “Ighāthat Al-Lahfān”: 2/178
77 Look to “Al-I’tisām” by Ash-Shātibī: 1/49
78 Sūrat Sād, 72
79 Sūrat Sād, 76
changes it, and calls his changing Ta’wil!! And due to that the Inkār of Ahl As-Sunnah has been very severe upon them.

And the method of Ahl As-Sunnah: is that they do not turn away from the authentic text, and they do not oppose it with logic, nor with the saying of so and so.” 80

And close to this is what Ash-Shātibī said concerning the method of the people of Bid’ah in the use of evidence. 81

And Ibn Al-Qayyim said, “And anyone who has a small amount of intelligence knows that the corruption of the world and its destruction grew from nothing except placing the opinion ahead of the Revelation, and the desire ahead of the intellect. And never are these two invalid foundations rooted in the heart except that its destruction is inevitable, nor in a nation except that its matter is corrupted with full corruption. So there is no god but Allāh. How much Truth was negated with these opinions, and falsehoods were established due to them, and guidance was killed due to them, and misguidances were brought to life due to them?” 82 And Ibn Al-Qayyim mentioned a collection of the sayings of the Salaf regarding the blameworthy opinion. 83 And from that which he, may Allāh be merciful to him, said, “Allāh said,

But if they answer you not, then know that they only follow their own lusts. And who is more astray than one who follows his own lusts, without guidance from Allāh. Verily! Allāh guides not the people who are Thālimūn 84

80 “Sharh Al-‘Aqīdah At-Tahāwīyyah”: pg. 399, pub. “Al-Maktab Al-Islāmī” 1403 H.
81 “Al-I’tisām”: 1/231
82 “Tlām Al-Muwaqqi’in”: Vol.1/68
83 “Tlām Al-Muwaqqi’in”: 1/47-79
84 Trans. Note: Sūrat Al-Qasas, 50
So He divided the issue into two issues of which there is no third to them. Either answering to Allāh, the Messenger and that which he came with, or either following the desires. So everything that the Messenger did not come with is from the desires…” – until he said – “…And He Ta’āla said to His Prophet, ﷺ صلى الله عليه وسلم.

Then We have put you (O Muhammad) on a plain way of (Our) commandment. So follow you that, and follow not the desires of those who know not. Verily, they can avail you nothing against Allāh. Verily, the Thālimīn (polytheists, wrong-doers, etc.) are Awliyā’ to one another, but Allāh is the Wali of the Muttaqīn 85

So He divided the issue between the Shari’ah which He, Subhānahu made him upon and revealed to him to act upon it and ordered the Ummah with it, and between the following of the desires of the ones who do not know. So He ordered the first and forbade the second.” 86

I say: And we do not revile anything from the status of the intellect, as this is the basis for responsibility (in the Shari’ah), and Allāh Subhānahu has praised the People of Intellect in sixteen Ayahs. And He, Subhānahu made those who do not comprehend blameworthy and He, Subhānahu described the people of the fire that they:

And they will say: “Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!” 87

So we do not revile the intellect, but we say that the intellect is not put before the Shara’, otherwise the creation would not have been in need of

---

85 Trans. Note: Sūrat Al-Jātīhiyāh, 18-19
86 “I’lām Al-Muwaqqiqin”: 1/47
87 Sūrat Tabārak, 10
the Messengers. And we say that the intellect is used within the realm of the Shara’. He Ta’ala said,

So announce the good news to My slaves. Those who listen to the Word and follow the best thereof those are the ones whom Allah has guided and those are the Men of Understanding 88

So those ones listened, then they used there intellect, so they followed, and that is by the Virtue of Allah and His Granting of Success (those are the ones whom Allah has guided), not by the virtue of their intellects, in order to repel any amazement.

c) Knowing the levels of the Shar‘i evidences: The forbiddance of putting anything forward before Allah and His Messenger, ﷺ, necessitates knowing the levels of the Shar‘i evidences which are used as proofs in the rulings, so that a lower evidence is not put ahead of a higher evidence in strength and level of proof. As this is forbidden, because it is included in putting forward before Allah and His Messenger, ﷺ, and from here the scholars have said that there is no Ijtihad while there is a text.

And the Shar‘i evidences are as the Shaykh ‘Abdul-Wahhāb Khallāf said, “And the Shar‘i evidences in summary: It has been confirmed through careful following research that the evidences of the Shar‘i‘ah which the rulings of actions are derived from return to four: the Qur‘ān, the Sunnah, the Ijmā‘ and the Qiyās. And the majority of the Muslims have agreed upon using these four evidences as evidence. And they also agreed that they are organized with regards to their use as evidence in this order: the Qur‘ān, then the Sunnah, then the Ijmā‘, then the Qiyās. In other words, if an event takes place, then the Qur‘ān is looked at first. Then if its ruling is found in it, then it is implemented. And if its ruling is not found in it, then the Sunnah is looked at. Then if its ruling is found

---

88 Sūrat Az-Zumar, 17-18
in it, then it is implemented. And if its ruling is not found in it, then it is
looked, did the *Mujtahidün* in an era from the eras form a consensus
upon a ruling regarding it? Then if it is found then it is implemented.
And if it is not found, then he (the *Mujtahid*) tries his hardest to reach its
ruling by making *Qiyās* with it upon that which the Text has been
narrated with its ruling.

As for the proof upon using them as evidence, then it is His *Ta‘āla*’s
saying in *Sūrat An-Nisā’*,

O you who Believe! Obey Allāh and obey the Messenger, and those of
you (Muslims) who are in authority. Then if you differ in anything
amongst yourselves, then refer it to Allāh and the Messenger, if you
believe in Allāh and in the Last Day. That is better and more suitable
for final determination 89

So the order to obey Allāh and to obey His Messenger, is an order to
follow the *Qur’ān* and the *Sunnah*. And the order to obey the People of
Authority from the Muslims is an order to follow that which the word of
the *Mujtahidin* has agreed upon from the *Alkām* because they are the
People of the Legislative Authority from the Muslims. And the order to
return the events which are disagreed upon back to Allāh and the
Messenger is an order to follow the *Qiyās*. As there is no Text nor *Ijmā’*
regarding it, that which is being disputed is referred back to Allāh and
the Messenger, because it is the joining of the event which there was no
Text narrated regarding its ruling with an event which a Text was
narrated regarding its ruling, in the ruling which the text was narrated
with, do to the equality of the two events in the ‘*Illāh* of the ruling. So the
*Āyah* indicates the adhering to these four.” – until he said –

89 Trans. Note: *Sūrat An-Nisā’*, 59
“And there are other evidences besides the four evidences, which the majority of the Muslims did not agree upon using of them as evidence, rather there are those who use them as evidence for a Shar‘ī ruling, and there are those who rejected the use of it as evidence. And the most famous of these evidences which there is disagreement regarding using them as evidence are six: Al-Istihsān (the application of discretion), Al-Maslahah Al-Mursalah (the unspecified benefit), Al-Istis‘hāb (remaining upon the origin), Al-‘Urf (the customs of a people), the opinion of a Sahābi, and the Shara’ of those who were before us. So in general, the Shar‘ī evidences are ten, four which the majority of the Muslims have agreed upon using them as evidence, and six which there is disagreement regarding using them as evidence.” 90

I say: And from that which is tied to knowing the Shar‘ī evidences and there levels is three issues:

The First: That these evidences return back to two Asl’s, and they are the Book and the Sunnah, and their texts must be understood the way that the Companions and those who followed them in good understood them. As they are the most knowledgeable regarding what is intended by them, as it was revealed upon them. And in this there is the closing of the door of Ta‘wil and playing with the evidences of the Shar‘īah. And Shaykh Al-Islām clarified this in “Al-‘Aqīdah Al-Wāsitiyyah”. And its explainer, Shaykh Muhammad Khalīl Harrās said, “This is a clarification of the Manhaj of Ahl As-Sunnah Wal-Jamā‘ah in the extracting of all of the Religious rulings, its fundamentals and its branches – after their method in the matters of Usūl – and this Manhaj is based upon three fundamentals: The first of them- the Book of Allāh, ‘Azza Wa Jall, which is the best of the words and the most truthful of them, so they do not put the words of anyone from the people ahead of the Words of Allāh. And the second of them- the Sunnah of the Messenger of Allāh, ﷺ, and what has been narrated from him from the guidance and the path, they do not put before it the guidance of anyone from the people. And the third of them- that which consensus was formed upon by the first

90 “‘Ilm Usūl Al-Fiqh”; pg. 21-22, pub. “Dār Al-Qalam” 1392 H.
part of this *Ummah*, before the division, spreading out and emergence of *Bid’ah* and (incorrect) sayings. And whatever comes to them after that from that which the people have said and taken as opinions from the sayings, they weigh them with these three fundamentals which are the Book, the *Sunnah* and the *Ijmā’*. Then if it complies with them, then they accept it, and if it contradicts them, then they reject it, no matter whom it was that said it. And this is the middle *Manhaj* and the Straight Path, which no one who takes it will go astray, nor will anyone who follows it be grievous. It is middle between those who play with the Texts, so they make *Ta’wil* of the Book and reject the authentic *Hadīths* and pay no attention to the *Ijmā’* of the *Salaf*. And between those who strikes the striking of a blind one, so they accept every opinion and take every saying, not differentiating in that between the thin and the meaty, and the healthy and the ill.”

I say: And everyone who takes other than the path of *As-Salaf As-Sālih* as a path in the understanding of the Texts, then it is inevitable that he will deviate from the correct path. And *Ash-Shanqītī*, may Allāh be merciful to him, gave examples of those ones whom Allāh *Ta’āla* guided to the *Manhaj* of *Ahl As-Sunnah* after they deviated from it, from them; *Abul-Hasan Al-Ash’ārī*, *Al-Juwaynī*, *Al-Ghazālī*, and *Al-Fakhr Ar-Rāzī*, so review his words in “*Tafsīr Adhwā’ Al-Bayān*” especially the fundamentals that he narrated from *Al-Ghazālī*.  

And the sciences of the Arabic language and the Rules of *Fiqh* are from the means which lead to the understanding of the Texts the way that the *Sahābah* and those who were after them understood them. And due to that, *Ash-Shāṭībī* considered these means a necessity for the *Mujtahid*, especially the sciences of the language. Just as *Ash-Shāṭībī* considered ignorance in the language to be from the causes of the *Bid’ahs* and the innovations. And whoever looks into the book “*Al-Haydah*” – if its
attribution is authentic – he will find an interesting debate between ‘Abdul-‘Azīz Al-Kanānī and Bishr Al-Marīsī, in the presence of Al-Ma’mūn. And ‘Abdul-‘Azīz made clear in it, the ignorance of Bishr in the language and the rules of Fiqh “especially the linguistic rules”. That is the ignorance which led him to say the Bid’ah of the creation of the Qur’ān. And Ash-Shātibi pointed to this debate. ⁹⁶ And Ibn Hajr pointed to it (also). ⁹⁷

The second issue: That it is not allowed to put evidence ahead of another which is stronger than it, let alone that which is not evidence. And this is the basis for the Marjūh sayings in the Fiqhī Math’hab, just as it is the basis for the confusion which is present in the field of modern day Islāmic work. So the Book or the Sunnah are not opposed with the saying of a Companion nor with his action, let alone those who are after him from the Ṭābi’in and the Imāms of the Fiqhī Math’hab. As some of the people contradict the Book and the Sunnah with the saying of so and so from the Fuqahā’, if this saying complies with their desire or the desire of the one that they are giving the Fatwā to. And likewise, the Book or an authentic Hadīth are not to be opposed with a weak Hadith. And the text is not opposed by the Qiyās, nor by the saying of the Maslahah and the likes of that.

And Shaykh Al-Albānī mentioned that from the principles of Khalaf (those that came after the Salaf) by which the Sunnah was left due to them: not using the Āhād narrations as proof in ‘Aqīdah – and this, we will explain it afterwards – and the placing of the Qiyās ahead of the Āhād narrations, and the placing of the actions of the People of Al-Madinah ahead of the authentic Hadīths and other than that. ⁹⁸ And the point here is to put the evidences in their places with regards to using them as proof, and we not place an evidence ahead of that which is stronger than it, and we do not put Ijtihād ahead of a Text, so that we do not put forward before Allāh and His Messenger, ﷺ.

⁹₆ “Al-I’tisām”, 1/241
⁹⁷ “Fat’h Al-Bārī”, 13/494
⁹₈ The book “Al-Hadīth Hujjatun Binafsihī”: pg.39-40
The third issue: There are issues which some of the people consider to be a proof and they use it as evidence upon permitting and forbidding or the Truth and the falsehood, and these issues are not included in the acknowledged Shari’i evidences, and as a result, they are not a proof in the actions or the abandonments, and from them:

1- The dreams do not indicate a permitting nor a forbiddance nor the contradiction of that which has been confirmed in the Shara’. 99

2- The visions and the breaching of the norm – the Karāmahs – do not indicate a permitting nor a forbiddance nor the contradiction of the Shara’, and they do not give the one who did it this right, from that which the ignorant ones bestow upon him. 100

3- The inner thoughts and discussions (Hadīth An-Nafs) and that which takes place in the heart – the inspirations (Al-Illām) – do not indicate a permitting nor a forbiddance nor the contradiction of the Shara’. And Ibn Hajar said – in the explanation of the Hadīth of the story of Mūsā with Al-Khidhr, may Peace be upon both of them, “A people from the Zanādiqah went to the taking of a path which necessitates the destruction of the rulings of the Shari’ah, as they said, It is understood from the story of Mūsā and Al-Khidhr, that the general rulings of the Shari’ah are specific to the general people and the unintelligent ones. As for the Awliyā’ and the certain specific individuals, then they are in no need of these Texts, rather all that is sought after from them is that which takes place within their hearts, and they are judged upon based upon that which conquers their hearts…” – until he said – “...So with that, they are not in need of the general rulings of the Shari’ah, as what happen to Al-Khidhr, as he was not in need of that which was with Mūsā due to what manifested itself to him from the knowledge. And it is supported by the famous Hadīth (Seek a Fatwa from your heart, even if they give you a Fatwa)).

100 Look to “Al-I’tisām” by Ash-Shātībī, Vol. 1/212 and “Al-Muwāfaqāt” by Ash- Shātībī, Vol. 2/266 -- and what is after it
Al-Qurtubī said, And this saying is zandaqah and kufr, because it is a rejection of that which is known from the Sharī‘ahs. Because Allāh has established His Sunnah and carried out His Word, that His Rulings will not be known except through the intermediary of His Messengers, the ambassadors between Him and between His creation, those who clarify His Legislations and His Rulings, as He, Ta‘āla, said,

الناس ومن الرسل

He chooses Messengers from the Angels and from mankind 102

And He said,

Allāh knows best with whom to place His Message 103

And He ordered their obedience in everything that they came with. And he encouraged their obedience and holding steadfast to that which they ordered because in it there is the Guidance. And the certain knowledge and the Ījmā‘ of the Salaf has been formed upon that. So whoever claims that there is another path through which His Order and Forbiddance can be known, other than the paths which the Messengers came with, with which he would not be in need of the Messenger due to it, then he is a kāfir who is to be killed and not have Iṣtiṭābah made for him. He said, And it is a claim that necessitates the affirmation of the Prophethood after our Prophet. Because whoever says that he takes from his heart because that which takes place in it is the Judgment of Allāh and that he acts upon what it necessitates, without him needing the Book nor the Sunnah, then he has affirmed for himself the specific characteristic of the Prophethood, as our Prophet, ﷺ, said, ((Verily, the Holy Spirit

101 Trans. Note: Al-Albānī authenticated this Hadīth, with the following phrasing, “Seek a Fatwā from your self, even if they give you a Fatwā, and they give you a Fatwā, and they give you a Fatwā.” “Sifat Al-Fatwā”, 56.

102 Trans. Note: Sūrat Al-Hajj, 75

103 Trans. Note: Sūrat Al-An‘ām, 124
blew into my soul))\(^{104}\) He said, And it has reached us from some of them that he says: I do not take from the dead, I only take from the Alive Who Does Not Die. And like that, another one said, I take from my heart, from my Lord. And all of that is kufr by the agreement of the People of the Sharā‘i’ (Legislations), and ask Allāh for the Guidance and the granting of success.”\(^{105}\)

I say: And Ash-Shātibī clearly explained this issue in detail – inner thoughts and discussions (Hadīth An-Nafs), and that which takes place in the heart – so review it in “Al-I’tisām” by him.\(^{106}\)

4- The approval of the intellect or its disapproval of a thing, as the intellects are at different levels. So the intellect is not used as evidence for a permitting nor a forbiddance. And the approval and the disapproval of the intellect is the Math’hab of the Mu’tazilah, and uglier than it is using of the intellect as a judge upon the Shara’.\(^{107}\)

5- And not included in the Shar‘ī evidences is using great numbers committing that which contradicts the Shara’ as proof, like the saying of the one who says, “If this issue was invalid or forbidden, then all of those ones would have not done it.”, and the likes of that.\(^{108}\) Rather, this argument is from the methods of Jāhiliyyah.\(^{109}\) He Ta’āla said,

\(^{104}\) Trans. Note: This is part of a Hadīth with the phrasing, “Verily, the Holy Spirit blew into my soul, that no soul shall die until it has completed its provision, so fear Allāh, and be general in your requests.” And in a narration, “…until it finishes its time…”, as well as a number of other similar phrasings. Some were declared “Sahīh” by Al-Albānī in “Sahīh Al-Jāmi‘”, #2086, from Abū Umāmah Al-Bahilī, and also in his verification of “Fiqh As-Sirah”, 91, he mentioned that it is narrated by Abū Umāmah, ‘Abdullāh Ibn Mas‘ūd, and Huthayfah Ibn Al-Yamān, and that it narrated from different paths which strengthen each other.

\(^{105}\) “Fat’h Al-Bārī”, Vol. 1/221-222

\(^{106}\) Vol. 2/153-163


\(^{108}\) “Al-I’tisām” by Ash-Shātibī, Vol. 1/159

\(^{109}\) Look to “Masā’il Al-Jāhiliyyah” by Muhammad Ibn ’Abdul Wahhāb, The Seventh Matter
And if you obey most of those on earth, they will mislead you from Allāh's Path. They follow nothing but conjectures, and they do nothing but lie. 110

‘Abdullāh Ibn Mas‘ūd said, “The the ḫamā’ah is that which complies with the Truth, even if you are alone.” Narrated by Ibn ‘Asākir in “Tārīkh Dīnāshq” and Al-Albānī authenticated it in the footnotes of “Al-Mishkāt”. 111 And Ash-Shātibī said that the ḫamā’ah is: “That which follows the Sunnah, even if it is (only) one man in the world.” 112 And Ibn Al-Qayyim said, ‘Know that the ḫimā’ and the proof and the greater majority is the scholar who is upon the Truth, even if he is alone and even if the people of the Earth contradict him.” 113 And to be benefited from this also is that the slave should not be repelled by the Path of the Truth, due to the small number that takes it.

