

*The Path to Honour
and Establishment*

**Shaykh Abdul-Maalik
ar-Ramadaanee**

© Copyright **SalafiManhaj** 2004

URL: **www.SalafiManhaj.com**

E-mail: admin@salafimanhaj.com

Important Note: The following document is an on-line book publishing of www.SalafiManhaj.com. This book was formatted and designed specifically for being placed on the Web and for its easy and convenient distribution. At the time of this e-book publishing, we are not aware of any other book similar to it, in terms of its translation from its original Arabic source. Since this book was prepared for free on-line distribution we grant permission for it to be printed, disbursed, photocopied, reproduced and/or distributed by electronic means for the purpose of spreading its content and not for the purpose of gaining a profit, unless a specific request is sent to the publishers and permission is granted.

السبيلُ إلى العِزِّ وَ

التمكين

شيخ عَبْدُ المَالِكِ بنِ أَحْمَدَ رَمَضانِي

The Path to Honour and
Establishment

By Shaykh Abdul-Maalik ar-
Ramadaanee

Translated by 'Abdul-Haq ibn Kofi ibn Kwesi Addae ibn al-
Ashanti

Introduction

This is a translation of chapter 4 from the Book *As-Sabeel ila'l-Iz'za wa't-Tamkeen*, by Shaykh Abdul-Maalik ar-Ramadaanee (*may Allaah preserve him*).¹

This particular chapter is the second longest chapter in the book yet the most comprehensive in outlining how the Muslims should set about rectifying their dire situation.

The chapter also outlines in a clear manner the practical steps needed in order for the Muslims to gain help from Allaah in this life.

Shaykh 'Abdul-Maalik thus examines the *Da'wah* of many contemporary Muslims and how they are far from implementing the ways of the Prophet Muhammad (*sallallaahu alayhi wassallam*) in their methodologies.

¹ Published by *Daar at-Tayyibah*, Riyadh; and written by the Shaykh in Madeenah on the 8th Shawwaal 1421 (2000 CE)

The Way of Sovereignty is by Returning to the Correct
Deen

If the proceeding hadeeth of Thawbaan (*radi Allaahu anhu*) highlighted the disease then the following hadeeth of Ibn ‘Umar describes the cure.

From Ibn ‘Umar (*radi Allaahu anhu*) that the Prophet (*sallallaahu alayhi wassallam*) said, ‘If you follow ‘Eenah and become satisfied with agriculture and follow the tails of cow (become preoccupied with worldly affairs) and leave fighting in the way of Allaah, then Allaah will cause you to be subjugated and suffer humiliation, which will not be lifted until you return to your Deen.’²

So here we have two benefits, first one:

² Ahmad and Aboo Daawood - Hasan

Firstly: Indeed this hadeeth doesn't explain the diseases, as for the hadeeth of Thawbaan (*radi Allaahu anhu*) then the Prophet's (*sallallaahu alayhi wassallam*) speech "...If you follow *Eenah...*" to his statement "...and follow the tails of cows..." is an explanation of his general statement "...love of the *Dunya...*" and the Prophet's (*sallallaahu alayhi wassallam*) saying "...and you leave fighting in the way of Allaah..." is as a result of "...hating death..."

So contemplate on the wordings of these two ahadeeth, as they are both extracted both from the same one niche.

Secondly: People certainly differ in their ways to cure the aforementioned disease.

So there are those that look at the political situation, and also those that desire bloody conflicts and also those that indulge into current affairs and many other views.

As for the Messenger of Allaah (*sallallaahu alayhi wassallam*) then indeed he (*sallallaahu alayhi wassallam*) looked at the cultivating *Da'wah* and religious state of affairs.

For when the people become firm on the true religion of Allaah and follow the Sunnah of Muhammad (saws), their affairs will be totally rectified.

As for if they differ over returning to their religion then it is worthy of them to stay away from the realisation of a few solutions.

