Chapter 11
باب قول الله تعالى فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا
The Saying of Allāh (سُبْحَانَهُ وَتَعَالَىٰ): **'So set your face, O Prophet, to the Religion of pure monotheism'**

Shaikhul-Islām Muhammad Ibn Abdul-Wahhāb (رَحِمَهُ ٱللَّهُ) said: Allāh stated:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفاً فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لا يَعْلَمُونَ

"So set your face, O Prophet, to the Religion of pure monotheism. Cling to the fitrah of Allāh upon which He has created mankind—let there be no changing in the creation of Allāh. That is the straight and steadfast Religion, but most people know not."[1]

And He, the Most High, said:

وَوَصَّى بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَى لَكُمُ الدِّينَ فَلا تَمُوتُنَّ إِلاَّ وَأَنْتُمْ مُسْلِمُونَ

"And Ibrāheem instructed his sons, and so did Yaʿqoob, saying: 'O my sons, indeed Allāh has chosen for you this Religion—so do not die except as Muslims in submission to Allāh."[2]

And He, the Most High, said:

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[1] Ar-Room: 30.

[2] Al-Baqarah: 132.

ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنِ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفاً وَمَا كَانَ مِنَ الْمُشْرِكِينَ

"Then, We revealed to you, O Prophet, to follow the Religion of Ibrāheem of true monotheism, and he was not of the polytheists."[3]

ʿAbdullāh Ibn Masʿood (رَضِيَ اللَّهُ عَنْهُ) narrated that Allāh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

إِنَّ لِكُلِّ نبيٍّ ولاةً منَ النَّبيِّينَ وإنَّ وليِّيَ أبي وخليلُ ربِّي. ثمَّ قرأَ: إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ

"Indeed, every prophet has an ally among the prophets—and my ally is my father, the friend of Allāh (Ibrāheem)." Then he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) recited: **"Verily, those among mankind who have the greatest claim to Ibrāheem are those who truly followed him as well as this Prophet [Muhammad] and those who have believed—and Allāh is the ally and protector of the believers."** Reported by at-Tirmidhī.[4]

Abu Hurairah (رَضِيَ اللَّهُ عَنْهُ) narrated that Allāh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

إِنَّ اللَّهَ لاَ يَنْظُرُ إِلَى صُوَرِكُمْ وَأَمْوَالِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ

"Verily Allah does not look to your faces and your wealth, but He looks to your hearts and to your deeds."[5]

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[3] An-Nahl: 123.

[4] At-Tirmidhī no. 2995; graded *sahīh* by the scholar of *hadīth* of the era, Shaikh al-Albānī (رَحِمَهُ اللَّهُ).

[5] Muslim no. 2564.

Commentary of al-Imām Ibn Bāz (رَحِمَهُ ٱللَّهُ)

This *hadīth,* reported in Sahīh Muslim, states: **"Verily Allah does not look to your forms and your wealth, but He looks to your hearts and to your deeds."** So, what is looked at is the hearts and the deeds. As for bodily forms, property, and wealth, they have no value if they are not used to help a person obey Allāh. So, the place of looking is the heart: whether it is steadfast upon the love of Allāh, being sincere to Him, having fear of Him, and hope in Him—and whether the outward actions are done sincerely for Allāh in accordance with the Sunnah—these are the deeds that benefit the doer: rectification of the heart and rectification of the deeds.

QUESTION: What if the meaning of his (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) words: **"Allāh does not look at..."**?

