

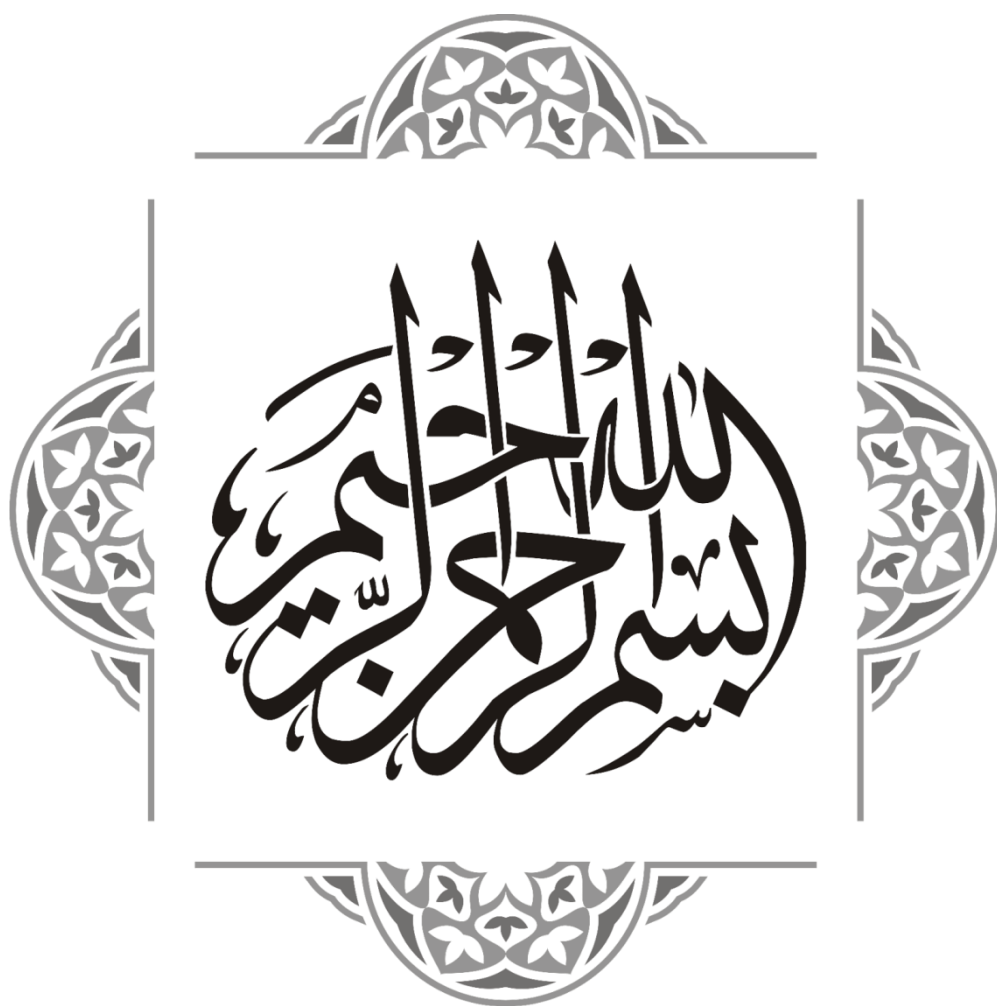
مسیرِ شہر

DISTANCE OF A MONTH'S JOURNEY  
PUBLICATIONS

# I WAS SENT WITH THE SWORD



IBN RAJAB AL-HANBALI



# الحاكمُ الجديرةُ بالإِذاعةُ

مِنْ قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
"بُعِثْتُ بِالسَّيْفِ بَيْنَ يَدَيِ السَّاعَةِ"

لِلإِمَامِ الْمُحَقِّقِ زَيْنِ الدِّينِ عَبْدِ الرَّحْمَنِ بْنِ رَجَبٍ الْخَنْبَلِيِّ

# ***I was sent with the Sword***

**Ibn Rajab al-Ḥanbalī**  
**2018**

## CONTENTS

<b>Biography of Author</b>	<b>5</b>
<b>Introduction</b>	<b>8</b>
<b>Chapter1: “<i>I was sent with the sword</i>”</b>	<b>11</b>
The Swords with which Muḥammad was sent	17
<b>Chapter 2: “<i>Before the Hour</i>”</b>	<b>21</b>
<b>Chapter 3: “<i>Until Allāh alone is worshiped without any partners</i>”</b>	<b>25</b>
The Purpose of the Prophet’s Mission ﷺ	43
<b>Chapter 4: “<i>And my sustenance has been placed beneath the shade of my spear</i>”</b>	<b>49</b>
Allāh made <i>Ghanīmah</i> Permissible for Muḥammad ﷺ and His <i>Ummah</i>	53
The Spear vs. the Sword	55
<b>Chapter 5: “<i>Humiliation and disgrace has been placed upon whoever opposes my command</i>”</b>	<b>62</b>
Opposition to the Messenger ﷺ	64
The Commands of the Messenger ﷺ	76
The Greatest Cause of Humiliation	79
<b>Chapter 6: “<i>And whoever imitates a people, then he is from them.</i>”</b>	<b>81</b>
The Praiseworthy Imitation	91
Epilogue	96
<b>Appendix: The <i>Ḥadīth</i> of al-Jassāsah</b>	<b>98</b>
<b>Bibliography</b>	<b>104</b>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*All praises belong to Allāh, and may His Peace and Blessings be upon His  
final Prophet and Messenger*

### **Ḥāfidh Abū'l-Faraj ibn Rajab al-Ḥanbalī**

He is the *Imām* and *Ḥāfidh*, Zayn ad-Dīn 'Abd ar-Raḥmān ibn Aḥmad ibn 'Abd ar-Raḥmān ibn al-Ḥasan ibn Muḥammad ibn Abū al-Barakāt Mas'ūd as-Sulamī al-Ḥanbalī ad-Dimashqī. His agnomen was Abū'l-Faraj, and his nickname was Ibn Rajab, which was the nickname of his grandfather who was born in that month.

He was born in Baghdād in 736H and raised by a knowledgeable and pious family. He died on Monday night, the fourth of Ramadhān, 795H in al-Humariyyah, Damascus.

He learned and took knowledge from the greatest scholars of his time. In Damascus, he studied under Ibn Qayyim al-Jawziyyah, Zayn ad-Dīn al-'Irāqī, Ibn an-Naqīb, Muḥammad ibn Ismā'īl al-Khabbāz, Dāwūd ibn Ibrāhīm al-'Attār, ibn Qāti al-Jabal and Aḥmad 'Uthmān ibn Yūsuf al-Nuwayrī. In Jerusalem, he heard from al-Fakhr Ḥāfidh al-'Ala'ī. In Egypt, he heard from Sadr ud-Dīn Abū al-Faṭḥ al-Maydūmī and Nāṣir ad-Dīn ibn al-Mulūk.

Many students of knowledge came to him to study under him.

Amongst the most famous of his students were; Abū al-‘Abbās Aḥmad ibn Abū Bakr ibn ‘Alī al-Ḥanbalī; Abū al-Faḍl Aḥmad ibn Nasr ibn Aḥmad; Dāwūd ibn Sulaymān al-Muqrī’; Zayn ad-Dīn ‘Abd ar-Raḥmān ibn Sulaymān ibn Abū al- Karam; Abū Dharr az-Zarkashī; al-Qādhī ‘Ala’ ad-Dīn ibn al-Lahām al-Ba‘lī ; and Aḥmad ibn Sayf ad-Dīn al-Ḥamawī.

Ibn Rajab devoted himself to knowledge and spent the vast majority of his time researching, writing, authoring, teaching and giving legal rulings.

Many scholars praised him for his vast knowledge, asceticism and expertise in the Ḥanbalī school of thought. Ibn Qādhī Shuhbah said of him, “He read and became proficient in the various fields of science. He engrossed himself with the issues of the madhhab until he mastered it. He devoted himself to the occupation of knowledge of the texts, defects and meanings of the *Ḥadīth*.”<sup>1</sup>

Ibn Ḥajar (al-‘Asqalānī) said of him, “He was highly proficient in the science of *Ḥadīth* in terms of the names of reporters, their biographies, their paths of narration and awareness of their meanings.”<sup>2</sup>

Ibn Muflīḥ said of him; “He is the Shaykh, the great scholar, the *Ḥāfidh*, the ascetic, the Shaykh of the Ḥanbalī madhhab and he authored many beneficial works.”<sup>3</sup>

He wrote many beneficial works, some of them outstanding such as *al-Qawā'id al-Kubrā fi'l-Furū'* about which it was said, “It is one of the wonders of this age.”<sup>4</sup> His commentary on (*Sunan*) *at-Tirmidhī* is said to be the most extensive and best

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<sup>1</sup> Ibn Qādhī ash-Shuhbah, *Tārīkh* (3/195)

<sup>2</sup> Ibn Ḥajar, *Inbā'ul-Ghamr*, (1/460)

<sup>3</sup> *Al-Maqṣad al-Arshād*, (2/81)

<sup>4</sup> Ibn ‘Abd al-Hādī, *Dhayl 'alā Ṭabaqāt ibn Rajab*, p.38



written so much so that al-‘Irāqī; about whom ibn Ḥajar said, “He was the wonder of his age”; would ask for his help when compiling his own commentary to the same book.

Moreover he has many valuable monographs explaining various *Aḥādīth* such as: *Sharḥ Ḥadīth Mā Dhi’bānt Jāi’ān Ursilā fī Ghanamr*, *Ikhtiyār al-Awlā Sharḥ Ḥadīth Ikhtisām al-Mala’ al-A’lā*; *Nūr al Iqtibās fī Sharḥ Waṣiyyah an-Nabī li ibn ‘Abbās*; and *Kashf al-kurbah fī Wasf Hāli Abl al-Ghurbah*.

In exegesis (Qur’ānic commentary), his works include, *Tafsīr Sūrah al-Ikhlās*, *Tafsīr Sūrah al-Fātiḥah*, *Tafsīr Sūrah an-Naṣr*, and *al-Istighnā’ bi’l-Qur’ān*.

In *Ḥadīth* his works include, *Sharḥ ‘Ilal at-Tirmidhī*; *Faṭḥ al-Bārī Sharḥ al-Bukhārī*, and *Jāmi’ al-‘Ulūm wa’l-Ḥikam*.

In *fiqh* (Islamic Jurisprudence), his works include, *al-Istikhrāj fī Ahkām al-Kharāj*; and *al-Qawā’id al- Fiqhiyyah*.

In the field of biographical accounts, his works include the monumental *Dhayl ‘alā Ṭabaqāt al-Ḥanābilah*.

In exhortation, his works include, *Laṭā’if al-Ma’ārif* and *at-Takhwīf min an-Nār*.



# INTRODUCTION

المقدمة

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allāh, the Most Beneficent, the Most Merciful

All praise is due to Allāh. We praise Him, we seek help with Him, we seek guidance from Him, and we seek forgiveness from Him. We seek refuge with Allāh from the evil of ourselves and the evil of our deeds. Whomsoever Allāh guides, none can misguide, and whomsoever Allāh sends astray, none can guide.

I testify that there is no deity worthy of worship except Allāh alone with no partners, and I testify that Muhammad is His slave and Messenger whom He sent before the Hour as a bearer of glad tidings, as a warner and a shining lamp calling to Allāh. He (the Exalted) guides with Him (ﷺ) from misguidance, and with him gives sight after blindness, and guides from deviation. With him he opens the eye of the blind, the ears of the deaf, and the hearts of the headless. May abundant salutations be upon him, his family, and his Companions.

Aḥmad recorded from the *Hadīth* of ibn ‘Umar رضي الله عنه, from the Prophet ﷺ who said,

بُعِثْتُ بِالسَّيْفِ بَيْنَ يَدَيِ السَّاعَةِ، حَتَّى يُعْبَدَ اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ،  
وَجُعِلَ رِزْقِي تَحْتَ ظِلِّ رُمْحِي، وَجُعِلَ الذِّلَّةُ وَالصُّغَارُ عَلَى مَنْ خَالَفَ  
أَمْرِي، وَمَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ

*“I was sent with the sword before the Hour, until Allāh alone is worshipped with no associates; and my sustenance has been placed beneath the shade of my spear. Humiliation and disgrace*

*has been placed upon whoever opposes my command, and whoever imitates a people is from them.”<sup>5</sup>*

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<sup>5</sup> *Jāmi’ aṣ-Ṣaghīr* (2828), (aka. *Sunan at-Tirmidhī*). Adh-Dhahabī declared it *Ṣaḥīḥ* in *Siyar ‘Alām an-Nubalā* (15/509), as did Aḥmad Shākir in his *Takhrīj* of *Musnad Aḥmad*, and also by al-Albānī in his *Ṣaḥīḥ al-Jāmi’* (2831)

## CHAPTER 1

بُعْتُ بِالسَّيْفِ

*“I was sent with the sword”*

His statement ﷺ,

بُعِثْتُ بِالسَّيْفِ

*“I was sent with the sword,”*

...means that Allāh (the Exalted) sent him as a caller to *Tawḥīd* with the sword, after inviting (the people to the worship of Allāh) with evidences. (Meaning) that whoever does not respond to the invitation to (embrace) *Tawḥīd*, through the Qur’ān, evidences and (clear) explanations, is thereafter called with the sword.<sup>6</sup>

Allāh the Exalted said:

﴿لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ  
النَّاسُ بِالْقِسْطِ ۖ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنْفَعٌ لِلنَّاسِ  
وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ ۚ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ﴾

*We have already sent Our messengers with clear evidences and sent down with them the Scripture and the balance that the people may maintain in justice. And We sent down iron, wherein is great military might and benefits for the people, and so that Allāh may make evident those who support Him and His*

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<sup>6</sup> As such, in ibn Kathīr’s *tafsīr* of the noble verse (3:110),

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ  
وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ﴾

*You are the best nation produced for mankind. You enjoin what is right, forbid what is wrong, and believe in Allāh.*

He writes, “al-Bukhārī recorded that Abū Hurayrah ؓ commented on this *Ayah*, “(You, Muslims, are) the best nation of people for the people, you bring them tied in chains on their necks (capture them in war) and they later embrace Islām.” (2/238)

***messengers unseen. Indeed, Allāh is Powerful and Exalted in Might.***<sup>7</sup>

Moreover, the Prophet ﷺ has been described in the previous Scriptures,<sup>8</sup> as being sent with a metal rod; and this was the sword. As such, before some of the Jewish rabbis died they would advise (people) to follow him, and would say that, 'Indeed he shall spill blood, and enslave women and children.' So that would not prevent them from (following) him. In an narration (attributed to) the Messiah ('Isā ﷺ) he said to the *Children of Israel*, describing the Prophet ﷺ,

إِنَّهُ يُسَلُّ السَّيْفَ فَيَدْخُلُونَ فِي دِينِهِ طَوْعًا وَكَرْهًا

*"Verily he will unsheathe the sword, so that the people will enter into his religion willingly or unwillingly."*

The Prophet ﷺ was only commanded to take up the sword once he made *Hijrah* (to al-Madīnah) and he had acquired a state, along with followers, strength, and power (to defend his message).<sup>9</sup> Nevertheless, before (he made) *Hijrah* he used to threaten his enemies with the sword.

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<sup>7</sup> *Sūrah al-Hadīd* (57):25

<sup>8</sup> Such as the Torah, Gospel, Psalms, and Scriptures of Ibrāhīm ﷺ

<sup>9</sup> As such, ibn Kathīr says, as he comments on the verse (57:25), "***And We sent down [i.e., created] iron, wherein is great military might***, meaning, 'We made iron a deterrent for those who refuse the truth and oppose it after the proof has been established against them.' Allāh's Messenger remained in Makkah for thirteen years. During that time, the revelation continued being sent to him, containing arguments against the idolaters and explaining *Tawhīd* with detail and proofs. When the evidence was established against those who defied the Messenger, Allāh decreed the *Hijrah*. Then He ordered the believers to fight the disbelievers using swords, using them to strike the necks and foreheads of those who opposed, rejected and denied the Qur'ān." (9/499&500)

On one occasion, while the Prophet ﷺ was making *tawwāf* around the *Ka'bah* the chieftains and nobles of Quraysh gathered by the *Hijr*,<sup>10</sup> and said “We have never seen the likes of the patience we have had with this man, he has ridiculed our aspirations, cursed our forefathers, scorned our religion, divided us, and blasphemed against our gods. Indeed, we have been patient with him upon a great matter.” So when the Prophet ﷺ passed by them they would hurl slanderous speech at him. They would recognise (his grief at their remarks) on his face. They repeated this three times, whereupon he stopped ﷺ and said to them:

أَتَسْمَعُونَ يَا مَعْشَرَ قُرَيْشٍ؟ أَمَّا وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَقَدْ جِئْتُكُمْ  
بِالدَّبْحِ

“Are you listening Oh people of Quraysh? By the One in Whose Hand is my soul, I have indeed come to slaughter you!”<sup>11</sup>

This statement affected them to the extent that there was none amongst them except that it was as if he had a bird perched upon his head. (They became terrified to the point that) even the harshest of them towards him would henceforth speak to him with the best of speech saying, “Proceed and pay (us) no attention O Abū‘l-Qāsim, for by Allāh, you have never been ignorant.”<sup>12</sup>

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<sup>10</sup> The *Hijr*, also known as *al-Hatīm*, is the semi-circular wall situated adjacent to the *Ka'bah*. It was originally part of the *Ka'bah* built by Ibrāhīm and Ismā‘īl, however when the Quraysh rebuilt the *Ka'bah* approximately five years before the prophet-hood of Muhammad ﷺ, they ran out of money, and thus the *Hijr* was not included in the new construction. Refer to the biographical accounts of the Prophet ﷺ for more details on this incident.

<sup>11</sup> *Musnad Aḥmad* (2/218&360) and *Sunan an-Nasā’ī*

<sup>12</sup> This incident is also recoded in *Sīrat ibn Hishām*, (English translation) p.47



Muḥammad ibn Ka'b رضي الله عنه said, "It reached the Prophet ﷺ that Abū Jahl<sup>13</sup> was saying, 'Indeed Muhammad is claiming that if you pledge allegiance to him, you will live as kings, when you die you will be resurrected, and that your gardens (of paradise) are better than the gardens of Jordan. While if you oppose him, then he will slaughter you; and then once dead, you will enter a Fire in which you will be punished.' Subsequently, the Prophet ﷺ responded:

وَأَنَا أَقُولُ ذَلِكَ إِنَّ لَهُمْ مِنِّي لَذَبْحًا، وَإِنَّهُ لَأَخَذُهُمْ

*'I do (indeed) say that; indeed they will be slaughtered by me,  
and I will certainly seize them'.*"

Indeed, in numerous places (in the Book) Allāh the Exalted has commanded (the Muslims to) fight. He, the Most High, said,

﴿فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ  
وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَحْصُرُوهُمْ وَاقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ﴾

***And when the sacred months have passed, then kill  
the polytheists wherever you find them and capture  
them and besiege them and sit in wait for them at  
every place of ambush.***<sup>14</sup>

<sup>13</sup> He was one of the staunchest enemies against Islām and the Muslims, to the extent that he has been referred to as 'the pharaoh of this *Ummah*.' He was originally called Abū'l-Ḥakam (the father of wisdom), however upon his stubborn and arrogant refusal of the message of Islām, the Prophet ﷺ nicknamed him Abū Jahl (the father of ignorance), a name that he would henceforth be known as. He was killed at the battle of Badr by two of the Muslim youth; Mu'adh ibn 'Amr ibn al-Jumūh, and Mu'awwadh ibn al-'Afrā' - may Allāh be pleased with them.

<sup>14</sup> *At-Tawbah* (9):5

He ﷺ also said,

﴿فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّىٰ إِذَا  
أَتَخْتُمُوهُمْ فَشُدُّوا الْوُثَاقَ فَمَا مَنَّا بَعْدُ وَإِنَّمَا فِدَاءٌ﴾

***So when you meet those who disbelieve [in battle], strike [their] necks until, when you have inflicted slaughter upon them, then secure their bonds, and either [confer] favour afterwards or ransom [them].***<sup>15</sup>

It is for this reason that they (the believers) were reprimanded for taking the ransom from them (the disbelievers), during the first round of fighting, in which they engaged on the day of Badr. Hence, His (he Exalted) statement was revealed:

﴿مَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ أَسْرَىٰ حَتَّىٰ يُثْخِنَ فِي  
الْأَرْضِ ۚ تُرِيدُونَ عَرَصَ الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ﴾

***It is not for a Prophet to have captives until he inflicts a massacre in the land. You desire the commodities of this world, but Allāh desires the Hereafter.***<sup>16</sup>

For (indeed) they had advised the Prophet ﷺ to accept the ransom from the prisoners and to release them.

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<sup>15</sup> *Sūrah Muḥammad* (47):4

<sup>16</sup> *Sūrah al-Anfāl* (8):67

## THE SWORDS WITH WHICH MUḤAMMAD ﷺ WAS SENT

Ibn ‘Uyaynah<sup>17</sup> said, “Muḥammad ﷺ was sent with four swords: <sup>18</sup>

- 1) A sword against the Arab polytheists until they embraced Islām
- 2) A sword against the non-Arab polytheists until they either embraced Islām, were captured and enslaved, or submitted (to Islām by paying the *Jizyah*)
- 3) And a sword for the transgressors<sup>19</sup> from amongst the people of the *Qiblah* (i.e. the Muslims).”

