

REASONS FOR  
**DEVIATION**  
FROM THE  
**TRUTH**



BY SHAIKH RABĪ' BIN HĀDĪ AL-MADKHALĪ

WITH ADDITIONS FROM

SHAIKH UBAID IBN ABDILLĀH AL-JĀBIRĪ  
SHAIKH MUHAMMAD BIN HĀDĪ AL-MADKHALĪ

# Reasons For Deviation From The Truth

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WITH ADDITIONS FROM:

Shaikh Ubaid ibn Abdillāh Al-Jābiri

Shaikh Muhammad bin Hādī al-Madkhalī

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## Preface

This book has been transcribed from a tape entitled ‘*Asbāb Al-Inhirāf*’ which I translated as ‘Reasons for Deviation’ by Sheikh Rabī bin Hādi Al-Madkhali with additional comments by Sheikh ‘Ubayd Al-Jābiri and Sheikh Muhammad bin Hādi Al-Madkhali. This book, by Allāh’s permission, will aid our understanding in the field of calling people to the truth, adhering to it and its people.

I have referenced the Verses and Prophetic narrations quoted by the scholars. To ease the flow of the text, I have added words in brackets and removed any repeated statements that are usually apparent in lectures.

I have sought approval from all three scholars and they have accepted its publication. May Allāh reward Abu Ishāq Muhammad Nadīm Ahsan- Shah, a graduate of the Faculty of Hadīth from the University of Madinah (1420H/1999) for checking the translation of this book.

May Allāh make this treatise sincerely for His sake. May He aid us on a Day when wealth and children will not avail us. Indeed actions are in accordance with one’s intention and every person will have what he intends.

Abdulilah bin Rabah Lahmami  
22 Rajab 1433/12 June 2012  
Al-Madinah Nabawiyyah  
Saudi Arabia

## Introduction from Sheikh 'Abdullah Al-Bukhāri

Allāh's blessings upon His slaves are many and from these blessings is the presence of the scholars. Dear brothers, Allāh has placed in every generation scholars of Islam.<sup>1</sup> They remove from the Religion the distortions of the excessive, the false claims of the liars and the false interpretations of ignorant.<sup>2</sup> The scholars speak with truth and establish justice therewith. They are present in every age as a blessing from Allāh. From amongst them, and rightfully, is our Sheikh and teacher, just as Imam Muslim said about his teacher Imam Bukhāri رَضِيَ اللهُ عَنْهُ:

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<sup>1</sup> The Prophet said, "Indeed Allāh will raise for this Ummah at the head of every century those who will revive the religion (as a whole)." See *Al-Silsilat-us-Sahīhah* (599) and *Sahīh Sunan Abi Dawūd* (4291).(Tr).

<sup>2</sup> This is referring to the hadīth which some scholars grade as being accepted due to many different chains of narrations:

وَعَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ الْعَدْرِيِّ قَالَ : قَالَ رَسُولُ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : يَحْمَلُ هَذَا الْعِلْمَ مِنْ كُلِّ خَلْفٍ عَدُولُهُ يَنْقُونَ عَنْهُ  
تَحْرِيفَ الْعَالِينَ وَانْتِحَالَ الْمُبْطِلِينَ وَتَأْوِيلَ الْجَاهِلِينَ.

"The trustworthy ones in every generation will carry this knowledge. They will remove from it the distortions of the excessive, the false claims of the liars and the false interpretations of the ignorant."

*Sahīh Mishkāt Al-Masābīh* (248/51). Sheikh Al-Albānī رَضِيَ اللهُ عَنْهُ said, "Although the hadīth is mursal (disconnected) by way of a Tāb'ī Ibrahīm bin 'Abdur-Rahman Al-'Udhri. It has been reported as being connected by a group of Companions and Al-Hāfidh Al-'Alā'ī has authenticated some of those chains in his book '*Bughyat Multamas*' 3-4. Also Al-Khatīb Al-Baghdadi in '*Sharaf As-hābil Hadīth*' (2/35) mentioned that Imam Ahmed said it is authentic." [Summarised]. (Tr).

“The teacher of teachers.”

He is the honourable scholar, The *Muhaddith* Abu Muhammad Rabīʿ bin Hādi Al-Madkhali. May Allāh protect him, watch over him, and cause others to benefit from him.

Brothers, we are in need of advice from the likes of the scholars, those who are firmly grounded in knowledge. The students of knowledge specifically need this advice especially during the times of trials and tribulations - times when people of desires create turmoil and confusion.

We, in this blessed night, if Allāh wills, will be listening to our sheikh, may Allāh protect him and strengthen him in his advice to his sons and students. This advice will benefit us, by the permission of Allāh, the Most High and aid us in being obedient to Allāh, the Most High.

We will now ask our teacher to give his advice to us, may Allāh protect him and watch over him.



## Reasons For Deviation

I begin in the name of Allāh, the Most Merciful, The Most Kind. All praise is due to Allāh, we praise Him and seek His aid and forgiveness. We seek refuge in Allāh from the evil of our actions and from the evil within ourselves. Whomsoever Allāh guides there is none to misguide and whomsoever Allāh leaves unguided there is none that can guide. I testify that none has the right to be worshipped except Allāh and that Muhammad ﷺ is His slave and Messenger.

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

“O you who believe! Fear Allah (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islam (as Muslims) with complete submission to Allah.”<sup>3</sup>

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

“O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife (Hawwa (Eve)), and from them both He created many men and women and fear Allah through Whom

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<sup>3</sup> Surah Aal ‘Imraan: 102

you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allah is Ever an All-Watcher over you.”<sup>4</sup>

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

O you who believe! Keep your duty to Allah and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and made to enter Paradise).<sup>5</sup>

To proceed:

The most truthful speech is the speech of Allāh, and the best example is the example of the Prophet and the most evil of things are the newly invented matters. Every newly invented matter is an innovation, every innovation is misguidance and every misguidance leads only to the Fire.

O brothers, sons and beloved ones, this is a great occasion for us to meet in this place, not for any worldly benefit, but rather, for the sake of Allāh and for Him alone.

I hope all our intentions are upon this, that our intention is to meet and remind each other for the sake of Allāh, with

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<sup>4</sup> Surah An-Nisaa': 1

<sup>5</sup> Suratul-Ahzāb : 70, 71.

the blessing of Allāh upon us. The greatest blessing of Allāh upon us is the blessing of Islam<sup>6</sup>. It follows that one is firm upon the Sunnah (the example of Prophet Muhammad ﷺ, knowing the Sunnah and then to stay firm upon that. We ask Allāh to give us knowledge of the Sunnah of our Prophet ﷺ and his methodology, then being firm upon that. (We ask Allāh) that our relationship with people whether near or far be for the sake of Allāh, the Most High, based on His love and His Pleasure.

I excuse myself of what the brother says regarding me for I am not, by Allāh, like Imām Al-Bukhāri رَحِمَهُ اللهُ and not even close to him and I am not, I am not, I am not...<sup>7</sup>

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<sup>6</sup> After Allāh mentioned the Verse in Sūratul-Mā'idah:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

“This day have I perfected your religion for you, bestowed my favour upon and chosen Islam as your way of life.”

