Foundations Of The Salafi Da'wah

By
Shaykh Abdus-Salaam bin Burjis Aal 'Abdulkareem
-may Allah have mercy upon him-

Translated by:
Abu 'Abdirrahman 'Abdullaah bin Ahmed Ash-Shingaani
-may Allah forgive him, his parents, his Mashaayikh, and the rest of the Muslims-

أصول الدعوة السلفية

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(died 12th, Safar, 1425H),

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بسم الله الرحمن الرحيم

In the Name of Allaah, the Most Gracious, the Most Merciful

INTRODUCTION

All praise is for Allah, we praise Him, we seek His help, we ask for His forgiveness, and we seek refuge with Allah from the evils of our own souls and the wickedness of our actions, whoever Allah guides, there is none that can lead him astray, and whoever Allah allows to go astray, there is none that can lead him to the right path.

I testify and bear witness that there is no deity worthy of worship in truth but Allah, alone, without any partners. And I testify and bear witness that Muhammed is His Slave and Messenger.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ

"O you who believe! Fear Allah (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except as Muslims with complete submission to Allah."

[Aal-i-'Imraan:102]

يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً ۚ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِى تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَ ۚ إِنَّ ٱللَّهَ 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-Nisaa:1]

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَقُولُواْ قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَٰلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ

وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ فَازَ فَوْزًا عَظِيمًا

"O you who believe! Keep your duty to Allah and fear Him, and speak (always) the truth.

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

[Al-Ahzaab:70-71]

As for what's after:

The most truthful of speech is the book of Allah, and the best of guidance is that of Muhammad ﷺ, and the evilest of affairs are the newly introduced, everything newly introduced in the religion is an innovation, and all innovation is a misguidance, and all misguidance is in the fire.

And what comes after:

The Salafi Daway is built upon some foundations, which makes it differ to the sects which have come astray from the Siraatul-Mustaqeem.

What brought about me to compile it was two manifest affairs:

The first: What I have seen, and what others have seen, of some Islamic Hizbi groups who are far away from the Manhaj of the Salaf clinging on to this pure noble name, or what leads to its meaning of attribution to the Righteous Predecessors, may Allah the Most High have mercy on all of them. Those that the Prophet ﷺ said regarding them:

"The best of the people are my generation, then those that come after them, then those that come after them, then those that come after them".

(Reported by Bukhari, and Muslim, on the authority of "Abdullah bin Mas'uud)

So these Hizbi groups then started putting out their books and writings in the name of the Salaf, and Ahlus-Sunnah, and they are by doing this putting poison in the honey, and hiding behind this name out of deception and to misguide, how many -by Allah- is in these books and writings which is disconnected from the Salafi Manhaj, and aiding of the Madhab of the latercomers and the misguided sects, like the Khawaarij, and the Mu'tazilah, and the Sufiyyah.

The second affair: Is what these groups, or some of them, are doing of clinging on to some of Ahlussunnah in order to reach certain goals, they can only reach it by way of this person that they are clinging onto, whilst they are in reality free from this clinging, and for the speech to be clear I say:

The Muslim Brotherhood droning around the efforts of Shaykh Muhammad bin Ibraheem may Allah have mercy upon him, in what they are calling Haakimiyyah, they manifested the efforts of this Imaam in this topics, thinking that there is in his speech what aids their falsehood that they are bent upon of declaring the government to be disbelievers, and then after this permitting revolting against it, and they lied upon him and fabricated by Allah, his position on the government is clear it is not obscured. He, may Allah have mercy upon him, spoke good eloquent speech in a treatise entitled:

"Important advice in three affairs"

And he mentioned his position on the rulers, and he clearly stated the obligation of their obedience in what is not disobedience to Allah, Exalted is He and the Most High.

This speech which the Shaykh wrote in that treatise, and the likes of it – is from the crux of the topic of the efforts of the Shaykh on Haakimmiyah, but the people are like those that placed their finger on the verse in the Torah which came regarding the fornicators, clarifying the obligation of stoning them, to hide it and to conceal it[1].

I ask Allah, the Most High for safety and well-being.

To that the terminology Haakimiyyah has some observations on it, and more than one of the writers and thinkers have written upon it, and Dr. Muhammad Immaarah said:

"It is a slogan which is foreign to our old heritage, and our current efforts".

And some authors like: (Muhammad Sa'eed Al-Ashmawi, Ahmad Kamal, and Haafidh Diyaab) took the position that this slogan is the same slogan of the Khawaarij that they raised up during the time of Ali bin Abu Taalib, may Allah be pleased with him, it being:

"No legislation except to Allah".

I return and I say:

When I saw this disfiguring action from these groups had effected our youth, and deceived them with the likes of these slogans, I wished to mention some foundations of the Salafi Manhaj, through which the people of the truth become distinct from other than them, the true Salafi becomes distinct from the lying claimant.

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[1] Reported by Bukhari and Muslim, on the authority of Abdullah bin Umar, **that he said:**
The Jews came to the Messenger of Allah ﷺ, and they mentioned to him that a man and a woman from them fornicate, so the Messenger of Allah ﷺ said to them: **"What do you find in the Torah regarding the affair of stoning?"**
They said: "We expose them and we whip them".
'**Abdullah bin Salaam said:** "You lied, stoning is found in it"
So they brought a Torah, and opened it, and one of them placed their hand on the verse containing stoning, and read what is before it and after it, so 'Abdullah bin Salaam said to them: "Raise your hand".
He then raised his hand and lo and behold there was the verse of stoning, they said: "Muhammad spoke the truth, the verse of stoning is in it".
So the Messenger of Allah ﷺ commanded, then they were stoned, and I saw the man leaning over the woman protecting her from the stones".

For indeed groups of people got onboard of Salafiyyah whilst they are free from it, the Ashaa'irah claim they are from Ahlus-Sunnah wal-Jamaa'ah and they lied, the Ikhwaanul-Muslimoon claimed they are from Ahlus-Sunnah wal-Jamaa'ah whilst there is a vast difference between Ahlus-Sunnah wal-Jamaa'ah, and their Manhaj and what they tread upon.

These foundations which I will mention are agreed upon by the callers to the Salafi Manhaj past and present. Before I mention these foundations and clarify them with a sufficient clarification – In-Sha-Allah – **I say:**

The Salafiyyah which we call to is not like the Hizbi Islamic sects that are present right now, as Salafiyyah is the Muslim Jama'ah, so all those that believe the Salafi creed, and abide by it in reality, then they are Salafi, we don't make a difference between anyone or anyone, we don't have a ties to other rulers or scholars, besides our rulers, we don't hide anything that we have with us, rather what we are upon is written down in books, heard in tapes, there are no secret grouping or organisation, besides the grouping and arranging by the ruler.

We see the connection to the scholars of the Salaf to be something of dire need, they in the later generations are represented by the Imams of the Najdi Da'wah, may Allah have mercy upon them all, and those that are affected by them in their times and those that come after them. We today take from our scholars, those that are known for the Sunnah, and they haven't become soiled with the filth of Innovation (its despicability, and its harms and its uglyness), and haven't become mixed of anything of desires, and they are many – all favour and thanks is to Allah – from them:

Shaykh 'Abdul'azeez bin 'Abdillah bin Baaz.

Shaykh Muhammad bin Naasir-ud-Deen Al-Albaani.

Shaykh Muhammad bin Saalih Al-'Utheymeen.

Shaykh Saalih bin Fawzaan Al-Fawzaan.

Shaykh 'Abdullah bin 'Abdirrahman Al-Ghudayaan.

Shaykh Saalih bin 'Abdirrahman Al-Atram.

Shaykh 'Abdulmuhsin bin Hamd Al-'Abaad.

Shaykh 'Abdul'azeez bin 'Abdillah Aal Shaykh.

Shaykh Bakr bin 'Abdillah Abu Zayd.

Shaykh Saalih bin Muhammad bin Al-Luhaydaan.

And others of their brothers the scholars who are of their likes, and we don't believe that they are infallible, rather they are human, what takes place from other than them takes place from them of mistake and forgetfulness.

We pay attention to knowledge, and busy ourselves with seeking it from those scholars, and others that are like them. We read – and all praise is to Allah – the books of Hadith, like the Ummuhaat-us-Sitt, and their known explanations, and the books of Tafseer, like Ibn Jareer, and Al-Baghawi, and Ibn Katheer, and As-Si'di.

And we read the books of the Salafi creed, like the books of "the Sunnah" generally, the book of Tawheed by Ibn Khuzaymah, and At-Tawheed by Shaykh Muhammad bin 'Abdulwahhaab, and we also read the rest of his books, may Allah have mercy upon him, and we also read the books of Shaykh-Ul-Islam Ibn Taymiyyah and Ibn-Ul-Qayyim, and we give care to the books of the Imams of the Da'wah from Shayh Muhammad bin 'Abdulwahhaab until this day of ours today. And the scholars of the Da'wah today are those that I have indicated towards slightly earlier. And we read the books of Fiqh, and we encourage the memorisation of "AZ-Zaad" (by Al-Hajjawi) with the condition that one knows the proofs and "follows", and we don't cast blame upon those that memorise a fiqhi text upon the condition that they look into its proofs, and we despise fanaticism and we cast it completely to the side.

