

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

Allaah [The Most High] said: **إِن يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ** – They follow but a guess and that which they themselves desire]. [Surah An-Najm. Verse 23]

There is a tremendous benefit derived from this verse, because the one deprived of sound faith and the sound creed sent down as revelation by Allaah- The Lord of the Aalameen, then his affair is one of two: corrupted knowledge or corrupted Intent. Corrupted knowledge occurs as a result of following conjecture and corrupted intent occurs as a result of following desires, or the person may combine both of them. Another benefit derived from this verse is that the rectification or well-being of a person cannot be attained except by way of two affairs: upright knowledge and upright Intent. This is why Imaam Ibnul Qayyim [may Allaah have mercy upon] said in Miftaah Daarus Sa'aadah that a person is in need of two things: sound knowledge by way of which he is rightly guided and lofty aspiration by way of which he is urged towards that sound aspiration, because it maybe that a person has beneficial knowledge but not sound intent and aspiration. Therefore, one cannot be upright except by way of upright knowledge and intent. Sound knowledge is corrupted through following conjecture and sound intent is corrupted through following the desires of one's soul. Allaah [The Exalted] stated about the Messenger [peace and blessings of Allaah be upon him]: **مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ**-Your companion (Muhammad) has neither gone astray nor has erred]- Meaning, that is because the Daal [misguided person] is one whose knowledge is corrupted and the Ghaawiy [astray one] is the one whose intent is corrupted. Also, the Prophet [peace and blessings of Allaah be upon him] described his four khulafaa [Abu Bakr, Umar, Uthmaan and Ali (may Allaah be pleased with them)] with the words 'Raashideen and Mahdiyyeen', because the Raashid [i.e. The one who is steadfast upon the right path and is firmly established upon it] is the opposite of the Ghaawiy [The one who strays from the right path or conduct], and the Mahdee [The one guided to the path of truth and yields obediently to it] is the opposite of the Daalun [the misguided one, especially in knowledge and creed]. (1)

The above quote - from Shaikh Abdur Razzaaq Al-Badr [may Allaah preserve him] - helps us to unveil one of the delusions of Francis Fukuyama, who - in 1989- wrote about the great victory of Western democratic and capitalist societies. He stated that different events will certainly continue to occur, but then speculated that ideologies have come to an end after the emergence of the Western liberal political and economic system as the unmatched system and the dominant Western model- the one (and only) choice for humanity's future in his view! This - in brief - is one of Mr Fukuyama's delusions.

**Firstly**, we all know that ideology changes due to the fact that it is a product of our deficient intellects. Unlike the infallible divine revelation, ideas can be right or wrong, rejected, disapproved and debated. Therefore, as long as humankind cling to ideas and distance themselves from the divine revelation, they will never find a perfect solution to their problems and disagreements. Shaikhul Islaam Ibn Taymiyyah [may Allaah have mercy upon him] said, "And even though there is something in the paths of analogical reasoning and reflection that will lead

to knowledge, however sometimes it cannot give detail explanation in a dispute between the people of the earth due to the minute details and ambiguities [in that dispute], and at other times due to the fact the people differ when prioritising necessities. Therefore, due to this Allaah [The Most High] commanded [us] to return to the revelation in times of dispute. Allaah [The Most High] said:

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا  
اَخْتَلَفُوا فِيهِ

Mankind were one community (i.e. upon Tawheed and Allaah's Sharee'ah) 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]. [Surah Al-Baqarah' Aayah 213]

Therefore, Allaah [The Most High] designated the revealed Books [i.e. the Qur'aan being the final of them] as the judge between the people in matters wherein they differ". (2)

Shaikh Abdur Razzaq Al-Badr [may Allaah preserve him] stated, "If you say that the intellect is to be given precedence over the revelation, then which intellect should we follow? Are the intellects of the people combined in the intellect of one man or do they differ? There are intellects of the philosophers, the atheists, the heretics, the people of evil desires and those who confound truth with falsehood; and due to this one of the Salaf said, 'Had the desires been one, it would have been considered to be the [basis of] truth"; therefore, we say, "Had the intellects been one, it would have been considered to be the [basis of] truth". (3)

Imaam Ibnul Qayyim [may Allaah have mercy upon him] said, "Everyone with a bit of (sound) intellect knows that the corruption of the world and its ruin occurs due to giving precedence to opinion over the divine revelation and (evil) desires over sound intellect. These two corrupt motives are not entrenched in a heart except that its destruction becomes inevitable nor in a nation except that its affairs are completely corrupted". (4)

Ahmad Ibn Aasim Al-Antaakiy [may Allaah have mercy upon him] said, "The most beneficial intellect is the one that makes you acknowledge the blessings of Allaah, aids you in being grateful and oppose (evil) desires". (5)

Imaam Sadi [may Allaah have mercy upon him] said: Allaah [The Most High] said:

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَبَيَّرَ كَيْبِهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ  
وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ

Indeed, Allah conferred a great favour on the believers when He sent among them a Messenger (Muhammad) from among themselves, reciting unto them His Verses (the Qur'an), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur'an) and Al-Hikmah [the wisdom and the Sunnah of the Prophet (i.e. his legal ways, statements, acts of worship, etc.)], while before that they had been in manifest error. [Surah Aal Imraan. Verse 164]

Allaah [The Most High] said:

وَأَذْكُرُوا لِلَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ

And remember Allah's Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islamic Faith), and you were on the brink of a pit of Fire, and He saved you from it. Thus, Allah makes His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.,) clear to you, that you may be guided. [Surah Aal Imraan. Verse 103]

Allaah [The Most High] said: [ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا ] – This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion]. [Surah Al-Maa'idah. Verse 3]

Allaah [The Most High] said: [ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ ] – And who is better in judgement than Allah for a people who have firm Faith]. [Surah Aal Imraan. Verse 50]

Whoever utilises sound intellect to examine what the Messengers brought [i.e. the unadulterated revelation] – what they commanded and guided the people to, such as knowledge and Awareness of Allaah, the worship of Allaah alone, turning to Allaah in repentance and obedience with true Faith (Islamic Monotheism) and the command to fulfil all the rights [of the people] based on courteous good will, perfecting one's actions [i.e. based on sincerity to Allaah alone] and treating others with kindness [by sincerely seeking to benefit them though one's knowledge, wealth or position], and that which they [i.e. Messengers] forbade; then thereafter he examines what the Mul'hidoon [i.e. those who deviate from right conduct or completely from the path of Allaah] call to, he will know that good (and its outcomes), success, sound rectification of the hearts and deeds, (sound rectification of) the worldly affairs and (sound rectification of) the religious affairs and their end results in the afterlife) are all in agreement with what the Messengers called to. On the other hand, he will know that the call of the Mul'hidoon is designed to do away with good manners, whose end result is nothing but complete chaos and a state in which one goes along with lust (or evil desires of the soul) until animals become more noble and beneficial than humans. **This is no doubt their state of affairs – clearly manifested by what they are upon and what they proclaim with their tongues. And one of the most amazing affairs is that many contemporary writers and politicians seek to remedy the many social ills and try to do so do from many angles, however as for the problem related to deviation from Allaah' patjh - whose surge has carried away the majority of young people, they have not rushed to stop it by returning to sound faith and certainty; rather they have been abandoned to wander blindly in their misguidance and wavering in beguilement, and thus the social ills they seek to remedy gives birth to other social ills, because if the path to remedying social ills is not based on sound faith and sound religion, they will increase and become worse.** [End of quote] (6)

Pay close attention to Imaam As-Sad's statement, **This is no doubt their state of affairs – clearly manifested by what they are upon and what they proclaim with their tongues. And one**

of the most amazing affairs is that many contemporary writers and politicians seek to remedy the many social ills and try to do so from many angles, however as for the problem related to deviation from Allaah' path - whose surge has carried away the majority of young people, they have not rushed to stop it by returning to sound faith and certainty; rather they have been abandoned to wander blindly in their misguidance and wavering in beguilement, and thus the social ills they seek to remedy gives birth to other social ills, because if the path to remedying social ills is not based on sound faith and sound religion, they will increase and become worse".

