

بسم الله الرحمن الرحيم

Class 23 – The great risk and hazard of mocking the *Kitaab* and the *Sunnah* or those who call to the *Kitaab* and the *Sunnah*, and the danger of opposing the *Kitaab* and the *Sunnah*.

By Shaykh Ahmed al-Wasaabee

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Transcribed on Sha'aban 14, 1426 / September 18, 2005 by Aboo 'Abdur-Rahmaan Hassan.

The shaykh began with the Khutbatul Haajah.

THE TEXT:

خطر الاستهزاء بالكتاب أو السنة
أو من دعا إليهما وخطر مخالفتهما

● قال ربنا عز شأنه: ﴿... فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾ [النور: ٦٣].

● وقال الله تعالى: ﴿وَلَمَّا سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللهِ وَءَايَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ﴾ ٦٥ ﴿لَا تَعْتَدُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ إِنْ نَعْفَ عَنْ طَائِفَةٍ مِنْكُمْ نُعَذِّبْ طَائِفَةٌ بِأَنَّهُمْ كَانُوا مُجْرِمِينَ﴾ ٦٦ [التوبة: ٦٥ و ٦٦].

● وقال الله تعالى: ﴿إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ ءَامَنُوا يَضْحَكُونَ﴾ ٢٩ ﴿وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ﴾ ٣٠ ﴿وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ﴾ ٣١ ﴿وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَؤُلَاءِ لَضَالُّونَ﴾ ٣٢ ﴿وَمَا أَرْسَلْنَا عَلَيْهِمْ حَفِظِينَ﴾ ٣٣ ﴿فَالْيَوْمَ الَّذِينَ ءَامَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ﴾ ٣٤ ﴿عَلَى الْأَرَائِكِ يَقُفُونَ﴾ ٣٥ ﴿هَلْ تُؤِيبُ الْكَفَّارُ مَا كَانُوا يَفْعَلُونَ﴾ ٣٦ [المطففين: ٢٩ - ٣٦].

● وقال الله تعالى: ﴿حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ ۚ (٩٩) لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِن وَرَائِهِم بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ ۚ (١٠٠) فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ ۚ (١٠١) فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۚ (١٠٢) وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ۚ (١٠٣) تَلَفَحَ وَجُوهُهُمْ النَّارُ وَهُمْ فِيهَا كَالِحُونَ ۚ (١٠٤) أَلَمْ تَكُنْ أَتَايَنِي تُنَلِّي عَلَيَّكُمْ فَكَنتُمْ بِهَا تُكْذِبُونَ ۚ (١٠٥) قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا

صَالِينَ ۚ (١٠٦) رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ ۚ (١٠٧) قَالَ اخْسَئُوا فِيهَا وَلَا تُكَلِّمُونِ ۚ (١٠٨) إِنَّهُمْ كَانَ فَرِيقٌ مِّنْ عِبَادِي يَقُولُونَ رَبَّنَا ءَامَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ ۚ (١٠٩) فَاتَّخَذْتُمُوهُمْ سَخِرَاءً حَتَّىٰ أَنْسَوَكُم ذِكْرِي وَكُنْتُمْ مِنْهُمْ تَضْحَكُونَ ۚ (١١٠) إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا أَنَّهُمْ هُمُ الْفَاسِقُونَ ۚ (١١١)﴾ [المؤمنون: ٩٩ - ١١١].

● وقال سبحانه وتعالى: ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ ۚ وَاعْلَمُوا أَنَّهُ اللَّهُ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ ۚ وَأَنَّهُ إِلَٰهُهُ تُحْشَرُونَ ۚ (٢٤)﴾ [الأنفال: ٢٤].

● وقال تعالى: ﴿إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِينَ ۚ (٩٥)﴾ [الحجر: ٩٥].

TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEEED FEE ADILLATIT TAWHEED:

The great risk and hazard of mocking the *Kitaab* and the *Sunnah* or those who call to the *Kitaab* and the *Sunnah*, and the risk and hazard of opposing the *Kitaab* and the *Sunnah*

- The statement of our Lord ():



...

... And let those who oppose the Messenger's (Muhammad) commandment (i.e. his *Sunnah* legal ways, orders, acts of worship, statements, etc.) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant, etc.) befall them or a painful torment be inflicted on them. (An-Nur 24:63)

- And the statement of Allaah the exalted:



If you ask them (about this), they declare: "We were only talking idly and joking." Say: "Was it at Allâh, and His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger () that you were mocking?" Make no excuse; you have disbelieved after you had believed. If We pardon some of you, We will punish others amongst you because they were Mujrimûn (disbelievers, polytheists, sinners, criminals, etc.). (At-Tawbah 9:65-66)

- And the statement of Allaah the exalted:



Verily! (During the worldly life) those who committed crimes used to laugh at those who believed. And whenever they passed by them, used to wink one to another (in mockery); and when they returned to their own people, they would return jesting; and when they saw them, they said: "Verily! These have indeed gone astray!" But they (disbelievers, sinners) had not been sent as watchers over them (the believers). But this Day (the Day of Resurrection) those who believe will laugh at the disbelievers. On (high) thrones, looking (at all things). Are not the disbelievers paid (fully) for what they used to do? (Al-Mutaffifin 83:29-36)

- And the statement of Allaah the exalted:



Until, when death comes to one of them (those who join partners with Allâh), he says: "My Lord! Send me back, so that I may do good in that which I have left behind!" No! It is but a word that he speaks, and behind them is Barzakh (a barrier) until the Day when they will be resurrected. Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another. Then, those whose scales (of good deeds) are heavy, - these, they are the successful. And those whose scales (of good deeds) are light, they are those who lose their own selves, in Hell will they abide. The Fire will burn their faces, and therein they will grin, with displaced lips (disfigured). "Were not My Verses (this Qur'ân) recited to you, and then you used to deny them?" They will

say: "Our Lord! Our wretchedness overcame us, and we were (an) erring people. "Our Lord! Bring us out of this; if ever we return (to evil), then indeed we shall be Zâlimûn: (polytheists, oppressors, unjust, and wrong-doers, etc.)." He (Allâh) will say: "Remain you in it with ignominy! And speak you not to Me!" Verily! There was a party of My slaves, who used to say: "Our Lord! We believe, so forgive us, and have mercy on us, for You are the Best of all who show mercy!" But you took them for a laughing stock, so much so that they made you forget My Remembrance while you used to laugh at them! Verily! I have rewarded them this Day for their patience, they are indeed the ones that are successful. (Al-Mu'minun 23:99-111)

- And the statement of Allaah ()::



O you who believe! Answer Allâh (by obeying Him) and (His) Messenger when he () calls you to that which will give you life, and know that Allâh comes in between a person and his heart (i.e. He prevents an evil person to decide anything). And verily to Him you shall (all) be gathered. (Al-Anfal 8:24)

- And the statement of Allaah the exalted:



Truly! We will suffice you against the scoffers (Al-Hijr 15:95)

EXPLANATION OF THE TEXT BY SHAYKH AL-WASAABEE:

Shaykh Ahmed () mentioned in some of the previous *duroos* that *ihstihzâa* (mocking) and making fun of the Ayât of Allaah (), His messengers, Allaah and the *Kitaab-Allaah* [and other than this] has preceded as one of the nullifiers of *Islam*. The proofs that this is a nullifier of *Islam* have also preceded, and that a person who mocks and makes fun of the *Kitaab* or the *Sunnah* or the verses of Allaah () is in a tremendous state, [so] it is mandatory and *waajib* upon him to repent from this, and if [he does] not, then he has an evil destination.

Shaykh Ahmed () mentioned that the author, Shaykh Muhammad ibn Abdil-Wahhaab has mentioned to us the proofs in this chapter concerning the great risk and hazard and the great jeopardy the people are in; those who mock Allaah (), His messengers and His servants who follow the *Kitaab* and the *Sunnah* and those who oppose the orders of Allaah () and His messenger.

The Shaykh commented regarding the second verse (mentioned in the text) in *Soorat-ut-Tawbah* concerning those who mock, that Allaah () says:

...



"Make no excuse; you have disbelieved after you had believed".

The word " " mentioned here is a word used in *al-lughatul-'Arabiyya* (the Arabic language) to present the meaning of verification and realization, and this is a proof that those who mock Allaah (), His messengers and His signs have [indeed] disbelieved after having believed.

[The Shaykh further commented] and he read to us from the verses in *Soorah al-Mutaffifin* [concerning] the wrong-doers, their condition and state - those who laugh at the believers, and when they go by, they make gestures towards them.

The verses start with [the word] 'verily' or 'indeed'; " _ " and this is known in the Arabic grammar as *harf-at-tanqeed* and this is a word that carries the meaning of verification and emphasis.

Allah () states that this is the case of the wrong-doers, that their *haal* (condition) is that they laugh at the believers; this enters into mocking and scorning Allah () and His signs and those who believers who call to the *Kitaab* and the *Sunnah*.

Shaykh Ahmed reminded us that this (being mocked) is a state that the believers must go through, because we are [currently] abiding in the land of trials and tribulations (i.e. the life of this *dunya*). Allaah () has created us so that we may be tried and tested and we will be tested by the disbelievers who mock us and make fun of our religion. The recompense of [those] believers who are patient and steadfast is that it¹ will turn to their benefaction, [since] they will be the ones who are [reclining] on adorned couches and will look down upon the companions of the fire.

They shaykh also mentioned the state of those who mock Allaah (), His messenger () and the believers. Some of them may do good deeds and compensation for their good deeds is given to them in this world; they are fed and given certain bounties by Allaah () due to some of their deeds.