We give care to grammar and morphology, and we look into the books of language and poetry, and we call the people to correcting themselves by correcting their creed, and their mannerisms, and by striving in worship. We encourage the implementation of the Sunnan, and we encourage its reanimation. We believe that those that strive to bring about a Hizbi Salafiyyah, like those Hizbi groups that are present, are mistaken, and that we are free from them. This is what we are upon in general, I ask Allah the Most High, to grant us correction, and to aid us, and to benefit us, and to benefit by way of us, indeed He is the Wali of this and capable of it, and this is the detailed elaboration of our foundations or the detailed elaboration of some of them.



THE FIRST FOUNDATION:

Dedication And Attention To Seeking Legislative Knowledge, And Understanding In The Religion

At a time that many of the Islamic groups today have dispersed from legislative knowledge, and at a time that many of the followers of those groups have dispersed from legislative knowledge. The Salafi Da'wah gives great care to seeking legislative knowledge as it is a pillar and the strong base which life is established upon, as individual and societies are not sound except with legislative knowledge, for this reason Allah, Exalted is He, commanded his Prophet Muhammad ﷺ with knowledge before statement and action, saying:

(فَٱعْلَمْ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا ٱللَّهُ وَٱسْتَغْفِرْ لِذَنۢبِكَ وَلِلْمُؤْمِنِينَ)

"So know, [O Muhammad], that there is no deity worthy of worship except Allah and ask forgiveness for your sin and for the believing men"

[Muhammad:19]

And we only made knowledge the start of the foundations, because the different pathways are many, and all of the pathways are traps except the way of the Messenger of Allah ﷺ, as Allah, the Most High, said:

(وَأَنَّ هَٰذَا صِرَٰطِى مُسْتَقِيمًا فَٱتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا۟ ٱلسُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِۦ)

"And, [moreover], this is My path, which is straight, so follow it; and do not follow [other] ways, for you will be separated from His way."

[Al-An'am:153]

And there is no way to treading upon the path of the Sunnah except by knowledge which uncovers the realities and sheds light upon the path, for this Allah, the Most High, said:

(قُلْ هَٰذِهِۦ سَبِيلِىٓ)

"Say, "This is my way"

[Yusuf:108]

Meaning: Say O Muhammad

(قُلْ هَٰذِهِۦ سَبِيلِىٓ أَدْعُوٓاْ إِلَى ٱللَّهِۚ عَلَىٰ بَصِيرَةٍ أَنَا۠ وَمَنِ ٱتَّبَعَنِىۖ)

"Say, "This is my way; I invite to Allah with insight, I and those who follow me."

[Yusuf:108]

His statement:

(عَلَىٰ بَصِيرَةٍ)

"With insight"

Meaning: with evidence and binding proofs, and they both are the beneficial knowledge.

Imam Ahmad, may Allah have mercy upon him, said:

"People are in more need of knowledge than they are in need of food and drink, because a man needs to eat and drink once or twice a day, and his need of knowledge is as much times as he breathes".

(Look in "Madaarij-Us-Saalikeen" of Ibn-Ul-Qayyim).

And it's befitting that it is known that seeking knowledge is of two categories:

— Obligation upon every single individual.

— Obligation which is Kifaayah (if some obtain it in a manner which suffices then the obligation falls away from others).

As for the first, then it is the one that Shaykh-Ul-Islam Muhammad bin 'Abdulwahhaab, may Allah have mercy upon him, said regarding it as found in Al-Usuul Ath-Thalaatha:

"Know, may Allah have mercy upon you, that is obligatory upon us to know four affairs, the first: Knowledge, and it is knowing Allah and knowing His Prophet, and knowing the religion of Islam, with its proofs"

And Imam Ahmad, may Allah have mercy upon him, has clarified what is obligatory upon a Muslim to learn, he said:

"It's obligatory to seek from knowledge which one can implement their religion with, it was said to him: like what? He said: what a person can not be ignorant of, their prayer, their fasting…. And the likes of this"

(Look in Al-Mubdi' sharh al-Muqni' by Ibn Muflih).

So what is obligatory for a person to act upon, like the foundations of Eemaan, like the rituals of Islam, like what is obligatory to abstain of impermissibilities, what is permissible, what a person needs in dealings, and the likes of this – it is obligatory for a person to know this. And asking the people of Knowledge regarding knowledge. Whoever asks the people of Knowledge has illuminated their religion, and did what is obligatory upon them, and Allah the Most High said:

(فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لا تَعْلَمُونَ ۝ بِالْبَيِّنَاتِ وَالزُّبُرِ)

"So ask of those who know the Scripture, if you know not.

[We sent them] with clear proofs and written ordinances."

[An-Nahl:43]

This is the seeking of knowledge which is obligatory upon everyone.

As for the second, it is the Fardh Kifaayah of knowledge, and this is what is beneath this, and busying with it is better than busying with acts of nearness of voluntary worship, in what is most correct from the statements of the people of Knowledge, as it has been narrated from Imam Ahmad, may Allah have mercy upon him, that he said:

"Learning knowledge and teaching it is better than Jihaad, and other than this of what one does voluntarily".

(Look in Al-Furuu' wa ma'ahu Tasheeh Al-Furuu' lil-Mardaawi by Ibn Muflih).

And I came across some of those who are old in age, in this country of ours, from the laymen having memorised some texts book in creed, like Al-Usuul Ath-Thalaatha, and Kashf-Ush-Shubuhaat, and At-Tawheed, and they memorised Adaabul-Mashi ilas-Salaat, and this is from the fruits of the Da'wah of Imam Muhammad bin 'Abdulwahhaab, may Allah have mercy upon him.

Imam Sa'uud bin 'Abdul'azeez the First and Imam Faysal bin Turki have stipulated the study of these books upon all Masjids in the country of Saudiyyah, so the old in age and young, - and all thanks is to Allah – the layfolk and the students of knowledgehave memorised it, as many know that pay attention to these types of news. And many of those who are old in age who are present right now, and this is the single secret in this country remaining pure from the filth of Innovation.

If the layfolk are not upon knowledge in their creed then Innovation and Shirk would become wide spread in them, but knowledge is a strong fortress, and a firm shield, whoever protects themselves with it, has been protected from much evil. The way by which knowledge is obtained, in a manner that every person is to abide by, is difficult to pinpoint, but the best of ways in our perception is what our scholars were upon, may have mercy on all of them.

Regarding this the Shaykh, the 'Allaamah, 'Abdirrahman bin Si'di, may Allah have mercy upon him, said as found in his "Fataawa":

"Pinpointing what is to be busied with -i.e for a student- of books, differs regarding situation and country, and generally what we see to be the case is:

That a students strives in memorising the texts of the science that they are busying with, if this wasn't possible, or a person couldn't memorise it word for word, then let them repeat it a lot so they grasp a firm hold of the meanings in their heart, then the rest of the books relating to that science are like a clarification and an explanation to that basis which he comprehended and came to know, if a student was to memorise " 'Aqeedatul-Waasitiyyah" by Shaykh-Ul-Islam, and "Ath-Thalaathatul-Usuul" and "Kitaabut-Tawheed" by Shaykh Muhammad, and in Fiqh Mukthasar Ad-Daleel I.e "Daleel-ut-Taalib, and Mukhtasir Al-Muqni' I.e "AZ-Zaad", and in Hadith "Buluugh-ul-Maraam", and in Nahw "Al-aajrumiyyah".

And then strove to understand these text books, and visited what was made easy of explanations, or wrote on it, then this would be like an explanation to it, because a student of knowledge if they memorised the foundations, he would obtain a complete grasp of its understanding, and all the rest of the books - big or small – in that field would become easy, and whoever misses out on the foundations is prevented of obtainment, whoever strove on these beneficial sciences and sought assistance with Allah, then Allah would aid them and bless them in their knowledge, and whoever tread in their seeking knowledge a path which isn't the beneficial path, will waste their time, and not obtain except with difficulty, as it is well known by trial and observation…" End of his speech, may Allah have mercy upon him.



THE SECOND FOUNDATION:

Striving For The Practical Establishment Of Islaam

This striving encompasses striving to act upon the legislative obligatory acts; like the five prayers, and being good to ones parents, and the likes of this. As it also encompasses striving to act upon the Sunnah, and re-animating it between the people, as much as a Muslim is able to do so, like the voluntary prayers, Witr, Qiyamul-Layl, spending, and the likes, are also what one should strive to establish.

Abu 'Abdirrahman 'Abdurrahman As-Sulami, may Allah have mercy upon him, said:

"Those that would recite the Qur'an for us – I.e the Companions – narrated to us that they would ask the Messenger of Allah ﷺ to recite for them, they would when learning the verses not exceed until they acted upon what it contained of actions, so we learned both the Qur'an and acting upon it".

(Reported by Ibn Jareer in his "Tafseer")

This is the Salafi Manhaj -may Allah have mercy upon them all- they would pair knowledge to action, because acting upon knowledge saves one from the severe threat which comes in place when one leaves the obligatory action, in the statement of Allah the Most High:

(يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لِمَ تَقُولُونَ مَا لَا تَفۡعَلُونَ ۝ كَبُرَ مَقۡتًا عِندَ ٱللَّهِ أَن تَقُولُواْ مَا لَا تَفۡعَلُونَ)

"O you who believe! Why do you say that which you do not do? Most hateful it is with Allah that you say that which you do not do."

