

اللُّبَابُ

مِنْ مَجْمُوعِ نَصَائِحِ وَتَوْجِيهَاتِ

الْشَّيْخِ رَبِيعِ الشُّبَّانِ

“an advice
to the salafis
living in the
west”

by Shaikh Rabī'

Ibn Hādī Al-Madkhalī

Former Head of the Department of Sunnah
at the Islamic University of Madinah

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

**“An Advice to the Salafis
Living in the West”**

by Shaikh Rabī' bin Hādī al-Madkhalī

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Introduction

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, none 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
صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Before you is a translation of a chapter from the book *al-Lubābu min Majmū' Nasā'ih wa Tawjihāt ash-Shaikh Rabī' lish-Shabāb* of our teacher and Shaikh, Rabī' bin Hādī bin °Umayr al-Madkhalī, may Allāh protect and preserve him. This large volume which spans 560 pages is filled with pieces of advice and answers to questions put forward to this great scholar of our times. This particular chapter is entitled, *A Telephone Link with the Youth of Holland*. Within this lecture Shaikh Rabī' imparts some invaluable and important advice to the young Muslim men and women living in the West regarding their Religion.

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

¹ Pew Research Center report: *The Future of the Global Muslim Population*, as of 27 January 2011.

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

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

So how is the common Muslim to steer his way through all of these calls that he is confronted with in his search of the truth? Are all of these sects upon the truth? Is that possible? The simple answer is no! The truth is with those people who adhere to the Qur'an and the Prophetic *Sunnah* and take their understanding of these Revealed texts from the

Companions of the Prophet ﷺ and those who followed them precisely from the earliest virtuous generations, known as the *Salaf*. And this is what this noble scholar expounds upon further in this small, yet invaluable treatise.

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

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

Abu Khadeejah °Abdul-Wahid Alam.

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The Praise of the Scholars for The Shaykh, Al-^cAllamah, Al-Muhaddith, Al-Mujahid²: Rabī^c bin Hādī al-Madkhalī

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

This very title, “*Testing the People with the Love of Ahlus-Sunnah and Hatred of Them*”, was approved by the Shaikh al-^cAllāmah Muhammad bin Sālih al-^cUthaimīn رَحْمَةُ اللَّهِ عَلَيْهِ.³ It shows the permissibility of testing those who ‘claim’ they are upon the *Sunnah*, yet they display disdain and rancor towards the

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

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

³ See *Lamm ad-Durr al-Manthoor minal-Qawliil-Ma’t’hūr fil-Itiqādi was-Sunnah*, p. 216.

Scholars - those who mock them, or they belittle and poke fun at the students of knowledge who take from them and are allied to them, whilst simultaneously praising and venerating the callers to innovation and misguidance, urging the people to be lenient with them. Imām Abu Uthmān Ismā‘īl as-Sābūnī رَحْمَةُ اللَّهِ (died 449AH) stated in °*Aqīdatus-Salaf As-hābul-Hadīth*, page 171:

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

Sufyān ath-Thawrī رَحْمَةُ اللَّهِ (died 161AH) stated:

“Test the people of Mawsul (in Iraq) with Mu‘āfā bin ‘Imrān.”⁴

°Abdur-Rahmān bin Mahdī رَحْمَةُ اللَّهِ said:

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

Ahmad bin °Abdillāh bin Yūnus رَحْمَةُ اللَّهِ said:

“Test the people of Mawsul (in Iraq) with Mu‘āfā bin ‘Imrān - and if they love him, then they are *ahlu-Sunnah*, and if they hate him, then they are *ahlul-Bid‘ah* - just as the people of Kūfah are

⁴ See *Tahdhīb al-Kamāl* (28/153), *as-Siyar* (9/82), *at-Tahdhīb* (10/181).

⁵ See *al-Jarh wat-Ta‘dīl* (1/217, 183), *al-Lālikā‘ī* (38).

tested with Yahyah.”⁶

It is stated that:

“When people of Mawsul (in Iraq) would come to Sufyān ath-Thawrī رحمه الله, he would test them with Mu‘āfā bin ‘Imrān. So if he saw them to be as he thought, then he would draw close to them, otherwise he would not.”⁷

Qutaibah bin Sa‘īd رحمه الله said:

“If you see a man loving the People of *Hadīth* such as Yahyah bin Sa‘īd, ‘Abdur-Rahmān bin Mahdī, Ahmad bin Muhammad bin Hanbal (died 241AH), Ishāq bin Rāhawaih (died 238AH) then he is upon the Sunnah, and if he hates them, know that he is an innovator!”⁸

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

⁶ See *al-Lālikā’ī* (58).

⁷ See *Tahdhīb al-Kamāl* (28/153).

⁸ See *al-Lālikā’ī* (59), *Sharaf As-hābil-Hadīth* (143).

The Praise of the Noble *Faqīh, al-‘Allāmah, Shaikhul-Islām, ‘Abdul-‘Azīz Ibn Bāz* رَحْمَةُ اللَّهِ

Shaikh Ibn Bāz رَحْمَةُ اللَّهِ said to Shaikh Rabīʿ al-Madkhalī:

“O Shaikh Rabīʿ, refute anyone who errs! Even if Ibn Bāz errs, refute him. If Ibn Ibrāhīm رَحْمَةُ اللَّهِ errs refute him.”