6- And from that: The blind following of the fathers and the ancestors without any evidence or proof. 114 And this is also from the matters of ḥāshiliyyah, rather, the basis of their kufr is this blind following. 115 He, Ta‘āla, said,

And when it is said to them, “Follow what Allāh has sent down.” They say: “Nay! We shall follow what we found our fathers upon.” 116

And He, Ta‘āla, said,

---

110 Sūrat Al-An‘ām, 116
111 Vol. 1/61
112 “Al-I’tisām”, Vol. 1/356
113 “Tām Al-Muwaqqī‘īn”, Vol. 3/397
114 “Al-I’tisām” by Ash-Shātibī, Vol. 1/160-164
115 “Masā‘ul Al-Ḥāshiliyyah” by Muhammad Ibn ʿAbdul Wahhāb, The Fourth and Sixth Matter
116 Sūrat Al-Áqṣarah, 170
And when it is said to them, “Come to what Allāh has revealed and unto the Messenger” They say, “Enough for us is that which we found our fathers upon” Even though their fathers had no knowledge whatsoever and no guidance. 117

7- And from that: Is the actions of the people, especially the scholars. As many of the general people use this as proof for the permissibility of a thing. And they say that if it was Harām or Makrūh, then the scholar would have sustained from it. So the actions of a scholar have become a proof for the general person just as his saying is (considered to them) a proof unrestrictedly. 118 And due to that it has been said, “Three that destroy the Religion: the error of a scholar, the arguing of a hypocrite regarding the Qurʾān, and misguided leaders.” 119 And Allāh Taʾāla, has warned us about the corruption of the scholars in His Taʾāla’s saying,

O you who believe! Verily, there are many of the rabbis and the monks who devour the wealth of mankind in falsehood, and hinder (them) from the Way of Allāh 120

121 And Ibn Al-Hāj said, 122 “And this is what did away with the Shariʿah of ʿĪsā, ʿYēdānu. I mean the blind following of their rabbis and their

117 Sūrat Al-Māʾīdah, 104
118 “Al-Iʿtisām” by Ash-Shāṭibī, 2/100
119 Trans. Note: This statement was narrated by Ad-Dārīmi, from ʿUmar Ibn Al-Khattāb, may Allāh be pleased with him. Ziyād Ibn Hudayr said, “ʿUmar said to me, ‘Do you know what destroys Islām?’” He said, “I said, ‘No.’ He said, ‘(What) destroys it is the error of the scholar, the arguing of a hypocrite regarding the Book, and the rule of the misleading leaders.’” Ibn Taymiyyah declared an almost identical phrasing to be “Mahfūthi (preserved)” in “Talbis Al-Jahmiyyah”, Vol. 2/294. Al-Albānī declared it “Sahih” in his Tahqīq of “Al-Mishkāt Al-Masābīh”, #259
120 Sūrat Al-Tawbah, 34
121 “Masāʾil Al-Jāhiliyyah” by Muhammad Ibn ʿAbdil-Wahhāb: The Fifth Issue
122 In “Al-Madkhal”, Vol.1/94-95
monks without any evidence to point them to that. Until their matter became that every week, from Sunday to Sunday, their priest would renew for them a new *Sharī‘ah*, according to that which he sees for them from benefits in his time, upon that which his opinion and his directing necessitates, according to his claim. So you see them coming out of their churches while saying: Today a beautiful *Sharī‘ah* has been renewed for us. And *Al-Hamdulillāh*, Allāh has protected this *Sharī‘ah*, so beware of this incurable disease.”

And in general, the sayings of the *Mashāyikh* and the scholars and their actions are not a proof for the contradicting of that which has been confirmed by the *Shar‘ī* evidence. And it is not allowed to put it foreword before Allāh and His Messenger, ﷺ. Otherwise that would lead – and the refuge is sought with Allāh – to the replacing of this *Sharī‘ah*, just as the jews and the christians replaced (their *Sharī‘ah*) with that which the rabbis and the monks legislated for them. He *Ta‘āla* said,

They took their rabbis and their monks to be their lords besides Allāh 123

And from the examples of the use of the actions of the people as proof, is some of the atheists using that which took place between the Muslims from *Fitnahs* throughout their history as proof upon the falseness of this Religion.

And that some of the immoral people use that which takes place from some of the Muslims as an evidence upon the permissibility of musical instruments and music. Or the use of the underdevelopment of the Muslims as an evidence upon (the idea) that their Religion is not fit for this era. And all of this, and that which was before it, is not to be used as evidence for something true or false, or in permitting or forbidding, especially when it contradicts the *Shar‘ī* evidences. Rather, the *Sharī‘ah*,

123 *Sūrat At-Tawbah*, 31
with its considered evidences is a judge upon all of this, with validity or invalidity.

And the summary of this third fundamental (The Forbiddance of putting anything forward before Allâh and His Messenger, ﷺ ﺎﻟﻠﻪ ﻋﻠﯿﻪ ﺩ صلى ﻋﻠﯿﻪ), is that it is obligatory upon the Muslim to differentiate between that which is a Shar’î proof – a considered evidence – then he must act upon it, and that which is not a proof, then he does not pay attention to it, and he does not deceived by it, and he warns others about it. Then it is upon him to know the levels of that which is used as evidence so that he does not put ahead that which must be put behind from it, nor does he put behind that which must be put ahead.

4- The Fourth Fundamental: (The Complete, Full Compliance), and this is based upon the third fundamental, and it is the forbiddance of putting anything forward before Allâh and His Messenger, ﷺ ﺎﻟﻠﻪ ﻋﻠﯿﻪ ﺩ صلى ﻋﻠﯿﻪ, so that the individual may know the ruling of the Sharî’ah, then if he knows it, it is obligatory upon him to comply with it, (with) a compliance that is complete – in other words, outward and inward – and full – in other words, in all of the matters, and not (merely) some of them.

So the complete compliance means complying with the ruling of the Sharî’ah outwardly, by following it, and inwardly, by being sincere to Allâh Ta’âla, with the satisfaction and submission of the heart to His, Subhânahu’s ruling. And this inward compliance is what makes the one who has it benefit from the outward compliance in the Hereafter. And it is the criterion between the Believer and the hypocrite, as both of them comply outwardly, and the rulings of Islâm are implemented upon them in the Dunyâ, and they differ in the inward compliance. As the Believer has Tasdiq and is satisfied, and the hypocrite has takthib and is resentful, even if he is a protected Muslim in the Dunyâ,
They have made their oaths a screen (for their evil actions). 124

Except that in the Hereafter, they are as Allāh Ta’āla said,

Verily, the hypocrites will be in the lowest depths (grade) of the Fire 125

And the evidence for the complete compliance, is His Ta’āla’s saying,

But no, by your Lord, they can have no Faith, until they make you (O Muhammad) a judge in that which is disputed between them, and find in themselves no resistance against your decisions, and accept (them) with full submission 126

So He Subhānahu based the ruling of Īmān upon the satisfaction and submission of the heart, with the outward compliance.

As for the full compliance, then this means the following of the Shari’ah in every issue, and not (merely) some of the issues. As the Shari’ah is complete and has a ruling on every issue, and its evidence is His Ta’āla’s saying,

And it is not for a Believer, man or woman, when Allāh and His Messenger have decreed a matter, that they should have any option in

---

124 Trans. Note: Sūrat Al-Mujādilah, 16 and Sūrat Al-Munāfiqūn, 2
125 Sūrat An-Nisā’, 145
126 Sūrat An-Nisā’, 65
their decision. And whoever disobeys Allāh and His Messenger, he has indeed strayed in a plain error.

And His Ta‘āla’s saying, “a matter” is a Nakirah (unspecified noun) in the mentioning of a negation “And it is not for”, so it is a phrasing of generality. And likewise in the aforementioned Verse of An-Nisā’ “that which is disputed”, is a Nakirah in the mentioning of a negation “...no, by your Lord- they can have no Faith...” so it is also a phrasing of generality. In other words, the obedience is obligatory in everything that Allāh and His Messenger, ﷺ, have ordered. And this is the full compliance. And the Bid‘ahs, misguidances and disobediences, in all of their types, stem from the shortcomings in it (i.e. the full compliance). And the shortcomings in it stem from many different reasons, from them:

1- The Interpretation (Ta‘wil) of the Texts, and the Ta‘wil which is intended is the false kind, and it is different levels. The most severe of them are the explanations of the Texts by the Bātiniyyah. And the Ta‘wil is an ocean which has no bank. With it, the Shari‘ah is replaced and the forbidden things are permitted. And Ash-Shātibi narrated many examples of that, so review them in his book “Al-I‘tisām”. And in reality, the Ta‘wil is an implied exiting from the rulings of the Shari‘ah, and a violation of the rule of compliance. But, the one who does it does not risk contradicting the Shari‘ah clearly, so he seeks refuge in the implied contradiction, and it is the Ta‘wil. So he demonstrates to the people that he uses the Texts, but he contradicts them in reality.

2- Taking some of the Texts and leaving the other ones, and this contradicts the full compliance, and it has different situations, from them:

- Like the use of the ‘Ām (general) as evidence and turning away from that which specifies it, or putting the ‘Ām (general) before the Khās (specific) when there is contradiction.

127 Sūrat Al-Ahzāb, 36
And the taking of the Mutlaq (unrestricted) and leaving the Muqayyid (restricted) even though the reason and the ruling are one.

And the taking of the Mujmal (unexplained) and leaving that which clarifies it.

And the acting upon the Mansûkh (abrogated) in the presence of its Nâsîkh (that which abrogates).

And the use of the Mutashâbih (Ambiguous) as evidence and leaving the Muhkam (Unambiguous).

Or the rejection of some of the Texts and the rulings based upon the general rules. Like taking the Rukhsah (concessions) unrestrictedly, with the argument (Verily the Religion is ease).

Or acting upon the Marjâh (outweighed) opinion in an issue, based upon there being difference of opinion regarding it, and that the difference of opinion removes any blame. And Ibn 'Abdil-Barr said, “The difference of opinion is never a proof in the Shari’ah.”

---

128 Trans. Note: This phrase is from a Hadîth narrated by Al-Bukhârî and An-Nasâ‘î, on the authority of Abû Hurayrah, may Allâh be pleased with him. The Hadîth is as follows: The Prophet ﻪـﺩ(400,535),(452,591) said, “Verily, this Religion is ease, and no one goes to extremes in the Religion, except that it overcomes him. So do what is correct and not to extremes, and do your best to attain the best actions, and have glad tidings and seek help in the Ghadwâh (the traveling at the beginning of the day), the Rawhâh (the traveling after the sun is starts to come down from its zenith), and a bit in the Duljah (traveling at the end of the night).” This was explained as the Prophet ﻪـﺩ using these terms as a way of telling the people when the best times are for worship, as this way they will be able to do more worship and not become over tired or overwhelmed. Look to the Sharh of this Hadîth in “Fat’h Al-Bârî”, as well as the Sharh of “Sunan An-Nasâ‘î” by As-Sindi, and by As-Suyûtî.


52
And this is the way of the People of Bid‘ah, misguidance and desires in the past and present; the invalid use of the Texts as evidence and taking some of them and not others. And Allāh Ta‘āla told the Truth when He said,

By it He misleads many, and many He guides thereby. And He misleads thereby only those who are Al-Fāsiqīn (the rebellious, disobedient to Allāh). 130

And He Ta‘āla said,

And We send down from the Qur‘ān that which is a healing and a mercy to the Believers, and it increases the Thālimīn (polytheists and wrong-doers) nothing but loss. 131 132

And the Messenger of Allāh, ﷺ, described the Khawārij with his saying, ((They recite the Qur‘ān and it does not pass their collarbones. They leave from Islām.)) 133 So they did not benefit from the recitation, with the absence of the understanding, so they left from the Religion. And due to that, the explainer of “Al-‘Aqīdah At-Tahāwiyyah” 134 said, “And if the Texts of the promises which the Murji‘ah used as evidences, and the Texts of the promises of punishment which the Khawārij and the Mu‘tazilah used as evidence are joined together, the invalidity of the two opinions becomes clear to you! And there is no benefit in the words of those ones except that you benefit from the words of each Ta‘ifah the knowledge of the invalidity of the Math‘hab of the other Ta‘ifah.” 135

130 Sūrat Al-Baqarah, 26
131 Sūrat Al-Isrā’, 82
132 Look to “Al-I’tisām” by Ash-Shātibī, 1/285
133 Narrated by Al-Bukhārī from Sahl Ibn Hunayf. Hadith # 6934
134 Trans. Note: He is Imām Ibn Abi Al-Izz Al-Hanafi, may Allāh be merciful to him.
135 pg. 322 pub. “Al-Maktab Al-İslami” 1404 H.
I say: The summary of what has past is that the compliance by the Muslim to the rulings of the Shara’ must be complete in every individual part of it – outwardly by following the Shari’ah and inwardly through sincerity, satisfaction and submission – and it must be full, in other words, in all of the individual parts of the Shari’ah. And this is based upon the knowledge that there is no issue that affects the Muslim in his Dunyā or his Hereafter except that Allah Ta’āla has a ruling regarding it. He Ta’āla said,

Say (O Muhammad): “Verily, my Salāt, my sacrifice, my living, and my dying are for Allah, the Lord of the ‘Alamīn (mankind, Jinns and all that exists). He has no partner. And with that I have been commanded, and I am the first of the Muslims.” 136

And from that which is worth mentioning, is that this compliance is obligatory upon the slave until he dies and leaves this Dunyā, so no one has the responsibility fall off of him, even if he reaches in the knowledge and the ‘Ibādah whatever he reaches, like some of the innovators claim. He Ta’āla said,

And worship your Lord until there comes unto you the certainty. 137

And the certainty is death, as Al-Bukhārī narrated from Ummul-‘Alā’ Al-Ansāriyyah, that when ‘Uthmān Ibn Math’ūn died, the Messenger of Allah, ﷺ said, ((As for him, then the certainty has come to him.)) 138 And we have not heard that the Messenger of Allah, ﷺ, or anyone of his Companions ended the worship at any time. And he, ﷺ said, ((Verily, the most pious and the most knowledgeable of you regarding Allah is me.)) Narrated by Al-Bukhārī from ‘A’ishah.

136 Sūrat Al-An’ām, 162-163
137 Sūrat Al-Hijr, 99
138 Hadīth #1243
And this rule (The Rule of the Complete Full Compliance), is the scale for judging upon the people. So the people are righteous (and) pious, and immoral (and) villainous, and between them there are (many) levels. He Ta’ala said,

Verily, the most honourable of you with Allâh is the most pious of you 139

And this is the fourth fundamental.

5- The Fifth Fundamental: (The Obligation of Referring Back to Allâh and His Messenger, صلى الله عليه وسلم, During Disputing and Disagreeing)
And this is based upon the past fundamental. So whoever agrees with the obligation of the complete, full compliance, then he will surely have presented to him conflicting opinions and sayings, so everything that has difference regarding it, it is obligatory to refer it back to Allâh and His Messenger, صلى الله عليه وسلم.

And the evidence for this is the saying of Allâh Ta’ala,

Then if you differ in anything amongst yourselves, then refer it to Allâh and the Messenger, if you believe in Allâh and in the Last Day. That is better and more suitable for final determination. 140

And He Ta’ala said,

And whatsoever you differ regarding, then its ruling is to Allâh. 141

139 Sûrat Al-Hujurât, 13
140 Sûrat An-Nisâ’, 59
141 Sûrat Ash-Shârâ, 10
And He Ta‘āla said,

And We have not sent down the Book to you (O Muhammad), except that you may explain clearly unto them those things in which they differed, and (as) a guidance and a mercy for a people who Believe. 142

Ibn Al-Qayyim said, “And from them, is that the people have formed consensus that the referring back to Allāh Subhānahu is the referring back to His Book, and the referring back to the Messenger, ﷺ, is the referring back to him himself in his lifetime, and the referring back to his Sunnah after his death.” 143

I say: And this Verse of An-Nisā’ “Then if you differ” is another evidence upon the perfection of the Shari‘ah, as His Ta‘āla’s saying: “anything”, is a Nakirah in the mentioning of a stipulation “Then if you differ”, so it is a phrasing of generality. And like it is the Verse of Ash-Shūra, as Ibn Al-Qayyim, may Allāh be merciful to him, said, “That His saying: “Then if you differ in anything” is a Nakirah in the mentioning of a stipulation which encompasses everything that the Believers disagree on from the matters of the Religion, its minute and its great, its apparent and its hidden, and if there was not in the Book of Allāh and the Sunnah of His Messenger the clarification of the ruling of that which they disagree regarding, and were it not sufficient, He would not have ordered to refer back to it, as it is impossible that He Ta‘āla would order to refer back during disagreement to one who does not have with him the clarification of the dispute.” 144

I say: And we extract from this fundamental:

142 Sūrat An-Nahl, 64
143 “I‘lām Al-Muwaqqi‘īn”, 1/49
144 “I‘lām Al-Muwaqqi‘īn”, 1/49
a) That the Shari‘ah judges and is not judged upon, and this is its strength and its status as proof, 145 and the meaning of this is that the Shari‘ah judges upon the sayings of the people and their actions with validity and with invalidity, and that it is a judge between them when they dispute and disagree. It declares the Truth as true and the falsehood as false. And included in this are all disputes that have taken place between the Muslims from the time of the Sahābah, may Allāh be pleased with them, to those who came after them. 146

And the ones who blindly hold steadfast to the Mathāhib have made the Texts judged upon by the sayings of their Imāms. Ibn Al-Qayyim said, “As for those who blindly hold steadfast, then they have made the issue opposite, and they looked at the Sunnah, and whatever from it complied with their sayings, then they accepted it, and whatever contradicted them then they put (great) energy into rejecting it or rejecting its indication.” 147 And from this is the saying of Abul-Hasan Al-Karkhi the Imāms of the Hanafis – died 340 H. – He said, “Every Verse that contradicts that which our companions are upon then it is to be interpreted or it is abrogated. And every Hadith like that then it is to be interpreted or it is abrogated.” 148

And from the disgraceful examples where the people judge upon the Divine Shari‘ah, in this time of ours, is the seeking the opinion of the people directly or through the path of their representatives – in the parliaments – regarding the implementation of the Islāmic Shari‘ah. And that is in the name of democracy. And this means that the implementation of the Shari‘ah of the Creator is subject to the will of the creation and that they have a choice in allowing its implementation or not. And this is a clear kufr akbar. The explainer of “Al-‘Aqīdah At-Tahāwiyyah” said regarding the condition of the one who rules by other

147 “I‘lām Al-Muwaqqi‘in”, Vol. 1/76
than what Allāh revealed: “Then if he believes that ruling by that which Allāh revealed is not Wājib and that he has a choice in that, or undervalues it, while he is certain that it is the Ruling of Allāh, then this is kufr akbar.” 149

b) That no one is immune from mistakes in this Ummah after the Prophet, ﷺ, as Allāh ordered to refer back to Allah and His Messenger, ﷺ, when there is a dispute, and He did not order to refer to the opinion of so and so, or the saying of so and so, so with that it is known that there is no immunity in the saying of anyone after the saying of Allāh and the saying of His Messenger, ﷺ. And in this there is the invalidation of the issue of the infallibility of the Imāms of the Shī‘ah. And in this also, there is the objection and nullifying of the blind following of Math‘āhib by those who have Taqli‘d upon the Mathāhib. And the Imāms of these Mathāhib have said, “Everyone can have his statements accepted or rejected, except the Messenger of Allāh, ﷺ.” And this is narrated from Abū Ḥanīfah, Mālik, Ahmad, Ash-Shāfi‘i and others, even if their phrasings differ. And Allāh Ta‘āla has said, And had it been from other than Allāh, they would surely have found therein much contradiction. 150

I say: And the referring back to the Book and the Sunnah will often take place by returning to the scholars who act upon the Book and the Sunnah due to His Ta‘āla’s statement:

So ask the People of the Thikr, 151 if you know not. 152

149 “Sharh Al-‘Aqīdah Al-Tahāwiyyah”, pg.323 “Al-Maktab Al-Islāmī” 1404 H.
150 Sūrat An-Nisā’, 82
151 Trans Note: The Thikr is literally: The Rememberance, and it is referring to the Revelation. And the People of the Thikr are the scholars.
And His Ta‘āla’s saying:

And when there comes to them some matter touching (public) safety or fear, they make it known (among the people), if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly).  

