

فضل الإسلام

The Virtue of Al-Islaam

للشيخ الإمام محمد بن عبد الوهاب -رحمه الله-

By: Ash-Shaykh Al-Imaam Muhammad ibn 'Abdul Wahhaab -may Allah have mercy on him-

(مُسَوِّدَةٌ للاستعمال الشخصي فحسب)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

فَضْلُ الْإِسْلَامِ

The Virtue of Al-Islam

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(مُسَوِّدَةٌ لِلِاسْتِعْمَالِ الشَّخْصِيِّ فَحَسْبُ)

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باب فَضْلِ الْإِسْلَامِ

The Chapter: The Virtue of Al-Islam

وقول الله تعالى: { الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا }.

And the statement of Allah the Most High: { **This day, I have perfected your religion for you, completed My Favor upon you, and I am pleased for you with Al-Islam as your religion.** }

وقوله تعالى: { قُلْ يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي شَكٍّ مِّن دِينِي فَلَا أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ وَلَكِن أَعْبُدُ اللَّهَ الَّذِي يَتَوَفَّاكُمْ } وَأَمَرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ }.

And the statement of the Most High: { Say (O Muhammad ﷺ): { **O you mankind! If you are in doubt as to my religion (Islâm), then (know that) I will never worship those whom you worship besides Allâh. But I worship Allâh Who causes you to die, and I am commanded to be one of the believers.** }

وقوله تعالى: { يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِن رَّحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَّحِيمٌ }.

And the statement of the Most High: { **O you who believe! Fear Allâh, and believe too in His Messenger ﷺ, He will give you a doubled portion of His mercy, and He will give you a light by which you shall walk, and He will forgive you. And Allâh is Oft-Forgiving, Most Merciful.** }

وفي الصحيحين عن ابن عمر رضي الله عنهما، عن النبي ﷺ قال: "مَثَلُكُمْ وَمَثَلُ أَهْلِ الْكِتَابَيْنِ، كَمَثَلِ رَجُلٍ اسْتَأْجَرَ أَجْرَاءَ، فَقَالَ: مَنْ يَعْمَلُ لِي مِنْ غُدْوَةٍ إِلَى نِصْفِ النَّهَارِ عَلَى قِيرَاطٍ؟ فَعَمِلَتِ الْيَهُودُ. ثُمَّ قَالَ: مَنْ يَعْمَلُ لِي مِنْ نِصْفِ النَّهَارِ إِلَى صَلَاةِ الْعَصْرِ عَلَى قِيرَاطٍ؟ فَعَمِلَتِ النَّصَارَى. ثُمَّ قَالَ: مَنْ يَعْمَلُ لِي مِنَ الْعَصْرِ إِلَى أَنْ تَغِيبَ الشَّمْسُ عَلَى قِيرَاطَيْنِ؟ فَأَنْتُمْ هُمْ، فَغَضِبَتِ الْيَهُودُ وَالنَّصَارَى، فَقَالُوا: مَا لَنَا أَكْثَرَ عَمَلًا وَأَقَلَّ عَطَاءً؟ قَالَ: هَلْ نَقَصْتُمْ مِنْ حَقِّكُمْ؟ قَالُوا: لَا. قَالَ: فَذَلِكَ فَضْلِي أُوتِيهِ مَنْ أَشَاءَ."

In the Authentic Collection (Al-Bukhaari), it has been reported from Ibn 'Umar may Allâh be pleased with them both, that the Prophet ﷺ said, "**Your example and the example of the people of the two Scriptures (i.e., jews and christians) is like the example of a man who employed some laborers and asked them, 'Who will work for me from morning till midday for one Qirat?' The Jews accepted and carried out the work. He then asked, 'Who will work for me from midday up to the `Asr prayer for one Qirat?' The Christians accepted and fulfilled the work. He then said, 'Who will work for me from the `Asr till sunset for two Qirats?' You, Muslims have accepted the offer. The Jews and the Christians got angry and said, 'Why should we work more and get lesser wages?' (Allah) said, 'Have I withheld any part of your right?' They replied in the negative. He said, 'It is My blessing, I bestow upon whomever I wish.'**"

وفيه أيضاً عن أبي هريرة رضي الله عنه، قال: "قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " أَصَلَّ اللَّهُ عَنِ الْجُمُعَةِ مَنْ كَانَ قَبْلَنَا؛ فَكَانَ لِلْيَهُودِ يَوْمَ السَّبْتِ، وَكَانَ لِلنَّصَارَى يَوْمَ الْأَحَدِ، فَجَاءَ اللَّهُ بِنَا فَهَدَانَا اللَّهُ لِيَوْمِ الْجُمُعَةِ، فَجَعَلَ الْجُمُعَةَ وَالسَّبْتَ وَالْأَحَدَ، وَكَذَلِكَ هُمْ تَبَعٌ لَنَا يَوْمَ الْقِيَامَةِ، نَحْنُ الْأَخْرُونَ مِنْ أَهْلِ الدُّنْيَا وَالْأَوْلُونَ يَوْمَ الْقِيَامَةِ الْمَقْضِيُّ هُمْ قَبْلَ الْخَلَائِقِ."

Also, in it (Al-Bukhaari), it has been reported from Abu Hurayrah, may Allâh be pleased with him, The Messenger of Allâh ﷺ said: "**Allâh led those who came before us astray from Al-Jumu'ah (friday). As-Sabt (saturday) was for the jews and Al-Ahad (Sunday) was for the christians. And they will lag behind us until the Day of Resurrection. We are the last of the people of this world, but we will be the first to be judged among all of creation.**"

وفيه تعليقاً عن النبي ﷺ: "أَحَبُّ الدِّينِ إِلَى اللَّهِ الْحَنِيفِيَّةُ السَّمْحَةُ." انتهى

In Al-Bukhaari it is mentioned (Ta'leeqan) that the Prophet ﷺ said: "**The most beloved religion to Allâh is Al-Hanifiyyah As-Samhah (The Pure Tawheed and Facilitated Legislation).**"

عَنْ أَبِي بِنِ كَعْبٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: "عَلَيْكُمْ بِالسَّبِيلِ وَالسُّنَّةِ، فَإِنَّهُ لَيْسَ مِنْ عَبْدٍ عَلَى السَّبِيلِ وَالسُّنَّةِ ذَكَرَ الرَّحْمَنَ فَقَاضَتْ عَيْنَاهُ مِنْ حَشْيَةِ اللَّهِ فَتَمَسَّهُ النَّارُ وَلَيْسَ مِنْ عَبْدٍ عَلَى السَّبِيلِ وَالسُّنَّةِ ذَكَرَ الرَّحْمَنَ فَأَقْشَعَرَ جُلْدُهُ مِنْ حَشْيَةِ اللَّهِ إِلَّا كَانَ مَثْلَهُ كَمَثَلِ شَجَرَةٍ قَدْ يَبَسَ وَرُقْفُهَا، فَبَيْنَمَا هِيَ كَذَلِكَ إِذْ أَصَابَتْهَا رِيحٌ فَتَحَاتَّ عَنْهَا وَرُقْفُهَا، إِلَّا تَحَاتَّتْ عَنْهُ ذُنُوبُهُ كَمَا تَحَاتَّتْ عَنْ هَذِهِ الشَّجَرَةِ وَرُقْفُهَا. وَإِنَّ أَقْبَصَادًا فِي سَبِيلِ وَسُنَّةٍ خَيْرٌ مِنْ اجْتِهَادٍ فِي خِلَافِ سَبِيلِ وَسُنَّةٍ."

It has been narrated by 'Ubayy ibn Ka'b may Allâh be pleased with him, that he said: "You must hold fast to the (Straight) Path and the Sunnah. For there is no slave upon the (Straight) Path and the Sunnah who remembers the Most Gracious and his eyes run with tears out of fear of Allâh, except that the fire will not touch him. There is no slave who is (truly) upon the (Straight) Path and the Sunnah who remembers the Most Gracious and then his skin shivers from fear of Allâh, except that his example is that of a tree whose leaves have dried and while it is in this state a wind hits it causing its leaves to fall. So, his sins will fall just as these leaves fall from this tree. Indeed, moderation upon the (Straight) Path and Sunnah is better than striving hard in contradiction to the (Straight) Path and the Sunnah."

وَعَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ، أَنَّهُ قَالَ: "يَا حَبِذَا نَوْمُ الْأَكْبَاسِ وَإِفْطَارُهُمْ، كَيْفَ يَغْبُتُونَ سَهَرَ الْحَمَمِيِّ وَصِيَامَهُمْ، وَلِمَثْقَالِ ذَرَّةٍ مِنْ بَرٍّ مَعَ تَفْوَى وَيَقِينٍ أَعْظَمُ وَأَفْضَلُ وَأَرْجَحُ مِنْ أَمْثَالِ الْجِبَالِ عِبَادَةً مِنَ الْمُعْتَرِّينَ."

It has been narrated by Abu Ad-Dardaa' that he said: "How excellent is the sleep of the intelligent people and their breaking of the fast. How is it that they proceed the wakeful (at night diligent in worship) and the (constant) fasting of the foolish? A small ant's weight (of efforts) from a person of piety and certainty is greater, more virtuous, and heavier than the likes of mountains in weight of worship from those who are deceived (meaning the ignorant worshippers and misguided people)."

باب وجوب دخول في الإسلام

The Chapter: The Obligation of Entering into Al-Islam

وقول الله تعالى: { وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ }.

And the statement of Allah the Most High: { **And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter, he will be one of the losers.** }.

وقوله تعالى: { إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ }.

And the statement of the Most High: { **Truly, the religion with Allâh is Al-Islâm.** }

وقوله تعالى: { وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ۚ ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ }.

And the statement of the Most High: { **And verily, this is My Straight Path, so follow it, and do not follow other paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqûn (the pious)** }.

قال مجاهد: "السبل: البدع والشبهات."

Mujaahid said, "The other paths are innovations and doubts (in religious affairs).

وعن عائشة رضي الله عنها قالت: قال رسول الله ﷺ: "مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ." أخرجه.

It has been narrated by 'Aishah may Allâh be pleased with her that the Messenger of Allâh ﷺ said, "He who innovates something in this matter of ours (i.e., Al-Islam) that is not from it, then it will be rejected." Al-Bukhaari and Muslim.

وفي اللفظ: "مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ."

In another wording: "**He who does an act which is not in accordance with our command (Legislation), then it will be rejected.**"

وللبخاري عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: "كُلُّ أُمَّتِي يَدْخُلُونَ الْجَنَّةَ إِلَّا مَنْ أَبَى." قَالُوا: يَا رَسُولَ اللَّهِ، وَمَنْ يَأْبَى؟ قَالَ: "مَنْ أَطَاعَنِي دَخَلَ الْجَنَّةَ، وَمَنْ عَصَانِي فَقَدْ أَبَى."

And it has been narrated by Al-Bukhari that Abu Huraira may Allâh be pleased with him said: Allah's Messenger ﷺ said, "**All my followers will enter Paradise except those who refuse.**" They said, "**O Allah's Messenger (ﷺ)! Who will refuse?**" He said, "**Whoever obeys me will enter Paradise, and whoever disobeys me has refused.**"

وفي الصحيح عَنْ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ ﷺ قَالَ: "أَبْغَضُ النَّاسِ إِلَى اللَّهِ ثَلَاثَةٌ: مُلْحِدٌ فِي الْحَرَمِ، وَمُبْتَغٍ فِي الْإِسْلَامِ سُنَّةَ الْجَاهِلِيَّةِ، وَمُطَلِّبٌ دَمَ امْرَأٍ بِغَيْرِ حَقٍّ لِيُهْرِيْقَ دَمَهُ." رواه البخاري.

In the Authentic Collection the Prophet ﷺ said, "**The most hated people to Allâh are three: (1) A person who deviates from the right conduct (i.e., an evildoer) in the Haram (sanctuaries of Mecca and Medina); (2) a person who seeks to introduce the traditions of the Pre-Islâmic Period of Ignorance into Al-Islâam; (3) and a person who seeks to shed somebody's blood without any right.**" Narrated by Al-Bukhaari.

قال شيخ الإسلام ابن تيمية رحمه الله تعالى: "قوله سنة الجاهلية يندرج فيها كل جاهلية مطلقة أو مقيدة أي في شخص دون شخص كتابية أو وثنية أو غيرها من كل مخالفة لما جاء به المرسلون."

Shaykh Al-Islam Ibn Taymiyyah, may Allah Have mercy on him, said: "His statement, 'Ways of Ignorance', includes every way of ignorance, whether in an absolute sense or restricted to one person over another. Regardless of if one is from the people of the book, pagans or other than them, this includes every form of opposition to what the Messengers have come with."

وفي الصحيح عَنْ حَدِيفَةَ قَالَتْ: "يَا مَعْشَرَ الْقُرَاءِ، اسْتَقِيمُوا، فَإِنْ اسْتَقَمْتُمْ فَقَدْ سَبَقْتُمْ سَبْقًا بَعِيدًا، فَإِنْ أَحَذْتُمْ يَمِينًا وَشِمَالًا، لَقَدْ ضَلَلْتُمْ ضَلَالًا بَعِيدًا."

In the Authentic Collection (Al-Bukhaari) Hudhaifa said, "O Group of Al-Qurra (Students of Knowledge)! Follow the Straight Path, for then you have taken a great lead (and will be the leaders), but if you divert right or left, then you will go far astray."

وعن محمد بن وضاح أنه كان يدخل المسجد فيقف على الحلق فيقول: "فذكره."

It has been narrated from Muhammad bin Wadhhaah that he would enter the masjid, stand before the circles of knowledge, and say... (He mentioned the same statement as proceeded).

وقال أنبأنا سفيان بن عيينة عن مجالد عن الشعبي عن مسروق قال: قال عبد الله يعني ابن مسعود -رضي الله عنه: "ليس عام إلا والذي بعده أشرف منه. لا أقول عام أمطر من عام، ولا عام أخصب من عام، ولا أمير خير من أمير، لكن ذهاب علمائكم وخياركم ثم يحدث أقوام يقيسون الأمور بآرائهم فيهدم الإسلام ويثلم."

And he said Sufyaan bin 'Uyainah narrated to us from Mujaalid from Ash-Sha'bi that Masrooq said that Abdullah said, meaning Ibn Mas'ud, may Allah be pleased with him: "There is no year except that the one after it is eviler. I'm not saying one year has more rain than another year. Not one year is more fertile than another year. Not one leader is better than another leader, but it is the death of your scholars and the good amongst you. Then people will start to weigh the affairs with their opinions and Al-Islam will be destroyed and have weakness."

باب تفسير الإسلام

The Chapter of the Interpretation of Al-Islam

وقول الله تعالى: { فَإِنْ حَاجُّوكَ فَقُلْ أَسَلَّمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِ ۗ وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ ءَأَسَلَّمْتُمْ ۚ فَإِنْ أَسَلَّمُوا فَقَدْ أَهْتَدُوا ۗ وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلْغُ ۗ وَاللَّهُ بِصِرِّ الْعِبَادِ }.

And the statement of Allah the Most High: {So if they dispute with you (Muhammad ﷺ) say: "I have submitted myself to Allâh (in Al-Islam), and (so have) those who follow me." And say to those who were given the Scripture (jews and christians) and to those who are illiterates (Arab pagans): "Do you (also) submit yourselves (to Allâh in Al-Islam)?" If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message; and Allâh is All-Seer of (His) slaves}.

وفي الصحيح عن ابن عمر رضي الله عنهما أن رسول الله ﷺ قال: "الإسلام أن تشهد أن لا إله إلا الله وأن محمداً رسول الله، وتقيم الصلاة، وتؤتي الزكاة، وتصوم رمضان، وتحج البيت إن استطعت إليه سبيلاً."

In the Authentic Collection (Al-Bukhaari) from the narration of 'Umar, may Allah be pleased with him, that the Messenger of Allah ﷺ said, "Islam is that you should testify that there is no deity worthy of worship except Allâh and that Muhammad is His Messenger ﷺ, that you should perform As-Salah, pay Az-Azakat, Fast during Ramadan, and perform Hajj (pilgrimage) to the House (the Ka'bah at Makkah) if you are able to make a way to it (possess the means for making the journey)."

