

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

Tawheed - The Original Religion of Humankind

Allaah [The Most High] stated:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَن هَدَى اللَّهُ وَمِنْهُمْ مَن حَقَّتْ عَلَيْهِ الضَّلَالَةُ
فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكذِّبِينَ

And verily, We have sent among every Ummah (community, nation) a Messenger (saying):
"Worship Allah (Alone), and avoid (or keep away from) Taghut (all false deities, etc. i.e. do not worship Taghut besides Allah)." Then of them were some whom Allah guided and of them were some upon whom the straying was justified. So travel through the land and see what was the end of those who denied (the truth). [Surah An-Nahl. Verse 36]

Allaah [The Exalted] said:

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا
اختلفوا فيه

وَمَا اختلف فيه إلا الذين أوتوه من بعد ما جاءتهم البينات بغيا بينهم فهدى الله الذين آمنوا لما اختلفوا فيه من
الحق بآذنه والله يهدي من يشاء إلى صراط مستقيم

Mankind were one community and Allah sent Prophets with glad tidings and warnings, and with them He sent the Scripture in truth to judge between people in matters wherein they differed. And only those to whom (the Scripture) was given differed concerning it after clear proofs had come unto them through hatred, one to another. Then Allah by His Leave guided those who believed to the truth of that wherein they differed. And Allah guides whom He wills to a Straight Path. [Surah Al-Baqarah. Verse 213]

Allaah [The Exalted] said:

وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَلَفُوا وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ فِي مَا يَخْتَلِفُونَ

Mankind were but one community (i.e. on one religion – Islamic Monotheism), then they differed (later), and had not it been for a Word that went forth before from your Lord, it would have been settled between them regarding what they differed. [Surah Yunus. Verse 19]

Ibn Abbaas [may Allaah be pleased with him and his father] said, "There were ten generations between Nooh and Aadam – all of them used to be upon the true path [i.e. upon Islaam – worshipping Allaah alone], then they differed and started worshipping idols, false deities and images, so Allaah sent Messengers with clear proofs and evidences". (1)

Shirk first started amongst the people of Nooh when they exaggerated (the status) of the righteous people and turned away from the call of their Prophet [Nooh] out of pride. Allaah said that Nooh said that his people said: [And they have said: 'You shall not leave your gods, nor shall

you leave Wadd, nor Suwa', nor Yaghuth, nor Ya'uq, nor Nasr] (2)

Al-Bukhaari [may Allaah have mercy upon him] said, "It has been narrated from Ibn Abbaas [mayAllaah be pleased with him and his father] that these were the names of pious people amongstthe people of Nuh, and when they died, shaytaan inspired their people to (prepare) and place idols at the places where they used to sit, and to call those idols by their names. They did so, but did not worship them until those people (who initiated them) had died and the origin of the idols had become obscure, whereupon people began worshipping them". (3)

Blindly Following Ancestors In Misguidance

Al-Allaamah Saaleh Al-Fawzaan [may Allaah preserve him] said: And indeed, polytheistic [acts and beliefs] has become rife in this Ummah due to the people being distanced from the Qur'aan and the Sunnah; due to blindly following their forefathers without guidance; exaggerating the status of the dead people [i.e. either pious people or those whom they consider to be pious] and building [shrines and tombs over their] graves; and due to being ignorant of the [true] Islaam which Allaah commanded His Messenger [peace and blessings of Allaah be upon him] to convey, just as Umar Ibnul Khattaab [may Allaah be pleased with him] said, "Verily, the foundations of Islam will be destroyed one after the other when arises in Islam a people who do not know what Jahiliyyah is [i.e. the acts and beliefs that were prevalent during the pre-Islamic era]. (4) **[NB: Refer to ref 4 at the end of this article regarding the term Al-Jaahiliyyah by the Shaikh Fawzaan]**

(And likewise, polytheistic practices and beliefs have become rife in the Ummah) due to the spread of Shubhah [i.e. doubts that are made to resemble the truth but are falsehood in reality] and stories that have misguided the majority of the people. And among these [Shubhah- doubts made to resemble the truth but are falsehood in reality] is what the people of Shirk of the past and those within this Ummah at present utilise as proof – that they follow the path of their fathers and ancestors, and that they inherited this creed [i.e. polytheistic beliefs and practices] from them, just as Allaah [The Most High] said: Az-Zukhruf Ayah 23] [And similarly, We sent not a warner before you (O Muhammad) to any town (people) but the luxurious ones among them said: "We found our fathers following a certain way and religion, and we will indeed follow their footsteps]".

Everyone who is unable to establish proofs for his claim returns to this proof, even though it is a useless proof that has no weight in the arena of [sound] discussion; for indeed those ancestors they blindly follow were not upon [upright] guidance. Therefore, whoever [is upon such a state of affairs], it is not permissible to follow him and take him as an example. Allaah [The Most High]: [Even though their fathers had no knowledge whatsoever and no guidance]. **[Surah Al-Maa'idah' Aayah 104]** Allaah [The Exalted] said: [Even though their fathers did not understand anything nor were they guided?] **[Surah Al-Baqarah. Aayah 170]**

Therefore, following ancestors is only praiseworthy if they were upon the truth. Allaah [The Most High] said that Yusuf [peace be upon him]: [And I have followed the religion of my fathers ,

– Ibrahim (Abraham), Ishaque (Isaac) and Ya'qub (Jacob), **and never could we attribute any partners whatsoever to Allah.** This is from the Grace of Allah to us and to mankind, but most men thank not (i.e. they neither believe in Allah, nor worship Him). [Surah Yusuf' Aayah 38]

Allaah [The Most High] said: [And those who believe and whose offspring follow them in Faith, to them shall We join their offspring [i.e. in paradise]. [Surah At-Tur'. Verse 21]

This doubt was embedded in the souls of the polytheists and they utilised it to oppose the call of the Prophets [alayhimus salaam]. Allaah [The Most High] informed us about Nuh and His people: **[And indeed We sent Nuh (Noah) to his people, and he said: "O my people! Worship Allah! You have no other Ilah (God) but Him (Islamic Monotheism). Will you not then be afraid (of Him i.e. of His Punishment because of worshipping others besides Him)?" But the chiefs of those who disbelieved among his people said: "He is no more than a human being like you, he seeks to make himself superior to you. Had Allah willed, He surely could have sent down angels; never did we hear such a thing among our fathers of old].** [Surah Al-Muminoon. Verses 23-24]

So, they used as proof that which their ancestors were upon to oppose that which their Prophet Nuh brought. Allaah informed us that the people of Saaleh said to him: **[Do you (now) forbid us the worship of what our fathers have worshipped?]** [Surah Hud' Verse 62]

And Allaah said that the people of Shu'aib said to him [i.e. Shu'aib]: **[Does your Salat (prayer) (i.e. the prayers which you offer has spoiled your mind, so you) command that we leave off what our fathers used to worship].** [Surah Hud. Verse 87]