Ibn Kathīr رَحِمَهُ اللهُ said, “This is the greatest blessing Allāh has given this nation such that Allāh completed for them their Religion. They are not in need of any other Religion, nor are they in need of any other Prophet (to seal it other than Muhammad ﷺ). This is why Allāh made him the seal of the Prophets and sent him to the Jinn and mankind, so there is no lawful matter except that which He has made lawful and no unlawful matter except that which He has made unlawful and there is no Religion (that is accepted) except that which He has legislated.” (Tr).

<sup>7</sup> Indicating the sheikh’s humility and not wishing to be praised as opposed to some people who stay quiet when they are heavily praised. (Tr).

The distance is far between us and Al-Bukhāri رَحِمَهُ اللهُ and I am nothing more than a student of knowledge. I ask Allāh to bless us with sincerity regarding what we say and do and what we put forward in order to benefit the people even upon its' state of weakness. We ask Allāh that He writes it amongst our good deeds.<sup>8</sup>

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<sup>8</sup> The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said,

“Whoever humbles himself to Allāh, Allāh raises him.”

[*Al-Silsilat-us-Sahīhah*: 2328]. (Tr).

## Be Firm Upon the Truth

From the most important of things that I advise myself with and my brothers is to be firm upon the truth, to have sincerity in this to Allāh the Most High, and to feel accountable to Allāh in this. These are the points that I will be covering and will speak about even if it be with some brevity.

O brothers be firm, be firm, at this time and in this age where trials and tribulations have increased so much, in turn, turning people away from accepting the true Islam<sup>9</sup>.

People faced situations and circumstances, living lives upon superstition and misguidance. It maybe that many of them lived far away from the religion of Allāh. Either they lived as Shi'ites, communists, secularists, or amongst socialist parties and so on. From these destructive foundations and slogans, many calls were established, yet all of them evaporated at

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<sup>9</sup> Sheikh Sālih Bin Fawzan in his book, *“Understanding Islam is a reason for salvation”* p.6 says:

Trials and tribulations are many and they increase and recur more often towards the end of time. A person goes through trials throughout their life, but some experience them more than others. Allāh mentioned that wealth and children are a trial:

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ ۗ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ

“Your wealth and your children are only a trial, whereas Allah! With Him is a great reward (Paradise).” [Surah At-Taghabun: 15]

implementation stage. Their value disintegrated in the minds of the people, such that many began to realise that true value and happiness in this life and the hereafter is only achieved by following the true Islam<sup>10</sup>.

Thereafter, many people amongst the youth of this Ummah, from the East and the West started to search for the truth. They were seeking the Book of Allāh, the understanding of the Book of Allāh and the Sunnah of the Messenger ﷺ. They turned away from these false beliefs and they accepted the truth.

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<sup>10</sup> Sheikh Sālih Bin Fawzan in his book, “*Understanding Islam is a reason for salvation*” p.13 says:

The truth is that there is no way of protection from these trials except by adhering to that which Allāh has provided, that being the Book of Allāh and Sunnah of His Messenger. Allāh said:

الرَّ كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ

“Alif-Lam-Ra. [These letters are one of the miracles of the Quran, and none but Allah (Alone) knows their meanings]. (This is) a Book which We have revealed unto you (O Muhammad ﷺ) in order that you might lead mankind out of darkness (of disbelief and polytheism) into light (of belief in the Oneness of Allah and Islamic Monotheism) by their Lord’s Leave to the Path of the All-Mighty, the Owner of all Praise.” [Surah Ibraheem: 1]

According to my outlook and what I have understood, the enemies of Islam and the Sunnah from the people of misguidance amongst them being the Rawāfidh<sup>11</sup>, the Sufis<sup>12</sup> and the different evil political groups realised the danger (to themselves) of this return to the true Islam. Their slogans would fall and perish as a result. So they prepared their plots and plans in order to turn away the youth. They used different ways and lowly methods to turn them away from the Religion of Allāh and from the Truth. They led them to paths, near or far, which distanced them from the Book of Allāh, the Sunnah of the Messenger of Allāh ﷺ and the Straight Path. They placed much effort in calling the people away from the truth after many youth had turned to the Salafi methodology (the path of traditional Islam – the Qur’an and the Sunnah upon the understanding of the pious predecessors) in particular.

Much effort was made with well thought out plans, to lead many people astray from this (Salafi) methodology. This path became surrounded with methodologies (*Madhāhib*)

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<sup>11</sup> They are an extreme group amongst the Shi’ite sect. They declare all but a few of the Companions of the Messenger disbelievers. (Tr).

<sup>12</sup> A misguided group who have deviations in belief and actions. Amongst them are those who supplicate to, seek help from and rely upon other than Allāh from the dead. This is clear shirk (associating partners with Allāh) since all of these acts are acts of worship which, therefore should only be directed to Allāh alone. They also innovate many practices such as celebrating the birthday of the Prophet ﷺ, and making their own forms of dhikr (remembrance) such as repeating “Allāhu!” many times, or just saying, “hu, hu, hu!” Which means “He is... He is... He is...” Incomplete sentences like this have not been taught by the Messenger ﷺ as forms of dhikr. (Tr).

that fiercely opposed it. They did not want anyone to establish this (Salafi) methodology because it is the true Islam in which there is no worship to other than Allāh and no (unconditional) obedience to other than Muhammad, the Messenger of Allāh ﷺ thus, causing the partisan, sectarian, political calls and others to fall.



No place would remain for them so they strived to attach the youth to the heads of sectarian groups, different parties and slogan carriers.<sup>13</sup>

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<sup>13</sup> Sheikh Sālih bin Fawzan in his book, *“Understanding Islam is a reason for salvation”* says,

“From the greatest of trials are those of splitting and differing with each other and the emergence of sects and groups. This is something the Messenger spoke about.

Imam Ahmed and the scholars of the books of hadīth have reported the hadīth of ‘Irbād bin Sāriyah رضي الله عنه: ‘Abdulrahman bin ‘Amr As-Sulami and Hujr bin Hujr both said:

We came to ‘Irbād bin Sāriyah رضي الله عنه... So we greeted him and said, “We came to you as visitors, visitors to the sick, and to benefit (from your knowledge). ‘Irbād said: The Prophet صلى الله عليه وسلم lead us in prayer one day and after finishing the prayer, he faced us. He then gave us an eloquent sermon due to which the eyes flowed with tears and the hearts were moved, so one of us said, “O Messenger of Allāh, it is as if this is a farewell sermon, so what do you advise us with?” He said, “I advise you with the fear of Allāh and to hear and obey (your leaders) even if an Abyssinian slave were to rule over you, for whomsoever lives amongst you after me, will see many differences. So follow my Sunnah and the Sunnah of the rightly guided caliphs after me. Stick to it and bite onto it with the molar teeth and be warned of the newly invented matters for verily

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every newly invented matter is an innovation and every innovation is misguidance.”

To “hear and obey” refers to the leaders of the Muslims, as gathering under them leads to unity and strength and it leads to the enemies having fear for the Muslim nation.

To “hear and obey (your leaders) even if an Abyssinian slave were to rule over you” means that you should not belittle the leader wherever he may be from as long as he commands with obedience to Allāh.

“For whomsoever lives amongst you after me, will see many differences” the Prophet ﷺ is showing that differences will occur between the Muslims and he does not speak out of desires. What he mentioned will occur sooner or later. He did not only say, “they will see differences” but rather he said, “they will see **many** differences”. The Prophet ﷺ then showed where success lies amidst this evil of differing and said:

“Follow my Sunnah and the Sunnah of the rightly guided caliphs after me. Stick to it and bite onto it with the molar teeth and be warned of the newly invented matters for verily every newly invented matter is an innovation and every innovation is misguidance.”

