

In The Name of Allaah, The Most Merciful, The Bestower of Mercy.

They complain and say, "**Now we have entered a new era – The Human Age - and we will be the first individuals to live according to the preferences of human beings**". We say to them: The Prophet [sallal laahu-alayhi wasallam] said: There will not cease to be a group amongst my Ummah upon the truth; neither will they be harmed by those who betray them nor those who oppose them until the command of Allaah arrives [i.e. the day of judgement]. [Bukhaari]

Al-Allaamah Saaleh Al-Fawzaan [may Allaah preserve him] says: This group will not cease to exist in the Ummah. The Ummah will not be deprived of this Sunni Group. This Taa'ifah can be one group. If it adheres to the Qur'aan and the Sunnah, it is the Taa'ifah Al-Mansoorah [The Victorious Group], even if it is only one. The Ummah will not lose this Sunni Group, this good group, and all praise be to Allaah – until the command of Allaah comes to pass [i.e. the day of judgment]. 'They will not be harmed by those who forsake them'. Amongst the people are those who forsake them and those who oppose them, but they will not be harmed. This is from Allaah's Grace upon His servants and that He will establish the truth for the one who aids the truth and call to it, even if evil is rife. There will be those who adhere to good, call to it and disseminate it amongst the people. Not all the Ummah will be misguided, but some will remain upon truth, but they might be strangers [i.e. their affair will be strange to the people], just as the Prophet [sallal laahu alayhi wasallam] said, "Islam began as a strange thing and it will return as a strange thing, and glad tidings to the strangers", so they said, 'Who are the strangers O Messenger of Allaah? He said, 'They are those who will be upright when the people become corrupt'.. and in another version of this hadeeth, "Those who rectify what the people have corrupted'. These are the strangers, because the majority of the people oppose them, belittle, forsake and keep away from what they are upon, but this will not harm them, "They will never be harmed by those who forsake them nor by those who oppose them'. Allaah will make them remain so that His Proofs remain amongst the creation until the end of time. This group might be in the East, the West, or the North etc...They are not in a specific place, but they are present. Whoever wants will find it. It is present and all praise is due to Allaah. Alhamdulillah laah, we – at present – are upon a correct methodology, upon a sound methodology; our methodology is that which the Qur'aan and sunnah necessitate, our learning is based upon the Qur'aan and the Sunnah. We study Tafseer, hadeeth and its explanation, the Aqeedah of the pious predecessors and that which they were upon. Alhamdulillah laah at present we are upon a correct path, a sound methodology and straight path. We ask Allaah to keep us firm upon it until we meet him, neither substituting nor changing it. [Paraphrased Excerpt: Listen to audio here: <https://safeyoutube.net/w/TIUI>

Al-Allaamah Rabee Bin Haadee [may Allaah preserve him] says: It is obligated on the Taa'ifatul Mansoorah [i.e. the aided group] – those whom Allaah's Messenger gave glad tidings that they will remain [upon truth] and will be aided, neither harmed by those who betray them nor by those who oppose them till the end of time – to establish [sound] brotherhood for the sake of Allaah, co-operate upon righteousness and piety, roll up their sleeves and get to work, so that

this great status is maintained, which is that they will be manifest upon the truth, neither harmed by those who forsake them nor by those who oppose them. And acquaintance with the truth cannot be [reached] except by way of the knowledge inherited from the Prophets and Messengers [alayhimus salaam], and from the seal of the Prophets [i.e. the Messenger Muhammad (sallal laahu alayhi wasallam)]. The scholars are the inheritors of the [knowledge left behind by] the Prophets in calling to the path of Allaah, [in propagating] Allaah’s Message to [mankind], and in enjoining good and forbidding evil. **[An Excerpt from Marhaban Yaa Taalibal Iilm’ page 200. slightly paraphrased].** Read: The Propagated Signposts of The Sunnah for the Creed of the Saved and Aided Group: <http://www.salafipublications.com/sps/sp.cfm?secID=SCL&subsecID=SCL11&loadpage=displaysubsection.cfm>

Abu Hurairah [may Allaah be pleased with him] narrated that the Messenger of Allaah [peace and blessings be upon him], said, “The worldly life is a prison for the believer [in Allaah and the final Messenger] and a paradise for the disbeliever [in Allaah and the final Messenger]”. [Ṣaḥeeh Muslim 2956]