Although, the scholars have disputed regarding the issue, with some permitting the ransoming and enslavement of both Arab and non-Arab (polytheists) alike. Likewise, some have permitted accepting the *Jizyah* from all of the disbelievers (unconditionally).<sup>20</sup>

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<sup>17</sup> Sufyān ibn ‘Uyaynah al-Ḥilālī was born in Kufah in the year 107 *hijrī*. He studied under many of the prominent *Tābi’īn* of the day, earning their respect at a young age. He would go on to become one of the leading scholars of his era. He died in Makkah in the year 198 *hijrī*. Darussalam publishers have published a biography of the *Imām* in the English language, entitled *Imām Sufyān ibn ‘Uyaynah*

<sup>18</sup> The author (ibn Rajab) quotes ibn ‘Uyaynah mentioning four swords, however he then goes on to list three. This could possibly be a mistake in transmission or a printing error (i.e. it should read ‘three swords’ instead of four)

<sup>19</sup> (أهل البغي) An-Nawawī in *Rawḍah aṭ-Ṭālibīn* (10/50) defines *al-Baghī*, in the terminology of the scholars as being, “Dissent from the just ruler by rebelling from his obedience by refusing to fulfil his rights, or other than that.” Therefore, *ahl-Baghī* are the people that possess these characteristics

<sup>20</sup> Refer to *Tawhīd wa’l-Qitāl*, pp.32-35, and the 10<sup>th</sup> chapter; *The Categories of People Fought*, in *Fiqh of Jihād: Understanding the Obligation - Part 1*,

However, it is apparent from the Qur'ān that there are four swords:

- 1) A sword against the polytheists, until they either become Muslim or are captured and enslaved. Thereafter it is either kindness (i.e. by releasing them without ransom), or ransoming them (in exchange for Muslim prisoners or money).
- 2) A sword against the hypocrites and this is the sword against the *Zanādīq*.<sup>21</sup> In *Sūrah al-Barā'ah*<sup>22</sup> *Sūrah at-Tahrīm*, and at the end of *Sūrah al-Aḥzāb*,<sup>23</sup> Allāh (he Exalted) has

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both from Distance of a Month's Journey Publications, for more details regarding the issue of *Jizyah*

<sup>21</sup> (زندیق) pl. of *Zindīq* (زندیق), a person who profess Islām, but commits acts of *kufṛ* (disbelief) rendering them outside of the fold of Islām

<sup>22</sup> This is another name for the ninth chapter of the Qur'ān, more commonly known as *Sūrah at-Tawbah*. Other names for this noble chapter are, *al-Fāḍiḥah* (the disgracer), *al-Baḥūth* (as it searches out and exposes the secrets of the hypocrites), *al-Muba'tharah* (the disperser) For more details refer to *Tafsīr al-Qurṭubī* (4/415)

<sup>23</sup> The verses the author is referring to are; *Sūrah at-Tahrīm* (66:9),

﴿يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَفِيهَا  
الْمَصِيرُ﴾

***O Prophet, strive against the disbelievers and the hypocrites and be harsh upon them. And their refuge is Hell, and wretched is the destination.***

And in *Sūrah al-Aḥzāb* (33:72&73),

﴿إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ۖ لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۚ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا﴾

***Indeed, We offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man [undertook to] bear it. Indeed, he was unjust and ignorant. [It was] so that Allāh may punish the hypocrite men and hypocrite women and the men and women who associate others with Him and that Allāh may accept repentance from***

commanded that *Jihād* should be waged against them, and that they should be dealt with harshly.

- 3) A sword against the people of the Book (i.e. the Jews and Christians) until they pay the *Jizyah*.<sup>24</sup>
- 4) Finally, the sword against the transgressors, as is mentioned in *Sūrah al-Ḥujurāt*. The Prophet ﷺ kept sheathed this finial sword during his lifetime, however, ‘Alī (ibn Abī Tālib) رضي الله عنه unsheathed it against the *Khawārij*.<sup>25</sup> He used to say, “I am the one who taught the people about fighting the people of the *Qiblah* (i.e. the rebellious Muslims).”

***the believing men and believing women. And ever is Allāh Forgiving and Merciful.***

<sup>24</sup> Allāh says in *Sūrah at-Tawbah* (9:29),

﴿قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ﴾

***Fight those who do not believe in Allāh or in the Last Day and who do not consider unlawful what Allāh and His Messenger have made unlawful and who do not adopt the religion of truth [i.e., Islām] from those who were given the Scripture - [fight] until they give the jizyah willingly while they are humiliated.***

<sup>25</sup> The *Khawārij* are a deviant sect of Islām, descending from ‘Abdullāh ibn Dhil-Khawaysara at-Tamīmī. They first appeared as a sizable movement during the Caliphate of ‘Uthmān رضي الله عنه, but came to prominence during the caliphate of ‘Alī ibn Abī Tālib رضي الله عنه. The prominent companion, ‘Abdullāh ibn ‘Umar رضي الله عنه, described them as, “They are the worst of Allāh’s creatures; they took verses that had been revealed concerning the disbelievers and interpreted them as describing the believers.” (*Ṣaḥīḥ al-Bukhārī*) Amongst their major characteristics, is their declaring Muslims to be disbelievers, then shedding their blood and appropriating their wealth, due to the formers sins that do not amount to deeds of *Kufr*. For more information on this group, refer to works such as Shaykh Abū Hamza’s - May Allāh free him - *Khawaarij and Jihaad*.

He ﷺ also possessed other swords, among them is his sword against the apostates, about which he ﷺ said:

مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ

“Whoever changes his religion (from Islām,) then kill him.”<sup>26</sup>

This sword was unsheathed by Abū Bakr *aṣ-Ṣiddīq* ﷺ against those from the Arab tribes who apostatized during his caliphate following the (death of the) Prophet ﷺ. He ﷺ also had a sword against the rebels; and they are the people of innovation, such as the *Khawārij*. It is established (in the *Sunnah*) that he ﷺ ordered that they (the *Khawārij*) be fought, however the scholars have differed on the question of their disbelief. Nevertheless, ‘Alī ﷺ fought them during his caliphate, although maintaining that they were not disbelievers.

It is narrated from ‘Alī ﷺ that the Prophet ﷺ ordered that the *Khawārij*, those (from amongst the disbelievers) who break their covenants (with the Muslims), and the unjust be fought. Additionally, ‘Alī burned to death a group from amongst the *Zanādiqah* which ibn ‘Abbās ﷺ witnessed and renounced due to their being killed with fire. Upon this, ‘Alī ﷺ responded, “Woe to ibn ‘Abbās, he looks into (minor) faults.”

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<sup>26</sup> *Ṣaḥīḥ al-Bukhārī* (3017), *Sunan an-Nasā’ī* (4059), *Sunan ibn Mājah* (2632), *Sunan Abī Dawūd* (4351), and *Jāmi’ at-Tirmidhī* (1458)

## CHAPTER 2

# بَيْنَ يَدَيِ السَّاعَةِ

*“Before the Hour”*



His words ﷺ,

بَيْنَ يَدَيِ السَّاعَةِ

“Before the Hour,”

...means, before the Hour (Judgement Day). His intention (by saying this) was that he was sent just before the Hour. From his ﷺ names is *al-Hāshir*, and *al-‘Āqib*, as is authentically reported from him ﷺ:

أَنَا مُحَمَّدٌ وَأَنَا أَحْمَدُ، وَأَنَا الْمَاحِي، الَّذِي يَمْحُو اللَّهُ بِيَ الْكُفْرَ،  
وَأَنَا الْحَاشِرُ الَّذِي يُحْشَرُ النَّاسَ عَلَى قَدَمَيَّ، وَأَنَا الْعَاقِبُ الَّذِي لَيْسَ  
بَعْدِي نَبِيٌّ

“I am Muḥammad, and Aḥmad, and al-Māhī (the effacer), by whom Allāh effaces disbelief, and al-Hāshir (the gatherer), before whom the people are gathered at his feet, and al-‘Āqib (the last); after me there will be no prophet.”<sup>27</sup>

Verily, Allāh made the splitting of the moon one of the signs that the Hour is (fast) approaching, as He ﷻ said:

﴿اِفْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ﴾

***The Hour has come near, and the moon has split [in two].***<sup>28</sup>

This did indeed happen before the *Hijrah* (whilst the Prophet ﷺ was) in Makkah. Additionally, both al-Bukhārī and Muslim in their *Ṣaḥīḥ*’s, report from him that he said ﷺ:

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<sup>27</sup> *Jāmi’ at-Tirmidhī* (2840), and similar narrations are present in *Ṣaḥīḥ al-Bukhārī* (3532), *Ṣaḥīḥ Muslim* (2354), *al-Muwaṭṭa’* (1861), and *Shamā’il at-Tirmidhī* (367)

<sup>28</sup> *Sūrah al-Qamar* (54):1

بُعِثْتُ أَنَا وَالسَّاعَةُ كَهَاتَيْنِ

“I and the Hour were sent like these two.” Then he indicated by holding his index and middle finger together.”<sup>29</sup>

Imām Aḥmad narrated from the Ḥadīth of Buraydah رضي الله عنه:

بُعِثْتُ أَنَا وَالسَّاعَةُ جَمِيعاً إِنْ كَادَتْ لَتَسْبِقُنِي

“I and the Hour were sent together, as if it was about to precede me.”<sup>30</sup>

While at-Tirmidhī recorded:

بُعِثْتُ فِي نَفْسِ السَّاعَةِ فَسَبَقْتُهَا كَمَا سَبَقَتْ هَذِهِ لِهَذِهِ - لِأَصْبَعِيهِ  
السَّبَابَةِ وَالْوُسْطَى - لَيْسَ بَيْنَهُمَا إِصْبَعٌ أُخْرَى

“I was in advance of the Hour; so that I preceded it like this precedes this - the forefinger and middle finger - there being no other finger between them.”<sup>31</sup>

It is true that these narrations prove the nearness of the Hour. Qatādah<sup>32</sup> used to indicate that the difference between him (the

<sup>29</sup> Ṣaḥīḥ al-Bukhārī (6505) and Ṣaḥīḥ Muslim (2951)

<sup>30</sup> Ḥasan, Musnad Imām Aḥmad (36/38)

<sup>31</sup> Da'īf, Jāmi' at-Tirmidhī (2213). Also, in Musnad Imām Aḥmad (4/309)

<sup>32</sup> Qatādah ibn Da'āmah al-Baṣrī: He was a famous Tābi'ī (successor) known for his expertise in the fields of Fiqh, Ḥadīth, and Tafsīr. He was well known for having narrated from Anas ibn Mālik, Abī Tufayl, Ṣaḥīyyah bint Shaybah, and Sa'īd ibn Musayyib amongst others. Sa'īd ibn al-Musayyib said about him, “I do not think that Allāh created anyone like him.” While, Imām Sufyān ath-Thawrī would say about him, “Is there anyone in this world similar to Qatādah? (both quotes are from Siyar al-A'lām an-Nubulā'). It is said that he was born in the year 61 and died in the year 117 hijrī.

Prophet ﷺ) and the Hour is like the virtue of the index finger over the middle finger.

Indeed, ibn al-Jawzī and as-Suhaylī were of the opinion that the above is likely, saying, “If it is not confirmed that this *Hadīth* (of at-Tirmidhī) is *marfu*’,<sup>33</sup> then (at least) it is authentic as a statement of Ibn ‘Abbās رضي الله عنه, and others than him.<sup>34</sup> It is also present with the *people of the book*.”

Moreover, from the evidences that Muhammad ﷺ was sent as one of the signs of the Hour, is that he informed (the people) about the coming of the *Dajjāl*, (as) in the *Hadīth* of al-Jassāsah.<sup>35</sup>

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<sup>33</sup> Ibn aş-Şalāh says in his ‘*al-Muqaddimah*’ (p.33), “The term *Marfū*’ (raised) applies exclusively to the *ḥadīth* attributed to the Messenger of Allāh ﷺ, and it does not apply, when used without qualification, to anything else [...] the raised *ḥadīth* may be uninterrupted (*muttasil*), interrupted (*munqati*’), loose (*mursal*) and the like.”

(There is an English translation of this classic work in the field of the *Sciences of Ḥadīth*, entitled *An Introduction to the Science of Ḥadīth* by *The Centre for Muslim Contribution to Civilization*, Garnet Publishing)

<sup>34</sup> The scholars of *Ḥadīth* say that such a narration - one in which the Companion does not explicitly state that he heard it from the Prophet ﷺ - in matters related to the unseen, must have originated from the Prophet ﷺ, even though not explicitly stated, as it is unconceivable that a Companion would make up something like that

<sup>35</sup> *Imām* Muslim collected a long *ḥadīth* narrated by Fātimah bint Qays about *ad-Dajjāl* in his *Ṣaḥīḥ* (2942) in the chapter, *The Story of al-Jassāsah*. (The *ḥadīth* will be narrated in the appendix - by the permission of Allāh)

## CHAPTER 3

حَتَّى يُعْبَدَ اللَّهُ وَحْدَهُ  
لَا شَرِيكَ لَهُ

*“Until Allāh alone is  
worshiped without any  
partners.”*

حَتَّى يُعْبَدَ اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ

*“Until Allāh is worshipped alone, without any partners.”*

This is the greatest purpose for which he ﷺ had been sent; nay it is also (the greatest reason) behind sending the Messengers who preceded him ﷺ, as He ﷻ says,

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ﴾

*“And We sent not before you any messenger except that We revealed to him that, “There is no deity except Me, so worship Me.”<sup>36</sup>*

He ﷻ also said:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾

*And We certainly sent into every nation a messenger, [saying], “Worship Allāh and avoid tāghūt.”<sup>37</sup>*

Indeed, this was Allāh’s purpose for creating all that He has created and bring them (mankind) into existence, as He ﷻ said:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

*“And I did not create the jinn and mankind except to worship Me.”<sup>38</sup>*

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<sup>36</sup> Sūrah al-Anbiyā’ (21):25

<sup>37</sup> Sūrah an-Naḥl (16):36

<sup>38</sup> Sūrah adh-Dhāriyāt (51):56

Therefore, He did not create them (for any other purpose) except to command them to worship Him; hence, He took a covenant from them when they were taken from the loins of Ādam ﷺ, just as He says:

﴿وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ  
وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ ۖ قَالُوا بَلَىٰ شَهِدْنَا  
أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ﴾

*“And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], “Am I not your Lord?” They said, “Yes, we have testified.” [This] - lest you should say on the day of Resurrection, “Indeed, we were of this unaware.”* <sup>39</sup>

In addition, there are many authentic *Hadīth* and narrations (of the *Sahābah*) explaining that this verse is referring to how He questioned them at that time, thus they all affirmed His Oneness and testified against themselves. He (the Exalted) also made their father Ādam ﷺ and the angels bear witness (to this covenant). <sup>40</sup>

<sup>39</sup> *Sūrah al-‘A‘rāf* (7):172

<sup>40</sup> Ibn Kathīr in his commentary on the above verse (7:172) said, *Imām Aḥmad* recorded that *Anas bin Mālik* ﷺ said that the Prophet said ﷺ, “It will be said to a man from the people of the Fire on the Day of Resurrection, ‘If you owned all that is on the earth, would you pay it as ransom.’ He will reply, ‘Yes.’ Allāh will say, ‘I ordered you with what is less than that, when you were still in Adam’s loins, that is, associate none with Me (in worship). You insisted that you associate with Me (in worship).’ ” This was recorded in the two *Ṣaḥīḥ*’s commenting on this verse (7:172). Refer to the books of *Tafsīr* for more information and narrations on the incident

After this, He guided them throughout every generation and age by sending messengers (to them) and revealing books, (thereby) reminding them of the former covenant, as well as renewing the pledge and agreement to single Him out, worshipping Him alone without associating any partners with Him.

He (the Exalted) alluded to this meaning in an address to Ādam and Hawā', at the time of their descent from *Jannah*, when He the Exalted said:

﴿قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا ۖ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبَعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۚ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ﴾

*We said, "Go down from it, all of you. And when guidance comes to you from Me, whoever follows My guidance - there will be no fear concerning them, nor will they grieve. And those who disbelieve and deny Our signs - those will be companions of the Fire; they will abide therein eternally."*<sup>41</sup>

There is a similar account of this in *Sūrah Tā-ha*.<sup>42</sup>

<sup>41</sup> *Sūrah al-Baqarah* (2):38,39

<sup>42</sup> Allāh relates to the believers the incident saying (20:115-124),

﴿وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى ﴿١﴾ فَقُلْنَا يَا آدَمُ إِنَّ هَذَا عَدُوٌّ لَكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكُمَا مِنَ الْجَنَّةِ فَتَشْقَى ﴿٢﴾ إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَى ﴿٣﴾ وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَضْحَى ﴿٤﴾ فَوَسَّوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَا آدَمُ هَلْ أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبْلَى ﴿٥﴾ فَأَكَلَا مِنْهَا فَبَدَتَ لَهُمَا سَوَاتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَعَصَى آدَمُ رَبَّهُ فَغَوَى ﴿٦﴾ ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَى ﴿٧﴾ قَالَ اهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى ﴿٨﴾ وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى ﴿٩﴾﴾



However, not all of the children of Ādam ﷺ fulfilled this this covenant that was taken from them. Nay, most of them nullified it, associating partners with Allāh (the Exalted) for which they had been given no proof, or authority. Therefore, Allāh (the Exalted) sent messengers to renew this (original) covenant, and to call to the renewal of (their) affirmation of the Oneness (of Allāh).

Nūh ﷺ was the first Messenger that was sent to the people of the earth, calling them to *Tawḥīd* (monotheism) and forbidding them from *Shirk* (polytheism). For indeed, prior to the time of Nūh ﷺ *Shirk* had become widespread amongst the descendants of Ādam. He remained amongst his people for nine-hundred and fifty years calling them to Allāh and to worship Him alone without any partners, as He the Glorified mentions in *Sūrah Nūh*, narrating what he (Nūh) ﷺ said to his people:

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*And We had already taken a promise from Adam before, but he forgot; and We found not in him determination.*

*And [mention] when We said to the angels, "Prostrate to Adam," and they prostrated, except Iblīs; he refused. So We said, "O Adam, indeed this is an enemy to you and to your wife. Then let him not remove you from Paradise so you would suffer.*

*Indeed, it is [promised] for you not to be hungry therein or be unclothed.*

*And indeed, you will not be thirsty therein or be hot from the sun."*

*Then Satan whispered to him; he said, "O Adam, shall I direct you to the tree of eternity and possession that will not deteriorate?"*

*And they [i.e., Adam and his wife] ate of it, and their private parts became apparent to them, and they began to fasten over themselves from the leaves of Paradise. And Adam disobeyed his Lord and erred.*

*Then his Lord chose him and turned to him in forgiveness and guided [him].*

*[Allāh] said, "Descend from it [i.e., Paradise] - all, [your descendants] being enemies to one another. And if there should come to you guidance from Me - then whoever follows My guidance will neither go astray [in the world] nor suffer [in the Hereafter].*

*And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind."*

﴿أَنِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ وَأَطِيعُوا﴾

***“Worship Allāh, fear Him and obey me.”*** <sup>43</sup>

He also informed us in another place that he (Nūh) عليه السلام also said to them:

﴿اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ﴾

***“Worship Allāh; you have no deity other than Him.”*** <sup>44</sup>

However, none responded (positively to) his (call) except a few, while the majority of them remained upon *Shirk* (saying to each other):

﴿لَا تَذَرْنِ الْهَتَكُمْ وَلَا تَذَرْنِ وَدًّا وَلَا سُوعَا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا﴾

***“Never leave your gods and never leave Wadd or Suwā’ or Yaghūth and Ya’ūq and Nasr”*** <sup>45</sup>

Thus, when they were persistent in their disbelief Allāh caused them to be drowned in the deluge, while Nūh عليه السلام was saved along with the believers with him:

﴿وَمَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ﴾

***But none had believed with him, except a few*** <sup>46</sup>

Allāh the Exalted then sent His *Khalīl*<sup>47</sup> Ibrāhīm عليه السلام to call to the *Tawhīd* of Allāh, and to worship Him alone without associating

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<sup>43</sup> *Sūrah Nūh* (71):3

<sup>44</sup> *Sūrah al-Mu’minūn* (23):23

<sup>45</sup> *Sūrah Nūh* (71):23

<sup>46</sup> *Sūrah Hūd* (11):40

any partners (with Him). He argued (in defence of this) in the best manner,<sup>48</sup> refuted the misconceptions of the polytheists with clear proofs, and destroyed the idols of his people until they were but mere fragments. As a result, they attempted to burn him in the Fire, however Allāh saved him from it and caused it to be cool and a place of safety (for Ibrāhīm).<sup>49</sup>

<sup>47</sup> The word *Khalīl* means intimate friend. Allāh ﷻ says about Ibrāhīm in *Sūrah an-Nisā'* (4:125),

﴿وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا  
وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا﴾

***And who is better in religion than one who submits himself to Allāh while being a doer of good and follows the religion of Abraham, inclining toward truth? And Allāh took Abraham as an intimate friend.***

Additionally, in an authentic narration in *Jāmi' at-Tirmidhī* (4016) 'Abdullāh ﷺ narrates that the Prophet said ﷺ,

أَبْرَأُ إِلَى كُلِّ خَلِيلٍ مِنْ خَلِيٍّ وَلَوْ كُنْتُ مُتَّخِذًا خَلِيلًا لَاتَّخَذْتُ ابْنَ أَبِي قُحَافَةَ  
خَلِيلًا وَإِنَّ صَاحِبَكُمْ خَلِيلُ اللَّهِ

*"I free myself from the friendship of every Khalīl, and if I were to take a Khalīl then I would have taken ibn Abī Quhāfah (Abū Bakr) as a Khalīl. But indeed, your companion (i.e. the Prophet ﷺ) is Allāh's Khalīl."*

<sup>48</sup> Indeed, Allāh ﷻ said about him ﷺ in *Sūrah al-Mumtaḥinah* (60:4),

﴿قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاءُ  
مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمْ الْعَدَاوَةُ وَالْبَغْضَاءُ  
أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحْدَهُ﴾

***There has already been for you an excellent example in Abraham and those with him, when they said to their people, "Indeed, we are disassociated from you and from whatever you worship other than Allāh. We have denied you, and there has appeared between us and you animosity and hatred forever believe in Allāh alone"***

<sup>49</sup> Allāh ﷻ relates this incident in *Sūrah al-Anbiyā'* (21:66-70), saying,

﴿قَالَ أَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ﴾ أَفْ لَكُمْ وَلِمَا  
تَعْبُدُونَ مِنْ دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ ﴿قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِنْ كُنْتُمْ  
فَاعِلِينَ ﴿قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَى إِبْرَاهِيمَ ﴿وَأَرَادُوا بِهِ كَيْدًا  
فَجَعَلْنَاهُمْ الْأَخْسَرِينَ﴾

In addition, Allāh granted him Ismā'īl (عليه السلام) and Ishāq (عليه السلام) (as sons), and caused all of the prophets to descend from the progeny of Ishāq. Isrā'īl is Ya'qūb ibn Ishāq, and all the prophets of *Banī Isrā'īl* (the Children of Israel) were from the descendants of Ya'qūb, such as Yūsuf, Mūsā, Dawūd, Sulaymān. The last of them was *al-Masīh* ibn Maryam (عليه السلام), who only called to *Tawhīd*, as He the Exalted says:

﴿مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ﴾

*I said not to them except what You commanded me -  
to worship Allāh, my Lord and your Lord* <sup>50</sup>

However, after the (departure of) *al-Masīh* (ibn Maryam) (عليه السلام), *Shirk* once again became prevalent in the land. For indeed, (some of) his people who claimed that they were his followers, believing in him, committed the ultimate (act of) *Shirk*. Thus they claimed that 'Īsā (Jesus) was either Allāh, or the son of Allāh, and they made his mother the third of three. <sup>51</sup>

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*He said, "Then do you worship instead of Allāh that which does not benefit you at all or harm you?"*

*Uff to you and to what you worship instead of Allāh. Then will you not use reason?"*

*They said, "Burn him and support your gods - if you are to act." We [i.e., Allāh] said, "O fire, be coolness and safety upon Abraham." And they intended for him a plan [i.e., harm], but We made them the greatest losers.*

<sup>50</sup> *Sūrah al-Mā'idah* (5):177

<sup>51</sup> i.e. divine

Some of the sects of the Trinitarian Christians believed in the divinity of the 'father', 'son' (Jesus), and his mother Mary. Allāh says about this (9:30),

﴿وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضَاهِئُونَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ قَاتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ﴾

*And the Christians say, "The Messiah is the son of Allāh." That is their statement from their mouths; they imitate the saying of those who disbelieved before [them]. May Allāh destroy them; how are they deluded?*

As for the Jews, despite their (claims of) disassociation from Shirk, verily it is present among them.<sup>52</sup> For example, there was from among them those who worshipped the calf in the time of Mūsā عليه السلام, saying about it, “Indeed, it is Allāh, but Mūsā forgot who his Lord is, so (therefore) went in search of Him.”<sup>53</sup>

Undoubtedly, there is no act of *Shirk* greater than that. On the other hand, another group of them said, ‘Uzayr (Ezra) is the son of Allāh,<sup>54</sup> and this is also from the greatest acts of *Shirk*.