But as far as a [good] recompense in the hereafter, then they have no share of it. The Shaykh mentioned to us the *ayah* in *Sooratul-Furqan*,

The statement of Allaah ():



And We shall turn to whatever deeds they (disbelievers, polytheists, sinners, etc.) did, and We shall make such deeds as scattered floating particles of dust. (Al-Furqan 25:23)

Shaykh Ahmed mentioned that the deeds of the *kuffar* - those who die in disbelief, that their deeds will become like scattered ashes on the day of judgement, even though they may be compensated in this world because of their deeds with certain types of food, or with a bounteous lifestyle and other such things.

The Shaykh mentioned the statement of the Prophet ():

The world is a prison-house for a believer and Paradise for a non-believer. (Muslim no. 7058)

The Shaykh continued by saying that Allaah () leaves off the disbelievers who mock and scorn Him, His messenger () and those who call to the *Kitaab* and the *Sunnah*, until, when He takes them, He destroys them and breaks their backs. This is the recompense for those who mock and turn away from the signs of Allaah and His messenger and mock His patrons.

On the day of judgement, they will regret their actions and wish to return to this world, so that they may do one deed which might take them out from where they are.

¹ i.e. their being mocked in this world

This refers to the verses that were recited to us from *Sooratul-Mu'minun*:

...



Until, when death comes to one of them (those who join partners with Allâh), he says: "My Lord! Send me back, so that I may do good in that which I have left behind!" (Al-Mu'minun 23:99)

Allaah's () response:



...

No! It is but a word that he speaks, and behind them is Barzakh (a barrier) until the Day when they will be resurrected. (Al-Mu'minun 23: 100)

Shaykh Ahmed mentions that " " is a word meaning *ẓijr*- it is forbidden for them to return from the hereafter. After dying they will realize that their eternal dwelling place is in the fire; they will hope to return back but will be prevented from it.

He mentioned to us the statement of Allaah ():



But those who disbelieve, (in the Oneness of Allâh - Islâmic Monotheism) for them will be the Fire of Hell. Neither it will have a complete killing effect on them so that they die, nor shall its torment be lightened for them. Thus do We requite every disbeliever! Therein they will cry: "Our Lord! Bring us out, we shall do righteous good deeds, not (the evil deeds) that we used to do." (Allâh will reply): "Did We not give you lives long enough, so that whosoever would receive admonition, - could receive it? And the warner came to you. So taste you (the evil of your deeds). For the Zâlimûn (polytheists and wrongdoers, etc.) there is no helper." (Fatir 35:36-37)

Shaykh Ahmed has also mentioned, as stated in *Sooratul-Mu'minun*:



...

...There will be no kinship among them that Day, nor will they ask of one another. (Al-Mu'minun 23:101)

On the day of judgement, relations and lineage will not help those who mocked Allaah (), His messenger and His patrons, even though he may be from the prestigious family of the Prophet () - *Banu-Hashim*, from the highest lineage. If a person from the family of the Prophet () has died as a disbeliever, his lineage with the Prophet () will not benefit him on the day of judgement.

The Shaykh reminded us of the story of the death of *Abu-Taalib*, the uncle of the Prophet ()::

Narrated Said bin al-Musaiyab from his father, when the time of the death of Abu Taalib approached, Allah's Apostle went to him and found Abu Jahl bin Hisham and 'Abdullah bin Abi Umaiyah bin Al-Mughira by his side. Allah's Apostle said to Abu Taalib, "O uncle! Say: None has the right to be worshipped but Allah, a sentence with which I shall be a witness (i.e. argue) for you before Allah. Abu Jahl and 'Abdullah bin Abi Umaiyah said, "O Abu Taalib! Are you going to denounce the religion of Abdul Muttalib?" Allah's Apostle kept on inviting Abu Taalib to say it (i.e. 'None has the right to be worshipped but Allah') while they (Abu Jahl and Abdullah) kept on repeating their statement till Abu Taalib said as his last statement that he was on the religion of Abdul Muttalib and refused to say, 'None has the right to be worshipped but Allah.' (Bukhaaree, no. 1280).

So, *Abu-Taalib* died upon disbelief. Even though *Abu-Taalib* used to help and defend the Prophet () and get angry for him, the Prophet () will not be able to help him on the day of judgement - he () will be permitted to make a special intercession for his uncle, which will limit the fire to reaching his uncle's ankles, and this will be enough to make *Abu-Taalib's* brain boil.