The Meaning of The Above Hadeeth

Imaam An-Nawawi [may Allaah have mercy be upon him] said: Every believer is imprisoned and prevented – in the worldly life – from evil and repugnant desires and obligated to perform demanding acts of obedience. But after death, he relaxes and receives what Allaah [The Exalted] promised of permanent bliss and perfect relaxation. As for the disbeliever [in Allaah and the final Messenger], he gets what he receives in the worldly life together with the fact that it is very little and disrupted by distress. And after he dies, he finds himself in permanent punishment and eternal wretchedness. [Sharh Saheeh Muslim 18/74. Daar Al-Kutub Al-Ilmiyyah. 1st Edition 1421AH (2000)]

Imaam Muhammad Ibn Saaleh Al-Uthaymeen [may Allaah have mercy upon him] said: Regardless how great the affair of the worldly life is – its good days and its dwelling places (surrounded by beautiful trees, plants, scenery etc), then indeed it is like a prison for the believer, because a believer looks forward to a bliss that is better, more perfect and loftier. As for the disbeliever [in Allaah and the final Messenger], the worldly life is his paradise because he enjoys himself in it [i.e. outside the boundaries of halaal and haraam] and forgets the afterlife, and thus becomes like those about whom Allaah [The Exalted] stated:

وَالَّذِينَ كَفَرُوا يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ وَالنَّارُ مَثْوًى لَهُمْ

Those who disbelieve enjoy themselves and eat as cattle eat, and the Fire will be their abode. [Surah Muhammad Aayah 12]

Therefore, when the disbeliever dies, he does not find anything in front of him except the fire and Allaah’s punishment, and woe to the people of the fire. So that which is found in the worldly life of distress, grief, sadness and sorrow is like a paradise in relation to the state of affairs of the disbeliever [in Allaah and the final Messenger], because he will leave this world to receive

Allaah’s punishment. It has been mentioned about Ibn Hajar Al Asqalaani – the author of Fat’hul Baari – that he used to be the chief of the judges in Egypt in his era, and he used go past the market with an entourage. So, one day a Yahoodi stopped him and said, “Your Prophet said, ‘The worldly life is a prison of the believer and paradise of the disbeliever’, and how can this be the case whilst you are in a state of luxury and joy, and I am in a state of extreme poverty and low status?” So, Ibn Hajr said to him, “If in your view I am in state of joy and that people are at my service, then this state is a prison in comparison to what a believer will receive of bliss in Paradise. As for yourself, even though you are in state of extreme poverty and low status, then it is like paradise in comparison to what a disbeliever will receive in the fire”. So, the Yahoodi was amazed by this statement and then testified that there is no deity worthy of worship except Allaah and that Muhammad is the Messenger of Allaah. [<https://binothaimeen.net/content/8835>]

Allaah (The Most High) said: [أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ] – Did you (O Muhammad) not see (thought) how your Lord dealt with ‘Ad (people)?]; [إِرَمَ ذَاتِ الْعِمَادِ] -Who were very tall like lofty pillars]; [الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ وَثَمُودَ الَّذِينَ جَابُوا الصَّخِرَ] -The like of which were not created in the land?]; [بِالْوَادِ الَّذِينَ ظَعَنُوا فِي الْأَوْتَادِ] -And (with) Thamud (people), who cut (hewed) out rocks in the valley (to make dwellings)?]; [وَفِرْعَوْنَ ذِي الْأَوْتَادِ] -And (with) Fir’aun (Pharaoh), who had the stakes; [فَأَكْثَرُوا فِيهَا] -Who did transgress beyond bounds in the lands (in the disobedience of Allah); [وَالْفَسَادَ] -And made therein much mischief; [فَصَبَّ عَلَيْهِمُ رَبُّكَ سَوْطَ عَذَابٍ] – So your Lord poured on them different kinds of severe torment; [إِنَّ رَبَّكَ لَبِالْمِرْصَادِ] – Verily, your Lord is Ever Watchful (over them)] [Soorah Al-Fajr Aayaat 6-14]

Reminder On The Above Aayaat

[أَلَمْ تَرَ] -Did you (O Muhammad) not see]; Meaning: With your heart and insight, how those tyrannical nations were dealt with- the (people of) Iram, the well-known tribe in Yemen. [ذَاتِ الْعِمَادِ] -Who were very tall like lofty pillars]; Meaning: They had great strength, insolent and proud. [الَّتِي لَمْ يُخْلَقْ مِثْلُهَا] -The like of which were not created]; Meaning: None was similar to Aad in strength; [فِي الْبِلَادِ] – In the land]; Meaning: In all the lands (due to what they possessed of power and strength), just as Allaah [The Most High] says that their Prophet Hud (alayhis-salaam) said to them: [وَأَذْكُرُوا إِذْ جَعَلْنَاكُمْ خُلَفَاءَ مِنْ بَعْدِ قَوْمِ نُوحٍ وَرَادَكُمْ فِي الْخَلْقِ بَصْطَةً فَأَذْكُرُوا آلَاءَ اللَّهِ لَعَلَّكُمْ تُفْلِحُونَ] -And remember that He made you successors after the people of Nuh (Noah), and increased you amply in stature. So remember the graces (bestowed upon you) from Allah, so that you may be successful] [Al-A’raaf: Ayah 70]

[وَتَمُودَ الَّذِينَ جَابُوا الصَّخِرَ بِالْوَادِ] – And (with) Thamud (people), who cut (hewed) out rocks in the valley (to make dwellings)]; Meaning: Valley towns, which they hewed out of solid rocks with their strength and took them as dwelling places.