Indeed, most of them took their Rabbis and monks as lords besides Allāh and thus they permitted the *Ḥarām* for them and made the *Ḥalāl* impermissible for them, and they obeyed them (in that). This is how they worshipped them, as whoever obeys the creation in disobedience to the Creator, whilst believing his obedience (to it) is either permissible or obligatory, he has committed an act of *Shirk* in this regard.<sup>55</sup>

Whilst other sects replace Mary, in terms of her ‘divinity’, for the ‘Holy Spirit’

<sup>52</sup> Allāh says in *Sūrah Āl ‘Imrān* (3:110),

﴿وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ﴾

***If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient.***

<sup>53</sup> Allāh ﷻ says in *Sūrah Tā Hā* (20:87&88),

﴿فَكَذَلِكَ أَلقى السَّامِرِيُّ ۖ فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَهُ خُورٌ فَقَالُوا هَذَا

إِلَهُكُمْ وَإِلَهُ مُوسَىٰ فَنَسِيَ﴾

***“... and thus did the Sāmīrī throw.” And he extracted for them [the statue of] a calf which had a lowing sound, and they said, “This is your god and the god of Moses, but he forgot.”***

<sup>54</sup> Allāh said (9:30),

﴿وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ﴾

***The Jews say, “Ezra is the son of Allāh”***

<sup>55</sup> Ibn Kathīr explains the verse (9:31) in his *Tafsīr* (4/409-410), saying,

As for the *Majūs* (Zoroastrians),<sup>56</sup> their *Shirk* is obvious, for they speak of ‘the two ancient gods,’ light and darkness. (According to them) the light created the good and the darkness created the evil. (In addition to this) they use to worship the fires.<sup>57</sup>

As for the Arabs, the (people of) Hind, and other nations besides them, their associating partners with Allāh was more evident than the (Shirk of other) people. They worshiped numerous gods, which they claimed would bring them closer to Allāh, taking them as intermediaries (besides Him).

Consequently, at a time when the evil of *Shirk* had spread from the East to the West, and to the furthest ends of the earth, Allāh sent Muhammad ﷺ with the religion of Ibrāhīm عليه السلام -

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*Imām Aḥmad, At-Tirmidhī and Ibn Jarīr at-Ṭabarī recorded a Ḥadīth via several chains of narration, from ‘Adī bin Ḥātim رضي الله عنه, who became Christian during the time of Jāhiliyyah. When the call of the Messenger of Allāh ﷺ reached his area, ‘Adī ran away to Ash-Shām, and his sister and several of his people were captured. The Messenger of Allāh ﷺ freed his sister and gave her gifts. So she went to her brother and encouraged him to become Muslim and to go to the Messenger of Allāh ﷺ. ‘Adī, who was one of the chiefs of his people (the tribe of Ta’ī) and whose father, Ḥātim at-Ta’ī, was known for his generosity, went to al-Madīnah. When the people announced his arrival, ‘Adī went to the Messenger of Allāh ﷺ wearing a silver cross around his neck. The Messenger of Allāh ﷺ recited this Ayah;*

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

‘Adī commented, “I said, ‘They did not worship them.’” The Prophet ﷺ said, “*Yes they did. They (rabbis and monks) prohibited the allowed for them (Christians and Jews) and allowed the prohibited, and they obeyed them. This is how they worshipped them.*” [...]

<sup>56</sup> Also referred to as *Magians*; they were fire worshipers from Persia that pre-dated Islām. According to the *Encyclopaedia Britannica*, the religion survives today in isolated pockets in Iran and, more prosperously, in India.

<sup>57</sup> The word the author used is [النيران], which according to the language, is also the plural of light (*Nūr*) in addition to being the plural of fire (*Nār*). It also refers to the sun and the moon collectively. Therefore, there is the possibility of a mistranslation here - and may Allāh forgive us

*Hanafiyyah*: pure and unadulterated *Tawhīd*. He commanded him ﷺ to the call the whole of mankind to the *Tawhīd* of Allāh, and to His worship alone without associating any rivals with Him.

He used to secretly call to that, for approximately three years, thus (only) a (small) group of people responded (to the call). Thereafter, he was commanded to proclaim the call openly, making it manifest (amongst the people), as it was said to him:

﴿فَاصْدَعْ بِمَا تُؤْمَرُ﴾

***“Then declare what you are commanded.”***<sup>58</sup>

Subsequently, he ﷺ openly called to Allāh, to His *Tawhīd*, and to worshipping Him alone without associating any partners with Him. Thus he proclaimed the *Da'wah*, criticised (all of) the gods that were worshipped besides Allāh, as well as whoever worshipped them, informing him that he was from the people of the Fire.

Consequently, the *Mushrikīn* rebelled against him (ﷺ) and strove to harm him and his followers. They (also strove) to extinguish the light of Allāh with which he had been sent. However, this only strengthened his resolve to spread, proclaim, and manifest the *Da'wah* to all of mankind.

During the *Hajj* season, he ﷺ would go out alone presenting himself (as Allāh's Messenger) and calling the tribes of Arabia to *Tawhīd*. However, none respond to him and instead they would reject his speech and would say that which would displease him. Sometimes they would even afflict him with harm; (nevertheless) he remained in this state for a full ten years saying:

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<sup>58</sup> *Sūrah al-Hijr* (15):94



مَنْ يَمْنَعُنِي حَتَّى أُؤَدِّي رِسَالَاتِ رَبِّي؟

“Who will protect so that I can convey the Message of my Lord?” <sup>59</sup>

He ﷺ also used to pass through their annual markets as they jostled therein, such as the market of Dhil-Majāz, calling out (to the people):

يَا أَيُّهَا النَّاسُ قُولُوا لَا إِلَهَ إِلَّا اللَّهُ تَفْلِحُوا

“O mankind, say, ‘There is no deity worthy of worship besides Allāh’ (if you do that) you will successful.” <sup>60</sup>

Abū Lahab,<sup>61</sup> would follow behind him, harming him and countering (everything he used to say), while discouraging the people from following him.

<sup>59</sup> Ibn Kathīr narrates a similar statement in his *Tafsīr*: “Similarly, during the days of Hajj, Allāh’s Messenger ﷺ used to ask,

«مَنْ رَجُلٌ يُؤْوِينِي حَتَّى أُبَلِّغَ رِسَالَاتِ رَبِّي؟ فَإِنَّ قُرَيْشًا قَدْ مَنَعُونِي أَنْ أُبَلِّغَ رِسَالَاتِ رَبِّي»

“Who will support me in conveying the Message of my Lord Verily, the Quraysh have prevented me from conveying the Message of my Lord.”

<sup>60</sup> Narrated by Aḥmad, al-Bayhaqī in *ad-Dalā’il* (2182), and at-Ṭabarī in *at-Tārīkh* (2348)

<sup>61</sup> He was the paternal uncle of the Prophet ﷺ, who, despite knowing his message was the truth, nevertheless rejected it, and was tireless in his inciting others to do the same. Allāh dedicated an entire chapter in the Qur’ān to him and his evil wife (111:1-5):

﴿تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ۚ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ۚ سَيَصْلَىٰ نَارًا ۚ ذَاتَ لَهَبٍ ۚ وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ۚ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ۚ﴾

*May the hands of Abū Lahab be ruined, and ruined is he. His wealth will not avail him or that which he gained. He will [enter to] burn in a Fire of [blazing] flame. And his wife [as well] - the carrier of firewood. Around her neck is a rope of [twisted] fibre.*

On one occasion, the *Mushrikīn* gathered around his uncle Abū Ṭālib, complaining about the Prophet ﷺ to him, saying (to him), “He has spoken ill of our gods, ridiculed our dreams, and reviled our forefathers. So prevent him from speaking about our gods.” So Abū Ṭālib said to the Prophet ﷺ, “Respond to their claims.” So he ﷺ replied:

أَنَا أَدْعُوهُمْ إِلَى خَيْرٍ مِنْ ذَلِكَ: أَنْ يَتَكَلَّمُوا كَلِمَةً تَدِينُ لَهُمْ بِهَا الْعَرَبُ  
وَيَمْلِكُونَ بِهَا الْعَجَمَ

*“I invite them to what is better than that; that they say a word, which if they say it the Arabs will submit to them and they will rule over the non-Arabs.”*

Then Abū Jahl remarked, “We will give you that and ten more like it.” He responded ﷺ:

تَقُولُونَ لَا إِلَهَ إِلَّا اللَّهُ

*“Say, ‘there is no deity worthy of worship besides Allāh.’”*

Thereupon they dispersed, fleeing from him whilst saying (to each other), “**Has he made (all of the) gods one God? This is indeed something strange.**”<sup>62</sup> In another narration, he ﷺ said to his uncle:

<sup>62</sup> Allāh ﷻ says about them in *Sūrah Ṣād* (38:4-5),

﴿وَعَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ وَقَالَ الْكَافِرُونَ هَذَا سَاحِرٌ كَذَّابٌ أَجَعَلَ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عُجَابٌ﴾

*And they wonder that there has come to them a warner [i.e., Prophet Muhammad] from among themselves. And the disbelievers say, “This is a magician and a liar. Has he made the gods [only] one God? Indeed, this is a curious thing.”*

Ibn Kathīr relates in his *Tafsīr* a similar narration (8/310-311):

يَا عَمَّ لَوْ وَضَعُوا الشَّمْسَ فِي يَمِينِي وَالْقَمَرَ فِي يَسَارِي عَلَى أَنْ أَتْرَكَ هَذَا  
الْأَمْرَ مَا تَرَكْتُهُ حَتَّى يُظْهِرَهُ اللَّهُ أَوْ أَهْلَكَ دُونَهُ

*“O uncle even if the sun were to be placed in my right hand and the moon in my left for me to leave this matter, I will not abandon it until Allāh establishes it, or I am destroyed in the process.”*<sup>63</sup>

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Abū Ja’far bin Jarīr (at-Ṭabarī) recorded that Ibn ‘Abbās رضي الله عنه said, “When Abū Ṭālib fell sick, some of the people of the Quraysh, including Abū Jahl, entered upon him and said, ‘Your brother’s son is insulting our gods; he does such and such and says such and such. Why don’t you send for him and tell him not to do that.’ Therefore, he sent for the Prophet and he entered the house.

There was space enough for one man to sit between them and Abū Ṭālib, and Abū Jahl, may Allāh curse him, was afraid that if (the Prophet) were to sit beside Abū Ṭālib he would be more lenient with him. So he jumped up and sat in that spot, and the Messenger of Allāh could find nowhere to sit near his uncle, so he sat by the door. Abū Ṭālib said to him, ‘O son of my brother, why are your people complaining about you and claiming that you insult their gods and say such and such?’ They made so many complaints against him.

Thereupon, he said, *‘O uncle, all I want from them is one word which, if they say it, the Arabs will become their followers and the non-Arabs will pay Jizyah to them.’* They were worried about what he said, so they said, ‘One word... Yes, by your father, (we will say) ten words! What is it’, Abu Ṭālib said, ‘What word is it, O son of my brother,’ He said, *‘There is no deity worthy of worship besides Allāh.’* They stood up in agitation, brushing down their clothes, saying, ***Has he made the gods into One God. Verily, this is a curious thing!*** Then this passage was revealed, from this verse to the verse (38:5-8): ***Nay, but they have not tasted (My) torment!***”

<sup>63</sup> This incident is appears to be the second such time the chiefs of the Quraysh approached the Prophet’s uncle, Abū Ṭālib, requesting he renounce his support for him, and to convince his nephew ﷺ to abandon his call. The incident is related in by ibn Hishām (1/265) in *The Sealed Nectar*, pgs.104&105, and in *Sīrat ibn Hishām*, pgs.43&44

(In another narration), he said ﷺ:

لَقَدْ أُخِفْتُ فِي اللَّهِ وَمَا يَخَافُ أَحَدٌ، وَلَقَدْ أُذِيتُ فِي اللَّهِ وَمَا يُؤْذِي  
أَحَدٌ، وَلَقَدْ أَتَتْ عَلَيَّ ثَلَاثُونَ مِنْ بَيْنِ يَوْمٍ وَلَيْلَةٍ، وَمَا لِي وَبِلَالٍ طَعَامٌ  
يَأْكُلُهُ ذُو كَيْدٍ، إِلَّا شَيْءٌ يُوَارِيهِ إِبْطُ بِلَالٍ

*“Indeed, I have been frightened for the sake of Allāh such that no one has feared, and I have been harmed for the sake of Allāh such that no one has been harmed. Thirty days and nights have passed over me, wherein I and Bilāl did not possess a thing that a living creature can eat, except what Bilāl could conceal under his armpit.”*<sup>64</sup>

Also in another narration, he said ﷺ:

مَا أُذِي أَحَدٌ فِي اللَّهِ مَا أُذِيتُ

*“None has been tortured for the sake of Allāh like I have been tortured.”*<sup>65</sup>

After his uncle Abū Ṭālib died, followed shortly after by the death of his wife Khadījah (may Allāh be pleased with her), the *Mushrikīn* (polytheists) intensified (their ill-treatment) of the Messenger of Allāh ﷺ. (This continued) until they forced him to leave Makkah for Ṭā'if<sup>66</sup> where he called them to the worship of Allāh alone. However, none of them responded to him (i.e. his call); rather, they met him with insults and ordered him to leave their land. They then proceeding to form two rows, and threw rocks at him until they caused his blood to flow. Thus, he left along with his (freed) servant Zayd ibn Hārithah

<sup>64</sup> Ṣaḥīḥ, Jāmi' at-Tirmidhī (2660)

<sup>65</sup> Similar narrations, with slightly different wordings, can be found in Jāmi' at-Tirmidhī (2660), Sunan ibn Mājah (156), and Shamā'il at-Tirmidhī (375)

<sup>66</sup> Ṭā'if is a city located about 60km from Makkah

ﷺ<sup>67</sup> however (due to the Quraysh's animosity towards him and the Muslims) it was not possible for them to enter Makkah, except under protection. Thus he sought protection from a group of the leaders of Quraysh, so that he could enter Makkah, but they did not grant it to him. (So he continued to seek protection) until al-Muṭ'im ibn 'Adī offered to protect him, and thus they eventually entered (Makkah).

(Once back in Makkah) the Prophet ﷺ returned to his previous practice of calling the people to *Tawḥīd* and Allāh's worship. He (also) used to call the tribes at their annual fairs, addressing them tribe-by-tribe,

يَا بَنِي فَلَانِ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ: يَا مُرُكُمُ أَنْ تَعْبُدُوهُ وَلَا تُشْرِكُوا بِهِ  
شَيْئاً

*“O Banī so and so,<sup>68</sup> I am indeed the messenger of Allāh sent to you. He orders you to worship Him alone, and not associate any partners with him.”*

All the while Abū Lahab would follow him saying (to the people), “Do not obey him.” He ﷺ would appeal to them,

مَنْ يُؤْمِنِي؟ مَنْ يَنْصُرُنِي حَتَّى أَبْلُغَ رِسَالَةَ رَبِّي وَلَهُ الْجَنَّةُ؟

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<sup>67</sup> This well-known incident can be found in most of the books of *Sīrah* (biographical accounts of the Prophet's life ﷺ), such as ibn Ḥishām's, *Sīrat ibn Hishām* (pp.79-81), al-Mubarakpuri's, *The Sealed Nectar* (pp.136-140), as-Sallaabee's, *The Noble Life of the Prophet ﷺ*, (1/520-542), and ibn Kathīr's, *The Life of the Prophet Muhammad*, (2/99-103)

<sup>68</sup> *Banī* literally means, ‘the children of ...’ In pre-Islamic Arabia, and even today, the Arab tribes (especially the sub-tribes) were commonly named *Banī so-and-so*, or *Banī such-and-such*

“Who will host me? Who will give me victory? So that I may convey the message of my Lord, and for him in return will be the paradise.”<sup>69</sup>

No one responded to him until *al-Anṣār*<sup>70</sup> were sent to him from al-Madīnah, who then (embraced Islām and) pledged allegiance to him.

Throughout this ordeal, he ﷺ was patient with (the task of) calling (the people) to Allāh, pleased with the harm that befell him while performing this duty. He neither became discontent, nor grieved (at whatever harms befell him) in this regard. (His certainty and conviction was such that) if one of his companions would complain, he would (comfort them) saying,

إِنِّي عَبْدُ اللَّهِ وَلَنْ يُضَيِّعَنِي

“I am indeed Allāh’s slave and he will never forsake me.”<sup>71</sup>

In the *Ṣaḥīḥ*, on the authority of ‘Ā’ishah (may Allāh be pleased with her), who once asked the Prophet ﷺ,

<sup>69</sup> Refer to *Majma’ az-Zawā’id*, also recorded by Aḥmad and authenticated by al-Ḥākim, and by al-Albānī in *as-Silsilah as-Ṣaḥīḥah*

<sup>70</sup> *The Helpers*: They were from the city of Yathrib (which once the Prophet ﷺ migrated and settled there, became henceforth known as al-Madīnah), and consisted of two main tribes; the Aws and the Khazraj (also a number of Jewish tribes)

<sup>71</sup> Similar meanings with a slightly different wording can be found in both *Ṣaḥīḥ al-Bukhārī* (3182, 4844) and *Ṣaḥīḥ Muslim* (1785) in narrations that mention an incident that occurred during the Treaty of Ḥudaybiyyah (6 *hijrī*) in which ‘Umar ؓ was upset at some of the clauses contained within the treaty. The Prophet ﷺ responded to him saying,

يَا ابْنَ الْخَطَّابِ إِنِّي رَسُولُ اللَّهِ وَلَنْ يُضَيِّعَنِي اللَّهُ أَبَدًا

“O son of Khattāb, no doubt, I am Allāh’s Messenger and Allāh will never neglect me.”

يَا رَسُولَ اللَّهِ، هَلْ مَرَّ عَلَيْكَ يَوْمٌ أَشَدَّ مِنْ يَوْمِ أُحُدٍ؟ فَقَالَ: "لَقَدْ لَقِيتُ مِنْ قَوْمِكَ مَا لَقِيتُ مِنْهُمْ يَوْمَ الْعَقَبَةِ، إِذْ عَرَضْتُ نَفْسِي عَلَى ابْنِ عَبْدِ يَالِيلَ بْنِ عَبْدِ كَلَالٍ، فَلَمْ يُجِبْنِي إِلَى مَا أَرَدْتُ، فَانْطَلَقْتُ وَأَنَا مَهْمُومٌ عَلَى وَجْهِي، فَلَمْ أَسْتَفِقْ إِلَّا وَأَنَا بِقَرْنِ الثَّعَالِبِ، فَرَفَعْتُ رَأْسِي، فَإِذَا أَنَا بِسَحَابَةٍ قَدْ أَظَلَّتْنِي، فَنَظَرْتُ فَإِذَا فِيهَا جَبْرِيلُ فَنَادَانِي فَقَالَ: إِنَّ اللَّهَ قَدْ سَمِعَ قَوْلَ قَوْمِكَ لَكَ، وَمَا رَدُّوا عَلَيْكَ، وَقَدْ بَعَثَ اللَّهُ إِلَيْكَ مَلَكَ الْجِبَالِ لِتَأْمُرَهُ بِمَا شِئْتَ فِيهِمْ، قَالَ فَنَادَانِي مَلَكُ الْجِبَالِ، فَسَلَّمَ عَلَيَّ ثُمَّ قَالَ: إِنَّ اللَّهَ قَدْ سَمِعَ قَوْلَ قَوْمِكَ وَأَنَا مَلَكُ الْجِبَالِ، وَقَدْ بَعَثَنِي رُبُّكَ إِلَيْكَ لِتَأْمُرَنِي بِأَمْرِكَ وَمَا شِئْتَ، إِنَّ شِئْتَ أَنْ أَطْبِقَ الْأَخْشَبِينَ عَلَيْهِمْ، فَقَالَ لَهُ الرَّسُولُ ﷺ: "بَلْ أَرْجُوا أَنْ يُخْرِجَ اللَّهُ مِنْ أَصْلَابِهِمْ مَنْ يَعْبُدُ اللَّهَ وَحْدَهُ لَا يُشْرِكُ بِهِ شَيْئًا"

*"Have you encountered a day harder than the day of (the battle) of Uhud?" The Prophet replied, "Your people have harmed me a lot, and the worse harm was on the day of 'Aqaba when I presented myself to Ibn 'Abd-Yalayl bin 'Abd-Kulāl and he did not respond to my demand. Therefore, I departed, overwhelmed with excessive sorrow, and proceeded on, and could not relax until I found myself at Qarn ath-Tha'ālib where I lifted my head towards the sky to see a cloud shading me unexpectedly. I looked up and saw Gabriel in it. He called me saying, 'Allāh has heard your people's saying to you, and what they have replied back to you. Allāh has sent the Angel of the Mountains to you so that you may order him to do whatever you wish to these people.' The Angel of the Mountains called and greeted me, and then said, 'O Muhammad! Order what you wish. If you wish I will bring together (the two mountains standing opposite each other at the extremities of Makkah) to crush them in between.' The Prophet said, 'No, rather I hope that Allāh will bring out*

*from them descendants who will worship Allāh alone, and not associate partners with Him.”” 72*

## THE PURPOSE OF THE PROPHET'S MISSION ﷺ

(As is evident,) the Messenger of Allāh's aim ﷺ was not except that Allāh be worshiped alone without any partners being associated with Him. As long as this happened, he did not care about whatever afflictions befell him throughout his call towards Him (the Exalted). When his beloved was worshipped (alone), his aim was achieved. Whenever he remembered his Lord, his heart would be filled with contentment. However, as for his body he did not care about whatever afflicted it in the path of his Lord, nor was he bothered about that which hurt or soothed it. 73

If, in the course calling the people to their Master, his enemies would harm him, he would seek solace in his Master. He ﷺ would delight in his knowledge and contemplation of Him, his closeness to Him, and would immediately occupy himself supplicating, remembering (His favours), and worshiping his Lord. Through this, all afflictions and pains endured for the sake of Allāh would be forgotten.

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<sup>72</sup> *Ṣaḥīḥ al-Bukhārī* (3231) and *Ṣaḥīḥ Muslim*

<sup>73</sup> For indeed, the Prophet ﷺ knew very well that ***Indeed, Allāh has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allāh, so they kill and are killed.*** (9:111) Therefore, since Allāh ﷻ is the sovereign owner of the bodies and wealth of His believing servants, He can do whatever He pleases with them, whether that be injuring, imprisoning, or causing them to be killed by their enemies, and in exchange, the believers will be recompensed with Paradise for their sincerity and patience with Allah's decree.