ANSWER: The meaning of "Allāh does not look" is the negation of the looking that has importance and significance. This is similar to the saying of the Messenger (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ):

ثَلاَثَةٌ لاَ يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلاَ يَنْظُرُ إِلَيْهِمْ وَلاَ يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

"There are three with whom Allah will not speak on the Day of Resurrection, nor will He look at them, nor will He absolve—and for them there is a painful chastisement for them."[6] This is due to His

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[6] Muslim no. 106, narrated by Abu Dharr (رَضِيَ ٱللَّهُ عَنْهُ). The *hadīth* in full states:

ثَلاَثَةٌ لاَ يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلاَ يَنْظُرُ إِلَيْهِمْ وَلاَ يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ قَالَ فَقَرَأَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم ثَلاَثَ مِرَارٍ قَالَ أَبُو ذَرٍّ خَابُوا وَخَسِرُوا مَنْ هُمْ يَا رَسُولَ اللَّهِ قَالَ الْمُسْبِلُ وَالْمَنَّانُ وَالْمُنَفِّقُ سِلْعَتَهُ بِالْحَلِفِ الْكَاذِبِ

"There are three with whom Allah will not speak on the Day of Resurrection, nor will He look at them, nor will He absolve—and for them there is a painful chastisement for them." The Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) said it

anger towards them—and there is nothing hidden from Allāh in the least—indeed He sees everything (عَزَّوَجَلَّ). So, the intent here is [the absence] of the look of pleasure and the look of love.

The Text

Shaikhul-Islām Muhammad Ibn Abdul-Wahhāb (رَحِمَهُ ٱللَّهُ) said: Al-Bukhārī and Muslim narrated from Ibn Masʿūd (رَضِيَ ٱللَّهُ عَنْهُ) that Allāh's Messenger (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) said:

أَنَا فَرَطُكُمْ عَلَى الْحَوْضِ لَيُرْفَعَنَّ إِلَيَّ رِجَالٌ مِنْكُمْ حَتَّى إِذَا أَهْوَيْتُ لأُنَاوِلَهُمُ اخْتُلِجُوا دُونِي فَأَقُولُ أَيْ رَبِّ أَصْحَابِي. يَقُولُ لاَ تَدْرِى مَا أَحْدَثُوا بَعْدَكَ

"I will precede you to the Hawḍ (Lake). Some men among you will be brought to me, and I will try to give them some water to drink, but they will be pulled away from me by force, whereupon I will say: 'O Lord! They are my companions!' Then it will be said: '**You do not know what they innovated [into the Religion] after you.**'"[7]

Commentary of al-Imām Ibn Bāz (رَحِمَهُ ٱللَّهُ)

In another wording of the hadīth, it states:

وَإِنَّ أُنَاسًا مِنْ أَصْحَابِي يُؤْخَذُ بِهِمْ ذَاتَ الشِّمَالِ فَأَقُولُ أَصْحَابِي أَصْحَابِي فَيَقُولُ إِنَّهُمْ لَمْ يَزَالُوا مُرْتَدِّينَ عَلَى أَعْقَابِهِمْ مُنْذُ فَارَقْتَهُمْ.

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three times. Abu Dharr (رَضِيَ ٱللَّهُ عَنْهُ) said: "They have failed, they are the losers. Who are they, O Messenger of Allāh?" He answered: **"The man who allows his garment to fall below his ankles, the one who recounts the favours he has done for others [as a means of putting them down], and the one who sells his goods through false oaths."**

[7] Al-Bukhārī no. 7049 and Muslim no. 2297.

"Some of my companions will be taken towards the left side [to the Fire], and I will say: 'My companions! My companions!' It will be said: 'They did not cease to apostate and turn on their heels [from Islam] since you left them.'"[8] So this is the reason they will be prevented from the Hawḍ: they deserted the Religion. The ones who apostated during the Caliphate of Abu Bakr (رَضِيَ اللَّهُ عَنْهُ) will be prevented from drinking at the Lake. As for those who died upon *Imān*, they will certainly reach the Lake.

The Text

Shaikhul-Islām Muhammad Ibn Abdul-Wahhāb (رَحِمَهُ اللَّهُ) said: Al-Bukhārī and Muslim narrated from Abu Hurairah (رَضِيَ اللَّهُ عَنْهُ) that Allāh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