The Shaykh mentioned the statement of Allaah () concerning the Prophet () and prophet *Ibraheem* (عليه):



It is not (proper) for the Prophet and those who believe to ask Allâh's Forgiveness for the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh) even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief). And [Ibrahîm's (Abraham)] invoking (of Allâh) for his father's forgiveness was only because of a promise he [Ibrahîm (Abraham)] had made to him (his father). But when it became clear to him [Ibrahîm (Abraham)] that he (his father) is an enemy to Allâh, he dissociated himself from him. Verily Ibrahîm (Abraham) was Al-Awwah (has fifteen different meanings but the correct one seems to be that he used to invoke Allâh with humility, glorify Him and remember Him much), and was forbearing. (Tafsir Al-Qurtubî). (At-Tawbah 9:113-114)

Shaykh Ahmed mentioned that nothing will benefit the people on the day of judgement except for their [own] works; so whoever's scales are heavy – and they are the ones who have preserved the orders of Allaah (), stayed away from His prohibitions and have lowered their wings towards the believers and have been kind to them – they are the ones who have paradise.

And [as for] the ones whose scales are light, being amongst them those who have mocked Allaah (), His messenger () and the believers, then they will be in the fire.

The statement of Allaah ():



...

... And let those who oppose the Messenger's (Muhammad) commandment (i.e. his *Sunnah* legal ways, orders, acts of worship, statements, etc.) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant, etc.) befall them or a painful torment be inflicted on them. (An-Nur 24:63)

From the tafseer of ibn-Katheer ()::

The Prohibition of going against the Messenger's Commandment

And let those beware who oppose the Messenger's commandment

This means going against the commandment of the Prophet (), which is his way, methodology and Sunnah. All words and deeds will be measured against his words and deeds; those that are in accordance with his words and deeds will be accepted, and whatever does not match up will be rejected, no matter who the person is who said and did them. It was recorded in the Two Sahihs and elsewhere that the Messenger of Allah () said:

« »

Whoever does a deed that is not in accordance with this matter of ours will have it rejected².

Meaning, let those beware who go against the Sharee'ah of the Messenger (), in secret and in the open,

lest some Fitnah should befall them,

i.e., lest some disbelief or hypocrisy or innovation enter their hearts.

or a painful torment be inflicted on them.

Means in this world afflicting them with capital punishment, or by law of prescribed punishment, or by confinement in prison, or so on. Imam Ahmad recorded that Abu Hurayrah said, "The Messenger of Allah () said:

« » :

The parable of me and you is as the example of a man who kindled a fire and when it illuminated all around him, moths and other creatures started falling into the fire, and he was trying to stop them but they overwhelmed him and still kept falling in. This is the parable of me and you. I am trying to restrain you and keep you away from the fire, but you overwhelm me and fall in. This was also narrated by Al-Bukhari and Muslim³.

[End of the explanation of ibn-Katheer]

² Fath Al-Bari 4:416, Muslim 3:1343

³ Ahmad 2:312, Muslim 2284

Shaykh Ahmed Al-Wasaabee () further mentioned that we should take great care and action to beware of going against the order of the Prophet (), considering the great jeopardy of going against the order of the Prophet () and the great harm of it, as was mentioned in the previous verse.

THE TEXT CONTINUES:

الأحاديث:

١ - عن أبي حميد الساعدي قال: غزونا مع النبي ﷺ غزوة تبوك، فلما جاء وادي القرى، إذا امرأة في حديقة لها، فقال النبي ﷺ لأصحابه: «اخرصوا».

وخرص النبي ﷺ عشرة أوسق، فقال لها: «أحصي ما يخرج منها» فلما أتينا تبوك قال: «أما إنها ستهب الليلة ريح شديدة، فلا يقوم أحد، ومن كان معه بعير فليعقله» فعقلناها، وهبت ريح شديدة، فقام رجل، فألقته بجبل طيء... رواه البخاري: ١٤١١، ومسلم: ١٣٩٢.

٢ - عن سلمة بن الأكوع، أن رجلاً أكل عند رسول الله ﷺ بشماله. فقال: «كل بيمينك» قال: لا أستطيع. قال: «لا استطعت» ما منعه إلا الكبر. قال: فما رفعها إلى فيه. رواه مسلم: ٢٠٢١.

٣ - عن البراء بن عازب رضي الله عنهما قال: جعل النبي ﷺ على الرِّجَالِ يوم أحد - وكانوا خمسين رجلاً - عبدالله بن جبير فقال: «إن رأيتُمونا تخطفنا الطير فلا تبرحوا مكانكم هذا حتى أرسل إليكم، وإن رأيتُمونا هَرَمْنَا القوم وأوطأناهم، فلا تبرحوا حتى أرسل إليكم» فهزموهم، قال: فأنا والله رأيت النساء يشتددن، قد بدت خلاخلهن وأسواقهن، رافعات ثيابهن. فقال أصحاب عبدالله بن جبير: الغنيمة أي قوم الغنيمة، ظهر أصحابكم فما تنتظرون؟ فقال عبدالله بن جبير: أنسيتم ما قال لكم رسول الله ﷺ؟ قالوا: والله لنأتين الناس فلنصيبين من الغنيمة، فلما أتوهم صرفت وجوههم فأقبلوا منهزمين، فذاك إذ يدعوهم الرسول في أخراهم، فلم يبقَ مع النبي ﷺ غير اثني عشر رجلاً، فأصابوا منا سبعين، وكان النبي ﷺ وأصحابه أصاب من المشركين يوم بدر أربعين ومائة، سبعين أسيراً وسبعين قتيلاً. فقال أبو سفيان: أفي القوم محمد؟ ثلاث مرات، فنهاهم النبي ﷺ أن يجيبوه، ثم قال: أفي القوم ابن أبي قحافة؟ ثلاث مرات، ثم قال: أفي القوم ابن الخطاب؟ ثلاث مرات، ثم رجع إلى