Indeed, Allāh commanded him to conduct himself in this manner in many places throughout the Qur'ān, such as His words ﷻ:

﴿وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا ۖ وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَارَ النُّجُومِ﴾

*And be patient, [O Muhammad], for the decision of your Lord, for indeed, you are in Our eyes [i.e., sight]. And exalt [Allāh] with praise of your Lord when you arise. And in a part of the night exalt Him and after [the setting of] the stars.*<sup>74</sup>

(As well as) His statement ﷻ:

﴿فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ﴾

*So be patient, [O Muhammad], over what they say and exalt [Allāh] with praise of your Lord before the rising of the sun and before its setting*<sup>75</sup>

And His saying ﷻ:

﴿وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ ۖ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ ۖ وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ﴾

*And We already know that your breast is constrained by what they say. So exalt [Allāh] with praise of your Lord and be of those who prostrate [to Him]. And*

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<sup>74</sup> Sūrah at-Ṭūr (52):48&49

<sup>75</sup> Sūrah Qāf (50):39

**worship your Lord until there comes to you the certainty [i.e., death].<sup>76</sup>**

As such, he used to say ﷺ, whenever a matter would afflict him, he would stand in prayer, since the prayer is the connection (between the slave and Allāh).

وَجُعِلَتْ قُرَّةُ عَيْنِي فِي الصَّلَاةِ

*“The prayer has been made the coolness of my eyes (i.e. my comfort).”<sup>77</sup>*

The messenger of Allāh ﷺ remained calling to the worship of Allāh alone, until His religion became dominant and he had proclaimed His remembrance and His Oneness throughout the East and the West, and the Word of Allāh became uppermost, and His religion triumphant, His Oneness widespread, and the religion and obedience became completely for Allāh,<sup>78</sup> **and the people entered into the religion of Allāh in multitudes.**<sup>79</sup>

This was made an indication of the nearing of his appointed term (death), and he was ordered to prepare for the meeting with Allāh, and to depart to the Everlasting Abode.<sup>80</sup>

<sup>76</sup> Sūrah al-Ḥijr (15):97-99

<sup>77</sup> Ṣaḥīḥ, Ṣaḥīḥ Jāmi' aṣ-Ṣaghīr (Sunan at-Tirmidhī), Sunan an-Nasā'ī (3939&3940) and as-Suyūṭī

<sup>78</sup> As such, Allāh ﷻ said in Sūrah al-Anfāl (8:39),

﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةً وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ﴾

**And fight them until there is no fitnah and [until] the religion [i.e., worship], all of it, is for Allāh.**

<sup>79</sup> Sūrah an-Naṣr (110):2

<sup>80</sup> As such, Allāh ﷻ said in Sūrah an-Naṣr (103:1-3),

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١﴾ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ﴿٢﴾  
فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا﴾

The meaning of this is: (My) aim was achieved by sending you (Muhammad), and My Oneness has become manifest throughout the earth. The darkness of Shirk has been erased, My worship with no associates has been achieved, and the religion has become all for My sake. Therefore, I call you to My company in order to recompense you with the greatest recompense.

﴿وَلِلْآخِرَةِ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ۖ وَلَسَوْفَ  
يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ﴾

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*When the victory of Allāh has come and the conquest, And you see the people entering into the religion of Allāh in multitudes, Then exalt [Him] with praise of your Lord and ask forgiveness of Him. Indeed, He is ever Accepting of repentance.*

Ibn Kathīr records in his *Tafsīr* (10/618&619),

Al-Bukhārī recorded from Ibn ‘Abbās that he said, “‘Umar used to bring me into the gatherings with the old men of (the battle of) Badr. However, it was as if one of them felt something in himself (against my attending). So he said, ‘Why do you (‘Umar) bring this (youth) to sit with us when we have children like him (i.e., his age).’ So ‘Umar replied, ‘Verily, he is among those whom you know. Then one day he called them and invited me to sit with them, and I do not think that he invited me to be among them that day except to show them. So he said, ‘What do you say about Allāh’s statement, **When the victory of Allāh has come and the conquest.**’ Some of them said, ‘We were commanded to praise Allāh and seek His forgiveness when He helps us and gives us victory.’ Some of them remained silent and did not say anything. Then he (‘Umar) said to me, ‘Is this what you say, O Ibn ‘Abbās?’ I said, ‘No.’ He then said, ‘What do you say?’ I said, ‘It was the end of the life of Allāh’s Messenger that Allāh was informing him of. Allāh said, **When the victory of Allāh has come and the conquest**, which means, that is a sign of the end of your life. **Then exalt [Him] with praise of your Lord and ask forgiveness of Him. Indeed, He is ever Accepting of repentance.**’ So, ‘Umar bin al-Khattāb said, ‘I do not know anything about it other than what you have said.’”

Imām Aḥmad recorded from Ibn ‘Abbās that he said, “When **When the victory of Allāh has come and the conquest** was revealed, the Messenger of Allāh said, ‘My death has been announced to me.’ And indeed he died during that year.”

***And the Hereafter is better for you than the first [life].  
And your Lord is going to give you, and you will be  
satisfied.***<sup>81</sup>

His ﷺ description in the Torah is, “***And I would not cause him to die until I establish the complete religion (of Ibrāhīm), thus they (the disbelievers) will say, ‘There is no Deity worthy of worship except Allāh’. And through him I will open the blind eyes, the deaf ears, and the heedless hearts.***”

Hence, he ﷺ only used to fight so that the people would enter into (the fold of) *Tawhīd*, just as he ﷺ said:

أَمَرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ، فَإِذَا قَالُوهَا عَصَمُوا  
مَنْيَ دِمَائِهِمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا وَحِسَابُهُمْ عَلَى اللَّهِ

“*I have been ordered to fight against the people until they testify that there is none worthy of worship except Allāh. So, if say that, their blood and wealth will be protected from me - except in accordance with the right of Islām. And their reckoning will be with Allāh.*”<sup>82</sup>

Likewise, when the Messenger of Allāh ﷺ would dispatch a military detachment, he would instruct the commander to call the enemy to *Tawhīd* when he meets them. He ﷺ gave a similar order to ‘Alī ibn Abī Tālib ؑ when he sent him to fight the people of Khaybar.<sup>83</sup> It is narrated that when he ﷺ would dispatch an army he ﷺ would say:

<sup>81</sup> *Sūrah Aḍ-Ḍuḥā* (93):4&5

<sup>82</sup> *Mutawātir, Jāmi’ at-Tirmidhī* (3664). Other variants of this narration can be found in the collections of *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, *Sunan an-Nasā’ī*, *Sunan Abū Dawūd*, *Sunan ibn Mājah*, and others

<sup>83</sup> Khaybar was the last of the Jewish enclaves around the Islamic State in Madīnah. It comprised of a number of strong fortresses that were conquered

تَأْلَفُوا النَّاسَ وَتَأَنَّنُوا بِهِمْ وَلَا تُغَيِّرُوا عَلَيْهِمْ حَتَّى تَدْعُوهُمْ، فَمَا عَلَى  
الْأَرْضِ مِنْ أَهْلِ بَيْتٍ وَلَا مَدَرٍ وَلَا وَبَرٍ إِلَّا أَنْ تَأْتُونِي بِهِمْ مُسْلِمِينَ أَحَبُّ  
إِلَيَّ مِنْ أَنْ تَأْتُونِي بِنِسَائِهِمْ وَأَوْلَادِهِمْ وَتَقْتُلُوا رِجَالَهُمْ

*“Be kind to the people, be patient with them, and do not attack them until you call them (to Islām). For there is no one upon the earth from the people of the cities, nor from the people of the desert, except that it is more beloved to me that you bring them to me as Muslims, instead of bringing their women and children to me, and killing their men.”*<sup>84</sup>

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by the Muslims in the year 7 *hijrī*. Some of the inhabitants of the area agreed to terms with the Prophet ﷺ, and were thus allowed to remain in their properties, and farm the agricultural land surrounding the area. These remaining Jewish inhabitants were eventually forced to leave the area during the caliphate of ‘Umar (ibn al-Khaṭṭāb) after a number of incidents which broke the terms of their earlier treaty conducted with the Prophet ﷺ

<sup>84</sup> Recoded by ibn Ḥajar al-‘Asqalānī in *al-Muṭālib al-‘Āliyah* (2062)

## CHAPTER 4

وَجُعِلَ رِزْقِي تَحْتَ  
ظِلِّ رُمْحِي

*“And my sustenance has  
been placed beneath the  
shade of my spear”*

His saying ﷺ,

وَجُعِلَ رِزْقِي تَحْتَ ظِلِّ رُمْحِي

“And my sustenance has been placed beneath the shade of my spear.”

...indicates that Allāh did not send him ﷺ in order to busy himself with the affairs of this world, neither to strive in amassing and acquiring its treasures (i.e. wealth). Rather, he was only sent to call to *Tawḥīd* with the sword, which inevitably entailed killing (those of) his enemies who refused to accept the invitation (to) *Tawḥīd*.

In addition, he permitted (the seizing of) their wealth, as well as the capturing and enslavement of their women and children. Hence, his sustenance came from that which Allāh returned to him as booty from his enemies' wealth. For Allāh only created wealth for the descendants of Ādam as a means to assist them in (His) obedience and worship. Therefore, whoever uses it to disbelieve in Allāh and to associating partners with him, Allāh has sent His Messenger ﷺ and his followers to expropriate it, and return it to those who have more right to it: Allāh's monotheistic and obedient worshipers. For this reason, (this wealth) is called *Fay'*, as it is returned to those deserving of it, so it can be utilised for the purpose for which it was created.<sup>85</sup>

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<sup>85</sup> *Shaykh al-Islām Ibn Taymiyyah* states the reason for this in his work, *As-Siyāsah ash-Sharī'ah*, (p.55): "... the basic rule (*Aṣl*) is that Allāh, the Most High, only created money to assist in His worship. Therefore, those who disbelieve in Him have permitted their selves, with which they did not worship Him, and their wealth, with which they did not seek help from to worship Him, to be appropriated by His believing slaves who do worship Him. (Therefore) He returned to them (i.e. the believers) that which they deserve, just as He returns to the man that which was wrongfully taken from his inheritance, even if he never had control of it before that..." (Also, in *Essay regarding the Basic Rule of the Blood, Wealth, and Honour of the*

As such, there was an abrogated (verse) in the Qur'ān verses<sup>86</sup> (in which Allāh ﷻ said):

إِنَّمَا أَنْزَلْنَا الْمَالَ لِإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ

***“Verily we have only sent down wealth so that prayer (religion) may be established and zakāh be paid (from it)”***<sup>87</sup>

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*Disbelievers*, p.21) Refer to *The Ruling on Dispossessing the Disbeliever's Wealth in Dār al-Harb* for more details.

<sup>86</sup> While this verse's recitation may have been abrogated from the Qur'ān, its meaning and implications remains correct, as indicated by the preceding statements of ibn Rajab and ibn Taymiyyah, and in the following *Ḥadīth Qudsī*. In any case, since the verse does not appear as a command or prohibition, but rather is in the form of *Khabr* (news) - and Allāh knows best - it is not possible that its meaning be abrogated. Dr. Bilal Philips writes in his book *Usool at-Tafseer*, “It should be noted that *Naskh* (abrogation) only occurs to divine commands and prohibitions. *Naskh* cannot occur in relation to statements of fact, because such statements are either true or false, so to say that a previous report has been abrogated really means it was either a deliberate lie or an error, both of which may not be attributed to Allāh. [...] It should also be noted that the underlying principles of worship and moral behaviour have not changed through the ages. *Salāh*, fasting, charity and pilgrimage have been constant practices of Allāh's religion - no matter which prophet was delivering the message”.

Refer to *An Introduction to the Sciences of the Qur'aan*, pp.232-256 for a general discussion on the topic of *Abrogation*, and pp.240-243 for a specific discussion on the four types of abrogation. In addition, refer to the 12<sup>th</sup> Chapter, *Naskh: Repeal and Replacement of Divine Laws*, in Bilal Philip's, *Usool at-Tafseer*, and the 5<sup>th</sup> chapter, *Understanding the Text; Al-Nasikh wa al-Mansukh*, in Von Denffer's, *'Ulum al-Qur'ān* for further explanations of this concept in the English language.

<sup>87</sup> In a *Ḥadīth Qudsī*, authenticated by al-Albānī and reported by Aḥmad (21349), at-Ṭabarānī, ibn Abī Ḥātim (1770), and others, the Prophet ﷺ says that Allāh said,

إِنَّا أَنْزَلْنَا الْمَالَ لِإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ، وَلَوْ كَانَ لَابْنِ آدَمَ وَادٍ  
لَأَحَبَّ أَنْ يَكُونَ لَهُ ثَانٍ، وَلَوْ كَانَ لَابْنِ آدَمَ وَادِيَانِ لَأَحَبَّ أَنْ يَكُونَ



Consequently, the people of *Tawḥīd* and obedience to Allāh are more deserving of wealth than the people of *Kufr* and *Shirk*. For this reason Allāh has given His messenger ﷺ and his followers power over those who disbelieve in Him, and who ascribe partners to Him, thus they seize their wealth. And the sustenance of His messenger was placed in this wealth for it is the most *Halāl* forms of wealth, as He the Exalted says:

﴿فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا﴾

***“So consume what you have taken of war booty [as being] lawful and pure.”<sup>88</sup>***

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لَهُمَا ثَالِثٌ، وَلَا يَمْلَأُ جَوْفَ ابْنِ آدَمَ إِلَّا التُّرَابُ، ثُمَّ وَيَتُوبُ اللَّهُ عَلَى مَنْ تَابَ

***“Verily we have sent down wealth so that prayer (religion) may be established and zakāh be paid (from it). And If the son of Adam had a valley, he would wish that he had a second. And if the son of Adam had two valleys, he would wish he had a third. And nothing will satisfy the son of Adam’s appetite except the earth (i.e. death), then Allāh will accept the repentance of whoever turns to him in repentance.”***

<sup>88</sup> *Al-Anfāl* (8):69

## ALLĀH MADE GHANĪMAH PERMISSIBLE FOR MUḤAMMAD ﷺ AND HIS UMMAH <sup>89</sup>

It has been said that which has been made *Ḥalāl* specifically for this *Ummah* is the *Ghanīmah*, (i.e. the wealth) that is taken by way of fighting. Whereas, the wealth taken without fighting (i.e. *Fay'*), was made *Ḥalāl* and permissible for those who came before us, and it is in this (wealth) that the Messenger (ﷺ)'s sustenance was placed.

Indeed, it is the more *Ḥalāl* than other sources of income for a number of reasons:

1. It is the wealth taken from those who do not deserve it, so that they cannot use it to disobey Allāh and to associate partners with Him. So, if it is seized from whoever uses it for other than obedience to Allāh, His *Tawḥīd*, and calling to His worship, then it is the most beloved (type of) wealth to Allāh, and the purest sources of income with Him.
2. Indeed, he ﷺ only used to wage *Jihād* in order to make the Word of Allāh the highest and His religion manifest, and not for the purpose of acquiring *Ghanīmah*. Consequently, (this source of) sustenance was granted to him due to his worship

<sup>89</sup> Indeed, the Prophet said ﷺ, recorded in *Ṣaḥīḥ al-Bukhārī* (335&438),

أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ مِنَ الْأَنْبِيَاءِ قَبْلِي: نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ، وَجُعِلَتْ لِيَ الْأَرْضُ مَسْجِدًا وَطَهُورًا، وَإِيَّيَا رَجُلٍ مِنْ أُمَّتِي أَدْرَكَتْهُ الصَّلَاةُ فَلْيُصَلِّ، وَأُحِلَّتْ لِيَ الْغَنَائِمُ، وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً، وَبُعِثْتُ إِلَى النَّاسِ كَافَّةً، وَأُعْطِيتُ الشَّفَاعَةَ

"I have been given five things which were not given to any amongst the prophets before me: [...] the booty has been made *Ḥalāl* (lawful) for me (and was not made so for any other prophets)..."

A similar narration also exists in *Jāmi' at-Tirmidhī* (1553) in which six things, as opposed to five, were mentioned

(of his Lord) and his *Jihād*. For he did not have any free time during which he could seek (his) sustenance, as he used to spend all of his time worshipping Allāh alone, only dedicating it to Him. So, Allāh combined his sustenance with his worship, without him having to seek, or pursue it.

It is narrated in a *Mursal Ḥadīth*<sup>90</sup> that he said ﷺ:

أَنَا رَسُولُ الرَّحْمَةِ، وَأَنَا رَسُولُ الْمَلْحَمَةِ، إِنَّ اللَّهَ بَعَثَنِي بِالْجِهَادِ وَلَمْ  
يَبْعَثَنِي بِالزَّرْعِ

*“I am the messenger of mercy, and I am the messenger of epic slaughter. Indeed Allāh sent me for the sake of Jihād and He did not send me for the sake of agriculture.”*<sup>91</sup>

In addition, al-Baghawī collected another *Mursal* narration in his *Mu’jam*:

إِنَّ اللَّهَ بَعَثَنِي بِالْهُدَى وَدِينِ الْحَقِّ وَلَمْ يَجْعَلْنِي زَرَّاعًا وَلَا تَاجِرًا، وَلَا  
صَحَابًا بِالْأَسْوَاقِ، وَجُعِلَ رِزْقِي تَحْتَ ظِلِّ رُمْحِي

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<sup>90</sup> Ibn aṣ-Ṣalāh says in his ‘*al-Muqaddimah*’ (p.38), “The form of the *Mursal* (loose) *ḥadīth* about which there is no disagreement, is the *ḥadīth* of an early Successor (*at-Tābi’ī al-Kabīr*) - like ‘Ubayd Allāh ibn ‘Adī ibn al-Khayyār, Saīd ibn al-Musayyib and those like them who met a number of the Companions and attended their classes - when he says, ‘The Messenger of Allāh said.’ The common view is that all of the Successors are to be treated equally in that regard.”

Dr. Bilal Philips further clarifies this in his work, *Usool al-Hadeeth*, saying, “The adjective *mursal* comes from the verb أرسل *arsala* (to set free; to let loose; to send). This term is used because the narrator has generalized in freely quoting the chain of narrator’s by omitting a narrator. Technically a *mursal* narration is a *ḥadīth* in which the last narrator (i.e. *Sahābī*) has been deleted. [...] Such a *ḥadīth* is in essence *ḍa’if* and thus rejected due to the loss of the condition of *ittisāl* (continuity) and the lack of knowledge about the missing narrator who may have been a *Sahābī* or another *Tābi’ī*.”

<sup>91</sup> *Ḍa’if* (weak), *al-Jāmi’ as-Saghīr* (1415&1581)

*“Indeed Allāh sent me with the guidance and the religion of Truth, and he has not made me a farmer, nor a business man, nor as a speaker in the market places, rather He has placed my sustenance under the shade of my spear.”*

## THE SPEAR vs. THE SWORD

He ﷺ mentioned the spear as opposed to the sword, lest it be claimed, “he earns money from the *Ghanīmah* (i.e. from plundering his enemies),” so instead Allāh sustained him from what He returned to him from Khaybar, (i.e. the *Fay*).<sup>92</sup>

*Fay*’ is the wealth that its people leave behind after they have fled in fear (before any fighting takes place), as opposed to *Ghanīmah*, which is seized through fighting with the sword.<sup>93</sup>

So, mentioning the spear is closer (in its meaning) in the case of *Fay*’, because the spear is seen by the enemy from a distance causing him to flee, as if he had fled from beneath its shade. Thus the *Fay*’ is taken with it (i.e. the spear), and it is from it

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<sup>92</sup> The battle of Khaybar took place in the year 7 *hijrī*, after the treaty of Hudaibiyyah. It consisted, in addition to its original residents, of many of the Jews that had earlier fled from Banī Nadhīr and Banī Qaynuqa’, and thus was the last remaining enclave of Jewish dissent and intrigue in the Arabian Peninsula. Its conquest was, up until that point, one of the most profitable for the Muslims, with ibn ‘Umar ﷺ later commenting that, “We had never eaten our fill until Khaybar was conquered.” (*Ṣaḥīḥ al-Bukhārī*, 4243) The last remaining Jews from Khaybar, who signed an agreement with the Prophet ﷺ allowing them to remain and cultivate Khaybar’s land, were finally expelled from the Arabian Peninsula in the time of ‘Umar (ibn al-Khattāb) after they once again exposed their treachery breaking the terms of their treaty with the Muslims.

<sup>93</sup> Refer to al-Awlaki’s, *The Ruling on Dispossessing the Disbeliever’s Wealth in Dār al-Harb*, Distance of a Month’s Journey Publications, for a discussion on the contemporary application of these concepts.

(*Fay'*) that the Prophet ﷺ was sustained as opposed to the *Ghanīmah*, for indeed to is acquired though sword fighting.

‘Umar ibn ‘Abd al-Azīz<sup>94</sup> said, “Indeed Allāh the Exalted sent Muhammad as a guide and not as a tax collector, so he ﷺ used to be occupied with obedience to Allāh and calling to *Tawhīd*. Whatever wealth from the *Fay'* or *Ghanīmah* he acquired during that process, came as an (inevitable) result of his work, as opposed to being a primary aim (thereof). For this (reason), whoever abandons *Jihād* and instead works for the sake of acquiring wealth is considered blameworthy.”

In this light, when some of this *Anṣār* contemplated abandoning *Jihād* to concentrate on replenishing their wealth and farmlands, (which had declined because of their preoccupation with *Jihād*), Allāh revealed his words:

﴿وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ﴾

***...and do not throw [yourselves] with your [own]  
hands into destruction.***<sup>95 96</sup>

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<sup>94</sup> He was great-grandson of ‘Umar ibn al-Khaṭṭāb رضي الله عنه, and was born in al-Madīnah in the year 61 *hijrī*. He became caliph in the year 99 *hijrī*, after having been the governor of al-Madīnah under the previous caliph al-Walīd ibn ‘Abd al-Mālik, and in a very short time had completely reversed the corruption and decadence the ruling classes of Banū Umayyah had become accustomed to in the decades before his rule. As such, he was the first, and only *Mujaddid* (reviver), the *Ummah* has not differed over, with many scholars regarding him as the fifth Rightly Guided Caliph. He died in the year 101 after having ruled for just less than two and-a-half years - May Allāh have mercy on him.

Refer to aṣ-Ṣallābī's *The Rightly Guided Caliph & Great Reviver: ‘Umar bin ‘Abd al-‘Aziz*, published by Darussalam, for a detailed account of the great leader in the English language.

