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بسم الله الرحمن الرحيم
ABOUT THE AUTHOR

HIS NAME AND LINEAGE:

He is the noble Shaykh, the Faqīh, the Scholar: Abū 'Abd al-Raḥmān 'Abd al-Salām Ibn Burjis Ibn Nāṣīr Āl 'Abd al-Karīm.

HIS BIRTH AND UPBRINGING:

He was born in Year 1387H in the city of Riyadh, the capital of Saudi Arabia, may Allah protect it and all the Muslim lands from every evil.

He was raised in a religious home of righteousness. In his youth, he was distinguished and known for his intelligence, determination, diligence and hard-working attitude.

HIS EARLY EDUCATION:

He memorized the Qur'an and began seeking knowledge at the age of thirteen. His Scholars paid him special attention and concern after noticing he possessed extraordinary qualities. Since his youth, he was known for his intelligence, aptitude, and strong desire to seek and acquire knowledge. Thus, a wholesome environment was put in place, along with his strong desire for seeking knowledge. He was diligent and serious about seeking knowledge. He stayed awake at night and spent long days, and went forward, seeking nothing but knowledge. His only desire was the obtainment of knowledge such that his persistence upon his studies was indescribable. This is how someone obtains a tremendous portion of Islamic knowledge.
He persistently attended the lessons of the scholars such that he was able to obtain in his youth the amount of knowledge which others are not able to obtain over a long period of time. He was well-versed in many fields of knowledge and not just in one area. He was versed in ḥadīth, ‘aqīdah, fiqh, uṣūl al-fiqh, muṣṭalaḥ al-ḥadīth, and the Arabic language.

Some of those who knew the Shaykh mentioned that he memorized various texts by heart. Among them:

- Bulūg al-Maram by Ibn Ḥajr [d. 852H]
- Zād al-Mustaqni’ by al-Ḥajjāwi [d. 968H]
- Al-Qaṣīdah al-Nūniyyah by Ibn al-Qayyim [d. 751H]
- Al-Al‘fīyyah fī al-Nahw by Ibn Mālik [d. 672H]

HIS STUDIES:

The Shaykh acquired his education in the city of Riyadh. After his primary level studies, he joined an educational institute under the auspices of Imām Muḥammad Ibn Saʻūd University. Afterward, he moved on to the College of Sharī’ah at the same University and graduated in 1410H.

He then joined the Higher Institute for Judicial Education and completed his Masters there. The title of his Masters thesis was: al-Tawthīq bil ‘Uqūd fil Fiqh al-Islāmī.

He obtained his Doctorate degree in 1422H. For his thesis, he participated with others in the verification of the book: al-Fawā‘id Muntakhabāt Sharḥ Akhṣar al-Mukhtaṣarāt by Shaykh ‘Uthmān Ibn Jāmi’ [d. 1240H].
HIS TEACHERS:

1. The great scholar, the Imam of Ahl al-Sunnah wal-Jamā‘ah during his era: Shaykh ‘Abd al-‘Azīz Ibn ‘Abd Allah Ibn Bāz [d. 1420H].

2. The scholar of Fiqh and Īsāl, Muḥammad Ibn Ṣāliḥ Ibn ‘Uthaymīn [d. 1421H].


4. The great scholar and Muḥaddith, ‘Abd Allah Ibn Muḥammad al-Duwaysh [d. 1409H]. He studied under him during his scheduled school breaks in Buraydah.


6. The noble Shaykh Fahd al-Ḥumayn. He studied tawḥīd and fiqh with him.


HIS POSITIONS:

He was appointed a Judge in the Ministry of Justice, but he asked to be excused from this position. After much difficulty, he was finally granted his request. He was then nominated to work
in the Bureau of Complaints and Injustices in the city of Jeddah. However, he only remained in that position for one week as he wanted to absolve himself from it.

He returned to Riyadh as a lecturer for the Higher Institute of Judicial Education. He then became an assistant professor after receiving his Doctorate and he remained in this position until his passing. May Allāh have mercy upon him; and may Allah place all that he put forward on his scale of good deeds on the Day of Judgment.

SOME OF HIS WORKS:¹

1. Al-Ḥujjaj al-Qawwiyyah ʿalā anna Wāṣā’il al-Daʿwah Tawqīfiyyah (Strong Proofs that the Means of Daʿwah are Based on Revelation).


3. Minhāj Ahl al-Ḥaq wal-İttibā’ (The Methodology of the People of Truth and the Followers of the Sunnah).


5. Al-Iʾlām bi baʿd Aḥkām al-Salām (A Notification of Some of the Rulings on Greeting with Salām (small booklet).

6. Al-Amr bi Luzūm Jamāʿah al-Muslimīn wa Imāmīhim wa al-Taḥthīr min Mufāraqatīhim (The Obligation of Sticking to the

¹ Translator's note: This is a small list of the Shaykh's books taken from his website. The Shaykh wrote over thirty books and verified over twenty.
Unified Body of Muslims and Their Imām and a Warning against Splitting from Them).

7. ‘Īqāf al-Nabīl ‘alaa Ḥukm al-Tamthīl (Alerting the Noble Person on the Ruling of Plays)

HIS DEATH:

Shaykh ‘Abd al-Salām Ibn Burjis (رضي الله عنه) passed away at the age of 38, on Friday, the 12th of Safar, 1425H (2004 CE). He was killed on his return from Riyadh when the car he was in hit a camel.
INTRODUCTION

All praise is due to Allah. We praise Him, seek His assistance, and ask His forgiveness. We seek refuge in Allah from the evil of our own souls and the evil results of our misdeeds. Whoever Allah has guided, none can misguide; and whoever is misguided none can guide.

I bear witness that none has the right to be worshiped except Allah alone, without any partner, and I bear witness that Muhammad is His worshipping servant and Messenger.

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)].

-Ali Imraan 3:102

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

-An-Nisaa 4:1
O you who believe! Keep your duty to Allah and fear Him, and speak (always) the truth. 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 will be admitted to Paradise).

-Al-Ahzab 33:70-71

Indeed, the best speech is the Book of Allah; the best guidance is the guidance of Muḥammad, ﷺ; and the worst of things are newly invented matters, and every newly invented matter is an innovation, and every such innovation is misguidance and every misguidance is in the Fire.

The Salafi Da'wah has been established upon some principles that differ from groups that have deviated from the straight path. Two matters have led me to gather these principles:

The first matter is that which I and others have seen from the various ḥizbī (partisan) Islamic organizations who are far from the Salafī manhaj utilizing this noble pure name. Or using names which carry the same meaning to ascribe to the pious predecessors – may Allāh be pleased with them all – those about whom the Prophet, ﷺ, said:
The best people are my generation, then those that follow them, then those that follow them.²

These hizbī organizations publish their books and treatises using the name “Salafī” and “Ahl al-Sunnah.” By doing so, they secretly slip poison into honey. They hide behind this title in order to deceive others and misguide them. By Allāh – how many of these books and treatises oppose the Salafī methodology and instead aid the misguided sects such as the Khawārij, the Muʿtazilah, and Şūfis?!

The second matter is the attachment that these organizations have with some individuals among Ahl al-Sunnah wal-Jamaʿah, in an effort to achieve a particular goal or motive which can only be achieved by attaching themselves to such individuals. While in reality, this individual is completely free from having any connections to them. And so, in order for this statement to be absolutely clear, I say: the Muslim Brotherhood has spread rumors concerning the efforts of Shaykh Muḥammad ʿIbrāhīm – رحمه الله – surrounding the issue of what they call: “al-Ḥakimiyyah.”³ They present the efforts of the Shaykh in this field due to their assumption that his speech aids their falsehood, which in turn leads them to declare the country as a disbelieving state. Consequently, it becomes permissible in their view to rebel against the leaders of the country.

By Allah! They have lied against him. His position concerning the Islamic state is clear with no ambiguity. He spoke with good clear speech in a treatise entitled, “Naṣīḥah Muhimmah fi Thalāth Qadāyā” (Important Advice Concerning Three Affairs). In this treatise, he mentioned his position towards the Muslim ruler, clearly stating it is obligatory to obey the Muslim ruler if it is not in disobedience to Allah, the Perfect and Most High.

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² Related al-Bukhārī #6429 & Muslim #2533 from the hadith of ‘Abd Allāh Ibn Masʿūd, رضي الله عنه.
³ Translator’s note: The obligation to rule by the laws sent down by Allāh.
This speech, which the Shaykh mentioned in his treatise along with similar speech, is the core of the Shaykh’s efforts concerning the affair of al-Ḥākimīyyah. But these individuals resemble those who placed their fingers over the verses in the Torah that spoke of stoning the person who commits clear adultery, in order to cover and conceal it. We ask Allāh for safety and security.

The term “al-Ḥākimīyyah” has come from various sources and it has been examined by more than one writer and thinker. Dr. Muḥammad ‘Imārah wrote: “It is a slogan foreign to our ancient heritage and taken from our modern-day deductive reasoning.” Other writers, such as Muḥammad Sa‘īd al-ʾAshmāwī, Aḥmad Kamāl, and Ḥāfidh Diyāb, have said that this is the exact slogan of the Khawārij, those who rebelled against ‘Alī Ibn Abī Tālib, . The slogan is: “There is no rule except the rule of Allāh.”

I say: When I saw that this despicable act from these organizations had affected some of our youth, and that they had been deceived by some of these slogans, I wanted to mention the foundations of the Salafi Da’wah. It is through these foundations that the people of truth are distinguished from others, and that the true Salafi is distinguished from the false claimant.

4 ‘Abd Allāh Ibn ‘Umar narrates:

Jews came to Allāh’s Messenger and mentioned to him that a man and a lady among them had committed illegal sexual intercourse. Allāh’s Messenger said to them: What do you find in the Torah regarding stoning?