So for this reason the People of the Sunnah, the *Salafees*, are the foremost people to the Prophet (*sallallaahu alayhi wassallam*). They are the most happiest with his (*sallallaahu alayhi wassallam*) *Da'wah*, due to their perseverance in teaching people, guiding them and patience on such *Da'wah* until the time comes when Allaah will show them the response from their people,

“And that day the believers will rejoice in the victory of Allaah. He gives victory to whosoever He wills, and He is the Exalted in Might, the Merciful”

{Soorah ar-Room (30): 4-5}

As for those whom Allaah hasn't responded to yet, especially in the *Da'wah* of *Tamheed*, then it is for them to be patient upon this path and not divert from it until they meet Allaah as pious scholars as Allaah described,

“But be pious scholars of The Lord because of what you have taught of the Scripture and because of what you have studied.”

{*Soorah Aali-Imraan (3): 79*}

So for this reason the efforts of those who seek political solutions or bloody conflicts or knowledge of contemporary affairs have not been rectified in accordance with the clear and manifest words of the Prophet (*sallallahu alayhi wassallam*) “...Until you return to your Deen.”³

³ Indeed, one only has to observe the end of those that have pursued these ways, only for them to end up lounging in the stinking cells of prison, we seek refuge in Allaah. This can be seen in the Muslim world and in the UK wherein a variety of such ‘*Mujaahideen*’ and ‘activists’ have even been imprisoned and detained by the Kuffaar. These individuals were well known for their oppression, *takfeer* and vile statements about the *Salafees*. Only for themselves to get an even worse taste of their own medicine from those who have no compassion or mercy in their war against Islam, the Kuffaar. “***Thus do we recompense the criminals.***” {*Soorah Yoonus: 13*}

There is no path to returning to the *Deen* except by studying it, returning the affair to learning as the Prophet (*sallallaahu alayhi wassallam*) said, “*Indeed knowledge is gained by little by little and forbearance is gained little by little.*” Narrated by al-Bukhaaree in *Adab ul-Mufrad* and it is *Sabeeh*.

The most important matter that will restore power back to the Believers over their enemies are that they make contact with Allaah alone, with love, hope, fear, humbleness, trust, standing between the hands of Allaah and to do away with everything else besides Allaah.⁴

Allaah said,

“Allaah has promised those who have believed among you and done righteous deeds that He will surely grant them succession (to authority) upon the earth, just as He granted it to those before them and that He will surely establish for them (therein) their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, (for) they worship Me, not associating anything with Me.”

{Soorat un-Noor (24): 55}

⁴ Sadly, this excellent analysis from Shaykh Abdul-Maalik is ridiculed these days by Muslim movements as being naïve and simplistic. There is no doubt that the results of such mockery and belittlement of the true *Da'wah* has been a cause for many of the troubles that are currently taking place throughout the Muslim world.

So do the Muslims actually pay any attention to this great condition,

“...(for) they worship Me, not associating anything with Me...”

- *So does the one who puts his hopes in a stone qualify for help?*
- *Does the one who seeks help from the dead qualify for help?*
- *Does the one who prostrates by the graves qualify for help?*
- *Does the one who makes Tawaaf around the shrine or tomb of a pious man qualify for help?*
- *Does the one who believes that his hidden and open affairs are in the hand of a Wali (Friend or Close Ally of Allaah), or swears by the Prophet qualify for help?*

All of these kinds do not qualify for help and yet all of them are amongst us in great numbers, rather they are the majority!⁵

⁵ Muslims have to take heed of these facts that are taking place amongst Muslims as opposed to playing down the seriousness of *Shirk* in the Muslim world as being nothing but mere ‘folkloric.’ Indeed, there are those that even claim that such actions of *Shirk* have a basis in the *Deen*?!

Imaam Ahmad reported with an authentic chain of narration that the Messenger of Allaah (*sallallaahu alayhi wassallam*) said, “Give glad tidings to this nation of Muslims with sublimity and Deen and high rank and victory and establishment throughout the Earth. So whoever from amongst them does an action for the hereafter for this worldly life will not have any part of the hereafter.”