And Allaah informed us about Ibraaheem [peace be upon him] and his people when he silenced them with clear proofs: **"What do you worship?" They said: "We worship idols, and to them we are ever devoted". He said: "Do they hear you, when you call (on them)? "Or do they benefit you or do they harm (you)?" They said: "Nay, but we found our fathers doing so".** [Surah Ash-Shu'araa'. Verses 70-74] This is the nature of disbelief! Its people do not have any proof by way of which to repel the truth except these flimsy proofs. (5)

Our Customs and The Divine Revelation

The main goal of the Muslim is to single out Allaah in worship and follow the path of the final Messenger- Muhammad [peace and blessings of Allaah be upon him]. Allaah [The Most High] said:

يَأْتِيهَا النَّاسُ إِنَّا خَلَقْنَاهُمْ مِّنْ ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَاهُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَاهُ إِنَّ اللَّهَ عَلِيمٌ
خَبِيرٌ

O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allah is that (believer) who has the most Taqwah (fear of Allaah). Verily, Allah is All-Knowing, All-Aware. [Surah Al-Hujuraat. Aayah 13]

[لِتَعَارَفُوا] – that you may know one another]: Meaning: So that you may know one another and how close you all are to one another in lineage, but not out of boastfulness. Then Allaah informed us that the most elevated amongst them [i.e. the children of Aadam] are those who fear Allaah the most. The Prophet [peace and blessings of Allaah be upon him] said, "Learn your lineages so that you can maintain ties of kinship". (6)

The Messenger [peace and blessings of Allaah be upon him] said, "Indeed, Allaah [The Most High] has removed from you the pride of the pre-Islamic period and its boasting about ancestors. One is only a pious believer or a wretched sinner. You are sons of Adam and Adam (was created from) dust. Let the people abandon boasting about their ancestors, for they are merely fuel in Jahannam; or they will become more insignificant in (the sight of) Allah than the beetle which rolls dung with its nose". (7)

The Messenger [peace and blessings of Allaah be upon him] said, "Whoever is held back by his deeds, his (nobility) of lineage will not push him forward". Imaam An-Nawawi [may Allaah have mercy upon him] said, "Its meaning is that the one whose deeds are deficient and he does not catch up with the performers of (good) deeds, then it is obligatory upon him not to crown himself with nobility of lineage and the virtues of his forefathers, whilst he is lagging behind in (performing good) deeds". (8)

Imaam Abdul Azeez Bin Baaz [may Allaah have mercy upon him] said, "It is obligated on every Muslim that he does not depend on custom; rather he presents it to the pure Islamic legislation (to be judged), so whatever the Islamic legislation affirms is permissible and whatever it does not affirm is impermissible. The customs of the people are not proof to determine the lawfulness of anything. All the customs of the people in their countries or tribes must be presented to the Book of Allaah and the Sunnah of His Messenger [peace and blessings of Allaah be upon him] for judgement, so whatever Allaah and His Messenger made permissible is permissible, and whatever they forbid, then it is obligatory to abandon it even if it is the custom of the people".(9)

Imaam Muhammad Bin Saaleh Al-Uthaymeen [may Allaah have mercy upon him] said, "The customs cannot make something that is not legislated (in the divine revelation) as something legislated, because of Allaah's statement: [It is not Al-Birr (piety, righteousness, etc.) that you enter the houses from the back] [Surah Al-Baqarah. Aayah 189], despite the fact that it was something they took as their custom and considered it to be an act of righteousness. Whoever takes something as a custom and believes that it is an act of righteousness, then it should be presented to Allaah's divine legislation [i.e. to be judged]". (10)

Imaam Muhammad Bin Saaleh Al-Uthaymeen [may Allaah have mercy upon him] also said, "Extremism in related to customs is stringent adherence to old customs and not diverting to what is better than them. As for if the customs are equal in benefit [i.e. the ones judged to be permissible by the divine legislation], then a person remaining upon what he is upon would be better than going along with the new (or emerging) customs". (11)

Standing Firm Against Injustice

Allaah [The Most High] said:

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا كُوْنُوْا قَوّٰمِيْنَ بِالْقِسْطِ شُهَدَآءَ لِلّٰهِ وَلَوْ عَلٰى اَنْفُسِكُمْ اَوْ اَوْلَادِكُمْ وَالْاَقْرَبِيْنَ اِنْ يَكُنْ غَنِيًّا اَوْ فَقِيْرًا فَلِلّٰهِ
اَوَّلٰى بِهَمَّا فَلَآ تَتَّبِعُوْا الْهَوٰى اَنْ تَعْدِلُوْا وَاِنْ تَلُوْا اَوْ تُعْرَضُوْا فَاِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا

O you who believe! Stand out firmly for justice, as witnesses to Allah; even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allah is a Better Protector to both (than you). So follow not the lusts (of your hearts), lest you may avoid justice, and if you distort your witness or refuse to give it, verily, Allah is Ever Well-Acquainted with what you do. [Surah An-Nisaa. Ayah 135]

Imaam Ibnul Qayyim [may Allaah have mercy upon him] said: Allaah [Glorified be He and Free is He From all Imperfections] commanded His servants to stand out firmly for justice on behalf of everyone – be it an enemy or an ally. And the affair that is most worthy of being established with justice -by a person- are the [sound and upright] statements, views and methodology related to the commands of Allaah as well as everything that Allaah has informed (His slaves in the Qur’aan and the authentic Sunnah). Therefore, to establish these affairs based on desires and disobedience is contrary to the command of Allaah and a negation [i.e. either intentionally or unintentionally] of that which Allaah’s Messenger [sallal-laahu-alayhi-wasallam] was sent with [i.e. the Qur’aan and the authentic Sunnah].

The establishment of justice [i.e. based on the Qur’aan and authentic Sunnah] is the responsibility of those entrusted with the task to convey Islaam after the death of the Messenger [sallal-laahu-alayhi-wasallam], and this task cannot become a reality unless when one establishes it based on pure justice and sincerity to Allaah- [sincerity] to Allaah’s Book, to Allaah’s Messenger and out of sincere advice to Allaah’s servants. These people are the true inheritors [i.e. inheritors of the knowledge left behind by the Prophets], but not that one who merely makes his companions, sect and school of thought the determinant of truth and the distinction between [truth and falsehood]- by showing enmity towards the one who opposes him and allies with the one who agrees with him, merely based on being opposed or agreed with [i.e. without sound proofs based on the Book and the authentic Sunnah]; because where is that [application of the] command to stand out firmly for justice on behalf of everyone, even though standing out firmly for justice is the greatest command and obligation?!

Then Allaah (The Most High) says: [شُهَدَآءَ لِلّٰهِ – As witnesses to Allah]: A witness is that one who presents information about something; so if he presents credible information, he is a just witness and his [statement] is accepted; but if he gives false information, he is a false witness. Allaah [The Most High] command us to stand out firmly as just witnesses for His sake, therefore it has to be carried out for the Sake of Allaah and not for other than Allaah.

