HOLDING FAST TO THE

SALAFI MANHAJ

THE ADVICE OF
Shaikh Rabī' Ibn Hādī Al-Madkhali
TO THE STUDENTS OF IMĀM IBN BĀZ

Followed by comments from
Shaikh ‘Abdul-'Azīz Ibn Bāz
Holding Fast to the Salafī Manhaj

by the 'Allāmah Rabī‘ bin Hādī al-Madkhalī

WITH ADDITIONS FROM:
The Imām, the 'Allāmah 'Abdul-'Azīz Ibn 'Abdullāh Ibn Bāz (رحمه الله)

TRANSLATED BY:
Abū Khadeejah ‘Abdul Wāhid ‘Alam

TAKEN FROM:
The Advice of Shaikh Rabī’
Ibn Hādī Al-Madkhālī to the students of
‘Allāmah ‘Abdul-‘Azīz Ibn Bāz (رحمهالله)

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 (صلى الله عليه وسلم).

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّآ وَأَنْتُمْ مُسْلِمُونَ

“O you who believe! Fear Allāh as He deserves to be feared, and do not die except as Muslims.”

يَا أَيُّهَا النَّاسِ اتَّقُوا رَبَّكُمْ الَّذِي خَلَقَ مِنْ نَفْسِكُمْ وَاحِدَةً وَخَلَقَ مِنْهَا زَوْجَتَهَا وَبَتَّ مَنْ هُمَا رَجَالًا كَبِيرًا وَمَنْ هُمَا نَسَاءٌ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ يَهُودَاءَ وَالْأَرْحَامِ ۖ إِنَّ اللَّهَ كَانَ عَلَيْهِمْ رَقِيبًا

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

1 Sūrah Āl-‘Imrān: 102
created many men and women and fear Allah through whom you demand your mutual rights, and do not cut the relations of kinship. Surely, Allah is ever an All-Watcher over you.”

“O you who have believed, fear Allah and speak words of appropriate justice. He will then rectify for you your deeds and forgive you your sins. And whoever obeys Allah and His Messenger has certainly attained a great success.”

To proceed: Indeed the most truthful speech is the Book of Allah, the best guidance is the guidance of Muhammad (صلى 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.

To proceed: So this is a happy moment and opportunity that we have met with our Shaikh and his students and we hope that Allah places blessings in them and that Allah makes them carriers of the banner of the Sunnah upon the way of their Salaf in the spreading of Tawhīd and Sunnah, and that they forbid bid’ah and superstitious beliefs which the Messenger used to forbid. Allah sent Muhammad (صلى الله عليه وسلم) as a mercy to the creation, so as to take mankind out of the darkness into the light - so he

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2 Sūrah An-Nisā’: 1
3 Sūrah Al-Ahzāb: 70-71
conveyed the message and fulfilled the trust - and Allâh removed the people from darkness into the light by way of him.

And Allâh obligated upon us belief in him, obedience to him, believing in him and following him, both in this life and the next. For this reason, Allâh has encouraged us in numerous verses with obedience to this Messenger and following him, and he warned us from disobeying and opposing him, and He has threatened those who oppose him with the Fire. And we seek refuge with Allah from that.

So we warn severely from opposing this noble Messenger (صلى الله عليه وسلم) in any affair from the affairs. We take as the focus of our eyes the saying of Allah, the Blessed and Most High:

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاَذْكُرُوا نَعْمَتَ اللَّهِ عَلَيْنَاهُمْ إِذْ كَتَبَنَا أُعْدَاءَ فَالْآبَ لَبْنَ فَلَوْ بَصَحْتُمْ فَأَصْبَحْتُمْ بِنَعْمَتِهِ إِخْوَانًا

“And hold fast, all of you together, to the Rope of Allâh and be not divided among yourselves, and remember Allâh’s Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brothers.”

The affair of this Ummah will not be upright except with obedience to this Messenger and following him with truthfulness and sincerity and by holding onto the Rope of Allâh: The Book of Allâh and the Sunnah of Allâh’s Messenger (صلى الله عليه وسلم).