أصحابه فقال: أما هؤلاء فقد قتلوا، فما ملك عمر نفسه، فقال: كذبت والله يا عدو الله، إن الذين عددت لأحياء كلهم، وقد بقي لك ما يسوؤك. قال: يوم بيوم بدر، والحرب سجال، إنكم ستجدون في القوم مثله، لم أمر بها ولم تسؤني، ثم أخذ يرتجز: اعل هبل، اعل هبل، قال النبي ﷺ: «ألا تجيبونه؟» قالوا: يا رسول الله ما نقول؟ قال: «قولوا: الله أعلى وأجل» قال: إن لنا العزى ولا عزى لكم، فقال النبي ﷺ: «ألا تجيبونه؟» قالوا: يا رسول الله ما نقول؟ قال: «قولوا: الله مولانا ولا مولى لكم» رواه البخاري: رقم: ٢٨٧٤.

TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEED FEE ADILLATIT TAWHEED:

The Ahadeeth (Narrations):

1. Narrated Abu Humaid As-Sa'idi: We took part in the holy battle of *Tabuk* in the company of the Prophet and when we arrived at the *Wadi-al-Qura*, there was a woman in her garden. So, the Prophet () said to his companions: "**Estimate**" [the amount of the fruits in the garden], and the Prophet () estimated it at ten *Amsuq*. So, the Prophet () said to her, "**Check what your garden will yield.**" When we reached *Tabuk*, the Prophet () said: "**There will be a strong wind to-night and so no one should stand, and whoever has a camel, should fasten it.**" So we fastened our camels. A strong wind blew at night and a man stood up and he was blown away to a mountain called *Taij*... (Bukhari 1411, Muslim 1392)
2. Narrated Salama bin al-Akwa': That a man ate in the presence of the Messenger of Allaah () with his left hand. So, he (the Prophet) said: "**Eat with your right**" (**hand**). He said: "I am not able to". He (the Prophet) said: "**Verily, you are able to**", nothing prevented him except for *kibr* (arrogance and rejecting the truth). He said: "He could not raise it to his mouth" (after that). (Muslim 2021)
3. Narrated Al-Bara'a ibn 'azib (): The Prophet () appointed 'Abdullah bin Jubair as the commander of the infantry men (archers) who were fifty on the day (of the battle) of *uhud*. He instructed them, "**Stick to your place, and don't leave it even if you see birds snatching us, till I send for you; and if you see that we have defeated the infidels and made them flee, even then you should not leave your place till I send for you.**" Then the infidels were defeated. By Allah, I saw the women fleeing lifting up their clothes revealing their leg-bangles and their legs. So, the companions of 'Abdullah bin Jubair said, "The booty! O people, the booty! Your companions have become victorious, what are you waiting for now?" 'Abdullah bin Jubair said, "Have you forgotten what Allah's Apostle () said to you?" They replied, "By Allah! We will go to the people (i.e. the enemy) and collect our share from the war booty." But when they went to them, they were forced to turn back defeated. At that time Allah's Apostle () in their rear was calling them back. Only twelve men remained with the Prophet () and the infidels martyred seventy men from us. On the day (of the battle) of *Badr*, the Prophet and his companions had caused the Pagans to lose 140 men, seventy of whom were captured and seventy were killed. Then Abu Sufian asked thrice, "Is Muhammad present amongst these people?" The Prophet ordered his companions not to answer him. Then he asked thrice, "Is the son of Abu Quhafa present amongst these people?" He asked again thrice, "Is the son of Al-Khattaab present amongst these people?" He then returned to his companions and said, "As for these (men), they have been killed." 'Umar could not control himself and said (to Abu Sufian), "You told a lie, by Allah! O enemy of Allah! All those you have mentioned are alive, and the thing which will make you unhappy is still there." Abu Sufian said, "Our victory today is a counterbalance to yours in the battle of *Badr*, and in war (the victory) is always undecided and is shared in turns by the belligerents, and you will find some of your (killed) men mutilated, but I did not urge my men to do so, yet I do not feel sorry for their deed" After that he started reciting cheerfully, "O *Hubal*, be high! On that

the Prophet () said (to his companions), **"Why don't you answer him back?"** They said, "O Allah's Apostle what shall we say?" He said, **"Say, Allah is Higher and more Sublime."** (Then) Abu Sufian said, "We have the (idol) Al *Uzza*, and you have no *Uzza*." The Prophet said (to his companions), **"Why don't you answer him back?"** They asked, "O Allah's Apostle! What shall we say?" He said, **"Say: Allah is our Helper and you have no helper."** (Bukhari 2874)

