"an advice to the salafis living in the west"

by Shaikh Rabī’
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Introduction: Millions of Muslims are now living in the West. Shaikh Rabī’i’s comprehensive advice to Ahlus-Sunnah. The Praise of the Scholars for Shaikh Rabī’. The Conditions for the Establishment of Proof in Declaring a Person to be an Innovator. A Brief Insight into the Early Deviated Sects. A Brief Insight into some Modern-Day Deviated Sects

Second Edition
“An Advice to the Salafis Living in the West”

by Shaikh Rabî' bin Hādī al-Madkhalī
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Introduction

All praise is due to Allâh, we seek His aid and His forgiveness. We seek refuge with Allâh from the evil of our souls and the evil of our actions. Whoever Allâh guides, none can misguide, and whoever He sends astray, none can guide. I bear witness that none has the right to be worshipped except for Allâh alone, without any partners - and I bear witness that Muhammad is His servant and Messenger ﷺ.

Before you is a translation of a chapter from the book al-Lubâbu min Majmû‘ Nasâ’îh wa Tawjihât ash-Shaikh Rabî‘ lish-Shabâb of our teacher and Shaikh, Rabî‘ bin Hâdí bin ʿUmayr al-Madkhâlî, may Allâh protect and preserve him. This large volume which spans 560 pages is filled with pieces of advice and answers to questions put forward to this great scholar of our times. This particular chapter is entitled, A Telephone Link with the Youth of Holland. Within this lecture Shaikh Rabî‘ imparts some invaluable and important advice to the young Muslim men and women living in the West regarding their Religion.

With 16 million Muslims living in the European Union, (53 million in Europe as a whole), and 7.5 million in the USA and Canada,¹ it is important that the Salafis are well-acquainted with what it means to be upon this noble Path - what Salafiyyah calls to, along with its fundamental principles so that they may earn the pleasure of their Lord, attain salvation and protect themselves from misguidance and the anger of Allâh, the Most High. In the lands of the West where there are large Muslim minorities, the people are in need of guidance and direction - especially since most of the callers

who ascribe themselves to Islam are upon misguidance and sectarianism in opposition to the Qur’an, Sunnah and the methodology of the Companions of Allah’s Messenger ﷺ. You will find in a single city in Europe or the USA and Canada, scores of competing factions of Muslims vying for the hearts (and allegiance) of the Muslims, each one claiming that it is upon the truth to the exclusion of others.

They organise conferences and classes, they print books and leaflets - all with the intention of recruitment to the cause. You find that each sect calls to its own constructed methodology, beliefs and set of principles - some have political goals and have dreams of parliamentary success so they put up candidates for elections; some focus upon dhikr and chanting in secluded groups until they become ‘one with the Almighty’ as they claim, some visit the graves or ‘tombs’ of the pious, venerating them, seeking help and deliverance from the occupants of the graves; some call for violent revolutions in Muslim and non-Muslim countries and call to extreme jihādist ideologies; others go out for forty days at a time in groups knocking on doors of Muslim homes inviting them to join their sect and attend their sectarian mosque; others call for the ‘re-establishment of the Caliphate’ and that becomes their pivotal call; some call for a ‘modernist-rationalist re-evaluation’ of Islamic beliefs and practices because they regard Islam to be out-dated and ‘not fit for the modern age’ in its present form. Some call to the blind-following of one Imam, one Madh-hab to the exclusion of others; and yet others call to the unification of all of the sects and to overlook all differences for the ‘greater good’.

So how is the common Muslim to steer his way through all of these calls that he is confronted with in his search of the truth? Are all of these sects upon the truth? Is that possible? The simple answer is no! The truth is with those people who adhere to the Qur’an and the Prophetic Sunnah and take their understanding of these Revealed texts from the
Companions of the Prophet ﷺ and those who followed them precisely from the earliest virtuous generations, known as the Salaf. And this is what this noble scholar expounds upon further in this small, yet invaluable treatise.

I thought it would be befitting to mention, before we enter into the advice of the Shaikh to the Salafis of the West, some statements of the scholars regarding Shaikh Rabī’ al-Madkhali so that the reader understands the level of the man and his scholarly knowledge, so that he or she may take the advice more seriously! I have also added another three chapters at the end after the advice of Shaikh Rabī’. The first chapter, by Shaikh Rabī’ deals with the principles surrounding the issue of Tabdī’ - i.e. declaring Muslims to be innovators. The chapter after that gives a brief introduction to the early deviated sects whose influences can still be felt in our generation, and the final chapter discusses some of the modern-day misguided sects.

All praise is due to Allāh, Lord of the worlds - and may the salutations of peace, blessings and security of Allāh be upon His Messenger ﷺ.

Abu Khadeejah ʿAbdul-Wahid Alam.

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The Praise of the Scholars for The Shaykh, Al-hipster Allamah, Al-Muhaddith, Al-Mujahid:
Rabīʿ bin Hādī al-Madkhalī

Testing the People with the Love of Ahlus-Sunnah and Hatred of Them

This very title, “Testing the People with the Love of Ahlus-Sunnah and Hatred of Them”, was approved by the Shaikh al-hipster Allamah Muhammad bin Sāliḥ al-Uthaimīn. It shows the permissibility of testing those who ‘claim’ they are upon the Sunnah, yet they display disdain and rancor towards the

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2 Shaikh Ahmad an-Najmī was asked: “The saying of the one who asserts that the one who refutes ahlul-Bid’ah (the people of innovations) is considered a Mujāhid in the Path of Allāh. Is this saying correct or does it have no truth to it at all?” The Shaikh answered:

“Yes! One who refutes ahlul-Bid’ah is without doubt a Mujāhid! When Imām Ahmad bin Hanbal (died 241AH) was asked: ‘A man prays [the optional prayers] and fasts, he gives charity and excludes himself in the mosque for the purpose of worship, and he does much good - and then there is a man who refutes the people of innovations - so which one is more virtuous?’ So he replied: ‘The one who prays [the optional prayers], fasts, gives in charity and excludes himself in the mosque, then this [benefit] is for himself. As for the one who refutes the people of innovations, then this is for [the benefit of all] the people.’ The speech of the great scholars is plentiful in this regard.” See al-Fatāwa al-Jalīyyah (1/24 no. 29).

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3 See Lamm ad-Durr al-Manthoor minal-Qawil-Ma’thūr fil-Ftiqādī was-Sunnah, p. 216.
Scholars - those who mock them, or they belittle and poke fun at the students of knowledge who take from them and are allied to them, whilst simultaneously praising and venerating the callers to innovation and misguidance, urging the people to be lenient with them. Imām Abu Uthmān Ismā’īl as-Sābūnī رضي الله عنهم (died 449AH) stated in ʿAqidatus-Salaf As-hābul-Hadīth, page 171:

“One of the distinguishing signs of Ahlus-Sunnah is their love of the Imāms of Sunnah, their Scholars, their helpers and their allies - also [from their signs is] their hatred of the Imāms of Innovation, those who call to the Hellfire.”

Sufyān ath-Thawrā Rضي الله عنهم (died 161AH) stated:

“Test the people of Mawsul (in Iraq) with Muʿāfā bin ʿImrān.”⁴

ʿAbdur-Rahmān bin Mahdī Rضي الله عنهم said:

“If you see a person of Shām (Syria) loving al-Awzā’ī and Abu Ishāq al-Fazārī, then he is a person of Sunnah. If you see a person of Basrah loving Hammād bin Zayd, then he is a person of Sunnah.”⁵

Ahmad bin ʿAbdillāh bin Yūnus Rضي الله عنهم said:

“Test the people of Mawsul (in Iraq) with Muʿāfā bin ʿImrān - and if they love him, then they are ahlus-Sunnah, and if they hate him, then they are ahlul-Bidʿah - just as the people of Kūfah are

⁴ See Tahdhib al-Kamāl (28/153), as-Siyar (9/82), at-Tahdīb (10/181).
⁵ See al-Jarh wat-Taʿdīl (1/217, 183), al-Lālikāʾī (38).
tested with Yahyah.”

It is stated that:

“When people of Mawsul (in Iraq) would come to Sufyān ath-Thawrī, he would test them with Muʿāfā bin ʿImrān. So if he saw them to be as he thought, then he would draw close to them, otherwise he would not.”

Qutaibah bin Saʿīd said:

“If you see a man loving the People of Hadīth such as Yahyah bin Saʿīd, ʿAbdur-Rahmān bin Mahdī, Ahmad bin Muhammad bin Hanbal (died 241AH), Ishāq bin Rāhawaih (died 238AH) then he is upon the Sunnah, and if he hates them, know that he is an innovator!”

So this distinguishing methodology has not ceased to remain till our times. Love of the Scholars, and their students and those who aid them and are allied to them in these times is from the distinguishing signs of ahlus-Sunnah and Salafiyyah, whilst hatred of them is from the distinguishing signs of ahlul-Bidʿah.

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6 See al-ʿLālikāʾī (58).
7 See Tahdhib al-Kamāl (28/153).
8 See al-ʿLālikāʾī (59), Sharaf As-hābil-Hadīth (143).
The Praise of the Noble *Faqīh, al-ʿAllāmah, Shaikhul-Islām*, ʿAbdul-ʿAzīz Ibn Bāz

Shaikh Ibn Bāz Ḥāfiz narrates the following incident:

"O Shaikh Rabī‘, refute anyone who errs! Even if Ibn Bāz errs, refute him. If Ibn Ibrāhīm errs refute him."

Shaikh ʿAbdullāh al-Ahmārī said: I asked our Shaikh Ibn Bāz Ḥāfiz over fourteen years ago, "O our Shaikh! Shaikh Rabī‘ criticises so-and-so and so-and-so and he criticises the callers." So Shaikh Ibn Bāz responded:

"Fear Allāh! The man is an *Imām* in the Sunnah!" ⁹

On an occasion Shaikh Rabī‘ delivered a lecture to the students of Shaikhul-Islām Ibn Bāz Ḥāfiz, entitled *Holding Fast to the Salafi Manhaj*. After the lecture, Shaikh Ibn Bāz himself delivered a short lecture beginning by saying: ¹⁰

"We have just heard this blessed and excellent lecture from the Noble Shaikh Rabī‘ bin Hādī al-Madkhalī in the subject of holding fast to the Book and the Sunnah and warning from opposing them - and a warning from the causes of division, differing and fanaticism towards following of desires. So the Shaikh has done well, and has excelled in virtue and has benefitted [the people], so may Allāh reward him with good and multiply his reward."

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⁹ See *An-Naqūlāt as-Salafiyyah fir-Radd ʿalat-Tāʾifātih-Haddādiyyah*, (51)

¹⁰ See *Majmūʿ Kutb wa Rasāʾīl wa Fatāwā Shaikh Rabīʿ bin Hādī al-Madkhalī*, vol. 1, p. 501
The Praise of the Noble Shaikh, al-‘Allâmah, al-Muhaddith, Muhammad Nâsir ad-Deen al-Albâni

Shaikh al-Albâni said:

“In summary I say: The flag-bearer today in this era in the arena al-Jarh wat-Ta’dîl\(^{11}\) in truth is

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\(^{11}\) Al-Jarh and at-Ta’dîl is the science of “Disparagement and Praise” of individuals and sects for the purpose of preservation and protection of the Religion from corrupt sayings, false ascriptions and alien doctrines. It involves distinguishing the people from those whom knowledge and narration can be accepted and from those whom it cannot, and if not, why not. Imâm Muslim Ibn al-Hajjâj \(\صلى الله عليه وسلم\) (died 261AH), the author of the well-known sahîh Muslim stated in the beginning of this book:

“Chapter: The obligation of narrating from the trustworthy and abandoning the liars - and warning from telling lies upon Allâh’s Messenger \(\صلى الله عليه وسلم\).”