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4 Sûrah Al-’Imrân: 103
The *Ummah* will never be upright except with this so upon us is to hold fast to the Rope of Allāh altogether united: As individuals, as groups of people, as societies and rulers. And our Lord will not be pleased with us except if we hold onto the Rope of Allāh, and stick to the guidance of His Messenger (ṣallīlmān) and the guidance of the Rightly-guided Caliphs with our molar teeth just as the Messenger commanded.

So this is a mighty affair – and in these times we see the *Ummah* split and torn. And what is the reason behind this? It is the following of desires. If only we judged by Allāh and His Messenger (ṣallīlm) in the affairs that are differed over, then it is not possible for us to continue to differ. However, this continued differing is a proof that many people follow their desires and they are carried by their heads and they do not humble themselves to the guidance of Allāh (ṣallīlm):

![Quranic verse]

“O you who believe! Obey Allah and obey the Messenger, and those who are in authority. And if you differ in anything amongst yourselves, refer it to Allah and His Messenger, if you believe in Allah and in the Last Day. That is better and more suitable for final determination.”

So it is necessary to judge by Allāh and his Messenger (ṣallīlm) - and through this, differing will disappear and innovations in the Religion will scatter. And if we do not act upon this, then in

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5 *Sūrah An-Nisā’: 59*
front of us is nothing but loss, misguidance and destruction - loss in this life and in the Hereafter. By Allâh! We sleep in the shade of the Salafi da’wah. This Salafi da’wah whose banner was raised by the Imâm, the Mujâddid (the Reviver), Muhammad bin ‘Abdul-Wahhâb (رَحْمَائُهُمُ اللَّهُمَّ). He revived the path of the Companions of Allâh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), and that of the Imâms of guidance from the best of generations, following in their footsteps: in worship, in belief, in the political arena, and in every affair. Allâh put an end to falsehood, superstitious practices, magic, lies, and contradictions to Islâm. He (لا إِلَهَ إِلَّا هوَ) put an end to the abandonment of prayer, to the spilling of blood and to the stealing of wealth.

So Allâh extinguished this falsehood, this deviation and misguidance by way of this blessed da’wah. And this da’wah grew and spread and illuminated the world upon the true methodology. So when we make mention of the Salafi methodology and the Salafi da’wah, then we intend this blessed da’wah that Allâh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), his noble Companions (رَضِيَ اللَّهُ عَنْهُمْ) and the Imâms of guidance were upon, and those after them such as Ahmad Ibn Hanbal (d. 241H), Ibn Taymiyyah (d. 728H), Muhammad ibn ‘Abdul-Wahhâb (d. 1206H).

So this religion is complete. We are not in need of anyone’s personal opinions, personal thoughts or ideas and philosophies from any aspect or from any group. This religion has been completed in the Book of Allâh and in the Sunnah of Allâh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and in the understanding of the Salaf - those who understood the book and the Sunnah with a true understanding in belief and worship.

So let us bite tightly onto this Salafi methodology that we talk to you about for indeed it is the truth. It is the methodology of the Victorious and Aided Group (At-Tâ’ifatul-Mansûrah) that Allâh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) informed us of; it is upon the truth and
that will never cease to be upon the truth. It is the methodology of the Saved Sect and that is the Aided Group, which Allah’s Messenger (ﷺ) spoke of when he said that the Ummah will divide – and Allah established the truthfulness of that narration – and the Ummah has indeed divided. And there remained the Taʾifati ahil-Hadīth (the group of the people of Hadīth) for whom it has been testified even by ahlul-bid‘ah after ahlus-Sunnah that they are the People of Truth, they are the Aided Group and they are the Saved Sect. And this is the path that Ibn Taymiyyah (الثابت) and Ibn ‘Abdul-Wahhāb (الثائر) emulated and called to.

