

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

### The Antagonism Is Nothing New!

Allaah [The Exalted] said:

إِنَّكُمْ لَفِي قَوْلٍ مُّخْتَلِفٍ

يُؤْفِكُ عَنْهُ مَنْ أَفَكَ

فُتِلَ الْخَرَّاصُونَ

الَّذِينَ هُمْ فِي غَمْرَةٍ سَاهُونَ

Certainly, you have different ideas (about Muhammad and the Qur'an). Turned aside therefrom (i.e. from Muhammad and the Qur'an) is he who is turned aside. Cursed be the liars, who are under a cover of heedlessness (think not about the gravity of the Hereafter). [Surah Adh-Dhaariyaat. Aayaat 8-11]

Allaah [The Exalted] said:

قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ

Hatred has already appeared from their mouths, but what their breasts conceal is far worse.

[Surah Aal Imran. Aayah 118]

Allaah [The Exalted] said:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَىٰ الدِّينِ كُلِّهِ ۚ وَكَفَىٰ بِاللَّهِ شَهِيدًا

He it is Who has sent His Messenger (Muhammad) with guidance and the religion of truth (Islam), that He may make it (Islam) superior over all religions. And All-Sufficient is Allah as a Witness. [Surah Al-Fath. Aayah 28]

Allaah [The Exalted] said:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَىٰ الدِّينِ كُلِّهِ ۚ وَلَوْ كَرِهَ الْمُشْرِكُونَ

He it is Who has sent His Messenger (Muhammad) with guidance and the religion of truth (Islamic Monotheism) to make it victorious over all (other) religions even though the Mushrikun (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muhammed) hate (it). [Surah As-Saff. Aayah 9]

Allaah [The Exalted] said:

وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَانٍ مَرِيدٍ

And among mankind is he who disputes concerning Allah, without knowledge, and follows every rebellious (disobedient to Allah) Shaitan (devil) (devoid of each and every kind of good). [Surah Al-Hajj. Aayah 3]

There is a group amongst mankind who follow the path of misguidance. They argue based on falsehood and portray it as the truth- wish to certify falsehood as truth and falsify the truth. The true state of affairs regarding them is that they are upon extreme ignorance and do not possess any knowledge, and the most they have is blameworthy blind following of their misguided figureheads among the rebellious devils- rebels against Allaah and His Messengers. They [behave] obstinately towards Allaah and His Messengers; oppose Allaah and His Messenger [Muhammad (sallal-laahyu-alayhi-wasallam)] and became amongst those figureheads who call to the hell fire. **[An Excerpt from Tafseer As-Sadi]**

### We'll Face Trials

Allaah [The Most High] said:

وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ

And We have made some of you as a trial for others: will you have patience? [Soorah Al-Furqaan Aayah 20]

Imaam Ibnul Qayyim [rahimahullaah] said: This is universal among all the creation- they are put to trial by way of one another. Those whom the Messengers are sent to are a trial for the Messengers, when calling to them to the truth, exercising patience in facing their harm and bearing the difficulties faced when conveying Allaah's Message. And the Messengers are a trial for those whom they have been sent to, with regards to whether those people will obey and aid the Messengers, testify to the truth of that which the Messengers have been sent with, or whether they will disbelieve, reject and fight the Messengers.

The ignorant people are a trial for the scholars with regards to whether they will teach and advise them, whilst exercising patience in teaching, advising, guiding them and been constant in that. And the scholars are a trial for the ignorant people with regards to whether they will obey them and follow their example.

The subjects are a trial for the kings and the kings are a trial for the subjects. The poor people are a trial for the rich people and the rich people are a trial for the poor people. The weak people are a trial for the strong people and the strong people are a trial for the weak people. The leaders are put to trial by those who follow them and those who follow are put to trial by way of the leaders. The slave master is put to trial by way of his slaves and the slaves are put to trial by way of the slave master. A man is put to trial by way of his wife and his wife is put to trial

by way of him. The men are put to trial by way of women and women are put to trial by way of men. The believers are put to trial by way of the disbelievers and the disbelievers are put to trial by way of the believers. Those who enjoin good and forbid evil are put to trial by way of those whom they command good and forbid from evil, and those commanded with good and forbidden from evil are put to trial by way of those who command them with good and forbid them from evil.