They replied: “We only disgrace and flog them with stripes.” ‘Abd Allāh Ibn Salām said to them: “You have told a lie. The penalty of stoning is in the Torah.” They brought the Torah and opened it. One of them put his hand over the verse of stoning and read what was before and after it. ‘Abd Allāh Ibn Salām said to him: “Lift up your hand.” Where he lifted it there appeared the verse of stoning. So, they said: “O Muhammad! He has said the truth; the verse of stoning is in the Torah.”

Allāh’s Messenger then ordered that the two persons (guilty of illegal sexual intercourse) be stoned to death, and so they were stoned, and I saw the man bending over the woman so as to protect her from the stones.

Related by al-Bukhari #6841 and Muslim #1699.
For surely, a group of people mount Salafiyyah, while the Salafi Da‘wah is free from them. The Ash‘ari’s claim that they are from Ahl al-Sunnah wal-Jamā‘ah, but their claim is false. The Muslim Brotherhood claim that they are from Ahl al-Sunnah wal-Jamā‘ah; yet there is a huge difference between Ahl al-Sunnah wal-Jamā‘ah and the manhaj which they are upon.

These principles that I will soon mention have been agreed upon by callers to the Salafi methodology from old times until present-day. Before I mention and explain them clearly – in shā’ Allāh – I say: the Salafi Da‘wah which we call to is not similar to the other Islamic partisan groups which exist today. This is because Salafiyyah is the group of the Muslims. Thus, everyone who believes in the Salafi ʿaqīdah and actually adheres to it in his life is Salafi. We do not make a distinction between this person and that. We have no connection, except to those placed over our affairs to include the rulers and the scholars. We do not conceal any of our affairs, rather what we are upon is documented in books and heard in tapes. There are no secrets and no guidelines except those guidelines placed by those in charge of the affairs.

We believe that connecting with the scholars of the salaf is a necessary affair; and they are emulated in later generations by the imāms of the Salafi Da‘wah in Najd – ﷺ – and those who were influenced by them during their time and those after them.

Today, we take from our scholars known for the Sunnah, those who are not soiled with the filth of innovation, nor do they cause deception with desire. The scholars are numerous – all praise is due to Allāh. They include:

Shaykh 'Abd al-'Azīz Ibn 'Abd Allah Ibn Bāz [d. 1420H]
Shaykh Muḥammad Nāṣir Dīn al-Albānī [d. 1419H]
Shaykh Muhammad Ibn Šāliḥ al-‘Uthaymīn [d. 1421H]
Shaykh Šāliḥ Ibn Fawzān al-Fawzān
Shaykh ‘Abd Allah Ibn ‘Abd al-Raḥmān al-Ḡudayyān [d. 1431H]
Shaykh Šāliḥ ‘Abd al-Raḥmān al-Atṭām [d. 1428H]
Shaykh ‘Abd al-Muḥṣin al-‘Abbād
Shaykh ‘Abd al-‘Azīz Ibn ‘Abd Allah Āli Shaykh
Shaykh Šāliḥ Ibn Muḥammad al-Luḥaydān

And others from our brothers among the scholars; those upon their methodology. We do not believe them to be infallible, rather they are humans just like other men, who are subject to error and forgetfulness.

Our concern is knowledge. We busy ourselves with seeking knowledge from these scholars and other scholars upon their way. All praise is due to Allāh – we read the books of ḥadīth, such as the six books of ḥadīth⁵ and their known explanations. We read the books of tafsīr, those by Ibn Jarīr, al-Baḡawī, Ibn Kathīr, and Ibn Sa’dī. We read the books of ‘aqidah from the salaf, such as the general books of the Sunnah, Kitāb al-Tawḥīd by Ibn Khuzaymah, Kitāb al-Tawḥīd by Shaykh Muḥammad Ibn ‘Abd al-Wahhāb, and his other books, may Allāh have mercy upon him. We also read the books of Shaykh al-Islām Ibn Taymiyyah and Ibn al-Qayyim. We give concern to the books of the Imāms of the Salafi Da’wah such as Shaykh Muḥammad Ibn ‘Abd al-Wahhāb up until our present-day from the scholars of the Salafi Da’wah, just mentioned.

We read the books of Fiqh. We encourage others to memorize al-Zād⁶ with the condition that the evidences are known and followed.

⁵ Translator’s note: Shaykh Ibn Bāz said that the six books of ḥadīth are: Ṣaḥīḥ al-Bukhārī, Ṣaḥīḥ Muslim, Sunan Abī Dāwūd, Sunan al-Tirmīzī, Sunan al-Nāsā’ī, and Sunan Ibn Mājah.
⁶ Zād al-Mustaqnī, which is a summary of al-Muğni by al-Ḥajjāwī.
We do not criticize those who memorized the texts from the books of Fiqh provided that they look at the evidences. We detest partisanship and completely reject it.

We give concern to Arabic grammar and morphology. We read the books of Arabic literature and poetry.

We invite the people to rectify themselves, their 'aqīdah, their manners, and to strive in worship. We encourage the people to follow the Sunnah and incite them to revive it. We believe that whoever tries to bring about a new Salafīyyah upon the mode of the partisan groups has erred, and we disassociate ourselves from them.

This is what we are upon in general terms.

We ask Allāh to grant us firmness, to assist us, to benefit us, and to bring about benefit by way of us. Indeed, He is the Trustee for this affair and All-Capable over it.

We will now present the details of our principles.
THE FIRST FOUNDATION

THE IMPORTANCE OF SEEKING LEGISLATIVE KNOWLEDGE AND GAINING AN UNDERSTANDING IN THE RELIGION

Many of the Islamic groups today are detached from legislative knowledge, consequently those who follow these Islamic groups are detached from legislative knowledge. The Salafi Da'wah gives legislative knowledge the utmost importance because it is the primary foundation upon which life is built. The individual and community life cannot be established or rectified except through legislative knowledge. For this reason, Allāh, the Perfect and Most High, commanded His Prophet with knowledge before statement or action.

Allah, the Perfect and Most High, said:

قَالَ ﷲٌ: أَنْ شِئُونَ أَنْ يُؤْمِنُوا بِي وَيُؤْمِنُوا بِالْآيَاتِ الَّتِي أَنْزَلْتَ لُقَيْمَةٌ وَتَأْمُرُونَ الْمُؤْمِنِينَ لِيَسْتَغْفِرُوا لِللَّ� ذَٰلِكَ إِلَى اللَّهِ وَلَعَلَّيْنَى لَيْكَ مِثْلُ هَٰذَا الآية

Know that nothing has the right to be worshiped except Allāh. Seek forgiveness for your sins and for the sins of the believing men and the believing women.

-Muhammad 47:19

We have only made knowledge the starting point for the foundation because the paths are numerous, and all of them are paths
of disarray except the path of the Messenger of Allah, ﷺ. Allah, ﷺ, said:

وَأَنَّ هَذَا صِرْطِيُّ مَسْتَقِيمًا فَاتَّقُوهُوَ لَا تَتَّقَوْا الْشَّيْبَ فَنَفَرُوا بِكِمْ عِنْ سَبِيلِهِ

Certainly, this is my Straight Path, so follow it, and do not follow other paths, for they will separate you away from His Path.

-Al-Anam 6:153

There is no way to tread the path of the Sunnah except by way of knowledge which reveals the truth and illuminates the path. For this reason, Allah, ﷺ, said:

فَقُولُ هَذَا صِرْطِيُّ أَذْهِّبْ إِلَى اللَّهِ عَلَى بَيِّنَاتِي وَأَمْرِي أَنَا وَمَنْ أَنْتَمُونِ

Say: this is my way; I invite unto Allah with sure knowledge, I and whosoever follows me.

-Yusuf 12:108

His statement: “Say” means: “Say O’ Muḥammad.” His statement “sure knowledge,” means proofs and evidences, and both of them are beneficial knowledge.

Imām Aḥmad, ﷺ, said:

الْعَلَمُ إِلَى تَعْلُيمِ الْعَلَمِ أَخْوَجَ مِنْهُمْ إِلَى الْطَّعَامِ وَالْشَّرَابِ؛ لَأَنَّ الْرَّجُلِ يَتَحَجَّرُ إِلَى الْطَّعَامِ وَالْشَّرَابِ فِي الْيَوْمِ مَرَّةً أَوْ مَرَّتَينَ، وَخَاجِجَتْهُ إِلَى الْعَلَمِ بَعْدَ أَنْفَاسِهِ.

People are in more need of studying knowledge than they are of food and drink, because a person needs food and drink once
or twice a day, but he requires knowledge equivalent to the number of times he breathes.\(^7\)

It is necessary to know that seeking knowledge is of two categories:

I. Knowledge which is incumbent upon each individual.

II. Knowledge which is farḍ kifāyah (a communal obligation).\(^8\)

The first type of knowledge is that which was mentioned by Shaykh al-Islām Muḥammad Ibn 'Abd al-Wahhāb in al-Uṣūl al-Thalāthah (The Three Fundamental Principals):

\[\text{اعلم بِحَمَلاَتِ اللَّهِ اِنَّهُ يُجِبُّ عَلَيْنَا تَعْلُمَ أَرْبَعَ مَسَائِلُ. الأُولَى: العِلْمُ، وَهُوَ مَعْرَفَةُ اللَّهِ وَمَعْرَفَةُ نِيَابَهُ، وَمَعْرَفَةُ دِينِ الإِسْلَامِ بالآلهة.} \]

Know, may Allāh have mercy upon you, it is obligatory upon us to learn four matters. The first is knowledge. And it is knowledge of Allāh, knowledge of His Prophet, and knowledge of the religion of Islam with the proofs.\(^9\)

Imām Aḥmad, ṭarāż al-ʿUlāma, clarified that which the Muslim is obligated to learn. He said:

\[\text{يَجِبُ أن يَطلُبَ مِنَ الْعِلْمِ مَا يَقُولُهُ بِهِ دِينُهُ؛ بِقِيلَ لَهُ: مِثْلَ أَيْنِ شَيْءٌ؟ قَالَ: الَّذِي لَا يَسْتَعْجِلَ جَهَلَةً؛ صَلَائِهِ، وَصِيَانَةُهُ، وَنَحْوَ ذَلِك.} \]

A Muslim is obligated to study that knowledge which is necessary for him to establish his religion. It was said to him:

\[^8\] Translator's note: If it is established by some, the responsibility is removed from the others.
\[^9\] Muḥammad Ibn 'Abd al-Wahhāb, al-Uṣūl al-Thalāthah wa Adillatihā wa Qawā'id al-Arba'ah (Dār Ibn Khuzaymah, 1417H), 3.
"What is an example of this?" He responded: "That which the person cannot be ignorant of, such as his prayer, his fasting, and the like." 10

Thus, the affairs which are obligatory upon the person to have knowledge of and implement are the foundations of faith, the laws of Islam, and those affairs which he must avoid (such as the impermissible matters); and that which he needs concerning interactions and the like.