So this is a proclamation and a sure promise without a doubt. Contemplate however upon the condition of sincerity in the Messenger’s (*sallallaahu alayhi wassallam*) speech wherein he said “...so whoever from amongst them does an action for the hereafter for this worldly life...”

Meaning, that a person has the characteristics of good actions, however the person merely wanted by these actions the worldly life and its cheap enjoyments and as a result, such a person is not aided or helped.

But how can such a person be helped by Allaah when his actions are not the actions for the hereafter, meaning - with other than obedience to Allaah?!

A group of believers from the companions of the Messenger (*sallallaahu alayhi wassallam*) went out on an expedition during the battle of Hunayn and there were some new Muslims amongst them.

They saw that the *Mushrikeen* were tying their weapons to a tree called *Dhaat Anwaat* in order to seek blessings similar to the practices of many ignorant Muslims nowadays, who lose the remembrance of Allaah and neglect Him, instead resorting to Allah's creation.

The weak ones said – and they had recently left the Days of *Jaahiliyyah* and *Shirk* – “O Messenger of Allaah make for us a *Dhaat Anwaat* as they have a *Dhaat Anwaat*.”

Then the Messenger said, upon him be prayers and peace:
“Allaah is Greater – and in another narration – Glory be to Allaah – Indeed it is a just a custom, you said, I swear by the One Who has my soul in His hands, just as the people of Moosaa said to Moosaa,

“...Make for us a god just as they have gods...”

*{Soorah al-A’raaf (7): 138}*⁶

So contemplate on this hadeeth and how great it is!

The newness of their Islam didn’t stop the Prophet (*sallallaahu alayhi wassallam*) from denying their statement of *Shirk*. Although he (*sallallaahu alayhi wassallam*) was outside with this good group for the clear fight against the *Kuffaar*, this didn’t stop him from speaking about their mistake in belief. Because if he was to be quiet about this, it would have affected the *Jibaad*, and Allah is Knowing of its affliction. Then it is not at all permissible to be silent about the right of Allah to be worshipped alone, this is a great condition.⁷

⁶ Saheeh - Ahmad

⁷ This hadeeth from our beloved Prophet Muhammad (*sallallaahu alayhi wassallam*) demonstrates the importance of warning Muslims against *Shirk* and innovations in worship. Furthermore, match these

The Muslim *Ummah* still has not paid attention to the realization of *Tawheed*. It still has been quiet about the old and senior citizens and about many of the educated who depend on the lie of a magician or narration of a soothsayer. Or those who place hopes in the graves and tombs of the dead pious, and other well known practices of *Shirk* today. For this reason it is not possible for this *Ummah* to seek victory or glory.

This was the Messenger's (*sallallaahu alayhi wasallam*) harshness and anger for the sake of Allaah with those who merely resembled people who hung their weapons to trees without worshiping the tree or making *Du'aa* to the tree. So how would the Messenger's anger be with one who seeks help and aid with a dead man in a grave? Or keeps some mud or relics of the dead in order to seek victory?⁸

words of the Prophet (*sallallaahu alayhi wasallam*) with those that say “correcting the ‘*Aqeedah* and warning Muslims against *Shirk* are merely side issues or a cause for disunity or not important in the current era.” (!?)

⁸ Yet in the current era if a Muslim shows the same hatred for *Shirk* as the Prophet (*sallallaahu alayhi wasallam*) did in this hadeeth, they are branded by the ignorant as ‘*Wahhabis*.’ (!?)

Ibn Qayyim (*raheemahullaah*) in *Ighaathat ul-Lahfaan*⁹ says,
“So if taking this tree as a place of devotion to hang weapons around it was taking another god besides Allaah, even though they did not worship it or ask it for anything, what about devotion around a grave and making Du’aa to it?! So what relation does the Fitnah of the tree have to the Fitnah of the grave? If only the people of Shirk and Bida’ knew!”

I say: The people still remember when a person would not go out to fight against the communists until they had asked the graves for help. To Allaah is our complaint!

⁹ Volume 2; pp. 205