And due to this, the poor and weak Muslims amongst the followers of the Messengers were a trial for the wealthy people and leaders. They [i.e. these wealthy ones and leaders] were prevented from accepting Eemaan after knowing the truthfulness of the Messengers. [Allaah informed us that they said]: لَوْ كَانَ خَيْرًا مَا سَبَقُونَا إِلَيْهِ - Had it (i.e. the Message of the Messenger) been a good thing, they (weak and poor) would not have preceded us thereto! [Soorah Al-Ahqaaf: Ayah: 11]

And (Allaah said that) they (i.e. disbelievers in the time of Nooh) said to Nooh:

أَتُؤْمِنُ لَكَ وَأَتَّبِعَكَ الْأَرْذَلُونَ - Shall we believe in you, when the lowest of the people follow you? (i.e. those without wealth or status in society). [Soorah Ash-Shu'araa: Ayah: 111]

Allaah (The Most High) said: وَكَذَلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا - Thus We have tried some of them with others, that they might say: "Is it these (poor believers) that Allah has favoured from amongst us?" [Soorah Al-An'aam: Ayah: 53]

So when a leader of high status saw that a poor person of lowly status had preceded him in belief and in following the Messenger [sallal-laahu-alayhi-wasallam], he become furious and scornful about accepting Islaam [due to not wanting] to be similar to [that poor person of lowly status]. And he says: I enter into Islaam so that I may be at the same level with this lowly one?

Az-Zujaaj [may Allaah ahve mercy upon him] said: Perhaps a person of high status wanted to accept Islaam, but he was prevented from it so that it would not be said: "someone lower than him preceded him (in Islaam);" therefore he remained upon disbelief and not [wanting] a Muslim to precede him in virtue.

And the reason behind [the fact that] some people are a trial for others is that the poor person may say, "Why am I not like the rich person?" and the weak person may say, "Why am I not like the strong one?" and the one afflicted may say, "Why am I not like the one upon well-being."

Allaah (The Most High) said that the disbelievers said: لَنْ نُؤْمِنَ حَتَّى نُؤْتَىٰ مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ - We shall not believe until we receive the like of that which the Messengers of Allah had received]. [Soorah Al-An'aam: Ayah: 124]

This ayah was revealed concerning the trial encountered by the idol worshippers due to the poor immigrants, such as Bilaal, khabbaab, Suhaib, Abu Dar, Ibn Mas'ood and Ammaar [radiyallaahu-anhum], for they [idol worshippers] used to say: "Look at these ones that follow Muhammad

and they are from our lowly ones and those under our service.”

Allaah [The Most High] said:

إِنَّهُ كَانَ قَرِيبٌ مِّنْ عِبَادِي يَقُولُونَ رَبَّنَا آمَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ  
فَاتَّخَذْتُمُوهُمْ سَخِرِيًّا حَتَّىٰ أَنْسَوْكُم ذِكْرِي وَكُنْتُمْ مِنْهُمْ تَضْحَكُونَ  
إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا أَنَّهُمْ هُمُ الْفَائِزُونَ

‘Verily! There was a party of My slaves, who used to say: “Our Lord! We believe, so forgive us, and have mercy on us, for You are the Best of all who show mercy!” But you took them for a laughingstock, so much so that they made you forget My Remembrance while you used to laugh at them! Verily! I have rewarded them this Day for their patience, they are indeed the ones that are successful.” [Soorah Al-Muminoon: Aayaat: 109-111]

So Allaah informed (us) that He rewarded them for their patience, just as He (The Most High) said:

وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ

And We have made some of you as a trial for others: will you have patience?

Az-Zujaaj (rahimahullaah) said: This means: Will you not exercise patience when afflicted and indeed you know what the patient ones will receive. I [Ibnul Qayyim] say: Allaah [The Glorified One free from all imperfections] bounded affliction with patience in this ayah and also in His saying:

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا فُتِنُوا ثَمَّ جَاهَدُوا وَصَبَرُوا

Then, verily! Your Lord for those who emigrated after they had been put to trials and thereafter strove hard and fought (for the Cause of Allah) and were patient” [Soorah An-Nahl: Ayah: 110]

