

AIDING THE SALAFEE BY
WAY OF PRINCIPLES &
GUIDELINES RELATED
TO THE SALAFEE
METHODOLOGY



إمداد السلفي بأصول و
قواعد منهج السلفي

BY: SHAYKH UBAYD AL-JABIRI



Miraath Publications



PRINCIPLES & INSTRUCTIONS
FROM THE SALAFI METHODOLOGY



By

Shaykh 'Ubayd Al-Jabiri

2013 C.E. / 1434 A.H. Miraath al-Anbiyya Publications

All rights reserved

No part of this publication may be reproduced, stored in a retrieval system or transmitted in any form or by any means, electronic, mechanical, photocopying, recording or otherwise without the express permission of the copyright owner.

First Edition: 2013 C.E. / 1434 A.H.

Translated & Published by
MiraathPublications.Net
Kingdom of Saudi Arabia
www.miraath.net

Key



- Tabaraka Wa Tala'a – the Blessed and Exalted - تبارك وتعالى - سبحانه وتعالى
- The Most High - عز وجل - تعالى
- May Allaah's Praise and Peace be upon him - صلى الله عليه وسلم
- May Allaah send peace upon them – عليهم السلام
- May Allaah be pleased with him - RadhiAllaahu Anhu - رضي الله عنه
- May Allaah be pleased with her - RadhiAllaahu Anha - رضي الله عنها
- May Allaah be pleased with them - RadhiAllaahu Anhum - رضي الله عنهم
- May Allaah be pleased with them both -RadhiAllaahu Anhumma - رضي الله عنهما
- May Allaah have mercy on him – RahimAllaah – رحمه الله

بسم الله الرحمن الرحيم

الحمد لله والصلاة والسلام على رسول الله وعلى آله وصحبه أجمعين
أما بعد، فقد أذنا -إذنا حصريا- لدار ميراث للنشر -لصاحبها خالد بن محمد بن عمر باقيس-
بترجمة وطبع كتبنا الآتية إلى جميع اللغات:

- 1 - الطيب الجني على شرح السنة للمزني
 - 2- تيسير الإله بشرح أدلة شروط لا إله إلا الله
 - 3- مجموعة الرسائل الجابرية في مسائل علمية
 - 4 - تحذير أولي الألباب من المقالات المخالفة للصواب
 - 5- التقرير الأحمد بشرح أصول السنة للإمام أحمد
 - 6- قطع اللجاجة بشرح صحيح المقدمة من سنن الإمام ابن ماجه
 - 7- جنائية التميع على المنهج السلفي
 - 8 - تبصرة الخلف شرح التحف في مذاهب السلف
 - 9- تحفة الأخيار بالتعليق على بهجة قلوب الأبرار للسعدي
 - 10- الدررة السنية شرح العقيدة الواسطية
 - 11- البيان المفيد بشرح كتاب التوحيد
 - 12- إتحاف العقول بشرح ثلاثة الأصول
 - 13- البيان المرصع شرح القواعد الأربع
 - 14- تنوير المبتدي شرح منظومة القواعد الفقهية لابن سعدي
 - 15- بلوغ الأماني شرح مقدمة رسالة ابن أبي زيد القيرواني
 - 16- التقريرات العلمية بشرح مسائل الجاهلية
 - 17- فتح القوس السلام بشرح نواقض الإسلام
 - 18- شرح عمدة الفقه من أول الكتاب إلى الحج
 - 19 - إتحاف المؤمنين بشرح أصل السنة واعتقاد الدين
 - 20- إسعاف الذكي ببيان حال الحبيب الجفري
- ملحوظة كتابا (تنوير المبتدي) و(إتحاف العقول) يترجمان إلى جميع اللغات عدى الفرنسية
والله الموفق وصلى الله على نبيينا محمد وعلى آله وصحبه أجمعين.



عبيد بن عبدالله بن سليمان الجابري
المدرس بالجامعة الإسلامية سابقا
بالمدينة النبوية -حرسها الله-
حدر يوم الثلاثاء السابع والعشرين من شهر الله المحرم
عام أربعة وثلاثين وأربعمئة وألف من الهجرة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All the praise is for Allaah; may prayers and peace be upon Allaah's Messenger, his family, and companions altogether. As to proceed:

I have given exclusive permission to Daar -Miraath Publications; to its owner, Khaalid Muhammad Umar Baagais, to translate and print the following books in all languages:

1. Explanation of Shahrus-Sunnah by Al-Muzanee
2. Explanation of the Conditions of Laa Ilaha Illa-Allaah
3. A Collection of Treatises from Al-Jaabiree Knowledge based Issues
4. Warning the people of Intellect from Statements which popes what is Correct
5. Explanation of Usool As-Sunnah by Imaam Ahmad
6. Explanation of the Introduction of the Sunan of Ibn Maajah
7. The Crime of Tamyee' against the Salafee Minhaj
8. Enlightenment for the Khalaf by Explaining the Classical Works regarding the Madh-hab of the Salaf
9. Gift for the Elite by Commentary on: Delight of the Hearts of the Righteous by As-Sa'dee
10. Explanation of Al-'Aqeedah Al-Waasitiyah
11. Explanation of Kitaab At-Tawheed

12. Explanation of the Three Fundamentals
13. Explanation of the Four Principles
14. Explanation of the Poem: Al-Qawaa'id Al-Fiqhiyah by ibn Sa'dee
15. Explanation of the Introduction of the Treatise of Ibn Aboo Zayd Al-Qayrawanee
16. Explanation of Aspects of the Days of Ignorance
17. Explanation of the Nullifiers of Al-Islam
18. Explanation of 'Umdatul-Fiqh from the Beginning to the Book of Hajj
19. Explanation of The Foundation of the Sunnah and the Creed of the Religion
20. Clarifying the Condition of Al-Habeeb Al-Jafree

Note: The two books: Explanation of the Poem: Al-Qawaa'id Al-Fiqhiyah by ibn Sa'dee and Explanation of the Three Fundamentals, are to be translated into every language except French. And Allaah is the granter of success. May prayers be upon our Prophet Muhammad, his family, and companions altogether.

'Ubayd ibn 'Abdullaah ibn Sulaymaan Al-Jabiri

Former teacher at the Islamic University of Madeenah Al-Munawwarah, may Allaah protect it. Dictated on Tuesday, 27 Muharram 1434 H.



The Biography of Shaykh 'Ubayd al-Jābirī¹



Compiled and Translated by
Abdulilah b. Rabah Ali Lahmami

He is 'Ubayd ibn 'Abdillāh ibn Sulaimān al-Hamdāni al-Jābirī. The tribe of *Jābir* is from the *Harb* tribe of the *Hijāz*. He was born in the village of *Faqīr* near the *Far'* valley in the city of Madīnah in the year 1357AH. In the year 1365AH, he moved with his father to *Ma'ad ad-Dabb*. There, he began his learning and studying. In the year 1374AH, he moved to Madīnah and due to family reasons, he stopped studying for a period of time. In 1381AH, he studied at *Dār al-Hadīth* in Madīnah, then he continued at the *Ma'hadul-'Imee* (Center of Knowledge). He entered the *Shari'ah* college at the University of Madīnah. He graduated from there in the year 1392AH with excellent grades. He came first in his group.

★ His Teachers:

As for his teachers then all of them have grace after Allāh in educating, cultivating and having the correct understanding of the

¹ This biography originally appeared on the website Sahab.net but had mistakes. I read it to Shaykh 'Ubayd and this is the corrected version with the approval of the Shaykh himself, may Allāh protect him. This biography was updated in the Dhul Qa'dah 1433.

religion of Allāh. From amongst his teachers at *Dārul-Hadīth* (in Madīnah, Saudi Arabia) are:

Shaikh Sayfur-Rahmān ibn Ahmad

Shaikh 'Ammār ibn 'Abdillāh

★ **his teachers at the Center of Knowledge in Madīnah, Saudi Arabia:**

Shaikh 'Abdullāh ibn 'Abdul-'Azeez al-Khudairī

Shaikh 'Awdah ibn Talq al-Ahmadī

Shaikh Dakheelullāh ibn Khalīfah al-Kulaitī

Shaikh 'Abdur-Rahmān ibn 'Abdillāh ibn 'Ajlān²

Shaikh Muhammad ibn 'Abdillāh al-'Ajlān

★ **his teachers at the University of Madīnah:**

The *'Allāmah Mubaddith* Hammād ibn Muhammad al-Ansāri

The *'Allāmah Mubaddith* 'Abdul-Muhsin al-'Abbād

Shaikh Abū Bakr al-Jazā'irī

★ **his work:**

He used to be the *Imām* in *Masjid Sabq* in Madīnah from 1387AH till 1392AH.

² He is presently teaching in the Haram in Makkah.



He was a teacher at an intermediate school in Jeddah called 'Umar ibn 'Abdul-'Azīz School from 1392H till 1396H.

He was a caller at the *Da'wab* Center in Madīnah and would take charge when the head was away from 1396AH till 1404AH.

He was a teacher at the University of Madīnah from 1404AH to 1st *Rajab* 1417AH. Then he retired according to the retirement Age in the law. During his stay there, he studied for and obtained a Masters degree in *Tafsīr*.

★ His Character and love of Ahlus Sunnah

The Shaikh is very kind to his students, accepts people from all over the world to his house to ask questions and to benefit. He spends most of his time teaching either at his local Masjid, his house, over the phone to the students in the Prophet's Masjid and over the internet. The Shaikh usually has about fifteen lessons a week, some of these lessons are over the phone to various countries. His care and concern for spreading knowledge and teaching the books of the scholars of *Ahlu-Sunnah* is very apparent. The Shaikh travels inside and outside the Kingdom for *da'wab* even though he is blind. I have never heard him complain once about his loss of sight. Rather, he has excelled in what Allāh has given him in terms of his knowledge, memory and understanding of this religion. Recently, the sheikh travelled to Indonesia to teach various books

to thousands of attendees. Currently, the sheikh continues to teach in the Prophet's Masjid in the women's section. He partakes in the morning programme for sisters.

The Shaikh also has a good sense of humour. He takes a lot of interest and care with his family, always providing for them and taking time and effort to please them. The Shaikh has a lot of love for children and plays with them and also teaches them, *maashaa'Allāh*.

He loves *Ablus-Sunnah* and particularly always asking about his brothers from the scholars around the Kingdom and elsewhere. In the 1425AH, he met Shaikh Muhammad 'Abdul-Wahhāb al-Banna in the *Haram* in Makkah and they both hugged each other. Shaikh Muhammad al-Banna cried when he saw Shaikh 'Ubayd for the love he had for him and invited the Shaikh to his house for dinner.

The scholars continue to praise Shaikh 'Ubayd al-Jabari and recognize his knowledge and understanding *mashaa'Allāh*. Shaikh Sālih ibn Fawzān was asked about Shaikh 'Ubayd al-Jābirī and he said take benefit from him as he is known to be from the scholars. Other elder scholars such as Shaikh Dr. Sālih as-Suhaimi, who is a teacher in the Islamic University of Madīnah and Likewise a teacher in the Prophetic Masjid has much love for the Shaikh and praises his knowledge and understanding. Likewise, Shaikh Rabī' ibn Hādī advises the students to benefit from his knowledge and his understanding.