Shaikh ‘Abdullāh al-Ahmarī said: I asked our Shaikh Ibn Bāz رَحْمَةُ اللَّهِ over fourteen years ago, “O our Shaikh! Shaikh Rabīʿ criticises so-and-so and so-and-so and he criticises the callers.” So Shaikh Ibn Bāz responded:

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

On an occasion Shaikh Rabīʿ delivered a lecture to the students of Shaikhul-Islām Ibn Bāz رَحْمَةُ اللَّهِ, entitled *Holding Fast to the Salafī Manhaj*. After the lecture, Shaikh Ibn Bāz himself delivered a short lecture beginning by saying:¹⁰

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

⁹ See *An-Naqulāt as-Salafiyah fir-Radd ‘alat-Tā’ifatil-Haddādiyyah*, (51)

¹⁰ See *Majmū‘ Kutb wa Rasā’il wa Fatāwā Shaikh Rabīʿ bin Hādī al-Madkhalī*, vol. 1, p. 501

**The Praise of the Noble Shaikh, *al-ʿAllāmah,*
al-Muhaddith, Muhammad Nāsir ad-Deen
al-Albānī رَحْمَةُ اللَّهِ**

Shaikh al-Albānī رَحْمَةُ اللَّهِ said:

“In summary I say: The flag-bearer today in this era in the arena *al-Jarh wat-Taʿdīl*¹¹ in truth is

¹¹ *Al-Jarh* and *at-Taʿdīl* is the science of “Disparagement and Praise” of individuals and sects for the purpose of preservation and protection of the Religion from corrupt sayings, false ascriptions and alien doctrines. It involves distinguishing the people from those whom knowledge and narration can be accepted and from those whom it cannot, and if not, why not. Imām Muslim Ibn al-Hajjāj رَحْمَةُ اللَّهِ (died 261AH), the author of the well-known *sahih Muslim* stated in the beginning of this book:

“Chapter: The obligation of narrating from the trustworthy and abandoning the liars - and warning from telling lies upon Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.”

Then he went on to write:

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

He then narrated from Ibn Seereen رَحْمَةُ اللَّهِ:

“Indeed, this knowledge is Religion, so look [and investigate] from whom you are taking your Religion.” (no. 26).

our brother, Doctor Rabī. And those who refute him do not do so based upon knowledge, ever!”¹

He further narrated from Ibn Seereen رضي الله عنه:

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

So the science of *al-Jarh* and *at-Ta'dīl* stretches back to the time of Prophethood and it is established in the Religion as a means of preservation and protection from the imprecise, the liars, the untrustworthy, the forgers and the innovators. May Allāh reward the *Imāms* of this noble science.

**The Praise of the Noble Shaikh, *al-‘Allāmah,*
al-Faqīh, Muhammad bin Sālih al-‘Uthaimīn رَحْمَةُ اللَّهِ**

Shaikh Ibn ‘Uthaimīn رَحْمَةُ اللَّهِ stated:

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

Then Shaikh Ibn ‘Uthaimīn was asked:

“There is a question concerning the books of Shaikh Rabī‘? (i.e what is your opinion

concerning them?)” So the Shaikh رحمه الله responded:

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

And I spoke at the beginning of my speech about that which I know about Shaikh Rabīʿ, may Allāh grant him success, and what I mentioned has never ceased to be what I hold about him in my soul, up until this time. And his arrival here and his words that have reached me, then no doubt, they are such that they will increase a person in his love for him and in his supplication for him.”¹²

¹² This audio recording of this statement and the previous one with English translation can be found at www.themadkhalis.com

**The Praise of the Noble Shaikh, *al-ʿAllāmah,*
al-Muhaddith, Muqbil bin Hādī al-Wādī رحمته الله**

Shaikh Muqbil رحمته الله stated:

“I advise you to ask Shaikh Rabīʿ bin Hādī, may Allāh preserve him. A great deal of his life has passed with [dealing with] *al-Ikhwān al-Muslimīn*. He is the most knowledgeable person concerning them and their realities, and the true nature of the *Jamaʿāt* (misguided groups). I do not ask from you that you blindly follow Shaikh Rabīʿ, but that you should benefit from his knowledge. I do not say to you: Seek *fatāwā* from Mahmūd al-Haddād, nor from Farīd Mālik - rather seek *fatāwā* from a righteous man (i.e. Shaikh Rabīʿ), a scholar from the noble scholars - one who has made considerable inroads [in exposing] *al-Ikhwān al-Muslimīn*.¹³

He رحمته الله also said:

“From the most insightful of people concerning the [misguided] groups and their taints in this era is the brother, Shaikh Rabīʿ bin Hādī, may Allāh preserve him. Whomever he declares to be a *hizbī*, then it will be unveiled [and made clear] for you after some days that he is indeed a *hizbī*. So remember this.¹⁴

When Shaikh Muqbil al-Wādī رحمته الله was asked regarding the speech of Shaikh Rabīʿ al-Madkhalī against *ahlul-Bidʿah*,

¹³ See *Fadāʾih wa Nasāʾih* of Shaikh Muqbil, (p. 126)

¹⁴ Cassette: *al-Asʾilah as-Sunniyyah li ʿAllāmah ad-Dīyār al-Yamaniyyah* - questions from the young men of Tāʾif.

he responded:

“[Even] if I am disparaged by Rabī^c, then take his speech!”¹⁵

¹⁵ Narrated by ʿAbul-Hasan ar-Ramlī from Shaikh Muqbil in his second article in refutation of ʿAlī al-Halabī. See *As-Siyanah* (pg. 323).