There is no remedy like patience for the one put to trial! If he exercises patience, then that trial becomes a (source) of purification and rescue from sins, just as the bellows purifies gold and silver. Trials are the bellows of the hearts and the test for one’s Eemaan, and by way of it the truthful one is distinguished from the liar. Allaah [The Most High] said:

وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ ۖ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ

And We indeed tested those who were before them. And Allah will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars, (although Allah knows all that before putting them to test).” [Soorah Al-Ankabut: Ayah: 3]

Trials categorise the people into truthful ones and liars, believers and hypocrites, good and

wicked. So whoever exercises patience in facing trials, then this is a mercy for him and a safety from a greater trial due to his patience. And whoever does not exercise patience in facing a trial will fall into a trial more severe than it. **(1)**

Allaah [The Most High] said:

أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالصَّرَاءُ وَزُلُّوا حَتَّى يَقُولَ الرَّسُولُ  
وَالَّذِينَ ءَامَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ أَلاَ إِنَّ نَصْرَ اللَّهِ قَرِيبٌ

Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, “When (will come) the Help of Allah?” Yes! Certainly, the Help of Allah is near! [Surah Al-Baqarah’ Aayah 214]

Imaam Ibnul Qayyim [rahimahullaah] said: Whenever a Messenger is sent to the people, they find themselves in two situations: either some of them say, “We believe” or they refrain from saying “We believe”; rather they persist upon evil deeds. Those who say, “We believe” face trials and tests from their Lord [The Mighty and Majestic] to make known those who are truthful in [their belief] and those who are liars. The one who did not say, “We believe” should not think that he will not be put to trial and test, for indeed no one can escape Allaah [The Most High].

This is the way of Allaah – [based on perfect justice, perfect knowledge and perfect wisdom, and free from all imperfections, shortcomings, faults etc]. He sends Messengers to the people, but they belie and harm them. Allaah [The Most High] said: [كذالك ما أتى الذين من قبلهم من رسولٍ إلا] – Likewise, no Messenger came to those before them, but they said: “A sorcerer or a madman!” [Surah Adh-Dhaariyaat’ Aayah 52]

Those who believe in the Messengers and obey them are shown enmity and harmed [i.e. by those who belie the Messengers] and put to the test by way of what causes them pain; but those who do not believe in the Messengers will receive pain that is greater and more abiding. Therefore, every soul will encounter pain -whether it believes or disbelieves; but a believer encounters harm in the worldly life in the beginning [i.e. harmed by those who belie the Messengers due his or her firm belief in Allaah and worshipping Him alone, and adherence to the path of the Messengers]; then he [or she] receives praiseworthy outcomes [in this worldly life] and the Afterlife.

As for the one who disbelieves [i.e. the person who disbelieves in Allaah and His Messengers, or disbelieves in some of the Messengers, or rejects the path of Allaah and His Messengers], he [or she] receives blessings at first and pain thereafter.

A man asked Imaam Ash-Shaafi’ee [rahimahullaah] and said, “What would be better – that one is granted strength and the authority to establish the path of Allaah and His Messengers without

any hindrance from those who belie or oppose Allaah and His Messengers, or face trials [at first]?" So, Ash- Shaafi'ee said to him, "One will not be given strength and the authority to follow the path of Allaah without any hindrance from those who belie or oppose Allaah and His Messengers until after facing trials; for indeed Allaah tried Nooh, Ibraaheem, Moosaa, Eesaa and Muhammad; so, after they exercised patience, they were granted authority and strength to establish the path of Allaah without hindrance." Therefore, one should never think that he [or she] will escape pain.

This is a great principle; therefore, it is obligated on a sane person to be acquainted with it. Everyone will face afflictions, for indeed a person is a social being who must live with [other] people; the people have wants [or desires, wishes etc] and perceptions, and will seek to make him agree with them. If he disagrees with them, they harm and punish him; but if he agrees with them, sometimes they harm him and at other times he is harmed by others.