So we are blessed to be in the shade of this blessed daʿwah and we are illuminated by its light not only in this land but rather all the world. And were it not for the obstacles and the hindering of the enemies of this daʿwah amongst ahlul-bid‘ah and the people of misguidance, you would have seen the whole Islamic world illuminated and radiant with this blessed daʿwah. This daʿwah began, and started spreading and sweeping through the earth. Then the people of innovations and unbelief ordered that this surge and strong current be stemmed and they did what they could to stop it. So it is upon you to comprehend this and these plots against the daʿwah. One must not be lax regarding what has been achieved of the spreading of its illumination. The people of innovation and misguidance are not sleeping, regardless of whether they misguide to outright disbelief, or to partisanship, or to Sūfism, or to Rafd (of the Shi‘ah), or other than these from the various types of misguidance. It is not possible for their eyes to settle and for them to feel at ease while this true Islamic Salafī daʿwah has spread through the earth, so they plot against it with their plots.

So pay attention O youth and hold fast to the rope of Allah as you have been commanded to by Allah, and beware of splitting, and cut off all the routes and means that lead to it, regardless of whether they are desires or fanaticism and so on.
So this affair is binding upon you my brothers. We see that many of the youth do not protect themselves from falling into lying and tearing apart the honour of the Salafī callers, the people of truth, those who do not call to partisanship and falsehood, allowing Shaitān to give them justification. They tear apart their honour and mutilate it with lies and fabrications. So upon you is truthfulness, and truthfulness leads to piety, and piety leads to Paradise, and a person does not cease to tell the truth until he is written with Allāh as an utterly truthful person (a sīdīq). And a person does not cease to tell lies until he is written with Allāh as an utter liar (a kadhīhāb). There are some people who continue to lie until they are written with Allāh as liars, and Allāh’s refuge is sought from that. So what is it that they are waiting for?!

My brothers, the noble Messenger (ṣallīlullāhū wa sallīrahū) forbade from tribalism and fanaticism to one’s kinsfolk. A man in the time of Prophethood called out: “O Ansār!” And another said: “O Muhājīrūn!” The word Ansār is a noble term that is found in the Book of Allāh and in the Sunnah of the Messenger (ṣallīlullāhū wa sallīrahū), and likewise the term, al-Muhājīrūn also. However, when these two words were used to call to one’s whims and for falsehood, Allāh’s Messenger (ṣallīlullāhū wa sallīrahū) said:

“Do you call with the calls of the days of ignorance (Jāhiliyyah) whilst I amongst you? Leave that for it is foul.”

And this foul odour is present today in the field of da’wah. So instead of the youth holding fast to this true, clear and apparent methodology, they are enticed by desires and enticed to the sects of misguidance – and Allāh’s refuge is sought.

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6 Sahīh Muslim: 2584
So what we have is a blessing from Allāh. It is possible for us to examine what has occurred behind us when these lands were torn apart, and its people were divided into parties and tribes - indeed even a tribe would itself be torn apart and divided, one part fighting another and robbing from another. Then Allāh (ﷻ) united this peninsula by way of this blessed and virtuous da‘wah, the da‘wah of tawhīd: Tawhīd in one’s belief, tawhīd upon Allāh’s Religion, oneness of the Ummah upon a united word, upon a singular methodology - this is a bounty from Allāh, the Blessed and Most High.

Centuries passed over the Arabian Peninsula whilst it was lost in ignorance, in misguidance, in polytheism, religious-innovations and superstitious heretical beliefs; in killing, robbery and plunder. Then Allāh united this peninsula by way of this virtuous and blessed da‘wah.

It is not possible for the people of falsehood to settle their eyes and feel at ease. They desire evil for this da‘wah, and division and its tearing apart. This is because the people of bid‘ah are afraid of the Salafi methodology and they know that the truth is manifested in it. And the Jews and the Christians are not afraid of Islam except that Islām which they have termed “Wahhābī Islām”.

And I would watch and observe the spreading and propagation of this Salafi call throughout the world. The people of Algeria would come to Shaikh Ibn Bāz, Shaikh Ibn Uthaimīn, and Shaikh Al-Albānī, to the Imāms of the Salafi methodology – and the people of Algeria would follow precisely and completely this manhaj. Then the enemies of Allāh plotted and colluded together, and altered the direction of that society, and made them distant from the true methodology of Allāh, and then various and numerous groups became established in that land. And now do you see what has happened? And all of this splitting, hatred, and fighting is due to the plots and scheming of the people of
innovation and misguidance, and behind them are the enemies of Allāh - and that is because they are afraid of this Islām (i.e. Salafīyyah). And they plotted the demise of Salafīyyah in Pakistan and Afghanistan. The enemies of Allāh colluded and schemed together against this da'wah and killed it, and they wish to kill it off and destroy it in this land, Saudi Arabia.