As to those who have spoken ill of him from the hate mongers, he said, “You do not expect innovators to put out flowers in front of you, don’t worry about what they say, tread this path, the path of knowledge for the Prophet was not free from being insulted.”

And he said, “knowledge without wisdom is destruction. It is upon the callers to have knowledge and wisdom and this comes from sitting with the scholars.”

★ his books in Arabic:

1. *Taysīrul-Ilāh bisharh adilatish-shuroot lā ilāha illallāh* (Printed).
2. *Tanbīh Dawil ’Uqool al-Salīma ilā Fawā'id Mustanbata mina Sitatil-Usool al-Athīma* (Printed by *Dār al-Bukhārī*).
3. *Imdād al-Qāree bi Sharh Kitāb at-Tafsīr min Sabīh al-Bukhārī* (Printed in four volumes).
4. *Sharh Muntaqa ibn Jārood* (not completed).
5. *Fath al-'Aliyil-'Alā bi sharh al-Qawā'id al-Muthlā* (Printed).
6. *Itihāful-'Uqool bisharh Thalāthatil-Usool*.
7. *Tanweer al-Mubtadi bi sharh Mandoomat al-Qawā'id al-Fiqhiyah AbdulRahmān al-Sa'dee*.
8. *Radd 'Ala 'Alī Jiffrey* (the *Sūfī* who is currently spreading shirk amongst Muslims).

9. *Al-Fawā'id al-'Qadiyyah wal Qawā'id al-Manhajīyyah alMustanbatda min Ta'seelāt Usool Al-Sunnah lil Imam Ahmed al-Salafīyyah.*
10. *Al-Tdeeb al-Janni 'ala Sharh al-Sunnah liImaam al-Muzani.*
11. *Mujmu' al-Rasā'ilal-Jābirīyya fi Masā'il 'Ilmiyyah waḥq al-Kitāb wa al-Sunnah al-Nabawīyyah.*
12. *Tabdbeer Ulil-Albāb min al-Maqālāt al-Mukhālafa lil-Sawāb.*

★ Books under publication:

1. *Rasā'il al-Jābirī fid-Da'wah ilal-Jama'āt as-Salafīyyah fi Tabdeer ath-Thowra Fikerīyyah.*
2. *At-Tuhfatul Jaabirīyyah fi Mulakhas al-'Aqeedatis-Salafīyyah.*
3. *Sharh Qawā'id al-Arba'.*

★ Lessons in Masjid Nafa' ibn 'Āmir in Madīnah, Saudi Arabia:

He has taught in the year 1425:

Sahīh Sunan Abī Dawood – Kitābus-Sunnah.

Meemiyyah of al-Hāfidh al-Hakamee.

Bulūgh al-Marām – Book of Fasting.

Majālis Ramadān from Shaykh Ibn 'Uthaimen.

Bahjat Quloob al-Abrār by *Shaykh 'Abdur-Rahmaan as-Sa'dee*.

Bulūgh al-Marām – Book of Hajj.

In the year 1426:

Bulūgh al-Marām – Book of *Tabārah* (completed in *Rabi' al-Awwal* 1426AH).

Sahih Sunan Ibn Mājah – Introduction (completed in *Rabi' al-Awwal* 1426).

Qawā'idul-Fiqhiyyah of *'Abdur-Rahmān Sa'dī* (completed in *Rabi' al-Awwal* 1426AH).

The Four Principles – *Qawā'id al-Arba'a* (completed).

The Three Fundamentals – *Usool ath-Thalātha*.

★ **He has also completed thereafter:**

Kitaabu Tanbeed by *Imam Muhammad ibn Abdulwahab* twice in four years.

Muqadimatul Qirwaaniyyah of *ibn Abi Zaid al-Qirwaaniy*.

Usool as-Sunnah of *Imam Ahmed*.

Sharh Lum'at al-'Itiqaad of *Ibn Qudaama* by *Shaikh ibn Uthaimen*.

Lu-Lu wal Marjaan kitaab al-Eeman, Tabara, Salaat, Zakaat, Hajj.

Al-Adab al Mufrad (22 sittings).

Riyyaadh us-Saliheen – first fifteen chapters.

Menhajus Salikeen of Shaikh Abdulrahman as-Sa'di– All of the chapters on worship.

Shuroot al-Salat of Imam Muhammad Abdulwabaab. (The conditions of the prayer).

As-Sunnah of Imam al-Marwazi.

Al-Aqeedatul Wasitiyyah.

Menhaj as-Salikeen kitāb al-Buyuu' (Book of Buying and Selling).

Currently 1433, the Shaikh is teaching:

'Umdat al-Fiqh Kitāb al-Hajj.

'Asl al-Sunnah of Imam Abu Hātim al-Rāzi and Abu Zur'ab al-Rāzi.





Introduction:

Indeed all the praise is for Allaah; we praise Him, we seek His Help, and we seek His Forgiveness. We seek refuge with Allaah from the evils of ourselves and from our evil deeds. Whomsoever Allaah guides there is none who can misguide him, and whomsoever He misguides there is none to guide him. I bear witness that none has the right to be worshipped except Allaah Alone Who has no associates; and I bear witness that Muhammad is His servant and Messenger ﷺ.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُونُوا إِلَّا وَأَنْتُمْ مُسْلِمُونَ

“O you who believe! Fear Allaah (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 Islaam (as Muslims) with complete submission to Allaah.”
[Aali Imran 3:102]

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ 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 (Eve)], and from them both He created many men and women and fear Allah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship. Surely, Allah is Ever an All-Watcher over you.” [An-Nisa 4:1]

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ
اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾

“O you who believe! Keep your duty to Allaah and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allaah 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).”

[Al-Ahzab 33:70-71]

As to proceed:

Indeed the best speech is the Book of Allaah and the best guidance is the guidance of Muhammad ﷺ. The most evil of affairs are the newly invented matters; for every newly invented matter is an innovation, every innovation is misguidance, and every misguidance is in the Hellfire.



As to what follows:

O children! The wisdom of Allaah, سبحانه و تعالیٰ, necessitates that within every time and in every place Allaah, سبحانه و تعالیٰ will raise up one who will aid His religion and make His Word uppermost, calling to it upon clear insight. Likewise, in contrast to this, he who opposes will oppose from the people of desires who revile Salafiyah and its people in enmity. Allaah سبحانه و تعالیٰ is All-Wise, All-Knowing, Sublime, and Well-Informed. He will never allow His religion to be lost; however, He will allow to be lost those who seek a religion other than that which his Prophets and Messengers came with, may prayers and peace be upon them, from Allaah سبحانه و تعالیٰ to the people of the earth.

So Allaah سبحانه و تعالیٰ has not made anyone to be an intermediary between Himself and His creation conveying from Him His Legislation except he whom He has chosen from the Prophets and the Messengers. And if there were, within some times and places, torrential winds which swept the people away with the winds of desire and disheartened many of the people from Ahlus-Sunnah due to the abundance of those who oppose them, then three affairs should dispel all worries:

- ★ **The First Affair:** Is in Allaah's, the Mighty and Majestic, statement:

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ
وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا

“And whoso obeys Allaah and the Messenger (Muhammad ﷺ), then they will be in the company of those on whom Allaah has bestowed His Grace, of the Prophets, the Siddiqoon (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddiq), the martyrs, and the righteous. And how excellent these companions are!”³

So he who is disheartened by the abundance of those who oppose him, and he experiences strangeness due to the scantiness of those who traverse upon his way, when he reflects upon the fact that his companions upon the path of Truth and Guidance are of these four categories⁴; then the loneliness is removed from him, he becomes strong and invigorated, his courage is intensified in regards to them, and he does not fear, in the path of Allaah, the blame of the blamer. The large number of those who are destroyed does not cause him to lose hope in his trusting in the help of Allaah for His army, nor does the small number of those who traverse (upon the path.) This is because these are his companions. They are the best of Allaah’s

³ [An-Nisa 4:69].

⁴ As mentioned in the Ayah.



slaves from amongst the humans. He whose companions are the best of Allaah's slaves, then he will never be disheartened. Rather, he will increase in firmness, patience, certainty, and strength.

- ★ **The Second Affair:** That which has come in the Hadeeth regarding the seventy-thousand who will enter Paradise without any reckoning. It was reported on the authority of Ibn 'Abbaas, may Allaah be pleased with them both, from the Prophet صلى الله عليه وسلم in the two Saheehs;⁵ and there has come therein:

“I saw a Prophet and there was with him a small group; and a Prophet with one or two men; and a Prophet with no one.”

Let us reflect upon this Hadeeth for a while. This Prophet who had no one along with him, to whom was he sent; to an Ummah or to no Ummah? Rather, he was in fact sent to an Ummah. What was he sent with? Was that Prophet, may prayers and peace from Allaah be upon him, who no one responded to, or the Prophet to whom two men responded, or a small group responded to (and they-the small group-are a number between 3 and 10 or 9); did they not come with guidance and the religion of truth? Were they not the greatest

⁵ Al-Bukhari reported it in the Book of Medicine; Chapter: The One who Does not Use Ruqya, Hadeeth number (5752); and Muslim in the Book of Faith; Chapter: The Evidence for the Entrance of Groups of Muslims into Paradise without Reckoning or Punishment, Hadeeth number: (221).

of the people in status with Allaah **سبحانه وتعالى**؟

I do not think that any of you will disagree with me that the answer is of course (they were). So what about those other than them who call to Allaah upon clear insight?

Secondly, this Hadeeth contains evidence that consideration is not given to numerousness. Rather, consideration is given to being upon that which is correct. Shaykh Muhammad ibn ‘Abdul-Wahhaab, may Allaah have mercy upon him, alluded to this when he said in his issues contained in the chapter and Hadeeth:

“The fruit of this knowledge is not being deceived by large numbers and not being discouraged by small numbers.”⁶

That which increases this matter in clarity is the Hadeeth regarding the splitting of the nations, which is Saheeh with the combining of all of its routes of transmission. There has come, within some of its routes:

“This nation will be divided into seventy-three sects, all of them in the fire except one.” They said: “Who are they, O Messenger of Allaah?” He said: “The Jamaa’ah.”⁷

⁶ Kitaab At-Tawheed Alladhee Huwa Haqq-Allaah ‘Alaal-‘Abeed; contained within the collection of treatises pertaining to creed (127).

⁷ Ibn Maajah reported it in the Book of Tribulations; Chapter: The Splitting of the Nations, Hadeeth number 3992. Al-Albaanee declared it to be Saheeh in As-Saheehah (1492).



Ibn Mas'ood, may Allaah be pleased with him, explained it by saying:

“The Jamaa’ah is that which conforms to the truth, even if you are alone; then you, at that time, are the Jamaa’ah.”⁸

In another narration which has a weak chain but its meaning is sound and its supporting witnesses are many; and that is the Prophet’s صلى الله عليه وسلم statement when he was asked about the one (saved) sect, he said:

“Those who are upon the likes of that which I and my companions are upon today.”⁹

The supporting witnesses, even if they are not Mutawaatir from the Prophet صلى الله عليه وسلم, they all bear the meaning of this narration, so they are abundant.