Then he went on to write:

“You should know, may Allâh grant you success, that it is obligatory upon everyone to know the difference between the authentic and weak reports - and between the trustworthy narrators and accused narrators - not to narrate any report except if it’s authenticity is known and the honesty of the narrators established. And to avoid those reports that are carried by those who have been accused and those are obstinate and stubborn upon innovations.”

He then narrated from Ibn Seereen \(\صلى الله عليه وسلم\):

“Indeed, this knowledge is Religion, so look [and investigate] from whom you are taking your Religion.” (no. 26).
our brother, Doctor Rabī'. And those who refute him do not do so based upon knowledge, ever!”

He further narrated from Ibn Seereen رضي الله عنه:

“They used not to ask concerning the chain of narration, but when the tribulations struck, they would ask: Name us your men! So they would look towards ahlus-Sunnah and take their reports - and they would look towards ahlul-Bid'ah and not take their reports.” (No. 27).

So the science of al-jarh and at-Ta'dil stretches back to the time of Prophethood and it is established in the Religion as a means of preservation and protection from the imprecise, the liars, the untrustworthy, the forgers and the innovators. May Allāh reward the Imāms of this noble science.
The Praise of the Noble Shaikh, al-’Allāmah, al-Faqīh, Muhammad bin Sālih al-‘Uthaimīn

Shaikh Ibn ‘Uthaimīn stated:

“Indeed we praise Allāh, free is He from all imperfections, the Most High, that He makes it easy for our brother, the Doctor, Rabī‘ bin Hādī al-Madkhalī to visit this region, [so that] the one to whom certain matters are not apparent may come to know that our brother, may Allāh grant us and him success, is upon Salafiyyah, the way of the Salaf. And I do not mean here that Salafiyyah is a hizb (partisan group) which is set up to oppose the Muslims outside of it, but I mean by Salafiyyah, that he (i.e. Shaikh Rabī‘) is upon the path of the Salaf in his methodology. Especially in the field of actualising Tawheed (Monotheism) and throwing aside what opposes it. And all of us know that Tawheed is the basis for which Allāh sent the Messengers, upon them be peace and prayers. The visit of our brother, Shaikh Rabī‘ bin Hādī to this region, our city, Unaizah, no doubt will have a good effect and it will also become clear to many of the people what used to be hidden from them due to the scare-mongering and rumour-mongering and also letting loose the tongues [of discord]. And how numerous are those who are remorseful about what they said concerning the scholars, when it becomes clear to them that they (the scholars) are upon the truth.”

Then Shaikh Ibn ‘Uthaimīn was asked:

“There is a question concerning the books of Shaikh Rabī‘? (i.e what is your opinion
concerning them?)” So the Shaikh responded:

“It is apparently clear that this question is not in need of my answer. And just as Imām Ahmad was asked about Ishāq bin Rāhawaih (died 238AH) and he replied, ‘Someone like me is asked about Ishāq?! Rather, Ishāq is to be asked about me.’

And I spoke at the beginning of my speech about that which I know about Shaikh Rabī’, may Allāh grant him success, and what I mentioned has never ceased to be what I hold about him in my soul, up until this time. And his arrival here and his words that have reached me, then no doubt, they are such that they will increase a person in his love for him and in his supplication for him.”

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12 This audio recording of this statement and the previous one with English translation can be found at www.themadkhalis.com
The Praise of the Noble Shaikh, al-Allāmah, al-Muhaddith, Muqbil bin Hādī al-Wādi’ī

Shaikh Muqbil stated:

“I advise you to ask Shaikh Rabī‘ bin Hādī, may Allāh preserve him. A great deal of his life has passed with [dealing with] al-Ikhwān al-Muslimīn. He is the most knowledgeable person concerning them and their realities, and the true nature of the Jama‘āt (misguided groups). I do not ask from you that you blindly follow Shaikh Rabī‘, but that you should benefit from his knowledge. I do not say to you: Seek fatāwā from Mahmūd al-Haddād, nor from Farīd Mālik - rather seek fatāwā from a righteous man (i.e. Shaikh Rabī‘), a scholar from the noble scholars - one who has made considerable inroads [in exposing] al-Ikhwān al-Muslimīn.”

He also said:

“From the most insightful of people concerning the [misguided] groups and their taints in this era is the brother, Shaikh Rabī‘ bin Hādī, may Allāh preserve him. Whomever he declares to be a hizbī, then it will be unveiled [and made clear] for you after some days that he is indeed a hizbī. So remember this.”

When Shaikh Muqbil al-Wādi’ī was asked regarding the speech of Shaikh Rabī‘ al-Madkhalī against ahlul-Bid‘ah,

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13 See Fadā‘ih wa Nasā‘i‘h of Shaikh Muqbil, (p. 126)
14 Cassette: al-As‘īlah as-Sunniyyah li ‘Allāmah ad-Diyār al-Yamaniyyah - questions from the young men of Tā‘īf.
he responded:

"[Even] if I am disparaged by Rabī', then take his speech!"\textsuperscript{15}

\textsuperscript{15} Narrated by ʿAbul-Hasan ar-Ramlī from Shaikh Muqbil in his second article in refutation of ʿAlī al-Halabī. See As-Siyanah (pg. 323).
The Praise of the Noble Shaikh, *al-ʿAllāmah, al-Muhaddith, al-Faqeeh*, Ahmad bin Yahyah an-Najmī

Shaikh Ahmad an-Najmī stated regarding Shaikh Rabī:

“He is a Shaikh from *ahlus-Sunnah*, from those who propagate the *Sunnah* and wage war against innovations. He is a carrier of the *Sunnah*, from those who defend the *Sunnah* and *Tawhīd*. Whoever hates him, indeed hates the *Sunnah* and whoever flees from him, flees from the *Sunnah*.”

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16 See *al-Fatāwā al-Jaliyyah* (1/30).
Shaikh ʿUbaid, may Allāh preserve him, was asked:

“What is your opinion concerning the one who says: Shaikh Rabīʿ attacks the shaikhs, the scholars and the callers to Islām?”

Shaikh ʿUbaid responded:

“Shaikh Rabīʿ is a standard-bearer, strong and elevated – flag-bearer of the Sunnah. The great scholars and Imāms have borne witness for him, commended him and praised him. So it is not befitting that the likes of me are asked concerning him, may Allāh preserve him.

However since now I have been asked, then I am compelled to answer. So his eminence, al-Imām, the father, the great Scholar, al-Atharī, the Jurist, Shaikh ʿAbdul-ʿAzīz bin Bāz 穰畒畑.commended him. Al-Imām, al-Faqīh (the Jurist), al-Mujtahid, al-ʿAllāmah Shaikh Muhammad bin ʿUthaimīn 穰畒畑.commended him. Al-Imām, the Scholar of hadīth of this era without dispute, Nāsirud-Deen al-Albānī 穰畒畑.commended him and and described him by saying that he is the carrier of the banner of al-Jarh and at-Taʿdīl in this age. And the banner that Shaikh Rabīʿ raises high is his jihād for ahlus-Sunnah and his defense of the Sunnah and its people – and this is a thorn in the chests of the innovators till this day, and all praise is for Allāh – the banner has not become lowly, or become soft and weak, nor has it relapsed. So with this it will become clear to
you that this statement that was encompassed in the question emanates from two types of people.

[Firstly] a group that has no insight, knowledge or expertise regarding what takes place around them - this one merely utters what is said to him. As for the other group, they are the heads of this misguided, deviant ideology that opposes the Sunnah - Shaikh Rabī’ splits them open! Their throats are choked. That which Shaikh Rabī’, may Allāh preserve him, has written has choked their throats - his refutation upon the Qutubees and other than them; from that which he has written regarding Sayyid Qutb - his exposition of Qutb’s deviations, ignorance and misguidance - and that which he has clarified of the truth for one who seeks the truth. So do not be surprised or shocked by what they say [regarding Shaikh Rabī’]. Indeed Shaikh Rabī’ never ever criticises a caller to Allāh who is upon sure-sighted knowledge, and he is not harmed by him in the least. Rather Shaikh Rabī’ is alongside his brothers and his children from the Muslims in general, and the students of knowledge in particular, he guides them, advises them and keeps them upon the right way - he teaches and removes doubts for the one who is presented with them. This is what is known to me regarding him up until now, may Allāh preserve him.”
An Advice to the Salafīs Living in the West

By the Scholar, the Muhaddith, the ʿAllāmah, the Imām of al-Jarh wat-Taʿdīl of the Era, Shaykh Rabeeʿ bin Hadee Al-Madkhalee

All praise is due to Allāh, we seek His aid and His forgiveness. We seek refuge with Allāh from the evil of our souls and the evil of our actions. Whoever Allāh guides, no one can misguide, and whoever He sends astray, none can guide. I bear witness that none has the right to be worshipped except for Allāh alone, without any partners - and I bear witness that Muhammad is His servant and Messenger صلًّى الله عليه وسلم

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَتَّى تُقَاتِلُوا وَلَا تَعْمُرُوا إِلَّا وَآمَنُوا مُسْلِمَوْنَ

“O you who believe! Fear Allah (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. (Obey Him, be thankful to Him, and remember Him always), and die not except in a state of Islam (as Muslims) with complete submission to Allah.”

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الْحَقّ قَدْ خَلَقْنِاهُ مِن نَّفْسٍ وَاحِدَةٍ وَخَلَقْنَاهَا زَوَّجَاهَا وَبَنَتَّاهَا رَجَالًا كَثِيرًا وَنُسِئَ ءَاتَنَّهَا اللَّهُ الْذِي نَسَاءَ لَوْنَبَى وَأَرْضَاهُ ۚ إِنَّ اللَّهَ كَانَ عَلِيّصَمُّ رَقِيبًا

“O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife (Hawwa

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17 Surah Āl ʿImran: 102
(Eve), and from them both He created many men and women and fear Allah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allah is Ever an All-Watcher over you.”

"He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and made to enter Paradise)."

To proceed: Indeed the most truthful speech is the Book of Allah, the best guidance is the guidance of Muhammad صل الله عليه وسلم and the most evil of all affairs are the newly introduced affairs into the Religion. Every newly introduced affair is a bid'ah; every bid'ah is misguidance and every misguidance is in the Fire.

