



HOW TO  
**EDUCATE**  
**OUR YOUTH**  
to Call to Allāh in the Optimal Way

Shaykh Muḥammad Amān ibn `Alī al-Jāmī (رَحْمَةُ اللَّهِ)



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Shaykh Muḥammad Amān ibn `Alī al-Jāmī (رحمته الله)

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## Table of Contents

TRANSLITERATION TABLE.....	4
ARABIC SYMBOLS & THEIR MEANINGS .....	5
A BRIEF BIOGRAPHY OF HIS EXCELLENCE SHAYKH MUḤAMMAD IBN AMĀN IBN ‘ALI JĀMĪ	7
INTRODUCTION.....	14
SURVEY OF REFORMS.....	27
UNSOUND DA’WAH .....	36
DA’WAH IN SAUDI.....	39
QUESTIONS & ANSWERS .....	48

## TRANSLITERATION TABLE

### Consonants

ء	‘	د	d	ض	ḍ	ك	k
ب	b	ذ	dh	ط	ṭ	ل	l
ت	t	ر	r	ظ	ẓ	م	m
ث	th	ز	z	ع	‘	ن	n
ج	j	س	s	غ	gh	هـ	h
ح	ḥ	ش	sh	ف	f	و	w
خ	kh	ص	ṣ	ق	q	ي	y

### Vowels

Short	-	a	ِ	i	ُ	u
Long	ا	ā	ي	ī	و	ū
Diphthongs	أ	aw	أ	ay		

## ARABIC SYMBOLS & THEIR MEANINGS

حفظه الله

May Allāh preserve him

رَضِيَ اللهُ عَنْهُ

May Allāh be pleased with  
him (i.e. a male companion of  
the Prophet Muḥammad)

سُبْحَانَهُ وَتَعَالَى

Glorified & Exalted is Allāh

عَزَّ وَجَلَّ

(Allāh) the Mighty & Sublime

تَبَارَكَ وَتَعَالَى

(Allāh) the Blessed & Exalted

جَلَّ وَعَلَا

(Allāh) the Sublime & Exalted

SHAYKH MUḤAMMAD IBN AMĀN IBN ‘ALI JĀMĪ

عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ

May Allāh send Blessings & Safety upon him (i.e. a Prophet or Messenger)

صَلَّى اللَّهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ

May Allāh send Blessings & Safety upon him and his family (i.e. Du‘ā sent when mentioning the Prophet Muḥammad)

رَحِمَهُ اللَّهُ

May Allāh have mercy upon him

رَضِيَ اللَّهُ عَنْهُمْ

May Allāh be pleased with them (i.e. Du‘ā made for the Companions of the Prophet Muḥammad)

جَلَّ جَلَالُهُ

(Allāh) His Majesty is Exalted

رَضِيَ اللَّهُ عَنْهَا

May Allāh be pleased with her (i.e. a female companion of the Prophet Muḥammad)

## A BRIEF BIOGRAPHY OF HIS EXCELLENCE SHAYKH MUḤAMMAD IBN AMĀN IBN ‘ALI JĀMĪ

### **Name and Birth:**

Name: Muḥammad ibn Amān ibn ‘Ali Jāmī ‘Ali. His surname is Abu Ahmad.

**Home country:** Abyssinia, the Harar region, Tagha Tab village.

**Year of birth:** Just as his official documents state, he was born in 1349 AH Scholarly upbringing:

His Pursuit of Knowledge in Abyssinia:

The Shaykh grew up in the Tagha Tab village where he learned the Noble Qur’an. Having committed it to memory in full, he began to study Fiqh books following the Shafi`i school of thought. He also learned the Arabic language from Shaykh Muḥammad Amin Al-Harray. Following the traditions of the people of that region, he moved to another village where he met his colleague in migration and pursuit of knowledge Shaykh `Abdul-



Karim. Tied by the bond of Islamic brotherhood, they together headed for a Shaykh called Musa who taught them the poetic composition of Nazm Al-Zabad by ibn Raslan. Thereafter, they learned from Shaykh Abadir the text of Al-Minhaj. After acquiring a considerable knowledge in a number of fields, they looked forward to traveling to the sacred lands in Makkah to learn and perform Hajj. Thus, they moved from Abyssinia to Somalia from where they traveled by sea to `Adan, a journey that was fraught with peril both on land and in the sea. They then traveled to Al-Hudaydah on foot where they fasted the month of Ramadan. Traveling to Makkah thereafter, they passed Samitah and Abu `Arish to be granted permissions to enter Makkah. Actually, all the journey was on foot. While in Yemen, some Shaykhs there warned them against the Salafi movement which they called “Wahhabism”.

### **His Pursuit of Knowledge in Saudi Arabia:**

The Shaykh began his pursuit of knowledge in the Sacred Mosque (al-Masjid al-Ḥaram) in the circles of knowledge that were in abundance throughout its spacious corridors. There, he received knowledge from the noble Shaykh `Abd al-Razzaq Ḥamzah, the noble Shaykh `Abd al-Ḥaqq al-Hashimy and the noble Shaykh

ʿAbdullah al-Sumaly among others. In Makkah, he became acquainted with his eminence Shaykh ʿAbdul-ʿAziz ibn Baz, and accompanied him when he travelled to Riyadh to inaugurate the educational institute (al-Maʿhad al-ʿIlmi). This took place during the early seventies [of the hijrī calendar]. During his secondary school study at the educational institute, he was a colleague of the noble Shaykh ʿAbdul-Muhsin ibn Hamad al-ʿAbbad, and the noble Shaykh ʿAly ibn Muhanna - a former judge at the Supreme Islamic court in al-Madīnah. Furthermore, he would also regularly attend the various circles of knowledge in the capital of Saudi Arabia. He benefitted and was greatly influenced by the esteemed Mufti Shaykh Muḥammad ibn Ibrahim Al Al-Shaykh, a prominent Faqih and a well-versed scholar in Usul al-Fiqh (Principles of Islamic Jurisprudence). Just as he kept the company of his eminence Shaykh ʿAbdul-ʿAziz ibn Baz, he also kept the company of the noble Shaykh ʿAbdul-Rahman al-Afriqy, from whom he acquired a significant amount of his knowledge and was influenced by his noble manners. He also sought knowledge in Riyadh from his excellence Shaykh Muḥammad al-Amin al-Shinqity and prominent Hadith scholar his excellence Shaykh Ḥammad al-Ansary. Actually, the Shaykh whose

biography we are writing was greatly influenced by Shaykh `Abdul-Razzaq `Afify, especially in his teaching style. He also learned from and was influenced by the prominent scholar Shaykh `Abdul-Rahman ibn Nassir al-Sa`dy. However, they communicated by correspondence taking into account that he did not attend face-to-face lectures of Shaykh al-Sa`dy. Moreover, he learned from the prominent scholar Shaykh Muḥammad Khalil Harras and was also influenced by him. He also received knowledge from his excellence Shaykh `Abdullah al-Qara`awy.

#### **Academic Qualifications:**

1. He obtained secondary school certificate from the educational institute (al-Ma`had al-`Ilmi) in Riyadh.
2. He then enrolled in the Faculty of Shari`ah (Islamic Law) through the distant learning system and obtained its certificate in 1380 A.H.
3. Then he received his Master Degree in Shari`ah from the University of Punjab in 1974 AD.
4. Then he obtained PHD from the Faculty of Dar al-`Ulum in Cairo.

**Scholars' praise:**

The Shaykh was held in a great esteem by reverend and prominent scholars. They spoke highly of him and considered him trustworthy. In fact, they trusted his knowledge and soundness of creed (ʿAqīdah) to such a great extent as may be inferred from the following incident. While he was still a student in Riyadh, perceiving him as a diligent and excellent student, Shaykh ʿAbdul-ʿAziz ibn Baz, introduced him to his excellence Shaykh Muḥammad ibn Ibrahim (may Allah be Merciful to him) in order to sign a contract as a teacher in the educational institute in Samitah, in the region of Jazan.

The following situation also indicates that scholars trusted his knowledge and soundness of creed and held him in a high esteem. Soon after the Islamic University was opened in Madinah, he was elected by his Eminence Shaykh ʿAbdul-ʿAziz ibn Baz to be appointed as teacher therein. It is well-known that the Islamic University was established to spread the Salafi creed. Actually, the University entrusted the Shaykh whose biography we are writing with the task of teaching it in the secondary school and then in the Faculty of Shariʿah

out of confidence in soundness of his creed, knowledge and methodology (may Allah be Merciful to him). In fact, he was chosen to take part in fulfilling the objectives of the University.

It is relevant here to quote the prominent scholar Shaykh Rabi` ibn Hadi Al-Madkhalī’s praise of him:

He (may Allah keep him safe) said: What I know about Shaykh Muḥammad Aman (may Allah be Merciful to him) is that he was a true monotheistic believer following the Salafi school of thought. He had a deep understanding of the religion and was well-versed in the field of Aqīdah (Creed).

I have never seen a man who is more able to explain `Aqīdah than him. Actually, he taught us in the secondary school Al-Wasitiyyah and Hamawiyyah compilations of `Aqīdah. No doubt, no one could explain them or convey their meanings to students better than him. May Allah be Merciful with him.

We testify to his high morality, humbleness and composure. I swear he set a role model in this regard that should be followed.

HOW TO EDUCATE OUR YOUTH TO CALL TO ALLĀH IN THE  
OPTIMAL WAY

We ask Allah to reward him with Paradise for the defamations and accusations staged against him by those who follow their desires.

Finally, the man died while exhorting people to stick to the `Aqīdah and advising scholars to pay it a special attention and care. In fact, this indicates his true belief and is considered a sign of a good end. We ask Allah to admit him and us to His Mercy and Satisfaction.

مَقَدِّمَةٌ

## INTRODUCTION

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

All praise is due to Allāh, the Lord of the worlds, and may peace and blessings be upon the most honorable Prophet Muḥammad (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ), his family, and Companions.

**To proceed,**

His Eminence, Shaykh Muḥammad Amān ibn `Alī al-Jāmī (رَحِمَهُ اللهُ), the teacher in the Sacred Masjid of the Prophet, delivered a lecture titled: “How to Educate Our Youth to Call to Allāh in the Optimal Way” in the city of Jeddah in *Jumada al-Thānī*, 1, 1415 AH. After finishing the lecture, his Eminence answered the questions of the attendants. Since time was so limited that he could not answer all the questions, the Shaykh (حفظه الله) specified another day to answer these questions, namely Saturday, *Jumada al-Thani*, 2, 1415 AH.

HOW TO EDUCATE OUR YOUTH TO CALL TO ALLĀH IN THE  
OPTIMAL WAY

In the lecture, the Shaykh (حفظه الله) dealt with the ideology of *Salafiyyah* and the way adopted by the *Salaf* in calling people to Allāh. In this regard, he gave as examples the ways of *Da`wah* adopted by Imām Ahmad, the Shaykh of Islām ibn Taymiyyah and the Shaykh of Islām Muḥammad ibn `Abd al-Wahhāb (رَحْمَةُ اللَّهِ). Then, he stressed the danger of deviating from the *Salaf*'s approach of *Da`wah*. He also warned against such contemporary groups and sects as the Sanussiyyah and Mahdiyyah movements and the Sufi-based Muslim Brotherhood partisan movement. He also warned against the approaches of partisans and movement affiliates, who apply quirky methods to entrap Muslim youths.

We ask Allāh to make his lecture weigh heavy on the scale of his good deeds on the Day of Judgment.





In the name of Allāh, Most Compassionate, Most  
Merciful

All praise is due to Allāh; we praise Him; we seek His help, and we ask for His forgiveness. We seek refuge in Allāh from the evil of our souls and our wrongdoings. Whomever Allāh guides, there is none to lead him astray. And whomever He allows to go astray, there is none to guide him. I bear witness that there is none worthy to be worshiped in truth except Allāh, for Whom there is no partner. And I bear witness that Muḥammad is His servant and Messenger (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ).

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ ۖ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ

مُسْلِمُونَ ﴿١٣٢﴾ ﴿

**“O you who believe! Fear Allāh (by doing all that He has ordered and by abstaining from all that**

**He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islam (as Muslims) with complete submission to Allāh.”**  
[Sūrah Ali `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 ﴿١﴾ ﴾

**“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 Allāh through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allāh is Ever an All-Watcher over you.”** [Sūrah an-Nisā 4:1]

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اَتَّقُوْا اللّٰهَ وَقُولُوْا قَوْلًا سَدِيْدًا ﴿٧١﴾ يُصْلِحْ لَكُمْ  
اَعْمَلِكُمْ وَيَغْفِرْ لَكُمْ ذُنُوْبَكُمْ وَمَنْ يُطِيعِ اللّٰهَ وَرَسُوْلَهُ فَقَدْ فَازَ فَوْزًا  
عَظِيْمًا ﴿٧٢﴾

**“O you who believe! Keep your duty to Allāh 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 Allāh and His Messenger (صَلَّى اللّٰهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and made to enter Paradise).” [Sūrah al-‘Ahzāb 33:70-71]**

Verily, the most truthful speech is the Book of Allāh, the best guidance is the guidance of Muḥammad (صَلَّى اللّٰهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ), and the worst affairs are newly invented matters (in religion). Every newly invented matter is an innovation and every innovation is misguidance and every misguidance is in the Hellfire.

Dear attendants: I would like to begin with the greeting of Islām. *As-salāmu `alaykum warahmatullah wabarakatuh.* The topic of my speech tonight - perhaps you have

already read the title - is “How to Educate Our Youths  
to Call to Allāh in the Optimal Way”

I will regard my speech tonight as a lesson I am teaching  
to Muslim youths. Therefore, I may repeat some of my  
words, so that they can be memorized by heart.

Indeed, calling people to Allāh is the mission of  
Messengers, from whom the scholars inherited.  
Nowadays, it is the duty of faithful scholars. In fact,  
calling to Allāh is the duty of a specific group of people  
(i.e., people of insight). Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي  
وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴾ ﴿١٠٨﴾

Say (O Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)): “This is my  
way; I invite unto Allāh (i.e. to the Oneness of  
Allāh - Islamic Monotheism) with sure  
knowledge, I and whosoever follows me (also  
must invite others to Allāh i.e. to the Oneness of  
Allāh - Islamic Monotheism) with sure  
knowledge. And Glorified and Exalted be Allāh  
(above all that they associate as partners with  
Him). And I am not of the Mushrikūn

**(polytheists, pagans, idolaters and disbelievers in the Oneness of Allāh; those who worship others along with Allāh or set up rivals or partners to Allāh).” [Sūrah Yūsuf 12:108]**

And,

﴿ اَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدِلْهُمْ  
بِالَّتِي هِيَ أَحْسَنُ ﴾

**“Invite (mankind, O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to the Way of your Lord (i.e. Islām) with wisdom (i.e. with the Divine Revelation and the Qur’ān) and fair preaching, and argue with them in a way that is better.” [Sūrah an-Nahl 16:125]**

The verse refers to those qualified to argue with people in the best way. They are qualified to preach and call to Allāh with insight and firm knowledge, free of any doubt. Their knowledge is taken from the Qur’ān and Sunnah. They are the faithful scholars who know how to educate the youth. In fact, the best thing the righteous scholars can offer the youth is beneficial knowledge and urging them to put whatever they learned into practice. They teach them the elementary stages of knowledge

before jumping into the more complex stages of it. They instruct the youths to memorize *Mutūn*<sup>1</sup>, which are considered the right gate towards knowledge and the approach that was followed by earlier generations.

In this context, education means caring for the affairs of the youth and paying attention to teaching them and instilling beneficial knowledge in their spirits. It also means that when starting with beginners, one begins with elementary issues of knowledge and gradually advances towards the more complex issues. This is the true meaning of education. The first step a seeker of knowledge must take is memorizing the Qur'ān, or as much as possible of it. Next, they should memorize one or two of the *Mutūn* of Ḥadīth, such as *Al-Arba'īn An-Nawawīyyah* (The Forty Ḥadīth collected by *An-Nawawī*) and *Umdat Al-Ahkam* (The Basic Rulings).