And regarding the questioning of the scholars and referring back to them, then I warn the Muslim brothers about two categories from those who are attributed to the Shar‘ī knowledge:

**The First Category:** Scholars who were only devoted to the books and their tie with the current state of affairs has been severed. Ibn Al-Qayyim, may Allāh be merciful to him said, “And the Muftī and the ruler are unable to issue a Fatwā or a ruling which is true, except with two types of understanding: The First of the two: The understanding of current realities and the comprehension of it and the extracting of the reality of what has taken place through the indicators, signs and symbols, so that he will fully understand it. And the second type; the understanding of the obligation regarding the current reality, and it is the understanding of the Hukm of Allāh, which He ruled with in His Book, or upon the tongue of His Messenger, regarding this current reality. Then he must implement one upon the other.”  

And he, may Allah be merciful to him said, “Abū ‘Abdillāh Ibn Battah mentioned in his book about Al-Khul’ from Imām Ahmad that he said,

152 [Sūrat An-Nahl](https://www.quran.com/43), 43 and [Al-Anbiyā’](https://www.quran.com/7), 7
153 [Sūrat An-Nisā’](https://www.quran.com/83), 83
155 **Trans. Note:** Al-Khul’ is a type of divorce, in return for a monetary compensation to be paid by the wife to the husband.
‘The man should not set himself up to issue *Fatwas*, until he has five characteristics in him. The first of them; that he has intention, because if he does not have the intention, there will not be any light upon him nor any light upon his words. And the second; that he has knowledge, humility, tranquility and calmness. The third; that he is strong in that which he is in and in knowing it. The fourth; self dependency, otherwise the people will chew him up. The fifth; the knowledge of the people.’”

Then Ibn Al-Qayyim said, “And as for his saying ‘The fifth; the knowledge of the people’, then this is a great principle which the *Mufti* and the ruler need because if he is not a jurist in it, a jurist in the ordering and the forbidding, then he implements one upon the other, otherwise that which is harmed will surpass that which is rectified. Because if he is not a jurist in the matter who (also) has knowledge of the people, then the *Thālim* will appear to him in the image of a victim and vice versa. And the correct one in the image of the liar and vice versa, and the deception, cheating and trickery will surround him. And the *Zindīq* will appear to him in the image of the *Siddīq* and the liar in the image of the truthful one and every liar will wear the clothing of falsehood, underneath which is sinfulness, lying and wickedness. And he, due to his ignorance regarding the people, their circumstances, conventions and customs, cannot differentiate between this one or that one; rather it should be that he is a jurist in knowing the deceptions, cheating and trickery of the people, and (he should know) their conventions and their customs, because the *Fatwā* changes according to the changing of the time, the place, the conventions and the circumstances. And that is all from the Religion of Allāh, as its clarification has past. And with Allāh is the granting of success.” 156

The second category: Those who have purchased with the Verses of Allāh a small gain from money or status and the likes. The Messenger of Allāh, ﷺ, said, ((Two hungry wolves that were sent into the (flock of) sheep are no more destructive to them than the craving of the individual for

---

156 “*Tlām Al-Muwaqqī‘īn*” Vol. 4/199 then 204 - 205
wealth and status is towards his Religion.

Narrated by Ahmad from Ka‘b Ibn Mālik and its explanation and the saying of Ibn Taymiyyah regarding it have passed. And Ibn Al-Qayyim, may Allāh be merciful to him said, “Everyone from the People of Knowledge who prioritizes the Dunyā and chooses it, then it is inevitable that he will speak other than the Truth about Allāh in his Fatwas and his judgments, in his informing and implementing, because the rulings of the Lord Subhānahu often come in contradiction to the goals of the people, particularly the People of Leadership and those who follow the doubts. Because their goals will not be fulfilled, except by contradicting the Truth and rejecting it often. So if the scholar and the ruler are those who love the leadership and follow the desires then that will not take place for them except by rejecting whatever contradicts it from the Truth.”

And Abdullāh Ibn Al-Mubārak, may Allāh be merciful to him, said,

<table>
<thead>
<tr>
<th>And did anything corrupt the Religion except for the kings?</th>
<th>And the rabbis of evil and its monks?</th>
</tr>
</thead>
</table>

I say: So beware of these two categories from the People of Knowledge; the one whose tie has been severed from the current reality and the one who prioritizes the Dunyā, especially with regards to the matters which relate to Jihād, commanding the good and forbidding the evil and everything that contains friction with the authority of the Tawāghīt. And Ibn Taymiyyah may Allāh be merciful to him, combined the two categories in his statement: “And the obligation is to consider in the matters of Jihād, the opinion of the people whose Religion is correct, who have experience in that which the people of the Dunyā are upon, and not to the people of the Dunyā who the majority of the time look to the

157 Trans. Note: Also narrated by At-Tirmithi and Ad-Dārimi. This Hadith was declared "Hasan Sahih" by At-Tirmithi after he narrated it, as well as "Hasan" by Imām Al-Baghawi in "Sharh As-Sunnah", Vol. 7/299, and it was declared "Sahih" by Al-Albānī in "Sahih At-Tirmithi", #2376, "Sahih At-Targhib Wat-Tarhib", #1710 and #3250, "Mishkāt Al-Masābīh", #5109, and was also declared "Sahih" by Al-Wādī’ī in "As-Sahih Al-Musnad", #1100.

158 “Al-Fawā’id” by Ibn Al-Qayyim pg. 100

159 Look to “Ighāthat Al-Lahfān” by Ibn Al-Qayyim Vol. 1/382, pub. 1407 H.
outward appearance of the Religion; so their opinion is not taken, nor the opinion of the People of Religion who have no experience in this Dunyā.” 160

6- The Sixth Fundamental; “The Rejection and of that Which Contradicts the Shari‘ah and Declaring It Invalid”

And this is based upon the fifth fundamental and it is the referring of that which is disputed about back to the Book and the Sunnah. So whatever complies with the Book and the Sunnah, then it is the Truth, which we accept and act upon, and that which contradicts them then it is rejected, and we do not act upon it and nothing results from it. 161

And the evidence for the sixth fundamental, (is) the statement of the Prophet, ﷺ, ((Whoever innovates in this matter of ours, that which is not from it, then it is rejected.)) Agreed upon from ‘Ā’ishah, may Allâh be pleased with her. And in a narration of Muslim: ((Whoever performs an action which our matter is not upon, then it is rejected.)) And included in this is:

a) **Bid’ah in its totality**, as every Bid’ah is a misguidance. From it is that which is transgression and from it is that which kufr is independently. And all of them are Harām. And to know its types, review the book “As-Sunan Wal-Mubtadi‘at” by Al-Qushayrī, and the book “Al-Ibdā’ Fī Madhār Al-Ibtidā’” by ‘Alī Mahfūth, and before them both, the book “Al-I’tisām” by Ash-Shātibī, and the likes of it.

b) **The Fatwā of the Muftī which contradicts the Book and the Sunnah is rejected.** Al-Bukhārī said in “The Book of Holding Steadfast” in his “Sahīh”, “Chapter: If the performer or the ruler perform ﾞ𝐼Ｊ”, then are

---

160 “Al-Ikhtiyārāt Al-Fiqhiyyah” pg. 311 pub. “Dār Al-Ma’rifah”

161 Trans. Note: This statement, “…and nothing results from it.”, is referring to things such as contracts and agreements which are in contradiction to the Shari‘ah. The things that are negotiated in them are not binding in the Shari‘ah due to the basis for them being contradictory to the Shari‘ah, hence nothing results from them.
mistaken, in contradiction to the Messenger, without knowledge, then his ruling is rejected due to the statement of the Prophet, ((Whoever performs an action which our matter is not upon then it is rejected.))

And despite that, the Muftî may be rewarded, despite his mistake. And that is if he is from the People of Ijtihād and he has put forth that which is in his ability in his Fatwā due to the Hadith of ‘Amr Ibn Al-‘Ās, as Marfū': (If the ruler rules through Ijtihād and is correct, then he has two rewards. And if he rules through Ijtihād then is mistaken, then he has one reward.) Narrated by Al-Bukhārī. And despite the fact that he is rewarded, that which he mistakenly issued as a Fatwā is not to be acted upon.

c) The weak opinions in the Math’habs of Fiqh: No matter who the one is who said it, as long as the evidence is confirmed in contradiction to it. And this is included in that which came before it (b). And due to that, Imâm Malik, may Allâh be merciful to him, said, “Verily I am only a man. I am mistaken and correct. So examine my opinion, then everything which complies with the Book and the Sunnah, then take it, and everything that does not comply with the Book and the Sunnah, then leave it.” And Ash-Shâfi’î, may Allâh be merciful to him, said, “Every issue in which a narration is authentic from the Messenger of Allâh, according to the People of Narration, in contradiction to what I have stated, then I turn away from it during my life and after my death.” And from him that he said, “If you find in my book contradictions to the Sunnah of the Messenger of Allâh, then say according to the Sunnah of the Messenger of Allâh, and leave what I have said.” And in this, there is a sufficient refutation against the blind

162 Trans. Note: In the Arabic version, it stated, “Ar-Rasūl Allâh”, which is linguistically incorrect, but in the Arabic version of “Sahīh Al-Bukhārī”, it stated, “Ar-Rasūl”, without “Allâh”, so we removed it here as it is what is in “Sahīh Al-Bukhārī”, and what is linguistically correct.

163 “Fat’h Al-Bārî” Vol. 13/317

164 “Fat’h Al-Bārî” Vol. 13/318
following of the Math’habs. Rather, the blind following of the Math’habs and claiming that it is obligatory to have Taqlid on a specific man or a specific Math’hab in the Religion; it is in and of itself, a rejected Bid’ah, as the clarification for it will come.

d) And included in this are the ‘Aqds, stipulations and treaties, which take place between the people. Those of them that contradict the Shari’ah are rejected.

e) And included in this is the mistake of the judge in his judgement, it is to be nullified and his ruling is not to be acted upon. Al-Bukhārī said in “The Book of Rulings” in his “Sahīh”, “Chapter: If the ruler judges unjustly or in contradiction to the People of Knowledge, then it is rejected.” And he mentioned the Hadīth of the sending of Khālid Ibn Al-Walid, may Allāh be pleased with him, to Bani Juthaymah. 165 And in the letter from ‘Umar Ibn Al-Khattāb to Abī Mūsa Al-Ash’ārī may Allāh be pleased with them both, in “The Letter of the Judging”, “And a judgement, which you judge today should not prevent you, if you change your opinion in it, then you are guided to your right opinion, that you return to the truth from it. Because the Truth is everlasting and

165 “Fat’h Al-Bārī”, Vol. 13/181 Trans. Note: This Hadīth is as follows: From ’Abdullāh Ibn ‘Umar, who said, “The Prophet ﷺ sent Khālid Ibn Al-Walid to Bani Juthaymah. So they were not able to say ‘Aslamnā (We have entered into Islām).’ So they started saying, ‘Saba’nā, Saba’nā,’ So Khālid began to kill (them) and take prisoners. And he gave prisoners to every man from us, then he ordered every man from us to kill his prisoner. So I said, ‘By Allāh, I will not kill my prisoner, nor will any one from my companions kill his prisoner.’ So we mentioned that to the Prophet ﷺ, so he said, ‘O Allāh, I declare my innocence to you from that which Khālid has done.’ (He said this) twice.” Narrated by Al-Bukhārī, An-Nasā’i and Ahmad, all with similar phrasings. The word “Saba’nā” means “We have changed from one religion to another.” The scholars have mentioned two possible reasons as to why Khālid would have killed them: 1- That he didn’t accept that saying as enough to enter them into Islām, so he believed that they weren’t going to, so he began to wage war against them. 2- That it was an insult to Islām and the Muslims. This is because Quraysh used to use this phrase when people started entering into Islam and leaving kufr, then after a while, it became a word that they used as an insult or as derogatory towards the Muslims, so he interpreted their saying this as an insult. Look to the explanation of this Hadīth in “Fat’h Al-Bārī” for a more detailed explanation on this.
nothing nullifies it. And returning to the Truth is better than remaining upon the falsehood…” 166

And Ibn Qudāmah said in “The Book of Judgements”: “And he cannot nullify the ruling of another if it is raised up to him, except that which contradicts a Text from the Book, the Sunnah or the Ijmā’…” 167

And from that which is included in this are the rulings of the judges in the countries which rule with the fabricated laws of kufr, as is the condition in most of the Muslim countries, as these rulings are invalid and rejected, due to their contradiction to the Shari'ah. And the results that are based upon them are void. So the rights, properties and other than that from what the people attain through these laws; all of this is Harām and not permitted, and as a result of these laws, the people consume their wealth amongst them falsely and they permit the Harām, and this is from the most evil of objectionable things, which the majority of those attributed to the Shari' knowledge in this time have been silent about. So we belong to Allāh and to Him we shall return.

And if the ruling of a judge who rules by the Shari'ah does not permit a matter if it is in reality Harām, then how about the one who does not rule with the Shari'ah in the first place? Al-Bukhārī narrated from Umm Salamah, may Allāh be pleased with her, from the Prophet, Ŵ筹ﻠﻤﻠﻠﻠﻠﻠﻠﻠﻠﻠﻠﻠﻠﻠﻠﻠﻠﻠﻠﻠﻠﻠﻠﻠﻠﻠﻠﻠﻠﻠﻠﻠﻠﻠﻠﻠﻠﻠﻠﻠﻠ霖, that he said, ((Verily, I am only a man, and verily, you bring to me disputes. And perhaps some of you are more persuasive in his argument that the other. So I will judge for him according to that which I hear. So whoever I judge for him anything from the right of his brother, then he must not take it, because verily I am only cutting for him a portion of the fire.)) 168 And in a narration, ((...because, verily it is only a portion of the fire, so he may take it or he may leave it.)) 169 Al-Bukhārī narrated it in “The Book of Rulings” from his

trans. note: When narrating this letter, Imām Ibn Al-Qayyim declared its authenticity with the following quote, “It is a magnificent letter which the scholars have taken with acceptance.”

167 “Al-Mughni Wash-Sharh Al-Kabīr”, Vol. 11/403
168 Hadīth #6967
169 Hadīth #7181
“Sahīh”, “Chapter: Whoever it is judged for him the right of his brother then he must not take it because the judgement of the ruler does not permit a Harām and does not forbid a Halāl.” And Ibn Hajar said, “And in it is that whoever disguises a false issue in any method from the means of deception until it appears to be true, and it is judged in his favour due to it, then it is not permissible for him to take it in reality, and the sin is not lifted from him by the ruling.” 170 And Ibn Hajar said, “‘...because verily I am only cutting for him a portion of the fire...’ In other words, ‘if he takes it, while knowing that it is Harām upon him, he shall enter the fire.’” 171

7- The Seventh Fundamental; “Cutting Off the Means of Innovating In the Religion (The Introduction of Bid’ahs)”. As the Prophet، ﻣﺎر ﻣﺍ ﻡ ﻭ ﺱ ﺓ ﺧ ﺔ ﺑ ﻢ ﺓ said, “And avoid the newly invented matters”. And innovating can be by adding, removing, replacing or distorting something. And the innovated matter – the Bid’ah – can be Fisq or kufr, according to its severity. 172

Al-Bukhārī narrated from Ibn Mas‘ūd, the Prophet، ﻣﺎر ﻣﺍ ﻡ ﺓ ﻭ ﺱ ﺓ ﻧ ﺕ ﺑ ﻢ ﺓ said, “I am ahead of you at the Hawdh to make it ready. Men will be raised to me from amongst you, until when I rush to deliver to them, they are seized before (they reach) me. So I will say, ‘O my Lord, my Companions!’ So He will say, ‘You do not know what they innovated after you.’” 173

And Al-Bukhārī narrated it as Marfū’ from Abī Sa’īd, with the phrasing, “‘Verily, you do not know what the replaced after you.’ So I will say, ‘Away with, away with those who replaced after me.’” 174

And he narrated it from Ibn ‘Abbās, as Marfū’, with the phrasing, “And that verily, men from my nation will be brought and taken to the direction of the

170 “Fat’h Al-Bārī”, Vol. 13/174
173 Hadith #7049
174 Hadith #7051
left, so I will say, ‘O my Lord, my Companions’ 175 So it will be said, ‘Verily, you do not know what they innovated after you.’ So I will say just as the Righteous Slave 176 said,

And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them 177

Then it will be said, ‘Verily, those ones did not cease turning back upon their heels since you left them.’” 178

And his, [right side of page left blank]

statement, “My Companions (Usayhābī)”, it was like this according to most of the narrators, with the phrasing of minimization (Tasghīr). It is an indication of the small number of those who that happened to, and they are some of the crude Bedouins.