There is no rescue and salvation for this Ummah, for this society and for this Arabian Peninsula except by holding fast to the rope of Allāh altogether, and to abandon splitting and division; and to close off the means that lead to it; and to abandon all these evils and futile calls. By Allāh, we know that the Arabs in their Jāhiliyyah (pre-Islamic ignorance) and their Islām would be embarrassed and ashamed to lie - yet today so many people are not ashamed of lying or fabricating slanderous statements; nor are they ashamed of blind fanaticism. Islām wages war against all of this in the strongest manner. The Messenger of Allāh (upon him be peace and salutations) said:

من خرج عن الطاعة وفارق الجماعة مات ميتة جاهلية

"Whoever leaves obedience to the ruler, and abandons the Jamā‘ah, then he dies a death of Jāhiliyyah."

فمن خرج من الجماعة وفارق الجماعة قتله جاهلية و من قاتل تحت رأبها و ذبحها أو بينصت عصبة أو بينصت عصبة أو قتل فتيلة جاهلية و من خرج على أمتي يضرب برثا وفاجرها ولا يتحاشى من مومنيها ولا ينفي لذي عهد عهده فليس ميتا وليست ميتة
“The one who abandoned the obedience to the ruler and separated from the main body (jamā‘ah) of the Muslims – then if he died in that state, he would die the death of one belonging to the days of Ġahlīyyah. One who fights under the banner of an ignorant cause, calling to tribal pride, getting angry for his tribe and aiding his tribe. So if he is killed whilst engaged in this, he dies as one belonging to the days of Ġahlīyyah. Whoever attacks my Ummah killing the righteous and the wicked of them, sparing not even those staunch in faith and fulfilling not his promise made with those who have been given a pledge of security – he has nothing to do with me and I have nothing to do with him.”

These types of fanaticism and partisanship are present today and are real and tangible. These types of people do not accept evidences and proofs. The truthful one is no longer believed yet the liar is believed. These calamities are present. O brothers! We must set ourselves aright and free ourselves from these calamities and put them to an end. The Noble Messenger (ṣallallāhu ‘alayhi wa aṣrūhi) stated:

مَنْ نُصَرَ بِإِبْطَالٍ وَهُوَ بَعْلُهُ، لَمْ يُعَلَّمَ أَنَّهُ يَنْزُرُهُ، وَمَنْ قَالَ فِي مُؤْمِنٍ مَا لَيْسَ فِيهِ، أَسْكَنَهُ اللَّهُ رَدْعَةً الحَبَّالِ حَتَّى يَخْرِج

مَمَّا قَالَ

7 Sahīh Muslim 1848
“Whoever aids falsehood whilst he knows it, will not cease to be under the anger of Allāh until he stops. Whoever says about a believer that which he is innocent of, then Allāh will give him a dwelling in the corrupt fluids flowing from the inhabitants of Hell – until he retracts that which he said.”

This ṭaḍrāghtul-khabāl is the corrupt fluids flowing from the people of Hell - and I think it is the most horrid place in Hell - and Allāh’s refuge is sought. I think it is the foulest, most putrefied, and worst-smelling place wherein will dwell the one who aids falsehood whilst he knows it to be falsehood. So he will be under the wrath of Allāh until he gives it up. So if he argues falsely or falsely accuses a Muslim, then his punishment is that Allāh will give him a dwelling in the foul-smelling, corrupt fluid of the

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8 The hadith is reported in Sunan Abī Dāwūd (no. 3597) with the wording:

وَمَنْ خَاسَمَ فِي بَاطِلٍ وَهُوَ بَعْلُهُ أَمَّ نَزَّلَ فِي سَحْقَتِ اللَّهِ حَتَّى يَنْزِعَ
وَمَنْ قَالَ فِي مَوْمِعٍ مَا لَيْسَ فِيهِ آسِكَةُ اللَّهِ رَذُّةَ الْحَبَّالِ حَتَّى يُقُولُ مَمَّا قَالَ

“Whoever disputes knowingly about something which is false, he remains under the anger of Allāh till he desists. And if anyone makes an untruthful accusation against a believer, he will be made by Allāh to dwell in the corrupt fluid flowing from the inhabitants of Hell till he retracts his statement.” (Shaikh Al-Albānī declared it sahīh (see: As-Sahīhah, 438).
people of Hell until he retracts what he has said. And there occurs in the report of At-Tabarānī:

"He will not come out; he will not come out."

So how will he come out when he has slandered the pious and pure believers?

O Brothers, upon us is to hold fast to the rope of Allah and to keep away from differing and its causes. I ask Allah (ﷻ) to give us the ability to see with the truth, to recognise the truth for what it is, and to sustain us upon that - and to recognise falsehood for what it is and to keep us away from it. And that He makes us callers to the truth, and aiders of the truth, distant from aiding falsehood, and distant from the act of slandering the pious believers about which the Messenger (ﷺ) informed us concerning their destination.

Finally, I conclude these brief words with salutations of peace and prayer upon our noble Prophet, and I call you to his obedience and to following him, once more. And I request from our Shaikh ʻAbdul-Azīz Ibn Bāz to comment as he sees fit so as to benefit his sons.

And may the peace and salutations of Allah be upon our Prophet Muhammad, and upon his family and his companions.

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9 At-Tabarānī no. 11525; Al-Hākim said: "It has a Sahih chain of narration." Also see As-Sahīhah, 438
The Commentary of the noble
Shaikh Ibn Bāz (رحمهالله)

May Allāh give you steadfastness.
In the name of Allāh, the Most Gracious, the Most Merciful.

Indeed, all praise is due to Allāh. May the salutations of peace and blessings of Allāh be upon the Messenger, his family, his Companions and those who follow his guidance.

To proceed: We have heard this blessed and excellent speech from our virtuous companion, Shaikh Rabī’ bin Hādī Al-Madkhalī in the topic of holding fast to the Book and the Sunnah and warning from that which opposes them; and his warning against the doors and avenues that lead to splitting and differing; and warning from fanaticism to one’s desires. So he has done well, he has excelled, and he has benefitted those present. So may Allāh reward him with good and multiply his reward.

And that is indeed the obligation, i.e. to judge by two Revelations in every affair, great or small, just as Allāh (بَارِزَةَ الْفَتْنَةِ) has stated:

يَا أَيُّهَا الْدِّيَنُّ أَمَّنُوا أَطِيعُوا اللَّهَ وَاطِيعُوا الرَّسُولَ وَأَطِيعُوا الْأَمْرَ ِّمِنْهُمْ
ۡفِيۡنَ تَأَوَّلُواۡ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنتُمْ تُؤْمِنُونَ
ۡبِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلاً

"O you who believe! Obey Allāh and obey the Messenger, and those of you who are in authority. And if you differ in anything amongst yourselves, refer it to Allāh and His Messenger, if you believe in
Allāh and in the Last Day. That is better and more suitable for final determination.”\(^\text{10}\)

And He (سبحانه والجليل) said:

وَمَا اخْتَلَفْتُمْ فِيهِ مِن شَيْءٍ فَحُكُمَّهُ إِلَيْ اللَّهِ

“And in whatsoever you differ, the decision thereof is with Allāh.”\(^\text{11}\)

And Allāh (جلاله) stated:

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

“And hold fast, all of you together, to the Rope of Allāh, and be not divided.”\(^\text{12}\)

And the affair is just as Shaikh Rabī' has said - that it is obligatory upon the believers to hold fast to the Book and the Sunnah and to judge by them, and to present whatever the people differ in to the Book and the Sunnah. And whatever the Book or Sunnah testify to being true and correct, then it is true and correct, and whatever they testify to be false then it is falsehood – and this is an obligation upon the whole Ummah because this is what Allāh has commanded with, and His Messenger likewise.