Then, they should memorize another *Matn* (text) in Ḥadīth Terminology, even as simple as *Al-Manzumah Al-Bayquniyyah* (The Bayquniyyah Poem). In *Nahw* (Arabic grammar), they should memorize *Al-Ājurūmīyyah* for example. In *Sarf* (Arabic morphology),

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<sup>1</sup> - **Translator's note:** They are original texts summarizing various Islāmic disciplines, composed in both prose and poetry.

they should memorize the *Matn* of Al-Lāmiyyat Al-Af āl. They should also memorize in *Tajwīd* (rules for reciting the Qur’ān) one or two of *Matn*, such as *Hidayat Al-Mustafid fī Ahkam At-Tajwīd* (Guiding Students to Tajwīd Rules), or other contemporary compilations.

For this endeavor, righteous scholars should urge the youth to follow this plan, which was adopted by the earlier generations of Muslims. After this, they should exhort them to practice their knowledge. Otherwise, it would be against them. In fact, if one does not act in accordance with one’s knowledge, it will be a proof against oneself. In their advice to the youth, righteous scholars should urge them and train them to act in accordance with their knowledge and to frequently observe the supererogatory *Salāh* (prayer) and fasting. They should advise them to travel during their vacations to the two Sacred Masājid, Al-Masjid Al-Haram, and the Prophet's Masjid, so that they would devote themselves to worship and seeking knowledge. If we busy the time of the youth in this way, we will be able to protect them against political agitation and aspirations and guard them against political chaos.

HOW TO EDUCATE OUR YOUTH TO CALL TO ALLĀH IN THE  
OPTIMAL WAY

In fact, politics spoil and harden one's heart. No doubt, the furthest from Allāh are those whose hearts are hard and those who busy themselves with gossip and worldly nonsense. In fact, such things distract a seeker of knowledge from the way of Allāh. They make him heedless of Allāh and the Hereafter, in addition to forgetting about one's departure from this life. They also distract one from preparing enough good deeds to meet Allāh. How could such political agitation help in standing before Allāh?!

إِذَا أَنْتَ لَمْ تَرْحَلْ بِرَادٍ مِنَ التَّقَى

وَأَلْقَيْتَ بَعْدَ الْمَوْتِ مَنْ قَدْ تَزَوَّدَا

نَدِمْتَ عَلَى أَنْ لَا تَكُونَ كَمِثْلِهِ

وَإِنَّكَ لَمْ تَرُضْ كَمَا كَانَ أُرْصَدَ

**“If you departed this life, non-equipped with  
piety,**

**and you meet - after death - those who are  
equipped,**

**you will regret that you were not like them,**



**and that you did not prepare a good balance as they did.”<sup>2</sup>**

Dear youths: You should employ all your leisure time, health and all the capacities you have in seeking and memorizing knowledge, memorizing and contemplating on the Qur'ān, acquiring more knowledge and occupying yourselves with acts of obedience to Allāh. You should also compete with worshippers in offering *Salāh* (prayer) in the first row in the two Sacred Masājīd during your weekends, on Thursday and Friday, for example. This is a good balance you should focus on.

Political agitation, however, fosters envy, hatred and resentment and causes love among people to fade away. Muslims are duty-bound to love one another for the sake of Allāh, not for a political reason or any other purpose. If our youth follow the way we explained in seeking knowledge and pay no heed to the political fields that busy the minds of many of them, they will feel comfortable and cause no unrest. Notably, politics

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<sup>2</sup> From a poem by Al-A`sha in his *Divan*, (103).

is not a simple field. It is a critical sub-topic in Fiqh that should only put into practice after a thorough study. Young people who occupy themselves with politics are therefore wasting their lives.

I advise them to change their attitude and start to study the history and biographies of the scholars to know how they acquired knowledge; how they started and how they succeeded. We should instruct the youth to seek knowledge and act in accordance with it. Later, they are expected to be the future callers to Allāh. If they call to Allāh with insight — having been educated this way— they will bring much benefit to their countries and people.

Since the end of the third century AH until today, Da`wah underwent many renewal and reform attempts with different methodologies. Below, we will discuss these methodologies and reforms to discover who employed the optimal method of Da`wah that brought about benefit to people and countries. In addition, we will speak about those unsuccessful practitioners of Da`wah. It is incumbent that we discuss both sides in order to know the truth. In other words, we would not

SHAYKH MUḤAMMAD IBN AMĀN IBN ‘ALI JĀMĪ

have perceived the beauty of daylight had there been no dark at night.

## SURVEY OF REFORMS<sup>3</sup>

The first reform took place after the Muslims became acquainted with *`Ilm Al-Kalām* (scholastic theology), which corrupted their beliefs. The first reformer in this regard was Imām Ahmad ibn Hanbal (رَحْمَةُ اللَّهِ). He endured patiently and sought Allāh's reward throughout his persecution. However, divine law dictates that *Da`wah* can be established and gain ground only on the shoulders of two types of men. The first of them is a brave caller who publicizes *Da`wah*, speaks out the truth and endures persecution with patience, which was the case with Imām Ahmad (رَحْمَةُ اللَّهِ). The second is a brave strong supporter who aids, defends and protects *Da`wah* while seeking the reward of Allāh. Unfortunately, the *Da`wah* of Imām Ahmad (رَحْمَةُ اللَّهِ) lacked the second component. The regime at that time was his opponent. Throughout the reigns of the Abbasid Caliphs Al-Ma'mūn, Al-Mu'tasim and Al-Wāthiq bi'llah, Imām Ahmad (رَحْمَةُ اللَّهِ) was persecuted.

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<sup>3</sup> - Editor's note: This subtitle was not originally in the transcribed lecture. All the following subtitles are added.

They tortured him, oppressed him and put him to test. Therefore, the reform and books of Imām Ahmad were ineffective during that period. In this regard, Al-Miqrizi said,

أَتْبَاعُهُ اِنْتَشَرُوا فِي زَوَايَا الدُّنْيَا وَاخْتَفَوْا حَتَّى جُهِّلَ مِنْهُجِ السَّلَفِ  
تَمَاماً

**“His followers dispersed all over the world and disappeared, which caused the *Salaf* methodology to be totally unknown.”**

During the seventh century AH, Allāh dispatched another reformer. Imām ibn Taymiyyah (رَحْمَةُ اللَّهِ) appeared in Damascus. Having to face as many opponents as scholastic theology scholars, logicians, philosophers, fanatic followers of Fiqh schools, Sufis and adherents of the Unity of Being, he had to be equipped with the same relevant tools. And Allāh willed to grant His bounties to the Imām before he broke onto the battlefield. He thoroughly studied rational and terminological sciences as well as Shari`ah and traditions. This way, he astonishingly refuted all the arguments made by each of these groups in the debates he held with them.

Moreover, he was a *Mujāhid* (fighter in the cause of Allāh) against the Tartars. Rulers and those in authority held him in a high esteem and they loved him as well. They appreciated his bravery and heroism because he used to join them on the battlefield to fight in the cause of Allāh. However, the evil scholars who had an influence on those in authority did him harm. Thus, he was frequently persecuted and sent into exile from the Levant to Cairo, then to Alexandria. Later, he was sent back to the Levant, where he was imprisoned. Nevertheless, Allāh blessed his time in prison, enabling him to write books during the periods of trials and exile. Although he started with the fieldwork [face-to-face Da`wah] and found no rest, he compiled so many books in all the fields of knowledge, that we can hardly cover all of them considering how voluminous they were. Studying the biography of ibn Taymiyyah (رَحْمَةُ اللَّهِ), you will be amazed by the very short time span in which he authored all those books, considering some of them still exist in non-Muslim countries in Europe. However, his *Da`wah*, like that of Imām Ahmad (رَحْمَةُ اللَّهِ), lacked the support element. In fact, he found no supporter to adopt his *Da`wah* and thus protect and defend it.

Finally, during the twelfth century AH, Allāh dispatched someone (i.e., a young man from Najd named Imām Muḥammad ibn `Abd al-Wahhāb (رَحْمَةُ اللَّهِ)) who would revive for this Ummah its religion. He started his learning journey by visiting Makkah. He then stayed in Madīnah for a long period, where he thoroughly studied the Ḥadīth sciences, a fact which is disputed by his opponents. Before this, he studied the Hanbali school of Fiqh, under the supervision of his father (رَحْمَةُ اللَّهِ). He spent the prime of his youth studying the books of the great Imāms, ibn Taymiyyah and his student ibn Al-Qayyim (رَحْمَةُ اللَّهِ). In fact, a close study of his style will reveal resemblance to the style of these two Imāms. After being certified by scholars in the Prophet's Masjid, Shaykh Abdullāh Al Sayf (رَحْمَةُ اللَّهِ), who admired him and introduced him to the scholars of Makkah including Shaykh Muḥammad Hayāt al-Sindhi (رَحْمَةُ اللَّهِ). He studied there and obtained the certificate, which was called *al-Ijāzah* at that time.

He then traveled to study linguistics at Basra, where he mastered all sub-disciplines of the Arabic linguistics. In Basra, his Da`wah began secretly with his close circle of colleagues, Shaykhs and students. He began to strictly

renounce grave worship until he was discovered and expelled. Finally, he came back to Najd.

**Now, the core question is:** What did he do when he returned to *Da`wah*? He found that each group of people are ruled by an emir who would enforce laws of inherited customs and traditions. Did he instigate rebellion against the rulers who didn't enforce Allāh's rulings? Did he describe them as *Tāghūt* (anything worshipped besides Allāh), who must be ousted and replaced? Did he start with stirring up a riot? The answer to all these questions is: No. The first step he took was gently, politely and respectfully offering his *Da`wah* to the emir of the town of Huraimala'. He explained to him that his mission is correcting the *`Aqīdah* (creed), reforming rulings and purifying morals. He then asked him for support seeking the reward of Allāh.

Indeed, this first offer was accepted because the emir felt that he was not competing for leadership. Rather, he perceived him as a reformer and a man of *Da`wah*. His *Da`wah* received acceptance but, as usual, malicious plotters schemed against him. When he became aware of their plot, he fled out of fear as was the case with



Mūsā (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) and the Prophet MuḤammad (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) when he left Makkah. He fled to his hometown of Al-'Uyaynah. Similarly, he offered his *Da`wah* to the emir of Al-'Uyaynah, who accepted it, perceiving the truthfulness of his intention and purpose.

Starting with *Da`wah*, he removed some idols and wrecked some of the domes built over graves. He also explained to the people that worshipping the jinn in caves and worshipping palm trees is *Shirk* (associating others in worship with Allāh). After he was expelled, a woman came to him and confessed her commitment of adultery. Insisting that she had to be purified, as was the case with Ma`iz, the *Hadd* (prescribed penalty) was applied to her. Out of divine wisdom, this incident caused the Shaykh (رَحْمَةُ اللهِ) to be thought of as reputable. Emirs of other provinces threatened the emir of Al-'Uyaynah to let go of the Shaykh (رَحْمَةُ اللهِ). The strictest threat was issued by the emir of Ahsa'. Under such pressure, the emir of 'Uyaynah was obliged to let the Shaykh (رَحْمَةُ اللهِ) go and the Shaykh headed to Al-Dir`iyyah. No doubt, it was Allāh's Divine Decree that arranged all these events that started in Huraimala', passing by Al-'Uyaynah and ending at Al-Dir`iyyah.

After arriving in Al-Dir`iyyah, he did not go to the emir directly. Rather, he stayed with a famous family called Al Suwaylim. Informed of him, Emir Muḥammad ibn Sa`ūd came to him, accompanied by his brothers, friends, and followers. The Shaykh (رَحْمَةُ اللَّهِ) called them to single out Allāh with worship and to rule in accordance with the law of Allāh, leaving aside their tribal customs and traditions. He explained to them that this was his sole mission and he sought only the divine reward and to advise the people. The emir welcomed him warmly. From then on, the Shaykh (رَحْمَةُ اللَّهِ) stopped traveling and started to occupy himself with teaching and authoring treatises. Students started to travel to Al-Dir`iyyah from all over Najd. The town turned into a center for knowledge, worship, and sound Islāmic education.

Later, before Imām Muḥammad (رَحْمَةُ اللَّهِ) sent out letters to the scholars of the surrounding provinces, Emir Muḥammad ibn Sa`ūd himself started to send letters to the emirs and chiefs of the tribes of Najd asking them to accept this *Da`wah*, describing it as a *Da`wah* of reform. This way, they cooperated and each one of them stipulated his own conditions. Accordingly, Imām Muḥammad ibn `Abd al-Wahhāb (رَحْمَةُ اللَّهِ) supplicated to

Allāh for Emir Muḥammad ibn Saʿūd to make him the cause of reunion among the disunited Muslims and to make the kingdom and sovereignty in his progeny. As you can see, it seems that Allāh granted him this supplication.

This is how the *Da`wah* started. However, my purpose here is not to narrate the biography of the Shaykh. My purpose is rather to state the optimal method of *Da`wah*. Indeed, it is a sound, peaceful and humble method with no aspirations for authority, personal fame or high esteem. It was only about offering advice, guidance and reform. This is why the *Da`wah* was so successful, a success which we feel the effects of nowadays. As you can see now, the Saudi society has a sound creed. People do not circumambulate shrines; there are no shrines. And they enjoy safety, security and stability. These are all the effects of this successful *Da`wah*.

Muslims all over the world, in Arabia, Levant, Yemen and elsewhere, reaped the benefits of this blessed *Da`wah*. However, it was not within their capacity to establish one unified Muslim state including the whole Muslim world under one flag, although some groups claim that they did so. Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ ﴾

**“So keep your duty to Allāh and fear Him as much as you can ...” [Sūrah At-Taghābun 64:16]**

He (سُبْحَانَهُ وَتَعَالَى) also says,

﴿ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ﴾

**“Allāh burdens not a person beyond his scope...”**  
[Sūrah Al-Baqarah 2:286]

Actually, the fact that they could not do so does not make their state non-Islāmic. Those who think so are either ignorant or stubborn. It is an Islāmic state that puts Islāmic rulings into practice in as large a piece of land as possible. This is the how this Da`wah made success. As I stated earlier, the beauty of something is revealed through investigating the two opposing. Therefore, it is appropriate now to give an overview of other *Da`wahs* and the results they ended up with.

## UN SOUND DA‘WAH

Many *Da`wahs* such as *Sanussiyyah*, *Mahdiyyah*, Muslim Youths, Muslim Brotherhood, and *Hezbul-Tahrir* emerged. Did they have success? No, and they will never succeed. In fact, the *Dā`iyah* (caller) we spoke about earlier (Shaykh Muḥammad bin Abd al-Wahhāb (رَحْمَةُ اللَّهِ)) started with reforming *`Aqīdah*, following the example of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ). He then dealt with other fields such as politics, economics, sociology, ethics and so on.

Let us now talk about other *Da`wahs*. For example, *Sanussiyyah* is a Sufi-based *Da`wah*. The Sufis are extremely ignorant and an ignorant person cannot be a *Dā`iyah*. Obviously, one who lacks something cannot provide it. Originally, it was a Sufi group whose chief indulged in politics. It eventually disappeared and faded away. Other *Da`wahs* claimed to promote the methodologies of the *Salaf* and later generations, Sufism and the *Ash`ari* school of thought and, perhaps, even Christian beliefs. This *Da`wah* remained in existence for

more than half a century, but it had no success because they did not follow the correct way followed by earlier generations of reformers. The way I mean here is the way of the Messengers (عَلَيْهِمُ السَّلَامُ). In other words, reforming the *`Aqidah* and advising people for the sake of Allāh in a clear and unambiguous manner.

