

angry with him, curse him and has prepared for him a dreadful punishment" {Surah Nisaa, verse 93}.

‘Al-Khulood’ (dwelling forever in Jahannam) here, refers to him staying in Jahannam for a very long period of time. If the killing was regarded as being permissible (whilst in actual fact it was not), then the word ‘Khulood’ will be according to its actual meaning, and that is remaining in Jahannam forever. It is reported in the Saheeh from Rasulullaah ﷺ: *“The blood of a believing person is not permissible, if he testifies that there is none worthy of worship but Allaah and that I am the Rasool of Allaah, except in one of three cases; a married adulterer; a soul for a soul; and one who leaves the Deen, who separates himself from the Jamaat (of Muslims).”*

“We do not recognize¹ rebellion against our Imaam or those in charge of our affairs even if they are unjust².”

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1). As Allaah Ta`ala says: ***"O you who have Imaan! Obey Allaah, obey the Rasool ﷺ and those in command among you (your leaders and authorities in all fields)"*** {Surah Nisaa, verse 59}. Reflect upon how Allaah Ta`ala orders ***“Obey the Rasool”***, but He does not say ***“obey the Ulool Amr (those in command)”***. This is so because the obeying of the Ulool Amr is no different to obeying Allaah Ta`ala and Rasulullaah ﷺ. The verb ***“Obey”*** is repeated before the word ***“Rasool”*** because Nabi ﷺ will never instruct except what is ordered by Allaah Ta`ala. He is sinless. However, as for the Ulool Amr, if they order contrary to Allaah and His Rasool, then one is not obliged to follow them. They

are only to be followed as long as they order what Allaah and His Rasool have ordered. It is for this reason that Nabi ρ said: *“(It is binding) Upon a Muslim man that he listen and obey to that which is liked by him or disliked. Unless he is ordered with sin. If he is ordered with sin, then he does not have to listen or obey.”*

those in charge of our affairs even if they are unjust².”
 2). Allaah Ta`ala has not subjugated us to them except due to our sins. Therefore the result is in accordance to the type of sin. Allaah Ta`ala says: ***" In a like manner (as We have made some humans the friends of some evil Jinn) We make some of the oppressors companions of others because of the (evil) deeds that they perpetrate (sinners committing the same sin will suffer the same punishment in the Aakhirah)"*** {Surah An'aam, verse 129}.

“Nor do we wish¹ evil on them, nor do we withdraw from following them. We hold² that obedience to them is part of obedience to Allaah, The Glorified, and therefore obligatory as long as they do not order to commit sins.”
“Nor do we wish¹ evil on them, nor do we withdraw from following them.

1). Because this will be tantamount to rebelling against them internally. We do not rebel against our rulers as long as they do not order us with sin. It is narrated from the previous scriptures: *“I am Allaah. I am the King of all kings and king of the hearts. The hearts of the kings are in My Hands. As for those who obey Me, I make them (rulers) merciful towards them. And as for those who disobey Me, I make them (rulers) a punishment upon them. Do not*

concern yourselves because of your rulers. However, turn in repentance (to Me) and I will make them become favourable towards you.”

We hold² that obedience to them is part of obedience to Allaah, The Glorified, and therefore obligatory as long as they do not order to commit sins.”

2). Indeed Allaah Ta`ala has ordained subservience to them, in His Command: ***"Obey Allaah, obey the Rasool ρ and those in command among you"*** {Surah Nisaa, verse 59}. and then He referred to them (your rulers) as “Uloom Amr”. The commentary of this has just passed. Hence, obedience to them is obedience to Allaah and His Rasool, as long as they do not order with sin. When they order sin, then they fall out from the obedience of Allaah and His Rasool, hence their obedience is also forfeited. When they themselves fall out of the obedience of Allaah, then how can they be worthy of being obeyed?

Nabi ρ said: *“He who follows me has indeed followed Allaah. He who disobeys me has disobeyed Allaah. He who obeys his Ameer (Leader) indeed he has obeyed me, and he who disobeys his Ameer has indeed disobeyed me.”* [This is so unless he (the Ameer) does not order one to sin].