So by way of this affirmation it becomes clear that consideration is not given to anything other than being upon the truth. There is no consideration without uprightness in statement and action. This uprightness is the unadulterated following of the Prophet صلى الله عليه وسلم.

⁸ Al-Laalikaa’ee reported it in Sharh Usool Al-I’tiqaad (1/109)

⁹ At-Tabaraanee reported it in Al-Awsat (5/135), number (4886); and in As-Sagheer (2/29), number (724). Al Haythamee said (1/189): “It contains ‘Abdullaah ibn Sufyaan. Al-‘Uqaylee said: ‘Do not follow up this Hadeeth of his.’ Ibn Hibbaan mentioned him in Ath-Thiqaat.”

- ★ **The Third Affair:** The narration which some of the students of knowledge¹⁰ held its being raised (to the level of a Prophetic Hadeeth) to be correct. That narration is:
- “This knowledge will be carried by the equitable ones in every succeeding generation. They will remove from it the distortions of the extremists, the false claims of the liars, and the false interpretations of the ignorant.”¹¹**

Once this is affirmed, and we are aware that consideration-all consideration-and the scale of the truth lies in following the Prophet ﷺ, because Allaah سبحانه وتعالى has not set up anyone from the humans as an excellent role model due to his personality except the Prophet ﷺ. As Allaah سبحانه وتعالى has said:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

“Indeed in the Messenger of Allaah (Muhammad ﷺ) you have a good example to follow for him who hopes in (the Meeting with) Allaah and

¹⁰ It has been authentically narrated from Imaam Ahmad, may Allaah have mercy upon him, that he authenticated it. See: Sharf As-haabil-Hadeeth pg. (29).

¹¹ This Hadeeth is very weak. See its Takhreej in the book Dawaabit Al-Jarhwat-Ta’deelby the Doctor ‘Abdul-‘Azeez ‘Abdul-Lateef 39-43. Al-‘Iraaqee said in At-Taqyeed pg. (139) commenting upon the speech regarding its narrations: “They all are weak, none of them are substantiated.”

the Last Day and remembers Allaah much.”¹²

Defining the Salafee Minhaj:

So let us now move, O sons, to some of the principles of the Salafee methodology. Before I put forward to you, and may Allaah give us and you understanding of the correct evidence in the Dunyaa and the Hereafter, some of that which is easy for me on this night, I want to define the Salafee methodology; and defining the Salafee methodology requires from us two things:

- **Firstly:** What is Salafiyyah?
- **Secondly:** Defining this Minhaj; what is it and what is its meaning?

As-Salafiyyah in the Arabic Language¹³ means: Ascription to he who has preceded; meaning passed by. So it is said for the one who has passed that he is a predecessor. If he has passed something then he has preceded it. In the Hadeeth:

“I embraced Islaam in addition to that which I previously put forth of good.”¹⁴

¹² [Al-Ahزاب 33:21].

¹³ See: Mu’jam Miqyaasiyeen Al-Lughah (3/95), and Lisan Al-‘Arab (9/159), and Al-Mafrudaat by Ar-Raaghib pg. (239), and Al-Wujooh wan-Nadhaa’ir by Ad-Daamighanee pg. (243), and Mu’aalim At-Tanzeel by Al-Baghawee (4/142).

¹⁴ Muslim reported it in the Book of Faith; Chapter: Clarifying the Ruling of the Disbeliever after he Embraced Islaam, hadeeth number (124, 125), and (126).

Meaning: That which I have done before.

In its legislative usage, it is: All those who have passed after the Prophet ﷺ (following) his tracks; from the companions, the Imaams amongst the Taabi'oon (successors of the companions), and those after them.

When the term As-Salaf As-Saalih is applied then it does not apply except to the three virtuous generations. They are the companions of the Prophet ﷺ, then the Taabi'oon, then the followers of the Taabi'oon. This is how the verifiers from the people of knowledge apply the Hadeeth:

“The best of the people is my generation, then those who come after them, and then those who come after them.”¹⁵

Likewise (they have applied) that which bears it meaning from the authentic Ahadeeth from the Prophet ﷺ and the Imaams of Salafiyah after the companions of the Prophet ﷺ from the Taabi'oon; such as the two Sa'eed¹⁶, Ash-Sha'bee, 'Ikrimah, Mujaahid, and those who came after the Taabi'oon, like the four

¹⁵ Al-Bukhari reported it in the Book of Witnesses; Chapter: Do not Bear Witness to Oppression when asked to Do So, Hadeeth number (2651), and Muslim in the Book of the Virtues of the Companions; Chapter: The Virtue of the Companions, then those who come After them, then those who Come After Them, Hadeeth number (2535).

¹⁶ Translator's note: Sa'eedibn Al-Musayyib and Sa'eed ibn Jubayr.

Imaams, Al-Awzaa'ee, the two Hammaads¹⁷, the two Sufyaans,¹⁸ Al-Layth ibn Sa'd, Aboo 'Ubayd Al-Qaasim ibn Salaam, Al-Bukhari, Muslim, and whoever traversed upon their path; they are the Imaams of the Salaf As-Saalih.

Know, may Allaah bless you, that no one from the human beings in any time or place founded Salafiyyah. So Shaykh Muhammad ibn 'Abdul-Wahhaab along with his brother Imaam Muhammad ibn Sa'ood were not the founders of Salafiyyah. Nor was anyone before them from the people of knowledge and the Imaams of the religion and the true callers to this monotheistic religion its founder; such as Shaykhul-Islaam Ibn Taymiyah and his students, and those who were before him; such as the four Imaams and those who we have named from the Imaams; nor from the Taabi'oon, nor from the companions of Muhammad ﷺ nor was Muhammad ﷺ.

Nor was it anyone who came before him from the Prophets and Messengers, upon all of them be prayers and peace. Rather, it is from Allaah. The Prophets and Messengers brought it. They conveyed that which He wished from the worship legislatively; as did those who came after them from their companions and followers. So whoever came after them were callers to Allaah in conformity with this Salafiyyah.

¹⁷ Hammad bin Salamah and Hammad bin Zayd.

¹⁸ Translator's note: Sufyaan Ath-Thawree and Sufyaan ibn 'Uyaynah.

Due to this, Salafiyah does not depend on anything except the text. So all of the statements and actions of the people, the scale of them (upon which they are weighed) according to us are two things:

1. The Text [The Qur'aan & the Sunnah].
2. The Consensus.

So whoever conforms with a text or with the consensus, then it is accepted from. Whoever opposes the text or consensus then that which he has come with from statement or action is rejected, whoever he may be. Moreover, if this person who opposes the text and consensus, but his principles are upon the Sunnah, his Da'wah is upon the Sunnah, and everything which comes from them is upon the Sunnah, then his error is rejected and his errors are not to be followed; his honor is to be preserved. However, if he is a deviant innovator who is not known for the Sunnah at all, and it does not hold any status with him; he institutes his principles upon misguidance; then he is to be refuted just as the deviant innovator is refuted and he is to be met with disavowal; his error (is clarified) and he is warned against, unless a greater corruption would be brought about than there would if he were to be warned against.

As for the Salafee methodology, it is: Following all of that which has come from Allaah and His Messenger ﷺ and clinging to that in statement and action. This is the Salafee Minhaj. It is the Salafee

way; it is the path of Ahlus-Sunnahwal-Jamaa'ah. This is because Salafiyyah has a number of titles, but there is no difference between them in meaning. So they are the Saved Sect (Al-Firqatun-Naajiyah), the Victorious Group (At-Taa'ifatul-Mansoorah), Ahlul-Hadeeth, and Ahlus-Sunnah.

So if you ask, O Muslim, what is the reality of the creed of Salafiyyah?

Our response is: A sign from amongst its signs and an Imaam from its Imaams has commented upon that, and that is Shaykhul-Islaam Ibn Taymiyah; wherein he said in Al-'Aqeedah Al-Wasitiyah:

“As to what follows: This is the belief of the Saved Group, up until the establishment of the Hour; Ahlus-Sunnah wal-Jamaa'ah; and it is: Eemaan in Allaah, His Angels, His Books, His Messengers, the Resurrection after death, and Eemaan in the Divine Decree, its good as well as its evil.”¹⁹

Its verifier said: “And in this meaning, from the famous authentic Ahadeeth is the Hadeeth of 'Umar, may Allaah be pleased with him; known as the Hadeeth of Jibreel, upon him be peace. In it is: 'Inform me regarding Al-Eemaan?' He said:

¹⁹ Al-'Aqeedah Al-Wasitiyah pg. (72), contained within the collection of treatises on Creed.

“Al-Eemaan is that you believe in Allaah, His Angels, His Books, His Messengers, the Last day, and the Divine Decree, its good as well as its evil.”²⁰

Once this is affirmed, I will cite for you some of the principles of Salafiyah.



²⁰ Reported by Muslim in the Book of Faith; Chapter: Knowledge of Al-Eemaan and Al-Islam, Hadeeth number (11).



The First principle: Ascription to As-Salafiyyah

Many of those who claim that they are Ahlus-Sunnah wal-Jamaa'ah and that they are upon guidance are repulsed by the ascription to As-Salafiyyah. In order that their hearts should be content with this ascription and their resolve should be strengthened because that which has settled within their hearts from aversion to it is satanic whispers which he embeds within their hearts, weakness of resolve, and scantiness of comprehension of the religion; for if their resolve was strong and they had acquired strong comprehension then they would not have an aversion to that nor would they have found within themselves any objection to it—we say to them:

Firstly: There has come with in the Ahadeeth of the Prophet صلى الله عليه وسلم that which indicates that. From that is his صلى الله عليه وسلم statement to Faatimah, may Allaah be pleased with her:

**“I am indeed an excellent Salaf (predecessor)
for you.”²¹**

Secondly: This ascription is not newly invented. Rather, it is from the time of the companions of the Prophet صلى الله عليه وسلم, so they

²¹ Al-Bukhari reported it in the Book of Seeking Permission; Chapter: Whoever Whispers in front of the People, Hadeeth number (6285), and Muslim in the Book of Virtues; Chapter: The Virtues of Faatimah the Daughter of the Prophet صلى الله عليه وسلم Hadeeth number (2452).

are called As-Salaf.²² The word As-Salaf is popular amongst the Imaams of the people of this religion; Ahlus-Sunnah. That which will increase this clarity is the consensus upon the correctness of ascription to As-Salafiyyah and that there is no objection to that.

Shaykhul-Islaam Ibn Taymiyah, may Allaah be pleased with him, reported consensus upon that saying:

“There is no blame upon the one who openly professes the Madh-hab of the Salaf and ascribes to it and follows it. Rather, it is obligatory to accept that from him by agreement. For the Madh-hab of the Salaf is nothing except the truth.”²³

So this is a major sign from the signs of our Minhaj; attested for them to be of a noble rank, preceding in virtue, reporting a consensus (on this issue).