وَدِدْتُ أَنِّي قَدْ رَأَيْتُ إِخْوَانَنَا قَالُوا يَا رَسُولَ اللَّهِ أَلَسْنَا إِخْوَانَكَ قَالَ بَلْ أَنْتُمْ أَصْحَابِي وَإِخْوَانِي الَّذِينَ لَمْ يَأْتُوا بَعْدُ وَأَنَا فَرَطُهُمْ عَلَى الْحَوْضِ قَالُوا يَا رَسُولَ اللَّهِ كَيْفَ تَعْرِفُ مَنْ يَأْتِي بَعْدَكَ مِنْ أُمَّتِكَ قَالَ أَرَأَيْتَ لَوْ كَانَ لِرَجُلٍ خَيْلٌ غُرٌّ مُحَجَّلَةٌ فِي خَيْلٍ بُهْمٍ دُهْمٍ أَلاَ يَعْرِفُ خَيْلَهُ قَالُوا بَلَى قَالَ فَإِنَّهُمْ يَأْتُونَ يَوْمَ الْقِيَامَةِ غُرًّا مُحَجَّلِينَ مِنَ الْوُضُوءِ وَأَنَا فَرَطُهُمْ عَلَى الْحَوْضِ ثُمَّ قَالَ أَلاَ لَيُذَادَنَّ رِجَالٌ عَنْ حَوْضِي كَمَا يُذَادُ الْبَعِيرُ الضَّالُّ فَأُنَادِيهِمْ أَلاَ هَلُمُّوا فَيُقَالُ إِنَّهُمْ قَدْ بَدَّلُوا بَعْدَكَ وَلَمْ يَزَالُوا يَرْجِعُونَ عَلَى أَعْقَابِهِمْ فَأَقُولُ سُحْقًا سُحْقًا

"Would that I had seen our brothers." They said: "O Messenger of Allah, are we not your brothers?" He said: "**Rather, you are my Companions. My brothers are those who have not come yet. And I will reach the Hawd (the Lake) before them."** They said: "O

[8] Al-Bukhārī no. 3349 and Muslim no. 2860.

Messenger of Allah, how will you know those of your Ummah who come after you?"

He said, **"Don't you think that if a man has a horse with a white blaze and white feet among horses that are completely black, he will recognise his horse?"** They said: "Of course."

He said: **"They will come on the Day of Resurrection with glittering white faces and glittering white hands and feet because of wudū', and I will reach the Hawḍ before them."**

Then he said, **"Men will be driven away from my Hawd just as stray camels are driven away. And I will call to them: 'Come here!' But it will be said: 'They changed after you were gone, and they kept turning on their heels away from Islam.' So, I will say: "Be off with you!"**[9]

Commentary of al-Imām Ibn Bāz (رَحِمَهُ ٱللَّهُ)

How great is Allāh, *Allāhu akbar*! He (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) will say to them: **"Be off with you!"** Meaning: "Be far away from me: those who changed their religion after me." And there is no movement or power except by Allāh. So, this is the mark of his Ummah: the glittering white marks of *wudū'*—the *Ummah* of Muhammad (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) who answered his call.

[9] Al-Bukhārī no. 2367 and Muslim no. 249.

QUESTION: May Allāh pardon you Shaikh, some people say: the followers of the Ibāḍiyyah sect[10] and the Zaydiyyah sect[11] are much better than the followers of the Four Madhhabs.

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[10] The Ibāḍiyyah are a sect from the Khawārij. They are ascribed to their founder, ʿAbdullāh ibn Ibāḍ at-Tamīmī. However, they are not from the extreme factions of the Khawārij—such as the Azāriqah—yet they agree with the Khawārij in a number of matters. From their misguided beliefs are negating the Attributes of Allāh; their claim that the Qurʾān is created and permitting rebellion against the oppressive rulers. They deny that the believers will see their Lord in the Hereafter; they reject that the Scales and Bridge over the Hellfire are real. They hold that the one who commits a major sin is a *kāfir*, and it is not possible while persisting upon that sin that he will enter Paradise if he does not repent from it. They claim that Allāh does not forgive the major sins except if they repent before death. As for *Ahlus-Sunnah wal-Jamāʿah*, they refer to such a person as sinful or rebellious (a *fāsiq*). And whoever dies upon that, according to *Ahlus-Sunnah*, is under the Will of Allāh: if He wills, He forgives him out of His bounty, and if He wills, He punishes him with His justice until he is purified of his sin, then he will enter Paradise. As for the Ibāḍiyyah, they say that the disobedient one will abide eternally in the Fire thus, they agree with the rest of the Khawārij and the Muʿtazilah in declaring the sinful Muslims to be eternally in Hellfire. They deny intercession (*Shafāʿah*) for the sinful from the people of *Tawḥīd*, because, according to them, the sinners will remain forever in the Fire, so there is no intercession for them to exit from it. They speak ill of the Companions, such as ʿUthmān ibn ʿAffān, Muʿawiyah ibn Abī Sufyān and ʿAmr ibn al-ʿAas (رَضِيَ اللَّهُ عَنْهُمْ). See *Mawsūʿatul-Adyān wal-Madhāhib al-Muʿāṣarah* (1/63).