Whoever examines his [or her] circumstances and that of the people will find that this does occur a lot. Take for example the case of a people who desire lewd conduct and wrong doing - who make false statements related to religion or utter shirk - and commit sins similar to that which Allaah stated in Surah Al- A'raaf Aayah 33, whilst they are in a place- such as a campus, a convoy, a large block of public buildings with stores, workshops, [or a roofed market place, bazaar], a school, a hospice, a town, a narrow mountain pass [or path] or a city- with other people and are not able to commit [the evil] they desire, unless others either agree with them or refrain from rebuking them; therefore, they either seek the approval of others or ask them keep quiet; if they [i.e. those asked to agree with evil] agree or refrain from rebuking the [perpetrators], they are saved from their evil in the beginning; but then they are the ones responsible for giving the upper hand to the perpetrators, who will humiliate and punish them in a manner that is more severe than what they feared at first, such as asking them for a false testimony or to utter false statements about the religion or to aid them commit lewd conduct and oppression. If they reject the request [of the perpetrators], they are harmed and shown enmity; but if they agree, they are responsible for subduing themselves and thus are humiliated more than what they feared at first or they are punished by others. Therefore, that which is obligated [on a person] is what Aa'isha [radiyallaahu-anhaa] said to Mu'aawiyah [radiyallaahu-anhumaa], "Indeed, whoever seeks the pleasure of the people at the expense of Allaah's Pleasure will (earn) Allaah's displeasure and Allah will cause the people to be displeased with him. And the praise of the people will become blame against him. And whoever seeks Allaah's Pleasure at the expense of people's pleasure, will (earn) Allaah's Pleasure and Allah will cause the people to be pleased with him".

This [i.e. seeking after the pleasure of the people at the expense of Allaah's Pleasure] is perpetrated by those who aid the kings and leaders in their corrupt goals, as well as the people who aid those people of Bidah -who attribute themselves to knowledge and adherence to the religion- to commit their Bidah. As for the one whom Allaah guides and enables to follow guidance in affairs of the religion, he [or she] is prevented from committing haraam and exercises patience when harmed and shown enmity by [the perpetrators of evil]. And thereafter,

he [or she] will receive a praiseworthy outcome in this worldly life and the Akhirah, similar to what happened to the Messengers and their followers, such as the Muhaajiroon in this Ummah, the [upright] scholars, worshippers, merchants and leaders when they faced those who harmed them and showed them enmity.

Allaah [The Most High] stated in several Aayaat of the Qur'aan that the people will be put to trial through prosperity and adversity; therefore, a person is in need of exercising patience [i.e. in times of adversity] and being thankful to Allaah [i.e. in times of prosperity]. Allaah [The Most High] said:

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لِّهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا – Verily! We have made that which is on earth as an adornment for it, in order that We may test them (mankind) as to which of them are best in deeds. [i.e. those who do good deeds in the most perfect manner, that means to do them (deeds) totally for Allah's sake and in accordance to the legal ways of the Prophet] [Surah Al-Kahf' Aayah 7]

Allaah [The Most High] said:

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ

Do you think that you will enter Paradise before Allah tests those of you who fought (in His Cause) and (also) tests those who are As-Sabirin (the patient ones, etc.)? [Surah Aal Imraan' Aayah 142]

And in Surah Al-Baqarah Allaah [The Most High] said:

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ وَرُلُّوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ ءَامَنُوا مَعَهُ مَتَى نَصُرَ اللَّهُ أَإِلَّا إِنَّ نَصَرَ اللَّهُ قَرِيبٌ

Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the Help of Allah?" Yes! Certainly, the Help of Allah is near! [Surah Al-Baqarah' Aayah 214]

This is because the soul will not be purified and upright until it is put to test through afflictions, just as gold cannot acquire its pristine state until it is refined to separate it from other less precious metals.

However, if a person is [guilty of] wrongdoing, he [or she] is not visited by evil except as result of that behaviour. Allaah [The Most High] said:

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا وَكَفَى بِاللَّهِ شَهِيدًا

Whatever of good reaches you, is from Allah, but whatever of evil befalls you, is from yourself. And We have sent you (O Muhammad ) as a Messenger to mankind, and Allah is Sufficient as a

Witness.[Surah An-Nisaa' Aayah 79]

Allaah [The Most High] said:

وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ

And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. (See the Qur'an Verse 35:45). [Surah Ash-Shooraa' Aayah 30]

Allaah [The Most High] said:

ذَٰلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُعَيِّرًا نُّعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُعَيِّرُوا مَا بِأَنْفُسِهِمْ وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

That is so because Allah will never change a grace which He has bestowed on a people until they change what is in their own selves. And verily, Allah is All-Hearer, All-Knower. [Surah Al-Anfaal' Aayah 53]