This is how the Prophet ﷺ showed that differences would occur whether in opinions, thoughts, schools of thought, groups or sects, so he

These empty slogans mixed with worldly gains and politics were able to deceive the youth. Many went astray, rather I say many of the youth turned back on their heels. Many who had just begun to traverse the path of true Islam reverted back to their old ways due to several reasons, some we have mentioned and others we have not.

What a sorrowful thing to have taken place! We knew many of those who came to this country (Saudi Arabia), initially, they showed signs of being upright and had something from the Salafi methodology. Yet, unfortunately, due to the innovators placing baits, plotting and planning, they became amongst the people of innovation. They became amongst the people of partisanship, desires and misguidance, working against the true call of Allāh which is in the form of the methodology of the Pious Predecessors.

Many people went astray, whether they were those who came to this country or others living in their home countries in the East and the West. In some countries many youth, male and female, turned towards the Salafi methodology but due to much effort from those (parties), they were prevented from Allāh's true religion.

I also could say with near certainty that there were disbelieving forces behind those slogan carriers providing them with wealth and plans in order to aid them in fulfilling

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advised that one should hold fast to the Book of Allāh and His Messenger's Sunnah and what his rightly guided caliphs were upon for that is the guarantee of success for the one who acts according to it. As for the one whose hand slips from holding on to the Sunnah of the Messenger ﷺ and the way of the rightly guided caliphs, he will become lost amidst these different sects." (p.10). (Tr).

these evil goals; to divert the youth who were turning towards true Islam away from this great and noble objective. This goal, if established, will cause the flag of Islam to raise high and the flag of striving (to put Allāh's Oneness as the highest goal) would be raised. It may be that the enemies estimate that Islam will defeat them in the midst of their own lands. For this reason, they made great preparations to end this inclination (to the truth) even if it be under the name of Islam. This is so that what the enemies of Islam seek is realised even under the name of Islam.

By succeeding in this or by diverting the majority of youth away from achieving this noble objective, they would have achieved what they sought in the name of an alleged Islam, empty of truth and full of misguidance. So this requires that we remain firm upon the Truth and have knowledge of the plots placed by the enemies of this methodology, whether they are atheists, other disbelievers or their helpers from the people of innovation and misguidance, whether they are from the political parties or from the extreme Shi'ite or Sufi groups. All of these groups aid each other to destroy this (Salafi) methodology.

I will say openly that they managed to defeat this methodology (in some areas) with their many plots. From those plots is their use of weaponry as happened in Kunar in defeating Sheikh Jamīlur-Rahman and his Islamic leadership which established Islam correctly in belief, worship, methodology, politics and in removing much evil. They implemented their plans and put them into action with weapons when all their other plots and plans failed.

The enemies of Islam executed these plans in Algeria. They first sent many heads of the innovators from the East and the West. They overcame the youth and then the sword was

unleashed under the banner of Islam against Islam until they defeated many whom were upon this (true) path in Algeria.<sup>14</sup>

In all other countries, where they were not able to use weapons, they used the sword of plotting and planning against the youth of this (Islamic) nation, at universities, in mosques and schools etc. They turned many people towards innovations, desires and misguidance. They made many of them into soldiers, fighting against the truth and its people. The people of truth were then accused of disbelief, heresy,

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<sup>14</sup> Sheikh Al-Albāni رَحِمَهُ اللهُ advised ʿAli bin Hāj, a prominent member of the FIS, to leave occupying himself with politics and to busy himself and the people with calling to Allāh upon Tawhīd and Sunnah but he refused and tried to establish Islam through the political front, but was met with nothing but loss. Sheikh al-Albāni رَحِمَهُ اللهُ said to him that Islam will only come by way of Islam not by any other way. The way of *Tasfiyyah* and *Tarbiyyah*, purifying this Religion from Shirk (to associate partners with Allāh), Bidʿah (innovation) and superstition and cultivating the people to have correct manners and education [*Sheikh Al-Albāni tape*].

Likewise, Sheikh Muhammad bin Sālih Al-ʿUthaimīn رَحِمَهُ اللهُ advised the misguided group who strangely called themselves ‘*Salafiyyah wal Qitāl*’ (and Salafiyyah is free from them) to drop their arms against the Algerian government and to leave the mountains where they were hiding and return to educating themselves and the people, for they had caused much bloodshed. So Islam will only come by way of Islam and the scholars of Ahl-us-Sunnah are our guides. Islam lies between these two extreme groups, between the Takfiri Jihādīs who openly call Muslims disbelievers due to major sins committed and kill innocent people indiscriminately (Muslims and non-Muslims) and between those that compromise their Islam by using politics to establish it from amongst the Ikhwāni and Sufi groups. (Tr).

misguidance, being (government) agents and spies etc. By Allāh, they know these weapons are more severe and more damaging (to Islam) than weapons like swords, bullets and cannons. They fight Islam and are against those who carry the true Islamic call. They distort the scholars' reputation and slander them with lies which they (themselves) are more deserving of. What they accuse the people who unite upon the Sunnah (*Ahl-us-Sunnah Wal Jamā'ah*) of, and the people of the correct *Da'wah*, in reality, are their own attributes which they live by. Everything that they accuse *Ahl-us-Sunnah Wal Jamā'ah* with is in actual fact their disease and parts of their diseases, the apparent and the hidden.

The Salafi youth must be aware of what the enemies of Islam prepare against this blessed call by way of crafty plots and plans. They must be firm upon the truth as Allāh ordered us with, to stand upright upon the religion of Allāh, the Most High.

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ  
أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ

Verily, those who say: "Our Lord is Allah (Alone)," and then they remained steadfast, on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!"<sup>15</sup>

This is the reward of those who are firmly established upon the true religion of Allāh. They said, "Our Lord is Allāh and then they remained steadfast," so Allāh compensated them with this reward. That is, contentment, when he is about to

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<sup>15</sup> Surah Al-Fussilat: 30

depart from this world and contentment with the great reward he is about to receive due to staying firm upon the true Religion of Allāh.

As for the life of this world, then by Allāh, it does not even bear the weight of the wing of a mosquito in the sight of Allāh<sup>16</sup> despite some being deceived by it and deviating due to it.

I will mention some Verses from the Qur'an showing the reality of these deviated people.

Deviation could be due to disbelief, hypocrisy or it could be towards innovation and misguidance which is a branch of disbelief and leads to it as some of the pious predecessors said.