Asking the people of knowledge is from knowledge. Therefore, whoever asks the people of knowledge, then he has sought enlightenment for his religion, and has implemented that which is obligatory upon him.

Allah, says:

فَنَّادُوا أهْلَ الْذِّكْرِ إِنَّكُمْ لَا تَعْمَنُونَ بِالْبِلَاغِ وَالْأَنْبَثِ

So, ask the people of knowledge if you do not know. With clear signs and Books (We sent the Messengers).

- An-Nahl 16:43-44

This is the category of seeking knowledge that is obligatory upon everyone. As for the second category, which is farḍ kifayah (a communal obligation), then it is knowledge that is other than this. To busy oneself with this knowledge is more virtuous than to busy oneself with supererogatory acts of worship – according to the most correct statement of the scholars.

It has been narrated from Imám Aḥmad, that he said:

Seeking knowledge and teaching it is better than jihad and other than it from the supererogatory acts. 

We have met some of the elders in this land of ours from the commoners who memorize some of the texts of 'aqīdah, such as al-Uṣūl al-Thalāthah, Kashf al-Shubuhāt, and Kitāb al-Tawḥīd. They memorize Ādāb al-Mashī Ilā al-Ṣalāh (The Manners of Walking to the Prayer). All of this is from the effects and blessings of the Da'wah of Imam Muḥammad Ibn 'Abd al-Wahhāb, may Allāh have mercy upon him.

Imām Sa'ūd Ibn 'Abd al-'Azīz (the First) and Imām Faisal Ibn Turkī established the study of these books in every masjid in the country of Saudi Arabia. So, these books were memorized by the old and the young, the student and the commoner – and all praise is due to Allāh.

Many elders today have memorized these texts as well. This is one subtlety that has kept this land free from the filth of innovation. If the commoners do not have knowledge of their 'aqīdah, then matters of innovation and shirk would circulate among them. Knowledge is a strong fortress and a sturdy shield which protects the people from a great deal of evil.

As for the path to acquiring knowledge, then it is difficult to specify a particular path that everyone must follow. But the path we

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12 Translator's note: He ruled the First Saudi State from 1803 to 1814 CE.
13 Translator's note: He ruled from 1834-1865 CE.
have seen is the path taken by our scholars, may Allâh have mercy upon them all.

Concerning this matter, Shaykh 'Abd al-Rahmân Ibn Sa‘dî, may Allâh have mercy upon him, wrote (as mentioned in his fatâwâ):

Specific books the student should study varies based upon the situation and the location. But in our view, we say in general, the student of knowledge should strive to memorize the wording and repeat it often until the meanings become firm in his heart. He should then move on to the explanation of these foundational books. So, if the student memorized, for example: al-'Âqîdah al-Wâsitiyyah by Shaykh al-Islâm Ibn Taymiyyah; Uṣûl al-Thalâthah and Kitâb al-Tawhîd by Shaykh Muhammad Ibn 'Abd al-Wahhâb; and in jurisprudence, Dalîl al-Tâlib and Zâd al-Mustaqni`; and in ḥadîth literature, Bulûg al-Marâm; in Arabic grammar, al-Âjrûmiyyah.

Thus, he strives to understand these texts and reviews the explanations or the books in this field. This is because if the student of knowledge memorizes these foundations, he will have gained complete mastery over understanding them. All of the subjects will be easy for him, including the minor and major subjects.

Whoever, is void of the foundations will not reach his goal. Whoever is diligent upon these beneficial sciences and seeks the aid of Allâh, he will be aided and blessed in his knowledge. But those who tread a path to seeking knowledge other than the beneficial path will waste their time and will only have obtained toil. This has been experienced and witnessed.
This includes being diligent upon performing the obligations of Islam, such as the five prayers, honoring one's parents, and the like. It includes diligence upon implementing the actions of the Sunnah and reviving it among the people as much as the Muslim is able to do so. This includes the supererogatory prayers, the witr prayer, the night prayer, and the optional acts of worship.

Abū 'Abd al-Raḥmān 'Abd al-Raḥmān al-Salami, said:

خَلَّنا الَّذِينَ كَانُوا يُقُلُونَا الْقُرْآنَ – يُغْنِي: الصَّحَابَةُ – أَنْهُمْ كَانُوا يُسَلَّفُونَ مِنَ رَسُولِ اللَّهِ صلى الله عليه وسلم، فَكَانُوا إِذَا تَعْلَمُوا عَشَرَ آيَاتٍ لَمْ يَخْفُفُونَ حَتَّى يَعْلَمُوا مَا فِيهَا مِنَ النَّهَالِ، فَتَعْلَمُوا الْقُرْآنَ وَالْعَمَلَ جَمِيعًا.

It has been narrated to us, that those who used to recite the Qur'ān – meaning the companions – they used to study the recitation with the Messenger of Allāh صل الله عليه وسلم. When they would study ten verses, they would not go beyond these verses until they had understood and worked by them. Consequently, they learned the recitation of the Qur'ān and applied it at the same time.\(^\text{14}\)

This is the methodology of the salaf, may Allah have mercy upon all of them. They would bolster their knowledge by way of actions, because to apply knowledge is to be safe and secure from the severe threat set against those who abandon obligated deeds.

Allah, says:

You who have faith! Why do you say that which you do not do? Most hateful it is to Allah that you say what you do not do.

-As-Saff 61:2-3

Applying knowledge is the opposite of the evil description Allah gave the Jews in His Statement:

The example of those who were entrusted with the Torah and then did not take it on is like that of a donkey who carries volumes [of books]. Wretched is the example of the people who deny the signs of Allah. And Allah does not guide the wrongdoing people.

-Al-Jumua 62:5

By applying knowledge, the person will achieve the desired goal. For this reason, Fudayl Ibn 'Iyāḍ said:
The scholar will remain ignorant until he works according to his knowledge. When he works according to knowledge, he becomes a scholar.15

The Salafi Da'wah gives great concern to this principle, while inciting the people to busy themselves with it. This is because to busy oneself with knowledge is better than to busy oneself with permissible speech which has no benefit.

If our youth – may Allah grant them success – were to establish this principle in the correct manner, they would be safe from falling into many matters which do not concern them, and matters which waste their time. For example, following politics and calling the people to political discussions, and the like.

Politics are not the concern of the student of knowledge, rather they are the concern of the leaders and those who they entrusted to these affairs. When a group of young people delve into these matters and put themselves in the position of the rulers, they deviate and their ignorance of these affairs become manifest. This is because they have relied upon stories from foreign newspapers and the broadcasts of the disbelievers; and they trust these reports. And there is no might or power except with Allah. They base their judgments upon these reports; this happened during the gulf war. Some of them relied upon these news stories and reports, and consequently, they diverted the Muslims and placed terror into their hearts and caused division where there was once unity.

Relying upon these foreign stories and news reports is the goal from what they call “the principles of current events.” When this new

current unleashed upon us, knowledge and action was harmed. For this reason, weakness in knowledge and action began to appear among the youth of this 'Ummah. You will see youth understanding current events but not adhering to great matters of the Legislation.

Therefore, it is obligatory upon our youth to fear Allâh and busy themselves with what will bring about great benefit in both the religion and the worldly life. As for busying themselves with that which has no benefit, and rushing into matters that do not concern them; then this is a great calamity which causes a person to miss out on a great deal of good. So again, it is upon the youth to fear Allâh and apply what they learn, so that they may benefit in the religion and the worldly life.
If Allah favors the Muslim with knowledge and action, then it is upon him to rush to convey this good to the people upon the path of Da'wah, advice and guidance. This is the action of the Prophet, صلى الله عليه وسلم, said concerning His Prophet, صلى الله عليه وسلم:

قَلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بِصِرَاطِهِ أَنَا وَمِنْ أَنْبِيَاءِ اللَّهِ وَمِنْ الَّذِينَ آمَنُوا مِنَ السَّابِعِينَ

Say: This is my way; I invite to Allah with insight, I and those who follow me. Glorified and Exalted be Allah; I am not of those who associate others with Him.

-Yusuf 12:108

Allah, سُلَيْمَانَ وَقَالَ, raised the status of the caller higher than the status of others. Allah, سُلَيْمَانَ وَقَالَ, said:

وَمَنْ أَحْسَنَ فُرًا مَّنْ دَعَا إِلَى اللَّهِ وَعَمِّنَ صِلَاحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ

Who is better in speech than the one who invites to Allah and does righteousness and says: "Indeed, I am of the Muslims"?

-Fussilat 41:33
As for his reward, then it is a great one due to the great action. A person who invites to Allah will receive the reward for those who follow him in good, without decreasing their reward at all.16

And 'Alī, narrated that the Prophet, said:

الآن يهدي الله لك رجلاً خيرًا لك من أن يكون لك خمرًا الطعام.

"If Allah gives guidance to somebody through you, it is better for you than possessing red camels."17,18

From that which is necessary to know, it is not a condition for the person who is a caller to Allah to be familiar with all of the rulings of the Legislation; but it is obligatory that he has knowledge of what he is calling to. Meaning: he must have knowledge of the affair that he is conveying to the people; Islamic legislative knowledge.