<sup>95</sup> *Sūrah al-Baqarah* (2):195

Ibn Kathīr in his *Tafsīr* on the verse said, Aslam Abū ‘Imrān said, “A man from among the *Anṣār* broke through the enemy (Byzantine) lines in Constantinople (Istanbul). Abū Ayyūb al-Anṣārī was with us then. Some

A *Hadīth* was also recorded by Abū Dawūd and other than him, (in which the Prophet ﷺ said):

إِذَا تَبَايَعْتُمْ بِالْعَيْنَةِ، وَأَخْتُمُ أَذْنَابَ الْبَقَرِ، وَرَضَيْتُمْ بِالزَّرْعِ، وَتَرَكْتُمْ  
الْجِهَادَ، سَلَّطَ اللَّهُ عَلَيْكُمْ ذُلًّا لَا يَتَرَعُهُ حَتَّى تَرْجِعُوا إِلَى دِينِكُمْ

“If you trade in *‘Āynah* (a usurious transaction), follow the tails of cows, are pleased with agriculture, and ignore *Jihād*, Allāh will impose a humiliation that will prevail over you, and will not be taken away until you return to your religion.”<sup>97</sup>

For this reason, the companions disliked becoming involved in agriculture, as (they feared) it would preoccupy them from *Jihād*.

Asad ibn Mūsā reported that Makḥūl said, “Indeed when the Muslims entered (i.e. conquered) *ash-Shām*<sup>98</sup> and heard about the agricultural opportunities, they began planting crops. When this news was conveyed to (the Caliph) ‘Umar ibn al-Khattāb

people said, ‘He is throwing himself to destruction.’ Abū Ayyūb said, ‘We know this verse better, for it was revealed about us, the Companions of Allāh’s Messenger who participated in *Jihād* with him and aided and supported him. When Islām became strong, we, the *Anṣār*, met and said to each other, ‘Allāh has honoured us by being the Companions of His Prophet and in supporting him until Islām became victorious and its following increased. We had before ignored the needs of our families, estates and children. Warfare has ceased, so let us go back to our families and children and attend to them.’ So this verse was revealed about us: ***And spend in the cause of Allāh and do not throw yourselves into destruction.***

The destruction refers to staying with our families and estates and abandoning *Jihād*.”

<sup>97</sup> *Ṣaḥīḥ: Sunan Abī Dawūd* (3462) authenticated by al-Albānī. The narration is also recorded by Aḥmad in his *Musnad*, and authenticated by Shaykh Aḥmad Shākir in his checking of the work

<sup>98</sup> *Ash-Shām* is the region spanning the present-day regions of Syria, Lebanon, Jordan, Palestine, and parts of southern Turkey

ﷺ, he dispatched people to burn down their crops (just before harvest time), thereafter he wrote to them, ‘Indeed Allāh has caused the sustenance of this *Ummah* to be in the points of her spears, and as a result of its speed (of manoeuvre in warfare). So if you engage in agriculture, then you will just be like everyone else (i.e. the disbelievers).’

While in al-Bayḍāwī’s narration, ‘Umar wrote (to them) saying, “Were I to confirm that anyone (from among you) engages in agriculture, follows the tails of cattle, and finds pleasure in that, I will impose the *Jizyah* upon him!”

When some of them said, “Supposing the farmland is only taken (and maintained) for the benefit of the needy?” He replied ﷺ, “By Allāh, we did not come here as farmers, rather we came to kill the farmers and eat their crops.”

Therefore, the most complete condition for the believer is for him to be preoccupied with obedience to Allāh, *Jihād* in His cause, and calling to His obedience, whilst not seeking through that (any reward) from the *dunyā*. He takes from the *Fay*’ that which suffices (his needs), just as the Prophet ﷺ would only take from the *Fay*’ that which would suffice his family for a year, then he would divide the remainder (amongst the Muslims). However, if after distribution (of the *Fay*’), he would come across a needy person, he would not hesitate in giving them from his family’s share.

The same (ruling applies to) whoever preoccupies himself with seeking (Islamic) knowledge for the sake of *Jihād* in the way of Allāh, and calling to His religion, as it is one of the two types of *Jihād*. So, let him take enough to suffice his needs from the *Fay*’

or *Wuqūf* (financial endowments)<sup>99</sup>. However, he cannot take any more than his needs dictate.

Aḥmad (ibn Ḥanbal) stated that nothing should be taken from the wealth of the Muslim treasury, such as the *Kharāj*,<sup>100</sup> except that which is sufficient (for one's needs). However, the wealth (which consists of) endowments has an even stricter ruling.

Indeed, whoever preoccupies himself in obeying Allāh, He will certainly suffice him with regard to his sustenance, as is found in the *Marfū' Ḥadīth* narrated by Zayd ibn Thābit رضي الله عنه, in which the Prophet said ﷺ:

مَنْ كَانَتْ الدُّنْيَا هَمَّهُ فَرَّقَ اللَّهُ عَلَيْهِ أَمْرَهُ وَجَعَلَ فَقْرُهُ بَيْنَ عَيْنَيْهِ، وَلَمْ يَأْتِهِ مِنَ الدُّنْيَا إِلَّا مَا كُتِبَ لَهُ، وَمَنْ كَانَتْ الْآخِرَةُ نِيَّتَهُ جَمَعَ اللَّهُ لَهُ أَمْرَهُ، وَجَعَلَ غِنَاهُ فِي قَلْبِهِ، وَأَتَتْهُ الدُّنْيَا وَهِيَ رَاغِمَةٌ

*“Whoever is focused only on this world, Allāh will confound his affairs and make him fear poverty constantly, and he will not get anything of this world except that which has been decreed for him. Whoever is focused on the Hereafter, Allāh will settle his affairs for him and make him feel content with his losses, and his provisions and worldly gains will undoubtedly come to him.”*

101

<sup>99</sup> (الوقوف) this is a type of *Ṣadaqah* dedicated for specific purposes. It cannot be used for other than those specified purposes. A common example of this is the money that is donated to aid in the construction of mosques, or in the Qur'ān's donated to the mosque - it is not permissible to use these things for other than these specific purposes.

<sup>100</sup> (الخراج) The *Kharāj* is a tax imposed on conquered agricultural lands. It is in paid in exchange for the inhabitants of the land (*Ahl al-Dhimma*) being allowed to remain in their homes and farm the land

<sup>101</sup> *Ṣaḥīḥ: al-Jāmi' aṣ-Ṣaḥīḥ* (6386), *Musnad Aḥmad* and *Sunan ibn Mājah* (4244), and authenticated by Shaykh al-Albānī in his *as-Silsilah aṣ-Ṣaḥīḥah*



At-Tirmidhī collected another *Marfū'* narration from Anas رضي الله عنه, that Allāh said:

إِنَّ اللَّهَ يَقُولُ: يَا ابْنَ آدَمَ تَفَرَّغْ لِعِبَادَتِي أَمَلًا صَدْرَكَ غَنِيًّا، وَأَسَدًّا فَقْرَكَ، وَإِلَّا تَفَعَلَ مَلَأْتُ يَدَيْكَ شُغْلًا، وَلَمْ أَسُدِّ فَقْرَكَ

*“O son of Ādam, devote yourself for my worship, and I will fill your heart with contentment and take care of your poverty; but if you do not do that, then I will preoccupy you with problems and will not alleviate your poverty.”*<sup>102</sup>

Ibn Mājah reported a *Marfū'* narration of ibn Mas'ūd رضي الله عنه, in which the Prophet ﷺ was reported to have said,

مَنْ جَعَلَ الْهُمُومَ هَمًّا وَاحِدًا هَمَّ آخِرَتِهِ كَفَاهُ اللَّهُ هَمَّ دُنْيَاهُ، وَمَنْ تَشَعَّبَتْ بِهِ الْهُمُومُ فِي أَحْوَالِ الدُّنْيَا لَمْ يُبَالِ اللَّهُ فِي أَيِّ أَوْدِيَّتِهَا هَلَكَ

*“Whoever focuses all his concerns on one issue; the concerns of the Hereafter, Allāh will suffice and spare him the worries of this world. But whoever wanders off in concern over different worldly issues, Allāh will not care in which of these valleys he is destroyed.”*<sup>103</sup>

While in a narration from the people of the Book it is reported that Allāh said,<sup>104</sup>

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<sup>102</sup> *Ḥasan: Jāmi' at-Tirmidhī* (2654) and *Sunan ibn Mājah* (4246)

<sup>103</sup> *Ḍa'īf: Sunan ibn Mājah* (267)

<sup>104</sup> These narrations are referred to as (إسرائيليات) *Isrā'īliyāt*. They are narrations coming from the People of the Book (the Jews and the Christians), and can be generally categorised into three types:

- 1) Those whose meanings are confirmed, or in line, with the teachings of the Qur'ān and *Sunnah*
- 2) Those whose meanings are rejected, as they contradict the Qur'ān and *Sunnah*

يَا دُنْيَا اخْدَمِي مَنْ خَدَمَنِي، وَاتَّعِبِي مَنْ خَدَمَكَ

***“O world, devote yourself to whoever devotes himself to Me,  
and exhaust whoever devotes himself to you.”***

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- 3) Those whose meanings are neither denied, nor confirmed by the Qur’ān and *Sunnah*

It is about the first and third types that the Prophet ﷺ said, “... narrate from the children of Israel, and there is no harm in that...” (*Ṣaḥīḥ al-Bukhārī*, 3461)

However, with the third type they are to be approached in a fashion such that one does not reject them (as he could be rejecting the truth), nor believe in them (since he could be believing falsehood), - and Allāh knows best. As such, neither ruling nor fundamentals of belief (*‘Aqīdah*) can be derived from them

## CHAPTER 5

وَجُعِلَ الذِّلَّةُ وَصِغَارُ  
عَلَى مَنْ خَالَفَ  
أَمْرِي

*“Humiliation and disgrace  
has been place upon  
whoever opposes my  
command.”*

وَجُعِلَ الذِّلَّةُ وَالصَّغَارُ عَلَى مَنْ خَالَفَ أَمْرِي

*“Humiliation and disgrace has been place upon whoever opposes my command.”*

This (statement) indicates that the raising of (the slave's) rank in this world as well as in the hereafter, and honour, is (a consequence of) following the commands of the Messenger of Allāh ﷺ, as it is tantamount to following the command of Allāh. He said ﷺ:

﴿مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ﴾

*“He who obeys the Messenger has obeyed Allāh.”*<sup>105</sup>

And:

﴿وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ﴾

*“And to Allāh belongs [all] honour, and to His Messenger, and to the believers.”*<sup>106</sup>

Also:

﴿مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا﴾

*“Whoever desires honour - then to Allāh belongs all honour.”*<sup>107</sup>

<sup>105</sup> Sūrah, an-Nisā' (4):80

<sup>106</sup> Sūrah al-Munāfiqūn (63):8

<sup>107</sup> Sūrah al-Fātir (35):10

Additionally, Allāh ﷻ reportedly said (in a *Ḥadīth Qudsī*),

أَنَا الْعَزِيزُ فَمَنْ أَرَادَ الْعِزَّ فَلْيُطِيعِ الْعَزِيزُ

***“I am al-‘Azīz, so whoever desires honour, then he should obey al-‘Azīz.”***

Allāh also said:

﴿إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَاهُ﴾

***Indeed, the most noble of you in the sight of Allāh is the most righteous of you.***<sup>108</sup>

Thus, humiliation and disgrace only occur as a result of opposing the command of Allāh and His Messenger (ﷺ).

## **OPPOSITION TO THE MESSENGER ﷺ**

Opposition to the Messenger ﷺ is divided into two categories:

The first of which is the opposition that comes from one who does not believe that he is required to obey his command, such as the opposition of the disbelievers and the people of the Book, who do not regard obedience to the Messenger ﷺ (as an obligation). Consequently, they are humiliated and disgraced; and it is for this reason that Allāh has ordered (the believers) to fight the people of the Book until they pay the *Jizyah* in willing submission, whilst in a state of humiliation.<sup>109</sup>

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<sup>108</sup> *Al-Hujūrāt* (49):13

<sup>109</sup> As per his command in the noble verse in *Sūrah at-Tawbah* (9:29 ),

The Jews are subjected to humiliation and misery due to their disbelief being borne out of obstinacy.<sup>110</sup>

The second (category consists of) those who believe that they are required to obey him (ﷺ), however they oppose his command through acts of disobedience whilst believing that they are sinful acts. Thus, they have a share of humiliation and disgrace (accordingly).

Al-Ḥasan (al-Baṣrī)<sup>111</sup> said, “Whether they are carried on a mule or transported by a horse, indeed humiliation (hangs from) their

﴿قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ﴾

***Fight those who do not believe in Allāh or in the Last Day and who do not consider unlawful what Allāh and His Messenger have made unlawful and who do not adopt the religion of truth [i.e., Islām] from those who were given the Scripture - [fight] until they give the jizyah willingly while they are humiliated.***

<sup>110</sup> As such, Allāh said about them in *Sūrah al-Baqarah* (2:146),

﴿الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ﴾

***Those to whom We gave the Scripture know him [i.e., Prophet Muhammad] as they know their own sons. But indeed, a party of them conceal the truth while they know [it]***

Ibn Kathīr says in his commentary on the verse (2:77),

Al-Ḥasan al-Baṣrī said, “When the Jews met the believers they used to say, ‘We believe.’ When they met each other, some of them would say, ‘Do not talk to the companions of Muḥammad about what Allāh has foretold in your Book, so that the news (that Muhammad is the Final Messenger) does not become a proof for them against you with your Lord, and, thus, you will win the dispute.’”

<sup>111</sup> Al-Ḥasan al-Baṣrī was born two years before the death of ‘Umar ibn al-Khattāb, in the year 21 *hijrī*. As a child, ‘Umar made *Du‘ā* for him saying, “O Allāh, grant him understanding in the religion and cause him to be loved by the people.” He (al-Ḥasan) was renowned for his extensive knowledge,

necks. Allāh refuses to disgrace anyone, except those who disobey him.”

*Imām Aḥmad* used to supplicate, “O Allāh, honour us with obedience (to You), and do not humiliate us with disobedience (to You).”

So the people of this type (of opposition) oppose the Messenger (ﷺ) as a result of (responding to) the call of (their) desires

### **The Second Type**<sup>112</sup>

They are who oppose his command ﷺ due to doubts or misconceptions, they are the people of desires and innovations. Each of them bear a portion of humiliation and disgrace in proportion to their opposition to his commands. Allāh the Exalted said:

﴿إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيَنَالُهُمْ غَضَبٌ مِنْ رَبِّهِمْ وَذِلَّةٌ فِي الْحَيَاةِ الدُّنْيَا وَكَذَلِكَ نَجْزِي الْمُفْتِرِينَ﴾

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*fiqh*, narrating *Aḥādīth*, and his participation in *Jihād*. At the time of his death in the year 110 *hijrī*, his popularity was such, that, according to adh-Dhahabī “... all of the people attended the funeral of al-Ḥasan after the Friday prayer, and preoccupied themselves with it to the extent that there was not a single person left in the mosques to pray the ‘*Asr*’ prayer, and we do not know of any occasion in the history of Islām that this had happened up until this day.” (*Siḡar A’lām an-Nubalā’* [4/587], in al-Khan, *al-Ḥasan ibn Yasār al-Baṣrī*... (p.364)

<sup>112</sup> The author (may Allāh have mercy on him) has compiled in this categorization the three differences:

The disbelievers, the people of whims and innovations, and the *Mujtahidīn* who made mistakes. And there isn’t anything after this categorization except the people of truth and correctness, and they are the people that act upon what Allāh, Glorified is He, has said and his Messenger ﷺ of what coincides the required of them, which is to be correct – by following the proof – and purely for Allah the Exalted with a sincere intention.

***Indeed, those who took the calf [for worship] will obtain anger from their Lord and humiliation in the life of this world, and thus do We recompense the inventors [of falsehood].***<sup>113</sup>

All of the people of desires and innovations are (guilty of) fabricating lies against Allāh, and their innovations increase in severity in proportion to the frequency of their fabrications against Him. Indeed Allāh deems whoever makes *Ḥarām* (impermissible) what He has made *Ḥalāl* (permitted), and makes *Ḥalāl* what He has made *Ḥarām*, to be one who invents lies upon Him. Therefore, whoever says about Allāh that of which he has no knowledge, then he has fabricated lies against Him. And whoever ascribes to Allāh what is not permissible to ascribe to Him, whether it is through *Tamthīl* or *Ta'tīl*,<sup>114</sup> or denies His decrees, then he has indeed invented a (great) lie about Allāh. Verily, Allāh the Glorified and Exalted, says:

﴿فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ  
فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾

***So let those beware who dissent from his [i.e., the Prophet's] order, lest fitnah strike them or a painful punishment.***<sup>115</sup>

<sup>113</sup> *Sūrah al-A'rāf* (7):152

<sup>114</sup> Dr. Muhammad Khalil Harras explains in his commentary on ibn Taymiyyah's *Al-Aqeedat-il-Wasitiyah* (p.33), “(تعطيل) *Ta'tīl* means leaving and vacating. In the present context it means negating the attributes of Allāh and denying them...”

While (تمثيل) “*Tamthīl* means to believe that the attributes of Allāh are like the attributes of the creation,” (or vice versa). Rather the (correct) belief should be to adhere to Allāh's exalted statement about Himself in *Sūrah ash-Shūrā* (42:11),

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

***There is nothing like unto Him, and He is the All-Hearer, the All-Seer***

<sup>115</sup> *Sūrah an-Nūr* (24):63



Sufyān (ath-Thawrī) said, “The *fitnah* is that Allāh will set a seal on their hearts”.

That is why the punishment of the innovator is more severe than the punishment of the sinner, because the innovator fabricates lies against Allāh and contradicts the command of His Messenger ﷺ for the sake of own his whims and desires.

As for opposing some of the commands of the Messenger ﷺ due to a mistake, after having strove to come to the correct conclusion so as to follow him ﷺ, as occurs frequently among the notables of the *Ummah*, such as its scholars and reformers, then there is no sin in this. Rather, if the scholar strove (sincerely) to reach the truth, then he is rewarded for his efforts and his mistake is excused.<sup>116</sup>

Nevertheless, this does not prevent the one who possesses knowledge of the Messenger’s command, which has been (unintentionally) opposed by this (scholar), from explaining to the *Ummah* that this opposes the Messenger’s command, out of sincerity to Allāh and His Messenger (ﷺ), and as advice for the general Muslims.<sup>117</sup> Needless to say, this does not impugn the

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<sup>116</sup> While the one who strives and is correct has two rewards, as comes in the *ḥadīth* recorded in *Ṣaḥīḥ Muslim* (1716),

عَنْ عَمْرِو بْنِ الْعَاصِ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ ثُمَّ أَصَابَ، فَلَهُ أَجْرَانِ، وَإِذَا حَكَمَ فَاجْتَهَدَ ثُمَّ أَخْطَأَ، فَلَهُ أَجْرٌ

‘Amr ibn al-‘Ās reported that he heard Allāh’s Messenger ﷺ as saying, “When a judge gives a decision, having tried his best to decide correctly and is right, there are two rewards for him; and if he gave a judgment after having tried his best (to arrive at a correct decision) but erred, there is one reward for him.”

<sup>117</sup> The Prophet ﷺ said, in a narration collected in *Ṣaḥīḥ Muslim* (55), narrated by Tamīm ad-Dārī,

الدِّينُ النَّصِيحَةُ قُلْنَا: لِمَنْ؟ قَالَ: لِلَّهِ وَلِكِتَابِهِ وَلِرَسُولِهِ وَلِأُمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ

dignity of the one who has contradicted the Messenger mistakenly, assuming that this person who opposes (his command) is from those who are respected, of noble status, and is loved by the believers. However, ultimately the right of the Messenger ﷺ must take precedence over his right, as he (ﷺ) has more right to the believers than they do over themselves.

Therefore, it is an obligation upon everyone whom the command of the Messenger ﷺ has reached, and has understood it, clarify it for the *Ummah* and to advise them. He must enjoin them to follow his (ﷺ) command, even if it goes against the opinion(s) of the honorable ones of the *Ummah*. For indeed, the command of Allāh's Messenger ﷺ has more right to be honored and followed than the opinion of the honored ones who have mistakenly opposed his command in some instances.

Based on this, the Companions and those after them from among the scholars have refuted anyone that contradicted the *Sunnah*. Sometimes they were harsh in the refutation, not out of hatred towards the one who erred, rather he was loved and respected by them, the Messenger of Allāh ﷺ was more beloved to them and his command (to them) was above the whole of creation. So, whenever there is a contradiction between the Messenger ﷺ's command and the command of others, the command of the Messenger ﷺ has more right to be given priority and to be followed.

That does not prevent one honoring the one who (unintentionally) opposed his command, although he is forgiven.

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“The religion is sincerity.” We said, “To whom.” He replied, “To Allāh, His Book, His Messenger, to the leaders of the Muslims, and their common folk.” In another narration in *Ṣaḥīḥ Muslim* (56), Jarīr (ibn ‘Abdullāh) رضي الله عنه said,

بَايَعْتُ رَسُولَ اللَّهِ ﷺ عَلَى إِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ، وَالتَّصْحِاحِ لِكُلِّ مُسْلِمٍ  
 “I pledged allegiance to the Messenger of Allāh ﷺ upon establishing the prayer, paying the *Zakāh*, and sincerely advising every Muslim.”

Nay, the forgiven one who (erred and) contradicted the truth, does not dislike that his command is disobeyed (by the people) if the command of the Messenger ﷺ appears to contradict it.<sup>118</sup> Rather, he is pleased with the people's disobedience (to him) and with their following the command of Allāh's Messenger ﷺ if it contradicts his.

Likewise, (*Imām*) ash-Shāfi'ī advised that if a *Ḥadīth* was authentic, but contradicted his opinion, to follow the *Ḥadīth* and to leave his opinion. He also used to say, "I never debated someone desiring that he errs, nor have I debated someone worrying about whether the truth would be clarified on his tongue, or on mine." This was because their debating was solely for the sake of clarifying the command of Allāh and His Messenger ﷺ, and was not for the sake of winning (the argument), or for the sake of personal recognition.

Similarly, the scholars and those aware of the truth used to advise one another to accept the truth from anyone that had said it, whether young or old, and to submit to his opinion.<sup>119</sup>

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<sup>118</sup> i.e. Those qualified to make *Ijtihād*, and do so whilst sincerely striving for the truth and Allāh's pleasure, such as those referred to in the *ḥadīth* in *Ṣaḥīḥ Muslim* (1716) that has preceded (footnote 116)

<sup>119</sup> Indeed, the Messenger of Allāh himself ﷺ advocated this approach, evident in the following narration in *Ṣaḥīḥ al-Bukhārī* (5010),

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: وَكَلَّنِي رَسُولُ اللَّهِ ﷺ بِحِفْظِ زَكَاةِ رَمَضَانَ، فَأَتَانِي  
آتٍ، فَجَعَلَ يَحْثُو مِنَ الطَّعَامِ فَأَخَذْتُهُ، فَقُلْتُ: لَا رُفْعَتَكَ إِلَى رَسُولِ اللَّهِ ﷺ،  
فَقَصَّ الْحَدِيثَ، فَقَالَ: إِذَا أُوتِيَ إِلَى فِرَاشِكَ فَأَقْرَأْ آيَةَ الْكُرْسِيِّ، لَنْ يَزَالَ مَعَكَ  
مِنْ اللَّهِ حَافِظٌ، وَلَا يَقْرُبُكَ شَيْطَانٌ حَتَّى تُصْبِحَ، وَقَالَ النَّبِيُّ ﷺ: «صَدَقَكَ  
وَهُوَ كَذُوبٌ، ذَاكَ شَيْطَانٌ»

Narrated Abū Hurayrah: Allāh's Messenger ordered me to guard the *Zakāh* revenue of *Ramadhān*. Then somebody came to me and started stealing of the foodstuff. I caught him and said, "I will take you to Allah's Messenger!" Then Abū Hurayrah described the whole narration and said, That person said (to me), "(Please do not take me to Allah's Messenger and I will tell you a

It was said to Ḥātim al-Asim, “You are an inarticulate man, however never did you debate a man except that you overcame him. So how do you triumph over your opponents?” He said, “With three (things): I am pleased if my opponent is correct, I am unhappy if he is wrong, and I withhold my tongue from saying anything that would harm him.” When this was mentioned to *Imām Aḥmad* (ibn Ḥanbal) he remarked, “How wise a man he is!”