Allāh the Most High said:

وَمِنَ النَّاسِ مَن يَعْْبُدُ اللَّهَ عَلَىٰ حَرْفٍ ۖ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ  
بِهِ ۗ وَإِنْ أَصَابَتْهُ فَتْنَةٌ اِنْقَلَبَ عَلَىٰ وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ  
ۗ ذَٰلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ

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<sup>16</sup> Referring to the hadīth,

لَوْ كَانَتِ الدُّنْيَا تُعْدِلُ عِنْدَ اللَّهِ جَنَاحَ بُعُوضَةٍ مَا سَقَىٰ كَافِرًا مِنْهَا  
شَرْبَةَ مَاءٍ

“If this world was equal in the sight of Allāh to a mosquito’s wing, He would not have given the disbeliever water to drink from it.” [Jaami<sup>c</sup> At-Tirmidhi: 2320]

And among mankind is he who worships Allah as it were, upon the very edge (i.e. in doubt); if good befalls him, he is content therewith; but if a trial befalls him, he turns back on his face (i.e. reverts back to disbelief after embracing Islam). He loses both this world and the Hereafter. That is the evident loss.<sup>17</sup>

He worships Allāh upon an edge. He just wants good to come to him and to benefit. So if he finds good he is content and if he finds trials and tribulations, problems and the likes he falls on his face. He does not remain firm. This contradicts the firmness which is required from a believer.<sup>18</sup> He doesn't

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<sup>17</sup> Surah Al-Hajj: 11

<sup>18</sup> Sheikh Sālih bin Fawzan in his book, “*Understanding Islam is a Reason for Salvation*” p.12 says:

However, the one holding on to the Sunnah at the end of time and at the emergence of trials and tribulations will have no helpers. At that time, most people will oppose him, even those that claim they are upon Islam. They will oppose him, insult him and say that he is mistaken and as such he requires patience. The reason he has this great reward is because of his firmness upon the truth at a time full of many trials and obstacles.

The Messenger ﷺ described them as strangers:

إِنَّ الْإِسْلَامَ بَدَأَ غَرِيبًا وَسَيَعُودُ غَرِيبًا كَمَا بَدَأَ فَطَوْتِي لِلْغُرَبَاءِ . قِيلَ :  
مَنْ هُمْ يَا رَسُولَ اللَّهِ ؟ قَالَ : الَّذِينَ يُصْلِحُونَ إِذَا فَسَدَ النَّاسُ



turn back from this firmness, due to a worldly gain or due to trials and tribulations. Even if the mountains shake and even if storms rage violently, he is firm upon the truth.

The one whom Allāh wishes to show goodness to stays firm upon the truth<sup>19</sup> to the extent that if the innovations of the enemies come in succession one after the other and trials and tribulations come one after the other and in the midst of violent winds and earthquakes, he is not moved.

(This is the case) to the extent that the Prophet ﷺ said,

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“Islam began as something strange and shall return as something strange so glad tidings to the strangers.” They said, “Who are they, O Messenger of Allāh?” He said, “Those who rectify when the people have become corrupted.” [Al-Silsilat-us-Sahīhah: 1273]

In another narration,

الَّذِينَ يُصْلِحُونَ مَا أَفْسَدَ النَّاسُ مِنْ بَعْدِي مِنْ سُنَنِي

“They rectify what the people have corrupted of my Sunnah after me.” [Sahīh Sunan At-Tirmidhi: 2630 though not all of the wording is authentic.]

<sup>19</sup> The Prophet ﷺ said,

مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ

“Whomsoever Allāh wishes to show goodness to, He gives him the understanding of the religion (Islam).” [Sahih Al-Bukhari: 71 and Sahih Muslim: 1037]

“There was a time before you where a believer would be brought and a sword would be placed to his head. He would be split into two, yet that would not deter him away from his religion.”<sup>20</sup>

<sup>20</sup> The full wording of the hadīth is: Narrated Khabbab bin ‘Arrat: We complained to Allāh’s Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ while he was sitting under the shade of the Ka’ba, leaning over his covering sheet. We said to him, “Would you not seek help for us and supplicate to Allāh for us?” He said,

كَانَ الرَّجُلُ فِيمَنْ قَبْلَكُمْ يُخْفَرُ لَهُ فِي الْأَرْضِ فَيُجْعَلُ فِيهِ، فَيَجَاءُ  
بِالْيَنْسَارِ، فَيُوضَعُ عَلَى رَأْسِهِ فَيُبَشَّقُ بِإِثْنَتَيْنِ، وَمَا يَصُدُّهُ ذَلِكَ عَنْ  
دِينِهِ، وَيُمَشِّطُ بِأَمْشَاطِ الْحَدِيدِ، مَا دُونَ لَحْمِهِ مِنْ عَظْمٍ أَوْ عَصَبٍ،  
وَمَا يَصُدُّهُ ذَلِكَ عَنْ دِينِهِ، وَاللَّهُ لَيُيَمِّنَنَّ هَذَا الْأَمْرَ حَتَّى يَسِيرَ الرَّكِبُ  
مِنْ صَنْعَاءَ إِلَى حَضْرَمَوْتِ، لَا يَخَافُ إِلَّا اللَّهَ أَوْ الذِّئْبَ عَلَى غَنَمِهِ،  
وَلَكِنَّكُمْ تَسْتَعْجِلُونَ

“There was a man among the nations before you, who would be put in a ditch that was dug for him, and a saw would be put over his head and he would be cut into two pieces. Yet that would not make him give up his religion. His body would be combed with iron combs that would remove his flesh from his bones or nerves, yet that would not make him abandon his religion. By Allāh, this religion will prevail till a traveller from San‘ā to Hadramaut will fear no one but Allāh and the wolf upon his sheep, but you are hasty folk.” [Sahīh Al-Bukhāri: 3612]

He is not deceived by wealth nor is he afraid of swords or threats, nor is he deceived by greed. He puts the world under his feet. He puts all the trials and tribulations under his feet and (goes forward) in the path of Allāh.

وَفِي سَبِيلِ اللَّهِ مَا لَقِيتَ

“What you got is in Allah’s Cause.”<sup>21</sup>

Everything that he receives of harm, he believes is a result of Allāh loving him (as occurs in the hadīth),

“If Allāh loves a people he tests them. Whoever shows pleasure, for him there is pleasure, and whoever shows displeasure, for him there is displeasure.”<sup>22</sup>

He doesn’t seek to face Allāh’s anger and is dedicated to gaining the pleasure of Allāh, the Most High.

As for the one who worships Allāh upon an edge, he is only interested in good reaching him. He seeks safety, blessing, relaxation and peace. He seeks to please people. Yet once the eyes are off him and worldly benefits turn away from him, he rushes behind them. So he is deviated due to that.

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<sup>21</sup> Narrated Jundub bin Sufyan: In one of the holy battles, a finger of Allāh’s Messenger ﷺ bled. He said,

هَلْ أَنتِ إِلَّا إِصْبَعٌ دَمِيَّتْ، وَفِي سَبِيلِ اللَّهِ مَا لَقِيتَ

“You are just a finger that bled, and what you got is in Allah’s Cause.” [Sahīh Al-Bukhāri: 2802]

<sup>22</sup> *Al-Silsilat-us-Sahīhah* (146).