I firstly advise myself and then my Muslim brothers and in particular those who ascribe themselves to the Salafi Manhaj, this tremendous Manhaj that is established upon

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18 Surah Nisā': 1
19 Surah Ahzab: 71
20 An innovation, or bid'ah, is any affair that is introduced into matters of Religion for which there is no proof from the Qur'ān or the Prophetic Sunnah, whether it be in speech, belief or action.
21 The Salafi Manhaj (or Minhāj) translates into English as The Salafi Methodology, meaning: the Methodology of the Companions of the Prophet ﷺ and their successors from the early
the Book and upon the Sunnah of Allāh’s Messenger ﷺ and upon the understanding of the Righteous Salaf from amongst the noble Companions and those who followed them precisely - So I advise myself and them with being fearful of Allāh and with piety and to be upright upon this Manhaj and to implement the ordainments that are in the Book of Allāh and the in the Sunnah of Allāh’s Messenger ﷺ which encourages us with holding fast to the Rope of Allāh, the Blessed and Most High, and with the guidance of our Noble Messenger ﷺ.

generations, known collectively as The Salaf. Imām as-Sāibīnī (died 1189H) stated in Lawāmi’ al-Anwār (1/20):

“The Prophetic Minhāj (Methodology) is the way of the Salaf, that which the noble Companions, may Allāh be pleased with them, were upon, and those who followed them precisely, and then those who followed them - and likewise the great scholars of the Religion whose great scholarship and tremendous station is known and has been born witness to. These are the ones whose speech has been transmitted from the earlier times to later times. They are free from innovations being ascribed to them and free from being attached to the despised sects such as the Khawārij, the Rawāfīd, the Qadariyyah, the Murji’ah, the Jabariyyah, the Jahmiyyah, the Mu’tazilah, the Karrāmiyyah and so on. It is the way of the Imāms of knowledge, and the People of Narrations (Ashābul-Athar). They are well-known for their adherence to the Sunnah, they are examples that are followed in that. Whoever opposes this way in any affair, or criticises it or criticises those who speak with it, then he is an innovator who has exited the Jamā’ah (i.e. the path of the Companions), a fugitive from the path of the Sunnah and the True Manhaj.”
That is because there is in the Book of Allāh and in the Sunnah of Allāh’s Messenger  صلی اللّه عَلیهِ وَآمِنِیةَ sufficiency and satisfaction, and in them both there is guidance and light. And that is because Allāh has perfected this Religion upon the tongue of Muhammad ﷺ:

َلْحَمْ عِلْیَمُمَّ رَعْمَتُمُّ يَعْمَتُمُّ وَرَضیتُنِّ

“This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islām as your religion.”

So Allāh ﷺ commanded us with holding fast to this Religion by way of this Book and by way of this Guidance and Light which Muhammad ﷺ came with, because in that there is that which suffices us due to the fact that this Religion is complete and comprehensive. Nothing has been left out of this Religion from that which benefits the lives of the Muslims in both their religious and worldly affairs. The Book of Allāh is as He, the Most High, has said:

َلاِ یَأْتَیِهِ الْبَاطِلُ مِنْ بَنِیِّ یَدْنیِهِ وَلاَ مِنْ حَلْفِهِ ۚ وَتَنزِیلُ مَنْ حَکِیمٌ ۖ خَبِیذٍ

“Falsehood cannot come to it from before it or behind it (it is) sent down by the All-Wise, Worthy of all praise (Allah).”

Allāh has informed us that the Book is Guidance for the Pious God-Fearing people, and that it is a guide to that which

22 Surah Al-Mā’idah: 3
23 Surah Fussilat: 42
is just and right. And as for our Pious Salaf, then they were pleased and content with Allah as their Lord, with Islam as their Religion and with Muhammad ﷺ as their Messenger, and they were satisfied with that. They found in it that which would suffice them and give them remedy with respect to their beliefs, their worship, their jihad, their political outlook and their guardianship over the nations.

And due to that they were the best nation (Ummah) raised up for mankind, they would enjoin the good, forbid the evil and they believed in Allah. And they would only raise the banner of jihad so as to make the word of Allah uppermost (i.e. for the establishment of the worship of Allah alone). And likewise, it was due to this belief that they held fast to the religion, and were pleased with it, and were guided to it, and they strived for it and performed jihad for its sake. That was because they knew full-well the station of this Religion, the station of the Qur'an and the station of the pure Sunnah. They were, for this reason, as Allah سُبْحَانَهُ وَتَعَالَى stated:

كُنُتمْ خَيْرًا أُمَّةٍ أُخْرِجُتْ لِلنَّاسِ تَأْمُّرُونَ بِالْمَعْرُوفِ وَتَنْهَؤُونَ عَنِّ

المَسَّكِرِ وَتُؤْمِنُونَ بِاللَّهِ

You are the best of peoples ever raised up for mankind; you enjoin all that is good and forbid all that is evil, and you believe in Allah.24

And our noble Messenger ﷺ stated:

خَيْرًا مِنَ الْجَهَّالِدِينَ قَرْنِي، ثُمَّ الَّذِينَ يَتَّخِذُونَهُمْ وَبِهِ لَيْلُونُهُمْ

“The best of mankind is my generation, then those who follow them, then those who follow

24 Surah Al 'Imran: 110
them."^25

How did they attain this tremendous station and this goodness, due to which they surpassed and excelled all the previous nations and dominated and ruled this Ummah, such that none that followed or preceded is equivalent to them in rank except for the Prophets ﷺ? Because they were, by Allah, guided to this Light by this Qur’an and by this Sunnah, and they saw that these two contained sufficiency - they cultivated and educated the nations by way of the Qur’an and Sunnah, and with them both, they opened up the hearts! And the non-Arabs with their varying nationalities and origins entered into this Religion, and they took from the Qur’an and Sunnah their beliefs, their worship and all the affairs of their lives. They were not in need of the philosophies of the East and West, nor of opinions gathered from here and there.

The governing reference for all of them was their saying: “Allah has said...” and “the Messenger ﷺ has said...” And it was with this governing reference point that they established schools and upon which they nurtured successive generations, due to the fact that they had with them a complete Creed, and complete conviction, and certainty that in this Qur’an and this Sunnah there is a cure and a quencher of thirst for every sphere of life, so they were not in need of the interpretations of the ignorant and nor the distortions of the falsifiers.

When the most excellent of generations, the generations of goodness and guidance, came to an end, there came forth people of falsehood, tribulation and desires. So they deviated from the Book of Allah ﷺ - they directed their attention towards the verses of the Qur’an and the Prophetic

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^25 Reported by al-Bukhārī (6695), Muslim (2535) from the hadith of ‘Imrān bin Husayn ﷺ.
Traditions (ahādīth). They would distort them and misinterpret them or refute the Sunnah of Allāh’s Messenger ﷺ with various fabrications and statements of utter falsehood.

They would, as the Messenger ﷺ described them, ‘guide with other than the Guidance of Allāh’s Messenger ﷺ’, and follow a way other than his Sunnah - they divided and tore themselves apart into factions and parties because their hearts were not united, contrary to the hearts of their predecessors which were united upon the Book of Allāh and the Sunnah of Allāh’s Messenger ﷺ. So these late-comers followed the opinions of men and followed desires so they divided just as Allāh’s Messenger ﷺ stated regarding them:

نتفرقة اليهود على إحدى وسبعين أو اثنين وسبعين فرقة
والنصارى مثل ذلك ونتفرقت أثني عشر فرقة

“The Jews divided into seventy one sects, the Christians divided into seventy two sects, and this Ummah will divide into seventy three sects. All of them are in the Fire except for One.” They asked: “Which One is that O Messenger of Allāh?” He replied: “Whosoever is upon what which I and my Companions are upon.”26

26 Reported by at-Tirmidhī (2641) from the hadīth of ‘Abdullāh bin ʿAmr رضي الله عنه, and it was authenticated to the level of hasan by al-Albānī in Sahīh al-Jāmī’ (5343). The Prophet ﷺ said:

“Indeed there will come out of my Ummah those who will have ahwā (desires and misguidance) flowing through them just as rabies courses through its victim. Not a vein or a joint is left except that it enters into it.”
And he said:

لا تزَّال طائفةً من أمتي راهين على الحق حتى يُصبرُون من حِدِّهم حَتَى يَأتي أمر الله وهم كذلك

“There will not cease to be a group from my Ummah manifestly upon the Truth. They are not harmed by those who betray them nor by those who oppose them, and they will remain as such until there comes the command (or the promise) of Allāh.”

This Group (at-Tā‘ifah) mentioned in the hadīth knows full-well the greatness of this Religion and the greatness of the Qur‘ān and Sunnah just as our Salaf knew it - and likewise they know what it contains of guidance such that it suffices and cures, and that it is free from having any need of the speech of people, their opinions and their desires - and likewise it has no need of their corrupt innovations into the Religion of Allāh, into the belief and into worship. So they held fast to the Rope of Allāh, and bit onto that with their molar teeth just as they were commanded by Allāh’s Messenger ﷺ, and their belief was taken from the Book of Allāh ﷺ.

Their pure Guided Manhaj in the arena of ‘Aqīdah (belief) is derived from the Book of Allāh and the Sunnah of Allāh’s

Reported by Ahmad, Abu Dawūd, Ibn Abī Āsim (1/7) and al-Albānī authenticated to level of sahih.

27 Reported by Abu Dawūd (4252), at-Tirmidhī (2229) from the hadīth of Thawbān ﷺ, and it was authenticated to the level of sahih by al-Albānī in Sahīh al-Ｊāmi‘ (1773)
Messenger صلى الله عليه وسلم. So the lofty Attributes of Allâh and His beautiful Names, belief in them and faith in them is drawn from the Book of Allâh and the Sunnah of Allâh’s Messenger صلى الله عليه وسلم. They do not increase upon them and neither take away anything, nor do they distort them or explain them away - they do not understand them in accordance to the opinions of men and the philosophies they rely upon - and we seek refuge with Allâh سبحانه وتعالى.

Rather they warn from and caution against such matters. They warned against the opinions of ahlul-Bid’ah and of ahlul-Kalâm 28, and those of the Rawâfîd, and the Khawârij. The people of Sunnah separated and made themselves distinct from them with the highest level of distinction and they refuted them out aloud in every place. They would criticise these adherents to deviation, and make clear to the people what they were upon of misguidance.

They urge the people to accept and comply with holding fast to the Book of Allâh and the Sunnah of Allâh’s Messenger صلى الله عليه وسلم and to bite on to that with their molar teeth. So they guide with this guidance. And they were deserving of that which the Messenger of Allâh صلى الله عليه وسلم witnessed for them in his saying:

لا تَرُقَّ ال طَّائِفَةُ مِن أَمْيَةٍ تَأْهِرُونَ عَلَى الْحَقِّ لَا يُضْرُّهُم مِّنْ خَذَالِهِمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ وَهُمْ كَذَلِكَ

“There will not cease to be a group from my Ummah manifestly upon the Truth. They are not harmed by those who betray them nor by those who oppose them, and they will remain as

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28 Those who use the intellect to distort the meanings of the Qur’ân and Sunnah, believing that the intellect is an authority over the Revealed Texts.
such until there comes the command (or the promise) of Allāh.”

The individuals described in this hadīth affirm the Names of Allāh and His Attributes as they appear in the Noble Qur’ān and the pure authentic Sunnah without subjecting them to distortions, without negating them and without resembling or likening them to the creation - all of this built upon the principle from amongst the principles which Allāh has placed in His Book and in the Sunnah of His Prophet ﷺ:

لايس كمثله شيء و هو السميع البصير

“There is nothing like unto Him, and He is the All-Hearer, the All-See.”