وفيه عن أبي هريرة رضي الله عنه مرفوعاً: "المسلم من سلم المسلمون من لسانه ويده."

In it (the Authentic Collections) reported by Abu Hurairah, may Allâh be pleased with him, Marfu'an (i.e., the Prophet said): "**The (true) Muslim is the one whom the Muslims are safe from his hand and his tongue.**"

وعن بهز بن حكيم عن أبيه عن جده أنه سأل رسول الله صلى الله عليه وسلم عن الإسلام، فقال: "أن تسلم قلبك لله، وأن تولي وجهك إلى الله، وأن تصلي الصلاة المكتوبة وتؤدي الزكاة المفروضة" رواه أحمد.

It has been narrated from Bahz ibn Hakeem from his father from his grandfather that he asked the Messenger of Allah about Al-Islaam, so he said: "**It is that you surrender your heart to Allah and that you turn your face (in sincere devotion) to Allah and that you pray the obligatory prayer and pay the obligatory charity.**" Narrated by Ahmad.

وعن أبي قلابة عن رجل من أهل الشام عن أبيه أنه سأل رسول الله ﷺ: ما الإسلام؟ قال: "أن تسلم قلبك لله، ويسلم المسلمون من لسانك ويدك. قال: أي الإسلام أفضل؟ قال: الإيمان. قال: وما الإيمان؟ قال: أن تؤمن بالله وملائكته وكتبه ورسله والبعث بعد الموت."

And it has been narrated by Abu Qilaabah from a man from the people of Ash-Sham from his father that he asked the Messenger of Allâh, "What is Al-Islaam?" He said, "**It is that you submit your heart to Allâh, and that the Muslims are safe from your tongue and your hand.**" He said, "**Which (part of) Al-Islaam is most virtuous?**" He said, "**Al-Imaan (sincere faith).**" He said, "**What is Al-Imaan (sincere faith)?**" He said, "**That you believe in Allah and His Angels and His Books and His Messengers and the Resurrection after death.**"

باب قول الله تعالى:

The Chapter: The Statement of Allah the Most High:

{وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَسِرِينَ}

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

وعن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: "تجيء الأعمال يوم القيامة، فتجيء الصلاة فتقول: يا رب أنا الصلاة، فيقول: إنك على خير، ثم تجيء صدقة فتقول: يا رب أنا الصدقة، فيقول: إنك على خير، ثم يجيء الصيام فيقول: يا رب أنا الصيام، فيقول: إنك على خير، ثم تجيء الأعمال على ذلك فيقول: إنك على خير، ثم يجيء الإسلام فيقول: يا رب، أنت السلام أنا الإسلام، فيقول: إنك على خير، بك اليوم آخذ وبك أعطي، قال الله تعالى في كتابه: {وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَسِرِينَ}. " رواه أحمد.

It has been narrated by Abu Hurairah may Allâh be pleased with him, that the Messenger of Allâh ﷺ said, "The deeds will come on the Day of Resurrection, the prayer will come and say, 'O my Lord, I am the prayer.' So he will say, 'Indeed you are upon goodness.' The charity will come, and it will say, 'O my Lord, I am the charity.' So He will say, 'Indeed you were upon goodness.' Then the Fast will come and say, 'O my Lord, I am the fast.' And He will say, 'Indeed you are upon goodness.' The actions will come like this and He will say, 'Indeed you are upon goodness.' Then Al-Islam will come and say, 'O my Lord, You are As-Salaam (the Giver of security) and I am Al-Islam.' And He will say, 'Indeed you are upon goodness. It is by way of you that I accept on this day and that I give.' Allâh the Most High says in His book, {And whoever seeks a way other than that of Al-Islam, it will never be accepted from him and in the hereafter he will be from the losers}."

وفي الصحيح عن عائشة رضي الله عنها أن رسول الله ﷺ: "مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ." رواه أحمد.

And in Authentic Collection (Al-Bukhaari) reported by 'Aishah, may Allâh be pleased with her, that the Messenger of Allah said ﷺ, "He who does an act which is not in accordance with our command (Legislation), then it will be rejected." It is narrated by Ahmad.

باب وجوب الاستغناء بمتابعة الكتاب عن كل ما سواه

The Chapter: Sufficing with Following the Book (Al-Qur'an) and Leaving Everything Else

وقول الله تعالى: { وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ }.

And the statement of Allah the Most High: { **And We have sent down to you the Book (the Qur'aan) as an exposition of everything, guidance, mercy, and glad tidings for those who have submitted themselves (to Allâh as Muslims).** }

روى النسائي: عن النبي ﷺ أنه رأى في يد عمر بن الخطاب رضي الله عنه ورقة من التوراة فقال: "أمتهؤكون يا ابن الخطاب؟ لقد جئتمكم بما بيضاء نقية. لو كان موسى حياً واتبعتموه وتركتموني، ضللتهم."

It has been narrated by An-Nasaa'i that the Prophet ﷺ saw in the hand of 'Umar ibn Al-Khattab a page from the Torah, so he said, "**Are you confused O Son of Al-Khattab? Indeed, I have come to you with clear clarification. If Musaa was alive and you followed him and left me, then you would go astray.**"

وفي رواية: "لو كان موسى حياً ما وسعه إلا اتباعي." فقال عمر: "رضيت بالله رباً، وبالإسلام ديناً، وبمحمد نبياً."

And in one narration: "**If Musaa were alive, there would be choice for him except to follow me.**" 'Umar said: "We are pleased with Allâh as our Lord, and Al-Islam as our religion, and with Muhammad as our Prophet."

باب ما جاء في الخروج عن دعوى الإسلام

The Chapter: What Has Come About Leaving Al-Islam

وقوله تعالى: {هُوَ سَمَّاكُمْ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا}.

And His statement the Most High: {It is He (Allâh) Who has named you Muslims both before and in this (the Qur'ân)}.

عن الحارث الأشعري رضي الله عنه، عن النبي ﷺ أنه قال: "أمركم بخمس الله أمرني بهن: "وَأَنَا أَمَرْتُكُمْ بِخَمْسِ اللَّهِ أَمْرِي بَيْنَ السَّمْعِ وَالطَّاعَةِ وَالْجِهَادِ وَالْهِجْرَةِ وَالْجَمَاعَةِ فَإِنَّهُ مَنْ فَارَقَ الْجَمَاعَةَ قِيدَ شِبْرٍ فَقَدْ خَلَعَ رِبْقَةَ الْإِسْلَامِ مِنْ عُنُقِهِ إِلَّا أَنْ يَرِاجِعَ، وَمَنْ دَعَا بِدَعْوَى الْجَاهِلِيَّةِ فَإِنَّهُ مِنْ جُنَى جَهَنَّمَ." فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ وَإِنْ صَلَّى وَصَامَ قَالَ "وَإِنْ صَلَّى وَصَامَ فَادْعُوا بِدَعْوَى اللَّهِ الَّذِي سَمَّاكُمْ الْمُسْلِمِينَ الْمُؤْمِنِينَ عِبَادَ اللَّهِ." رواه أحمد والترمذي وقال: حَدِيثٌ حَسَنٌ صَحِيحٌ.

It has been narrated by Al-Haarith Al-Ash'ari that the Prophet ﷺ said: **"I command you with five that Allah commanded me: Listening and obeying, Jihad, Hijrah, and the Jama'ah. For indeed whoever parts from the Jama'ah the measure of a hand-span, then he has cast off the yoke of Al-Islam from his neck, unless he returns. And whoever calls with the call of Jahiliyyah then he is from the coals of Hell."** A man said: "O Messenger of Allah! Even if he performs Salaah and fasts?" So he ﷺ said: "Even if he performs Salat and fasts. So call with the call that Allah named you with: Muslims, believers, worshipers of Allah." Narrated by Ahmad and At-Tirmith and he said it is Hasan Saheeh (Good and Authentic).