A person may deviate towards disbelief, hypocrisy and heresy and he may deviate towards innovations and misguidance. We do not accuse all people of disbelief, but this is the condition of (some) deviated ones<sup>23</sup>. We saw that many Salafi youth went astray due to doubts (presented to them). This person makes himself an instrument to accept those doubts which are poured over him and, in consequence, he shakes in confusion. Then, in turn, he receives some money and he is deviated (further). We seek refuge in Allāh from this. The reason being is that he used to worship Allāh upon an edge and he waits for worldly gain to come to him. He waits for the wealth and the wealth (in most cases) is with other than the Salafis. So the poor soul goes to them. He has a portion of this Verse applied to him, whether he deviated towards hypocrisy and disbelief, or whether he deviated towards innovation and misguidance. What is important to know is that he became an enemy and a disputer against the Salafi methodology and its people. This is something we have witnessed much. So we advise our brothers to know the worth of this Salafi methodology and

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<sup>23</sup> To call a Muslim a disbeliever is a grave sin as the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ described:

أَيُّمَا رَجُلٍ قَالَ لِأَخِيهِ يَا كَافِرٌ. فَقَدْ بَاءَ بِهَا أَحَدُهُمَا

“Any person who says to his brother, O disbeliever, then it falls on one of them.” Sahīh Al-Bukhāri [6104]

Sheikh Ibn °Uthaimīn رَحِمَهُ اللهُ said,

“If he is correct in what he says then so be it but if he is incorrect then it goes back to him.” [in a direct sitting we had with him in °Unaizah 1419H].

that due to it much wealth is expended and many lives are shed (unjustly). These things are worthless in comparison to the Salafi methodology as Allāh says:

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ

“Verily, Allah has purchased of the believers their lives and their properties; for the price that theirs shall be the Paradise.”<sup>24</sup>

This patience is the highest form of striving (to put Allāh’s Oneness as the highest goal) and this firmness is from the highest level of those patient and firmly established upon the truth.<sup>25</sup>

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<sup>24</sup> Surah At-Tawbah: 111

<sup>25</sup> This striving is not like the wasted efforts of those who have brought much harm to Islam by killing innocent people amongst men, women, children and the old. These extremist renegades who tread the path of the Khawārij before them do nothing but bring a bad image to Islam. The Takfiri groups allow the killing of innocent women and children in suicide operations! Suicide bombings are forbidden in Islam such that one kills himself with his own hands. These evil acts do not bring about good and Islam is free from these crimes. Sheikh Salih bin Fawzan Al-Fawzan explains,

“Allāh says in the Qur’an ‘And do not kill yourselves (nor kill one another). Surely Allāh is Most Merciful to you. And whosoever does that act of aggression and injustice, We shall cast him into the Fire, and that is easy for Allāh.’ [Surah An-Nisaa’: 29-30]...

So it is not allowed for a person to kill himself rather one should preserve his life with utmost protection...

I advise myself and my brothers, firstly, to be aware of the plots and plans of the enemies (of Islam). We should be aware of their plots and plans and doubts that they cast. It is upon us to learn knowledge and to know what they have of misguidance so we can go forward in refuting them with the weapons of truth (knowledge), weapons of proof and evidence and from an offensive standpoint. We should not make ourselves instruments accepting doubts, such that we sway and fall on our faces! No, we must know their disgraceful ways and that which will defeat them. We are the

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As for purposely killing himself by suicide operations then this is not allowed.

In the time of the Messenger ﷺ and in one of the battles there was a brave man who was fighting (apparently) for the sake of Allāh along with the Messenger ﷺ. He was killed and the people praised him saying, “None of us fought as courageously as he did.” So the Prophet ﷺ said, “He is in the hellfire.” A Companion thereafter followed him and saw that during the battle he was injured after which he placed the handle of his sword on the ground, raised its head upright and plunged himself over it until it entered his chest, exited from his back and he died. The Companion (who had seen him) then said that the Messenger ﷺ spoke the truth. [Bukhari: 3062, Muslim: 111]. They knew that the Messenger ﷺ never spoke of his own accord. Why did he enter the Hellfire for this act? Because he deliberately took his own life and was not patient, so it is not allowed for a person to kill himself.” [See *Al-Ajwibāt Al-Muhimma fil Mashākil Al-Mumillah* of Sheikh Sālih bin Fawzan Al-Fawzan p.82,83]

ones who will criticise them and show the misguidance of their leaders, whether they be Sufis or partisan groups from those that are living amongst them and from those who have passed away. We must firmly understand this.

## **Two Evil Doubts Removed**

I also advise the youth not to listen to two evil doubts:

The first is that *“we should sit with the innovators and read their books, we should take the truth and leave the falsehood!”* This has played a major role in taking out many of the Salafi youth from this methodology and placing them in the clutches of the people of innovation and falsehood. He is a poor soul, reading the books of the innovators but not distinguishing between truth and falsehood, so he sees truth as falsehood and falsehood as truth and as a result, he goes astray.

The second doubt is that they say, *“Do not read the books of refutations!”* This means (according to what we know of them) that we should read the books of the innovators, books that attack and criticise the Salafi methodology and its people! (Yet this is not enough), rather (according to them) we should listen to their tapes, broadcasts, media, rumours and place ourselves as instruments to accept all of these things! But (we are told) not to look at the books of refutations! Why? Because it exposes them! It shows their disgraceful ways and enlightens the youth about the truth! They call you to read the books of the innovators based on the misconception that you should take the truth and leave the falsehood. So you, poor soul, go and sacrifice yourself to falsehood because you are not able to distinguish between it and the truth. This has led many people away from the truth (only Allāh knowing their number), away from the methodology of the pious predecessors.<sup>26</sup>

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<sup>26</sup> As is clear nowadays, where some people call to cooperating with the Sufis and Ash‘arīs. Refer to the tape collection “Where is

Allāh?” by Sheikh Al-Albāni رَحِمَهُ اللهُ for a refutation of the Ash‘arīs (translated into English) and their Sufi teacher Hasan Saqqaf who is the teacher of Nuh Hā Min Keller the Ash‘arī, Sufi. Nuh Hā Min Keller believes that it is allowed to call upon the Messenger in times of hardship. In his book ‘Reliance of the Traveller’ he defends the heretic Ibn ‘Arabi who says that Allāh and creation are one! He believes that there are good innovations and calls for the celebration of the Prophet’s birthday, and even claims that the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is present during his birthday! Another Sufi, Ash‘arī ‘Abdul-Hakem Murad has translated the Poem ‘Al-Burda’ of Al-Busairi which claims that the knowledge of the Messenger is of the Preserved Tablet and the Pen (that wrote whatever is going to happen). This is clear Shirk since knowledge of the unseen lies only with Allāh. Allāh said:

أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ  
ضُرِّهِ

“Have you seen those that they call on others besides Allāh? If Allāh decreed harm for me, would they be able to prevent the harm?” [Surah Zumar: 38]

Allāh said:

وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ ۚ فَإِنْ فَعَلْتَ فَإِنَّكَ  
إِذَا مِنَ الظَّالِمِينَ

“Do not call upon other than Allāh, that which cannot bring you benefit, nor cause you any harm. If you do so then you will be amongst the great wrongdoers.” [Surah Yunus: 106]



This is from their plots and plans which take you away from being firm upon the truth, from the true call and upon intercepting falsehood until it is accepted.

Know that the books of refutations are bursting with knowledge. You will not find knowledge full of life, distinguishing truth from falsehood, except in the books of refutations. By Allāh, the Qur'an refutes the misguidance found with people of disbelief, misguidance, hypocrites, Jews and Christians. Allāh did not leave any misguidance except that He criticised it, refuted it and declared the misguidance of its people. The Sunnah, the books of the pious predecessors, the books on belief and *Jarh* and *Ta'dīl* (criticism of narrators) are all full of criticisms and refutations of the people of falsehood. Truth and falsehood will not be distinguished except by this criticism and these refutations.