All of these *Da`wahs* that we referred to failed. Only this *Da`wah* succeeded, although it was universally boycotted. It was called *Wahhabism* and a 'new religion'. King `Abdul-Aziz (رَحْمَةُ اللَّهِ) said, "They say that we are Wahhabis and our *Da`wah* is Wahhabism. Those accusations are, in fact, leveled by malicious and impartial people. Our creed is that of the Salaf and we respect all the Imāms." He then enumerated the Imāms starting with Malik, Shafi`y, Ahmad and Abu Hanifah (رَحْمَتُهُمُ اللَّهُ). He added, "We respect all these Imāms." This means that the king was aware of the accusations that the opponents of the *Da`wah* propagate, (i.e. they claim the *Da`wah* does not respect the four Imāms and the *Sahabah* (Companions) and that it is a new religion).

Nevertheless, Allāh willed that the *Da`wah* survives and achieves success. Its opponents turn into friends and it spreads to the very places where it was fought. During

the 1970s, it could happen that a seeker of knowledge would conceal *Kitāb At-Tawhīd* in the Hajj luggage of pilgrims in Makkah because they will be burnt if they are discovered when those pilgrims return their hometowns. Yes, to this extreme. And the 1970s were not so long ago. However, schools that were founded on the basis of this *Da`wah's* methodology across the world required us to send them books like *Al-Uṣūl Ath-Thalathah* (the Three Fundamentals), *Kitāb Al-Tawhīd* and *Kashf As-Shubuhāt* (Doubts Unveiled). In many cases, providing them with these books was beyond our capacity. No doubt, this was thanks to Allāh's bounty. In other words, if I say that the *Da`wah* spread all over the world, in the public - not the official - level, I would not be exaggerating. This is because the callers to the truth who graduated from our universities are now everywhere in Europe, Western countries, Africa, India and elsewhere. What I want to say is that this is the optimal way of calling to Allāh. So, let us take this into consideration.

## DA'WAH IN SAUDI

Now, we educate our youth (i.e., the Saudi youth and all the Muslim youth in our universities, especially the Islāmic university that accommodates youth from about one hundred nations). So, it is obligatory for scholars and students to educate those youth, both citizens and non-citizen expats, according to the sound Islāmic educational methodology (i.e., in the way we referred to earlier). Thus, when they return to their countries, they will call to the truth in an optimal way if Allāh wills, they will refrain from riots, disorder and aggressions. Indeed, these are not proper qualities for any Muslim, not to mention callers to Allāh. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

لَيْسَ الْمُؤْمِنُ بِالطَّعَّانِ، وَلَا اللَّعَّانِ، وَلَا الْفَاحِشِ، وَلَا الْبَذِيءِ

**“The believer is not a slanderer, nor does he curse others, nor is he immoral or shameless.”<sup>4</sup>**

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<sup>4</sup> Related by Ahmad (3839), Al-Bukhārī in Al-Adab Al-Mufrad (332) and Al-Tirmidhī (1977).



And,

الْمُؤْمِنُ هَيَّئٌ لِّئِنَّ

**“A believer is humble and friendly.”<sup>5</sup>**

And,

الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ

**“A Muslim is the one from whose tongue and hands the Muslims are safe.”<sup>6</sup>**

As for the new ways, which have influenced some of our youths, they include backbiting people, envy, resentment, slander, lying and wasting time on trivial things that have the sole effect of hardening hearts. Thus, our repeated advice is that our youth should avoid such groups and movements. We should have only one group, in the singular form. Indeed, if there is plurality of groups, this will lead to corruption. You must know this for sure. We have a group in this

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<sup>5</sup> Related by Al-Bayhaqī in *Shu‘ab Al-Iman* (7775). See *Al-Da‘ifah* (4671).

<sup>6</sup> Related by Al-Bukhari (10) and Muslim (70). the wording here is that of Al-Bukhari.

country led by an Imām that follows the example of the earlier group of Muslims. Thus, any expat that comes to this country must cooperate with this one group and live with them as a loving and beloved brother, so that friendliness among the Muslims continues. It is impermissible for a person to establish a group, then for another person to establish another group and then for a third person to establish a third group and so on. Therefore, I repeat my advice: we should limit ourselves to one unified group and advise Muslims both inside and outside the country. Moreover, persons with insight should busy themselves calling people to Allāh in an optimal way. If the Muslim youth, who come from different countries to study the Salafi methodology in Islāmic universities, graduate from these universities having had such education, they will follow the same methodology followed by the *Dā`iyah* we spoke about earlier<sup>7</sup> when they return to their countries. If they do so, Allāh will help them find supporters and, thus, they will become callers to Allāh in an optimal way. This is all that I want to say in my speech. Every person should understand the responsibility of their words. No doubt, we will be held accountable for our words before Allāh.

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<sup>7</sup> Shaykh Muḥammad ibn `Abdul-Wahhāb, (رحمته الله).

Those who advise others, those who teach and those who deliver lectures should all understand the responsibility of their words. In the light of this concept, we should advise one another. And Allāh is the Grantor of success.

Dear brothers: Some people who were accustomed to coexisting with some Sufis and fell into the trap of some movements might feel offended by my speech. However, I call Allāh, then you, to witness that my purpose is not to unduly insult anybody. My sole purpose is to advise our youth. I feel pity and fear for the future of our youth if we do not advise them and we disregard the state they are in. By youth, here, I mean those influenced by the above movements. I was frequently informed that some of the influenced youth repented. (I ask Allāh to accept our and their repentance and unify us on the word of truth.)

Thus, students and teachers must concentrate on advising, educating and instructing youth because they will hold high posts in their countries, [maybe even the president's post. Those expats are held in a special esteem by their friends and families because they came to learn in Saudi Arabia. In fact, Saudi Arabia occupies

a special position in the hearts of Muslims. Therefore, a *Dā`iyah* who graduates from here is proven to be beneficial to his country when he returns. Visiting many of those callers to Allāh in more than twenty countries, I found out that about 90% of them follow the sound methodology. Although they are enduring much harm, they are very beneficial.

In addition to knowledge and acting in accordance with it, a *Dā`iyah* has to be characterized by a strong personality that enables him to stand firm in the face of misfortunes. He should endure hardships with patience, seeking Allāh's reward. All callers to Allāh must be characterized by the following traits: knowledge and acting in accordance with it, strong personality, frankness, truthfulness and faithfulness. Although faithfulness is an act of the heart, it is reflected through the *Dā`iyah's* actions and behavior. For example, he should not exploit his *Da`wah* to support a group. Rather, he should seek only Allāh's pleasure and to advise Allāh's servants. As explained, we should follow this way in educating the youth who came to us trusting us. No doubt, shortcomings in performing the role of educator will happen. If, however, we leave them to be attracted to whatever opinions and trends or

entrapped in political hazards, their hearts will be corrupted and they will turn into revolutionists. And we seek Allāh's refuge. Indeed, those who do so do not benefit from their knowledge. It might happen that a person is awarded a degree in *Da'wah* as high as Ph.D., however, he fails to present the *Da'wah* as successfully as Imām Muḥammad ibn `Abdul-Wahhāb (رَحْمَةُ اللَّهِ). This is because they start with attacking others and act hostile. Such people are considered a loss for their country. They will never have any success as they benefitted nothing from their knowledge and this will be an evidence against them. Therefore, we wish that our youth never plunge into such a situation. Repeatedly, I advise them to follow the optimal way while calling to Allāh. This is how we can achieve success, if Allāh so wills, and reach our intended objectives.

We should all know that we are strangers in this world. This life is not our home. We are like those expats who come to our country from all over the world knowing that they will depart one day. Knowing they are strangers, they work hard to save money to have a house in their homelands. Likewise, we are all strangers

HOW TO EDUCATE OUR YOUTH TO CALL TO ALLĀH IN THE  
OPTIMAL WAY

in this world. The great scholar ibn Al-Qayyim (رَحْمَةُ اللَّهِ) says in his poem,

فَحَيَّ عَلَى جَنَّاتِ عَدْنٍ فَإِنَّهَا

مَنَازِلُكَ الْأُولَى ، وَفِيهَا الْمُحَيَّمُ

وَلَكِنَّا سَبَّيْنَا الْعَدُوَّ فَهَلْ تَرَى

نُرَدُّ إِلَى أَوْطَانِنَا وَنُسَلِّمُ

**“Do your best to be admitted to the Paradise of Eden because it is our original homeland and there is our eternal abode.”**

To where he said,

**“But we are captured by our enemies.**

**Can we go back to our original homelands and thus be safe?”**

For this reason, our youth have to work as hard as those strangers who want to go back to their homelands. The only way to do this is through beneficial knowledge,

good deeds and giving advice that is based on the Book of Allāh and the Sunnah of his Messenger (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) to both the leaders and the masses of Muslims for the sake of Allāh. Allāh made obedience to His Messenger (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) as obligatory as obedience to Him. He also made obedience to those in authority obligatory. Allāh (سُبْحَانَهُ وَتَعَالَى) says,

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُوْلِي الْأَمْرِ  
مِنْكُمْ

**“O you who believe! Obey Allāh and obey the Messenger (Muḥammad (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ)), and those of you (Muslims) who are in authority...”**  
[Sūrah An-Nisā’ 4:59]

So, some of our youth commit a grave mistake when they try to make people dislike those in authority. Those in authority are a category that includes righteous scholars and rulers who put Allāh's ruling into practice. Thus, trying to make people dislike and renounce those in authority through defaming them is more of a *fitnah* (turmoil) than *Da`wah*. I think that some of our youth now realize that doing so does not belong to *Da`wah*,

and, thus, they regained consciousness. I ask Allāh to make us and them steadfast on the religion and grant us and them success.

I think what I have said so far is enough, so that I can make room for answering as good a number of your questions as possible. I ask Allāh to make me and you steadfast in the religion. For, indeed, He is Capable of doing all things. May peace and blessings be upon our Prophet Muḥammad (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) and his family.



## QUESTIONS & ANSWERS

**Question:** A questioner asks a question outside the scope of this lecture. He asks, “How can we reconcile the following two *Āyāt*:

﴿ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ﴿٥﴾ ﴾

“The Most Beneficent (Allāh) Istawa (rose over) the (Mighty) Throne (in a manner that suits His Majesty).” [Sūrah Tāhā 20:5]

And,

﴿ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ ﴾

“...And He is with you (by His Knowledge) where so ever you may be...” [Sūrah al-Hadid 57:4]

**Answer:** The *Salaf*, including the *Ṣaḥābah*, *Tābi‘īn* (Followers) and the Imāms of the third generation

including the four Imāms, never thought that there was a conflict between the two *Āyāt*. In fact, this concept was introduced after the later generations studied *ʿIlm Al-Kalām*. Thus, the doctrine of *Jahmiyyah* introduced by Jahm ibn Safwan<sup>8</sup> came to existence. *Muʿtazilah* (a deviant Islāmic sect claiming that those who commit major sins are in a state between belief and disbelief) inherited this belief and later the *Ashʿarī* (follower of Al-Ashʿarī) believed in the same doctrine.

They believe that Allāh can be found everywhere with His Essence and that He cannot be thought to be above us. The true meaning of the first *Āyah* is that He did some act after creating the Heavens and the Earth in six days. He established Himself over His Throne in a manner that is befitting His Majesty. Establishing Himself over His Throne, here, refers to highness. The throne is like a ceiling to this world, above which there is nothing. Allāh, the Lord of the worlds is above us and above all the creatures. He established Himself over His

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<sup>8</sup> - His name is Jahm ibn Safwan Abu Mihriz As-Samraqandi. He is a deviant innovator, and the head of the Jahmiyyah belief. Adh-Dhahabī said, "He died during the era of the *Tābiʿīn*. I have no knowledge that he ever narrated a report. All he's done is nothing but a great evil." See *Mizan al-ʿItidal* (1/406). He died on 128H, check al-Bidāyah wan-Nihāyah (10/27).

Throne in the sense that He rose above it in a manner only He knows. To this effect, Imām Malik (رَحْمَةُ اللَّهِ) said, “Establishing Himself over His Throne is undisputable.” This means that it is an established fact. He added, “The how-to is unknown.” This refers to the manner in which he established Himself over His Throne. He then concluded, “And asking about the how-to is Bid`ah (innovation in religion).”<sup>9</sup> Thus, it is obligatory to believe that He rose above His Throne.

As for the second *Āyah*,

﴿ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ ﴾

“...And He is with you (by His Knowledge) where so ever you may be...” [Sūrah al-Hadid 57:4]

The *Salaf* are unanimous that, here, “with you” means He is with you by His knowledge. The physical meaning is not intended here since it is impossible that Allāh is with us in His Essence. Claiming that He is with us in His essence, with everybody and everywhere, is

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<sup>9</sup> - Related by Imam al-Lālikā’i in his book ‘Sharh Usul I’tiqad Ahl as-Sunnah (3/393), Imām Abu Nu’aim in his book ‘al-Hilyah (6/325-326), and Imam a-Bayhaqī in his book ‘al-Asmaa wa al-Sifāt (408).

unrealistic. To refute this, we say to those who hold this claim, “If He is with us as such, show Him to us.”

When Allāh wanted to bestow honor upon His Prophet (peace be upon him), He invited him to rise above, to ascend. Thus, Muḥammad (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) traveled from Makkah to Jerusalem, where he was received by Messengers (عَلَيْهِمُ السَّلَامُ), whom Allāh brought back to life to lead them in prayer. Later, he was made to ascend to the heavens. In every heaven, beginning from the first heaven, where there was Adam (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ), and ending with the seventh heaven, where there was Ibrahim (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ), there was a Prophet to welcome him. When he exceeded *Sidrat Al-Muntahā* (a Lote-tree that marks the end of the seventh heaven), he reached a level where he could be addressed by his Lord.

His Lord addressed him and he heard the Lord's speech but could not see Him. We must believe that Allāh is above all the creatures and that it does not suit His Majesty to be with His creatures on His own earth and heavens. In this regard, Allāh (عَزَّ وَجَلَّ) says,

﴿ عَامِنْتُمْ مَن فِي السَّمَاءِ ﴾

**“Or do you feel secure that He, Who is over the heaven (Allāh)...” [Sūrah al-Mulk 67:16]**

This means that He is the One above the heavens. The heaven here refers to highness. This can explain the *Āyah* in question,

﴿ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ۝ ﴾

**“The Most Beneficent (Allāh) *Istawa* (rose over) the (Mighty) Throne (in a manner that suits His Majesty)..” [Sūrah Tāhā 20:5]**

It is impermissible for a Muslim to believe that Allāh is within the heavens or with us on the earth. Thus, the *Āyah*,

﴿ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ ﴾

**“...And He is with you (by His Knowledge) where so ever you may be...” [Sūrah al-Hadid 57:4]**

means He is with you by His knowledge.

On another note, in the *Āyah* ,

﴿ لَا تَحْزَنُ إِنَّ اللَّهَ مَعَنَا ﴾

**“Be not sad (or afraid), surely Allāh is with us.”**

[Sūrah At-Tawbah 9:40]

and in the Ḥadīth,

يَا أَبَا بَكْرٍ، مَا ظَنُّكَ بِاِثْنَيْنِ اللَّهُ تَالِيَهُمَا

**“O Abu Bakr! What do you think about two, the third of whom is Allāh?”<sup>10</sup>**

No rational person can believe that Allāh was with them physically in the cave. Far be He from being like this. How can it be claimed that Allāh, whose **“Kursi (Chair) extends over the heavens and the earth,”** is physically with us and that He was contained in a cave or was physically with Mūsā and Hārūn (عَلَيْهِمَا السَّلَام) when he entrusted them with calling Fir’aun to Allāh? This belief is impermissible because it admits the notion of incarnation, which means that Allāh is incarnated into

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<sup>10</sup> - Related by al-Bukhari: (3653) and Muslim (6244).