وفي الصحيح "من فارق الجماعة قيد شبر فمات فميتته جاهلية"

And in the Authentic Collections (Al-Bukhaari): **"Whoever parts from the Jama'ah the measure of a hand-span then dies (in that state), his death is a death of the Days of Ignorance."**

وفيه "أبدعوى الجاهلية وأنا بين أظهركم؟"

And in it (Al-Bukhaari): **"Is this the call of the days of ignorance while I Am amongst you?!"**

قال أبو العباس: "كل ما خرج عن دعوى الإسلام والقرآن من نسب، أو بلد، أو جنس، أو مذهب، أو طريقة، فهو من أعزاء الجاهلية، بل لما اختصم مهاجري وأنصاري" فقال المهاجري: يا للمهاجرين! وقال الأنصاري: يا للأنصاري! وقال صلى الله عليه وسلم أبدوى الجاهلية وأنا بين أظهركم؟ وغضب لذلك غضبا شديدا". انتهى كلامه رحمه الله تعالى.

Abu Al-'Abbaas said: "Whoever goes outside of the call of Al-Islam and Al-Qur'aan whether it be in lineage, land, nationality, school of thought, or path of mysticism, then it is from the ascriptions of the days of ignorance. Rather, whenever the Muhaajir cried for help, O Muhaajroon! And the Ansaari cried, O Al-Ansaar! The Messenger of Allah said: 'Is this the call of the days of ignorance while I Am amongst you?!' He became very angry with this." This is the end of his statement.

باب وجوب الدخول في الإسلام كله وترك ما سواه

Chapter: The Obligation of Entering Al-Islaam in Entirety and Leaving Everything Besides It

وقول الله تعالى: {يَأَيُّهَا الَّذِينَ ءَامَنُوا ادْخُلُوا فِي السِّلْمِ كَآفَّةً}.

And the statement Allah the Most High: {O you who believe! Enter perfectly in Al-Islaam (by obeying all the rules and regulations of the Islâmic Religion)}.

وقوله تعالى: {أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا أَنزَلَ إِلَيْكَ وَمَا أَنزَلَ مِنْ قَبْلِكَ يُرِيدُونَ أَن يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَن يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا}.

And the statement of the Most High: {Have you not seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgment (in their disputes) to the Tâghût (false judges) while they have been ordered to reject them. But Shaitân (Satan) wishes to lead them far astray}.

وقوله تعالى " {إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ ؕ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا يَفْعَلُونَ}.

And the statement of the Most High: {Verily, those who divide their religion and break up into sects (all kinds of religious sects), you (O Muhammad ﷺ) have no concern with them in the least. Their affair is only with Allâh, Who then will tell them what they used to do}.

قال ابن عباس رضي الله عنه في قوله تعالى: {يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ}.

Ibn 'Abbaas, may Allah be pleased with the both of them, said about the statement of the Most High, {On the Day (i.e. the Day of Resurrection) when some faces will become white (enlightened with brilliance) and some faces will become black (gloomy with grief and sorrow)}.

تبيض وجوه أهل السنة والائتلاف وتسود وجوه أهل البدعة والاختلاف.

The faces of the People of the Sunnah and Unity will be white (enlightened with brilliance), and the faces of the people of innovation and differing will be black (gloomy with grief and sorrow)."

عن عبد الله بن عمرو رضي الله عنهما قال: قال رسول الله ﷺ: "ليأتين على أمتي ما أتى على بني إسرائيل حذو النعل بالنعل، حتى إن كان منهم من أتى أمه علانية كان في أمتي من يصنع ذلك. وإن بني إسرائيل افتترقت على اثنتين وسبعين ملة، وتفرقت هذه الأمة على ثلاث وسبعين فرقة، كلهم في النار إلا ملة واحدة. قالوا: من هي يا رسول الله؟ قال ما أنا عليه وأصحابي."

Narrated by 'Abdullah ibn 'Amr, may Allah be pleased with them both, the Messenger of Allah ﷺ said, "**Indeed there will come to my Ummah that which came to the children of Israel, sandal for sandal until if one of them were to have sexual intercourse with his mother in public then one of you will do that. Indeed, the children of Israel divided it into seventy-two sects and this Ummah is going to divide into seventy-three sects; all of them will be in the Hellfire except for one.**" They said, "Who are they, O Messenger of Allah?" He said, "That which I am upon today and my companions."

وليتأمل المؤمن الذي يرجو لقاء الله، كلام الصادق المصدوق في هذا المقام، خصوصا قوله ﷺ: "ما أنا عليه وأصحابي."

A believer who hopes for the meaning of Allah must ponder over the statement of the Truthful who is aided by the truth in this regard, especially his statement, "That which I am upon and my companions."

يا لها من موعظة لو وافقت من القلوب حياة! رواه الترمذي.

Indeed, this is a great admonition! If it were only to fall upon hearts that are alive. Narrated by At-Tirmithi.

ورواه أيضا من حديث أبي هريرة وصححه، لكن ليس فيه ذكر النار، وهو في حديث معاوية عن أحمد وأبي داود وفيه: "أنه سيخرج من أمتي قوم تتجارى بهم الأهواء كما يتجارى الكلب بصاحبه، فلا يبقى منه عرق ولا مفصل إلا دخله."

He also narrated from the narration of Abu Hurairah and authenticated it but there is no mention of the fire. It is narrated from Ahmed and Abu Daawud from the narration of Mu'aawiyah and in it, "**There will appear from my Ummah a people whom these desires will flow through them like that of rabies in a person who has it. There will not remain one vein nor joint accept it will enter.**"

وتقدم قوله: "ومبتغ في الإسلام سنة الجاهلية."

And his statement has proceeded, "**The one who is seeking to introduce in Al-Islam the ways of ignorance.**"

باب ما جاء عن البدعة أشد من الكبائر

The Chapter: What Has Come About Innovation Being More Severe Than the Major Sins

وقوله عز وجل: {إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ}.

And His statement All-Mighty and Majestic: {**Verily, Allâh does not forgive that partners should be set up with Him (in worship), but He forgives other than that (anything else) to whom He wills**}.

وقوله تعالى: {فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا لِيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ}.

And His statement the Most High: {**Then who does more wrong than one who invents a lie against Allâh, to lead mankind astray without knowledge**}.

وقوله تعالى: {لِيُخِمِّلُوا أَوزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ ۖ وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّوهُمْ بِغَيْرِ عِلْمٍ ۗ أَلَا سَاءَ مَا يَزِرُونَ}.

And His statement the Most High: {**They may bear their own burdens in full on the Day of Resurrection, and also of the burdens of those whom they misled without knowledge. Evil indeed is that which they shall bear!**}

وفي الصحيح أنه صلى الله عليه وسلم قال في الخوارج: "أينما لقيتموهم فاقتلوهم."، "لئن لقيتُمهم لأقتلنهم قتل عاد."

In the Authentic Collection, he said about the Khawaarij, "**Wherever you meet them kill them.**", "**If I meet them, I will kill them as the people of 'Aad were killed (i.e., kill them all).**"

وفيه أنه نهى عن قتل أمراء الجور ما صلوا.

And in it (i.e., authentic narrations), he prohibited killing the unjust rulers.

عن جرير بن عبد الله رضي الله عنه أن رجلا تصدق بصدقة ثم تتابع الناس فقال رسول الله ﷺ: "من سنّ في الإسلام سنة حسنة فله أجرها وأجر من عمل بها من بعده من غير أن ينقص من أجورهم شيء، ومن سنّ في الإسلام سنة سيئة كان عليه وزرها ووزر من عمل بها من غير أن ينقص من أوزارهم شيء." رواه مسلم.

Narrated by Jarir ibn 'Abdullah, may Allah be pleased with him, that a man gave charity and others began to follow him in this, and the Messenger of Allah ﷺ said, "He who initiates a good practice in Islam, he would be granted a reward like that of those who follow him, without their rewards being diminished in any respect. And he who initiates some evil practice in Islam which had been followed subsequently (by others), he will bear the sin of that and the sin of the those who follow this (evil practice) without their sins being diminished in any respect." Narrated by Muslim.

وله مثله من حديث أبي هريرة ولفظه: "من دعا إلى هدى"، ثم قال: "ومن دعا إلى ضلالة."

Also narrated by Muslim from the narration of Abu Hurairah, the wording is, "**Whoever calls to guidance**", then he said, "**Whoever calls to misguidance.**"

باب ما جاء أن الله احتجز التوبة عن صاحب البدعة

The Chapter: What has Come About Allah Blocking Repentance from the Person of Innovation

هذا مروى من حديث أنس ومن مراسيل الحسن.