It is obligatory upon the people of knowledge and the students of knowledge and upon all of the people to hold fast to the Book and

\(^{10}\) Sūrah An-Nisā': 59  
\(^{11}\) Sūrah Ash-Shūrā: 10  
\(^{12}\) Sūrah Al-'Imrān: 103
the Sunnah, and to proceed upon the methodology of the Salafus-Sālih (the Pious Predecessors) - and they are the Companions and those who follow them correctly and precisely, just as Allāh ( سبحانه وتعالى) has stated:

وَالسَّابِقُونَ الْأُوْلَوْنَ مِنَ المُهَاجِرِينَ وَالْأنصارِ وَالذِينَ أتَبَعُوهُم

بِإِحْسَانِ رَضِيَ اللَّهُ عَنْهُمْ وَرَضَى عَنْهُمْ وَأَعَدَّ لَهُمْ جَنَّةً تَجْرِي مَعْدُوَّاتُ

الْمَيَّ نَهَارًا خَالِدِينَ فِيهَا أَبْدًا ۚ ذَٰلِكَ الْفَوْزُ العَظِيمُ

"And the first to embrace Islām of the Muhajirūn and the Ansār and also those who followed them exactly. Allāh is pleased with them and they are pleased with Him. He has prepared for them Gardens under which rivers flow, to dwell therein forever. That is the supreme success."

So this is the reward for the Companions of the Prophet and those who follow them precisely, and proceed upon their path. And it is binding upon the student of knowledge to understand this well, to be just, honest and truthful, and to seek and search out the truth - and to be distant from, and cautious of the affairs that lead to differing; to beware of following desires, and of blind following and having fanaticism to this person or that person, or to a particular group, or to anything else for that matter.

It is obligatory to follow the truth and to stick to it and to warn from whatever opposes it, even if it is something said by your own father, or brother or anyone else. So binding upon you is to follow the truth and that has more right to be followed. And Allāh ( سبحانه وتعالى) says in His Mighty Book:

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13 Sūrah At-Tawbah: 100
"But no! By your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept them with full submission.”

And He (جَلَّ رَحْمَتُهُ) said:

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\text{فَلْ إِن كُنْتُمْ تَحْبُّونَ اللَّهَ فَايْتَبَغُونَ يَجْهَلُهُمُ اللَّهُ وَيَغْفِرْ لَهُمْ}
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ذُنبَبَكُم

“Say: If you really love Allāh then follow me, Allāh will love you and forgive you of your sins.”

And He (جَلَّ رَحْمَتُهُ) said:

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\text{وَمَا آتَيْتُمُ الرَّسُولَ فَخَذُوهُ وَمَا نَهَاكُمُ عَنْهُ فَقَاتِنِهِمُ وَأَنْفُسُكُم}
\]

اللَّهُ ۖ إِنَّ اللَّهَ شَدِيدُ النَّادِقِ

“And whatsoever the Messenger gives you, take it, and whatsoever he forbids you, abstain from it, and fear Allāh. Verily, Allāh is severe in punishment.”

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14 Sūrah An-Nisā’: 65  
15 Sūrah Āl-‘Imrān: 31  
16 Sūrah Al-Hashr: 7
And the Prophet (صلى الله عليه وسلم) said:

من أظاغني فقد أطاع الله ومن عصاني فقد عصى الله

“Whoever obeys me has obeyed Allāh, and whoever disobeyed me has disobeyed Allāh.”17

And he (صلى الله عليه وسلم) said:

كل أمتي يدخلون الجنة إلا من أبي فيل يا رسول الله من يبني قال:
من أظاغني دخل الجنة ومن عصاني فقد أتى أبي

“All my followers will enter Paradise except those who refuse.” They said, “O Allāh’s Messenger (صلى الله عليه وسلم) who would refuse?” He said, “Whoever obeys me will enter Paradise, and whoever disobeys me has refused.”18