His creature. (We will deal with this in a separate lesson.) I wish that you all understand this brief note.

**Question:** A questioner asks: To what extent is this statement true: In issues that are the object of controversy among scholars, one should not criticize a person who engages in one of those controversial issues if it were forbidden, or to command someone to do one of those controversial issues if it were obligatory.

**Answer:** This statement is not true in its general sense. However, it can be said that differences of opinion regarding Fiqh-related issues which are open to exercising personal *ijtihād* (personal opinion) are not objectionable. This is true, so long as scholars qualified to practice *ijtihād* intend to act in accordance with the Qurʾān and Sunnah. They may have different interpretations of texts and there should be no fanatic partiality to any of the opinions. This rule is stated by Imām ibn Taymiyyah (رحمة الله) in the treatise, in which he defended the four Imāms, titled *Rafʿ al-Malam ʿan al-Aʿimmah al-Aʿlam* (Averting Criticisms of Prominent Imāms).

He states that Māliki scholars used to lead people in *Salāh* in the Prophet's Masjid for a long period of time

because Imām Mālik (رَحْمَةُ اللَّهِ) was from Madinah. Imām Mālik's followers held the view that one's hands should be let loose while standing in *Salāh*. The Imām (ibn Taymiyyah (رَحْمَةُ اللَّهِ)) then states that Muslims who hold the view that one's hands should not be let loose can offer the *Salāh* while led by an Imām who let loose his hands. This is because such a person knows that the Imām does so out of personal *ijtihād*. Thus, *Salāh*, in such a case, is acceptable and this is not considered a difference between the Imām and people led by him.

Another example regarding a Fiqh-related issue: Ḥadīth scholars differed on how to reconcile between the following two Aḥādīth: The Ḥadīth narrated on the authority of Abū Hurairah (رَضِيَ اللَّهُ عَنْهُ) that reads, “Do not kneel like a camel,” and the Ḥadīth narrated on the authority of Wa'il ibn Hajar (رَضِيَ اللَّهُ عَنْهُ). Leaving aside the end of the Ḥadīth which is the object of disagreement<sup>11</sup>,

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<sup>11</sup> - Editor's note: The full text of this Ḥadīth reads as follows, “Abu Hurairah (رَضِيَ اللَّهُ عَنْهُ) reported the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) as saying, “When one of you prostrates himself he must not kneel in the manner of camel, but should put down his hands before his knees.”



we know that all scholars are unanimous that kneeling down like a camel is *Makruh* (disliked). We know that the legal ruling of *Makruh* does not indicate the invalidation of *Salāh*. In other words, it is just disliked to kneel like a camel while in *Salāh*, but doing so does not invalidate the *Salāh* altogether, despite the fact that doing so runs counter to the Sunnah and means doing something prohibited.

You, the people of Arabia, are acquainted with camels. I do not think that any of you disputes the fact that a camel has four legs and that all of them are on the ground. Thus, if a camel wants to kneel, the first organ to touch the ground is knees. Any person who has knowledge about camels cannot disagree with this. However, can you imagine someone who knows nothing about camels in the world? The answer is yes. One of our Indian colleagues from Malabar said that it was his first time to see a camel when he came to Saudi Arabia. In fact, it is possible that such people differ on how camels kneel. As for us, we cannot differ on this. We are prohibited to kneel like camels and we know that a camel’s hands are on the ground. Thus, if it wants to kneel, it kneels on its knees. As a matter of fact, when I first read the difference of opinion on this issue, I felt

it was very strange to have such a difference. One of the highly educated claimed that the text of the Ḥadīth is reversed. Therefore, whenever I discuss this Ḥadīth with my students in the Prophet's Masjid, I tell them to leave aside the end of the Ḥadīth. Let us take just this part of the Ḥadīth to apply. No doubt, the how-to of camel's kneeling is indisputable. Do any of the attendants disagree with the fact that a camel kneels on its knees? I do not think so. This is so clear.

Another issue is when seekers of knowledge differ regarding *Tawarruk* (when a person sits with the left posterior on the ground) and *Iftirash* (placing the left foot on the ground and sitting on its ankle, while keeping the right foot standing vertically on its toes) during *Salāh*.

The *Tawarruk* position is when a person sits with the left posterior on the ground; his right foot placed vertically with toes pointing towards the *Qiblah* (direction of prayer). You should not let loose the two feet to the right direction so that you might not deviate from the *Qiblah* and hurt people on either side of you in the prayer. People from outside Madinah are not familiar with this. Anyway, exaggerating the *Tawarruk* position, through

letting loose your feet and sitting on your buttocks in a slant position is impermissible. This might cause one to deviate with his chest from the *Qiblah*. The correct *Tawarruk* position, as we stated before, is erecting your right foot vertically and taking your left foot from under your right foot. This should be done in the last *Tashahhud*, during which you should sit very comfortably because you are about to finish. Only saying *Salām* (salutation of peace at the end of *Salāh*) is remaining.

As for *Iftirash*, it means placing the left foot on the ground and sitting on its ankle, while keeping the right foot standing vertically on its toes. It is called “*iftirash*” (literally spreading out) because in this position you spread out your feet and sit thereon to get ready for standing. This position should be done in the first *Tashahhud* after which you stand up.

There is a third sitting position called *lq`a'*, which is of two kinds. First, placing one's forearms on the ground as dogs and beasts do. If you pass by a dog, you will notice that it sits in a similar position. This position is prohibited since it means acting like a dog. The other type of *lq`a'* is sitting with one's feet and knees spread

against the floor. This position is authentically reported to have been approved by the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ). Thus, it is permissible.

Now, let us deal with some questions that are related to the subject matter of our lecture.

**Question:** We hope that you instruct the youth to respect the *Salafi Dā`iyahs* and not to defame them because defaming them means defaming the *Salafi Da`wah* itself.

**Answer:** We hope that people refrain from this behavior (i.e., defaming the callers to truth were they dead or alive). First, this is backbiting. Considering that people recently make little of backbiting, this is very dangerous. In fact, defaming scholars involves diverting people away from them. If, for example, one defames a renowned scholar known to be trustworthy, one will divert people away from benefitting from his knowledge. One who does so is like a bandit in the way of knowledge. Moreover, one should not even defame non-*Salafi* scholars, such as those followers of later generations, Sufis, and the affiliates to Muslim groups. As a *Dā`iyah*, you should only highlight their mistakes

and warn people against their mistakes. Doing so belongs to giving advice and judging their reliability.

So long as they are Muslims, it is impermissible to defame their honor in public assemblies on the pretext that they are not *Salafi*. This is a mistaken perception. You are not allowed to backbite a Muslim, belittle of him or mock him. This is a grave sin. Indeed, doing so on the part of Salafi callers, whom Allāh made beneficial for people and societies, is even graver.

There may be some of our prominent scholars with whom we disagree. However, we must respect them and hold them in a high esteem for the beneficial knowledge they provide to Allāh's servants.

**Question:** Some youth like to call people to Allāh. However, they are accustomed to employing an incorrect methodology. For example, out of respect to attracting people to the Da`wah, they say that they do not want to be extremists and so they do not advise them to abandon their sins. Such sinful acts might relate to *‘Aqīdah* or otherwise. In other words, they do not reject such sinful acts so that they attract as many people as possible.

**Answer:** If one does not reject such acts in order to attract the people, what is it one will do after attracting them? It seems by doing so, a person who does such thing forgot the Ḥadīth that reads,

مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ تَسْتَطِعْ فَبِلِسَانِهِ  
فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ

**“Whosoever of you sees an evil, let him change it with his hand; and if he is not able to do so, then let him change it with his tongue; and if he is not able to do so, then with his heart – and that is the weakest of faith.”<sup>12</sup>**

Here you live secure and safe. Do not fear to forbid people who do evil or command them to do the obligations. Do you think that there is a country in which a Dā`iyah cannot say so openly? You may think there is not. However, the truth is that there is. Regardless, trying to endear people to the *Da`wah* and attract them to Islām by not rejecting the evil deeds and not enjoining the obligations is a mistaken and impermissible way of *Da`wah*. People should be

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<sup>12</sup> - Related by Muslim (87).

endeared and attracted through another way and that is dealing with them kindly, speaking nicely to them, being non-violent, and doing good deeds.

**Question:** In light of your experience in seeking knowledge, does seeking knowledge, memorizing *Mutīn*, studying Fiqh, researching and reading conflict with loving Allāh, remembering death, Paradise and the Hellfire and such other things?

**Answer:** Glory be to Allāh! How could it be possible that what refreshes one's heart, causes one to love Allāh, remember the Hereafter and prepare for meeting Allāh, how does such a thing distract one from loving Allāh. A person who confuses you by saying such things is apparently ignorant. As for those who distract people from acquiring knowledge, perhaps they belong to the group that advocates going out on a 40-day journey to call to Allāh. This is their improper method. Do not follow such persons, as they ought to be the objects of one's *Da`wah* because they are in need of reform.

Such ignorant people leave their work, trade, the seeking of knowledge and their children to travel. They travel for a long period, such as four months or forty days. When they are asked what they were doing

during this period, they say that they went out in the cause of Allāh. What did they do in the cause of Allāh? Nothing. They just walked with the beloved ones and listened to their speeches. Glory be to Allāh! Are not the teachers in the Prophet's Masjid and Al-Masjid Al-Haram your beloved ones? Go to those beloved ones to learn, without necessarily leaving your house and work. What an ignorant person is he who stands in front of people to tell stories foreign to genuine knowledge. Listening to these stories, a person becomes distracted from meeting seekers of knowledge and criticizes those who live in the Masjid's dormitory. This has twisted conceptions. This is ignorance because they are not insightful. Earlier, we said that a *Dā`iyah* has to be endowed with insight. Go away from those people. Ask Allāh to guide them and try to lead them back to the path of truth, because this is a wrongful method.

**Question:** A young man (I ask Allāh to grant him, you and me success) says that he wants to be a Shaykh in knowledge, not in the literal sense (i.e. old age). Perhaps he wants to be a Shaykh in both senses (We ask Allāh to prolong his life in obedience to Allāh). He wants to be a Shaykh and a caller to Allāh. It seems that he wants to know his way and how to adopt the possible means to



reach this end, hoping that Allāh would grant him success and make him an insightful scholar and *Dā`iyah*.

**Answer:** First, I ask Allāh to grant him this wish and bless this single-minded determination. We hope that all our youth be of this type. The road is very easy for those whom Allāh makes it easy. Start with memorizing the Qur'an, if you have not done so yet, or memorize whatever parts of it possible. Then, memorize, as I stated above, one of the *Mutūm* from each field, and preferably from the most famous four schools of Fiqh.

Concentrate on memorizing as many as you can from the various texts of the discipline of *Mustalah al-Ḥadīth* (Hadith Terminology) and Arabic language. Dear youth: The Arabic language is about to be extinct. In the past, people of urban areas used to send their children to the Bedouins to learn the pure Arabic language, because they were the masters of this elegant language. Nowadays, the colloquial language has broken into the desert as well. Unfortunately, there is something that you may pay no heed. Business owners bring workers from abroad. Those who deal with foreign workers harmed the language and the workers altogether because they did not advise them.

Now, a new language that is neither Arabic nor non-Arabic came into existence, a middle language. Glory be to Allāh! How can the worker benefit from this broken language? One should have given those workers truthful advice by correcting their mistakes. Indeed, the language of the Qur'ān is not any ordinary language. It is the language in which Allāh chose to reveal His last Book. Indeed, foreigners hold their language in a high esteem. I lived in Pakistan for a while. I started to speak their language non-fluently, in a manner similar to their speaking Arabic. They would correct me very sternly until I spoke the exact pronunciation. They do not allow anybody to speak their language incorrectly.

We must teach the classical Arabic language to our youth. One cannot taste the meanings of the Qur'ān unless one excels in grammar. A seeker of knowledge must observe reading properly even when reading newspapers or magazines. Train yourself while you are reading to get accustomed to reading everything with the correct grammar. Do not listen to those poor people who try to convince you that occupying yourself with this will distract you from loving Allāh. The love they mean is in the Sufi sense, not in the legal sense. No

doubt, the sound beneficial knowledge will cause you to love Allāh.

Dear questioner: Start with the Qur’ān and memorizing the texts of Ḥadīth and Ḥadīth terminology, grammar and Morphology. Morphology is exactly like the rules of *Tajwīd*. If you memorize one *Matn* of *Tajwīd*, it will be enough and you will not need to expand because the rules are limited. Likewise, you should study grammar and morphology. Since you are enthusiastic, you should study the sciences of rhetoric.

In brief, devote yourself while still young to seeking knowledge. Do you know that seeking knowledge is an act of worship and obligatory? You are doing an act of worship. Do not think that by seeking knowledge you are forsaking worship. Do you think that seeking knowledge can prevent you from performing *Qiyām-ul-Layl* (standing for optional prayer at night)? Does it prevent you from accustoming yourself to fasting on Mondays and Thursdays and from going to the two Sacred Masājid to offer Salāh in the first rows with the worshippers there? No. Rather, it will encourage you to do all these things. This is knowledge and this is the proper way.

Later, you should seek an *Ijāzah* (certificate) from the scholars. You go to the scholars to explain to you what you have memorized. Thus, you will learn knowledge orally from scholars after you have taken it through reading. This is the proper way. You sit with knowledgeable and righteous persons and callers to truth and avoid callers to falsehood and those who arouse doubts and try to distract you from knowledge and endear you to trivial occupations, such as journeys, poetry and songs. Get away from all those persons. Always keep the company of knowledgeable persons and faithful lovers of Allāh.

Last summer, I was pleased to see some of our youth from Jeddah travel to Ta'if on Thursday and Monday to attend the lectures of Shaykh `Abdul-`Azīz ibn Bāz (رَحْمَةُ اللَّهِ). This short journey reminded me of the journey that seekers of knowledge used to undertake in the past to Sana'a to learn from `Abdu-Razzāq Al-San`ani (رَحْمَةُ اللَّهِ). They were determined to travel to Sana'a, although it was a very long journey. Now, scholars are near to us. However, a seeker of knowledge should travel to seek knowledge if it is not available in his place. Do not wait for knowledge to come to you in your home or masjid. Go to Riyadh, Ta'if, Makkah, and Madinah.

Accompany learning with worship. You are now devoted to seeking knowledge and worshipping Allāh. This is my advice to this ambitious young man. I ask Allāh (سُبْحَانَكَ وَتَعَالَى) to grant him his wish.

**Question:** Once while I was leading people in *Salāh*, I forget the middle *Tashahhud* (he means the first, not the middle *Tashahhud*). I performed *Sujūd-ul-Sahrw* (Prostration of Forgetfulness). A brother from among the people offering *Salāh* stood and said that we have to offer another *Rak`ah* (unit of prayer) claiming that the middle *Tashahhud* is a *Rukn* (a fundamental part). Please dear questioner: Change your statement and say first *Tashahhud* because there is only a middle *Tashahhud* if there were three *Tashahhuds* in one *Salāh*. Give us the answer. May Allāh reward you with the best.

**Answer:** In brief, if the Imām forgets the first *Tashahhud*, people led by him should follow him without drawing his attention with the *Tasbīh* (saying Subhan Allāh). One who draws the attention of the Imām who forgets the first *Tashahhud* and stands up is ignorant and needs to learn. Offering *Salāh* without fully aware of the proper acts of *Salāh* is impermissible. The

way in which the Prophet (peace be upon him) performed *Salāh* is explained by many scholars. You just need to read. The first Tashahhud, according to some scholars, is Sunnah (supererogatory). However, the sound opinion is that it is *Wājib* (obligatory), not a *Rukn*. A *Rukn* is a fundamental part and leaving it off invalidates the *Salāh*. For example, reciting al-Fātihah, standing, kneeling, prostrating and saying the last Tashahhud are all *Arkān* (plural of *Rukn*).