O youth of Al-Islaam in particular, and O Muslims in general; there should not be within your chests any aversion to ascribing to As-Salafiyyah. Rather, raise you heads with it and openly proclaim it. Do not let the blame of the blamers deter you in that. I give

²² Ibn Mandhoor said: “As-Salaf in the language is the plural of Saalif; and As-Saalif is the one who preceded. As-Salaf is the group who has preceded.” Ibn Faaris said: “Salaf (Seen, Laam, and Faa’); the origin indicates that which has preceded and passed. From that is the Salaf, which has gone by. The people who have preceded are those who have gone ahead.”

²³ Majmoo’ Al-Fataawaa (4/149).

you something in addition to that, which is that Shaykhul-Islam Ibn Taymiyah mentioned that from the signs of the people of innovations is abandoning the ascription to the Salaf As-Saalih. So you will not find a Khalafee (someone that came well after the Salaf) -especially from those who ascribe to the new groups involved in Da'wah which have appeared within the arena today, hostile towards Ahlus-Sunnah wal-Jamaa'ah-except that he hates As-Salafiyyah and he hates the ascription to it. This is because As-Salafiyyah is not merely an ascription. Rather, As-Salafiyyah is perfecting sincerity for Allaah and The unadulterated following of the Prophet ﷺ.

The people, O my sons, are of two parties:

- The Party of Ar-Rahman.
- The Party of Shaytaan.

The party of Shaytaan are the disbelievers and the hypocrites who have hypocrisy in belief. The party of Ar-Rahman are the Muslims who do not embark upon that which removes them from the title Al-Eemaan in totality. The sincere ones from this party-the party of Ar-Rahman, who have not deviated nor will they deviate nor will they turn away from the path of guidance and truth in every time and place; nor will they unite upon misguidance-they are the Salafiyoon; Ahlus-Sunnah wal-Jamaa'ah, the Victorious Group, the Saved Sect.

The Second Principle: Men are Known by way of the Truth, the Truth is not Known by way of Men:

The meaning of this principle is that a person is described with steadfastness and that he is from Ahlus-Sunnah and that he is upon the truth, which does not resemble the filth of innovations and superstitions.

The sign, which indicates it, is that which he takes as a methodology in his statements and his actions. This is the first half.

“The truth is not known by way of men.”

The meaning is that it is not the mere manner of the man in speech or action which indicates that he is upon that which is correct. Rather, the ruling upon the statements and actions amongst the Salafees is only based upon two scales: The text and the consensus.





The Third Principle: Loving and hating:

Many amongst those who claim that they are callers to Allaah are excessive and transgress in the path of loving and hating; for the gauge of love and hatred for personalities, according to these people is what is with these personalities. The people of truth are unanimous that there is no one from the human beings who is loved for his own distinct self except for the Prophet صلى الله عليه وسلم; because he has conveyed (the religion) from Allaah and he is infallible in that which he conveys from Allaah, Exalted is His Majesty; a conveyance which is eloquent and clear. He did not add to that which he was commanded with nor did he take away from it. Likewise were the rest of the Prophets and Messengers, may prayers and peace be upon all of them.

As for within the Sunnah, the criterion for love and hatred is not personalities. Rather, it is (for the sake of) Allaah. The reports are authentic that love for the sake of Allaah, hatred for the sake of Allaah, allegiance for the sake of Allaah, enmity for the sake of Allaah, withholding for the sake of Allaah, and giving for the

sake of Allaah;²⁴ these six qualities, whoever perfects them, and adopts them as his methodology in his social dealings with others then he has perfected Al-Eemaan.



24 On the authority of Aboo Umaamah from Allaah's Messenger ﷺ that he said: "Whoever loves for Allaah, hates for Allaah, gives for Allaah, and withholds for Allaah, then he has perfected Al-Eemaan." Aboo Daawud reported it in the Book of Sunnah; Chapter: Evidence for the Increase and Decrease of Faith, Hadeeth number 4681; Al-Albaanee declared it to be Saheeh in As-Saheehah (380).

The Fourth Principle: Refuting the Opposer

Many amongst the people belittle this issue and they hold it to be **M**an act which divides the Ummah; because the Ummah, as they suppose, is in need of being united and ending of rifts. We say:

Firstly: This unity, which you claim to establish with what you institute, and you make contracts for it, and you call to it with various phrases, is it for the sake of Allaah or for the sake of personalities? If it is for the sake of personalities then we have no need of this. If it is for the sake of Allaah, then from where is the basis for its principles and fundamentals? Its basis should be from the text; from the Book and the Sunnah, and from the consensus of the Salaf As-Saalih.

The Book of Allaah, the Sunnah of His Messenger ﷺ, and the consensus of the people of truth and guidance from the Imaams of this religion are upon the fact that the people do not unite except upon that which Allaah سبحانه وتعالى is pleased with, from the religion of truth of which, the foundation is: Calling to Tawheed and the rest of the acts of obedience from the obligations and the recommendations; and the prohibition of Shirk and the rest of the acts of disobedience.

From them, are innovations and newly invented matters. Hence, that which Allaah, Exalted is His Majesty, is pleased with for the worshippers and the lands and is not pleased with other than these, is confined within two matters:

1. Making the religion purely for Allaah. Its foundational principle is the Tawheed of Allaah **سبحانه وتعالى**, then the practical obligations of the religion.
2. Warning against all that which angers Allaah **سبحانه وتعالى** and displeases Him. The greatest of that which Allaah is disobeyed with and the greatest of that which angers Him is the association of partners with Allaah. After that is warning against the major sins and the rest of the innovations and superstitions. For they tarnish the purity of Al-Eemaan and make it deficient.

Secondly: Do you want that the Muslims should not divide up? If they say yes, then we say: You want them to unite upon what? Upon a particular methodology? The answer is yes. We say, listen to what Allaah's servant and Messenger, His chosen one, and His friend, Muhammad **صلى الله عليه وسلم** has brought:

"This nation will be divided into seventy-three sects; all of them in the fire except one."

They said: "And who are they?" He said: "The Jamaa'ah."

Speech has already preceded regarding this Hadeeth.

This is what Allaah **سبحانه وتعالى** is pleased with. Hence, the Jamaa'ah is As-Salafiyah; the Victorious Group, the saved Sect; those who were upon the likes of that which Allaah's Messenger **صلى الله عليه وسلم** and

his companions were upon. Allaah has refused that the people should unite upon other than that.

Thirdly: Do you not see, O people, the criterion between truth and falsehood!? If they say no, then no one is to affirm them (their statement); because it is a must that there be a distinction between truth and falsehood. It is the same if that is in acts of worship, social dealings, or personal behavior. Rather, in everything that occurs amongst the people, it is a must that there be a criterion.

If they say yes, then we say: Allaah سبحانه وتعالى and His Messenger صلى الله عليه وسلم have made a distinction, and the Imaams of the religion and the Ummah have united upon criticism of all that which opposes the methodology of Allaah with which the Prophets and Messengers had come. Listen to that which he صلى الله عليه وسلم has said:

“Whoever invents within this affair of ours that which is not from it, then it will be rejected.”²⁵

In the narration of Muslim:

“Whoever does an act which is not from this affair of ours then it will be rejected.”²⁶

²⁵ Al-Bukhari reported it in the Book of Settlements; Chapter: If they Settle upon an Oppressive Settlement then the Settlement is Rejected, Hadeeth number (2697), and Muslim in the Book of Judgements; Chapter: The Invalidity of false Judgments, Hadeeth number (1720).

²⁶ Muslim in the Book of Judgements; Chapter: The Invalidity of false Judgments, Hadeeth number (1721).

The meaning of the word ‘rejected’ is as if it is not present.

The people of knowledge say: *“If the word ‘rejected’, is connected to worship then this necessitates its corruption and not being relied upon. If it is connected to social dealings then it necessitates its invalidity and should not be carried out.”*

Moreover, listen again:

“There shall be a people who will speak with that which neither you nor your fathers have heard of; so you should beware and they should beware.”²⁷

And again, listen to the authentic and famous Hadeeth of Al-‘IrbaadibnSaariyah, may Allaah be pleased with him, wherein he said: *“Allaah’s Messenger ﷺ gave us an admonition from which the hearts trembled and the eyes shed tears. We said: ‘O Allaah’s Messenger, it is as if it is the admonition of one who is bidding farewell, so advise us.’ (And in another narration: ‘So what do you enjoin upon us?’) He said:*

“I advise you to have Taqwaa of Allaah and to hear and obey even if an Ethiopian slave were to be appointed as a leader over you. Beware of newly invented matters For indeed he who



lives from amongst you shall see much differing. So cling to my Sunnah and the Sunnah of the rightly-guided and guiding Khulafah after me; hold onto it and bite onto it with your molar teeth.”²⁸

This is from some of the Sunnah of the Prophet ﷺ and they are all in agreement upon the fact that nothing rectifies the people and brings together their (state of) disarray except following the Prophet ﷺ. That which will increase you in clarity regarding this is that which Ahmad and Muslim have reported on the authority of ‘Abdullaah bin ‘Amr bin Al-‘Aas, may Allaah be pleased with them both, that Allaah’s Messenger ﷺ said:

“There was not a Prophet before me except that it was due upon him that he guide his nation to all that which he knew was good for them and warn them from all that he knew was evil for them. This nation of yours, its safety has been placed within its earlier part and tribulations and affairs which you will repudiate will afflict

28 At-Tirmidhee reported it in the Book of Knowledge from Allaah’s Messenger ﷺ; Chapter: That Which has Come Regarding Clinging to the Sunnah and Avoiding Innovations, Hadeeth number 2676, and Ibn Maajah in the Introduction; Chapter: Following the Sunnah of the Rightly-Guided and Guiding Successors, Hadeeth number (43). Al-Albaanee declared it to be Saheeh in As-Saheehah, Hadeeth number 938

its later part.”

This Hadeeth, O my sons, confirms that which Imaam Maalik, may Allaah have mercy upon him, has narrated wherein he said:

“Wabb ibn Kaysaan used to sit with us and he would never stand up to leave until he had said: ‘Know, that the latter part of this nation will not be rectified except by that which rectified its first part.’”

Ash-hab said: *“I said to Maalik: ‘What did he intend?’”*

He said:

*“He intended the beginning of Al-Islam.” Or he said: “At-Taqwaa.”*²⁹

A transmission has been successively narrated from the companions of the Prophet ﷺ regarding refuting the opposition even if what they did was not an innovation. I will mention to you some of that which has been authentically narrated from them, may Allaah be pleased with them and follow it up with some of the statements of those who came after them.

Here is Al-Faarooq, may Allaah be pleased with him, saying:

“Beware of the people of opinions; for they are the enemies of the Sunan. They have become tired of memorizing

²⁹ Musnad Al-Muwatta’ by Al-Jawharee (1/584) number (783).

*the Ahadeeth so they began to speak with opinion. So they went astray and led others astray.”*³⁰

Ibn ‘Abbaas, may Allaah be pleased with both of them, said:

“By Allaah, I do not think that there is anyone who Shaytaan would love to see dead today more than me.”

It was said: *“How is that?”*

He said: *“An innovation is invented in the east or the west and a man carries it to me. When he carries it to me I counter it with the Sunnah so it returns to him.”*³¹

Ibn Mas’ood, may Allaah be pleased with him, said:

*“Follow and do not innovate, for you have been sufficed.”*³²

Ash-Sha’bee, may Allaah have mercy upon him, said³³:

³⁰ Ad-Daaraqutnee reported it in As-Sunan (4/147) number (12); and Al-Harawee in Dhamm Al-Kalaam wa Ahlihi (2/179); Al-Khateeb in Al-Faqeeh wal-Mutafaqqih (1/453) and in Jaami’ Al-Bayaan (2/270), and others.