قَلْ هُوَ الَّذِي نَزَّلَ الْكِتَابَ ﻣَنْ أَنْشَأْنَهُ ﻣَمْثَالًا ﻣِنْ نَارِّيْنَ ﻣَنْ أَنْشَأْنَهُ ﻣَمْثَالًا ﻣِنْ نَارِّيْنَ ﻣَنْ أَنْشَأْنَهُ ﻣَمْثَالًا ﻣِنْ نَارِّيْنَ ﻣَنْ أَنْشَأْنَهُ ﻣَمْثَالًا ﻣِنْ نَارِّيْنَ ﻣَنْ أَنْشَأْنَهُ ﻣَمْثَالًا ﻣِنْ نَارِّيْنَ ﻣَنْ أَنْشَأْنَهُ ﻣَمْثَالًا ﻣِنْ نَارِّيْنَ ﻣَنْ أَنْشَأْنَهُ ﻣَمْثَالًا ﻣِنْ نَارِّيْنَ ﻣَنْ أَنْشَأْنَهُ ﻣَمْثَالًا ﻣِنْ نَارِّيْنَ ﻣَنْ أَنْشَأْنَهُ ﻣَمْثَالًا ﻣِنْ نَارِّيْنَ ﻣَنْ أَنْشَأْنَهُ ﻣَمْثَالًا ﻣِنْ نَارِّيْنَ ﻣَنْ أَنْشَأْنَهُ ﻣَمْثَالًا ﻣِنْ نَارِّيْنَ ﻣَنْ أَنْشَأْنَهُ ﻣَمْثَالًا ﻣِنْ نَارِّيْنَ ﻣَنْ أَنْشَأْنَهُ ﻣَمْثَالًا ﻣِنْ نَارِّيْنَ ﻣَنْ أَنْشَأْنَهُ ﻣَمْثَالًا ﻣِنْ نَارِّيْنَ ﻣَنْ أَنْشَأْنَهُ ﻣَمْثَالًا ﻣِنْ نَارِّيْنَ ﻣَنْ أَنْشَأْنَهُ ﻣَمْثَالًا ﻣِنْ نَارِّيْنَ ﻣَنْ أَنْشَأْنَهُ ﻣَمْثَالًا ﻣِنْ نَارِّيْنَ ﻣَنْ أَنْشَأْنَهُ ﻣَمْثَالًا ﻣِنْ نَارِّيْنَ ﻣَنْ أَنْشَأْنَهُ ﻣَمْثَالًا ﻣِنْ نَارِّيْنَ ﻣَنْ أَنْشَأْنَهُ ﻣَمْثَالًا ﻣِنْ نَارِّيْنَ ﻣَنْ أَنْشَأْنَهُ ﻣَمْثَالًا ﻣِنْ نَارِّيْنَ ﻣَنْ أَنْشَأْنَهُ ﻣَمْثَالًا ﻣِنْ نَارِّيْنَ ﻣَنْ أَنْشَأْنَهُ ﻣَمْثَالًا ﻣِنْ نَارِّيْنَ ﻣَنْ أَنْشَأْنَهُ ﻣَمْثَالًا ﻣِنْ نَارِّيْنَ ﻣَنْ أَنْشَأْنَهُ ﻣَمْثَالًا ﻣِنْ نَارِّيْنَ ﻣَنْ أَنْشَأْنَهُ ﻣَمْثَالًا ﻣِنْ نَارِّيْنَ ﻣَنْ أَنْشَأْنَهُ ﻣَمْثَالًا ﻣِنْ نَارِّيْنَ ﻣَنْ أَنْشَأْنَهُ ﻣَمْثَالًا ﻣِنْ نَارِّيْنَ ﻣَنْ أَنْشَأْنَهُ ﻣَمْثَالًا ﻣِنْ نَارِّيْنَ ﻣَنْ أَنْشَأْنَهُ ﻣَمْثَالًا ﻣِنْ نَارِّيْنَ ﻣَنْ أَنْشَأْنَهُ ﻣَمْثَالًا ﻣِنْ نَارِّيْنَ ﻣَنْ أَنْشَأْنَهُ ﻣَمْثَالًا ﻣِنْ نَارِّيْنَ ﻣَنْ أَنْشَأْنَهُ ﻣَمْثَالًا ﻣِنْ نَارِّيْنَ ﻣَنْ أَنْشَأْنَهُ ﻣَمْثَالًا ﻣِنْ نَارِّيْنَ ﻣَنْ أَنْشَأْنَهُ ﻣَمْثَالًا ﻣِنْ نَارِّيْنَ ﻣَنْ أَنْشَأْنَهُ ﻣَمْثَالًا ﻣِنْ نَارِّيْنَ ﻣَنْ أَنْشَأْنَهُ ﻣَمْثَالًا ﻣِنْ نَارِّيْنَ ﻣَنْ أَنْشَأْنَهُ ﻣَمْثَالًا ﻣِنْ نَارِّيْنَ ﻣَنْ أَنْشَأْنَهُ ﻣَمْثَالًا ﻣِنْ نَارِّيْنَ ﻣَنْ أَنْشَأْنَهُ ﻣَمْثَالًا ﻣِنْ نَارِّيْنَ 

“Say (O Muhammad): “He is Allah, (the) One. Allah-us-Samad (The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks). He begets not, nor was He begotten; And there is none co-equal or comparable unto Him.””

هَلْ تُذْهَبْ أَنْ سَمِيعًا

29 Reported by Abu Dawūd (4252), at-Tirmidhī (2229) from the hadīth of Thawbān (821), and it was authenticated to the level of sahīh by al-Albānī in Sahīh al-Jāmī’ (1773)
30 Surah Ash-Shoorā: 11
31 Surah Ikhlās: 1-4
“Do you know of any who is similar to Him? (of course none is similar or coequal or comparable to Him, and He has none as partner with Him).”

These are principles that the people of truth are upon in terms of negation and affirmation. So they negate whatever Allâh has negated from Himself of deficiency, and they affirm whatever Allâh has affirmed for Himself from the Attributes of perfection upon the fundamental principle:

لاَيِّس كَمَثَلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

“There is nothing like unto Him, and He is the All-Hearer, the All-Seeer.”

So they affirm the Highness of Allâh over His Throne, and that He is above the Heavens. All of the Messengers took this as their Religion. And likewise was the case with all of the Companions of the Prophet and those who followed them precisely and correctly in the most excellent of generations - and there is no less than a thousand proofs from the Book of Allâh and the Sunnah of the Messenger regarding this matter. From these proofs are those verses that affirm the Ascending of Allâh over His Throne in seven places in the Noble Qur’ân:

الرَّحْمَٰنُ عَلَى الْعَرْشِ اسْتَوَى

“The Most Beneficent (Allah) Istawa (rose over)

32 Surah Maryam: 65
33 Surah Ash-Shoorâ: 11
the (Mighty) Throne (in a manner that suits His Majesty).”

َإِلَيْهِ يُصَدَّعُ الْكُلُومُ الطَّيَّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ

“To Him ascend all the goodly words, and the righteous deeds exalt it.”

And there are also the narrations related to the Night Ascension of the Messenger صل الله عليه وسلم. Additionally the saying of Allāh ﷻ:

أَلَمْ يَسْتَمِعَ مَنْ فِي السَّمَاوَاتِ أَن يُسَبِّبَ بِكُلُومِ الأَرْضِ فَإِذَا هِيَ تَمُورُ

“Do you feel secure that He, Who is over the heaven (Allah), will not cause the earth to sink with you, then behold it shakes (as in an earthquake)?”

The verses and evidences are numerous reaching over a thousand in number proving the Highness of Allāh ﷻ above His creation. Ibn al-Qayyim رحمه الله (died 752H) gathered these in his work, Ijtima‘ al-Juyoosh al-Islāmiyyah ‘alal-Mu‘attilah wal-Jahmiyyah16, and adh-Dhababī رحمه الله (died 748H) also gathered the evidences together in his work, Al-‘Uluww lil-‘Alīyyil-Ghaffār.

So the people of truth affirm all the Attributes of Allāh ﷻ, the Attributes that He is never ceased to be

34 Surah Ta-Ha: 5
35 Surah Fātir: 10
36 English translation: Gathering of the Islamic Armies against the Deniers of the Names and Attributes of Allāh and against the Followers of Jahm bin Safwān.
described with, and also those actions that He does in accordance to His Will whenever He wishes. So the Actions of Allāh are affirmed for Him in a manner that befit His Majesty, with no resemblance to the actions of the creation. He does whatever He wishes and He speaks whenever He wishes - and when He wished, He spoke with these Books which He revealed to His Messengers as a guidance to mankind. And the last of them was this Mighty Qur’ān by way of which jinn and Mankind are guided - and they (the unbelievers) are not able to bring the likes of this Qur’ān, not ten chapters the likes of it, and not even one chapter that can resemble it!

Our Righteous Salaf and whoever traversed upon their Manhaj saw that in the arena of belief, worship, politics, Jihād, interaction with the authorities, and in all the affairs, there was sufficiency in the Book of Allāh and in the Sunnah of Allāh’s Messenger.

And that is because the Messenger of Allāh did not leave any good except that he directed his Ummah to it, nor did he leave any evil except that he warned from it, and that was from the day that Allāh sent him till the establishment of the Hour. He stated:

"It was the duty of every Prophet that has gone before me to guide his followers to what he knew was good for them."

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37 Reported by Muslim (1844) from the hadith of ʿAbdullāh bin ʿAmr.
And the Messenger ﷺ was the most complete of all the Messengers, and his Book was the most complete of all the Books and his message is a trustworthy witness over all other messages - it has abrogated all previous messages except in the affair of Tawheed, i.e. the establishment of the worship of Allâh alone without any partners, for that is the Religion of all the Prophets ﷺ. As for the previous legislations then it is not allowed for the Muslims to depend except upon the Qur’ân. Rather even in the affairs of belief, they do not rely except upon the Qur’ân and Sunnah - and that is because these texts encompass what was present of guidance in the previous Heavenly Revealed Books in the arena of Tawheed, i.e. the worship of Allâh alone without partners.

So upon all the Muslims in every time and place is to take to the divine command of their Lord and the command of their Noble Prophet ﷺ in holding fast to the Book of Allâh and to have conviction in that and be content with it, and to unite their ranks based upon it - and that they become one Ummah, and they warn from those affairs that cause division - that they comprehend that brotherhood in Imân that is derived from the Book of Allâh and the Sunnah of Allâh’s Messenger is from the greatest of the blessings of Allâh ﷺ that He has made apparent upon this Ummah, as He ﷺ has stated:

واعتصموا بحبل الله جميعا ولا تفرقوا ولا تفرقوا بعَمَّت الله عَلَى نَفْسِه بَينَ نَفْسٍ فَأَصْحَبُوه بَينَهُمْ إِخْوَانًا وَكِتَابٍ عَلَى نَفْسٍ حَكِيمَ مَنْ نَأَقْدَحُوه مَنْ نَأَقْدَحُوه مَنْ نَأَقْدَحُوه مَنْ نَأَقْدَحُوه مَنْ نَأَقْدَحُوه

“And hold fast, all of you together, to the Rope of Allâh, and be not divided among yourselves,
and remember Allāh’s Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islamic Faith), and you were on the brink of a pit of Fire, and He saved you from it. Thus Allāh makes His Signs clear to you, that you may be guided.”

These are tremendous blessings, a mighty Book that urges them to hold fast to it, and warns them from splitting that results from deviating away from this Book. So splitting, differing and negation of brotherhood does not come about except due to the absence of guidance, absence of submission and an absence of yielding to the Book of Allāh and the Sunnah of Allāh’s Messenger ﷺ. So there comes about division, then tribulations and trials that are a consequence of this splitting, and refuge is with Allāh. Indeed this splitting is a tribulation that is a cause that leads the Muslims to bear enmity and rancour towards each other. So there appeared severe in-fighting between them instead of them being a united body for the purpose of raising the Word of Allāh and the dissemination of this Religion amongst the nations of the earth. Instead they busied themselves with each other! Why? Because they forgot this mighty, beneficial legacy and instruction from the Book and Sunnah, and they were ignorant of it or feigned ignorance of it.

So a long period has passed over this Ummah since the time of the end of the most virtuous generations until this time of ours, yet they have still not learned, or kept themselves in check, or taken admonition! So whoever departs from the Straight Path (as-Sirāt al-Mustaqeem), then he does not think or ponder over returning to the Straight Way or this Straight Path, and this is immensely regretful - and that is because

38 Surah Āl īmran: 103
they are driven by emotions and desires, and every party (ḥizb) rejoices with what they have, except for those whom Allāh has granted success - they are those whom we have named at-Ṭā'īfah al-Mansoorah (The Aided Group). Those who take for their religion that which their Salaf took for their religion. They know the station of the Book of Allāh and Sunnah of the Messenger صلى الله عليه وسلم. They know that happiness cannot be truly attained in this life or the Hereafter except for the one who bites on firmly to the Book and Sunnah with his molar teeth just as the Messenger of Allāh commanded us. The Messenger ﷺ was the one to whom Allāh said:

قَاسَطِمْكَ نَارُ وََْلَا أَوْجَحُ إِلَّا ذِي الْقُلْوَى عَلَى صِرَاطٍ مُّسْتَقِيمٍ

“So hold fast (O Prophet) to that which is inspired in you. Verily, you are on a Straight Path.”