[As-Saf:2-3]

And because acting upon knowledge is staying away from the despised description which Allah described the Jews with in His statement:

(مَثَلُ ٱلَّذِينَ حُمِّلُواْ ٱلتَّوۡرَىٰةَ ثُمَّ لَمۡ يَحۡمِلُوهَا كَمَثَلِ ٱلۡحِمَارِ يَحۡمِلُ أَسۡفَارَۢاۚ بِئۡسَ مَثَلُ ٱلۡقَوۡمِ ٱلَّذِينَ كَذَّبُواْ بِـَٔايَٰتِ ٱللَّهِۚ وَٱللَّهُ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلظَّٰلِمِينَ)

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

[Al-Jumu'ah:5]

And in acting upon knowledge is reacting the goal which is intended with seeking knowledge, and for this Al-Fudhayl bin 'Iyyaadh, may Allah have mercy upon him, said:

"A scholar doesn't cease to be ignorant in what he knows until he acts upon it, and when he acts upon it he is a scholar".

(Reported by Al-Khateeb Al-Baghdaadi in "Iqtidaa Al-Ilm Al-Amal")

So the Salafi Da'wah pays attention to this foundation and pays care to it, and encourages the people to busying with it, as busying with acting is more beneficial than what hasn't got benefit in it of permissible speech, and the likes of this.

If our youth -may Allah the Most High grant them success- established this foundation in the manner it deserves, then they would've been saved from falling into many affairs which are not from what relates to them; which when preoccupying oneself with it waste time, like preoccupation with politics, and like the call to all people to start thinking about this, and the likes of this.

These affairs, and the likes of this are not for the student of knowledge, they're particularities for the people of authority, or those that stand in their place, and when groups of people from the youth entered into it, and placed themselves on the level of the figures of authority in it – their ignorance became manifest, and their deviation became evident, and their countries revolted in these affairs, because they only relied upon stories of foreign newspapers, and radio of the disbelievers, and they believed it, Laa Hawla wa Laa Quwwata illaa Billah, and then they built rulings upon it, as is the situation in the war of Khaleej, some of them relied upon the likes of these stories, and the likes of these radios, and thus the Muslims were inflicted with disaster, and fear entered into their hearts, and their ranks became disunited, and their unity was split, which before this was upon unity and united.

And this reliance upon stories, and upon foreign radios is the goal with them, of what they call the (the foundations of understanding the current affairs). ***When this new trend appeared, people turned away from <u>knowledge and action</u>. For this reason, weakness in knowledge and action***

shows itself clearly in the youth of the Ummah, you find the youth of current affairs not abiding by the legislative rulings in many great affairs.

So it is obligatory upon our youth to fear Allah, the Most High, regarding themselves, and to busy themselves in what brings them great benefit in the religion and in the wordly life. As for preoccupation in what hasn't got benefit, and a person forcing themselves into what isn't of his particularities, then the harms of this are big, and a person misses out on much reward and good. So it is upon the youth to fear Allah, the Most High, regarding themselves, and to act upon what they have come to know of knowledge so that they are successful in religion and in the worldly life.



THE THIRD FOUNDATION:

Inviting To Allah, The Most High, Upon Insight

If Allah, the Most High, favours knowledge and action upon a Muslim, then it is upon them to proceed to reaching this good to others by inviting them and advising them and guiding them. For indeed this is the actions of the Anbiyaa, may the Salaat and Salaam of Allah be upon then all, Allah the Most High said regarding His Prophet ﷺ:

(وَمَنْ أَحْسَنُ قَوْلًا مِّمَّن دَعَآ إِلَى ٱللَّهِ وَعَمِلَ صَٰلِحًا وَقَالَ إِنَّنِى مِنَ ٱلْمُسْلِمِين)

"And who is better in speech than he who [says: "My Lord is Allah (believes in His Oneness)," and then stands straight (acts upon His Order), and] invites (men) to Allah's (Islamic Monotheism), and does righteous deeds, and says: "I am one of the Muslims."

[Fussilat: 33]

As for its recompense and its reward, then it is great due to the greatness of its action, the caller to Allah the Most High obtains like the reward of those that follow them in good, without decreasing anything of their reward. **(Reported by Muslim, on authority of Abu Hurayrah, may Allah be pleased with him).**

And it has come in the Hadith 'Ali, may Allah be pleased with him, that the Prophet ﷺ said:

"For Allah to guide one single man by way of you is better for you than red camels"

(Red camels were from the most valued commodities with the Arabs)

(Reported by Bukhari and Muslim)

And what is befitting to know here is that it is not a condition for a person calling to Allah, the mighty and majestic, for them to know all the legislative rulings thoroughly, but what's obligatory is that a person is well versed on what they are calling to (I.e: the topic that they are conveying to the people, it is a must that they are well versed of the legislative knowledge), for this reason the Prophet ﷺ said:

"Convey from me, even if it way one verse"

(Reported by Bukhari, on the authority of 'Abdillah bin 'Amr, may Allah be pleased with them)

If a Muslim came to know of a verse, and understand its meaning through the scholars and those that explained the Qur'an, or came to know of a Hadith from our Messenger ﷺ, or came to know of a legislative ruling through the scholars, or through the writings of the people of Knowledge - they convey it to others, even if they weren't well versed in other rulings or Hadiths or verses.

The Shaykh, the 'Allaamah 'Abdurrahman bin Qaasim, may Allah have mercy upon him, said in his commentary upon **"Kitaab-ut-Tawheed" (p.55)**:

"It is a must to call to Allah, with two conditions:

That it is sincerely for the Allah's Face, and that it is according to the Sunnah if the Messenger of Allah □, and that the caller knows what they are calling to.

If the first wasn't met they would be a Mushrik (made partners with Allah), and if the second wasn't met they would be an Innovator..."

End of his speech may Allah have mercy upon him.

Preceding onward from the second condition which he, may Allah have mercy upon him, mentioned, we say:

The means of Da'wah are Tawqeefiyyah, nothing is introduced in it which the Messenger of Allah ﷺ wasn't upon, for this reason the Salaf warned severely from the people of "Sama" (what the Sufis do), even if this "Sama" is free from impermissible instruments, like musical instruments and the likes, and even if this "Sama" was beneficial to soften the hearts, because there isn't any aiding example from the Book, nor from the Sunnah, nor from the actions of the Salaf of this nation, may Allah be pleased with them all.

For this reason Shaykh-Ul-Islam Ibn Taymiyyah, may Allah have mercy upon him, said as found in **"Al-Majmuu' Al-Fataawa" in the 11th volume:**

"As for the Sama for those that are intending correction of the hearts in those congregations where this is done, I.e: those that congregate on Sama intending with this congregation correcting their hearts, and purifying their nafs - as for Nasheeds only - meaning: without any musical instruments - like singing, or clapping and the likes of this, then this is the newly introduced Sama in Islam. It was introduced after the passing of the three generations which were praised by the Prophet ﷺ, where he said:

"The best of generations is the generation I was sent in, and those that come after them, and then those that come after them"

(Reported by Bukhari, and Muslim on the authority of 'Abdullah bin Mas'uud, may Allah be pleased with him, with the wording: *"The best of the people are my generation, then those that come after them, then those that come after them".)*

And the notables of the Ummah have disliked it, and the major Mashaayikh haven't attended it".

Until the point the Shaykh, may Allah have mercy upon him, on the topic of this Sama:

"In general, it is upon a believer to know that the Prophet ﷺ didn't leave anything which draws closer to Jannah except that he mentioned it, and nothing which distances away from the Fire except that he mentioned it, and this Sama if it was a benefit then Allah and His Messenger would've prescribed it, because Allah says:

(ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا)

"This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion."

[Al-Ma'idah:3]

If there was a benefit found in it for the heart, and there isn't an aiding example from the Qur'an or the Sunnah, it isn't turned towards.

Sahal bin 'Abdillah At-Tustari said:

"Every love which the Book and the Sunnah do not testify for is falsehood".

Ad-Daarini said:

"My heart would come across a story from the stories of the people and I wouldn't accept it except with two upright witnesses, the Book and the Sunnah".

This is his speech, may Allah have mercy upon him. (Majmuu' Al-Fataawa). And his statement:

"If there was a benefit found in it for the heart, and there isn't an aiding example from the Qur'an or the Sunnah..."

This is an extensive rebuttal against those that permit "acting" for calling to Allah, because it got benefit in it, and the hearts are softened when it is listened to, and it is watched. So upon this we say:

It is a must that the means for Da'wah are made Tawqeefi, and that nothing is permitted in it except that which the Messenger of Allah ﷺ and his noble Companions were upon.



THE FOURTH FOUNDATION:

Paying Care To Creed Of The Salaf, In Knowledge, Action And Teaching It

From the things which saddens is that we, during these days have started hearing speech which casts aside creed, and distances it from the areas of giving care, there are groups which consider the topics relating to 'Aqeedah subsidiary affairs which no care is given to, rather from them are those that say: ***"What is the harm if we affirm Allah has a hand or not?!".***

This is a calamity and a disaster, what is known by all is the great status of the creed of Tawheed in the legislation. All the creation is only created for a great goal, and this is the worship of Allah the Most High, as Allah the Mighty and Majestic, said:

(وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ ۝ مَآ أُرِيدُ مِنْهُم مِّن رِّزْقٍ وَمَآ أُرِيدُ أَن يُطْعِمُونِ)

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

[Adh-Dhariyat:56-57]

Allah, the Most High, didn't send the messengers, nor reveal the books, except for the actualisation of Tawheed and to call the people to it, as Allah the Most High, said:

(يُنَزِّلُ ٱلْمَلَٰٓئِكَةَ بِٱلرُّوحِ مِنْ أَمْرِهِۦ عَلَىٰ مَن يَشَآءُ مِنْ عِبَادِهِۦٓ أَنْ أَنذِرُوٓاْ أَنَّهُۥ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱتَّقُونِ)

"He sends down the angels, with the inspiration of His command, upon whom He wills of His servants, [telling them], "Warn that there is no deity worthy of worship except Me; so fear Me."