So it is obligatory upon the people of knowledge to convey this da‘wah to the people and to give them insight and understanding regarding that which is mandatory upon them. And likewise for the students of knowledge, they consult with and maintain ties with the scholars - and that they follow them upon their methodology in clarifying the truth and warning from differing and disputing and following of desires. And likewise for the general Muslims that they must remain steadfast upon the truth, and they ask the scholars who are known for the Sunnah and known for steadfastness upon Allāh’s Religion and they know them for being upon the truth. Upon these general Muslims is

17 Bukhārī and Muslim
18 Sahīh Al-Bukhārī: 7280
that they remain steadfast, they ask about those affairs that cause them difficulty just as Allāh (جَلَّ وَلَطِيْبُ ۢهُ) stated:

قَالُوا أَهْلُ الْذِّكْرِ إِنْ كُنتُمْ لَتَعْلَمُونَ

“So ask the people who know what has been revealed, if you know not.”19

And it is narrated by Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّم) that he said to a group who gave a fatwa without knowledge:

أَلَّا سَألُوا إِذْ لَمْ يُعْلَمُوا فَأَقْضِيَ طَفَاقَ اللَّهِ السَّؤَالُ

“Why did they not ask if they did not know? Verily, the cure to ignorance is to ask.”20

And likewise it is obligatory upon the scholars to spread knowledge, to spread the truth and to clarify it to the people in the mosques and in general gatherings; and in broadcasts, newspapers, and every means by way of which knowledge can be conveyed for indeed people are in need of knowledge. It is upon them to convey the words of Allāh and the words of the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّم) alongside clarifying and making clear falsehood and warning from it.

And that which was mentioned by the virtuous Shaikh Rabī regarding the da‘wah of Shaikh Muhammad ibn ‘Abdul-Wahhāb (رحمهُ اللَّهُ) then that is the reality – for indeed Allāh has blessed this land with this blessed da‘wah and that is the Salafī da‘wah. However, the enemies of Allāh distorted and lied upon this

19 Sūrah An-Nahl: 43
20 Sunan Abī Dāwūd: 336
da’wah. They said about it, “Wahhabiyyah!” The people of innovations who call to this-and-that; they are astray, and they are people of innovation. They are the ones who are ignorant or blind followers of the ignorant. Either they are ignorant, or they blindly follow the ignorant; or thirdly is the one who follows his desires, the one who disobeys Allāh upon knowledge! These are the enemies of the Salafi da’wah: Either an ignorant one, or a blind follower of an ignorant one, or otherwise a person of desires who is a fanatical follower of his desires, and wishes to destroy and devour, and wants the people to be pleased with just eating, drinking and desires! We ask Allāh for well-being and safety.

The da’wah of Shaikh Muhammad (رواح) was a call to Salafiyyah, taking the path in da’wah that was taken by the Companions (رضي رحلات) and those who followed them precisely. And in this they were followed by the likes of Shaikhul-Islām Ibn Taymiyyah, Ibnul-Qayyim, Ibn Kathīr (رواح) and those like them from the great scholars of Islām. Then after them came Shaikhul-Islām Muhammad Ibn ‘Abdul-Wahhāb (رواح) in the middle of the twelfth century after the Hijrah as a mercy from Allāh to this Ummah and to this peninsula. So he clarified for them that the legislated worship which is obligatory is to be directed solely to Allāh (صلاة). He explained to them the reality of Tawhid (which is to worship Allāh alone) and what the polytheists were upon [of falsehood] and that which the Righteous Salaf of the Ummah were upon.