**The Praise of the Noble Shaikh, *al-ʿAllāmah,*
al-Muhaddith, al-Faqeeh, Ahmad bin Yahyah
an-Najmī رحمته الله**

Shaikh Ahmad an-Najmī رحمته الله stated regarding Shaikh Rabīʿ:

“He is a Shaikh from *ahlus-Sunnah*, from those who propagate the *Sunnah* and wage war against innovations. He is a carrier of the *Sunnah*, from those who defend the *Sunnah* and *Tawhīd*. Whoever hates him, indeed hates the *Sunnah* and whoever flees from him, flees from the *Sunnah*.”¹⁶

¹⁶ See *al-Fatāwā al-Jaliyyah* (1/30).

The Praise of the Noble Shaikh, *al-ʿAllāmah*, *al-Faqīh*, ʿUbaid bin ʿAbdillāh al-Jābirī

Shaikh ʿUbaid, may Allāh preserve him, was asked:

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

Shaikh ʿUbaid responded:

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

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

you that this statement that was encompassed in the question emanates from two types of people.

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

An Advice to the *Salafis* Living in the West

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

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

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ
مُسْلِمُونَ

“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.”¹⁷

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ
وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۗ وَاتَّقُوا
اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۗ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

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

¹⁷ Surah Āl ʿImran: 102

(Eve), and from them both He created many men and women and fear Allah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allah is Ever an All-Watcher over you.”¹⁸

يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ
اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

“He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger ﷺ he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and made to enter Paradise).”¹⁹

To proceed: Indeed the most truthful speech is the Book of Allāh, the best guidance is the guidance of Muhammad ﷺ and the most evil of all affairs are the newly introduced affairs into the Religion. Every newly introduced affair is a *bid'ah*²⁰; every *bid'ah* is misguidance and every misguidance is in the Fire.

I firstly advise myself and then my Muslim brothers and in particular those who ascribe themselves to the *Salafi Manhaj*²¹, this tremendous *Manhaj* that is established upon

¹⁸ Surah Nisā': 1

¹⁹ Surah Ahzab: 71

²⁰ An innovation, or *bid'ah*, is any affair that is introduced into matters of Religion for which there is no proof from the Qur'ān or the Prophetic *Sunnah*, whether it be in speech, belief or action.

²¹ *The Salafi Manhaj* (or *Minhāj*) translates into English as *The Salafi Methodology*, meaning: the *Methodology* of the Companions of the Prophet ﷺ and their successors from the early

the Book and upon the *Sunnah* of Allāh's Messenger ﷺ and upon the understanding of the Righteous *Salaf* from amongst the noble Companions and those who followed them precisely - So I advise myself and them with being fearful of Allāh and with piety and to be upright upon this *Manhaj* and to implement the ordainments that are in the Book of Allāh and the in the *Sunnah* of Allāh's Messenger ﷺ which encourages us with holding fast to the Rope of Allāh, the Blessed and Most High, and with the guidance of our Noble Messenger ﷺ.

generations, known collectively as *The Salaf*. Imām as-Sāfirīnī رحمه الله (died 1189H) stated in *Lawāmi' al-Anwār* (1/20):

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

That is because there is in the Book of Allāh and in the *Sunnah* of Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sufficiency and satisfaction, and in them both there is guidance and light. And that is because Allāh has perfected this Religion upon the tongue of Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ۗ

“This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islām as your religion.”²²

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

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ ۗ تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ

“Falsehood cannot come to it from before it or behind it (it is) sent down by the All-Wise, Worthy of all praise (Allah).”²³

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

²² Surah Al-Mā'idah: 3

²³ Surah Fussilat: 42

is just and right. And as for our Pious *Salaf*, then they were pleased and content with Allāh as their Lord, with Islām as their Religion and with Muhammad ﷺ as their Messenger, and they were satisfied with that. They found in it that which would suffice them and give them remedy with respect to their beliefs, their worship, their *Jihād*, their political outlook and their guardianship over the nations.

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

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ
الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ۗ

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

And our noble Messenger ﷺ stated:

خَيْرُكُمْ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ

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

²⁴ Surah Āl ‘Imran: 110

them.”²⁵

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

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

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

²⁵ Reported by al-Bukhārī (6695), Muslim (2535) from the *hadīth* of ‘Imrān bin Husayn رَضِيَ اللَّهُ عَنْهُ.

Traditions (*ahādīth*). They would distort them and misinterpret them or refute the *Sunnah* of Allāh’s Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ with various fabrications and statements of utter falsehood.

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

تَفَرَّقَتِ الْيَهُودُ عَلَى إِحْدَى وَسَبْعِينَ أَوْ اثْنَتَيْنِ وَسَبْعِينَ فِرْقَةً
وَالنَّصَارَى مِثْلَ ذَلِكَ وَتَفْتَرِقُ أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً

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

²⁶ Reported by at-Tirmidhī (2641) from the *hadīth* of ‘Abdullāh bin ‘Amr رَضِيَ اللهُ عَنْهُ, and it was authenticated to the level of *hasan* by al-Albānī in *Sahīh al-Jāmi‘* (5343). The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

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

And he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ لَا يَضُرُّهُمْ مَنْ
خَدَلَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ وَهُمْ كَذَلِكَ

“There will not cease to be a group from my Ummah manifestly upon the Truth. They are not harmed by those who betray them nor by those who oppose them, and they will remain as such until there comes the command (or the promise) of Allāh.”²⁷

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

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

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

²⁷ Reported by Abu Dawūd (4252), at-Tirmidhī (2229) from the *hadīth* of Thawbān رَضِيَ اللهُ عَنْهُ, and it was authenticated to the level of *sahīh* by al-Albānī in *Sahīh al-Jāmi'* (1773)

Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. So the lofty Attributes of Allāh and His beautiful Names, belief in them and faith in them is drawn from the Book of Allāh and the *Sunnah* of Allāh’s Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. They do not increase upon them and neither take away anything, nor do they distort them or explain them away - they do not understand them in accordance to the opinions of men and the philosophies they rely upon - and we seek refuge with Allāh سُبْحَانَكَ وَتَعَالَى.