It was narrated that it was said to *Imām Aḥmad*, “that ‘Abd al-Wahhāb al-Warāq disapproves of such and such (practice or speech).” He replied that, “We are fine as long as there is still among us those that disapprove (of evil actions and speech).” Along this sentiment, is the saying of ‘Umar (ibn al-Khattāb) رضي الله عنه to the one that said to him, “O Commander of the Believers, fear Allāh!” To which he responded, “There is no good in you if you do not command us with this, and there is no good in us if we do not accept it from you.” Likewise, a woman once refuted him, so he turned to her saying, “A woman was right, and the man was wrong.”<sup>120</sup>

The people will remain good as long as the truth is among them and clarification of the commands of the Messenger ﷺ (occurs) for the one that mistakenly goes against them, even if he was excused because of his *Ijtihād*, and forgiven (by Allāh for his error). For this reason, contrary to the previous nations, from among that with which Allāh has favored this *Ummah*, in order

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few words by which Allāh will benefit you.) When you go to your bed, recite *Ayat-al-Kursī*, (2:255) for then there will be a guard from Allāh who will protect you all night long, and Satan will not be able to come near you till dawn.” (When the Prophet heard the story) he said (to me), “*He (who came to you at night) told you the truth although he is a liar; and it was Satan.*”

<sup>120</sup> It is a weak *ḥadīth* in all of its of different wordings. Refer to *Irwa’ al-Ghalīl* (6/348). Ref to aṣ-Ṣallābī’s *‘Umar ibn al-Khattāb: His Life and Times*

to preserve its religion with which Allāh sent His Messenger ﷺ, is that it does not unite upon falsehood.<sup>121</sup>

Hence, there are two issues:

- 1) The one who contradicts the Messenger ﷺ's command regarding something, due to a mistake in his *Ijtihād* related to his obedience (to him) or the implementation of his commands, is forgiven and his status is not diminished (because of his error).
- 2) That, his position and our love for him does not deter us (in any way) from clarifying that his opinion contradicts the command of the Messenger ﷺ, and advising the *Ummah* by making clear the command of the Messenger ﷺ. Moreover, this same respected and loved person, were he to know that his statement contradicts the Messenger's command, would love whoever clarifies that for the *Ummah* and guides them to the Messenger's order, while dissuading them from (following) his opinion.

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<sup>121</sup> From this principle comes the third (divine) source of Islāmic legislation, after the Qur'ān and *Sunnah* of the Messenger ﷺ. The evidence for this is found in the noble verse in *Sūrah an-Nisā'* (4:59),

﴿فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ﴾

***And if you disagree over anything, refer it to Allāh and the Messenger***

With the scholars commentating that if the *Ummah* does not disagree on an issue, it must therefore be the true, as they have only been commanded to refer issues in which they disagree to Allāh and His Messenger ﷺ.

In another *ḥadīth* recorded in *al-Jāmi' at-Tirmidhī* (2167), the Prophet ﷺ said,

إِنَّ اللَّهَ لَا يَجْمَعُ أُمَّتِي - أَوْ قَالَ: أُمَّةٌ مُحَمَّدٍ ﷺ - عَلَى ضَلَالَةٍ، وَيَدُ اللَّهِ مَعَ الْجَمَاعَةِ، وَمَنْ شَذَّ إِلَى النَّارِ

*"Indeed, Allāh will not unite my Ummah" - or he said, "The Ummah of Muhammad ﷺ, upon misguidance. And the Hand of Allāh is with the congregation, and whoever opposes (the congregation) is in the Fire."*

This point is (unfortunately) obscure to many of the ignorant people for a number of reasons:

Their (mistaken) assumption that to refute someone of high status, such as a scholar or a righteous person, is to belittle (and insult) them, when this is not the case. Due to the heedlessness in this regard, the religion of the People of the Book was distorted. For they followed the mistakes of their scholars (blindly), turning away from that with which their Prophets came, to the extent that they changed their religion and took their priests and rabbis as lords besides Allāh. They (the rabbis and priests) made *Ḥalāl* the *Ḥarām* upon them and the *Ḥarām* *Ḥalāl* for them, and they (the people) obeyed them. It was in this manner that they worshipped them (besides Allāh).<sup>122</sup> This would similarly happen with every one of their leaders from amongst the kings; he would enjoy blind support from the kings, and thus be obeyed in everything he would say, and there would be none from amongst the people to refute, nor to clarify to the people their contradicting of the religion.

However, Allāh has safeguarded this *Ummah* from uniting upon misguidance. Thus those who clarify the command of Allāh and His Messenger must always be present among the *Ummah*. So even if the kings strove to gather the *Ummah* upon that which opposed it (i.e. the Messenger's command), they would never be able to accomplish it. Similar to this transpired with al-Ma'mūn, al-Mu'taṣim,<sup>123</sup> and al-Wāthiq. They strove to compel the Muslims to adopt the false belief that 'Qur'ān is created,' killing, torturing, and imprisoning (people who rejected this) for that purpose. So many of the scholars (of the time) conceded to

<sup>122</sup> The *ḥadīth* of 'Adī  has already proceeded (in footnote 55)

<sup>123</sup> He is Abī Ishāq, Muhammad al-Mu'taṣim Billāh. He descended from 'Abdullāh ibn 'Abbās (the companions), and his father - Harūn ar-Rashīd, grandfather - al-Mahdī, and great grandfather - al-Manṣūr, were all Caliphs. Ibn Kathīr related that it was narrated that he inflicted crushing defeats on the Romans, and "his passion was neither sons, nor anything else, but war." (*Al-Bidāyah wa'n-Nihāyah*, 7/357) He died in the year 227 *hijrī*.

them, resorting to *Tuqyah*<sup>124</sup> out of fear. However, Allāh brought forth a leader for the Muslims during their era: Aḥmad Ibn Ḥanbal.<sup>125</sup> He refuted their falsehood and destroyed their false arguments, until the truth and the *Sunnah*<sup>126</sup> became triumphant throughout the lands of Islām.

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<sup>124</sup> *Tuqyah* or *Tuqiyyah*, is a denial of a religious belief in the face of persecution or coercion. Nevertheless, today the term has become synonymous with the Shi'a, who have adopted this action as pillar of their religion

<sup>125</sup> He was *Shaykh al-Islām* Abū 'Abdullāh, Aḥmad ibn [i.e. Muḥammad ibn Ḥanbal, adh- Dhuhlī, ash Shaybānī al-Marzī, al-Baghdādī. He was born in the year 164 *hijrī* and began seeking knowledge at the age of 15. He studied under many of the greatest scholars of his time, and himself taught many of the greatest scholars of his day. Amongst his students and those who narrated from him were al-Bukhārī, Muslim, Abū Dawūd, ash-Shāfi'ī, 'Alī ibn al-Madīnī, and Yahyā ibn Ma'īn. His status cannot be over-estimated, much in part to his stance, despite his imprisonment and subsequent torture, in defence of the *Sunnah* during the *fitnah* wherein the rulers (Caliph) of the time adopted the heretical opinion that 'the Qur'ān was created' He died in the year 241 *hijrī*. Qutaybah ibn Sa'īd said about him, "The best of the people of our time is 'Abdullāh ibn al-Mubārak, and then this young man (meaning Aḥmad ibn Ḥanbal) - and if you see a man who loves Aḥmad, then know that he is a person of the *Sunnah*. If he had reached the time of ath-Thawrī, al-Awzā'ī and al-Layth, he would have been the one having precedence amongst them." So it was said to Qutaybah, "You would mention Aḥmad along with the *Tābi'īn* (the successors: students of the companions)?" So he said, "With the greater *Tābi'īn*." (*Foundations of the Sunnah*, p.67) 'Alī ibn al-Madīnī also said (about him), "Allāh honoured and strengthened this Religion with (Abū Bakr) *aṣ-Ṣiddīq* on the day of Apostasy, and with Aḥmad on the day of the trial (*al-Miḥnah*)." (*ibid*, p.68) For more details on the biography of *Imām* Aḥmad in the English language refer to *Foundations of the Sunnah* by Salafī Publications

<sup>126</sup> In this context, the term '*Sunnah*' is referring, not just to the general body of practices of the Prophet ﷺ, but to the correct belief about Allāh and His religion. As such, many of the early books on '*Aqīdah* (belief) written by the *Salaf*, were named after the *Sunnah*, such as *Imām* Aḥmad's *Uṣūl as-Sunnah*, *Imām* al-Barbahārī's (d. 329H) *Sharḥ as-Sunnah*, al-Athram's *as-Sunnah*, Abū Dawūd's (d. 275H) *Kitāb as-Sunnah*, at-Ṭabarānī's (d. 360H) *as-Sunnah*, and several other books on the same topic carrying similar names.

*Imām Aḥmad* would not be partial towards anyone in regards to (their) opposing anything from the Messenger's command, even in the smallest of matters and regardless of the reverence held for them in the people's hearts. He spoke explicitly against one of the notable scholars regarding an issue in which he erred. He exposed his issue to the extent that when he died only four people prayed the funeral prayer upon him.<sup>127</sup> Every time he would speak about an individual (because of their misguidance) they would fall, as his words were (only) to glorify the order of Allāh and His Messenger ﷺ and was not for his personal whims and desires.

(An example illustrating this point, is when) Bishr al-Hāfī used to say whenever someone would ask him about his illness, "I praise Allāh to you; I am afflicted with such and such (ailments)." When the people mentioned to *Imām Aḥmad*, that, "He starts with praising Allāh before complaining about his disease," Aḥmad said, "Ask him from where did he take this (practice)?" - meaning, that if this was not authentically relayed by the *salaf* then this is not accepted from him. Bishr replied that, "I have a narration regarding it," and then proceeded to narrate it via a number of the *salaf*, saying:

مَنْ بَدَأَ بِالْحَمْدِ قَبْلَ الشَّكْوَى لَمْ يُكْتَبْ عَلَيْهِ شَكْوَى

"Whoever, before complaining, begins by praising Allāh, will not be have it written against him as a (blameworthy) complaint."

When this reached *Imām Aḥmad*, he accepted it.<sup>128</sup> Indeed, it has been authentically narrated that the Prophet ﷺ said:

مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ

<sup>127</sup> He was al-Ḥārith al-Mahasibī. *Imām Aḥmad* and others spoke against him because of his books about *taṣawwuf* (Sufism).

<sup>128</sup> Refer to *Ṭabaqāt al-Ḥanābilah* (1/208), and *Tārīkh Baghdād* (11/567)



*“He who does something contrary to our way (i.e. Islām) will have it rejected.”*<sup>129</sup>

Therefore, Allāh and His Messenger ﷺ ordered us to oppose anyone who opposes the command of Allāh and His Messenger. However, refuting those who oppose the command of Allāh and His Messenger should only be done by someone who possesses adequate knowledge of that which the Messenger of Allāh came with ﷺ, and who sufficient experience (in this regard). As such, some of the *Imām*’s (scholars) used to say that, “Knowledge is not to be taken except from those known for seeking knowledge themselves.”<sup>130</sup>

## THE COMMANDS OF THE MESSENGER ﷺ

As for the Messenger ﷺ commands, they are of two types:

**The first** type relates to the apparent actions of the (external) organs, such as the prayer, fasting, the pilgrimage, *Jihād*, and the likes. As for **the second** type, it relates to the internal (actions) performed by the heart, such as belief in Allāh, loving Him, fearing Him, exalting and glorifying Him, being pleased with His decree, and remaining patient with His trials (through which He tests His slaves).

The knowledge regarding all of this is not to be taken except from those possessing knowledge of the Book (i.e. the Qur’ān) and the *Sunnah*. Therefore, those that do not recite the Qur’ān, nor write *Ḥadīth* (i.e. the people of knowledge), are not to be followed, according to our knowledge. So whoever speaks about anything from this (which has been mentioned above), despite

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<sup>129</sup> *Ṣaḥīḥ Muslim* (1718)

<sup>130</sup> Meaning, seeking knowledge of the religion

his ignorance in regards to that with which the Messenger came, then he is included amongst those who fabricate lies against Allāh, those who say about Allāh what they do not know.<sup>131</sup>

And if in addition to that he does not accept the truth from the one who rebukes him due to his falsehood, because of his (claim to possess) knowledge of what the Messenger ﷺ came with, rather he disparages it saying, “I inherited from the Messenger; as the scholars are the inheritors of his knowledge”, then he combines between fabricating lies about Allāh and denying the truth that He revealed:

﴿فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَّبَ بِالصِّدْقِ إِذْ جَاءَهُ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ﴾

***“So who is more unjust than one who lies about Allāh and denies the truth when it has come to him? Is there not in Hell a residence for the disbelievers?”***<sup>132</sup>

So this person is arrogant towards the truth and towards yielding to it, thereby submitting to his desires and ignorance, misguiding others while he himself is misguided.

<sup>131</sup> Allāh ﷻ says in *Sūrah al-Baqarah* (2:168-169),

﴿وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿١٦٨﴾ إِنَّمَا يَأْمُرُكُم بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ﴾

***Do not follow the footsteps of Satan. Indeed, he is to you a clear enemy. He only orders you to evil and immorality and to say about Allāh what you do not know.***

Ibn Kathīr says in his *Tafsīr* on the above verse, “The verse means: ‘Your enemy, Satan, commands you to commit evil acts and what is worse than that, such as adultery and so forth. He commands you to commit what is even worse, that is, saying about Allāh without knowledge.’ So this includes every innovator and disbeliever.” (1/466)

<sup>132</sup> *Sūrah az-Zumar* (39): 32

Indeed, the inheritors of the Messenger ﷺ are but those who know his ways and then follow him. For indeed, the one who does not possess knowledge of his ﷺ life, from where would he have inherited? <sup>133</sup>

The likes of this (person) did not appear in the time of the Righteous Predecessors (*Salaf aṣ-Ṣāliḥ*), who would have waged *Jihād* as it ought to be waged in this regard. Rather, this (type of person) only appeared in a time in which knowledge was scant and ignorance abounded. Nevertheless, it is a must that Allāh raises individuals to clarify to the *Ummah* the misguidance of such an individual, and (to explain) that for him is a portion of humiliation and lowliness in accordance with his opposition to the command of the Messenger ﷺ.

O Allāh the astonishment! If someone claimed (to possess) knowledge of a craft from among the worldly crafts, while the people neither know him to possess such knowledge nor have they seen him with the tools thereof, they would disbelieve him his claim (to be qualified) and would not trust him with their property. Furthermore, they would prevent him from practicing that profession to which he lays claim! So how about the person who claims knowledge of the Messenger's commands, but it has never been witnessed that he ever recorded the Messenger's knowledge, accompanied its people, or studied it? So by Allāh, it is astonishing! How could people of (sound) intellect accept his claim and refer to him in (matters pertaining to) their religion, (resulting in) him corrupting it with his false claims?

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<sup>133</sup> The Messenger of Allāh ﷺ said, "The scholars are the inheritors of the Prophets, for the Prophets do not leave behind dinar or dirham as inheritance, rather they leave behind knowledge. So whoever takes hold of it, has acquired a great deal." (*Sunan Abī Dawūd*, *Jāmi' at-Tirmidhī*, and *ibn Hibbān*)

## THE GREATEST CAUSE OF HUMILIATION

Among the greatest means through which humiliation occurs, relating to (the act of) opposing the command of the Messenger ﷺ, is the abandonment of his *Sunnah* regarding waging *Jihād* against the enemies of Allāh.

So, whoever traverses the Messenger ﷺ's path regarding *Jihād* will attain honor, while those who abandon *Jihād* (fighting) whilst being able to (perform it) will be humiliated. Indeed, a *Hadīth* that has preceded (states):

إِذَا تَبَايَعْتُمْ بِالْعَيْنَةِ، وَأَخْتُمُ أَذْنَابَ الْبَقَرِ، وَرَضِيتُمْ بِالزَّرْعِ، وَتَرَكْتُمْ  
الْجِهَادَ، سَلَّطَ اللَّهُ عَلَيْكُمْ ذِلًّا لَا يَتْرَعُهُ حَتَّى تَرْجِعُوا إِلَى دِينِكُمْ

“If you trade in ‘*Āynah* (a usurious transaction), follow the tails of cows, became content with agriculture, and ignore *Jihād*, Allāh will impose on you a humiliation that would not be taken away until you go back to your religion.”<sup>134</sup>

Additionally, the Prophet ﷺ saw a plough and said:

مَا دَخَلْتُ دَارَ قَوْمٍ إِلَّا دَخَلَهَا الذُّلُّ

“It does not enter the homes of a people except that humiliation enters (along with it).”<sup>135</sup>

<sup>134</sup> *Sunan Abū Dawūd and Musnad Aḥmad*

<sup>135</sup> A similar narration reported by Abū Umāmah al-Bāhilī is recorded in *Ṣaḥīḥ al-Bukhārī* (2321), who said, after seeing a plough and other agricultural equipment,

عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ قَالَ - وَرَأَى سِكَّةً وَشَيْئًا مِنْ آلَةِ الْحَرْثِ فَقَالَ: سَمِعْتُ  
النَّبِيَّ ﷺ يَقُولُ: لَا يَدْخُلُ هَذَا بَيْتَ قَوْمٍ إِلَّا أَدْخَلَهُ اللَّهُ الذُّلُّ

Therefore, whoever abandons that which the Prophet ﷺ was upon of *Jihād*, despite his ability (to perform it), and preoccupies himself with the attainment of worldly assets, (even) through the permissible means, then humiliation will befall him. So how would it be were he to abandon *Jihād* to be preoccupied with amassing the (fleeting enjoyments of the) worldly life through impermissible means?

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“I heard the Prophet ﷺ saying, ‘*There is no house in which these things enter except that Allāh will cause humiliation to enter it.*’”

## CHAPTER 6

وَمَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ

*“And whoever imitates a  
people, then he is from  
them.”*

The Messenger ﷺ said,

وَمَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ

*“And whoever imitates a people, then he is from them.”*

This indicates two things:

The first thing relates to imitating the people of evil (practices), such as the people of disbelief, iniquity, and disobedience. Indeed, Allāh rebukes those who imitate them in any of their shameful acts, thus He the Exalted says:

﴿فَاسْتَمْتَعْتُمْ بِخَلَاقِكُمْ كَمَا اسْتَمْتَعَ الَّذِينَ مِنْ قَبْلِكُمْ  
بِخَلَاقِهِمْ وَخُضْتُمْ كَالَّذِي خَاضُوا﴾

***They enjoyed their portion [of worldly enjoyment],  
and you have enjoyed your portion as those before  
you enjoyed their portion, and you have engaged [in  
vanities] like that in which they engaged.*** <sup>136</sup>

Indeed, the Prophet ﷺ forbade imitating the polytheists and the People of the Book. Thus, he forbade praying during the rising and setting of the sun,<sup>137</sup> stating the reason to be that:

حِينَئِذٍ يَسْجُدُ لَهَا الْكُفَّارُ

*“...the disbelievers prostrate to it at that time.”* <sup>138</sup>

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<sup>136</sup> *Sūrah at-Tawbah* (9):69

<sup>137</sup> Meaning, the times when the Sun is crossing the horizon, as opposed to the *Fajr* prayer, which is shortly before sunrise, and the *Maghrib* prayer, which is immediately after the sun has set.

<sup>138</sup> *Ṣaḥīḥ Muslim* (832)

Therefore, prostration at that time outwardly appears as imitating their act. He also said ﷺ,

إِنَّ الْيَهُودَ وَالنَّصَارَى لَا يَصْبُغُونَ فَخَالِفُوهُمْ

*“The Jews and Christians do not dye their hair, so differ from them.”*<sup>139</sup>

In another narration, he said ﷺ:

غير الشيب، ولا تشبهوا اليهود

*“Change (i.e. dye) the grey hair and do not imitate the Jews.”*<sup>140</sup>

He ﷺ also said:

خَالِفُوا الْمُشْرِكِينَ، اعْفُوا الشَّوَارِبَ وَاحْفُوا اللَّحَى

*“Differ from the polytheists; shorten the moustache and leave the beard (to grow).”*<sup>141</sup>

While in another narration:

جَزُوا الشَّوَارِبَ وَأَرْخُوا اللَّحَى، خَالِفُوا الْمَجُوسَ

*“Differ from the Zoroastrians; trim the moustache and lengthen the beard.”*<sup>142</sup>

<sup>139</sup> *Ṣaḥīḥ al-Bukhārī* (5899), *Ṣaḥīḥ Muslim* (2103), *Sunan Abū Dawūd* (4203), and *Sunan an-Nasā'ī* (5241)

<sup>140</sup> *Sunan an-Nasā'ī* (5073) and *Jāmi' at-Tirmidhī* (1752)

<sup>141</sup> *Ṣaḥīḥ Muslim* (259) and a similar narration is in *Ṣaḥīḥ al-Bukhārī* (5892)

<sup>142</sup> *Ṣaḥīḥ Al-Jāmi' Aṣ-Saghīr* (3204), *Irwa al-Ghalīl* (77) and *Takhrīj al-Mishkāh* (4421)



Additionally, the he ﷺ ordered (the believers) to pray in their shoes so as to differ from the People of the Book (who always take their shoes off to pray).<sup>143</sup> At-Tirmidhī recorded that he ﷺ said:

لَيْسَ مِنَّا مَنْ تَشَبَّهَ بغيرِنَا، لَا تَشَبَّهُوا بِالْيَهُودِ وَالنَّصَارَى، فَإِنَّ تَسْلِيمَ  
الْيَهُودِ الْإِشَارَةُ بِالْكَفِّ

*“He who imitates others than us (i.e. the Muslims) is not from us. Do not imitate the Jews or Christians, for the greeting of the Jews is gesturing with the hand.”*<sup>144</sup>

The Prophet ﷺ also forbade imitating them in their celebrations. ‘Abdullāh ibn ‘Umar said ﷺ:

مَنْ أَقَامَ بِأَرْضِ الْمُشْرِكِينَ يَصْنَعُ نِيْرُوزَهُمْ وَمَهْرَجَانَهُمْ وَتَشَبَّهُ بِهِمْ حَتَّى  
يَمُوتَ حُشِرَ يَوْمَ الْقِيَامَةِ مَعَهُمْ

*“Whoever resides in the lands of the polytheists, participating in their festivals, celebrations, and imitating them until he dies, will be resurrected along with them on the Day of Judgment.”*<sup>145</sup>

<sup>143</sup> In *Sunan Abū Dawūd* (652) and classified as authentic by al-Albānī, the Messenger of Allāh ﷺ said,

خَالِفُوا الْيَهُودَ فَإِنَّهُمْ لَا يُصَلُّونَ فِي نَعَالِهِمْ، وَلَا خِفافِهِمْ

*“Act differently from the Jews, for they do not pray in their sandals or shoes.”*

<sup>144</sup> *Da ‘īf: Jāmi’ at-Tirmidhī* (2695)

<sup>145</sup> Additionally, in *Sunan Abī Dawūd* (2645) and *Jāmi’ at-Tirmidhī* (1604), the Prophet is reported to have said ﷺ,

أَنَا بَرِيءٌ مِنْ كُلِّ مُسْلِمٍ يُقِيمُ بَيْنَ أَظْهُرِ الْمُشْرِكِينَ

*“I am free from every Muslim who resides amongst the polytheists.”*

*Imām Aḥmad* (ibn Ḥanbal) said, “I dislike (the practice of) shaving the back of the head, as it is from the practices of the Zoroastrians; and whoever imitates them is one of them.”