Read the books of Sheikh-ul-Islam ibn Taymiyyah رَحِمَهُ اللهُ and Ibnul-Qaiyyim رَحِمَهُ اللهُ and the books of the present day Salafīs who strive, by Allah's will, in the path of Allāh<sup>27</sup>. They prevent the trials and tribulations coming towards the youth of this nation and they show the correct way of Islam away from the misguided paths. They uncover the faults of the leaders of innovation and misguidance. So know what these people intend by their war against the books of refutations.

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<sup>27</sup> Sheikh Rabī' bin Hādi Al-Madkhali himself has revived the books of the pious predecessors calling the people back to the correct belief and methodology. He has an explanation of Imam Ahmed's 'Usūl Sunnah' and Imam Sabūni's 'Aqīdatus-Salaf wa As-hābul-Hadīth' and numerous books showing clearly the link between his belief and methodology with the great scholars of the pious predecessors. May Allāh reward him for his efforts.

Acquire knowledge and seek it with intensity<sup>28</sup>. Strive your utmost, and that which will aid you in understanding correct knowledge are the books of refutations, for they are an essential part of seeking knowledge. The one who does not know the books of refutations, even if he has memorised (much) what he has, will be in a shaky situation. We have seen many who despite having knowledge fall into error.

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<sup>28</sup> Sheikh Sālih bin Fawzan in his book, “*Understanding Islam is a reason for salvation*” p.20 says:

“Knowledge is not achieved merely through extensive reading or by accumulating books. It is gained by studying with the people of knowledge, such that it is acquired from the scholars. Knowledge is achieved, thus, by the scholars passing it on and is not just by collecting books as some people think today.

Some people today collect books, reading from the books of hadīth, *Jarh* and *Ta’dīl* (the science of looking into the narrators of hadīth and refutations of errors and innovators), *Tafsīr* and the likes thereof. They claim that, with that, they have gained knowledge. However, this type of knowledge is not built upon a foundation, nor is it built upon principles, because it is not gained from the people of knowledge. It is a must, therefore, to sit in the circles of remembrance, with the teachers and scholars. It is a must that one is patient upon seeking knowledge.

And whoever does not taste the humility of learning for an hour is trialed with ignorance all his life.”

Do not forget the story of ʿAbdur-Razzaq As-Sanʿānī<sup>29</sup> رَحْمَةُ اللَّهِ، Al-Baihaqi<sup>30</sup> رَحْمَةُ اللَّهِ and Abu Dharr Al-Harawi رَحْمَةُ اللَّهِ. They are from the elder scholars and one doubt threw them towards an innovation. We seek refuge in Allāh from that. As for ʿAbdur-Razzaq, a person less than him in knowledge continued (trying to misguide him) until he fell into *tashayu*<sup>31</sup>.

Abu Dhar Al-Harawi رَحْمَةُ اللَّهِ heard one saying of praise upon one of the scholars of the Ashʿaris<sup>32</sup> and he fell into an aspect

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<sup>29</sup> Sheikh ʿUbayd Al-Jābiri said,

“He fell into Tashayu<sup>c</sup> (usually refers to preferring ʿAli over ʿUthmān رَضِيَ اللَّهُ عَنْهُمَا) but still Ahl-us-Sunnah take from him since he is considered trustworthy from the Imams of the Muslims.”

<sup>30</sup> Sheikh ʿUbayd Al-Jābiri said,

“Al-Baihaqi fell into Taʿwīl (explaining Allāh’s attributes without there being a proof for it.), but Ahl-us-Sunnah still benefit from his works on the explanation of the Qur’an.”

<sup>31</sup> This means mistakenly preferring ʿAli رَضِيَ اللَّهُ عَنْهُ as the third Khalifah over ʿUthmān رَضِيَ اللَّهُ عَنْهُ.

<sup>32</sup> Sheikh Muhammad bin Sālih Al-ʿUthaimīn رَحْمَةُ اللَّهِ said,

“They are known to be from the people who explain away (without proof) many of the Attributes of Allāh.”

Such that they say His Face means His majesty and Hands means His power! Whereas Ahl-us-Sunnah wal Jamaʿāh affirm what Allāh

of misguidance.<sup>33</sup> Baihaqi رَحِمَهُ اللهُ was also deceived by some of the misguided scholars and fell into the Ash'ari belief as did so many others.

As for in this era, you will not be able to enumerate those who were upon the Sunnah and then they deviated, whether they be scholars or students of knowledge. They deviated due the many doubts, the methods and traps the enemies placed until they prevented them from the true path of Allāh. Rather, they were made as soldiers fighting the methodology of the pious predecessors and its people.

I advise you to be firm and I will now end what I wanted to say. I have mentioned to you the reasons why people deviate so understand them O brothers. I encourage you to be firm and to seek knowledge and to have sincerity in that to Allāh. You are already well aware of the Qur'anic Verses and hadīths that encourage a person to have sincerity and warn away from showing off, love of fame and traits similar to that.

I will now leave the opportunity for the other scholars to speak as they wish, whether about sincerity or something else or to complete what I promised to speak about, may

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affirmed for Himself and what Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ affirmed for Allāh, without rejection, distortion, and without asking how they are. Sheikh 'Ubayd Al-Jābirī said,

“They (the Ash'arīs) are considered to be from the futile school of thought and misguided groups with regards the Attributes of the Lord, the Most High”  
[Fathul 'Aliyil 'Alā bi Sharhil Qawā'idil Muthlā' p.328]

<sup>33</sup> This refers to Ad-Dāraqutni once praising Ibn Al-Bāqillāni, causing Abu Dhar Al-Harawi to go astray See *Siyar A'lam An-Nubalā*, vol. 17 no. 370 (Ed.)

Allāh reward them. May His peace, mercy and blessings be upon you.

## Sheikh ʿUbayd ibn ʿAbdillāh al-Jābiri<sup>34</sup>

“All praise is due to Allāh, the Lord of the worlds, the end result of which will be in favour of the pious. I testify that none has the right to be worshipped except Allāh Who has no partners, the Protector of the righteous, and I testify that Muhammad is His slave, Messenger and the best of all of the children of Adam. Peace be upon him, his family and his righteous, pure Companions. After which follows:

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<sup>34</sup> What is your opinion on Sheikh ʿUbayd Al-Jābiri and is not a scholar and only a student of knowledge?

Sheikh Rabī Bin Hādi said,

“By Allāh, the one who reviles him and says he is ignorant then he follows the path of the devils and the partisan paths in reviling the scholars of the Salafi methodology. Sheikh ʿUbayd is from the best of the Salafi scholars and well known for fear of Allāh and being abstinent away from seeking this world and is known for speaking the truth may Allāh bless you. None reviles him seeking the face of Allāh, the One free from deficiency, the Most High. These traits we have known from the partisan groups.” [from a tape called *Meeting with Manchester* 8:26-9:09]

This doesn't mean the sheikh is free from error but when Ahl-us-Sunnah err their honour is kept and error rejected as is known to be the methodology of the Salaf. It is well known, past and present, that the scholars correct each other for mistakes made as truth is sought from whoever it is. See appendix 5 (Tr).

If it is a must to speak and if there is anything to add then I would say some words (of advice) in this sitting asking Allāh to bless this gathering for us and you.

