

Words of Wisdom

By

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At-Tarefe

Dar-ul Riwaayah

Words of Wisdom

- ❖ If love blinds the bad qualities of the one you love, then hatred blinds the good qualities of the one you hate.
- ❖ Scholars differing does not mean opening the door to freely choosing one of their opinions. The desire for something is not evidence proving its correctness, just as medicine is not recognized because of its taste. So be selective in finding a scholar for your religion just as you are selective in finding a doctor for your body.
- ❖ Divine punishment does not descend on nations due to the presence of corruption therein, as no nation is free of corruption. However, it descends due to a lack of reformers; and it descends even faster when they are fought against.
- ❖ Islām only increases, it does not decrease. The Sunnah of Allāh is that if one person apostates an entire people become Muslim in his place.

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ
وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا
يَخَافُونَ لَوْمَةَ لَائِمٍ

“O you who believe! Whoever from among you turns back from his religion, Allāh will bring forth in place of them a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allāh, and never afraid of the blame of the blamers.” [Surah Al-Mā'idah 5:54]

- ❖ Staying up the entire night for Qiyām al-Layl from 'Ishā' to Fajr is against the sunnah except during Ramaḍān, for the sunnah in Ramaḍān is to stay awake for it for the one capable.

And to sleep in the day is better than to sleep at night during Ramaḍān for the worshipper specifically.

- ❖ Remembrance of Allāh is from among the means of remaining steadfast during fitnahs and when the mujāhid faces his enemy:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ

“O you who believe! When you encounter [an enemy] force, stand firm and remember Allāh much so that you may be successful.” [Surah Al-Anfāl 8:45]

- ❖ It is mustahabb to have dates for suḥūr. Many are negligent of this sunnah and think that having dates is sunnah for ifṭār only.

The Prophet (ṣallallāhu `alayhi wa-sallam) said: “What an excellent suḥūr of the believer dates are!” [Abū Dāwūd]

- ❖ Tarāwīḥ was not performed in congregation during the Khilāfah of Abū Bakr as he was preoccupied with Jihād against the apostates, and Jihād is more emphasized than Tarāwīḥ. It was ‘Umar who gathered the people to pray behind Ubay ibn Ka‘b, and he did not perform the Qunūt except in the second half of Ramaḍān.

- ❖ A man once said, “O Messenger of Allah, how much should I pardon a slave?”

He (ṣallallāhu `alayhi wa-sallam) said, “seventy times a day.”

This is with regards to pardoning the mistake of one’s slave, so how about pardoning one’s wife and children?

- ❖ Put up with your opponent [patiently] even if he is tough and rude, for there may come a day when he will recognize the truth that is with you.

Many of those who battled and fought alongside the Prophet (ṣallallāhu `alayhi wa-sallam) were among those who previously used to accuse him of madness and magic.

- ❖ Allāh has legislated voluntary fasting for His believing slaves. Among them is fasting six days of Shawwāl.

The Prophet (ṣallallāhu `alayhi wa-sallam) said, “Whoever fasts Ramaḍān and follows it with six days of Shawwāl it is as if he fasted the whole year.”

- ❖ Allāh has legislated qiyām al-Layl year-round and made it a sign of the righteous:

تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ

“Their sides forsake their beds.” [Surah As-Sajdah 32:16].

So whoever has the strength to pray qiyām al-layl he should do so in the last part of the night, otherwise one should pray witr before going to sleep.

- ❖ Du`ā' is the most apparent and easiest form of 'Ubûdiyyah (enslavement). The Prophet (ṣallallāhu `alayhi wa-sallam) said, “Du`ā' is worship.”

It is also impermissible to abandon it. The Prophet (ṣallallāhu `alayhi wa-sallam) said, “Whoever does not ask Allāh He becomes angry with him.”

So the believer should accustom his heart and hands to supplicating to Allah.

- ❖ The West considers gay and lesbian marriages freedom and ḥalāl, and demand Muslims to respect womens' rights without identifying for them which of the two is the female so that they could give her her due right!

- ❖ The one who fears criticism the most is the hypocrite, because what he conceals within is far greater than what he makes apparent, and so he fears being exposed:

وَإِذَا مَا أَنْزَلَتْ سُورَةٌ نَظَرَ بَعْضُهُمْ إِلَىٰ بَعْضٍ هَلْ يَرَاكُمْ مِنْ أَحَدٍ ثُمَّ انْصَرَفُوا

“And whenever a sūrah is revealed, they look at each other, saying, "Does anyone see you?" and then they dismiss themselves.” [Surah At-Tawbah 9:127]

- ❖ The Arabs of Jāhiliyah were better than the people of Jāhiliyah today with respect to religion, because the Jāhiliyah of the Arabs was due to blindly following their fore-fathers whereas the Jāhiliyah of today is due to blindly following the enemies, their argument being:

إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِم مُّقْتَدُونَ

“Indeed, we found our fathers upon a religion, and we are, in their footsteps, following.” [Surah Az-Zukhruf 43:23]

- ❖ If a calamity befalls a nation and they seek aid and those capable of aiding let them down, Allāh will send His punishment on the most capable of those who let them down, and if he was previously a tyrant his share of punishment will be greater than others.

❖ **إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ**

“If you do not aid the Prophet - Allāh has already aided him.” [Surah At-Tawbah 9:40]

Allāh has ensured that He would stand up in support of His Prophet and aid him, however He has warned us that if we do not stand up in support of him He would punish the Ummah that failed him and replace them with others who would stand up for him.

❖ **لَا تَعْبُدُوا الشَّيْطَانَ ۖ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ**

“Do not worship Shayṭān - for indeed, he is to you a clear enemy.” [Surah Yā-Sīn 36:60]

Worshipping Shayṭān means obeying ones hawā (whims), because Shayṭān never appears to the human being in his true image, rather he appears in the garment of hawā (whims).

أَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ

“Have you seen the one who takes as his god his own desire?” [Surah Al-Furqān 25:43]

- ❖ One of the most difficult fitnahs to deal with is when a person calls to the truth at a time when the people want it from him and they raise his status by it.

Then they abandon him leaving him on his own.

This is where the distinction is made between the one who desires the dunya and the one who desires the ākhirah.

- ❖ The freedom of man ends where the boundaries of Allāh begin.

- ❖ Do not look at what you have of books and notebooks, rather look at what is in your heart. If your heart is humble and submissive before Allāh then you are from the people of knowledge, because fear is the fruit of this knowledge.

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ

“It is only those who have knowledge among His slaves that fear Allāh.” [Surah Al-Fāṭir 35:28]

- ❖ The hypocrites become strong in the midst of the Ummah on two occasions:
 - when the foreign enemy becomes strong,
 - and when the Ummah busies itself with partial differences.

This is why the hypocrites hate Jihād, because it disrupts both of the above.

- ❖ Allāh does not remove a calamity except through calamity, although He is capable of removing it without it. However, it is in order to distinguish between the ranks and to cleanse the souls:

ذَلِكَ وَلَوْ يَشَاءُ اللَّهُ لَانْتَصَرَ مِنْهُمْ وَلَكِنْ لِيَبْلُو بَعْضَكُمْ بَعْضٍ

“If Allah had willed, He could have taken vengeance upon them [without you], but [He ordered armed struggle] to test some of you by means of others.” [Surah Muḥammad 47:4]

- ❖ The bitterness of this dunya is the sweetness of the ākhirah, and vice versa. This is why Jannah is surrounded by displeasures and the Hellfire is surrounded by pleasures. The intelligent one is he who bears patiently an hour of bitterness for an eternity of sweetness, and an hour of humiliation for an eternity of glory.

- ❖ The hud-hud's fascination of the civilization of Saba' did not veil him from seeing their disbelief.

He said,

إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ
 وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ
 فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ

“I found a woman ruling over them, and she has been given all things that could be possessed by any ruler of the earth, and she has a great throne. I found her and her people worshipping the sun instead of Allāh, and Shayṭān has made their deeds fair-seeming to them, and has averted them from (Allāh's) Way, so they have no guidance.” [Surah An-Naml 27:23-24]

- ❖ Gender harassment is not so evident in the West in spite of the fact that unveiling and free-mixing (of the genders) exists, because zina for them is permissible.

They made the end goal obtainable and brought it near (for the people), and hence they had no need for the means (to achieve the end goal). The one whose sky provides rain will never steal water.

- ❖ We do not rejoice at the calamities that befall others, except if they are oppressors and tyrants. Furthermore, we believe in what Allāh has told us concerning the enemies who wage war against the Muslims:

وَلَا يَزَالُ الَّذِينَ كَفَرُوا تُصِيبُهُمْ بِمَا صَنَعُوا قَارِعَةٌ أَوْ تَحُلُّ قَرِيبًا مِنْ دَارِهِمْ حَتَّى
 يَأْتِيَ وَعْدُ اللَّهِ ۚ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ

“And a disaster will not cease to strike those who disbelieve because of their evil deeds, or it (the disaster) settles close to their homes, until the Promise of Allāh comes to pass. Certainly, Allāh does not fail in His Promise.” [Surah Ar-Ra'd 13:31]

- ❖ Sincerity in customary acts drives away riyā' from acts of worship. Hence, whoever makes his sleep an act of worship, his qiyām will not be out of riyā' (Showing Off).
- ❖ It is thought that punishment and affliction is by losing money and children only. However, the greatest type of punishment and affliction is that you see the truth, then Allāh makes you flee from it.

❖ To appoint a kāfir to rule over the Muslims is not valid by agreement of all the Islamic madh'habs. Hence, the appointment of a Christian president for the Syrian National Council is invalid and it is impermissible for any of the fighting contingents or others to give it any consideration.

❖ For the dā'ī to confine himself to targhīb (encouragement) with the exclusion of tarhīb (warning) is contrary to the da'wah of all the messengers:

مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِنْ قَبْلِكَ ۗ إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ وَذُو

عِقَابٍ أَلِيمٍ

“Nothing is said to you [O Muḥammad] except what was already said to the messengers before you. Indeed, your Lord is the Possessor of forgiveness, and also the Possessor of painful punishment.” [Surah Fuṣṣilat 41:43]

❖ Comparing ones large amount of followers and wealth with that of others causes tyrannical arrogance:

وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا

وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا

“And he had fruit, so he said to his companion while he was conversing with him, ‘I am greater than you in wealth and mightier in (numbers of) men.’ And he entered his garden while in a state (of pride and disbelief) unjust to himself.” [Surah Al-Kahf 18:34-35]

❖ Materialistic deception is the nucleus of atheism:

وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا

وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً

“And he entered his garden while in a state (of pride and disbelief) unjust to himself. He said, ‘I do not think that this will ever perish. And I do not think the Hour will ever occur.’” [Surah Al-Kahf 18:35-36]

❖ Some souls adopt a wrong opinion not due to its strength, but because the soul has become defeated so it wants to climb on anything that will raise it.

❖ Memorization without comprehension is ignorance and self-conceit, and comprehension without memorization is a drawback and deficiency.

❖ Dividing people into disbeliever and believer is Allāh’s decree:

هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ

“It is He who created you, then some of you are disbelievers and some of you are believers.” [Surah At-Taghābun 64:2]

Searching for a third terminology is tampering with the shari‘ah just like searching for a third sex is tampering with nature.

❖ Allāh made the punishment of Ādam and Hawwā’ in Jannah the uncovering of their bodies:

لَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْآتُهُمَا

“Then when they tasted of the tree, their private parts became apparent to them.” [Surah Al-A‘rāf 7:22]

Allāh made it a punishment for a prophet and yet modern civilization takes it as progress!

❖ Do not turn around to look at how many followers are behind you, rather look in front of you to see how safe the path is.

❖ The prohibition of attending the religious festivals of the mushrikūn is something that the scholars have unanimously agreed upon, such as Imāms Mālik, Abū Ḥanīfah, al-Shāfi‘ī and Aḥmad. Ibn al-Qayyim has sited this consensus in his book aḥkām ahl al-dhimmah, as well as others.

❖ It is not permissible to congratulate a Christian for the lie of the birth of a son of God, even if he congratulates you for the ‘Īd of Islām, because Allāh’s rulings are not exchangeable. You’re not allowed to glorify an idol simply because an idolator entered the masjid with you.

- ❖ An opinion is not true simply because of admiration and contentment of it:

الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا

“Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds.” [Surah al-Kahf 18: 104]

Allāh has made rulings that could run contrary to the confined intellect.

- ❖ Whoever wants to distinguish between the truth and his hawā, let him put himself on a bridge between the dunya and the ākhira; looking at the dunya behind him unable to return to it, and looking at the ākhira in front of him receiving him.
- ❖ Allāh created man without seeking his permission. How then can one whose permission was not sought regarding his own self wish that his permission is sought in such issues as Allāh’s legislations, wisdoms and rulings?
- ❖ It is stated in the hadīth: “If you abandon jihād, Allāh would permit your humiliation and would not relieve you of it until you return to your religion.”

This is the humiliation of the one who only abandons it, then how about the humiliation of the one who fights it and distorts it?

- ❖ The zakāt of knowledge is to proclaim it just as the zakāt of wealth is to spend it: “O Messenger! Proclaim that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message.” [Surah Al-Mā'idah 5:67]
- ❖ If you become admired by your good deed performed in public, then purify it by performing it in secret, for performing it in secret is a purification of it.
- ❖ The paganism of jāhiliyyah was one of idolatry, whereas the paganism of today is one of ideologies.
- ❖ Knowledge without action is a punishment, for the more one increases in knowledge and decreases in action he resembles Iblīs; whereas if he increases in knowledge and then increases in actions, then he resembles the prophets.

❖ It is often said, ‘Most people are on this.’

However, the truth is not known by numbers, for every era has a majority who hold an opinion that differs from the opinion of another era. Hence, the truth is not something that changes in search of the majority?!

❖ The intellect is fair if it wasn't for the deception of the nafs. This is why revelation came to protect the intellect from it.

❖ The most apparent of that which a hypocrite is known by in the Qur'ān are three:
- Hating Jihād
- Slacking in performing congregational prayer
- Rarely remembering Allah.

❖ Īmān along with love of misguidance and admiration of its people cannot come together in the heart, for it is stated in the ḥadīth:

“Whoever strove against them with his heart was a believer, and beyond that there is no Īmān even to the extent of a mustard seed.

❖ What is apparent from the evidences is that the Muslim countries will be one country prior to the epic battle, for it is stated in the ḥadīth, ‘Syria was named the fustāṭ of the Muslims,’ i.e. the place of their assembly. This is evidence of the unity of the entire Ummah.

❖ If you are taking the path to Allah, do not take directions for it except from Him.

❖ Whoever reflects over the fall of nations, considering its various causes, finds that they all come back to one cause: the head not feeling the body, either being absent or missing in action, until the head of the state is detached from its body.

- ❖ The last verse to be revealed reminds us of the last station:

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ

“And fear a Day when you will be returned to Allah. Then every soul will be compensated for what it earned, and they will not be treated unjustly.” [Surah Al-Baqarah 3:281]

Ibn ‘Abbās says, “This was the last verse to be revealed in the Qur’ān.”

- ❖ Committing a major sin while recognizing it to be ḥarām is less evil than committing a minor sin while attributing it to the sharī‘ah. To attribute minor sins to the sharī‘ah makes them major sins!
- ❖ The people will not unite upon truth or upon falsehood; nor will any group remain free of praise or condemnation. Thus, a small number who are condemned for being upon the truth are better than a large number who are praised for being upon falsehood.
- ❖ ‘Freedom’ is the most commonly uttered word today; they know how to begin in applying it, but don’t know where it will end up with them?!
- ❖ There is no conflict between the intellect and transmission (Qur’ān and authentic Sunnah). Rather the conflict is with the hawā that disguises itself as the intellect and speaks in its name.
- ❖ The truthful statement emanates light; it becomes extinguished by an insincere intention.
- ❖ Your good intention will lead you to the truth more than your actions:

وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ

‘Had Allah known of any good in them, He would have made them hear.’ [Surah Al-Anfāl 8:23]

Generate a good intention in your heart and Allah will generate for you good in your actions.

- ❖ The sign of one who is truthful with his Lord is that he enjoys seclusion for performing acts of obedience, just as the sinner enjoys seclusion for indulging in acts of lust.
- ❖ Allah does not finish someone with an evil ending while he demonstrates good except that he is inwardly evil, for it is stated in the ḥadīth:

“A man could perform the deeds of the inhabitants of Paradise although he is from the inhabitants of the Hellfire, however deeds are according to the endings.”

- ❖ If you see one who pursues matters of disagreement [among the scholars] to make ḥalāl whatever is possible to make ḥalāl, in the name of ‘searching for the truth’, while you do not find him showing any concern for violating what is unquestionably ḥarām, then he is a person of hawā.
- ❖ Those who give up on the truth [stop practicing Islam], in most cases, go back to what they used to do in secret. So strengthen your relationship with Allah in secret and He will protect you with it in public.
- ❖ The fear of Allah and the hawa of the nafs do not come together; if one increases the other decreases:

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ

“But as for him who feared standing before his Lord, and restrained the nafs from hawa (impure evil desires and lusts)...” [Surah Al-Nāzi‘āt 79:40]

- ❖ Widespread destructful punishments do not descend on nations and countries except once kufr emerges after īmān:

ذَٰلِكَ جَزَيْنَاهُمْ بِمَا كَفَرُوا وَهَلْ نُجَازِي إِلَّا الْكَافِرَ

“By that We repaid them because they were ungrateful disbelievers. And never do We repay in such a way except the ungrateful.” [Surah Saba’ 34:17]

- ❖ Falsehood does not reach the heart until it is adorned with the garment of truth fraudulently:

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ

“And do not mix the truth with falsehood or conceal the truth while you know it.” [Surah Al-Baqarah 2:42]

- ❖ A nation does not become firmly established after oppression except through tough tribulation. The Children of Israel did not gain victory over Fir‘awn except after their newborns were killed, then those who believed. They were killed and crucified while Mūsa was among them.
- ❖ Death is not something to flee from, rather it is something to prepare for. A person heads toward it, yet he thinks he’s fleeing from it:

لَنْ يَنْفَعَكُمْ الْفِرَارُ إِنْ فَرَرْتُمْ مِنَ الْمَوْتِ

“Never will fleeing benefit you if you flee from death.” [Surah Al-Aḥzāb 33:16]

إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ

“Indeed, the death from which you flee will surely meet you.” [Surah Al-Jumu‘ah 62:8]

- ❖ From the signs of a hypocrite is his enthusiasm for the Jews more than his enthusiasm for Islam and its followers:

الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ
لَنَخْرُجَنَّ مَعَكُمْ

“The hypocrites say to their friends among the People of the Scripture who disbelieve, ‘If you are expelled, we too will surely leave with you.’” [Surah Al-Ḥashr 59:11]

- ❖ Days do not change the ruling of lying [in Islam]. Lying in April is like lying at any other time. It is the worst of habits and most abominable of traits. No person is characterized by it and gets away, and no nation is characterized by it and lasts that long.
- ❖ Years are thresholds that a person climbs towards Allah. Each step is a threshold that brings the servant closer to his reckoning. How odd it is that the more one gets closer to his reckoning his corruption increases!

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

“Indeed, those who conceal what We sent down of clear proofs and guidance after We made it clear for the people in the Scripture - they are the ones cursed by Allah and cursed by those who curse.” [Surah Al-Baqarah 2:159]

This is the one who conceals the truth, then how about the one who recants it?

- ❖ The more an individual broadens in knowledge, the more he broadens in excusing the one who rightfully differs in opinion with him; and if his knowledge becomes confined, his excusing also becomes confined.
- ❖ The differing of the scholars does not mean opening the door for choosing one of two opinions. Furthermore, desire [of an opinion] is not an evidence to prove [an opinion] as being more acceptable.

Medicine is not recognized by its taste, so search for a scholar for your religion just as you would search for a doctor for your body.

- ❖ The intellect is like the eyesight and transmission [of the Qur’ān and Sunnah] is like the light; if the eyesight faces against the light it becomes burnt, and if it is guided by it it benefits. Thus is the intellect with transmission; it was created to proceed with it, not to face against it.
- ❖ Whoever says, “Religion has nothing to do with politics,” worships two gods; one above the heavens and one on earth:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

“Say, ‘Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds.’” [Surah Al-An’ām 6:162]

- ❖ The nafs depicts for an individual the strictness of others to justify its own leniency, and depicts the leniency of others to justify its own strictness. Strictness and leniency are measured by their distance from the truth, not by their distance from you.

- ❖ You will not see the truth if there is between you and it someone who you hold in high esteem, because the truth hides itself behind him.

Hold the truth in high esteem and you will see it, and everything else will diminish in your eyes.

- ❖ The worst of times are when evil is done in the name of good and good in the name of evil. It is mentioned in the athar: ‘There will come a time for the people when they will see evil as good and good as evil.’
- ❖ Personal freedom does not entitle one to do evil openly. The Ummah is like a ship; for the mischief-maker to throw himself from it is a lesser evil than for him to make a hole in it. The minor sin performed openly is a greater evil than the the major sin performed privately.
- ❖ Commanding the good and forbidding the evil is the centre of controlling freedoms so that they do not break loose; and liberalism is the centre of letting freedoms loose so that they do not become controlled; and as such, they are two opposites that can never come together.
- ❖ Earthquakes are a sign from the signs of Allah. They contain a divine message, of which the most powerful one is: A warning that the One who moved the earth is more capable of moving the one on it. Allah says:

وَمَا نُرْسِلُ بِالآيَاتِ إِلَّا تَخْوِيفًا

“And We send not the signs except as a warning.” [Surah Al-Isrā’ 17:59]

- ❖ I looked into the causes behind the fall of thirty nations and mini-states. I saw that their fall started with weakness from within at the hands of hypocrites who were given authority. Then its enemy deemed it weak, and as such seized it and brought it down.
- ❖ Whoever spreads news of indecency that was concealed is like the one who did it. It is mentioned in the athar:

“Whoever hears of indecency and then spreads it, is like the one who originated it.”
- ❖ When evil is first detected and not forbidden, a second person will do it in imitation of the first, and then it will increase among the people. Although forbidding evil does not remove the evil completely, it reduces drifting followers to it.

- ❖ If Allah raises you do not become deceived. Perhaps he raised you to bring you down. Blessings are preserved by being grateful and are lost by denial.
- ❖ The mushrikūn empowered their media over the Prophet (ṣallallāhu `alayhi wa-sallam). Abū Lahab would stand in Okāḏ [the main market] and call out, 'Indeed, Muḥammad has become misled so do not allow him to mislead you.'

Abū Lahab and his media have gone, while Muḥammad and his message have remained.

- ❖ Many Muslims have been covered with humiliation while they are like a torrent [i.e. large in numbers], because they violated Allah's command, so they became lowly to Him, and then He made them lowly to their enemy.
- ❖ Whoever is capable of lifting the oppression of an oppressor and does not, he is his partner in his oppression. It is mentioned in the ḥadīth:

"Whoever deserts a Muslim, Allah deserts him."

Deserting includes silence of the one capable.

- ❖ Killing is not the defeat of the truth, rather it may be the beginning of its appearance. Because of this, the prophets may be killed but not the truth.
- ❖ Man becomes weak, afraid and worrisome when representing the truth if it isn't for Allah keeping him steadfast.

Allah said to Mūsa when he saw the stick: "Fear not," and when he saw the magicians He said: "Fear not," and when the sea was split open He said: "Fear not."

- ❖ If the back becomes accustomed to bending, straightening it becomes difficult for it; and if the nafs becomes accustomed to servitude [of Allah], freedom becomes difficult for it.
- ❖ The most perfect of people intellectually are the ones who think the furthest regarding long-term goals. The goal diminishes the more weak the intellect becomes. A mentally disabled person has a goal when he knows how to take a glass to drink, but he does not know where to put it once he is finished with it.

- ❖ Whoever betrays a single believer Allah betrays him. So how about the betrayal of an entire nation in Syria whose religion, blood, honour, wealth and safety is being violated? Repel Allah’s punishment and His betrayal of you by aiding the oppressed.
- ❖ A person has one heart; if he busies it by looking at the creation he would become too preoccupied for the Creator.
- ❖ When magic was in his favour, he searched for it:

وَقَالَ فِرْعَوْنُ ائْتُونِي بِكُلِّ سَاحِرٍ عَلِيمٍ

“And Fir’awn said, ‘Bring to me every learned magician.’” [Surah Yūnus 10:79]

And when Fir’awn saw Mūsa’s evidence, magic became a fabricated lie for him:

قَالُوا مَا هَذَا إِلَّا سِحْرٌ مُّفْتَرَىٰ

“They said, ‘This is nothing but invented magic.’” [Surah Qaṣaṣ 28:36]

- ❖ The goal of the one who follows his desires is to refuse the truth, and his evidences are mere excuses. Some refuse the truth because it is old:

إِنَّ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ

“These are only tales of the ancients.” [Surah Al-Mu’minūn 23:83]

And others refuse it because it is new:

مَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ

“Never did we hear of this among our forefathers.” [Surah Al-Mu’minūn 23:24]

- ❖ The greatest of people are those whose benefit after their death is more than when they are alive.
- ❖ Most often, Allah only destroys civilizations at their stage of completeness and their highest degree of ingratitude, and thus Allah sends them back to their beginnings:

وَكَمْ أَهْلَكْنَا مِنْ قَرْيَةٍ بَطَرَتْ مَعِيشَتَهَا

“And how many a town have We destroyed, which was ungrateful for its means of livelihood.” [Surah Al-Qaṣaṣ 28:58]

- ❖ A man entered Jannah as a result of removing a tree from the path of the people. So how about one who removes deviant beliefs from the minds and thoughts? It is mentioned in the ḥadīth:

“A man entered Jannah by cutting a tree that was in the path of the people.”

- ❖ Since the beginning of mankind, man learns something new every day. He becomes deceived by the extent of his knowledge because he sees it, but does not humble himself to the extent of his ignorance which does not end:

وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا

“And you (mankind) have not been given of knowledge except a little.” [Surah Al-Isrā’ 17:85]

- ❖ How ironic it is for a ruler to advocate to the people freedom in choosing a god, but does not allow them freedom in choosing a ruler other than himself. He permits revolting against Allah but forbids revolting against himself!
- ❖ Islam is a lofty mountain; we do not defend it for fear of its termination, but rather for fear of cutting off the path of those who are climbing it.
- ❖ Justice raises the weak, while injustice brings down the strong. This is Allah’s sunnah among mankind:

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ

“And We wanted to confer favour upon those who were weak and oppressed in the land, and make them leaders and make them inheritors.” [Surah Al-Qaṣaṣ 28:5]

- ❖ Greed for the dunya is a sign of having long hope and ignorance of the ākhirah. Allah says concerning man:

وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ

“And indeed he is intense in love of wealth.” [Surah Al-‘Ādiyāt 100:8]

Then He mentioned its reason:

أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ

“But does he not know that when the contents of the graves are scattered.” [Surah Al-‘Ādiyāt 100:9]

- ❖ Islam on earth is like the sun which is never absent from it; if it sets in one land, it rises in another.
- ❖ Being lenient is important, but don't abandon the truth in order to have the people love you. The Prophet (ṣallallāhu `alayhi wa-sallam) said:
“It will be said about a man, ‘What a wise, polite and strong man he is!’ Although he will not have īmān even equal to a mustard seed in his heart.”
- ❖ Whoever's religion does not have an impact on him outwardly; its inward impact will end even if it be after a while.
- ❖ Speaking the truth may make you lose many friends, but it will make you keep Allah, and He is sufficient in taking account.
- ❖ Aiding the oppressed is a great trial. It is followed by either the survival of nations or their replacement with others:

إِلَّا تَنْفَرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّهُ شَيْئًا

“If you do not go forth, He will punish you with a painful punishment and will replace you with another people, and you will not harm Him at all.” [Surah Al-Tawbah 9:39]

- ❖ Victory and empowerment is sought by championing the weak, not by supporting the powerful. It is mentioned in the ḥadīth:

“You gain no victory or livelihood except through your weak ones.”

- ❖ If shahawāt (evil desires) enter the mind, they turn evidences from clear-cut proofs into shubuhāt (doubts).
- ❖ Islam is a garment that is not placed on the ground. If one people remove it, Allah clothes it with another:

فَإِنْ يَكْفُرْ بِهَا هَؤُلَاءِ فَقَدْ وَكَّلْنَا بِهَا قَوْمًا لَّيْسُوا بِهَا بِكَافِرِينَ

“But if the disbelievers deny it, then We have entrusted it to a people who are not disbelievers in it.” [Surah Al-An‘ām 6:89]

- ❖ The tyrant does not learn from the punishment of another tyrant because he does not consider himself a tyrant like him. Acknowledging one’s sin is the key to learning a lesson, and arrogance is its lock. The arrogant never learns a lesson.
- ❖ Charity is from the best and most righteous of deeds. The dead believer wishes that he could return to his dunya in order to give charity:

رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُن مِّنَ الصَّالِحِينَ

“My Lord, if only You would delay me for a brief term so I would give charity and be among the righteous.” [Surah Al-Munāfiqūn 63:10]

- ❖ Not reaching the end goals does not mean the path is wrong, because what is obligatory is treading a safe path, not reaching the end goal. A prophet will come on the Day of Judgment with one follower and another prophet will come with nobody with him.
- ❖ For many people, the wait for victory becomes too long, and so they end up relapsing, and they overlook that Allah has promised to give victory to the truth and not to its people. Many companions died before witnessing Allah empowering His prophet.
- ❖ Do not debate the people of falsehood even if you possess strong evidence, until you know how to use it; not out of fear for the truth but out of fear for yourself. A person may get killed by a stick while he has a sword in his hand that he does not know how to use.

- ❖ Knowledge generates fear and fear generates reminder and taking heed. One who does not fear will never take heed, and one who doesn't have knowledge will never fear:

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ

“It is only those who have knowledge among His slaves that fear Allah.” [Surah Fāṭir 35:28]

سَيَذَكَّرُ مَنْ يَخْشَى

“He who fears [Allah] will be reminded.” [Surah Al-A'la 87:10]

- ❖ A person is cautious about choosing a skillful doctor for his body, and is lenient in choosing the opinions of the scholars for his religion. Pursuing the concessions of doctors corrupts the body, and pursuing the concessions of the fuqahā' (jurists) corrupts the religion.
- ❖ Maintaining the prayer and commanding the family with it is from the means of rizq (sustenance), and assists in it:

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ

لِلتَّقْوَى

“And enjoin prayer upon your family and be steadfast therein. We ask you not for provision; We provide for you, and the best outcome is for those of righteousness.” [Surah Ṭāhā 20:132]

- ❖ If a person commits a sin and does not feel pain in his heart, then this is a sign that Allah has deprived him of the greatest thing that he can possess, and that is the knowledge of Allah; for sins are committed in proportion with your ignorance of the value of the One you disobey.
- ❖ The survival of a nation upon other than Islam may prolong if its beginning was upon disbelief. However, the survival of a nation upon other than Islam will not prolong if its beginning was upon Islam, because the sunnah of Allah is that the demise of any thing is by the demise of its foundation.

- ❖ A person acquires [the knowledge] of most disciplines by reading books and constantly going through them in memorization and comprehension. As for the scholars and teachers, they give the keys of the disciplines and draw the path to them.
- ❖ Remaining stuck in holes is better than rising over filth.
- ❖ Man sanctifies the mind to the point of infallibility. Most of his daily talk is about yesterday (by saying “if”, and “I wish I had done or said...”). He worships today’s mind and curses yesterday’s mind, while his mind in both days is one and the same.
- ❖ Whoever has a place of residence, a wife and a servant, Allah has named him a king. Allah says:

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ
وَجَعَلَ لَكُم مَّلُوكًا

“And remember when Mūsa said to his people, ‘O my people, remember the favor of Allah upon you when He appointed among you prophets and made you kings.’”
[Surah Al-Mā’idah 5:20]

- ❖ ‘Abdullāh bin ‘Amr once asked a man, “Do you have a wife?” He replied, “Yes.” He said, “Do you have a place of residence?” He replied, “Yes.” He said, “Then you are from among the rich and wealthy.” He replied, “I also have a servant.” He said, “Then you are from among the kings!” [Muslim]
- ❖ The age of evil and tribulation will not prolong in Syria, nor has it been mentioned in the Qur’ān and Sunnah except with blessing and īmān. It is mentioned in the ḥasan ḥadīth:

“Allah has on my account taken special charge of Syria.”
- ❖ The mind came to control the nafs and the revelation came to control the mind. Disruption of this system is disruption of the dīn and dunya.

- ❖ Nations fall and feet slip when Allah calls them to give victory to the truth while they desert [in time of need]. Thus Allah will desert them in the same manner, for recompense is always from the same kind of act:

إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ

“If you help [in the cause of] Allah, He will help you, and make your foothold firm.”
[Surah Muḥammad 47:7]

- ❖ Prestige is the land of vain desires which cultivates them, and money is its water which irrigates them. As such, innovation and misguidance are not free from land, water and one to irrigate them.
- ❖ Accusing a believer, his intention and his action with falsehood and without evidence is a destructful major sin:

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا كَتَبْنَا لَهُمْ فَحَدِّثْ لَهُمْ وَاتَّبِعْ سَبِيلَ الْمُؤْمِنِينَ
مُتَّبِعِينَ

“And those who harm believing men and women undeservedly bear on themselves the crime of slander and manifest sin.” [Surah Al-Aḥzāb 33:58]

- ❖ Whoever observes the changing states of nations today with only a news-related observation without looking at the wrath of Allah or His mercy that descends with it, and observing who is meant as receiving the wrath and who is meant as receiving the mercy... he is heedless.
- ❖ The more a person is knowledgeable of Allah, the greater a sin is to him. Allah does not punish for a sin, rather he punishes for knowledge and performance of it. Thus, the minor sin of one with knowledge is greater than the major sin of the one who is ignorant!
- ❖ A person may say his adhkār but not benefit from them and be afflicted with harm, because he says them without firm belief and without understanding its meaning. It is mentioned in the ḥadīth that the Prophet (ṣallallāhu `alayhi wa-sallam) said (concerning one who makes a certain du‘a):

“...he says it believing firmly in it.”

- ❖ Being afflicted by calamity is a sign of one’s īmān. Whoever is not afflicted let him check his īmān:

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ

“Do the people think that they will be left to say, ‘We believe’ and they will not be tried?” [Surah Al-‘Ankabūt 29:2]

- ❖ The hypocrite worries alot due to his wavering between truth that he conceals and lies that he makes apparent. Thus, his hatred comes out in the form of mockery:

يَحْذَرُ الْمُنَافِقُونَ أَنْ تُنَزَّلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ قُلِ اسْتَهْزِئُوا

“They hypocrites are apprehensive lest a sūrah be revealed about them, informing them of what is in their hearts. Say, ‘Mock [as you wish].’”