Therefore, this is enough to unveil Mr Fukuyama's delusion, corrupt knowledge and corrupt intent, because even though **"ideas live longer than men"** as Shaikh Amjad Rafiq [may Allaah preserve him] stated, however none can dispute the fact that ideas are not infallible. In addition to this, the proponents of this so called superior Western liberal political and economic system continue to interpret it to suit their agendas - enslave, manipulate, oppress and exploit many other nations. We have all witnessed the fact that the champions of this so called superior ideology have been one of the greatest oppressors. Does Mr Fukuyama not recall the slaughter of native Americans in the Name of Civilization, the 1,500 wars and raids that were authorized against the Indians, the Gnadenhutten Massacre in 1782, the Hiroshima Bomb, the barbaric sanctions against Iraq that led to the deaths of thousands of Iraqi children, and the Invasion of Iraq which many Western journalists clearly proved to be an act of military aggression launched on a false pretext?! Is Mr Fukuyama blind to the fact that all this oppression was committed in the name of this so called superior Western liberal political and economic system?!

**Secondly**, do we not witness the fact that many countries are always in bondage and not in control of their economies! Is Mr Fukuyama blind to the fact that as soon as a nation is heavily in debt, the lenders can easily gain the upper hand through Structural Adjustment Policies (SAPs) - secure repayment of the debt as well as demand economic restructuring, so in many cases the weaker nation is forced to reduce spending on essential social services, such as health, education and development, whilst repayment of the debt is given priority as well as the possibility of giving the lender an easy access to the country's raw materials?! This is well known and whoever researches will come across a lot that has been written on the subject matter. Indeed, there is no benefit in providing financial assistance that is going to permanently make a nation dependant on another nation due to usury. Debt is a heavy burden, let alone when accompanied with usury. Aa'isha [may Allaah be pleased with her] narrated that the Prophet [peace and blessings of Allaah be upon him] used to invoke Allaah in the salaah [before the Tasleem] saying: **"O Allaah, I seek refuge with You from the punishment of the grave and from the trial and affliction of Maseeh Ad-Dajjal and from trial and affliction of life and death. O Allaah, I seek refuge with You from sins and from being in debt"**. So somebody said to him, **"Why do you so frequently seek refuge with Allaah from being in debt?"** The Prophet [peace and blessings of Allaah be upon him] replied, **"A person in debt tells lies whenever he speaks, and breaks promises whenever he makes (them)"**. (7)

Imaam Ibnul Qayyim [may Allaah have mercy upon him] said, **"The Prophet [peace and**

blessings of Allaah be upon him] combined [in this supplication between seeking Allaah's refuge] from sins and debt, because indeed sins necessitate loss in the afterlife and debt necessitates loss in the worldly life". (8)

And with regards to buying and selling, Shaikh Abdul Waahid Abu Khadeejah [may Allaah preserve him] stated: **"The way that countries buy and sell with each other does not always help people in poor countries. Producers of crops like wheat and rice will usually sell to the country that will pay them the most for it, so poor countries cannot compete and therefore cannot buy crops to feed their people. So these poor people have to grow their own crops to feed themselves. In many poor countries the rich farmers grow cash crops such as fruit and flowers that they sell to rich countries and their profit often does not help the poor people. So the Muslim is always encouraged to give aid to those less fortunate, so that no one in the land remains hungry, unclothed or unsheltered. Islam has no problem with people becoming wealthy so long as the poor not are neglected; they must be taken care of, helped, educated and empowered to look after themselves. Wealthier Muslims are obligated to give in charity (zakāt) every year, and each Ramadān (zakāt al-fitr)". (9)**

Pay close attention to what Shaikh Abu Khadeejah [may Allaah preserve him] stated above about empowering and educating poor people as opposed to what some of the greedy exploiters stated in the past! Cecil Rhodes stated: **"We must find new lands from which we can easily obtain raw materials and at the same time exploit the cheap slave labour that is available from the natives of the colonies. The colonies would also provide a dumping ground for the surplus goods of our factories."** Nye Bevin stated: **"Africa is a valuable source of manpower and raw materials. The US is very barren of essential minerals. In Africa we have them all."** Larry Summers stated: **"I think the economic logic behind dumping a load of toxic waste in the lowest wage country is impeccable and we should face up to that."** These were some of their statements and its effects are still witnessed in our era in many previous colonies in Africa, Asia and elsewhere. If you have never seen those who take whatever they want and gave back lesser in measure and weight, then the above statements suffices. Allaah [The Exalted] said:

وَيْلٌ لِّلْمُطَفِّفِينَ

الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ

وَإِذَا كَالُوهُمْ أَوْ وُزِنُوهُمْ يُخْسِرُونَ

أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ

لِيَوْمٍ عَظِيمٍ

يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ

Woe to Al-Mutaffifin [those who give less in measure and weight (decrease the rights of others)], those who, when they have to receive by measure from men, demand full measure, and when they have to give by measure or weight to men, give less than due. Think they not that they will

be resurrected (for reckoning), on a Great Day, the Day when (all) mankind will stand before the Lord of the 'Alamin (mankind, jinns and all that exists)? [Surah Al-Mutaffifeen]

[[وَيْلٌ- Waylun (woe)] is a word of punishment and threat of divine vengeance to those who give less in measure.(10) Qaadhi Iyaad [may Allah have mercy upon him] said that the word "Waylun" (Woe) has some of the following meanings: It is used whilst referring to one who has fallen into destruction. It is used whilst referring to one who deserves destruction. It is used to refer to destruction itself. It is used to refer to the difficulty found in punishment. It is used to refer to grief. It is used to refer to a valley in the hell fire. (11)

[[ الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ] - those who, when they have to receive by measure from men, demand full measure]- Meaning, they take from them in full what is established to be their due and demand in full without any loss. [ وَإِذَا كَالُواهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ ] - and when they have to give by measure or weight to men, give less than due]- Meaning, when they give the people what they are entitled to by way of measure or weight, they give them less- either by giving short measure or weight, or by not giving .the full measure or weight, or by not filling the measuring or weighing equipment and what is similar that. This is tantamount to stealing the people's wealth and not being fair to them. If this is the threat of divine vengeance against those who give short measure and short weight, then those who take people's wealth by force or by stealing are more deserving of this threat than those who give short measure and short weight. This noble verse shows that just as a person takes from the people what he is entitled to, it is also obligated on him to give them everything they are entitled to – whether related to wealth or mutual dealings; rather included in the generality of this Aayah are proofs and statements, because indeed what usually takes place between those engaged in argumentation and discussion is that each of them is eager to establish his proofs, therefore, it is obligated on a person also to make known the proofs possessed by the other person and examine the proofs of the other person just as he examines his own proofs. In relation to this affair, the justice of a person is known as opposed to whether he is afflicted with bigotry, his humility as opposed to being haughty, his common sense as opposed to foolish behaviour. We ask Allah bestow on us every good. Then Allah issued a threat to those who give short measure, stated with amazement regarding their state of affairs and their persistence upon what they are doing. Allah said:

أَلَا يَنْظُرُ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ

لِيَوْمٍ عَظِيمٍ

يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ

Think they not that they will be resurrected (for reckoning), on a Great Day, the Day when (all) mankind will stand before the Lord of all that exists – Meaning, what makes them dare to give short measure is because they do not believe in the Last Day, otherwise had they believed in it and known that they will stand before Allah to give account – whether related to something small or big, they would stopped and repent. (12)

Is Mr Fukuyama blind to the fact that all this economic oppression is being committed

and justified in the name of this so called superior Western liberal political and economic system?!