“We pray¹ for their right guidance and pardon from their wrongs. We follow the Sunnah² of the Prophet ρ and the Jamaa`ah of the Muslims.”

“We pray¹ for their right guidance and pardon from their wrongs.”

1). Because Deen is for every Muslim to be sincere and mean well towards Allaah, His Rasool (sallallahu alaihi wasallam) and the Ummat, just as Nabi ρ has advised us.

We follow the Sunnah² of the Prophet ρ and the Jamaa`ah of the Muslims."

2). Sunnah is the way of Nabi ρ. This is the perfect example. *Al-Jamaa`ah* refers to his followers. The best Faqeehs (those who understand the Deen) are the Sahaabah and those who follow them in a perfect way, until the day of Qiyaamah.

As Allaah Ta`ala says: ***"Whoever opposes the Rasool after the guidance (the truth of Islaam) has become manifest (clear) to him and follows a path other than that of the Mu'mineen, We shall allow him to do that which he is doing and then enter him into Jahannam. It is the worst of abodes"*** {Surah Nisaa, verse 115}.

Nabi ρ said: *"Indeed the Ahle Kitaabain (Jews and Christians) have segregated in their religions into 72 sects. And indeed this Ummat will segregate into 73 sects. All of them are destined for the Fire, except one."* The Sahaabah asked: *"Who is this one sect, O Rasulullah"*. Nabi ρ replied: *"Those who are on my path and the path of my companions."*

The words of Nabi ρ *"Those who are on my path"* indicates towards the Sunnah. By his saying: *"And the path of my companions"* indicates towards the Jamaa`ah. It is for this reason that the followers of the Sunnah and the Jamaa`ah are called *"Ahle Sunnah Wal Jamaa`ah"*, in

keeping with these words of this Hadith. Nabi ﷺ has expounded with these valuable words of his that all the opponents of this way will be annihilated. Be this opposition to both these aspects (Sunnah and Jamaa`ah) or be it to only one of the two. The Ahle Sunnah Wal Jamaa`ah have stuck on firmly to this path by their rigid following of the Salf-e-Saaliheen (pious predecessors). In this regard, Hadhrat Ibn Masood ؓ reports: *“Whoever desires to be close to us, thus he should hold on to the Sunnah of those who passed away, because indeed the living are not (assured) of being saved from fitnah. Those are the Companions of Muhammad ﷺ. They were the best of this Ummat. They were (amongst the Ummat) the most devout in their hearts (beliefs), the deepest in knowledge; they were the least unnatural (in their manner). Allaah Ta`ala chose them to be the Companions of His Nabi and the establishers of His Deen. You should know (and recognize) their virtue and follow in their footsteps. You should hold on fast to their character and Deen as close as you can. Indeed they were on the guided Path.”*

Hence we regard The Jamaat as the Truth and correct, and falling astray (from The Jamaat) as deviation and punishable.

“And we avoid¹ deviation, differences and divisions. We love² the people of justice and trustworthiness.”

1). As Allaah Ta`ala says: ***“Indeed you (O Muhammad ﷺ) have nothing to do with those (Jews and Christians) who caused divisions (sects) in their religion (by***

accepting parts of it and rejecting parts) and have split into groups (denominations. Therefore, do not worry too much about them). Their matter rests with Allaah. Thereafter (in the Aakhirah) He will inform them of what (evil) they used to do (and punish them accordingly)" {Surah An'aam, verse 159}.

Allaah Ta`ala says: ***"Do not be like those (Jews and Christians) who separated (into denominations because of their desires) and disputed (about the basics and secondary aspects of their religions) after clear signs had come to them. There shall be a terrible punishment for such people"*** {Surah An'aam, verse 105}.

We love² the people of justice and trustworthiness."

