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## Our Responsibilities with Regards To the Attacks upon Islaam

The Noble Scholar, the *Faqeeh*, Imaam Muhammad  
Ibn Saalih al'Uthaymeen (d.1421H)

Translation by Maaz Qureshi<sup>1</sup>

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Indeed, the praise is for Allaah, we praise Him, seek His aid, ask for His forgiveness and repent to Him. We seek refuge with Allaah from the evils of our own souls and from our sinful deeds. Whomsoever Allaah guides, then there is none who can misguide him, and whosoever He misguides, then there is none to guide him. And I testify that there is no deity worthy of worship besides Allaah alone, without any associates. And I testify that Muhammad is His servant and His Messenger – may the peace and abundant salutations of Allaah be upon him, his Family and his Companions.

To proceed: So I am delighted to participate in the educational holiday – with that which is easy for me – by way of lectures in the college of *Sharee'ah* and the Arabic Language in al-Qaseem. This is due to what I expect of the benefit that I hope to attain, as well as for those who hear this lecture of mine, or read it if Allaah the Exalted wills. And I ask Allaah the Exalted to make all of our actions purely for His Face, in agreement with His pleasure.

However, I would like to commence with a few words before entering into the core of the lecture, and this is appropriate – if Allaah wills. So it is, as you know – O brothers and Scholars – that Islaam is being attacked from numerous angles:

[1]: From the angle of *afkaar* (ideologies)

[2]: From the angle of *akhlaaq* (manners)

[3]: From the angle of *'aqaa'id* (beliefs)

So for every attack that is launched and becomes strong, then it becomes obligatory for there to be an opposing force to confront it. Rather, the opposing force must be at a

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<sup>1</sup> The following is a translation of the introduction of the book, *az-Zawaaj* by Muhammad Ibn Saalih al'Uthaymeen.

higher level than the initial attack. So when that does not occur, then it means annihilation for Islaam.

So this affair is upon the necks of the people of knowledge and the people of the Religion. It is obligatory upon them to strive hard as much as they are able to prevent these currents, which have come to us from every direction, and within which, even the mild-tempered person has become confused; not knowing how to behave.

Indeed, we used to hear many of the enemies of the Muslims saying, "Indeed, it is compulsory for us to concentrate upon the Kingdom of Saudi Arabia, since it is the cradle of Islaam and the *qiblah* (direction faced for Prayer) of the Muslims and their example." Due to this, you will find them launching vicious attacks and precise plots and devoting their efforts to waging war against this Kingdom. And if the people of this Kingdom from amongst the Scholars and the sincere ones do not shut the door in front of those ones, then *fitnah* (tribulation), evil and a calamity will result, they will search the lands and you will find affairs that you oppose with the highest degree of opposition.

So that which is obligatory upon us in the presence of these currents - O brothers - is to:

[1]: Unite the *da'wah*

[2]: Unite the effort

[3]: We must not allow amongst us a place where the enemies can gain a foothold.

However, I say that in reality, all of us are working towards that as if he were by himself. We do not find two - except for whatever Allaah wills - upon a single goal, or in a more correct statement, upon a single path, even if the goal is limited.

Due to that, I hold that it is obligatory upon the Scholars of this Kingdom, whether they be in ar-Riyaad, or in al-Hijaaz, or in al-Qaseem, or in other than those from the areas of the Kingdom, to unite upon a single word and to teach the topic with diligence, because it is of great significance as far as I can see. They must teach it with a complete study, not just by means of media broadcasts, or just by way of educational instruments and the methodologies of the schools and their curricula, or by means of that which has occurred amongst the common people from deviation and departure from the foundations and subsidiary affairs of the Religion.

And we find that many of the students of knowledge are concerned with other than that which they have been commissioned with by studying worldly life, being concerned with it and rallying around it. And in reality, this weakens their call to goodness; it also weakens the acceptance of their *da'wah* in the presence of the people, since the ways of the Scholar carry considerable significance in influencing those around him. So when the common-folk do not find anyone from amongst the people of knowledge, except that he is greedy

for the worldly life, just as the rabble from amongst the common people are greedy for the worldly life, then they will never have any trust in whatever is with the Scholars from correct guidance and knowledge.

Likewise, O brothers, with regards to the rulers; it is obligatory upon us to advise them. The Prophet (*sallallaahu 'alayhi wa sallam*) said, "The Religion is sincere advice," three times. They said, "To whom O Messenger of Allaah?" He said, "To Allaah, His Book, His Messenger and to the leaders of the Muslims and their common-folk."<sup>2</sup>

So it is obligatory upon us to advise the rulers.<sup>3</sup> And we must not rely upon one man, or two men, or three or four to advise the rulers. So when the rulers have many advisors, and the truth is made known to them from every direction, and the advice comes to them from every angle, then it is inevitable that they will incline towards that and they will traverse the *manhaj* - outwardly and inwardly - that we ask Allaah the Exalted to grant them the success to follow. It is the *manhaj* of the Prophet (*sallallaahu 'alayhi wa sallam*).