EXPLANATION OF THE TEXT BY SHAYKH AL-WASAABEE:

The Shaykh mentioned regarding the first *Hadeeth* narrated by Abu Humaid As-Sa'idi that Shaykh Muhammad has mentioned this hadeeth because of [what it contains of] the order of the prophet () to his companions; his informing them of the tremendous wind that would come in the evening and that none of them should stand. And then, when a certain man from the companions of the Prophet () stood up and did not take into consideration the order of the Prophet (), he was punished and was blown to a distant mountain.

Benefit:

Shaykh Ahmed mentioned a benefit concerning this *hadeeth*; this *hadeeth* is a proof from among the proofs of the Prophethood of the Messenger (). The Prophet (), when passing by the woman's garden mentioned at the beginning of the hadeeth, he told his companions to estimate how much *thamr* (fruit) was in the gardens so *zakaat* may be taken from it. The Prophet () estimated the yield to be 10 *Ansug* – and a *Wasag* is a measurement in *al-lughatul-'Arabiyya* (the Arabic language) and is equivalent to 60 *Sa's*, and a *Sa'* in *al-lughatul-'Arabiyya* is a measurement that contains 4 handfuls of whatever is being measured; 2 handfuls measured out 4 times equals a *Sa'*.

The Prophet () estimated that this garden would [yield] 10 *Ansug*, and when they returned from the excursion of *Tabuk* and found that the amount the woman who owned the garden had extracted from her garden had equalled 10 *Ansug* as the Prophet () had estimated.

Shaykh Ahmed () proceeded to the second *hadeeth*; the *hadeeth* of Salama bin al-Akwa'. When a man was eating with his left hand in front of the Prophet (), the Prophet () ordered him to eat with his right hand. The man responded by saying, "I am not able to". The Prophet () said: **"Verily, you are able to"**, nothing prevented him except his pride. After this person opposed to command of the Prophet () to eat with his right hand, his hand became dysfunctional and he was unable to use it. The end of the *hadeeth*, that he was not able to raise his hand to his mouth indicated that his hand became dysfunctional.

And in the third *hadeeth*, the *hadeeth* of the excursion to *Tabuk*, the Prophet () ordered the foot soldiers to remain in their appointed positions until the message came to them to allowing them to leave their post.

The Prophet () appointed as the leader of this group, the companion Abdullaah ibn Jubair. When these companions saw that the Prophet () and his companions engaged the polytheists in battle [and] had overcome them, they wanted to participating in the [gathering of] the war booty. After Abdullaah ibn Jubair reminded the foot soldiers of the order of the Prophet () to stay put until they have been sent for, they did not take this reminder into heed.

Because of opposing this order of Allaah (), the Muslims suffered great casualties; 70 of them were killed and the companions started killing one another unintentionally, without being aware of this. The reason for this was the opposition to the order of the Prophet ().

Shaykh Ahmed has mentioned that it is upon every Muslim to take great care and follow out the commandments and orders of Allaah () and the Messenger (), and to not be inconsiderate of the orders of the Prophet () and not to belittle anything from his orders.

Even if it may be entering the washroom and reciting the prescribed supplication for it, as is recorded in the *hadeeth* of Anas:

The Prophet () on entering the lavatory used to say [*Allahumma inni a'udhu bika minal khubthi wal khaba'ithi*] "O Allaah, I seek refuge with you from devils – males and females (of all offensive and wicked things, evil deeds and evil spirits, etc.) (Bukhari 1/45, Muslim 1/283)

Shaykh Ahmed has mentioned that there is not a thing that the messenger () has ordered us with, except that there is in it for us an interest and a benefit, no matter if it be in this world or in the hereafter. There is no good except that the Prophet () has told us about it, and there is not an evil except that the Prophet () has warned us about it.

Shaykh Ahmed has mentioned that in the affairs of the Prophet (), even in the affairs that he has not ordered us with but he himself has done them, if a believer follows the Prophet () in doing these things, then he has a reward with Allaah (). When the Prophet () wore his *thowb*, he used to keep the neck collar open. So, if someone does this in order to follow the Prophet (), even though the Prophet () never ordered this to be done, he will get rewarded for following the Prophet ().