I say, and to Allāh belongs success, it has become apparent to me during my short experience with the problems of the youth, the wavering of many amongst them from the truth and their being taken by their extreme desires, which my brothers (amongst the scholars) and sons have seen much of, that the reasons for their deviation are as follows:

1. These youths were not firm in holding fast to those who are well established in knowledge (in the first instance). What I mean by 'knowledge' is knowledge of the Sunnah. That is the knowledge which clarifies the main aspects of the Salafi methodology. We have seen so many going this way and that way until they get caught in doubts and deceptions. Yet, it was upon these youths to hold fast to the scholars of the Sunnah, those with deep understanding of the Salafi methodology, for it is with them that protection from doubts and deceptions is found. When some of the youth decided not to remain firm, train themselves to accompany the scholars, make their souls patient in taking from these scholars and preferred to be hasty, they soon fell into doubts. So truth, to them, turned upside down and hence innovations confused them in the clothes of the Sunnah.
2. The second reason is lack of understanding in the religion. Many people, who ascribe to Salafiyyah and raise their voices with it, do so not out of knowledge but out of mere emotion and love. These ones are quick to be approached by the vehement tongues, who change their direction and convince them towards that which they want. They do not

have the knowledge to repel the doubts and refute the falsehood<sup>35</sup>. Yet our Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ told us:

مَنْ يُرِدِ اللهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ

“Whomsoever Allāh wants goodness for, He gives him the understanding of the religion.”<sup>36</sup>

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<sup>35</sup> Sheikh Sālih bin Fawzan in his book, “*Understanding Islam is a reason for salvation*” says:

Trials are many and of various types and the callers to misguidance call to these trials and they are also many. They may be well versed and likewise train others as the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said,

هُمْ مِنْ جِلْدَتِنَا، وَيَتَكَلَّمُونَ بِأَلْسِنَتِنَا

“They are from amongst us (Arabs) and speak with our tongue.” [Sahīh Al-Bukhāri: 3606 *Kitāb Al-Manāqib*]

This means they are mainly from the Arabs or from our relatives. It is incumbent upon the servant to beware so they are not deceived. Beware of all those who call to misguidance or opposition to the Book and the Sunnah even if they be from the closest of people to you. The Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said that there is a devil calling at the head of the many deviated paths leading away from the Straight Path—devils from humans and Jinn calling to misguidance.

<sup>36</sup> Jaami<sup>c</sup> At-Tirmidhee: 2645



This authentic hadīth is clear in its proof that the way to goodness - complete and general goodness - organised to bring about happiness in this life and the hereafter is in the understanding of Allāh's Religion. So the one who has no understanding of Allāh's Religion, exposes himself to doubtful gatherings and puts himself in the thick of the battle which he is not able to enter without weapons (of knowledge and understanding). He causes his own destruction and is blown away in the storm.

3. The third reason is that some youths are hasty in wanting to know what others have. We all forbid them from sitting with these innovators. We encourage them to stick with the Sunnah and its people. We say to them: "*You have nothing to do with these (innovators)*". By Allāh, we seek guidance for everyone and we feel sorry for those who fall into innovations and if it were in our hands we would have done whatever we could have to come between them and innovations, but that is not down to us. What is down to us is to guide by explaining the way, yet these people do not possess the ability to clarify knowledge so as they enter these gatherings they get caught up.

This is what I have been able to add this evening and if I had not been invited to speak I would not have spoken for there was nothing really to add or comment on our Sheikh's contribution, yet I had but to respond. May Allāh protect our Sheikh and bless him in his age and actions and May the good mention and blessing of Allah be upon our Messenger Muhammad ﷺ, his family and all his Companions.

## Sheikh Muhammad Bin Hādi al-Madkhali

I have in myself one statement to add. As the matter of discussion is about the reasons for deviation, I mention the following reason for I have witnessed it and it happened to some of our brothers whom we have known at different periods of time. The reason is, by Allāh, a dangerous one, which is self-amazement and relying upon one's own opinion. So you see the student of knowledge falling into this calamity and the devil comes to him beautifying for him the entrance to this (path). (He feels that) Allāh has blessed him with knowledge and understanding so he is able to look, see, derive and weigh between the statements of the scholars.

So at that point, if you see him commencing upon this method while the scholars are around him, the heads of this blessed call to Salafiyyah are alive, but he relies upon himself in issues which he opposes what the pious predecessors were upon, you fear for him greatly. Relying upon one's own opinion and self-amazement is as Aisha رَضِيَ اللَّهُ عَنْهَا said to Abi Salamah bin عAbdur-Rahman رَضِيَ اللَّهُ عَنْهُ:

“A chicken heard a rooster crow, so he wanted to scream along with it.”

He wanted to put himself in the midst of the scholars of guidance, the heads of the scholars of the Sunnah so he fell to his own destruction and tumbled backwards upon his heels. We ask Allāh for His protection and salvation.

This door (by which people deviate) is dangerous and many have fallen into deviation due to it. Those whom we knew were approached and entered upon from this door, so beware, beware.

And know, that the scholars of the Sunnah will not tell you except what they have known from the Book of Allāh and the Sunnah of the Messenger ﷺ and what they have experienced in reality from their practical life after spending lengthy decades striving against the people of desires and innovation. They have mentioned to you the outcome, so beware that you oppose them in this, for opposing them will result in evil afflicting you, and Allāh’s refuge is sought.

By Allāh, the scholars are considered to be the most pious and most obedient to the legislation of the Messenger . They are most God-fearing of the Nation of Muhammad ﷺ. They are the most righteous and if you think this (other) path you have chosen is better, they would not have turned you away from it. They took from their predecessors who, in turn, took from their predecessors until they reached the Companions of Allāh’s Messenger ﷺ. So be warned and humble yourself in front of the scholars and say as the righteous predecessors said, while they humbled themselves in the midst of the Companions ﷺ:

“What can we say about a people, whom we are deficient in front of.”

They would humble themselves in the presence of the Companions and submit to the leading examples of the Prophet’s Companions ﷺ since what they said was truth and guidance. So I advise myself and all my brothers that we accept the scholars of the Sunnah and follow their way without being extreme, for extremism is not a trait of Ahl-us-Sunnah, and all praise is due to Allāh. We do not have Sufi paths and those similar to them. We benefit from our teachers, discuss and ask for proof. As for being self-deluded, as soon as you come to know a matter you try to proudly

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<sup>37</sup> See appendix 3 on the merits of the scholars. (Tr).

impress the scholars with it, while knowing they have preceded you with knowledge and virtue. Eventually you deviate and keep away from their sittings. Then what is left for you except to sit with those whom the scholars used to warn you against - due to your following their way- until you land in a pit of destruction, may Allāh protect us from that. We ask Allāh to benefit us all with what we have heard and come to know. We ask Allāh that he makes us firm upon truth and guidance. For Allāh is the One who is All-Able and our final supplication is all praise is due to Allāh, the Lord of all creation.

## Appendix 1<sup>38</sup>

### Who are the Pious Predecessors (the *Salafus-Sālih*)?

Allāh the Exalted says:

وَالسَّابِقُونَ الْأُولُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ  
بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي  
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۚ ذَلِكَ الْفَوْزُ الْعَظِيمُ

“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). Allah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.”<sup>39</sup>

This Verse shows that the Salaf are the Companions of the Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

The first to embrace Islam does not refer only to a group amongst the Companions; rather it refers to all of them. So

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<sup>38</sup> The following appendices have been added by the translator for clarity on important matters and are not a part of the original lecture ‘Reasons for Deviation’.

<sup>39</sup> Surah Tawbah: 100.

the Salaf are the Companions and those that followed them correctly and upon righteousness, as the Verse mentions.