At the end of *Salāh*, he should perform *Sujūd-ul-Sahw* before or after the *Salām*. The difference of opinion here regards when *Sujūd-ul-Sahw* is better performed, before or after the *Salām*. If the reason behind *Sujūd-ul-Sahw* is an increase in *Salāh*, it is better to be performed after the *Salām*. In the case of a decrease, it is better to be performed before the *Salām*. However, I know of no scholar who holds the view that the middle Tashahhud, as you called it, is a *Rukn*, as claimed by the person who told you so.

The two scholarly views in regards to the first *Tashahhud* is that it is either Sunnah or *Wājib*. Moreover, the attention of the Imām should be drawn through *Tasbīh* if the Imām forgets the last *Tashahhud* and stands to

perform the fifth *Rak`ah*, for example in a four-*Raka`at* *Salāh*. In this case, you should not follow him. Rather, you should say *Tasbīh* and remain sitting. If he is alarmed and remembers, it is tolerable. Otherwise, you should remain sitting, say Tashahhud, say *As-Salāt-ul-Ibrahīmiyyah* (the second part of the *Tashahhud*) and wait for him to return to say the *Salām*. If he refuses to return until he is sure, he will be excused and his *Salāh* will not be invalidated. However, if you are sure that the new *Rak`ah* is the fifth, following him will invalidate your *Salāh*. Therefore, in the case of the last Tashahhud, the Imām should be alarmed with the *Tasbīh*.

**Question:** He first assures that he seeks only Allāh's pleasure through this question because it is obligatory to advise our scholars in the event they make an apparent mistake. Should they be gently prevented from public speaking considering that allowing some groups to practice public speaking is not good.

**Answer:** The essence of this question is that public speaking should be allowed only for the callers to truth. It should not be allowed for those whose *`Aqīdah*, behavior or attitude is improper. I say to the questioner that this question should be directed in a better style to

those officials responsible for the masājid and for appointing Imāms in the masājid. In fact, what you said is true. The Imāms of the masājid should be selected from among the best students as far as knowledge and acting thereupon, understanding and, most important of all, sound creed and following the guidance of the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) are concerned. Indeed, following the guidance of the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) and devoting worship to Allāh is the essence of the testimony of faith. If an Imām propagates a certain cause or supports a given group or intends to criticize and defame those who hold different opinions, he is not qualified for the post of Imām. However, those who have the decision in this regard are the officials responsible for the masājid and for appointing the Imāms in the masājid, not me or you. They have the authority to decide whether a certain Imām is fit for this post or whether he is unfit and should be replaced with another Imām endowed with insight, knowledge and sound creed.

**Question:** Many of the youth say that acting can be used as a method for calling people to Allāh.



**Answer:** Why are you so bold, dear questioner? Our revered scholars abstain from saying such statements as, “This is in the cause of Allāh, this is obligatory or this is prohibited,” unless they are sure. Imām Mālik (رَحْمَةُ اللَّهِ), for example, used to say, “I dislike so-and-so,” instead of explicitly saying that it was prohibited. How dare they lie about Allāh and say that acting can be used as a method of calling people to Allāh? The least thing that can be said about acting is that it involves lying. Are all means to Da’wah closed except for acting which involves explicit lying?

This is impermissible. Those who said so must fear Allāh. You are influenced by invading ideologies. Earlier, I said to you that we must follow the way of the earlier reformers and leave aside trivial matters. We should only aim towards high-level aspirations. The best Da`wah is well-known. The first step therein is knowledge and acting upon it. If you do so, you will be able to call people to Allāh through your knowledge and putting it into practice. If people are acquainted with you as a scholar who transforms knowledge into practice, who devotes his time to the worship of Allāh and who only seeks Allāh’s pleasure, then all these things will be means of Da`wah. As for acting, leave it

off. Indeed, it is a harmful method that has corrupted many of our youth, although Allāh favored some of them and guided them to repentance.

**Question:** Is the additional<sup>13</sup> letter *meem* found especially in the Qur'an or does it exist generally in the Arabic language, excluding the Qur'an?

**Answer:** There are many additional letters in the Qur'an, such as the additional letters of *faa* and *kaaf* as found in the original Arabic word *Kamithlihi*, translated as in the verse,

﴿ لَيْسَ كَمِثْلِهِ شَيْءٌ ﴾

**“There is nothing like unto Him.”<sup>14</sup>**

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<sup>13</sup> - Editor's note: The question strikes a comparison between additional letters found in the Qur'an and in language in general. The word 'additional' is used as opposed to the cardinal letters from which a word is composed. To put it in perspective, those letters are grammatically additional in the sense there is no loss in meaning if they are dropped. As far as their meaning is concerned, their description of being 'additional' does not fit. This description is only used to refer to their grammatical function, not their meaning function.

<sup>14</sup> - Sūrah Ash-Shūrā 42:11.

The word '**additional**' does not mean that this letter has no meaning, as there is no letter in the Qur'ān nor in the Arabic language that is meaningless. Rather, it means that the letter has an another meaning in addition to the original one. The additional *kaaf* is originally used in simile contexts. In this Āyah, however, it emphasizes the fact that there is nothing like unto Allāh. Therefore, any additional letter in the Noble Qur'ān is used to provide another meaning, in addition to its original meaning.

**Question:** Are all the Divine Attributes of Allāh eternally consistent with His Eternity or are some of them created?

**Answer:** The most hateful of all to me is a student dares to ask such a question about Allāh. We should be politer when talking about our Creator and not refer to Him like His creation. This question is incorrectly phrased. You should know that asking a question correctly is half the knowledge. The right way to ask the question is: Are all the Divine Attributes of Allāh (عَزَّوَجَلَّ) considered eternally consistent with Allāh's Eternity? The word (created) is incorrect and must not be used in relation to Allāh's Attributes. I hope this is just a mistake in

expressing yourself and does not reflect your belief. If you (i.e., the questioner) believe that any Attribute of Allāh is created, such as His Speech, then he would be following the belief of the *Mu'tazilites*<sup>15</sup> or the *Ash'ariyya* or the *Kullabiyyah*.

The Divine Attributes of Allāh are divided into two types: Attributes that are related to Allāh's Essence, and those related to His Actions. Attributes of Essence are inherent and eternally consistent with the eternity of the Essence, such as Allāh's Knowledge, Face, Hand, Exaltedness, Hearing, or Sight. All the previous Attributes are infinite and eternal. The Attributes of Action are about the practices of Allāh (عَزَّوَجَلَّ). They are, by definition, changeable. For example, the Attribute of rising over [His Throne] is a practice of Allāh, as He (سُبْحَانَهُ وَتَعَالَى) says in the Qur'an,

﴿ ثُمَّ أَسْتَوَىٰ عَلَى الْعَرْشِ ﴾

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<sup>15</sup> - *Mu'tazilites*: A Muslim sect who gave preference to human rationalism to textual evidence. In other words, a person's rational thinking is the one to judge the reality of something, not the textual evidence revealed by Allāh. Their views contradict the moderate Salafi methodology.

**“Then He Istawa (rose over) the Throne (in a manner that suits His Majesty).”<sup>16</sup>**

Another Attribute of Action is “descending” as in the Ḥadīth, **“Our Lord Descends<sup>17</sup>,”** as well as the Attribute of “coming,” in the context of the Day of Judgment, when Allāh will come in this day to judge between humans<sup>18</sup>. Those Attributes of Action are changeable, as

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<sup>16</sup> - Sūrah al-Furqān 25:59.

<sup>17</sup> - Abu Hurairah (رَضِيَ اللَّهُ عَنْهُ) reported Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) saying, **“Our Lord (تَبَارَكَ وَتَعَالَى) descends every night to the lowest heaven when the last third of the night remains and says, “Who supplicates to Me so that I May answer him? Who asks me for anything so that I May give to him? Who seeks My Forgiveness so that I May forgive him?”** Related by Al Bukhari (Ḥadīth no.1145) and Muslim (Ḥadīth no.1721). Al Albani mentioned on his commentary on *al-Adab al-Mufrad*, “This Ḥadīth in this wording is Sahih, and it is recurrently narrated Ḥadīth (Mutawatir). This is acknowledged by Ḥadīth memorizers like ibn ‘Abd Al Bar in his book *at-Tamhid* (7/128). He said, “The Ḥadīth is a proof that Allāh (عَزَّ وَجَلَّ) rose over the throne above seven heavens as maintained by the mainstream position, as opposed to Mu'tazilites and Gahmiyyah (An Islāmic sect) who maintained that Allāh is everywhere.”

I (al-Albani) say that some of their leaders pretend to declare who maintain as such (i.e. Allāh is everywhere) disbelievers. Oddly, those leaders deny the existence of Allāh and describe Him exactly as one describes the non-existent. They say, “Allāh is not inside the world nor outside it.” Exalted is Allāh and High above what the wrongdoers say by great sublimity.”

<sup>18</sup> - Allāh says, **“Do they then wait for anything other than that the angels should come to them, or that your Lord Should come, or that some of the signs of your Lord should come.”** ibn Garir commented

Allāh causes them to happen in fixed times according to His Will and Wisdom, but they cannot be described as created.

**Question:** What is the ruling of divorce if it was said by a husband while being angry?

**Answer:** Thanks to Allāh, there are a lot of scholars qualified to issue Fatwas, and whose job it is to solve such problems. In a case, such as this, they would bring the husband, the wife and her guardian together. Then ask them about the matter in detail, and inquire about the degree of the husband's anger. Was he angry to the extent he was no longer conscious of what he was saying or not? Therefore, I recommend referring this questioner to the Fatwa committee.

**Question:** I have read a book called *Fiqh as-Siray an-Nabawiyah* authored by Al-Bouti. He said, "It is permissible to make a journey to visit the grave of the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ)." The author also added, "Imām ibn Taymīyah (رَحْمَةُ اللهِ) was the only one to have a

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on the part where Allah says, "Or your Lord should come," ibn Qatadah and ibn Jurayj said that it refers to the Day of Judgment according to ibn Mas'ud (رَضِيَ اللهُ عَنْهُ) and others." Tafsir at-Tabari: (12/ 246-245).

different view on this regard.” His proof was the consensus of Muslims except ibn Taymiyyah (رَحْمَةُ اللَّهِ), and the permissibility of visiting graves in general besides being a recommended practice. Additionally, the Prophet's Companions (رَضِيَ اللَّهُ عَنْهُمْ) and the *Tābi‘īn* (successors) and those who came after them were visiting the grave of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) whenever they passed by *Ar-Rawdah*. This practice has been related by the leading scholars including ibn Taymiyyah (رَحْمَةُ اللَّهِ). Moreover, it is authentically related that a lot of the Companions (رَضِيَ اللَّهُ عَنْهُمْ) visited the Prophet's grave including Bilāl (رَضِيَ اللَّهُ عَنْهُ). He said that Imām ibn Taymiyyah (رَحْمَةُ اللَّهِ) stated that the phrase “make a journey” has two meanings. The first is a real meaning of the word and the second is not literal, indicating only the intention. Could you make this clear, please?

**Answer:** This question has two sections, the first one is: The ruling on visiting graves including the grave of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ).

Generally speaking, visiting graves is Sunnah according to the consensus of Muslim scholars, yet some scholars recommended visiting the grave of the Prophet

(صَلَّى اللَّهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) and considered it one of the greatest of good deeds unless one travels there specifically to visit the Prophet's grave. Some people question such a statement made by leading scholars. Indeed, there should be no wonder. The reason for visiting graves is to remind people of the Hereafter, as the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) said in the Ḥadīth,

كُنْتُ نَهَيْتُكُمْ عَنِ زِيَارَةِ الْقُبُورِ إِلَّا فَزُورُوهَا فَإِنَّهَا تُذَكِّرُ  
الْآخِرَةَ

**"I had prohibited you from visiting graves, but now visit them as they will remind you of the Hereafter."**<sup>19</sup>

Which grave is better than the grave of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) to remind you of the Hereafter, and make you leave the luxury of the *Dunyā*, and encourage you to do more good deeds to enter Paradise?

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<sup>19</sup> -: The Prophet's saying (صَلَّى اللَّهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ), "I had prohibited you from visiting graves, but now visit them as they will remind you of death." The Ḥadīth is related by Muslim (Ḥadīth no.2220). At-Tirmidhi has another narration (Ḥadīth no.1045) in which the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) said, "....as it will remind you of the Hereafter."



You stand before the grave saying, “O Prophet! Peace and Blessings be upon you.” Then you greet both of his noble Companions: Abu Bakr and ‘Umar ibn al-Khaṭṭāb (رَضِيَ اللهُ عَنْهُمَا). Such a situation impacts a person with a lively heart and heals it. It reminds of the Hereafter and drives the person to abandon the temporary hopes and desires of this *Dunyā*, and instead long for the permanent life in Paradise.

The second section is the issue of making journeys (Heading for specified places). Al-Bouti said that Imām ibn Taymiyyah (رَحِمَهُ اللهُ) was the only one with a different view from the rest of scholars on this issue. This is considered an undue risk from Al-Bouti— who is known with such risks— as Imām ibn Taymiyyah (رَحِمَهُ اللهُ) prohibited this particular issue backed by a Prophetic proof. The Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) said,

لَا تُشَدُّ الرَّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ : الْمَسْجِدِ الْحَرَامِ ، وَ  
مَسْجِدِي هَذَا ، وَالْمَسْجِدِ الْأَقْصَى

**“One should not make journeys except to three masājid: The Sacred Masjid (Makkah), This**

**Masjid of mine (Al-Madinah), and Al-Aqsa  
Masjid (Jerusalem)."<sup>20</sup>**

When a person travels to Madinah with the intention of going to the Prophet's Masjid, he will enter the masjid, worship Allāh, and perform the greeting prayer of the Masjid, in *Ar-Rawdah* or any other place. Then he can visit the grave of the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) and greet him. However, it is not permissible to travel to this masjid for the sole purpose of visiting the grave of the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ). This ruling is due to the Ḥadīth of the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ), not the opinion of Imām ibn Taymiyyah (رَحْمَةُ اللهِ).

One of the previous fatal mistakes of Al-Bouti was when he said while talking about Imām Mālik (رَحْمَةُ اللهِ), "It is not feasible for us today to say as Imām Mālik said,

**"We understand the meaning of Allāh's rising  
over His Throne. However, the how is unknown  
to us."**

He (Al-Bouti) believes it is no longer feasible to him what was feasible for the early Muslims including the

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<sup>20</sup> -Related by Al Bukhari (Ḥadīth no.1189) and Muslim (Ḥadīth no.3364).

four major Imāms among others. He thought that his study of the Arabic language would make him more knowledgeable and more understanding of that which Imām Mālik (رَحْمَةُ اللَّهِ) could not understand (according to him). This is why I called what he did a ‘risk,’ as he did not respect the *Salaf*. People should not be misled by this professor, specifically his book *Kubra al-Yaqiniyyat*, which contains lots of fatal mistakes.

There is an important point to be clarified in this context, it is about naming specific individuals publicly and exposing their mistakes. It is legal to do so and would be considered a type of advice if the intention is to state and defend the truth or refute suspicions. In situations, such as these, it is not called backbiting. This approach has been practiced by relators of Ḥadith. They name someone and call him a liar. Their purpose is to drive knowledge seekers away from such a person’s narrations. Similarly, we are not allowed to speak ill of anyone in gatherings or classes, even if they differed in opinion with us, unless we have the intention of advising and follow the same approach.

**Question:** An active young man said that every week he performs 'Umrah for himself, his mother, or some of his

brothers. He used to do that as he goes to Makkah on a weekly basis. Is this practice legal in Islām?