[Surah Al-Tawbah 9:64]

- ❖ The scholars do not differ that mocking the Prophet (ṣallallāhu `alayhi wa-sallam) and dispraising him is disbelief that takes one out of the fold of Islam:

لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ * قُلْ أِبَاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ

“Say, ‘Was it Allah, His verses and His Messenger that you were mocking?’ Make no excuse; you have disbelieved after you had believed.”

[Surah Al-Tawbah 9:65-66]

- ❖ Preserve both your dīn and dunya, and if they happen to oppose one another then pave the path of your dīn with your dunya and make your way to Allah.
- ❖ Whoever issues a false fatwa in the dīn based on vain desire, his repentance will not be accepted until he openly declares his mistake, because Allah said after cursing those who issue false fatwas:

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا

“Except for those who repent and correct themselves, and openly declare (the truth which they concealed).” [Surah Al-Baqarah 2:160]

- ❖ Whoever does not admit to his sin is denied repentance, because whoever does not recognize the gravity of his sin does not flee from it:

وَأَخْرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا عَسَى اللَّهُ أَنْ
يَتُوبَ عَلَيْهِمْ

“And [there are] others who have acknowledged their sins. They had mixed a righteous deed with another that was bad. Perhaps Allah will turn to them in forgiveness.” [Surah Al-Tawbah 9:102]

- ❖ Often one thinks that he has become free from revering individuals, while he ends up revering his hawā (vain desires). He has remained a slave; all that has changed is the master.
- ❖ Turn to the truth and you will see it, even if it is far away. If you turn your back on it you will never see it, even if it was at your heels. Turn to the truth and it will turn to you.
- ❖ General destructful punishments do not descend on nations and states except as a result of the appearance of kufr after Imān:

ذَلِكَ جَزَيْنَاهُمْ بِمَا كَفَرُوا وَهَلْ نُجَازِي إِلَّا الْكَفُورَ

“By that We repaid them because they disbelieved. And do We thus repay except the ungrateful [disbelievers]?” [Surah Al-Saba’ 34:17]

- ❖ He describes Islam as close-minded who looks at it with sight and not insight:

وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَىٰ لَا يَسْمَعُوا ۖ وَتَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ

“And if you invite them to guidance, they do not hear; and you see them looking at you while they do not see.” [Surah Al-A’rāf 7:198]

- ❖ Strength does not create the truth, but the truth does create strength.

- ❖ One who is physically strong does not win with his body if his heart is weak. True strength is the strength of the heart; the strength of the body is only subsequent:

فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ

“So if there are from you one hundred who are steadfast, they will overcome two hundred.” [Surah Al-Anfāl 8:66]

- ❖ Remembrance of Allah cleanses the heart of hypocrisy. Allah said regarding the hypocrites:

وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا

“And they do not remember Allah except a little.” [Surah Al-Nisā’ 4:142]

And He said regarding the believers:

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا

“O you who believe! Remember Allah with much remembrance.” [Surah Al-Aḥzāb 33:41]

- ❖ How odd to find one who believes that Allah runs the universe with a perfect system from the beginning of its creation without disruption, then refuses His system of life and politics:

لَخَلْقُ السَّمَاوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ

“The creation of the heavens and earth is indeed greater than the creation of mankind.” [Surah Ghāfir 40:57]

- ❖ It is not upon the reformer to reform the people, rather it is only upon him to reform the message and convey it:

مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ ۗ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ

“It is not upon the Messenger except to convey. And Allah knows whatever you reveal and whatever you conceal.” [Surah Al-Mā’idah 5:99]

- ❖ Remembrance of Allah is life of the souls, the soul of life, tranquility of the nafs and rest of the heart:

أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

“Verily, in the remembrance of Allah do hearts find rest.” [Surah Al-Ra’d 13:28]

- ❖ They care about the language of numbers, so they made the woman “half of society”, whereas society is not divided up, because “all” of it is the woman and the man wherein they alternate; if one of them carries out a task they suffice the other.
- ❖ Shayṭān does not drive man to evil in a quick pace, rather in a gradual pace until he makes him calm so that he does not run away:

وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ

“And do not follow the footsteps of Shayṭān.” [Surah Al-Baqarah 2:208]

Because his path is dark, so it requires a friendly atmosphere.

- ❖ The best place after Makkah and Madīnah is the land of Shām. Its virtues are many mentioned in the revelation. The best of Shām is Palestine. The state of affairs of the Nation of Islam will never become upright except by the uprightness of the state of affairs of these three places.
- ❖ Mocking does not lead a person to anything, rather it obscures him from reflecting over the reality:

فَاتَّخَذْتُمُوهُمْ سِخْرِيًّا حَتَّىٰ أَنْسَوْكُمْ ذِكْرِي وَكُنْتُمْ مِنْهُمْ تَضْحَكُونَ

“But you took them in mockery to the point that they made you forget My remembrance, and you used to laugh at them.” [Surah Al-Mu’minūn 23:110]

- ❖ Allah has an amazing way of punishing the tyrant. From the first step of Fir’awn in oppression Allah began preparing Mūsa as a warner and a punishment; one prepares for oppression while the other is prepared for confrontation, then they encounter one another.

- ❖ Feeling at ease and having comfort with a particular view does not necessarily make it the truth. A person may disbelieve while being at ease, and may believe while being forced:

وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ

“But those who [willingly] open their breasts to disbelief, upon them is wrath from Allah.” [Surah Al-Nahl 16:106]

- ❖ Allah may cover one who commits many sins and expose one who commits a few sins, because the first covers people so Allah covers his many shortcomings, while the second exposes them so Allah exposes his few shortcomings.
- ❖ Corruption does not rise except on the shoulders of a corrupt one, and a corrupt one does not stand except on two legs: an unjust ruler and an evil scholar.
- ❖ If the scholar is absent from fulfilling his duty, the ignorant one takes his place and errs. Before blaming the ignorant one for his error, the scholar must be bashed for his negligence.
- ❖ Hope and fear are the criterions of servitude. People are slaves to those whom they fear and hope from.
- ❖ Whoever attaches his heart to the praise of people, he executes the truth to please them and relapses from it when they become displeased.
- ❖ The deficiency is not in the signs and lessons, but rather in insight and vision:

وَكَايِنٍ مِنْ آيَةٍ فِي السَّمَاوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ

“And how many a sign within the heavens and earth do they pass over while they are turning away therefrom.” [Surah Yūsuf 12:105]

- ❖ Limiting the application of the Sharī’ah to punishments is wrong. It is more general: prohibition of ḥarām, permissibility of ḥalāl, and preserving the wealth and rights of people:

وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ

“And We sent down with them (the messengers) the Scripture and the Balance (justice) that mankind may keep up justice.” [Surah Ḥadīd 57:25]

- ❖ By only bringing out the texts that deal with the rights of the rulers, oppressors and tyrants are made; and by only bringing out the texts that deal with the right of the ruled, the khawārij and aggressors are made; while justice is lost in between that.
- ❖ Allah completing His religion will not occur by the consent of the disbelievers or mutual tolerance alone, rather there must exist coercion:

وَيَأْبَى اللَّهُ إِلَّا أَنْ يُتَمَّ نُورُهُ وَلَوْ كَرِهَ الْكَافِرُونَ

“But Allah will not allow except that His Light should be perfected, although the disbelievers dislike it.” [Surah Al-Tawbah 9:32]

- ❖ France has legislated sodomy and lesbianism departing from the fiṭrah of mankind, rather even of animals. Their perversion today is greater than the perversion of the people of Lūṭ, for the people of Lūṭ performed their obscenity in perverseness not in marriage.
- ❖ The essence of the fiṭrah has been deranged and codified in two eras:
 1. The era of the people of Lūṭ, where they equated the man with the woman.
 2. The era of the West today, where they equated the woman with the man and vice versa.
- ❖ “Freedom” is the most commonly uttered word by the West; they know how to begin in applying it, but don’t know where it will end up with them?!

Today they have reached at legislating homosexuality in the name of same sex marriage.

- ❖ The nafs has outer and inner desire and greed, swerving man from the truth in accordance with his love for his greed. It is mentioned in the ḥadīth, “He sells his religion for worldly goods.”

Anas said, “We have seen one who sold his religion for a dirham.”

- ❖ If you start with abandoning evil, begin from its high end because it is destructful. And if you start with doing good, begin from its low end so that you do not relapse.

- ❖ Allah is capable of accelerating the victory and preparing the means for its resolution, however He delays it for very careful profound wisdoms:

أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلَمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ

“Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allah is Able to give them victory.”

[Surah Al-Ḥajj 22:39]

- ❖ Allah is capable of accelerating the victory and bringing forth its resolution, but He wants the oppressed to take the means of achieving victory in order to assist them:

أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلَمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ

“Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allah is Able to give them victory.”

[Surah Al-Ḥajj 22:39]

- ❖ Abandoning the support of the Mujāhidūn in Syria is a sign of destruction:

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ

“And spend in the Cause of Allah and do not throw yourselves into destruction [by refraining].”

[Surah Al-Baqarah 2:195]

The scholars of tafsīr are in agreement that the meaning is: If you refrain from spending I shall destroy you.

- ❖ O Allah, save Qusayr and its people. O Allah, save the weak from among the believers and cause your mercy and aid to descend on them. O Allah, intensify your pressure on the Syrian regime and those who aid them.

- ❖ Most of what causes a person to enter Paradise or Hellfire is his tongue, due to the simplicity of letting it loose and its great effects. It is mentioned in the ḥadīth that he (ṣallallāhu `alayhi wa-sallam) said:

“Are people thrown onto their faces in the Hellfire for anything other than the harvest of their tongues?”

- ❖ Very rarely is the truth and luxury combined in a person:

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ *
وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا

“And We did not send a warner to a township, but those who were given the worldly wealth and luxuries among them said, ‘We believe not in the (Message) with which you have been sent.’ And they said, ‘We are more in wealth and in children.’”

[Surah Al-Saba’ 34:34-35]

- ❖ A person’s deception of his material knowledge causes him to become arrogant over the revelation, while his knowledge is nothing but a gift from Allah:

فَلَمَّا جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَرِحُوا بِمَا عِنْدَهُمْ مِنَ الْعِلْمِ

“And when their messengers came to them with clear proofs, they [merely] rejoiced in what they had of knowledge.” [Surah Ghāfir 40:83]

- ❖ Allah delays His victory for His servants because by more trials comes (divine) selection and distinguishing the truthful one from the hypocrite:

وَلَوْ يَشَاءُ اللَّهُ لَانْتَصَرَ مِنْهُمْ وَلَكِنْ لِيَبْلُوَ بَعْضَكُمْ

“And if Allah had willed, He could have taken vengeance upon them [Himself], but [He ordered armed struggle] to test some of you by means of others.” [Surah Muḥammad 47:4]

- ❖ Whoever is able to assist the Muslims in Syria and declines, will not be saved from the punishment of Allah sooner or later, as a nation or as individuals.

If Allah wants to punish anyone He lays down its means.

- ❖ Jihād protects the ‘Aqīdah of the Ummah and its state, and thus holds it together. If it is abandoned, its inside would rupture and eventually fall:

“He who neither takes part in fighting, nor equips a warrior, nor looks after his (the warrior’s) family, will be afflicted by severe calamities before the Day of Resurrection.”

- ❖ Renouncing some decisive aspects of Islam under the pretext of politics is a hypocrisy of old:

الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمَلَىٰ لَهُمْ. ذَلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرَهُوا مَا نَزَّلَ اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ

“Shayṭān enticed them and prolonged hope for them. That is because they said to those who hate what Allah sent down, ‘We will obey you in part of the matter.’”

[Surah Muḥammad 47:25-26]

- ❖ Today the Ummah lacks a ruler who can address the leaders of the West to return to the fiṭrah and Islam, just as the West addresses Muslim leaders to perversion and disbelief.
- ❖ The greatest form of disgrace for the Ummah is for it to be oppressed and its enemy to convince it that it itself is the cause of oppression to descend upon it. Thus it sees its enemy as a teacher and educator, not as an oppressor lying in wait.
- ❖ The hypocrites display themselves as warning against fitnah, but with a limited understanding, and do not care about falling into that which is greater:

وَمِنْهُمْ مَّنْ يَقُولُ ائْذِنْ لِّي وَلَا تَفْتِنِّي أَلَا فِي الْفِتْنَةِ سَقَطُوا

“And among them is he who says, ‘Permit me [to be exempted from Jihād] and do not put me in a fitnah.’ Unquestionably, into fitnah they have fallen.” [Surah Al-Tawbah 9:49]

[Surah Al-Tawbah 9:49]

- ❖ History does not mention that the people of Shām ever came together against an enemy and were defeated. It is mentioned in the ḥadīth:

“The people of the West will continue to be victorious upon the truth until the Hour is established.” Imam Aḥmad said, “They are the people of Shām.”

- ❖ The people of Shām will never unite against an enemy and be defeated. It is mentioned in the ḥadīth, “The people of the West will continue to be victorious upon the truth until the Hour is established.” Imam Aḥmad said, “They are the people of Shām.”
- ❖ Do not remain on the shoulders of anyone even if they raise you, because if they kneel to other than Allah you will kneel with them.

- ❖ Equipping a warrior in Shām is greater than equipping a pilgrim to go for Ḥajj to Makkah:

أَجْعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَجَاهَدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ

“Have you made the providing of water for the pilgrim and the maintenance of al-Masjid al-Ḥarām equal to [the deeds of] one who believes in Allah and the Last Day, and strives hard and fights in the Cause of Allah? They are not equal in the sight of Allah.” [Surah Al-Tawbah 9:19]

- ❖ A person’s anger from the oppression that an oppressor afflicts on him should not land him in the anger of Allah. There is an ecstasy to the revenge of the self that causes it to go beyond its boundaries.
- ❖ Frequent worship protects against shubuhāt (doubts):

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ

“Is not Allah Sufficient for His slave (who worships Him)?” [Surah Al-Zumar 39:36]

- ❖ The Ummah must be afflicted by some of its individuals who aid the thought and view of its opponents:

وَفِيكُمْ سَمَّاعُونَ لَهُمْ

“And among you are avid listeners to them (i.e. the hypocrites).” [Surah Al-Tawbah 9:47]

They hear your speech to transmit it. Their ears are with the Prophet while their hearts are with his opponents.

- ❖ The intellect becomes lost on earth even with its many landmarks, while it sees and hears therein. Then it wants to resolve the matter of the unseen contrary to the intent of Allah, although it hasn’t witnessed any of the landmarks of the unseen!!

- ❖ Not discussing the argument and instead sufficing with describing the other as backward and old is the method of the ignorant:

حَتَّىٰ إِذَا جَاءُوكَ يُجَادِلُونَكَ يَقُولُ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ

“To the point that when they come to you to argue with you, the disbelievers say, ‘These are nothing but tales of the men of old.’” [Surah Al-An‘ām 6:25]

- ❖ Convincing oneself of being civilized and others of being backward, of being enlightened and others of being in darkness, veils the mind from careful thinking:

وَيْلٌكَ آمِنٍ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَيَقُولُ مَا هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ

“‘Woe to you! Believe! Indeed, the promise of Allah is true.’ But he says, ‘This is nothing but legends of the ancient.’” [Surah Al-Aḥqāf 46:17]

- ❖ If you see someone mocking the religion, know that the dunya has made a mockery of him:

زُيِّنَ لِلَّذِينَ كَفَرُوا الْحَيَاةَ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ آمَنُوا وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَامَةِ

“Beautified is the life of the dunya for those who disbelieve, and they mock at those who believe. But those who fear Allah will be above them on the Day of Resurrection.” [Surah Al-Baqarah 2:212]

- ❖ Most intellectual analyses miss the mark on the events that Allah plans during this phase, rather they stand bewildered. Moreover, its departing from the usual universal pattern is a sign of the nearness of a great phase.
- ❖ Liberalism is a path of which its beginning is vain desire and immorality, its middle disbelief, and its end atheism. It is not possible for one’s train of thought to end except at that!
- ❖ From the signs of hypocrisy is to show concern for non-Muslim causes and a lack of concern for Muslim causes:

أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ مَا هُمْ مِنْكُمْ وَلَا مِنْهُمْ

“Have you not considered those who make allies of a people with whom Allah has become angry? They are neither of you nor of them.” [Surah Al-Mujādilah 58:14]

- ❖ Īmān along with love of misguidance and admiration of its people cannot come together in the heart. It is stated in the ḥadīth:

“Whoever strove against them with his heart was a believer, and beyond that there is no Īmān even to the extent of a mustard seed.”

- ❖ The followers of a reformer after his death are more than when he is alive, because with the end of his life comes the end of doubts that were raised by his opponents about his greed for wealth and supremacy.
- ❖ The atheist believes with certainty that a country cannot run without a leader to manage it, while he sees that the universe with its heavenly bodies runs in a system without one to manage it:

لَخَلْقُ السَّمَاوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ

“The creation of the heavens and earth is indeed greater than the creation of mankind.” [Surah Al-Ghāfir 40:57]

- ❖ Allah made people into generations, they are born and they die, so that they see His ability to bring them back, and even then they deny. How about if they were one generation, they were all born and died once? They would be in even greater denial.
- ❖ The best months for fasting after Ramaḍān are Muḥarram and Sha‘bān, and it is not encouraged to fast an entire month voluntarily other than these two. It is mentioned in the Ṣaḥīḥ (al-Bukhārī) that the Prophet (ṣallallāhu `alayhi wa-sallam) used to fast all of Sha‘bān.
- ❖ Allah made people into generations, they are born and they die, so that they see His ability to bring them back, and even then they deny. How about if they were one generation, they were all born and died once? They would be in even greater denial.
- ❖ The people of falsehood concern themselves with distorting the truth more than beautifying their falsehood, because distorting the truth is easier than beautifying falsehood. And so the people follow falsehood not out of conviction of it, but rather in fleeing from the truth.

- ❖ Hastiness obscures the intellect from contemplating the evidence, thus weakening one's conviction of it. For this reason, an evidence can be one whereby one person believes and another disbelieves:

خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ سَأُرِيكُمْ آيَاتِي فَلَا تَسْتَعْجِلُونِ

“Man was created of haste. I will show you My signs, so ask Me not to hasten (them).” [Surah Al-Anbiyā’ 21:37]

- ❖ Eating ḥarām is from among the causes of being punished by nakedness and undressing. Nakedness of women and men in any nation does not occur except that it is preceded by eating ḥarām:

فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْءَاتُهُمَا

“Then they both ate of the tree, and so their private parts became apparent to them.” [Surah Ṭāhā 20:121]

- ❖ Whoever sees that which is in the Hand of Allah would not turn to look at the hand of others.
- ❖ Mankind unanimously agree that there is no enmity to the insane and young. Once they gain intelligence their opponents are found. The more they increase in intelligence the more opponents they have. Whoever has no opponents then he is either missing its cause or it is not functioning.
- ❖ The ignorant one mocks to cover his ignorance, and the knowledgeable one frees himself from mockery with his knowledge:

قَالُوا أَتَتَّخِذُنَا هُزُؤًا قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ

“They said, ‘Do you make fun of us?’ He (Mūsa) said, ‘I seek refuge in Allah from being among the ignorant.’” [Surah Al-Baqarah 2:67]

❖ إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ ۗ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

“Indeed, those who like that immorality should be spread [or publicized] among those who believe will have a painful punishment in this world and the Hereafter. And Allah knows and you do not know.” [Surah Al-Nūr 24:19]

This is concerning the one who ‘likes’ to spread it, so how about the one who actually spreads it himself?

❖ Just as it is a must to fight against poverty and hunger it is a must to fight against nudity:

إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَى

“Indeed, it is [promised] for you that you will never be hungry therein [Paradise] nor naked.” [Surah Ṭāhā 20:118]

Hunger is fought against even by animals, and man is distinguished from them by fighting against nudity.

❖ When assumption comes in agreement with the desire of the nafs, the assumption turns into certainty:

إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ

“They follow nothing but assumption and that which their nafs desires.” [Surah Al-Najm 53:23]

❖ Whoever fails to get up to pray at night (qiyām al-layl) should not fail to seek Allah’s forgiveness (istighfār) therein. Allah says:

وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ

“And those who seek forgiveness in the last hours of the night.” [Surah Āl ‘Imrān 3:17]

- ❖ There is nothing wrong with informing someone that you are praying for him for the sake of unity and affection:

قَالَ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا

“[Ibrāhīm] said, ‘Peace be upon you! I will ask forgiveness for you of my Lord. Indeed, He is ever gracious to me.’” [Surah Maryam 19:47]

- ❖ When Allah forbade nudity, undressing and zinā He said:

وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

“And Allah knows and you do not know.” [Surah Al-Nūr 24:19]

Because the evil of some ḥarām things do not become evidently apparent for every person, and perhaps its harm hidden is greater.

- ❖ The truth is a straight path. Do not deviate from it seeking praise in order to gain, nor fearing dispraise in order to surrender; for praise and dispraise without meaning are mere voices, and voices drive cattle whereas meanings drive minds.
- ❖ Whoever attaches his opinion with people he turns where they turn because they do not remain steadfast, and whoever attaches his heart with Allah he remains steadfast because His true statement is one and the same yesterday, today and tomorrow.
- ❖ The one who is treading a path to Allah does not pay attention to who is treading the path behind him.
- ❖ If Allah brings down an oppressive nation most often that which succeeds it is an oppressed nation:

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ

“And We wanted to confer favour upon those who were oppressed in the land and make them leaders and make them inheritors.” [Surah Al-Qaṣaṣ 28:5]

- ❖ Taking up residence in a righteous country has an affect on one’s offspring:

أَسْكَنْتُ مِنْ ذُرِّيَّتِي بُوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ

“[Ibrāhīm said], ‘I have made some of my offspring to reside in an uncultivated valley near Your sacred House, our Lord, that they may establish prayer.’” [Surah Ibrāhīm

14:37]

Grandchildren may fall into disbelief due to the grandparents taking up residence in a kāfir country.

- ❖ Sayings and actions are directed to great ones. If you glorify Allah you have directed your action to Allah, and if you glorify other than Him you have directed your action to other than Him. The heart glorifies and the limbs act.
- ❖ Whoever does not recognize what is for him will not recognize what is against him, and whoever does not do justice with himself will not do justice with Allah. The nafs is a scale, if it tips [to one side] its results will become disarranged.
- ❖ If the sanctity of the ruler is greater than the sanctity of Allah, His Prophet and his companions in any given nation, then that nation is a nation of the dunya not a nation of religion. If nations have someone great they glorify his sanctity.
- ❖ The mind and nafs wrestle one another; if a person’s mind mounts the nafs it becomes guided, and if the nafs mounts the mind it becomes deviated.
- ❖ The means taken by tyrants to bring down the religion of Allah are the same as those which bring them down:

وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْأَبِرَ مُجْرِمِيهَا لِيَمْكُرُوا فِيهَا وَمَا يَمْكُرُونَ إِلَّا

بِأَنْفُسِهِمْ

“And thus We have placed within every town the greatest of its criminals to conspire therein. But they conspire not except against themselves.” [Surah Al-An‘ām 6:123]

- ❖ Allah does not bring down a tyrannical king or president, even if he is a disbeliever, except that a warning has come to him (warning him of) his tyranny from either logic or transmission (revelation), but he opposed and contended stubbornly. This is the appropriate justice of Allah in His universe.

- ❖ The events of nations revolve just as celestial bodies revolve; they have times: hours and years in which they repeat. They require one to learn from just as astronomers learn from the planets. However, people are in a state of heedlessness not learning a lesson.
- ❖ Feeling good about evil does not make it good, for the heart is affected by its length of contact with evil and so it finds it agreeable; just as the body is affected by its length of proximity to harm, for the hand suffers from the heat of water at first, but then it becomes accustomed to it.
- ❖ Impartiality is by listening to the statements from all sides, for it is mentioned in the ḥadīth:

“Do not judge between two opponents until you hear what the other has to say as you heard what the first had to say; for if you do that you should have a clear idea of [the best] judgment.”
- ❖ One whose goal is to busy himself with you, do not busy yourself with him, because the honest one busies himself with the truth not with the creation.
- ❖ Backbiting is a major sin. If the one whom you backbit becomes aware of it, then relieving yourself from it is by mentioning good of him to the one whom you spoke about him, and this is an expiation for it. If he doesn't become aware of the backbiting then seeking forgiveness (istighfār) and mentioning good of him expiates it.
- ❖ Fitnah is not in moving people with the truth after their stagnation upon falsehood, but rather fitnah is to remain silent about them so that they increase in stagnation upon it.
- ❖ Among the greatest means that help a believer to bear the words of the envious is by seeking the aid of tasbīḥ and ṣalāh:

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا

“So bear with patience, [O Muḥammad], over what they say and exalt with praise of your Lord before the rising of the sun and before its setting.” [Surah Qāf 50:39]

❖ No ḥadīth concerning the excellence of the middle night of Sha‘bān is authentic, nor is there anything established from the companions concerning giving preference to it for a specific act. It is like all other nights in which Allah descends in its last third, it is not distinguished from them by anything.

❖ Charity assists the oppressed against the oppressor, wards off his harm, and reduces the effect of his oppression:

وَمَا أَنْفَقْتُمْ مِّنْ نَّفَقَةٍ أَوْ نَذَرْتُمْ مِّنْ نَّذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ

“And whatever you spend of expenditures (i.e. in charity) or make of vows - indeed, Allah knows of it. And for the oppressors there are no helpers.” [Surah Al-Baqarah 2:270]

❖ The knowledge of refuting the ignorant is a new form of knowledge that the past scholars did not know, because their ignorant ones did not know how to write, while today’s ignorant ones write everything! We see ignorance we have never read about before.

❖ The greatest truth is the one most heavy on the nafs, and the heaviest truth on the nafs are two:

- Acknowledging the mistake of the nafs.
- Refuting the falsehood of the one whom the nafs fears and hopes from.

❖ The honour of the mujāhid is similar to the honour of the father. Thus, the misfortune of slandering them wrongfully is great, for it is mentioned in the ḥadīth that the Prophet (ṣallallāhu `alayhi wa-sallam) said:

“The sanctity of the wives of the Mujāhidūn to those who stay behind is like the sanctity of their mothers.”

❖ The scholar’s reference is al-Raḥmān and not the public or the ruler:

الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ وَكَفَىٰ بِاللَّهِ

حَسِيبًا

“[Allah praises] those who convey the messages of Allah and fear Him, and do not fear anyone but Allah. And sufficient is Allah as Accountant.” [Surah Al-Aḥzāb 33:39]

- ❖ The truth is not recognized by lineage even if it be noble, for Allah made wrongdoers among the offspring of Ibrāhīm:

قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ

“[Allah] said, ‘Indeed, I will make you a leader for the people.’ [Ibrāhīm] said, ‘And of my descendants?’ [Allah] said, ‘My covenant does not include the wrongdoers.’”

[Surah Al-Baqarah 2:124]

- ❖ It is stated in the ḥadīth, “If you abandon jihād, Allah would permit your humiliation and would not relieve you of it until you return to your religion.”

This is the humiliation of the one who only abandons it, then how about the humiliation of the one who fights it and distorts it?

- ❖ The one who says “Liberal Islam” either does not understand Islam, or does not understand liberalism, or does not understand them both, and attempts to combine two opposites that cannot come together.

- ❖ Knowledge unites and ignorance divides. If people divide after knowledge then it is because they did not intend by it the pleasure of Allah:

فَمَا اخْتَلَفُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ

“And they did not differ except after knowledge had come to them - out of jealous animosity between themselves.” [Surah Al-Jāthiyah 45:17]

- ❖ The mind may see contradictions and become bewildered, and perhaps become atheist, while it is heedless of the fact that the contradictions are merely in what it sees only, not in all of the truth, for there may be things from the unseen that turn the equations upside down.
- ❖ The first thing that Allah brings down from the tyrant is his prestige, then He follows it up with his nation.

- ❖ One who carries the message should be simple with those he addresses. The closer he comes to their lives the more his statement takes root. Allah said concerning His Prophet (ﷺ):

يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُونَ

“He eats of that from which you eat and drinks of what you drink.” [Surah Al-Mu’minūn 23:33]

- ❖ The souls that live in enjoyment and luxury do not see the truth as clearly as the souls that endure hardship:

وَالَّذِينَ جَاهَدُوا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا

“As for those who strive hard for Us [Our Cause], We will surely guide them to Our ways.” [Surah Al-‘Ankabūt 29:69]

- ❖ The greatest trial is for Allah to try a person with evil and make it beloved to his heart until he fanatically defends it and spreads it among people, so that his sins increase and he dies upon that:

زِينٌ لَهُ سُوءُ عَمَلِهِ فَرَأَاهُ حَسَنًا

“The evil of his deed has been made attractive so he considers it good.” [Surah Fāṭir 35:8]

- ❖ If a calamity befalls a righteous one or a reformer then it is a test, and if it befalls an extravagant wrongdoer then it is a punishment.
- ❖ If the nafs absorbs falsehood it becomes reluctant to [accepting] the truth and detests it, so it requires courage and patience so that it settles in. The Prophet (ﷺ) said to a man, “Accept Islam.” He replied, “I find myself reluctant.” He said, “Accept Islam even if you are reluctant.”
- ❖ Among the forms of Allah’s punishment of the tyrant is that He empowers another tyrant over him afflicting him with him, and sparing the people of the evil of two tyrants by punishing each with the other:

أَوْ يَلْبِسَكُمْ شِيْعًا وَيُدِيقَ بَعْضَكُمْ بَأْسَ بَعْضٍ

“Or to confuse you [so you become] sects and make you taste the violence of one another.” [Surah Al-An‘ām 6:65]

- ❖ The hypocrites in the time of prophethood were cautious of explicitly criticizing Islam. They would only target its symbols, the Prophet (ﷺ) and his companions, because they knew that by discrediting the message holder his message would subsequently become discredited.
- ❖ Falsehood has a peak like the peak of a mountain. It is the most painful but lasts the shortest in time, and is followed by a rapid decline. Thus, climbing to the summit of falsehood is not like descending from it.
- ❖ Acceptance for a person descends from above, it does not rise from the ground; and the One who is above the heavens is One, while the ones who are on earth are nations. What pleases one of them displeases the other.

Please the Creator and the creation will become pleased [with you].

- ❖ Speech is like an arrow; everyone throws it, but the wise one is he who discerns the locations of his words like he discerns the locations of his arrow.
- ❖ From among the blessings of Allah and His favour upon the person of truth is that he is not affected by criticism and blame. Thus he does not retract nor renounce:

وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ

“And they do not fear the blame of a critic. That is the favour of Allah; He bestows it upon whom He wills.” [Surah Al-Mā'idah 5:54]

- ❖ If īmān was inheritable Nūḥ's son would have inherited Nūḥ's īmān from him, and if kufr was inheritable Ibrāhīm would have inherited his father Āzar's kufr from him:

وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا

“No soul earns any [sin] except against itself.” [Surah Al-An'ām 6:164]

- ❖ If you see a ruler keeping company with a scholar and does not become reformed, then he has ruined the dīn of the scholar; and if you see a scholar keeping company with a ruler and does not reform him, then he has ruined the dīn and dunya of the ruler.

- ❖ The tyrant gradually rises in tyranny, but does not come down like that, rather his elevation is a climb and his descent is a fall:

“Allah gives respite to the oppressor. But when He seizes him, He does not let him escape.” [Ḥadīth]

- ❖ You will not reach the truth if you do not recognize that your first opponent is your hawā (vain desire):

وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ

“And whatever of evil befalls you is from yourself.” [Surah Al-Nisā’ 4:79]

- ❖ If the souls become accustomed to evil and a long time passes over them, they become hardened until they become harder than stone in the face of change:

فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ

“And a long period passed over them, so their hearts hardened.” [Surah Al-Ḥadīd 57:16]

Softening them requires strength.

- ❖ Whoever looks at history finds that the healthiest people intellectually and the most developed of them ideologically were from the ordinary and weak among people. However, the ideas and beliefs of the poor were considered poor by the arrogant.
- ❖ The one who wants people to fear him because of who he is, he is arrogant. A man who trembled with awe was brought to the Prophet (ṣallallāhu `alayhi wa-sallam), so he said, “Take it easy. I am not a king; I am just a man whose mother ate dried meat.”
- ❖ Knowledge that does not help you to get up for qiyām al-layl is ignorance:

أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ ۗ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ

“Is one who is devoutly obedient during periods of the night, prostrating and standing [in prayer], fearing the Hereafter and hoping for the mercy of his Lord, [like one who does not]? Say, ‘Are those who know equal to those who do not know?’” [Surah Al-Zumar 39:9]

❖ With every calamity that afflicts a believer, Allah has afflicted similar to it or more intense than it one of the prophets, so that Allah may make clear that dignity with Him is integrity of dīn, not integrity of dunya.

❖ Today's fitnah with ideologies resembles the fitnah of Quraysh with idols; they abandoned revelation and demanded everything from the intellect.

Abū Rajā' said, "We used to worship an idol, and if we found one better than it we would throw it away."

❖ The intellect is a balance; weighing in it will not be correct if it is tilted. Rid its scales of every defect and hawā (vain desire) so that its results are correct.

❖ Feeding the Syrian refugees and providing ifṭār and suḥūr to their fasting ones is from the greatest outlets of zakāt, due to a number of descriptions combined in them that emphasizes their right to it — poverty, in need, in debt and being stranded travelers.

❖ Ideologies are a shadow of their owners, they change according to the change [of their owners], thus not remaining under the shade of anyone; if they [the owners] change direction they [the ideologies] change direction.

❖ Allah has conduct whose wisdom is hidden much. If human beings knew its wisdom there would be no difference between the Creator and created. Thus, the conduct of Allah is befitting to His abundant knowledge and precise wisdoms.

❖ Oppression has a limit; once it is reached the punishment descends:

فَلَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعُدُّ لَهُمْ عَدًّا

"So be not impatient over them. We only count out to them a [limited] number [of days]." [Surah Maryam 19:84]

❖ A person's da'wah is often times correct, but he spoils it by going to extremes in affirming it thereby causing it to become forsaken, or spoils it by slacking off in presenting it thereby causing it to become wasted.

❖ A person's anger is a scale of his īmān, becoming angry for the One he worships and the One he loves. 'Ā'ishah (raḍiyallāhu `anhā) said, "By Allah, the Messenger of Allah (ṣallallāhu `alayhi wa-sallam) never took revenge upon anybody for his own sake; but when Allah's Legal Bindings were transgressed, he would take revenge for Allah's sake."

- ❖ Most false ideologies have a ratio of truth, and some minds magnify this truth because they fancy them. The contention is only in the size of the truth, not in its existence.
- ❖ The more love increases in the heart for people’s praise, sincerity decreases with it.
- ❖ Allah commanded patience and steadfastness upon the truth, not so that the one steadfast becomes a symbol, rather so that the symbolism of Islam remains steadfast:

وَالْعَاقِبَةُ لِلتَّقْوَى

“And the [best] outcome is for [those of] righteousness.” [Surah Ṭāhā 20:132]

The best outcome is not guaranteed for anyone in particular.