2). Indeed to have love for the just ones is amongst the Sunnats of Allaah Ta`ala. As Allaah Ta`ala says: ***"If you judge, then judge between them with justice. Verily Allaah loves the just ones"*** {Surah Maa'idah, verse 42}.

Trustworthiness is also beloved to Allaah Ta`ala. As Allaah Ta`ala says: ***"Those who give due regard to (fulfilling) their trusts (things placed in their trust) and their promises, who stand firm by their testimony (they do not allow anything to change their testimony) and who guard their salaah (ensure that the time and method of performing salaah are correct and they never allow any salaah to pass by unperformed). These people shall be honoured in the gardens of Jannah"*** {Surah Ma'aarij, verses 32-35}.

It is natural (and obvious) that entrance into the abode of blessedness with honour and respect will be achieved by love and affiliation and not by malice and hatred. Rasulullaah ﷺ said: "When Allaah created family ties and trustworthiness...they said: 'Know, whoever joins us and

maintains us, Allaah will join him and whoever severs us, Allaah will sever him." It is clear that to join and maintain ties are the fruits of love. Just like separation is the fruit of hatred. Love for those who are just and trustworthy are amongst the Sunnats and characteristics of Allaah Ta`ala.

We are ordered to inculcate those characters which are similar to the characters of Allaah and follow the Sunnah of Allaah Ta`ala and to keep an affiliation to the Path of Allaah. It is necessary for us to have love for the just and trustworthy ones, by virtue of these two honourable Aayaat and the Hadith of Nabi p. Also, Allaah Ta`ala says; ***"However, the Mu'mineen have a much greater love (at all times) for Allaah"*** {Surah 2, verse 165}. It is necessary for us to love them owing to our love for Allaah Ta`ala, because the lover also loves that which the Beloved loves, and he befriends the friends of the Beloved, and he is pleased with those with whom the Beloved is pleased.

***"And we hate¹ the people of injustice and treachery.
When our knowledge about something is unclear, we say²: 'Allaah Knows Best.'"***

"And we hate¹ the people of injustice and treachery.

1). Love must be complete as is deserving of love in the beloved actions, in the same way it is necessary for us to have hatred for the undesirable actions. Hence, those who love Him and His friends owing to their love for Him, it is imperative that they hate His enemies owing to His hatred and dislike (for them). If not (i.e. one cannot have hatred for the disliked ones), then his love is also incomplete. It is at this juncture that Jihad in the Way of Allaah Ta`ala begins and is initiated, due to this hatred. They are the

treacherous, rebellious and unjust. To have hatred for them is also amongst the rights of love and Imaan. As Allaah Ta`ala says: ***"Allaah can soon bring (create) another nation whom He loves and who love Him; who will be kind towards the Mu'mineen, stern towards the Kuffaar and who will strive in Allaah's way (to uplift Islaam) without fearing the criticism (condemnation, abuse) of those who criticise (unlike the Munaafiqeen who feared the criticism of the Kuffaar)"*** {Surah Maa'idah, verse 54}.

Rasulullaah ﷺ said: *"That person's Imaan is complete who loves for (the Pleasure of) Allaah, hates for (the Pleasure of) Allaah, gives for (the Pleasure of) Allaah and prevents for (the Pleasure of) Allaah.*

When our knowledge about something is unclear, we say²: 'Allaah Knows Best.'"

2). Sheikh begins in his speech by saying that the person is not contented in his Deen if he is not contented with Allaah. He reverts that knowledge which he does not know to the Knower thereof. Hence, that person who speaks regarding the matters of Allaah without any knowledge, whether it is from his opinion or by his natural understanding, indeed he is following his desires.

As Allaah Ta`ala says: ***"Who can be more unjust (misguided) than the one who follows his whims without any guidance from Allaah?"*** {Surah Qasas, verse 50}.

As Allaah Ta`ala says: ***"There are those people who, without (relevant) knowledge, dispute with you about (the being, the attributes or actions of) Allaah and they follow (the dictates of) every rebellious Shaytaan. The decision***