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

They urge the people to accept and comply with holding fast to the Book of Allāh and the *Sunnah* of Allāh’s Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and to bite on to that with their molar teeth. So they guide with this guidance. And they were deserving of that which the Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ witnessed for them in his saying:

لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ لَا يَضُرُّهُمْ مَنْ
خَدَلَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ وَهُمْ كَذَلِكَ

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

²⁸ Those who use the intellect to distort the meanings of the Qur’ān and *Sunnah*, believing that the intellect is an authority over the Revealed Texts.

such until there comes the command (or the promise) of Allāh.”²⁹

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

لَيْسَ كَمِثْلِهِ شَيْءٌ ۖ وَهُوَ السَّمِيعُ الْبَصِيرُ

“There is nothing like unto Him, and He is the All-Hearer, the All-Seer.”³⁰

قُلْ هُوَ اللَّهُ أَحَدٌ • اللَّهُ الصَّمَدُ • لَمْ يَلِدْ وَلَمْ يُولَدْ • وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

“Say (O Muhammad): “He is Allah, (the) One. Allah-us-Samad (The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks). He begets not, nor was He begotten; And there is none co-equal or comparable unto Him.””³¹

هَلْ تَعْلَمُ لَهُ سَمِيًّا

²⁹ Reported by Abu Dawūd (4252), at-Tirmidhī (2229) from the *hadīth* of Thawbān رَضِيَ اللهُ عَنْهُ, and it was authenticated to the level of *sahīh* by al-Albānī in *Sahīh al-Jāmi‘* (1773)

³⁰ Surah Ash-Shoorā: 11

³¹ Surah Ikhlās: 1-4

“Do you know of any who is similar to Him? (of course none is similar or coequal or comparable to Him, and He has none as partner with Him).”³²

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

لَيْسَ كَمِثْلِهِ شَيْءٌ ۖ وَهُوَ السَّمِيعُ الْبَصِيرُ

“There is nothing like unto Him, and He is the All-Hearer, the All-Seer.”³³

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

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى

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

³² Surah Maryam: 65

³³ Surah Ash-Shoorā: 11

the (Mighty) Throne (in a manner that suits His Majesty).³⁴

إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ ۚ

“To Him ascend all the goodly words, and the righteous deeds exalt it.”³⁵

And there are also the narrations related to the Night Ascension of the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Additionally the saying of Allāh سُبْحَانَهُ وَتَعَالَى:

أَأَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمْ الْأَرْضَ فَإِذَا هِيَ تَمُورُ

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

The verses and evidences are numerous reaching over a thousand in number proving the Highness of Allāh سُبْحَانَهُ وَتَعَالَى above His creation. Ibn al-Qayyim رَحِمَهُ اللهُ (died 752H) gathered these in his work, *Ijtima' al-Juyooash al-Islāmiyyah 'alal-Mu'attilah wal-Jahmiyyah*³⁶, and adh-Dhahabī رَحِمَهُ اللهُ (died 748H) also gathered the evidences together in his work, *Al-Uluww lil-'Aliyyil-Ghaffār*.

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

³⁴ Surah Ta-Ha: 5

³⁵ Surah Fātir: 10

³⁶ English translation: *Gathering of the Islamic Armies against the Deniers of the Names and Attributes of Allāh and against the Followers of Jahm bin Safwān*.

described with, and also those actions that He does in accordance to His Will whenever He wishes. So the Actions of Allāh سُبْحَانَهُ وَتَعَالَى are affirmed for Him in a manner that befit His Majesty, with no resemblance to the actions of the creation. He does whatever He wishes and He speaks whenever He wishes - and when He wished, He spoke with these Books which He revealed to His Messengers عَلَيْهِمُ السَّلَامُ as a guidance to mankind. And the last of them was this Mighty Qur'ān by way of which *Jinn* and Mankind are guided - and they (the unbelievers) are not able to bring the likes of this Qur'ān, not ten chapters the likes of it, and not even one chapter that can resemble it!

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

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

إِنَّهُ لَمْ يَكُنْ نَبِيٌّ قَبْلِي إِلَّا كَانَ حَقًّا عَلَيْهِ أَنْ يَدُلَّ أُمَّتَهُ عَلَى خَيْرٍ
مَا يَعْلَمُهُ لَهُمْ وَيُنذِرَهُمْ شَرًّا مَا يَعْلَمُهُ لَهُمْ

“It was the duty of every Prophet that has gone before me to guide his followers to what he knew was good for them.”³⁷

³⁷ Reported by Muslim (1844) from the *hadīth* of ‘Abdullāh bin ‘Amr رَضِيَ اللَّهُ عَنْهُ.