- ❖ Often times the envious one raises the one he envies. He wants to bring him down, but Allah refuses except to raise him.
- ❖ Reforming in public and in private is the way of the prophets, according to the situation and outcome. Nūḥ (‘alayhis-salām) said:

ثُمَّ إِنِّي دَعَوْتُهُمْ جِهَارًا * ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا

“Then I invited them publicly. Then I announced to them and [also] appealed to them privately.” [Surah Nūḥ 71:8-9]

- ❖ O Allah, foreordain for the people of Egypt a rightly guided state of affairs, their religion being established with it, their worldly affairs being reformed by it and their word being united upon it, and protect them from the plots of the West and the East.
- ❖ The West plots with its politics and the East with its wealth, desiring that Egypt does not remain stable and that Shām’s blood continues [to flow], only to try to prove to the people that yesterday was better than today.
- ❖ The sincere one does not discontinue [following] the truth when it is dispraised, because he did not begin [following] it for the sake of its praise.

- ❖ Those who dispute the most are those who are the most arrogant, because the one who disputes stands up for himself more than for the truth:

إِنَّ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَاهُمْ ۗ إِنَّ فِي صُدُورِهِمْ إِلَّا

كِبْرٌ

“Indeed, those who dispute concerning the signs of Allah without any authority having come to them - there is nothing else in their chests except arrogance.” [Surah Ghāfir 40:56]

- ❖ It is from the sunnah for children to request their parents to make du‘ā’ for them, especially when the parents are righteous and the children are neglectful:

قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ

“They [Yūsuf’s brothers] said, ‘O our father, ask forgiveness [from Allah] for our sins; indeed, we have been sinners.’” [Surah Yūsuf 12:97]

- ❖ If the transgressing sinner turns to Allah, even if he is in the beginning of the path of his turning [to Him], he is better than the obedient one who turns back from Allah, even if he is in the beginning of the path of his turning away [from Him].
- ❖ The Jews and the Rāfiḍah are the most cowardly nations in fighting. If they happen to have strength and victory, it is not due to their bravery, but rather due to the degradation of other than them.
- ❖ The truth is not a slogan that “most” people follow, for Allah does not mention a nation in His Book except that He mentions that “most of them” are upon misguidance, and He has repeated this in about seventy places in His Book.

- ❖ Allah said:

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ

“And spend in the way of Allah and do not throw [yourselves] with your hands into destruction [by refraining].” [Surah Al-Baqarah 2:195]

From among the causes of punishment and divine destruction of societies is refraining from spending when the need arises, such as jihād.

- ❖ Allah afflicts some of His slaves with calamity in order to reform them, because had He guarded them [against it] they would have become oppressive:

وَلَوْ رَحِمْنَاهُمْ وَكَشَفْنَا مَا بِهِمْ مِنْ ضُرٍّ لَلَجُّوا فِي طُغْيَانِهِمْ يَعْمَهُونَ

“And even if We gave them mercy and removed what was upon them of affliction, they would persist in their transgression, wandering blindly.” [Surah Al-Mu’minūn 23:75]

- ❖ Whoever says that the people of Shām’s defense of their religion, honour, lives and wealth is a fitnah (trial) that is not permissible; he himself has been put to trial. Allah says,

وَمِنْهُمْ مَنْ يَقُولُ ائْذَنْ لِي وَلَا تَفْتِنِّي أَلَا فِي الْفِتْنَةِ سَقَطُوا

“And among them is he who says, ‘Permit me [to be exempted from jihād] and do not put me to trial.’ Surely, into trial they have fallen.” [Surah Al-Tawbah 9:49]

- ❖ Zakāh does not become obligatory except after the completion of one whole year. However, it is encouraged to give it earlier in virtuous times and circumstances, such as Ramaḍān, Sha‘bān and the sacred months, and when the Muslims are in need such as in a situation of jihād and poverty.
- ❖ The multitude of contradictory charges laid against one reformer is a sign that they are all false. It was said regarding the Prophet (ṣallallāhu `alayhi wa-sallam) that he was a poet, lunatic and magician:

انظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا

“Look at how they put forward examples for you; but they have strayed, so they cannot find a way.” [Surah Al-Isrā’ 17:48]

- ❖ To the people of Egypt:

None of you should spill the blood of his brother, for there is no sin after disbelief greater than killing an innocent Muslim. The Prophet (ṣallallāhu `alayhi wa-sallam) said in the ḥadīth:

“The destruction of the whole world is less significant to Allah than killing a Muslim man.”

- ❖ The more a person increases in obedience to Allah the more he increases in honour, and the more he increases in disobedience the more he increases in humiliation:

مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ
يَرْفَعُهُ

“Whoever desires honour then to Allah belongs all honour. To Him ascends good speech, and righteous deeds raise it.” [Surah Fāṭir 35:10]

- ❖ Greed, even if it is small, obscures seeing the truth, even if it is big; for a mountain disappears behind a dīnār (coin) that one brings close to his eyes.
- ❖ From among the things that prevent du‘ā from being answered are abandoning advice and reform:

“Either you enjoin good and forbid evil, or Allah will certainly send His punishment upon you soon. Then you will make du‘ā to Him and you will not be answered.” [Ḥadīth]

- ❖ There is no shubhah (doubt) except that it emerges from the womb of shahwah (evil desire), then it takes on the form of a doctrine that is followed.
- ❖ Allah does not punish a nation because of an oppressive ruler who gained power over them, until the people support him for his oppression. Once they support him, even if hypocritically, they all deserve punishment.

- ❖ No matter how strong the truth is, one must have confidence in it for it to take effect. Allah says,

فَخُذْهَا بِقُوَّةٍ

“Take them with determination.” [Surah Al-A`rāf 7:145]

- And He says,

خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ

“Take what We have given you with determination.” [Surah Al-Baqarah 2:63]

- And He says,

خُذِ الْكِتَابَ بِقُوَّةٍ

“Take the Scripture with determination.” [Surah Maryam 19:12]

- ❖ If the scholar remains silent, the truth would become unclear from falsehood. Allah says,

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ

“And do not mix the truth with falsehood or conceal the truth while you know it.”
[Surah Al-Baqarah 2:42]

- ❖ The people who are most difficult to return to what is correct are those who spend the longest time upon what is incorrect:

فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ ۖ وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ

“And a long period passed over them, so their hearts hardened; and many of them are defiantly disobedient.” [Surah Al-Ḥadīd 57:16]

- ❖ The scholar’s silence from speaking the truth is more dangerous for the Ummah than the ignorant speaking falsehood.

- ❖ Affliction may prolong even for the prophets, so what is obligatory is to have patience:

مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَاءُ وَزُلْزَلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصُرَ اللَّهُ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ

“They were afflicted with severe poverty and hardship and were so shaken that even the Messenger and those who believed with him said, ‘When will the help of Allah come?’ Surely, the help of Allah is near!” [Surah Al-Baqarah 2:214]

- ❖ The greatest sin that is becoming widespread among the people of Shām is cursing Allah. So it is obligatory upon them to get rid of it from their hearts and tongues just as they are getting rid of the Nuṣayriyyah from their land, for they will never be victorious over their enemy except by glorifying their Lord.
- ❖ The best of people in times of fitnah are the ones who are safe concerning their dunya and have put forward for their ākhirah.

- ❖ Make good the intention and Allah will make good for you the action:

رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِنْ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غَفُورًا

“Your Lord is most knowing of what is within yourselves. If you should be righteous [in intention] - then indeed He is ever Most Forgiving to those who often return to Him.” [Surah Al-Isrā’ 17:25]

- ❖ Imprisonment is the imprisonment of the heart; here is one who is free and unconfined who commits suicide, while here is one who is a prisoner and shackled who is laughing.
- ❖ Fir`awn was the one who assembled the magicians one by one from around the city, in order to defeat Mūsa. When they opposed him, he made them to be a plotting cell whose leader was Mūsa:

إِنَّهُ لَكَبِيرُكُمْ الَّذِي عَلَّمَكُمُ السِّحْرَ

“Indeed, he is your leader who has taught you magic.” [Surah Ṭāhā 20:71]

- ❖ Allah may deprive a person of something causing him to become anguished:

وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلُ

“And We had already prevented from him [Mūsa] all wet nurses.” [Surah Al-Qaṣaṣ 28:12]

Because He stored for him what is better than it, and He doesn't want him to become preoccupied from it:

فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا

“So We restored him to his mother that she might be delighted.” [Surah Al-Qaṣaṣ 28:13]

- ❖ The actions of kings and leaders are from the greatest causes of the rapid spread of wrong and its promotion, because the people quickly imitate them. For this reason, denouncing them is the greatest jihād.
- ❖ Becoming neglectful of blessings draws on wrath, and corruption only arises due to ingratitude of blessings:

فَاذْكُرُوا آلَاءَ اللَّهِ وَلَا تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ

“So remember the blessings of Allah and do not go about causing corruption on the earth.” [Surah Al-A`rāf 7:74]

- ❖ Whoever participates in spreading a fabricated ḥadīth while knowing and without clarifying its fabrication, then he is a partner in fabricating it and deserving of its punishment, as is mentioned in the ḥadīth, “Whoever tells lies about me deliberately, let him take his place in Hell.”

Spreading the ḥadīth whose fabrication is doubtful is ḥarām, and the one who spreads it is at the same level as the one who fabricates it, because of what is mentioned in the ḥadīth, “Whoever narrates a ḥadīth from me thinking it to be false, then he is one of the two liars.”

- ❖ If the channel “Al Arabiya” existed in the time of the Prophet (ṣallallāhu `alayhi wa-sallam), the hypocrites would only have rallied behind it and the wealth of Banū Qurayzah would only have been spent on it.

- ❖ Most atheists became atheists at a time of strong shahwah and healthy bodies, for it is rare to find a believer who is healthy and then becomes atheist when he becomes ill, because shubuhāt (doubts) only exist with shahawāt (evil desires).
- ❖ Not achieving the desired results does not mean the path is wrong, because what is obligatory is treading a safe path, not reaching the end goal. A prophet will come on the Day of Judgment with one follower and another prophet will come with nobody with him.
- ❖ Even if the truth is strong, it will not hit its target except with the strength and firmness of its shooter:

بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ

“Rather, We hurl the truth against falsehood, destroying it, and thereupon it vanishes.” [Surah Al-Anbiyā’ 21:18]

- ❖ When they feel safe and secure they bring out their disbelief, and when they fear and fail they deny it:

يَخْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهَمُّوا بِمَا لَمْ يَنَالُوا

“They swear by Allah that they did not say [anything against the Prophet], while they had said the word of disbelief and disbelieved after their [pretense of] Islam, and planned that which they were not to attain.” [Surah Al-Tawbah 9:74]

- ❖ The distinguishing feature between man and cattle is the ability to understand arguments and not just merely hearing them, because all can hear:

أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ

“Or do you think that most of them hear or understand? They are only like cattle.” [Surah Al-Furqān 25:44]

- ❖ Western democracy is an idol from dates made by the people with their hands; If it benefits them they worship it, and if it makes them hungry they eat it. Whereas nothing will reform the slaves other than the legislation of the Lord of slaves:

إِنَّ الْحُكْمَ إِلَّا لِلَّهِ

“The legislation is for none but Allah.” [Surah Yūsuf 12:40]

- ❖ The concept of “separation of religion from politics” emerged in the West because their religion was corrupt and would corrupt politics. And this separation emerged in the East because the politician was corrupt and religion would corrupt his politics.
- ❖ Nations will never emerge out of tribulations except by complying to the command of Allah and abandoning the vain desires of the rulers and the masses:

فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ

“So let those beware who dissent from the Prophet’s order, lest fitnah strike them.”
[Surah Al-Nūr 24:63]

- ❖ The intelligent person is not safe from being fooled by the words and rumours of the people of misguidance regardless of how much knowledge he has, for Allah has said regarding His infallible Prophet (ṣallallāhu `alayhi wa-sallam):

وَلَوْلَا أَنْ ثَبَّتْنَاكَ لَقَدْ كِدْتَ تَرْكَنُ إِلَيْهِمْ شَيْئًا قَلِيلًا

“And if We had not strengthened you, you would have almost inclined to them a little.” [Surah Al-Isrā’ 17:74]

- ❖ The most dangerous type of struggle is to depict the struggle between truth and falsehood as a struggle between individuals and between parties, thereby causing the reality to disappear:

ابْتَغُوا الْفِتْنَةَ مِنْ قَبْلُ وَقَلَّبُوا لَكَ الْأُمُورَ

“They had desired dissension before and had upset matters for you.” [Surah Al-Tawbah 9:48]

- ❖ The best results are the ones that come with the most difficult path, the most intense ordeal, and the strongest patience and steadfastness:

حَتَّىٰ إِذَا اسْتَيْسَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا

“[They continued] until, when the messengers despaired and were certain that they had been denied, there came to them Our victory.” [Surah Yūsuf 12:110]

- ❖ Sins delay victory and the coming of relief, so it is obligatory to seek forgiveness before asking for victory:

رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ
الْكَافِرِينَ

“Our Lord, forgive us our sins and our transgressions, plant firmly our feet, and give us victory over the disbelieving people.” [Surah Āl `Imrān 3:147]

- ❖ The weakest of people in conviction are those who say what they do not do. They are also the least consistent in their words and the most changing and suffering of relapses. And the most of those who suffered relapses in history were theorists without action.
- ❖ What matters is the outcome and the endings, not the beginnings:

قُلْ يَا قَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَامِلٌ فَسَوْفَ تَعْلَمُونَ مَنْ تَكُونُ لَهُ
عَاقِبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ

“Say, ‘O my people, work according to your way; for indeed, I too am working [in my way], and you will come to know for which of us will be the [happy] end in the Hereafter. Indeed, the wrongdoers will not succeed.’” [Surah Al-An`ām 6:135]

- ❖ In adversities your friend is one who warns you and makes you steadfast, and your enemy is one who makes you feel safe and numb.

- ❖ O people of the truth in Egypt, through patience and steadfastness crises are resolved and goals are reached:

اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَالْعَاقِبَةُ
لِلْمُتَّقِينَ

“Seek help through Allah and be patient. Indeed, the earth belongs to Allah. He causes to inherit it whom He wills of His servants. And the [best] outcome is for the righteous.” [Surah Al-A`rāf 7:128]

- ❖ The weakest of people intellectually are those who do not accept what is correct until they experience the grief of wrong themselves:

فَاصْفَحْ عَنْهُمْ وَقُلْ سَلَامٌ فَسَوْفَ يَعْلَمُونَ

“So turn aside from them and say, ‘Peace.’ But they will come to know.” [Surah Al-Zukhruf 43:89]

- ❖ Allah creates crises to expose what the souls of the hypocrites conceal of hostilities for the truth and joy for falsehood:

أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ أَنْ لَنْ يُخْرِجَ اللَّهُ أَضْغَانَهُمْ

“Or do those in whose hearts is a disease think that Allah would never expose their feelings of hatred?” [Surah Muḥammad 47:29]

- ❖ The quickest of people in the Ummah to agree with the Jews and Christians during times of crisis are the hypocrites:

فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسَارِعُونَ فِيهِمْ يَقُولُونَ نَخْشَى أَنْ تُصِيبَنَا
دَائِرَةٌ

“So you see those in whose hearts is a disease hastening into [association with] them, saying, ‘We are afraid a misfortune may strike us.’” [Surah Al-Mā'idah 5:52]

- ❖ The hypocrites err much in the estimation of their size in Muslim communities:

يَقُولُونَ لَئِن رَّجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ
وَلِلْمُؤْمِنِينَ

“They say, ‘If we return to al-Madīnah, the more honourable [ʿAbdullāh bin Ubay, chief of the hypocrites] will surely expel therefrom the more weaker [i.e. Allah’s Messenger].’ And to Allah belongs all honour, and to His Messenger, and to the believers.” [Surah Al-Munāfiqūn 63:8]

- ❖ None but an ignorant one or a hypocrite rejoices over the victory of a non-favoured ruler over a favoured one. The companions would pray for victory for al-Najāshī, before he embraced Islam, when his enemy attacked him. Then they rejoiced over his victory
- ❖ If Yūsuf had not been placed in the well, he would not have been found by the caravan who sold him to the governor in order for him to be faced with trial and imprisonment, then Allah would conclude for him his empowerment over Egypt. So the [divine] selection happens in proportion to the affliction.
- ❖ Following the truth is easy when the people are turning to it, but remaining steadfast upon it is difficult when the people are turning away from it.
- ❖ Allah brings out of adversities benefits for the Ummah. The slander of ʿĀʾishah (raḍiyallāhu ʿanhā) brought out the hypocrites and tested the truthful:

الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِنْكُمْ ۗ لَا تَحْسَبُوهُ شَرًّا لَكُمْ ۗ بَلْ هُوَ خَيْرٌ
لَكُمْ

“Those who brought forth the slander are a group among you. Do not consider it bad for you; rather it is good for you.” [Surah Al-Nūr 24:11]

- ❖ If Allah wants to bring someone down He raises him. Hence, not every elevation is considered a victory.

- ❖ Allah will most definitely return the conspiring of the people of falsehood against the truth to hit them back:

وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَرًا مُجْرِمِيهَا لِيَمْكُرُوا فِيهَا وَمَا يَمْكُرُونَ إِلَّا
بِأَنْفُسِهِمْ وَمَا يَشْعُرُونَ

“And thus We have placed within every city the greatest of its criminals to conspire therein. But they conspire not except against themselves, while they perceive it not.”
[Surah Al-An`ām 6:123]

- ❖ With every fitnah there is one who kindles it and a people who collect its firewood. O Allah, destroy those who kindle the fitnah of Egypt with their hands, those who finance it with their wealth and their media, and those who bless it with their politics.
- ❖ Whoever does not halt at the boundaries of Allah will not halt at your boundaries, and whoever does not fear Allah you cannot feel safe from him:

وَإِنْ يُرِيدُوا خِيَانَتَكَ فَقَدْ خَانُوا اللَّهَ مِنْ قَبْلُ فَأَمْكَنَ مِنْهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ

“But if they intend to betray you - then they have already betrayed Allah before, and He empowered [you] over them. And Allah is Knowing and Wise.” [Surah Al-Anfāl 8:71]

- ❖ In the past, the hypocrites would conspire against Islam while the Jews would finance it, whereas today the Jews are the ones who conspire while the hypocrites finance:

وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ

“And they plot, and Allah plots. And Allah is the best of plotters.” [Surah Al-Anfāl 8:30]

- ❖ They do not take admonition because they do not recognize Allah, so how can they fear One who they do not recognize?

إِنَّ فِي ذَلِكَ لَعِبْرَةً لِمَنْ يَخْشَى

“Indeed in that is an instructive admonition for whoever would fear Allah.” [Surah Al-Nāzi`āt 79:26]

- ❖ Everyone is able to display the truth and remain firm on it, but trials are what distinguish. The firmness of a peg is verified when it is moved.

- ❖ Financial blockades are a tool of the hypocrites to make the truth disperse:

يَقُولُونَ لَا تُنْفِقُوا عَلَىٰ مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا وَلِلَّهِ خَزَائِنُ
السَّمَاوَاتِ وَالْأَرْضِ وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ

“They say, ‘Do not spend on those who are with the Messenger of Allah until they disband.’ And to Allah belongs the treasures of the heavens and the earth, but the hypocrites do not understand.” [Surah Al-Munāfiqūn 63:7]

- ❖ Adversities bring out the wickedness of the hypocrites and the purity of the truthful:

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ

“Allah will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good.” [Surah Āl `Imrān 3:179]

- ❖ To divide the people with the truth is better than having them unite upon falsehood:

وَلَقَدْ أَرْسَلْنَا إِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا أَنْ اعْبُدُوا اللَّهَ فَإِذَا هُمْ فَرِيقَانِ
يَخْتَصِمُونَ

“And We had certainly sent to Thamūd their brother Ṣāliḥ, saying, ‘Worship Allah alone,’ and at once they became two parties quarreling with each other.” [Surah Al-Naml 27:45]

Ṣāliḥ divided them with īmān.

- ❖ The destruction of nations and fall of states occurs by the actions of the elite and affluent:

وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ
فدَمَّرْنَاهَا تَدْمِيرًا

“And when We intend to destroy a city, We command its affluent but they defiantly disobey therein; so the word comes into effect upon it, and We destroy it with complete destruction.” [Surah Al-Isrā’ 17:16]

- ❖ It is considered as following the hawā to busy yourself with the faults of the oppressed when he faces oppression, while remaining silent concerning the oppressor with what suits his oppression. When oppression takes place, the time is a time of standing up [for the oppressed], not a time of assessment.
- ❖ The deviant wants people to be like him so that he doesn't feel the loneliness of deviation:

وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً

“They wish you would disbelieve as they disbelieved so you would be alike.” [Surah Al-Nisā’ 4:89]

يَشْتَرُونَ الضَّلَالَةَ وَيُرِيدُونَ أَنْ تَضِلُّوا السَّبِيلَ

“They purchase the wrong path and wish that you go astray from the Right Path.” [A Surah I-Nisā’ 4:44]

- ❖ Having a lack of clarity of methodology at a time when the conflict is intense and severe, is among the signs of hypocrisy:

مُذَبِّبِينَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ

“Wavering between them, belonging neither to these [the believers] nor to those [the disbelievers].” [Surah Al-Nisā’ 4:143]

- ❖ Many people adopt a certain thought because they hate certain individuals personally, so as a result they hate their thoughts. The truth is truth even if you hate its people and falsehood is falsehood even if you love its people.
- ❖ The tyrant despises the truth and belittles it until it destroys him:

فَأَرْسَلَ فِرْعَوْنُ فِي الْمَدَائِنِ حَاشِرِينَ إِنَّ هَؤُلَاءِ لَشِرْذِمَةٌ قَلِيلُونَ

“Then Fir`awn sent callers to the cities; [Saying], ‘Indeed! These are but a small band.’” [Surah Al-Shu`arā’ 26:53-54]

Ibn `Abbās said, “There were six hundred thousand with Mūsa”!

- ❖ Don't remain in the shadow of anyone; if they disappear, so does their shadow. Remain in the shadow of One whose shadow never disappears.

- ❖ The most unlawful money is that which the scholar takes to keep quiet when he hears falsehood. It is worse than ribā (usury) because ribā is an individual injustice, whereas keeping quiet is a public injustice:

سَمَاعُونَ لِلْكَذِبِ أَكَّالُونَ لِلسُّحْتِ

“They are avid listeners to falsehood, devourers of what is unlawful.” [Surah Al-Mā'idah 5:42]

- ❖ يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ

“O Maryam, indeed Allah has chosen you and purified you and chosen you above the women of the worlds.” [Surah Āl `Imrān 3:42]

He compared her with women and did not mention men because they are a different gender, and it is wrong to compare with other than it.

- ❖ The scales become turned over for the tyrants, reform becoming corruption and corruption becoming reform:

وَقَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ أَتَدْرُ مُوسَى وَقَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ

“And the eminent among the people of Fir`awn said, ‘Will you leave Mūsa and his people to cause corruption in the land?’” [Surah Al-A`rāf 7:127]

- ❖ The first seed of misguidance is the hawā (vain desire), then it becomes arrogance, and then it becomes denial of the truth:

أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ

“Is it that whenever there came to you a messenger with what you yourselves did not desire, you grew arrogant? Some, you denied and some, you killed.” [Surah Al-Baqarah 2:87]

- ❖ The most dangerous enemies of the Ummah are its hypocrites, because they may become blinded to the scholar, so how about the ignorant? Allah said to His Prophet (ṣallallāhu `alayhi wa-sallam):

هُمُ الْعَدُوُّ فَاحْذَرَهُمْ قَاتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ

“They are the enemy, so beware of them. May Allah destroy them; how are they deluded?” [Surah Al-Munāfiqūn 63:4]

- ❖ The only thing that weakens the scholar from facing off against falsehood is a sin, for sins cause hesitation:

إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا

“Indeed, those of you who turned back on the day the two armies met, it was Shayṭān who caused them to backslide because of some [sins] they had earned.” [Surah Āl `Imrān 3:155]

- ❖ Allah does not punish the ignorant oppressor, even if his oppression is great, and He punishes the knowledgeable oppressor in accordance with his knowledge of his oppression:

ذَلِكَ أَنْ لَمْ يَكُنْ رَبُّكَ مُهْلِكَ الْقُرَى بِظُلْمٍ وَأَهْلُهَا غَافِلُونَ

“That is because your Lord would not destroy the towns for their wrongdoing while their people were unaware.” [Surah Al-An`ām 6:131]

- ❖ Behind corruption are a very few who draw its lines for the people so that they become corrupt. The people of Ṣāliḥ were destroyed due to nine individuals:

وَكَانَ فِي الْمَدِينَةِ تِسْعَةٌ رَهْطٍ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ

“And there were nine men in the city who caused corruption in the land and would not reform.” [Surah Al-Naml 27:48]

- ❖ Islam is a building. The hypocrites destroy its foundations because they are inside it and the disbelievers strike its walls because they are outside of it. Because of this, Allah has warned against the hypocrites more than the disbelievers.

- ❖ The heaviest thing for the hypocrites is calling them to legislate by Allah’s Law:

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ
عَنْكَ صُدُودًا

“And when it is said to them, ‘Come to what Allah has revealed and to the Messenger,’ you see the hypocrites turning away from you in aversion.” [Surah Al-Nisā’ 4:61]

- ❖ Accusing a reformer of desiring fame and leadership is an ignorant accusation that was levied at the prophets. The people of Nūḥ said to him:

مَا هَذَا إِلَّا بَشَرٌ مِّثْلُكُمْ يُرِيدُ أَنْ يَتَفَضَّلَ عَلَيْكُمْ

“He is no more than a human being like yourselves who seeks to make himself superior to you.” [Surah Al-Mu’minūn 23:24]

Meaning: His goal is to be higher than you in virtue.

- ❖ In the ḥadīth, “There is an hour on Friday in which no Muslim would ask Allah for something good except that He would give it to him,” the most correct opinion is that it is before sunset. This was held by Ibn ‘Abbās, Abū Hurayrah, ‘Aṭā’ and Ṭāwūs.

- ❖ The most dangerous enemies of the truth are those who take cover behind the truth in order to reach falsehood:

وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَىٰ مَا فِي قَلْبِهِ
وَهُوَ أَلَدُّ الْخِصَامِ

“And of mankind is he whose speech pleases you in worldly life, and he calls Allah to witness as to what is in his heart, yet he is the fiercest of opponents.” [Surah Al-Baqarah 2:204]

- ❖ When clarifying the truth, do not flee from disputing with someone while ending up disputing with Allah.

- ❖ Clear proofs and decisive arguments do not benefit the person of hawā (vain desire) until he gets rid of his hawā:

أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ

“Is it that whenever there came to you a messenger with what you yourselves did not desire, you grew arrogant? Some, you denied and some, you killed.” [Surah Al-Baqarah 2:87]

- ❖ An elder man commands a young one with a command; he doesn't see its wisdom and makes fun of it. But when he becomes older and experienced, he regrets leaving it off. This is with the fact that between the two of them are years of experience, so how much is there between Allah and His slave in terms of abundance in knowledge?
- ❖ The honest one looks at the message itself, while the arrogant one looks at its followers; if he hates them, he hates it:

قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي آمَنْتُمْ بِهِ * قَالُوا إِنَّا بِمَا أُرْسِلَ بِهِ مُؤْمِنُونَ
كَافِرُونَ

“They [the believers] said, ‘Indeed, we are believers in that with which he was sent.’ Those who were arrogant said, ‘Indeed, we disbelieve in that which you believe in.’” [Surah Al-A`raf 7:75-76]

- ❖ The most protected people in their religion and ideology are those who know the ideology of the opponents as they know the ideology of those they agree with. Thus, the ways do not become confusing for them:

وَكَذَلِكَ نَفْصَلُ الْآيَاتِ وَلِتَسْتَبِينَ سَبِيلُ الْمُجْرِمِينَ

“And thus do We explain the verses in detail, that the way of the criminals may become evident.” [Surah Al-An`am 6:55]

- ❖ The Prophet (ṣallallāhu `alayhi wa-sallam) would ask his Lord for pardon and well-being, while he was the most capable of people to be patient over calamity if it befalls. So repel calamity with du`ā', and do not allow calamity to repel you from the truth.

- ❖ From among Allah’s blessings for the oppressed is that He destroys the one who oppresses them in front of their eyes:

وَإِذْ فَرَقْنَا بِكُمُ الْبَحْرَ فَأَنْجَيْنَاكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ

“And recall when We parted the sea for you and saved you, and drowned the people of Fir`awn while you were looking on.”

[Surah Al-Baqarah 2:50]

- ❖ No prophet came except that he was driven out of his land or threatened with that:

وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ مِّنْ أَرْضِنَا أَوْ لَتَعُوْدُنَّ فِي مِلَّتِنَا

“And those who disbelieved said to their messengers, ‘We will surely drive you out of our land, or you must return to our religion.’” [Surah Ibrāhīm 14:13]

- ❖ Blessings cause man to exceed all bounds and to become neglectful, so Allah tests him with painful situations so that he remembers his Lord and returns to Him:

وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَآخَذْنَاھُمْ بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَتَضَرَّعُونَ

“Indeed, We have sent [messengers] to nations before you, [O Muḥammad]; then We seized them with poverty and hardship so that perhaps they might humble themselves [to Us].” [Surah Al-An`ām 6:42]

- ❖ يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ

“O you who believe! Indeed, among your wives and your children are enemies to you, so beware of them.” [Surah Al-Taghābun 64:14]

This is concerning wives and children who are close, so how about concerning friends and those who are far?!

- ❖ The du`ā’ of the oppressed being answered is inevitable and not just a matter of time. Allah says [in a ḥadīth qudsī], “By My might, I shall surely aid you, even if it be after a while.”

The appointed time is set by Allah and not by the oppressed, nor by the oppressor.

- ❖ Every true call must come out with fear, be received with ridicule, and end with acceptance:

وَمَا يَأْتِيهِمْ مِّن رَّسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ

“And no messenger would come to them except that they ridiculed him.” [Surah Al-Hijr 15:11]

- ❖ The truth elevates a person, while his hawā (vain desire) brings him down:

وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ

“And if We had willed, we could have elevated him thereby, but he clung instead to the earth and followed his own hawā (vain desire).” [Surah Al-A`rāf 7:176]

- ❖ Bringing out zakāt earlier by a year or two is recommended when the Ummah is in need of it. The Prophet (ṣallallāhu `alayhi wa-sallam) hastened in bringing out the zakāt of two years of his uncle al-`Abbās. And the Syrian people today are most in need of zakāt.

- ❖ Every glory and strength with other than Allah is temporary, and is followed by humiliation, defeat and remorse:

أَيَّبَتُّغُونَ عِنْدَهُمُ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعاً

“Do they seek glory with them? Indeed, glory belongs entirely to Allah.” [Surah Al-Nisā’ 4:139]

- ❖ The arrogant tyrant has confidence in surviving Allah’s punishment. Until the last moments he flees running away from Allah, not running to Him:

فَلَمَّا أَحْسَسُوا بِأَسْنَانَا إِذَا هُمْ مِّنْهَا يَرْكُضُونَ

“And when they perceived Our punishment, at once they [tried to] flee from it.” [Surah Al-Anbiyā’ 21:12]

- ❖ Do not criticize one party to satisfy another, rather deal justly with both parties to satisfy Allah.

- ❖ How heavy it is to bring out the truth when the people’s hearts dislike it and throw it back at you, and how easy it is when you realize that Allah loves it and accepts it even if the people reject it.

- ❖ The greatest time for tasbīḥ (glorifying Allah) is in the morning when the nafs has enthusiasm, seeking Allah’s help in one’s work, and in the evening in submission to Him:

فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ

“So glorify Allah when you reach the evening and when you reach the morning.”
[Surah Al-Rūm 30:17]

- ❖ O Allah, empower the truth and its people in #Egypt .O Allah, encircle the oppressive dictator and aggressive conqueror; and preserve for Egypt its religion and worldly affairs.
- ❖ If Allah brings you harm and it brings you closer to Allah, then it is a blessing in the form of a wrath; and if Allah brings you a blessing and it distances you from Allah, then it is a wrath in the form of a blessing.
- ❖ If righteousness of parents and siblings exist together in a house, rarely would a girl go astray:

يَا أُخْتَ هَارُونَ مَا كَانَ أَبُوكِ امْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكِ بَغِيًّا

“O sister of Hārūn! Your father was not a man of evil, nor was your mother unchaste.” [Surah Maryam 19:28]

So they are her role-models for good and evil.

- ❖ Giving charity with good spirits is a sign of īmān, and giving charity with bad spirits is a sign of hypocrisy. Allah said about the hypocrites:

وَلَا يُنْفِقُونَ إِلَّا وَهُمْ كَارِهُونَ

“And they do not spend except unwillingly.” [Surah Al-Tawbah 9:54]

- ❖ Allah does not grant victory to the tyrant. Even if He grants him respite for a day, however he is encircled:

اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَامِلٌ ۖ فَسَوْفَ تَعْلَمُونَ مَنْ تَكُونُ لَهُ عَاقِبَةُ
الدَّارِ ۖ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ

“Work according to your way; surely, I too am working [in my way]. And you will come to know for which of us will be the [happy] end in the Hereafter. Indeed, the wrongdoers will not succeed.” [Surah Al-An`ām 6:135]

- ❖ Often a person is given knowledge, but is stripped of wisdom. Wisdom is to recognize the worse of two evils and to distance it; to recognize the better of two goods and to bring it near; and not to look at events without their contexts.
- ❖ They think that moderation is to stand between the truth and falsehood, and be free of everyone’s criticism:

يُرِيدُونَ أَن يُبَدِّلُوا قَوْلَنَا وَإِنَّا لَمُتَوَكِّلُونَ ۗ فَمَا رُدُّوهُ إِلَىٰ الْفِتْنَةِ أُرْكَسُوا فِيهَا

“They wish to have security from you and security from their people. Every time they are sent back to temptation, they yield thereto.” [Surah Al-Nisā’ 4:91]

- ❖ وَلَئِن تَّبِعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ ۗ مَا لَكَ مِنَ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ

“If you were to follow their [Jews and Christians] desires after what has come to you of knowledge, you would have no protector or helper against Allah.” [Surah Al-Baqarah 2:120]

It is a lasting sunnah; no Muslim follows the People of the Book except that they would humiliate him, because Allah has abandoned aiding him.

- ❖ The heart has a qiblah like the qiblah of ṣalāh; the sincere one is he who directs it to the sky.
- ❖ Often the only ones who raise a person are his opponents. They stir up falsehood with the people concerning him, then the people go investigate him and end up not seeing anything other than the truth.