Indeed, Allaah [The Most High] mentioned the reason behind the punishment sent to the nations of the past and that which will happen to the people till the day of judgement because of their wrongdoing. Our first parents – Adam and Hawaa- were the first to acknowledge this fact. Allaah [The Most High] informed us that they said:

رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

They said: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers." [Surah Al-A'raaf' Aayah 23]

Allaah [The Most High] informed us that Iblees said:

قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ

إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ

[Iblis (Satan)] said: "O my Lord! Because you misled me, I shall indeed adorn the path of error for them (mankind) on the earth, and I shall mislead them all. "Except Your chosen, (guided) slaves among them." [Surah Al-Hijr' Aayaat 39-40]; Then Allaah [The Most High] said:

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطٰنٌ إِلَّا مَن اتَّبَعَكَ مِنَ الْغٰوِينَ

"Certainly, you shall have no authority over My slaves, except those who follow you of the Ghawin (Mushrikun and those who go astray, criminals, polytheists, and evil doers, etc.). [Surah Al-Hijr' Aayah 42]

And in a Hadeeth Qudsi reported by Abu Dhar [radiyallaahu-anhu], he said that the Messenger of Allaah [sallal laahu alayhi wasallam] said that Allaah said: O My Slaves! It is only your deeds that I record for you and then recompense for you; so, whoever finds good, let him praise Allah, and whoever finds something else, then blame no one but himself." [Saheeh Muslim 2577]

And it is reported in a Hadeeth about seeking forgiveness that a person [should say]:

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ  
أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَبُوءُ لَكَ بِذُنُوبِي فَاعْفُرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

“O Allaah, You are my Lord! There is no one who has the right to be worshipped except you. You created me and I am your slave, and I am (sincere) to my covenant and promise (to You) as much as I am able. I seek refuge with You from the evil I have done. I acknowledge in your presence all the blessings You have granted me, and I confess to You my sins. So forgive me, for indeed none is able to forgive (a slave his) sins, except You.” [Bukhaari Hadeeth Number: Number: 6323]

And the Prophet [sallal-laahu-alayhi-wasallam] used to say in his sermons: All praises and thanks belong to Allaah; we seek His Aid and Assistance; and we seek Allaah’s refuge from the evils of ourselves and the evil consequences of our deeds. [Saheeh Muslim’ Number 868]

The Prophet [sallal laahu alayhi wasallam] said: “My example and the example of the people is that of a man who made a fire, and when it lighted what was around it, moths and other insects started falling into the fire. The man tried (his best) to prevent them (from falling in the fire), but they overpowered him and rushed into the fire . Similarly, I take hold of the knots at your waist (belts) to prevent you from falling into the fire, but you insist on falling into it. [Saheeh Al-Bukhaari. Number 6483].

The Prophet [sallal-laahu-alayhi-wasallam] likened us to moths, because of its ignorance [about the danger behind that light from the fire], impulsiveness and un-insightful behaviour [when it sees the light from the fire]. It is well known that a moth moves quickly [towards the light of the fire] due to being ignorant [of the consequences], and this why it is said that the one who follows another person who misguides him is befooled and misled. Allaah [The Most High] stated about Fir’aun: فَاسْتَخَفَّ قَوْمَهُ، فَطَاعُوهُ – Thus he [Fir’aun (Pharaoh)] befooled and misled his people, and they obeyed him (Surah Az-Zukhruf’ Aayah 54)

[Likewise] Allaah [The Most High] said: فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَا يَسْتَخِفُّكَ الَّذِينَ لَا يُوقِنُونَ – And let not those who have no certainty of faith, discourage you from conveying Allah’s Message (which you are obliged to convey)). [Surah Rum’ Aayah 60]

Unlike the person upon certainty, the person who has no certainty in faith [or lacks certainty] does not remain firm, rather he [or she] acts carelessly, whereas certainty is that firm Eemaan in the heart based on [sound] knowledge and action. And it maybe that a person has sound knowledge but does not exercise patience during calamities; rather he [or she] is swayed by emotion. Al-Hasan Al-Basri [rahimahullaah] said: If you wish to see someone with insight but has no patience, you will see him; and if you wish to see someone who has patience but not insight, you will see him; but if you see a person who had insight as well as patience, then he [or she] is the one mentioned by Allaah in the Aayah: وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْتَدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِأَيْدِينَا يُوقِنُونَ – And We made from among them (Children of Israel), leaders, giving guidance

under Our Command, when they were patient and used to believe with certainty in Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.). [Surah As-Sajdah' Aayah 24] **(2)**