The Prophet, said:

بَلْغَوا عَلَيْنِ وَلَوْ آيَةً

"Convey from me, even if it is one verse."19

If a Muslim knows a verse and understands its meaning based upon the understanding of the scholars and those who explain tafsīr, or if he knows a ḥadīth from Allah’s Messenger, or if he

16 Abu Hurayrah narrates that the Messenger of Allah said:

Whoeversummons others to something good, his reward will be equivalent to that of those that follow him, without their rewards being diminished, and whoever summons others to an evil he will bear the sins of all of those that followed him without their sins being diminished in the least. Related by Muslim #2674.

17 Red camels were the most prized possession to the Arabs.

18 Related by al-Bukhārī #4210 and Muslim #2406.

19 Related by al-Bukhārī #3461 from a hadith of 'Abd Allah Ibn 'Amr.
knows an Islamic ruling with the proper understanding of the scholars or their writings, then he should convey it to others; even if he is not knowledgeable concerning other verses, aḥādīth, or rulings.

In his notes on Kitāb al-Tawḥīd, the scholar Shaykh ʿAbd al-Rahmān Ibn Qāsim, رضي الله عنه, writes:

*The caller who invites to Allah must meet two conditions: (i) his actions must be sincerely for the Face of Allah and (ii) in agreement with the Sunnah of the Messenger of Allah and he must have knowledge to that which he is calling to. If he does not fulfill the first condition, he is a person of shirk; and if he does not fulfill the second, he is a person of innovation.*

Starting with the second condition that the Shaykh mentioned, we say: Daʿwah is confined by the guidelines of the Book and the Sunnah. No one is able to invite to anything new which was not done by the Messenger of Allah. For this reason, the salaf were severe in their criticism of the people of al-samaʾ (a Sufi ceremony performed as dhikr). Although these gatherings were void of impermissible instruments and although this was beneficial to soften the hearts of some, it was still severely criticized because it has no basis in the Book of Allah, the Sunnah of Allah’s Messenger, and the actions of the salaf of this Ummah, may Allah be pleased with them.

In Majmūʿ al-Fatāwā vol. 11, Shaykh al-Islām Ibn Taymiyyah, رضي الله عنه, writes:

*As for the dhikr ceremonies for the purpose of rectifying the hearts which people gather for, they are either simple nashīd (meaning without any musical instruments), similar to singing,*

20 Ḥashiyat Kitāb al-Tawḥīd p. 55.
or they are clapping, or the likes. These ceremonies are newly invented matters in Islam. This was innovated after the three generations praised by the Prophet, \( \text{صلى الله عليه وسلم} \). He said:

\[
\text{خير أمتي الفزّرون الذين بعثت فيهم نم الذين يلونهم يم الذين يلونهم.}
\]

'The best of my 'Ummah is the generation I was sent among, then those that follow them, then those that follow them.'

This action is despised by the notables of this 'Ummah and it was not attended by the major scholars.'

The Shaykh, 1, went on to say:

In general, it is upon the believer to know that the Prophet \( \text{صلى الله عليه وسلم} \) did not leave anything that would bring us closer to Paradise except that he mentioned it. He did not leave anything which would distance us from the fire except that he mentioned it. If these ceremonies of dhikr were beneficial it would have been legislated by Allâh and His Messenger. Allâh says:

\[
\text{اليوم أكملت لكم دينكم وآمنتم عليه وGeVتكم دين الله ونعم الله ديننا}
\]

'This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion.'

-Al-Maeda 5:3

Therefore, if it contains some benefit for the heart but has no basis from the Book or the Sunnah, then it is not given any

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21 Related by al-Bukhârî #2652 and Muslim #2533 from a hadîth of 'Abd Allah Ibn Mas'ûd.
attention. Sahl Ibn 'Abd Allāh al-Tustarī said: ‘Everything that has no basis in the Book and the Sunnah is falsehood.’

Al-Dārānī said: ‘My heart is afflicted with a stain from the stains of the people and nothing can clean it except two witnesses: the Book and the Sunnah.’

His statement: “...therefore if it contains some benefit for the heart but has no basis from the Book or the Sunnah, then it is not given any attention” is a tremendous refutation upon those who allow plays and skits when giving Da’wah because it has a benefit and the hearts will soften upon hearing and watching them.

So, we say: it is obligatory for the Da’wah to be based upon the Book and the Sunnah. The methods of Da’wah must be based upon what the Prophet, ﷺ and his companions were upon.

From the unfortunate matters is that we now hear speech that warns against 'aqīdah and gives it no importance. There are groups who view the affairs of 'aqīdah as trivial matters of no consequence. Some of them even say: "What harm will it do us if we affirm that Allāh has a Hand, or if we do not affirm that He has a Hand?!"

This is one of the greatest calamities and tragedies. And the lofty status that 'aqīdah has in the religion is known by all. All of the creation was created for a great purpose which is the worship of Allāh, the Most High.

Allah, ﷺ, says:

وَمَا خَلَقْتُ الْجِنَّ وَإِلَى الْإِنسَ إِلَّا لِيَشْهَدُونَ مَا أُرِيدُ عَيْنَهُمْ مِنْ دُرْءٍ وَمَا أُرِيدُ أَنْ يُلْعِبُونَ

I did not create jinn and mankind except to worship Me. I do not want any provision from them, nor do I want them to feed Me.

-Adh-Dhariyat 51:56-57
And Allāh did not send a Messenger nor send down a Book except to actualize tawḥīd and call the people to it. Allāh, سُبْحَانَاهُ وَتَعَالَى, said:

"He sends down the Angels with inspiration of His Command to whom of His slaves He pleases (saying): Warn mankind that none has the right to be worshiped but I, so fear Me."

-An-Nahl 16:2

Allāh, سُبْحَانَاهُ وَتَعَالَى, said:

"We did not send any Messenger before you except that We revealed to him that: 'There is no deity except Me, so worship Me.'"

-Al-Anbiya 21:25

Allāh, سُبْحَانَاهُ وَتَعَالَى, also said:

"Indeed, We have sent among every nation a Messenger (proclaiming): Worship Allāh alone and keep away from al-tāghūt (all false deities)."

-An-Nahl 16:36

The first command in the Noble Qur’ān is the statement of Allāh, سُبْحَانَاهُ وَتَعَالَى.
Mankind! Worship your Lord, Who created you and those who were before you so that you may become righteous.

- Al Baqara 2:21

All of the Messengers began their call by calling their people to the worship of Allāh. Allāh narrates about them:

My people, worship Allāh! You have no other God but Him.

- Al-Araf 7:59

The Prophet gave Da’wah for twenty-three years; thirteen years were in Makkah, and ten of which he was establishing tawhīd, calling to it, fighting against shirk and warning against it. He spent the rest of his life cementing the 'aqīdah of tawhīd, making it firm, and explaining the other aspects of the Islamic Legislation.

All of this is clear proof for how important 'aqīdah is, to study it, learn it, apply it, and call to it. This is because if 'aqīdah is free of any defects, the person will be among the inhabitants of Paradise. There is no doubt about this. This is even if he committed major sins, because the affair of those who commit major sins is with Allāh. If He wills, He will punish them and later admit them into Paradise based upon their tawhīd. And if He wills, He will pardon them out of kindness and virtue from Him.

You are not likely to see anyone with sound 'aqīdah except that righteous actions and acts of obedience are easier for him to bear than carrying a feather. For this reason, giving importance to
rectifying the ‘aqīdah is from the noblest of affairs and the greatest of actions.

Tawḥīd has many virtues which are not hidden from the student of knowledge and the caller to Allāh. Among its virtues are:

i. If a person has an atom’s weight of tawḥīd in his heart, it will prevent him from remaining in the Hellfire forever.

ii. If a heart is filled with tawḥīd, it will prevent a person from ever entering the Hellfire.

iii. If tawḥīd is actualized, it provides complete guidance and safety in this life and the next.

iv. The most fortunate of people who are granted the Prophet’s intercession are those who say: ‘Nothing has the right to be worshiped except for Allah’ sincerely from their heart.24

v. The acceptability and completeness of deeds and statements – apparent and hidden – and the reward given for these actions, is based upon tawḥīd. Each time tawḥīd is strengthened, these matters are also strengthened.

vi. It frees a person from slavery to created beings, from being attached to them, fearing them, hoping in them, and doing deeds for their sake. This is true power, might, and nobility.

24 Related by al-Bukhāri #99.
There are many other benefits mentioned by Shaykh Ibn Sa’dī in his notes on Kitāb al-Tawhīd.²⁵

Therefore, it is obligatory upon the caller to give concern and importance to the affair of tawhīd. From that which pains the heart is to hear some people say: “Why is this importance given to tawhīd? Should we not give concern to the affairs and condition of the Muslims? The Muslims are being killed left and right, and we call them to destroy the shrines and to remove the masājid that have been built upon graves!”

A person who says this has forgotten, or pretends to have forgotten, the statement of the Imām of the Ḥanafī Ibrāhīm,  

وَأَجْنِسِي وَحْيَ أنْ تُعْبَدُ اللَّهُ الَّذِي أَوْصَاهُ:

And keep me and my sons away from worshipping idols.  
-Ibrahim 14:34

The Khaleel of Allāh, the Imām of Tawhīd, the one whom Allāh made a nation by himself, the one about whom Allāh said:

وَإِبْرَاهِيمُ الَّذِي وَفَقَّ

And Ibrāhīm the one who fulfilled his obligations.  
-An-Najm 53:37

Allāh commanded the Prophet Muḥammad, , to follow the tawhīd of Ibrāhīm,  and Allāh, , tested Ibrāhīm, , by commanding him to sacrifice his son, and he complied

with the command of Allāh. Ibrāhīm, رضي الله عنه، is the one who shamed the idols with his noble hand, and was severe in his criticism of the polytheists. Despite all of his virtues, he was afraid of falling into shirk. He was afraid of falling into idol worship, which is the greatest form of shirk. So, how about those who are less virtuous than him?