Al-Bukhārī, may Allāh be merciful to him, narrated this Hadīth 179 in the beginning of the “Book of Tribulations” within his “Sahīh”, as an indication from him – as is his habit in his naming of chapters – that the innovating and replacing in the Religion is from the greatest causes of tribulations and apostasy, rather, it is its basis. And it is like that, past and present. And its corroboration is His, ’Tā’āla’s, statement,

And let those who oppose his (the Messenger's) commandment beware, lest some Fitnah (Tribulations) befall them or a painful torment be inflicted on them 180

175 Trans. Note: The word used for “My Companions” in the previous narration is “As’hābī”, but in this one, it is “Usayhābī”. The reason for this is explained by the author shortly.
177 Trans. Note: Al-Mā‘īdah, 117
178 Hadīth #4625
179 Hadīth #7049, 7051
180 Sūrat An-Nūr, 63
So in this Verse, the tribulations are a Qadari punishment for contradicting the order of the Prophet, ﷺ, by deviating away from the rulings of the Shari‘ah and innovating in the Religion. As He, Ta’ala, said,

...then they abandoned a part of that which they were reminded with. So We planted amongst them enmity and hatred... 181

And due to this, the Shari‘ah came with criteria to cut off the means to innovating and replacing in the Religion, which Al-Bukhāri mentioned in “The Book of Holding Steadfast to the Book and the Sunnah” within his “Sahih”. And from them are: The forbiddance of Bid‘ah and warning against it, the forbiddance of putting ignorant ones in charge, and this is countered by the encouraging of putting scholars in charge, the dispraise of the invalid intellect and the invalid Qiyās, the forbiddance of going to extremes and delving too deep into the Religion, the forbiddance of disputing and differing, and the forbiddance of imitating the People of the Book and the mushrikīn. And the stating of the evidences for these criteria is as follows:

a) The forbiddance of Bid‘ah and warning against it:

- **Bid‘ah**: That which is innovated, from that which has no basis in the Shari‘ah which indicates it. As for that which has a basis in the Shar‘ which indicates it, then it is not a Bid‘ah in the Shar‘, even if it is a Bid‘ah in the language. And this is the definition of Ibn Rajab Al-Hanbali. And he also said, “As for what has taken place in the words of the Salaf from the considering of some of the Bid‘ahs to be good, then that is only from the linguistic Bid‘ahs, not the Shar‘ī-based ones.” 182

---

181 Sūrat Al-Mā‘idah, 14
182 “Jāmi‘ Al-'Ulūmi Wal-Hikam”, Hadith #28/pg. 233
And “Every Bid’ah is a misguidance, even if the people see it as good.” Narrated by Al-Lālakā‘ī, from Ibn ‘Umar. 183 And Shaykh Hāfith Hakamī said, “Then know that all of the Bid’ahs are rejected, there is nothing from them that is accepted. And all of them are disgraceful, there is no good in them. And all of them are misguidance, there is no guidance in them. And all of them are burdens, there is no reward in them. And all of them are falsehood, there is no Truth in them.” 184 And the corroboration of this is the statement of the Prophet, ﷺ, “And avoid the newly invented matters, because every Bid’ah is a misguidance.” 185 And with this, you now that the categorization by ‘Izzaddin Ibn ‘Adis-Salām, may Allāh be merciful to him, of Bid’ah into the five rulings, “Wājib (Obligatory), Mandūb (Recommended), Mubah (Permitted), Makrūh (Disliked), Harām (Forbidden)”, it is a categorization that has no basis. Because how could the Messenger of Allāh, ﷺ, say, “Every Bid’ah is a misguidance.” and Al-‘Izz says that there is a Bid’ah that is obligatory? 186 And due to that, Ash-Shāṭibī said, “Verily, this categorization is an invented matter, which no Sharī evidence indicates.” 187

And anyone who innovates an innovation, from Bid’ah or changing the Religion, then upon him is his burden and the burdens of those who act upon it. And in this there is a severe threat of punishment to cut off the means to this corruption. As Muslim narrated from Abū Hurayrah, may Allāh be pleased with

---

183 “Sharh I’tiqād Ahl As-Sunnah”, Vol. 1/92 Trans. Note: This Athar was authenticated by Al-Albānī in “Ahkām Al-Janā’iz”, 258 and in “Islāh Al-Masājid”, 13.
184 “Ma‘ārij Al-Qubūl”, Vol. 2/616. pub. “As-Salafiyyah”
187 “Al-I’tisām”, Vol. 1/191
him, as Marfū’, “Whoever calls to a misguidance, then there is upon him from the sins like the sins of those who followed him, (and) nothing from their sins is decreased.” And Muslim narrated from Jarīr Ibn ‘Abdillāh, may Allāh be pleased with him, as Marfū’, “And whoever begins an evil tradition in Islām . . .” – the Hadīth. 188

❖ And whoever is satisfied with an innovation is cursed, in order to cut off the means to innovation. As Muslim narrated from ‘Ali, may Allāh be pleased with him, that he said, “The Messenger of Allāh, ᴹ∀SCIₓ القرن, informed me with four words, ‘Allāh cursed whoever slaughters for other than Allāh, Allāh cursed whoever curses his parents, Allāh cursed whoever is satisfied with an innovation, and Allāh cursed whoever changes the marks of the land (i.e. the markings of the borders of property).’” 189

b) The Warning against putting ignorant ones in charge:

And the warning against taking their sayings and their opinions, and the clarification that this is from the greatest causes of misguidance and innovation in the Religion, and the corruption of the Dunyā of the people and their Hereafter, and this is not hidden. And concerning this, there is that which Al-Bukhārī narrated from ‘Abdullāh Ibn ‘Amr Ibn Al-‘Ās, may Allāh be pleased with them both, who said, “I heard the Prophet, ᴹ∀SCIₓ القرن, saying, ‘Verily, Allāh will not take the knowledge away from you after He has given it to you by confiscating it, rather He will take it away from you by seizing the scholars along with their knowledge. Then ignorant people will remain. They will be asked for Fatwas, so they will give Fatwas with their opinions, so they will go astray and they will lead (others) astray.’” And in a narration that is agreed upon, 190 from him, as Marfū’, “Verily Allāh will not seize the knowledge through a confiscation which He confiscates it from the people, rather He will seize the knowledge by seizing the scholars. Until

190 Trans. Note: Meaning, narrated by Al-Bukhārī and Muslim.
there is no scholar left, the people take ignorant ones as leaders. So they are asked, so they give Fatwas without knowledge, so they go astray and lead (others to go) astray.”

c) The encouraging of taking scholars as leaders:

Due to the past Hadith. And due to his, یرک د.ep! ۳۳۳’s, statement, “If the trustworthiness is lost, then wait for the Hour.” It was said, “And how is its losing?” he said, “If the order is given to other than its people.” Narrated by Al-Bukhārī from Abū Hurayrah.

d) The dispraise of the invalid intellect and the invalid Qiyās:

And the first one who used the invalid Qiyās was Iblīs, may Allāh curse him, as is in His, Taʾāla’s statement,

He said, “I am better than he, You created me from fire, and You created him from clay.”

So he, may Allāh curse him, challenged the Lordly order to prostrate to Ādam, with the invalid Qiyās. So everyone who does it – meaning the invalid Qiyās – then he is following his, may Allāh curse him’s, tradition.

And the invalid Qiyās is that which there is a Text that contradicts it, and likewise is the invalid opinion. And this is an invalid fundamental which many of the Sharʿī Texts were rejected due to, in the beliefs and the rulings. And Shaykh Al-Albānī has mentioned examples of this in his book “Al-Hadith Hujjatun Bi-Nafsihi Fil-ʿAqāʿid Wal-Ahkām”.

And Al-Bayhaqī narrated from Ibn Masʿūd, may Allāh be pleased with him, that he said, “There is no year, except that the one after it is worse

192 Sūrat Sād, 76
193 “Fatḥ Al-Bārī”, Vol. 13/282
than it. I do not say that a year is better than a year, or an Amīr is better than an Amīr, but the departing of the knowledge. Then a people will emerge and make Qiyās in the matters according to their opinions, then Islām will be destroyed.” 194

And the Hadīth concerning the taking away of the knowledge is a witness for this saying. And the invalid Qiyās is one of the means of the People of Bid’ah in proving things. And from this is that which those who negate the Characteristics of the Lord, Jalla Wa ’Alā, go to, through making Qiyās with Him, Subhānahu, upon His creation. 195

And included in the invalid opinions are the Marjāḥ opinions in the Mathāḥib, which contradict the Text, or the opinion of Maslāḥah which contradicts the Text.

Al-Bukhārī narrated from Sahl Ibn Hanīf, may Allāh be pleased with him, that he said, “O you people! Accuse your opinions instead of your Religion. Because I have seen myself on the Day of Abū Jandal, and if I was able to reject the matter of the Messenger of Allāh, ﷺ ﻞﺴ５ ﻑﻠﻰ ﺍﷲ ﺱﻠﻰ, then I would have rejected it.” – the Hadīth. And the Day of Abū Jandal, in other words, the Day of Hudaybiyah. And Al-Lālakā’ī narrated with his change of narration, from ‘Umar Ibn Al-Khattāb, may Allāh be pleased with him, that he said, “Beware of the People of Opinion, because they are the enemies of the Sunan. The Hadīth exhausted them in order for them to memorize them, so they said according to opinions, so they went astray and led (others) astray.” 196

194 “Fat’h Al-Bārī”, Vol. 13/283. Trans. Note: A very similar phrasing was mentioned by Imām Ash-Shawkānī in “Al-Fat’h Ar-Rabbānī”, Vol. 5/2219, and he mentioned that its chain and its narrators are trustworthy.


e) The forbiddance of going to extremes and delving too deep into the Religion.

From Ibn Mas’ūd, may Allāh be pleased with him, from the Prophet, ﷺ that he said, “The overstringent ones (Al-Mutanatti’ūn) are destroyed.” (Ibn Mas’ūd said,) “He said it three times.” 197 Narrated by Muslim. Al-Khattābī said, “The overstringent one (Al-Mutanatti’) is the one who goes deep into something and idly discusses that which the intellects do not reach.” 198

And Ahmad narrated from Ibn ‘Abbās, may Allāh be pleased with them both, as Marfū’, “Avoid extremism in the Religion. Because all that destroyed those who were before you was extremism in the Religion.” And Ibn Khuzaymah and Ibn Hībān authenticated it. 199 Ibn Taymiyyah said, “This is general regarding all types of extremism, in the beliefs and the actions.” 200

And extremism is the reason for the kufr of the Christians. Allāh, Ta’ālā said,

mentioned that it was also narrated by Al-Bayhaqī from ‘Amr Ibn Harith instead of Al-Hārith.

197 Trans. Note: Also narrated by Abū Dāwūd and Ahmad.
198 Trans. Note: This quote from Al-Khattābī was mentioned with a similar phrasing by Al-‘Amin Al-Maghrabi in “Awn Al-Ma’bud Sharh Sunan Abî Dâwûd”
200 “Fat’h Al-Majīd” pg. 228, pub. “Ansār As-Sunnah”
O people of the Scripture! Do not exceed the limits in your religion, nor say of Allāh except the truth. 201

So they went to extremes with ʿĪsā, ippets until they made him a god. And Shaykh Al-Islām Muhamad Ibn ‘Abdil-Wahhāb mentioned in his book “Al-Tawhīd”, “Chapter: That Which Has Come Concerning that the cause of the disbelief of the Children of Ādam and their abandoning of their Religion is going to extremes regarding the righteous.” And he mentioned in it the Ḥadīth of Ibn ‘Abbās regarding the Tafsīr of His, Taʿāla’s, statement,

And they said, ‘Do not leave your gods, and do not leave Wadd, nor Suwā’... 202 -- The Verse.

Narrated by Al-Bukhārī. 203

So going to extremes and delving deep, specifically concerning the extreme efforts, and refusing to indulge in the permissible things, can

---

201 Sūrat An-Nisā’, 171
202 Trans. Note: Sūrat Nūh, 23
203 “Fatḥ Al-Majīd”, pg. 218, pub. “Ansār As-Sunnah”. And “Ighāthat Al-Lahfān”, by Ibn Al-Qayyim, Vol. 1/208, pub “Al-Kutub Al-‘Ilmiyyah” 1407 H. Trans. Note: Muhammad Ibn ‘Abdil-Wahhāb mentioned the second half of this Ḥadīth. The following is the full text of this Ḥadīth: From Ibn ‘Abbās, may Allāh be pleased with them both, “The idols that were with the People of Nūh ended up with the Arabs later on. As for the Wadd, it belonged to (the tribe of) Kalb at Dawmat Al-Jandal. As for Suwā’, it belonged to Huthayl. As for Yaghūth, then it belonged to (the tribe of) Murād and then to Bani Ghutayf at Al-Jawf near Saba’. As for Ya’ūq, then it belonged to Hamdān. As for Nasr, then it belonged to Himyar, the branch of Thi Al-Kalā’. The names (of the idols formerly mentioned, belonged to) some pious men from the People of Nūh. Then when they died Shaytān inspired their people to erect idols at the places where they used to sit, and to call those idols by their names, so they did so. Then they (i.e. the idols) were not worshipped until those ones (who initiated them) died and the knowledge was abrogated, (then) they were worshipped.”
lead the one doing it to leaving the responsibility as a whole, through false interpretations. So going to extremes is the most likely place of giving up (all worship). And this is the condition of many of the people of tasawwuf.

And extremism is the basis of the Math‘hab of the shi‘ah, and it is the basis for the blind following of the Math‘hab. And from the extremism is the glorifying of the Shaykhs, and glorifying them can lead to worshiping them besides Allāh, and from it is worshiping the people in the graves, and hanging up their pictures and the likes of that. And from the glorifying of them and going to extremes in their regards is putting their sayings and their actions ahead of Shar‘ī evidences, and this is the origin of the blind following of the Math‘hab.

f) The forbiddance of arguing, disputing and differing.

The Messenger of Allāh, ﷺ, said, “Read the Qur‘ān as long as your hearts are united upon it, then if you dispute, then stand up away from it.” Narrated by Al-Bukhārī from Jundub Ibn ‘Abdillāh, Chapter “The Disapproval of Differing”, in “Al-I‘tisām” by Al-Bukhārī.

And from ‘Abdullāh Ibn ‘Amr, that a group of the Sahābah mentioned a Verse from the Qur‘ān, then they disputed about it until their voices became raised. Then the Messenger of Allāh, ﷺ, came out angrily, (and) his face had become red, throwing dirt at them and he was saying, “Slowly, O People! With this the nations that were before you were destroyed. By their differing with their Prophets, and their slamming the Books, and from ‘Abdullāh Ibn ‘Amr, that a group of the Sahābah mentioned a Verse from the Qur‘ān, then they disputed about it until their voices became raised. Then the Messenger of Allāh, ﷺ, came out angrily, (and) his face had become red, throwing dirt at them and he was saying, “Slowly, O People! With this the nations that were before you were destroyed. By their differing with their Prophets, and their slamming the Books,
parts of them against the other. Verily the Qur’ān was not revealed (with) each part of it belying the other, rather each part of it corroborates with the other. So whatever you know from it, then act upon it, and whatever you are ignorant of from it, then return it to the One who knows it.” Narrated by Ahmad and Al-Baghawī, and Al-Albānī authenticated it in “Sharh Al-‘Aqidah At-Tahāwiyyah”. 210

And most of the time, disputes arise due to the ignorance of those disputing, or some of them, and their transgression, each upon the other, as He Ta’āla said,

Those who were given the Scripture did not differ except, out of transgression, each of them against the other, after knowledge had come to them. 211

And from the (kinds of) transgression, (there) is desire, jealousy, pride, and what follows that from stubbornness. And what is obligatory is to refer that which is being disputed back to the Book and the Sunnah.

g) The forbiddance of imitating and taking from the People of the Book and the mushrikīn.

And there have been many Texts narrated concerning the forbiddance of this and the warning against it. From them is His, Ta’āla’s, saying,

If you obey those who disbelieve, they will send you back on your heels, and you will turn back (from Faith) as losers. 212

211 Sūrat Al ‘Imrān, 19
212 Sūrat Āl ‘Imrān, 149
And His, Ta’āla’s, saying,

And never will the Jews, nor the Christians, be pleased with you, till you follow their religion. 213

And His, Ta’āla’s, saying,

Take not as a Bitānah (advisors, consultants, protectors, helpers, friends, etc.) other than you (Muslims), since they will not fail to do their best to corrupt you. They desire to harm you severely. 214

And His, Ta’āla’s, saying,

And you will not cease to discover deceit in them, except a few of them. 215

And the Messenger of Allāh, ﷺ, said, “You will follow the traditions of those who were before you, hand span by hand span, and arm span by arm span. To the point that if they entered the den of a lizard, you would follow them.” We said, “O Messenger of Allāh, the Jews and the Christians?” He said, “Then who?” Agreed upon, from Abū Sa‘īd. And this is a warning against imitating them, as is in his, ﷺ’s, saying, “Whoever imitates a people, then he is from them.” Narrated by Ahmad and Abū Dāwūd from Ibn ʿUmar, and Al-Albānī authenticated it. 216

213 Sūrat Al-Baqarah, 120
214 Sūrat Al ʿImrān, 118
215 Sūrat Al-Mā’īdah, 13
216 Trans. Note: Al-Albānī authenticated it in “Ṣaḥīh Abī Dāwūd” #4031, as well as many other places in his books. It was also authenticated by Ibn Hibbān as mentioned in “Bulūgh Al-Marām”, #437, by Ath-Thahabī in “Ṣiyar A’lām An-Nubalāʾ”, Vol. 15/509, by
And Al-Bukhārī narrated from Ibn ‘Abbās, may Allāh be pleased with them both, that he said, “How can you ask the People of the Book about something and your Book which was revealed upon the Messenger of Allāh, ﷺ! ﷶ, is more recent. You read it while it is pure and it hasn’t aged. And it has informed you that the People of the Book replaced the Book of Allāh and the changed it. And they wrote the Book with their hands and they said that it is from Allāh, in order to purchase with it a small gain. Does not that which came to you from the knowledge stop you from asking them? No, by Allāh, we have not seen any man from them asking you about that which was revealed upon you.” 217 And in a narration of his, “Are you not prevented...” Review “Al-I’tisām” by Al-Bukhārī, chapter “The saying of the Prophet, ﷺ! ﷶ ﷺ ‘You will follow the traditions of those who were before you’”, and the chapter, “The saying of the Prophet, ﷺ! ﷶ ﷺ, ‘Do not ask the people of the Book about anything’” 218

I say: And despite this, this Ummah has fallen into everything that the Messenger of Allāh, ﷺ! ﷶ, warned against.

And the Command of Allāh is a decree determined. 219

And for example: The ‘Aqīdah of Hulūl, 220 and going to extremes with regards to the righteous ones, and the worshipping of the buried ones, and building Masjids on graves, and division and differing, and hiding the Truth and covering it with falsehood, and taking the rabbis and the

---

Al-‘Irāqī in “Takhrīj Al-Iḥyā‘”, Vol. 1/359, and by Ahmad Shākir in his verification of “Musnad Ahmad”, Vol. 7/122, as well as other places within it.