- ❖ A rope is often cut by the one who intends to tighten it.
- ❖ If a person mixes with evil and corruption, he thinks that everyone is like him. It is mentioned in the authentic ḥadīth:

“Whoever says, ‘The people are ruined,’ he himself is the most ruined of them all.”

Meaning that he is the most corrupt and ruined of them all.
- ❖ He shares the sin of spilling unlawful blood, the one who undertakes it, the one who supports it and the one who assists in it by reference, expression or money; all of them take the sin of the killer equally.
- ❖ The greatest sin after disbelief is shedding unlawful blood; and if disbelief had been preceded by a sin it would have been preceded by murder. It is mentioned in the ḥadīth:

“A believer continues to guard his religion so long as he does not shed blood unlawfully.”
- ❖ The greatest sin after disbelief is shedding unlawful blood; and if disbelief had been preceded by a sin it would have been preceded by murder. It is mentioned in the ḥadīth:

“A believer continues to guard his religion so long as he does not shed blood unlawfully.”
- ❖ The angels make tasbīḥ (glorify Allah), but do not seek forgiveness for themselves because they do not sin:

وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ

“And the angels glorify the praises of their Lord and ask forgiveness for those on earth.” [Surah Al-Shūrā 42:5]

Whoever’s sins are many should give priority to seeking forgiveness over making tasbīḥ.
- ❖ Some truths are heavy on the nafs. The heavier the truth is on the nafs the greater its reward is with Allah.

- ❖ The wives of Nūḥ and Lūṭ both betrayed the true call while their husbands were prophets. So it's not surprising for there to exist agents of falsehood in Muslim ranks, but what is surprising is for them not to exist.
- ❖ Whoever's mention is revived by the people, he dies with their death; and whoever's mention is revived by Allah, then Allah is alive and never dies.
- ❖ The one who mocks the truth consoles himself, but does not change the truth:

وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ * وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ * وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَؤُلَاءِ لَضَالُّونَ

“And when they passed by them, they would exchange derisive glances. And when they returned to their people, they would return jesting. And when they saw them, they would say, ‘Indeed, These have indeed gone astray.’” [Surah Al-Muṭaffifin 83:30-32]

- ❖ Fir`awn was the first to seek the people's support in shedding blood, and every nation has an inheritor [of Fir`awn]:

قَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَىٰ وَلْيَدْعُ رَبَّهُ إِنِّي أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ

“Fir`awn said, ‘Let me kill Mūsa and let him call upon his Lord. Indeed, I fear that he will change your religion or that he will cause corruption in the land.’” [Surah Ghāfir 40:26]

- ❖ Allah elaborated upon the limits of human freedom but did not elaborate upon where it begins because man knows how to begin his freedom, but does not know where it ends; and mankind's conflict is with the limits [of freedom], not where it begins.

- ❖ None supports a tyrant except another tyrant:

وَكَذَلِكَ نُؤَلِّي بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ

“And thus will We make some of the wrongdoers allies of others for what they used to earn.” [Surah Al-An`ām 6:129]

- ❖ None supports a tyrant except another tyrant:

وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ

“And indeed, the tyrants are allies of one another.” [Surah Al-Jāthiyah 45:19]

- ❖ Most of Allah’s punishments of nations descend at a time of affluence and luxury, not at a time of poverty and destitution.
- ❖ Allah blinds the tyrant till he sees the means of his destruction as means of his salvation. Allah opened the sea for Mūsa while Fir`awn saw it as a path paved to reach Mūsa, although in it lay his destruction.
- ❖ Dividing society and throwing some against others is the sunnah of tyrants:

إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضِعُّ طَائِفَةً مِنْهُمْ يُدَّبِحُ
أَبْنَاءَهُمْ وَيَسْتَحْيِي نِسَاءَهُمْ

“Indeed, Fir`awn exalted himself in the land and made its people into factions, oppressing a group among them, slaughtering their [newborn] sons and keeping their females alive.” [Surah Al-Qaṣaṣ 28:4]

- ❖ Knowledge is a heavy load on the one who possesses it; none has the strength to fulfill its trust except the one who plants his feet firmly with worship. One remains firm in accordance with his worship and he becomes deviated in accordance with it.
- ❖ The most dangerous kind of fitnah is to flip over realities, legalizing falsehood and criminalizing the truth. Hence, silence at that time is itself fitnah:

لَقَدْ ابْتَغَوْا الْفِتْنَةَ مِنْ قَبْلُ وَقَلَّبُوا لَكَ الْأُمُورَ

“They had already desired fitnah before and had upset matters for you.” [Surah Al-Tawbah 9:48]

- ❖ Islam is being plotted against in Egypt, but they are only calling things by other than their real names. O Allah! Empower the truth and its people in Egypt, and deal with (destroy) those who have transgressed, oppressed and unlawfully seized.
- ❖ Shām is living in pain getting rid of the corruption from its body, and signs of its reform have begun [to emerge]. If the affair of Shām becomes reformed, the Ummah will follow it, for it is mentioned in the ḥadīth, “If the people of Shām become corrupt, then there is no good in you anymore.”
- ❖ To the Mujāhidūn in Shām:

If you do not unite in time of war, you will not unite in time of peace; adversities unite, while safety divides. Do not shove one another, for you are at the top of a mountain!

- ❖ Whoever stands peacefully in the squares of Egypt today calling for Islam and for lifting the injustice and tyranny that resulted from the coup, it is hoped that he [gets the reward of] observing ribāṭ (guarding the Islamic frontier), and if he is killed it is hoped that he [gets the reward of] martyrdom.
- ❖ The Ummah is living through intense labor pains, and out of every labor pain comes a newborn, and from every newborn comes a scream and pain. O Allah! Grant glory to your religion and humiliate your enemy.
- ❖ Do not confront an opponent until you recognize who is happier in seeing him defeated, for your defeat of an enemy could strengthen another enemy more dangerous than him.
- ❖ Partisanship of individuals, groups, symbols and countries causes man to lose touch of the greatest answer to the greatest question:

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ

“And [mention] the Day He will call them and say, ‘What did you answer the messengers?’” [Surah Al-Qaṣaṣ 28:65]

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“And [mention] the Day He will call them and say, ‘What did you answer the messengers?’” [Surah Al-Qaṣaṣ 28:65]

- ❖ The greatest fitnah for the rulers is obedience of the disbelievers at the expense of the Muslims. Allah warned His infallible prophet of that:

يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ

“O Prophet! Fear Allah and do not obey the disbelievers and the hypocrites.” [Surah Al-Aḥzāb 33:1]

- ❖ Do not forbid an insignificant wrong act while leaving a clear-cut evil for the sake of someone who wants that from you, or to keep pace with one who has lost means of measurement. Allah has a means of measurement; set it up between yourself and the people and govern by it.
- ❖ Islam came with animal rights greater than what the West has come with of human rights. However, the absence of justice in the East has led to the neglect of Islam, and in the West has led to mingling humans with animals.
- ❖ Righteousness of fathers is a protection and blessing for the children:

وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِنْ رَبِّكَ

“And their father was a righteous man. So your Lord intended that they reach maturity and extract their treasure, as a mercy from your Lord.” [Surah Al-Kahf 18:82]

Ibn `Abbās said, “They were protected by the righteousness of their father.”

- ❖ If a tyrant draws anyone near [to himself] at a time when he is in a struggle with the truth, his drawing him near comes with a price-tag. The magicians of Fir`awn said to him:

أَئِنَّ لَنَا لَأَجْرًا إِنْ كُنَّا نَحْنُ الْغَالِبِينَ * قَالَ نَعَمْ وَإِنَّكُمْ إِذَا لَمِنَ الْمُقْرَبِينَ

“Will there surely be a reward for us if we are the winners?’ He said, ‘Yes, and indeed, you will then be of those near [to me].” [Surah Al-Shu`arā’ 26:41]

- ❖ The person of truth does not lose, but is rather tried and harmed in order to deserve victory:

وَلَقَدْ كُذِّبَتْ رُسُلٌ مِنْ قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كُذِّبُوا وَأُوذُوا حَتَّىٰ أَتَاهُمْ نَصْرُنَا
وَلَا مُبَدِّلَ لِكَلِمَاتِ اللَّهِ

“And certainly [many] messengers were denied before you, but with patience they bore the denial, and they were harmed until Our victory came to them. And none can alter the words of Allah.” [Surah Al-An`ām 6:34]

- ❖ Empowerment and divine selection take place in accordance to the extent of the calamity.
- ❖ Evil acts transform; they first begin as sins, then become inherited and then become religions. So it is obligatory to forbid them before they are transformed:

وَإِذَا فَعَلُوا فَاحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا

“And when they commit an immorality, they say, ‘We found our fathers doing it, and Allah has ordered us to do it.’” [Surah Al-A`rāf 7:28]

- ❖ The truth is firmly established with decisive evidence, not by using force:

وَيُرِيدُ اللَّهُ أَنْ يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ

“But Allah intended to establish the truth by His words.” [Surah Al-Anfāl 8:7]

Using force protects the truth and guards it, it does not plant it.

- ❖ There is no escape from Allah’s punishment. Fir`awn killed the newborns of Egypt out of fear of Mūsa’s birth. Allah made him raise Mūsa in his own home and with his own expenses. So there is no fleeing from Allah.

- ❖ What is happening in Egypt is a war against Islam, even if they call it something else. Fir`awn said to his people:

وَمَا أَهْدِيكُمْ إِلَّا سَبِيلَ الرَّشَادِ

“And I do not guide you except to the way of right conduct.” [Surah Ghāfir 40:29]

He called his misguidance “right conduct” and Mūsa and his followers “magicians”.

- ❖ Distinguishing between the oppressor and the oppressed in Egypt is not a mystery except for an ignorant whose ignorance has become ingrained, or a person of hawā (vain desire) who is drowning in his hawā.
- ❖ The Prophet (ṣallallāhu `alayhi wa-sallam) being expelled, beaten, insulted and displaced; Yūsuf (`alayhis-salām) being placed in the well, sold off, accused and imprisoned; are not defeats, but rather trials; and trials are the doorsteps of victory, and every door has a doorstep.
- ❖ If oppression increases and helpers decrease, then it means that Allah wants to make the causes of punishment ready for both the oppressor and the one who remains silent together, so that the punishment descends.

They are ignorant of Allah’s sunnah, and so they flee from His tribulation to His punishment.

- ❖ The one who describes the plain truth as dubious fitnah (sedition), is either ignorant of the situation or ignorant of the evidence or is afflicted in his religion.
- ❖ Most people who describe the truth as being “fitnah” are those who fall into it (fitnah) the most:

كُلَّمَا رُذِّدُوا إِلَى الْفِتْنَةِ أُرْكَسُوا فِيهَا

“Every time they are sent back to fitnah, they yield thereto.” [Surah Al-Nisā’ 4:91]

- ❖ Countries abandoning Allah’s Sharī`ah for fear of instability and to satisfy those who are far away, is the same argument put forward by the disbelievers of Quraysh:

وَقَالُوا إِن نَتَّبِعِ الْهُدَىٰ مَعَكَ نُنْخَطَفُ مِنْ أَرْضِنَا

“And they say, ‘If we were to follow the guidance with you, we would be swept from our land.’” [Surah Al-Qaṣaṣ 28:57]

❖ The one who remains silent while being capable of aiding the oppressed takes the same ruling as supporting the oppressor. It is narrated in the report [ḥadīth qudsī], “By My glory and majesty, I shall take revenge against the oppressor and those who saw the oppressed and were capable of aiding them, but did not.”

❖ With every door there is a doorstep, and the doorsteps of victory are tribulations.

❖ If good distances one from Allah, then it is a punishment:

أَيَحْسَبُونَ أَنَّمَا نُمِدَّهُمْ بِهِ مِنْ مَّالٍ وَبَنِينَ نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَلْ لَا يَشْعُرُونَ

“Do they think that what We extend to them of wealth and children, is [because] We hasten for them good things? Rather, they do not perceive.” [Surah Al-Mu’minūn 23:55-56]

❖ Don’t compare your dunya with the dunya of others; if you prevail over it you would become arrogant, and if it prevails over you you would become envious:

فَقَالَ لِمَالِكِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا * وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ

“So he said to his companion while he was conversing with him, ‘I am greater than you in wealth and mightier in [numbers of] men.’ And he entered his garden while he was unjust to himself.” [Surah Al-Kahf 18:34-35]

❖ The dunya of the disbeliever deceives him, while the dunya of the believer brings him happiness:

وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا وَمَا نَحْنُ بِمُعَذَّبِينَ

“And they said, ‘We are more [than the believers] in wealth and children, and we are not to be punished.’” [Surah Al-Saba’ 34:35]

❖ Many writers select texts dealing with kindness in Islam to allegedly improve its image, while concealing reporting the struggle between truth and falsehood, thereby creating a humiliated generation under the guise of tolerance.

- ❖ Hardship must be followed by ease. However, Allah determines their life spans, and every ease has a longer life span than its hardship:

سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا

“Allah will bring about, after hardship, ease.” [Surah Al-Ṭalāq 65:7]

And the Prophet (ṣallallāhu `alayhi wa-sallam) said, “And one hardship will not overcome two eases.”

- ❖ If the people turn away from the truth, then declare sufficiency in Allah:

فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۖ عَلَيْهِ تَوَكَّلْتُ ۖ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

“But if they turn away, say, ‘Sufficient for me is Allah; there is no deity except Him. In Him I put my trust, and He is the Lord of the Great Throne.’” [Surah Al-Tawbah 9:129]

- ❖ Prayer nurtures patience, and through them both victory is achieved:

اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ

“Seek help through patience and prayer.” [Surah Al-Baqarah 2:45]

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا

“And enjoin prayer upon your family, and be patient in offering them.” [Surah Ṭāhā 20:132]

- ❖ Whoever does not know patience, will not achieve victory:

وَمَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا

“But none is granted it except those who are patient.” [Surah Fuṣṣilat 41:35]

- ❖ The most frequently mentioned story in the Qur`ān is the story of Fir`awn, because its conditions revolve in nations the most; and frequent repetition is due to the Ummah’s need for reflection.

- ❖ The truth without power is weakness, and power without truth is injustice.

- ❖ Whoever aides disbelief but fights against bid`ah, he is not truthful, for he only fights against bid`ah for the sake of his hawā (vain desire), not for the sake of aiding the truth.
- ❖ The Bāṭinī sects are severe in retaliation against their enemy when they have power, and the most severe of them are the Rāfiḍah, and the most severe of the Rāfiḍah are the Nuṣayriyyah, because they frequently mention their sufferings thereby anticipating retaliation.
- ❖ Harming a prisoner, even by making him stand in the sun, is ḥarām. Hishām bin Ḥakīm once passed by some prisoners who were made to stand in the sun, so he said, “The Prophet (ṣallallāhu `alayhi wa-sallam) said, ‘Allah will torment those who torment people in the dunya.’”

❖ وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَىٰ

“And Fir`awn said, ‘Allow me to kill Mūsa.’” [Surah Ghāfir 40:26]

He seeks permission of his people in killing Mūsa while he had already killed the children of Egypt out of fear of him before. He acts dictatorially when he thinks that most likely he will not receive approval, and he consults when he sees them with him.

- ❖ If the oppressed does not find a helper to help him, nor a ruler to do justice to him, then he is allowed to raise his voice expressing his right without transgression:

لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلَمَ

“Allah does not like the public mention of evil except by one who has been wronged.”
[Surah Al-Nisā’ 4:148]

- ❖ Allah linked evicting a person from his land unjustly with shedding his blood, so how about with imprisoning him?

لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ

“Do not shed each other’s blood nor evict one another from your homes.” [Surah Al-Baqarah 2:84]

- ❖ The Prophet (ﷺ) once entered a garden. When a camel saw him, it brought tears to his eyes. So the Prophet (ﷺ) said to its owner, “It complained to me that you leave it hungry and overburden it.”

He came to the aid of an animal who was dealt with unjustly, so how about coming to the aid of human injustices?

- ❖ Man becomes tyrannical and oppressive for two reasons:
 - 1) When he becomes deceived by his power and deems others weak:

أَيَحْسَبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ

“Does he think that none will ever overcome him?” [Surah Al-Balad 90:5]

- 2) When he feels safe from surveillance and punishment:

أَيَحْسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ

“Does he think that none sees him?” [Surah Al-Balad 90:7]

- ❖ If Allah intends to destroy a nation and bring down an oppressive state, He makes the cause of its destruction beloved to it, until it takes it as the comfort of its eye:

وَقَالَتِ امْرَأَةُ فِرْعَوْنَ قُرَّةَ عَيْنٍ لِي وَلَكَ لَا تَقْتُلُوهُ

“And the wife of Fir`awn said, ‘[He will be] a comfort of the eye for me and for you. Do not kill him.’” [Surah Al-Qaṣaṣ 28:9]

- ❖ An hour of patience upon the truth by yourself is greater than a year upon the truth with the people with you.
- ❖ None fights reform except he who has corruption that he fears its demise.
- ❖ If the punishment for apostasy was handed down to just one person who aggresses against Allah and His Prophet, aggression would not repeat over and over, nor would pens be found to facilitate that.
- ❖ Power does not solidify falsehood on earth, but rather suspends it; when the power disappears, the falsehood falls.

- ❖ In Syria there is the kind of killing that would cause the head of a child to go gray. O Allah, we cannot enumerate Your praise and we do not resort except to You, send upon Shām the homecomings of Your victory, and upon the tyrant Your destruction and torment.
- ❖ If the truth becomes clear at the time of conflict, then it is from fitnah to label the conflict a fitnah:

وَمِنْهُمْ مَّنْ يَقُولُ ائْذَنْ لِّي وَلَا تَفْتِنِّي اَلَا فِي الْفِتْنَةِ سَقَطُوا

“And among them is he who says, ‘Permit me [to be exempted from Jihād] and do not put me in a fitnah.’ Unquestionably, into fitnah they have fallen.” [Surah Al-Tawbah 9:49]

- ❖ Allah has chosen most prophets and reformers in history from the poor and middle-class people so that none follows them except the honest, and the person of greed and desire turns away from him. This is why their followers remain steadfast during calamities.
- ❖ Means do not save except through Allah. The sea that Allah saved Mūsa in when he was an infant is the same one that He drowned Fir`awn in when he was a tyrant:

فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ

“Then the river will throw it onto the bank.” [Surah Ṭāhā 20:39]

فَاَغْرَقْنَاهُمْ فِي الْيَمِّ

“And We drowned them in the sea.” [Surah Al-A`rāf 7:136]

- ❖ When the anguish intensifies and despair starts to appear, the victory arrives:

حَتَّىٰ إِذَا اسْتَيْأَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا

“[They continued] until, when the messengers despaired and were certain that they had been denied, there came to them Our victory.” [Surah Yūsuf 12:110]

- ❖ The truth is in need of repetition without boredom. Much of the Qur’ān consists of meanings that are repeated, because the heart is like a tree that dries up and dies if its owner does not continuously water it.

❖ It is not established that `Umar infanticided a daughter of his in Jāhiliyyah, nor does the story have any basis. Furthermore, his daughter Ḥafṣah was born in Jāhiliyyah, but she remained alive until the Prophet (ṣallallāhu `alayhi wa-sallam) married her in Madīnah.

❖ If the people knew of their religious matters as they know of their worldly matters, they would not denounce anything from the rulings of Islam:

يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَافِلُونَ

“They know what is apparent of the worldly life, but they, of the Hereafter, are unaware.” [Surah Al-Rūm 30:7]

❖ If you see yourself keen in pleasing people more than pleasing Allah, then there are levels of hypocrisy in you:

يَخْلِفُونَ بِاللَّهِ لَكُمْ لِيَرْضَوْكُمْ وَاللَّهُ وَرَسُولُهُ أَحَقُّ أَنْ يُرْضَوْهُ إِنْ كَانُوا مُؤْمِنِينَ

“They swear by Allah to you [Muslims] in order to please you, but it is more fitting that they should please Allah and His Messenger, if they are believers.” [Surah Al-Tawbah 9:62]

❖ Among the causes of destruction is aiding an oppressor against an oppressed. In the ḥadīth, the Prophet (ṣallallāhu `alayhi wa-sallam) said, “Whoever aids his people in an unrighteous cause, he is like a camel which falls into a well and is pulled out by its tail.”

❖ Aiding the oppressed is obligatory, and du`ā’ is the greatest means of aiding and the least in terms of ability. The Prophet (ṣallallāhu `alayhi wa-sallam) said in the ḥadīth, “There is nothing more noble to Allah than du`ā’.”

❖ Do not be impatient over the punishment of the tyrant, but rather watch out for it:

فَلَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعُدُّ لَهُمْ عَدًّا

“So be not impatient over them. We only count out to them a [limited] number [of days].” [Surah Maryam 19:84]

❖ The Prophet (ṣallallāhu `alayhi wa-sallam) drew a straight line and drew lines of Shayṭān to its right and to its left. Liberalism is not with these lines, for the lines are heretical religious ones and liberalism is a counter-line to all these lines.

- ❖ Knowledge reinforces a person and worship reinforces knowledge. So a person without knowledge is ignorant and a scholar without worship is weak in front of vain desires.
- ❖ They think that a state implementing Allah’s legislation would weaken it and cause its economy to fall. Hūd had promised his people with power and prosperity if they implemented that:

يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَى قُوَّتِكُمْ

“He will send upon you [rain from] the sky in showers and add strength to your strength.” [Surah Hūd 11:52]

- ❖ Man carries an idol inside of him which his heart may prostrate and bow to; it is his hawā (vain desire):

أَفَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ

“Have you seen he who has taken as his god his own hawā (vain desire), and Allah has sent him astray.” [Surah Al-Jāthiyah 45:23]

He prostrates to his opinion and his hawā like the person from Jāhiliyyah would prostrate to his `Uzzā (an idol).

- ❖ Whoever writes what the people like changes if they change, and whoever writes what Allah likes remains steadfast, for Allah is truth that doesn’t change.
- ❖ The silence of a scholar over an open evil along with his ability in forbidding it is similar to verbal support. Allah dispraised the Jewish scholars over listening while remaining silent:

سَمَاعُونَ لِلْكَذِبِ أَكَّالُونَ لِلسُّحْتِ

“They are avid listeners to falsehood, devourers of what is unlawful.” [Surah Al-Mā’idah 5:42]

- ❖ The hypocrite sins and declares himself innocent of his sin, whereas the believer sins and acknowledges his sin and repents:

وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ بَرِيئًا فَقَدِ احْتَمَلَ بُهْتَانًا وَإِثْمًا مُبِينًا

“But whoever earns an offense or a sin and then blames it on an innocent person has taken upon himself a slander and manifest sin.” [Surah Al-Nisā’ 4:112]

- ❖ When someone else opposes you it does not necessarily mean that he is an enemy of yours, rather he sees that you are in a boat and ship that he is in too; if your safety does not mean anything to you his safety does mean something to him.
- ❖ The wise person should recognize the scope of his ignorance more than his recognition of the scope of his knowledge, because the one who busies himself with the extent of his ignorance learns, whereas the one who busies himself with the extent of his knowledge becomes arrogant.
- ❖ Describing Allah’s rulings as old and not suitable for modern times is from the arguments of the people of Jāhiliyyah against the prophets:

حَتَّىٰ إِذَا جَاءُوكَ يُجَادِلُونَكَ يَقُولُ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ

“To the point that when they come to you to argue with you, the disbelievers say, ‘These are nothing but tales of the men of old.’” [Surah Al-An`ām 6:25]

- ❖ The woman’s hijāb in its general connotation is conclusive and recurrent in the Qur’ān and Sunnah. Whoever says that the whole hijāb is a custom and that a woman can reveal whatever she wishes, then this is considered kufr (disbelief) in all the schools of thought, including the heretical ones.
- ❖ The ones who pray the most are those who are the strongest in restraining their desires, and desires do not prevail except by neglecting prayers:

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ

“But there came after them successors who neglected prayer and pursued desires.” [Surah Maryam 19:59]

- ❖ Prayer is the mother of acts of obedience while alcohol is the mother of acts of disobedience. Allah said regarding prayer:

تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ

“[Prayer] prohibits immorality and wrongdoing.” [Surah Al-`Ankabūt 29:45]

And He said regarding alcohol:

يُصَدِّكُمْ عَنِ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ

“[Shayṭān only wants to] avert you from the remembrance of Allah and from prayer.” [Surah Al-Mā`idah 5:91]

- ❖ The Qur’ān is open for reflection, but Allah locks the hearts from it as a punishment due to sin or as a deprivation due to arrogance:

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا

“Then do they not reflect upon the Qur’ān, or are there locks upon their hearts?”
[Surah Muḥammad 47:24]

- ❖ Everyone can speak the truth, but none benefits from it except he who is truthful with Allah concerning it:

فَلَوْ صَدَقُوا اللَّهَ لَكَانَ خَيْرًا لَهُمْ

“If they had been true to Allah, it would have been better for them.” [Surah Muḥammad 47:21]

- ❖ Arrogance and oppression go hand in hand; one leads to the other; oppression is proportional to the arrogance behind it. It is mentioned in the ḥadīth, “Allah has revealed to me that you must be humble towards one another, so that no one wrongs another.”
- ❖ If the weak in a nation or state are humiliated, Allah humiliates it among the nations. It is mentioned in the ḥadīth, “May that nation not be cleansed [of sin] among whom the weak cannot get their rights without trouble.” You reap what you sow.
- ❖ It’s wise to consider how people would understand what you say, just as you consider how you state it, for how many a falsehood were built upon factual statements.
- ❖ There is nothing authentic established concerning the virtue of the night of Jumu`ah (Thursday night), rather it is like all other nights. There are a number of weak and fabricated ḥadīths that have been narrated concerning it, and there are ḥadīths that have been graded as ḥasan (good) concerning sending ṣalāh upon the Prophet (ṣallallāhu `alayhi wa-sallam) in that night.
- ❖ Sending ṣalāh upon the Prophet صلى الله عليه وسلم on Friday is better than on the rest of the days, and its night (Thursday night) is the best of nights. He صلى الله عليه وسلم said, “Among the best of your days is Friday, so frequently send ṣalāh upon me therein.”
- ❖ The Dajjāl will be the greatest of trials on earth, and his death will be in Shām, so how about other Dajjāls? The Prophet صلى الله عليه وسلم said, “The Dajjāl will come down behind Uhud. Then the angels will turn his face towards Shām, and there he will perish.”

- ❖ Clinging on to kingship is equivalent to clinging on to life. That is why Allah referred to its removal as “pulling out”:

تَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ

“You take [literally: pull out] kingship away from whom You will.” [Surah Āl `Imrān 3:26] Like the pulling out of the soul.

Fuḍayl said, “Getting rid of a mountain by uprooting it is easier than getting rid of leadership.”

- ❖ Do not attach yourself to anyone. In proportion to his ascension will be the pain of your fall, and your clinging on to him will become stronger.
- ❖ Fitnah is of various levels...

Among them is: abandoning the truth for falsehood.

And among them is: being preoccupied with truth that is less significant while abandoning truth that is more significant.

The first is the fitnah of ignorant ones, and the second is the fitnah of scholars.

- ❖ No oppressor recognizes the magnitude of oppression, for oppression has bitterness such that the one whose mouth is bitter does not sense it.
- ❖ The longer one makes his hope in the dunya, the shorter his knowledge of the ākhirah becomes:

وَيُلْهِمُهُمُ الْأَمْلُ فَسَوْفَ يَعْلَمُونَ

“And let them be preoccupied with [false] hope. They will come to know!” [Surah Al-Hijr 15:3]

- ❖ One who busies himself with battling against one who opposes the truth, while abandoning one who is more severe in opposition [to the truth], is evidence that he disguises himself with the truth for his own fortune.

- ❖ Finding pleasure in the statements of thinkers and philosophers while feeling estrangement with the words of Allah is a sign of weak īmān or its removal altogether:

وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ

“And when Allah is mentioned alone, the hearts of those who do not believe in the Hereafter shrink with aversion.” [Surah Al-Zumar 39:45]

- ❖ Among the means of distorting the truth is accusing its people of inventing and innovating it so that the people are alienated from it. This is what the people of Nūḥ and Mūsa said:

مَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ

“We have not heard of this among our forefathers.” [Surah Al-Mu’minūn 23:24]

- ❖ Allah’s punishment of His enemies is fixed and does not change, but only differs in its timing and type:

سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ ۖ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا

“[This is] the established way of Allah with those who passed on before; and you will not find any change in the way of Allah.” [Surah Al-Aḥzāb 33:62]

- ❖ The minbars of khutbah are not only for admonition, but also for enlightenment of the events of the Ummah, for it is mentioned in Bukhārī that the Prophet ﷺ mentioned on his minbar the state of affairs of the tribes who were in agreement and the ones who were in opposition to him; Aslam, Ghaffār and `Uṣayyah.

- ❖ “None came with something similar to what you have brought except that he was treated with hostility.” These were the first words the Prophet ﷺ heard from Warāqah bin Nawfal once he knew of his prophethood!

Knowledge of the ruggedness of the path before treading it is important to be cautious and patient.

- ❖ Your status with Allah is like His status with you when you are alone.

❖ A little sin could undermine a great deed. It is mentioned in a ḥadīth that the Prophet صلى الله عليه وسلم once settled in an area that was crowded during a particular battle. So he announced, “Those who occupy much space or encroach on the road will not be credited with jihād.”

❖ They think that fitnah is to incite and cause commotion only, while overlooking the fact that the most dangerous type of fitnah is to twist realities and concepts:

لَقَدْ ابْتَغَوْا الْفِتْنَةَ مِنْ قَبْلُ وَقَلَّبُوا لَكَ الْأُمُورَ

“They had already desired fitnah before and had turned the commands about for you.” [Surah Al-Tawbah 9:48]

❖ Telling the truth directs one to good deeds and assists in it, and is also from the causes of having sins forgiven:

وَقُولُوا قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ

“And [always] speak the truth; He will then direct you to do good deeds and will forgive you your sins.” [Surah Al-Aḥzāb 33:70-71]

❖ The most wavering of people are those who search for the security of themselves before their principles:

سَتَجِدُونَ آخَرِينَ يُرِيدُونَ أَنْ يَأْمَنُوكُمْ وَيَأْمَنُوا قَوْمَهُمْ كُلَّمَا رُذِّوا إِلَى الْفِتْنَةِ أُرْكَسُوا فِيهَا

“You will find others who wish to have security from you and security from their people. Every time they are sent back to fitnah, they yield thereto.” [Surah Al-Nisā’ 4:91]

❖ The highest level of sincerity is being careful of hiding your obedience just as you are careful of hiding your sins.

❖ From among the means that prevent du`ā’ from being answered is suspending giving advice and reform:

“Either you command good and forbid evil or Allah will soon send upon you a punishment from Him, then you will call upon Him but He will not respond to you.” [Al-Tirmidhī]

- ❖ Adornment, unveiling and nudity was the first goal of Iblīs and his offspring:

يَا بَنِي آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْآتِهِمَا

“O children of Ādam, let not Shayṭān deceive you as he removed your parents from Paradise, stripping them of their clothing to show them their private parts.” [Surah Al-A`rāf 7:27]

- ❖ You will not do justice to the truth unless your heart is empty of everyone besides Allah when writing and speaking. How many individuals come to mind when speaking the truth, thereby ending up distracting you?

- ❖ Man does not rise except on the shoulders of affliction:

أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُم مَّثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ ۗ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَاءُ وَزُلُّوا

“Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were touched by poverty and hardship and were shaken.” [Surah Al-Baqarah 2:214]

- ❖ Trial is the womb of empowerment; it has stages and phases that Allah diversifies. The empowerment of Yūsuf began with him being placed in a well, then being sold, then enslaved and then imprisoned; stages that are all different in kind, ending with the command of Egypt.
- ❖ The arrogant one is the least of people to reach their goal, because he lives in illusion and illusions are never achieved. Allah says:

إِنَّ فِي صُدُورِهِمْ إِلَّا كِبْرًا مَا هُمْ بِبَالِغِيهِ

“There is nothing within their chests except pride, [the extent of] which they cannot reach.” [Surah Ghāfir 40:56]

- ❖ In times of adversity and calamity people need consoling and not scolding, for consoling causes steadfastness, while scolding causes division.

❖ The worst of people are those who cause corruption with their actions, while presenting the truth with their statements. `Umar (radīyallāhu `anhu) said, “What I fear for you the most is the knowledgeable hypocrite who speaks wisdom while doing injustice.”

❖ Being neutral when truth is made manifest from falsehood is a sign of hypocrisy:

مُذَبَذَبِينَ بَيْنَ ذَلِكَ لَا إِلَىٰ هَؤُلَاءِ وَلَا إِلَىٰ هَؤُلَاءِ ۚ وَمَنْ يُضَلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا

“Wavering between them, [belonging] neither to the believers nor to the disbelievers. And whoever Allah leaves astray - never will you find for him a way.”

[Surah Al-Nisā’ 4:143]

❖ Hastiness obscures the intellect from pondering over the evidence. As such, the evidence could be one whereby one person believes and another disbelieves:

خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ سَأُرِيكُمْ آيَاتِي فَلَا تَسْتَعْجِلُونِ

“Man was created of haste. I will show you My signs, so do not ask Me to hasten [them].” [Surah Al-Anbiyā’ 21:37]

❖ When Allah intends good for a person, he makes good beloved to him and facilitates for him its means. And when he intends evil for him, he uses him in evil. The Prophet صلى الله عليه وسلم said, “When Allah intends good for a slave, He puts him in action.”

❖ The path of truth is a long one; it will not bring you to account for not reaching the goal, but rather Allah will bring you to account for not remaining steadfast upon it.

❖ Revelation with intellect is like light with sight; if knowledge of revelation increases you move forward, and if it decreases you go astray and stumble:

أَفَمَنْ يَمْشِي مُكِبًّا عَلَىٰ وَجْهِهِ أَهْدَىٰ أَمَّنْ يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ

“Then is one who walks fallen on his face [without seeing] better guided, or one who [sees and] walks erect on a straight path?” [Surah Al-Mulk 67:22]

❖ The silence of a scholar over injustice and oppression makes it deeply-rooted (in society) much more than an evil person actually carrying it out.

- ❖ They are averse to the truth because they have grown accustomed to falsehood, just like the eye becomes averse to the light because it is in darkness:

وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ

“And when Allah is mentioned alone, the hearts of those who do not believe in the Hereafter shrink with aversion.”

[Surah Al-Zumar 39:45]

- ❖ He who knows the truth remains steadfast in times of fitnah, and he who fitnah comes to while having no knowledge becomes confused, wavers and goes astray. Hudhayfah said, “Fitnah will not harm you as long as you know your religion.”