[11] The Zaydiyyah are a sect from the Shīʿah, and their attribution is to Zayd ibn ʿAlī ibn al-Ḥusayn ibn ʿAlī ibn Abī Ṭālib (d. 122H). They hold the view that the rulership of Abu Bakr, ʿUmar ibn al-Khattāb, and ʿUthmān ibn ʿAffān (رَضِيَ اللَّهُ عَنْهُمْ) was valid and correct. However, they believe that ʿAlī

ANSWER: Ascription to something is not the basis. Rather, what matters is the ʿaqīdah, the creed. What matters is what Allāh said, and what the Messenger (ﷺ) said. Among those who ascribe to the Four Madhhabs are misguided people, and among them are those who are guided. However, what is important is clinging to the Book of Allāh and to the Sunnah of His Messenger (ﷺ), and to proceed upon the Methodology of the Sahābah, and to follow the Companions of the Prophet (ﷺ) upon the worship of Allāh alone—to remain steadfast upon His Religion, to abandon innovations: and they are *Ahlus-Sunnah wal-Jamāʿah*.

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ibn Abī Tālib is more virtuous than the rest of the Companions (رضي الله عنهم). And they hold the permissibility of *khurūj* (rebellion) against the oppressive rulers. As-Samʿānī said: "Most of the scholars are upon the view that the Zaydiyyah are innovators." (*Al-Ansāb* 6/365) The *Rāfiḍah Imāmiyyah* (Twelvers) hold that the *imāmah*, after ʿAli ibn al-Husayn Zayn al-ʿĀbidin, passed to his son Muhammad al-Baqir (who is Abū Jaʿfar Muḥammad ibn ʿAlī ibn al-Ḥusayn, who is known as al-Bāqir). The Zaydiyyah [however] hold that the one most deserving of the *imāmah* was Zayd ibn ʿAlī ibn al-Husayn, and thus they came to be called Zaydiyyah. Muhammad ibn ʿAlī al-Bāqir was the older brother of Zayd ibn ʿAlī. The Zaydiyyah, in general, are the closest of the *Shīʿah* sects to *Ahlus-Sunnah*. However, not all of the Zaydiyyah are moderate in their *tashayyuʿ* (*Shiʿism*) rather, among them are extremists who revile Abu Bakr, ʿUmar ibn al-Khattāb, and ʿUthmān ibn ʿAffān (رضي الله عنهم). These are the *Jarūdiyyah*, and in reality, they are *Rāfiḍah*. And after Zayd ibn ʿAlī, the Zaydiyyah became Muʿtazilī in matters of creed, and Ḥanafī in *Fiqh*.