217 Hadith #7363
218 “Fat’h Al-Bāri’”, Vol. 13/300 and 333
219 Trans. Note: Sūrat Al-Ahzāb, 38
220 Trans. Note: This is the belief incarnation. Meaning, that Allāh, Ta‘ālā, took the form of a human, or came into the body of a human, as is believed by the disbelieving Drūze and other groups that try to pass themselves off as Muslims when it benefits them.
monks as lords, and the people taking each other as lords – as it is in
democracy – and separating politics from the Religion, and following
them in the systems of *kufr* – like the fabricated laws, socialism, and
communism, and all of this is major *kufr* – and the tribalism of *jāhiliyyah*
– like arab nationalism and the likes of it – and if the noble person steals,
he is left alone, and if the weak one steals, he is punished. And the
implementing of their methodologies in educating and teaching upon
the Muslims. And following them in the arts, entertainment, theatres
and cinemas, and other than those, from the means of corruption. And
taking part with them in their celebrations, and imitating them in their
acting upon the Gregorian calendar, and imitating them in the outward
fashions – wearing their clothing, shaving the beard, effeminacy… – and
using singing and chanting as a means of worship, as the *sūfīs* do.  
And consuming interest, which has covered the Earth, and other than
that. And from that which calls for regret in this era, is the Muslims
learning their Religion at the hands of the Jews and the Christians in the
universities of the west. Like in Egypt for example, the one who
corrupted the Azhar and implemented the law of its evolution, and he is
Doctor Muhammad Al-Bahi, he attained his academic certificate from
Germany. And many of the Shaykhs of the Azhar who succeeded the
Shaykh Mahmūd Shaltūt attained their academic degrees from the
universities of the Christians, like the Syrians in France, and the likes of
that. And this which befell the Muslims from the following of the People
of the Book and the mushrikin in misguidance is from the signs of the
Prophethood, due to it taking place as he, *ワスラー! アーナ*, informed in his
saying, “*...hand span by hand span, and arm span by arm span.*”, like in the
past *Hadīth* of Abū Sa‘īd.

And you will find details about this in the book “*Iqtidhā’ As-Sirāt Al-
Mustaqīm*” by Ibn Taymiyyah, may Allāh be merciful to him, and the
Limā Waqa’a Fīhi Al-Akharūna Min Mushābahat Al-Mushrikīn*” by Shaykh
Hamūd At-Tuwayjīrī.

---

221 “*Talbis Iblīs*”, by Ibn Al-Jawzī, pg. 319 and what follows it.
I say: And it is not hidden that excluded from what has passed is the permissibility of learning that which mankind is partners in from the matters of the Dunyā, like the matters of trades 222 and construction. It is allowed for the Muslim to learn them from the kāfir, if the Muslim is safe from being placed into Fitnah by the kāfir concerning his Religion. And what is obligatory is that a group of the Muslims masters these issues – like the rest of the communal obligations – so that the Muslims can be free of needing the kuffār in this.

This, and the past seven fundamentals have clarified the Path of Truth and the paths of misguidance. So that the Muslim will know the first and adhere to it and ally himself with its followers, and so he will beware of the paths of misguidance and so he will show enmity towards those who take them. And regarding this, Ibn Al-Qayyim, may Allāh be merciful to him, said, “Allāh, Ta‘āla, said,

\[
\text{And thus do We explain the Ayāt in detail, and so that the way of the Mujrimīn (criminals, polytheists, sinners), may become manifest.}^{223}
\]

And He said,

\[
\text{And whoever contradicts and opposes the Messenger after the Guidance has been shown clearly to him, and follows other than the Path of the Believers, We shall keep him in the path he has chosen...}^{224}
\]

The Verse.

And Allāh, Ta‘āla, has clarified in His Book, the Path of the Believers in detail and the path of the criminals in detail, and the result of those ones in detail and the result of those ones in detail. And (He clarified) the actions of those ones and the actions of those ones, and the allies of those

---

222 Trans. Note: Trades, meaning specific skills, such as engineering, pluming, welding, machining, etc., not trades in the meaning of sales.
223 Trans. Note: Sūrat Al-An‘ām, 55
224 Trans. Note: Sūrat An-Nisā’, 115
ones and the allies of those ones. And (He clarified) His forsaking of those ones and His granting of success to those ones. And (He clarified) the reasons for which He granted success to those ones and the reasons for which He forsaked those ones. And He, Subhānahu, clarified the two matters in His Book and He revealed them, He elucidated them and He made them clear with the clearest of clarifications.

So those who have knowledge about Allāh, His Book and His Religion, know the Path of the Believers with detailed knowledge and the path of the criminals with detailed knowledge, so the two paths became clear to them. So those ones are the most knowledgeable of the creation and the most beneficial of them to the people and the most sincere of them to them. And they are the ones who present the evidence (and they are) the guiders. And with that, the Companions came out ahead of all of those who came after them, until the Day of Resurrection, because they were raised upon the path of misguidance, kufr, shirk, and the paths which lead to destruction, and they knew them in detail. Then the Messenger came to them, so he removed them from those darknesses to the Path of Guidance and the Straight Path of Allāh. So they came out of the extreme darkness to the Complete Light, and from the shirk to the Tawḥīd, and from the ignorance to the Knowledge, and from the error to the Right Guidance. So they knew the value of that which they attained, so they increased in desire and love for that which they changed to and (they increased in) hate for that which they changed from. And they were the strongest in loving Tawḥīd, ʿĪmān and Islām, and the strongest in hating that which opposes it, knowing the path in detail.

As for those who came after the Sahābah, then from them are those who were raised upon Islām, not knowing the details of what opposes it, so some of the details of the Path of the Believers became mixed up in his regards with the path of the criminals. Because becoming mixed up only takes place if the knowledge of the two paths or one of them becomes weak. Just ʿUmar Ibn Al-Khattāb said, “Verily, the Loops of

225 Trans. Note: In the Arabic version, it said, “As for that which came after the Sahābah...”, but we changed it, due to it not fitting linguistically, and the quote within the original source is as we translated it here.
Islam will only come undone loop by loop, if those who did not know jāhiliyyah are raised in Islam.” 226 This is from the completeness of the knowledge of ‘Umar, may Allâh be pleased with him, because if he does not know jāhiliyyah and its ruling, and it is everything that contradicts that which the Messenger, ﷺ came with, so it is from jāhiliyyah, because it is attributed to jahl (ignorance), and everything that contradicts the Messenger, then it is from the ignorance. So whoever does not know the path of the criminals and it is not become clear to him, then he is on the verge of assuming about some of their path that it is from the Path of the Believers. Just like what took place in this Ummah from many issues in the realm of beliefs, knowledge and actions, which were from the path of the criminals and the kuffâr; those who did not know that they (i.e. these matters) were from the path of the criminals included them in the Path of the Believers, and they called to them and declared Takfar on those who contradicted them and made Halâl from him (i.e. the contradictor) that which Allâh and His Messenger made Harâm. Just like what took place for most of the people of Bid’ah from the Jahmiyyah, the Qadariyyah, the Khawârij, the Râfidhah and the likes of them…” until he said, “…and the point is that Allâh, Subhânahu, loves for the path of His enemies to be known so that it will be avoided and hated, just as He loves for the Path of His Allies (Awliyâ’) to be known so

226 Trans. Note: This was also mentioned by Ibn Taymiyyah in “Majmû’ Al-Fatâwâ”, Vol. 2/398 and Vol. 4/590, as well as in “Minhâj As-Sunnah”, Vol. 10/301 and Vol. 15/54. But after some searching, no verification of this specific narration was found. What was found though was that there is another narration from ‘Umar, may Allâh be pleased with him, that has a similar meaning. The narration is as follows: From Al-Mustathill Ibn Husayn Al-Bâriqî, who said, “‘Umar Ibn Al-Khattâb addressed us, so he said, ‘I know, by the Lord of the Ka’bah, when the Arabs will be destroyed.’ So a man from the Muslims stood up to him then said, ‘When will they be destroyed, O Amir Al-Mu’mînîn?’ He said, ‘When those who did not deal with jâhiliyyah and did not accompany the Messenger governs their matter.’” This was narrated by the following: Al-Hâkim in “Al-Mustadrak ‘Alâ As-Salihîn”, Ibn Sa’d in “At-Tabaqût Al-Kubrâ”, Abu Nu’aym in “Hilyat Al-Awliyâ’”, Al-Bayhaqî in “Shu’ab Al-Imâm”. An explanation that was given as to why this narration might have been mentioned this way was because in “Al-Jâmî’ Li-Shu’ab Al-Imâm”, this narration was mentioned after a Hadeth in which the beginning is the same as the beginning of this unfound narration, so there might have been a mix up between the two.
that it will be loved and taken. And in this knowledge, there is from the benefits and the secrets, that which no one knows except Allāh.” 227

8- The Eighth Fundamental: Commanding the Good and Forbidding the Evil: This is the last of the fundamentals that I will mention as fundamentals for the methodology of Ahl As-Sunnah Wal-Jamā‘ah, and they are the Fundamentals of Holding Steadfast to the Book and the Sunnah. So the commanding of the good and the forbidding of the evil is equivalent to a fence that preserves the first seven fundamentals and protects them from impurities, one-by-one so they remain pure and persevered from being tampering and defects. And due to that, Allāh, Subhānahu, has combined the commanding of the good and forbidding of the evil with the preservation of the Religion, in His, Ta‘āla’s, statement:

“...The Believers, men and women, are Awliyā’ (helpers, supporters, friends, protectors) of one another, they enjoin (on the people) Al-Ma'rūf (i.e. Islāmic Monotheism and all that Islām orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islām has forbidden)…” 228

Due to the second one being tied to the first.

And the commanding and the forbidding are two obligations due to His, Ta‘āla’s, statement:

“...Let there arise out of you a group of people inviting to all that is good (Islām), enjoining Al-Ma'rūf (i.e. Islāmic Monotheism and all that Islām orders one to do) and forbidding Al-Munkar (polytheism and

227 With slight abridgement, “Al-Fawā'id” by Ibn Al-Qayyim, pg. 108-111
228 Sūrat Al-Tawbah, 71
disbelief and all that Islām has forbidden). And it is they who are the successful.” 229

And the Messenger of Allāh, ﷺ, said, “Whoever from you sees an evil, then he must change it with his hand (i.e. physically), then if he is unable (to do so) then with his tongue (i.e. verbally), then if he is unable (to do so), then with his heart (i.e. detesting that evil act), and that is the weakest of Īmān.” Narrated by Muslim from Abū Sa‘īd Al-Khudrī, may Allāh be pleased with him.

An-Nawawī said in the explanation of this Hadīth, 230 “And as for his, ﷺ, saying: ‘…then he must change it…’” then this is a command of obligation, according to the consensus of the Ummah. And the Book, the Sunnah and the consensus of the Ummah have agreed upon the obligation of the commanding of the good and the forbidding of the evil. And it is also from the sincere conduct, which itself is the Religion.” 231

And he also said, concerning the ruling of its obligation: “Then, the commanding of the good and the forbidding of the evil is a communal obligation (Fardh Kifāyah); if some of the people perform it, then the sin (for not performing it) falls off of the rest. And if everyone abandons it, then everyone who had the ability to perform it, without any excuse or any (genuine) fear is sinful. Then it might (also) become an individual obligation (Fardh ‘Ayn), such as if he was in region where no one else knew about it (i.e. this evil), or if only he had the ability to remove it and like the one who sees his wife, his child or his servant upon some evil or a negligence in some goodness (which they are abandoning). The

229 Sūrat Āl-‘Imrān, 104
230 Vol. 2/22-24
231 Trans. Note: Īmām An-Nawawī, may Allāh be merciful to him, is referring to the Hadīth of Tamim Ad-Dārī, may Allāh be pleased with him, that the Prophet, ﷺ, said, “The Religion is sincere conduct.” We said, “Towards whom?” He said, “Towards Allāh, towards His Book, towards His Messenger, and towards the leaders of the Muslims and their general public.” Narrated by Muslim and others, with similar phrasings.
scholars, may Allāh be pleased with them all, said ‘And the commanding of the good and the forbidding of the evil does not fall off of a responsible one, due to his assumption that it (i.e. his commanding or forbidding) will be of no benefit. Rather, it is obligatory upon him to do so, because the reminder benefits the Believers, 232 and we have mentioned beforehand that what is (obligatory) upon him is the commanding and the forbidding and not the acceptance (by the people).”

And he said, regarding the non-condition of authority for the one who is commanding and forbidding: “The scholars said ‘And the commanding of the good and the forbidding of the evil is not restricted to the People of Authority. Rather, that is allowed for the individual Muslims. Imām Al-Haramayn 233 said, ‘And the evidence for that is the consensus of the Muslims, as those other than the authorities, in the first part (i.e. first generation) and the era which succeeded them, used to command the authorities (themselves) with good and forbid them from evil, with the approval of the Muslims towards them, and they never condemned them for being involved in the commanding of the good and the forbidding of the evil while not being in authority. And Allāh knows best.”

And he said, concerning the non-condition of complete justice (‘Adālah) of one who is commanding and forbidding: “The scholars said, ‘It is not a condition for the one who commands and forbids to be in a perfect condition; acting upon what he commands (and) abstaining from that which he forbids. Rather, it is upon him to command (the good) even if he is imperfect in what he is commanding, and the forbidding (is obligatory upon him), even if he is in the very act which he forbids. So two things are obligatory upon him; to command his self and forbid it, and to command others and forbid them. So if he fails to perform one of

232 Trans. Note: Referring to the Verse,

And remind, for verily, the reminding profits the Believers. (Sūrat Ath-Thāriyāt, 55)

233 Trans. Note: He is Imām Abul-Maʿālī ʿAbdul-Malik Ibn ʿAbdillāh Ibn Yusuf Al-Juwayni, may Allāh be merciful to him. (Died 478 H.)
the two (i.e. commanding and forbidding himself), how could he be permitted to fail to perform the other (i.e. commanding and forbidding others)?”

And he said, concerning the condition of knowledge for the one who is commanding and forbidding: “Then the commanding and forbidding is done by he who is knowledgeable concerning that which he is commanding and forbidding. And that differs according to the issue (itself). So if it is from the clear obligations and the well-known forbidden things, such as the prayer, the fasting, fornication, alcohol and the likes of this, then every Muslim is knowledgable concerning them. And if it is from the subtle actions and sayings and from that which relates to Ijtihād (i.e. deductive reasoning) then the general public has no part in it, nor can they object to it. Rather, that is for the scholars. Then the scholars are to only object to that which the consensus was formed upon. As for that which there is difference of opinion regarding it, then there is no objection concerning it.” – Until his saying – “But if he recommends to someone, by means of advice to remove him from (being in the situation wherein there is some) difference of opinion, then that is good.”

I say: The saying of An-Nawawī, “As for that which there is difference of opinion regarding it, then there is no objection concerning it…”, then it is not absolute. Because the disagreement is two types; Ikhtilāf Tanawwu‘ – and it is when each of the two opinions are true and legislated, even if some of the types are more correct and more sound – and they could be equal in their virtue, such as the methods of reciting the Qur’ān and the types of Ihrām in Hajj. So if they are equal in virtue, then there is no objection (to be made). And if they differ in virtue, then the recommendation would be to perform the better one. And the second type is Ikhtilāf At-Tadhād, and it is when one of the two matters is true and the other is false. And objection in this case is obligatory. 234

Then An-Nawawī, may Allāh be merciful to him, said, in urging the Muslims upon this, “And know that this topic – I mean the topic of commanding the good and forbidding the evil – most of it has been lost after long eras. And nothing of it remains in these times, except for very small amounts of traces. And it is a vast topic within which there is the foundation and the core of the matter. And if the evil becomes widespread, the punishment falls general upon the righteous and the unrighteous. And if they do not take the hand of the oppressor, then Allāh, Ta’ālā, encompassing them in His punishment, is close,

And let those who oppose the Messenger's commandment beware, lest some Fitnah befall them or a painful torment be inflicted on them. 235

So it should be that the one who seeks the Hereafter and the one who strives to attain the pleasure of Allāh, ‘Azza Wa Jall, pays attention to this topic, as its benefit is great, especially when most of it has gone. And (he must) make his intention sincere and not be frightened by those who object to him, due to the raising of his status, because Allāh, Ta’ālā, said,

Verily, Allāh will help those who help His (Cause). 236 ” 237

I say: This is a condensed extract from that which An-Nawawī, may Allāh be merciful to him, said concerning the commanding of the good and the forbidding of the evil. And Allāh, ‘Azza W Jall, has made the commanding of the good and the forbidding of the evil to be a criterion between Faith (Imān) and hypocrisy (Nifāq), so this must be paid attention to. He, Ta’ālā, said,

235 Trans Note: Sūrat An-Nār, 63
236 Trans. Note: Sūrat Al-Hajj, 40
237 “Sahih Muslim Bi-Sharh An-Nawawī”, Vol. 2/22-24
The hypocrites, men and women, are from one another, they enjoin (on the people) Al-Munkar (i.e. evil), and forbid (people) from Al-Ma'rūf (i.e. good)

And He, Ta‘ālā, said,

The Believers, men and women, are Awliyā’ (allies) of one another, they enjoin (on the people) Al-Ma'rūf (i.e. good), and forbid (people) from Al-Munkar (i.e. evil) 238

Al-Qurtubi mentioned these two Verses and said, “So He, Ta‘ālā, made the commanding of the good and the forbidding of the evil to be a divider between the Belivers and the hypocrites. So it indicated that the most unique characteristic of the Believer is the commanding of the good and the forbidding of the evil, and its apex is calling to Islām and fighting for it.” 239

And from that which ties into the Holding Steadfast to the Book and the Sunnah, is that the commanding the good and forbidding the evil takes (numerous) forms. From them:

A. Jihād in the Path of Allāh: By fighting the disbelievers and the apostates who are combatants (Muhārībīn) against Allāh and His Messenger, ﷺ those who threaten this Religion and its people. Therefore, this is from the greatest causes of the preservation of the Religion. He, Ta‘ālā, said,

And if Allāh did not check one set of people by means of another, the earth would indeed be full of corruption 240

238 Sūrat Al-Tawbah, 67 & 71
239 “Tafsīr Al-Qurtubi”, Vol. 4/47
240 Sūrat Al-Baqarah, 251
And He, Ta‘ālā, said,

And if Allāh did not check one set of people by means of another, monasteries, churches, synagogues, and Mosques, wherein the Name of Allāh is mentioned much would surely have been destroyed.  

And the jihād is the head of the commanding of the good and the forbidding of the evil, as Al-Qurtubī mentioned earlier and as Ibn Taymiyyah said.  

B. Al-Jarh Wat-Ta‘dīl (Criticism and Declaring Trustworthy): And it is the knowledge which Allāh, Ta‘ālā, made the Muslims unique in and He guided them to it in order for them to preserve with it the Sunnah of their Prophet.  

And Ahmad Ibn Hanbal has authenticated it.  

And even though this Hadīth is phrased in the form of giving information, except that it indicates the command to do that. And I found that Ibn Abī Hātim Ar-Rāzī narrated it in his book “Al-Jarh Wat-Ta‘dīl”, in the form of a command like this: “This knowledge must be carried…”.  

241 Sūrat Al-Hajj, 40  
242 “Majmū’ Al-Fatawā”, Vol. 28/126 Trans. Note: Ibn Taymiyyah, may Allāh be merciful to him, said here, “And if it is like that, then it is well known that the ordering of the good and the forbidding of the evil, and completing it with the jihād, is from the greatest good (Ma‘rūf) that we have been commanded with.”  


244 “Al-Jarh Wat-Ta‘dīl”, Vol. 2/17, publication of Haydar Abād Ad-Dukan, 1371 H.
And that which I would like to make notice of here, is that it is not correct for the door of this knowledge to be closed – even if it has been neglected for a period – because the need for it will not cease, due to the presence of the extremist, the liars and the ignorant ones in every generation. And due to that, the Hadîth clearly stated the obligation of those ones standing up in every generation. And in this period, we are most in need of the fulfilling of this obligation, so that doubts and misguidances will be uncovered.