**Answer:** Definitely, it is a blessed practice in which he devotes himself to worship Allāh. In this respect, there is the opinion of Mālikis, who dislike performing 'Umrah more than once a year, yet that opinion is proof less. The Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) encouraged Muslims to perform 'Umrah repeatedly, as he (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) said in the Ḥadīth,

الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا

**“Performing 'Umrah is an expiation for all the sins committed (between this 'Umrah and the previous one).”<sup>21</sup>**

It is legal to perform 'Umrah. This way one's minor sins committed during this week will be forgiven by performing the next 'Umrah and so on. In addition, this diligent young man has not forgotten his dead mother, because one is allowed to perform 'Umrah for all his deceased relatives such as parents, brothers, sisters,

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<sup>21</sup> -: Related by Al Bukhari (Ḥadīth no.1773) and Muslim (Ḥadīth no.3268).

uncles and aunts or those who are not able to travel due to certain legal excuses. May Allāh bless such a young man and accept his deed!

**Question:** Once I heard a *Dā'iyah* (caller) saying that Islām exists in Arab countries, but its spirit is represented in Europe, is that true?

**Answer:** Islām wholly exists here in our Arab countries. Saying that the spirit of Islām is found in Europe is nonsense! Such words would misguide many Muslims. Moreover, some other callers said, “We have, in our countries, Muslims with no Islām (meaning it is not applied), while in the West, they have Islām with no Muslims (meaning that they apply the teachings of Islām, but they are not Muslims).” This was said by Muḥammad 'Abduh, who lived in France and lived their daily life.

When he returned to his country (Egypt), he spread those words. His followers considered him a genius and called him (Imām). This genius Imām always stated that Europe has Islām with no Muslims, whereas Muslim countries have Muslims without the real Islām. Only naïve people would be misled by Muḥammad 'Abduh's words. On the contrary, would our youth of today be

deceived by it? Where is Islām in Europe? Europe is full of wine, immorality and wickedness. The Europeans themselves would not believe those words if they heard them. Instead, they would flatly deny them. They acknowledge that Islām with its essential core and traditions is represented only in Muslim countries. Muslim youth should be mindful and beware of falling into such traps.

**Question:** A person claimed that he edits the book *Madārij as-Salikeen* authored by Imām ibn al-Qayyim (رَحْمَةُ اللَّهِ). Do you have an advice?

**Answer:** The book of *Madārij as-Salikeen* by ibn al-Qayyim (رَحْمَةُ اللَّهِ) is an edited version of the original book by al-Harawi titled *Manazil as-Sa'ireen*. Its author, al-Harawi, was Sufi. Yet, he became moderate in his old age as indicated by some of his articles and books. The edited version made by Imām ibn al-Qayyim (رَحْمَةُ اللَّهِ), however, was not rid of some illogical mistakes found in Al-Harawi's book.

What is more important here is about the person intending to edit the edited book. He claims his "Purpose is to help Muslim youth purify their hearts

and make it full of true faith and good manners without disturbing them by presenting innovations and refuting them.” Indeed, presenting innovations mostly drives people away from attending the *Dā’iyah*’s class.

On the other hand, a *Dā’iyah* whose intention is gathering as many people as possible will succeed in this endeavor. A *Dā’iyah* with such an intention will not show people their mistakes nor inform innovators of their innovation and ask them to fear Allāh. His main concern is to have many followers applauding for him. This practice led many callers of innovating groups to criticize the Salafi Da’wah, which exposes innovations and promotes the Sunnah and invites people to revive the Sunnah and practice it accordingly.

Undoubtedly, misleading the youth, based on the claim that criticizing innovations publicly would disturb the youth’s hearts is totally unacceptable. The author also said, “The majority of innovations have no followers.” This is also untrue. The innovation of Sufism, for example, is widely spread in many countries. There is this council of Sufism. Sufism, in its essence, is an innovation as well as *Ilm al-Kālam*, which is spread as well. Those afflicted with studying philosophy and

logic are plenty. Given this, how do you claim that innovations have no followers? Imām ibn Taymiyyah (رَحْمَةُ اللَّهِ) said, “Sufism originated in Basra. Its approach was to live the simplest life with the barest of necessities and devote one's self to worship Allāh. This approach was recommended and required by Islām. However, at some point during its development, heresy and atheism found their way to Sufism ending with believing in the oneness of existence (i.e. God exists in all natural beings). It was innovated by ibn ‘Arabī aṭ-Ṭā’ī<sup>22</sup> who denied the separation between the Creator and His creations and claimed that Allāh along with all this universe is one entity. He believed that there is no difference between Allāh and His creations.

It is true that this sect (Oneness of existence) no longer exists. Yet, regular Sufis still believe in it. Its followers consider ibn ‘Arabī to be the seal of righteous men chosen by Allāh and they glorify him a lot. Strangely enough Al-Bouti calls *Mu'tazilites* disbelievers despite

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<sup>22</sup> - His name is *Muḥammad ibn ‘Alī ibn Muḥammad ibn ‘Arabī aṭ-Ṭā’ī*. He is from Andalusia. He was known for being Sufi. He is ibn Arabi (Without Alif and Lam) to be differentiated from ibn Al-Arabi (With Alif and Lam), the Judge Abi Bakr ibn Al Arabi. He wrote poems referring to his belief in oneness of existence. ibn Arabi died (638 after Hijrah), from the book. Check *al-Ibar* (5/158) and *al-Mizan* (5/307).



sharing some beliefs with them. He also advised not to declare ibn 'Arabī a disbeliever in the same book.

Both the *Mu'tazilites* and *Al-Ash'arriya* have a common belief that the Qur'ān is created. I do not know how he declared them disbelievers while he has the same belief of creating the Qur'ān! Some of the leading scholars said that whoever opposed the Noble Book, Sunnah and the Salaf, he will definitely make contradictory statements in the same book.

**Question:** What are the books you recommend to read regarding the subjects of `Aqīdah, Tafsīr, Ḥadīth and its sciences and *Fiqh*?

**Answer:** The first treatise I recommend any novice knowledge seeker to memorize is *Al-Uṣūl Al-Thalathah* (The Three Fundamental Principles), their proofs, besides the pillars, obligations, and conditions of prayer. It is better if the student finds a copy comprising all of these. In addition, I recommend "*Al-Qawā'id Al-Arba'ah*. I also recommend memorizing *Shurūt Wa Nawāqid Lā ilāha illa Allāh* (The conditions and nullifiers of Lā ilāha Illa Allāh).

One should memorize these treatises well. Next, one should refer to the students of knowledge so as to gain a great deal of knowledge from them, rather than from books. Moreover, it would be better if one can manage to memorize *Kashf Al-Shubuhāt*. More importantly, the book that should be memorized is *Kitāb At-Tawhīd*. It is a great book comprising selected verses from the Book of Allāh, Aḥādith of the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ), and some reports of the people of knowledge. It is a very useful book, and I recommend our youth to memorize and comprehend this book very well and study its commentaries to have a sturdy foundation in 'Aqīdah.

With regard to the *Tawhīd* of Allāh's Names and Attributes, the student who has a thirst for knowledge should memorize and comprehend the text of *Al-Wasatiyyah*. In addition, he should study *Majmu` Fatawa Shaykhul-Islām*. It is very important for the student of knowledge to study. For more depth in this particular subject, there is *Sharh Al-Tahawīyyah*. Its author transcribed the whole or most of his book from the books of Shaykhul-Islām ibn Taymiyyah (رَحْمَةُ اللهِ) and his student ibn Al-Qayyim (رَحْمَةُ اللهِ) and the books of ibn Kathīr (رَحْمَةُ اللهِ). It is a comprehensive and useful book.

With regard to *Tafsīr*, the young seeker of knowledge should begin with studying the *Tafsīr* of Shaikh `Abdur-Rahman as-Sa`di (رَحْمَةُ اللَّهِ), because it is brief and its approach is Salafi and well known. If he is well-acquainted with the branches of Arabic language and if Allāh blesses him to find a Salafi teacher, he should study ash-Shawkani's *Fath Al-Qadir* (رَحْمَةُ اللَّهِ). I stipulated this condition (Salafi teacher) because Imām Al-Shawkani (رَحْمَةُ اللَّهِ), despite his extensive knowledge and skillful penmanship, especially in *Fath Al-Qadir* and *Nayl Al-Awtar*, misinterpreted some of the Attributes-related texts (i.e., didn't follow the Salafi approach). Therefore, the student should choose a good Salafi teacher when studying this book. The teacher will help the student taste the Book of Allāh, as he will point out to you the syntax of the text and its craftily woven rhetorical points.

The most famous *Tafsīr* is *ibn Kathīr*. The student can study the abridged versions of this *Tafsīr* and later he can study it in detail. As I said before, it is not sufficient for the seeker of knowledge to read such books. He should also refer to the people of knowledge. He should study the *Tafsīr*-related disciplines. like *Tajwīd* and the branches of the Arabic language.

Regarding Ḥadīth, the student should memorize the *Mutūn* (texts) of Ḥadīth, starting with the An-Nawawī's Forty Aḥādīth, *Umdat Al-Ahkam*, and *Bulugh Al-Maram*. He should acquaint himself with these books and study them under the specialized scholars.

With regard to *Fiqh*, if the seeker of knowledge wants to study in depth the comparative *Fiqh*, he should memorize a text from each one of the four schools of *Fiqh*. He should not stick to a certain school of *Fiqh*, because the true *Fiqh* is what he studied in *Umdat Al-Ahkam*, *Bulugh Al-Maram*, and *Fiqh As-Sunnah* and some of the books of Imām Al-Shawkani (رَحْمَةُ اللَّهِ), provided that, as I said before, he should not have fanatical loyalty to a certain person or a certain school. Rather, his objective should be the pursuit of knowledge only.

**Question:** Given that you are an experienced knowledge seeker, how do you advise us in seeking knowledge, considering all the efforts we put forth availed us nothing but a waste of time?

**Answer:** You are well-aware that any disease if diagnosed, can be treated. You have diagnosed the problem, so treat it. The successful way in seeking knowledge is consistent dedication in the manner we

illustrated earlier. There are other Shaykhs who are more knowledgeable and experienced than I. You can contact them to benefit [more] in this regard.

**Question:** With regards to your experience and pursuit of knowledge, does seeking knowledge, memorizing Ḥadīth, studying *Fiqh* and engaging in research and reading contradict Daʿwah to Allāh?

**Answer:** I think such a question is needless of an answer. The issues mentioned in the question are themselves a means and preparation for calling to Allāh. Calling to Allāh is obligatory on the people of insight and knowledge obtained by those means. Calling to Allāh, enjoining the good and forbidding the evil are not easy tasks that should be left in the hands of the ignorant and the uneducated. The right way is to build up one's knowledge base through the seeking of knowledge and the previously-mentioned means. Once one achieves this, one can call to Allāh.

**Question:** What is your opinion concerning those who claim that such callers<sup>23</sup> make the nation lag behind as far in time to the century of the reviver Imām

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<sup>23</sup> - The question does not specify who are the callers referred to.

Muḥammad ibn `Abdul-Wahhāb (رَحْمَةُ اللَّهِ), the century of trials?

**Answer:** May Allāh save us. It is Imām Muḥammad ibn `Abdul-Wahhāb's call (رَحْمَةُ اللَّهِ) that put an end to the time of trials including tribal fights, atheism, polytheism, judging by other than what Allāh revealed and disunity. By virtue of this blessed call in the peninsula, Islāmic unity was forged, the flag of monotheism raised high and the society of this country enjoyed a sound creed, security, peace, stability and judgment by the rule of Allāh. This society is ruled only by the law of Allāh. That is what such callers as you referred to were calling to. They wanted nothing but reform and advice for Allāh, His Book, His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) and for the leaders and the Muslim masses. I ask Allāh to save you and me and guide your heart to the right understanding.

**Question:** You mentioned earlier that the Muslim Brotherhood was among the movements that failed since its inception despite its existence for as long as half a century. However, I heard tapes in an interview entitled “**Meeting with Society Magazine**” where the head of the magazine interviewed a student of

knowledge. During the interview, the student, when asked about the call of the Muslim Brotherhood, said about the Muslim Brotherhood and its founder, “If Hassan Al-Banna did nothing good for the Muslim youth other than turning them away from night clubs, cinemas and cafes and gathering them on one call, the call of Islām, that would be a sufficiently great virtue and honor.” How would you respond to this?

**Answer:** I was with that person for some time as work colleagues and what I know about him is contrary to what is stated now. Apart from that statement, we all know about the call of Hassan Al-Banna. It is true that he pulled the lost youth out of cafes and cinemas. This is undeniable and is admitted by all who knew him. But what did he do with the youth after bringing them out of such places? Did he call them to follow the way and call of the Prophets? Or just leave them dispersed among the Sufi orders? It is as if he moved them from one kind of *Jāhiliyyah* (pre-Islāmic ignorance) to another kind. He did not move them to the right concept of Islām. Hassan al-Bana himself followed a Sufi order and the youth he turned away from the cinemas followed either his Sufi order or another one.

Has Hassan Al-Banna's call put an end to the public worship of other than Allāh in his country? Has he kept people away from circumambulating shrines such as the Shrine of al-Husain, Zaynab or al-Badawi? Has he turned people away from democratic rule to the rule of Allāh?

That is what honor would look like had he turned people to the sound creed, which is the right way of Da'wah. This is opposed to the political competition among groups and parties, that superficially proclaim calling to Allāh, while being hollow from the inside. Every student of knowledge who has read Hassan Al-Banna's memoirs knows what he said about his wandering from one shrine to another. He himself mentioned his frequent visits to some shrines. So, if he himself is like this, how would his followers be?

إِذَا كَانَ رَبُّ الْبَيْتِ بِالذِّفِّ      فَشِيْمَةٌ أَهْلِ الْبَيْتِ كُلِّهِمُ الرَّقْصُ

*“If the house master was fond of the tambourine*

*then dancing, of all those who live there, is a trait.”*



Given that Hassan al-Banna himself failed to reach a rank of knowledge and sound understanding of this religion that would qualify him to learn that these shrines must be boycotted and that those who circumambulate them should be dissuaded from this act, what did he actually do for those engaged in worldly desires if he himself used to do what laymen do?

This reminds me of the Sufis who claim that it was they who entered Islām in the African continent. Here is my answer to this question in some of my lectures.

“They turned some African atheists from worshipping trees and stones to worshipping humans. They turned them from worshipping inanimate beings to worshipping the Shaykhs of Sufi orders. There is no difference between worshipping a stone, tree, human being, jinni, or an angel because worship must be dedicated to Allāh alone. Therefore, such a call should not deceive seekers of knowledge. I always say to our youth, ‘Be sure of your belief, so that no one can mislead you.’ Anyone with simple knowledge of creed knows that this conduct has nothing to do with the Islāmic call.”

May Allāh forgive him who made such a statement (mentioned in the earlier question). It is so strange that such a statement comes from one who used to severely criticize this group when we were together in the Islāmic University and used to accuse them of fighting the Sunnah. We ask Allāh to help us remain steadfastly adherent to the truth.

**Question:** Now, in the Islāmic arena, there are three groups: the *Muslim Brotherhood*, *al-Ansar as-Sunnah* (literally, supporters of the Sunnah), and *at-Tablighī*. Which one of them is the best. May Allāh reward you with the best?