So upon the Ummah is to hold fast to that which it’s Prophet held fast to so as to obtain this characteristic, and that is to proceed upon upright guidance and the Straight Path.

So O young people! O Muslims in every place and those who seek salvation from the anger of Allāh in the Hereafter and in this world, O seeker of the pleasure of Allāh ﷺ! Upon you is to hold fast to the Book of Allāh and the Sunnah of His Messenger صلى الله عليه وسلم, and to distance yourselves from the causes of splitting and differing for indeed these are from the severe punishments which the Muslims have been living in for generations, and within which they do not cease to be living. There is no escape for them from this continual cycle until they return ardently and sincerely to Allāh

39 Surah Zukhruf: 43
Allāh’s Messenger said:

إِذَا كُتِبَ عَلَيْكُم بِالْعَيْنَةِ وَأَحْذَنَّكُم أَذَابَ الْبَقَرِ وَرَضَيْنَهُ
بِالْزُّرَعِ ۚ وَتَرَكْنُمُ الْجِهَادَ سَلَطَ الْهَيْئَةَ عَلَيْهِمْ ذَلِلَا لَا يُؤْمِنُونَ بِهِ حَتَّى
تَرَجِعُوا إِلَى دِينِهِمْ

“When you partake in interest transactions, and you take hold of the tails of cattle, and you become satisfied with cultivation, and you abandon jihād, then the humiliation of Allāh will descend down upon you, and He will not remove it until you return back to your religion.”

So the Muslims today live this lowly state. So a person for whom the earth is constricted in the Islamic lands and he is humiliated in it, he is not sufficed with the humiliation in his own country, rather he travels to the lands of the non-Muslims to add humiliation upon humiliation and add shame upon shame.

You find many of those who ascribe themselves to Islām and in particular the zealots, those who call to enmity towards the Jews and Christians, yet they do not find ease and comfort except in the capital cities of the non-Muslims from where they instigate warfare upon the Muslims or upon that which remains of Islām - and they do this in the name of Islām! In reality they are doing a service for, and aiding the

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40 Reported by Abu Dawūd (3462) from the hadīth of Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُ، and it was authenticated by al-Albānī to the level of sahīh in Sahīh al-Jāmi‘ (423).

41 The Shaikh is referring here to the political agitators and inciters of insurgencies who seek asylum and residency in the non-Muslim lands as he makes clear in what is to come.
enemies of Islām.

So O Muslims! Return to your Religion, and return to your lands, and raise the banner of the Sunnah and the Religion in your own lands, and cultivate your generation and successive generations upon the Book of Allāh and the Sunnah of the Messenger ۚۛ ﷺ, so that they obtain honour and nobility. For indeed honour and nobility is not possible except by way of the Book and Sunnah, and humiliation, shame, tribulation, grief and trials do not come about except due to opposition of the Book and Sunnah.

All of the woes and evil that have descended upon this Ummah have been caused due to it falling into innovations, superstitious beliefs and deviations in opposition to the Book and Sunnah, so Allāh gave mastery to other nations over them such that they invite one another to come upon the Ummah just as those eating invite one another to share in their dish just as the Messenger of Allāh ۚۛ ﷺ stated (in an authentic hadīth).42

Look at the state of the Muslims and how they are living, even in the lands of the non-Muslims. Look at how they distort Islām with oppositions and deviations from the straight path. They disfigure Islām with their deeds and their speech and their activities! So upon them is to repent to Allāh ۚۛ ﷺ, and to actualise Islām with a truthful and correct implementation - and that will not occur unless they take from the pure original source: The Book of Allāh and the Sunnah of His Messenger ۚۛ ﷺ, guided in that and taking as their example the understanding of the Righteous Salaf. And that will not happen until they truly believe in Allāh and apply themselves to being steadfast upon the Book and Sunnah, and then the Muslims’ heads will be elevated

42 Reported by Abu Dawūd (4297), Ahmad (22397), and the hadīth is hasan; see as-Sāhihah (958).
and their sights raised towards their deeds that will be illuminated for them. The non-Muslims are not guided by the sword in battle alone, rather they are guided by the the conduct, the truthfulness and the sincerity of the Muslims.

By Allâh, a Muslim who visited Europe informed me that a large group of Muslims migrated to Europe, so the unbelievers used to look towards them and open up dialogue with them wishing to acquire Islamic knowledge from them because they had read historical accounts regarding the Companions of the Messenger ﷺ, and they found that they had impeccable manners, that they were utmost in truthfulness and behaviour. They would say, "These are the grandsons (i.e. offspring of those people), so let us learn about Islâm from them." However these Muslims presented a bad image of Islâm - and that did not increase the unbelievers except in aversion and distance from Islâm. This was due to the actions and activities of these Muslims - their belief was corrupt, their actions were corrupt, their manners were terrible except for a few whom Allâh had guided and kept safe and given salvation from these deviations in ʿAqīdah and Manhaj.

So I advise my brothers, my sons and daughters to hold fast to the Manhaj of the Righteous Salaf in their beliefs as I have indicated, and likewise in calling to Allâh, and in their positions of opposition towards ahlul-Bid'ah (the people of innovation) who have have thrown a concealing veil over Islâm and have disfigured it with their actions, their writings, their statements and their false positions - such that the people come to know that these people of bid'ah do not represent Islâm, and that Islâm is free from their false beliefs, sayings and positions. And the people of truth should make clear to them the true and sound Islamic belief in Allâh, and in His Prophets, His Messengers, His Books, His Angels and the behaviour of the Muslims in Jihâd, during
peace and during war and in every sphere (of life).

And by way of this, by Allāh, the Muslims will be ennobled and it will make the enemies of Islām look at them with pleasure, and they will become happy at the Muslims due to what they display of Religion and sound belief, and of good upright manners, so perhaps they will race and hasten and compete with each other to enter into Islām because they will see the nobility of Islām and they will see the noble manners and the true belief - so they will not see except every form of goodness.

However when the Muslims, or those who are associated with Islām from the Rawāfid (Shī'ah), the sects of the Sūfis, the deviated groups and parties proceed upon a certain way - and what outsiders see from them of evil manners and deviations and hatred and enmity - then how are they expected to accept Islām and how can they be expected to respect Islām?!

Perhaps you have heard of the incident when some Chinese (or Japanese) people wished to embrace Islām\footnote{Shaikh Muhammad Sultān Al-Ma'sūmī Al-Khajnadī لَيْلَةُ (died 1380AH), stated in Hadiyyatus-Sultān ilā Muslimee Bilād il-Yabān:}

> “A question has been put forward to me from the Muslims of the land of Japan, from the cities of Tokyo and Osaka, in the far-east, which is as follows: What is the true sense of the religion of Islām? What does Madh-hab mean? Does everyone who is honoured with the Religion of Islām have to join one of the four Madh-habs? That is to be a Mālikī, Hanafī, Shāfī or Hanbalee, or other than that, or is that not binding? There have been great differences and much argumentation here. When a number of enlightened thinkers of Japan wished to enter into
of them actually embraced İslām - and then the Muslims disputed regarding them. One Muslim would say, “I want them to join my Madh-habi!” Another would say, “I am Hanafi, so I want them to follow the Madh-hab of Abul!” Another said, “I am Şâfi‘i!” Yet another said, “I am Mālik!” and so on. So these new converts said, “Is this your condition? You are like this, divided and split?!”

We do not want this form of İslām! These people used to assume that the Ummah was a united Ummah, that they are united under one Book and one Sunnah, instead they are sects and factions, so they withheld themselves from İslām due to these Muslims.

How many of those possessing intelligence from the Hindus hold the opinion that İslām is the truth yet turn away from it due to the wicked behaviour and evil manners of the Muslims so they keep away and flee saying, “How can I attach myself to the Religion of these adherents!”

O my brothers, I truly believe that many Muslims who live in the West do not follow and comply with İslām correctly. So upon you all is that you implement and portray İslām correctly with respect to your beliefs, your worship, your manners and etiquette, your behaviour and interaction with others - and you sincerely advice and counsel others for the

İslām and to be honoured with True Faith and so that was put to a Muslim organisation in Tokyo. A group of people from India said that they would have to choose the Madh-hab of İmām Abu Hanîfah, since he was the ‘Lamp of the Ummah’, whilst a group of Indonesians from Java said that they must become Şâfi‘is! When the Japanese heard this, they were very surprised and thought again. The question of Madh-habs became an obstacle in their way of becoming Muslims!” (transl. Dawūd Burbank ﷺ)
sake of Allāh, by acting in accordance to His Book and Sunnah of His Messenger ﷺ, and that you advise the Muslims sincerely.

**Interacting with Ahlul-Bid‘ah**

It is binding that we invite them to Allāh just as we invite others. We invite them to return back to the Book of Allāh and to the Sunnah of His Messenger ﷺ. If they accept, then that is good and that is what is desirable. However, if they insist upon the path of misguidance, then we behave towards them just as our Righteous Salaf behaved towards them.\(^\text{44}\)

\(^\text{44}\) Imām Abu ʿUthmān as-Sābūnī ﷺ (died 449AH) penned down the belief of the Imāms of Ahlus-Sunnah and the Salaf in his work entitled, ʿAqeedatus-Salaf As-hābil-hadīth (p. 315). He made mention of their ʿAqīdah with regard to the people of misguidance, the people of desires and the people of innovation - that which all of the scholars agreed upon with consensus:

> “And these words that I have verified in this chapter was the creed of all of them, not a single one of them differed regarding that - rather every last one of them agreed to all of it - and alongside that they unanimously agreed that ahlul-Bid‘ah are to be subdued, humiliated, disgraced, banished and driven away - that one must keep away from them, and from keeping company with them, and from living alongside them. And that one seeks nearness to Allāh by avoiding them and boycotting them.”

He went on to say (p. 298):

> “They (the great Scholars) would hate the People of Bid‘ah, those who innovate into the Religion that which is not from it - they would not show them love and they would not keep companionship or
Indeed the Messenger of Allāh ﷺ urged killing of the Khawārij (the Insurgent Renegades) after he dispraised and censured them severely. Indeed 'Alee bin Abī Tālib ﷺ began with fighting them before battling against the non-Muslims. These Khawārij are harmful to Islām, and it was for this reason that Allāh's Messenger ﷺ described them as the most evil of creation!

There are many, many Muslims living in Europe whilst holding the beliefs of the Khawārij and the Rawāfid, and refuge is with Allāh, and they portray Islām with the most evil of images - so it is obligatory to refrain and keep away from them, as was the stance of the Righteous Salaf. You must criticise and refute their behaviour and their actions so that those near and far are aware that Islām is free from the activities of these people. And many amongst the Muslims say, “How can we live in Europe whilst some of us are disparaging others?” No! Rather we disparage and criticise them. Firstly, for their own benefit, so they may return to their true Religion. Secondly, so that the opponents of Islām may come to know that these activities and beliefs are not friendship with them, they would not listen to their speech, they would not sit in their gatherings, they would not debate or argue with them regarding the Religion. They would see it as necessary to protect their hearing from their falsehood.