³¹ Al-Laalikaa’ee reported it in Sharh Al-I’tiqaad (1/55).

³² Al-Laalikaa’ee reported it in Sahrh Usool Al-I’tiqaad (1/86), and AbooShaamah in Al-Baa’ith pg. (14); Al-Marwazee in As-Sunnah pg. (28), Ibn Waddaah in Al-Bida’ number (76), Ibn AbooZamaneen in Usool As-Sunnah pg. (29). In it is Mukhaalid ibn Sa’eed Al-Hamdaanee, and he is weak; not to be used as an evidence.

³³ Ad-Daarimee reported it in As-Sunan pg. (39) number (109); and Al-Khateeb in Al-Faqeeh wal-Mutafaqqih (1/461)

“Beware of analogy. For by Him in whose hand is my soul, if you were to take to analogy then you will make the Haram to be Halaal and you will make the Halaal to be Haraam. That which has reached you from he who has memorized something from the companions of Mubammad ﷺ take hold of it.” (or he said: *“Preserve it.”*)

Al-Awzaa’ee, may Allaah have mercy upon him, said:

*“Patiently restrain yourself upon the Sunnah and say that which they have said and withhold from that which the people have been withheld from. Traverse upon the path of your pious predecessors. For indeed that which sufficed them will suffice you.”*³⁴

By this it becomes clear that the companions of your Prophet ﷺ and the Taabi’oon and those after them are all in agreement regarding refuting that which opposes the Sunnah of Allaah’s Messenger ﷺ. Their example in that regard is your Prophet ﷺ. For he refuted that which opposed the Sunnah with a strong refutation and a sever reproach which would make the one who heard it and has a heart and has insight feel disavowal for that which opposes the Messenger ﷺ.

When he ﷺ went out to Thaqaef and Hawaazin after the conquest, he ﷺ passed by a lote tree at which the pagans would worship and they would hang their weapons upon it; it was called

³⁴ Al-Laalikaa’ee reported it in Al-I’tiqaad (1/154), and AbooNu’aym in Al-Hilyah (6/143), and Al-Muqree’ in Ahadeeth Fee Dhamm Al-Kalaam (5/117).

DhaatAnwaat. The new Muslims said: “O Messenger of Allaah, make for us a DhaatAnwaat just as they have a Dhaat Anwaat.” He ﷺ said:

“Allaah is the Greatest! Indeed these are the Sunnan (the ways). You have said to me - by He in whose Hand is my soul - the likes of that which the Children of Israa’eel said to Moosaa:

أَجْعَلْ لَنَا إِلَهًا كَمَا هُمْ ءِالِهَةٌ

‘Make for us a god as they have gods.’^{35 36}

When we look at the meaning of the statement and its time, then wonder and amazement becomes evident. The caller to Allaah upon insight becomes stern to support that which he calls to from the truth.

Firstly: As it relates to the wordings, they were different. So the companions of Muhammad ﷺ said:

“O Allaah’s Messenger!” while the companions of Moosaa said: “O Moosaa!”

35 At-Tirmidhee reported it in the Book of Tribulations from Allaah’s Messenger ﷺ, Chapter: What has come to Emphasize the Sunan of those who Came Before You, Hadeeth number (2180); and Al-Albaanee graded it as Saheeh in Al-Mishkaat number (5369).

36 [Al-A’raaf 7:138].

Are not the two phrases different statements? The companions of Muhammad ﷺ called upon him with the title of Messengership, and this is the highest level of respect and good manners to him. The companions of Moosaa called upon him by his name, displaying the highest level of rudeness and bad manners.

The companions of Muhammad ﷺ said:

“Make for us a DhaatAnwaat.” They did not say: “Make for us a god.” As for the companions of Moosaa, what did they explicitly say? “Make for us a god.”

Even with this, our Prophet ﷺ did not differentiate between the two statements, because the result is the same; and that is worship of other than Allaah سبحانه وتعالى.

As for the time frame, Allaah’s Messenger ﷺ was on a battle expedition, and the ones who made this statement were nearly 2,000 or more soldiers. But this did not prevent the Messenger of Allaah ﷺ from saying his statement of reproach to them; because if he ﷺ had been courteous and made an exception, then they would not have left their statement and they would have gone to the battle while they had within their souls something from Shirk. And if they had gone while they believed that, before it had been eradicated from their hearts, then if they were victorious then their victory



would not have been victory due to Islaam. I mean that in regards to the number of people who had made this statement. And if one of the companions had died upon this statement then he would have died upon disbelief. So the Prophet ﷺ rebuked them with this rebuke which you have heard; a rebuke which eradicated and uprooted the residue of Shirk from their hearts. He did not say: *We are on a battle expedition, and we are at war with the enemy, they are nearly a sixth of the soldiers.* No; At-Tarbiyah (cultivation) and At-Tasfiyah (purification) is a must. The policy of Tawheed is a must. Eradication of Shirk from their hearts is a must as is uprooting it from them until there does not remain any residue from it.

The transmissions from him ﷺ are very many. However, our objective is to clarify that refuting the opposer is from the fundamentals of this religion and from the principles of calling to Allaah upon insight.



The Fifth Principle: The Foundation of the Religion and its Basis:

Speech regarding this principle comprises of three matters:

- ★ The First Matter: What is intended by this religion?

It, according to us, is not applied except to the religion of Al-Islaam with which all of the Prophets and Messengers, upon them be prayers and peace, came with. The linguistic meaning is not intended, which is obedience or humility, or submissiveness, or recompense. Rather, what is intended by this religion, is its legislative meaning; and it is the religion of Allaah which He has not sent any Prophet, or a Messenger except with it. That is, the religion of Al-Islaam.

- ★ The Second Matter: Regarding Al-Islaam, what is it?

Al-Islaam is submitting to Allaah with At-Tawheed, complying with it with obedience; and freeing oneself from Shirk and its people. This is the religion of truth and this is what Allaah سبحانه و تعالی is pleased with for the two groups; the Jinn and mankind.

- ★ The Third Matter: Regarding the foundation of this religion.

The religion, which Allaah is not pleased with, for the servants or for the lands with other than it, has a foundation upon which it is built. This foundation upon which the religion is built, which is the religion of Al-Islaam, is that the intellect has no place therein nor is



there any room for opinion. Rather, it is a matter which is Tawqefee (i.e. determined by the text only, not by intellects or opinion); built upon the Sharia' text; which is built upon the 'Two revelations'³⁷ and Ijmaa'.

Ijmaa'³⁸ is a form of evidence, and it is taken from the text [of the Book and the Sunnah]. It is not distinct. Yes, it is a proof in of itself, however, it is not distinct (i.e. separate from the text.) The Imaams have affirmed that it is a must that Ijmaa' be derived from a text. Perhaps it is a verse from the Qur'aan; perhaps it is a Hadeeth; perhaps the Hadeeth is weak; perhaps it is Saheeh. If the Sunnah upon which Ijmaa' is established is from that which has been authentically narrated from the Prophet ﷺ then Ijmaa' supports this text and strengthens it, and the ruling is established by way of two evidences. They are:

1. The Text of the Book and the Sunnah.
2. The Ijmaa' (consensus of the scholars).

If the Hadeeth is weak or the text is not known then Ijmaa' is a proof in itself and its evidence is not looked into.

I will mention a statement by Shaykhul-Islam Muhammad ibn 'Abdul-Wahhaab, may Allaah have mercy upon him, who said:

³⁷ Quran & Sunnah.

³⁸ consensus.

*“The First issue: Knowledge; and it is, knowledge of the servant for his Lord, his Prophet, and knowledge of the religion of Al-Islaam with the evidences.”*³⁹

Hence, the religion of Al-Islaam must have evidences which indicate that an action is legislated. From there, the scholars of Usool⁴⁰ have affirmed that the principle regarding performing acts of worship is forbiddance unless there is a text to support it; because they are Tawqeefiyah.

I say: The foundation of the religion and its basis is of two matters;

- ★ The First Matter: Calling to the worship of Allaah Alone and the incitement towards that; allegiance upon it and the declaration of disbelief for the one who leaves it.
- ★ The Second Matter: Warning and Cautioning against Shirk in the worship of Allaah; declaring that to be repugnant, having enmity on account of it, and the declaration of disbelief for the one who does it.

The Book, the Sunnah, and Ijmaa’ of the reputable Imaams of this religion have proven this rule and its two principles. Al-Haqq (Allaah), Exalted is His Majesty, said:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ

³⁹ UsoolAth-Thalaathah (232) contained in the collection of treatises on Creed.

⁴⁰ Principles of the Religion.

“And We did not send any Messenger before you (O Muhammad ﷺ) but We inspired him (saying): Lailaahaila Ana [none has the right to be worshipped but I (Allaah)], so worship Me (Alone and none else).”⁴¹

He, Exalted is His Majesty, said:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

“And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): “Worship Allaah (Alone), and avoid (or keep away from) Taaghoot (all false deities, etc. i.e. do not worship Taaghoot besides Allaah).”⁴²

He, Exalted is His Majesty, concerning that which He narrated to us in His Book about His Prophets Nooh, Hood, Saalih, and other than them from those who were chosen and selected, upon them be prayers and peace:

فَقَالَ يَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ

“He said: «O my people! Worship Allaah! You have no other Ilaah (God) but Him (Islaamic

41 [Al-Anbiya 21:25].

42 [An-Nahl 16:36].

Monotheism)“⁴³

He, Exalted is His Majesty, said:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ

“And your Lord has decreed that you worship none but Him.”⁴⁴

These verses and that which bears their meaning explicitly state two affairs:

- ★ The First Affair: The obligation of making the religion purely for Allaah the Exalted; if you wish you may say: purity in worship for Allaah the Exalted.
- ★ The Second Affair: The prohibition of associating partners with Allaah, Exalted is His Majesty. The Book of our Lord rebukes Shirk with verses in this regard. This is a great wisdom and a noble principle in cultivation of the servants which Allaah سبحانه و تعالی has revealed to every Prophet; and every Prophet has conveyed it to his people; not increasing upon that nor decreasing from it.

The link between these two affairs, and the knowledge is with Allaah [and Allaah knows best], is that worship of Allaah, Exalted

⁴³ [Al-Mu'minoon 23:23].

⁴⁴ [Al-Israa' 17:23].



is His Majesty, cannot be established, even if it in itself is pure, until the individual avoids all forms of Shirk. The person may be a Muwvahhid (Monotheist) in a specific act or acts of worship; however, he is a Mushrik (polytheist) in some others. This is from one perspective. From another perspective is the fact that there was no separation and estrangement between the Prophets and Messengers, upon them be prayers and peace, and their nations except for the fact that the call of the Messengers to their nations was that they worship Allaah Alone.

If it is said regarding the nations that they worshipped Allaah and they made their worship purely for Him, then there would not have occurred separation or dispute. However, there was separation and division. Rather, heads were cut. The Prophets and Messengers did not declare the blood and wealth of the obstinate rejecters to be Halaal except after the nations rejected At-Tawheed.