He explained and clarified for them the way of the Salafus-Sālih (the Pious Predecessors), and called them to jihād [in the correct manner]. He authored Kitābut-Tawhīd (The Book of Monotheism), Kashfush-Shubuhāt, (The Removal of the Doubts) and Ath-Thalāthatul-Uṣūl (The Three Fundamental Principles) in making clear the truth - and all are extremely beneficial works.
They spread amongst themselves the books of Shaikhul-Islām Ibn Taymiyyah (تَحَفَّظُ اللَّهُ عَلَيْهِ) due to what they contain of goodness, knowledge, and calling to Allāh and the Sunnah of His Messenger (صَلَّى اللَّهُ عَلَیْهِ وَسَلَّم). So Allāh benefitted the Muslims by way of this da‘wah and Allāh united the Arabian Peninsula due to the aid of the da‘wah by its helpers from the House of Sa‘ūd and others; all in the aid of the Religion of Allāh (صَلَّى اللَّهُ عَلَیْهِ وَسَلَّم), and the Book of Allāh and the Sunnah of His Messenger (صَلَّى اللَّهُ عَلَیْهِ وَسَلَّم) to the point that Allāh supported them and blessed them with conquests such that Allāh united the Arabian Peninsula at their hands from its east to its west, and from its south to its north – all upon the truth, upon following the Sharī‘ah of Allāh, upon steadfastness, and firmness upon the religion of Allāh. So all praise is due to Allāh for that.

So it is obligatory to hold fast to this methodology, and to call to it and preserve and protect it, and to spread it amongst the people with wisdom, good manners and gentleness, without harshness – and to explain to them the mistakes, misguidance and doubts using clear proofs and gentleness; with wisdom and not sternness or harshness, nor with distorted and crooked methods. Rather, using clear proofs, clear methods, and with gentleness and wisdom, just as Allāh (صَلَّى اللَّهُ عَلَیْهِ وَسَلَّم) has said:

اذْدِ إِلَى سَبيلِ رَبِّكَ بِالْحِكْمَةَ

“Call to the way of your Lord with wisdom...”

Meaning, with knowledge which is: “Allāh said...” and “the Messenger said...” and to put the affairs in their correct place when inviting to Islām. Allāh continues:

وَأَمْثَالُ الْخَيْسَةِ وَجَادِلُهُم بِالَّتِي هِيَ أَحْسَنُ
"...and good instruction, and argue with them in a way that is best."\textsuperscript{21}

And the Prophet (ﷺ) said:

إِنَّ الْرَّفِيقَ لَا يَسْتَحْبِرُ فِي شَيْءٍ إِلَّا رَأِيهُ وَلَا يَتَرَّجُعُ مِنْ شَيْءٍ إِلَّا رَأِيهُ

"Compassion is not present in something except that it adorns it, and it is not removed from something without disfiguring it."\textsuperscript{22}

And Allāh (ﷻ) said:

فِي مَا رَحَمْهُ مِنْ اللَّهِ لَبَّتْ لَهُمْ وَلَوْ كَنَّا فَقَطُ قَلَبٌ عَلَيْهِ أَنْفُقُوا مِنْ حَوْلٍ

"And by the Mercy of Allāh, you dealt gently with them. And had you been severe and harsh-hearted, they would have broken away from you."\textsuperscript{23}

It is obligatory upon the callers to Allāh to be perceptive, having insight and knowledge; that they are gentle; and that they pay attention that their methods are clear and evidenced – and that they are aware of and are warned from harshness, and from fanaticism to this one or that one.

We ask Allāh to grant everyone success in gaining beneficial knowledge, and performing righteous deeds, and to bestow them

\textsuperscript{21} Sūrah An-Nahl: 125
\textsuperscript{22} Reported by Sahih Muslim 2594 from ‘Ā’ishah (rsd)
\textsuperscript{23} Sūrah Āl-‘Imrān: 159
understanding of the religion - and that He places in charge of their affairs the best of them, that He rectifies their leadership, and that he grants success to our leaders in this Kingdom of Saudi Arabia.

We ask Allāh (سُبْحَانَاهُ وَتَّامَّتَ النِّعْمَاتِ) to grant them every goodness and to aid the truth by way of them, and that Allāh makes them guides of the guided ones. And we ask that He rectifies for them their companionship and Allāh gives them refuge from evil companionship. And that Allāh grants the virtuous Shaikh Rabī‘ every good, and that He rewards him for this fine speech.

May Allāh (سُبْحَانَاهُ وَتَّامَّتَ النِّعْمَاتِ) extol the mention of our Prophet Muhammad in the highest company of the Angels, and praise him, and give him peace and safety, and likewise his family and his Companions and those who follow him correctly till the Day of Resurrection.