And the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was the most complete of all the Messengers, and his Book was the most complete of all the Books and his message is a trustworthy witness over all other messages - it has abrogated all previous messages except in the affair of *Tawheed*, i.e. the establishment of the worship of Allāh alone without any partners, for that is the Religion of all the Prophets عَلَيْهِمُ السَّلَامُ. As for the previous legislations then it is not allowed for the Muslims to depend except upon the Qur'ān. Rather even in the affairs of belief, they do not rely except upon the Qur'ān and *Sunnah* - and that is because these texts encompass what was present of guidance in the previous Heavenly Revealed Books in the arena of *Tawheed*, i.e. the worship of Allāh alone without partners.

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

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ
عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ
بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنْقَذَكُم
مِّنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ

“And hold fast, all of you together, to the Rope of Allāh, and be not divided among yourselves,

and remember Allāh's Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islamic Faith), and you were on the brink of a pit of Fire, and He saved you from it. Thus Allah makes His Signs clear to you, that you may be guided.³⁸

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

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

³⁸ Surah Āl 'Imran: 103

they are driven by emotions and desires, and every party (*hizb*) rejoices with what they have, except for those whom Allāh سُبْحَانَهُ وَتَعَالَى has granted success - they are those whom we have named *at-Tā'ifah al-Mansoorah* (The Aided Group). Those who take for their religion that which their Salaf took for their religion. They know the station of the Book of Allāh and *Sunnah* of the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. They know that happiness cannot be truly attained in this life or the Hereafter except for the one who bites on firmly to the Book and *Sunnah* with his molar teeth just as the Messenger of Allāh commanded us. The Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was the one to whom Allāh سُبْحَانَهُ وَتَعَالَى said:

فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ إِنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ

“So hold fast (O Prophet) to that which is inspired in you. Verily, you are on a Straight Path.”³⁹

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

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

³⁹ Surah Zukhruf: 43

سُبْحَانَهُ وَتَعَالَى. Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

إِذَا تَبَايَعْتُمْ بِالْعِينَةِ وَأَخَذْتُمْ أَذْنَابَ الْبَقَرِ وَرَضِيتُمْ
بِالزَّرْعِ وَتَرَكْتُمُ الْجِهَادَ سَلَطَ اللَّهُ عَلَيْكُمْ ذُلًّا لَا يَنْزِعُهُ حَتَّى
تَرْجِعُوا إِلَى دِينِكُمْ

“When you partake in interest transactions, and you take hold of the tails of cattle, and you become satisfied with cultivation, and you abandon *Jihād*, then the humiliation of Allāh will descend down upon you, and He will not remove it until you return back to your religion.”⁴⁰

So the Muslims today live this lowly state. So a person for whom the earth is constricted in the Islamic lands and he is humiliated in it, he is not sufficed with the humiliation in his own country, rather he travels to the lands of the non-Muslims to add humiliation upon humiliation and add shame upon shame.⁴¹

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

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

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

enemies of Islām.

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

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

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

⁴² Reported by Abu Dawūd (4297), Ahmad (22397), and the *hadīth* is *hasan*; see *as-Sahīhah* (958).

and their sights raised towards their deeds that will be illuminated for them.

The non-Muslims are not guided by the sword in battle alone, rather they are guided by the the conduct, the truthfulness and the sincerity of the Muslims.

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

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

peace and during war and in every sphere (of life).

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

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

Perhaps you have heard of the incident when some Chinese (or Japanese) people wished to embrace Islām⁴³, maybe some

⁴³ Shaikh Muhammad Sultān Al-Ma^csūmī Al-Khajnadī رحمه الله (died 1380AH), stated in *Hadiyyatus-Sultān ilā Muslimee Bilād il-Yabān*:

“A question has been put forward to me from the Muslims of the land of Japan, from the cities of Tokyo and Osaka, in the far-east, which is as follows: What is the true sense of the religion of Islām? What does *Madh-hab* mean? Does everyone who is honoured with the Religion of Islām have to join one of the four *Madh-habs*? That is to be a Mālikī, Hanafī, Shāfi'ī or Hanbalee, or other than that, or is that not binding? There have been great differences and much argumentation here. When a number of enlightened thinkers of Japan wished to enter into

of them actually embraced Islām - and then the Muslims disputed regarding them. One Muslim would say, "I want them to join my *Madh-hab!*" Another would say, "I am *Hanafī*, so I want them to follow the *Madh-hab* of Abu!" Another said, "I am *Shāfi'ī!*" Yet another said, "I am *Mālikī!*" and so on. So these new converts said, "Is this your condition? You are like this, divided and split?!"

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

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

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

Islām and to be honoured with True Faith and so that was put to a Muslim organisation in Tokyo. A group of people from India said that they would have to choose the *Madh-hab* of Imām Abu Hanīfah, since he was the 'Lamp of the Ummah', whilst a group of Indonesians from Java said that they must become *Shāfi'īs!* When the Japanese heard this, they were very surprised and thought again. The question of *Madh-habs* became an obstacle in their way of becoming Muslims!" (transl. Dawūd Burbank رحمه الله)

sake of Allāh, by acting in accordance to His Book and *Sunnah* of His Messenger ﷺ, and that you advise the Muslims sincerely.

Interacting with Ahlul-Bid'ah

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

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

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

He went on to say (p. 298):

“They (the great Scholars) would hate the People of *Bid'ah*, those who innovate into the Religion that which is not from it - they would not show them love and they would not keep companionship or

Indeed the Messenger of Allāh ﷺ urged killing of the *Khawārij* (the Insurgent Renegades) after he dispraised and censured them severely. Indeed ‘Alee bin Abī Tālib رَضِيَ اللهُ عَنْهُ began with fighting them before battling against the non-Muslims. These *Khawārij* are harmful to Islām, and it was for this reason that Allāh’s Messenger ﷺ described them as the most evil of creation!