This has been narrated from the narration of Anas and from the Maraasil of Al-Hasan.

وذكر ابن وضاح عن أيوب قال: كان عندنا رجل يرى رأيا فتركه، فأتيت محمد بن سيرين فقلت أشعرت أن فلانا ترك رأيه؟ قال: "انظر إلى ماذا يتحول؟ إن آخر الحديث أشد عليهم من أوله: "يمرقون من الإسلام كما يمرق السهم من الرمية ثم لا يعودون إليه."

Ibn Wadhhaah narrated from Ayyub that he said: "There was a man amongst us who had an opinion (corrupt understanding/doubt or desire), and he left it. So, I came to Mohammed ibn Sireen and I said did you know that so and so left his opinion? So, he said look to that which he changes to. Because the last portion of the narration this is more severe than the first, " They leave Al-Islam just as the arrow leaves the target and then they do not return."

وسئل أحمد بن حنبل عن معنى ذلك فقال: لا يوفق للتوبة.

Ahmed ibn Hanbal was asked about the meaning of this so he said, " He will not be given success to repent."

باب قول الله تعالى:

The Chapter: The Statement of Allah the Most High:

{يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنزِلَتِ التَّوْرَةُ وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ ۗ أَفَلَا تَعْقِلُونَ ۖ ٦٥ هَآأَنْتُمْ هَآؤُلَآءِ حُجَجْتُمْ فِيمَا لَكُمْ بِهِ عِلْمٌ فَلِمَ تُحَاجُّونَ فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ ۗ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ۖ ٦٦ مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ }

{O people of the Scripture (Jews and Christians)! Why do you dispute about Ibrâhîm (Abraham), while the Taurât (Torah) and the Injeel (Gospel) were not revealed till after him? Have you then no sense? 65 Verily, you are those who have disputed about that of which you have knowledge. Why do you then dispute concerning that of which you have no knowledge? It is Allâh Who knows, and you know not. 67 Ibrâhîm (Abraham) was neither a Jew nor a Christian, but he was a true Muslim Hanîfa (Islâmic Monotheism – to worship none but Allâh Alone) and he was not of Al-Mushrikûn (See V.2:105).}

وقوله: { وَمَنْ يَرْغَبْ عَنِ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ ۗ وَلَقَدِ اصْطَفَيْنَاهُ فِي الدُّنْيَا ۗ وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ }.

And His statement: {And who turns away from the religion of Ibrâhîm (Abraham) (i.e., Islâmic Monotheism) except him who befools himself? Truly, We chose him in this world and verily, in the Hereafter he will be among the righteous.}

وفيه حديث الخوارج وقد تقدم، وفيه، أنه صلى الله عليه وسلم قال: "إن آل أبي فلان ليسوا لي بأولياء، إنما أوليائي المتقون."

In it is the narration of the Khawaarij which has proceeded and in the Authentic Collection the Prophet said: "Indeed the family of the father of so and so are not my allies. My allies are only those people of piety."

وفيه أيضا عن أنس أن رسول الله ﷺ ذكر له أن بعض الصحابة قال: "أما أنا فلا آكل اللحم، وقال الآخر: أما أنا فأقوم ولا أنام وقال الآخر: أما أنا فلا أتزوج النساء. وقال الآخر: أما أنا فأصوم ولا أفطر فقال صلى الله عليه وسلم: لكنني أقوم وأنام وأصوم وأفطر، وأتزوج النساء، وآكل اللحم فمن رغب عن سنتي فليس مني."

Also in it, what is narrated by Anas that the Messenger of Allah ﷺ, it was mentioned to him that some of the companions said, "**As for me, then I will not eat meat.**" Another said, "**As for me, then I will stand in prayer all night and not sleep.**" Another said, "**As for me, then I will not marry women.**" Another said, "**As for me, then I will fast every day and never break my fast.**" So, he said ﷺ, "**As for me then I stand in the night prayer, and I sleep. I fast some days and break my fast others I marry women, and I eat meat. So whoever turns away from my way (Sunnah) then he is not from me.**"

فتأمل إذا كان بعض الصحابة أراد التبتل للعبادة قيل فيه هذا الكلام الغليظ وسمي فعله رغوبا عن السنة، فما ظنك بغير هذا من البدع، وما ظنك بغير الصحابة؟

Reflect on this. Whenever some of the companions wanted to devote themselves entirely to worship in this manner, this harsh and stern statement was mentioned to them, and it was considered turning away and disliking his way (Sunnah). So, what do you think about other than this from innovations? And what do you think about other individuals besides the Companions?

باب قول الله تعالى:

{فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ۗ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ}

The Chapter: The Statement of Allah the Most High:

{So, set you (O Muhammad ﷺ) your face towards the religion (of pure Islâmic Monotheism) Hanîf (worship none but Allâh Alone). Allâh's Fitrah (i.e., Allâh's Islâmic Monotheism) with which He has created mankind. No change let there be in Khalq-illâh (i.e., the religion of Allâh – Islâmic Monotheism): that is the straight religion, but most of men know not. [Tafsir At-Tabarî]}.

وقوله تعالى: {وَوَصَّىٰ بِمَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ بَنِيَّ ۖ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ}

And His statement the Most High: {And this (submission to Allâh, Al-Islaam) was enjoined by Ibrâhîm (Abraham) upon his sons and by Ya'qûb (Jacob) (saying), "O my sons! Allâh has chosen for you the (true) religion, then die not except in the Faith of Islâm (as Muslims – Islâmic Monotheism)."}.

وقوله تعالى: {ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنِ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۚ وَمَا كَانَ مِنَ الْمُشْرِكِينَ}.

And His statement the Most High: {Then, We have sent the revelation to you (O Muhammad ﷺ saying): "Follow the religion of Ibrâhîm (Abraham) Hanif (Islâmic Monotheism – to worship none but Allâh) and he was not of the Mushrikûn (polytheists, idolaters and disbelievers).}

وعن ابن مسعود -رضي الله عنه- أن رسول الله ﷺ قال " إن لكل نبي ولاية من النبيين، وأنا وليي منهم أبي إبراهيم وخليل ربي. " ثم قرأ: { إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ } . رواه الترمذي.

It has been narrated by Ibn Mas'ud, may Allah be pleased with him, that the Messenger of Allah ﷺ said: **"Every Prophet had a Wali among the Prophets. My Wali is my father Ibrahim the Khalil of my Lord."** Then he recited: **"Verily among mankind who have the best claim to Ibrahim, are those who followed him, and this Prophet and those who have believed. And Allah is the Wali (protector) of the believers."** Narrated by At-Tirmithi.

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إن الله لا ينظر إلى أجسامكم، ولا إلى أموالكم، ولكن ينظر إلى قلوبكم وأعمالكم."

Abu Hurairah, may Allah be pleased with him, narrated that the Messenger of Allah ﷺ said, "Allah does not look at your bodies, nor at your wealth, but He looks at your hearts and your deeds."

ولهما عن ابن مسعود قال: قال رسول الله صلى الله عليه وسلم: "أنا فرطكم على الحوض، ويرفعن إلى رجال من أمتي، حتى إذا أهويت لأناولهم. احتجبوا دوني، فأقول: أي رب أصحابي. فيقال: إنك لا تدري ما أحدثوا بعدك."

Narrated by the two of them (Al-Bukhaari and Muslim), 'Abdullah reported that the Messenger of Allah ﷺ said, "I shall be there at the Cistern before you, and I shall have to contend for some people, but I shall have to yield. I would be saying: 'My Lord, they are my friends, they are my friends.' And it would be said: 'You do not know what innovations they introduced after you.'"

ولهما عن أبي هريرة رضي الله عنه أن رسول الله ﷺ قال: "وددت أنا قد رأينا إخواننا." قالوا: "أو لسنا إخوانك يا رسول الله؟" قال: "أنتم أصحابي، وإخواني الذين لم يأتوا بعد."

And from the two of them (Al-Bukhaari and Muslim), Abu Huraira, may Allah be pleased with him, reported that the Messenger of Allah ﷺ, "I wish that we could see our brothers." They said: "O Messenger of Allah, are we not your brothers?" He said: "You are my Companions. My brothers are those who did not come yet."