Also, the Prophet () used to part his hair in the middle of his head, so if someone were to do this seeking to follow the Prophet (), then he will be rewarded for it, even though the Prophet () has not ordered it. Furthermore, the Prophet () used to leave his hair to grow to his shoulders. Shaykh Ahmed has mentioned also that if someone does this seeking to follow the Prophet (), then he will be rewarded for doing this.

These are the things and actions the Prophet () has done and has not ordered. As for those things that the Prophet () has ordered, it is upon us to submit to the orders of the Messenger (). This includes those things that are beloved to Allaah (), which are the *Sunan* and *Naafil*. The Shaykh mentioned some examples of that:

- The one who prays 12 *raka'at naafilah*, other than the obligatory prayer, Allaah () builds for him a house in paradise.
- From the *Sunan* of the Prophet (), the *simak*.
- Concerning the manner of our dress – The man is supposed to wear his *thowb* from between his middle/lower leg to his ankle, and what is below the ankle is in the fire.

١ - قصة الاستهزاء بالسواك . كما في البداية والنهاية لابن كثير حوادث سنة ٦٦٥ .

إذ قال :

وحكى ابن خلكان فيما نقل من خط الشيخ قطب الدين اليوناني قال :
بلغنا أن رجلاً يدعى أبا سلامة من ناحية بصرى، كان فيه مجون واستهتار،
فذكر عنده السواك وما فيه من الفضيلة، فقال: والله لا أستاك إلا في
المخرج - يعني دبره - فأخذ سواكاً فوضعه في مخرجه ثم أخرجه، قال :
فمكث بعده تسعة أشهر وهو يشكو من ألم البطن والمخرج، قال: فوضع
ولداً على صفة الجرذان له أربع قوائم، ورأس كرأس السمكة (وله أربعة
أنياب بارزة، وذنب طويل مثل شبر وأربع أصابع) وله دبر كدبر الأرنب .
ولما وضعه صاح ذلك الحيوان ثلاث صيحات، فقامت ابنة ذلك الرجل
فرضخت رأسه فمات، وعاش ذلك الرجل بعد وضعه له يومين ومات في
الثالث، وكان يقول: هذا الحيوان قتلني وقطع أمعائي، وقد شاهد ذلك
جماعة من أهل تلك الناحية وخطباء ذلك المكان، ومنهم من رأى ذلك
الحيوان حياً، ومنهم من رآه بعد موته .

٢ - قصة الذي حوّل الله رأسه رأس حمار كما في القول المبين في
أخطاء المصلين ص: ٢٥٢ .

وهي كما يلي :

«وقال ابن حجر عن بعض المحدثين :

أنه رحل إلى دمشق لأخذ الحديث عن شيخ مشهور بها، فقرأ عليه
جملة، لكنه كان يجعل بينه وبينه حجاباً، ولم ير وجهه، فلما طالت ملازمته
له، ورأى حرصه على الحديث كشف له الستر، فرأى وجهه: وجه حمار،
فقال له: احذر يا بني أن تسبق الإمام، فإني لما مر بي في الحديث
استبعدت وقوعه، فسبقت الإمام، فصار وجهي كما ترى» .

قلت: والآيات والأحاديث والقصص في هذا الباب كثيرة .



TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEED FEE ADILLATIT TAWHEED:

The *Qisas* (stories):

1 – The story of mocking the *siwak* (tooth stick). As mentioned in *Al-Bidaya wan-Nihaya* of Ibn-Katheer, in the events of year 665.

When he said:

And ibn Khalqan has narrated to us, from what is transmitted from the writing of Shaykh Qutb-ud-deen al-yunaani, he said:

It has reached us that a man, who was called Abu Salama, from the direction of *Busra* (a city in Syria), he had toothpaste and a toothbrush. So, the *siwak* was mentioned to him and what is in it of virtues, and he said: 'By Allaah I will not I will not use the *siwak* except in the exit' – meaning his anus – So he took the *siwak* and put it in his exit and then removed it. He said: This person remained for nine months after, and he complained of a pain in his stomach and his exit (i.e. his anus). He said: He gave birth to a son, who had the attributes of a lizard; he had four legs and his head was like the head of a fish (And he had four large apparent teeth and a long tail, the length of a hand and four fingers) and he had an anus like the anus of a rabbit. And when he gave birth to this lizard, it cried out three times. So, a daughter of this man stood up and she bashed the head of this animal and it died. The man lived after giving birth to it for two days and died on the third, and he said: 'This animal has killed me and severed my intestines'. And a group of people have witnessed this, from the people of this area, and those who give the *khutba* in this place; and from them are those who have seen this animal alive, and those who saw it after its death.

2 – The story of the one whose head Allah changed to the head of a donkey as is mentioned in *al-qawl ul mubeen fee akhta al-musalleen*, P: 252.