And in [Surah Al-Maa’idah Ayah 8, Allaah (The Most High) said]: [كُوْنُوْا قَوّٰمِيْنَ لِلّٰهِ شُهَدَآءَ بِالْقِسْطِ] – Stand out firmly for Allah and be just witnesses]: This Ayah establishes four affairs: One should stand out firmly for justice and carries that out for sake of Allaah; witness to justice and carries

that out for the Sake of Allaah. Then Allaah [The Most High] said: [وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدِينَ أَوْ الْأَقْرَبِينَ] – Even though it be against yourselves, or your parents, or your kin].

Allaah [Glorified Be He and Free is He from all imperfections] commands us to stand out firmly for justice and testify [for or against] everyone, even if it were someone who is the most beloved person to us. A person should stand out firmly for justice [whether it is for or against] himself, his two parents, his other close relatives and his best friend amongst the people. If a person's love for himself, his parents and his relatives prevents him from standing out firmly for the truth against them, especially if the truth is with someone he hates and regards as an enemy due to them, then indeed none will stand out firmly for justice in such circumstances except one whose love for Allaah and His Messenger is more than their love for everyone else.

On the other hand, a person has to establish justice when dealing with his enemies and [when dealing with] that one who deprives him of his rights; for indeed it is not permissible that hatred for his enemies leads him to be unjust towards them, just as it is not permissible [to allow] love of himself, his parents and relatives to make him abandon standing firmly for justice against them. Therefore, hatred harboured against someone should not lead him to falsehood, and love [of himself, parents and relatives] should not make him fall short in establishing truth, just as some of the Salaf said, "The just person is that one who when angry, his anger does not lead him to falsehood, and when he is pleased, it does not remove him from truth".

The two verses of the Qur'aan [i.e. 4:135 & 5:8] convey two rulings and they are: Standing out firmly for justice and making a truthful testimony on behalf of one's allies and enemies.

Then Allaah [The Most High] said: [إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا] – Be he rich or poor, Allah is a Better Protector to both (than you)- Meaning: Allaah is the Lord of both of them and their Protector, and they are both His slaves. It may be that you become fearful of standing firmly for justice by testifying against a rich person or a poor person – either fearing that the rich person might lose his wealth or because the poor person has nothing, so your hearts become lackadaisical towards standing out firmly for the truth.

Therefore, it should be said to them [i.e. the people]: Allah is a Better Protector to both the rich and poor person. Allaah knows the affair of the rich person more than you and He is more Merciful to the poor than you, so do not refrain from standing out firmly for the truth and from giving testimony [for or against] the rich or the poor.

Then Allaah said: [فَلَا تَتَّبِعُوا الْهَوَىَٰ أَنْ تَعْدِلُوا] – So follow not the lusts (of your hearts), lest you may avoid justice]-Meaning: Allaah forbids [His slaves] from following desires, which will lead them to abandon justice.

Then Allaah [The Most High] said: [وَإِنْ تَكُذِبُوا أَوْ تَعْرِضُوا فَإِنَّ اللَّهَ كَانِ بِمَا تَعْمَلُونَ خَبِيرًا] – and if you distort your witness or refuse to give it, verily, Allah is Ever Well-Acquainted with what you do]- Meaning: Allaah [Glorified Be He and Free is He from all imperfections] mentions two reasons that will inevitably lead to concealment of truth, then He warned against them and issued a

threat:

The first of them is distortion and the second is to turn away from giving truthful witness. That is because when a proof that supports the truth is manifested and the one who wants to repel it finds no way of doing so, he refrains from mentioning it and thus becomes a silent devil, and sometimes he distorts it. Distortion is of two types: Distorting words and distorting meanings. Distorting words is when one utters a word in a context in which it does not establish the truth – either adding to the word or omitting something from it, or substituting it with something else – to the extent that the listener is made to believe something, whilst something else is intended by it, just as the Yahood [i.e. those Yahood who disbelieved in the Prophet & hated him] used to distort words when giving Salaam to the Prophet [i.e. saying As-Saamu Alayka (death be upon you), instead of saying Assalaamu alaykum]]. This is one type of distortion.

The second type of distortion is related to meanings – distorting the wording; giving it an interpretation that is not intended by the one who uttered it and pretending not to know its unintended meaning; or dropping other meanings intended by it etc. Allaah [The Most High] said: [وَإِنْ تَلَّوْا أَوْ تُعْرَضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا] – and if you distort your witness or refuse to give it, verily, Allah is Ever Well-Acquainted with what you do].

And when it is the case that a witness is required to bear witness based on what the affair should be [i.e. the complete truth], therefore neither should he hide nor change it. Turning away from the testimony is tantamount to concealment, and distortion is tantamount to alteration and substitution. Therefore, contemplate on this ayah and the treasures of knowledge it contains. The Eemaan of a person cannot be complete, except by way of accepting the texts of the sharee’ah and calling the people to them – neither turning away from them at times nor distorting them at other times. (12)

Therefore, no sane person disputes the fact that justice must be established regardless who is being oppressed! Just as the Atlantic slave trade was a barbaric enterprise and condemned, likewise the exploitation and oppression that continues through neocolonialism is condemned, regardless whether the victims are Muslims or Non-Muslims. Oppression and racism of all types is condemned by our Creator and must be uprooted. Every nation has a right to have full control over its resources - neither manipulated nor exploited, threatened and destabilized by greedy neocolonialists and neoimperialists. This is our stance as Muslims and may Allaah guide the oppressors or protect us from their evil Aameen. Listen here - By Shaikh Abdul Waahid Abu Khadeejah [may Allaah preservehim] regarding slavery:

<https://www.youtube.com/watch?v=MfxUAtyYLjk>

<https://www.youtube.com/watch?v=V1wzrrY5N8g>

Structural Inequality

Structural inequality occurs when the fabric of organizations, institutions, governments or social networks contains an embedded bias which provides advantages for some members and marginalizes or produces disadvantages for other members. This can involve property rights, status, or unequal access to health care, housing, education and other physical or financial resources or opportunities.