C. Standing up against the people of Bid‘ah: Ash-Shâtibi, may Allâh be merciful to him, said in “Al-I’tisâm”, “The ruling of standing up against the people of Bid‘ah from the specific or general population – and this is a vast topic in jurisprudence – which relates to them in their crimes against the Religion, their corruption in the land and their leaving the boulevard of Islâm.” – until he said, “So we say that that standing up against them through condemnation, exemplary punishment, expulsion, banishment or denunciation is based upon the condition of the Bid‘ah itself from the point of it being a great corruption in the Religion or not, or whether the one doing it is well known for it or not, or a caller to it or not, and seeking power through his followers and rebelling against the people or not and whether he commits it due to ignorance or not.”

“And all of these categories have an Ijtihâd-oriented ruling specified for them, as no Hadd (specified penalty) came in the Shari’ah specifically for Bid‘ah, which could not be increased or decreased, as it has come for many of the disobediences such as theft, spreading corruption, murder, slander, injuring, (consuming) alcohol and other than that. There is no doubt that the people qualified to make Ijtihâd in this Ummah looked at them according to the circumstances and ruled according to Ijtihâd-oriented opinions based upon what they had seen from the Texts concerning some of them, as it has come regarding the Khawârij – the narration about killing them, and that which came from ‘Umar Ibn Al-
Khattāb, may Allāh be pleased with him, concerning Sabīgh Al-‘Irāqi.”

“So out of all that the scholars spoke about, came (different) categories (or rulings upon the people of Bid’ah). **The first** is guiding, teaching and establishing the arguments, such as the issue of Ibn ‘Abbās, may Allāh be pleased with them both, when he went to the Khawārij and spoke with them until two thousand or three thousand of them returned. And **the second** is the abandonment and the leaving the speaking to them as well as offering Salām to them, according to what has passed from a group of the Salaf, regarding their abandonment of those who were involved in Bid’ah and that which came from ‘Umar, may Allāh be pleased with him, in the story of Sabīgh Al-‘Irāqi. And **the third** being that ‘Umar ordered for Sabīgh to be estranged. And equal to this is imprisonment and it is **the fourth** (category), as they imprisoned Al-Hallāj before his execution for several years. **And the fifth** is mentioning them according to what they are upon and spreading (the news of) their Bid’ah so that they may be warned about, and so that their words will not deceive (others) as it has come from many of the Salaf. And **the sixth** is fighting (them) if they show hostility towards the Muslims and rebel against them, as ‘Ali, may Allāh be pleased with him, and other from the Khalīfahs of the Sunnah, fought the Khawārij. And **the seventh** is execution if they do not turn back (from their Bid’ah) after

---

**245 Trans. Note:** Imām Ad-Dārāmī narrated from Sulaymān Ibn Yasār, that a man named Sabīgh came to Al-Madīnah, and began asking about the Mutashābih of the Qur’ān, so ‘Umar sent for him, and he had made palm branches ready for him. The he said, “Who are you?” He said, “I am the slave of Allāh Sabīgh.” So ‘Umar took a branch from those branches then hit him, and ‘Umar said, “I am the slave of Allāh ‘Umar.” Then he kept hitting him until his head began to bleed. Then he said, “O Amir Al-Mu’minīn, that which I used to find in my head has gone away.” Imām Ad-Dārāmī also narrated a longer narration in which he sent him back to ‘Irāq after he beat him, then sent a letter to Abū Mūsā Al-Ash’ārī ordering him to order the people not to sit with Sabīgh. Then after that became hard on Sabīgh, Abū Mūsā wrote back to ‘Umar informing him of that, and telling him that Sabīgh had proven his sincere Tawbah, so ‘Umar told him to tell the people that they can sit with him.

**246 Trans. Note:** Al-Hallāj is one of the Imāms of the Sūfis. He claimed that he was Allāh, and he was executed for this.
being offered the opportunity to repent, if he has openly shown his 
Bid’ah. But if he hides it and it is kufr, or that which returns to it, then 
exection without being given the opportunit to repent and it is the eighth, because it is from the category of hypocrisy (nifāq), like the 
Zanādiqah. And the ninth is Takfīr for those who the evidence indicates 
their kufr, like when the Bid’ah is clear kufr, such as the Ibāhīyyah 247 and 
those who declare the incarnation (Hulūl), like the Bāṭiniyyah. The tenth 
point, and that is because their inheritors from the Muslims do not 
inherit from them, nor do they inherit from any of them, they are not 
washed when they die, they are not prayed upon and they are not
buried in the cemeteries of the Muslims as long as he is not one that is 
hidden (in his Bid’ah), as the one who is hidden is judged upon 
according to his outward appearance. And his inheritors are more 
knowledgeable with regards to the inheritance. And the eleventh: the 
command for them not to be married. And it is from the direction of 
abandonment and not keeping ties. And the twelfth is their Jarh (i.e. 
criticism) in general. So their testimonies and not accepted nor are their 
narrations, and they will not be authorities nor judges. And they will not 
be placed in positions of justice from Imāms or Khatībs. And the 
thirteenth is abandoning visiting their sick, and it is from the point of 
being a deterrent and a punishment. And the fourteenth is the 
abandonment of attending their funerals as well. And the fifteenth is 
the beating, like ‘Umar, may Allāh be pleased with him, beat Sabīgh.
And it is narrated from Mālik, may Allāh be pleased with him, 
regarding the one who speaks about the creation (of the Qur’ān) that he 
is to be inflicted with a beating and imprisoned until he dies. And I saw 
in some of the historical records of Baghdad (narrated) from Ash-Shāfī’, 
that he said, ‘My ruling concerning the philosophers is that they are

247 Trans. Note: The Ibāhīyyah are a type of the Bāṭiniyyah, or it is a word used to 
describe them as a whole, depending on the way it is used. It comes from the root word 
Mubāh, which means permitted. The basic meaning of it is that they are called this 
because they do not follow the orders and forbiddences of any Shari’ah, and they 
permit any sort of action or saying, including lewd acts which not even animals would 
accept. They consider the Halāl to be whatever they do and have in their possession, 
and the Harām to be whatever they were prevented from obtaining, from food, drinks, 
women, etc.
beaten with palm branches that have been stripped of their leaves, carried upon the camels and paraded through the tribes and clans. And it is to be declared: ‘This is the recompense for the one who leaves the Book and the Sunnah and adopts philosophy,’ meaning the people of Bid’ah.” – finished with slight abridgment. 248

I say: And what Ash-Shātibī mentioned about the execution of the Zanādiqah while not being offered the opportunity for repentance; there is some difference of opinion regarding that, which can be reviewed in the books of Fiqh, (within) the chapters apostasy. Likewise, that which he mentioned regarding the rulings of the innovator, (these) differ according to the condition of the innovator and the condition of the person condemning him. So with regards to the innovator, it is to be examined; does he openly show his innovation or (does he) hide it? And is he a caller (to it) or a blind follower (to someone in it)? And is he forcefully resisting, or is he under the control (of the Muslims)? And with regards to the one who is condemning him, two matters are taken into consideration; the ability to condemn and the potential for (following) the lesser of the two harms, as a harm is not repelled with a harm more severe than it. And Ibn Taymiyyah, may Allāh be merciful to him, explained this issue in detail, so review it in “Majmū’ Al-Fatāwā”. 249

I say: And in the absence of the State Islām, there is to be nothing less than advising the People of Bid’ah, then if they do not return, then abandoning them and the Bid’ahs, while declaring their Jarh (criticism) and warning the people about them. He, Ta’ālā, said,

You will not find any people who Believe in Allāh and the Last Day, making friendship with those who oppose Allāh and His Messenger, even though they were their fathers...250 – the Verse.

249 Vol. 28/203-218
250 Sūrat Al-Mujādilah, 40

I say: And it is not hidden that the commanding of the good and the forbidding of the evil is vaster than what I mentioned. And I stayed confined here upon that which relates to our topic: Holding Steadfast to the Book and the Sunnah. So the corruption that threatens the Religion; it either originates outside of our Ummah – and this is repelled with Jihād, or it comes from within it, from those who are attributed to this Religion, and this is repelled through Al-Jarh Wat-Ta‘dīl, and it is repelled by standing up against the People of Bid‘ah upon (the aforementioned) details. And all of this is obligatory. Allāh, Ta‘ālā, said,

And if Allāh did not check one set of people by means of another, the earth would indeed be full of mischief. But Allāh is full of Bounty to the ‘Ālamīn (mankind, Jinns and all that exists). 251

The summary of what has passed, is that the Fundamentals of Holding Steadfast to the Book and the Sunnah – and it is the Manhaj of Ahl As-Sunnah Wal-Jamā‘ah – are eight, and each of them is based upon the other. And it is from my own derivation, and Allāh knows best what is correct, and they are:

The First: The generality of the message and the eternality of the Shari‘ah until the Day of Resurrection. He, Ta‘ālā, said,

251 Sūrat Al-Baqarah, 251
And whoever seeks a religion other than Islām, it will never be accepted of him, and in the Hereafter he will be one of the losers. 252

The Second: The perfection of the Shari‘ah and that it is not in need of anything other than it. He, Ta‘ālā, said,

\[
\text{ﺫِﻳﻨَﻜﹸﻢْ} \text{ﻟﹶﻜﹸﻢْ} \text{ﺃﹶﻛﹾﻤَﺖْ} \text{ﺍﻟﹾﻴَﻮْﻡَ}
\]

This day, I have perfected your Religion for you 253

The Third: It is not permissible for a Muslim to proceed in a matter before knowing the ruling of the Shari‘ah regarding it. He, Ta‘ālā, said,

\[
\text{ﻭَﺭَﺳُﻮﻟِﻪِ} \text{ﺍﻟﻠﱠﻪِ} \text{ﻳَﺪَﻱﹺ} \text{ﺑَﻴْﻦَ} \text{ﺗُﻘﹶﺪﱢ} \text{ﻭﺍ} \text{ﻟﹶﺎ}
\]

Do not put (yourselves) forward before Allāh and His messenger 254

So it is not permissible to place the intellect ahead of the narrations – in other words, the Texts of the Shari‘ah. And it is not allowed to place a Shari‘ah-based evidence ahead of another one which is stronger than it. And that which is not a Shari‘ah-based evidence, from what I mentioned previously, is not (even) looked at.

The Fourth: Is that if he knows the ruling of the Shari‘ah, then there is nothing for him, except the complete (and) full compliance. He, Ta‘ālā, said,

\[
\text{ﺃﹶﺃﻣْﺮًﺍ} \text{ﻭَﺭَﺳُﻮﻟﹸﻪُ} \text{ﺍﻟﻠﱠﻪُ} \text{ﻗﹶﻀَﻰ} \text{ﺇﹺﺫﹶﺍ} \text{ﻣُﺆْﻣِﻨَﺔٍ} \text{ﻭَﻟﹶﺎ} \text{ﻟِﻤُﺆْﻣِﻦﹴ} \text{ﻛﹶﺎﻥﹶ} \text{ﺃﹶﻣْﺮﹺﻫِﻢْ} \text{ﻭَﻣَﺎ} \text{ﻣِﻦْ} \text{ﺍﻟﹾﺨِﻴَﺮَﺓﹸ} \text{ﻟﹶﻬُﻢُ} \text{ﻳَﻜﹸﻮﻥ} \text{ﻥ}
\]

And it is not for a Believer, man or woman, when Allāh and His Messenger have decreed a matter that they should have any option in their decision. 255

Along with His, Ta‘ālā’s, saying,

\[\text{252 Sūrat Al-İmran, 85} \]
\[\text{253 Sūrat Al-Mā‘idah, 3} \]
\[\text{254 Sūrat Al-Hujurāt, 1} \]
\[\text{255 Sūrat Al-Ahzāb, 36} \]
Then they find in themselves no resistance against your decisions, and accept (them) with full submission.  

The Fifth: The obligation of referring that which is differed about back to the Book and the Sunnah. He, Ta’ālā, said,

Then if you differ in anything amongst yourselves, then refer it to Allāh and the Messenger.  

And that the Shari’ah judges the statements of the people and their actions either as being valid or invalid.

The Sixth: The rejection and invalidity of everything that contradicts the Shari’ah from statements, actions or rulings, due to the saying of the Messenger of Allāh, ﷺ, “Whoever performs a deed, which our matter is not upon, then it is rejected.” Narrated by Muslim, from ‘Ā’ishah.

The Seventh: Cutting off the means of innovating in the Religion, due to his, ﷺ, saying: “…And avoid the newly invented matters.”

The Eighth: The Commanding of the good and the forbidding of the evil, specifically that which relates to holding steadfast to the Book and the Sunnah, and it is Al-jarh Wat-Ta’ālā; standing up against the People of Bid’ah and Fīhād in the path of Allāh, Ta’ālā.

And there matters which stem from these eight fundamentals, which are based upon them. From them are those which relate to the beliefs or to the rulings or to both of them. So from that which relates to the beliefs; is the obligation of following the ‘Aqidah of Ahl As-Sunnah Wal-Jamā’ah, and you will find it in books such as “As-Sunnah” by Ibn Abī ‘Āsim, “Sharh

---

256 Sūrat An-Nisā’, 65

257 Sūrat An-Nisā’, 59
And from that which relates to the rulings, is the issue of the permissibility of Taqlid, without it being obligatory, and the issue of Ijtihad, and they will both come (ahead).

And from that which relates to both of them, is the obligation of accepting the Ahad Hadiths in the beliefs and the rulings, and it will come (ahead).

An Issue: The Ahad (singularly narrated) Hadiths are a proof in the beliefs and the rulings.

This is one of the important concepts in the methodology of Ahl As-Sunnah Wal-Jama’ah, and a pillar from the pillars of holding steadfast to the Book and the Sunnah.

And the explainer of “Al-‘Aqidah At-Tahawiyah” said, “And the narration of one (person); if the Ummah receives it with acceptance, by acting upon it and believing in it, then it provides the certain knowledge (Al-‘Ilm Al-Yaqini), according to the collective majority of the Ummah. And it is one of the two types of Mutawatir (multiply narrated texts) and there was never any dispute between the Salaf of the Ummah concerning that. Like the narration of ‘Umar Ibn Al-Khattab, may Allâh be pleased
with him, ‘Verily, the actions are but according to their intentions.’ 258 And the narration of Ibn ‘Umar, may Allâh be pleased with them both, ‘He forbade the selling of the guardianship (Walâ) (of slaves) and giving it as a present.’ 259 And the narration of Abû Hurayrah, ‘The woman is not married along with her paternal aunt nor with her maternal aunt.’ 260 And like his saying, ‘Forbidden due to nursing is that which is forbidden due to lineage (i.e. marriage),’ 261 and the likes of that. And it is similar to the narration of the one who came to the Masjid of Qubâ’ and informed (those praying) that the direction of prayer had been changed towards the Ka’bah, so they turned themselves towards it (while praying). 262 ”

“And the Messenger of Allâh, ﷺ, used to send his messengers individually and send his letters with individuals and those to whom they were sent did not say, ‘We will not accept it because it is the information of one (person).’ And He, Ta’âlâ, said,

It is He Who has sent His Messenger with the Guidance and the Religion of Truth, to make it superior over all religions... 263

So it is a must that Allâh preserves His proofs and His clarifications upon His creation in order that His proofs and His clarifications do not become invalidated.” 264

258 Trans. Note: Narrated with this phrasing by Al-Bukhârî, Abû Dâwûd and Ibn Mâjah.
259 Trans. Note: Narrated by Muslim, An-Nasâ’î, At-Tirmithi, Ahmad, Ad-Dârami and Malik
261 Trans. Note: Narrated by Al-Bukhârî, An-Nasâ’î, Ibn Mâjah, and Ahmad. Some narrations from ’À’ishah and some from Ibn ‘Abbâs, may Allâh be pleased with them.
262 Trans. Note: From Al-Barâ’ Ibn ’Àzib, may Allâh be pleased with him. Narrated by Al-Bukhârî, An-Nasâ’î, At-Tirmithi, Ahmad and others.
263 Sûrat At-Tawbah, 33
264 pub. “Al-Maktab Al-Islâmi”, 1403 H., Pg. 399-400

98
And Shaykh Al-Albānī said, “The Āḥād Hadiths are a proof in the beliefs and the rulings. Verily, those who claim that the beliefs are not confirmed by the Āḥād Hadiths, at the same time they say that the Shari‘ah rulings are confirmed by the Āḥād Hadiths, and by saying so, they have differentiated between beliefs and rulings. So do you find this differentiation in the previous Texts from the Book and the Sunnah? No, and one thousand nos. Rather, they, in their generality and absoluteness include the beliefs as well. And they obligate his, ﭻﻠﻪ ﭯﻠﻴﻪ ﻣﻮﺳﻞ, following in them, because they – without doubt – are from that which is covered in His saying, ‘...a matter...’ in the Verse,

\[
\text{It is not for a Believer, man or woman, when Allāh and His Messenger have decreed a matter that they should have any option in their decision.}^{265}
\]

And likewise is His, Ta‘ālā’s, command to follow His Prophet, صﻠﻴﻪ ﭯﻠﻴﻪ ﻣﻮﺳﻞ and the forbiddance of disobeying him, and the warning against contradicting him and His praise of the Believers who say, when they are called to take their judgments to Allāh and His Messenger, ‘We have heard and obeyed.’ All of that indicates the obligation of obeying and following him, ﭻﻠﻴﻪ ﭯﻠﻴﻪ ﻣﻮﺳﻞ, in the beliefs and the rulings. And His, Ta‘ālā’s, saying,

\[
\text{And whatsoever the Messenger gives you, then take it.}^{266}
\]

Then ‘...whatsoever...’ is from the phrases of generality and comprehensiveness, as it is known. And if you ask those ones who say that it is obligatory to take the Āḥād Hadiths in the rulings, for the evidence for that, then they would use these aforementioned Verses and others besides them, from what we have not mentioned because of

265 Trans. Note: Sūrat Al-Ahzāb, 36
266 Trans. Note: Sūrat Al-Hashr, 7
brevity, as proof. And Imām Ash-Shāfi‘ī, may Allāh, Ta‘ālā, be merciful to him, encompassed them in his book “Ar-Risālah”, so whoever wishes can review them. So what is it that lead them to exclude the beliefs from the obligation of accepting them (i.e. Āhād Hadīths), while it is included in the generality of the Verse? Verily, restricting it to the rulings and not the beliefs is a restriction without a (valid) restrictor, and that is falsehood. And that which falsehood is necessitated by, then it is falsehood (itself).” 267

And Shaykh Al-Albānī said, “And the truth is that differentiating between the beliefs and the rulings in the obligation of accepting the Āhād Hadīths is a philosophy which was entered into Islām, which was not recognised by the Righteous Predecessors (As-Salaf As-Sālīh) nor the four Imāms whom the collective majority of the Muslims in the present era blindly follow.” 268 And he mentioned the evidences for what he said and he refuted the doubts of the opposers (in this issue). And the book is precious, I advise every Muslim to read it.