Imitating the polytheists, those who have drawn upon themselves (Allāh's) anger (i.e. the Jews), and those who went astray (i.e. the Christians) is therefore forbidden.

(However), this will inevitably occur among this *Ummah*, just as the *Truthful One* ﷺ<sup>146</sup> has informed (us) when he said:

لَتَتَّبِعَنَّ سُنَنُ مَنْ قَبْلَكُمْ شَبْرًا بِشَبْرٍ، وَذِرَاعًا بِذِرَاعٍ حَتَّىٰ لَوْ دَخَلُوا جُحْرًا  
ضَبَّ لَدَخَلْتُمُوهُ قَالُوا يَا رَسُولَ اللَّهِ: الْيَهُودُ وَالنَّصَارَى؟ قَالَ: فَمَنْ؟

“You will most certainly follow the ways of those who came before you, hand span by hand span, until even if they should go into the hole of a lizard, you too will enter it.” They said, “O Messenger of Allāh! (Do you mean) the Jews and the Christians?” He replied, “Who else?”<sup>147</sup>

(In accordance with this principle, *Imām Sufyān*) ibn ‘Uyaynah used to say, “Whoever is corrupt from amongst our scholars resembles the Jews, whilst whoever is corrupt from amongst the worshipers resembles the Christians.”

It is for this reason that Allāh rebuked the scholars of the Jews for taking bribery, misappropriating the wealth of others, and hindering people from the path of Allāh. Not to mention, their unjust killing of their Prophets and those that ordered justice from among their people, arrogantly rejecting and leaving the truth fearing the loss of their income and (worldly) positions.

<sup>146</sup> In Arabic, the term (الصادق المصدق) is used

<sup>147</sup> *Ṣaḥīḥ al-Jāmi’ aṣ-Ṣaḥīḥ* (5310), *Silsilah al-Aḥādīth aḍ-Ḍa’īfah* (2194) *al-Mishkāh* (4649). and also in similar narrations in *Ṣaḥīḥ Muslim* (2669) and *Sunan ibn Mājah* (3994)

(This is) in addition to their envy, hardheartedness, concealing of the truth, and mixing the truth with falsehood.

These characteristics are all present in the evil scholars from amongst the innovators and those like them, and it is in this manner that the *Rāfiḍah*<sup>148</sup> have imitated the Jews in approximately seventy (of their evil) characteristics.

As for the Christians, Allāh criticized them for (their) ignorance and misguidance, indulging in false speech regarding their religion without right (i.e. knowledge), and elevating the creation to a status of which he was not worthy, to the extent (that) they attributed divinity to him.<sup>149</sup> (He also blamed them for) following the chiefs in permitting (the forbidden) and forbidding (the permitted, in opposition to the command of Allāh).<sup>150</sup>

Again, all of these blameworthy characteristics are also present amongst the ignorant worshipers from amongst this *Ummah*.

Among them is he who worships (Allāh) through ignorance (and) without knowledge; nay he condemns knowledge and the scholars. And from among them is one who exaggerates

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<sup>148</sup> The *Rāfiḍah* are an extreme sect of the *Shi'a*

<sup>149</sup> Such as (many of) their claims of divinity and subsequent worshiping of Jesus ﷺ, his mother, and the angel Gabriel (Jibrīl) ﷺ

<sup>150</sup> Indeed Allāh ﷻ says in *Sūrah an-Nahl* (16:116-117),

﴿وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَالٌ وَهَذَا حَرَامٌ لِتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ﴿١١٦﴾ مَتَاعٌ قَلِيلٌ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١١٧﴾﴾

***And do not say about what your tongues assert of untruth, "This is lawful and this is unlawful," to invent falsehood about Allāh. Indeed, those who invent falsehood about Allāh will not succeed. [It is but] a brief enjoyment, and they will have a painful punishment.***

Additionally, the scholars have agreed that this is an act that removes expels one from the religion (i.e. an act of apostasy)

regarding some of the 'Shaykhs,' claiming that they are incarnate of and are one (with Allāh). Likewise, are those that exaggerate regarding whom they believe to be from the scholars, as the Christians exaggerate regarding their priests, believing that they can go to whatever extremes in (their) religion they please. As such, they (claim that they can) forgive whomever they are pleased with, and therefore one should not worry about anything that he does. (They also assert that) one will not be harmed by sin, as long as he loves them (i.e. their priests).

Indeed, the knowledgeable scholars of the past used to prohibit accompanying the evil people and (forbid) that the servant should sever his relationship with Allāh, due to his accompanying the righteous. For the one who accompanies the righteous, merely out of exaltation for them, and exaggerates (in his respect) regarding them, thereby transgressing the (permissible) limit and attaching his heart to them, has certainly been cut off from Allāh through them. Rather, the sole aim for accompanying the righteous is to draw closer to Allāh, to traverse His path, and in order that they teach him (the servant) His religion.<sup>151</sup>

The Prophet ﷺ used to encourage his family and companions to adhere to Allāh's obedience saying:

اشْتَرُوا أَنْفُسَكُمْ مِنَ اللَّهِ، لَا أَغْنِي عَنْكُمْ مِنَ اللَّهِ شَيْئاً

<sup>151</sup> As such, Allāh ﷻ says in *Sūrah al-Fātir* (35:28),

﴿إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ﴾

**Only those fear Allāh, from among His servants, are those who have knowledge.**

Additionally, in *Jāmi' at-Tirmidhī* (2646), the Messenger of Allāh said ﷺ,

مَنْ سَلَكَ طَرِيقاً يَلْتَمِسُ فِيهِ عِلْماً سَهَّلَ اللَّهُ لَهُ طَرِيقاً إِلَى الْجَنَّةِ

**"Whoever takes a path upon which to obtain knowledge, Allāh makes the path to Paradise easy for him."**

Similar narrations are also found in *Ṣaḥīḥ Muslim*, and *Sunan Abī Dawūd* (3643)

*“Purchase (i.e. save) yourselves from Allāh (i.e. from His punishment - the Hellfire), as I cannot avail you against Allah’s Punishment.”*<sup>152</sup>

He ﷺ would say to his family:

إِنَّ أَوْلِيَّائِي مَنكُمُ الْمُتَّقُونَ يَوْمَ الْقِيَامَةِ، لَا يَأْتِي النَّاسُ بِالْأَعْمَالِ وَتَأْتُونَ  
بِالدُّنْيَا تَحْمِلُونَهَا عَلَى رِقَابِكُمْ فَتَقُولُونَ: يَا مُحَمَّدُ، فَأَقُولُ: قَدْ بَلَغْتُ

*“My friends on the Day of Resurrection will be those with taqwā, even if one lineage is closer than another. People will not bring me their actions. They will come carrying this world on their shoulders calling out, ‘O Muhammad!’ And I will say, ‘I have conveyed (the message).’”*<sup>153</sup>

When Rabī’ah al-Aslamī ﷺ asked if he would accompany the Prophet in Paradise, he replied to him ﷺ:

فَاعْنِي عَلَى نَفْسِكَ بِكَثْرَةِ السُّجُودِ

*“Then assist me for yourself by prostrating abundantly (to Allāh).”*<sup>154</sup>

Thus, accompanying the righteous is only for the purpose of reforming (one’s) actions, (his) condition, and to follow them in this regard. (It is for the purpose of) changing ones state of heedlessness to one of consciousness, from inaction to action, from a confused state to one of gaining (knowledge), from (evil)

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<sup>152</sup> *Ṣaḥīḥ Muslim* (206), *Ṣaḥīḥ al-Bukhārī* (3527), *Sunan an-Nasā’ī* (3645) and *al-Jāmi’ aṣ-Ṣaḥīḥ* (7859)

<sup>153</sup> Narrated by *Imām Aḥmad*, *Ṣaḥīḥ al-Jāmi’ aṣ-Ṣaḥīḥ* (2008), and *al-Adāb al-Mufrad* (897). It was declared authentic by al-Albānī

<sup>154</sup> *Ṣaḥīḥ Muslim* (489), *Sunan Abī Dawūd* (1320), and *Sunan an-Nasā’ī* (1138)

speech and action to devoutness and knowing the soul, its illnesses, and that which harms it.

As for those who accompany the righteous (so as to) boast to others about their companionship with them, whilst they remain traveling upon the path of negligence, laziness, and inaction - then such a person is detached from Allāh, even though he imagines otherwise.<sup>155</sup>

Likewise, exaggeration in praising the scholars and elevating them to the status of the Prophets is also forbidden. ‘Umar (ibn al-Khattāb) رضي الله عنه and others besides him from amongst the *Sahābah* (Companions) and *Tābi’īn* (Successors) - may Allāh be pleased with them - disliked that people would ask them to supplicate for them, and (would) say, “Are we prophets?!”

This indicates that such an (elevated) status is not (for anyone) except the Prophets - may peace be upon them. Likewise, as for seeking blessings through people, the *Sahābah* - May Allāh be pleased with them - only used to do it through the Prophet ﷺ, and never through each other, neither did the *Tābi’īn* seek blessing through the Companions, despite their (the *Sahābah*) eminent status with Allāh.<sup>156</sup>

<sup>155</sup> Allāh ﷻ says in the noble verse in *Sūrah al-A’rāf* (7:30),

﴿فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِنْ دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ﴾

***A group [of you] He guided, and a group deserved [to be in] error. Indeed, they [i.e., the latter] had taken the devils as allies instead of Allāh while they thought that they were guided.***

<sup>156</sup> Allāh says about them in *Sūrah al-Fath* (48:29),

﴿مُحَمَّدٌ رَسُولُ اللَّهِ ۚ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا ۖ سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ۚ ذَٰلِكَ مَثَلُهُمْ فِي التَّوْرَةِ ۚ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ

This indicates that such actions were only done with the Prophet ﷺ, like seeking blessing through the leftover water from his ablutions, his hair, and the leftovers of what he would eat and drink ﷺ.

In summary, these things are a *fitnah* (trial) for the one who is venerated, as well as the venerator, due to what is feared for him in terms of extremism (which) leads to *bid'ah* (innovation), and perhaps it could even lead to a type of *Shirk*. All of this only came about through imitating the People of the Book and the polytheists; an act forbidden for this *Ummah*.

In a *Hadīth* mentioned in the *Sunan*:

إِنَّ مِنْ إِجْلَالِ اللَّهِ إِكْرَامَ ذِي الشَّيْبَةِ الْمُسْلِمِ، وَالسُّلْطَانِ الْمُقْسِطِ،  
وَحَامِلِ الْقُرْآنِ غَيْرِ الْغَالِي فِيهِ وَالْجَافِي عَنْهُ

“From among (the ways of) exalting Allāh is to show respect to a grey-haired Muslim, the just ruler, and to the person who carries (i.e. has memorized) the Qur’ān, as long as he neither goes to excesses in it, nor turns away from it.”<sup>157</sup>

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فَاسْتَوَى عَلَى سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيُغَيِّظَ بِهِمُ الْكُفَّارَ ۖ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا  
وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿١٠٠﴾

*Muhammad is the Messenger of Allāh; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allāh and [His] pleasure. Their mark [i.e., sign] is on their faces [i.e., foreheads] from the trace of prostration. That is their description in the Torah. And their description in the Gospel is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers - so that He [i.e., Allāh] may enrage by them the disbelievers. Allāh has promised those who believe and do righteous deeds among them forgiveness and a great reward.*

<sup>157</sup> *Ṣaḥīḥ: al-Jamī’ aṣ-Ṣaḡhīr* (2195), *Sunan Abī Dawūd* (4843), *al-Adāb al-Mufrad* (357), and *Mishkāh* (4972)

Thus Extremism is a characteristic of the Christians, while turning away is an attribute of the Jews despite (their) being commanded to strive.

The Pious Predecessors (*as-Salaf aṣ-Ṣāliḥ*) such as Anas, (Sufyān) ath-Thawrī and Aḥmad (ibn Ḥanbal) used to forbid (people) from exalting them. Aḥmad would say, “Who am I for them to be coming to me? (Rather) go and write the *Ḥadīth*.”<sup>158</sup> And if he was asked about something he would say, “Go and ask the scholars.” While if he was asked about piety he would reply, “It is not permissible for me to speak about piety, *if* there was a person alive that could (i.e. had the right to) speak about it.”

Once he was asked about *Ikhlās* (sincerity) and said, “Go to the ascetics (and ask). Who are we that you come to us (asking about these lofty matters)?” (On another occasion), a man approached him, wiped his hand on his (*Imām* Aḥmad’s) clothes and then proceeded to wipe over his face. So *Imām* Aḥmad became infuriated and severely censured that (act) and said, “From whom did you take this?!”

## THE PRAISEWORTHY IMITATION

(As for) the second (kind of imitation), it is to imitate the people of good, piety, *Īmān*, and obedience (to Allāh). Indeed, this is good (and) encouraged. For this reason, imitating the Prophet ﷺ in his speech, actions, movements, silence, manners, and his character, has been legislated. This is a requisite of true love, for indeed a man will be with those he loves,<sup>159</sup> and it is inevitable

<sup>158</sup> i.e. ‘go and benefit yourself by studying knowledge that made *Imām* Aḥmad who he was’

<sup>159</sup> This is in reference to the *ḥadīth* in both *Ṣaḥīḥ al-Bukhārī* (6170) and *Ṣaḥīḥ Muslim* (2640), wherein the Prophet ﷺ was asked about the person



that he will share in the fundamental (aspects) of his action, even if the lover falls short in (reaching the loved one's) level.

Al-Ḥasan said, “Do not be fooled with your saying that ‘everyone will be in the company of those whom he loves.’ (Rather) whoever loves a people has to follow their example. As such, you will never be from amongst the righteous people until you follow their footsteps, take from their guidance, adhere day and night to their ways and methodology, desiring to be from among them, while traversing their path and following their way, even if you fall short in your deeds. Indeed, the basis of the matter is that you are steadfast (in this regard).”<sup>160</sup>

Have you not seen the Jews, Christians, and those who follow their desires? They would never accompany their Prophets despite claiming to love them, as they opposed their (i.e. the Prophets’) speech and actions and traversed other than their path, thus the Fire became their abode? We seek Allāh’s refuge from the Fire.

Yūnis ibn ‘Ubayd used to say, “You are not the same as the one who you (claim to) love, if you do not do what he does.”

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who loves a people but his (acts or deeds are not identical to theirs), and he replied ﷺ,

الْمَرْءُ مَعَ مَنْ أَحَبَّ

“(In the Afterlife) a man will be with those whom he loves.”

<sup>160</sup> This approach is evident in the verse in *Sūrah Āl ‘Imrān* (3:31) where Allāh ﷻ equates (true) love with imitation, saying,

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ  
وَاللَّهُ غَفُورٌ رَحِيمٌ﴾

**Say, [O Muhammad], “If you should love Allāh, then follow me, [so] Allāh will love you and forgive you your sins. And Allāh is Forgiving and Merciful.”**

It is also narrated in the *Hadīth*,

ابْكُوا فَإِنْ لَمْ تَبْكُوا فَتَبَاكُوا

“Cry, and if you cannot, then force yourself to cry.”<sup>161</sup>

Therefore, whoever loves the people of good and strives his best to emulate them, he will join them, as is (narrated) in the well-known *Hadīth* (attributed to the Prophet ﷺ),

<sup>161</sup> There are a number of different weak narrations and wordings for this *hadīth*, however, in *Muṣṣanaḥ ibn Abī Shaybah* (34437) and *Imām Aḥmad's az-Zuhd* they have an authentic *isnād*

Additionally, Muslim narrates an incident, in his *Ṣaḥīḥ* (1763), in which ‘Umar ؓ came across the Prophet ﷺ and Abū Bakr ؓ who were weeping and asked,

يَا رَسُولَ اللَّهِ، أَخْبِرْنِي مِنْ أَيِّ شَيْءٍ تَبْكِي أَنْتَ وَصَاحِبُكَ؟ فَإِنْ وَجَدْتُ بُكَاءَ بَكَيْتُ، وَإِنْ لَمْ أَجِدْ بُكَاءَ تَبَاكَيْتُ لِبُكَائِكُمَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: " أَبْكِي لِلَّذِي عَرَضَ عَلَيَّ أَصْحَابُكَ مِنْ أَخَذِهِمُ الْفِدَاءَ، لَقَدْ عُرِضَ عَلَيَّ عَذَابُهُمْ أَدْنَى مِنْ هَذِهِ الشَّجَرَةِ - شَجَرَةٍ قَرِيبَةٍ مِنْ نَبِيِّ اللَّهِ ﷺ - وَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿مَا كَانَ لِنَبِيِّ أَنْ يَكُونَ لَهُ أَسْرَى حَتَّى يُشْخَنَ فِي الْأَرْضِ﴾ [الأنفال: 67] إِلَى قَوْلِهِ ﴿فَكُلُّوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا﴾ [الأنفال: 69] فَأَحَلَّ اللَّهُ الْغَنِيمَةَ لَهُمْ

“O Messenger of Allāh, why are you and your Companion weeping? Tell me the reason, for then I will weep too, if am not able to, I will at least pretend to weep in sympathy with you.” The Messenger of Allāh said, “*I weep for what has happened to your companions for taking ransom (from the prisoners). I was shown the torture to which they were (almost) subjected to; it was brought to me as close as this tree. (He pointed to a tree close to him). Then Allāh revealed the verses (8:67-69): It is not for a prophet to have captives [of war] until he inflicts a massacre [upon Allāh's enemies] in the land. You [i.e., some Muslims] desire the commodities of this world, but Allāh desires [for you] the Hereafter. And Allāh is Exalted in Might and Wise. If not for a decree from Allāh that preceded you would have been touched for what you took by a great punishment. So consume what you have taken of war booty [as being] lawful and good, and fear Allāh. Indeed, Allāh is Forgiving and Merciful.* Thereafter Allāh permitted *Ghanīmah* for them.

مَنْ حَفِظَ أَرْبَعِينَ حَدِيثًا خُشِرَ يَوْمَ الْقِيَامَةِ فِي زُمْرَةِ الْعُلَمَاءِ

“Whoever memorized forty *Hadīth* would be resurrected among the scholars on the Day of Resurrection.”<sup>162</sup>

Indeed, whoever loves the people of remembrance and obedience - according to the *Sunnah* - and accompanies them will be forgiven along with them, even if he is not (really) one of them, **“for they are a people, (through) the virtue of whom their companions are, (they) will not be unfortunate.”**<sup>163</sup>

<sup>162</sup> *Imām an-Nawawī* said in the introduction to his *Forty Hadīth*, “The scholars (of *hadīth*) have all agreed that this *hadīth* is weak, despite its numerous chains of narration.” Nevertheless, he later goes on to say, “The scholars have agreed that it is permissible to act in accordance with weak *hadīth* that state the virtuousness of deeds.” (*Commentary on the Forty Hadīth of al-Nawawī*, 1/52&53)

<sup>163</sup> This is taken from the last sentence of a narration recorded in *Ṣaḥīḥ Muslim* (2689, also in *Ṣaḥīḥ al-Bukhārī*, 6408) in which the Prophet said ﷺ, إِنَّ لِلَّهِ تَبَارَكَ وَتَعَالَى مَلَائِكَةً سَيَّارَةً، فَضُلًا يَتَّبِعُونَ مَجَالِسَ الذِّكْرِ، فَإِذَا وَجَدُوا مَجْلِسًا فِيهِ ذِكْرٌ قَعَدُوا مَعَهُمْ، وَحَفَّتْ بَعْضُهُمْ بَعْضًا بِأَجْنِحَتِهِمْ، حَتَّى يَمْلَأُوا مَا بَيْنَهُمْ وَبَيْنَ السَّمَاءِ الدُّنْيَا، فَإِذَا تَفَرَّقُوا عَرَجُوا وَصَعِدُوا إِلَى السَّمَاءِ، قَالَ: فَيَسْأَلُهُمُ اللَّهُ عَزَّ وَجَلَّ، وَهُوَ أَعْلَمُ بِهِمْ: مَنْ أَتَى جِئْتُمْ؟ فَيَقُولُونَ: جِئْنَا مِنْ عِنْدِ عِبَادٍ لَكَ فِي الْأَرْضِ، يُسَبِّحُونَكَ وَيُكَبِّرُونَكَ وَيُهَلِّلُونَكَ وَيَحْمَدُونَكَ وَيَسْأَلُونَكَ، قَالَ: وَمَاذَا يَسْأَلُونِي؟ قَالُوا: يَسْأَلُونَكَ جَنَّتِكَ، قَالَ: وَهَلْ رَأَوْا جَنَّتِي؟ قَالُوا: لَا، أَيُّ رَبِّ قَالَ: فَكَيْفَ لَوْ رَأَوْا جَنَّتِي؟ قَالُوا: وَيَسْتَجِيرُونَكَ، قَالَ: وَمِمَّ يَسْتَجِيرُونَنِي؟ قَالُوا: مِنْ نَارِكَ يَا رَبِّ، قَالَ: وَهَلْ رَأَوْا نَارِي؟ قَالُوا: لَا، قَالَ: فَكَيْفَ لَوْ رَأَوْا نَارِي؟ قَالُوا: وَيَسْتَغْفِرُونَكَ، قَالَ: فَيَقُولُ: قَدْ غَفَرْتُ لَهُمْ فَأَعْطَيْتُهُمْ مَا سَأَلُوا، وَأَجْرْتُهُمْ مِمَّا اسْتَجَارُوا، قَالَ: فَيَقُولُونَ: رَبِّ فِيهِمْ فُلَانٌ عَبْدٌ خَطَاءٌ، إِنَّمَا مَرَّ فَجَلَسَ مَعَهُمْ، قَالَ: فَيَقُولُ: وَلَهُ غَفَرْتُ هُمْ الْقَوْمُ لَا يَشْقَى بِهِمْ جَلِيسُهُمْ

“*Allāh has mobile (squads) of angels, who have no other work (to attend to but) to follow the assemblies of remembrance and when they find such assemblies in which there is Dhikr (of Allāh) they sit in them and some of*

However, as for the one who outwardly imitates the righteous, while his hidden actions are contrary to theirs, then he is far from them (i.e. in their righteousness). His reason for (outwardly) imitating them is only to claim that he is one of them, but in reality he is not. Indeed, this is a manifestation of *Nifāq* (hypocrisy), as was mentioned by a number of the *Salaf*. They would say, “Seek refuge in Allāh from the *Khushū*”<sup>164</sup> of *Nifāq*. It is that *Khushū*’ is seen on the limbs, while the heart is not humbled (before Allāh).”