Therefore, we do not reject reality when such an injustice is re-enforced in south Africa - or any other place - by those Europeans who still cannot come to terms with the fact that Apartheid was a barbaic, inhuman and satanic system. Islaam is far removed from this structural inequality. Shaikh Saaleh Aala Ash-Shaikh [may Allaah preserve him] said, "When the Muslims conquered the different regions of the earth and Islam spread, the affair became as if it started from the non-Arabs, until the people of Persia and other non-Arabs became the scholars and the Imams of the mosques, and people acquired knowledge from them. It is recorded in Islamic history that many non-Arabs led the Muslims in knowledge, in issuing religious verdicts and many affairs. Take for example Abu Haneefah [may Allaah have mercy on him] who was not an Arab, and Imam Al-Bukhaari [may Allaah have mercy on him] and how his book became an upright example, and there's none amongst the Muslims except that he (or she) knows Imam Abu Abdillaah Muhammad Bin Ismaa'eel Al-Bukhaari. And consider other examples – besides Al-Bukhaari and Abu Haneefah – amongst the Imaams of Islaam. So when Islam came with its implementation, it abolished the differences that were initiated by the people and those non-Arabs became the leaders and Imaams of the Arabs; why? Because they carried the religion, raised the banner of pure Islamic monotheism – there is no deity worthy of worship except Allaah and Muhammad is the Messenger of Allaah, and because there is no distinction in virtue between a non-Arab and an Arab, except through fear of Allaah. When the Muslims disciplined themselves with Islaam, there was no dispute between them regarding social class by way of that pre-Islamic dispute and distinction, because indeed neither did they accept leadership nor give precedence to anyone based on this; rather they accepted everyone because people are equal in this affair. Quraish's rulership, the Umayyad rulership and the Abbasid rulership ended; then the rulership of the Mamluks arose and thereafter the rulership of Banee Uthman – meaning in the beginning when it was upright; so the Muslims obeyed them and they became the leaders and rulers, because the Muslims saw that there was welfare for the people in doing so (based on the texts of the Qur'aan and the Sunnah, and understanding of the Sahaabah). Therefore, class differentiation and its practice was abolished from the beginning; rather no one had any reservation in implementing Islam. So, Islamic history attests to the implementation of this great principle [i.e. sound equality]". [Source: listen here: <https://video.link/w/j4azb> paraphrased]

Unrestricted Access to Beneficial Knowledge

Allaamah Rabee Bin Haadee [may Allaah preserve him] stated: It is obligated on the scholars to give out the knowledge they possess; and when they are asked, it is obligated on them to respond. Allaah [The Most High] said:

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ ۗ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ
اللَّاعِنُونَ

Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allah and cursed by the cursers. [Surah Al-Baqarah Aayah 159] [Marhaban Yaa Taalibal Ilm. pages 132-136]

Abu Moosaa [may Allaah be pleased with him] said that Allaah's Messenger [peace and blessings of Allaah be upon him] said, "The example of guidance and knowledge with which Allaah has sent me is like abundant rain falling on the earth, some of which was fertile soil that absorbed the water and brought forth vegetation and grass in abundance. Another portion of it was hard and held the water and Allaah benefited the people with it and they utilised it for drinking, making their animals drink from it and for irrigation of the land for cultivation. A portion of it was barren which could neither hold the water nor bring forth vegetation [so that land gave no benefits]. The first is the example of the person who comprehends Allaah's religion and benefit (from the knowledge) which Allaah has revealed through me, learns and then teaches others. The last example is that of a person who does not care for it and does not take Allaah's guidance revealed through me. [He is like that barren land]". [Saheeh Al-Bukhaari. Hadeeth Number 79. Book of Knowledge]

Imaam Muhammad Ibn Saalih Al-Uthaymeen [may Allaah have mercy upon him] said, "In this similitude, the Prophet [peace and blessings of Allaah be upon him] said: "The example of guidance and knowledge with which Allaah has sent me with, is like abundant rain falling on the earth". The earth [upon which the rain fell] is of three types: The First Type of Earth: It is the earth that absorbed the water and produced abundant grass and vegetation, so the people were benefited through that. The Second Type of Earth is a Plain: It retained the water and the people benefited from it. They utilized it for drinking and as a source of irrigation [for their crops]. The Third Type of Earth: It absorbed the water but does not produce any benefit. This is the relationship between the people and the knowledge and guidance with which the Prophet was sent with.

The First Category of People: Amongst them is one who has understanding of Allaah's Religion. He learns and teaches- benefits the people and himself. This is similar to the earth that produces grass and vegetation, so that the people and animals eat from it.

The Second Category of People: They are a people who have been entrusted with the guidance, but they do not possess sound understanding (like the first category of people). They transmit knowledge and Hadeeth amongst themselves, but they do not possess sound understanding (like the first group). The similitude of these people is that of the earth that retained the water and the people were provided with water. They used it for drinking, their animals drank from it and they used it as a source of irrigation; but the earth does not produce anything.

The Third Category: The one who is not benefited by the knowledge and guidance given to the

Prophet. He turns away and does not incline towards it. He is neither benefited by that which the Prophet was sent with nor does he benefit others. His similitude is that of the earth that absorbed the water, but does not produce anything. [Ash-Shar’hul Ma’mool Li-imthaali- Ar-Rasool. pages 7-8]

Eagerness to Seek Knowledge and Giving Others a Chance to Benefit

Allaah [The Most High] said:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانشُرُوا يَرْفَعِ اللَّهُ
-الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ-

O you who believe! When you are told to make room in the assemblies, [spread out and] make room. Allah will give you [ample] room [from His Mercy]. And when you are told to rise up, rise up. Allah will exalt in degree those of you who believe, and those who have been granted knowledge. And Allah is Well-Acquainted with what you do. [58:11]

Imaam As-Sadi [may Allaah have mercy upon him] said: This is a practical code of behaviour commanded by Allaah to His believing slaves- that when they come together in one of their gatherings, some of them or some of those who have already arrived should make room (for others); for indeed it is part of good etiquettes to make room for him (i.e. the other person) to reach his goal. And this is not to harm the one who is [already] in the gathering in anyway; rather he enables his [Muslim] brother to reach his goal without him being harmed, and reward is given in accordance with a deed; for indeed whoever makes room, Allaah makes room for him, and whoever shows generosity to his brother, Allaah will show him generosity. **[Tafseer as Sadi]**

Imaam Al-Bukhaari [may Allaah have mercy upon him] said: “Chapter: Whoever sat at the farther end of a gathering. And whoever found a place amongst a gathering and took his seat there.” Narrated Abu Waaqid Al-Laythi [may Allaah be pleased with him], “While Allaah’s Messenger [peace and blessings of Allaah be upon him] was sitting in the mosque with some people, three men came. Two of them came in front of Allaah’s Messenger and the third went away. The two kept on standing before Allaah’s Messenger for a while and then one of them found a place in the circle and sat there while the other sat behind them [the gathering], and the third went away. When Allaah’s Messenger finished his gathering, he said, ‘Shall I tell you about these three persons? One of them betook himself to Allaah, so Allaah took him into His Grace and Mercy and accompanied him, the second felt shy, so Allaah was shy towards him [a] while the third turned away, so Allaah turned away from him’”. **[Saheeh al-Bukhaari Vol 1. Hadeeth Number 66]**

Regarding the statement, “The second felt shy, so Allaah was shy towards him” [i.e. in a way that befits Allaah’s Majesty]. Imaam Muhammad ibn Saaleh Al-Uthaymeen said, “Allaah’s shyness is not similar to the shyness of the creation. [see Tafseer Soorah Al-Baqarah Ayah 26]