- ❖ Confiscating or destroying wealth is better than allowing an oppressor to use it:

أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينَ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدْتُ أَنْ أَعِيبَهَا وَكَانَ
وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا

“As for the ship, it belonged to poor people working at sea. So I intended to cause defect in it as there was a king after them who seized every ship by force.” [Surah Al-Kahf 18:79]

- ❖ Deceiving the public and being dishonest with them is a great sin because it prevents them from getting their rights: “Any governor in charge of Muslim subjects who dies while acting dishonestly towards them will be excluded by Allah from Paradise.” [Muslim]

- ❖ Evidences and proofs do not make the one understand who does not want to understand:

وَإِنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا

“And even if they see all the evidences and proofs, they will not believe in them.” [Surah Al-A`rāf 7:146]

وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ

“Even if every sign should come to them, until they see the painful punishment.” [Surah Yūnus 10:97]

- ❖ Man strives hard to understand the truth but is unable to. Worse than that is he who looks into the truth and understands falsehood; he takes from every means but forgets the Creator:

وَأَعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ

“And know that Allah intervenes between a man and his heart.” [Surah Al-Anfāl 8:24]

- ❖ If someone denies the truth you have, then remember the denial of those who were similar to you or better than you, so that you remain firm:

وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودٌ * وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ لُوطٍ * وَأَصْحَابُ مَدْيَنَ

“And if they deny you, [O Muḥammad] - so were denied the prophets before them, by the people of Nūḥ, `Ād and Thamūd; And the people of Ibrāhīm and the people of Lūṭ; And the inhabitants of Madyan...” [Surah Al-Ḥajj 22:42-44]

- ❖ Between the minds are distances like [the distances between] bodies; if you do not draw near you will not hear. Do not present an argument with a mind that is far from you who does not see your argument. Hence, he will not understand the prohibition of inter-mingling [between the sexes] one who is far from you who considers zinā permissible.
- ❖ Praising Allah [by saying alḥamdulillāh] along with starting in Allah’s Name [by saying bismillāh] before eating is a sunnah that is rarely practiced. Abū Hurayrah said, “I gave the Prophet صلى الله عليه وسلم the bowl [to drink from]; he praised Allah and pronounced Allah’s Name on it.” He praises Him in the beginning over the availability of provision and in the end over the amount he eats from it.
- ❖ The sacred months are Dhul-Qi`dah, Dhul-Ḥijjah, Muḥarram and Rajab; sin and obedience are greater in them than in other months:

فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ

“So do not wrong yourselves therein.” [Surah Al-Tawbah 9:36]

If sin is great therein, then obedience is even greater.

- ❖ They try to prove the validity of something by saying that the people initially denounce it, then become accustomed to it, while forgetting that the prophets were not sent except to warn against evils that the people had become accustomed to, of shirk, homosexuality, zinā and ribā.
- ❖ The most harmful thing to the truth is one who disguises himself with the truth while intending falsehood:

وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَى مَا فِي قَلْبِهِ
وَهُوَ أَلَدُّ الْخِصَامِ

“And of the people is he whose speech may please you in this worldly life, and he calls Allah to witness as to what is in his heart, yet he is the fiercest of opponents.”

[Surah Al-Baqarah 2:204]

- ❖ It is considered as honouring yourself by not remaining silent over harassment and responding to it, just as it is considered honouring your foot by lifting it from harm that is in its way:

وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا

“And when they pass by evil speech, they pass by with dignity.” [Surah Al-Furqān 25:72]

- ❖ Prayer and remembrance of Allah is a comfort to the heart and mind when they become distressful and upset from the speech of people and their criticism:

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ * فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ
السَّاجِدِينَ

“We already know that your breast is constrained by what they say. So glorify the praises of your Lord and be of those who prostrate [to Him].” [Surah Al-Ḥijr 15:97-98]

- ❖ The disbelieving nations did not overpower Muslim minorities living there except because the Islamic Nation is divided into several states; and a small number who are united are stronger than a large number who are divided.
- ❖ Doubting the safety of the path is a fitnah; ignorance increases it and knowledge removes it. Ḥudhayfah said, “If the truth and falsehood become ambiguous to you, and you don’t know which of them to follow, then that is a fitnah.”

- ❖ When a greater dispute arises, it is obligatory for those involved in a lesser dispute to unite, for none revives minor issues at a time of major issues except he who is ignorant of them both or he who is battling for his hawā (vain desire) and not for Allah.
- ❖ It is not right for two to dispute while being on a wall, rather they should support one another to be saved. Similarly, it is not befitting in times of crisis to revive secondary differences in the Ummah while neglecting primary ones.
- ❖ If Allah causes one oppressor to overpower another, then between them is an oppressed; Allah destroys the more oppressing of them and delays the other to an appointed term:

وَلَوْلَا أَجَلٌ مُّسَمًّى لَجَاءَهُمُ الْعَذَابُ وَلِيَأْتِيَنَّهُمْ بَغْتَةً

“And had it not been for an appointed term, the punishment would have reached them. But it will surely come to them suddenly.” [Surah Al-`Ankabūt 29:53]

- ❖ Allah may cause a nation to be reformed by one individual if his intention is correct and his argument strong:

وَأَرْسَلْنَاهُ إِلَىٰ مِئَةِ أَلْفٍ أَوْ يَزِيدُونَ * فَآمَنُوا فَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ

“And We sent him [Yūnus] to [his people of] a hundred thousand or more. And they believed, so We gave them enjoyment [of life] for a while.” [Surah Al-Şāffāt 37:147-148]

- ❖ A slave’s sincerity to Allah has an affect on his actions in proportion to his knowledge of his Lord. As such, Allah guides one who has little knowledge even if his intention falls short, and He forsakes a scholar due to his intention not being perfect.
- ❖ Do not follow someone’s opinion because you like them, and do not go contrary to someone’s opinion because you dislike them. Liking people and disliking them is an emotion that blinds one from pondering over the truth in and of itself.
- ❖ Correct `aqīdah without patience does not bring victory; and a small number who are patient will overcome a large number who are disbelievers:

كَمْ مِّنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ

“How many a small company has overcome a large company by the permission of Allah. And Allah is with the patient.” [Surah Al-Baqarah 2:249]

- ❖ Man seeks excuses for those he likes, but does not find them for those he dislikes. If he loved the truth for its own sake the scales of excuses would become even for him.
- ❖ None is sincere to the Ummah but a scholar who combines with knowledge religiosity and the power of īmān:

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَالْإِيمَانَ

“But those who were given knowledge and īmān will say...” [Surah Al-Rūm 30:56]

As for the scholar without īmān, he leads his Ummah to his hawā (vain desire) and its hawā.

- ❖ Allah loves du`ā' in private because none calls on him privately except he who is certain of His nearness:

ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً

“Call upon your Lord in humility and privately.” [Surah Al-A`rāf 7:55]

- ❖ Not every difference is a mercy, for there are some differences that lead to disbelief, and what is obligatory is to ward them off by legitimate means. Allah says,

وَلَكِنْ اِخْتَلَفُوا فَمِنْهُمْ مَنْ آمَنَ وَمِنْهُمْ مَنْ كَفَرَ

“But they differed, and some of them believed and some of them disbelieved.”
[Surah Al-Baqarah 2:253]

- ❖ The more a person is knowledgeable of the truth, the greater sin is considered from him:

فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ ۖ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ

“Then when there came to them that which they recognized, they disbelieved in it; so let the curse of Allah be upon the disbelievers.” [Surah Al-Baqarah 2:89]

- ❖ Turmoils cause the rows to become distinguished and bring out secrets. Mu`āwiyah (radīyallāhu `anhu) said, “Do not dislike turmoil, for it brings out the heads of hypocrisy.”

- ❖ Freedom is to reach your need which you are prevented from, not to reach what you are prevented from which you don't need. Every liberation from the command of Allah is servitude to the command of Shayṭān. Man was created to obey, so let him choose his master.
- ❖ If the Ummah knew tawḥīd properly they would unite upon it, because it eases every other difference. If you see the Ummah fighting over trivial issues, then know that they don't realize the value of tawḥīd.
- ❖ Followers are like a shadow of you; do not become deceived due to its longness, nor become sad due to its shortness, for you are yourself. But it is affected by factors beyond your control.
- ❖ The demise of the trials of Shām is followed by the victory of Islam, the strength of īmān and the weakness of hypocrisy. It is mentioned in the ḥadīth that he صلى الله عليه وسلم said, "Surely, īmān will be in Shām when the trials occur [i.e. at the end of time]."
- ❖ Wrong-doing becomes widespread in times of prosperity more than in times of poverty. In poverty they are merciful toward one another and in prosperity they vie for one another:

وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَكِنْ يُنَزِّلُ بِقَدَرٍ

"And if Allah were to enlarge the provision for His slaves, they would surely rebel in the earth, but He sends down by measure..." [Surah Al-Shūrā 42:27]

- ❖ Fear does not produce loyalty, rather it only produces hypocrisy. Thus, if fear vanishes hostility appears. The sincere one is he who advises you when you are strong and supports you when you are weak.
- ❖ Allah's punishment of nations does not take permission [to descend]; when its hour arrives, Allah gives rise to a cause for it that none would have imagined:

فَأَتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا

"But Allah's [punishment] came upon them from where they had not expected."
[Surah Al-Ḥashr 59:2]

- ❖ Man may become destroyed by his thought and intellect, even if he prolongs contemplation:

إِنَّهُ فَكَّرَ وَقَدَّرَ * فَقُتِلَ كَيْفَ قَدَّرَ * ثُمَّ قُتِلَ كَيْفَ قَدَّرَ * ثُمَّ نَظَرَ

“Indeed, he thought and deliberated. So may he be destroyed for how he deliberated. And once more may he be destroyed for how he deliberated. Then he thought [again].” [Surah Al-Muddaththir 17:18-21]

He came out of a prolonged thinking process with a destructful view.

- ❖ People are influenced by one who remains steadfast, even if he is upon falsehood, more than one who is indecisive, even if he is upon truth.
- ❖ Ungratefulness of blessings is a door that opens ordeals upon countries, of fear, poverty and wrong-doing:

فَكَفَّرَتْ بِأَنْعَمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ

“But it denied the favors of Allah. So Allah made it taste the extreme of hunger and fear for what they had been doing.” [Surah Al-Nahl 16:112]

- ❖ Allah made the dunya misleading and enticing to see who has the strongest determination; he who gives precedence to the right of His Lord over the desire of his nafs:

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا

“Indeed, We have made that which is on the earth adornment for it that We may test them [as to] which of them is best in deed.” [Surah Al-Kahf 18:7]

- ❖ The fitnah of an evil scholar is greater than the fitnah of the Dajjāl, because the Dajjāl will be a fitnah for the public, whereas the scholar is a fitnah for the private and the public. He صلى الله عليه وسلم said, “I fear misguiding scholars for my Ummah more than the Dajjāl.”
- ❖ The wrong-doers falsely accuse the sincere of evil while they themselves actually do evil. Fir`awn accused Mūsa of magic, then used it himself against him:

وَقَالَ فِرْعَوْنُ ائْتُونِي بِكُلِّ سَاحِرٍ عَلِيمٍ

“And Fir`awn said, ‘Bring to me every learned magician.’” [Surah Yūnus 10:79]

- ❖ The first attribute of the Prophet صلى الله عليه وسلم in the previous scriptures was that of enjoining the right and forbidding the wrong:

يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ

“...whom they find written in what they have of the Tawrah and the Injil, who enjoins upon them what is right and forbids them from what is wrong.” [Surah Al-A`raf 7:157]

That is why they, along with the hypocrites, hated him.

- ❖ The silent majority does not always escape safely. If evil is attributed to them and they remain silent then they are partners in it. Due to the silent ones the Children of Israel were cursed:

كَانُوا لَا يَتَنَاهَوْنَ عَنِ مُنْكَرٍ فَعَلُوهُ

“They used not to forbid one another from wrong-doing that they did.” [Surah Al-Ma`idah 5:79]

- ❖ The hypocrite doesn’t carry out corruption on his own; there must be an enemy from within who supports him:

وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ ۖ كَانَهُمْ خُشْبٌ مُسْنَدَةٌ

“And when they speak, you listen to their words. They are as blocks of wood propped up.” [Surah Al-Munāfiqūn 63:4]

- ❖ Whoever looks at the truth impartially will understand it in a moment, and whoever harbors stubbornness time will not do anything but increase him in deception. The people of Nūḥ heard the truth for 950 years, but none of them believed except a few.
- ❖ One reformer is more beloved to Allah than a thousand of the righteous, because it is through the reformer that Allah protects the Ummah, whereas the righteous one suffices with protecting himself only.
- ❖ Islam came with reform of both dīn and dunya; confining it to dīn is a corruption of dunya and confining it to dunya is corruption of dīn.

- ❖ The oppressor climbs the ladder of oppression, so don't become saddened by his elevation, for he has a step that will have no threshold:

أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا وَجَعَلْنَا لِمَهْلِكِهِمْ مَوْعِدًا

“We destroyed them when they did wrong. And We appointed a fixed time for their destruction.” [Surah Al-Kahf 18:59]

- ❖ Those who make fun of the Prophet ﷺ do not escape punishment in this world sooner or later, if they do not repent. Allah said of them:

وَإِنْ يَتَوَلَّوْا يُعَذِّبُهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا وَالْآخِرَةِ

“But if they turn away, Allah will punish them with a painful punishment in this world and the Hereafter.” [Surah al-Tawbah 9:74]

- ❖ If you see someone arrogant, then know that he rarely prays or doesn't even pray at all. Arrogance does not come together with frequent prostration:

سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ

“Their mark is on their faces from the trace of prostration.” [Surah Al-Fath 48:29]

It is authentically narrated that Mujāhid said, “It is humility.”

- ❖ There is no Muslim who follows the People of the Book (Jews and Christians) except that they will humiliate him, because Allah has abandoned coming to his aid:

وَلَئِنْ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا

نَصِيرٍ

“If you were to follow their desires after what has come to you of knowledge, you would not have against Allah any protector nor helper.” [Surah Al-Baqarah 2:120]

- ❖ Arrogance prevents man from taking admonition from someone else because he sees that the means he takes are above the means others take and stronger. This is why oppressors do not take admonition except from themselves.

- ❖ When falsehood becomes widespread many people remain silent while having the ability to clarify, and they see this as being the minimum level of safety, but they are mistaken. Allah says:

سَمَّاعُونَ لِلْكَذِبِ

“[They are] avid listeners of falsehood.” [Surah Al-Mā'idah 5:42]

Meaning: they remain silent!

- ❖ Among the sunnahs that have become abandoned is looking up at the sky with veneration when making du`ā':

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ

“We have certainly seen the turning of your face, [O Muḥammad], toward the sky.”
[Surah Al-Baqarah 2:144]

Al-Miqdād said, “The Prophet صلی اللہ علیہ وسلم raised his head to the sky, so I said that now he will make du`ā'.”

- ❖ The people of jāhiliyyah read hundreds of verses of poetry of insults and slander against the Prophet صلی اللہ علیہ وسلم, and although poetry was the media of the Arabs history has not recorded a single verse of it, but it has recorded all of his sayings.
- ❖ Falsehood is born dead and is brought to life by responding to it. It is mentioned in the athar, “Put falsehood to death by leaving it and bring truth to life by mentioning it.”
- ❖ One violation of the right of people is greater than seventy violations of the right Allah, because on the Day of Judgment Allah may forgive you. As for the people, then they must take revenge from you.
- ❖ None of the prophets took payment for their message, because money corrupts the heart causing the message to become corrupted accordingly:

أُولَئِكَ الَّذِينَ هَدَى اللَّهُ ۖ فَبِهَدَاهُمْ ۖ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا

“Those are the ones whom Allah has guided, so from their guidance take an example. Say, ‘I ask of you no payment for this message.’” [Surah Al-An`ām 6:90]

- ❖ Victory does not come except on the doorstep of patience. Those who have the most patience are those who will have the greatest empowerment. He صلى الله عليه وسلم said, “Know that victory comes with patience.”
- ❖ Allah touches His slave with adversity to remind him that those around him will not benefit him nor have the power to ward off the harm from him if Allah intends ill for him:

وَإِنْ يَمَسِّنْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ

“And if Allah touches you with harm, none can remove it but He.” [Surah Al-An`ām 6:17]

- ❖ Betrayal of close of kin is greater than aggression against those distant, because aiding the close of kin is expected, while hostility from the distant is anticipated. He صلى الله عليه وسلم said, “There will never cease to be a group from my Ummah manifest upon the truth; they will not be harmed by those who betray them.”
- ❖ A calamity that causes you to be guided is better than a blessing that causes you to be oppressive.
- ❖ A tribulation can be a blessing if it brings one closer to Allah, and a blessing can be a tribulation if it distances one from Allah.
- ❖ Uniting the word upon the kalimah of tawhīd is the most incumbent, the greatest and the most preserving for countries than uniting them upon wealth, land or politics:

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا

“And hold firmly to the rope of Allah all together.” [Surah Āl `Imrān 3:103]

The rope of Allah is tawhīd.

- ❖ Weakness starts in the Ummah when it puts the fundamentals of its religion up for dialogue, and this is the door to the fall of nations.

- ❖ The reality of many people’s ideology does not come out except in crises. Thus, Allah sends them to bring out the secrets:

وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ الْمُجَاهِدِينَ مِنْكُمْ وَالصَّابِرِينَ وَنَبْلُوَ أَخْبَارَكُمْ

“And We will surely test you until We make evident those who strive among you [for the cause of Allah] and the patient, and We will test your affairs.” [Surah Muḥammad 47:31]

- ❖ Allah protects the Ummah with reformers, not the righteous. Allah says,

وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلِهَا مُصْلِحُونَ

“And your Lord would not have destroyed the towns unjustly while their people were reformers.” [Surah Hūd 11:117]

- ❖ Despair of Allah’s mercy when sinning is greater than the sin itself, for the mercy of Allah is far wider than despair:

وَمَنْ يَقْنَطُ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ

“And who despairs of the mercy of his Lord except for those astray?” [Surah Al-Hijr 15:56]

- ❖ There may be a righteous individual overpowered who is in the shade of an oppressive corrupt individual. Āsiyah bint Muzāḥim was one of the four perfect women who was under Fir`awn, one of the four heads of Hellfire.

- ❖ Charity helps the oppressed against the oppressor, repels his harm and reduces the affect of his oppression:

وَمَا أَنْفَقْتُمْ مِّنْ نَّفَقَةٍ أَوْ نَذَرْتُمْ مِّنْ نَّذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ

“And whatever you spend of expenditures or make of vows - indeed, Allah knows of it. And for the oppressors there are no helpers.” [Surah Al-Baqarah 2:270]

- ❖ Islam is life and disbelief is death. Whenever the īmān of the Ummah decreases its illness and backwardness increase:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ

“O you who believe, respond to Allah and to the Messenger when he calls you to that which gives you life.” [Surah Al-Anfāl 8:24]

- ❖ The standard of measuring good in the Ummah is by the presence of reformers, and good decreases by their decrease:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ

“You are the best nation raised up for mankind. You enjoin what is right and forbid what is wrong.” [Surah Āl `Imrān 3:110]

- ❖ The prestige of the Ummah is taken away when the dunya drugs it. He ﷺ said, “Allah will take away fear of you from the hearts of your enemy and last wahn (enervation) into your hearts; love of the dunya and dislike of death.”
- ❖ Individuals apostated in the time of the Prophethood and whole groups apostated in the time of the Khulafā’; it did not harm Islam nor will it ever harm it. If one apostates an entire nation accepts Islam in their place:

مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ

“Whoever from among you turns back from his religion, Allāh will bring forth in place of them a people.” [Surah Al-Mā’idah 5:54]

- ❖ If they had contemplated over the Qur’ān, they would not have repeated the mistakes of those who preceded them:

أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا

“We have sent it down as a Qur’ān in Arabic and have diversified therein the warnings so that perhaps they will avoid [sin] or it would cause them to learn a lesson from it.” [Surah Ṭāhā 20:113]

They repeat the same mistake and so its punishment also repeats.

- ❖ Reform and trials are twins; with every reform there comes a trial:

وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ

“Enjoin what is right, forbid what is wrong and be patient over what befalls you.” [Surah Luqmān 31:17]

- ❖ The scholar is a mercy for the Ummah, while the ignorant is a wrath upon it:

آتَيْنَاهُ رَحْمَةً مِنْ عِنْدِنَا وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا

“...whom we had bestowed mercy from us and whom we had taught knowledge from us.” [Surah Al-Kahf 20:65]

- ❖ The body of the Ummah is one; when it becomes injured its sides awaken. Whoever does not feel the pain he is either drugged or not a part of it:

“The believers are like one body; if any part of it suffers the whole body responds to it.”

- ❖ Evil that has become widespread and done publicly should be denounced publicly without transgression, for preserving the dignity of religion is worthier than preserving the dignity of people.

- ❖ Allah made two eyes for man to see, and a tongue and two lips to express what he sees:

أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ * وَلِسَانًا وَشَفَتَيْنِ

“Have We not made for him two eyes? And a tongue and two lips?” [Surah Al-Balad 90:8-9]

To strip him of these two blessings unjustly is to strip him of his humanity.

- ❖ Arrogance is a veil on the heart. The arrogant will not understand the truth until he eliminates it from himself. The extent of one’s decline in understanding is in accordance with the extent of one’s arrogance:

كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى كُلِّ قَلْبٍ مُتَكَبِّرٍ جَبَّارٍ

“Thus does Allah seal up the heart of every arrogant tyrant.” [Surah Ghāfir 40:35]

- ❖ Mocking is the food of survival for every person whose argument is insignificant and evidence weak.

- ❖ Materialism builds the doctrines of the hypocrites, while realities build the doctrines of the truthful:

وَمِنْهُمْ مَّنْ يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطُوا مِنْهَا إِذَا هُمْ يَسْخَطُونَ

“And among them are some who criticize you concerning the [distribution of] charities. If they are given from them, they approve; but if they are not given from them, at once they become angry.” [Surah Al-Tawbah 9:58]

- ❖ The greatest means of keeping favours instilled is by not assisting criminals. Mūsa said to his Lord:

رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهِيرًا لِلْمُجْرِمِينَ

“My Lord, for the favour You bestowed upon me, I will never be an assistant to the criminals.” [Surah Al-Qaṣaṣ 28:17]

And the greatest means of making them disappear is by requesting keeping them instilled from other than their true giver.

- ❖ The Hour will not be established until Islam dominates all the constitutions of the world:

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

“It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religions, although the mushrikūn dislike it.” [Surah Al-Ṣaff 61:9]

- ❖ Ridiculing when debating is the weapon of the incompetent; it has an intoxication that makes the ridiculer feel a sense of victory that none sees but himself. When its intoxication departs from him he wakes up to defeat.
- ❖ National holidays are not safe from unrest and turmoil, nor do they unite people with their governments. In Egypt there were ten national holidays, in Tunisia seven and in Libya five; those with the most holidays were those to fall the quickest.

- ❖ Makkah was the greatest city to be conquered. The one to conquer it was the best of mankind, it occurred in the best of months, Ramaḍān, and in the best of days, the last ten [of Ramaḍān]. All the causes of veneration came together and yet its conqueror never took it as a National Day.
- ❖ Ever since countries began to be conquered [by the Muslims], no holiday was made for any country, because their holiday was achieving īmān and liberating man. Allah created the earth as an honour for man and did not create man as an honour for the earth.
- ❖ It is often requested that people unite upon their nation, whereas if they divide in religion they would corrupt their nation. However, if they unite the people upon their religion as they unite them upon their nation, they would preserve both their religion and nation.
- ❖ Allah created the earth as an honour for man and did not create man as an honour for the earth. He made it subservient to him so that man would make himself subservient to Allah:

هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا

“He it is Who created for you all that is on earth.” [Surah Al-Baqarah 2:29]

- ❖ The trial of the believers is the door of empowerment over the disbelievers:

وَلِيُمَحِّصَ اللَّهُ الَّذِينَ آمَنُوا وَيَمْحَقَ الْكَافِرِينَ

“And that Allah may purify the believers [through trials] and destroy the disbelievers.” [Surah Āl `Imrān 3:141]

- ❖ Every conspiracy against Allah’s religion is a conspiracy against the conspirer himself; he relishes it today but will stumble upon it tomorrow:

لِيَمْكُرُوا فِيهَا ۖ وَمَا يَمْكُرُونَ إِلَّا بِأَنْفُسِهِمْ وَمَا يَشْعُرُونَ

“...to conspire therein. But they conspire not except against themselves, and they perceive it not.” [Surah Al-An`ām 6:123]

- ❖ Resisting shahawāt (lustful desires) is a must before they turn into shubuhāt (doubts), and then cultures that become difficult to disengage from.

- ❖ The wheel of corruption is pushed by some people and stopped by others. If it continues to progress, it will not end except with a common punishment:

وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ

“And if it were not for Allah checking some people by means of others, the earth would have been corrupted.” [Surah Al-Baqarah 2:251]

- ❖ Allah has vowed to defeat and desert he who supports His enemy, even if after a while:

وَلَا تَرْكَنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ
ثُمَّ لَا تُنصَرُونَ

“And do not incline toward those who do wrong, lest you be touched by the Fire, and you have no protectors other than Allah, nor would you then be helped.” [Surah Hūd 11:113]

- ❖ Liberalism... a thought launched by its proponents unconditionally and which they were unable to bring to a halt. They became busy with paving the way for it and removing what cannot be removed from its way of the mountains of religion and fiṭrah (natural disposition).
- ❖ Among the severest of punishments is the punishment of blessings; they punish the person and he doesn't like to leave them, such that his punishment continues:
وَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ ۖ إِنَّمَا يُرِيدُ اللَّهُ أَنْ يُعَذِّبَهُمْ بِهَا فِي الدُّنْيَا
“And let not their wealth and their children impress you. Allah only intends to punish them through them in this world.” [Surah Al-Tawbah 9:85]
- ❖ None dislikes commanding good except he who abandons good and dislikes it; and none dislikes forbidding evil except he who does evil and likes it. Allah has mentioned this combination in regards to the hypocrites.
- ❖ From the weakness of īmān is that a person becomes happy over someone else's fault to cover his own fault; and from the strength of īmān is that he becomes saddened by someone else's fault, even if that fault is within himself.
- ❖ Whoever relies on something other than Allah, Allah makes it a means of his misery and punishment.

- ❖ Desiring the love of people causes a person to give up the truth for their sake:

وَإِنْ كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي أُوحِيَٰنَا إِلَيْكَ لِتَفْتَرِيَ عَلَيْنَا غَيْرَهُ ۖ وَإِذَا لَا تَتَّخِذُوكَ خَلِيلًا

“And indeed, they were about to tempt you away from that which We revealed to you in order to make you invent something else about Us; and then they would have taken you as a friend.” [Surah Al-Isrā’ 17:73]

- ❖ Disputes and sins are the reason for the many defeats of the Ummah and its failure:

حَتَّىٰ إِذَا فَشِلْتُمْ وَتَنَازَعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ

“Until [the moment] when you lost courage and fell to disputing about the order [given by the Prophet] and disobeyed.” [Surah Āl `Imrān 3:152]

- ❖ The mujāhidūn end up becoming defeated due to greedy hearts and hidden sins. Ibn Mas`ūd said, “If I had sworn on the Day of Uḥud that there was none among us who wanted the dunya, I would have been justified, until Allah revealed,”

مِنْكُمْ مَّنْ يُرِيدُ الدُّنْيَا

“Among you are some who desire the dunya.” [Surah Āl `Imrān 3:152]

- ❖ He whose emotion drives his intellect he places his views in their improper places. Then if the emotion vanishes he changes and thinks that he has increased in knowledge, whereas the reality is that he has decreased in emotion and that his knowledge has not changed at all.

- ❖ You will never be a reformer with your statement when you’re involved with the corrupt with your actions. Mūsa said advising his brother Hārūn:

وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ

“Act in the right way, and do not follow the way of the corrupt.” [Surah Al-A`rāf 7:142]

- ❖ Blessings depart by not being grateful for them, even from the purest of places. Muḥammad صلی اللہ علیہ وسلم was the greatest of blessings; when the people of Makkah were ungrateful for him Allah moved him to Madīnah. Blessings do not side with certain places, but rather follow those who are grateful for them.

❖ If a rope of money was tied between the ruler and the scholar, the ropes of truth and justice would become loosened.

❖ Every corruption in countries and societies is due to opposing the truth or due to poor application of it in order for it to coincide with the hawā (vain desire):

وَلَوْ أَتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ

“But if the truth had been in accordance with their desires, the heavens and the earth and whoever is in them would have been ruined.” [Surah Al-Mu’minūn 23:71]

❖ The failure of the body parts of man from performing deeds is evidence of the failure of the heart from having yaqīn (certainty).

❖ Whoever becomes arrogant against Allah with something, He punishes him with it. Fir`awn became arrogant with the flowing of rivers beneath him:

وَهَذِهِ الْأَنْهَارُ تَجْرِي مِنْ تَحْتِي

“And these rivers flowing beneath me.” [Surah Al-Zukhruf 43:51]

So Allah made them to flow over him:

فَغَشِيَهُمْ مِنْ الْيَمِّ مَا غَشِيَهُمْ

“And there covered them from the sea that which covered them.” [Surah Ṭāhā 20:78]

❖ A tyrant may become over-powerful, but his empowerment would not last long, for the outcome is for the truth. Allah says,

اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَالْعَاقِبَةُ
لِلْمُتَّقِينَ

“Seek help through Allah and be patient. Indeed, the earth belongs to Allah. He causes to inherit it whom He wills of His servants. And the [best] outcome is for the righteous.” [Surah Al-A`rāf 7:128]

- ❖ Those who have the greatest impact are those who are closest to the truth, just like those with the longest shadow are those who are closest to the light. Thus, he who has no light with him, has no shadow; he lives for his self and dies for it.
- ❖ The biggest mistake of the seekers of moderation is their seeking for it among the trends of various sects and not among the evidences. Thus, when the force of the trends' winds change direction they also changes and transform, whereas if they had held onto the evidence they would have remained steadfast.
- ❖ Sincerity in daily customary acts wards off riyā' (showing off) from acts of worship. So whoever's sleep is an act of worship, his qiyām (night prayer) would not be out of riyā'.
- ❖ They abandon ruling by what Allah has revealed on the grounds that it does not suit the time and age. Then `Īsa bin Maryam will come after them and will not rule except by Allah's legislation. So the deficiency is not in the time and age, but rather in those who rule in it.
- ❖ It is mentioned in the ḥadīth, "I am not in the dunya but as a man seeking shade under a tree, then he goes and leaves it." Man becomes deceived by the length of the dunya's shadow while forgetting that his shadow is shorter than its shadow, and that his departure is before its departure.
- ❖ Whoever carries on living in darkness his eyesight would find light difficult. Whoever prolongs sitting would find standing up difficult. And whoever prolongs humiliation would find glory heavy and difficult.

- ❖ None makes fun of the religion but he who the dunya has made fun of:

رُيِّنَ لِلَّذِينَ كَفَرُوا الْحَيَاةَ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ آمَنُوا وَالَّذِينَ اتَّقَوْا
فَوْقَهُمْ يَوْمَ الْقِيَامَةِ

"Beautified is the life of the dunya for those who disbelieve, and they make fun of those who believe. But those who fear Allah will be above them on the Day of Resurrection." [Surah Al-Baqarah 2:212]

- ❖ The heart must be filled with glorification of someone; filling it with glorification of the nafs is arrogance; filling it with glorification of others is disbelief and slavery; and filling it with glorification of Allah is tawḥīd and freedom.

- ❖ The du`ā' of the oppressed does not ever backfire at him, even if he is a disbeliever. However, Allah may suspend it in the heaven waiting for the oppressor to reverse and reform. If the du`ā' of every oppressed was quickened, mankind would have perished.
- ❖ Many think that freedom is ridding oneself of depending on people, while they fall in the slavery of the hawā, which is the mother of all slavery; like he who frees his hands of shackles and places them on his neck thinking that freedom is to clap his hands.
- ❖ Allah said to His Prophet صلى الله عليه وسلم :

فَاسْتَقِمَّ كَمَا أُمِرْتَ

“So remain on a right course as you have been commanded.” [Surah Hūd 11:112]

To remain on a right course as he “has been commanded”, not as “he wants”, and yet he was a prophet. If anyone was to remain on a right course as he wanted and desired, it would have been Muḥammad صلى الله عليه وسلم.

- ❖ Whoever becomes accustomed to seeing evil and does not forbid it, even if with his heart, has no īmān or weak īmān, even if he is a worshiper. It is mentioned in the ḥadīth, “If he cannot, then with his heart - and that is the weakest of īmān.”
- ❖ They used to describe the da`wah of the Prophet صلى الله عليه وسلم as being ancient backwardness, so they would say:

أَسَاطِيرُ الْأَوَّلِينَ

“Tales of the ancients.” [Surah Al-Mu`minūn 23:83]

And they said that his da`wah would die with his death, and described him as being descendant-less. So they and their religion have died, and the mention of Muḥammad صلى الله عليه وسلم and his religion have remained.

- ❖ Do not think about the firmness of the misguided upon his misguidance thereby causing you to become defeated, but think about the power of Allah in directing him away from truth that he sees right in front of himself:

يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسْرَاتٍ

“He sends astray whom He wills and guides whom He wills. So do not let yourself perish over them in regret.” [Surah Fāṭir 35:8]

- ❖ From among the greatest means that cause a person to remain steadfast and patient over the harm of people and what they say, is to perform prayer on time:

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا

“So be patient over what they say and glorify the praises of your Lord before the rising of the sun and before its setting.” [Surah Ṭāhā 20:130]

- ❖ Every true message has its opponents. The opposition will prolong but will eventually disappear, and patience is the greatest cause of its demise:

وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كُذِّبُوا وَأُوذُوا حَتَّىٰ أَتَاهُمْ نَصْرُنَا

“And certainly were messengers denied before you, but with patience they bore the denial, and they were harmed until Our victory came to them.” [Surah Al-An`ām 6:34]

- ❖ A doubt related to thoughts begins at a hand-span and ends in disbelief:

فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا

“In their hearts is a disease (of doubt and hypocrisy), so Allah has increased their disease.” [Surah Al-Baqarah 2:10]

- ❖ The news of nations, and their histories and conditions, is a lesson, knowledge and admonition even for the prophets:

وَاسْأَلْ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا

“And ask those We sent before you of Our messengers.” [Surah Al-Zukhruf 43:45]

- ❖ The mujāhid is not a mujāhid until he kills his hawā (whim and desire) before his enemy.
- ❖ The message of the scholar is not complete except by protecting the people’s worldly affairs from injustice, just as he protects their religion from distortion.
- ❖ From among the causes of fitnahs is betrayal of the oppressed and refraining from aiding them when they need it, for Allah has commanded aiding and supporting the oppressed, then He said:

إِلَّا تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ

“If you do not do so, there will be fitnah on earth and great corruption.” [Surah Al-Anfāl 8:73]

- ❖ Looking at the place where the foot will land before stepping on it is more befitting than looking at the footmark of the other foot after raising it. The wise one does not look at a past that will preoccupy him from a future that he looks forward to.
- ❖ Those who make the most mistakes are those who are the least in reflecting over the events of history, because its events are similar in nature, beginning and ending, even if they differ in age:

قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا

“Similar situations [as yours] have passed on before you, so proceed throughout the earth and observe.” [Surah Āl `Imrān 3:137]

- ❖ The greatest of miracles is to remain steadfast upon the truth until death.
- ❖ Shām is the scale by which the integrity of the Muslim Ummah is measured. It is authentically narrated that the Prophet صلى الله عليه وسلم said, “If the people of Shām become corrupt, then there is no good in you anymore.” What is meant is that the corruption of their state of affairs is a sign of the lack of the integrity of the Ummah.
- ❖ The truthful one brings out the truth when it [coincides with] Allah’s will; he does not wait for it [to coincide with] the people’s will nor for it [to meet] political ends.
- ❖ Nations fall due to shahawāt (lustful desires) and thoughts fall due to shubuhāt (doubts). If any nation wants to survive it shouldn’t allow a ruler drowning in a shahwah nor a scholar indulged in a shubhah to govern it.
- ❖ Corruption is a disease and reform is a medication; in accordance with the strength of the corruption comes the pain of reform.
- ❖ When the shahwah (lustful desire) dies it is followed by shubhah (doubt). This is why youth go astray more than the elderly, because the covetousness and shahawāt of the elderly are weaker.