The *Salaf* used to strive in performing good deeds whilst counting themselves amongst those who fall short and who are negligent, while we despite our (many) sins count ourselves amongst the virtuous!

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*them surround the others with their wings till they fill the space between them and the lowest heaven.*

*When they disperse (after the assembly of Dhikr is adjourned) they go upward to the heaven and Allāh, the Exalted and Glorious, asks them, although He is best informed about them, ‘Where have you come from?’ They say, ‘We come from Your servants upon the earth who had been glorifying You, extolling Your Greatness, and testifying to Your Oneness, praising You, and begging of You.’ He would say, ‘What do they beg of Me?’ They would say, ‘They beg for Your Paradise.’ He (Allāh) would say, ‘Have they seen My Paradise?’ They said, ‘No, our Lord.’ He would then say, ‘(What it would be then) if they were to see My Paradise?’*

*They (the angels) said, ‘They seek Your protection.’ He (the Lord) would say, ‘Against what do they seek My protection?’ They (the angels) say, ‘Our Lord, from the Hell-Fire.’ He (the Lord) would say, ‘Have they seen My Fire?’ They say, ‘No.’ He (the Lord) would then say, ‘What it would be if they were to see My Fire?’*

*They say, ‘They beg for Your forgiveness.’ He would say, ‘I grant pardon to them, and confer upon them what they ask for and grant them protection against which they seek protection.’ They (the angels) then say, ‘Our Lord, there is one amongst them, so-and-so, who just happened to pass by (that assembly) and sat there along with them (but was not originally one of them).’ He (the Lord) then says, ‘I also grant him pardon, for they are a people, (through) the virtue of whom their companions are, (they) will not be unfortunate.’”*

<sup>164</sup> (الخشوع) *Khushū*: Humility (in prayer, or in other acts of worship)

Mālik ibn Dinār used to say if the righteous were mentioned, “*Uff*, and *uff* to me,” and then he would stop.<sup>165</sup>

Ayyūb said, “If the righteous are mentioned, I am far away from them.”

Yūnis ibn ‘Ubaid would (lament), “I can count a hundred attributes of good, and I do not possess even one of them.”

Likewise, Muhammad ibn Wāsi’ would say, “If sins had a (foul) smell, nobody would ever sit with me.”

## EPILOGUE

O you who, if he acts like the righteous then he is yet distant from them, and if he acts like the sinners then they are just the same!

O you who is listening to what causes the hard to melt, but his eyes do not blink, while his heart is harder than stone!

O you whose heart is repulsed from religiousness, how does hammering upon cold iron ever yield any benefit?

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<sup>165</sup> (اف) *Uff* is an expression of disapproval, distaste, and irritation. Allāh says in *Sūrah al-Isrā’* (17:23),

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا﴾

*And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], “uff,” and do not repel them but speak to them a noble word.*

*O myself, why are you still  
deluded?*

*Until when will you  
abandon sins?*

*Until when you will still be  
foolish,*

*...deaf and blind?*

*O myself, if you refuse to  
rectify yourself,*

*...then at least imitate  
the righteous.*

The end and praise belong to Allāh alone, and may Allāh's  
salutations be upon our Prophet Muhammad, his family, and  
companions, until the Day of Judgment.

This work was completed on Wednesday 9<sup>th</sup> of *Rabī' ath-Thānī*  
of the year 1299 *hijrī*, and may peace and blessing be upon  
Muḥammad and his family

## APPENDIX:

### *The Hadīth of al-Jassāsah*

Arabic (full) text of *Hadīth*:

حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ بْنِ عَبْدِ الْوَارِثِ، وَحَجَّاجُ بْنُ الشَّاعِرِ، كِلَاهُمَا عَنْ عَبْدِ الصَّمَدِ - وَاللَّفْظُ لِعَبْدِ الْوَارِثِ بْنِ عَبْدِ الصَّمَدِ - حَدَّثَنَا أَبِي، عَنْ جَدِّي، عَنِ الْحُسَيْنِ بْنِ ذَكْوَانَ، حَدَّثَنَا ابْنُ بُرَيْدَةَ، حَدَّثَنِي عَامِرُ بْنُ شَرَّاحِيلَ الشَّعْبِيُّ، شَعْبُ هَمْدَانَ، أَنَّهُ سَأَلَ فَاطِمَةَ بِنْتَ قَيْسٍ، أُخْتَ الضَّحَّاكِ بْنِ قَيْسٍ - وَكَانَتْ مِنَ الْمُهَاجِرَاتِ الْأُولَى - فَقَالَ: حَدَّثَنِي حَدِيثًا سَمِعْتِيهِ مِنْ رَسُولِ اللَّهِ ﷺ، لَا تُسْنِدِيهِ إِلَى أَحَدٍ غَيْرِهِ، فَقَالَتْ: لَيْسَ شَيْءٌ لَأَفْعَلَنَّ، فَقَالَ لَهَا: أَجَلُ حَدِيثِي فَقَالَتْ: نَكَحْتُ ابْنَ الْمُغِيرَةِ، وَهُوَ مِنْ خِيَارِ شَبَابِ قُرَيْشٍ يَوْمئِذٍ، فَأُصِيبَ فِي أَوَّلِ الْجِهَادِ مَعَ رَسُولِ اللَّهِ ﷺ، فَلَمَّا تَأَيَّمْتُ خَطَبَنِي عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ فِي نَفَرٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، وَخَطَبَنِي رَسُولُ اللَّهِ ﷺ عَلَى مَوْلَاهُ أُسَامَةَ بْنِ زَيْدٍ، وَكُنْتُ قَدْ حَدَّثْتُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَحْبَبَنِي فَلْيُحِبِّ أُسَامَةَ» فَلَمَّا كَلَّمَنِي رَسُولُ اللَّهِ ﷺ قُلْتُ: أَمْرِي بِيَدِكَ، فَأَنْكِحْنِي مَنْ شِئْتَ، فَقَالَ: «انْتَقِلِي إِلَى أُمِّ شَرِيكِ» وَأُمُّ شَرِيكِ امْرَأَةٌ غَنِيَّةٌ، مِنَ الْأَنْصَارِ، عَظِيمَةُ النَّفَقَةِ فِي سَبِيلِ اللَّهِ، يَنْزِلُ عَلَيْهَا الضَّيْفَانُ، فَقُلْتُ: سَأَفْعَلُ، فَقَالَ: «لَا تَفْعَلِي، إِنَّ أُمَّ شَرِيكِ امْرَأَةٌ كَثِيرَةُ الضَّيْفَانِ، فَإِنِّي أَكْرَهُ أَنْ يَسْقُطَ عَنْكَ خِمَارُكِ أَوْ يَنْكَشِفَ الثَّوْبُ عَنْ سَاقَيْكِ، فَيَرَى الْقَوْمُ مِنْكَ بَعْضَ مَا تَكْرَهُينَ وَلَكِنْ انْتَقِلِي إِلَى ابْنِ عَمَلِكِ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ أُمِّ مَكْتُومٍ» - وَهُوَ رَجُلٌ

مَنْ بَنِي فَهْرٍ، فَهْرٌ قُرَيْشٍ وَهُوَ مِنَ الْبَطْنِ الَّذِي هِيَ مِنْهُ - فَانْتَقَلْتُ إِلَيْهِ،  
فَلَمَّا انْقَضَتْ عِدَّتِي سَمِعْتُ نِدَاءَ الْمُنَادِي، مُنَادِي رَسُولِ اللَّهِ ﷺ،  
يُنَادِي: الصَّلَاةَ جَامِعَةً،

فَخَرَجْتُ إِلَى الْمَسْجِدِ، فَصَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ، فَكُنْتُ فِي  
صَفِّ النِّسَاءِ الَّتِي تَلِي ظُهُورَ الْقَوْمِ فَلَمَّا قَضَى رَسُولُ اللَّهِ ﷺ صَلَاتَهُ  
جَلَسَ عَلَى الْمِنْبَرِ، وَهُوَ يَضْحَكُ، فَقَالَ: «لَيَلَزَمَ كُلُّ إِنْسَانٍ مُصَلَّاهُ»،  
ثُمَّ قَالَ: «أَتَدْرُونَ لِمَ جَمَعْتُكُمْ؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: " إِنِّي  
وَاللَّهِ مَا جَمَعْتُكُمْ لِرَغْبَةٍ وَلَا لِرَهْبَةٍ، وَلَكِنْ جَمَعْتُكُمْ، لِأَنَّ تَمِيمًا الدَّارِيَّ  
كَانَ رَجُلًا نَصْرَانِيًّا، فَجَاءَ فَبَايَعَ وَأَسْلَمَ، وَحَدَّثَنِي حَدِيثًا وَافِقَ الَّذِي  
كُنْتُ أُحَدِّثُكُمْ عَنْ مَسِيحِ الدَّجَالِ، حَدَّثَنِي أَنَّهُ رَكِبَ فِي سَفِينَةٍ  
بَحْرِيَّةٍ، مَعَ ثَلَاثِينَ رَجُلًا مِنْ لَخْمٍ وَجُدَامَ، فَلَعِبَ بِهِمُ الْمَوْجُ شَهْرًا فِي  
الْبَحْرِ، ثُمَّ أَرْفَعُوا إِلَى جَزِيرَةٍ فِي الْبَحْرِ حَتَّى مَغْرِبِ الشَّمْسِ، فَجَلَسُوا  
فِي أَقْرَبِ السَّفِينَةِ فَدَخَلُوا الْجَزِيرَةَ فَلَقِيَتْهُمْ دَابَّةٌ أَهْلَبُ كَثِيرِ الشَّعْرِ، لَا  
يَدْرُونَ مَا قُبْلُهُ مِنْ دُبُرِهِ، مِنْ كَثَرَةِ الشَّعْرِ، فَقَالُوا: وَيْلَكَ مَا أَنْتَ؟  
فَقَالَتْ: أَنَا الْجَسَّاسَةُ، قَالُوا: وَمَا الْجَسَّاسَةُ؟ قَالَتْ: أَيُّهَا الْقَوْمُ انْطَلِقُوا  
إِلَى هَذَا الرَّجُلِ فِي الدَّيْرِ، فَإِنَّهُ إِلَى خَبْرِكُمْ بِالْأَشْوَاقِ، قَالَ: لَمَّا سَمِعْتُ  
لَنَا رَجُلًا فَرَقْنَا مِنْهَا أَنْ تَكُونَ شَيْطَانَةً، قَالَ: فَانْطَلَقْنَا سِرَاعًا، حَتَّى  
دَخَلْنَا الدَّيْرَ، فَإِذَا فِيهِ أَعْظَمُ إِنْسَانٍ رَأَيْنَاهُ قَطُّ خَلْقًا، وَأَشَدُّهُ وَثَاقًا،  
مَجْمُوعَةٌ يَدَاهُ إِلَى عُنُقِهِ، مَا بَيْنَ رُكْبَتَيْهِ إِلَى كَعْبَيْهِ بِالْحَدِيدِ، قُلْنَا:  
وَيْلَكَ مَا أَنْتَ؟ قَالَ: قَدْ قَدَرْتُمْ عَلَى خَبْرِي، فَأَخْبِرُونِي مَا أَنْتُمْ؟ قَالُوا:  
نَحْنُ أَنْاسٌ مِنَ الْعَرَبِ رَكِبْنَا فِي سَفِينَةٍ بَحْرِيَّةٍ، فَصَادَفْنَا الْبَحْرَ حِينَ  
اِغْتَلَمَ فَلَعِبَ بِنَا الْمَوْجُ شَهْرًا، ثُمَّ أَرْفَأْنَا إِلَى جَزِيرَتِكَ هَذِهِ، فَجَلَسْنَا فِي  
أَقْرَبِهَا، فَدَخَلْنَا الْجَزِيرَةَ، فَلَقِيَتْنَا دَابَّةٌ أَهْلَبُ كَثِيرِ الشَّعْرِ، لَا يُدْرَى مَا



قُبْلُهُ مِنْ دُبُرِهِ مِنْ كَثَرَةِ الشَّعْرِ، فَقُلْنَا: وَيْلَكَ مَا أَنْتَ؟ فَقَالَتْ: أَنَا  
الْجَسَّاسَةُ، قُلْنَا: وَمَا الْجَسَّاسَةُ؟ قَالَتْ: ااعْمِدُوا إِلَى هَذَا الرَّجُلِ فِي  
الدَّيْرِ، فَإِنَّهُ إِلَى خَبَرِكُمْ بِالْأَشْوَاقِ، فَأَقْبَلْنَا إِلَيْكَ سِرَاعًا، وَفَرَعْنَا مِنْهَا،  
وَلَمْ نَأْمَنْ أَنَّ تَكُونُ شَيْطَانَةً، فَقَالَ: أَخْبِرُونِي عَنْ نَخْلِ بَيْسَانَ، قُلْنَا:  
عَنْ أَيِّ شَأْنِهَا تَسْتَخْبِرُ؟ قَالَ: أَسْأَلُكُمْ عَنْ نَخْلِهَا، هَلْ يُثْمِرُ؟ قُلْنَا لَهُ:  
نَعَمْ، قَالَ: أَمَا إِنَّهُ يُوشِكُ أَنْ لَا تُثْمِرَ، قَالَ: أَخْبِرُونِي عَنْ بُحَيْرَةِ  
الطَّبَرِيَّةِ، قُلْنَا: عَنْ أَيِّ شَأْنِهَا تَسْتَخْبِرُ؟ قَالَ: هَلْ فِيهَا مَاءٌ؟ قَالُوا: هِيَ  
كَثِيرَةُ الْمَاءِ، قَالَ: أَمَا إِنَّ مَاءَهَا يُوشِكُ أَنْ يَذْهَبَ، قَالَ: أَخْبِرُونِي عَنْ  
عَيْنِ زُغَرٍ، قَالُوا: عَنْ أَيِّ شَأْنِهَا تَسْتَخْبِرُ؟ قَالَ: هَلْ فِي الْعَيْنِ مَاءٌ؟ وَهَلْ  
يُزْرَعُ أَهْلُهَا بِمَاءِ الْعَيْنِ؟ قُلْنَا لَهُ: نَعَمْ، هِيَ كَثِيرَةُ الْمَاءِ، وَأَهْلُهَا يُزْرَعُونَ  
مِنْ مَائِهَا، قَالَ: أَخْبِرُونِي عَنْ نَبِيِّ الْأُمِّيِّينَ مَا فَعَلَ؟ قَالُوا: قَدْ خَرَجَ مِنْ  
مَكَّةَ وَنَزَلَ يَثْرِبَ، قَالَ: أَقَاتَلَهُ الْعَرَبُ؟ قُلْنَا: نَعَمْ، قَالَ: كَيْفَ صَنَعَ  
بِهِمْ؟ فَأَخْبَرَنَاهُ أَنَّهُ قَدْ ظَهَرَ عَلَى مَنْ يَلِيهِ مِنَ الْعَرَبِ وَأَطَاعُوهُ، قَالَ لَهُمْ:  
قَدْ كَانَ ذَلِكَ؟ قُلْنَا: نَعَمْ، قَالَ: أَمَا إِنَّ ذَاكَ خَيْرٌ لَهُمْ أَنْ يُطِيعُوهُ، وَإِنِّي  
مُخْبِرُكُمْ عَنِّي، إِنِّي أَنَا الْمَسِيحُ، وَإِنِّي أُوشِكُ أَنْ يُؤْذَنَ لِي فِي الْخُرُوجِ،  
فَأَخْرُجُ فَأَسِيرَ فِي الْأَرْضِ فَلَا أَدَعُ قَرْيَةً إِلَّا هَبَطْتُهَا فِي أَرْبَعِينَ لَيْلَةً غَيْرَ  
مَكَّةَ وَطَبِيبَةٍ، فَهُمَا مُحَرَّمَتَانِ عَلَيَّ كِلْتَاهُمَا، كُلَّمَا أَرَدْتُ أَنْ أَدْخُلَ  
وَاحِدَةً - أَوْ وَاحِدًا - مِنْهُمَا اسْتَقْبَلَنِي مَلِكٌ بِيَدِهِ السَّيْفِ صَلْتًا، يَصُدُّنِي  
عَنْهَا، وَإِنَّ عَلَى كُلِّ نَقَبٍ مِنْهَا مَلَائِكَةً يَحْرُسُونَهَا،

قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ، وَطَعَنَ بِمُخَصَّرَتِهِ فِي الْمَنِيرِ: «هَذِهِ طَبِيبَةٌ،  
هَذِهِ طَبِيبَةٌ، هَذِهِ طَبِيبَةٌ» - يَعْنِي الْمَدِينَةَ - «أَلَا هَلْ كُنْتُ حَدَّثْتُكُمْ  
ذَلِكَ؟» فَقَالَ النَّاسُ: نَعَمْ، «فَإِنَّهُ أَعْجَبَنِي حَدِيثُ تَمِيمٍ، أَنَّهُ وَافَقَ الَّذِي  
كُنْتُ أُحَدِّثُكُمْ عَنْهُ، وَعَنِ الْمَدِينَةِ وَمَكَّةَ، أَلَا إِنَّهُ فِي بَحْرِ الشَّامِ، أَوْ

بَحْرِ الْيَمَنِ، لَا بَلَّ مِنْ قِبَلِ الْمَشْرِقِ مَا هُوَ، مِنْ قِبَلِ الْمَشْرِقِ مَا هُوَ مِنْ  
 قِبَلِ الْمَشْرِقِ، مَا هُوَ» وَأَوْمَأَ يَدِهِ إِلَى الْمَشْرِقِ، قَالَتْ: فَحَفِظْتُ هَذَا  
 مِنْ رَسُولِ اللَّهِ ﷺ.

Fāṭimah bint Qays narrates, [...] When Allāh's Messenger had finished his prayer, he sat on the pulpit smiling and said, "Every worshipper should keep sitting at his place." He then said, 'Do you know why I had asked you to assemble?' They said, "Allah and His Messenger know best." He said, "By Allāh, I have not made you assemble for exhortation or for a warning, but I have detained you here, for Tamīm ad-Dārī, a Christian, who came and accepted Islam, told me something, which agrees with what I was telling you about the Dajjāl.

He narrated to me that he had sailed in a ship along with thirty men of Banī Lakhm and Banī Judham and had been tossed by waves in the ocean for a month. Then these (waves) took them (near) the land within the ocean (island) at the time of sunset. They sat in a small side-boat and entered that Island. There was a beast with long thick hair (and because of these) they could not distinguish his face from his back. They said, 'Woe to you, who can you be?' Thereupon it said, 'I am al-Jassāsah.' They said, 'What is al-Jassāsah?' And it said, 'O people, go to this person in the monastery as he is very much eager to know about you.' He (the narrator) said, 'When it named a person for us we were afraid of it lest it should be a Devil.' Then we hurriedly went on until we came to that monastery and found a well-built person there with his hands tied to his neck and having iron shackles between his two legs up to the ankles. We said, 'Woe be upon you, who are you?' And he said, 'You would soon come to know about me. However, tell me who are you.' We said, 'We are people from Arabia and we embarked upon a boat but the waves had been driving us for one month and they brought as

*near this island. We got into the side-boats and entered this island and here a beast met us with profusely thick hair and because of the thickness of his hair, his face could not be distinguished from his back. We said, Woe be to thee, who are you? It said, I am al- Jassāsah. We said, What is al-Jassāsah? And it said, You go to this very person in the monastery for he is eagerly waiting for you to know about you. So we came to you in hot haste fearing that that might be the Devil.’ He (that chained person) said, ‘Tell me about the date-palm trees of Baysan.’ We said, ‘About what aspect of theirs do you seek information?’ He said. ‘I ask you whether these trees bear fruit or not.’*

*We said, ‘Yes.’ Thereupon he said, ‘I think these would not bear fruits.’ He said, ‘Inform me about the lake of Tabariyyah?’ We said, ‘Which aspect of it do you want to know?’ He said, ‘Is there water in it?’ They said, ‘There is abundance of water in it.’ Thereupon he said, ‘I think it would soon become dry.’ He again said, ‘Inform me about the spring of Zughar.’ They said, ‘Which aspect of it you want to know?’ He (the chained person) said, ‘Is there water in it, and does it irrigate (the land)?’ We said to him, ‘Yes, there is abundance of water in it and the inhabitants (of Medina) irrigate (land) with the help of it.’ He said, ‘Inform me about the unlettered Prophet; what has he done?’ We said, ‘He has come out from Makkah and has settled in Yathrib (al-Madīnah).’ He said, ‘Do the Arabs fight against him?’ We said, ‘Yes.’ He said, ‘How did he deal with them?’ We informed him that he had overcome those in his neighbourhood and they had submitted themselves before him. Thereupon he said to us, ‘Has it actually happened?’ We said, ‘Yes.’ Thereupon he said, ‘If it is so, that is better for them that they should show obedience to him.*

*I am going to tell you about myself and I am ad-Dajjāl and would be soon permitted to be released, and so I shall be released and travel in the land, and will not spare any town where I would not stay for forty nights except Makkah and al-*

*Madīnah, as these two (places) are prohibited (areas) for me and I would not make an attempt to enter any one of these two. An angel with a sword in his hand would confront me and would bar my way and there would be angels to guard every passage leading to it;”* Then Allāh’s Messenger struck the pulpit with the help of the end of his staff said, *“This implies Taybah meaning al-Madīnah. Have I not, told you an account (of the Dajjāl) like this?”* The people said, “Yes,” *“And this account narrated by Tamīm ad-Dārī was liked by me for it corroborates the account which I gave to you in regard to him (ad-Dajjāl) in al-Madīnah and Makkah. Behold he (ad-Dajjāl) is in the Syrian sea (Mediterranean) or the Yemen sea (Arabian sea). Nay, on the contrary, he is in the east, he is in the east, he is in the east,”* and he pointed with his hand towards the east. I (Fāṭimah bint Qays) said, *“I preserved It In my mind (this narration from Allāh’s Messenger ﷺ).”*

Recorded in *Ṣaḥīḥ Muslim* (2942)

In-book reference: Book 54, *Ḥadīth* 149  
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