[An-Nahl:2]

And as it comes in His statement:

(وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِىٓ إِلَيْهِ أَنَّهُۥ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعْبُدُونِ)

"And We sent not before you any messenger except that We revealed to him that, "There is no deity worthy of worship except Me, so worship Me."

[Al-Anbiya:25]

And as Allah, the Most High, said:

(وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ ٱعْبُدُواْ ٱللَّهَ وَٱجْتَنِبُواْ ٱلطَّٰغُوتَ)

"And We certainly sent into every nation a messenger, [saying], "Worship Allah and avoid Taghut."

[An-Nahl:36]

And the first command in the Noble Qur'an is the statement of Allah, the Mighty and Majestic:

(يَٰٓأَيُّهَا ٱلنَّاسُ ٱعْبُدُواْ رَبَّكُمُ ٱلَّذِى خَلَقَكُمْ وَٱلَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ)

"O mankind, worship your Lord, who created you and those before you, that you may become righteous"

[Al-Baqarah:21]

And the first thing which the messengers start the invitation of their people to, is their statement – as Allah the Most High mentioned about them -:

(يَٰقَوْمِ ٱعْبُدُواْ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥٓ)

"O my people, worship Allah; you have no deity other than Him"

[Al-A'raf:59]

And the Prophet ﷺ remained calling to Allah for twenty three years, from it thirteen years in Makkah, and ten years he was establishing Tawheed, calling to it, and warring Shirk, and warning from it, and the rest of his life ﷺ was in strengthening the creed of Tawheed and reinforcing it, and clarifying the legislative rulings. All of this points, with a clear pointing, to the importance of giving care to the affairs of creed, learning and teaching, and acting upon it, and calling to it.

This is because when the creed is from free impurities, then whoever has that creed is from the people of Jannah, and there is no escape from this, even if they perpetrated major sins, because the people of major sin if Allah wishes He will punish them, then He will enter them into Jannah due to their Tawheed, before this due to His virtue and His generosity, Exalted is He, and if He wishes He pardons them, and this – by Allah – is saviour and protection.

You are almost not able to find someone with a sound creed except that righteous deeds and the rest of obedience are lighter for them than carrying a feather, and for this reason giving care to it, and trying to correct it, is from the noblest of affairs and the most greatest of actions. There are many virtues to Tawheed, which are not obscured upon the student of knowledge, and upon the caller to Allah the Most High, from its virtues are:

That it prevents eternal dwelling in the fire, if less than a mustard seed was found of it in the heart.

From it: that if it became complete in the heart it would prevent from entering in the fire completely.

From it: that a person would obtain complete guidance and complete safety in the worldy life and the Hereafter if it was actualised.

From it: that the happiest of the people with the intercession of the Mustafaa is those that say: "Laa ilaha illal-laahu" sincerely from the heart. (Reported by Bukhari, on the authority of Abu Hurairah)

From it: that the actions and statements, open and inward, are dependent on it being accepted, and it being perfect, and obtaining much reward – upon Tawheed, so whenever it was strengthened these affairs would become more complete.

From it: that it frees a slave from the enslavement of the creation, and being attached to them, and fearing them, and hoping from them, and acting for their sake, and this is true honor and high respect… and other than this of benefits which Shaykh Ibn As-Si'di directed towards in his commentary upon ***"Kitaab-ut-Tawheed"****.*

So it is obligatory upon the callers to Allah the Most High, that they pay attention to it, and from the things which hurts the heart is that there are a people who appeared that say:

"Why this care to creed? Shouldn't we pay attention to the affairs of the Muslims and their situations? The Muslims are being killed right and left, and we are calling to laying waste to shrines, and removal of Masaajid which are built upon graves, and the likes of these affairs!"

The one that says this has forgotten or is trying to forget the statement of the Imams of the Haneefs, Ibrahim ﷺ:

(وَٱجْنُبْنِى وَبَنِىَّ أَن نَّعْبُدَ ٱلْأَصْنَامَ)

"keep me and my sons away from worshipping idols"

[Ibrahim:35]

If the Khaleel, the Imam of the Haneefs, the one who Allah made a nation by himself, and said regarding him:

(وَإِبْرَٰهِيمَ ٱلَّذِى وَفَّىٰٓ)

"And [of] Abraham, who fulfilled [his obligations] –"

[An-Najm:37]

And commanded His Prophet Prophet Muhammad ﷺ to follow his Haneefiyyah, and Allah tested him by slaughtering his own son and he yielded, and was at the service of the command of Allah the Mighty and Majestic,

and he broke the idols with his noble hand, and his rebuke against the people of Shirk was severe…. With all these virtues and other than this, he feared falling into Shirk, which is falling into worship of the idols, and it is the greatest of Shirk, then how about what is lesser than it?

For this reason Ibrahim At-Taymi, may Allah have mercy upon him, said:

"Who is safe from Shirk after Ibrahim ﷺ"

And Shaykh Muhammad bin 'Abdulwahhaab, may Allah have mercy upon him, said regarding the Hadith of Abu Sa'eed Al-Khudhri, may Allah be pleased with him:

"Musa said: O lord, teach me something which I can remember and call you by, He said: O Musa, say: Laa illaha illal-laah".

(Declared inauthentic by Albaani in "Da'eef At-Targheeb wat-Tarheeb" 923)

Shaykh-Ul-Islam Muhammad bin 'Abdulwahhaab, may Allah have mercy upon him, said in **"Kitaab-ut-Tawheed"** on this Hadith:

"In this is that the Prophets are in need of being notified of the virtue of "Laa illaha illal-aah".

So its obligatory upon us that we pay attention to this affair, and that we give it great care, if this affair was to be saved then what comes after it will be lighter and easier, and what comes after it will be safe, but if this foundation was to be corrupt then there is no benefit and no correction nor any acceptance.



THE FIFTH FOUNDATION:

Paying Care To The Prophetic Sunan, And Striving To Act Upon It And To Call to It

Indeed from what is most deserving for a Muslim to pay care to is:

Acting upon the following of the traditions of their Prophet ﷺ, and materialising it in their lives as much as possible, this is due to the goal that a Muslim strives for is only obtaining guidance which leads them to the abode of happiness, and Allah the Most High said:

(وَإِن تُطِيعُوهُ تَهْتَدُواْ)

"If you obey him, you shall be on the right guidance."

[An-Nur:54]

And He said:

(وَٱتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ)

"and follow him so that you may be guided."

[Al-A'raf:158]

And He said:

(لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُواْ ٱللَّهَ وَٱلْيَوْمَ ٱلْءَاخِرَ وَذَكَرَ ٱللَّهَ كَثِيرًا)

"There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often."

[Al-Ahzab:21]

And this verse is a big foundation in the taking the Messenger of Allah ﷺ as an example, in his statements and actions, in all of his affairs. This example is only taken by those that seek out Allah and the Last Day, indeed they will have with them Eemaan, fear of Allah, hoping for His bounties, fear for His punishment, which encourages them to take the Messenger of Allah ﷺ as an example.

And the honour of a believer and their status is only measured by their following of him ﷺ, the more they were to seek out the Sunnah the more they are deserving of the high status. For this, the early comers of the Salaf, those from the Tabi'ees, may Allah have mercy upon them, they made the measuring stick for when knowledge is taken from someone: *Holding on to the Sunnah.*

As Ibrahim An-Nakha'i said:

"They would when coming to a person to take knowledge from, look at their prayer, and their sunnah, and their composure, and then take knowledge from them".

(Reported by Ad-Daarimi in his "Sunan")

One of the scholars said:

"From the signs of someone loving Allah, the mighty and majestic, is their following of Allah's beloved □, in his manners, and his actions, and his commands and his Sunnah.

This is the truth, taken from the book of Allah, the mighty and majestic. Allah, the most high, said:

(قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ)

"Say, "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful."

[Aal-i-Imran:31]

Al-Hassan Al-Basri said in his Tafseer of this verse:

"Allah made the sign of someone loving Him, the following of the Sunnah of His Messenger ﷺ"

(Reported by Al-Lalakaa'i in "I'tiqaad Ahlussunnah")

For this the legislative texts from the Book and the Sunnah, and the statements of the Companions, and the Tabi'oon, in encouraging to acting upon the Sunnah, and motivating to clinging on to it, are Mutawatir.

And from the most well known of Hadiths, the Hadith of Irbaadh bin Saariyyah, may Allah be pleased with him, that he said:

"The Messenger of Allah ﷺ admonished us with an admonishment which made tears trail from the eyes, and made the hearts quiver in fear, we said: O Messenger of Allah, it's like this is an farewell admonishment, so advise us!