Imaam Abdul-Azeez Bin Baaz [may Allaah have mercy upon him] said: In this (hadeeth) there are

beneficial points: [a] Sometimes he [i.e. the Messenger] used to have sittings-sometimes in the Masjid and sometimes in the house. [b] It is recommended for the one who enters a masjid whilst there is a gathering that he joins it. [c] In this (hadeeth is evidence about) being eager to benefit (in knowledge); so he enters if he finds a space; but if not he (stays) at the back. [d] In this (hadeeth) there is a warning against turning away from knowledge. [Al-Hulalul Ibreeziyyah Min At-Ta'liqaat Al-Baaziyyah Alaa Saheeh Al-Bukhaari Vol 1: page 34. Footnote 2]

No Injustice In The Foundation of Sharee'ah Knowledge

The statements that have preceded clearly shows us that the very foundation of divine Islamic knowledge neither promotes nor encourages concealment of knowledge or utilizing it as a tool of manipulation and control. Students had access to the best teacher regardless of their social status, race or background. The knowledge that was made available to the senior companions of the Prophet [peace and blessings of Allaah be upon him], such as AbuBakr, Umar, Uthmaan and Ali [may Allaah be pleased with them] was the same knowledge that was made available to others, such as the likes of Abu Hurairah [may Allaah be pleased with him]. Abu Hurairah – one of the greatest memorizers and transmitters of Hadeeth – is well known to all of us, and we know that he joined the company of the Prophet [peace and blessings of Allaah be upon him] much later than many other companions, but he learnt so much -within three years in the Prophet's company- from what was also available to everyone else to the extent that one would think that he was more knowledgeable than many of them. Imaam Muhammad Bin Saaleh Al-Uthaymeen [may Allaah have mercy upon him] was asked, "Who narrated more hadeeth – Abu Bakr or Abu Hurairah?" He answer, "Indeed, Abu Hurairah narrated more Hadeeth than Abu Bakr, but that does not mean that Abu Hurairah heard more Hadeeth than Abu Bakr, because Abu Bakr was a companion of Allaah's Messenger in the summers, winters, nights, days, (during) journeys and whilst at home, so he heard (more) than (others) and had more knowledge regarding the affairs of Allaah's Messenger; however he did not spend a lot of time to sit and narrate to the people what he heard from the Prophet". [Sharh Hilyati Taalibal Ilim' page 49].

We read in Islamic history that the seekers of knowledge used to travel – thousands of miles and for many years- to seek knowledge from the scholars in different regions and they were not given lesser attention than the children of kings, governors or tribal chiefs; rather the scholars made available the same knowledge to everyone. In addition to this, the students greatly benefitted from the upright moral conduct of the teachers. Ahnaf Ibn Qais [may Allaah have mercy upon him] said, "We frequently went to Qais Ibn Aasim [may Allaah have mercy upon him] to learn forbearance from him, just as we frequently went to the scholars to seek knowledge". [Taareekh Dimashq 26/219]

Bear in mind that this is no call to socialism or communism when access to education is mentioned, rather it is a call to fairness – that beneficial knowledge – whether related to religious or worldly affairs – is not reserved only for the rich, utilized to control, manipulate and deceive the masses; rather it should be given to benefit everyone. However, no sane person would negate the fact that it is impossible for everyone to receive the same in every aspect of

life, rather it is Allaah who portions out our provisions based on perfect wisdom and justice. Allaah [The Exalted] said:

نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُخْرِيًّا وَرَحِمْتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ

It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks, so that some may employ others in their work. But the Mercy (Paradise) of your Lord (O Muhammad) is better than the (wealth of this world) which they amass. [Surah Az-Zukhruf. Verse 32]

Likewise, the teachers should always encourage the learners when they find it hard to grasp a subject matter – whether related to the religious or worldly affairs – and the final outcome is with Allaah, because He alone grants understanding to whoever He wills. We have an excellent example regarding the grammarian Al-Kisaa’ee. Imaam Muhammad ibn Saaleh Al-Uthaymeen [may Allaah have mercy upon him] said, “Indeed, our Shaikh -the diligent one- Abdur Rahmaan As’Sadi [may Allaah have mercy upon him] related to me that it has been stated about Al-Kisaa’ee -an Imaam of the people of koofa- sought after the knowledge of Arabic grammar, but could not (grasp it or was unable to progress). One day, he found an ant carrying its food whilst ascending a wall. Whenever it ascended, it fell off; but it persevered until it overcame this obstacle and ascended the wall. Al-Kisaa’ee said, ‘This ant persevered until it reached its goal’. So, he persevered until he became an Imaam in Arabic grammar”. [Sharh Hilyati Taalib Al-Ilm. 207]

Therefore, upright scholars – before the advent of the deviant sects that were influenced by the Greeks – had a single goal in transmitting knowledge and that was to give Muslims – first and foremost – obligatory knowledge that would enable them to worship Allaah based on clear-sightedness. This knowledge enabled its seekers to acquire literacy skills, enhanced upright critical thinking and upright intellectual discussion in various subject matters of the religion and the worldly affairs. This was the basis of education -to guide and pass on socially upright values based on the divine revelation for the upright survival of the Ummah, and it was made available to everyone – children of kings, peasants, the poor, the rich, the disabled, the slaves etc.

When Ideologues Have Virtual Monopoly On Education

However, when education is abandoned to the desires of competing ideologues, then one can only expect political and educational controversy, because proponents of the dominant ideology of the day will seek to influence schools to promote values that are championed by organizations with a distinct political orientation. Then when another group of people with a different political ideology are voted in power, they also seek to promote their views in all walks of life. So, regardless how many types of schools open in modern society – in order to provide more choice for state school pupils and students, education will always be the victim of competing ideologues. In Islam, the education system has a single goal – free from the competition of the ideologues; rather the education system is founded upon nurturing the next generation upon

piety and to pursue the beneficial affairs of the worldly life.