**Thirdly**, is Mr Fukuyama blind to the fact that when individuals of other nations (citizens of so-called third world nations) are found guilty of war crimes, they are prosecuted and imprisoned even after they've apologized, but proponents of this so called superior Western liberal political and economic system never accept charges brought against them, even though we are all well acquainted with their oppressive behaviour during the Atlantic slave trade, the massacre of the native indians and other incidents in their history. And even though at times they apologize and we all should appreciate an apology of a wrongdoer, however have they put in place the necessary safeguards to stop them from committing similar acts in future?! Indeed, their behaviour shows that this has not been the case because they invaded Iraq just recently in 2003. Their path is simply "The goal justifies the means" and most of their crimes went unpunished or there were few consequences. So, where is the superiority of their path and way of life?! **ISIS (so called Islamic State and their supporters) commit murder and cause corruption in the name of their religious innovations and these ideologues – those whose ideology Mr Fukuyama champions - cause corruption in the earth in name of so called liberal democracy, cherry picking oppressors and then desiring to be seen as those who bring about rectification in the earth.** Allaah [The Mighty and Majestic] said:

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ

أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا يَشْعُرُونَ

وَإِذَا قِيلَ لَهُمْ ءَامِنُوا كَمَا ءَامَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا ءَامَنَ السُّفَهَاءُ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِن لَّا يَعْلَمُونَ

And when it is said to them: "Make not mischief on the earth," they say: "We are only peacemakers. Verily! They are the ones who make mischief, but they perceive not. And when it is said to them [hypocrites]: "Believe as the people [followers of Muhammad (sallal laahu alayhi wasallam) have believed," they say: "Shall we believe as the fools have believed?" Verily, they are the fools, but they know not. [Surah Al-Baqarah. Aayaat 11-13]

Allaah [The Exalted] said:

لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا وَيُجِبُونَ أَنَّ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِّنَ الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ

Think not that those who rejoice in what they have done (or brought about), and love to be praised for what they have not done,- think not you that they are rescued from the torment, and for them is a painful torment. [Surah Aal Inmran. Verse 188]

Imaam As-Sadi [may Allaah have mercy upon him] said, "**They want to be praised for that which they have not done and truth they have not uttered, so they combine evil doing and its statement, and rejoice in that. And they love to be praised for some good they have not done**". (13)

As for Mr Fukuyama's delusion that the Western liberal political and economic system is

the unmatched system and the dominant model - the one (and only) choice for humanity's future, then indeed this reminds us of the behaviour of the disbelievers of old- those who were amazed with their views and worldly sciences when the Messengers came to them with clear proofs. Imaam As-Sa'di [may Allaah have mercy upon him] said, "One of the harms that afflicts a person is that when he is distinguished with some knowledge related to the natural sciences, which is not possessed by the common people, he negates knowledge of the religion if it does not enter the (realm) of his knowledge, so he loses his religion and the portion of knowledge he possesses in those sciences brings about evil upon him. This is what you witness from some of those who are distinguished with a type of knowledge that is unknown to the common people, so, he remains upon his ignorance and negates that which he cannot comprehend. The misguidance of the children of Aadam in relation to what they obstinately reject and negate without knowledge is more than their misguidance in relation what they affirm and approve to be true. Allaah [The Most High] said: **عَلَّ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ وَلَمَّا يَاْتَهُمْ تَأْوِيلُهُ** - Nay, they have denied the knowledge whereof they could not comprehend and what has not yet been fulfilled (i.e. their punishment)). [Surah Yunus. Verse 39]

Indeed, most of them or the majority of them negate that which they do not know and they belie that which they cannot comprehend. And based on this false principle arises their ignorance in the subject matter regarding divine revelation and knowledge of the Messengers. And for this reason, the heretics among the philosophers and other than them were misguided, denied the (existence) of the Jinn, the Angels and the affairs of the unseen. They obstinately reject (these affairs) because it is not included in their deficient sciences, so they deny that which they could not comprehend. The Messengers came to them with clear proofs and evidences, (but) they were glad (and proud) with that which they had of the knowledge (of worldly sciences), so that at which they used to mock surrounded them [i.e. Allaah sent them punishment]. Allaah [The Most High] said:

فَلَمَّا جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَرِحُوا بِمَا عِنْدَهُمْ مِنَ الْعِلْمِ وَخَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ

Then when their Messengers came to them with clear proofs, they were glad (and proud) with that which they had of the knowledge (of worldly things): And that at which they used to mock, surrounded them (i.e. the punishment)". [Surah Ghaafir' Aayah 83] (14)

Therefore, the Muslim should be careful of the speculations and delusions of these people- Mr Fukuyama and his ilk, because their path is that of the misguided ones who came before them. Allaah [The Exalted] said:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رُسُلًا أَنْ أَعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فسيروا في الأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكذِّبِينَ

And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): **"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. Aayah 36]

Allaah [The Most High] said:

قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْفِرِينَ

Many similar mishaps [troubles, problems] of life were faced by nations that have passed away before you, so travel through the earth, and see what was the end of those who disbelieved. [3:137]

Imaam Ibnul Qayyim [may Allaah have mercy upon him] said, "**Indeed, there were nations like yourselves before you, so look to their evil end. You have to know that the reason behind their evil end was due to their disbelief in the revelations of Allaah and disbelief in Allaah's Messengers. They were the forefathers and you are the descendants. The main affair that connects you to each other is your disbelief and the ruling on that disbelief is destruction**". (15)

Imaam Muhammad Bin Saaleh Al-Uthaymeen [may Allaah have mercy upon him] said, "If it is said, 'What is the benefit in narrating to us the stories of the destroyed nations despite the fact that this Ummah will not be completely destroyed in a manner similar to the destruction of the previous nations before it?' **The Answer:** Indeed, this has two benefits: The first benefit is a clarification of Allaah's blessings upon us that the occurrence of a complete destruction is removed from us, and that were it not for Allaah's Benevolence we would have been deserving of it. Second, the likeness of the punishment they received may occur in the hereafter for the one who did what they did, if punishment was not received in the worldly life. And this may be understood from the statement of Allaah: "Such is the Seizure of your Lord when He seizes the population of towns while they are doing wrong. Verily, His Seizure is painful and severe. Indeed in that (there) is a sure lesson for those who fear the torment of the Hereafter." So what is apparent from this Aayah is that what is similar to the punishment they received will happen in the Hereafter, and Allaah knows best". (16)

Allaah [The Exalted] said:

أَسْتَكْبَرُوا فِي الْأَرْضِ وَمَكْرَ السَّيِّئِ وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ ۚ فَهَلْ يَنْظُرُونَ إِلَّا سُنَّتَ الْأُولِينَ ۗ فَلَنْ نَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا وَلَنْ نَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا  
أُولَئِكَ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَكُنُوا مِنْهُمْ أَشَدَّ مُنَافِقِينَ ۗ وَمَا كَانَ اللَّهُ لِيُعْجِزَهُ مِنْ شَيْءٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ ۗ إِنَّهُ كَانَ عَلِيمًا قَدِيرًا  
وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظَهْرِهَا مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ۚ فَإِذَا جَاءَ أَجْلُهُمْ فَإِنَّ اللَّهَ كَانَ بِعِبَادِهِ بَصِيرًا