For this reason, Ibrāhīm al-Taymī, رضي الله عنه, said:

وَمَنْ يَلْمِنَ الشَّرْكَ بِعَذَابٍ إِبْرَاهِيمَ؟!

*Who feels safe from shirk if Ibrāhīm did not feel safe from it?*!26

Shaykh Muḥammad Ibn ʿAbd al-Wahhāb, رضي الله عنه, said concerning the ḥadīth of Abu Saʿīd al-Khudrī, may Allāh be pleased with him: ‘Mūsā said: My Lord! Teach me something I can mention You by and supplicate to You with.’ He responded: ‘O’ Mūsā, say: ‘Nothing has the right to be worshipped except Allah.’27

27 Abū Saʿīd al-Khudrī, رضي الله عنه, narrates that the Messenger of Allāh ﷺ said:

Mūsā رضي الله عنه said: ‘My Lord! Teach me something by which I may remember You and call upon You.’ He said: ‘Say: Nothing has the right to be worshipped except for Allāh.’ He said: ‘My Lord, all Your slaves say that.’ He said: ‘Say: Nothing has the right to be worshipped except for Allāh.’ He said: ‘Nothing has the right to be worshipped except for Allāh, my Lord, but I wanted something that is only for me.’ He said: ‘O’ Mūsā, if the seven heavens and all their inhabitants and the seven earths, were (placed) in one pan (of the Balance) and là ilāha illa Allāh was placed in the other pan, là ilāha illa Allāh would outweigh them.’

Collected by Ibn Hibbān in his Ṣahīḥ #6218; and al-Ḥakim in al-Mustadrak #1936. Al-Ḥakim classed it as saḥīh and al-Thahabī agreed with him. Al-Fāth 11/208, al-Ḥafidh writes: “It was narrated by al-Nāṣārī with a saḥīh isnād.”
In Kitāb al-Tawḥīd, Shaykh al-Islām Muḥammad Ibn 'Abd al-Wahhāb, 832/1429, says concerning this ḥadīth: “The Prophets need to be reminded of the virtue of the statement: ‘Nothing has the right to be worshiped except for Allāh.’”28

Thus, it is obligatory upon us to give importance to this affair. If this affair is sound, then what comes after is much easier, and it will safeguard the actions which follow it. But if this affair is corrupt, then nothing will benefit nor be accepted.

The affair most deserving of the Muslim’s attention is to follow the example given by the Prophet, صل الله عليه وسلم. He must embody the Prophetic Sunnah in his life as much as he is able. This is because the primary purpose of the Muslim is to obtain guidance which will lead him to the abode of happiness.

Allah, the Mighty and Majestic, said:

وَإِن تَوَلَّىْ تُنفَّسَ دُنْيَاا

*If you obey him you will be rightly guided.*

-Al-Noor 24:54

And He said:

وَاتَّبِعِيْهِ لِمَا عَلِمْتُكُمْ نُهْسَدُوا

*And follow him perhaps you may be rightly guided.*

-Al-Araf 7:158
And He said:

\[
	ext{أَفَعَلْتُمْ فِي رَسُولِ اللَّهِ اًمْلَاكَةً حَسَنَةً لَّمْ كَانَ لَنَا نَزَّلَلَهُ وَلَيْدَ أَن أَذِكْرُ اللَّهَ وَيَذَّاكُرُ اللَّهُ وَيَذَّاكُرُهُ بِمَـآءً كَبِيرًا}
\]

*Indeed, in the Messenger of Allāh you have a good example to follow for him who hopes in (the Meeting with) Allāh and the Last Day and remembers Allāh much.* -Al-Ahzab 33:21

These verses contain tremendous principles for following the example of the Messenger of Allāh, ﷺ, in statement and actions, and in every aspect of the Muslims' life.

This example will only be followed by the one who desires the meeting with Allāh on the Last Day. His faith, fear of Allāh, hope for Allāh’s reward, and fear of His punishment will incite him to follow the example of the Prophet, ﷺ.

The nobility and status of the Muslim is in accordance with the extent to which he follows the Prophet, ﷺ. The more he implements the Sunnah the higher he elevates.

Thus, the pious predecessors made the benchmark for taking knowledge from someone, his adherence to the Sunnah. Ibrāhīm al-Nakha’ī says:

*كَانَوا إِذَا أَنُوؤُ الرَّجُلِ يَلَاحِدُوا غَنْهَةُ نَظَرُوا إِلَى صَلَاةِهِ وَإِلَى سَمَتِهِ وَإِلَى هَيْجِهِ ثُمَّ يَلَاحِدُونَ غَنْهَةُ*
When they came to a man to acquire knowledge from him, they would look at his character, his prayer and his appearance; \(^{29}\) then they would take knowledge from him. \(^{30}\)

The scholars mention that from the signs that a person loves Allāh is that he follows Allāh’s beloved, 

\[ \text{سُـْـبَـهُمْ مَّـنْ ْيَّــمَـسَـكُّـمْ َأَُّـٰنِـمْ وَيَّـٰرِبُّ ْمِـنْ كَـرُِّّ َذُيْبِـٰبُرَّ وَالْحَّـمُّـرُ َرَجِـعُـٰسُ َرَجِـعُـٰسُ َرَجِـعُـٰسُ َرَجِـعُـٰسُ} \]

Say (O Muḥammad to mankind): If you (really) love Allāh, then follow me, Allāh will love you and forgive you your sins. And Allah is Oft-Forgiving, Most Merciful.

-Al-E-Imran 3:31

Al-Ḥasan al-Baṣrī said:

“Allāh has made the proof for loving Him following the Sunnah of His Messenger, \(^{31}\)

There are numerous narrations from the text of the Qur’ān and the Sunnah, statements of the Companions, and those that followed them, inciting the Muslim to work according to the Sunnah, and inciting him to adhere to it.

From the most famous ḥadīth is the ḥadīth of al-‘Irbaḍ Ibn Sāriyyah, may Allāh be pleased with him. He said:

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\(^{29}\) Translator’s note: al-A’mash said: "They would study everything from the scholar, even his clothes and his sandals." al-Maqdisī, Ādāb al-Sharī’ ah.

\(^{30}\) Related by al-Dārimi in his Sunan 1/397, article 434 and 435.

\(^{31}\) Al-Lālikā’ī, I tiqād Ahl al-Sunnah vol. 1 (Riyadh: Dār al-Ṭayyibah, 1402H), 70.
The Messenger of Allāh,说了, delivered a moving speech to us which made our eyes flow with tears and made our hearts melt. We said: 'O Messenger of Allāh, this is a farewell speech. What do you enjoin upon us?' He said: 'I am leaving you upon a (path of) brightness whose night is like its day. No one will deviate from it after I am gone but one who is doomed. Whoever among you lives, will see great conflict. It is upon you to adhere to my Sunnah and the path of the rightly-guided Caliphs, and cling stubbornly to it.' 

The statement of the Prophet, "It is upon you to adhere to my Sunnah," this means: my path which I am upon from the rulings which I have clarified for you; this includes belief and actions, the obligatory and recommended ones.

As for the definition that the scholars of Jurisprudence have given to 'al-Sunnah: "recommended acts which are not obligatory," then this is a new terminology that is used to distinguish between the obligatory and supererogatory acts of worship.

'Al-Sunnah,' technically, means: that which the Prophet, صلی اللہ عیوبو ترمیم, was upon, in his worship, interactions, manners, and every aspect of his life.

32 Related by Ibn Majah #43. Al-Albâni authenticated it in Šâhīb Ibn Mâjah #43.
Urwah Ibn al-Zubayr, رضي الله عنه، said:

السَّنَنُ السَّنَن، فَإِنَّ السَّنَنْ قَوَامُ الْدِّينِ.

"The Sunnah, the Sunnah, for surely the Sunnah is the foundation of the religion." 33

This means: adhere to the Sunnah, for surely the Sunnah is the foundation of the religion. Ibn 'Umar, رضي الله عنه, used to follow the command and example of the Prophet, صلى الله عليه وسلم, and give importance to it such that they feared for his sanity.34

Al-Zuhri, رضي الله عنه, said: "Our scholars from the past would say: ‘Adherence to the Sunnah is safety.’” 35

Adhering to the Sunnah has many benefits which cannot be enumerated. It is a cause for obtaining the love of Allah. Allah, the Mighty and Majestic, said in a hadith qudsi:

وَمَا يَزَلُّ عَبْدِي يَتَقُلُّبُ إِلَيْنَا مَالًا حَتَّى أَحْبَبَهُ فَإِذَا أَحْبَبْتُهُ كَانَتُ سَمَعَةُ الَّذِي يَسْمَعُ بِهِ وَبصَرَهُ الَّذِي يَبْصِرُ بِهِ وَرَجْلَةُ الَّذِي يَرْجِلُ بِهَا وَأَيْدُ الَّذِي يَمْشِي بِهَا وَأَيْدُ سَالِبِي لأَعْطَيْتُهُ وَلَنْ أَنْعَمَنَى لَأَعْطَيْتُهُ.

My servant continues to draw near to Me with supererogatory works so that I shall love him. When I love him, I am his hearing with which he hears, his seeing with which he sees, his hand with which he strikes, and his foot with which he walks.