Sincere Co-operation In The Worldly Affairs

Allaah [The Most High] said: [وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ] – Help you one another in Al-Birr and At-Taqwa [virtue, righteousness and piety]; but do not help one another in sin and transgression. [5:2]

Imaam Ibnul Qayyim [may Allaah have mercy upon him] said, “This verse contains all the beneficial affairs for the slaves in their worldly affairs and affairs related to the Hereafter- be it between themselves or between them and their Lord; for indeed every servant (of Allaah) finds himself within two circumstances and obligations – either (required) to fulfil the obligations owed to Allaah or the obligations owed to Allaah’s creation. As for the obligations owed to the creation, they include (righteous) association, companionship, aiding one another upon what Allaah loves and obedience to Allaah, and that is the goal behind one’s search for happiness and success in the afterlife. There can be no happiness in the afterlife except through Bir (virtue) and Taqwaa (piety), because it is basis of all affairs of the religion”. **[Badaa’i At-Tafseer Al-Jaami Limaa Fassarahu Al-Imaam Ibnul Qayyim Al-Jawziyyah’ Vol 1 pages 307-311. Publisher: Daar Ibn Al-Jawziyyah 2nd Ed, 1431AH]**

The Prophet [peace and blessings of Allaah be upon him] said: “None of you (truly) believe until he loves for his brother what he loves for himself.” [Saheeh Al-Bukhaari. Hadeeth Number 13]

Therefore, with regards to the beneficial worldly sciences, then indeed a Muslim loves for others what he loves for himself, so he helps others to pursue their goals in an upright manner. The Prophet [peace and blessings of Allaah be upon him] said, “The religion is sincerity (and sincere advise)”. Shaikh Saaleh Aala Ash-Shaikh [may Allaah preserve him] stated, “Advice to the Muslims is to guide them to the beneficial things related to the affairs of their afterlife and the worldly life and aid them in that; guide them towards rectification in affairs related to their worldly life and Afterlife, love them for the sake of Allaah, aid them in truth, co-operate with them in good and guidance and not in sin and transgression; clarify the truth for them and advise them with it, disapprove evil if they violate Allaah’s Right etc”. [Sharh Arba’een An-Nawawi page: 81]

Umar Ibn Abdul Azeez [may Allaah have mercy upon him] said, “Whoever advises his [Muslim] brother to rectify affairs related to his Deen and gives him insight in a worldly affair of his, then indeed he has perfected their relationship and fulfilled his obligation towards him”. [Taareekh At-Tabari 6/572]

There is no doubt that sincere implementation of what is found in the above authentic narrations will put an end to the education system that is engineered by the ideologues. However, this is not to say that the achievements of all pupils will be the same, because even if the standard of education – in the beneficial worldly sciences – is very high, then still some people will excel others either due to wealth bestowed on their parents to access more

resources and well-informed teachers or due to the different abilities Allaah has granted humans; but what is intended here is that none is prevented from access education due to the obstacles engineered by the ideologues. As for intelligence and ability, then there is no doubt that Allaah is the one who bestows each of us what He wills. Imaam al-Barbahaaree [may Allaah have mercy upon him] said, “Intellect is inborn”. Al-Allaamah Ahmad Bin Yahyah An-Najmee [may Allaah have mercy upon him] stated, “Meaning, it [i.e. intellect] is brought forth together with the person, and it develops and increases as he [the person] grows. So, the intellect starts as something small, then become greater together with its possessor. There is no doubt that the intellects vary based on that which Allaah bestowed on every person. And indeed in the Qur’aan Allaah [The Mighty and Majestic] praised the people of (sound) intellect. [Irshaad As-Saaree Fee Sharh as-Sunnah Lil-Barbahaaree. 155. Daarul Minhaaj 1430AH (2009)]

Therefore, every sane person recognizes that the intellects vary based on that which Allaah has bestowed upon every individual, but if an education system promotes injustice through ideology or cultural bias, then concealment of knowledge and manipulation is expected. A Muslim is warned against concealment and miserliness in all affairs. Allaah [The Exalted] said:

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا

Those who are miserly and enjoin miserliness on other people and hide what Allaah has bestowed upon them of His Bounties. And We have prepared for the disbelievers a disgraceful torment.’4:37

Imaam as-Sa’di [may Allaah have mercy upon him] said, “Those who are miserly” – meaning, they refrain from fulfilling the rights obligated in them to fulfil. “And enjoin miserliness on other people”- meaning, through their statements and actions. “And hide what Allaah has bestowed upon them of His Bounties’- meaning, knowledge, through which the astray are guided and the ignorant ones are led aright. So, they hide it from them and make apparent to them falsehood that comes between them and the truth. Therefore, they (i.e. the misers) have gathered between miserliness with regards to wealth and knowledge, and between hastening towards loss for themselves and for others. This is a characteristic of the disbelievers and due to this Allaah (The Most High) said, “And We have prepared for the disbelievers a disgraceful torment”. [Tafseer as-Sadi]

Scholars Urge Rulers to Help Students

And examine what Al-Allaamah Rabee Bin Haadee [may Allaah preseve him] stated here even though he was speaking about Sharee’ah kknowledge! He stated, “Many youth are thirsty for seeking knowledge, but they face many, many obstacles that arise from their localities – either because there are no scholars from the locality or the country they live in is a barrier between them and seeking knowledge; or the country that is to accept [or welcome their applications, requests for seeking knowledge] has conditions that [make it possible for] a few to be accepted and prevents many from entering into the domain of [seeking] knowledge. We ask Allaah to grant the Muslims and their rulers [the ability, means etc] to put an end to these obstacles that

are placed in front of the students of knowledge, because at present the Ummah is in need of scholars. At present the Ummah is in a very degraded state – and Allaah’s Refuge is sought; a state of humiliation, disrespected and [faced] with problems, which cannot cease except with the presence of erudite scholars – those who study, [convey, transmit etc] knowledge from its precise sources, spread this knowledge that will make the Ummah wide-awake from its slumber- the true knowledge brought by the Prophets [peace be upon them]. And the main affair among these affairs [of knowledge] is the subject matter of Tawheed [Islamic monotheism], because misguidance has spread in the Islamic world, ignorance, superstitious beliefs and bidah, which none can stop except Allaah, by way of scholars who [convey, transmit etc] knowledge from its precise sources – spreading it just as they acquired it from the Book of Allaah and the [authentic] Sunnah of Allaah’s Messenger. At present you find localities in which there are no scholars. It may be that a student of knowledge is poor and is unable to travel – faces obstacles that are a barrier between him and knowledge. [Therefore], it is obligated on the scholars to examine [or look into these] affairs, and [likewise] the rulers. They should fear Allaah with regards to [making an effort to] eliminate these hurdles that stand in the way of thousands of youth – those who crave for knowledge, but face these hurdles and obstacles, and they are not able [to do anything] except to submit to these [hurdles, obstacles etc] that are beyond [one’s control]. [Marhaban Yaa Taalibal Ilm’ page 217 – 218. slightly paraphrased]

The Only Criteria of Upright Leadership

Shaikh Abdul Waahid Abu Khadeejah [may Allaah preserve him] said:

The Qur’an explains the importance of following an example that is exemplary and righteous. Allah, the Exalted, stated:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

Certainly, there is for you in the Messenger of Allah an excellent example to follow for anyone whose hope is in Allah and the Last Day and who remembers Allah often. [Surah Al-Ahzaab. Aayah 21]

This noble verse shows us the best of all examples to follow, and the most important and obligatory model to be emulated. Just as the Messenger (salallāhu ‘alaihi wassallam) is a guide by way of his speech, he is also a guide by way of action. [Read more here: <https://www.abukhadeejah.com/the-messenger-of-allah-as-the-role-model-fine-examples-for-the-youth-part-1/>]