قالوا: "فكيف تعرف من لم يأت بعد من أمتك؟"

They said: "O Messenger of Allah, how will you recognize those of your nation who have not yet come?"

قال: "أرأيتم لو أن رجلا له خيل غرا محجلة بين ظهراي خيل دهم بهم ألا يعرف خيله؟" قالوا: "بلى."

He said: "If a man has a horse with a blaze of white on its forehead and white feet, don't you think that he will recognize it among horses that are deep black in color?" They said, "Of course."

قال: "فإنهم يأتون غرا محجلين من الوضوء. وأنا فرطهم على الحوض. ألا ليذادن رجال يوم القيامة عن حوضي كما يذاد البعير الضال. أناديهم: ألا هلم. فيقال: إنهم بدلوا بعدك. فأقول: سحقا سحقا."

He said: "On the Day of Resurrection they will come with radiant faces, hands, and feet, because of the traces of ablution." He said: "I will reach the Cistern ahead of you." Then he said: "Men will be driven away from my Cistern just as stray camels are driven away. And I will call to them: 'Come here!' But it will be said: 'They changed after you were gone, and they kept turning on their heels.' So, I will say: 'Be off with you!'"

وللبخاري: "بينما أنا قائم إذا زمرة حتى إذا عرفتهم وعرفوني خرج رجل من بيني وبينهم فقال: هلم فقلت أين؟ قال: إلى النار والله. قلت: وما شأنهم؟ قال: إنهم ارتدوا بعدك على أدبارهم القهقري. ثم إذا زمرة - فذكر مثله - قال: فلا أراه يخلص منهم إلا مثل همل النعم."

And in Al-Bukhaari: The Prophet ﷺ said, "While I was sleeping, a group (of my followers were brought close to me), and when I recognized them, a man (an angel) came out from amongst (us) me and them, he said (to them), 'Come along.' I asked, 'Where?' He said, 'To the (Hell) Fire, by Allah.' I asked, 'What is wrong with them?' He said, 'They turned apostate as renegades after you left.' Then behold! (Another) group (of my followers) were brought close to me, and when I recognized them, a man (an angel) came out from (me and them) he said (to them); 'Come along.' I asked, 'Where?' He said, 'To the (Hell) Fire, by Allah.' I asked, 'What is wrong with them?' He said, 'They turned apostate as renegades after you left. So, I did not see any of them escaping except a few who were like camels without a shepherd.'

ولهما في حديث ابن عباس رضي الله عنهما: "فأقول كما قال العبد الصالح: {وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ}."

And narrated by the two of them (Al-Bukhaari and Muslim) from the narration of Ibn 'Abbaas, may Allah be pleased with them both: "**So I say as the righteous slave said: {And I was a witness over them while I dwelt amongst them, but when You took me up. You were the Watcher over them, and You are a Witness to all things}.**"

ولهما عنه مرفوعاً: "ما من مولود يولد إلا على الفطرة، فأبواه يهودانه أو ينصرانه أو يمجسانه، كما تنتج البهيمة بهيمة جمعاء، هل تحسون فيها من جدعاء، حتى تكونوا أنتم تجدعونها." ثم قرأ أبو هريرة: {فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا}. "متفق عليه.

Also narrated by the two of them that the Prophet ﷺ said, "**Every child is born with a true faith (i.e., to worship none but Allah Alone) but his parents convert him to judaism or to christianity or to magainism, as an animal delivers a perfect baby animal. Do you find it mutilated?**" Then Abu Huraira recited the holy verses: '(Fitratullah) The pure Islamic nature (true faith i.e., to worship none but Allah Alone), with which He has created human beings.' "

وعن حذيفة رضي الله عنه قال: "كان الناس يسألون رسول الله صلى الله عليه وسلم عن الخير. وأنا أسأله عن الشر، مخافة أن يدركني. فقلت: يا رسول الله: إنا كنا في جاهلية وشر، فجاءنا الله بهذا الخير، فهل بعد هذا الخير من شر؟ قال: نعم. فقلت: وهل بعد هذا الشر من خير؟ قال: نعم، وفيه دخن. قلت وما دخنه؟ قال: قوم يستنون بغير سنتي، ويهتدون بغير هديي، تعرف منهم وتنكر. قلت: فهل بعد هذا الخير من شر؟ قال. نعم. فتنة عمياء، ودعاة على أبواب جهنم؛ من أجابهم إليها قذفوه فيها. قلت: يا رسول الله، صفهم لنا. قال: قوم من جلدتنا ويتكلمون بألسنتنا. قلت: يا رسول الله ما تأمرني إن أدركت ذلك؟ قال: تلزم جماعة المسلمين وإمامهم. قلت: فإن لم يكن لهم جماعة ولا إمام؟ قال: فاعتزل تلك الفرق كلها، ولو أن تعض على أصل شجرة حتى يأتيك الموت وأنت على ذلك." أخرجاه.

Hudhaifa bin Al-Yaman narrated: "**The people used to ask the Messenger of Allah ﷺ about the good but I used to ask him about the evil lest I should be overtaken by them. So, I said, "O Allah's Messenger ﷺ! We were living in ignorance and in an (extremely) worst atmosphere, then Allah brought to us this good (i.e., Al-Islam); will there be any evil after this good?" He said, "Yes." I said, "Will there be any good after that evil?" He replied, "Yes, but it will be tainted (not pure.)." I asked, "What will be its taint?" He replied, "(There will be) some people who will guide others not according to my**

tradition. You will approve of some of their deeds and disapprove of some others." I asked, "Will there be any evil after that good?" He replied, "Yes, (there will be) some people calling at the gates of the (Hell) Fire, and whoever will respond to their call, will be thrown by them into the (Hell) Fire." I said, "O Messenger of Allah ﷺ! Will you describe them to us?" He said, "They will be from our own people and will speak our language." I said, "What do you order me to do if such a state should take place in my life?" He said, "Stick to the group of Muslims and their Imam (ruler)." I said, "If there is neither a group of Muslims nor an Imam (ruler)?" He said, "Then turn away from all those sects even if you were to bite (eat) the roots of a tree till death overtakes you while you are in that state." Narrated by Al-Bukhaari and Muslim.

وزاد مسلم: "ثم ماذا؟" قال: "ثم يخرج الدجال، معه نهر ونار. فمن وقع في ناره وجب أجره وحط وزره، ومن وقع في نهره وجب وزره وحط أجره."

Muslim added: "Then the Dajjal will come forth accompanied by a river and fire. He who falls into his fire will certainly receive his reward, and have his sin removed for him, but he who falls into his river will bear his sin and his reward taken."

قلت: "ثم ماذا؟" قال: "هي قيام الساعة."

I then asked: "What will come next?" He said: "The Last Hour will come."

وقال أبو العالية: "تعلموا الإسلام فإذا تعلمتموه فلا ترغبوا عنه. وعليكم بالصراط المستقيم، فإنه الإسلام. ولا تتحرفوا عن الصراط يميناً ولا شمالاً. وعليكم بسنة نبيكم. وإياكم وهذه الأهواء." انتهى

Abu 'Aaliyah said: "Learn Al-Islam and if you learn it then never turn away from it. You must hold fast to the Straight Path for indeed it is Al-Islam. Do not deviate from the path to the right and the left. You must hold fast to the Sunnah of your Prophet, and I warn you from these desires (innovations in the Religion)!" This is the end of his statement.

تأمل كلام أبي العالية هذا، ما أجله واعرف زمانه الذي يحذر فيه من الأهواء التي من اتبعها فقد رغب عن الإسلام، وتفسير الإسلام بالسنة، وخوفه على أعلام التابعين وعلمائهم من الخروج عن السنة والكتاب، يتبين لك معنى قوله تعالى: {إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ}.

Reflect over this statement of Abu 'Aaliyah, how great it is! Also, look at the time he is warning from these desires that those who follow it are (in reality) turning away from Al-Islam. And look at the interpretation of Al-Islam as the Sunnah. Look at the fear he has for the greatest of the Taabi'een (followers of the Companions) and their scholars for leaving the Sunnah and the Book.

(If you ponder in this manner) the meaning of the statement of Allah the Most High will become clear, {Whenever His Lord said to him, "Submit (i.e., be a Muslim)!}.