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

friendship with them, they would not listen to their speech, they would not sit in their gatherings, they would not debate or argue with them regarding the Religion. They would see it as necessary to protect their hearing from their falsehood.

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

from Islām and that Islām is innocent and free from them.

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

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

So you must inform the opponents of Islām that Islām is free of these activities that are perpetrated by these people. The affair is not as is asserted by those people who are upon the methodology of *al-Muwāzanāt*⁴⁵, these misguided ones, these

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

"No, it is not necessary - it is not necessary. And this is why when you read the books of *Ahlu-Sunnah* you will find the purpose behind them is to warn. Read in the book of al-Bukhārī, *Khalq Af'ālil-°Ibād* and *Kitābul-Adab* (the Book of Manners) in his *as-Sahīh*, and *Kitābus-Sunnah* of °Abdullāh bin Ahmad and *Kitābut-Tawhīd* of Ibn Khuzaimah and the refutation

ruined *Murji'ah*⁴⁶ who exaggerate the station and praise of

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

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

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

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

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

the deviants. Whatever they say and whatever principles they establish are not in the service of Islām or the Muslims, rather they are the destruction of Islām!

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

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

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

“Whoever amongst you sees an evil, then let him change it with his hand; and if he is not able to do so, then with his tongue; and if he is not able to do so, then with his heart - and that is the weakest of faith.”

They introduce these astray principles and this corrupt *Manhaj* to defend them and defend their books and their corrupted methodologies so as to disfigure and distort Islām and to keep the non-Muslims away from accepting Islām. How many people are there who desire Islām but they turn away due to the activities of these individuals?!

I warn you from these principles and I repeat this, time and time again that these extreme *Murji'ah*, their principles are more corrupt than the *Murji'ah* of old. The extreme *Murji'ah* laid down these principles for the purpose of safeguarding falsehood, and protecting the one who is loose-tongued and lax with the (honor of the) Prophets ﷺ; and the one who distorts the verses in the Book of Allāh, and the one who is easy-going and lax with the Islamic beliefs - and he wages war upon *Ahlu-Sunnah wal-Jamā'ah* and wages war upon the Companions. They lay down these principles for the likes of these individuals and for the modern-day *Khawārij*⁴⁹ and the modern-day extremist *Murji'ah*. It is even

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

“...I should say about this *Jamā'ah* who have emerged in the present times and who have opposed the *Salaf*, I say here, in accordance with the statement of *al-Hafidh adh-Dhahabī*: They have opposed the *Salaf* in much of the issues of *Manhaj*, and it is befitting that I label them the *Khawārij* of the era. And this resembles their emergence at the current time - in which we read their statements - because they, in reality, their words take the direction and objective of that of the *Khawārij* in performing *takfeer* of the one who commits major sins. And perhaps I should say, this is either due to ignorance on their behalf or due to a devised plot!” [Cassette: *The Surūriyyah are the Khawārij of the Era*, end of the first side. Dated 17th

possible that they have laid down principles that even Iblees himself could not have concocted throughout the history of mankind!

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

This is what I am able to say to you and others besides you at this juncture from words of advice and guidance. I warn you with the severest of warnings from the modern-day *Khawārij*⁵⁰, the modern-day extreme *Murji'ah*, the people of

Dhul-Hijjah 1417H.]

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

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

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

One of the circuit judges present asked the Shaykh رحمته الله, saying, “Respected Shaikh, are there any

false and destructive methodologies of *al-Muwāzanāt* and whatever else that comprises of contrary and despicable principles.

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

May Allāh's salutations and peace be upon our Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and upon his family and his Companions. And may the peace, security, mercy and blessings of Allāh be upon you.

errors and observations upon Safar and Salmān?"

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

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

The Shaikh رَحِمَهُ اللهُ replied: "There is no doubt that this innovation is something that is unique to the *Khawārij* and the *Mu'tazilah*. May Allāh guide them, may Allāh guide them."

The Conditions for the Establishment of Proof in Declaring a Person to be an Innovator

Question to Shaikh Rabī^c bin Hādī (may Allāh preserve him)⁵¹:

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

Answer:

It is well known from *ahlus-Sunnah* that whoever fell into an affair necessitating unbelief that *takfīr*⁵³ is not performed until the proof is established upon him. As for the one who falls into an innovation, then he is of categories.

The First Category

*Ahlul-Bid^cah*⁵⁴ such as the *Rawāfid*, the *Khawārij*,

⁵¹ Answered by the Shaikh, in writing on 24th Ramadān 1424AH, posted on www.sahab.net in Arabic. Before you is an abridged translation of the original for the sake of brevity.

⁵² *Tabdī^c* is to declare a Muslim to be an Innovator and therefore outside the sphere of *ahlus-Sunnah wal-Jamā^cah*.

⁵³ *Takfīr* is to declare a person to be an unbeliever outside the fold of Islām.

⁵⁴ A brief insight into the sects mentioned by Shaikh Rabī^c in this paragraph is revealed in the next chapter.

the *Jahmiyyah*, the *Qadariyyah*, the *Mu'tazilah*, the Grave-worshipping *Sūfiyyah*, the *Murji'ah*, and whoever is connected to them (in our times) such as *al-Ikhwān*, *at-Tabligh* and those similar to them.