And for further explanation, the “Book Of The Āhād Narrations” within “Sahīh Al-Bukhārī” 269 and the “Chapter of the Narration of An Individual and Its Being a Proof”, from “Ar-Risālah”, by Ash-Shāfi‘ī, 270 should be reviewed.

And from what which is included in the narration of an individual, which the Ummah received with acceptance, are the majority of the Hadīths in the two “Sahīhs” of Al-Bukhārī and Muslim, which none of the People of Knowledge have criticized.

267 Pg. 51-52
268 Pg. 54 taken from the book “Al-Hadīth Hujjatun Fī Al-‘Aqā‘idī Wal-Ahkām” by Shaykh Al-Albānī.
269 “Fat’h Al-Bārī”, Vol. 13/231-244
270 With the verification of Ahmad Shākir, Pg. 369-470
An Issue: The Taqlīd of a school of thought (Math‘hab) is permissible, but it is not obligatory upon everyone.

A. The Taqlīd: It is acting upon the saying of someone else without any proof.

B. And the fact that it is permissible – then this is concerning the general person who is unable to understand the evidences. Shaykh Al-Albānī said, “Ibn ‘Abdil-Barr said, following what has passed from him in abridged form, ‘And all of this is for other than the general public because it is a must for the general public to have Taqlīd upon its scholars in the events that take place in their regards, because the points of proof have not been made clear, and they will not become clear, due to the absence of the understanding of the knowledge of that. (This is) because the knowledge is at different levels and there is no path to its highest (level), except by attaining its lowest (level). And this is the barrier between the general public and between seeking the proof. And Allāh knows best. And the scholars have not differed in that it is upon the general public to have Taqlīd upon their scholars and that they are the ones intended in Allāh, Ta‘ālā’s, statement,

So ask the People of the Thikr, 271 if you know not. 272

And they formed consensus upon it being a must fore the blind person to make Taqlīd upon other than him, from those whom he trusts their knowledge of the Qiblah, if it is a problem for him (to face it). So likewise is the one who has neither knowledge, nor any sight in the meaning of that which he takes as a Religion. It is a must for him to have Taqlīd upon the one who knows it. And likewise, the scholars did not differ that it is not allowed for the general public to issue Fatwas and that is – and Allāh knows best – due to its ignorance concerning the meanings with which it

271 Trans Note: The Thikr is literally: The Rememberance, and it is referring to the Revelation. And the People of the Thikr are the scholars.
272 Sūrat An-Nahl, 43 and Al-Anbiyā’, 7
would be allowed to make things _Halāl_ and _Harām_ and to speak concerning knowledge.

“Except that I see that discussing the general person unrestrictedly and saying that it is a must for him to have _Taqlīd_, is not free of something (imprecise), because if you remember that the _Taqlīd_ is acting upon the saying of another without proof, then from that which is easy in many instances, upon some of the intelligent ones from the general public, is for them to know the proof, due to its clarity in the Text that reached him. So who is the one who would claim that the likes of his, ٰ中华人民، saying, ‘The Tayammum is one pat (on the soil) for the face and the two hands’, 273 that the proof from it would not be clear to him, or even to those who are even lower in intelligence than him? And due to that, then the truth is that it should be said that the one who is unable to recognise the evidence, then he is the one upon whom _Taqlīd_ is obligatory. And Allāh burdens not a person beyond his scope.” 274

C. Then if _Taqlīd_ is permissible for the general person, then it is not obligatory upon him to make _Taqlīd_ of a specific school of thought (_Math’hab_) in every issue, because the Truth is not restricted to one school of thought. He, _Ta’ālā_, said,

![Verse Image]

Then if you differ in anything amongst yourselves, then refer it to Allāh and the Messenger, if you believe in Allāh and in the Last Day. 275

So it is known from this Verse that there is no protection from error in the saying of anyone after Allāh and His Messenger, ٰ中华人民، ! ٰ中华人民. Rather, everyone after the Prophet, ٰ中华人民، ! ٰ中华人民, has his sayings taken

273 **Trans. Note:** This Hadīth is narrated with different phrases, from ‘Amnār Ibn Yāsir, may Allāh be pleased with him, by Abū Dāwūd and others. Al-Albānī declared it “Sahīh” in “Sahīh Abī Dāwūd”, #327

274 Taken from the book “Al-Hadīth Hujjatun Bī Nafiṣīha”, by Al-Albānī, Pg. 85-86

275 _Sūrat An-Nisā ’_, 59
from and rejected. And Ibn Al-Qayyim, may Allāh be merciful to him, said, “And is it necessary upon the general person to take one of the known schools of thought (Mathāhib) as a school of thought, or not? There are two schools of thought concerning this. One of the two is that it is not necessary for him, and it is the correct (opinion), about which there is certainty, as there is nothing obligatory except that which Allāh and His Messenger obligated, and Allāh and His Messenger did not obligate upon anyone from the people to take as a Math’hab the Math’hab of a man from the Ummah, by him entrusting his religion to him and no other. And the virtuous generations have elapsed free, and its people free, from this attribution. Rather, a school of thought (Mathāhib) is not valid for the general person even if he follows one, as the general person even if he takes it as a Math’hab, as the general person has no Math’hab, because a Math’hab is only for someone who has some sort of insight and way of using it as evidence, while being sure sighted in the Math’habs.” – until he said, “And it is not necessary upon anyone at all to take the Math’hab of a man from the Ummah as a Math’hab, in that he takes all of his sayings and leaves the sayings of other than him. And it is a disgraceful Bid’ah which was innovated in the Ummah, which no one from the Imāms of Islām ordered, and they were at a higher level, a greater value and more knowledgeable about Allāh and His Messenger, than to hold that upon the people.” 276

And Ibn Al-Qayyim also said, “And upon this, then it is (allowed) for him – in other words, the general person – to seek a Fatwā from whomever he wishes from the followers of the four Imāms and other than them. And it is not obligatory upon him, nor upon the Muftī to restrict himself to anyone from the four Imāms, according to the consensus of the Ummah, just as it is not obligatory upon the scholar to restrict himself to the Hadiths of the people of his country or other than it from the countries. Rather, if the Hadith is authentic, then it is obligatory upon him to act upon it.” 277

276 “I’lām Al-Muwaqqi’in”, Vol. 4/262
277 “I’lām Al-Muwaqqi’in”, Vol. 4/263
D. And Shaykh Al-Islām Ibn Taymiyyah said, “Whoever obligates the Taqlīd of a specific Imām, then he is asked to repent. Then if he repents (he is left alone), otherwise he is executed. And he says that ‘it should be’, then he is an ignorant, misguided one.” 278

I say: And the direction of this saying is that nothing is followed in every matter, except Allāh, Ta’ālā, and His Messenger, ﷺ. So whoever attributes this level to anyone from the people, no matter what his value has reached, then he has made him equal with Allāh or with His Messenger, ﷺ, and this is kufr. He, Ta’ālā, said,

...yet those who disbelieve hold others as equal with their Lord. 279
Likewise, is he who obligates the following of a specific Imām in every matter, then he has disbelieved, due to his rejection of Allāh, Ta’ālā’s, statement,

Then if you differ in anything amongst yourselves, then refer it to Allāh and the Messenger... 280

And the Verse did not mention anyone after Allāh and His Messenger, ﷺ.

And Shaykh Al-Albānī said in his words to the young men, “...that you pay attention to a matter, which was hidden to many of the well-informed, believing young men, much less others besides them, and it is that in the time that they knew – by virtue of the efforts of some of the Islāmic writers, and their writings, such as Sayyid Qutb, may Allāh be merciful to him, and the ‘Allāmah Al-Mawdūdī, may Allāh preserve him, and others besides them both, that the right of legislation is only for

---

278 “Al-Ikhtiyārāt Al-Fiqhiyyah”, Pg. 333
279 Sūrat Al-An’ām, 1
280 Trans. Note: Sūrat An-Nisā’, 59
Allāh, Taʿālā, alone. (And) no one from mankind or the councils is a partner with Him in that. And it is that which they articulated with, “The Ḥākimiyyah is for Allāh, Taʿālā”, and that is the explicitness of the Texts mentioned in the beginning of this address, from the Book and the Sunnah. I say: And at this same time, many of those young men have still not paid attention to the fact that the partnership that negates the fundamental of Ḥākimiyyah for Allāh, Taʿālā; there is no difference in it between the human being followed besides Allāh being a Muslim who made a mistake in a ruling from the rulings of Allāh, or a kāfir who has set himself up as a legislator with Allāh. (And there is also no difference) between the fact that he is a scholar or an ignorant one. All of that negates the aforementioned fundamental which the young men have believed in, and all praise is due to Allāh, Taʿālā.” 281

And review also the chapter, “Whoever obeys the scholars and the Amīrs in forbidding that which Allāh made permissible or permitting that which Allāh forbade, then he has taken them as lords beside Allāh”, from the book, “Fatḥ Al-Majīd Sharḥ Kitāb At-Tawḥīd”, Pg. 383, pub. “Ansār As-Sunnah”.

E. So whenever it has been made clear to the Muqallīd that the Truth is in other than his Math’hab, then it is obligatory for him to return to it. He Taʿālā, said,

The only saying of the Believers, when they are called to Allāh (His Words, the Qurʾān) and His Messenger, to judge between them, is that they say: “We hear and we obey.” And such are the prosperous ones. 282

And He, Taʿālā, said,

281 From his book, “Al-Hadīth Hujjatun Binafsihi”, Pg. 96
282 Sūrat An-Nūr, 51
It is not for a Believer, man or woman, when Allāh and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allāh and His Messenger, then he has indeed strayed in a plain error. 283

So verily, Allāh, Ta‘ālā, obligated following Him, Subhānahu, and His Messenger, ﷺ! ﷺ, in every matter. And this is a status that isn’t for anyone after the Prophet, ﷺ! ﷺ. So if the saying of a scholar is in contradiction to the Truth which is confirmed with evidence, we reject it, and we do not act upon it, and we forbid others besides us from acting upon it, due to the saying of the Prophet, ﷺ! ﷺ, “Whoever innovates in this matter of ours, that which is not from it, then it is rejected.” Agreed upon, from ‘Ā’ishah. And Ash-Shāfi‘ī, may Allāh be merciful to him, said, “The Muslims have formed consensus upon that whoever has the Sunnah of the Messenger of Allāh, ﷺ! ﷺ, made clear to him, it is not allowed for him to leave it for the saying of anyone.” 284 And this is the saying of the Īmāms of the four famous Math‘habs, and other than them (i.e. those Math‘habs).

And Ibn ‘Abdil-Barr narrated – in “Jāmi’ Bayān Al-‘Ilm” – with his chain of narration, from Ibn Mas‘ūd, may Allāh be pleased with him, that he said, “Verily, none of you should entrust his religion to a man; so if he believes, he believes, and if he disbelieves, he disbelieves, because there is no example to be followed in evil.” 285

And the ‘Allāmah Ash-Shanqīṭī, may Allāh be merciful to him, mentioned beneficial topics concerning Taqlīd, and that which is allowed

283 Sūrat Al-Ahzāb, 36
284 “Īqāth Himam Uli Al-Absār”, pg. 58, by Al-Fulānī.
285 Trans. Note: This Athar was declared as “Bāṭil (False)” by Ibn Hazm in “Usūl Al-Ahkām”, Vol. 2/264. The rest of it is as follows, “But if he must make Taqlīd, then he must make Taqlīd on the dead, as the alive are not safe from Fitnah.”
from it and that which is blameworthy, in the Tafsīr of His, Ta’ālā’s, saying,

Do they not then think deeply about the Qur’ān, or are upon the hearts its locks (which prevent from understanding it)? 286

From Sūrat Muhammad, یسُدِّدُ الْبُئِسَةُ، with its Tafsīr. 287

And the point here is to warn against the blind following of a Math’hab, or a man, who is alive or dead. So it should not be for the Muslim to hold steadfast to anything unrestrictedly, except to the Book and the Sunnah, in other words, to the Shar’ī evidence. As for the blind following of the Math’hab, or the men, in Truth and falsehood, then it is from the blameworthy branches of jāhiliyyah, as He, Ta’ālā, said,

And when it is said to them: “Follow that which Allāh has sent down.” They say: “Nay! We shall follow what we found our fathers upon.” 288

And the Shaykh Muhammad Al-Hāmid has a treatise with the title, “The Necessitating of Following the Math’hab of the Imāms is a Severance of the Chaos in the Din”, 289 in which he obligated the Taqlīd of a specific Mujtahid, 290 and he used as evidence, His, Ta’ālā’s, saying,

So ask the People of the Thikr, 291 if you know not. 292

286 Trans. Note: Sūrat Muhammad, 24
287 “Adhwa’ Al-Baqān”, Vol. 7/428, and what is after it.
288 Sūrat Al-Baqarah, 170
289 And the aforementioned treatise is the publication of “Maktabat Al-Manār”, in Jordan, Second Edition.
290 Pg. 42
291 Trans. Note: The Thikr is literally: The Rememberance, and it is referring to the Revelation. And the People of the Thikr are the scholars.
And the Verse does not have in it the obligation of having Taqlid on a specific man or a specific Math’hab, as we mentioned earlier. And he did not use anything other than this Verse as evidence for his obligating of Taqlid throughout his whole treatise, so he has no evidence. Just as Ibn Al-Qayyim said, that there is no Text from the Book or the Sunnah that obligates the Taqlid of a specific Math’hab. And with this, you know that there is no evidence that obligates the Taqlid of a specific Math’hab.

An Issue: And we see that Ijtihād is continuous (and) will not cease, and that the Earth will not be empty of someone to establish the Argument (Hujjah) of Allāh.

Due to his, ﷺ ﻰ ﺔ ﺎ ﺔ ﺎ’s, saying, “There will not cease to be a faction from my nation, establishing the the Matter of Allāh. They are not harmed by those who betray them nor contradict them, until the Matter of Allāh arrives and they are dominant over the people.” Agreed upon from Mu’āwiyah. And Muslim narrated from Thawbān, as Marfū’, “There will not cease to be a faction from my nation dominant upon the Truth. They are not harmed by those who betray them, until the Matter of Allāh arrives and they are like that.”

And “the faction” is used to describe an individual or more, so the Hadith is a clear Text regarding that the Earth will not be empty from someone who speaks the Truth, (and) establishes the argument (Hujjah). And this is a mercy from Allāh to His creation, and a Hujjah against the stubborn ones and the deviant ones. And Ibn Al-Qayyim, may Allāh be merciful to him, said, “That the Prophet, ﷺ ﻰ ﺔ ﺎ ﺔ ﺎ, said, ‘There will not cease to be a faction from my nation dominant upon the Truth…’ And ‘Alī Ibn Abī Tālib, may Allāh honour his face and be pleased with him, said, ‘The Earth will not be empty from someone who is establishing the argument (Hujjah) of Allāh, so that the arguments of Allāh and His clarifications will not be invalidated.’”

292 Sūrat An-Nahl, 43 and Al-Anbiyā’, 7
293 “I’lām Al-Muwaqqi’īn”, Vol. 4/150
And from that which is known, is that the Texts are concluded, and that the events continue, from them are those which the Salaf researched under the events that might possibly occur, and from them are those which they did not research. So it is a must that there be in existence, a Mujtahid who will extract the rulings of these newly occurring events. Otherwise, the people will wander in ignorance, and the argument (Hujjah) of Allāh will be cut off from His creation.

And the author of the book, “Fat’h Al-Majīd”, said – under the explanation of the Hadīth of the Victorious Faction (At-Tā’ifah Al-Mansūrah) –, “And Imām Ahmad used it as evidence for (the opinion) that Ijtihād will not cease as long as this faction is in existence.” 294

I say: And this is the opinion of most of the Hanbalīs, and others, contrary to the majority, who stated the possibility of an era being void of a Mujtahid. And the proof of the majority is the Hadīth of ’Abdullāh Ibn ‘Amr, regarding the seizing of the knowledge, as Marfū’, “Verily, Allāh will not take the knowledge away from you after He has given it to you by confiscating it, rather He will take it away from you by seizing the scholars along with their knowledge. Then ignorant people will remain. They will be asked for Fatwas, so they will give Fatwas with their opinions, so they will go astray and they will lead (others) astray.” Narrated by Al-Bukhārī. 295

I say: And the proof of the Hanbalīs is stronger, as it is a confirmation. And the reconciliation between the two Hadīths – as I see it, and Allāh knows best what is correct – is that the righteous scholars decrease in every generation and every level, from the one which was before it, and the ignorant ones who impersonate knowledge will increase. And despite that, it is a must that the well established scholars will exist in every generation, even if it is less compared to the one that was before it. And this reconciliation between the two Hadīths is supported by the Hadīth of Anas, as Marfū’, “From the signs of the Hour is that the knowledge will decrease and the ignorance will appear.” Narrated by Al-Bukhārī. And he also narrated from him as Marfū’, “No era will come upon you, except

---

294 Pub. “Ansār As-Sunnah”, pg. 277
295 Look to “Fat’h Al-Bārī”, Vol. 13/286
that the one that is after it is worse than it, until you meet your Lord.” And in the explanation of this Hadīth, there is narrated that which clarifies what is meant by the evil (i.e. “except that the one that is after it is worse than it...”), as Ibn Hajar said, “And this generalization was confusing (for some) because some eras have less evil than those that were before it, even if there weren’t any like that except the era of ‘Umar Ibn ‘Abdil-Azīz, and it was after the era of Al-Hajjāj by a little...” – Until he said, “…Then I found a clear statement from ‘Abdullāh Ibn Mas‘ūd, about the meaning, and it is more deserving of being followed...” – Until he said, – “…And from the path of Ash-Sha’bī, from Masrūq, from him (i.e. Ibn Mas‘ūd), he said, 'No era will will come upon you except that it is worse than what was before it. And verily, I do not mean that an Amīr is better than an Amīr, nor a year is better than a year, but your scholars and your Fuqahā’ will depart, than you will not find anyone from them, and a people will come who issue Fatwas based upon their opinions.' And in a phrasing from him from this point (i.e. path), ‘...And that is not due to the large and small number of rainfalls, 296 but by the departure of the scholars. Then a people will emerge who issue Fatwas on the issues based upon their opinions, so they will cut Islām up and destroy it.” 297

I say: As for the seizing of the scholars absolutely, then this will not be except by the blowing of the Pleasant Wind, 298 which seizes the souls of

296 Trans. Note: In the original Arabic version, the word is “Amsār” which is plural for town or region. In the original “Fat’h Al-Bārī”, the word is “Amtār”, which is plural for rain. So the original phrasing from “Fat’h Al-Bārī” was used here.