- ❖ Often times the causes of empowerment come together but glory does not materialize, because the person relied upon them (the causes) and did not rely upon Allah. Whoever relies upon Allah He suffices him:

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ

“And whoever relies upon Allah, then He will suffice him.” [Surah Al-Ṭalāq 65:3]

- ❖ Every governor, even if righteous, must be tested with two groups of advisers: good and evil. Whoever distinguishes them survives, and whoever does not distinguish them goes astray and leads [others] astray. It is mentioned in the ḥadīth, “There is no prophet nor khalīfah except that he has two groups of advisers.”
- ❖ If you see one who pursues matters of disagreement [among the scholars] in order to make ḥalāl whatever can be made ḥalāl in the name of searching for the truth, and yet you do not find him showing any concern over the indisputable prohibitions [of Allah] being violated, then he is a person of hawā (vain desire).
- ❖ He who fears Allah in secret does not disobey Him in public.
- ❖ Allah may cause a tyrant to rise, not out of love for him, but rather to bring him down from high above.
- ❖ Allah has made the whole earth with its many miles ḥalāl, and has made a few of its footsteps ḥarām:

كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُواتِ الشَّيْطَانِ

“Eat from whatever is on earth that is ḥalāl and good, and do not follow the footsteps of Shayṭān.” [Surah Al-Baqarah 2:168]

Freedom is that you live in open space, not in footsteps.

- ❖ The most apparent sign of the hypocrites is fleeing from ruling by Allah’s legislation and having aversion for it:

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ
عَنْكَ صُدُودًا

“And when it is said to them, "Come to what Allah has revealed and to the Messenger," you see the hypocrites turning away from you in aversion.” [Surah Al-Nisā’ 4:61]

- ❖ The believer rejoices over the flawlessness of his religion even if he loses his dunya, while the hypocrite rejoices over the flawlessness of his dunya even if he loses his religion:

وَإِنْ تُصِيبَكَ مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنَا أَمْرًا مِنْ قَبْلُ وَتَوَلَّوْا وَهُمْ فَرِحُونَ

“But if disaster strikes you, they say, ‘We took our precaution beforehand,’ and turn away rejoicing.” [Surah Al-Tawbah 9:50]

- ❖ Debating a scholar in problematic issues is easier than debating an ignorant in clear-cut issues.
- ❖ The praise and dispraise of people for an individual will not enter the grave with him. Nothing will enter with him except deeds; it is through them that he is raised and through them that he is brought down.
- ❖ Shaykh `Abdul-`Azīz al-Ṭarīfī was asked:

1) “Which is better, to perform voluntary Ḥajj or give money to the people of Shām?”

2) “Is it better to give money to someone to perform obligatory Ḥajj or to give it to the people of Shām?”

He replied, “Give it to the people of Shām.”

- ❖ In the dunya, Allah raises the just even if he is a disbeliever, and brings down the unjust even if he is a Muslim. And in the hereafter, He raises the muwaḥḥid (person of tawḥīd) over the disbeliever because He delays His own right, but hastens the right of humans.

- ❖ Among the attributes of the hypocrites in the Qur'ān is fighting ideas by fighting their bearers and maiming them, because every thought has a bearer, and if the bearer falls that which it is bearing falls.
- ❖ The first ten days of Dhul-Ḥijjah are the best days of the year, and the last ten nights of Ramaḍān are the best nights. So whoever has been fortunate to worship in the daytime of the former and the night of the latter then he is truly fortunate.
- ❖ The sun does not rise on any days better than the first ten of Dhul-Ḥijjah. Deeds are exalted therein; and the best of deeds are prayer, takbīr, charity, fasting and Ḥajj. Moreover, in exalted times sins are also exalted.
- ❖ It was the first ten days of Dhul-Ḥijjah wherein Allah spoke to Mūsa, wherein the religion of Islam was completed and by which Allah swore. Worship therein is better than in any other days, especially takbīr and fasting. And `Arafah (9th of Dhul-Ḥijjah) is the best day of the year.
- ❖ In time of intense need and poverty, giving charity to those in need is worthier than voluntary Ḥajj. Moreover, directing uḍḥiyah (sacrificial meat) to them is better than doing so in a rich country, as is the case in Shām today.
- ❖ The most authentic format of the takbīr is what `Abdul-Razzāq has narrated from Salmān al-Fārsī, who said, "Exalt Allah... Allahu akbar, Allahu akbar, Allahu akbar kabīrā." Its chain of narrators is authentic.
- ❖ "Allahu akbar, Allahu akbar, Allahu akbar kabīrā."

That is the most authentic format of the takbīr. Salmān al-Fārsī used to order the people with it. It has been narrated by `Abdul-Razzāq through an authentic chain of narrators.

- ❖ Among the abandoned sunnahs is for the non-Ḥājjī to send a hady (an offering of sacrificial animal) that is slaughtered in Makkah on the Day of Naḥr (slaughtering) along with the hady of the ḥujjāj. As such, he does not have to perform uḍḥiya (sacrifice), nor withhold from cutting his hair and nails.
- ❖ It is desirable to make up for [missed fasts of] Ramaḍān in the [first] ten days of Dhul-Ḥijjah, and it is hoped that the fasting person attains the reward of making up along with fasting the ten days. `Umar said, "There are no days dearer to me for making up [missed fasts of] Ramaḍān than these ten days."

- ❖ It is considered averting people from the way of Allah and preventing access to al-Masjid al-Ḥarām to raise the costs of Ḥajj groups many times more than their true cost, to the point where a person traveling as a tourist to the furthest place on earth is easier for him than traveling to perform his rituals.
- ❖ The greatest of days to fast after Ramaḍān is the day of `Arafah. In one day, Allah expiates the sins of two years. The best of deeds in it is fasting - for the non-Ḥājjī - as well as takbīr, du`ā', and especially seeking forgiveness.
- ❖ The virtue of fasting the day of `Arafah is for both the Ḥājjī and non-Ḥājjī. However, its virtue is expiation [of sins] for two years, while the virtue of standing in `Arafah is expiation [of sins] for an entire lifetime. So the Ḥājjī should not fast the day of `Arafah if it weakens him from praying and supplicating.
- ❖ The restricted takbīr begins after Fajr prayer on the day of `Arafah and ends after `Asr prayer on the last of the days of tashrīq (the 13th of Dhul-Ḥijjah). The most authentic format [of the takbīr] is, "Allahu akbar, Allahu akbar, Allahu akbar kabīrā."
- ❖ The sun does not rise on any day better than the day of `Arafah, nor does it set on any night better than the night of Qadar. Du`ā' in them is among the best of deeds and the most likely of them to be accepted and answered.
- ❖ The closest Paradise gets and the furthest Hellfire gets is on `Arafah. The deprived is he who does not find a deed that will save him. He صلى الله عليه وسلم said, "There is no day in which Allah sets free from Hellfire than the day of `Arafah."
- ❖ The most deprived people are those who remain upon sin when Allah boasts to His angels about the people of obedience. He صلى الله عليه وسلم said, "Allah draws near, then He boasts to the angels about the people of `Arafah."
- ❖ In the greatest of days Allah has made the easiest acts of obedience to be the greatest deeds with Him, and that is the dhikr of Allah, so that even the negligent can receive the reward, and none misses it except the deprived.

- ❖ He does not revere the rites of Allah one who has forgotten Allah:

يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ ۗ نَسُوا اللَّهَ
فَنَسِيَهُمْ ۗ إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ

“They enjoin what is wrong and forbid what is right and close their hands [from giving]. They have forgotten Allah, so He has forgotten them [accordingly].” [Surah Al-Tawbah 9:67]

- ❖ True happiness is in worship. As for all else, then they are merely pleasures that eventually disappear.
- ❖ May Allah grant relief to the muḥaddith Shaykh Sulaymān al-`Ulwān, and may He cause him to be a source of benefit. He is considered to be among the people of honesty and truthfulness, and deserves honour and reverence. May Allah keep him steadfast.
- ❖ The hypocrites used to chase after the young girls of Madīnah and were involved in the trade of female-slaves for prostitution. So the Prophet ﷺ forbade the earnings of female-slaves because of them. Then, when they saw `A'ishah alone with Ṣafwān [refer to Sūrah al-Nūr], they spoke of honour!
- ❖ Allah created perverse views just as He created poisonous food. Freedom of [selecting] perverse views is like freedom of eating poison. Allah brought good and evil into existence for the purpose of testing, not selecting.
- ❖ The Prophet ﷺ is not in need of being defended by anyone. However, everyone is in need of defending him so that their belief in him is confirmed.
- ❖ An opinion does not become the truth by merely having admiration and conviction for it:

الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا

“Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds.” [Surah Al-Kahf 18:104]

Allah has rulings that may oppose the deficient intellect.

- ❖ From major hypocrisy is to hate referring to the Qur'ān to site evidence:

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ تَعْرِفُ فِي وُجُوهِ الَّذِينَ كَفَرُوا الْمُنْكَرَ ۖ
يَكَادُونَ يَسْطُونَ بِالَّذِينَ يَتْلُونَ عَلَيْهِمْ آيَاتِنَا

“And when Our verses are recited to them as clear evidences, you recognize in the faces of those who disbelieve disapproval. They are almost on the verge of assaulting those who recite to them Our verses.” [Surah Al-Ḥajj 22:72]

- ❖ Allah did not give the option to His Prophet ﷺ to judge between the people by that which he himself saw fit. So how can those besides him, of rulers and scholars, be independent in opinion and hawā?

لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ

“So you may judge between the people by that which Allah has shown you.” [Surah Al-Nisā’ 4:105]

- ❖ When the Muslims split into nations, rulers become many competing against one another and subduing the truth according to their ambitions. Ibn Mas`ūd was asked about the times of fitan, so he replied, “When your reciters become many and your scholars become few, and your rulers become many.”
- ❖ What’s the benefit of history commemorating your mention forever in this life if you’re going to remain forever in the Fire in the next life?
- ❖ Whoever tosses about between ideologies does not have roots in the ground of knowledge. Most of that which are tossed about by winds are the dry stalks of the earth.
- ❖ When justice is missing and injustice settles in, conflict takes place between the rulers and the people. He ﷺ said, “Unless their leaders rule according to the Book of Allah and seek all good from that which Allah has revealed, Allah will cause them to fight one another.”
- ❖ The reason behind the dispute between the rulers and the people is the absence of justice and the abundance of injustice. It is mentioned in the ḥadīth, “Unless their leaders rule according to the Book of Allah and seek all good from that which Allah has revealed, Allah will cause them to fight one another.”

- ❖ The Qur'ān is the biggest obstacle in front of falsehood. It is preserved such that no protocols can cancel it, nor shahawāt (desires) or shubuhāt (doubts) can change it. It is narrated in the ḥadīth, “It is the Criterion (between right and wrong) without jest. Whoever among the oppressive abandons it, Allah crushes him.”
- ❖ The hypocrites become strong with the strength of the external enemy. As such, Allah has commanded weakening the external enemy so that the hypocrites become weak accordingly:

تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِنْ دُونِهِمْ

“Thereby terrifying the enemy of Allah and your enemy, as well as others besides them.” [Surah Al-Anfāl 8:60]

- ❖ The hypocrites may use the religion, not out of love for it, but rather to destroy it from within:

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ

“And there are those [hypocrites] who took for themselves a mosque for causing harm and disbelief, and division among the believers, and as an outpost for whoever had warred against Allah and His Messenger.” [Surah Al-Tawbah 9:107]

- ❖ If the opinion of the majority was to be given preference, the people of Lūṭ would have been more entitled than Lūṭ, Fir`awn more entitled than Mūsa, and Abū Jahl more entitled than Muḥammad صلى الله عليه وسلم. The majority is to be taken into consideration, but if it is in opposition to the truth it becomes zero.
- ❖ If the West says, “We are not enemies of Islam,” then either they are lying or we are not upon the correct Islam:

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ

“And never will the Jews or the Christians be pleased with you until you follow their religion.” [Surah Al-Baqarah 2:120]

- ❖ Allah does not bring down an Islamic nation that is upon the path of prophethood, but rather it remains stable until when it deviates from its path it falls. All the Islamic kingdoms fell at a time of deviation, not a time of stability.

❖ Mūsa said:

هِيَ عَصَايَ أَتَوَكَّأُ عَلَيْهَا وَأَهُشُّ بِهَا عَلَى غَنَمِي

“This is my stick, whereon I lean, and wherewith I bring down leaves for my sheep.”
[Surah Ṭāhā 20:18]

His stick turned from being a guidance for sheep into a guidance for human beings.
Reliance upon Allah employs for the slave great objectives through feeble means.

❖ Every falsehood must be based upon a doubt that causes the falsehood to pass through it. Even Iblīs, he disobeyed Allah with a justification in the form of an evidence:

فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ أَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا

“They prostrated except for Iblīs. He said, ‘Should I prostrate to one You created from clay?’” [Surah Al-Isrā’ 17:61]

❖ When flimsy arguments are accompanied by arrogance, they become strong evidences for their possessors:

إِنَّ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَاهُمْ ۗ إِنَّ فِي صُدُورِهِمْ إِلَّا
كِبْرٌ

“Indeed, those who dispute concerning the signs of Allah without any authority having come to them - there is nothing in their breasts except pride.” [Surah Ghāfir 40:56]

❖ Moderation is a path that the Prophet ﷺ drew, then ordered people to tread it, not to search after it:

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ

“And this is My path, which is straight, so follow it; and do not follow other paths, for they will separate you away from His path.” [Surah Al-An`ām 6:153]

- ❖ The deviant thinks that Allah provides for him because He loves him, whereas Allah is [punishing] him gradually to lead him astray and neglect him, and then destroy him:

أَيَّخْسَبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ مِنْ مَّالٍ وَبَنِينَ * نَسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَلْ لَا
يَشْعُرُونَ

“Do they think that what We extend to them of wealth and children - Is because We hasten for them good things? Rather, they do not perceive.” [Surah Al-Mu’minūn 23:55-56]

- ❖ When the reformer becomes busy defending the truth, the hypocrites overwhelm him so that he becomes busy defending himself. But whoever assumes the responsibility of [defending] the truth, Allah assumes the responsibility of defending him so he does not become busy with himself.
- ❖ Westernization has been resisted from taking root in the Muslim community under its name. Today it wants to enter under the name of dawābiṭ shar`iyyah (shar`ī maxims). The trust upon the scholars today is far greater.
- ❖ Every person desires to achieve their individual whims, urges and needs. However, intellectual, natural, religious and social influencing factors prevent them. Liberalism is meant to remove these influencing factors.
- ❖ If fitnah exists, then it is because one of Allah’s commandments is missing or one of His prohibitions is present:

فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ

“So let those beware who dissent from the Prophet's order, lest fitnah strike them.”
[Surah Al-Nūr 24:63]

- ❖ The ḥadīth concerning the Mahdī is authentic. He will be born and is not absent. There is nothing established concerning his place and time [of appearance]. He is not referred to as the muntazar (the awaited) because we are not waiting for anyone to start acting, for we, along with him and `Īsa when he descends, will act according to the Qur’ān.
- ❖ The contradiction of a scholar’s statements and his frequent changing is a sign of the heart’s instability on the land of sincerity and honesty. If the heart was steadfast the body limbs would be steadfast in turn.

- ❖ Righteous actions come with blessings that a person receives. If a person does not find the blessings of his righteous actions in himself, his wealth and his family, then let him check his intention.
- ❖ If the hawā (whims) takes control of a person, he is unable to distinguish between his actions that are for Allah and his actions that are for his hawā.
- ❖ Whoever has sold his life to Allah does not care about what Allah takes from him through affliction or death, because it belongs to Allah, not to him:

فَاقْضِ مَا أَنْتَ قَاضٍ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا

“So decree whatever you are to decree, for you can only decree for this worldly life.”
[Surah Ṭāhā 20:72]

- ❖ The task of the scholar is not only to preserve worship and publicize it, but also to preserve the religion and reform the dunya. Shu`ayb came to reform injustice in wealth and Lūṭ came to reform the deviation of the fiṭrah (natural instinct) and morality.
- ❖ When the Prophet (saw) would be busy with an external enemy, the hypocrites would get busy with two things:
 - Devising fitnahs in minor issues to keep him busy from major ones.
 - Turning to the women in anticipation of fulfilling their desires.
- ❖ Allah may raise a disbeliever due to his justice, and bring down a believer due to his injustice.
- ❖ Whoever says that Islam should be separated from politics either does not believe that Allah is the Creator, or does not believe about himself that he is created, or vies stubbornly with the truth, for logic dictates that the Creator knows best concerning what He creates.

- ❖ Allah has created man and his dunya, then he says to his Lord, “Your religion does not fall under our dunya!”

○ قُتِلَ الْإِنْسَانُ مَا أَكْفَرَهُ

“Cursed is man; how disbelieving is he!” [Surah `Abasa 80:17]

○ خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ

“He created man from a sperm-drop; then behold, this [same man] becomes an open opponent.” [Surah Al-Nahl 16:4]

- ❖ Among the the most eminent mistakes is setting the priorities of religion in accordance with politics, and not setting politics in accordance with the priorities of religion. Politics is a tool for enforcing the truth and not a goal in itself.
- ❖ Allah afflicts one of the Muslim countries to test the Islam of the rest of the countries, are they alive or dead? Because the Ummah is like a body; if one part does not feel the pain of another then it is either drugged or dead.
- ❖ Among the means of attaining livelihood is giving victory to the weak who is oppressed against the strong who is oppressing. He صلى الله عليه وسلم said, “You gain no victory or livelihood except through the poor amongst you.”
- ❖ There is nothing wrong with seeking forgiveness (by saying astaghfirullah) without restricting it to a set number of times for the purpose of repentance along with facilitation of marriage and wealth:

اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا * يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا * وَيُمْدِدْكُمْ

بِأَمْوَالٍ وَبَنِينَ

“Seek forgiveness of your Lord; Indeed, He is Oft-Forgiving; He will send rain to you in abundance; and give you increase in wealth and children.” [Surah Nūh 71:10-12]

- ❖ Most of that which causes statements to deviate from reaching the truth is anticipating the praise of people or their dispraise, in exchange for the pleasure of Allah or His displeasure.

- ❖ If a person does not believe in anything except what he himself sees as the truth, even if it opposes the command of his Lord, then what is the point of sending messengers and revealing books when his intellect is sufficient for him?!
- ❖ The Salaf did not said that every forbidding of the evils of the rulers should be done privately in all cases, nor that it should be done publicly in all cases. What has corrupted moderation is the shahwah (desire) of a ruler and the shubhah (doubt) of a scholar.
- ❖ O Allah, grant victory to the people of Shām, aid them with your aide, and relieve them, for there is no reliever besides You. O Allah, grant victory to those who grant them victory, let down those who let them down, and send Your torment upon their enemy along with those who aid them.
- ❖ The siege of thousands in Shām and the fatwa of its scholars concerning eating cats and dogs is the beginning of replacement of those capable, because when Allah intends to replace an Ummah He established His evidence against them that they no longer deserve to remain.
- ❖ If Allah were to materialize victory without trials, He would have done so for the prophets.
- ❖ The greatest of fitnahs is the fitnah of twisting facts and the most dangerous of wars is the war of slogans. He صلى الله عليه وسلم said, “What I fear most for my Ummah is every hypocrite who knows how to use his tongue.”
- ❖ Islam is the system of an Ummah which is difficult to isolate, as it has come in harmony with the fiṭrah (natural disposition). However, the media presents it as only being conduct and ethics, and they promote those who advocate this kind [of Islam] in order to hide its greater aspect.
- ❖ Objecting to a legislated sunnah with one’s opinion comes under Allah’s statement:

لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ
لِبَعْضٍ أَنْ تَحْبَطَ أَعْمَالُكُمْ

“Do not raise your voices above the voice of the Prophet or be loud to him in speech as you speak aloud to one another, lest your deeds become worthless...” [Surah Al-Hujurāt 49:2]

- ❖ The hawā (vain desire) is like alcohol to the mind; it blinds it from the truth thereby causing it to perish in the darkness of opinions and ideologies:

فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ فَتَرْدَى

“So do not let one avert you from it who does not believe in it and follows his hawā, for you would then perish.” [Surah Ṭāhā 20:16]

- ❖ Falsehood does not defeat the truth, but its people become defeated because they were not good at establishing it. If they had reformed themselves the truth would have risen through them, as a flag does not remain upright with a crooked pole.
- ❖ When the heart is exposed to the winds of fitnahs, they turn it upside down. As such, one should find refuge by the wall of īmān and knowledge so that he remains steadfast. It is mentioned in the ḥadīth, “The example of the heart is that of a feather blown about by the wind in the desert.”
- ❖ The place of moderation is in Allah’s pleasure with you, not in parties and movements uniting around you.
- ❖ The closest people to the mercy of Allah are the most seeking of forgiveness and returning to Him:

لَوْلَا تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

“Why do you not seek forgiveness of Allah that you may receive mercy?” [Surah Al-Naml 27:46]

- ❖ The wise one does not look at the large number of followers before looking at the reality of the one being followed, for Iblīs has more followers than the prophets. So one follower upon the truth is better than the whole earth full upon falsehood.
- ❖ He (ṣallallāhu `alayhi wa-sallam) said, “Allah curses the one who changes the boundary markers of earth,” so as not to squander people’s rights. So how about one who changes the law of Allah to squander the boundaries of Allah?!

- ❖ Nations perish due to the actions of its affluent leaders, not due to the actions of its weak and poor:

وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ
فَدَمَّرْنَاَهَا تَدْمِيرًا

“And when We intend to destroy a city, We command its affluent but they defiantly disobey therein; so the word comes into effect upon it, and We destroy it with complete destruction.” [Surah Al-Isrā’ 17:16]

- ❖ One of the signs of the hypocrites is reverence for the disbelievers and contempt for the believers:

فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ

“Allah will bring forth a people He will love and who will love Him, who are humble toward the believers, stern toward the disbelievers.” [Surah Al-Mā'idah 5:54]

- ❖ The Ummah’s survival lies in three traits:

مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى
الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ

“Whoever of you should revert from his religion - Allah will bring forth [in place of them] a people He will love and who will love Him, [who are] humble toward the believers, stern toward the disbelievers, fighting in the way of Allah.” [Surah Al-Mā'idah 5:54]

- ❖ It is through fear and hope that hearts make their way to opinions. He who fears Allah and has hope in Him remains steadfast because Allah’s truth is one, whereas he who fears other than Allah and has hope in them constantly changes due to the multitude of those who are feared and hoped in.
- ❖ When corrupt individuals fail to reach ḥarām, they cheat their way to it in the name of ḥalāl. To commit ḥarām, although it is ḥarām, is less significant to Allah than committing it while legalizing it!

- ❖ Fitnahs increase and decrease with the increase and decrease of sins:

○ فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ

“So let those beware who dissent from the Prophet’s order, lest fitnah strike them.” [Surah Al-Nūr 24:63]

- ❖ It is mentioned in the athar, “If one mountain was to transgress against another Allah would level the transgressor.” Allah removes the oppressor even if it was a mountain, so how about the oppression of humans and nations?!
- ❖ It is inadequacy to look at an action without its consequential results, thus separating the beginning from the end goal. The Prophet ﷺ destroyed Masjid ʿDirār which was a worship intended for certain goals of those who built it.
- ❖ Being lenient in presenting an opinion and judgment does not mean it is weak nor that one is accepting to bargain over it, for there is none as lenient to nations as the prophets were; but they were lenient with steadfastness and did not accept bargaining.
- ❖ The goal of the hypocrite is to satisfy creation, whereas the goal of the sincere Muslim is to satisfy the truth:

يَخْلِفُونَ بِاللَّهِ لَكُمْ لِيَرْضَوْكُمْ وَاللَّهُ وَرَسُولُهُ أَحَقُّ أَنْ يُرْضَوْهُ إِنْ كَانُوا مُؤْمِنِينَ

“They swear by Allah to you [Muslims] to satisfy you. But Allah and His Messenger are more worthy for them to satisfy, if they should be believers.” [Surah Al-Tawbah 9:62]

- ❖ Those most following the Book of Allah are those most close to the mercy of Allah:

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ

“And this is a Book We have revealed which is blessed, so follow it and fear Allah that you may receive mercy.” [Surah Al-An`ām 6:155]

- ❖ The intelligent one differentiates between westernization of industry and westernization of religion and ethics. One benefits from everyone, even animals; you learn from a dog his loyalty and not his barking, and from an eagle aviation and not eating corpses.

- ❖ Oppression in Syria has reached its limit. The responsibility has settled upon those capable of lifting the oppression, especially countries. Moreover, the capable one's betrayal of the oppressed is him requesting to forgo [his responsibility] in place of a divine punishment similar in nature that will befall him.
- ❖ Many ideologies and beliefs are based upon assumption in the form of certainty, because the nafs desires it, so it turns it into certainty:

وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا

“And most of them follow not except assumption. Indeed, assumption avails not against the truth at all.” [Surah Yūnus 10:36]

- ❖ Whoever rejects a ruling of Allah due to his hawā (vain desire) becomes emboldened to deal with another ruling in kind. The hawā is a disease of the heart; it transfers what it touches of opinions, and then spreads in ideologies like diseases spread in bodies.
- ❖ Allah protects a country that severely oppresses due to the presence of reformers in it, and Allah may destroy a country that is less oppressive than the former due to the absence of reformers from it:

وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلِهَا مُصْلِحُونَ

“And your Lord would never destroy the cities unjustly while their people were reformers.” [Surah Hūd 11:117]

- ❖ The mujāhid who fights in the cause of Allah receives his reward even if he dies on his bed:

وَلَئِن قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّمْ لَمَغْفِرَةٌ مِنَ اللَّهِ وَرَحْمَةٌ خَيْرٌ مِّمَّا يَجْمَعُونَ

“And if you are killed in the cause of Allah or die - then forgiveness from Allah and mercy are far better than whatever they accumulate [in this world].” [Surah Āl `Imrān 3:157]

- ❖ Whoever hates the truth before hearing its evidences will not benefit from them:

أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّي وَآتَانِي رَحْمَةً مِنْ عِنْدِهِ فَعُمِّيَتْ عَلَيْكُمْ
أَنْزَلْنَاهَا وَأَنْتُمْ لَهَا كَارِهُونَ

“Tell me, if I should be upon clear evidence from my Lord while He has given me mercy from Himself, but it has been made unapparent to you; should we force it upon you when you have a strong hatred for it?” [Surah Hūd 11:28]

- ❖ O Allah, relieve Your slave Homaidan al-Turki of his distress, reunite him [with his family], substitute his difficulty for ease, and let patience supersede his family and provisions supersede his outcome.

- ❖ The diseases of the hearts transmit just like the diseases of bodies, so one must be careful of sitting with those who possess them:

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ
غَيْرِهِ

“And when you see those who engage in [offensive] discourse concerning Our verses, then turn away from them until they enter into another conversation.” [Surah Al-An`ām 6:68]

- ❖ The diseases of the hearts transmit just like the diseases of bodies, so one must be careful of sitting with those who possess them. He صلى الله عليه وسلم said, “When you see those who follow that which is allegorical in the Qur`ān, then they are the people whom Allah has named [in the Qur`ān as having deviated from the truth]. So beware of them.”

- ❖ The worst of the ignorant is not he who does not know and does not even realize that he does not know. But the worst of the ignorant is he who does not know, while he thinks he is the best of those who know!

- ❖ If victory is not followed by gratitude it is followed by defeat:

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ

“And Allah had already given you victory at [the battle of] Badr while you were few in number. So fear Allah; perhaps you will be grateful.” [Surah Āl `Imrān 3:123]

- ❖ Western liberalism is one of shubuhāt (doubts), while Eastern liberalism is one of shahawāt (lustful desires).
- ❖ Dear reformer, Allah intended to preserve His religion through you, not to preserve your dunya through His religion. If something of your dunya is lost for the sake of your religion, then this is your contract with your Lord, for He has purchased you from yourself.

- ❖ Whoever does not stand up for Allah’s religion should not wait for Allah’s victory:

إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ

“If you stand up for Allah’s [cause], He will grant you victory.” [Surah Muḥammad 47:7]

- ❖ Whoever does not approve of Allah’s judgment is not one who has certainty in Allah:

وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ

“And who is better than Allah in judgement for a people who are certain [in faith].” [Surah Al-Mā’idah 5:50]

- ❖ We rejoice when one who is far from the truth comes close by a step and are soft with him so that he takes another one like it. And we become enraged when one who is close to the truth moves away by a step and are stern toward him so that he doesn’t take another one like it.

- ❖ In Islam, it is the right of the unemployed who cannot find a job to be assisted:

فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ. لِّلسَّائِلِ وَالْمَحْرُومِ

“In whose wealth there is a known right, for the beggar and the deprived.” [Surah Al-Ma`ārij 70:24-25]

Meaning the one who has been deprived of work. And it is a continual obligation due to His saying:

حَقٌّ مَّعْلُومٌ

“A known right.”

- ❖ The passing of the years gives man expertise with which he measures events that befall him, and flipping through books of history allows one to live quickly through the events of centuries:

وَمَثَلًا مِنَ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ

“And examples from those who passed on before you.” [Surah Al-Nūr 24:34]

- ❖ The reason behind the dispute between the rulers and the people is the absence of justice and the abundance of injustice. It is mentioned in the ḥadīth, “Unless their leaders rule according to the Book of Allah and seek all good from that which Allah has revealed, Allah will cause them to fight one another.”
- ❖ The most arrogant of people are those most distant from the love of Allah:

إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا

“Indeed, Allah does not love those who are arrogant and boastful.” [Surah Al-Nisā’ 4:36]

- ❖ Allah may conceal one who commits a great sin and expose one who commits a small sin, because the former conceals [the sins of] people while the latter exposes them. He صلى الله عليه وسلم said in a ḥadīth, “Whoever conceals [the sins of] a Muslim, Allah conceals [his sins].”
- ❖ Prolonged thinking and contemplation does not increase the person of hawā (vain desire) except in deviation. When he rids himself of his hawā, a little bit of thinking ends up being sufficient for him:

إِنَّهُ فَكَّرَ وَقَدَّرَ * فَفُتِلَ كَيْفَ قَدَّرَ * ثُمَّ قُتِلَ كَيْفَ قَدَّرَ * ثُمَّ نَظَرَ

“Indeed, he thought and deliberated. So may he be destroyed for how he deliberated. And once more may he be destroyed for how he deliberated. Then he thought [again].” [Surah Al-Muddaththir 17:18-21]

- ❖ The crisis of the Syrians only increases in intensity, while financial aid only increases in retreat. Spending in times of hardship is greater to Allah than spending in times of ease.

O Allah, be there for them, not against them.

- ❖ Allah does not expose anyone except for two reasons:
 - 1) If he exposes people, Allah exposes him.
 - 2) If he frequently commits sins in private, Allah exposes some of them to deter him and others.
- ❖ Becoming busy with impartial differences at a time when generalities are weak causes the generalities to become neglected. This is why the Prophet ﷺ began the Shari`ah with the fundamentals and solidified them, then he established the branches over them thereby solidifying his message.
- ❖ Knowledge purifies the mind, while deeds purify the soul. The most vulnerable of people in adversities is one who has knowledge but no deeds, and one who has deeds but no knowledge.
- ❖ The strength of the hypocrite lies in his tongue, while the strength of the believer lies in his heart. Those who turn back [from the religion] the most are those who talk much but act little, and those who remain steadfast the most are those whose actions are much and talk little.
- ❖ Allah takes vengeance on the oppressor, but it is not necessary for the victory to be at the hand of the oppressed nor by his knowledge. Allah is the One who sets the time, place and type of the victory, not man.
- ❖ Pardoning and forgiving those who err is from among the causes of having one's faults concealed and sins forgiven:

وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ

“And let them pardon and forgive. Would you not like that Allah should forgive you?”
[Surah Al-Nūr 24:22]

- ❖ The wise scholar does not stress on a makrūh (disliked matter) that does not lead to ḥarām. But he does stress on a permissible matter that is taken as a stepping stone to ḥarām. He observes beginnings and end goals, whereas others observe beginnings only.
- ❖ Going to extremes in denouncing evil behind closed doors increases corruption in the public, and going to extremes in denouncing evil publicly increases corruption behind closed doors. Moderation handles both immorality and hypocrisy.

- ❖ He who does not reform himself is the most helpless of people in reforming others:

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ ۗ أَفَلَا تَعْقِلُونَ

“Do you command righteousness of the people and forget yourselves while you recite the Scripture? Have you then no sense?” [Surah Al-Baqarah 2:44]

- ❖ Most of that which corrupts people are evil assumptions without any proof. So Allah forbade evil assumption in its entirety due to the severity of corruption that some of it causes:

اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ

“Avoid much [negative] assumption. Indeed, some assumption is sin.” [Surah Al-Hujurat 49:12]

- ❖ The hostility of the people of falsehood toward you does not mean you are upon complete truth, but rather it means you do not resemble them in falsehood. The truth is recognized on its own, not merely by its hostility.

- ❖ The greatest thing that defeats large numbers is differing of the hearts:

وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ

“And do not dispute and thus lose courage, and then your strength would depart.” [Surah Al-Anfal 8:46]

- ❖ Hardly does corruption of manners and righteousness of actions come together in a person. The Prophet صلى الله عليه وسلم made the doing of righteousness synonymous with good manners. He said, “Righteousness is in good manners.”