(They took to flight because of their) arrogance in the land and their plotting of evil. But the evil plot encompasses only him who makes it. Then, can they expect anything (else), but the Sunnah (way of dealing) of the peoples of old? So no change will you find in Allah's Sunnah (way of dealing), and no turning off will you find in Allah's Sunnah (way of dealing). Have they not travelled in the land, and seen what was the end of those before them, and they were superior to them in power? Allah is not such that anything in the heavens or in the earth escapes Him. Verily, He is AllKnowing, AllOmnipotent. And if Allah were to punish men for that which they earned, He would not leave a moving (living) creature on the surface of the earth, but He gives them respite to an appointed term, and when their term comes, then verily, Allah is Ever AllSeer

of His slaves. [Surah Al-Faatir. Verses 43-45]

Allaah [The Most High] said:

قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَتَى اللَّهُ بُنْيَانَهُمْ مِنَ الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ وَأَتَنَّهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ  
ثُمَّ يَوْمَ الْقِيَامَةِ يُخْزِبُهُمْ وَيَقُولُ أَيُّ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تُشْتَقُونَ 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. Verses 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 فَخَرَّ 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. [وَأَتَنَّهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ] – 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. (17)

[قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ] – Those before them indeed plotted]: Meaning plotted against their Messengers, employed various types of tricks in order to reject that which the messengers brought and established gigantic safeguards [by way of arguments, views etc] on their plots. [فَأَتَى اللَّهُ بُنْيَانَهُمْ مِنَ الْقَوَاعِدِ] – but Allah struck at the foundation of their building]– Meaning, an affair came to them from its basis and foundation [فَخَرَّ عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ] – and then the roof fell down upon them, from above them] -Meaning, so what they built became a punishment for them. [وَأَتَنَّهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ] – and the torment overtook them from directions they did not perceive]: Meaning, that is because they thought that such a building will benefit and protect them from punishment, but their punishment occurred from that which they built and established.

This is one the best of parables regarding how Allaah nullifies the plots of his enemies, for indeed they pondered and reflected on that which the Messengers brought when they belied them, made up principles and rules for it based on falsehood, referred back to them to reject that which the Messengers came with, employed tricks to bring discomfort to the Messengers and inflict harm on them and those who followed them, but their plot became a source of evil against them, so their plan became their destruction, because their plot was evil as Allaah said: [لَا يَجِئُ الْمَكْرَ السَّيِّئُ إِلَّا بِأَهْلِهِ] – But the evil plot encompasses only him who makes it]. This is in this worldly life and the punishment in the afterlife would be more disgraceful, and due to this Allaah said: [ثُمَّ

يَوْمَ الْقِيَامَةِ يُخْزِبُهُمْ – Then, on the Day of Resurrection, He will disgrace them]. (18)

### Caution Against The Analysis of The Disbelievers

Imaam Muhammad Ibn Saaleh Al-Uthaymeen [may Allaah have mercy upon him] said, "Maybe one acquires knowledge of current affairs through weak and fabricated narrations via the media, or he bases knowledge of current affairs on the analysis and speculations of a person. The person who is engaged in the subject matter of current affairs may seek to establish an analysis that is far from what the current affairs (shows in reality), or he looks into affairs that have been concocted for him by the enemies (regarding) a particular event; but then this event happens to be something else and does not exist at all, so all those plans come to nothing. Therefore, what is of (paramount) importance is that one acquires understanding of what Islaam requires of a person. And the understanding related to one's self (necessitates) rectification of heart by way of sound creed and to wish good for the Muslims, and this is (also) connected to the understanding of halaal, haraam and other affairs of a similar nature. **A person must acquaint himself with knowledge of current affairs if he is in need of it, but as for giving it complete importance in relation to affairs that have not occurred in reality, such as lies, deception, analysis and speculation, then this has no basis**". (19)

Pay close attention to Imaam Muhammad Ibn Saaleh's statement, "**A person must acquaint himself with knowledge of current affairs if he is in need of it, but as for giving it complete importance in relation to affairs that have not occurred in reality, such as lies, deception, analysis and speculation, then this has no basis**", then pay close attention to Al-Allaamah Rabee Bin Haadee's statement as follows, "**So it is not permissible for the Ulamaa to remain heedless of their plans (i.e. the enemies of Islaam), their actions, their publications, their missionary activities and their various calls (to the Muslims). And also the various poisons they are infusing – which are in opposition to the Qur'aan 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 ʿAqeedah 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". (20)

Therefore, this knowledge of current affairs is only to be given consideration after analysed by the upright people of knowledge, just as our Mashaayikh in the UK quoted from Al-Allaamah Rabee Bin Haadee that **"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 ٱ 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"**.

None of us should incline towards the analysis offered by the likes of Mr Fukuyama regarding the so called "End of History" nor that of those so called Muslim intellectuals - those corrupted by the speculations of the disbelievers - such as Ed Hussain - and thus they fish in the murky waters whilst seeking to justify their rotten philosophical statements regarding civilization and freedom. Indeed, every Muslim should know that "The Messenger of Allaah [peace and blessings of Allaah be upon him] and what has been reported from him is the authority to which one must return in order to understand the subject matter regarding the trials and tribulations. Therefore, one cannot return to the following affairs: (a)The narrations of the ahlul kitaab; (b) Opinions and dreams; (c) Weak and fabricated ahaadeeth; (d) Qiyaas and (e) Political, Economic or socialist analysis-since the ahaadeeth regarding the Fitan, the portents of the Hour and what is to take place of strife are from the (affairs) of the Religion, and the Religion is Tawqeefee (i.e. its source can only be established from the divine texts of the Qur’aan and the authentic Sunnah). All that is reported from the Prophet (peace and blessings of Allaah be upon him)with sound chains of transmission concerning (affairs) that are to take place, then it is obligated on every Muslim to have Eemaan in it, whether it appeals to his intellect or not. And this is the reality of one’s testimony that he (peace and blessings of Allaah be upon him) is the Messenger of Allaah (Glorified Be He). Allaah (The Most High) said:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ

إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

Nor does he (Muhammad) speak of (his own) desire. It is only an Inspiration that is inspired.”

And Allaah (The Most High) said: [وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا] - And whatsoever the Messenger (Muhammad) gives you, take it, and whatsoever he forbids you, abstain (from it)]. [Surah Al-Hashr. Verse 7]

Umar (may Allaah be pleased with him) reported: One day while we were sitting with the messenger of Allah there appeared before us a man whose clothes were exceedingly white and whose hair was exceedingly black; no signs of journeying were to be seen on him and none of us knew him. He walked up and sat down by the prophet. Resting his knees against his and placing the palms of his hands on his thighs, he said: "O Muhammad, tell me about Islam". The messenger of Allah said: "Islam is to testify that none has the right to be worshipped but Allah and Muhammad is the messenger of Allah, to perform the prayers, to pay the zakat, to fast in Ramadan, and to make the pilgrimage to the House if you are able to do so." He said: "You have spoken rightly" And we were amazed at him asking him and saying that he had spoken rightly. He said: "Then tell me about Iman." He said: "It is to believe in Allah, His angels, His books, His messengers, and the Last Day, and to believe in divine destiny, both the good and the evil thereof." He said: "You have spoken rightly". He said: "Then tell me about Ihsan." He said: "It is to worship Allah as though you are seeing Him, and while you see Him not yet truly He sees you". He said: "Then tell me about the Hour". He said: "The one questioned about it knows no better than the questioner." He said: "Then tell me about its signs." He said: "That the slave-girl will give birth to her mistress and that you will see the barefooted, naked, destitute herdsman competing in constructing lofty buildings." Then he took himself off and I stayed for a time. Then he said: "O Umar, do you know who the questioner was?" I said: "Allah and His messenger know best". He said: "He was Gibreel (Gabriel), who came to you to teach you your religion." [Reported by Muslim. Kitaab al-Eemaan. Chapter: Imaan, Islaam and Ihsaan. Hadeeth Number: 8]