He said:

"I have left you upon a clear white, its night is like its day, none deviate from it after me except that they are ruined, whomever amongst lives long will come to see much differing, upon you is my Sunnah and the Sunnah of the rightly guided Caliphs after me, hold onto it with your molar teeth".

(Reported by Ibn Maajah, declared authentic by Albaani in Sahih Ibn Maajah).

In his statement ﷺ:

"Upon you is my Sunnah"

I.e: My way which I'm upon, which I clarified to you of rulings, regardless if it was in creed, or in affairs of Fiqh, obligatory or voluntary.

As for the scholars of Usuul specifying Sunnah to be:

"What's requested with a requesting which isn't absolute".

This terminology is consequential, what is intended with it is differentiation with it and what is obligatory. So the Sunnah when its mentioned by the legislation unrestrictedly, what's intended with it is the legislative way that the Prophet ﷺ was upon, in his worship, in his dealings, in his manners.

'Urwah bin Az-Zubayr, may Allah have mercy upon him, said:

"The Sunan, the Sunan, for indeed the Sunan are the foundation of the religion".

(Reported by Muhammad bin Nasr Al-Marwazi in "As-Sunnah").

Meaning: abide to the Sunnan, for indeed the Sunnan are the foundation of the religion.

Ibn 'Umar, may Allah be pleased with him, used to follow the command of the Messenger of Allah ﷺ, and his remnants, and his condition, and he would pay attention to it to the extent that his mind was feared for due to the level of his paying attention to this. As reported by Abu Nu'aym, and other than him.

(Reported by Abu Nu'aym in "Al-Hilyah", from Naafi', that he said: "If you was to look at Ibn 'Umar, may Allah be pleased with him, when following the remnants of the Prophet ﷺ you would say: This one is crazy", and from 'Aasim Al-Ahwal from those that informed him, he said: "When someone saw Ibn 'Umar they thought that there was something wrong with him due to his following of the remnants of the Prophet ﷺ".)

And Az-Zuhri, may Allah have mercy upon him, said:

"Those that preceded of our scholars would say: clinging on to the Sunnah is saviour".

(Reported by Ad-Daarimi in his "Sunan", and Abu Nu'aym in "Al-Hilyah")

There are many uncountable benefits to paying attention to the Sunnah, from it is:

That those that are abiding by it will attain the level of being loved, which regarding it Allah the Mighty and Majestic said in the Hadith Qudsi:

"A slave doesn't cease to draw closer to Me through voluntary acts until I love them, and when I love them I am his hearing that he hears with, and his sight that he sees with, and his feet that he walks with, and his hands that he uses, and if they ask me I would give them, and if they sought refuge with Me I would grant them refuge".

(Reported by Bukhari on the authority of Abu Hurairah, may Allah he pleased with him)

And from the benefits of holding on to the Sunnah is:

That it compensates the obligatiory acts, due to the statement of the Prophet ﷺ:

"The first thing a person is held to account for on the day of Judgement from their actions is the prayer, Allah will say to His Angels: Look at the prayer of My slave, did he fulfill it or was he deficient in it? If it was complete then it is written for him, and if something of it was deficient Allah will say: Look does My slave have anything of voluntary prayers? If he does then He will say: Complete the obligatory prayers of My slave with his voluntary prayers".

(Reported by Abu Daud, on the authority of Abu Hurairah, may Allah be pleased with him, authenticated by Albaani in "Sahih wa Da'eef Sunan Abi Daud".)

And from it:

That clinging on to to the Sunnah at the end of times has a great reward, based upon the Hadith of 'Utbah bin Ghazwan, that the Prophet ﷺ said:

"Indeed behind you are days of patience, the one holding on to what you are upon those days will have the reward of fifty of you"

They said: O Prophet of Allah, you mean from them?

He said: Rather from you".

(Reported by Abu Daawood, authenticated by Albaani in "Sahih wa Da'eef Sunan Abi Daud".)

The Salaf, may Allah have mercy upon them, would be severe regarding the leaving of some of the Sunan, or they would cast blame on those that left it in totality, because it falls under the generality of the statement of his ﷺ:

"Whoever leaves my Sunnah is not from Me"

(Reported by Bukhari and Muslim, on the authority of Anas bin Maalik, may Allah be pleased with him)

For this reason Imam Ahmad said:

"Whoever leaves Witr is an evil man, it's not befitting to accept their testimonies".

(Look in "Ar-Rawdul Murbi' " of Al-Bahuuti")

So everything which is authentic from the Sunnah of the Messenger ﷺ, we strive with a severe striving to implement it, and to teach it to the people, so that perhaps Allah the Mighty and Majestic grants us the reward of those who reanimate the Sunan.



THE SIXTH FOUNDATION:

The Strong bond With the Scholars Of The Sunnah

The virtue of the scholars, and the status which they are occupying in the Islamic legislation is, not obscured upon anyone. But some people mix up between encouraging to have a connection to the scholars, and between being fanatical to them and blind-follow them, this is a big mistake.

Having a connection with the scholars means:

Taking knowledge from them, benefitting advise and directions from them, and the likes or this, as it means blind-following them for those blind-following is permissible for, from the layfolk, and those that are not capable to differentiate a choice on knowledge-based affairs. This connection to the scholars of the Salaf, it has preceded that we established it, and manifested it, and clarified its benefits, and we clarified the harms which result from the people leaving it.

Shaykh 'Abdurrahman As-Si'di, may Allah have mercy upon him, said whilst speaking on the blessings of Allah on this country:

"He has purified your religion for you from Innovations and making partners, and saved you from the means to Shirk and the avenues to misguidance and destruction, by way of means and causes which He Exalted is He has made easy, whereby He established for you an Imam who he made upright upon the Siraatul-Mustaqeem, your Imam Ahmad bin Hanbak was the greatest of the Imams who relayed the Sunnah, and the Book, and through him and his companions and his followers, and his likes, the Sunni is known from the Bid'i of the rest of the sects and groups.

Until Allah brought about Shaykh-Ul-Islam wal-Muslimeen Ahmad bin Taymiyyah, and he strove against the disbelievers and the hypocrites and the rest of the deviants, and he manifested the clear Sunnah, and its signs, and sciences, which the ability of the early and the later was unable to, and his students and followers of the scholars the verifiers into his path, until it was the turn of the Shaykh of the Peninsula and its Imam, Shaykh-Ul-Islam, Muhammad bin 'Abdulwahhaab.

He upheld this affair with the best of upholding, he didn't cease to be in Jihad against the enemies until he disseminated the pure Tawheed and the unmixed Sunnah between the slaves, and he subdued Shirk and its means and Innovation and corruption, so the Peninsula was saved -and to Allah is all praise- and it was covered with Sunnah and Tawheed, so through his striving which he is thanked for, and the striving of his students and his grandchildren and their helpers, it was saved from Shirk, so you don't find in it -and to Allah is all praise- a shrine over the graves, nor any seeking intercession with the creation, nor any Mawlids or temples.

Isn't it from the greatest of the blessings of Allah upon you, and the most magnificent of beneficence of Alalh upon you all that He brought about for you those noble notables who Allah preserved by way of them the correct religion, and it actualised and spread until you, your fathers and your children came about drinking from the pure fountain of the legislation with the purest of drink, and you scoop from its purity with the best of scoops, this is only from the virtue of Allah which doesn't have a start or end. At a time you are seeing the other lands filled with Innovation and Disbelief and clear deviation, filled with Innovations and shrines upon graves, and despicable manners, so thank your Lord for this blessing which you can't count nor be thankful enough for".

If we were to connect to these blessed circle (Shaykh-Ul-Islam Muhammad bin 'Abdulwahhaab and Shaykh-Ul-Islam Ibn Taymiyyah, and Imam Ahmad, may Allah have mercy on them all) with a complete connection, then Allah Exalted is He will safeguard us from falling into Innovation, and deviating after the astray misguided groups which wear the clothing of the Sunnah, and the Sunnah is completely free from it.

And this deficiency didn't enter upon us except the day we left this Methodology, and casted it aside completely, and sufficed with methodologies which were brought to us by people from Egypt and India, and the other places, and they are methodologies which are far away from the Methodology of the Pious Predecessors, may Allah have mercy upon them.



THE SEVENTH FOUNDATION:

Distancing Away From Bigoted Partisanship (Hizbiyaat) And Secret Islamic Groups

We are observing and seeing groups split from the legislative Muslim Jamaa'ah due to what they have with them of ideologies and methodologies, and all of these groups unite on a single goal, which is dislike of the legislative Muslim society and looking at it like it's an society of Pre-Islamic ignorance, but so that the ruling is precise; the majority of them see it to be this way and believe this belief.

And from these groups are: ***The Muslim Brotherhood, the Tablighi Jamaa'ah, and Hizb Tahreer.***

And I with much regret say:

There are those who made Salafiyyah a group like these groups, and there are those that strive to make Salafiyyah like these groups, we free ourselves infront of Allah the Mighty and Majestic from this action, and we seek refuge with Allah from the one doing this.

Shaykh-Ul-Islam, Ibn Taymiyyah, may Allah have mercy upon him, said:

"As for attribution which splits the Muslims, and contain exiting from the Jama'ah, and embarking upon disunity and treading the path of Innovating, and abandoning the Sunnah and "Following", this is from what is prohibited, and the perpetrator of this is sinful, and through this exit obedience to Allah and His Messenger ﷺ".