This falsehood, that if it passed into the ears and settled in the hearts would cause great harm, and would draw one towards corrupt whisperings and dangers - it was regarding this that Allāh, the Most High, revealed: ‘And when you see those who engage in false conversation regarding Our verses, then stay away from them till they turn to another topic.’ [Soorah Al-An‘ām: 68]"
from Islām and that Islām is innocent and free from them.

It is a must that you convince the opponents of Islām that that which the Rawāfid, the Khawārij, the various misguided groups and parties (ahzāb) are upon is not representative of Islām at all.

As for remaining quiet or using flattery and being complimentary towards them, or defending these misguided groups, then this is treacherous to Islām, it brings about disgrace upon Islām and causes the opponents and enemies of Islām to throw scorn upon it and hold it in contempt. That is due to the fact that these people of misguidance claim that they follow Islām and that they raise its banner, whilst in reality the opposite is the case. By Allāh they do not follow Islām, not in their beliefs, not in their behaviour, not in their stances towards the Muslims neither towards the non-Muslims.

So you must inform the opponents of Islām that Islām is free of these activities that are perpetrated by these people. The affair is not as is asserted by those people who are upon the methodology of al-Muwāzanāt, these misguided ones, these

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45 Al-Mawāzanah is translated as counter-balancing between the evil innovations a man calls to and his good deeds. It's proponents argue, “When you criticise an innovator to warn people from him, then it is also obligatory upon you to mention his good points so that you do not treat him unjustly.” However, Shaikhul-Islām Ibn Bāz (died 1420AH) responded to this doubt by saying:

“No, it is not necessary - it is not necessary. And this is why when you read the books of Ahlus-Sunnah you will find the purpose behind them is to to warn. Read in the book of al-Bukhārī, Khalq Afālīl-‘Ībād and Kitābul-Adab (the Book of Manners) in his as-Sahīh, and Kitābus-Sunnah of ʿAbdullāh bin Ahmad and Kitābut-Tawḥīd of Ibn Khuzaimah and the refutation
ruined Murji'ah⁴⁶ who exaggerate the station and praise of

of ʿUthmān bin Saʿeed ad-Dārimī against Ahlul-Bid'ah, and other such books.

They mention this for the purpose of warning from their falsehood and the intent is not to enumerate their good points. The intent is to warn from their falsehood. And their good points have no value in relation to one who disbelieves if his innovation makes him a disbeliever, his good deeds are nullified. And when it does not make him a disbeliever then he is in a precarious situation. The intent is to expose the errors and deviations, which it is necessary to warn against.”

See Manhaj Ahlis-Sunnah wal-Jamā'ah Fee Naqdir-Rijāl wal-Kutub wat-Tawā'if of Shaikh Rabīʿ bin Hādı. Shaikh Sālih al-Fawzān was asked, “Is it binding upon us to mention the good points of the one that we are warning against?” So the Shaikh responded:

“No. Do not mention their good points. Mention only the error that they have fallen into. It has not been entrusted to you to give them tazkiyah (commendation). That which is entrusted to you is to explain the error that they are upon so that they may repent from it, and so that others may take caution against it.” [See Kitābul-Ajwibah al-Mufidah Fī As’ilatil-Manāhij al-Jadīdah (p.13-14)]

⁴⁶ Shaikh Rabīʿ al-Madkhali (may Allāh preserve him) counts them to be Murji'ah because the Murji'ah hold that outward wicked acts and evil utterances do not affect a person's Imān (Faith) nor diminish his station in the sight of Allāh - so a person of bid'ah and misguidance is considered by the Murji'ah to be pious and righteous who should not be disparaged! So they are promoted by the modern-day Murji'ah as vanguards of the Religion in front of the masses such that the masses are led astray by their false beliefs and methodologies.
the deviants. Whatever they say and whatever principles they establish are not in the service of Islām or the Muslims, rather they are the destruction of Islām!

So beware of tolerating their principles and beware of their deceptions and beware of their extremist Murjī views. I regard these groups and parties that call to the methodology of al-Muwāzanāt, those who call to the false principle: “We advise but never disparage,”⁴⁷ and, “If you judge others, you too will be judged upon”⁴⁸ - I regard them to be new-age Murji’ah - they are more evil than the extreme Murji’ah of old because they do not establish these despicable, corrupt and astray principles except due to their desire to safeguard innovations and the people of innovation, because they honour and respect individuals who are deeply immersed in the belief that Allāh is in-dwelling in the Created beings, or that everything in reality is Allāh, or those who deny the Attributes of Allāh, or those who curse the Sahābah, or curse the Prophets - so they exaggerate the praise of these individuals and those who resemble them and aid them.

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⁴⁷ A statement uttered by some modern-day callers who intend by it that a person who insists upon his deviation should not be refuted - and likewise that the sects of innovation should not be refuted or exposed.

⁴⁸ Meaning that people should be left alone upon their call to misguidance without being challenged, out of fear that one day you also will be challenged if you err! However one should not fear rectifying an error, nor be ashamed of returning to the truth if corrected. The Prophet ﷺ said in a hadith collected by Imām Muslim in his Sahih:

“Whoever amongst you sees an evil, then let him change it with his hand; and if he is not able to do so, then with his tongue; and if he is not able to do so, then with his heart - and that is the weakest of faith.”
They introduce these astray principles and this corrupt Manhaj to defend them and defend their books and their corrupted methodologies so as to disfigure and distort Islam and to keep the non-Muslims away from accepting Islam. How many people are there who desire Islam but they turn away due to the activities of these individuals?!

I warn you from these principles and I repeat this, time and time again that these extreme Murji’ah, their principles are more corrupt than the Murji’ah of old. The extreme Murji’ah laid down these principles for the purpose of safeguarding falsehood, and protecting the one who is loose-tongued and lax with the (honor of the) Prophets of Allah, and the one who distorts the verses in the Book of Allah, and the one who is easy-going and lax with the Islamic beliefs - and he wages war upon Ahlus-Sunnah wal-Jamā’ah and wages war upon the Companions. They lay down these principles for the likes of these individuals and for the modern-day Khawārijī and the modern-day extremist Murji’ah. It is even

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49 Imam al-Albānī was asked concerning the book, Dhāhiratul-Irjā fil-Fikr al-Islāmī of Safar al-Hawālī, and in this book takfīr is performed on account of certain sins. He replied:

"...I should say about this Jamā’ah who have emerged in the present times and who have opposed the Salaf, I say here, in accordance with the statement of al-Hafidh adh-Dhahabī: They have opposed the Salaf in much of the issues of Manhaj, and it is befitting that I label them the Khawārij of the era. And this resembles their emergence at the current time – in which we read their statements – because they, in reality, their words take the direction and objective of that of the Khawārij in performing takfīr of the one who commits major sins. And perhaps I should say, this is either due to ignorance on their behalf or due to a devised plot!” [Cassette: The Surūriyyah are the Khawārij of the Era, end of the first side. Dated 17th
possible that they have laid down principles that even Iblees himself could not have concocted throughout the history of mankind!

So I strongly warn you from these people and I warn you from those who defend them, and binding upon you is that you raise the banner of the Sunnah and as for the one who is not able to do so, then it is binding upon him to return to his homeland. Do not waste away your own-selves and do not waste away Islām.

This is what I am able to say to you and others besides you at this juncture from words of advice and guidance. I warn you with the severest of warnings from the modern-day Khawārij, the modern-day extreme Murji’ah, the people of Dhul-Hijjah 1417H.]

Shaikh al-Albānī also stated regarding this same sect (al-Qutubiyyah), at the head of them Safar al-Hawālee and Salmān al-Awdah:

“I say: This is what I used to write for more than twenty years, affirming the Madh-hab of the Salaf and the ‘Aqidah of Ahlus-Sunnah - and all praise is due to Allāh - in the issues pertaining to Imān, and then there come in the present times reckless ignoramuses, who are but young newcomers accusing us of Irjā! To Allāh is the complaint of the evil that they are upon, of ignorance, misguidance and scum.” [Adh-Dhabb al-Ahmad an Musnad al-Imām Ahmad, p.33.]

50 In the month of Rajab 1413H, a sitting took place in the house of Shaikh ‘Abdul ‘Azīz Ibn Bāz رحمه الله in the presence of a group from the shaikhṣ and students of knowledge.

One of the circuit judges present asked the Shaykh رحمه الله, saying, “Respected Shaikh, are there any
false and destructive methodologies of *al-Muwāzanāt* and whatever else that comprises of contrary and despicable principles.

We ask Allāh to safeguard the Muslims from the evil of these people because of the fact that they rush with their evil and their *fitnah* from the East to the West of this World - so be aware of them and warn the Muslims from them, and from their misguidance, and from their tribulation, and from their false principles that are the destructive and subversive principles of the *Murji’ah*.

May Allāh’s salutations and peace be upon our Prophet Muhammad ﷺ, and upon his family and his Companions. And may the peace, security, mercy and blessings of Allāh be upon you.

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The Shaykh replied: “Yes, yes. They have an evil orientation towards the Rulers, and also an opinion concerning this country. They also have incitement of the youth and encouragement of the general people to attack. And this is from the *Manhaj* of the *Khawārij*, and their cassettes inspire towards this.”

The Judge said, “O Shaikh does this reach the level of innovation?”

The Shaikh replied: “There is no doubt that this innovation is something that is unique to the *Khawārij* and the *Mu’tazilah*. May Allāh guide them, may Allāh guide them.”
The Conditions for the Establishment of Proof in Declaring a Person to be an Innovator

Question to Shaikh Rabî’ bin Hâdî (may Allâh preserve him)⁵¹:

“Our Shaikh, may Allâh preserve you, there is a question here circulating amongst the students of knowledge, and that is: Is the establishment of proof a condition when performing tabdi’⁵² upon the one who fell into an innovation or innovations or is it not a condition? Benefit us, may Allâh reward you with good.”

Answer:

It is well known from ahlus-Sunnah that whoever fell into an affair necessitating unbelief that takfîr⁵³ is not performed until the proof is established upon him. As for the one who falls into an innovation, then he is of categories.

The First Category

Ahlul-Bid’ah⁵⁴ such as the Rawâfid, the Khawârij,

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⁵¹ Answered by the Shaikh, in writing on 24th Ramadân 1424AH, posted on www.sahab.net in Arabic. Before you is an abridged translation of the original for the sake of brevity.
⁵² Tabdi’ is to declare a Muslim to be an Innovator and therefore outside the sphere of ahlus-Sunnah wal-Jamâ’ah.
⁵³ Takfîr is to declare a person to be an unbeliever outside the fold of Islám.
⁵⁴ A brief insight into the sects mentioned by Shaikh Rabî in this paragraph is revealed in the next chapter.
the *Jahmiyyah*, the *Qadariyyah*, the *Mu'tazilah*, the Grave-worshipping *Sufiyyah*, the *Murji'ah*, and whoever is connected to them (in our times) such as *al-Ikhwān*, *at-Tablīgh* and those similar to them.

For these innovations the *Salaf* did not make it a condition that the proof be established due to the fact that the ruling upon them is (in accordance to) the innovation. So regarding the *Rāfidī*, it is said about him, "Innovator (*mubtadī*)". As for the *Khārijī*, it is said about him, "Innovator", and so on, regardless of whether the proof is established upon him or not.