The testimony in this hadeeth is the statement of the Prophet, "He was Gibreel, who came to you to teach you your religion". And the guiding principle in the above hadeeth is that he asked a question about the Hour and its circumstances, and he established that it is something included in the affairs of the Religion. Events regarding trials and its circumstances, and the affairs of strife are all related to the (portents) of the Hour; therefore, it is included in the Religion and it is not for anyone to speak about it based on his own (opinions, views, analysis or interpretations etc)". (21)

### **Be Warned Against The Callers to The Deviation - Both The Disbelievers and The Proponents of Religious Innovation**

Shaikh Abu Iyaad- Amjad Rafiq [may Allaah preserve him] stated: "We are living in a time in which the League of Iblees have a frightening grip and amazing amount of resources and means through which waves and waves of assaults are maintained against faith (eemaan), and against tawhid (monotheism), and against the morality that is based upon revelation (as opposed to the "do what thou wilt" of secular humanism), and against the family unit and its bonds (husband-wife, child-parent). And so it is necessary for the Muslims to beware and take extreme caution

against the waves upon waves of such assaults that are being made from all directions, the aim of which is to desecrate the foundations of faith, and to desecrate the Prophets of Allaah, in particular Jesus, the Son of Mary (peace be upon them both) and to replace the foundations of faith with a “new age spirituality” which is nothing “new” at all, but comes from none other than Iblees himself and is but the same deception that Iblees used to make Adam err, which is the promise of immortality and eternity, and this is the core, underlying principle of the “new age spirituality” in all of its flavours and manifestations. Further, the Prophet (sallallaahu alayhi wasallam) warned that there would be many dajjaals (liars) in the later times. Such liars and imposters claim divinity or prophethood, and preach a religion other than that preached by the Prophets and Messengers, such as Noah, Abraham, Moses, Jesus and Mohammad (peace be upon all of them). For this reason, given the huge amount of propaganda disseminated through the great many forms of media in the modern age, it is necessary for Muslims to be well-informed about the plots of Iblees his deception and misguiding of the people through their army of devils amongst Jinn and men, all of whom refer to Iblees, spuriously, as “the light bearer”. [<http://www.salafitalk.net/st/printthread.cfm?Forum=8&Topic=10682>]

The meaning of the word “Dajjaal” linguistically means “a great liar, deceiver”, and signifies great deception and lies. As such, all magicians and soothsayers are also referred to as “dajjaals”, because they lie and deceive. Hence, we will also be discussing magic and its practitioners on this site as they come under the general meaning of “dajal” (deceit, trickery, deception)”. Read this article: The Role of Television in Social Engineering, Predictive Programming, Culture Creation and Destruction of Children and Society: <http://www.dajjaal.com/liar/articles/xsxpr-the-role-of-television-in-social-engineering-predictive-programming-and-destruction-of-children-and-society.cfm>

Hudhaifah Bin Al-Yamaan [may Allaah be pleased with him] said: “People used to ask the Messenger of Allaah [sallal-laahu-alayhi-wasallam] about the good times, but I used to ask him about bad times fearing lest they overtake me. I said, ‘O Messenger of Allaah! We were in a state of pre-Islamic ignorance and evil, and then Allaah brought us this good [time through Islam], is there any evil time after this good one?’ He said, ‘Yes.’ I asked, ‘Will there be a good time again after that evil?’ He said, ‘Yes, but therein will be a hidden evil.’ I asked, ‘What will be the evil hidden therein?’ He said, ‘[That time will witness the rise of] the people who will follow ways other than mine and seek guidance other than mine. You will know [their] good points as well as [their] bad points.’ I asked, ‘Will there be an evil time after this good one?’ He said, ‘Yes. [A time will come] when there will be people standing and inviting at the gates of Hell. Whosoever responds to their call they will throw them into the fire.’ I said, ‘O Messenger of Allaah! Describe them for us.’ He said, ‘They will be a people having the same complexion as ours and speaking our language.’ I said, ‘O Messenger of Allaah! What do you suggest if I happen to live in that time?’ He said, ‘You should stick to the main body of the Muslims and their leader.’ I said, ‘If they have no [such thing as the] main body and have no leader?’ He said, ‘Separate yourself from all these factions, though you may have to eat the roots of trees [in a jungle] until

death comes to you and you are in this state.” [Bukhari and Muslim.... The wording of the above is that of Imaam Muslim]

In his explanation of the above hadeeth, Shaikh Saaleh Al-Fawzaan [may Allaah preserve him] said: [The callers to evil] do not say to the people, “Come to the fire!!” They say, “Come to Paradise, these are the actions of the people of Paradise, this is good, this is development, this is rectification, this is and this is....” and they beautify that for the people. Therefore, the Muslims must be cautious of these people. Indeed, they have become numerous in this era, and Allaah knows best whether they will increase in the future.

They may be facilitated with tools [of misguidance] which were not possessed by the previous callers to misguidance and are given firm support through such (tools), and this misguidance will rapidly reach the people. The suggestion of the seducer and the falsifier will be adorned and made to appear as something good to the people in any place, whilst it is something evil. This is the height of fitnah.

“Whosoever responds to their call will be thrown into the fire. “WHOEVER RESPONDS TO THEM”: by complying, believing and assisting them, will be thrown into the fire. As for those who does not comply with them, opposes and openly rejects what they are upon, then indeed they will not harm him. Allaah said in the Qur’aan: وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ۗ – “And verily this is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Muttaqoon (pious)].

The Prophet (peace and blessings of Allaah be upon him] whilst explaining this ayah drew a straight line and said, “this is the path of Allaah.” Then he drew lines to the left and right (of this straight line) and said, “ these are the other paths, and on every path is a devil calling the people to it” (Ahmad 1/435)

This is a description of the callers to misguidance, their methodologies and objectives. It has been thoroughly illustrated for us that indeed whatever opposes the Straight Path is a path leading to Jahannam, and whoever abandons the Straight Path is heading towards the Jahannam, even if he regards himself civilized, progressive and open minded. (22)

Al-Allaamah Rabee Bin Haadee Al-Madkhalee [may Allaah preserve him] said, “It is obligated on the people of truth to exercise patience and increase in adhering to this religion of truth. Whenever the desires become abundant, it becomes necessary to increase in acquainting (oneself) with the truth and adhering to it, as the Messenger (alayhis salaatu was-salaam) said: ‘The one who lives long amongst you will see a lot of differences, so upon you is that you follow my Sunnah and the Sunnah of the rightly guided khulafaa. Bite onto it with your molar teeth (i.e. hold onto it firmly) and beware of newly invented matters (in the religion), for every newly invented matter (in the religion) is a bidah and every bidah is misguidance.” (23)

The Prophet [peace and blessings of Allaah be upon him] said, "The best of the people

are those living in my generation, then those who will follow the latter and then those who come after them. Then there will come after them people who will be treacherous and will not be trustworthy, they will bear witness without being asked to do so, and they will vow, but will never fulfil their vows, and fatness will appear among them".