**Answer:** May Allāh reward you well. Regarding this comparison, you drew between *As-Salafiyyah* and these groups, it is similar to how a poet put it,

أَلَمْ تَرَ أَنَّ السَّيْفَ يَنْقُضُ قَدْرَهُ

إِذَا قِيلَ إِنَّ السَّيْفَ أَمْضَى مِنَ الْعَصَا

*Do not you see that a sword is undervalued*

*If it is said that the sword is sharper than the stick*

This means that a comparison between a sword and stick undervalues the sword. In reality, the actual supporters of Sunnah are the *Salafis* who were influenced by this blessed call. In some countries, they are called *al-Ansar as-Sunnah* and in other countries, *the Salafis* or *Ahl ul-Ḥadīth*, as they are called in India. It is not permissible to compare them with these modernly renewed movements because the *Salafī* Da`wah is the true concept of Islām. *As-Salafiyyah* refers to the Companions (رَضِيَ اللهُ عَنْهُمْ), *at-Tābi‘īn* and the major Imāms of the followers, like the four major Imāms. They are those meant in Allāh's saying,

﴿ وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ ﴾

**“And the first to embrace Islam of the Muhajirun (those who migrated from Makkah to Al-Madinah) and the Ansar (the citizens of Al-Madinah who helped and gave aid to the**

**Muhajirun) and also those who followed them exactly (in Faith).”<sup>24</sup>**

It is a deep-rooted creed in history. It is based on the Book of Allāh according to the understanding of the Righteous Predecessors rather than the modern understanding.

How come you compare between those who follow the true path and those who deviated? There is no room for comparison. Rather, this comparison implies injustice. You should understand that those whom you mentioned are the subject of our call. We call them to return to the right path and keep away from deviation. We should sympathize with them and call them to the truth. But to ask which is the best, this is out of the question.

**Question:** You mentioned the term *Wahhabism* in the lecture and I heard a tape of one of the seekers of knowledge entitled “A Salafi-Tablighī Discussion,” in which the Salafi who debates with the Tablighī said, “As for Wahhabism, I have nothing to do with it.”

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<sup>24</sup> Sūrah At-Tawbah 9:100

**Answer:** The person you mentioned lived with those he called Wahhabis for a quite long time and was counted as one of them. Wahhabism is a term given by the enemies and opponents of this Da`wah to the followers of this Da`wah. You heard what I told you last night that when the term Wahhabism began to circulate around the world. King `Abdul-`Azīz (رَحْمَةُ اللَّهِ) commented, “Our creed is not new. It is the creed of the righteous *Salaf*. We respect the four Imāms: Mālik, Ash-Shāfi`ī, Ahmad, and Abu Hanifa (رَحْمَةُ اللَّهِ).” He said something great to that effect. You can review it in the introduction of *Sharh Al-Tahawīyyah*, a print of Dr. `Abdullāh Al-Turki. The person in question says, “I have nothing to do with it. I criticize it, maybe more than others.” How strange is it? Did you criticize it and advise its people when you lived with them for two or three years? You have shown nothing of this disapproval. That person in question says, “I have nothing to do with Wahhabism. This Da`wah is extinct and now the Saudis, as he puts it, are indulged in worldly affairs and politics. Now we are in front of a call widely spread throughout the Islāmic world. Let those who accept it accept it.”

This speech is contradictory. According to his claim, how did the Da`wah spread and who spread it? The

followers of this Da`wah and the graduates of our universities are the ones who spread it. It is those who studied the Salafi approach. Such a person described *Wahhabism* and claimed it is extinct. The truth is it did not and will not come to an end because the truth is remaining.

*Salafiyyah* is the Saved Sect, or the victorious group, which defends the truth and fights for its sake. All praise is due to Allāh. Although we live in a time of trials, the circulation of the Salafi Da`wah is noticeable. My colleagues and I heard children in Mali memorize the books I mentioned to you a little before exactly like they memorize Al-Fātihah, and all praise is due to Allāh. The National Salafi schools spread widely and the Christians in such countries acknowledged that true Islām is that which comes from Saudi Arabia.

I once related to you a strange story about a caller who graduated from the Islāmic University who works at some in the African countries. He disputed with some of the Shaykhs of the Sufi orders and the matter was escalated to the Christian-educated military ruler who studied in Europe. In the investigations, he asked the caller, "Where did you study?"

“I studied in Medina in Saudi Arabia,” the caller answered.

He was asked, “Do you have a certificate?”

“Yes, I do. It is from the Islāmic University in Madinah,” the caller replied.

The ruler asked the Shaykhs, “And you, where did you study?”

“In this country of ours,” they replied.

He said to them that he and his colleagues went to Europe and studied Christianity there and found some of the rituals practiced by priests in Africa to be false and baseless. He said to them, “I fear that your concept may not be true. This man came from Saudi Arabia, the country of your Messenger who was born in Makkah and buried in Madinah. This man received his certificate from the city where your Prophet was born. True Islām comes from Saudi Arabia. Either you study under him or not one of you comes to me anymore.”

Sufism was defeated at the hands of a Christian. True is what the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) said,

إِنَّ اللَّهَ لَيُؤَيِّدُ هَذَا الدِّينَ بِالرَّجُلِ الْفَاجِرِ

**“Verily, Allāh may support this religion (i.e. Islām) even with a disobedient man.”<sup>25</sup>**

This is Wahhabism, or, more correctly, *Salafiyyah* which the person in question claimed is extinct. It has not come to an end, but it spreads quietly throughout the world without uproar or clamor. It enters countries and influences the hearts of the public. The Salafi Da`wah circulated the world except where Allāh did not will. It is very serious to say that it came to an end. May Allāh forgive him who said that and guide his heart to the truth.

I do not know whether it is of interest to mention the name of that person or not. I am hesitant so that I will postpone that to another time.

**Question:** I hope you would give a brief address to the youth who want to call to Allāh with insight because we see many of them have an interest in Da`wah, but unfortunately call using wrong means.

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<sup>25</sup> Related by Al-Bukhari (2897), and Muslim (111).



**Answer:** So long as the youth proceeded to Da`wah and abandoned waste, as the questioner indicated. We thank Allāh that he directed them to that way and we encourage them and then point out the best way of Da`wah. First, they should learn so that they would be insightful. The young man should not, out of enthusiasm, engage in the field of Da`wah without having knowledge. My advice to such youth is to exert efforts to gain a great deal of knowledge in the way we explained before.

**Question:** The questioner complains that some youth, influenced by some groups, speak ill of *Salafiyyah* and the Salafi people. What is the solution?

**Answer:** First, we should pray to Allāh for them to be good. Second, the appropriate means are to be taken, such as seeking enough teachers in your city, because it is a large city where one or two teachers are not sufficient. Callers and Shaykhs should cooperate to spread the creed and correct concepts for our youth in this city. Had every one of us spent his weekend in Jeddah and distributed ourselves among its masājid, we would have solved many of the problems of the youth. We ask Allāh to grant us and them success.

**Question:** Should the rulers who do not judge by the law of Allāh be obeyed and given the pledge of allegiance? What is your advice for the Muslim youth in other countries? The questioner mentioned many of the Arab and Islāmic countries which rule by man-made laws?

**Answer:** This is a probable scenario, for there are a great number of youth from the Arab and Islāmic countries who study in the Islāmic University and the Two Sacred Masājid. Their intention is to carry out reform after returning to their countries. What should they do? Some of the Afghan youth who graduated from the Islāmic University came to me, asking me to cooperate with them because they want to establish a new Islāmic front in Afghanistan. I told them that their idea will incite the anger of their opponents and prepare to shut them down. So, what is the right way?

The best way is education. When they return to their countries, they can establish schools for memorizing Qur'ān, in addition to primary, preparatory and secondary schools, following the approach and curriculum taught in this country (i.e., Saudi Arabia), as did the Africans and some Indian brothers. They should

raise the youth on this curriculum and should not come into contact with the rulers except after a while. Their contact with such rulers should be through the appropriate channels, far away from political enmity and competency, so that these rulers would not feel any desire by the callers to topple them.

It is not rational to make foes at the beginning of the Da`wah. Instead, the youth are to be initially educated in gradual stages. Bring up the youth gradually. Then, get into contact with the prestigious and elite individuals of the community until you gradually reach those rulers. Then, present Da`wah to them. Beware of adopting the approach of incitation, defamation and insult. This is not the right approach at all, even if the ruler was a tyrant who rules contently with other than what Allāh revealed. It is not wise to begin with an attack and violence while the Da`wah is totally incapable at such a stage.

One should follow the right way (i.e., education) until one's aim is achieved, even if one passed away before this achievement. In the least, he has been rewarded for the sincere intention and the solid determination because the objective was to achieve reform. Those who

succeed in responsibility should adopt the same approach and should not be hasty.

**Question:** Some youth accuse others who do not embrace their approach of disbelief?

**Answer:** This is, as Shaykh ibn `Uthaymīn (رَحْمَةُ اللَّهِ) called it, "*the major problem of youth.*" Of the trials some youth are afflicted with is the accusation of disbelief, practicing innovation, misguidance and speaking ill of others. It is as if they see that it is forbidden to backbite, gossip, slander and mock at others who stand at their side and follow their approach, but as for those who oppose their approach, it is lawful to accuse them of disbelief, which is all the more reason they dare to accuse them of what is less than disbelief.

Scholars should attend to this problem by means of education. This serious problem exists out of ignorance and falling under the influence of some foreign ideas. Our youth should know that they are envied.

كُلُّ ذِي نِعْمَةٍ مَحْسُودٌ

**“Every prosperous person is envied.”<sup>26</sup>**

They enjoy blessings that others do not have: sound creed, safety, security, stability, good connections with rulers, free education, available treatment and many other facilities. These are matters which they enjoy and for which others envy them. Beware of this problem. The accusation of disbelief is not an easy matter. *Al-Mu` tazilah*, who negated all the Attributes of Allāh (جَلَّ جَلَالُهُ), were not accused of disbelief by scholars as they did with the *Jahmiyyah*. The reason is that *al-Mu` tazilah* affirmed the Names of Allāh, despite their belief that the affirmation of the Names necessitates the affirmation of the Attributes. Therefore, the scholars refrained from accusing them of disbelief. But to dare to accuse anyone who does not follow your approach or group is totally unacceptable. It is nonsense from the point of view of Shari`ah. Even by reason this is abominable. We ask Allāh to guide us all.

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<sup>26</sup> Reported by Al-'Uqaili (2/108, biography no. 580), At-Tabarānī (20/94, 183), Abu Nu`aim in *Al-Huliah* (5/215), Al-Bayhaqī in *Shu`ab Al-Īman* (5/277, 6655). It is also reported by At-Tabarānī in *Al-Awsat* (3/55, 2455), in *As-Saghir* (2/292, 1186), and Ad-Daylami (1/85, 269). See *Sahih Al-Jami`* (943) and *As-Sahīḥah* (1453).

**Question:** Here is a somewhat ambiguous question. Disagreements among scholars brought about perplexity among the committed Muslim youth. In this country, there are some abominable acts taking place of which you know. How should we warn against them?

**Answer:** Warning against abominable acts is an obligation unless you mean by preventing them from taking place. The abominable acts that take place must be warned against. You hear those who warn against them through the radio, television and lectures. Scholars point out the danger of the spread of abominable acts and they warn against them. This is all that we must do. We do not have to remove them by our hands, for this is the duty of other than us. We ask Allāh to guide the rulers to overcome the abominable acts prevailing in the society such as the spread of *Ribā* (Usury).

Notably, warning against abominable acts is one thing and accusing people of disbelief because of the spread of such acts is something else. It is a given that humans commit sins. Otherwise, why were *Hudūd* (capital

punishments) and discretionary punishments<sup>27</sup> enacted? It is because Allāh knows that He created humans who have tendencies to fall into sins and He (سُبْحَانَهُ وَتَعَالَى) is the Most Merciful and He promised to forgive those who repent to Him.

If some people think that the Muslim society is one where no sins or abominable acts take place, this is an incorrect conception. The best society that ever lived was the one led by the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ). Yet, were there no sins? Intoxicants were used, theft and Zinā (adultery) took place. Did all of that make the Islāmic state of Muḥammad (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ), not Islāmic? No. Thus, the Islāmic state is the one that put *Hudūd* into effect when sins take place and punishes the culprit with *Hudūd* or *Ta`zir*. This is what happens now in our country, and all praise is due to Allāh. What more do people want? It is right that we acknowledge our shortcomings. We, the seekers of knowledge, rulers, and society, are not like our righteous Salaf. There is

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<sup>27</sup> - Editor's note: It is a type of a disciplinarian punishment given at the discretion of the judge or the ruler for offences less severe than those entailing the capital punishment (*Hudūd*).

failure and shortcomings, but as I said more than once, we will not be less than the rank of the weak believer.

المؤمن القوي خير وأحب إلى الله من المؤمن الضعيف و  
في كل خير

**“A strong believer is better and dearer to Allāh than a weak one although both have good within them.”<sup>28</sup>**

We are not less than that degree (i.e., we are not disbelievers).

He who wants a society with no sins or abominable acts, it is as if he conceives a society of angels with Jibrīl as their leader. And this is, of course, not real. Indeed, this is impossible. However, if you are fair, compare between this country and the society where you live and other societies which turned completely away from Islām, despite being called Muslim. Things are known through their opposites.

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<sup>28</sup> Reported by Muslim (2664).



**Question:** You have talked more than one once about politics. Which politics do you mean: Religious politics or what?

**Answer:** Who among you knows religious politics? Is there religious politics? Do you mean state politics in Islām? Yes, the politics we call upon you to study and act accordingly is this type of politics while the politics we deny is the modern politics that opposes the teachings of Islām. Our rulers, praise be to Allāh, rule us according to the Islāmic-oriented politics. Do not be surprised. Some people may deceive you and claim that you live under individual rule or dictatorial rule because you are ruled by one person. I will give you a satisfying answer here. We, in this country, don't live under a republican rule where there is a plurality of parties. We do not live under a dictatorial rule that rules us with weapons. We are not ruled by an individual or a group.

So, who does rule the society of this country? It is the Shari'ah of Allāh. The rulers of this country are no more than an executive authority and not a legislative authority. We do not have legislative authority and it should not exist. In a broader aspect, it is impermissible

for all Muslims to have a legislative authority that legislates with Allāh. We are ruled, in this country, with the rule of Allāh and this is well-known, even for laymen. When a crime takes place, what is the enforceable law on the matter? The procedures begin with the police and then are referred to the court, and pass by several stages in the court. The judges study the case of such a crime or felony in light of the Book and the Sunnah and make a decision that such-and-such person is sentenced, according to the Islāmic legal law, to Qisas (life for a life), the cutting of hands or any other sentence.

Such sentences are then referred to the ruler who studies them and orders that the judgment of Allāh be put into effect. Pay close attention to this sentence! The ruler orders the enforcement of the judgment of Allāh with regard to such-and-such person who killed a person unjustly. So, who did rule and order enforcement? The case then returns to the police where a police representative recites the *Āyah* of the Qur'ān related to *Qisas* or cutting of hands, enforcing the judgment of Allāh. So, who did rule? It is Allāh in His Book. What did the ruler do? He put the judgment into effect. He represents the executive authority.

Understand this very well. To the one who argued with me before with regard to politics, this is the Islāmic-oriented politics. Is such a society and people ruled by one individual or under a dictatorial rule? No. We are ruled by the Shari'ah of Allāh, and such rulers have the virtue and honor of implementing the rule of Allāh. This is the fact that the seekers of knowledge should understand and explain to those who are deceived by some delusions.

**Question:** There are some people, on pulpits and in general assemblies, who say statements contrary to what they say in private sessions. What is your view on this matter? May Allāh reward you.

**Answer:** It is Allāh who is sought for help. If, in reality, there are these types of people you just described, then we ask Allāh to forgive them. The believer should always be honest and have one word and should not change his word or have contradictory statements in different councils. He should not hold certain opinions in private sittings while he states otherwise in public. We hope that this does not take place, and if it happens with a few people, we ask Allāh to forgive us all.

**Question:** A questioner asks about the ruling on the Islāmic songs commonly called as *Anāshīd*?

**Answer:** I do not know that songs can be called Islāmic. As far as I know, if poems and songs are recited with regard to Allāh (i.e., as an act of worship) as [...] <sup>29</sup> stated, this is a reprehensible innovation that may result in considering them a part of the religion. If poems, not to be called Islāmic, and chants are recited on occasion, there is nothing wrong with that, for they are Arabic chants and poems because they are written in Arabic. But to call them Islāmic, this is wrong. There are no chants in Islām or Islāmic poems that Islām ordered or legislated. This is wrong.