[وَفِرْعَوْنَ ذِي الْأَوْتَادِ] – And (with) Fir’aun (Pharaoh), who had the stakes]; Meaning: He had hosts that established his authority, in a manner similar to how stakes firmly hold something (on the

ground). [الَّذِينَ طَعَوْا فِي الْبِلَادِ] – Who did transgress beyond bounds in the lands (in the disobedience of Allah)]; Meaning: Aad, Thamood, Fir’awn and those who followed them because they transgressed in Allaah’s earth and harmed the slaves of Allaah in their religious and worldly affairs. And because of this Allaah (The Most High) said: [فَأَكْثَرُوا فِيهَا الْفَسَادَ] – And made therein much mischief]; Meaning: Disbelief (in Allaah and His Messengers); spreading all types of disobedience (in the land); hastening to wage war against the Messengers and hindering mankind from the path of Allaah.

So when they reached that state of haughtiness deserving of destruction, Allaah sent them His punishment -different kinds of severe torment. [إِنَّ رَبَّكَ لَبَلِغٌ مِّنَ الرِّضَا] – Verily, your Lord is Ever Watchful]; Meaning: Ever watchful over the one who disobeys Him. Allaah gives him respite for a little while, and then seizes him with a mighty and powerful seizure. [An Excerpt from ‘Tayseer Al-Kareem Ar-Rahmaan Fee Tafseer kalaam Al-Mannaan’ by Imaam As-Sadi (rahimahullaah).slightly paraphrased]

Allaah [The Most High] said:

قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَتَى اللَّهُ بُنْيَانَهُمْ مِنَ الْقَوَاعِدِ فَحَرَّ عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ وَأَتَنَّهُمْ الْعَدَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ

ثُمَّ يَوْمَ الْقِيَامَةِ يُخْزِبُهُمْ وَيَقُولُ أَيَّنَ شُرَكَاءِي الَّذِينَ كُنْتُمْ تُشَاقِقُونَ فِيهِمْ قَالَ الَّذِينَ أُوتُوا الْعِلْمَ إِنَّ الْخِزْيَ الْيَوْمَ وَالسُّوءَ عَلَى الْكَافِرِينَ

Those before them indeed plotted, but Allah struck at the foundation of their building, and then the roof fell down upon them, from above them, and the torment overtook them from directions they did not perceive. Then, on the Day of Resurrection, He will disgrace them and will say: “Where are My (so called) ‘partners’ concerning whom you used to disagree and dispute (with the believers, by defying and disobeying Allah)?” Those who have been given the knowledge (about the Torment of Allah for the disbelievers) will say: “Verily! Disgrace this Day and misery are upon the disbelievers. [Surah An-Nahl. Aayah 26-27]

[قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ] – Those before them indeed plotted]: The Mufasssiroon say that this refers to Namrood who built a tall tower in order to climb – as he claimed – the heavens and fight its inhabitants.

[فَأَتَى اللَّهُ بُنْيَانَهُمْ مِنَ الْقَوَاعِدِ فَحَرَّ عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ] – but Allah struck at the foundation of their building, and then the roof fell down upon them, from above them]: The Mufasssiroon say: Allaah sent a wind which flung the top of the tower to the sea and the rest was destroyed. [وَأَتَنَّهُمْ] – and the torment overtook them from directions they did not perceive]: Meaning, from where they thought they were safe. [ثُمَّ يَوْمَ الْقِيَامَةِ يُخْزِبُهُمْ] – Then, on the Day of Resurrection, He will disgrace]: Meaning, disgraced with punishment. [An Excerpt from ‘Zaadul Maseer Fee Ilmit Tafseer’ By Imaam Ibnul Jawzi (rahimahullaah). Slightly paraphrased]