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

The Second Category

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

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

The Third Category

Someone who was from *ahlus-Sunnah*, well

⁵⁵ Reported by Muslim

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

Shaikhul-Islām Ibn Taymiyyah رَحْمَةُ اللَّهِ stated:

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

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

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

Nevertheless the point is that it is not permitted

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

⁵⁷ *Ma'ārij al-Wusūl*, p. 43

to place unrestricted conditions regarding the establishment of proofs upon *ahlul-Bid'ah* in general, and not negate these conditions unrestrictedly - and the affair is as I have mentioned.

So my advice to the students of knowledge is that they hold fast to the Book and *Sunnah* and that they are disciplined and grounded upon the *Manhaj* of the *Salaf* in every aspect of their Religion - and specifically in the arena of *takfir*, *tafsīq*⁵⁸ and *tabdī'* so that there is not excessive disputing and argumentation in these matters.

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

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

⁵⁸ *Tafsīq* is to declare a Muslim to be an open rebellious sinner.

A Brief Description of Some Early Deviated Sects⁵⁹

Qadariyyah

A sect upon deviated innovation that appeared in the time of the Companions رضي الله عنهم. They denied the Pre-Decree of Allāh, which is the sixth Pillar of *Imān*. They claimed that Allāh does not know of an affair until it takes place and that the servant himself is the creator of his own actions. The first to speak with this innovation was Ma^cbad al-Juhanee in Basrah, Irāq, and this was towards the end of the time of the Companions رضي الله عنهم.⁶⁰

⁵⁹ Further reading in English:

1. *The 'Aqīdah of Imām al-Bukhārī*, Salafi Publications, pp. 54-56;

2. *A Glimpse at the Deviated Sects* by Shaikh Sālih al-Fawzān, Salafi Publications;

3. *The Book of Forty Hadīth Regarding the Madh-hab of the Salaf* by Shaikh 'Alī bin Yahyah al-Haddādī, Salafi Publications, pp. 25, 55-57, 59, 65-67.

4. *The Rise of Jihādīst Extremism in the West: And an Analysis of Extreme Ideologies and the Most Notable Figureheads of Radicalisation*, Salafi Publications 2010.

5. Visit Salaf.com for a whole host of sites that analyze the creed of the deviant sects from the *Khawārij*, *Shī'ah*, *al-Ikhwānūl-Muslimūn* and *Hizbut-Tahrīr* to the *Sūfīs* and *Barelwīs*.

⁶⁰ See *al-Milāl wan-Nihal* (1/72) of ash-Shaharastānee and *Sharh Usool I'tiqād* of al-Lālikā'ee (4/701,720)

Khawārij

They were called the *Khawārij* due to them exiting from the *Jamā'ah* of the Muslims and their Ruler, whether righteous or tyrannical. Their first rebellion was against the rulership of the noble Companion, °Alī bin Abī Tālib رضي الله عنه. The *Khawārij* divided into over twenty sects. They agree upon rebellion against the tyrannical ruler by declaring him to be an unbeliever. They declare Muslims who commit major sins such as fornication, gambling, drinking wine and stealing to be unbelievers.⁶¹ So whoever agrees with the beliefs of this sect, or with some of their beliefs, then he is considered to be from them.

Rāfidah Shī'ah

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

⁶¹ See *al-Bidāyah* (8/22-24) of Ibn Katheer, *Fathul-Bāree* (12/282-302) of Ibn Hajr and *al-Milal wan-Nihal* of ash-Sharastānee. Refer to www.takfiris.com. Also see *The Rise of Jihādism Extremism in the West: And an Analysis of Extreme Ideologies and the Most Notable Figureheads of Radicalisation*, Salafi Publications 2010.

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

Murji'ah

Imām Ahmad bin Hanbal رَحِمَهُ اللهُ (died 241AH) said:

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

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

⁶² See <http://www.shia.bs>

⁶³ See *Tabaqātul-Hanābilah* of Ibn Abī Ya'lā.

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

Shaikh Sālih al-Fawzān stated:

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

⁶⁴ See *al-Imān* (pp. 348-357) of *Shaikhul-Islām* Ibn Taymiyyah (died 728AH)

⁶⁵ See *at-Ta'leeqāt al-Mukhtasarah 'alā matn il-'Aqeedatit-Tahāwiyyah*.

Jabriyyah or Mujbirah

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

Jahmiyyah

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

The belief of *Ahlu-Sunnah wal-Jamā'ah* however is that the Companions by consensus affirmed for Allāh سُبْحَانَهُ وَتَعَالَى what He affirmed for Himself and what the Prophet ﷺ affirmed for Him without negation, without offering alternate false interpretations, without likening or comparing Him سُبْحَانَهُ وَتَعَالَى to the Creation and without enquiring 'how' His سُبْحَانَهُ وَتَعَالَى Attributes are (as the

⁶⁶ See *al-Milal wan-Nihal* of ash-Shaharastānee.

knowledge of that is with Him alone).⁶⁷

⁶⁷ Refer to *Ijtimā' al-Juyoosh al-Islāmiyyah 'alā Ghazwil-Mu'attilah wal-Jahmiyyah* of Imām Ibnul-Qayyim (died 752AH). Refer to www.asharis.com

Muʿtazilah

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

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

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

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

A Brief Description of three Modern Day Deviated Sects

Al-Ikhwān al-Muslimūn

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

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

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

In essence, *al-Ikhwān* opposes all this and is a group that

gathers together all the sects into a single melting-pot for a devised political purpose - in that sense it is worse than the deviated sects of old.