(Majmuu' Al-Fataawa)

Allah the Mighty and Majestic called us Muslims in His Book, and it has been authentically reported in "Musnad Al-Imam Ahmad", that the Prophet ﷺ said:

"Whoever calls with the calling of Pre-Islamic Ignorance is a person of the Hellfire"

A man said: O Messenger of Allah, even if he fasts and prays!

He said:

"Yes, even if he fasts and prays, but call using the name of Allah who called you worshippers of Allah, Muslims and believers".

(Reported by Ahmad in his "Musnad", on the authority of Abu Malik Al-Ash'ari, may Allah be pleases with him, and authenticated by Al-Albaani in "Sahih Al-Jaami")

These were the names at the start of Islam, there were no attributions except to Islam at that time, then when Innovations appeared, and desires became widespread, and every Innovator distanced from Islam, our Righteous Predecessors didn't have a choice except to manifest their legislative names which made them distinct from others; who went astray, so they called themselves with names which are found in legislative texts, like Al-Jamaa'ah, Al-Firaqatun-Naajiyah, At-Taaifatul-Mansuurah.

As they also were called with that which they abided by from acting upon the Sunnah, which others casted aside, like As-Salaf, and Ahlul-Hadith, Ahlul-Athar, Ahlus-Sunnah wal-Jamaa'ah.

They only sought out these names, and called themselves with this due to many reasons, some of those were mentioned by the virtuous Shaykh Bakar bin Abdillah Abu Zaid, may Allah have mercy upon him, in his great valuable book: ***"The ruling of ascribing to the sects and parties and Islamic groups:***.

From it is: That this ascription doesn't disconnect from the Islamic Ummah since it was founded upon the Prophetic Methodology.

From it is: That this ascribtion incorporates all of Islam.

From it is: That it is an byname.

From it is: That they are established by way of the authentic Sunnah.

From it is: That some of them are not manifested except in confronting the people of Desires in refutation of their Innovations and their misguidances, to make ones self distinct from them.

We find that when Innovation appeared that the people of the truth made themselves distinct with the Sunnah, and so they said: we are Ahlus-Sunnah. And when Ra'iy (intellectually based opinions) occured they made themselves distinct with Hadith and Athar, and so they said: we are Ahlul-Hadith wal-Athar.

And from this is: that these bynames didn't call them to being biased to a person besides the Messenger of Allah ﷺ.

And from this is: that these bynames didn't lead to Innovation, nor to sin, nor to fanaticism to a certain individual, nor to fanaticism to a sect.

And from this is: that the establishment of Walaa (association) and Baraa (disassociation) and loving and animosity with them doesn't occur except to Islam, nothing else.

If this was understood, then it has been established in what is known by necessity from Islam that there is no religion except by having a Jamaa'ah, and there is no Jamaa'ah except by having an Imam, and there is no Imam except by listening and obeying, as mentioned by 'Umar bin Al-Khattaab, may Allah have mercy upon him:

"There is no Islam except by having a Jamaa'ah, and there is no Jamaa'ah except by having leadership, and there is no leadership except by obedience".

(Reported by Ad-Daarimi in his "Sunan")

The Shaykh, the 'Allaamah, Bakar Abu Zaid said in the previously mentioned book:

"This is the legislative understanding of the Muslim Jamaa'ah, taken from the Prophetic Methodology (the Book and the Sunnah), they are directed by a strong Imam.

These are the connections between the layfolk of the Muslims for their unity and the holding together of their Jamaa'ah, and in accordance to the shortcoming will be the occurrence of differing and disorder, and if an individual from the Muslims or a sect of them breaks away from them - then this is breaking away from the Muslims and splitting their Jamaa'ah, and it is breaking away from all of Islam upon the Prophetic Methodology".

These islamic groups which are founded on foundations far from the Book and the Sunnah, in reality they are splitting from the Muslims, their evils and their harms are greater than their good, they when they have chosen paths which are not derived from the Book and the Sunnah, nor do they draw and benefit from the Salaf of this Ummah, deficiency entered upon them from this angle.

So beware, beware of these doubtful groups. Don't be -O Youth- victims to their likes, by Allah there isn't a country which their venom spread in except that it was trialed with splitting and differing, and hatred and animosity become manifest amongst them.

If you want a proof for this, then compare our condition to the day we were upon the Manhaj of the Shaykh, the Imam, Muhammad bin 'Abdulwahhaab, may Allah have mercy upon him, and our condition today. These groups have split between the scholars and the youth, and placed a barrier between them. We used to trust our scholars a lot -and all praise and virtue is to Allah- and we used to take from them, and the effect of this in this condition was clear from the condition which I pointed towards slightly earlier, in this condition we used to be upon good and upon guidance.

As for now we are in revolutions, upheaval, and the likes of this. These groups have also corrupted the creeds of our youth, it soiled the Methodology with them, and it convinced them to only have Walaa and Baraa for it. And there isn't any doubt that some of these groups will use their followers, those that are deceived by them, to make revolutions, or to enter into Fitnah, and don't let the occurence of what took place in the Haram -O Youth- be far from sight.

May Allah ward everything disliked away from the Muslims, and protect us from all trials.



THE EIGHTH FOUNDATION:

Us abiding By What The Book And The Sunnah, And What The Salaf Of The Ummah Unanimously Agreed Upon, In Dealing With Our Imams And Rulers

We hear and obey the people that are in authority, in what is not a sin.

And we don't see it to be permissible to revolt against the Muslim ruler however much the abundance of their sins, and we don't enter into anything of their worldly life, we advise them in accordance to the legislative way, with truthfulness and sincerity, and a word of advise in privacy especially in the times of trials.

We supplicate to Allah exalted is He, for correction and success for them in private and in public, because in their correction is the correction of the slaves and the lands.

We despise to enter upon them except for advise or to complain.

We see Jihaad to be alongside them.

We rebuke those that speak ill of them or revile them, due to what this contains of inciting the people against them, which could lead to two affairs:

[1] Revolting against them.

[2] Disobeying the legislative commands.

And here I will relay speech from the Imams of the Da'wah – may Allah have mercy upon them – in Ad-Durar As-Sanniyyah (7/177-1778), the Shaykh the 'Allaamah 'Abdullateef bin 'Abdirrahman bin Hassan bin Muhammad bin 'Abdulwahhaab, may Allah have mercy upon them all and reward them with the best of rewards on behalf of Islam and the Sunnah, in a treatise which he directed to one of his brothers which the correct positions in the time of Fitnah (the Fitnah of the children of Faysal may Allah have mercy upon him and them) didn't become clear to him, said:

Then here is another subject which the Shaytaan used to deceive many people, making them strive to split the Jamaa'ah of the Muslims, and bring about differing in the religion, and what the clear Book casted blame upon, and leads to clinging on to the wordly life, and leaving Jihaad, and aiding the Lord of all that exists, and it leads to prevention of the Zakaat, and kindling up the flames of Fitnah and misguidances.

The Shaytaan was gentle in the insertion of this scheme, and set up for it proofs and introductions, he insinuated to them that obedience to some of those that took rulership by force – I.e from the rulers – in what Allah and His Messenger commanded of the obligations of the Imam, in what contains defense of Islam, safeguarding of its boundaries, - that this isn't obligatory – and that this situation isn't legislated".

So this scheme in summary is:

That the obedience of some of those that took rulership by force isn't obligatory, and that this situation – i.e the situation being that of Fitnah – is not legislated.

Then the Shaykh said in rebuttal of this scheme:

"And those trialed individuals don't know that the most of the people of authority of the people of Islam, from the time of Yazeed bin Mu'aawiyah, except 'Umar bin 'Abdul'azeez – and those that Allah willed from Bani Umayyah – things have occurred from them from audaciousness and great affairs, and revolting and corruption whilst as the leadership of the Muslims, and with this the way of the prominent Imams, and the great notables, with them is well known, they didn't remove their hand from obedience in what Allah and His Messenger commanded, of the rituals of Islam and the obligations of the religion".

And then he put forth examples of this, and said:

"I will give you an example, like Al-Hajjaaj bin Yusuf Ath-Thaqafi, his affair has become well known in the Ummah of oppressions and excessiveness in spilling blood, and transgressing the boundaries of Allah, and he killed whoever he killed from the notables of the Ummah, like Sa'eed bin Jubayr, and he besieged Ibn Zubayr, and violated the noble Haram, and violated its sanctity, and he killed Ibn Zubayr whilst he gave him obedience, and the people of Makkah, Madina, Yemen and the majority of Iraq pledged allegiance to him, and Al-Hajjaaj was a representative of Marwaan, then his son Abdulmalik, and none of the caliphs gave the Rulership to Marwaan, and none of the people of "Al-Hill wa Al-Aqd" pledged allegiance to him, and with this being the case not one of the people of knowledge withheld from being obedient to him and submitting to him in what is permissible to be obedient to him in, of the pillars of Islam and its obligations.

Ibn 'Umar, and those that lived in the era of Al-Hajjaaj from the companions of the Messenger of Allah □, didn't dispute with him in his affair, nor refrain from being obedient to him in what Islam establishes and prefects Eemaan, similarly the Taabi'is in his era, like Ibn Musayyib, Al-Hassan Al-Basri, Ibn Sireen, Ibraheem At-Teemi, and the likes of them of the notables of the Ummah.