The Text

Shaikhul-Islām Muhammad Ibn Abdul-Wahhāb (رَحِمَهُ ٱللَّهُ) said: Al-Bukhārī reported from Abu Hurairah (رَضِيَ ٱللَّهُ عَنْهُ) that Allāh's Messenger (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) said:

بَيْنَا أَنَا قَائِمٌ إِذَا زُمْرَةٌ حَتَّى إِذَا عَرَفْتُهُمْ خَرَجَ رَجُلٌ مِنْ بَيْنِي وَبَيْنِهِمْ فَقَالَ هَلُمَّ. فَقُلْتُ أَيْنَ قَالَ إِلَى النَّارِ وَاللَّهِ. قُلْتُ وَمَا شَأْنُهُمْ قَالَ إِنَّهُمُ ارْتَدُّوا بَعْدَكَ عَلَى أَدْبَارِهِمُ الْقَهْقَرَى. ثُمَّ إِذَا زُمْرَةٌ حَتَّى إِذَا عَرَفْتُهُمْ خَرَجَ رَجُلٌ مِنْ بَيْنِي وَبَيْنِهِمْ فَقَالَ هَلُمَّ. قُلْتُ أَيْنَ قَالَ إِلَى النَّارِ وَاللَّهِ. قُلْتُ مَا شَأْنُهُمْ قَالَ إِنَّهُمُ ارْتَدُّوا بَعْدَكَ عَلَى أَدْبَارِهِمُ الْقَهْقَرَى. فَلاَ أُرَاهُ يَخْلُصُ مِنْهُمْ إِلاَّ مِثْلُ هَمَلِ النَّعَمِ

"While I was sleeping, a group of my followers were brought close to me, and I recognised them. Then a man (angel) came out from between them and me—he said to them, 'Come along.' I asked, 'Where to?' He said, 'To the Hellfire, by Allāh.'

I asked, 'What is wrong with them?' He said, 'They became apostates and renegades after you left.'

Then behold, another group of my followers were brought close to me, and when I recognised them, a man (angel) came out from between them and me, and he said to them, 'Come along.' I asked, 'Where to?' He said, 'To the Hellfire, by Allah.'

I asked, 'What is wrong with them?' He said, 'They became apostates and renegades after you left.' So I did not see any of them escaping except a few who were like camels without a shepherd."[12]

[12] Al-Bukhārī (no. 6587).

Al-Bukhārī and Muslim[13] reported from Ibn ʿAbbās (رَضِيَ اللَّهُ عَنْهُمَا) who said: The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) stood up among us and addressed us saying, **"You will be gathered, barefooted, naked, and uncircumcised** [just as Allah said]:

كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ

'As We began the first creation, We shall repeat it.'[14]

And the first human being to be dressed on the Day of Resurrection will be the Prophet Ibrāhīm Al-Khalīl (عَلَيْهِ السَّلَامُ). Then, some men of my followers will be brought who will be taken towards the left [towards the Fire], and I will say: **'O Lord! My companions!'** whereupon Allah will say: **'You do not know what they did after you left them.'**

I will then say as the pious slave, Jesus (peace be upon him) said,

وَكُنتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ ۖ فَلَمَّا تَوَفَّيْتَنِي كُنتَ أَنتَ ٱلرَّقِيبَ عَلَيْهِمْ ۚ وَأَنتَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿١١٧﴾ إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ ۖ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١١٨﴾

'I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them, and You are a Witness to all things. If You punish them, they are Your slaves, and if You forgive them, verily You, only You are the All-Mighty, the All-Wise.'[15] Then it will be said that those people kept on turning on

[13] Translators note: I have brought the complete narration rather than the summarised one that is found in the text.

[14] Al-Anbiyāʾ: 104.

[15] Al-Māʾidah: 117-118.

their heels as apostates since you left them." In the narration of Wakīᶜ and Muᶜādh, the Messenger (ﷺ) said: "It will be said:

إِنَّكَ لاَ تَدْرِى مَا أَحْدَثُوا بَعْدَكَ

'You do not know what they innovated [into the Religion] after you.'"[16]

Al-Bukhārī and Muslim also reported from Abu Hurairah (رضي الله عنه) that Allah's Messenger (ﷺ) said,

مَا مِنْ مَوْلُودٍ إِلاَّ يُولَدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ كَمَا تُنْتَجُ الْبَهِيمَةُ بَهِيمَةً جَمْعَاءَ هَلْ تُحِسُّونَ فِيهَا مِنْ جَدْعَاءَ

"Every child is born with an innate nature to worship none but Allah (fitrah), but his parents convert him to Judaism, Christianity or Magianism just as an animal delivers a perfect baby animal. Do you find it mutilated?" Then Abu Hurairah recited:

فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ۚ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

"Allah's *fitrah* (i.e., His sole worship) with which He has created mankind. Let there be no change in the creation of Allah (i.e., in the innate Religion upon which He created mankind). That is the straight religion, but most men know not."[17]

Hudhaifah (رضي الله عنه) said:

كَانَ النَّاسُ يَسْأَلُونَ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنِ الْخَيْرِ وَكُنْتُ أَسْأَلُهُ عَنِ الشَّرِّ مَخَافَةَ أَنْ يُدْرِكَنِى فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّا كُنَّا فِى جَاهِلِيَّةٍ وَشَرٍّ فَجَاءَنَا اللَّهُ

[16] Al-Bukhārī (no. 6526) and Muslim (no. 2860). The wording from Muslim.

[17] Ar-Rūm: 30.

بِهَذَا الْخَيْرِ فَهَلْ بَعْدَ هَذَا الْخَيْرِ مِنْ شَرٍّ قَالَ نَعَمْ قُلْتُ وَهَلْ بَعْدَ ذَلِكَ الشَّرِّ مِنْ خَيْرٍ قَالَ نَعَمْ وَفِيهِ دَخَنٌ قُلْتُ وَمَا دَخَنُهُ قَالَ قَوْمٌ يَهْدُونَ بِغَيْرِ هَدْيِي تَعْرِفُ مِنْهُمْ وَتُنْكِرُ قُلْتُ فَهَلْ بَعْدَ ذَلِكَ الْخَيْرِ مِنْ شَرٍّ قَالَ نَعَمْ دُعَاةٌ عَلَى أَبْوَابِ جَهَنَّمَ مَنْ أَجَابَهُمْ إِلَيْهَا قَذَفُوهُ فِيهَا قُلْتُ يَا رَسُولَ اللَّهِ صِفْهُمْ لَنَا قَالَ هُمْ مِنْ جِلْدَتِنَا وَيَتَكَلَّمُونَ بِأَلْسِنَتِنَا قُلْتُ فَمَا تَأْمُرُنِي إِنْ أَدْرَكَنِي ذَلِكَ قَالَ تَلْزَمُ جَمَاعَةَ الْمُسْلِمِينَ وَإِمَامَهُمْ قُلْتُ فَإِنْ لَمْ يَكُنْ لَهُمْ جَمَاعَةٌ وَلاَ إِمَامٌ قَالَ فَاعْتَزِلْ تِلْكَ الْفِرَقَ كُلَّهَا وَلَوْ أَنْ تَعَضَّ بِأَصْلِ شَجَرَةٍ حَتَّى يُدْرِكَكَ الْمَوْتُ وَأَنْتَ عَلَى ذَلِكَ

"The people used to ask Allah's Messenger (ﷺ) about the good, but I used to ask him about the evil lest I should be overtaken by it.

So I asked, **'O Allah's Messenger! We were living in ignorance and evil, then Allah brought us this good. Will there be any evil after this good?'** He replied, **'Yes.'** I asked, **'Will there be any good after that evil?'** He replied, **'Yes, but it will be tainted.'** I asked, **'What will be its taint?'** He replied, **'People who will guide to other than my guidance. You will approve of some of their acts and disapprove of others.'**

I asked, **'Will there be any evil after that good?'** He replied, **'Yes, there will be callers at the gates of Hell, and whoever responds to them, they will throw him into it.'**

I asked, **'O Allah's Messenger, describe them to us?'** So he (ﷺ) answered, **'They will be from our own people and will speak our language.'**

I asked, **'What do you order me to do if that reaches me?'** He

replied, **'Stick to the jamāʿah of the Muslims and to their ruler.'** I said, **'What if there is neither a united body (jamāʿah) nor a ruler?'** He answered, **'Then turn away from all of those sects even if you have to bite onto the roots of a tree till death overtakes you while you are in that state.'"**[18]

In a wording, there is the addition:

قُلْتُ ثُمَّ مَاذَا قَالَ ثُمَّ يَخْرُجُ الدَّجَّالُ مَعَهُ نَهْرٌ وَنَارٌ فَمَنْ وَقَعَ فِي نَارِهِ وَجَبَ أَجْرُهُ وَحُطَّ وِزْرُهُ وَمَنْ وَقَعَ فِي نَهْرِهِ وَجَبَ وِزْرُهُ وَحُطَّ أَجْرُهُ قَالَ قُلْتُ ثُمَّ مَاذَا قَالَ ثُمَّ هِيَ قِيَامُ السَّاعَةِ

"I asked: **'What will come next?'** He replied: **'Then the Dajjāl will come forth accompanied by a river and fire. He who falls into his fire will certainly be rewarded and unburdened of his sins, but he who falls into his river will carry his burden of sins, and his reward will be taken away.'** I then asked: **'What will come next?'** He said: **'The Last Hour will come.'"**[19]

Abul-ʿĀliyah (d. 90 AH) said:

تَعَلَّمُوا الْإِسْلَامَ فَإِذَا تَعَلَّمْتُمُوهُ فَلَا تَرْغَبُوا عَنْهُ. وَعَلَيْكُمْ بِالصِّرَاطِ الْمُسْتَقِيمِ فَإِنَّهُ الْإِسْلَامُ وَلَا تَتَحَرَّفُوا عَنِ الصِّرَاطِ يَمِينًا وَلَا شِمَالًا وَعَلَيْكُمْ بِسُنَّةِ نَبِيِّكُمْ. وَإِيَّاكُمْ وَهَذِهِ الْأَهْوَاءَ

"Learn Islam and when you have learned it, then do not turn away from it—and upon you is to stick to the Straight Path, for it is

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[18] Al-Bukhāri, no. 7084, Muslim, no. 1847.

[19] Abu Dāwūd no. 4244, Ahmad, 5/403, graded *hasan* by *Al-ʿAllāmah* Al-Albānī.

Islam. Do not deviate from the Path, not to the right nor to the left. Upon you is to hold to the Sunnah of your Prophet Muhammad (ﷺ), and keep away from these desires (i.e., innovations)."[20]

Ponder over the speech of Abul-ʿĀliyah (رَحِمَهُ ٱللَّهُ)—how fine it is! And know his era in which he is warning from desires and innovations (*al-Ahwā*); such that whoever follows desires has turned away from Islam; and the meaning of Islam is the Sunnah. And he feared for the best of the *Tābiʿīn* and their scholars from leaving the Sunnah and the Book. This explains to you the meaning of His saying (سُبْحَانَهُ وَتَعَالَىٰ):

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ ۖ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ

"When his Lord said to him, 'Submit!' He replied, 'I have submitted myself to the Lord of the worlds.'"[21]

And His saying, the Most High:

وَوَصَّىٰ بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ

"And this was enjoined by Ibrāhīm upon his sons and by Yaʿqub who said, 'O my sons! Allāh has chosen for you the Religion, so die not except as Muslims.'"[22]

وَمَن يَرْغَبُ عَن مِّلَّةِ إِبْرَاهِيمَ إِلَّا مَن سَفِهَ نَفْسَهُ ۚ

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[20] Al-Marwazi in *As-Sunnah* (no. 27), Muʿtamar bin Rāshid in his *Al-Jāmiʿ* (11/367), Abu Nuʿaym in *Hilyah Al-Awliyāʾ* (2/218).

[21] Al-Baqarah: 131.

[22] Al-Baqarah: 132.