### **Must Return to The Upright Senior Salafi Scholars and Seek Their Advice In Times of Adversity - Neither Return to Activists Nor Join The Demonstrations**

Shaikh Abdullah Al-Bukhaari [may Allaah preserve him] said:

“The Messenger of Allaah [peace and blessings of Allaah be upon him] said, ‘Verily, Allah does not take away knowledge by snatching it from the people, but He takes it away by taking away death of the religious scholars till none of the scholars remains alive. Then the people will take ignorant ones as their leaders, who, when asked to deliver religious verdicts, will issue them without knowledge, the result being that they will go astray and will lead others astray’”. [Bukhari and Muslim] Al-Haafidh Al-Qurtubiy [may Allaah have mercy upon him] stated in Al-Mufhim, “This text (proves) that indeed the disappearance of knowledge will not be by way of its removal from the hearts (of the people); but (its disappearance) will be through the death of the scholars; (then) the ignorant people will remain- those who will occupy the place of the scholars in giving verdicts and teaching. They will teach and give verdicts based on ignorance, so ignorance will spread and become manifest”.

So, if the Sound Sunni knowledge is taken away, then acting upon it will be taken away- is that not the case? When ignorance manifests, acting upon it will become manifest, so both knowledge and acting upon (Knowledge) will disappear, ignorance will manifest and acting upon (ignorance) will become widespread just as Al-Haafidh Al-Qurtubiy (may Allaah have mercy upon him) clarified in Al-Mufhim. **(3)**

Al-Allaamah Ubaid Bin Abdillaah Al-Jaabiriy [may Allaah preserve him] stated:

"When the people of virtue and righteousness were faced with an adversity and an intricate affair, they would go to the Senior People of knowledge to ask them and seek a Jawaab Ash-Shaafee Al-Kaafee [i.e. an appropriate answer that would bring about rectification of the religious affairs and preservation of the well-being of the people based on the Qur'aan and the Sunnah]. This is a followed path –beginning since the era of Prophet's companions, then the Imaams of the Taabi'een and then –after them- the people of knowledge, virtue, religion and Eemaan. And how beautiful is what Ibn Mas'ood [may Allaah be pleased with him] said, ‘The people will not cease to be righteous and upright as long as knowledge comes to them from the companions of Muhammad [peace and blessings of Allaah be upon them] and their elders, but if knowledge comes to them from their young ones, they will be destroyed’". **(4)**

Shaikh Abdullah Bukhaari [may Allaah preserve him] stated, "It is obligatory to attach the Ummah to the Rabbaani Scholars- those who are well known for their goodness, steadfastness, leadership and sound advice to the Ummah, and they are those who teach the smaller affairs of

knowledge before the greater affairs. Therefore, their status must be made known amongst the people because the scholars are the inheritors of the Prophets, as reported in the narration from the Prophet [peace and blessings of Allaah be upon him]. Imaam Ibnul Qayyim [may Allaah have mercy upon him] stated in (his) explanation of this hadith that 'this is from the greatest virtues of the people of knowledge. And because the Prophets are the best of the creation, so their inheritors are the best after them. And when it is the case that everyone who is inherited from passes on inheritance to his inheritor, then the inheritors are those who take the place of those they inherit from. And none will take the place of the Messengers in propagating what they have been sent with, except the Scholars. They are the most worthy of their inheritance''' . (5)

And Allaah knows best

[Ref 1: Source: An Excerpt from 'Ighaathatul Lahfaan: 2/170-172.' slightly paraphrased]

[Ref 2: Source: An Excerpt from 'Al-Fawaa'id' pages 293-300. slightly paraphrased]

[Ref 3: Al-Hajr Fee Daw-il Kitaab Was-Sunnah Wa Fahm Salaf Al-Ummah. page: 15-16]

[Ref 4: الطيب الجني على شرح السنة للإمام المزني – page 19. slightly paraphrased]

[Ref 5: المقالات الشرعية page 15-16]