- ❖ The closer the mujāhid is to the jamā`ah the closer he is to the love of Allah; and in accordance with his distance away [from the jamā`ah] His dislike of him increases:

إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُنْيَانٌ مَّرْصُومٌ

“Indeed, Allah loves those who fight in His cause in a row as though they are a single solid structure.” [Surah Al-Şaff 61:4]

❖ If the scholars are removed from leading the general public without apprehension or interest, the general public will lead itself in times of calamity; and this is a prelude to the fitnah of the general public and the masses.

❖ Wisdom gets lost among the hasty and among the deserters.

❖ A nation without reformers will never succeed:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ
وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

“Let there arise from you a group inviting to all that is good, enjoining what is right and forbidding what is wrong, and it is those will be the successful.” [Surah Āl `Imrān 3:104]

❖ Any Ummah that does not unite upon its primary matters will never unite upon its secondary matters. If the Muslim Ummah does not unite upon tawhīd, then the slogan of “Islamic identity” will never unite it.

❖ Allah punishes nations while they are ignorant of the reasons behind it! Because He showed them His signs and warnings while they were neglectful of them:

وَكَايِنٍ مِنْ آيَةٍ فِي السَّمَوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ

“And how many a sign in the heavens and the earth they pass by, while they turn away therefrom.” [Surah Yūsuf 12:105]

❖ No nation falls except due to evil advisers; they make good inaccessible and allow evil to pass, thus severing the command of the ruler from being followed by those he rules, and dividing after having been united.

❖ If Allah raises you do not be deceived, for perhaps He raised you to bring you down. Blessings are preserved by gratitude and are lost by ingratitude.

❖ When the affliction intensifies relief draws near and empowerment begins, for Allah does not empower anyone upon truth except that He has lightened him of sins, because the weight of sins brings down the person if he rises up with them.

- ❖ Relief and despair are partners; one precedes the other:

حَتَّىٰ إِذَا اسْتَيْسَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا فَنُجِّيَ مَنْ نَشَاءُ

“[They were reprieved] until, when the messengers despaired and thought that they had been denied, there came to them Our victory, and whoever We willed was saved.” [Surah Yūsuf 12:110]

- ❖ None unfastens the shackles of distress other than He who has decreed them. The greatest cause of relief is venerating Allah by remembrance of Him, glorification of Him and prostration to Him:

فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ لَلَبِثَ فِي بَطْنِهِ إِلَىٰ يَوْمِ يُبْعَثُونَ

“Had he not been of those who glorify Allah, He would have remained inside its belly until the Day they are resurrected.” [Surah Al-Şāffāt 37:143-144]

- ❖ Allah is the One who sends calamities and He is the One who lifts them. As for the creation, they are causes before Him even if they are reluctant. Yūnus was brought out of whale’s belly even though it had not swallowed him except that it had craved him.

- ❖ Statements of falsehood and deceit, even if many, cannot withstand the arguments of the truth and its evidences:

يُرِيدُونَ أَن يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَىٰ اللَّهُ إِلَّا أَن يُتِمَّ نُورَهُ وَلَوْ كَرِهَ
الْكَافِرُونَ

“They want to extinguish the light of Allah with their mouths, but Allah refuses except to perfect His light, although the disbelievers dislike it.” [Surah Al-Tawbah 9:32]

- ❖ Allah deludes the oppressor showing him his punishment in the form of good:

فَلَمَّا رَأَوْهُ عَارِضًا مُّسْتَقْبِلَ أَوْدِيَّتِهِمْ قَالُوا هَذَا عَارِضٌ مُّمْطِرُنَا ۗ بَلْ هُوَ مَا
اسْتَعْجَلْتُمْ بِهِ ۗ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ

“And when they saw it as a cloud approaching their valleys, they said, ‘This is a cloud bringing us rain!’ Rather, it is that for which you were impatient: a wind wherein is a painful punishment.” [Surah Al-Aḥqāf 46:24]

- ❖ The greatest type of relief is that which comes out of the womb of despair.
- ❖ An eclipse is Allah frightening His slaves; in that He who blocked out the sun and moon for a limited time is capable of blocking it out forever, and that He who changed the condition of a planet is capable of changing the condition of those on it.
- ❖ There are no specific Islamic rulings authentically established concerning the end of the year or its beginning; not sayings, nor actions, nor virtues. Moreover, the Islamic calendar was not put in order except in the Khilāfah of `Umar.
- ❖ Every person has his own year that begins from the time of his birth, which is his true age. As for the year that begins with Muḥarram, it is to arrange the date system. You will be asked about your own year, not the year of time!
- ❖ The hijrī year is a time wheel that spins like the spinning of the day, week, month and century. I do not know of any basis for congratulating on its occasion, but if it was a du`ā' and reminder then it should be fine.
- ❖ Fasting Muḥarram is better than fasting the rest of the months just as night prayer is better than optional day prayer, due to the ḥadīth, "The best fasting after Ramaḍān is that of Muḥarram and the best prayer after the obligatory one is night prayer."
- ❖ A calamity with patience is better than a blessing with no gratitude.
- ❖ If the Ummah stumbles in its walking, then it means its head is ill.
- ❖ The wound of Syria is more extensive in terms of blood, while the wound of Egypt is more dangerous in terms of location. So O Allah, lift from the Ummah's body the oppression of the oppressor and the subjugation of the subjugator.
- ❖ Removing injustice and corruption before it takes root is to be done with one hand. If it prolongs and takes root, the hands of thousands of reformers will not be sufficient, and then it will not be removed except through a great ordeal.

❖ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ

“You give sovereignty to whom You will and You take sovereignty away from whom You will.” [Surah Āl `Imrān 3:26]

Allah attributed the authority of giving sovereignty and taking it away to Himself. In that is reference to the weakness of the materialistic means used by human beings in maintaining sovereignty.

- ❖ The Qur’ān is a light. So whoever does not see the path of guidance with it, then his mind is blurred, just like the sun’s light; he will not benefit from it who covers his eyes:

وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا

“And We have sent down to you a clear light [this Qur’ān].” [Surah Al-Nisā’ 4:174]

- ❖ Whoever wants to permanently remain under Allah’s cover, then he should not unveil the cover of others.

- ❖ The hawā (vain desire) is poison for the minds; it contaminates ideas thereby destroying their owners and those influenced by them:

وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا

“And do not obey one whose heart We have made heedless of Our remembrance, one who follows his hawā and whose affair is ever in neglect.” [Surah Al-Kahf 18:28]

- ❖ If knowledge mingles with the hawā (vain desire), it is more harmful to the person than ignorance:

أَفَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ
وَجَعَلَ عَلَىٰ بَصَرِهِ غِشَاوَةً

“Have you seen he who has taken as his god his own hawā, and Allah knowing [him as such] left him astray, and has set a seal upon his hearing and his heart, and put a veil over his vision?” [Surah Al-Jāthiyah 45:23]

- ❖ The greatest act of worship is humility before Allah in seclusion.

- ❖ The Qur'ān is the greatest enlightenment for minds because it is the words of the Creator of the mind, and the Creator knows best as to what He has created:

وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا

“And We have sent down to you a clear light.” [Surah Al-Nisā' 4:174]

جَاءَكُمْ مِنَ اللَّهِ نُورٌ

“There has come to you from Allah a light.” [Surah Al-Mā'idah 5:15]

وَاتَّبِعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ

“And follow the light which has been sent down with him.” [Surah Al-A`rāf 7:157]

- ❖ Whoever realizes the foundations of Western liberalism will become certain that if liberalism was a womb that conceives, it would not give birth to healthy Eastern children; all of them would either be alive but premature or dead by miscarriage.

- ❖ Patience and taqwa are the pillars of steadfastness:

وَإِنْ تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا

“And if you are patient and have taqwa, their plot will not harm you at all.” [Surah Āl `Imrān 3:120]

- ❖ Observing the major sin of a ruler and concealing it, while observing the minor sin of a scholar and exposing it do not come together except in a person of hawā (vain desire). The truth is the scale for doing justice to the creation, not the other way around.

- ❖ Most people do not see the hidden type of fitnahs, so they fall into them out of leniency, and yet they are preludes to the major apparent type of fitnahs. He صلى الله عليه وسلم said, “Seek refuge with Allah from fitnahs, its visible and invisible [aspects].”

- ❖ The dunya has become filled with fitnahs and warnings which require rulers, regimes and people to flee to Allah, and not any more fleeing away from Him:

فَفِرُّوا إِلَى اللَّهِ إِنِّي لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ

“So flee to Allah. Indeed, I am a plain warner to you from Him.” [Surah Al-Dhāriyāt 51:50]

- ❖ The most evident sign of the hypocrites is fleeing from judgment by Allah’s Law and aversion to it:

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ
عَنْكَ صُدُودًا

“And when it is said to them, ‘Come to what Allah has revealed and to the Messenger,’ you see the hypocrites turning away from you in aversion.” [Surah Al-Nisā’ 4:61]

- ❖ The one who reverses from the truth rarely comes back to it because he is stubborn:

إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ أَزْدَادُوا كُفْرًا لَّمْ يَكُنِ اللَّهُ
لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيلًا

“Indeed, those who have believed then disbelieved, then believed, then disbelieved, and then went on increased in disbelief - never will Allah forgive them, nor will He guide them to the [right] way.” [Surah Al-Nisā’ 4:137]

- ❖ Every oppressed individual may become heedless at times from making du`ā’ against his oppressor, except the prisoner unjustly imprisoned, for he knocks on the gates of the sky during his day and night until he is set free.
- ❖ The deprived is not the incapable, but the deprived is he who refrains from doing good work after the means were made feasible for him.
- ❖ Reformers are a mercy for the Ummah, while their opponents are a curse upon it. When Allah “cursed” the Children of Israel He clarified the reason, and so He said:

كَانُوا لَا يَتَنَاهَوْنَ عَنِ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ

“They used not to prevent one another from wrongdoing that they did. How wretched was that which they used to do.” [Surah Al-Mā’idah 5:79]

- ❖ The adhkār of the morning and evening brings one out from the description of “the heedless”:

وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ
وَالْآصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ

“And remember your Lord [by your tongue] and within yourself, in humility and in fear, without being loud in speech - in the mornings and the evenings. And do not be among the heedless.” [Surah Al-A`rāf 7:205]

- ❖ In the language of the corrupt and oppressors, realities are called by other than their real names. Fir`awn said:

إِنِّي لِأَظُنُّكَ يَا مُوسَىٰ مَسْحُورًا

“Indeed I think, O Mūsa, that you are affected by magic.” [Surah Al-Isrā’ 17:101]

إِنِّي أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ

“Indeed, I fear that he will change your religion or that he will cause corruption in the land.” [Surah Ghāfir 40:26]

- ❖ The hardening of the heart and the frequent remembrance of Allah do not come together in anyone:

فَوَيْلٌ لِلْقَاسِيَةِ قُلُوبُهُمْ مِّنْ ذِكْرِ اللَّهِ

“Then woe to those whose hearts are hardened against the remembrance of Allah.” [Surah Al-Zumar 39:22]

ثُمَّ تَلِينَ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ

“Then their skins and their hearts soften to the remembrance of Allah.” [Surah Al-Zumar 39:23]

- ❖ Most convictions of people are covered by fear and greed; when these two disappear, they [the convictions] appear.
- ❖ If you advise a mujāhid when he errs, then also support him when he is betrayed. It is from the fitnah of a scholar that he should busy himself with giving advice, while refrain from giving support.

- ❖ When Allah’s punishment befalls, it is not lifted by cheating around it, but rather by removing the causes of its occurrence; for there is no fleeing from His punishment:

قَالَ سَآوِي إِلَىٰ جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ قَالَ لَا عَاصِمَ الْيَوْمَ... .

“[The son] replied, ‘I will take refuge on a mountain to protect me from the water.’
[Nūḥ] said, ‘There is no protector today...’” [Surah Hūd 11:43]

- ❖ The scholars of Islam unanimously agree that whoever curses the Companions, all or most of them, is a disbeliever in Allah. If he was a Muslim before that, then he has apostated. He is asked to repent, and if he does not repent he is executed.
- ❖ Ibn `Umar said, “Do not curse the Companions of Muḥammad, for an hour of their life [with the Prophet] was better than your life-long worth of good deeds.”

This was the differentiation between the Companions and their followers (Tabi`ūn), so how about the superiority of the Companions over the later generations?

- ❖ The revelation is the saviour of the Ummah; it will not unite except upon it. The people of misguidance twist its texts and misinterpret them, except for the Rāfiḍah; they took a short-cut to rejecting the revelation, and so they shot down the Companions to shoot down the entire revelation.
- ❖ The heavenly bodies move with such accuracy for centuries and return to their same exact path of orbit without having any hearing or sight, and yet man is not able to go to his masjid and return on his same tracks:

صُنِعَ اللَّهُ الَّذِي أَتَقَنَ كُلَّ شَيْءٍ

“It is the work of Allah, who perfected all things!” [Surah Al-Naml 27:88]

- ❖ The Ummah is like a body which is only controlled by one heart. So an Ummah with two leaderships is like a body with two hearts. He صلى الله عليه وسلم said, “The example of the believers is like one body.” And Allah said:

مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي جَوْفِهِ

“Allah has not made for any man two hearts in his body.” [Surah Al-Aḥzāb 33:4]

- ❖ The Ummah will not unite so long as everybody wants the top of the pyramid, because it doesn't have room except for one person. If they fight one another they will all fall and leave it deserted for their enemy without much trouble.
- ❖ The greatest thing that severs the path of advice is evil assumption on the part of the one being advised for the one advising.
- ❖ Allying with the disbelievers against the believers is a delusional glory and an assured humiliation:

الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ ۗ أَيْبَتُونَ عِنْدَهُمُ الْعِزَّةَ
فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا

“Those who take disbelievers as allies instead of the believers; do they seek honor and glory with them? But indeed, honor and glory belong entirely to Allah.” [Surah Al-Nisā’ 4:139]

- ❖ Every era wherein the voice of falsehood emerges over the truth, some of the people of the truth slip into it to stand in the middle between the truth and falsehood, and that is due to weakness or hypocrisy. Then, when falsehood falls they return.
- ❖ Whoever does not recognize Allah’s right upon him will not recognize the people’s rights, because Allah’s right is the scale by which rights [are measured].
- ❖ The slip of a scholar is more dangerous than the slip of a ruler, because the slip of the ruler dies with his death, whereas the slip of the scholar remains alive even if he has died.
- ❖ The heart receives the price of the true word just like the hand receives it. The price of the heart that it receives is praise and compliment. Whoever concerns himself with this price stops short of the truth when its price stops short.
- ❖ There is nothing authentically established in the Sunnah or from the Companions concerning the merit of Karbala. Furthermore, there was no Karbala in the time of the Prophet ﷺ for him to give it any merit. What has been mentioned are fabricated lies that have been made up by the Rāfiḍah.

- ❖ Fasting `Āshūrā` comes after fasting `Arafah in virtue. Its best method is:
 - Fasting the ninth and tenth.
 - Then fasting the tenth and eleventh.
 - Then fasting the ninth, tenth and eleventh; or the tenth on its own.
- ❖ There is no authentic ḥadīth concerning fasting the 11th day along with `Āshūrā`. Whoever misses fasting the 9th and wants to fast the 11th along with `Āshūrā` to be in opposition to the Jews, then that's fine due to its inclusion of the meaning of being in opposition.
- ❖ If it was sanely correct what the Shī`ah do on the day al-Ḥusayn was killed of wailing and slapping, it would have been permissible for the Ummah to do the same every day of the year, as there is no day that does not coincide with the killing of a reformist Imām.
- ❖ `Alī bin Abī Ṭālib was killed unjustly and his son al-Ḥusayn survived after him for 21 years, and yet he did not hold any sort of memorium for his father, nor have the Shī`ah ever done for `Alī like what they do for al-Ḥusayn even though `Alī is better than his son.
- ❖ The greatest individual to be slain in the time of Prophethood was Ḥamzah bin `Abdul-Muṭṭalib. He was slain and his body was mutilated. When the Prophet صلى الله عليه وسلم saw him he wept and said, "Nobody will be afflicted like you ever." And yet he did not take the day he was slain as a day of sorrow nor a memorium.
- ❖ There are no better letters that breaths bring out than saying, "Lā ilāha illa Allah" (There is no deity worthy of worship besides Allah). They are heavier on the scale than the weights of mountains and the measurements of oceans.
- ❖ Patience over the hawa (whims) of the nafs is more difficult than patience over the harm of the enemies.
- ❖ Strong evidence is not sufficient in making people submissive, but rather it also requires leniency. The evidence of the Prophet صلى الله عليه وسلم was the Qur`ān and his supporter Jibrīl, and yet he was told:

وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ

"And had you been severe and harsh-hearted, they would have broken away from about you." [Surah Āl `Imrān 3:159]

- ❖ The events of history resemble one another, and its mill revolves around as it is with its errors due to a shortage of those who take admonition.
- ❖ False ideologies and beliefs originate as a result of ignorance of the truth and mistrust of its people.
- ❖ Among the major sins is to generalize the mistake of an individual on his family, his country or his affiliation. It is mentioned in the ḥadīth, “The worst of people lying, according to Allah, is a man who trades insults with another man, disparaging the entire tribe.”
- ❖ The one who turns back from the truth, the first thing he weakens in is worship (action). Then it is followed by turning back in views (knowledge). Turning back is a downfall, and he does not fall who is supported from both his sides with knowledge and action.

- ❖ The scholar is raised by Allah, while the ignorant is raised by the people:

يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ

“Allah will raise those of you who believe and those who have been granted knowledge.” [Surah Al-Mujādilah 58:11]

He صلى الله عليه وسلم said, “The people will turn to the ignorant as their leaders... thus they will go astray and lead others astray.”

- ❖ He who opposes you in matters of ijtihād disputes with you concerning your understanding; he does not dispute with Allah concerning His ruling.
- ❖ O Allah, send down your aid and support to the people of the truth in Shām, and send down your torment and wrath upon the tyrant. O Allah, raise the flag of truth with the the people of the truth. O Allah, they are surely being shaken, so keep them firm.
- ❖ A good intention raises an individual even if with little deeds, while an evil intention brings down an individual even if without any deeds.
- ❖ The shortest of paths to Paradise is jihād and the shortest of paths to the Hellfire is also jihād. So the honest one is he who meets Allah without sin except debt, and the dishonest one is the first whom the Hellfire will be inflamed with on the Day of Judgement.

- ❖ Refining one mind is better than arousing a thousand emotions. The mind remains firm, while emotions die out. And one firm person is better than a thousand who relapse.
- ❖ Seeking forgiveness is from the greatest means of remaining steadfast and being safe from relapsing:

وَيَا قَوْمِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيَزِدْكُمْ قُوَّةً
إِلَى قُوَّتِكُمْ

“And O my people, ask forgiveness of your Lord and then repent to Him. He will send you from the sky abundant rain, and add strength to your strength.” [Surah Hūd 11:52]

- ❖ The hypocrite is a speaking tongue. Do not become preoccupied with it, but rather with the heart which it is driven by.
- ❖ Words resemble one another, but their influence differs due to the differing of the intentions of their possessors. It is usually those of them most honest in intention who are the strongest in influence:

وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَى

“And you threw not when you threw, but it was Allah who threw.” [Surah Al-Anfāl 8:17]

- ❖ The most dangerous kind of slavery is slavery of the hawā (whims); the person is liberated from worshipping rocks to worshipping ideologies; he thinks he isn't making ṭawāf around an idol, but he makes ṭawāf around his hawā while not noticing.
- ❖ Mocking and ridiculing hasn't been praised in the Qur'ān except when responding in kind:

إِنْ تَسْخَرُوا مِنَّا فَإِنَّا نَسْخَرُ مِنْكُمْ كَمَا تَسْخَرُونَ

“If you ridicule us, then we will ridicule you just as you ridicule us.” [Surah Hūd 11:38]

- ❖ All wrong labeling of individuals and beliefs disappear with the demise of three: Fear, greed and envy.

- ❖ If the ākhirah is absent from the heart of a scholar, he causes his fatwa to be for the sake of his dunya. He صلى الله عليه وسلم said, “Allah dislikes every scholar of the dunya, ignorant of the ākhirah.”
- ❖ When the believer sees the tyrant increasing in tyranny, he does not doubt Allah’s power over him, but rather he increases in certainty over Allah’s tolerance of him and His wisdom in disregarding him. He صلى الله عليه وسلم said, “Verily, Allah gives respite to the tyrant...”
- ❖ Among that which is considered as not honoring Allah, is to appoint the defiantly disobedient to carry out the rites of Allah:

○ ذَلِكْ وَمَنْ يُعَظِّمُ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ

“That [is so]. And whoever honors the rites of Allah, then it is truly from the piety of the heart.” [Surah Al-Hajj 22:32]

- ❖ He who betrays the covenant and loyalty of Allah, do not rely on his covenant and loyalty:

وَإِنْ يُرِيدُوا خِيَانَتَكَ فَقَدْ خَانُوا اللَّهَ مِنْ قَبْلُ

“But if they intend to betray you - then they have already betrayed Allah before.”
[Surah Al-Anfāl 8:71]

- ❖ Do not dispute while knowing that you are wrongful. If you are triumphant in the dunya, you will be exposed in the ākhirah.
- ❖ The truth does not recognize ancestries nor lineages, and does not sanctify countries. Man is the one who searches for the truth, and the truth does not search for anyone. It is narrated in a tradition, “Wisdom is the believer’s lost commodity.”
- ❖ If the husband fails to fulfill the financial needs of his wife, it becomes obligatory for the state to pay for expenses that would cover her needs, not for them to provide her with a job to leave home when she does not want to. Women should work according to their own choice, unlike men.
- ❖ The oppressor likes for the oppressed to be told to “bear patiently,” and does not like for himself to be told to “fear Allah.”

- ❖ A blessing that does not bring a person closer to Allah is a gradual punishment, of which its beginning is prevention from good and its ending preoccupation with evil.
- ❖ To the Mujāhidūn in Shām:

Establish the Law of Allah in your hearts and Allah will establish it for you on earth.
- ❖ The opinion of an elderly who is an expert in crises, even if he is distant from it, is more accurate than the opinion of a young one, even if he is close to it. `Alī bin Abī Ṭālib said, “The opinion of an elderly is better than the sight of a young one.”
- ❖ Even if jihād is deleted from academic curricula, it will never be deleted from the Qur’ān. It is a blessing upon the Ummah when it establishes it, and an evil omen when it abandons it. He صلى الله عليه وسلم said, “When you abandon jihād, Allah will make disgrace to prevail over you.”
- ❖ The West tries to portray that there is nothing other than democracy or dictatorial rule, whereas the rule of Allah is real justice between the rule of man and tyrannical rule.
- ❖ None complains of riyā’ (showing-off in worship) except that his worship in seclusion is little.
- ❖ It is not befitting for the truthful to be on the receiving end of ridicule, but it is a blessing by which Allah exposes the beliefs of the hypocrites:

قُلِ اسْتَهْزِؤُوا إِنَّا لِلَّهِ مُخْرَجٌ مَّا تَحْذَرُونَ

“Say, ‘Mock [as you wish]; indeed, Allah will expose that which you fear.’” [Surah Al-Tawbah 9:64]
- ❖ The hawā (whim and desire) is poison for the minds; whoever is contaminated by it his view becomes corrupt.
- ❖ Do not aid an oppressor against anyone, for Allah will punish you through him even if after a while. It is narrated in the tradition, “Whoever aids an oppressor, Allah will cause him to prevail over him.”

- ❖ Moderation in the Qur'ān is:

فَاسْتَقِمْ كَمَا أُمِرْتَ

“So remain on a right course as you have been commanded.” [Surah Hūd 11:112]

So don't take a right thus going to extremes in it:

وَلَا تَطْغَوْا

“And do not transgress.” [Surah Hūd 11:112]

Nor take a left thus breaking away from it to its enemies:

وَلَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا

“And do not incline toward those who do wrong.” [Surah Hūd 11:113]

- ❖ The scholar is between two fitnahs: the fitnah of the ruler and the fitnah of followers. The truth does not recognize either of them.
- ❖ It is not permissible to always hold a stick from the middle; rather sometimes it is compulsory to break it or break something with it.
- ❖ What is currently transpiring in the East is not transpiring normally in accordance with dominant trends, the likes of which cannot be explained except as an immediate Divine Will to prepare the land and people for another great phase.
- ❖ Universal trends prove that great events are followed by great results.
- ❖ Whoever aids Allah's enemy, Allah will destroy him through him, for it is mentioned in the tradition, “Whoever aids an oppressor, Allah will cause him to prevail over him.”
- ❖ Your argument will not necessarily be prominent and substantial just because you are a prominent person.
- ❖ Being truthful with Allah is the strongest bridge that connects to the truth. So whoever is truthful with Allah, Allah delivers for him his wish.

- ❖ The scholars are the defenders of the Sharī`ah from the inside, while the mujāhidūn are the defenders of the Sharī`ah from the outside; and it is through them both that protection of the religion and its people is perfected.
- ❖ Disciplining the soul comes before correcting the minds, because the mind is unbiased if the nafs left it without insinuating its hawā (whims) in it. This is why Allah so often praises the mind while dispraising the nafs.
- ❖ Injustice and sins are a reason for being denied blessings, being brought with wrath and punishment of nations:

فَبِظُلْمٍ مِّنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّت لَّهُمْ

“For injustice and wrongdoing on the part of the Jews, We made unlawful for them certain good foods which had been lawful to them.” [Surah Al-Nisā’ 4:160]

- ❖ When falling into error, the dignified nafs grieves while the undignified nafs rejoices and exposes.
- ❖ If you say the truth and are harmed due to it, and are afraid that your response would be out of revenge for yourself, then remain silent, for complete silence for Allah is better than half of it for Allah and half of it for yourself.
- ❖ An authentic du`ā:
“O Allah, it is You who makes the dawn break, makes the night a time for rest, and appoints the sun and moon to reckon by. Relieve me of debt, enrich me from poverty, and let me enjoy my hearing, my sight and my strength for Your sake.”

Transliteration:

“Allāhumma fāliqal-iṣbāḥ, wa jā`ilal-layli sakanā, wash-shamsi wal-qamari ḥusbānā. Iqdi `annī addayn, wa aghninī minal-faqr. Wa amti`nī bi sam`ī wa-baṣarī wa-quwwatī fī sabīlik.”

- ❖ You will never strike the truth except with two arrows: knowledge and impartiality.
- ❖ Allah lifts great injustice with great tribulation, so that the just state is established with bruised and hurt souls, not extravagant ones; because the extravagant victor only starts a new round of injustice.

- ❖ O Allah, send down your aid, support, might and empowerment to the weak among the believers in Shām. O Allah, and send down your torment, destruction and wrath upon the Syrian regime.
- ❖ Worship in seclusion is a solid rope between the slave and his Lord. The Prophet صلى الله عليه وسلم said, “Whoever among you is able to have a hidden good deed, then let him do so.”
- ❖ Anger is the scale of īmān and love. Thus, whoever venerates someone, he becomes angry for his sake. `A’ishah said, “By Allah, the Messenger of Allah never took revenge for himself concerning any matter. But when Allah’s limits were transgressed, he would take revenge for Allah’s sake.”
- ❖ The blessings of Allah are never-ending. Even being grateful for a blessing is a blessing that requires being grateful for:

رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى وَالِدَيَّ

“My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents.” [Surah Al-Naml 27:19]

- ❖ No one increases in arrogance except that Allah increases him in humiliation in the hearts of people:

فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ

“Descend from Paradise, for it is not for you to be arrogant here. So get out; indeed, you are of the humiliated.” [Surah Al-A`raf 7:13]

- ❖ They turn away from Allah because there is no sense of Allah’s watching them in their hearts:

أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّى * أَلَمْ يَعْلَمْ بِأَنَّ اللَّهَ يَرَى

“Have you seen if he denies and turns away - Does he not know that Allah sees?” [Surah Al-`Alaq 96:13-14]

- ❖ If the mujāhid is disloyal to the scholar and the scholar betrays the mujāhid, the Ummah becomes defeated, the matter disintegrates and the mill of jihād remains spinning in its place.
- ❖ You know your status with Allah through His status with you when you are alone.

- ❖ Fitnah is not defined as stirring something up after it had been settled, nor as dividing after there had been unity, otherwise the da`wahs of the prophets would have been a fitnah. Fitnah is the replacement of good with evil, and its treatment is reform through wisdom.
- ❖ Partisanship to individuals is the greatest fitnah of the people of the truth with the truth; they follow the truth due to the one who says it, not because it is the truth; then when the one who says it relapses, they also relapse!
- ❖ The sanctity of the blood and dignity of a Muslim are greater than the sanctity of the Sacred House (the Ka`bah). Ibn `Umar and Ibn `Abbās looked at the Ka`bah and said, “How great you are and how great your sanctity is, but the believer has a greater sanctity with Allah than you.”
- ❖ Shaykh al-Ṭarīfī was asked about publishing pictures of martyrs. He said, “If the body is not mutilated then it is permissible, but if it is mutilated then it is disliked because it hurts his family. The Prophet صلى الله عليه وسلم disliked for Ṣafīyyah to see Ḥamzah [as his body was mutilated].”
- ❖ The misguided one may be plagued by having confidence in his opinion, to the point where he looks at the people of the truth with compassion considering them deluded and zealous:

إِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ غَرَّ هَؤُلَاءِ دِينُهُمْ

“when the hypocrites and those in whose hearts was a disease said, ‘Their religion has deluded them [Muslims].’” [Surah Al-Anfāl 8:49]

- ❖ Those who handed Iraq over to America and the Rāfiḍah, cannot be trusted concerning Shām!
- ❖ Allah does not open the doors of goodness except for he who knocks on them. So whoever proceeds to Allah He proceeds to him, and whoever turns away from Allah He turns away from him:

إِنْ تَسْتَفْتِحُوا فَقَدْ جَاءَكُمْ الْفَتْحُ

“If you seek the judgment, the judgment has come to you.” [Surah Al-Anfāl 8:19]

- ❖ Allah prevented Ibrāhīm from seeking forgiveness for his father and prevented the Prophet ﷺ from seeking forgiveness for his mother: “I sought permission from my Lord to seek forgiveness for my mother, but He did not grant it to me.” There is no mushrik more honorable to one’s self than the mother and father of a prophet.
- ❖ If it was said that the people will be destroyed except for one person, most of them would think that they are that sole survivor. As such, they will persist in sin while the sole survivor is one. This is why there is little admonition taken from Allah’s descending punishments.
- ❖ If you see evil in someone, refer back to yourself and search for an evil of proportional size in yourself. That causes oneself to change from having a perspective of rejoice and contempt for those with shortcomings to one of mercy and compassion for them.
- ❖ Followers are a fitnah. One who has a following starts off sincere. Then when his following increases, he turns around and turns into a follower himself. As for he who venerates Allah, he does not become affected by those behind him as long as Allah is in front of him.
- ❖ Allah raises a person with worship done privately, even if it is little, more than worship done publicly, even if it is much.
- ❖ Allah utilizes a person for the dunya while he is a disbeliever, thereby allowing many Muslims to benefit from him. But this does not raise him in the sight of Allah, as utilization is universal; the sun and moon are inanimate, yet they are more beneficial for the dunya than people.
- ❖ Allah has a prestige and greatness; if you do not find it in your heart, then you will not find it for your sayings and actions.
- ❖ Most deviation of man is due to his lack of impartiality in reflecting over the signs of Allah, either out of arrogance or enjoyment of the dunya. Then when he is afflicted with a calamity, it causes his arrogance to disappear and enjoyment to be lost; he reflects and sees the truth.
- ❖ “Thought process” is not a knowledge that benefits independently on its own, but rather it is the analysis of information. So what does one with little knowledge think with?! Often a person goes astray when he thinks alot without having much knowledge!

- ❖ Man is tested with good just as he is tested with evil; that which brings him closer to Allah is a blessing, even if it is essentially evil, and that which removes him farther from Allah is a curse, even if it is essentially good:

وَنَبْلُوكُمْ بِالشَّرِّ وَالْخَيْرِ فِتْنَةً

“And We test you with evil and with good as a fitnah (trial).” [Surah Al-Anbiyā’ 21:35]

- ❖ Nations become corrupt due to corruption of judiciary, and individuals become corrupt due to corruption of morals. Ibn Khuldūn said, “Corruption of judiciary leads to the end of nations.”
- ❖ The heart is a jug; if it is filled with veneration and fear of Allah, nothing will enter it but will cause it to overflow.
- ❖ It is not necessary for the misguidance of a person to know that he is misguided, for satisfaction of an opinion may accompany you while you are upon falsehood:

اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِنْ دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ

“They had taken the devils as allies instead of Allah while they thought that they were guided.” [Surah Al-A`rāf 7:30]

- ❖ Money taken by a scholar to remain silent from speaking the truth, or to speak falsehood, is greater in the sight of Allah than the one who takes riba, because the scholar consumes from the religion, whereas the one who takes riba consumes from the dunya.
- ❖ If injustice accumulates and grows, its disappearance will be in the form of a destruction. Allah’s great punishment of nations is due to injustices that were not addressed; so they accumulated, and then collapsed on those who remained silent concerning them.
- ❖ All general principles concerning human beings, and the ways of nations and states, beginning and ending, as a blessing and as a curse; have been mentioned in the Qur’ān:

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ لَعَلَّهُمْ يَتَذَكَّرُونَ

“And We have certainly presented for the people, in this Qur’ān, every kind of example, so that they may remember.” [Surah Al-Zumar 39:27]

- ❖ Two things that a nation cannot strengthen its might except by: Recognizing the external enemy and removing internal discord:

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ

“Muḥammad is the Messenger of Allah; and those with him are severe against the disbelievers, merciful among themselves.” [Surah Al-Faṭḥ 48:29]

- ❖ Allah makes everything in existence to appear to you, and then conceals it from you, so that you understand that you also appear and then disappear, and that your beginning is hidden and has an ending.
- ❖ The reward of one who intends good is like the reward of the one who does it. He صلى الله عليه وسلم said, “There is no slave who tells himself that he will get up to pray an hour at night but he sleeps and misses it, except that his sleep is a charity that Allah has given to him, and recorded the reward of his prayer for him.”
- ❖ It is due to a lack of Allah’s tawfīq for a person that He changes him from being a building stone into being a stumbling stone in the path of the truthful.
- ❖ At times of dispute, it is obligatory upon the various Jihād factions to refer the matter to the Sharī`ah with judges independent of each party involved in the dispute. For someone to feel too great for that is a fitnah and evil.
- ❖ Forbidding evil does not justify accusing people’s intentions. Khālid bin al-Walīd said, “How many observers of prayer are there who profess with their tongues what is not in their hearts?” So the Prophet صلى الله عليه وسلم said, “I have not been ordered to search the hearts of the people.”
- ❖ Every structure built in haste is fragile, every thought that rises without gradual progression is bound to decline and every individual who prevails without going through developing stages is bound to extinction; for shooting stars are brighter than fixed ones.
- ❖ Two enemies have united against Shām: An unjust tyrant and extreme cold. The first is warded off with weaponry and the other with clothing; so aid them. `Umar bin al-Khaṭṭāb said, “Winter is an enemy, so prepare its outfit for it.”