“And who would be averse to the religion of Ibrāhīm except one who makes a fool of himself.”[23]

And the likes of these mighty foundations, which constitute the foundation of all foundations [in Islām], which many people are neglectful concerning. And through knowing mighty foundations, the meanings of the narrations in this chapter and other similar narrations become clear. And the person who reads these narrations and verses without understanding them and is negligent concerning them, thinking they do not apply to him; and so he feels secure and safe; and he thinks these texts are for a people who have passed away [in history] and perished, then he [in reality] is from those who are addressed by the saying of Allah:

أَفَأَمِنُوا مَكْرَ اللَّهِ ۚ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ

“Did they then feel secure against the plan of Allāh? None feels secure from the plan of Allāh except the losers.”[24]

ʿAbdullāh Ibn Masʿood (رَضِيَ اللَّهُ عَنْهُ) said:

خَطَّ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطًّا ثُمَّ قَالَ هَذَا سَبِيلُ اللَّهِ ثُمَّ خَطَّ خُطُوطًا عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ ثُمَّ قَالَ هَذِهِ سُبُلٌ عَلَى كُلِّ سَبِيلٍ مِنْهَا شَيْطَانٌ يَدْعُو إِلَيْهِ

“Allah’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) drew for us a straight line and said: **‘This is Allah’s Straight Path.’** Then he drew lines to the right and to the left and said: **These are divergent paths. At the head of**

[23] Al-Baqarah: 130.

[24] Al-Aʿrāf: 99.

each of these paths is a devil calling to it.' Then he (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) recited:

وَأَنَّ هَٰذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ۚ ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ

'Verily, this is my Straight Path, so follow it, and follow not other paths, for they will separate you from His Path. This He has ordained for you that you may become pious.'[25]"[26]

Commentary of al-Imām Ibn Bāz (رَحِمَهُٱللَّهُ)

This chapter explains the importance of a believer being aware and cautious and not being deceived by numbers! Rather, he gives concern to the Sunnah and the proofs; and he fears for himself from falling into misguidance; and does not feel safe from it because Allāh (تَبَارَكَوَتَعَالَىٰ) said:

أَفَأَمِنُوا مَكْرَ اللَّهِ ۚ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ

"Did they then feel secure against the plan of Allāh? None feels secure from the plan of Allāh except the losers."[27]

So, the believer acts and obeys Allah, and he is fearful, not at ease, thinking that he is safe; rather he is cautious of innovations and cautious of disobedience. He follows the people of the truth (*Ahlul-Haqq*) and is steadfast alongside them—and he is far away from *Ahlul-*

[25] Al-Anʿām: 153.

[26] Reported Ahmad, 1/435, An-Nasāʾī in *Sunan Al-Kubrā* 6/343 no. 11174, Ad-Dārimi in his *Sunan* in the *Muqaddimah*, 208, Al-Hākim in *Al-Mustadrak*, no. 3241 with a *sahīh* chain of narration, also Ibn Hibbān, no. 6.

[27] Al-Aʿrāf: 99.

Bātil (the people of falsehood) and keeps away from accompanying them—this is the believer. Allah said:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ
جَزَاؤُهُمْ عِندَ رَبِّهِمْ جَنَّاتُ عَدْنٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ رَّضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۚ ذَٰلِكَ لِمَنْ خَشِيَ رَبَّهُ

"Indeed, those who believe and work righteous deeds — they are the best of creation. Their reward with Allah will be gardens of eternal residence beneath which rivers flow, wherein they will abide forever, Allāh is pleased with them, and they are pleased with Him. That is for whoever has feared his Lord."[28]

And He (تَبَارَكَ وَتَعَالَىٰ) said:

إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُم مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ

"Indeed, those who fear their Lord in private will have forgiveness and a great reward."[29]

And He (تَبَارَكَ وَتَعَالَىٰ) said:

فَلَا تَخَافُوهُمْ وَخَافُونِ إِن كُنتُم مُّؤْمِنِينَ

"So, fear them not, but fear Me, if you are [truly] believers."

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّتَانِ

[28] Al-Bayyinah: 7-8.

[29] Al-Mulk: 12.

"But for he who has feared his standing in front of his Lord, there are two gardens in Paradise."[30]

So it must be that a Muslim is on his guard and aware, and not at ease and feeling secure—he should not say, *"This is the view of so-and-so, and that is the view of so-and-so"* unless he knows the evidence for those views from the Book and Sunnah.[31]

[30] Ar-Rahmān: 46.

[31] Meaning that he avoids the opinions of men and avoids *taqleed*, instead, he follows the proofs.