**The Second Category**

The one who is from *ahlus-Sunnah* and then he fell into a clear-cut innovation such as the saying that the Qur'ān is created, or the denial of the Pre-Decree, or he has the views of the *Khawārij* or other than that. Then upon this person *tabdī* is performed, i.e. he is declared an innovator - and this was the behavior of the *Salaf*. An example of this is what is narrated from Ibn 'Umar ِ, when he was asked regarding the *Qadariyyah*, he answered:

"When you meet them, inform them that I am free from them, and they are free from me."55

**The Third Category**

Someone who was from *ahlus-Sunnah*, well

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55 Reported by Muslim

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known for seeking the truth but he fell into a subtle *bid‘ah*. So if this person dies, then it is not permitted to make *tabdi‘* of him, rather he is mentioned with good.\(^{56}\) And if he is alive, he is advised and the truth is made clear to him, and one does not hasten to make *tabdi‘* of him, but if he persists [upon innovation], then he is declared an innovator.

Shaikhul-Islām Ibn Taymiyyah alus-Sa‘ādī stated:

“There are many from the *Mujtahidīn* (Scholars) of the *Salaf* and of later times who spoke with and acted upon innovation whilst not knowing it to be an innovation. This was either due to weak *ahadīth* that they thought were authentic; or Quranic Verses they understood in an incorrect manner; or due to an opinion one would hold in an issue because the texts had not reached him. So if a man fears his Lord to the best of his ability, he enters into the saying of Allāh:

“Our Lord, do not take us to account if we are forgetful or mistaken.”

And there occurs in a *hadīth* that Allāh stated [in response]: “I have done so.” And this matter has been explained in another place.”\(^{57}\)

Nevertheless the point is that it is not permitted

\(^{56}\) Though such a person is mentioned with good, nevertheless his mistaken and erroneous remarks are clarified by the Scholars so that the Muslims are not misled, as Shaikh Rabī‘ as mentioned in numerous other statements.

\(^{57}\) *Ma‘ārij al-Wusūl*, p. 43
to place unrestricted conditions regarding the establishment of proofs upon ahlul-Bid’ah in general, and not negate these conditions unrestrictedly - and the affair is as I have mentioned.

So my advice to the students of knowledge is that they hold fast to the Book and Sunnah and that they are disciplined and grounded upon the Manhaj of the Salaf in every aspect of their Religion - and specifically in the arena of takfîr, tafsîq\(^{58}\) and tabdi’ so that there is not excessive disputing and argumentation in these matters.

I particularly advise and encourage the Salafî youth that they abandon those affairs that sow malice, rancour, differing and splitting - affairs that are hated by Allâh and which He warned against - affairs that the noble Messenger ﷺ, the Companions and the Righteous Salaf warned against. Also (I advise) the Salafî youth to strive to spread those affairs that lead to love, affection and brotherhood between them - those affairs that are loved by Allâh سَمِّعْنَا وَلاَ مَنَافِرًا and His Messenger ﷺ.

May the salutations and peace of Allâh be upon our Prophet, his family and his Companions.

\(^{58}\) Tafsîq is to declare a Muslim to be an open rebellious sinner.
A Brief Description of Some Early Deviated Sects

Qadariyyah

A sect upon deviated innovation that appeared in the time of the Companions. They denied the Pre-Decree of Allāh, which is the sixth Pillar of Imān. They claimed that Allāh does not know of an affair until it takes place and that the servant himself is the creator of his own actions. The first to speak with this innovation was Ma‘bad al-Juhanee in Basrah, Irāq, and this was towards the end of the time of the Companions.  

59 Further reading in English:
1. The ‘Aqīdah of Imām al-Bukhārī, Salafi Publications, pp. 54-56;
5. Visit Salaf.com for a whole host of sites that analyze the creed of the deviant sects from the Khawārij, Shi‘ah, al-Ikhwānul-Muslimūn and Hizbut-Tahrīr to the Sūfis and Barelwīs.

60 See al-Milal wan-Nihal (1/72) of ash-Shaharastānee and Sharh Usool l‘tiqād of al-Lālikā‘ee (4/701,720)
Khawārij

They were called the Khawārij due to them exiting from the Jamā‘ah of the Muslims and their Ruler, whether righteous or tyrannical. Their first rebellion was against the rulership of the noble Companion, ʿAlī bin Abī Tālib ابی‌غلی. The Khawārij divided into over twenty sects. They agree upon rebellion against the tyrannical ruler by declaring him to be an unbeliever. They declare Muslims who commit major sins such as fornication, gambling, drinking wine and stealing to be unbelievers. So whoever agrees with the beliefs of this sect, or with some of their beliefs, then he is considered to be from them.

Rāfidah Shi‘ah

The Shi‘ah are an extreme deviated sect that appeared in the time of the Companions, they regard ʿAlī bin Abī Tālib ابی‌غلی to be divine and thus devote acts of worship to him and his descendants. They reject the Caliphate of the first three Caliphs: Abu Bakr, ʿUmar and ʿUthmān ابی‌غلی holding that ʿAlī ابی‌غلی was the rightful leader - for this reason they were named the Rāfidah (the Rejectors). In their extremism, they declared all but a handful of the Companions ابی‌غلی to be unbelievers. They rapidly deteriorated in beliefs and morals: they believe that their Imāms have knowledge of the unseen past, present and future, that they have ‘super-natural’ powers of control over the Universe; they believe the Qur’ān that all the other Muslims recite is incomplete. They invented a chapter in the Qur’ān naming it Sūrah al-Wilāyah.

They have an exaggerated focus on leadership and rulership (*al-Imāmah*), similar to the Khawārij, making it a pillar of their call. They are widespread today in Iran, Iraq, Pakistan, Syria and Lebanon (*Hizbollah*).⁶²

**Murji’ah**

Imām Ahmad bin Hanbal Ḥanbalī (died 241AH) said:

“They are the ones who claim that *Imān* (Faith) is mere speech of the tongue - and that people are not given superiority one over another due to *Imān* - and they believe that their *Imān*, and that of the Angels, the Prophets *عليهم السلام* is one and same. (They claim) that *Imān* does not increase and decrease - and that there is no exception to be made for one’s *Imān* - that the one who professes *Imān* upon his tongue and does not do [righteous] actions is rightfully a *Mu’min* (believer).”⁶³

The *Murji’ah* hold there is no exception to be made for one’s *Imān*, i.e. it is forbidden for it to be said, “I am a believer *inshā’Allāh* (if Allāh so wills)”. The Pious *Salaf* would hate that a person should ask another person, “Are you a *mu’min*?” Indeed it was regarded by them to be an innovation of the *Murji’ah*. So since the question was an innovation, the answer to it required detail, so from an aspect it required affirmation and from an aspect it required negation. So with respect to the affirmation of the foundations of his belief in Allāh and the Pillars of *Imān*, then the Muslim does not doubt in that or make *istithnā* (exception) in that affair. As for the totality of *Imān*, then it encompasses everything which Allāh is pleased with, and He has commanded, and to keep away

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⁶² See [http://www.shia.bs](http://www.shia.bs)

⁶³ See *Tabaqātul-Hanābilah* of Ibn Abī Ya’lā.
from that which displeases Him and He has forbidden - and there is not a Muslim who can claim that he perfected all of this. Furthermore, no Muslim can be sure that every single act of obedience he has done will be accepted by Allāh, or that it was done truly and sincerely for Him, and free from riyā (actions done only to be seen by others). And the Salaf were the furthest from self-praise and since there is no greater self-praise than ascribing oneself with perfect Imān, they would add the term, inshā’Allāh, i.e. I am a mu’mīn if Allāh so wills. Additionally, saying inshā’Allāh, does not necessitate doubt in affairs of certainty as has been reported in the texts of the Qur’ān and Sunnah. A Muslim does not know in what state he will die, so he says inshā’Allāh fearing from a wicked end to his life, and hoping for a pious ending, and he seeks steadfastness upon Imān until he dies.64 Since the Murji’ah do not hold actions to be from Imān, they hold that making an exception for one’s Imān necessitates doubt in the very foundation of Imān in Allāh and the rest of the Pillars of Imān.

Shaikh Sālih al-Fawzān stated:

“Imān is speech of the tongue, belief in the heart and actions of the limbs. It increases with obedience [to Allāh] and decreases with disobedience. This is the correct definition taken from the Book and Sunnah. It is not as the Hanafīs say: ‘It is only speech upon the tongue and belief in the heart.’ It is not as the Karrāmiyyah say: ‘It is only speech upon the tongue.’ It is not as the Ash‘arīs say: ‘It is only belief in the heart.’ It is not as the Jahmiyyah say: ‘It is only knowledge in the heart.’”65

64 See al-Imān (pp. 348-357) of Shaikhul-Islām Ibn Taymiyyah (died 728AH)
65 See at-Ta’leeqāt al-Mukhtasarah ʿalā matn il-ʿAqeedatit-Tahāwiyyah.
Jabriyyah or Mujbirah

A deviated sect that emerged in the early centuries who hold that people have no free will and are not responsible for their own actions, rather they claim they are compelled to act.\textsuperscript{66} So they believe that they are compelled to sin, and are therefore not accountable.

Jahmiyyah

Those who are essentially upon the beliefs of Jahm bin Safwān (executed 128AH). They are also known as the Muʿāttilah (Negators) due to the fact they negate the Names and Attributes of Allāh which He has affirmed for Himself or the Prophet صلی الله علیه ورسلم affirmed for Him. They have varying levels of deviation: from them are those who outright negate all of Allāh’s Names and Attributes; there are those who may affirm some Attributes and negate others in the guise of wishing to free Allāh from anthropomorphism. This negation usually takes the form of false interpretations and distorting the meanings of the Beautiful Names of Allāh and His Lofty Attributes.

The belief of Ahlus-Sunnah wal-Jamāʿah however is that the Companions by consensus affirmed for Allāh سُبْحَانَهُ وَتَعَالَ what He affirmed for Himself and what the Prophet صلی الله علیه ورسلم affirmed for Him without negation, without offering alternate false interpretations, without likening or comparing Him سُبْحَانَهُ وَتَعَالَ to the Creation and without enquiring ‘how’ His سُبْحَانَهُ وَتَعَالَ Attributes are (as the

\textsuperscript{66} See al-Milal wan-Nihal of ash-Shaharastānee.
knowledge of that is with Him alone).\textsuperscript{67}

\textsuperscript{67} Refer to \textit{Ijtima' al-Juyoosh al-Islamiyyah ala Ghazwil-Mu'attilah wal-Jahmiyyah} of Imam Ibnul-Qayyim (died 752AH). Refer to www.asharis.com
**Mutazilah**

Their founder was Wāsil bin ʿAtā. He used to be student of the great scholar, a successor (tābīʿee) of the Companions Ḥanāfī, Imām al-Hasan al-Basree (died 110AH). However, as Shaikh Sālih al-Fawzān stated in his book, *A Glimpse at the Deviated Sects* (p. 45):

"Wāsil was not pleased with the ʿAqīdah of his Shaikh. So he withdrew (made ṣīzāl) from him and set off in the direction of the mosque and a rabble gathered around him who took on board his beliefs and statements. This is the condition of the callers to misguidance in every time period."

They regard the intellect to be decisive over the Revelation from Allāh, so if the Revelation opposes their intellect, then they give reason and intellect precedence over it. They negate the Attributes of Allāh ِالله and deny the meanings of His Names. They hold that a sinful Muslim is neither a believer or an unbeliever and that in the Hereafter, he will be eternally in the Hellfire. They have many other misguided beliefs such as denial of the questioning and trial of the deceased in his grave.