- ❖ Praising a person in his face destroys him and instills confidence in him that causes him to transgress to the point that he is bold enough to take on what he is not good at, thereby destroying himself and oppressing others. The Prophet ﷺ said to one who praised someone, “You have slit the throat of your companion.”
- ❖ The most dangerous praise is praising a ruler, as praising a person is considered slitting his throat and praising a ruler is considered slitting the throat of the Ummah, because that causes him to become arrogant from listening to advice and unjust when punishing.
- ❖ There is no solution to the infighting among the mujāhidūn except by deferring to Allah’s judgment in a court independent of the parties involved in the dispute. The one who refrains is a transgressor who fighting under his banner is impermissible.
- ❖ The fitnah of having a following is more dangerous than the fitnah of the ruler; many of those who flee from the latter fall into the former.
- ❖ If oppression intensifies against the oppressed, and the one capable of aiding increases in betrayal, then this is a sign of the demise of the one capable so that Allah replaces him with one who will aid.
- ❖ Having du`ās answered should be sought from reformers more than from the righteous. He ﷺ said, “Either you enjoin good and forbid evil, or Allah will certainly send His punishment upon you soon. Then you will make du`ā to Him and you will not be answered.”
- ❖ When the nafs loves, it hides the bad of the one it loves; but when it hates, it hides the good of the one it hates. He ﷺ said, “A believing man should not hate a believing woman [i.e. his wife]; if he dislikes one of her characteristics, he will be pleased with another.”
- ❖ “I’m a slave that has been commanded” is a phrase said by one who complies with falsehood, and which will not save him, because he is a slave of Allah before being a slave of anyone else. Fir`awn commanded his soldiers and they obeyed him:

فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ

“So We took him and his soldiers and cast them into the sea.” [Surah Al-Dhāriyāt
51:40]

- ❖ If the people of truth quarrel over secondary issues, Allah would create strength in the people of falsehood until the people of truth fear them, causing them to re-unite and showing mercy toward one another. This is one of the wisdoms behind the creation of evil!
- ❖ Whoever re-examines his nafs and does not find any fault, it means he is either affirming for it lordship or compound ignorance.
- ❖ The honest intention averts evil from a person, even if it nears him:

كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ

“Thus it was that We might avert from him evil and immorality.” [Surah Yūsuf 12:24]

- ❖ If Allah punishes the oppressor, every oppressed one thinks that his oppression was the cause of that, while Allah has set a certain limit for oppression which only reaches once its last one takes place, even if it is the smallest of them:

فَلَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعُدُّ لَهُمْ عَدًّا

“So be not impatient over them. We only count out to them a [limited] number.”
[Surah Maryam 19:84]

- ❖ The trade of the ākhirah is like the trade of the dunya; it has its seasons wherein great profit is gained with little effort. It is authentically reported that Abū Hurayrah said, “The unearned booty is to fast in the winter.”
- ❖ Most of the hypocrite’s misguidance is upon his tongue, because he does not dare perform physical actions [of misguidance], so he gives priority to sayings in order to observe the reactions:

قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ

“Hatred has already appeared from their mouths, and what their breasts conceal is far worse.” [Surah Āl `Imrān 3:118]

- ❖ Supporting the oppressed in Syria is the duty of the Ummah before being the duty of a particular state. The Prophet ﷺ said concerning a helpless oppressed individual, “Appeal for his help from those around you from among the Muslims... Appeal for his help from the authority.”

- ❖ The ruler who makes ḥarām permissible and makes unquestionable ḥalāl impermissible in his law, has no legitimacy by scholarly consensus. Whoever affirms ḥalāl and ḥarām but falls short of acting by it, then a ruler should seek to reform and rectify by advising.
- ❖ The greatest means Iblīs uses to seduce man is seducing him into having long hope and achieving leadership and supremacy:

فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَا آدَمُ هَلْ أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا
يَبْلَى

“Then Shayṭān whispered to him, saying, ‘O Ādam, shall I direct you to the tree of eternity and a kingdom that will never deteriorate?’” [Surah Ṭāhā 20:120]

- ❖ The silence of the scholar from speaking the truth makes him a partner in deception, because him seeing falsehood and remaining silent is endorsement of it:

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ

“And do not mix the truth with falsehood or conceal the truth while you know it.”
[Surah Al-Baqarah 2:42]

- ❖ The arrogant are the least of people who understand because their hearts are full of illusion, and when the truth comes to them they overflow. Allah said:

سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ

“I will turn away from My signs those who are arrogant.” [Surah Al-A`rāf 7:146]

And most of those who understand are the humble.

- ❖ Implementation of Islam remains a claim until action attests to it:

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا نُزِّلَ مِنْ قَبْلِكَ
يُرِيدُونَ أَنْ يُتَّحَاكَمُوا إِلَى الطَّاغُوتِ

“Have you not seen those who claim to have believed in what is revealed to you and what was revealed before you? They wish to refer legislation to Ṭāghūt (false judges).” [Surah Al-Nisā’ 4:60]

- ❖ Moderation and justice is not portrayed by the minds, but rather something that al-Raḥmān has decreed:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا

“And thus we have made you a just nation.” [Surah Al-Baqarah 2:143]

Whoever finds his thoughts distant from the revelation, he should head toward it, not drag the revelation toward him.

- ❖ Justice raises the weak and injustice lowers the strong; this is the Sunnah of Allah with people:

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ

“And We wanted to confer favour upon those who were weak and oppressed in the land, and make them leaders and make them inheritors.” [Surah Al-Qaṣaṣ 28:5]

- ❖ Many among the people of truth are averse to speaking the truth for fear of having their status fall due to the tongues of the people of falsehood:

وَلَا يَحْزُنكَ قَوْلُهُمْ إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا

“And let not their speech grieve you, for all power and honor belong to Allah.” [Surah Yūnus 10:65]

- ❖ Selling camels for millions due to their beauty is a new form of forbidden Jāhiliyyah. The sin becomes greater and one’s manhood drops when the women and men of Shām hope for just one dīnār to cover their dignity and strengthen their resolve.
- ❖ Prostration to Allah is honor and glory, while standing for other than Allah is humiliation and degradation.
- ❖ The scholar who is able to cypher through fitnahs is the one who has combined two things:
 - Knowledge of the reality of the fitnah and its consequences.
 - Impartiality from greed, for knowledge without impartiality is hawā (whim), and impartiality without knowledge is hazardous.

- ❖ If the ruler does not accept the fatwa of a scholar when it is against him, the people will not accept his fatwa when it is in his favor.
- ❖ Some argumentations are for the sake of giving triumph to the nafs, not for the truth; and most people who argue about something which is false are the most among them who Allah is displeased with. He ﷺ said, "If anyone disputes knowingly about something which is false, he remains in the displeasure of Allah till he desists."
- ❖ Whoever increases in acts of obedience will feel an aversion for acts of disobedience, and whoever increases in acts of disobedience will feel an aversion for acts of obedience.
- ❖ Among the qualities of the hypocrite is complying with the wishes of the people and satisfying the public, even if at the expense of the truth:

يَخْلِفُونَ بِاللَّهِ لَكُمْ لِيَرْضَوْكُمْ وَاللَّهُ وَرَسُولُهُ أَحَقُّ أَنْ يُرْضَوْهُ إِنْ كَانُوا مُؤْمِنِينَ

 "They swear by Allah to you [Muslims] to satisfy you. But Allah and His Messenger are more worthy for them to satisfy, if they should be believers." [Surah Al-Tawbah 9:62]
- ❖ Forbidding evil should be in accordance with the magnitude of the evil. So don't forbid an abundant evil such that will make you renowned; you think you're lifting off the sin of remaining silent from yourself while ending up bearing the sin of propagating it on your shoulders.
- ❖ Good deeds and sins repel each other. So whoever wants to free himself from a sin, then let him busy it with a good deed for it to disappear.
- ❖ Wishing Christians a merry Christmas is not permissible by unanimous agreement of the Four Madh'habs. I do not know of an opposing view in this matter except in recent times, and they are views that are insignificant.
- ❖ The prohibition of attending the religious festivals of the mushrikūn is something that the scholars have unanimously agreed upon, such as Imāms Mālik, Abū Ḥanīfah, al-Shāfi'ī and Aḥmad. Ibn al-Qayyim has sited this consensus in his book Aḥkām Ahl al-Dhimmah, as well as others.
- ❖ The greatest form of the Ummah's disgrace is for it to be oppressed, and its enemy convincing it that it is the reason for oppression to befall it. So it sees its enemy as a teacher nurturing it, not as an oppressor seeking to cause it harm.

- ❖ The revelation is a bright light; it causes he who proceeds behind it to see and be guided by it, and causes he who confronts it to be burnt and blinded.
- ❖ A person is not deprived of an act of obedience except due to a sin, and the greater the sin the greater the act of obedience that one is deprived of is.
- ❖ Whoever makes his deeds sincerely for Allah, a little will save him; and whoever does not make them sincere, the more his deeds increase, the more his destruction increases. The first to be burned by the Fire will be three: a scholar, mujāhid and giver of charity. He صلى الله عليه وسلم said, “Beware of the secret shirk.”
- ❖ Supporting the people of Iraq is no less of an obligation than supporting the people of Shām, for the enemy is one even if their land varies. O Allah, empower the truth and its people, and lift away oppression and its people.
- ❖ Fathers are provided sustenance because of their children, and children are provided sustenance because of their fathers; a mutual blessing:

نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ

“We provide sustenance for you and for them.” [Surah Al-An`ām 6:151]

نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ

“We provide sustenance for them and for you.” [Surah Al-Isrā’ 17:31]

- ❖ Well-being after a calamity is a fitnah; Allah tests to see the grateful from the ungrateful:

فَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَانَا ثُمَّ إِذَا خَوَّلْنَاهُ نِعْمَةً مِنَّا قَالَ إِنَّمَا أُوتِيْتُهُ عَلَىٰ
عِلْمٍ ۗ بَلْ هِيَ فِتْنَةٌ

“And when adversity touches man, he calls upon Us; then when We bestow upon him a favor from Us, he says, ‘I have only been given it because of my knowledge.’ Rather, it is a fitnah.” [Surah Al-Zumar 39:49]

- ❖ The mujāhid, scholar and ruler are the most desperate of the Ummah in need of advice. It is with the mistake of the mujāhid that blood is spilled, with the mistake of the scholar that religion becomes corrupt, and with the mistake of the ruler that religion and worldly affairs become corrupt.

- ❖ Some of those who start following the path of falsehood think that it is true. Then when they delve into it they see its falseness and then returning to the truth becomes too difficult. It is then that they begin firmly establishing the falsehood. The path began for the sake of Allah, but ended with it being for the sake of the hawā.
- ❖ The true believer is not changed by fitnahs and remains firm in times of calamity. In a ḥadīth, he صلى الله عليه وسلم said, “The example of the believer is that of a piece of gold; if you blow on it, it turns red, and if you weigh it, it does not diminish.”
- ❖ None fights against reform except he who has corruption that he fears its disappearance.
- ❖ Be in the place Allah wants you, even if the people lose you.

- ❖ Allah provides man with good due to his intention more than his actions:

إِنَّ يَعْلمَ اللهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِّمَّا أُخِذَ مِنْكُمْ

“If Allah knows any good in your hearts, He will give you something better than what was taken from you.” [Surah Al-Anfāl 8:70]

- ❖ Most of that which causes corruption between people are evil assumptions. So when evil assumption comes against one who the nafs dislikes, it turns the assumption into certainty:

اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ

“Avoid much [negative] assumption. Indeed, some assumption is sin.” [Surah Al-Hujurāt 49:12]

- ❖ All fitnahs related to the masses and struggles between groups occur as a result of not settling down with Allah’s judgement. He صلى الله عليه وسلم said, “Unless their leaders rule according to the Book of Allah and seek all good from that which Allah has revealed, Allah will cause them to fight one another.”
- ❖ Fighting the Nuṣayrī regime is a jihād of which there is no jihād more obligatory than. As for infighting between the battalions, it is ḥarām, and the one who dies from either side does not take the rulings of a martyr in this life.

❖ The intelligent one does not reply when angry, because seeking victory for the nafs sneaks in under the guise of seeking victory for the truth. He صلى الله عليه وسلم said in a ḥadīth, “When any of you becomes angry, let him remain silent.”

❖ Accusing someone of what they did not do and spreading it is a great sin that many are lenient regarding:

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُّبِينًا

“And those who harm believing men and women undeservedly, bear on themselves the crime of slander and plain sin.” [Surah Al-Aḥzāb 33:58]

❖ When ropes become tied up, the ignorant cuts them, while the intelligent unfastens them.

❖ Sins prevent the mind from reflecting over the Qur’ān and understanding it, and also withhold from the hearts the power of contemplation:

لَوْ نَشَاءُ أَصَبْنَاهُمْ بِذُنُوبِهِمْ وَنَطْبَعُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ

“Had We willed, We would have punished them for their sins. But We seal up their hearts so they do not hear.” [Surah Al-A`rāf 7:100]

❖ Among the best acts performed on Friday is sending ṣalāh upon the Prophet صلى الله عليه وسلم, because Friday is the best of days and he صلى الله عليه وسلم is the best of prophets.

❖ The day the Prophet صلى الله عليه وسلم was born was a great day and the day he was sent as a prophet was an even greater day, because on that day the words of Allah came down from the heavens thereby honoring the Prophet with prophethood, yet he did not specify that day for us because it is not subject to any specific act.

❖ `Umar set the calendar according to the hijrah and did not set it according to the birthday of the Prophet صلى الله عليه وسلم as Ahl-ul-Kitāb did, in order to teach people that we are an Ummah of action, not an Ummah of eras and events.

❖ The companions did not know that the Prophet صلى الله عليه وسلم was born on a Monday except by him informing them. Thus, he is the most knowledgeable of people about his birthday, and yet he did not specify for them which Monday it was, nor did they ask him which one it was, because this religion is one of action, not one of events.

- ❖ The greatest goal of Iblīs is for man to deny the blessing of His Lord and not be grateful for it:

ثُمَّ لَا يَأْتِيهِمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ

“Then I will come to them from before them and from behind them, on their right and on their left, and You will not find most of them grateful [to You].” [Surah Al-A`rāf 7:17]

- ❖ The hypocrites live in deception of victory even with respect to Allah:

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ

“Indeed, the hypocrites seek to deceive Allah, but it is He Who deceives them.” [Surah Al-Nisā’ 4:142]

And so Allah comes to them from where they feel safe.

- ❖ Often times the eyes fall upon correct goals but the feet stumble upon the holes of the means [of reaching those goals], because the eyes are fastened dashing toward the goal and are thus blinded to the pitfalls in the road.
- ❖ The greatest of envy is to mention the shortcomings of someone to cover-up your own faults, and the purest of hearts belong to those who grieve over the mistakes of people even if they themselves commit them.
- ❖ Intelligence with ignorance is like an eye with blindness, for intelligence without knowledge facilitates dragging it into the hawā (whims), and an eye without sight facilitates throwing it into holes.
- ❖ On the land of ignorance, extremism grows; on the land of hawā, irjā’ grows; and on the land of knowledge and impartiality, moderation remains firm.
- ❖ The difference between having good thoughts of Allah and feeling safe from Allah’s plots is action; whoever has good thoughts of Allah performs actions, and whoever feels safe from Allah’s plots overindulges.

- ❖ Du`ā is from among the means of removing hardship:

فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا

“Then why, when Our punishment came to them, did they not humble themselves?”
[Surah Al-An`ām 6:43]

- ❖ Worship done privately brings a person closer to Allah in times of adversity. He صلى الله عليه وسلم said, “Recognize and acknowledge Allah in times of prosperity, and He will remember you in times of adversity.”
- ❖ The enmity of the people of falsehood for you does not place you upon the truth, for you may be an enemy of the truth but from a different angle.
- ❖ Whoever sincerely wishes to do good, Allah gives him its reward. He صلى الله عليه وسلم said in a ḥadīth, “The one who is sincere in his intention says, ‘Had I possessed wealth, I would have done the deeds of so-and-so.’ If that is his intention, their reward is the same.”
- ❖ Those who fear misguidance and being setback [from the truth] the most are those most firm upon the truth and guidance. The most frequent du`ā of the Prophet صلى الله عليه وسلم was, “O Diverter of the hearts, keep my heart firm upon Your obedience.”
- ❖ Allah does not remove adversity except through trial, although He is capable of doing so without it. But He does so to make the lines distinctively clear and to purify the souls:

وَلَوْ يَشَاءُ اللَّهُ لَانْتَصَرَ مِنْهُمْ وَلَكِنْ لِيَبْلُوَ بَعْضَكُمْ بِبَعْضٍ

“And if Allah had willed, He could have taken vengeance upon them Himself, but [He ordered armed struggle] to test some of you by means of others.” [Surah Muḥammad 47:4]

- ❖ The Qur`ān and history are witness to the fact that everything that the nafs desires, it is capable of establishing and justifying it for itself, such as the idol-worship of the nations [of the past], the perversion of the people of Lūṭ, the tyranny of Fir`awn and the cheating of the people of Shu`ayb.
- ❖ The truth is recognized on its own, not by its followers. Among the followers of Dajjāl will be Muslims, even though the word “Kāfir” will be on his forehead and he will be upon complete falsehood. So how about the followers of one upon the truth tainted with falsehood?

- ❖ Reform is a treatment, and with every treatment there is bitterness; he does not find it pleasant who does not recognize his illness.
- ❖ The anguish intensifies while it embodies mercy. Maryam had wished for death out of anguish:

يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا

“Oh, I wish I had died before this.” [Surah Maryam 19:23]

While in her womb was a prophet and mercy for mankind.

- ❖ Entering the Hellfire due to sins done openly is less significant than entering it due to the actions of the heart. It is mentioned in an athar, “Whoever enter the Hellfire due to sins done openly is less significant than he who enters it due to riyā’.”
- ❖ It is impermissible to circulate statements involving dispraise of the Prophet ﷺ, even if it be for notification purposes, because spreading it is greater in the sight of Allah than spreading obscenity. Rather, only he who possesses the ability of standing up in defense should be notified in general without going into detail.
- ❖ If Allah loves an individual, He makes obedience beloved to him:

حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ

“[Allah] has made Īmān beloved to you and pleasing in your hearts.” [Surah Al-Hujurāt 49:7]

And if He dislikes him, He makes disobedience beloved to him:

كَرِهَ اللَّهُ انبِعَاثَهُمْ فَثَبَّطَهُمْ

“Allah disliked the [hypocrites] being sent forth [to fight].” [Surah Al-Tawbah 9:46]

- ❖ Some opinions are like dust particles; when there is commotion they rise from the bottom of the pot to its top. So one should not become deceived by their rising, for when there is calm they return to the bottom.

❖ If a person increases in [worldly] bounties, while increasing in sins, then it means that Allah is leading him on gradually to punish him. He صلى الله عليه وسلم said, “If you see Allah giving the slave of the dunya what he loves while he [continuously] sins, then it is merely bringing on [the punishment] gradually.”

❖ Jihād is a divine legislation. Its sanctity is greater than the sanctity of individuals and groups, because its sanctity is a right that belongs to the Creator, while the sanctity of groups is a right that belongs to the created, and preserving the right of Allah takes precedence over preserving the right of others.

❖ Following individuals is most often driven by passion and emotion. That is why it is mostly regrettable:

إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ

“When those who were followed, disassociate themselves from those who followed them, and they see the punishment, then all their relations will be cut off from them.” [Surah Al-Baqarah 2:166]

❖ Being grateful for Allah’s bounty is a cause for two bounties:

- The bounty remaining.
- Blessing existing in it.

Whoever is ungrateful for a bounty, Allah removes it from him; and if He allows it to remain, He causes its blessing to go away and makes it a misery for him.

❖ Reviling Jihād due to the mistakes of the Mujāhidūn is like reviling Ṣalāh due to the mistakes of those who pray; the mistakes of the doers are to be corrected, and the Shari`ah of Allah is to be glorified.

❖ One who is hired to write does not produce a thought, nor protect a nation, nor bring loyalty, nor cause fear in an opponent. He merely writes when he is afraid or greedy, and disguises himself when he feels safe [from fear] and has satisfied [his greed].

❖ It is possible to have a dialogue with every individual except one who is hired to write, because the product is not his, so he does not possess an answer for it.

❖ The fitnahs of Shām will never stabilize; they will either go away or they will reveal and expose. He صلى الله عليه وسلم said, “Surely, īmān will be in Shām when the trials occur [i.e. at the end of time].”

❖ Giving [in charity] wards off hardship. It is mentioned in a ḥadīth, “Acts of righteousness protect against evil disasters.”

❖ Man is deprived of his provision and sustenance due to his sins:

فَبِظُلْمٍ مِّنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ

“For wrongdoing on the part of the Jews, We made unlawful for them certain good foods which had been lawful to them.” [Surah Al-Nisā’ 4:160]

❖ Jihād shall continue until the Day of Judgment. It remaining is something pre-destined; it is subject to counsel and guidance, but not subject to confrontation. He صلى الله عليه وسلم said, “A group of people from my Ummah will continue to fight defending the truth and remain triumphant until the Day of Judgment.”

❖ Frequently hearing falsehood has an effect on being convinced of the truth. Allah warned His infallible Prophet صلى الله عليه وسلم of that. He said:

وَاحْذَرُهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ

“And beware of them, lest they tempt you away from some of what Allah has revealed.” [Surah Al-Mā’idah 5:49]

❖ A truthful intention is a means for the tranquility of the heart, relief from distress and achievement of goals:

فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا

“He knew what was in their hearts, so He sent down tranquility upon them and rewarded them with an imminent victory.” [Surah Al-Fath 48:18]

❖ The misfortune of evil inflicts even he who is distant from it if he approves of it. The Prophet صلى الله عليه وسلم said, “When sin is done on earth, he who is absent from it and approves of it is like he who witnesses it.”

❖ Moderation in criticizing individuals protects the truth from their errors, while going to extremes in criticizing them distorts the truth causing the people to flee from it, because the truth that does not rectify its possessors is not really truth.

- ❖ The more the scum, the longer the affliction lasts, until the Ummah scrutinizes itself and then none leads it but the truthful:

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ

“Allah would not leave the believers in the state you are presently in, until He distinguishes the evil from the good.” [Surah Āl `Imrān 3:179]

- ❖ No threat and warning of punishment has come in the Qur`ān as it has with regards to killing a Muslim:

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فِجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ
وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا

“And whoever kills a believer intentionally, his recompense is Hell to abide therein, and the Wrath and the Curse of Allah are upon him, and a great punishment is prepared for him.” [Surah Al-Nisā’ 4:93]

- ❖ Silence from speaking the truth is less grave than speaking falsehood.

- ❖ There is no value for the truth without steadfastness:

وَلَوْلَا أَنْ ثَبَّتْنَاكَ لَقَدْ كِدْتَ تَرْكُنَ إِلَيْهِمْ شَيْئًا قَلِيلًا

“And had We not made you stand firm, you would have nearly inclined to them a little.” [Surah Al-Isrā’ 17:74]

- ❖ The prophet (ṣallallāhu `alayhi wa-sallam) compared the scholars to “the stars in the sky” because they guide those near and those distant; he did not compare them to stones and trees that only guide those near to them.

- ❖ Jihād is one of those Islamic legislations that is most in need of Siyāsah Shar`iyyah (Policies of Islamic Governance). Whoever suspends it, his corruption will be more than his rectification.

- ❖ Forbidding some evil causes it to come alive and leaving forbidding it causes it to die, for some evils are created in order for them to be forbidden and renowned. In an athar, ‘Umar said, “Allah has slaves who cause falsehood to die by neglecting it, and cause the truth to come alive by making mention of it.”

- ❖ Calamity from Allah is either a punishment, purification, or divine selection; all of which may come together or some of them. The closer the slave is to Allah, He purifies him and selects him; and the further he is from Allah, He punishes him.
- ❖ Every blessing or infliction that Allah sends down is due to a reason and wisdom. However, people carry out the reasons, then forget about them, and then are surprised by the results:

وَمَا كَانَ رَبُّكَ نَسِيًّا

“And never is your Lord forgetful.” [Surah Maryam 19:64]

- ❖ He who spreads reports of immorality that has not been made public, is like the first to have performed it. It is mentioned in an athar, “Whoever hears of an act of immorality and then spreads it, is like the one who makes it apparent.”
- ❖ Allah has cursed he who conceals the truth, so how about he who speaks falsehood?

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

“Indeed, those who conceal what We sent down of clear proofs and guidance, after We made it clear for the people in the Scripture, they are the ones cursed by Allah...”
[Surah Al-Baqarah 2:159]

- ❖ Gifting relatives is better than spending charity on non-relatives. In a ḥadīth, the Prophet صلی اللہ علیہ وسلم said to his wife Maymūnah when she freed her female-slave, “If you had gifted her to your maternal-uncles, it would have been greater for you in reward.”
- ❖ Being satisfied with associating with bigshots brings about arrogance, while associating with the weak brings about humility. It is mentioned in a ḥadīth that the Prophet صلی اللہ علیہ وسلم used to come to the weak, visit them and their sick, and attend their funerals.
- ❖ Authority in manners is greater than authority in wealth, status and dominion. The Prophet صلی اللہ علیہ وسلم said, “You will not satisfy people with your wealth, but let them be satisfied with your cheerful faces and good manners.”

- ❖ Those most obedient of Allah are those most guided to the truth:

وَإِنْ تُطِيعُوهُ تَهْتَدُوا

“And if you obey him, you will be rightly guided.” [Surah Al-Nūr 24:54]

- ❖ A person is stripped of his īmān in accordance with the extent of how foul his tongue is:

“The believer does not frequently taunt or curse, nor is he immoral or foul [in language].” [ḥadīth]

- ❖ When there is much talk there is much hypocrisy, because hypocrisy is all talk without action; the tongue strengthens while the limbs fail:

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ

“O you who believe, why do you say what you do not do?” [Surah Al-Şaff 61:2]

- ❖ Those most pardoning and forgiving are those with the strongest taqwa of Allah, and those least pardoning are those with the hardest of hearts and weakest of īmān:

وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَى

“And to forego is nearer to taqwa.” [Surah Al-Baqarah 2:237]

- ❖ The hypocrite praises whoever gives him, even if he is upon falsehood; and he dispraises whoever does not give him, even if he is upon truth:

فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطَوْا مِنْهَا إِذَا هُمْ يَسْخَطُونَ

“If they are given of it (the charities), they are pleased; but if they are not given thereof, at once they become enraged!” [Surah Al-Tawbah 9:58]

- ❖ Du‘ā in times of ease is from among the means of having du‘ā in times of hardship answered. It is narrated in a ḥadīth, “Whoever wishes that Allah would answer him during hardship and grief, then let him make much du‘ā when at ease.”
- ❖ There is no conflict between the ‘aql (intellect) and the naql (texts of the Qur‘ān and Sunnah). Rather, the conflict is between hawā (whims) that take cover behind the ‘aql and speak on its behalf.

- ❖ If the ‘aql (intellect) was left alone without anything to influence it, it would head toward Allah. However, the hawā (whims) derail it from its path and force it so that it allows the nafs to firmly root its shahawāt (lustful desires):

وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ

“And do not follow the hawā (desire), as it will lead you astray from the path of Allah.” [Surah Şād 38:26]

- ❖ An evil deed carries pain, while a good deed carries comfort; none feels it but a believer. In a ḥadīth, he صلى الله عليه وسلم said, “If your evil deed makes you feel bad and your good deed makes you feel good, then you are a believer.”
- ❖ Personal freedom does not entitle one to perform evil acts publicly, for the Ummah is like a ship; the corrupt throwing himself overboard is less dangerous than him making a hole in it. Thus, a public minor sin is worse than a private major one.
- ❖ If the dalīl (evidence) and the ‘aql (intellect) came together without anything to influence them or enter them, they would produce a result like the sun at noon. However, the intellects come to the evidence having been influenced by the hawā (whims), thus producing a distorted result.
- ❖ It is not a requirement of reform for the reformer to be perfect himself. It is narrated in a ḥadīth, “Command good even if you don’t act upon all of it yourself, and forbid evil even if you don’t refrain from all of it yourself.”
- ❖ The worst of times are when evil is done in the name of good, and good in the name of evil. It is mentioned in an athar, “A time will come when people view evil as good, and good as evil.”
- ❖ O Allah, grant your victory to the people of Aleppo and the Muslims of Syria in general, support them with your support, supply them with your aid, strengthen their hearts and make their feet firm; and take care of those who have oppressed, aggressed and transgressed

- ❖ If man had a heart without whims, he would not disbelieve in anything of the Law of Allah. However, his heart guides him while his whims cause him to transgress until he disbelieves in the plain truth to satisfy his whims:

إِنَّ الْإِنْسَانَ لَكَفُورٌ مُّبِينٌ

“Indeed, man is clearly ungrateful.” [Surah Al-Zukhruf 43:15]

- ❖ Allah does not command man to follow in pursuit of tribulation, but He commands him to follow the truth. Then if tribulation intercepts it he is patient, and if Allah saves him he is grateful, for a disbeliever may be afflicted with tribulation more than a believer.
- ❖ Remembrance and reflection are two acts of worship that are with a person in all situations and at all times:

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ
السَّمَاوَاتِ وَالْأَرْضِ

“Those who remember Allah while standing, sitting, or lying on their sides, and reflect deeply over the creation of the heavens and the earth.” [Surah Āl ‘Imrān 3:191]

- ❖ The most dangerous of people for a person are those who praise and do not sincerely advise.
- ❖ The ruler who doesn’t implement Allah’s Law either doesn’t trust Allah’s Law or is afraid of Allah’s Justice curtailing his own injustice and whims.
- ❖ The first door to having repentance accepted is admitting the sin to Allah. He صلى الله عليه وسلم said, “When a slave admits to a sin and then repents, Allah accepts his repentance.”
- ❖ The betrayal of the people of Shām by great nations will be followed by punishment equivalent to the greatness of the betrayal. This is a continuous Sunnah of Allah. O Allah, single out [with punishment] the one capable [of aiding], and have mercy on the incapable.
- ❖ Sometimes you may end up being harsh in giving advice, not out of hatred for the one you are advising, but out of fear for his destruction, just like you push someone who you fear will fall into hole he doesn’t see.

- ❖ The truth is like a mountain; dust does not make it vanish, but does obscure the vision from seeing it for some time; and the lifespan of the truth is longer than lifespans of its opponents.
- ❖ A sign of the destruction of a person is that he sees the many advices given to him but does not see his many mistakes. So instead of being busy with rectifying his nafs, he is busy with making it triumphant.
- ❖ An abundance of something and it being widespread does not mean it is correct, for the entire da'wah of the prophets was in a time of the abundance of evil. The truth in and of itself is abundant without anyone, and falsehood in and of itself is minute even if it has everyone with it.

- ❖ The truth without patience does not prevail:

كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ

“How often a small group overcame a large group by Allah’s permission? And Allah is with the patient.” [Surah Al-Baqarah 2:249]

- ❖ Allah disgraces whoever separates Islam from the daily life [of people], as it is the truth, more severely than He disgraces whoever separates Christianity [from daily life], as it is falsehood:

أَفْتُمُونَنَّا بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا

خِزْيٌ

“So do you believe in part of the Scripture and disbelieve in part? Then what is the recompense for those who do that among you except disgrace.” [Surah Al-Baqarah 2:85]

- ❖ The ghusl (bath) of Friday is the best of ghusls. Its time starts with the break of dawn (Fajr). It is more stressed for the one who the (Friday) prayer is mandatory, not the woman, nor the traveler. It is mentioned in a ḥadīth, “Whoever of you intends to attend the Friday (prayer) should perform ghusl.”
- ❖ Allah legislated “jihād” to defend the Ummah from the outside, and legislated “commanding the good and forbidding the evil” to defend it from the inside. No nation can be firmly established except by these two, and if it does become established it will not remain.

Biography

The shaykh's name is `Abdul-`Aziz bin Marzūq al-Ṭarīfī. He was born on 7/12/1396 AH (7/9/1976 CE.)

As for his university studies, he graduated from the college of Sharī`ah of Imām Muḥammad bin Sa`ūd University in the city of Riyadh. As for his occupations, he was a researcher for the Ministry of the Islamic Affairs, then director of Studies and Research in the Center for Research and Studies, and then an Islamic researcher in this same center.

He began memorizing Islamic texts at the age of 13. The first text he memorized was Al-Bayqūniyyah (in the science of ḥadīth). He memorized Kashf al-Shubuhāt, Kitāb al-Tawḥīd, Faḍl al-Islām, al-Manzūmah al-Raḥbiyyah and Bulūgh al-Marām, along with hundreds of lines of poetry by the age of 18. He further went onto memorize Ṣaḥīḥ al-Bukhārī, Ṣaḥīḥ Muslim, Sunan Abī Dāwūd and other books of ḥadīth. He also memorized Manār al-Sabīl and al-Risālah (of Ibn Abī Zayd al-Qayrawānī) in the fiqh of Imām Mālik.

He studied countless books in ḥadīth, fiqh, uṣūl, tafsīr, adāb (literature) and books of fiqh in the madh-habs of Imām Abū Ḥanīfah, Imām Aḥmad, Imām al-Shāfi`ī and Imām Mālik. He studied many books of ḥadīth, including Sunan al-Bayhaqī, Ṣaḥīḥ Ibn Khuzaymah, Ṣaḥīḥ Ibn Hibbān, Muṣannaf Ibn Abī Shaybah, Muṣannaf `Abdul-Razzāq and Sunan al-Dāraquṭnī. Other books studied: Fatāwā Ibn Taymiyyah, Zād Al-Ma`ād, Tafsīr Ibn Kathīr, Tafsīr al-Ṭabarī, Tafsīr al-Baghawī, Tafsīr al-Zamakhsharī, Tafsīr al-Tha`labī, Sīrah Ibn Hishām and al-Mughnī.

The shaykh reads on average 13-15 hours a day and used to memorize between 30-50 ḥadīths a day!

Notable teachers:

His eminence, the great scholar, `Abdul-`Aziz Bin Bāz

Shaykh Ṣafī-ur-Raḥmān al-Mubārkpourī

Shaykh `Abdullāh Bin `Aqīl

Shaykh `Abdul-Karīm al-Kuhḍayr

Shaykh Sāliḥ Āl al-Shaykh

Shaykh Muḥammad `Abdullāh al-Ṣūmālī

More information available at the shaykh's official website:

<http://www.altarefe.com/>