33 Muḥammad Ibn Naṣr al-Marwāzī, al-Sunnah (Beirut: Mu’assat al-Kutub al-Thaqāfīyyah, 1408H), 34.
34 Abū Nu‘aym Nāfī’ said: “If you were to look at Ibn ‘Umar, رضي الله عنه, in the way he followed the Prophet صلى الله عليه وسلم, you would say: ‘This person is insane.’ Related by Abū Nu‘aym in al-Hilyah 1/310.
35 Related by al-Dārimī in his Sunan 1/230 article 97; and Abū Nu‘aym in al-Hilyah 3/369.
Were he to ask [something] of Me, I would surely give it to him, and were he to ask Me for refuge, I would surely grant it to him.36

Another benefit of adhering to the Sunnah is that it restores the obligatory acts of worship. This is based upon the statement of the Prophet صل الله عليه وسلم:

"The first thing for which people will be brought to account on the Day of Resurrection will be their prayer. Our Lord, may He be Glorified and Exalted, will say to His angels – although He knows best: ‘Look at the prayer of My slave, whether it is complete or incomplete.’ If it is perfect, it will be recorded as perfect, and if something is lacking, He will say, ‘Look and see whether My slave did any voluntary prayers.’ If he did some voluntary prayers, [Allah] will say: ‘Complete the obligatory actions of My slave from his voluntary actions.’"37

Adhering to the Sunnah during the last days carries a tremendous benefit. This is based upon the hadith of Utbah Ibn Ghazwān. The Prophet صل الله عليه وسلم, said:

36 Related by al-Bukhārī #6502 from a hadith of Abū Hurayrah.
37 Related by Abū Dāwūd #864 and authenticated by al-Albānī in Sahih wa Da‘īf Abī Dāwūd.
“There will come a time when patience is required of the one who adheres (to Islam), and he will have the reward of fifty of you. They said: ‘Of them?’ He said: ‘No, of you.’” 38

The salaf were severe against abandoning some of the Sunnah, and they heavily criticized abandoning it completely, fearing one would come under the general statement of the Prophet ﷺ:

فَمَنْ رَكِبَ عَنْ سُنَنِيْ فَلَيْسَ مِنِّي.

Whoever turns away from my Sunnah is not from me. 39

For this reason, Imām Aḥmad said:

مِنْ تَرَكَ الْوِتْرِ فَهُوَ رَجُلٌ سُوءٌ، وَلَا يِتْبَعُ أَنْ تَقْبَلَ لَهُ شَهَادَةً.

Whoever leaves off the witr prayer, then he is an evil man and it is not befitting to accept his testimony.” 40

So, everything that is affirmed in the Sunnah, we strive hard to implement it and teach it to the people. Perhaps Allāh will grant us the reward of the one who revives a Sunnah.

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38 Related by Abū Dāwūd #4341 and authenticated by al-Albānī in Sahūḥ wa Da'i' Abī Dāwūd.
39 Related by al-Bukhārī #563 and Muslim #1401 from a hadith of Anas Ibn Mālik.
40 Bahūti, al-Rawḍ al-Murba (Dār al-Fikr), 84.
VI

THE SIXTH FOUNDATION

KEEPING A CLOSE CONNECTION WITH THE SCHOLARS OF THE SUNNAH

The virtue of the scholars and their position in the Islamic legislation is not hidden from anyone. Some people mistake inciting people to have a close connection with the scholars as having partisanship towards them and blind-following them. This is a huge mistake.

Having a close connection with the scholars is a means to benefit from them through their direction and guidance. Blind-following them in matters where the common Muslim is allowed to blind-follow them is for those who do not have the ability to distinguish knowledge-based affairs.

We have affirmed and clarified the benefits of this connection with the scholars, as well as the harms which result from distancing the people from them. When explaining Allah's favor upon this country (i.e. Saudi Arabia), Shaykh 'Abd al-Rahmān al-Sa'dī, رحمه الله, wrote:

“He has purified this land from innovation and polytheism and He has saved you from the means of polytheism and the paths of destruction due to means which Allah has made easy. This is by giving you an imām established on the straight path. Your Imām, Imām Aḥmad Ibn Ḥanbal, was from the greatest
Imāms in conveying the Sunnah and the Book. By way of him, his companions, and those like him, the Sunni Muslim is distinct from the innovators, those from the various groups and sects.

Then Allāh established Shaykh al-Islām ʿAbd al-Wahhab came. His students and scholars who followed him traversed his path, until the Shaykh and the Imām of the Arabian Peninsula, Shaykh al-Islām Muḥammad Ibn ʿAbd al-Wahhab came.

He established this affair in a complete manner, and he continued to make jihād against the enemies until pure tawḥīd and the unadulterated Sunnah was spread among the people. He suppressed polytheism and its means, and innovation and corruption; removing it from the Arabian Peninsula. All praise is due to Allāh. This land is immersed with Sunnah and tawḥīd and it has been saved from polytheism by way of his appreciated efforts, the efforts of his students, his grandchildren, and helpers.

You will not find in this land – all praise is due to Allāh – a shrine on a grave, seeking help from the deceased, celebration of the Prophet’s birthday, or idol worship. Is this not the greatest favor of Allāh upon you and His Kindness towards you? He sent to you those noble leaders and by way of them, He protected the correct religion. It was actualized and spread until you, your fathers, and your children were raised drinking a pure drink from the source of this Legislation, scooped with the most excellent spoons.

This did not occur through any means from you, or due to your knowledge or intelligence. This only occurred due to the unlimited virtue of Allāh. And you see the other lands stuffed with clear shirk, kufr, and apostasy; filled with innovation, shrines over graves and repulsive manners. So, give thanks to your Lord for this blessing which you are unable to enumerate and show gratitude towards.
Therefore, if we attach to this blessed circle (Shaykh Muḥammad Ibn 'Abd al-Wahhāb, Shaykh al-Islām Ibn Taymiyyah, and Imām Aḥmad, Ṣaḥḥā) with a strong connection, then Allāh will save us from falling into innovation, and keep us from being swept away in the currents of falsehood who wear the cloaks of Sunnah, while the Sunnah is completely free from them.

These faults did not enter upon us until the day we abandoned this manhaj and closed the book on it. We then began to use the methodologies given to us from Egypt, India and other places; while these methodologies are far removed from the methodology of the righteous predecessors.
VII

THE SEVENTH FOUNDATION

STAYING FAR AWAY FROM THE SECRET ISLAMIC ORGANIZATIONS AND PARTIES

We witness organizations break away from the legislated main body of the Muslims by way of their ideology. All of these organizations gather with one goal, which is their hatred of the legislative unity of the Muslim. They view this unity as a unity of ignorance. Among these organizations are the Muslim Brotherhood, Jamā'at al-Tablīg, and Hizb al-Tahrīr.

I say: Unfortunately, there are people who consider Salafiyyah to be a group similar to these groups. You find them striving hard to make Salafiyyah like these groups. We turn to Allāh for exoneration from this accusation and we seek refuge in Allāh from this evil action.

Shaykh al-Islām Ibn Taymiyyah, may Allāh have mercy upon him, said:

That ascription which divides the Muslims and exits from the Jamā'ah and turns towards division and the paths of innovation and abandoning the Sunnah is the type of ascription which is
prohibited. The one who does this is sinning and by way of this, he is disobeying Allāh and His Messenger.\footnote{Ibn Taymiyyah, Majmūʿ al-Fatāwā 11/514.}

Allāh called us “Muslims” in His Book. And it has been affirmed in the Musnad of Imām Aḥmad that the Prophet, said:

\textit{Whoever calls to the slogans of the pre-Islamic Days of Ignorance, then he will be from those who gather in the Hellfire. They said: ‘Even if he fasts and prays O’ Messenger of Allāh?’} He said: ‘Even if he fasts and prays. So, use the call of Allāh. He has named you Muslims, believers, slaves of Allāh.’\footnote{Related by Ahmad in his Musnad 37/543 article 22910; and authenticated by al-Albānī in Ṣaḥīḥ al-Jāmi’ #2604.}

This was the name given at the outset of Islam, the only ascription known was the ascription to Islam during that time. But when innovation appeared, desires became widespread, and innovators became distant from Islam, the pious predecessors had no other recourse except to present a legislative name which would distinguish them from the misguided. Therefore, they use names which appear in the texts, such as the Jamāʿah, al-Firqah al-Nājīyyah (the Saved Sect), and al-Ṭāʾifah al-Manṣūrah (the Victorious Group). Likewise, they used names which apply to those who adhere to the Sunnah which others have dismissed, such as: Salaf, Ahl al-Ḥadīth, Ahl al-Athar, and Ahl al-Sunnah wal-Jamāʿah.

These Islamic organizations that are established upon principles far from the Book and the Sunnah, in reality, divide the Muslims, and their evil and harms outweigh their good by a great deal. Once they chose a path not associated with the Book and the Sunnah and not derived from the salaf of this Ḥummah, they began to err in this arena. So, beware of these dubious organizations. Do not become a victim like them, O’ youth. By Allāh, this poison was never spit in a
land except that it caused separation, division, hatred and animosity to appear between our children.

If you want proof of this, then compare our condition when we were upon the manhaj of the Shaykh Imām Muḥammad Ibn ‘Abd al-Wahhāb and our present condition. These organizations have caused a rift between the scholars and the youth, and a barrier has been placed between them.

We used to have a great deal of trust for our scholars before – all praise is due to Allāh for this favor – and we used to take from them. The effects of that were clearly distinct from our present condition. During that time, we were upon good and guidance. Today we have uprisings, protests, and the likes.

These organizations have also corrupted the 'aqīdah of some of our youth. They tarnished the manhaj in their view and convinced them to make their alliance with or disassociation for these organizations. There is no doubt that some of these organizations will capitalize off their misguided followers by having them involve themselves in revolutions and fitnah. O’ youth, do not think these impermissible incidents are far off from occurring. May Allāh protect the Muslims from everything hated and protect us from every calamity.
VIII

THE EIGHTH FOUNDATION

ADHERE TO THE BOOK, THE SUNNAH, AND WHAT THE SALAF AGREED UPON IN DEALING WITH OUR IMAMS & RULERS

We hear and obey the rulers except in disobedience to Allāh.43 We do not view it as permissible to rebel against the ruler regardless of his sins, and we do not get involved in any of their worldly affairs. We advise them according to the legislation with truthfulness and sincerity. The advice should be done in secret, especially in times of fitnah.

We supplicate to Allāh – secretly and openly – to rectify and grant them success, because in their success lies the success of the people and the countries. We hate that anyone should enter upon them except the advisor or the person with a complaint. We disapprove of those who insult or expose them due to the ill effects it has on their followers which could lead to one of two results; People may rebel against them or disobey them in the legislative commands.