So the nations rejected that which was said to them: *Worship Allaah Alone*. They were not accustomed to this nor was it acceptable to them. This is because their Fitrah⁴⁵ has become spoiled and the devils have deceived them, so they have diverted them from the strong religion and the sound disposition to the point that they worship idols and images.

So Allaah سبحانه و تعالی did not want that other than Him should be

45 Natural disposition.

worshipped, because He Alone has the right to be worshipped. So the Quraysh had acts of worship in the pre-Islamic days of ignorance. They [then] used to sacrifice, then used to perform pilgrimage, they used to give charity, and they used to fast the Day of ‘Aashooraa’; with all of that Allaah سبحانه و تعالی did not accept any of these acts from them. Why? Because there is no true object of worship other than Allaah سبحانه و تعالی.

Allaah سبحانه و تعالی has warned the servants against Shirk and He did not suffice with the mere prohibition. At times the warning was by way of there being no forgiveness for committing Shirk for the one who dies upon it.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ

“Indeed Allaah does not forgive that partners should be associated with Him, but He forgives other than that for whom He wills.”⁴⁶

Sometimes it is clarifying that it renders actions null and void, so that Allaah does not accept any action along with it, even if the actions are similar to the mountains (in stature). He, Exalted is His Majesty, said:

وَلَقَدْ أَوْحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ لَئِن أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ

“And indeed it has been revealed to you (O

⁴⁶ [An-Nisaa 4:48].

Muhammad (ﷺ), as it was to those (Allaah's Messengers) before you: «If you join others in worship with Allaah, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers.»⁴⁷

This address was directed to the Messenger of Allaah (ﷺ) while Allaah knew that he would never associate partners with Him and Allaah was kind to him (ﷺ). For indeed he, and all of his brothers who have passed from the Prophets and Messengers were infallible from committing Shirk with Allaah. It is correct that they were infallible from the major sins and they were likewise infallible from the vile minor sins. However, the address was directed to him because he (ﷺ) is the Imaam of this Ummah and he is its example. He is the one who conveys it, that which Allaah wants from it from His Legislation.

As for (that which has come) from the Sunnah, then just as the Book of Allaah rebukes by (commanding) with making the religion purely for Him, and worship for Him, and warns against association of partners with Him, likewise the Sunnah has successively narrated this affair with a figurative (type of) successiveness. It obligates certain knowledge along with action. I shall mention to you some of that which has come in this regard:

⁴⁷ [Az-Zumar 39:65].

The First Hadeeth: The Hadeeth of Ibn Mas'ood, may Allaah be pleased with him, who said:

"I asked the Prophet ﷺ: 'Which is the greatest sin with Allaah?'
He said:

'That you make a rival unto Allaah while He has created you.'

I said: 'That is great indeed; and then which?' He said:

'That you kill your child fearing that he should eat with you.'

I said: 'And then which?' He said:

'That you should fornicate with your neighbor's wife.'" ⁴⁸

The Second Hadeeth: The Hadeeth of Aboo Hurayrah, may Allaah be pleased with him, that Allaah's Messenger ﷺ said:

"Indeed Allaah is pleased with three things

⁴⁸ Al-Bukhari reported it in numerous places; from them is the Book of At-Tawheed; Chapter: His, the Most High, statement:

فَلَا تَجْعَلُوا لِلَّهِ أُنْدَادًا وَأَنْتُمْ تَعْلَمُونَ

"Then do not set up rivals unto Allaah (in worship) while you know (that He Alone has the right to be worshipped)." [Al-Baqarah 2:22].

Hadeeth number (7250). And Muslim in the Book of Faith; Chapter: Clarification that Shirk is the Most Despicable of Sins, Hadeeth number (88).

for you: 1.) That you worship him and do not associate anything in worship with Him...”⁴⁹

The Third Hadeeth: Also a Hadeeth of Aboo Hurayrah, may Allaah be pleased with him, that Allaah’s Messenger ﷺ said:

“I have more right than the people to ‘Eesaa ibn Maryam in the Dunyaa and the Hereafter; the Prophets are paternal brothers yet their mothers are different; and their religion is one.”⁵⁰

When we reflect upon these three Ahadeeth, their indication to the two principles becomes clear to us with the clearest and most evident of indications. The intent of that is that these Ahadeeth are in agreement upon the following:

1. The obligation of making the religion purely for Allaah سبحانه و تعالی.
2. That Shirk is the greatest sin with which Allaah سبحانه و تعالی is disobeyed.

⁴⁹ Muslim reported it in the Book of Judgements; Chapter: The Forbiddance of Asking too many Questions without Need and the Prohibition of Miserliness, Hadeeth number (593).

⁵⁰ Al-Bukhari reported it in the Book of Stories of the Prophets; Chapter:

وَأَذْكُرُ فِي الْكِتَابِ مَرْيَمَ إِذِ انْتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرِيفًا

“And mention in the Book Maryam, when she withdrew from her family to a remote place.” [Maryam 19:16].

Hadeeth number (3443).

3. That the religion of the Prophets is one.

With this clarification it becomes clear that these Ahadeeth are in agreement with the verses before them. And from this perhaps you will know that the call to unity of religions is from the most false of falsehoods. And that Allaah سبحانه و تعالی did not send Moosaa with Judaism. The Jews are a branch of the Children of Israa'eel; they distorted the Tawraah after Moosaa صلى الله عليه وسلم.

He encountered from them, during his lifetime, harm and obstinacy, and open opposition. He faced it and was patient and withstood (this). The verses of the Qur'aan which mention the disgraceful people, I am referring to the Jews, are many; too many to be enumerated. Likewise, Allaah did not send 'Eesaa صلى الله عليه وسلم with Christianity. Christianity is another branch from the Children of Israa'eel. They distorted the Injeel with which 'Eesaa came from Allaah, Exalted is His Majesty. So each of the two groups, from the Children of Israa'eel, distorted that which Allaah sent down to its Prophet and placed therein guidance, light, and admonition. So how, by Allaah, can Judaism and Christianity be two divine religions? How can we be pleased with the call to unity of the religions? Let no one deceive you with the call to it, even if he be from amongst us and speaks our language.



The Sixth Principle: Regarding the Two Testimonies:

The two testimonies⁵¹ as it relates to the legislative meaning are the responsible individual affirming upon himself the Oneness (of Allaah) and (affirming) for Muhammad ﷺ the Messenger ship. Due to this they are the first of that with which (one) begins in Al-Islam; so no one enters into Al-Islam until he openly proclaims them.

Speech regarding the two testimonies comprises a number of branches:

- ★ The First Branch: What was the reason that prevented the pagans from the two testimonies?

The Quraysh and those around them from the people of the peninsula were pure 'Arabs. They were the masters of fluency and the leaders of eloquence in the Arabic language. They knew the true meanings of words and they understood the intent of the speaker from his speech.

The Prophet ﷺ stayed in their midst for thirteen years calling them to this. The insignificant ones were the ones who responded to him, such as the first and foremost ones from the emigrants. So why the rejection and obstinacy? Rather, they insulted him ﷺ with

⁵¹ The Shahadah: 'Lailaha 'illa Allaah waMuhammadarRasooluhu (There is none worthy of worship in truth except Allaah and Muhammad is His Messenger').

the vilest of words; such as sorcerer, fortuneteller, insane, and other than that from the nicknames.

The reason is clear; it is that they knew that whoever said: LaaIlaahaIlla-Allaah (None has the right to be worshipped except Allaah) makes binding upon himself the separation from the false gods and eradication of them and leaving off their worship; and the invalidity of it (worshipping the idols). They did not understand (from it) that the meaning of LaaIlaahaIlla-Allaah is that Allaah is the Creator, the Provider, and the One Who Dictates the Affairs. If this were its meaning which the people understood, then they would not have been prevented from responding to the Prophet ﷺ because they affirmed that. They affirmed the Lordship of Allaah.

Allaah, Exalted is His Majesty, narrated to us about them, in that which cannot be enumerated from the verses of the Noble Legislation. From that is His, the Most high, statement:

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١١﴾ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الشِّجَرِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أُنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿٢٢﴾

“O mankind! Worship your Lord (Allaah), Who created you and those who were before you so that you may become Al-Muttaqoon. Who has made the earth a resting place for you, and the sky as a

canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allaah (in worship) while you know (that He Alone has the right to be worshipped).”⁵²

The Meaning: Do not make partners for Allaah, which you worship along with Him; devoutly rendering to them love just as you love Allaah, while you know that there is no rival for Him in these aforementioned things.

Allaah, Exalted is His Majesty, addressed them with that because they affirm that Allaah Alone is Unique in these things mentioned in the verse. From that is His, Exalted is His Majesty, statement:

وَلَيْنَ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ

“And if you (O Muhammad ﷺ) ask them: ‘Who has created the heavens and the earth,’ they will certainly say: ‘Allaah.’”⁵³

So the people affirm the Lordship of Allaah. Therefore, Allaah did not mention Lordship except to make worship binding upon the people; and that is: Making the worship purely for Him. This, in short, is the meaning of LaaIlaahaIlla-Allaah. That is, there is no

⁵² [Al-Baqarah 2:22].

⁵³ [Luqmaan 31:25].

true object of worship except Allaah.

The pagans acknowledged this, so the one who said it invalidates everything that is worshipped other than Allaah سبحانه وتعالى. What will increase (the understanding of) this meaning is that which has been narrated that Allaah's Messenger صلى الله عليه وسلم said to Husayn, the father of 'Imraan, may Allaah be pleased with him:

"How many gods do you worship?"

He said: *"Seven. Six on earth and One in the sky."*

He said: *"To which one of them do you (devote) your fervent desire and fear?"*

He said: *"The One in the sky."*

He said: *"O Husayn, shall you not embrace Al-Islam and I will teach you two statements that will benefit you?"*

He said: *"So when Husayn embraced Al-Islam he said: 'O Messenger of Allaah, teach me the two statements which you have promised me.'" So he said: "Say: O Allaah, give me my guidance and give me refuge from the evil of my soul." 54*

As for the detailed meaning of LaaIlaahaIlla-Allaah, then it is related to the two composites from which this statement is comprised: LaaIlaahaIlla-Allaah (None has the right to be worshipped except

54

At-Tirmidhee reported it in the Book of Supplications; Chapter: Ahmad ibnMunay' narrated to us, Hadeeth number: (2476). Al-Albaanee declared it to be weak in Dha'eef Al-Jaami' number (4098).

for Allaah), is general.

LaaIlaaha-Negates all things worshipped other than Allaah.

Illa-Allaah-Affirms worship for Allaah Alone.

So just as there is no partner for Him in His Dominion, there is no partner for likewise Him in His Worship. Hence, it becomes clear by this that the people did not reject the Prophet صلى الله عليه وسلم calling them to this statement except due to the fact that they knew its meaning completely, in detail, and in summary.

On this basis, the one who articulates LaaIlaahaIlla-Allaah in statement, action, and belief, knowing its meaning and acting upon its requirements, then he has actualized unadulterated sincerity to Allaah Alone.