And it is as below:

<< And ibn-Hajr said from some of the *muhadditheen*:

He travelled to Damascus to take *hadeeth* from a famous Shaykh from there, and he read to him a group of *hadeeth*, but a veil was placed between them, and he could not see his (the Shaykh's) face. So, as time went on, his engagement with the Shaykh prolonged and he was anxious for the curtain to be removed so he could see the face of the Shaykh. And when he saw the face of the Shaykh, (he saw) his face was that of a donkey. So he said to him: 'Beware, Oh my son of preceding the *Imaam*, for verily, when it had come to me from the hadeeth⁴, I used to think that this could not happen. So I preceded the *Imaam*, so my face is changed as you can see. >>

I (Muhammad ibn Abdul-Wahhab Al-Wasaabee) say: And the *Ayat* and the *ahadeeth* and the *Qisas* in this chapter are many.

⁴ Narrated Abu Huraira: The Prophet () said, "Isn't he who raises his head before the Imam afraid that Allah may transform his head into that of a donkey or his figure (face) into that of a donkey?" (Bukhari 661)

EXPLANATION OF THE TEXT BY SHAYKH AL-WASAABEE:

Shaykh Ahmed mentioned regarding the first story, the one who mocked the *siwak*. The Prophet () used the *siwak* because it cleans the mouth, and mentioned the *hadeeth* recorded in *Saheeh Al-Bukhari*:

Aisha said, "The Prophet said, "It (i.e. Siwak) is a purification for the mouth and it is a way of seeking Allah's pleasures." (Bukhari 1816)

He also mentioned to use the *hadeeth* of Aisha, when she narrated:

'Abdur-Rahmaan bin Abu Bakr entered upon the Prophet () while I was supporting the Prophet on my chest. 'Abdur-Rahmaan had a fresh *siwak* then and he was cleaning his teeth with it. Allah's Apostle looked at it, so I took the *siwak*, cut it (chewed it with my teeth), shook it and made it soft (with water), and then gave it to the Prophet () who cleaned his teeth with it. I had never seen Allah's Apostle () cleaning his teeth in a better way. After finishing the brushing of his teeth, he lifted his hand or his finger and said thrice, "O Allah! Let me be with the highest companions," and then died. 'Aisha used to say, "He died while his head was resting between my chest and chin." (Bukhari 4121)

Also the *hadeeth* of Abu Huraira, which is agreed upon:

Allah's Apostle () said, "Were I not afraid that it would be hard on my followers, I would order them to use the *siwak* (as obligatory, for cleaning the teeth) (Bukhari 6773)

[Concerning the second story] Shaykh Ahmed mentioned that this *Imaam* of *hadeeth* took the *hadeeth* lightly and the Prophet () had warned the one who precedes the *Imaam* of his head turning into the head of a donkey.

Shaykh Ahmed has advised us and warned us about taking the issues of the *Sunnah* very lightly and not taking them into consideration when following them as best as we can.

QUESTION

1 – Can you elaborate on *kufr al-ukhwwah* (disbelief of brotherhood)?

ANSWER

The Shaykh responded by saying that this falls in the second category of disbelief, which is minor disbelief; this does not expel a person from *islaam*.

He mentioned the *hadeeth* narrated by ibn-Mas'ood (), which can be found in *Sabeeh Muslim*.

Cursing a believer is wrong doing and killing him is disbelief. (Agreed upon)

So, the meaning of disbelief of brotherhood is the killing of a believer, or those whose killing Allaah () has made *haraam*.

The statement of Allaah ():



And whoever kills a believer intentionally, his recompense is Hell to abide therein, and the Wrath and the Curse of Allâh are upon him, and a great punishment is prepared for him. (An-Nisa 4:93)

And the statement of Allaah () in *Sooratul-Furqan* describing the servants of *ar-Rahmaan*:



And those who invoke not any other ilâh (god) along with Allâh, nor kill such life as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse and whoever does this shall receive the punishment. (Al-Furqan 25:68)

From these three categories; the apostate is to be killed⁵, and the *zane* (adulterer) is also [subject to] the punishment of Allaah () and as for one who kills a soul among the believers whose killing is prohibited by Allaah (), then he is also to be killed.

If a Muslim kills his brother, this is considered to be disbelief which does not take a person out of *islaam*; this is called *kufr doon al-kufr* – disbelief other than greater disbelief (which expels one from the fold of *islaam*). This is minor disbelief.

The proof of this is the statement of Allaah () in *Sooratul-Hujurat*:

...

And if two parties or groups among the believers fall to fighting... (Al-Hujurat 49:9)

Allaah () has called these two fighting groups believers.

⁵ This has preceded in the previous *duroos*

So, when a believer kills another believer, it is not disbelief of the level of greater disbelief, it is only minor disbelief – if he says that it is not permissible to kill another believer (whose killing Allaah () has prohibited).

As for the one who says that it is allowed to kill a believer and he knows the ruling of Allaah (), then he has a different ruling. This is the meaning, as was mentioned in a previous *dar*, of disbelief of brotherhood.