297 “Fat’h Al-Bārī”, Vol. 13/21

298 Trans. Note: From ‘Ā’ishah, may Allāh be pleased with her, who said, “I heard the Messenger of Allāh, ﷺ saying, ‘The night and the day will not depart until Al-Lāt and Al-‘Uzzā are worshipped again.’ So I said, ‘O Messenger of Allāh, I used to assume that when Allāh revealed,

It is He Who has sent His Messenger (Muhammad) with the Guidance and the Religion of Truth, to make it superior over all religions, even though the Mushrikān (polytheists) hate (it). (Sūrat Al-Tawbah, 33 and Sūrat As-Saff, 9)
the Believers from the Earth. And that is after the descending of ʿĪsā, ﷺ and his death. Then the worst of the creation will remain, (and) upon the the Hour will arise. And the blowing of the wind is the end of this Victorious Faction. And this is like what Muslim narrated from the debate that took place between ‘Abdullāh Ibn ‘Amr and ‘Uqbah Ibn ‘Āmir, may Allāh be pleased with them. 299

And look to the reconciliation between the two Hadīths also in “Ar-Rawdh Al-Bāsim”, 300 by Muhammad Ibn Ibrāhim Al-Wazīr Al-Yamānī.

And there is another point of benefit from the reconciliation between the two Hadīths of the Victorious Faction and the seizing of the knowledge, and it is the obligation of the established scholars that were indicated in the Hadīth of the Victorious Faction, to stand up and uncover the misguidances of the misguided ones who were mentioned in the Hadīth of the seizing of the knowledge; those who lead the people astray with their desires and their opinions. And this is also understood from the saying of the Prophet,  ﷺ ﷺ ﷺ ﷺ: “This knowledge will be carried by the

---

299 “Ṣaḥḥ Muslim Bi-Sharh An-Nawawī”, Vol. 13/67-68 Trans. Note: This debate is as follows: From ‘Abdur-Rahmān Ibn Shimāsah Al-Mahri, who said, “I was at Maslamah Ibn Mukhallad’s, and he had ‘Abdullāh Ibn ‘Amr Ibn Al-‘Ās with him. So ‘Abdullāh said, ‘The Hour will not arise except upon the worst of the creation. They are worse than the people of jāhiliyyah. They do not make Du’ā’ to Allāh for anything, except that He rejects it back upon them.’ So while they were like that, ‘Uqbah Ibn ‘Āmir arrived, so Maslamah said to him, ‘O ‘Uqbah, listen to what ‘Abdullāh is saying.’ So ‘Uqbah said, ‘He is more knowledgeable. As for myself, then I heard the Messenger of Allāh,  ﷺ ﷺ ﷺ ﷺ, saying, ‘There will not cease to be a band (‘Isābah) from my Ummah, fighting upon the Matter of Allāh, subduing their enemy. They are not harmed by those who contradict them, until the Hour comes to them, and they are upon that.’ So ‘Abdullāh said, ‘Indeed! Then Allāh will send a wind like the fragrance of musk, its feeling is the feeling of silk. So it will not leave a soul which has in its heart the weight of a seed of Imān, except that it seizes it. Then the worst of the people will remain, (and) upon the Hour will arise.’”

just ones of every generation. They negate from it the altering of the extremists, the impersonation of the liars and the misinterpretations of the ignorant ones.”
301 And the discussion about it has passed.

And in his treatise mentioned earlier, Shaykh Muhammad Al-Hāmid took the opinion of the prevention of Ijtihād, as he said, “And that which it is upon us to know and act upon, is that which our Fuqahā’, may Allāh, Ta’ālā, be merciful to them, approved, which is that the unrestricted Ijtihād in the rulings is prevented, after four hundred years passed after the Hijrah of our leader and our master, Muhammad, صلی و سلم.” 302

And here he is referring to that which Ibn Al-‘Ābidin mentioned in his “Hāshiyah” 303 And it is not hidden that this saying, especially the specifying of this date, is not indicated by the Book, the Sunnah, or the consensus (Ijmā’). Rather, it is challenged by the Hadīth of the Victorious Faction (At-Tā’ifah Al-Mansūrāh), and the Hadīth of the Mujaddid. 304 And Shaykh Hāmid also said, “And no one claims (the permissibility of) the unrestricted Ijtihād in our time, except one of lacking intellect, little knowledge and flimsy religion.” 305 Then he said after that, “Except that there is no prevention from the Ijtihād to know the minor, individual, incidental rulings. But no one has mastered this now, except for countable individuals, whom the countries of Islām and its territories have produced. And it is not for everyone who sees himself as a scholar, or whom the simple people claim is a scholar.” 306

301 Trans. Note: Look to footnote #243.
302 Pg. 9
303 Vol. 1/55
304 Trans. Note: From Abū Hurayrah, may Allāh be pleased with him, from the Messenger of Allāh, ﷺ, that he said, “Verily, Allāh will send for this Ummah, at the beginning of every one hundred years, one who will renew for it its Religion.” Narrated by Abū Dāwūd, and it was authenticated by As-Sakhkhūrī in “Al-Maqāsid Al-Hasanah”, 149, and by Al-Albānī in “Sahīh Abī Dāwūd”, #4291, “As-Silsilah As-Sahihah”, #599, “Sahih Al-Jāmi’”, #1874, “Mishkât Al-Masābīh”, #238, and “Islāh Al-Masājid”, 6.
305 Pg. 11-12
I say: And as you see, Shaykh Hāmid was not able to absolutely reject the fundamental of Ḳiyād, as this is not allowed in the (Islamic) Legislation (Sharā'), due to the existence of the Texts which confirm that, as has passed, nor (is it allowed) intellectually, due to the continuous occurrence of (new) events – especially with the advancement of modern inventions – which necessitate the existence of a Mujtahid who can issue Fatwas to the people in the events. Add to that the deciding of the Fiqh disagreements in many of the issues, and the likes of that.

Conclusion

I conclude this topic, and it is “The Obligation of Holding Steadfast To The Book And The Sunnah”, with my saying that the purpose of my including it in this treatise, is so that the Muslims are not decieved by everyone who raises the banner of Ḳiḥā, even if he calls it Islamic, until they look at his ‘Aqidah and his Manhaj, and the consistency of that with the Manhaj of Ahl As-Sunnah Wal-Jamā’ah, the fundamentals of which I mentioned in what has passed. Then whatever contradicts the evidence, then it is rejected. Then if the Manhaj is correct, then after that, his actions are looked at, do they comply with what he says or not, and it is the rule of “The Complete Full Compliance”, and its mentioning has passed. Then whatever contradicts the saying, then if the action complies with the saying, then we consider the person of it (i.e. these actions) to be truthful, In Shā’ Allāh, Ta’ālā. And if it (i.e. his action) contradicts it (i.e. his saying), then he is a liar who is playing with the Religion of Allāh, (and) who is deceiving the people with his good saying, and his action declares his saying to be a lie. And he is from the people of the Hatred of Allāh and His Anger, 307 those who say that which they do not do. He, Ta’ālā, said,

307 Trans. Note: Referring to the saying of Allāh, Ta’ālā,

O you who believe! Why do you say that which you do not do? Most hateful it is with Allāh that you say that which you do not do. (Sūrat As-Saff, 3)
They (think to) deceive Allāh and those who believe, while they only deceive themselves, and perceive (it) not. 308

And Al-Lālakā’ī narrated with his Sanad, from Imām Mālik Ibn Anas, that he said, “No matter how much you play with something, do not play with the matter of your religion.” 309

And that which I mentioned in this conclusion is also to be said about the following topic, “Fundamental Concepts Regarding Al-Jihād”; 310 I mean the correctness of the Manhaj and the compliance of the actions with it.

And I repeat once again, and say that the following of the Manhaj of Ahl As-Sunnah Wal-Jamā’ah, and it is the Obligation of Holding Steadfast To The Book And The Sunnah, it alone is what preserves this Religion upon its established fundamentals, which the Original True Jamā’ah and the Chosen Generations were upon. And the importance of that becomes clear if we know that the insertion of many of the fundamentals of kufr amongst the Muslims in this era is completed by invalid use of the Texts as evidence, the misinterpretations (Ta’wil) and acting upon the outweighed (Marjūh) opinions, in order to wrap kufr in Islāmic encasings, so that it can be inserted amongst the general public and the ignorant ones. And from that:

That democracy does not conflict with Islām, due to His, Ta’ālā’s, saying,

...and their affairs amongst them are (conducted) by mutual consultation... 311

308 Sūrat Al-Baqarah, 9
310 Trans. Note: This topic has also been translated by “At-Tibyān Publications” and is in circulation.
311 Trans. Note: Sūrat Ash-Shūrā, 38
And that socialism is from Islām, due to His, Taʾālā’s, saying,

And they ask you what they ought to spend. Say: “Kindness (That which is beyond your needs)” 312

And that there is no problem with the fabricated laws, because “The wisdom is the long sought aim of the Believer, wherever he finds it, he is most deserving of it.” 313 And that usury is permissible, because it is included in his, ﷺ ﷺ ﷺ’s, saying, “You are more knowledgeable concerning the matter of your Dunyā.” 314 And that it is not allowed to differentiate between the people on the basis of religion, and from there, Jizyah is not necessary, because “The people are equals, like the teeth of a comb.” 315 And this is a sea that has no shore. And Allāh tld the Truth when He said,

312 Trans. Note: Sūrat Al-Baqarah, 219
313 Trans. Note: This is from a Hadīth from Aboo Hurayrah, and others, with a very similar phrasing, narrated by At-Tirmithi and Ibn Mājah. It was declared either “Mawdūʿ (Fabricated)”, “Munkar (Objectionable)”, “Dhāʾef (Weak)”, “Dhāʾef Jiddan (Very Weak)”, or at least indicated to be one of those by the following: Al-ʿUqaylī in “Tahṭīb At-Tahṭīb”, Vol. 1/151, Ibn Hibbān in “Al-Majrūḥīn”, Vol. 1/102, Ibn Al-Qaysarānī in “Thakhkīrat Al-Huffāṭḥ”, 427, Ibn Al-ʿArabī in “ʿĀridhat Al-Ahwāṭ”, Vol. 5/347, Ath-Thahābī in “Talkhīṣ Al-ʿIlām Al-Mutanāḥiyyah”, 38, As-Sahḥāwī in “Al-Maqāsid Al-Ḥasanah”, 228, and Al-Albānī in “Dhāʾef At-Tirmīthī”, #2687, “Dhāʾef Ibn Mājah”, #4966, and “Dhāʾef Al-Ṣāmi’”, #4301 and #4302.
314 Trans. Note: From Anas, may Allāh be pleased with him, that the Prophet, ﷺ ﷺ passed by a people who would pollinate (their palm tree crops). So he said, “If you did not do this, it would be good.” So it emerged with a decline in the yield. Then he passed by them, then said, “What is wrong with your palm trees?” They said, “You said, ‘Such and such.’” He said, “You are more knowledgeable concerning the matter of your Dunyā.” Narrated by Muslim.
315 Trans. Note: This is narrated as a Hadīth with a very similar phrasing, from Anas Ibn Malik, Sahl Ibn Saʿd As-Saʿīḍī and Abū Ḥāzim. This Hadīth has been rejected, and declared “Mawdūʿ (Fabricated), Munkar (Objectionable)”, “Dhāʾef (Weak)”, “Dhāʾef Jiddan (Very Weak)”, or indicated to be one of those, by the following: Ibn Hibbān in “Al-Majrūḥīn”, Vol. 1/226, Ibn ʿAdī in “Al-Kāmil Fī Adh-Dhuʿafāʾ”, Vol. 4/225, Ibn Al-Qaysarānī in “Thakhkīrat Al-Huffāṭḥ”, 434, and in “Thakhkīrat Al-Huffāṭḥ”, Vol. 5/2538.
By it He misleads many, and many He guides thereby. And He misleads thereby only those who are Al-Fāsiqīn (the rebellious, disobedient to Allāh) 316

And the principle in using the Texts as evidence, is the understanding that the Righteous Predecessors (As-Salaf As-Sālih), from the Sahābah, then those who were after them, had of them, the rules of the Arabic language, from grammar, morphology and rhetoric, and the rules of the Fundamentals of Fiqh (Usūl Al-Fiqh), so that the word will not be changed from its place.


316 Sūrat Al-Baqarah, 26
Tibyān Publications Releases

Audio

The Truth and Certainty Regarding the Hostility Against the Tawāghīt and Apostates
Shaykh Abū ‘Abdir-Rahmān Sultān Al-‘Uṭaybī Al-Anṭārī

Videos

“And Incite the Believers”
Shaykh ‘Abdullāh Ibn Muhammad Ar-Rāshīd

Such Are the Messengers Tested, and Then the Outcome Will Be In Their Favor
Commander Abū Muḥṣab Az-Zarqāwī

The Expedition of Shaykh ‘Umar Hādiḍ
Al-Qā’īḍah In ’Irāq

Articles

Between the permissible and what is better
Abū Muḥammad Al-Maqdīsī

Between fighting for injury and fighting for consolidation
Abū Muḥammad Al-Maqdīsī

The Verdict Regarding the One Who Defensively Argues on Behalf of the Tāghīt
Shaykh ‘Alī ibn Khudhayr Al-Khudhayr

Advice to the Brethren Going to Pakistan
Shaykh Abū Qatādah Al-Filastīnī
Public Addresses on the Da‘wah and Jihād: Between Laxity and Extremism
Abū Muhammad Al-Maqdisī

What is Your Opinion Regarding Shaykh Usāmah Ibn Lādin?
Shaykh ‘Alī Ibn Khudhayr Al-Khudhayr

When the Jihād is for the Sake of America
Shaykh Nāsir Al-Fahd

Shaykh Al-Albānī on the Obligation of Jihād
Shaykh Muhammad Nassiriddīn Al-Albānī

Description of Paradise
Imām Ibn Al-Qayyim

YES, I AM WAHHĀBĪ!
Shaykh Abū Basir At-Tartūsī

Debate: The Sword Vs. The Pen
Abū Jandal Al-Azdī

Life of the Mujāhid Ahmad An-Ni’mī Al-Qurashī
Katūm As-Salafi

The Importance of the Word
Wasim Fat’hullāh

A Misunderstanding of the Hadīth of As-Sa’b Ibn Jath’thāmah
Shaykh Abū Muhammad Al-Maqdisī

The Ruling on the One Who Insults the Prophet of Allāh
Tiblyān Publications

Let the expert sharpen the bow
Shaykh Abū Muhammad Al-Maqdisī
“And He made you as few in their eyes.”
Shaykh Abū Muhammad Al-Maqdisī

And so that the way of the sinners may become manifest
Shaykh Abū Muhammad Al-Maqdisī

Tribalism and the dangers of depending on it
Shaykh Abū Muhammad Al-Maqdisī

By Allāh, it has not lost its value, for even the bankrupt to purchase it
Abū Muhammad Al-Maqdisī

Ulhud Ar-Rass
Shaykh Husayn Ibn Mahmūd

Act Gently With the Women
Shaykh Abū Muhammad Al-Maqdisī

Abū Anas Ash-Shāmī
Shaykh Abū Muhammad Al-Maqdisī

As’hāb Ar-Rass
Shaykh ‘Abdullāh Ibn Nāsir Ar-Rashīd

Regarding I’tizāl and Mukhālatah
Shaykh ‘Abdur-Rahmān Ibn Hasan Āl Ash-Shaykh

35 Statements From the Salaf Regarding Sincerity
Shaykh Husayn Al-‘Awā’ishah

When Does Hijrah Become Obligatory: The Reality of Displaying The Din
Shaykh ‘Abdul-‘Azīz Al-Jarbū’

The Torching of Ar-Rass
Sawt Al-Jihād
The Ruling on Insulting the Prophet of Allāh
Tibyān Publications

Jihād An-Nafs: Striving Against the Soul
Shaykh Hasan Ayyūb

And if they had intended to march out...
Brother Al-Maqdisī

Mourning Over a Knightess: A Muslimah
Lūwīs ‘Atiyyatullāh

Was Prophet Sulaymān a Terrorist?
Shaykh Dr. Muhammad Ibn Tarhūnī

Are the Tālibān from Ahl As-Sunnah?
Tibyān Publications

The Hadīth of Slaughter: Laqad Ji’tukum Bith-Thabh
Tibyān Publications

Books

The Doubts Concerning Bay'ah and Imārah
Imām ‘Abdul-Qādir Ibn ‘Abdil-'Azīz

Advice for the Seeker of Knowledge (Pdf Article)
Shaykh Sultān Al-‘Uṭaybī

Breezes, From the Gardens of Firdaws
The Tawhīd of Action by Shaykh ‘Abdullāh ‘Azzām and The Path to the Land of the Battle by Shaykh Yūsuf Ibn Sālih Al-‘Uṭayrī

The Rulings Regarding the Muslim Prisoner
Dr. Mur’i Ibn ‘Abdillāh Ibn Mur’i
Series: Delighting the Eyes of the Ones Who Lie in Wait at Every Area:

Ad-Dalā’il Fī Hukm Muwālāt Ahl Al-Ishrāk
Sulaymān Ibn ‘Abdillāh Ibn Muhammad Ibn ‘Abdil-Wahhāb

Millat Ibrāhīm
Shaykh Abū Muhammad Al-Maqdisī

Regarding Intentionally Targetting Women and Children
Tibyān Publications

The Du‘ā is the Weapon of the Believer
Tibyān Publications

The People Of The Ditch
Shaykh Rifā‘ī Surūr

The Doubts Regarding the Ruling of Democracy In Islām
Tibyān Publications

The Exposition Regarding the Disbelief of the One That Assists the Americans
Shaykh Nāsir Ibn Hamad Al-Fahd

Can Makkah become Dār Al-Harb?
Imām Hamad Ibn ‘Atīq An-Najdī and Shaykh Abū Basīr At-Tartūsī

Essay Regarding the Basic Rule of the Blood, Wealth and Honour of the Disbelievers
Tibyān Publications
We Are Ignorant Deviants! (Pdf Article)
Husayn Ibn Mahmūd

A Letter from the Imprisoned Shaykh Nāsir Al-Fahd (Pdf Article)
Shaykh Nāsir Al-Fahd

Fundamental Concepts Regarding Al-Jihād
Imām ‘Abdul-Qādir Ibn ‘Abdil-‘Azīz

The Clarification of What Occurred in America (Pdf Article)
Imām Hamūd Ibn ‘Uqlā’ Ash-Shu’aybī

A Decisive Refutation of Salafī Publications
Tibyān Publications

Verdict Regarding the Permissibility of Martyrdom Operations (Pdf Article)
Al-Hāfith Sulaymān Ibn Nāsir Al-‘Ulwān

Verily, The Victory of Allāh Is Near
Al-Hāfith Sulaymān Ibn Nāsir Al-‘Ulwān

39 Ways to Serve and Participate in Jihād
Shaykh ‘Īsā Al-‘Awshīn

Al-Imām Ahmad Ibn Nasr Al-Khuzā’ī, A Leader of Scholars, A Leader of Martyrs By Al-Hāfith Ibn Kathīr (Pdf Article)
Commentary by Shaykh Abul-Munthir As-Sā’īdī Of Al-Jamā’ah Al-Islāmiyyah Al-Muqātilah (Libya)