And the scholars of the Ummah of the notables of the Ummah and its Imams continued upon this action, they command to obey Allah and His Messenger, and Jihaad for His sake alongside the Imam; be him righteous or a sinner, as its known from the books of the foundations of the religion and creed.

Similarly Bani Abbas overtook the Muslims lands by the force of the sword, none of the people of knowledge and religion assisted them, and they killed a great number of the creation, and a large number of Bani Umayyah and their rulers and representatives, they killed Ibn Hubayrah the ruler of Iraaq, and they killed the caliph Marwaan unto it yas been relayed that As-Saffaah in one day killed like eighty of Bani Umayyah, another placed a carpet on their bodies and sat on them, and then requested food and drink.

And with this the way of the Imams; like Al-Awzaa'I, Maalik, Az-Zuhri, Layth bin Sa'd and Attaa bin Abu Rabaah, with them is not obscured upon those who partake in knowledge and reading.

And the second category of scholars; like Ahmad bin Hanbal, Muhammad bin Isma'eel, Muhammad bin Idrees, Ahmad bin Nasr, Ishaaq bin Rahawayh and their brothers – in their time great Innovations took place from their kings, rejection of the Attributes, and they called towards this and they interrogated the people for this, and whoever got killed got killed, like Ahmad bin Nasr.

While this was the case it is not known that any one of them removed their hand away from obedience, nor saw revolting against them to be permissible".

Until the Shaykh, may Allah have mercy upon him, said to the one he was speaking to:

"If something was to feel not right in your chest then implore Allah with humility, and seek nearness by way of the legislative supplications, and look oftenly in the Tareekh of Ibn Ghannaam, of the speech of Shaykh-Ul-Islam -i.e Muhammad bin 'Abdulwahhaab- he has elaborate speech in this subject matter in his authorings and his extrapolations".



THE NINTH FOUNDATION:

Casting The People Of Innovation Aside And Warning From Them

The Salaf unanimously agreed upon the casting aside of the people of Innovation and warning from them, as relayed from them by Al-Qaadhi Abu Ya'laa, and others from the verifiers.

And what is deserving to be notified in this subject matter is:

That the people of Innovation in these times disguise themselves under the clothes of the Sunnah, and hide under its name, whilst they are drowning in Innovation, all that look at them closely come to know of this, and those that come across what they are hiding of affairs of Hizbiyyah, and organisations, and attempt to revolt against the Muslim rulers, nullifying the pledge of allegiance, and the likes of this. And this custom of the people of Innovation today is the custom of the people of Innovation of old, and this is how they spread their Innovation, and how it takes a firm hold in the hearts.

Ibn Battah, may Allah have mercy upon him, reported in **"Al-Ibaanah"** with its chain of narration from Mufaddhal bin Muhalhil, and he was one of the trustworthy worshippers and people of the Sunnah, that he said:

"If a person of Innovation when you sat with them were to mention their Innovation, you would be aware of them and flee from them, but they first mention to you Hadiths from the Sunnah at the start of their sittings, then insert their Innovations upon you, then perhaps it sticks to your heart, and then when will it exit your heart?!".

For this reason which is observed, this being the entering of Innovations in the heart and fearing it sticking to it – the Salaf – may Allah have mercy upon them – used to not listen to the speech of the Innovators, and they would strive with the utmost striving to stay away from the areas the Innovators would speak in.

It has been reported by Ibn Battah, may Allah have mercy upon him, also in "Al-Ibaanah" with its chain of narration, from Ma'mar that he said:

"Ibn Taa'us was sitting, then a man from the Mu'tazilah came to him and started talking, Ibn Taa'us placed his fingers in his ears, and said to his son:

"O my son, place your fingers in your ears and press, don't listen to anything of his speech"

Ma'mar said:

"Meaning that the hearts are weak".

Ibn Battah, may Allah have mercy upon him, also reported in the aforementioned book, narrations on this subject matter also in what he reported from 'Abdurrazaaq, he said regarding himself:

"Ibraheem bin Muhammad bin Abu Yahya said to me, and he was a Mu'tazili: "I see that there are many Mu'tazilah over where you are".

I said: "Yes and they claim that you are from them".

He said: "Why don't you come with me to this store, so that I can talk to you".

I said: "No".

He said: "Why not?".

I said: "Because the hearts are weak, and religion is (just taken) by those who overcome".

And Ibn Battah also reported with its chain of narration from Sa'eed bin 'Aamir, he said:

"I was informed by Salaam bin Abu Muteey' that a man from the people of Innovation said to Ayyuub As-Sikhtiyaani: "O Abu Bakar, I ask you for a word".

Ayyuub said whilst indicating with his finger: "Not a word, nor half a word".

Like this were the Salaf -may Allah have mercy on them all- they stayed away from listening to the Innovators, rather they warned from this, so how -by Allah- will be their speech regarding those that sit with Innovators and attend their lessons?! There is no doubt that their speech will be more severe and stronger.

For this when Sufyaan Ath-Thawri entered Basrah, he investigated the affair of Ar-Rabee' bin Subayh, and his status with the people, so he asked regarding his Madhab, and they told him: "His Madhab isn't but the Sunnah" -i.e we don't know about anything from his Madhab besides the Sunnah-.

So he asked: "Who are his associates?".

They said: "The people of Qadarriyah".

Then he said: "Then he is a Qadari".".

And Ibn Battah, may Allah have mercy upon him, in his book "Al-Ibaanah" commented upon the statement of this Sufyaan, and said:

"May Allah have mercy upon Sufyaan Ath-Thawri he spoke with wisdom so he spoke the truth, and he spoke with knowledge so it coincided with the Book and the Sunnah, and what wisdom necessitates and the intelligent comprehend, and is known by the people of insight and clarification, Allah the most high said:

(يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُواْ بِطَانَةً مِّن دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّواْ مَا عَنِتُّمْ)

"O you who have believed, do not take as intimates those other than yourselves, for they will not spare you [any] ruin. They wish you would have hardship."

[Aal-i-Imran:118]

And Fudhayl bin 'Iyyaadh, may Allah have mercy upon him, said:

"The souls are like recruited soldiers, when they recognise one another they are at harmony, and when they disagree with one another they are at variance, and it is not possible for a person of the Sunnah assist/take sides with the people of Innovations except through manifesting other than what is being concealed".

Ibn Battah, may Allah have mercy upon him, in commentary upon this said:

"Al-Fudhayl, may Allah have mercy upon him, spoke the truth, and we have witnessed this"

The Salaf – may Allah have mercy upon them – have reached the level in warning from the Innovators to the point that Ahmad bin Sinaan said:

"For a musician to live next door to me is more beloved to me than for a person of Innovation to live next door to me, because the musician I can forbid him from this and break the drums, as for the Innovator they corrupt the people and neighbors and youth".

Ibn Battah, may Allah have mercy upon him, said in commentary upon this subject:

"(Fear) Allah, (Fear) Allah O Muslims don't let good thoughts of oneself, and what they know of the soundness of their Madhab carry them to bring their religion into danger by sitting with some of the people of Desires, saying: I am going to them to debate with them, or I will take him out from his Madhab, because they – I.e the Innovators- are more severe in trial than the Dajjaal, their speech is more infectious than scabies, and burn the hearts than fire, I have seen a group of people who used to curse them and call them names, when they sat with them in order to rebuke them and to refute them – they didn't stop speaking to them, and the plotting remained hidden and the disbelief was obscured until they covered them with it".

For this we have witnessed them in this time saying:

"We are sitting with those Innovators to advise them, and to come across their hidden Methodology which they are hiding, so that we can warn from it after, and then after that they fall into their traps, and become aids to them upon the people of the Sunnah, may Allah grant us and you well-being from this.

This is what the Salaf established.

And upon this, it is obligatory upon those that fear corruption and misguidance upon themselves, to abide to this Methodology and to tread upon it, for by Allah they refrained upon knowledge, and upon knowledge they abstained.

Al-Haafidh, Ibn 'Asaakir, said in "Taareekh Dimishq" in the biography of Ahmad bin 'Awnillah, and he is one of the scholars of the Sunnah, relaying from Abu Abdillah Muhammad bin Ahmad bin Mufrij:

"Abu Ja'far Ahmad bin Awnillah used to contend the people of Innovation, and was severe against them, he used to humiliate them, he used to seek out their shortcomings, hasten to harm them, he belittled them severely, he chased them away if he was able to, he didn't leave them be, and all of them used to fear upon themselves from him,

He didn't flatter any of them on their condition, and he wouldn't make peace with them, and if he found an evil from any of them and he had witnesses for them deviating from the Sunnah he would cast them aside and expose them, and he would manifest the mention of them and free himself from him, and he would disgrace them by mentioning bad about them in areas of congregation, and he would incite against them until they were ruined by him or returned from their despicable Madhab and evil beliefs, he didn't cease to strive upon this, seeking the face of Allah until he met Allah the mighty and majestic, and he has well known narrations and named occurrences regarding the deviants".



THE TENTH FOUNDATION:

Our Abiding By The Book And The Sunnah In All Of Our Affairs And Our Situations

Our abiding by the Book and the Sunnah in all of our affairs and situations is the foundation of the foundations, and the judge of it, this is due to standing at the statement of Allah exalted is He:

(وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى ٱللَّهُ وَرَسُولُهُۥٓ أَمْرًا أَن يَكُونَ لَهُمُ ٱلْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ ضَلَّ ضَلَٰلًا مُّبِينًا)

"It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allah and His Messenger has certainly strayed into clear error".