وقوله: {وَوَصَّىٰ بِهَا إِبْرَاهِيمَ بَنِيهِ وَيَعْقُوبُ يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمْ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ}.

And His statement: {And this (submission to Allâh, Islâm) was enjoined by Ibrâhîm (Abraham) upon his sons and by Ya‘qûb (Jacob) (saying), "O my sons! Allâh has chosen for you the (true) religion, then die not except in the Faith of Islâm (as Muslims – Islâmîc Monotheism).}

وقوله تعالى: {وَمَنْ يَرْغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ}.

And His statement the Most High: {And who turns away from the religion of Ibrâhîm (Abraham) (i.e., Islâmîc Monotheism) except him who befools himself}.

وأشبه هذه الأصول الكبار التي هي أصل الأصول، والناس عنها في غفلة. ومعرفته يتبين معنى الأحاديث في هذا الباب وأمثالها.

And the likes of these great principles which are the foundations of the fundamentals, the people are headless with regards to. By knowing this the meanings of these narrations in this chapter and the like will become clear.

وأما الإنسان الذي يقرؤها وأشباهها وهو آمن مطمئن أمّا لا تناله، ويظنها في قوم كانوا فبادوا: {أَفَأَمِنُوا مَكْرَ اللَّهِ فَلَا يُأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ}.

As for a person who reads them and the likes of them and he feels safe and tranquil that they will not befall him and he thinks that these narrations are referring to people who have come and gone, {Did they then feel secure against the Plan of Allâh? None feels secure from the Plan of Allâh except the people who are the losers}.

وعن ابن مسعود قال: "خَطَّ لَنَا رَسُولُ اللَّهِ ﷺ يَوْمًا خَطًّا، ثُمَّ قَالَ: 'هَذَا سَبِيلُ اللَّهِ.' ثُمَّ خَطَّ خُطُوطًا عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ، ثُمَّ قَالَ: 'هَذِهِ سُبُلٌ، عَلَىٰ كُلِّ سَبِيلٍ مِنْهَا شَيْطَانٌ يَدْعُو إِلَيْهِ.' ثُمَّ تَلَا: {وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ}. " رواه أحمد والنسائي.

‘Abdallah ibn Mas'ud told how the Messenger of Allah ﷺ drew a line for them and then said, "This is the path of Allah." Thereafter, he drew several lines on its right and left and said, "These

are other paths on each of them there is a devil calling people to follow it.” And he recited, “And that this is My path, straight; follow it...” Narrated by Ahmad and An-Nisaa'i.

باب ما جاء في غربة الإسلام وفضل الغرباء

The Chapter: What Has Come About the Strangeness of Al-Islam and the Virtue of the Strangers

وقول الله تعالى: {فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِنْ قَبْلِكُمْ أُولُوا بَقِيَّةً يَنْهَوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِمَّنْ أَنْجَيْنَا مِنْهُمْ ۗ وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا أُتْرِفُوا فِيهِ وَكَانُوا مُجْرِمِينَ}.

And the statement of Allah the Most High: {If only there had been among the generations before you persons having wisdom, prohibiting (others) from Al-Fasâd (disbelief, polytheism, and all kinds of crimes and sins) in the earth, (but there were none) – except a few of those whom We saved from among them! Those who did wrong pursued the enjoyment of good things of (this worldly) life, and were Mujrimûn (criminals, disbelievers in Allâh, polytheists, sinners)}.

وعن أبي هريرة رضي الله عنه مرفوعاً: "بدأ الإسلام غريباً، وسيعود غريباً كما بدأ، فطوبى للغرباء." رواه مسلم.

And it has been narrated by Abu Hurairah, may Allah be pleased with him that the Prophet said: "Al-Islam began as something strange and it will return to be strange as it began, so glad tidings for the strangers." Narrated by Muslim.

ورواه أحمد من حديث ابن مسعود وفيه: "ومن الغرباء؟ قال ﷺ: "التزاع من القبائل."

It has been narrated by Ahmad from the narration of Ibn Mas'ud and in it, "Who are the Strangers?" He said, "An-Nuzaa' from the tribesmen."

وفي رواية: "الغرباء الذين يصلحون إذا فسد الناس."

And in one wording, "The Strangers are those who are upright whenever the people are corrupted."

وللترمذي من حديث كثير بن عبد الله عن أبيه عن جده: "طوبى للغرباء الذين يصلحون ما أفسد الناس من سنتي."

And it has been narrated by At-Tirmithi from the narration of Kathir ibn Abdillah from his father from his grandfather, "Glad tidings for the Strangers, those who rectify that which the people have corrupted from my Sunnah."

وعن أبي أمية قال: "سألت أبا ثعلبة رضي الله عنه فقلت: يا أبا ثعلبة كيف تقول في هذه الآية: { يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ }؟"

It was narrated by Abu Umayyah that he said, "I asked Abu Tha'labah, so I said, O Abu Tha'labah, what do you say about this verse? { **O you who believe! Take care of your ownelves. If you follow the (right) guidance [and enjoin what is right (Islâmic Monotheism and all that Al-Islaam orders one to do) and forbid what is wrong (polytheism, disbelief and all that Al-Islaam has forbidden)] no hurt can come to you from those who are in error. The return of you all is to Allâh, then He will inform you about (all) that which you used to do.** }

قال: أما والله لقد سألت عنها خبيرا. سألت عنها رسول الله ﷺ. فقال: "بل ائتمروا بالمعروف وتناهوا عن المنكر حتى إذا رأيتم شحا مطاعا، وهوى متبعا، ودنيا مؤثرة، وإعجاب كل ذي رأي برأيه، فعليك بنفسك ودع عنك العوام؛ فإن من ورائكم أياما الصابر فيهن مثل القابض على الجمر؛ للعامل فيهن أجر خمسين رجلا يعملون مثل عملكم." قلنا: "منا أم منهم؟" قال: "بل منكم." رواه أبو داود والترمذي.

He said, "Well, by Allah! You asked one who is well-informed about this, I asked the Messenger of Allah ﷺ about it. [So] he said: "Rather, comply with (and order) the good, and stay away from (and prohibit) the evil, until you see an obeyed greed, desires followed, and the world preferred, and everyone is amazed with his own opinion. Then you should be worried about yourself in particular and worry of the common folk. Ahead of you are the days in which patience is like holding onto an ember, the one who works righteous deeds during them, will have the reward of the like of the reward of fifty of those who do the like of what you do." 'Abdullah bin Al-Mubarak said: "It was added for me, by other than 'Utbah, that it was said: 'O Messenger of Allah! The reward of fifty men among us, or them?' He said: 'No! Rather the reward of fifty men among you." Narrated by Abu Daawud and At-Tirmithi.

وروى ابن وضاح معناه من حديث ابن عمر رضي الله عنه ولفظه: "إن من بعدكم أياما الصابر فيها المتمسك بمثل ما أنتم عليه اليوم له أجر خمسين منكم. قيل: "يا رسول الله منهم؟" قال: "بل منكم."

The meaning of this has been narrated by Ibn Wadhdhaah from the narration of Ibn 'Umar, may Allah be pleased with them both, and the wording is, "**Indeed after you are days in which the patient one holding fast to the likes of what you are upon today will have the reward like that of fifty of you.**" It was said, "O Messenger of Allah, from them?" He said, "**From you.**"

ثم قال: أنبأنا محمد بن سعيد أنبأنا أسد قال سفيان ابن عيينة عن أسلم البصري عن سعيد أخي الحسن يرفعه، قلت لسفيان عن النبي ﷺ؟ قال: "نعم" قال: "إنكم اليوم على بينة من ربكم، تأمرون بالمعروف، وتنهون عن المنكر، وتجاهدون في الله ولم يظهر فيكم السكرتان: سكرة الجهل وسكرة حب العيش. وستحولون عن ذلك فلا تأمرون بالمعروف، ولا تنهون عن المنكر، ولا تجاهدون في الله. وتظهر فيكم السكرتان. فالتمسك يومئذ بالكتاب والسنة له أجر خمسين." قيل: "منهم؟" قال: "لا، بل منكم."