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

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

Jamā‘at at-Tabligh

The founder of this sect was Muhammad Ilyās bin Muhammad Ismā‘eel al-Kandehlawī, the *Deobandī*, the *Chistī Sūfī*. He was born in 1885CE (1303AH) and died in 1945CE (1364AH). He was a staunch follower of the Hanafī Deobandī School which was established in Deoband, India in 1283AH (1867CE). He was also a Soofee of the Chistee Order which

⁶⁸ For more details see: *The Rise of Jihadist Extremism in the West: An Analysis of Extreme Ideologies and the Most Notable Figureheads of Radicalisation*, pp. 24-41, Salafi Publications 2010. Also visit: www.sayyidqutb.com

began in India with Muhammad Khawajah Moinud-Dīn al-Chistī. Muhammad Ilyās founded *Jamā'at at-Tablīgh* after a dream which 'uncovered for him the path of *Tablīgh*'.

The source reference book of *Jamā'at at-Tablīgh* is *al-Fada'il al-A'māl* which is filled with fabricated stories and weak narrations that contain within them numerous innovations such as the veneration of graves, some that reach the level of *shirk*. Here are just some examples⁶⁹:

1. In *Fadhail Durood*, p.97, Incident no. (*Hikayat*) 35: The Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ allegedly said:

“Whoever wants something from anyone should go to his grave and supplicate to Allah for it.”

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

2. On page 109, Incident number (*Hikayat*) 48, *Fadhail Durood* (The last chapter in *Fadhail A'māl*, Vol.I):

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

⁶⁹ For an excellent insight into the deviations of this sect, go to: spubs.com, then click: *Groups and Parties*, then *Jamā'at at-Tablīgh*. Here is not the place to offer the precise proofs to counter such corrupt beliefs, but one may refer to the references at www.spubs.com. Refer also to: www.tawhidfirst.com

your guest tonight.” Then I left the place and slept behind the *minbar*. I saw in my dream that the Prophet of Allah with Abu Bakr on his right, °Umar on his left and °Ali was in front of them all. Hadhrat °Ali then shook me and said that the Messenger of Allah has come to visit me. I got up and kissed the Prophet between his eyes. The Messenger of Allah then gave me a piece of bread which I ate half and when I woke up the other half was in my hand.”

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

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

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

He replied, “I went along with my mother for Hajj and my mother died there, her face became black and her stomach swelled to which I realised that she had committed some very serious sin. I raised my

hands to make dua to Allah when I saw that from the direction of Hijaz a cloud appeared from which emerged a man. He placed his hand on my mother's face and it became enlightened and rubbed his hand over her stomach and the swelling disappeared. I asked him who he was who relieved my mother and I from our difficulties. He replied, "I am your Prophet Muhammad. I then requested him to advise me. He instructed me to send *durood* (salutations) on him on every step."

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

4. The Messenger of Allāh ﷺ kisses an insane *Sūfī* (*Fadhail Durood*, Incident no. 42, p.102).

So here this *Sūfī Tablīghī* sect claims that the Prophet ﷺ is able to see out from his grave and move from his grave and aid the living! Shaikhul-Islām Ibn Bāz رحمه الله and the Permanent Committee of Scholars stated:

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

Essentially a dead person, whether it be the Prophet ﷺ or other than him, does not

move in his grave, by stretching out his hand, or any other movement. So whatever has been said concerning the Prophet ﷺ stretching out his hand to some of those who greet him is not authentic - indeed it is pure fantasy and imagination without any basis in fact.” (See *Fatāwā Islāmiyyah*, vol. 1, p. 278)

5. Muhammad ﷺ descends from the sky on a cloud with a piece of bread in his hand in order to feed his “pious followers.” (*Fadhail Durood*, Incident no. 48, p.110).
6. The Messenger of Allāh ﷺ, the seal of the Prophets plucks hair from his beard after his death and gives it to a dying man in order to cure him. (*Fadhail Durood*, incident no. 48, p.110).

This is in fact just the tip of the ice-berg as it relates to fabricated stories and innovations concocted by *Jamā'at at-Tablīgh*.

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

Hizbut-Tahreer and al-Muhajiroun

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

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

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

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

⁷⁰ See: *The Rise of Jihadist Extremism in the West*, pp. 41-47

⁷¹ See: *The Rise of Jihadist Extremism in the West*, p. 46

As far as the *‘Aqīdah* of an-Nabahānī is concerned and that of his group, then they are *Jahmī*, *Mu‘tazilī*, *Ash‘arī*.⁷² They are widespread (in small pockets) in both the Middle-East and the West; they are however banned in most Muslim countries. They have several splinter groups with various titles such as *al-Muhajiroun* and *Salafi Media*, but the goal of each remains the same.

⁷² Refer to <http://www.nabahani.com>

“an advice to the salafis living in the west”

By Shaikh Rabī’
bin Hādī al-Madkhalī

اللباب

من مجموع رسائله وتوجيهاته

الشيخ ربيع للشباب

From the translator’s introduction:

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

In the lands of the West where there are large Muslim minorities, the people are in need of guidance and direction - especially since most of the callers who ascribe themselves

to Islām are upon misguidance and sectarianism in opposition to the Qur’ān, *Sunnah* and the methodology of the Companions of Allāh’s Messenger (may the peace and blessings of Allāh be upon him).

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

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