Here, we will mention some statements of the Imāms of this Da‘wah taken from al-Durar al-Sunniyyah. The scholar Shaykh 'Abd

43 Shaykh Burjis, ❀، has three precious books surrounding this issue: Mu‘āmalat al-Ḥukām fī Ḍaw al-Kitāb wa al-Sunnah (Interacting with the Rulers in Light of the Book and the Sunnah), ‘Aqidah Ahl al-İslam Fīmā Ya‘jubu lil-İmām (The ‘Aqidah of Ahl al-Sunnah Concerning the Obligations Towards the Rulers), and al-‘Amr bi Luzūm Jamā‘at al-Muslimīn wa İmāmīhim wa al-Taḥthīr min Muṣaraqatīm (The Command to Adhere to the Main Body of the Muslims, Their Imām, and the Warning Against Separating From Them).
al-Latif Ibn ‘Abd al-Rahmān Ibn Ḥassan Ibn Muḥammad Ibn ‘Abd al-Wahhāb, said in a treatise directed towards one of his brothers who did not display a correct position during the fitnah (of the sons of Faisal, may Allāh have mercy upon them):

There is another issue here, which is extremely devious, by which shayṭān deceives many of the people, thus they begin to delve into matters which divide the Muslim community and causes division in the religion, and is blameworthy in the clear Book. It removes stability in the land and jihād in the cause of Allāh. It causes the people to refrain from paying zakat and it flares up the flames of fitnah and misguidance.

Shayṭān is subtle in tricking the people, causing them to fall into the trap. This begins by making the people believe it is not obligatory to obey the leaders when they command with the commands of Allāh and His Messenger; those commands which protect Islam and its estate. Thus, the synopsis of the plot is to convince the people it is not obligatory to obey the Muslim rulers nor is it legislated.

Then the Shaykh refuted this plot by saying:

These individuals who have been put to trial with this line of thinking are not aware that most of the leaders of the Muslim lands from the time of Yazīd Ibn Muʿāwiyah – with the exception of ‘Umar ‘Abd al-ʿAzīz and whom Allāh willed from the children of Banī ʿUmayyah – fell into crimes and great incidents and corruption in their leadership over the Muslims. But despite that, the biography of the well-known great imāms did not remove their hands from the obedience of the leaders in their ordering the commands of Allāh and His Messenger from the legislation and obligations of Islam.
The Shaykh then gave some examples. He said:

I give you the examples of al-Ḥajjāj Ibn Yūsuf al-Thaqafī. He became famous in the 'Ummah for oppression, spilling a lot of blood, violating the sanctities of Allāh, and killing the notables of the 'Ummah such as Saʿīd Ibn Jubayr. He surrounded Ibn al-Zubayr, so he took refuge in the noble Ḥaram. He violated the sanctity and killed Ibn al-Zubayr, although Ibn al-Zubayr obeyed him. The general population of Makkah, al-Madīnah, Yemen, and most of the people in Iraq gave him the pledge of allegiance. Al-Ḥajjāj was the assistant to Marwān and then to his son 'Abd al-Malik. None of the Khalifahs commissioned Marwān, and no significant reputable decision-making person gave him the pledge; but despite this, no one from the scholars hesitated to obey him and comply with his commands concerning the pillars of Islam and its obligations.

Ibn 'Umar and the companions with him who encountered al-Ḥajjāj did not disobey him in the affairs that established Islam and complete faith. The same was true for those during his era from the tābi‘īn, such as Ibn Musayyib, al-Ḥasan al-Bāṣrī, Ibn Sirīn, Ibrāhīm al-Taymī, and their contemporaries from the nobles of the 'Ummah.

The affair continued to be practiced in similar by the scholars of this 'Ummah and its Imāms. They command the people to obey Allāh and His Messenger; to perform jihād with Muslim leaders, whether they be pious or wicked. This is known from the books of uṣūl al-dīn and the 'aqidah.

Banī al-ʿAbbās conquered the Muslim lands by force with the sword and none of the scholars assisted them. They killed many people and multitudes from Banī ʿUmayyah and their leaders. They killed Ibn Hubayrah, the leader of Iraq. It has been narrated that the killers murdered eighty people from Banī
'Umayyah in one day, then placed chairs over their corpses; sat on the chairs and called for food and drink.

Despite all of this, the history of how the scholars – like al-Awzā‘ī, Mālik, al-Zuhrī, Layth Ibn Sa‘d, and ‘Atā‘ Ibn Abī Rabāh – dealt with these kings is known to the people who have knowledge.

Another group of scholars like Aḥmad Ibn Ḥanbal, Muḥammad Ibn Ismā‘il, Muḥammad Ibn Idrīs, Aḥmad Ibn Naṣr, Ishaq Ibn Rahaway, and their brothers lived during an era where the kings fell into major innovation and denied the Attributes of Allāh. These kings called the people to believe in a similar fashion and put them to trial for this. Some of them like Aḥmad Ibn Naṣr were killed. But despite that, we do not know of even one from amongst them who removed his hand from the obedience of the rulers or viewed it as permissible to rebel against them.

The Shaykh, may Allāh have mercy upon him, went on to say:

If any of these doubts enter your heart, then increase your humility towards Allāh and seek nearness to Him with supplications that have come in the Sunnah. Read what is contained in Tārīkh Ibn Ġanām (The History of Ibn Ġanām) from the speech of Shaykh al-Islām Muḥammad Ibn ‘Abd al-Wahhāb as he deals with these issues in his treatises.44

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The scholars have agreed upon ostracizing the innovators and warning against them, as has been mentioned by al-Qādī Abū Ya'la and others. Among the affairs which should be mentioned is that the innovators conceal themselves by wearing cloaks of the Sunnah and hide behind its name while they are engrossed in innovation.

This is clear to everyone who takes a close look at them and observes the ḥizbiyyah they try to conceal, such as rebelling against the Muslim ruler and violating the pledge of allegiance to him. This is the habit of the modern-day innovators and the innovators of old. This is how they spread their innovation and cement it in the hearts.

In al-'Ībānah, Ibn Baṭṭah, may Allāh have mercy upon him, narrates that Mufaḍḍal Ibn Muḥalḥal – a reliable man from the Sunnah – said:

*If you sat with an innovator and he presented his innovation to you, you would be on guard against him and you would flee from him. But rather, he presents to you hadīth from the Sunnah during his initial sitting with you, then he enters his innovation into your heart; so, when will it leave your heart?*

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Due to this important reason – the innovators placing innovation in your heart and it attaching to it – the salaf would not listen to the speech of the innovators. They were very diligent in avoiding the places where the innovators were speaking.

In al-'Ibānah, Ibn Baṭṭah also narrates from al-Ma'mar that he said:

Ťāwūs was sitting when a man from the Mu'ātizilah came to speak to him. Ťāwūs put two fingers in his ears and said to his son: ‘My son, put your fingers in your ears. Push them in deep and do not listen to anything he says.’ Ma'mar comments: This is because the hearts are weak.46

In the aforementioned book, Ibn Baṭṭah says about himself:

Ibrāhīm Ibn Muḥammad Ibn Abī Yāḥyā, one of the Mu'ātizilah, said to me: ‘I see there are a lot of Mu'ātizilah among you.’ I said: ‘Yes, and they believe you are one of them.’ He said: ‘Will you enter this shop so I can speak with you?’ I said: ‘No.’ He said: ‘Why not?’ I said: ‘Because the hearts are weak, and the religion is not based on who wins the debate.’ 47

Ibn Baṭṭah relates a narration from Sa'id Ibn Āmīr who said:

Sallām Ibn Abī Muṭṭī narrated to us that a man from the people of desires said to Ayyūb al-Sakhtiyānī: O' Abū Bakr. I want to ask you about a word. Ayyūb said while putting his fingers in ears: ‘Not even half a word, not even half a word.’ 48

46 Ibid., 446.
47 Ibid.
48 Ibn Baṭṭah, al-Ibānah vol. 2 (Riyadh: Dār al-Rāyah), 447.
This is how the salaf were,  رض-him. They would avoid listening to the innovators, rather they would also warn against listening to the innovators so nothing of their innovation would penetrate the heart and thus lead the person to destruction. By Allāh, how would their speech be for those who sit with the innovators and attend their lessons? There is no doubt that their speech would be stronger and more severe.

When Sufyān al-Thawrī arrived in al- Başrā, he began to look at the affair of al-Rabī’ Ibn Ṣabīh and his status amongst the people. So, he asked about his methodology. The people said: ‘his methodology is only the Sunnah’ (meaning: we only know him for the Sunnah). Sufyān said: ‘Who are those in his entourage?’ They replied: ‘The Qadariyyah.’ Sufyān said: ‘He is from the Qadariyyah.’

In al-'Ibānah, Ibn Baṭṭah commented on the statement of Sufyān:

يتَابِعُ أَلْبَرْنَامَا، لا نُحْدِدُوا بِطَأْرَتَهُ مِنْ دُوِّيْكَمْ لَا يَأْلوَكُمْ مِنْ نَصْرَكَمْ رَدُّوا مَا خَلَفُوكُمْ

You who have faith! Take not your biṭānah (advisors, consultants, protectors) those outside your religion, since they will not fail to do their best to corrupt you.
-Al-E-Imran 3:118

Fuḍayl Ibn ‘Iyāḍ, رض-him, said:

Souls are like conscripted soldiers; those whom they recognize, they get along with, and those whom they do not recognize, they will not get along with; it is not possible for a person of the Sunnah to incline towards an innovator except due to hypocrisy.
Ibn Battah commented: Fudayl Ibn `Iyád spoke the truth, may Allah have mercy upon him, for surely, I have seen that with my eyes.\(^{49}\)

From the warnings of the salaf against the innovators is the statement of Ahmad Ibn Sinán who said:

*It is more beloved to me to be neighbors with a drummer than an innovator. This is because I can prohibit him and break his drums; while the innovator corrupts the people, the neighbors, and the creation.*\(^{50}\)

Ibn Battah, may Allah have mercy upon him, commented:

*Alláh! Alláh! O’ Muslims, let none of you allow the good thoughts he has of himself and what he knows of his correct methodology to place himself in danger by sitting with the people of desires and say: ‘I will enter upon him and debate with him, or I will remove him from his methodology.’*

*Innovators are more dangerous than the Dajjál. Their speech sticks harder than scabies and burns the hearts more than firewood. I saw a group of people who used to curse and insult them, then they sat with them to refute them and (the innovators) entered upon them their hidden plots and subtle disbelief until those who used to insult them became from their beloved.*\(^{51}\)

We have surely witnessed those in our era saying: ‘We will sit with the innovators to advise them and to see the secrets of their methodology, so we can later warn against them.’ Then they were

\(^{49}\) Ibn Battah, al-Ibánah vol. 2 (Riyadh: Dár al-Ráyah), 459.
\(^{50}\) Ibid., 469.
\(^{51}\) Ibid., 470.
caught in their traps and became their helpers against Ahl al-Sunnah. May Allah grant you and us safety from that.