[Al-Ahzab:36]

And the statement of Allah the most high:

(إِنَّمَا كَانَ قَوْلَ ٱلْمُؤْمِنِينَ إِذَا دُعُوٓا۟ إِلَى ٱللَّهِ وَرَسُولِهِۦ لِيَحْكُمَ بَيْنَهُمْ أَن يَقُولُوا۟ سَمِعْنَا وَأَطَعْنَا ۚ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ۝ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ وَيَخْشَ ٱللَّهَ وَيَتَّقْهِ فَأُو۟لَٰٓئِكَ هُمُ ٱلْفَآئِزُونَ)

"The only statement of the [true] believers when they are called to Allah and His Messenger to judge between them is that they say, "We hear and we obey." And those are the successful.

And whoever obeys Allah and His Messenger and fears Allah and is conscious of Him – it is those who are the attainers."

[An-Nur:51-52]

Until His statement:

(قُلْ أَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ ۖ فَإِن تَوَلَّوْا۟ فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُم مَّا حُمِّلْتُمْ ۖ وَإِن تُطِيعُوهُ تَهْتَدُوا۟ ۚ وَمَا عَلَى ٱلرَّسُولِ إِلَّا ٱلْبَلَٰغُ ٱلْمُبِينُ)

"Say, "Obey Allah and obey the Messenger; but if you turn away - then upon him is only that [duty] with which he has been charged, and upon you is that with which you have been charged. And if you obey him, you will be [rightly] guided. And there is not upon the Messenger except the [responsibility for] clear notification."

[An-Nur:54]

And the verses which encourage towards the Book and the Sunnah, and contain the command to hold firmly to it, are many.

Similarly the Hadiths from the Messenger of Allah ﷺ also. From it is:

What is authentically narrated in "Sahih Muslim" that the Prophet ﷺ said in the farewell Hajj (the biggest coming together of the Muslims):

"I have left amongst you something which if you were to hold on firmly to it you would not to go astray: the Book of Allah"

(On the authority of Jaabir)

And it has also been authentically narrated, as found in "Al-Mustradrak Al-Haakim" on the authority of Abu Hurairah, may Allah be pleased with him, that the Prophet ﷺ said:

"I left two things amongst you if you were to hold on to it you wouldn't go astray:

The Book of Allah and my Sunnah.

And the two won't split until they are returned to me at the Foundation".

(Declared authentic by Imam Albaani in Saheeh Al-Jaami').

Ibn 'Abbas, may Allah be pleased with him, said regarding the statement of Allah exalted is He:

(فَمَنِ ٱتَّبَعَ هُدَایَ فَلَا یَضِلُّ وَلَا یَشۡقَىٰ)

"then whoever follows My guidance will neither go astray nor suffer".

[Ta Ha:123]

"Allah the mighty and majestic assured for those that read the Qur'an and follow what is in it, that they won't go astray in the worldly life, nor suffer in the Hereafter".

(Reported by Ibn Jareer in his "Tafseer")

So abiding by the book and the Sunnah is something obligatory, and it is an obligation upon the callers to Allah exalted is He to pay great care to this, and that they place this infront of their eyes, because there are callers -with

much regret- who precede their desires and their opinions before the Book and the Sunnah of the Messenger of Allah ﷺ, and even if they called these desires and these opinions with other names to justify these oppositions – then these names they placed don't nourish nor avail against hunger, and it is of no benefit with Allah ﷻ, because names don't change the essence of affairs.

Those that make the **Maslahatud-Da'wah** *(I.e that which is of benefit to the Da'wah)* contradict the Book and the Sunnah – and precede it before the Book and the Sunnah, then they have gone astray from the right path.

And what they do is that those that stay away from them, and have animosity towards them, and unveil what they hide of falsehood, they permit lying against them, and sticking accusations against them, because in their view this is from Maslahatud-Da'wah, and they don't take heed from the statement of Allah the mighty and majestic:

(وَٱلَّذِينَ يُؤْذُونَ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ بِغَيْرِ مَا ٱكْتَسَبُوا۟ فَقَدِ ٱحْتَمَلُوا۟ بُهْتَٰنًا وَإِثْمًا مُّبِينًا)

"And those who harm believing men and believing women for [something] other than what they have earned have certainly born upon themselves a slander and manifest sin."

[Al-Ahzab:58]

They don't take heed from this verse, because the Maslahatud-Da'wah with them takes precedence.

This is a grave error, and a clear misguidance which is a must upon those that have it with them to repent to Allah the mighty and majestic, and to return to Him, for indeed those that are upon this are upon clear misguidance and a severe crime, and it is what the Salaf warned from, and in reality they are from the people of Ra'iyy (intellectually based reasoning disconnected from the Qur'an and Sunnah) who the Salaf casted aside. And severe battles occurred between them and the Salaf, until Allah the most high aided Ahlussunnah against them, and laid waste to their falsehood, to Him is all thanks and praise and virtue and favour.

And from what is befitting to know is that the lack of ruling with the Qur'an and the Sunnah in all affairs and situations result in many harms.

Imam, Ibn-Ul-Qayyim, may Allah have mercy upon him, mentioned some of these harms and some of the harmful effects, and he did good, may Allah be good to him, he said in his book "Al-Fawaa'id":

"When the people turned away from ruling with the Qur'an and the Sunnah, and seeking ruling with it, and believing the lack of sufficing with it, and instead turned to opinions and analogies and istihsaan and the opinions of Shuyuukh – it caused them corruption in their natural predisposition, and darkness in their hearts, and their understanding to be tarnished, and their intellect to be blotted out, and these affairs became spread

with them, and it overcame them until the young were cultivated upon this, and the old aged upon it, and they didn't see it as evil, then another state came upon them wherein Innovation took the place of the Sunnah, and the nafs the place of the intellect, and desires the place of right direction, and misguidance the place of guidance, and evil the place of good, and ignorance the place of knowledge, and Riyaa the place of Ikhlaas, and falsehood the place of the truth, and lies took the place of the truthfulness, and flattery took the place of advise, and oppression took the place of justice.

So the state and overwhelming force became to these affairs and its people became the notables, and before it used to be the opposite, and those that were the opposite used to be the notables, if you see the state of these affairs having flipped, and their flag has been hung to wave in the wind, and their armies having been constructed, being inside the earth is -by Allah- better than on top, and the tips of mountains are better than being on flat land (where these people are), and mixing with the wild beasts is safer than mixing with the people".

So it's obligatory upon the callers to Allah the mighty and majestic to abide to the Book and the Sunnah in all their situations, because in abiding to the Book and the Sunnah is great good, in the religion and in the wordly life.

For this the Companions, may Allah be pleased with them, when Allah the mighty and majestic revealed His statement:

(وَإِن تُبْدُواْ مَا فِيٓ أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ ٱللَّهُۖ)

"Whether you show what is within yourselves or conceal it, Allah will bring you to account for it."

[Al-Baqarah:284]

This was severe upon them, so they went to the Messenger of Allah ﷺ, and they said:

"O Messenger of Allah, make liable upon us actions which we are able of (prayer, fasting, jihaad, charity), this verse was revealed upon you and we can't upkeep it.

So the Messenger of Allah ﷺ said to them:

"Do you want to say like the people of the two books said before you?:

We hear and we disobey.

Rather say:

We hear and we obey, forgive us our lord, to You is the end destination".

When he said this, Allah the mighty and majestic granted them ease, and revealed:

(لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَاۚ)

"Allah does not burden a soul except [with that within] its capacity"

[Al-Baqarah:286]

(Sahih Muslim, on authority of Abu Abu Hurairah, may Allah be pleased with him)

So whoever rules with the Qur'an and the Sunnah, Allah the mighty and majestic will grant him an exit from all worries, and an escape from every adversity. And what is befitting to bring to attention to those who rebuke the rulers for implementing man made laws that they themselves are implementing other than what Allah the mighty, and majestic has legislated in their dealings and their behaviour.

I don't say:

That they are ruling with other than what Allah the mighty and majestic has legislated in all affairs, but I am not exaggerating when I say: in many of their affairs. So let them fear Allah the mighty and majestic regarding themselves, and let them bring themselves to account before they are brought to account.

And with Allah lies success, and may Allah send Salaat and Salaam and blessings upon our Prophet and his Household and all of his Companions.

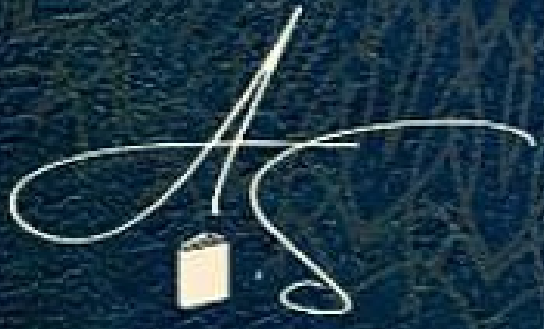
Foundations Of The Salafi Da'wah

By

Shaykh Abdus-Salaam bin Burjis Aal 'Abdulkareem

-may Allah have mercy upon him-

Translated by:
Abu 'Abdirrahmaan 'Abdullaah bin Ahmad Ash-Shaggaari
-may Allah forgive him, his parents, his Mashaayikh, and the rest of the Muslims-





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