The Greatest And Only Perfect Criterion Amongst Humankind and Jinn

Sufyaan Ibn Uyaynah [may Allaah have mercy upon him] used to say, "Indeed, the Messenger [sallal-laahu-alayhi-wasallam] is the greatest criterion [i.e. amongst mankind and Jinn] and all affairs are presented to him [i.e. for judgement and judged] based on his manners, path and

guidance; so whatever is in agreement with this is truth, and whatever is in opposition is falsehood". (13)

Allaah [The Mighty and Majestic] said:

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ

Verily, Ibraaheem was an Ummah (leader), Qaanitan (obedient), Haneefan (one who worshipped Allaah alone), and he was not one of the Mushrikeen (polytheists and those who associate partners with Allah in worship). [Surah An-Nahl. Aayah 120]

Shaikh Abdur Razzaaq Al-Badr [may Allaah preserve him] said:

Ibraaheem (alayhis salaam) is the Imaam of the Hunafaa (i.e. Leader of the people of Tawheed-those who single out Allaah in worship) and this is why Allaah said to him: [إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا] – Verily, I am going to make you a leader (Prophet) of humankind]. [Surah Al-Baqarah. Aayah 124].

It is a customary habit of the people that they do attach themselves to the great personalities, especially those whom they hold in high esteem. Therefore, if a person utilise as proof that the one he follows is an Imaam [An Upright Leader], then there is no Imaam [for humankind] greater than Prophet Ibraaheem [i.e. after Prophet Muhammad], and Allaah [The Mighty and Majestic] stated about Prophet Ibraaheem: وَمَنْ يَزْغَبْ عَنِ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ – And who turns away from the religion of Ibraaheem (i.e. Islamic Monotheism) except him who befools himself? [Surah Al-Baqarah. Aayah 130]

If a person addresses someone else with the statement, ‘My Shaikh’ in connection to a Soofee Tareeqah [i.e. a Soofee Path] or in connection to affairs of misguidance in the name of following someone he considers an Imaam [Upright Leader], then indeed Prophet Ibraaheem is the Imaam of the people who worship Allaah alone [i.e. the greatest Imaam of Tawheed and perfect example after Prophet Muhammad]. If a person utilises this as his proof [i.e. that the one he follows is an Imaam], then examine the Aqeedah [Islamic Creed] of this person whom he gives the status of Imaam and judge it based on the Qur’aan to establish whether he is from the people of Tawheed. If a person seeks to use the station of Imaam as proof, then indeed this should be the proof [i.e. examine the Aqeedah of the one given the status of Imaam and judge it based on the Qur’aan and the authentic Sunnah to establish whether he is a person upon Tawheed]. Also, Allaah [The Mighty and Majestic] said about the Prophet [sallal laahu alayhi wasallam]:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

Indeed in the Messenger of Allah (Muhammad) you have a good example to follow for him who hopes in (the Meeting with) Allah and the Last Day and remembers Allah much. [Surah Al-Ahzaab. Aayah 21] (14)

Comprehensive Guidance of The Messenger – By Imaam Ibnul Qayyim [rahimahullaah]

Muhammad's [sallal-laahu-alayhi-wasallam] Ummah is not in need of anyone after him; rather the only need they have is someone to convey what he came with. Muhammad's [sallal-laahu-alayhi-wasallam] message is comprehensive, universal and preserved. This universality, comprehensiveness and preservation is not limited to [any time and place], rather it is comprehensive for those to whom Muhammad [sallal-laahu-alayhi-wasallam] was sent [i.e. the whole world] and likewise with regards to everything that is needed in the fundamental and subsidiary issues of the religion.

Muhammad's [sallal-laahu-alayhi-wasallam] message is sufficient, all embracing and universal- nothing else is needed besides it. It has not isolated any affair of truth needed by his Ummah in their sciences and deeds. The Messenger of Allaah [sallal-laahu-alayhi-wasallam] did not leave this world until he acquainted his Ummah with everything. He even taught them the etiquettes of using the toilet; the etiquettes of sexual relations; the etiquettes of sleep and after waking up; the etiquettes of eating, drinking and travel.

He acquainted them with the etiquettes of speech and silence; the etiquettes of keeping company with the people and seclusion. He acquainted them with the affairs of illness, good health, poverty and wealth. He acquainted them with all the affairs of life and death. He described Allaah's throne, the angels, the jinn, the hell fire and the day of judgement in such a manner as if one has seen them with the naked eye. He [sallal-laahu-alayhi-wasallam] informed them about their Lord and His Perfect Names and Attributes, and that Allaah alone is their true object of worship.

He acquainted them with the Prophets of old and their nations – the events that took place between them and their nations – in such a manner as if one was present at that time. He acquainted them with all the means to good and the paths of evil- in general and in detail- which no other prophet informed his nation. He acquainted them with death and what will take place in the grave – either bliss or punishment. He acquainted them with the evidences and proofs of Tawheed [i.e. the oneness of Allaah in His Lordship, Names and Attributes, and that Allaah alone has the right to be worshipped].

He acquainted them with Prophet hood and the affairs of the Afterlife, and he refuted all the sects of disbelief and misguidance. He acquainted them with war strategies- how to confront the enemy, the way to achieve victory and conquests. If only they knew and understood these affairs in the correct manner [i.e. the manner it should be understood], they would not be overcome by their enemy. He acquainted them with the plots of Iblees and the ways through which he approaches them, and the ways to repel those plots and plans. He acquainted them with the soul- its characteristics and faults- in such a manner that they are not in need of anyone else to tell them about it. He taught them how to live their daily lives and had they acknowledged and acted upon this; their worldly affairs would be firmly established. He brought them all the means of success in this life and the next, and they do not need anyone besides him. So how can it be said that the path of Muhammad [sallal-laahu-alayhi-wasallam] is in need of something else outside of it. The reason for such a claim is due to the weak and little understanding of a person.

Allaah [The Most High] said:

أَوَلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَىٰ عَلَيْهِمْ ۗ إِنَّ فِي ذَٰلِكَ لَرْحْمَةً وَّذِكْرًا لِّقَوْمٍ يُؤْمِنُونَ

Is it not sufficient for them that We have sent down to you the Book (the Qur'an) which is recited to them? Verily, herein is mercy and a reminder (or an admonition) for a people who believe. [29:51]

Allaah [The Most High] said:

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَّهُدًى وَّرَحْمَةً وَّبُشْرَىٰ لِّلْمُسْلِمِينَ

And We have sent down to you the Book (the Qur'an) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allah as Muslims). [16:89]

Allaah [The Most High] said:

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَّشِفَاءٌ لِّمَا فِي الصُّدُورِ وَّهُدًى وَّرَحْمَةٌ لِّلْمُؤْمِنِينَ

O mankind! There has come to you a good advice from your Lord [i.e. the Qur'an, ordering all that is good and forbidding all that is evil], and a healing for that [disease of ignorance, doubt, hypocrisy and differences, etc.] in your breasts, – a guidance and a mercy [explaining lawful and unlawful things, etc.] for the believers. [10:57] (15)

And Allaah knows best.