Al-Allaamah Rabee Bin Haadee [may Allaah preserve him] said, "They give false testimony, act treacherously and deceitfully. They behave in a very sinful manner and follow evil desires, except those whom Allaah safeguards amongst the Taa'ifatul Mansoorah [i.e. the aided group of Muslims upon the straight path] – those whom Allaah's Messenger [alayhis salaatu wassalaam] praised. Therefore, it is obligated on us to acquire knowledge for the sake of Allaah [The Mighty and Majestic] and act upon it. Ignorance is a deadly disease and knowledge is a weapon that will destroy you if you do not act upon it, and Allaah's refuge is sought. (24)

Imaam An-Nawawi [may Allaah have mercy upon him] stated regarding the statement, "They will bear witness without being asked to do so"- This can mean that they bear witness before being asked, or they bear witness based on falsehood, or they give witness without being from those who are worthy of it". (25)

However, there is another Hadeeth in which the Prophet stated, "Should I not inform you about the best of witnesses, they are those who bear witness before being asked". The scholars say that what is intended by this hadeeth is for example: someone has a witness to give on behalf of another person based on truth, but the person does not know about it, so he [i.e. the one who should give the witness] informs the person about it; or for example, a person has already passed away and another person knows what the deceased person has left behind as inheritance, so he bears witness to that and makes it known. (26)

And regarding the statement, "And fatness will appear among them", Imaam Muhammad Ibn Saaleh Al-Uthaymeen [may Allaah have mercy upon him] said, "These people give importance to the means of fattening themselves – food, drink and over-abundance. So, their only concern is their bodies and fattening themselves. As for being fat without choice, then one cannot be blamed for that, just as a person cannot be blamed for being tall, short, black or white..." (27)

Al-Allaamah Rabee Bin Haadi Al-Madkhali said: Ibnul Jawzi said, Abul Wafaa Ibn Aqeel Al-Faqee said, our Shaikh Abul Fadl Al-Hamdaani said, "The innovators (in) Islam and the fabricators of Hadeeth are worse than the Mulhiddeen [i.e. the heretics (Ref a)], because the heretics aim to corrupt Islam from the outside, whilst these [people] want to corrupt it from within. They [i.e. the innovators and the fabricators of hadeeth] are similar to the people of a country who try to corrupt its state of affairs and the heretics are similar to those who lay a siege from the outside; so the ones from within [i.e. the innovators and fabricators of hadeeth] open the fortress. Therefore, they are more harmful to Islam than those who do not (attribute) themselves to it outwardly".(28)

Imaam Ahmad [may Allaah have mercy upon him] said, "There is none more harmful on the people of Islaam than the Jahmiyyah; they do not desire except to nullify the Qur'aan and

the ahaadeeth of the Messenger [sallal-laahu-alayhi-wasallam]". (29)

Al-Haafifh Abdul Ghaniyy Al-Maqdissee [may Allaah have mercy upon him] said, "Know-may Allaah have mercy upon you-that Islaam and its people are undermined by three groups; and the group that rejects the [authentic] ahaadeeth about the Attributes [of Allaah] and belie its narrators are more harmful to Islaam and its people than the disbelievers". (30)

Ibn Aqeel [may Allaah have mercy upon him] said, "There is none more harmful on the sharee'ah than the innovators of the people of kalaam [i.e. the people of philosophical rhetoric] and the ignorant soofees". (31)

Abu khaythama narrated to us, (saying): Jareer related to us from Mansoor from Abu Ad-Duhaa from Masrooq, (who) said: "Once we were sitting with Abdullaah (Ibn Mas'ood) whilst he was reclining; then a man came to him and said: "O Abu Abdir-Rahmaan! Verily there is a storyteller at the doors of Kinda claiming that the portent of the Smoke will come along and snatch the breaths of the disbelievers (i.e. take their souls away) and the believers will get something like a cold from it." So Abdullaah said while sitting up and he was angry, "O people fear Allaah! Whoever amongst you has knowledge of something, then he should speak with what he knows; and whoever does not know, then he should say, "Allaah knows best"; because it the best of knowledge for one of you to say, "Allaah knows best" with regards to things he has no knowledge of. Indeed, Allaah (The Most High) said to His Prophet (alayhis-salaam): "Say (O Muhammad):

[فَلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ] – No wage do I ask of you for this (the Qur'aan), not am I one of the Mutakallifun (those who pretend and fabricate things which do not exist)]. [Soorah Saad. Ayah: 86] (32)

Imaam Ibnul Jawzi [may Allaah have mercy upon him] stated, "When it is the case that addressing the (people) through exhortations is mostly (directed at) the common people, the ignorant story tellers found a way of reaching their goals. Their bidah did not cease until the affair reached alarming proportions, so they brought about evil [through their] deeds, statements and goals". (33)

Al-Allaamah Saaleh Al-Fawzaan [may Allaah preserve him] said, "It is not permissible to transmit false and fabricated ahaadeeth, and then attribute them to the Messenger [peace and blessings of Allaah be upon him]. That is because many amongst the people of misguidance and the people of desires fabricate narrations, utilise them as proof and declare them authentic when [such narrations] agree with their desires. As for when the authentic narrations oppose their desires, either they belie them or distort and explain them [in a manner other than what is intended by] their correct meanings. This is the state of affairs of Ahlud-Dalaal [the people of misguidance] – they search for fabricated and false ahaadeeth and present them to the people and utilise them as proof if it agrees with their desires. As for the authentic narrations that oppose their desires, they either belie them or change them from their right places [i.e. give them a distorted interpretation]. This is the affair of Ahlud -Dalaal [the people of misguidance].

Likewise among the characteristics of a hypocrite is that he lies when he speaks; so do not speak to the people unless you are truthful [in what you say], and do not speak too much regarding the ahaadeeth in that which there is no benefit [i.e. do not narrate just for the sake of narrating] out of fear of falling into lies. The Messenger said, **'It is enough lying for a man to speak of everything that he hears (a)'**". (34)

### **The People of Truth Will Never Be Overcome**

The Prophet [peace and blessings of Allaah be upon him] 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. (35)

The Prophet [peace and blessings be upon him] said:

إِنَّ اللَّهَ يَبْعَثُ لِهَذِهِ الْأُمَّةِ عَلَى رَأْسِ كُلِّ مِائَةٍ سَنَةٍ مَنْ يُجَدِّدُ لَهَا دِينَهَا

Allaah will raise for this Ummah at the end of every hundred years the one who will revive its religion for it. (36)

[إِنَّ اللَّهَ يَبْعَثُ لِهَذِهِ الْأُمَّةِ] – Allaah will raise for this Ummah]- Meaning the Ummatul Ijaabah [i.e. the Muslims]. [عَلَى رَأْسِ كُلِّ مِائَةٍ سَنَةٍ] – At the end of every hundred years]- Meaning at the end of every hundred years when there is little knowledge of the Islamic legislation and the authentic Prophetic Tradition, whilst ignorance and religious innovation is rife. [مَنْ يُجَدِّدُ لَهَا دِينَهَا] – One who will revive its religion for it]- meaning a scholar who is alive and well known. He will clarify the authentic Prophetic Tradition and distinguish it from the religious innovations. knowledge will be abundant again and its adherents will be aided, and the proponents of religious will be overcome and degraded. This reviver is non else but a scholar who has sound understanding of the religious sciences that deal with acts of worship, the underlying wisdoms of the religion and the texts that deal with beliefs of the heart. (37)

The Upright Revivers And The Criteria of Upright Leadership In The Religion

Allaah [The Mighty and Majestic] said:

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ خَنِيفًا 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]

Prophet Ibraaheem [peace be upon him] 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. Verse 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 يَرْغَبْ عَنْ 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. Verse 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. [لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ] - 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. Verse 21] (38)

Is Sayyid Qutb a Reviver

Allaamah Rabee Bin Haadi Al-Madkhalee (may Allaah preserve him) stated:

Indeed the trial initiated by this man and those with him is the trial of this era. It is the severest trial in this era because it confounds truth with falsehood (through the sound) Salafi methodology. O brothers! Beware of them. They have of deception, adulteration, plotting and trickery, which are not known except to Allaah. They preoccupy themselves mostly with (setting up) traps for the Salafi youth- neither give concern to inviting the Christians and Jews nor the rawaafid (shiites) and the soofees to the true methodology. And why is this (the case)? That is because the one who is deprived of (something) cannot give it (to others).