This is what has been established by the salaf. It is up to the person to fear corruption and misguidance for himself. He must adhere to this manhaj. By Allah, surely a group of people turned away from knowledge.

In Tarīkh Madīnat Dimashq (The History of Damascus), al-Ḥāfīdh Ibn 'Asākir said, when speaking about the biography of one of the scholars of the Sunnah, Aḥmad Ibn 'Awn:

Abū Ja'far Aḥmad Ibn 'Awn used to call the innovators to account. He was stern against them and would humiliate them. He would find out their infractions and his damage against them took a toll upon them. He dislodged them when they gained a foothold, and he did not conform to them. They were all afraid of him and on guard against him. He did not flatter any of them and none of them were safe in committing their evil. He exposed their deviance from the Sunnah, announced it publicly, and disavowed himself from them. He publicly rebuked them and his enmity towards them continued until he either destroyed them or they abandoned their evil methodology and 'aqīdah. He continued upon this way, seeking the Face of Allah until he met Allah (he died). The effect he had upon the deviants is well-known.⁵²

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⁵² Ibn 'Asākir, Tarīkh Madīnat Dimashq 5/118.
THE TENTH FOUNDATION

WE ADHERE TO THE BOOK AND THE SUNNAH IN ALL OUR SITUATIONS

We adhere to the Book and the Sunnah in all our situations. This is the core of all the principles. It is the governing principle. This is based upon the statement of Allāh, the Perfect and Most High:

وَمَا كَانَ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ إِذَا فَصَلَّى الَّذِي رَسَّلُهُ اللَّهُ مُسَلِّمِينَ أَنَّمَا لَهُمْ مَا يُقَدِّرُهُمْ مِنْ أَمْرِهِمْ وَمَن يُؤْمِنَ بِاللهِ وَرَسُولِهِ فَلَا ضَطَافَةٌ لَّهُمَا

It is not for a believer, man or woman, when Allāh and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allāh and His Messenger, he has indeed strayed in a plain error.

-Al-Ahzab 33:36

And the Statement of Allāh, the Most High:

إِنَّمَا كَانَ فَوْلُ الْمُؤْمِنِينَ إِذَا دَخَلُوا إِلَى الْحَرَامِ فَيَّنَضُرُّونَ وَيَتَرَجَّمُونَ وَيُقْرِبُونَ الْمُسَلِّمَاتُ وَهُمْ يُقَلِّبُونَ الْفُسُوْدَةَ مِنْ تَحْتِهَا وَيُفْصِلُونَ مِنْ أَنْفُسِهِمْ فَرَنَتْ يَدُ اللَّهِ عَلَيْهِمْ وَلَا يَفْتُرُوا وَلَا يَفْسَدُوا وَلَا يَفْتُرُوا وَلَا يَفْسَدُوا وَلَا يَفْتُرُوا وَلَا يَفْسَدُوا وَلَا يَفْتُرُوا وَلَا يَفْسَدُوا وَلَا يَفْتُرُوا وَلَا يَفْسَدُوا وَلَا يَفْتُرُوا وَلَا يَفْسَدُوا وَلَا يَفْتُرُوا وَلَا يَفْسَدُوا وَلَا يَفْتُرُوا وَلَا يَفْسَدُوا
The only saying of the faithful believers, when they are called to Allah (His Words, the Qur'an) and His Messenger, to judge between them, is that they say: "We hear and we obey." And such are the prosperous ones (who will live forever in Paradise).

And whosoever obeys Allah and His Messenger, fears Allah, and keeps his duty (to Him), such are the successful ones. They swear by Allah their strongest oaths, that if only you would order them, they would leave (their homes for fighting in Allah's Cause).

Say: 'Swear you not; (this) obedience (of yours) is known (to be false). Indeed, Allah knows well what you do.' Say: 'Obey Allah and obey the Messenger, but if you turn away, he (Messenger Muhammad) is only responsible for the duty placed on him (i.e. to convey Allah's Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the message) in a clear way (i.e. to preach in a plain way).

-Al-Noor 24:51-54

The verses that encourage one to follow the Book and the Sunnah and command with it are extremely numerous. Likewise, the hadith of the Messenger of Allah are numerous. Among those hadith is what has been authenticated in Sahih Muslim. The Prophet said during his farewell pilgrimage:

وَقَدْ تَرَكْتُ فِيْكُمْ مَا لَنْ تُضَلُّوا بِغَدٍّ إِنْ اعْتَصِمْتُمْ بِهِ، كَتَابٌ اللَّهِ
I have left behind you that which if you cling to it you will never go astray after that: the Book of Allah.  

It has been authenticated from Abū Hurayrah, may Allah be pleased with him, that the Prophet, said:

أَلْهَيْنِينَ لَنْ نَصُوْلَ بِهِمَا مَا نَتَّصُوْلَ بِهِمَا كَتَابُ اللَّهِ وَسُنَّتِي وَلَنْ يَفْرَقَا حَتَّى يَرَدَا عَلَى الْخَوْصُفِ.

I have left you with two things, you will not go astray after these two things if you adhere to them: the Book of Allāh and my Sunnah. These two will not separate until they return to me at the pond.

Ibn ‘Abbas, may Allah be pleased with him, said concerning the statement of Allāh, the Perfect and Most High:

مَنْ أَتَّبَعَ مَنْهَادَيْنِ فَلَا يَفْسَدُ وَلَا يَرَقُ.

Whoever follows My Guidance shall neither go astray, nor fall into distress and misery.

-Ta Ha 20:123

Allah, the Mighty and Majestic, has guaranteed for the one who recites the Qur’ān and follows what it entails that he will not go astray in this world, and he will not be miserable in the next.

Thus, adhering to the Book and the Sunnah is obligatory. It is obligatory upon those who call to Allāh, the Perfect and Most High,

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53 Related by Muslim #1218 from a hadith of Jābir Ibn ‘Abd Allāh.
54 Related by al-Ḥākim in al-Mustadrak 1/172 article 319; and authenticated by al-Albānī in Sāhiḥ al-Jāmi‘ #5248.
to give this matter great importance and to place it at the forefront. There are some callers – unfortunately – who put their desires and opinions before the Book of Allāh and the Sunnah of His Messenger ﷺ. They call these desires ‘opinions’ to try to free themselves from blame, but the name they give it does not avail them in front of Allāh at all, because the name does not change the reality.

There are those who place the “interest of the Dawah” in conflict with the Book and the Sunnah, thus they put what they believe benefits the Dawah before the text of the Book and the Sunnah. They are those who have gone astray.

They invent lies and attach accusations against the scholars who oppose them and expose their falsehood, because in their estimation this benefits the Dawah.

They do not consider the statement of Allāh, ﷺ:

Those who annoy believing men and women undeservedly, bear on themselves the crime of slander and plain sin.

-Al-Ahzab 33:58

They do not give this verse any consideration, because in their estimation that which benefits the Da’wah is given precedence. This is a clear mistake and an obvious misguidance. Those who apply this deception must repent to Allāh, the Perfect and Most High, and return to Him in obedience, for surely that which they are upon is clear misguidance and an evil crime. This is what the salaf warned against. And this is propagating the people of desires who the salaf opposed. There is a war and a conflict between them and the salaf, until Allāh brings about His aid for Ahl al-Sunnah and refutes their falsehood. And all praise is due to Allāh for His virtue and favor.
Abū Hurayrah, ًنً، narrated:

When it was revealed to the Messenger of Allāh, ﷺ: ‘To Allāh belongs all that is in the heavens and all that is on the Earth, and whether you disclose what is in your own selves or conceal it, Allāh will call you to account for it,’ the Companions of Messenger of Allāh, ﷺ, felt it hard and difficult. They came to the Messenger of Allāh, ﷺ, and sat down on their knees and said: ‘O Messenger of Allāh, we were assigned some duties which were within our power to perform, such as prayer, fasting, jihād, and charity. Then this Verse was revealed to you and it is beyond our power to live up to it.’

The Messenger of Allāh, ﷺ, said: ‘Do you want to say what the people of the two Books (Jews and Christians) said before you: ‘We hear and we disobey”? You should say: ‘We hear and we obey, we seek forgiveness, our Lord and unto You is the return.’ So, they said: ‘We hear and we obey, we ask Your forgiveness, our Lord, and unto You is the return.’

When the people recited it and it smoothly flowed on their tongues, then Allāh revealed immediately afterwards: ‘Allāh burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned.’

Thus, Allāh, ﷺ, has made judging by the Book and the Sunnah a relief from every stress and an exit from every hardship.

And it is incumbent for those who criticize the governments for ruling by man-made laws to know that they also rule by other than what Allāh sent down in their interactions and dealings. I am not

57 Related by Muslim #125 from a hadith of Abū Hurayrah.
saying they rule by other than what Allāh sent down in all their affairs, but I would not be exaggerating to say they do so in most of their affairs. Thus, fear Allah and take yourselves to account before you are taken to account.

And with Allāh lies all success. May Allāh raise the mention of our Prophet Muḥammad and bless him, his family, and his companions.