★ **The Second Branch:** regarding the declaration that Muhammad is the Messenger of Allaah.

This declaration is not merely a statement which the tongues repeat and the lips move with. Rather, it is a responsibility and a great duty. However, it is easy upon the one whom Allaah makes it easy for. It is that the responsible one utters it, clinging to four matters; and this declaration-I mean: 'Muhammad is the Messenger of Allaah' -is not actualized until he completes these matters; they are:

1. Obedience to him in that which he commanded.

2. Believing him in everything he has informed with.
3. Avoiding that which he has prohibited and disavowed.
4. That Allaah is not to be worshipped except by way of what he has legislated.

He who has perfected these four matters, has actualized the declaration of Messengership for Muhammad ﷺ. A person's Declaration upon himself for his Prophet Muhammad ﷺ that he was sent to him, is a correct declaration; a declaration of truth. The unadulterated following of the Prophet ﷺ, is implemented by this person by this declaration.

The gist is that the Muslim, by actualizing the two testimonies, he has implemented the two conditions for the acceptance of deeds. If you will, you may say, the two principles obligatory to meet in every act of worship or nearness with which the Muslim seeks to draw near to Allaah. Those two conditions, or principles, or matters are:

1. Unadulterated sincerity to Allaah Alone.
2. Unadulterated following of the Prophet ﷺ.

After this:

★ **The Third Branch:** That it is obligatory upon the Muslim



regarding his Prophet ﷺ that he believe that his Messenger ship is general to humans and Jinn; and that he conveyed it clearly; and that he conveyed that which Allaah had commanded with, not increasing upon it, nor decreasing from it.

Likewise were all of the Prophets and Messengers, and they conveyed the Message clearly completely. Here we must draw attention to something; it is that the deductive reasoning of the Prophet ﷺ in that which no revelation was revealed to him is of three states:

1. That revelation which was sent in conformity with the Prophet's deduction.
2. That which the revelation was silent about; and these two points are legislation by unanimous agreement.

Concerning that which the revelation was silent about, or the Prophet ﷺ was left upon those things wherein he made Ijtihad, then how can it be legislation? The response to this is: This is because Allaah will not uphold the Prophet ﷺ upon an error. He sent him as an ambassador to His creation, conveying the legislation of Allaah.

3. Those things for which the revelation descends in opposition to them; then this is not legislation. However, it is not permissible for us to censure the Prophet ﷺ for it or

to blame him in this Ijtihad for which the revelation descended in opposition to; because that would be vilification of his Messengership صلى الله عليه وسلم.





The Seventh Principle: Submission to the Rule of Allaah and his Messenger ﷺ.

This principle is a completion for the two principles before it. However, we wanted to make it distinct because some of those who ascribe to the Sharee'ah of Muhammad ﷺ do not comply in submission to Allaah and His Messenger ﷺ. Those who submit to the rule of Allaah and to the rule of His Messenger ﷺ with complete submission, they are the Ahlus-Sunnah wal-Jamaa'ah; they are the people of As-Salafiyyah.

Submission to the rule of Allaah and His Messenger is built upon three matters; if the servant completes them then his submission is complete, while if he does not perfect them then his submission to Allaah and His Messenger is deficient:

- ★ The First Matter: Carrying out that which Allaah and His Messenger have commanded.
- ★ The Second Matter: Abandoning that which Allaah and His Messenger have prohibited.
- ★ The Third Matter: Believing that which Allaah and His Messenger have informed us with.

Here are some of the supporting evidences for this principle:

Allaah the Exalted says:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

“And whatsoever the Messenger (Muhammad ﷺ) gives you, take it, and whatsoever he forbids you, abstain (from it), and fear Allaah. Verily, Allaah is Severe in punishment.”⁵⁵

The meaning is: Whenever Muhammad ﷺ commands you with something; it is upon you to do it. You are commanded to adhere to his command. And whenever your Prophet ﷺ forbids you from a thing, then it is upon you to avoid it; while bearing in mind that carrying out the commands is restricted by one having the capability to carry it out. As for leaving off from the prohibitions, then there is no restriction therein. In the authentic Hadeeth it says:

“That which I have commanded you with then do from it what you are able; and that which I have prohibited you from then avoid it.”

So it is obligatory upon the Muslim that he carry out the commands of Allaah and His Messenger ﷺ as much as he is able; and that which he is unable to do from the commands then Allaah is Oft-Pardoning and Generous as the Prophet ﷺ has informed.

Likewise, it is obligatory upon him to stay far away from the prohibitions; for they are the prohibitions of Allaah and His sanctuary. He سبحانه و تعالی has said:

⁵⁵ [Al-Hashr 59:7].

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ

“It is not for a believer, man or woman, when Allaah and His Messenger have decreed a matter that they should have any option in their decision.”⁵⁶

The word: **أمرًا** (matter) in the previous verse: means; ‘Affair’. The affair comprises commands and prohibitions. Because the word: **الأمر** has two meanings; one of them is a linguistic meaning and the other is the legislative meaning.

The word **الأمر** with its linguistic meaning is applied to a state (condition), and affair, and an action.

As for the legislative meaning, it is demanding an action by way of a statement indicating it in a superior manner.

The verse, O Muslim, makes binding upon you, that you be mindful of the command of Allaah and the command of His Messenger by way of action. And that you be mindful of the prohibition of Allaah and the prohibition of His Messenger **صلى الله عليه وسلم** by way of abandonment. It bears the meaning of the statement of Allaah, Exalted be He:

يٰۤأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ ۗ وَانفُوا لِلَّهِ إِنَ اللَّهُ سَمِيعٌ عَلِيمٌ

“O you who believe! Do not put (yourselves) forward before Allaah and His Messenger (**صلى الله عليه وسلم**), and fear

⁵⁶ [Al-Ahzaab 33:36].

Allaah. Verily! Allaah is All-Hearing, All-Knowing.”⁵⁷

As for (believing) affirming the revelation: This as well is obligatory upon the Muslim; that he believe in that which the Book of Allaah has brought and that which has been authentically reported from the Sunnah of the Prophet ﷺ from information; whether that information is of the past, or of the future. And from that information is that which contains commands and prohibitions.

That which proves (the obligation of) affirming is His, Exalted be He, statement:

ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ ۚ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ ۚ لَا تَفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ ۚ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۚ وَأَعْرَأْنَاكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

“The Messenger (Muhammad) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allaah, His Angels, His Books, and His Messengers. They say, “We make no distinction between one another of His Messengers” - and they say, “We hear, and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return (of all).”⁵⁸

⁵⁷ [Al-Hujurat 49:1].

⁵⁸ [Al-Baqarah 2:285].



Closing

This treatise has been completed with the praise of Allaah. All the praise is for Allaah Who, by His Favor, righteous actions are completed. May Prayers and peace be upon our Prophet Muhammad; upon his family members and companions altogether.

Its review was completed on Sunday morning, the 21st of Ramadhaan in the year 1432 A.H.



Glossary

A

Āyah: (pl. *āyāt*) “sign,” a verse of the *Qur’ān*.

Āhād: a narration that has not reached the level of *mutawātir*.

Ahādīth: see *hadīth*.

’Alayhis-salām: “may Allāah protect and preserve him.” It is said after the name of a Prophet of Allāah or after the name of an Angel.

Ansār: “helpers;” the Muslims of al-Madīnah who supported the Muslims who migrated from Makkah.

’Arsh: Throne of Allāh

’Asr: the afternoon Prayer.

Awliyā’: see *Walī*.

B

Bid’ah: (Heresy) any religious action which is newly invented even if it is made similar to the legislation (but it isn’t) which is intended to get closer to Allah (i.e. for worship).

Burāq: An animal bigger than a donkey and smaller than a horse on which the Prophet went for the *Mi’rāj*.

D

Dā’i: one engaged in *da’wah*, caller.

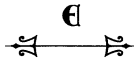
Da’aef: “weak,” unauthentic narration.



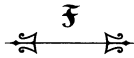
Da'wah: invitation, call to Allāh.

Dīn: a completed way of life prescribed by Allāh.

Dhikr: (pl. *adhkār*) remembrance of Allāh with the heart, sayings of the tongue and actions of our limbs.



Eeman: faith, to affirm all that was revealed to the Prophet.



Fāhish: one who uses foul language.

Fard Kifāyah: collective obligation - if fulfilled by a part of the community then the rest are not obligated.

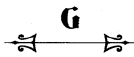
Fatwā: (pl. *fatāwā*) religious verdicts.

Faqīh: A Scholar who can give religious verdicts.

Fiqh: Islāmic jurisprudence, understanding.

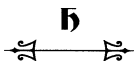
Fitnah: (pl. *fitan*) Trials, persecution, conflicts and strife.

Fitrah: the natural disposition that one is born upon.



Ghulū: going to an extreme.

Ghusl: A ceremonial bath necessary for the one who is in a state of *Janūbah*.



Hadīth: (pl. *ahādīth*) the saying, actions and approvals narrated from the Prophet.

Halāl: lawful.

Hanīf: pure Islāmīc Monotheism (worshipping Allāh alone and nothing else).

Harām: unlawful and forbidden.

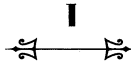
Hasan: fine, good; a term used for an authentic *hadīth*, which does not reach the level of *Sabīh*.

Harj: killing.

Al-Harūriyyah: an especially un-orthodox religious sect that branched off from the *Khawārij*.

Hijrah: migration from the land of *Shirk* to the land of Islām.

Hukm: a judgment of legal decision (especially of Allāh).



'Ibādah: worship, worship of Allāh.

Ihsān: worshipping Allāh as though you see Him. However, since you cannot see Him, then know that He sees you.

Ijmā': consensus, a unified opinion of Scholars regarding a certain issue.

Ijtihād: exertion of effort; the process of arriving at a reasoned decision by a Scholar on an issue.

Imām: leaders; leaders in Prayer, knowledge in *fiqh*, leader of a state.

Isnād: the chain of narrators linking the collector of the saying to the person quoted.

Istikhārah: a Prayer consisting of two units (*rak'ah*) asking Allāh for guidance.

Istiwā: ascending; the ascending of Allāh above the Throne (in the manner that befits His Majesty).

J



Jahmiyah: (Jahmites) A deviant sect that negate all of Allah's names and attributes. They erroneously believe that the Qur'an is created.

Janābah: state of a person after having sexual intercourse or sexual discharge.

Janāzah: (pl. *janā'iz*): Funeral.

Jihād: striving, struggling, and fighting to make the Word of Allāh supreme.

Jumu'ah: Friday.

Jinn: invisible creation, created by Allāh from smokeless fire.

Junub: a person who is in the state of *janābah*.

K



Ka'bah: a square stone building in *al-Masjidul-Haram* (the great mosque in Makkah which Muslims go to for pilgrimage and which all Muslims direct their face in Prayer).

Al-Kabā'ir: the major sins.

Khārijī (Kharijite): (pl. *Khawārij*): those who declared that a Muslim becomes a disbeliever due to committing a major sin alone.

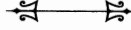
Khalīfah: Khalifah: (pl. *khulafā'*): the head of the Islāmic government to whom the oath of allegiance is given.

Khilāfah: an Islāmic state.