So (what) they mostly preoccupy themselves with is to corrupt the righteous people and those whom Allaah has guided to the path of the Lord of the Worlds. Most of (what) they preoccupy themselves with at present in the world is to set traps for the Salafi youth and they wear a counterfeit Salafi gown so that they are able to tear it apart and distance it from this (true) methodology. They utilize various ways to defame the scholars of this (true) methodology and this methodology itself, and Allaah's Protection is sought! They brandish the methodology of Sayyid Qutb even though within it there is insult against the prophets, excommunication of some of the Prophet's companions, excommunication of the Muslim Ummah, creeds of misguidance – the creed of Hulool, Wahdatul Wujood, nullification of Allaah's Attributes and the (innovated speech that the) Qur'aan is created. All these affairs (of misguidance committed by Sayyid Qutb)- in their view- does not negate revival, because according to them he is a Mujaddid (reviver)!!

We say: Yes, he is a reviver, but a reviver of every major religious innovation – the school of thought of the khaarijites, the rawaafid, the murjia, the jabariyyah and the soofiyyah. He revived all of them, and between us (Salafis) and them (i.e. the followers of Sayyid Qutb) are the books of Sayyid Qutb and his writings (as a witness). According to them, this is the reviver and an Imaam for whose sake they (establish) alliances (with those who agree with them) and show enmity (towards those who oppose them). So what calamity upon Islaam can be more severe than this calamity? (39)

## What Is Hulool and Wahdatul Wujood

Hulooliyyah and ittihaadiyyah: Hulool- Lit. "Entering" – Divine indwelling. The belief that Allaah dwells within a particular human. i.e. That Allaah dwells in a particular Soofi shaykh, a pious person, a Prophet – This belief is shared by Christians, certain Soofies, certain Shiites, Sikhs and others.

Wahdaatul Wujood – Lit – Unity of Existence. The belief that all existence is a single existence and everything we see are only aspects of the Essence of Allaah. This belief is also held by certain Soofies, Hindus and others.

Those who believe in hulool say that Allaah dwells and is incarnate in human beings, High is Allaah above and far removed from that. This was openly called to by some of the extreme Sufis, such as al-Husayn ibn Mansoor al-Hallaaj who was declared to be an unbeliever by the scholars. They ordered that he be executed and he was crucified in the year 309H. The following saying is attributed to him: "Glory to Him who manifested His human nature, Hiding the piercing brightness of His divinity: Till His creation saw Him openly, In the form of one eating and drinking" Attributed by al-Wakeel to the book at Tawaaseen of al Hallaaj (p. 130).

And his saying: "I am the one who loves and the One who is loved is me, We are two spirits who dwell in a single body. So when you see me you see Him, and when you see Him you see us both." So al-Hallaaj was a believer in hulool and believed in the duality of the divine nature and that the Deity had both a divine and a human nature. Thus the divine becomes incarnate within the human so that the human spirit is the divine nature of the Deity and the body is its human form. Despite the fact that he was killed for his evil apostasy and although some of the Sufis declare themselves free of him, yet others count him as a Sufi, hold that his beliefs were correct, and write down his words. From them is Abdul-'Abbaas ibn 'Ataa al-Baghdaadee, Muhammad ibn Khaleef ash-Sheeraazee and Ibraheem an-Nasraabaadhee, as is reported by al-Khateeb al-Baghdaadee.

Wahdatul-Wujood, i.e. that all in existence is a single reality, and that everything we see is only aspects of the Essence of Allaah. The chief claimant of this belief was Ibn 'Arabee al-Haatimee at-Taa'ee, who was buried in Damascus having died in the year 638H. He himself says about this belief in his book al-Fatoohaat-ul-Makkiyyah: "The slave is the Lord and the Lord is a slave, I wish that I knew which was the one required to carry out the required duties. If I were to say the servant then that is true, or if I were to say the Lord, then how can that be required for Him." Al-Fatoohaat-ul-Makkiyyah as it is attributed by Dr. Taqiyyuddeen al-Hilaalee in his book al-Hadiyyatul-Haadiyah (p.43).

He also says in al-Fatoohaat: "Those who worshipped the calf worshipped nothing except Allaah." Quoted as Ibn 'Arabee's saying by Ibn Tayrniyyah in al-Fataawaa (vol.11), who attributes it to the book al-Fatoohaat. Ibn 'Arabee is called 'al-'Aarif billaah' (The one having great knowledge of Allaah) by the Sufis, and also 'al-Qutubul Akbar' (The great pivot), 'al-Miskul-Adhfar' (the sweetest smelling musk), "al-Kibreetul-Ahmar' (the reddest brimstone), despite his

belief in wahdatul-wujood and other calamitous sayings. Indeed he praised Fir'awn (Pharaoh) and declared that he died upon Eemaan! Furthermore he speaks against Haroon for his criticism of his peoples worship of the calf, thus directly opposing the text of the Qur'aan. He also held that the Christians were Unbelievers only because they made divinity particular to 'Eesaa, whereas if they had made it general to all then they would not have been unbelievers. [Despite all the gross deviation of Ibn 'Arabee and the fact that the scholars declared him to be an Unbeliever, yet he is revered by the Sufis and others who do not distinguish between the truth and falsehood, and those who turn away from accepting the truth even when it is as clear as the sun. But his books, which are filled with clear apostasy, such as al-Fatoohaatul-Makkiyyah and Fusoosul-Hikam are still circulated. He even has a tafseer, which he called at-Tafseerul-Baatin since he holds that there is an apparent and a hidden meaning for every Aayah, so the outer meaning is for the people of Ta'weel. From this group came Ibn Basheesh who said: "O Allaah rescue me from the mire of Tawheed, and drown me in the centre of the sea of unity, and mix me into the state of unity and oneness until I do not see, nor hear, nor sense except through it." (40)

Allaah (The Most High) stated:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفْنَا فِيهَا الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْقَاسِيُونَ

Allah has promised those among you who believe, and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the earth, as He granted it to those before them, and that He will grant them the authority to practise their religion, that which He has chosen for them (i.e. Islam). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieved after this, they are the Fasiqun (rebellious, disobedient to Allah). [Surah An-Noor. Verse 55]

**The Khilaafah will return:**

<http://www.aqidah.com/creed/articles/kyvik-the-khilaafah-lasted-for-30-years-then-there-was-kingship.cfm>

**Signs Before the Day of Judgement**

<http://www.spubs.com/sps/sp.cfm?subsecID=AQD08&articleID=AQD080001&articlePages=1>

**Shaikh Abu Hakeem [may Allaah preserve him]:**

<https://soundcloud.com/salafi-publications/the-appearance-of-fitnah-is-from-the-signs-of-the-hour-by-abu-hakeem>

**Shaikh Abu Iyaad [may Allaah preserve him]:** <https://soundcloud.com/salafi-publications/the-signs-of-the-hour-by-abu-iyad>

**Ustaadh abu Mu'aadh [may Allaah preserve him]:**

<https://soundcloud.com/markaz-salafi/sings-of-the-last-hour>

Finally, Ahlus Sunnah have a clear methodology that is free from the path of the extremists and the negligent ones. Refer to clarifications by our Mashaayikh in the West.