Then he said Mohammed ibn Sa'eed narrated to us that Asad said that Sufyaan ibn 'Uyainah narrated from Aslam Al-Basri that Sa'eed the brother of Al-Hassan ascribed it to the Prophet ﷺ. He said I said to Sufyaan, "The Prophet ﷺ said this?" He said, "Yes." He said, "**Indeed today you are upon clarity from your Lord, you enjoin the good and prohibit the evil and you are striving in the Path of Allah and the two intoxicants did not yet appear amongst you, the intoxicant of ignorance and the intoxicant of the love of this life. You are going to change from this until you do not enjoin the good nor prohibit the evil and you will not strive in the Path of Allah and the two intoxicants will appear amongst you. The one holding fast on that day to the Book and the Sunnah will have the reward of fifty men.**" It was said, "Fifty from amongst them?" He said, "**Rather, fifty from amongst you.**"

وله بإسناد عن المعافري قال: قال رسول الله ﷺ: "طوبى للغرباء الذين يتمسكون بالكتاب حين يترك، ويعملون بالسنة حين تطفأ."

He also narrated with the chain of Al-Mu'aafiri that he said, the Messenger of Allah ﷺ said, "**Glad tidings for the Strangers, those who hold fast to the Book whenever it is left, and those who know the Sunnah whenever it is extinguished.**"

باب التحذير من البدع

The Chapter: Warning from Innovations

عن العرياض بن سارية قال: "وعظنا رسول الله صلى الله عليه وسلم موعظة بليغة وجلت منها القلوب وذرفت منها العيون. قلنا: "يا رسول الله، كأنها موعظة مودّع، فأوصنا." قال: "أوصيكم بتقوى الله، والسمع والطاعة وإن تأمر عليكم عبد. وإنه من يعيش منكم فسيرى اختلافا كثيرا، فعليكم بسنتي وسنة الخلفاء الراشدين المهديين من بعدي؛ عضوا عليها بالنواجذ. وإياكم ومحدثات الأمور فإن كل بدعة ضلالة."

قال الترمذي: حديث حسن صحيح.

He ﷺ said, "I command you to have taqwa (fear) of Allah, and to listen and obey [your leader], even if a slave were to become your leader. Verily he among you who lives long will see great differing (controversy), so you must keep to my Sunnah and to the Sunnah of the Khulafa Ar-Rashideen Al-Mahdiyyeen (the rightly guided caliphs), after me. Cling to it with your molar teeth. Beware of newly invented matters in the religion, for verily every bid'ah (innovation) is misguidance."

At-Tirmithi said it is Good and Authentic.

وعن حذيفة قال: "كل عبادة لا يتبعده أصحاب محمد فلا تعبدوها، فإن الأول لم يدع للآخر مقالا. فاتقوا الله يا معشر القراء، وخذوا طريق من كان قبلكم." رواه أبو داود.

Narrated Huthaifah he said: "Every action of worship that the Companions of Muhammad did not perform then do not do it, because the first did not leave anything off for those who come later (to add). Fear Allah O students of knowledge, take the path of those before you."

Narrated by Abu Daawud.

وقال الدارمي: أخبرنا الحكم بن المبارك، أنبأنا عمر بن يحيى قال: سمعت أبي يحدث عن أبيه قال: "كنا نجلس على باب عبد الله بن مسعود قبل صلاة الغداة، فإذا خرج مشينا معه إلى المسجد فجاءنا أبو موسى الأشعري فقال: أخرج إليكم أبو عبد الرحمن بعد؟ قلنا: لا. فجلس معنا حتى خرج. فلما خرج قمنا إليه جميعا."

Ad-Daarimi said, Al-Hakam ibn Al-Mubaarak informed us saying, 'Umar ibn Yahyaa informed us saying, he heard his father narrating from his father that he said, "We were sitting at the door of "Abdullah ibn Mas'ud before the morning prayer so whenever he comes out, we will walk with him to the masjid. Then Abu Musaa Al-Ash'ari came and said, "Did Abu 'AbdurRahmaan come out yet?" So we said, "No." So he sat with us until he came out, then we left all together.

فقال له أبو موسى: "يا أبا عبد الرحمن، إني رأيت في المسجد أنفاً أمراً أنكرته، ولم أر والحمد لله إلا خيراً." قال: "فما هو؟" فقال: "إن عشت فستراه." قال: "رأيت في المسجد قوماً حلقتهم جلوساً ينتظرون الصلاة، في كل حلقة رجل، وفي أيديهم حصى، فيقولون: كبروا مائة، فيكبرون مائة، فيقولون: هليلوا مائة، فيهللون مائة." ويقولون: "سبحوا مائة." فيسبحون مائة.

Abu Musaa said, "O Abu AbdurRahmaan I saw something in the masjid earlier that I disapproved of, yet I did not see, and all praise and thanks for Allah, anything except for good. He said, "What is it?" So he said, "If you live long you will see it." He said, "I saw in the masjid some people in circles sitting waiting for the prayer, in every circle there was a man and then their hands were stones. So he will say, "Say Allah Akbar one hundred times." So they will say Allah Akbar one hundred times. Then he would say, "Say Laa ilaaha illallah one hundred times." So they would say, say Laa ilaaha illallah one hundred times. Then he would say, "Say Subhaanallah one hundred times." So they would say Subhaanallah one hundred times.

قال: فماذا قلت لهم؟ قال: "ما قلت لهم شيئاً انتظر رأيك أو انتظر أمرك." قال: "أفلا أمرتهم أن يعدوا سيئاتهم، وضمنت لهم ألا يضيع من حسناتهم شيء؟"

He said, "What did you say to them?" He said, "I did not say anything yet waiting for your opinion or waiting for your order." He said, "Did you not command them to count their evil deeds and guarantee for them that nothing from your good deeds will be lost (neglected)?"

ثم مضى ومضينا معه حتى أتى حلقة من تلك الحلقة فوقف عليهم فقال: "ما هذا الذي أراكم تصنعون؟" قالوا: "يا أبا عبد الله، حصى نعد به التكبير والتهليل والتسبيح."

Then he left so we left with him until we came to a circle from those circles, and he stopped and said, "What is this I see you doing?" They said, "O Abu AbdurRahmaan, these are stones we are counting with them the Takbeer, Tahleel, and Tasbeeh."

قال: "فعدّوا سيئاتكم، فأنا ضامن ألا يضيع من حسناتكم شيء. ويحكم يا أمة محمد ما أسرع هلكتكم! هؤلاء صحابة نبيكم صلى الله عليه وسلم متوافرون، وهذه ثيابه لم تبل، وآنيته لم تكسر، والذي نفسي بيده إنكم لعلى ملة هي أهدي من ملة محمد أو مفتتحو باب ضلالة؟!"

He said, "Count your evil deeds for I guarantee you that nothing from your good deeds will be lost (neglected). Woe to you O Ummah of Muhammad, how quick is your destruction. Here are the Companions of your Prophet present and available. His garments are not yet even decayed, and his vessels have not yet broken. I swear by the One my soul is in His hands; you are all upon a way which is more guided than the way of Muhammad, or else you are opening up the gateway for misguidance."

قالوا: "والله يا أبا عبد الرحمن، ما أردنا إلا الخير."

They said, "By Allah O Abu Abdur-Rahmaan, we do not intend anything except for good."

قال: "وكم من مرید للخير لن يصيبه. إن رسول الله ﷺ حدثنا أن قوما يقرؤون القرآن لا يجاوز تراقيهم، وأيم الله، لا أدري، لعل أكثرهم منكم."

He said, "How many have intended good, yet they did not achieve it. Indeed, the Messenger of Allah ﷺ has narrated to us about a people who will recite the Qur'aan and it will not go beyond their throats. By Allah, I do not know but maybe the majority of them are from amongst you."

تم تولى عنهم. فقال عمرو بن سلمة: "رأينا عامة أولئك الحلق يطاعنوننا يوم النهروان مع الخوارج."

Then he turned away and 'Amr ibn Salimah said, "I saw the majority of them from those circles stabbing us on the day of the Battle of An-Nahrawaan along with the Khawaarij."

والله المستعان وعليه التكلان وصلى الله وسلم على سيدنا محمد وعلى آله وصحبه أجمعين.

The help of Allah is sought, and all trust and reliance are upon Him (alone). May prayers and peace be upon our leader Muhammad, his family and his companions altogether.