Likewise, with regards to the common-folk, it is with regret that we find the majority of the Imaams in many of the mosques are ignorant and they do not spread guidance, they do not advise and they do not speak. And the people before this present time of ours, and before the world was opened up for them, even if their Imaam was not from amongst the students of knowledge, he would take some reliable books and read them to those who came for Prayer and he would benefit them with those books. As for today, then nothing is read in the majority of the mosques, and the Imaam does not direct his community to that which will benefit them. Due to this, you find that many of the common-folk are averse to the issues of the Religion. And all of this is a shortcoming from the people of knowledge and it is a shortcoming from those who must give importance to this affair. So it is upon us - O brothers - to assemble and unite our efforts, to sincerely advise the rulers and to strive hard in sincerely advising the common-folk of the Muslims in the mosques, the roads and other than them as much as we have the means to do so.

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<sup>2</sup> Related by Muslim (no. 55).

<sup>3</sup> **Translator's Note:** Concerning the meaning of advising the rulers in the aforementioned *hadeeth*, Imaam Aboo Zakariyyah Yahyaa Ibn Sharaf an-Nawawee (d.676H) stated, "It is to help them upon the truth, to obey them in it, to order them with it, to remind and advise them, with kindness and gentleness. It is to make them aware of what they are heedless and neglectful of and to help them fulfill those rights of the Muslims that have not reached them yet. It is to not rebel against them and to enamour the hearts of the people with obedience to them. Stated al-Khattaabee (d.388H) - *rahimahullaah*, "From sincere advice to them is performing the Prayer behind them, *Jihaad* along with them, to give the *zakaat* (obligatory alms) to them and to not rebel against them with the sword when injustice or cruel treatment appears from them. And it is that they are not praised with false praises and that supplication is made for their rectification." All of this is based upon the fact that what is meant by the leader of the Muslims is the Caliph and other than them from the governors who take charge of the affairs of the Muslims. Al-Khattaabee also mentions this and then he says: And it has been taken to refer to the Imaams who are the Scholars of the Religion. And that sincere advice to them includes: accepting whatever they report, following them in regards to rulings and to have good thoughts about them." Refer to *Sharh Saheeh Muslim* (2/38) of Imaam an-Nawawee.

There is something else that is very important. It is the separation between the youth and the Scholars. This is a separation that has caused the youth involved in it to become confused and not guided. The cause for all of this in reality is a shortcoming in those who are elder in age, and it is due to the fact that some of them do not pay any attention to the youth at all, to the extent that they do not listen to the youth, even if they speak with guidance. This is an error. So the obligation upon us is that we must be with these youth. We must look into what they are upon, and we must observe whatever is around them from that which influences them. We must find out: what is the cause that imposes this aversion and departure from concern with their Religion? This must take place until we have come to know the disease, so that we are capable of giving out a remedy.

As for when he hear that which is not befitting from some of the youth, and so we turn away from all of them, then we discard them and treat them like that in every place, not giving any consideration to their affair, and looking at them with an eye of contempt, then this is from that which necessitates a great evil, such as the youth becoming distant from the Scholars and the people of knowledge and the Religion, to the extent that the devils then lead them to whatever they desire.

So it is upon us – O brothers – to be concerned with this significant affair, to be mindful of it and to attach great importance to it.

And it is upon the teachers especially, to strive in educating the students with a religious education and to instil a desire in them for that which the Prophet (*sallallahu 'alayhi wa sallam*) came with, from the Book of Allaah the Exalted and the *Sunnah* of His Messenger (*sallallahu 'alayhi wa sallam*). They must enlighten the students about the Religion in its true sense and they must uncover for them the rulings of the *Sharee'ah* with a clear uncovering, along with explaining the mysteries of the *Sharee'ah* and the wisdom behind them. This is because I hold that the education, not to mention that which is at a collegiate level, has some defects. That is because some of the teachers deliver the lessons fearing that they will not have clarified to the students a proof for the ruling in an issue and the wisdom behind it. And the reality of the believer is that he submits to the command of Allaah and His Messenger, regardless of whether he knows the wisdom or not. Allaah the Exalted said,

**“It is not for a believing man or a believing woman, when Allaah and His Messenger have decided an affair, that they should thereafter have any choice about their affair.”**  
[Sooratul-Ahzaab 33:36]

However, when the wisdom is known, it increases one in confidence, application and desire for the *Sharee'ah*. Due to this, I incite our brothers, the teachers, to convey substantial and active knowledge to the students, which moves the hearts, polishes the soul, expands the chest and gives assurance to the soul.