**Question:** How can a seeker of knowledge improve himself, especially in the absence of lessons on the methodology of Ahl us-Sunnah? Do separate lectures raise the level of the seeker of knowledge and caller to Allāh?

**Answer:** Separate lectures help, but the study is essential and this is what we have called for since the Gulf War. I always call upon the youth to acquire

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<sup>29</sup> An unclear word.

knowledge. I have always called upon our youth to keep away from political riots and engage in acquiring knowledge. It is a methodological study of knowledge, as we described before, that bring up men. However, lectures are helpful. A session like this is considered a lesson should they come successively. However, it is systematic methodological lessons arranged according to the chapters of *Fiqh* that bring up men and that we miss. We ask Allāh to help us to achieve that.

**Question:** If a person said, “The hearts of the servants of Allāh are between two Fingers of the Most Merciful...” and referred to his own fingers, what is the ruling on this simile?

**Answer:** How strange! If you had just asked what is the ruling on this reference, instead of using the word “simile”, it would be the right word. But why did you call it a simile? Did the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) consider it a simile when he pointed that way and said, “Allāh is All-Hearer, All-Seer.” Of course not. Likewise, he (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) pointed his forefinger upward towards the sky and said, “O Allāh, be my witness,” in the sermon he delivered on the Day of `Arafah, after he had told the Companions (رَضِيَ اللهُ عَنْهُمْ), “You are going to be

asked about me, so what will you say?" They (رَضِيَ اللَّهُ عَنْهُمْ) said, "We bear witness that you have conveyed (the message), and you were sincere (to us)." He (صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) said, "O Allāh! Be witness to this. O Allāh! Be witness to this." He kept pointing his finger towards the sky<sup>30</sup> because Allāh is above all His creatures, and the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) asked Him to be his witness over the Companions (رَضِيَ اللَّهُ عَنْهُمْ) who witnessed to him. Notably, pointing his finger here is for emphasis of the real meaning rather than a simile. One should not hasten to consider it a simile.

**Question:** A questioner asks whether *Al-Mughith* (the Helper) is one of the Names of Allāh (جَلَّ جَلَالُهُ).

**Answer:** As far as I know, it is not one of the Most Beautiful Names of Allāh. However, it is used by way of reporting like *As-Sani`* (the Maker), *Al-Mutakallim* (the Speaker) and *Al-Murid* (the Willer). It is permissible to say Allāh is the *Sani`* of this universe, though *As-Sani`* is not one of the Names of Allāh, and therefore it is tolerable in the context of reporting as opposed to the context of mentioning Allāh's Names.

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<sup>30</sup> This is a part of a long Ḥadīth reported by Muslim (3028).

**Question:** Another questioner asks about the ruling of Islām on practicing masturbation for fear of falling into *Zinā*?

**Answer:** Wrong, this is not permissible. He who fears from temptation is directed by the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) to the right way (i.e., fasting a lot).<sup>31</sup> The young man who fears from falling into *Zinā* should fast a lot and is not allowed to practice masturbation.

**Question:** Is the phrase “Salafi-Sufi” correct?

**Answer:** To say that so-and-so is Salafi and Sufi together; this is just contradictory.

A person may be a Sufi at the beginning of his life, and after the truth becomes clear to him, he repents and follows the approach of the Salaf. This is what took place with Imām ibn Al-Qayyim (رَحْمَةُ اللهِ) as he narrates about himself. Allāh saved him from Sufism by the means of his Shaykh, Shaykh Al-Islām (i.e., ibn Taymiyyah (رَحْمَةُ اللهِ)). After his return, he worked in the

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<sup>31</sup> He (رَحْمَةُ اللهِ) refers to the Ḥadith of the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ). "Whoever among you is able to marry, should marry, for marriage would help him lower his gaze and keep his virtue and whoever is not able to marry, is recommended to fast, for fast would diminish his sexual desire." Reported by Al-Bukhari (1905) and Muslim (3379).

field of Salafi Da`wah, in the manner known to the seekers of knowledge, not only in a defensive manner but in a satiric attack as well. It is noticeable in his two books of "*Ijtima` Al-Juyush Al-Islāmiyyah `Ala Ghazw Al-Mu`attalah wa Al-Jahmiyyah,*" and "*Al-Sawa`iq Al-Mursalah.*" In these books, he attacked ignorance with force and courage. So, after all of this, a person like him may not be called Sufi, but by way of reporting, one can say, "He was Sufi and then Allāh guided him."

**Question:** Is the Islāmic Da`wah obligatory on all Muslims? Would you please explain this matter in detail?

**Answer:** Islāmic Da`wah or the call to Allāh is obligatory on a certain group of people. They are those with knowledge and insight. Those who do not have knowledge and lack insight are not qualified to be callers to Allāh. Indeed, they would act foolishly and, in doing so, they will cause more corruption than reform. Thus, calling to Allāh is obligatory on the scholars.

**Question:** Some say that Sufism is between asceticism (*Zuhd*) and devoted worship and you do not give details about Sufis.



**Answer:** We discussed them briefly above. They are of two types: the ordinary Sufism and atheistic Sufism which upholds the theory of *Wahdat Al-Wujūd* (Unity of Being) and the advocates of *Hulūl* (incarnation) who do not maintain unity with Allāh, but claim that Allāh takes up an abode in some individuals and bodies. However, their misguidance amounts to disbelief.

Regarding ordinary Sufism, they are innovators though their innovations do not amount to disbelief. However, their belief in the doctrine of *Wahdat Al-Wujūd* and *Hulūl* of ibn ‘Arabi and their pursuit to attain this rank is the mistake that indicates their ignorance and admiration of the atheist ibn ‘Arabi concerning whom Imām ibn Taymiyyah (رَحْمَةُ اللَّهِ) said, “He introduced a kind of disbelief that was not introduced even by the disbelievers of Quraysh.”

This is reasonable. Abu Jahl did not assume that Allāh united with him (i.e., that Abu Jahl and Allāh became one entity). He did not say that. Abu Jahl was aware of the existence of Allāh and believed in *Tawhīd-ul-Rububiyyah* (Oneness of Allāh's Lordship), but he denied oneness of worship. Thus, he is better than ibn ‘Arabi who claimed that Allāh united with him.

Believing in this doctrine and pursuing it is one of the mistakes of the ordinary Sufis.

**Question:** What is your advice for our youth who memorized the Qur'ān and then neglected it?

**Answer:** The reason for negligence may be what some youth of Jeddah said when I was in Madinah, that there is no benefit in memorizing the Qur'ān if you do not understand its meaning. However, this is wrong. You must read the Qur'ān whether you understand it or not. Reading the Qur'ān is an act of worship. Indeed, it is one of the best acts of worship, even if you do not understand its meaning, for reading one letter you will be rewarded with ten good deeds. The Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) said,

لَا أَقُولُ الْم حَرْفٌ ، وَ لَكِنَّ أَلِفٌ حَرْفٌ ، وَ لَامٌ حَرْفٌ ، وَ  
مِيمٌ حَرْفٌ

**“I do not say that Alif Lam Mim is (considered as) a letter. Rather Alif is a letter, Laam is a letter and Meem is a letter.”<sup>32</sup>**

Only Allāh knows the meaning of these disjoined letters at the beginning of some chapters of the Qur'ān. We do not know their meaning. Nevertheless, we are rewarded when we read them.

Discouraging the youth from memorizing the Qur'ān on the pretext that they do not know its meaning is bad propaganda that is unacceptable. Memorize the Qur'ān and when you forget a part of it, revise and check it. You can use a *Mushaf* (a copy of the Qur'ān) that has an explanation of some of the difficult vocabularies in the margins or a booklet with the meanings of the words of the Qur'ān, and ask the people of knowledge and seek help from Allāh.

**Question:** Is it permissible to curse a specific person?

**Answer:** It is impermissible to curse a specific person even if he is a disbeliever. Cursing implies banishing from the Mercy of Allāh. It is not permissible to curse a specific person and name him, for no one knows the end

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<sup>32</sup> Reported by At-Tirmidhi (2910) and see *As-Sahīḥah* (3327).

Allāh has decreed for him. Be it faith or good end; you never know. Therefore, it is prescribed to curse the disbelievers, the unjust and the evil-doers in general, by saying, "May Allāh's curse be upon the oppressors and disbelievers." But to curse a specific person, this is not permissible. Besides, it is not of the characteristics of believers to curse a lot.<sup>33</sup>

**Question:** Is the one who belittles a sin considered a disbeliever? Does belittlement of sins imply mockery?

**Answer:** By belittlement, if you mean that he follows his desires and commits sins knowing that it is a forbidden sin, this does not necessitate falling into open disbelief. But if a person mocks at the texts that forbid sins or prescribe Sunan, he would be committing disbelief. However, we should not consider every person who falls into sins to be mocking at or belittling the texts. Rather, it is Shaytān and one's self that made evil fair-seeming. We hope that he repents to Allāh, but if he

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<sup>33</sup> He (ﷺ) refers to the saying of the Prophet (صلى الله عليه وعلى آله وسلم), "A (true) believer is not one given to cursing, slandering, obscenity or abusiveness." (Reported by Ahmad (3839), Al-Bukhari in Al-Adab Al-Mufrad (332), and At-Tirmidhi (1977).)

died while doing that without repentance, his matter rests with Allāh.

**Question:** Some committed Muslims may relapse and commit sins. What is your advice for them?

**Answer:** First, we should pray to Allāh to help them and us remain steadfast and guide our hearts to the truth. However, the idea of being a committed Salafi individual does not entail committing no sins. Some Companions (رَضِيَ اللهُ عَنْهُمْ) committed sins, but it is obligatory to hasten to repent. Sins and violations should not be one’s habit. Once you do something wrong, hasten to repent. This is the advantage of the believer,

مَنْ سَرَّتَهُ حَسَنَاتُهُ وَ سَاءَتْهُ سَيِّئَاتُهُ

**“He who is pleased with his good deeds and is displeased at his misdeeds.”<sup>34</sup>**

The believer may do bad and commits sins, but he soon feels discontent and hastens to repent.

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<sup>34</sup> Reported by Ahmad (114), Al-Tirmidhi (2165), Al-Nasā’i in *Al-Kubr* (9181). See *As-Sahīḥah* (430, 1116).

**Question:** What is your opinion about those who talk about the trial of Imām Ahmad ibn Hanbal (رحمته الله) and do not discuss his stand against the sultan?

**Answer:** I do not understand what you mean. Do you refer to the caliphs who harmed and tortured him such as Al-Ma'mun, who lead it, and Al-Mu`tasim Billah and Al-Wathiq Billah who undertook the torture? Or do you mean that some people do not point out the stand of those caliphs? Or do you mean what was the stand of the Imām (رحمته الله) against them? Referring to the first probability, talking about the trial necessitates talking about those who tortured him. He (رحمته الله) was tied and brought in before Al-Mu`tasim and was forced to say that the Qur'ān is created and to negate Allāh's Attributes. However, he (رحمته الله) was patient and tolerated all this torture. But during the time of Al-Mutawakkil-`Ala Allāh, the tenth Abbasid caliph, Imām Ahmad (رحمته الله) was released and the question of the creation of the Qur'ān and negation of Attributes were annulled. The trial was the state policy from the time of Al-Ma'mun to Al-Mutawakkil. This clarification is required. If this is what you mean, it is clear now.

If you mean does the Imām's stand against those caliphs render them disbelievers? The answer is no. The Imām and others used to pray for the sultans, even if they were unjust. They would rather seize the opportunity and times when supplication is likely to be accepted by Allāh and would pray to Allāh to guide and forgive the rulers, even if they were unjust to them. They would not avenge themselves from such unjust rulers. They were keen to advise them and pray for them.

**Question:** What is the ruling in detail on cursing Allāh, the religion or the Messenger (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ), as there was a Fatwa that anyone who curses Allāh, even if repeatedly, is a disobedient rather than a disbeliever, as long as he maintains praying?

**Answer:** We are in the age of wonders, and this fatwa is one of these such wonders. This is because there is a consensus among the scholars that anyone who curses Allāh, His Messenger (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) or the religion of Islām is a disbeliever. I do not know of any disagreement concerning this point before I just heard the fatwa you just mentioned. The people of knowledge unanimously agree that anyone who curses Allāh has committed open disbelief. Let's consider this matter

rationally. Does not cursing Allāh mean hating Allāh? A young man asked me yesterday or the day before yesterday regarding what is the ruling on cursing Allāh in the case of anger?

My answer was anger towards whom? Do you mean he felt anger with Allāh and so he cursed Him? The young man, maybe a student of *Fiqh*, wanted to draw an analogy between this case and the case of the divorce of the angered person. Here is the analogy, though there is a big difference. So-and-so was filled with anger at his wife's bad manners and so he unconsciously divorced her. This divorce is invalid. But can you imagine that one of the servants of Allāh can feel anger at the Lord of the worlds and curse Him? Curse Allāh? Do you curse whom you love? No, you curse only whom you hate.

Here is the secret of disbelief. He hates Allāh so that he curses Him. Hating Allāh entails sickness of the heart and hardness of the heart. In reality, disbelief is hardness of the heart. It is not permissible for any Muslim to doubt that anyone who is hard-hearted and hates his Creator and curses Him is a disbeliever. He who doubts such a person's disbelief shall be a disbeliever as well. Consider this question with insight.



Love of Allāh is the spirit of faith and love of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) is a great branch of faith. How could a Muslim dare to curse the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ)?

How could anyone dares to insult the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) who was praised by Abu Tālib, although the latter did not even believe in his Message. Abu Tālib, moreover, expressed his gratitude and respect towards Islām. He once said, acknowledging the authenticity of Islām<sup>35</sup>:

وَلَقَدْ عَلِمْتُ بِأَنَّ دِينَ مُحَمَّدٍ مِنْ خَيْرِ أَدْيَانِ الْبَرِيَّةِ دِينًا

لَوْ لَا الْمَلَأَمَةُ أَوْ حِذَارٌ لَوْجَدْتَنِي سَمْحًا بِذَلِكَ مُبِينًا

*I know that the religion of Muḥammad is*

*the best one of all the religions.*

*Other than for fear of blame*

*I would manifestly embrace it with open arms.*

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<sup>35</sup> See “Al-Bidāyah wan-Nihāyah” by ibn Kathīr. (3/42)

Abu Tālib did not embrace Islām out of fear of blame. Yet, he has always held the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) in high esteem and used to defend the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) with all possible means until the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) conveyed Allāh's Message. Despite all of this, we would see a mufti in the present time state that one who curses Allāh or curses the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) is only disobedient, but not a disbeliever so long as he or she performs the prayers. Would the prayers of such a person be accepted?! Would the prayers of an apostate be accepted?! Is not faith an essential condition for the acceptability of worship?! We must not be misled if a scholar falls into error, for **“any horse may stumble, any scholar may err”**.

Yet, this is not a trivial matter, particularly at such time. That is because videotapes nowadays help in transmitting whatever is said whether it is good or bad to the whole world. Thus, it is shameful and disgraceful when a Sunni mufti is quoted as stating that one who curses Allāh and His Messenger (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) is not a disbeliever. That is because the consensus of the scholars agrees upon the ruling that whoever does so is

a disbeliever. The reason behind such a ruling is obvious as stated before. The reason is that these hearts are ruined. We ask Allāh to grant you and us steadfastness on the Right Path, as this is really a dangerous issue. Whoever is responsible for issuing fatwa should bear in mind that Allāh, the Lord of the worlds, is always watching and with us. Otherwise this will trigger a real disaster.