Khutbah: (person *khatīb*), religious talk (sermon).

Kufr: (person *kāfir*) act of disbelief in the Religion of Islām.

م



- Madhhab:** position or opinion of a Scholar; school of Islāmic Jurisprudence.
- Makrūh:** not approved of, undesirable from the point of view of Religion, although not punishable.
- Manhaj:** way; method; methodology.
- Marfū’:** raised; a narration attributed to the Prophet.
- Masjid:** mosque.
- Mawbiqāt:** great destructive sins.
- Mawdū’:** fabricated; spurious; invented (narration).
- Mawqūf:** stopped; a narration from a Companion (not going back to the Prophet).
- Mawsūl:** “connected;” a continuous *isnād* (can be narrated back to the Prophet).
- Mudallis:** one who practices *tadlīs*.
- Muhājir:** (pl. *mubājirūn*, *mubājirīn*) one who migrated from the land of the disbelievers to the land of the Muslims for the sake of Allāh.
- Muhaddith:** scholar of the science of *hadīth*.
- Muftī:** one who gives *fatāwā*.
- Mujāhid:** (pl. *mujāhidūn*): a Muslim warrior in *Jibād*.
- Mujtahid:** one who is qualified to pass judgment using *ijtihād*.
- Munkar:** “rejected;” a narration which is un-authentic itself and contradicts and authentic narrations.
- Muqallid:** one who practices *taqūd* (*unlawful blind following*).



Murji'ah: A defiant sect that actions do not effect Faith

Mushrik: (pl. *mushrikūn*) polytheists, pagans and disbelievers in the oneness of Allāh and His Messenger.

Mustahabb: recommended; an action if left it is not punishable and if done it is reward able.

Muttaqūn: those who are pious.

Mu'tazilah: (Mutazilites): a deviant sect based on speculative theology and philosophy; leading them to erroneously claim that the Qur'an is created. They negate Allah's attributes

Mutawātir: a *hadīth*, which is narrated by a very large number of narrators, such that it cannot be supported that they all agreed upon a lie.

Muwahhid: (pl. *muwahhidūn*) one who unifies all of his worship and directs it to Allāh alone.

N

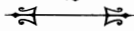


Nāfilah: (pl. *nawāfil*) Optional practice of worship.

Niyyah: intention from the heart.

Nusuk: a sacrifice.

Q



Qadar: Divine pre-ordainment; that which Allāh has ordained for his creation.

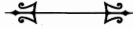
Qiblah: the direction the Muslims face during Prayer.

Qiyās: analogical deduction of Islāmic laws. New laws are deduced from old laws based upon similarity between their causes.

Qunūt: "devotion;" a special supplication while standing in the Prayer.

Quraysh: one of the greatest tribes in Arabia in the pre-Islāmic period of Ignorance. The Prophet belonged to this tribe.

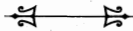
R



Rāfiḍī: the correct title for the extreme *Shī'ah*. Those who bear malice and grudges against the noble Companions to the extent that they declare them to be apostates. They also hold that the *Qur'ān* which the Muslims have is neither complete nor preserved from corruption.

Ramadān: the ninth month of Islāmic calendar, in which Muslims observe fasting.

S



Sahābah: Muslims who met the Prophet believing in him and died believing in him.

Saheeh: authentic, the highest rank of classification of authentic *ahādīth*.

Salaf as-Salih: pious predecessors; the Muslims of the first three generations: the companions, the successors and their successors.

Salafiyaah: Following the Qur'aan and the Sunnah on the understanding of the Salaf.

Salafī: one who ascribes oneself to the *Salaf* and follows their way.

Sīrah: the life story of the Prophet.

Sharī'ah: the divine code of law of Islām.

Shawwāl: the month after *Ramadān*.

Shaytaan: Satan

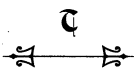
Shī'ah: (see *Rāfiḍī*) a collective name for various sects claiming love for *Ahlul-Bayt*.



Shirk: associating partners with Allāh directly or indirectly; compromising any aspects of *Tawhīd*.

Sūrah: a chapter of the *Qur'ān*

Sunnah: “example, practice;” the way of life of the Prophet ﷺ, consisting of his words, actions and silent approvals. The Sunnah is contained in various *ahādīth*.



Tābi'ī: (pl. *tābi'īn*) the generation that came after the Companions of the Prophet.

Tafsīr: explanation of the *Qur'ān*.

Tāghūt: anything worshiped other than the real God (Allāh) (i.e. false deities).

Tahajjud: voluntary, recommended Prayer between the compulsory prayers of *'Ishā'* and *Fajr*.

Takhrīj: to reference a *hadīth* to its sources and analyze its *isnāds*.

Taqīd: blind following; to follow someone's opinion (*madhhab*) without evidence.

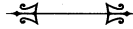
Taqwā: acting in obedience to Allāh, hoping for His mercy upon light from Him and *taqwā* is leaving acts of disobedience, out of fear of Him, upon light from Him.

Tarjamah: notes about a reporter of *hadīth*.

Tawwāf: the circumambulation of the *ka'bah*.

Tawhīd: Islāmic Monotheism. The Oneness of Allāh. Believing and acting upon His Lordship, His rights of Worship and Names and Attributes.

U



Uhud: A well-known mountain in al-Madīnah. One of the greatest battles in Islāmīc history came at its foot. This is called *Ghazwah Uhud*.

'Ulamā': (singular: *'ālim*) scholars.

Umm: mother of, used as an identification.

Ummah: "nation", the Muslims as a whole.

'Umrah: a visit to Makkah during which one performs the *tawwāf* around the *Ka'bah* and the *Saī* between *as-Safā* and *al-Marwab*. It is called the lesser *Hajj*.

Usool: the fundamentals.

W



Wahyī: the revelation or inspiration of Allāh to His Prophets.

Wahdatul-Wujūd: the belief that everything in existence is in fact Allāh. This deviant belief is held by many *Sūfis*.

Wakīl: disposer of affairs.

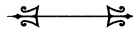
Witr: "odd;" the last Prayer at the night, which consists of odd number of *raka'āt* (units).

Walīmah: the wedding feast.

Wasīlah: the means of approach or achieving His closeness to Allāh by getting His favours.

Wudū': an ablution (ritual washing) that is performed before Prayer and other kinds of worship.

Y



Yaqīn: perfect absolute faith.

Yathrib: one of the names of al-Madīnah.

Z



Zakāt: charity that is obligatory on everyone who has wealth over and above a certain limit over which a year has passed (2.5% of saved wealth).

Zakātul-Fitr: an obligatory charity by the Muslims to be given to the poor before the Prayer of *ʿĪdul-Fitr*.

Zamzam: the sacred water inside the *haram* (the grand mosque) at Makkah.

Zanādiqah: (sl: *zindeeq*) atheists, heretics.



'Books of Shaykh Rabee Al Madkhali to be published soon:

كتب الشيخ ربيع المدخلي

- **Important Questions Surrounding Incantations and Exorcists.**

أسئلة مهمة حول الرقية والرقاة

- **Loving for the Sake of Allah & Holding onto the Rope of Allah.**

الحب في الله والاعتصام بحبل الله

- **Truthfulness & its Praiseworthy Effects.**

الصدق وأثاره الحميدة

- **Verily Allah is Pleased with Three Things for you & He is Displeased with Three Things for you.**

«إن الله يرضى لكم ثلاثاً ويسخط لكم ثلاثاً»

- **The Different Categories of Hearts.**

أصناف القلوب

- **Warning against Evil.**

التحذير من الشر

- **Being Firm upon the Sunnah.**

الثبات على السنة

- **The Saved Sect, its Foundation & Aqeedah.**



الفرقة الناجية.. أصولها وعقائدها

- **Explanation of the Hadith, 'The Religion is Sincere Advice'.**

شرح حديث: «الدين النصيحة»

- **The Successful Path.**

سبيل النجاة

- **The Status of the Companions in Islam.**

مكانة الصحابة في الإسلام

- **The Reality of the Muslims & their Pathway to Advancement.**

واقع المسلمين وسبب النهوض

- **If you Obey Him you Will be Guided.**

وإن تطيعوه تهتدوا

- **The Moderation of Islam.**

وسطية الإسلام

- **Returning to the Understanding of the Predecessors of this Nation.**

العودة إلى فهم سلف الأمة

- **The Correct Path in Calling to Allah.**

الطريقة الصحيحة في الدعوة إلى الله



'Books of Shaykh Zaid A Madkhali to be published soon:

كتب الشيخ زيد المدخلي

- **Selected Characteristics of the Salaf & Distinguishing Signs of their Methodology in Knowledge & Action.**

قطوف من نعوت السلف ومميزات منهجهم في أبواب العلم والعمل

- **Valuable Treatises for the Muslim Woman.**

الرسالة القيمة للمرأة المسلمة

- **Priceless Advice & an Expensive Treasure.**

نصيحة غالية وكنز ثمين

- **Terrorism & its Evil Effects upon Individuals & Nations.**

الإرهاب وآثاره على الأفراد والأمم

- **Two Reasons for the Uprightness of the Youth & Things which bring about their Deviation.**

أسباب استقامة الشباب وبواعث إنحرافهم

- **The Correct Position regarding that which Many of the People are Tried with Using.**

الموقف الحق مما ابتلي باستعماله كثير من الخلق



- **Life in the Shade of the Islamic 'Aqeedah.**

الحياة في ظل العقيدة الإسلامية

- **Means to Arriving at Clarity regarding the Six Fundamentals.**

سلم الوصول إلى بيان ستة الأصول



'Books of Shaykh Ubayd to be published soon:

كتب الشيخ عبيد الجابري

- A Gift to Humans in Clarifying the Status of the Ruler.

إتحاف البشر بمكانة ولي الأمر

- The Beautiful Speech in Mentioning Advices Related to Methodology.

القول المديح بذكر وصايا في المنهج

- Relief by Clarifying the Correct Position in Times of Differing.

الإسعاف بإيضاح موقف الحق حال الاختلاف

- Aiding the People of Narrations by Explaining the Hadeeth of Hudhayfah ibn Al-Yamaan: "Indeed we used to be in ignorance" and evil.

إمداد أهل الأثر بشرح حديث حذيفة بن اليمان «إنا كنا في جاهلية وشر»

- Aiding the Salafee by way of Principles & Guidelines Related to the Salafee Methodology.

إمداد السلفي بأصول وقواعد في منهج السلفي

- Guidelines for the Dealings of the Sunnee with the

Innovator.

ضوابط معاملة السني للبدعي

- **The Distinguishing Line Between the Manner of Dealing with Ahlus-Sunnah & the People of Falsehood.**

الحد الفاصل بين معاملة أهل السنة وأهل الباطل

- **Guidelines in How Ahlus-Sunnah deal with the People of Falsehood.**

الضوابط في كيفية تعامل أهل السنة وأهل الباطل

- **Fiqh of Dealing with Ahlus-Sunnah & the People of Falsehood.**

فقه التعامل بين أهل السنة وأهل الباطل

- **Achieving the Aim of Uncovering the Evils of Musical Instruments & Singing.**

نبيل المُنَى بالكشف عن مفاصد العزف والغناء