Qurāan and the Messenger (sallallaahu alayhi wasallam) and his Sunnah. And nor of what plans they have for (the destruction of) the beliefs and methodologies of Islaam. It is not permissible either, to remain heedless of their concentrated efforts to Christianize or secularize the Muslim youth. And along with that, the Muslim youth and the students are not able to oppose this plan and strategy. Rather it is necessary that the distinguished Ulamaa – those who are experienced and shrewd – it is for such people, in all the places to undertake this duty. So it is obligatory for some of the intelligent and ingenious people from the field of Aqeedah to be mobilised for opposing these plans. And likewise it is a must that the intelligent and distinguished from amongst the specialists in the Sunnah – that they be mobilised for the refutation of these and similarly the eminent and distinguished from amongst those in the fields of Orientalism for the refutation of the plans of the Orientalists.” (Ahl ul-Hadeeth, p.102)

He also says: “I myself believe that it is a benefit – rather it is of necessity – that we know what the enemies are planning for us, and that it is necessary for us to prepare (ourselves in strength) to destroy their plans. However, I do not exaggerate in this matter, rather my view is the view of our Ulamaa and they have all agreed upon this – that amongst the obligatory matters there are some that are Fard Ain and others that are Fard Kifaayah – and even if knowing the state of the enemies is harmful – it is still necessary for us to know it – but it is treated as Fard Kifaayah. When some attend to it, then the harm is removed from the rest” up until he said: “So I consider that there is no criticism for the Ulamaa and the students of knowledge who take great concern for preserving the Sharee’ah of Allaah – in terms of the Book, the Sunnah and its understanding – for this is one of the duties of the Kifaayah actions. And I believe that these people are more superior, noble, truthful and of more benefit to Islaam than those who are weak in their knowledge of the religion of Allaah or those who have no share in acquainting themselves with it.” [An excerpt from an article at www.salafipublications.com titled: The Salafis and Looking into the Affairs of the Ummah]

Allaah [The Exalted] said:

هُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ فِي الْأَرْضِ فَمَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ ، وَلَا يَزِيدُ الْكَافِرِينَ كُفْرَهُمْ إِلَّا مَقْتًا وَلَا يَزِيدُ الْكَافِرِينَ كُفْرَهُمْ إِلَّا حَسَارًا

He it is Who has made you successors generations after generations in the earth, so whosoever disbelieves (in Islamic Monotheism) on him will be his disbelief. And the disbelief of the disbelievers adds nothing but hatred with their Lord. And the disbelief of the disbelievers adds nothing but loss. [Surah Al-Faatir. 39]

Imaam Ibnul Qayyim [may Allaah have mercy upon him] said: Allaah brought the servant out of his mother’s womb whilst he knew nothing, not able to do anything and owned nothing; neither able to give nor take; neither able to harm nor benefit. This state of neediness until he reached a more perfect state is something witnessed and tangible for everyone [to see], and it is well known that this is the very essence of the human being and he remains upon that state. He does

not move from this state and enters into a state of Lordship – a state in which he becomes absolutely self-sufficient and not need of anyone and anything; rather he does not cease being a slave, a needy one to his Rabb [Allaah the Creator, All-Provider and the Only One Who Controls and Sustains Everything] and His Faatir [Allaah, The Originator and Creator of Everything].

However, after the human being was granted blessings, shown mercy, granted the means to reach a more perfect state, and Allaah -out of His Perfect Kindness and Generosity- granted him apparent blessings [i.e. to recognise the Messengers who were sent with Islamic Monotheism, granted him the lawful pleasures of this world, including health, good looks, etc.] and the hidden blessings [i.e. granted him the innate disposition to recognise his Lord when the Messenger calls him to Eemaan, and granted him knowledge, wisdom, guidance for doing righteous deeds, and also the pleasures and delights of the Hereafter in Paradise, etc.], granted him hearing, sight and a heart, and taught him [i.e. gave him the means to knowledge], granted him ability, subjugated things to him, granted him [the desire and enthusiasm to pursue what is beneficial, and take action], enabled him to receive the service of those of his kind [i.e. gave him authority over other humans], subjugated to him horses and camels, gave him the ability to capture the animals in the sea, drop birds from the sky, subjugate wild animals, dig wells [irrigate water etc], plant trees, dig the earth, learn how to build, acquire the things that are of benefit to him, guard against and protect himself from that which is harmful to him; then the Miskeen [i.e. this absolutely poor, dependent human being] thinks that he has a share of authority and claims – for himself – a kingship [or authority] similar to that of Allaah [Glorified be Allaah and free is Allaah from all imperfections, partners, coequals, similarities etc], and begins to see himself in a manner other than what he was at first, forgets his [prior] state of non-existence, poverty and neediness, until he becomes as if he was not that poor and needy thing. **[An Excerpt from Tareequl Hijratayn- By Imaam Ibnul Qayyim (rahimahullaah). Pages 9-10. Slightly paraphrased]**