All of these sects are present till this day and indeed hundreds more, under different guises and names, but still carrying the same innovated ideologies. The scholars continue to warn against their dangers till the present-day by mentioning their modern-day equivalents so that the Muslims maybe protected from their misguidance.
A Brief Description of three Modern Day Deviated Sects

Al-Ikhwān al-Muslimūn

This group was established in 1928CE by Hasan al-Banna (died 1949CE) in Egypt. It is founded upon political goals and ambitions of establishing an Islamic government based upon social justice. They have no concern for the spread of the ʿAqīdah of the Pious Predecessors, nor do they condemn innovations and deviations that oppose the Sunnah of the Messenger ﷺ. Indeed from the well-known sayings of Hasan al-Banna is,

"Let us cooperate upon that which we agree;
and let us overlook our differences."

This for al-Ikhwān al-Muslimūn extends to the arena of the foundations of Islamic Belief - they welcome all the various sects into their hizb (party), including the Sūfīs, the Ashʿarīs, the Māturīdīs, the Shīʿah, the Khawārīj, the Modernists, the Democrats, and of course the general masses. So long as everyone in the group agrees upon the common goal of collective work to establish their vision of the "Islamic state", then one’s belief is of little importance. They oppose the early Pious Generations in that the root of their call is political rectification and opposing the rulers of the Muslims, whilst the basis of rectification with the Pious Predecessors of the earliest generations was to rectify the beliefs, to abandon innovations, to understand the ʿAqīdah, to follow the Sunnah in every affair by acting upon the authentic Prophetic narrations and abandoning the weak and fabricated narrations, to forbid from tribulation (fitnāh) and from rebellion against the Muslim ruler.

In essence, al-Ikhwān opposes all this and is a group that
gathers together all the sects into a single melting-pot for a devised political purpose - in that sense it is worse than the deviated sects of old.

Later Sayyid Qutb (died 1966CE) became a figure head of al-İkhwân. He further developed the ideology of the group and raised higher the banner of innovations and misguidance. In his purely political mind that is wrapped around the idea of “social justice” he condemns anyone who opposes his ideals - so one finds him rebuking the Companions of the Prophet such as ʿUthmān bin ʿAffān; he mocks the Prophet Moosā; he declared the whole Ummah (except for those who agree with his ideology) and its rulers to be apostates; he upholds the beliefs of the Jahmiyyah and the Soofiyyah, the Khawārij and the Muʿtazilah. Since its inception al-İkhwân al-Muslimoon have splintered into scores of groups across the world, some are violent extremists, whilst others work to gain entry into parliamentary systems across the world.

Modern-day revolutionaries and insurgents who build their ideologies upon the methodology of Sayyid Qutb are referred to as Qutubes.⁶⁸

**Jamāʿat at-Tablīgh**

The founder of this sect was Muhammad ʿIlyās bin Muhammad Ismāʿeel al-Kandehlawī, the Deobandī, the Chistī Sufī. He was born in 1885CE (1303AH) and died in 1945CE (1364AH). He was a staunch follower of the Hanafi Deobandī School which was established in Deoband, India in 1283AH (1867CE). He was also a Soofee of the Chistee Order which

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⁶⁸ For more details see: *The Rise of Jihadist Extremism in the West: And an Analysis of Extreme Ideologies and the Most Notable Figureheads of Radicalisation*, pp. 24-41, Salafi Publications 2010. Also visit: www.sayyidqutb.com
began in India with Muhammad Khawajah Moinud-Dīn al-Chistī. Muhammad Ilyās founded Jamāʿat at-Tablīgh after a dream which 'uncovered for him the path of Tablīgh'.

The source reference book of Jamāʿat at-Tablīgh is al-Fadaʿīl al-Aʿmāl which is filled with fabricated stories and weak narrations that contain within them numerous innovations such as the veneration of graves, some that reach the level of shirk. Here are just some examples:

1. In Fadhail Durood, p.97, Incident no. (Hikayat) 35: The Messenger of Allāh صلى الله عليه وسلم allegedly said:

   "Whoever wants something from anyone should go to his grave and supplicate to Allāh for it."

This is an innovation and contradiction to the Prophetic guidance that is utilised by ahlul-Bidʿah to venerate the graves of the deceased in order to lead them to eventually call upon the deceased in their graves. There is no authentic narration from the Prophet ﷺ or his Companions proving the validity of such deeds that lead to polytheism.

2. On page 109, Incident number (Hikayat) 48, Fadhail Durood (The last chapter in Fadhail Aʿmāl, Vol.1):

   "Shaikh Abu Khair Qattah said that: I went to Madinah and stayed there for five days but did not achieve the pleasure and satisfaction. I went to the graves of the Prophet, Hadhrat Abu Bakr and Hadhrat Umar and said, "O Messenger of Allāh I am

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69 For an excellent insight into the deviations of this sect, go to: spubs.com, then click: Groups and Parties, then Jamāʿat ut-Tablīgh. Here is not the place to offer the precise proofs to counter such corrupt beliefs, but one may refer to the references at www.spubs.com. Refer also to: www.tawhidfirst.com
your guest tonight.” Then I left the place and slept behind the minbar. I saw in my dream that the Prophet of Allah with Abu Bakr on his right, ‘Umar on his left and ‘Ali was in front of them all. Hadhrat ‘Ali then shook me and said that the Messenger of Allah has come to visit me. I got up and kissed the Prophet between his eyes. The Messenger of Allah then gave me a piece of bread which I ate half and when I woke up the other half was in my hand.”

These types of stories are invented by the Sufis in order to entice their audiences into seeking blessings the graves of the deceased (i.e. that if one sits by the graves of the pious and venerates them, they will receive sustenance and gifts) again designed to lead their followers to the worship of the deceased ones.

3. Fadhail Durood, p.109, Incident no (Hikayat) 46:

“Hafidh Abu Na‘im reports from Sufyan Thawree that: One day I (Sufyan) was going out when I saw a young man who recited the durood on every step. I asked him, “Does this deed of yours have any basis (or is it just your own action)?” He asked, “Who are you?” I replied, “I am Sufyan.” He then asked, “The Sufyan of Iraq?” I replied, “Yes.” He then asked, “What type of knowledge of Allah do you have?” I replied, “He takes the night out of the day and day out of the night and creates the face of the infant in the womb.” He replied, “Then you don’t know anything.” I then asked, “How do you know Allah, What is this durood of yours?”

He replied, “I went along with my mother for Hajj and my mother died there, her face became black and her stomach swelled to which I realised that she had committed some very serious sin. I raised my
hands to make dua to Allah when I saw that from the direction of Hijaz a cloud appeared from which emerged a man. He placed his hand on my mother’s face and it became enlightened and rubbed his hand over her stomach and the swelling disappeared. I asked him who he was who relieved my mother and I from our difficulties. He replied, “I am your Prophet Muhammad. I then requested him to advise me. He instructed me to send durood (salutations) on him on every step.”

Yet another story utilized by the Sufis of Jama‘at at-Tabligh to entice their followers towards exaggeration with respect to the Prophets and the pious leading eventually to seeking aid and forgiveness from them, which is shirk (polytheism). Furthermore it is known that the Prophet ﷺ would never touch strange women who were not related to him by marriage or direct blood relations.

4. The Messenger of Allah ﷺ kisses an insane Sufi (Fadhail Durood, Incident no. 42, p.102).

So here this Sufi Tablighi sect claims that the Prophet ﷺ is able to see out from his grave and move from his grave and aid the living! Shaikhul-Islam Ibn Baz ﷺ and the Permanent Committee of Scholars stated:

“It has not been reported in the Book of Allah nor in the authentic Sunnah that the Prophet ﷺ sees those who visit his grave, and the origin is that he does not due to the absence of any evidence to the contrary from the Qur’an and Sunnah.

Essentially a dead person, whether it be the Prophet ﷺ or other than him, does not
move in his grave, by stretching out his hand, or any other movement. So whatever has been said concerning the Prophet ﷺ stretching out his hand to some of those who greet him is not authentic - indeed it is pure fantasy and imagination without any basis in fact.” (See Fatâwâ Islâmîyyah, vol. 1, p. 278)

5. Muhammad ﷺ descends from the sky on a cloud with a piece of bread in his hand in order to feed his “pious followers.” (Fadhail Durood, Incident no. 48, p.110).

6. The Messenger of Allâh ﷺ, the seal of the Prophets plucks hair from his beard after his death and gives it to a dying man in order to cure him. (Fadhail Durood, incident no. 48, p.110).

This is in fact just the tip of the ice-berg as it relates to fabricated stories and innovations concocted by Jama‘at at-Tablîgh.

This sect has millions of members worldwide that travel from land to land reading and reciting this book, and inviting unsuspecting Muslims to their deviations. The reality in many cases is that even grass-roots members are ignorant of the beliefs and deviations of their own sect. Most of the members of this group that travel the earth knocking on the doors of Muslim households are ignorant of the Islamic ‘Aqîdah and the Sunnah of Allâh’s Messenger ﷺ, so the Muslim who is unaware falls into the trap of this partisan group that demands the loyalty of its followers.
Hizbut-Tahreer and al-Muhajiroun

The sect’s founder, Taqī ud-Dīn an-Nabahānī was influenced by the ideas of Arab Nationalism of Michael Aflaq, the Greek Orthodox Christian founder of Ba’thism. He also had ties to the Ba’thist Party of Jordan.70 An-Nabahānīe set up his political party in 1953 with a view to restoring the Islamic Caliphate within thirteen years - without success it must be said. They had, like their contemporary political sects, no concern for the correct belief or any desire to eradicate false religious practices - the sole aim was and remains political. They stated goal is:

“A struggle against the disbelieving colonialist states which have domination and influence on the Muslim countries. [and] a struggle against the rulers in the Arab and Muslim countries, by exposing them and taking them to task.”

So their ideology is in fact that of the Khawārij. They are not concerned with learning the correct belief or the methodology of the Companions, nor in teaching it. The following statement illustrates that clearly:

“So all of the work of the Party (i.e. Hizbut-Tahreer) is political, whether it is in [government] office or not. Its work is not educational, as it is not a school, nor is it concerned with giving sermons and preaching. Rather its work is political, in which the laws and thoughts of Islam are presented in order to act upon them so as to establish them in life’s affairs and in the State.”71

70 See: The Rise of Jihadist Extremism in the West, pp. 41-47
71 See: The Rise of Jihadist Extremism in the West, p. 46
As far as the ‘Aqidah of an-Nabahinî is concerned and that of his group, then they are Jahmî, Mu'tazili, Ash'arî. They are widespread (in small pockets) in both the Middle-East and the West; they are however banned in most Muslim countries. They have several splinter groups with various titles such as al-Muhajiroun and Salafi Media, but the goal of each remains the same.

72 Refer to http://www.nabahani.com
“an advice to the salafis living in the west”

By Shaikh Rabī’ bin Hādī al-Madkhālī

From the translator’s introduction:
With 16 million Muslims living in the European Union, (53 million in Europe as a whole), and 7.5 million in the USA and Canada, it is important that the Salafis are well-acquainted with what it means to be upon this noble Path - to know what Salafiyyah calls to and its principles so that they may earn the pleasure of their Lord, attain salvation and protect themselves from misguidance and the anger of Allāh, the Most High.

In the lands of the West where there are large Muslim minorities, the people are in need of guidance and direction - especially since most of the callers who ascribe themselves to Islam are upon misguidance and sectarianism in opposition to the Qur’ān, Sunnah and the methodology of the Companions of Allāh’s Messenger (may the peace and blessings of Allāh be upon him).

You will quite often find in a single city in Europe or North America, scores of competing factions of Muslims vying for the hearts (and allegiance) of the Muslims, each one claiming that it is upon the Truth to the exclusion of others. They can’t all be right? Can they? The author of this treatise, Shaikh Rabī’ al-Madkhālī, expounds upon the challenges facing the Salafis living in the West and imparts some invaluable advice to them. A must read.