Allaah Warns Against Extremism And Negligence - By Shaikh Abu Hakeem [may Allaah preserve him]:

<https://www.salafisounds.com/allaah-warns-against-extremism-and-negligence-by-abu-hakeem/>

Living With Non-Muslims In The West: With Fine Conduct - By Shaikh Abu Khadeejah [may Allaah preserve him]: <https://www.abukhadeejah.com/living-with-non-muslims-in-the-west-with-fine-conduct/>

Alliance with the non-Muslims is of two types – misunderstanding this affair leads people astray:

<https://www.abukhadeejah.com/having-alliance-with-the-non-muslims-is-of-two-types-misunderstanding-this-affair-leads-people-astray/>

Treaties With The Non-Muslims: <https://www.abukhadeejah.com/treaties-with-the-non-muslims-do-they-necessitate-allegiance/>

The Islamic Condemnation of Extremism and Terrorist Ideologies:

<https://learnaboutislam.co.uk/2017/07/islamic-condemnation-extremism-terrorist-ideologies-abu-khadeejah-manchester/>

Terrorism is Never Islamic: <https://soundcloud.com/learnaboutislam/terrorism-is-never-islamic-abu-khadeejah-stoke>

Informing The Authorities Of Terrorist Plots: [http://www.markazmuaadh.com/th\\_gallery/informing-the-authorities-of-terrorist-plots/](http://www.markazmuaadh.com/th_gallery/informing-the-authorities-of-terrorist-plots/)

Understanding The Terrorist Insurgency in Light of ISIS and the Paris Attacks: <https://soundcloud.com/markazmuaadh/abu-khadeejah-abdulwahid>

Informing The Authorities Of Terrorist Plots: <http://www.salafipublications.com/sps/sp.cfm?subsecID=MNJ14&articleID=MNJ140008&articlePages=1>

The Historical Roots of al-Qaida and ISIS By Shaikh Abu Iyad Amjad Rafiq [may Allaah preserve him]

<https://learnaboutislam.co.uk/2017/07/historical-roots-al-qaida-isis-abu-iyad-amjad-rafiq-manchester/>

Ignorance and its Effect upon Terrorism By Shaikh Abu Hakeem [may Allaah preserve him]

<https://soundcloud.com/learnaboutislam/ignorance-terrorism>

The Destructive Ideology Of The Khawaarij By Shaikh Abdul- Ilaah Lahmami [may Allaah preserve him]:

<https://soundcloud.com/learnaboutislam/the-destructive-ideology-of-the-khawaarij-abdulilah-lahmami-manchester>

And Allaah knows best.

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[Ref 1: An Excerpt from Sharh Kitaab At-Tawheed. Lesson 4. By Shaikh Abdur Razzaaq Al-Badr. Slightly paraphrased]

[Ref 2. Dar Ta'arud Al-Aql Wan-Naql: 9/17-18];

[Ref 3. Muqaddimah Fee Diraasah At-Tawheed' by Shaikh Abdur-Razzaaq Al-Badr (may Allaah preserve him) Lesson: 3]

[Ref 4: A'laam Al-Muwaqqi'een 1/67-69]

[Ref 5: Seerah As-Salaf As-Saaliheen. 1/1073. Chapter: A mention of the At'baa At-Taabi'een]

[Ref 6: An Excerpt from 'Al-Adillatul Qawaatiq' pages 40-41'. slightly paraphrased]

[Ref 7: Bukhaari, Hadeeth Number: 832]

[Ref 8: Al-Fawaa-id: page: 97]

[Ref 9: <https://www.abukhadeejah.com/the-causes-of-poverty-in-light-of-climate-change-population-growth-and-other-factors-part-ii-ethics-2-4/>]

[Ref 10 An Excerpt from Tafseer As-Sadi. Slightly paraphrased]

[Ref 11 Quoted by Shaikh Abdullaah Al-Bukhaari in Sharh Umdatul Ahkaam: lesson 2]

[Ref 12: An Excerpt from Tafseer As-Sadi. Slightly paraphrased]

[Ref 13: Tafseer As-Sadi]

[Ref 14: Al-Adillatul Qawaatiq Wal-Baraaheen Fee Ibtaalil Usoolil Mulhideen' page: 26. slightly paraphrased]

[Ref 15: I'laam Al-Muwaqqi-een: 1/181]

[Ref 16: Al-Muntaqaa Min Fawaa-idil Fawaa-id 123-124]

[Ref 17: An Excerpt from 'Zaadul Maseer Fee Ilmit Tafseer' By Imaam Ibnul Jawzi (rahimahullaah). Slightly paraphrased]

[Ref 18: An Excerpt from Tafseer as-Sadi. Slightly paraphrased]

[Ref 19: An Excerpt from 'Sharh Hilyati Taalibil Ilm' pages 194-195. slightly paraphrased]

[Ref 20: An excerpt from an article at [www.salafipublications.com](http://www.salafipublications.com) titled: The Salafis and Looking into the Affairs of the Ummah]

[Ref 21: Mawqiful Muslim Minal Fitan. Pages 15-18]

[Ref 22: <https://salaficentre.com/2019/08/27/admonition-from-the-hadeeth-of-hudhaifah-people-used-to-ask-the-messenger-of-allaah-about-the-good-times-but-i-used-to-ask-him-about-bad/> ]

[Ref 23: Source: See Majmoo 14/294 (3rd paragraph)]

[Ref 24: Marhaban Yaa Taalibal Ilm pages 268-270]

[Ref 25: Sharh Saheeh Muslim 12/17]

[Ref 26: Fat-hul Baari 5/260]

[Ref 27: Majmoo Al-Fataawaa 10/1056]

[Ref 28: Quoted by Shaikh Rabee (may Allaah preserve him) in his Book titled: Al-Mahajjah Al-Baydaa Fee Himaayati As-Sunnati Al-Gharraa'i Min Zallaati Alhlil Akh'taa Wa Zayghi Ahlil Ahwaa' page: 47]

[Ref 29: Tabaqaat Al-Hanaabilah 1/47]

[Ref 30: Al-Iqtisaad Fil I'tiqaad page: 223]

[Ref 31: As-Sawaa-iq Al-Mursalah Alal Jahmiyyah Wal-Mu-attilah 4/1346]

[Ref 32: Kitaabul Ilm of Abu Khaythama with the checking of Imaam Al Albaanee, page19. Narration number 67]

[Ref 33: Source: كتاب القصاص والمذكرين - page 290]

[Ref a: Hadeeth declared Saheeh by Imaam Albaani in his checking of Abu Dawud' Number 4992. Page 747-748. Publisher: Maktabah Al-Ma'aarif' 1st edition]

[Ref 34: An Excerpt from 'It'haaf At-Tullaab Bi-Sharhi Mandhoomah Al-Aadaab' page 103'. Slightly paraphrased]

[Ref 35: Listen to audio here: [https://youtu.be/5T4j\\_gPQMVc](https://youtu.be/5T4j_gPQMVc) paraphrased]

Ref 36: Sunan Abee Daawud. Hadeeth Number 4291. Declared authentic by Imaam Al-Albaanee in Saheeh Abi Daawud. Publisher, Maktabah Al-Ma'aarif]

Ref 37: AnExcerpt from Awnul Ma'bood Sharh Sunan Abee Daawud. Vol 11. Pages 259-260. Publisher: Daaer Al-Kutub Al-Ilmiyyah. 1st Edition 1419AH (Year 1998). Slightly paraphrased]

[Ref 38: An Excerpt from 'Sharh Kitaab At-Tawheed'. Lesson 1- By Shaikh Abdur Razzaaq Al-Badr (hafidhahullaah). Slightly paraphrased]

[Ref 39: لذريعة إلى بيان مقاصد كتاب الشريعة للإمام المحدث أبي بكر محمد بن الحسين الآجري pages: 112-113; Vol 1, abridged]

[Ref 40: <http://www.salafitalk.net/st/viewmessages.cfm?Forum=8&Topic=3528>]