Ref 1: Misbaah Al-Muneer Fee Ta'dheeb Tafseer Ibn Katheer

Ref 2: Surah Nuh Ayah 23

Ref 3: Bukhaari 6/4920

[Ref 4: What is Al-Jaahiliyyah? What is Al-Jaahiliyyah? Shaikh Saaleh Al-Fawzaan [may Allaah preserve him] said: Al-Jaahiliyyah: It is derived from al-Jahl (ignorance). It is an absence of knowledge, and the intent behind it is the state of affairs before Islaam. The state of affairs before the advent of Muhammad (sallal-laahu-alayhi-wasallam) is (referred to as) Al-Jaahiliyyah because they were in ignorance and misguidance in the affairs of worship, dealings, food, drink, marriage and other than that. They were in ignorance and misguidance due to the long period between Eesaa and Muhammad (i.e. the absence of a messenger). This was a period of over four hundred years during which the divine message stopped. The divine message was obscured, and ignorance and misguidance became widespread. The people worshiped idols, trees, stones, false deities, the Jinn and humans. They worshiped the Angels, the Awliyaa and the righteous people, and they were upon divergent paths with regards to acts of worship. And with regards to the affair of halaal and haraam, they did not distinguish between good and filth; rather they used to

deal with Riba. The Riba Al-Jaahiliyyah (The Pre-Islamic Usury) was: When they used to settle a debt with a debtor, they would say: "Either you settle the debt, or we increase the debt and double the time it (should be paid)". This was the Pre-Islamic Usury and it used to be predominant in their dealings. They used to gather wealth through forbidden means—through pillage, plunder, robbery and devouring people's wealth through falsehood. And with regards to food, they made dead animals and blood lawful; they used to eat dead animals, blood and repugnant things. And with regards to their relationship between one another, they used to kill and fight one another over the most trivial thing. They neither had a leader nor a state—they were either under the authority of tribal systems or under the authority of the Persians and the Romans. The powerful used to encroach upon (the rights of the weak), and the oppressor used to transgress the limits, and no one stopped him. This was Al-Jaahiliyyah (The Pre-Islamic Period of Ignorance). They were upon ignorance in all aspects (of life) and the greatest of that (ignorance) was with regards to worship and creed. They used to be upon the creed of Shirk, rejected the (Resurrection) and the Divine Message (of the Messengers). (Allaah said that) they used to say: [Nothing did Allaah send down to any human being (by revelation) 6:91]

This was their state in Al-Jaahiliyyah (The Pre-Islamic Period of Ignorance); then, Allaah (Glorified be He) sent Muhammad (sallal-laahu-alayhi-wasallam) with the Guidance and the Religion of Truth. Allaah stated: [It is He Who has sent His Messenger (Muhammad) with Al Huda (the Guidance) and Deenul Haqq (the religion of truth -Islaam) 9:33]

'Huda' is beneficial knowledge and 'Deenul Haqq' is righteous action. Allaah (Glorified be He) sent His prophet with beneficial knowledge and righteous action, so because of the advent of the Messenger (sallal-laahu-alayhi-wasallam) Al-Jaahiliyyah (pre-Islamic ignorance) ceased to exist for ever walil-laahil Hamd, and knowledge and guidance arrived. The 'Jaahiliyyah Aamma' (The Pre-Islamic ignorance that was widespread in the world and touched every aspect of life) has ceased to exist; but it remains with some people or with some of the tribes, or in some of the lands. This is Jaahiliyyah Juz-i (a portion of Pre-Islamic Ignorance), (but) as for the 'Jaahiliyyah Aamma', this has ceased to exist after the advent of the Messenger (sallal-laahu-alayhi-wasallam), but some characteristics of Pre-Islamic ignorance remain with some of the people due to the saying of the Prophet (sallal-laahu-alayhi-wasallam): "Among my people there are four characteristics belonging to pre-Islamic period which they do not abandon: boasting of high rank, reviling other peoples' genealogies, seeking rain by stars, and wailing (i.e. for the dead)" (reported by Muslim)." This remains, but it is a portion, (but) as for the Jaahiliyyah Aamma, it has ceased to exist.

So due to this, it is not permissible to say that the people are in Jaahiliyyah (Pre-Islamic ignorance). Some (people) say: "(the people) are in a state of Pre-Islamic ignorance that is more severe than the one before the sending of the Prophet (sallal-laahu-alayhi-wasallam)".... The meaning of this (statement of theirs) is a denial of what the Messenger (sallal-laahu-alayhi-wasallam) came with; it is a denial of the Qur'aan, the Sunnah of the Prophet and the abundant knowledge within our hands. Its meaning is that we are in Al-Jaahiliyyah (Pre-Islamic ignorance). This is a mistake, the people are not in Al-Jaahiliyyah, walil-laahil Hamd, but there

remains some of the characteristics of Al-Jaahiliyyah in some individuals, in some nation states and in some tribes; but this is a specific Jaahiliyyah. Therefore, it is incumbent to be acquainted with this affair.

<https://salaficentre.com/2013/09/updated-the-people-used-to-ask-about-the-good-hudhaifahradiyallaahu-anhu/>

[Ref 5: Muhaadaraat Fil Aqeedah Wad-Da'wah' page 18-20. abridged and slightly paraphrased]

Ref 6: "Learn your lineages..." (Saheeh Sunan Tirmidhee. Number 1979 and declared authentic by Imaam Al-Albaanee. An Excerpt from 'Silsilah Ar-Rasaa'il Al-Manhajiyyah Fin-Nus'hi Wal Irshaad Wat-Taw'iyah' pages 47-49]

[Ref 7: Saheeh Sunan Abee Dawud. Hadith Number 5116. Declared 'Hasan' by Imaam AlAlbaanee]

[Ref 8: Sharh Saheeh Muslim - (The Book Pertaining to the Remembrance of Allah, Supplication, Repentance and Seeking Forgiveness). Hadeeth Number 2699; Vol 17 page 18]

[Ref 9: Majmoo Al-Fataawaa 6/510]

[Ref:10: Tafseer Surah Al-Baqarah 2/299]

[Ref 11: Majmoo Al-Fataawaa 7/7]

[Ref 12: An Excerpt from 'Badaa'i At-Tafseer Al-Jaami Limaa Fassarahu Al-Imaam Ibnul Qayyim (rahimahullaah). Vol 1. Page 300-303. Slightly paraphrased]

[Ref 13: Al-Jaami Li-Akhlaaq Ar-Raawi Wa Aadaab As-Saami' page 8]

[Ref 14: An Excerpt from 'Sharh Kitaab At-Tawheed'. Lesson 1]

[Ref 15: An Excerpt from I'laam Al-Muwaqqi'een 4/375-377- slightly paraphrased]