Allāh the Glorified and Exalted says:

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا

And whoever contradicts and opposes the Messenger (Muhammad ﷺ) after the right path has been shown clearly to him, and follows other than the believers' way. We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination.<sup>40</sup>

Abu Musa Al-Ash'ari said that the Messenger of Allāh ﷺ said,

التُّجُومُ أَمَنَةٌ لِلسَّمَاءِ فَإِذَا ذَهَبَتِ التُّجُومُ أَتَى السَّمَاءَ مَا تُوعَدُ  
وَأَنَا أَمَنَةٌ لِأَصْحَابِي فَإِذَا ذَهَبْتُ أَتَى أَصْحَابِي مَا يُوعَدُونَ  
وَأَصْحَابِي أَمَنَةٌ لِأُمَّتِي فَإِذَا ذَهَبَ أَصْحَابِي أَتَى أُمَّتِي مَا يُوعَدُونَ

“The stars are guides so if the stars go then what has been destined will come to pass. And I am a guide to my Companions so if I go then what will befall my Companions will come to pass. And the Companions are a guide for my Ummah and if they go then what will befall it will come to pass.”<sup>41</sup>

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<sup>40</sup> Surah An-Nisaa': 115.

<sup>41</sup> Sahīh Muslim: 2531.

The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said,

تَفْتَرِقُ أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِينَ مِلَّةً كُلُّهُمْ فِي النَّارِ إِلَّا مِلَّةً  
وَاحِدَةً قَالُوا وَمَنْ هِيَ يَا رَسُولَ اللَّهِ قَالَ مَا أَنَا عَلَيْهِ وَأَصْحَابِي

“My *Ummah* will split into seventy three sects; all will be in the fire except one.” They said, “Which one is it O Messenger of Allāh?” He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “That which I and my Companions are upon.”<sup>42</sup>

The Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, after being asked who the saved sect was,

هِيَ الْجَمَاعَةُ

“It is the *Jama‘ah*.”<sup>43</sup>

The Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

لَا يَزَالُ نَاسٌ مِنْ أُمَّتِي ظَاهِرِينَ حَتَّى يَأْتِيَهُمْ أَمْرُ اللَّهِ وَهُمْ  
ظَاهِرُونَ

“There will never cease to be a group from amongst my *Ummah* being upright with the command of Allāh. They will not be harmed by those that oppose them or by those that differ

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<sup>42</sup> Hasan: due to supporting witnesses - See *Sahīh Sunan At-Tirmidhi* no.2641. See *Silsilah ahadīth As-Sahīhah* no.134.8

<sup>43</sup> Hasan: related by Ibn Majah (3992). See *Silsilah ahadīth As-Sahīhah* no.1492.

from them, until the Command of Allāh is brought about while they are in that state.”<sup>44</sup>

Abu Waqid Al-Laythi رَضِيَ اللهُ عَنْهُ said:

We were sitting in the company of the Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. So he said: “Indeed there will be a fitnah.” The Companions did not pay attention so Mu‘adh bin Jabal said: “Do you not listen to the Messenger of Allāh?” They said: “What did he say?” Mu‘adh then repeated to them what he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said. So they in turn said: “What is the way out of it, O Messenger of Allāh?” He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: “You should return to your original state of affairs.”<sup>45</sup>

Imam Awza‘i رَضِيَ اللهُ عَنْهُ (d.157h) said,

“Be patient upon the Sunnah and stop where the people (Companions) stopped, say as they said and remain silent about what they kept silent about. Take the path of the Pious Predecessors for what sufficed them is sufficient for you.”<sup>46</sup>

Imam Ahmed رَضِيَ اللهُ عَنْهُ (d.241) said,

“The foundation of the Sunnah according to us is to hold fast to what the Companions of the

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<sup>44</sup> Sahih Al-Bukhāri: 3641

<sup>45</sup> Sahīh: Related by At-Tabarani in *Al-Awsat* (8679).

<sup>46</sup> Al-Ājuri in *Sharī‘ah* page 58.



Messenger ﷺ were upon, to take them as examples and to leave off innovations...<sup>47</sup>

Muhammad bin Khalaf bin Hayyan known as Wakī (d.306) in 'Akhbār Al-Qudār' p.342 said

“They said: And Isma‘īl bin Hamād bin Abi Hanīfah was a true salafi.”

‘Umar bin ‘Abdulaziz bin Abi Jarāda (d.660h) said in 'Bughyat at-Tālib fi Tarīkh Halab' [10/4565] regarding the biography of Abu Fath Al-Rawhāni quoting from his Sheikh Ibnul Hanbali:

“He was a good religious sheikh, a worshipper, A Shafi‘i and Salafi.”

Imam bin Abil-‘Izz Al-Hanafi رحمه الله, the explainer of At-Tahawiyah said,

“I wished to explain it, following the path of the Salaf in their terminology...<sup>48</sup>

Sheikh-ul-Islam bin Taymiyyah (died 728AH) رحمه الله said,

“There is no blame upon the one who outwardly professes the methodology of the Salaf and ascribes and relates to it, rather it is obligatory to accept that from him by agreement, for the methodology of the Salaf is nothing except the truth.<sup>49</sup>

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<sup>47</sup> Sharh Usūl I’tiqād Ahlis-Sunnah of Imam Al-Lālakā‘i (1/157).

<sup>48</sup> Sharh Al-‘Aqīdah At-Tahawiyah p.74.

<sup>49</sup> Majmū‘ Al-Fatāwa (4/149).

Salahud-Dīn Khalīl bin Aibak Al-Safdi (d.764h) in ‘*Al-Wafī bil Wafayāt*’ regarding the biography of Muhammad bin Abi Bakr bin ‘Isa bin Badran Al-Akhna<sup>c</sup>i said:

“He used to love narrations upon the Salafi path.”

Ibn Kathīr رَحِمَهُ اللهُ (d.774h) said in the explanation of Sūratul-A<sup>c</sup>rāf: 54 – “*Then He ascended over the Throne*”

“The people have lots of different sayings in this affair and this is not the place to elaborate, but what is important is to tread the path of the methodology of the Salaf-us-Sālih (pious predecessors): Mālik رَحِمَهُ اللهُ, Al-Awzā<sup>c</sup>i رَحِمَهُ اللهُ, Ath-Thawri رَحِمَهُ اللهُ, Laith bin Sa<sup>c</sup>d رَحِمَهُ اللهُ, Ash-Shafi<sup>c</sup>i رَحِمَهُ اللهُ, Ahmad bin Hanbal رَحِمَهُ اللهُ and Ishāq رَحِمَهُ اللهُ...<sup>50</sup>”

Ibnul-Qaiyyim رَحِمَهُ اللهُ (d.751h) said,

“The people were two groups: Salafiyyah and Jahmiyyah...” [As-Sawā<sup>c</sup>iq Al-Mursala 1/226]

Imam Adh-Dhahabi رَحِمَهُ اللهُ (d.748h) said,

“If you want to be justly balanced then restrict yourself to the Qur’anic and prophetic texts then look to what the Companions and their successors conveyed, the scholars of Tafsīr with regards these Verses and what they narrated from the methodology of the Salaf. Either you

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<sup>50</sup> Tafsīr Bin Kathīr (2/422), Sūratul-A<sup>c</sup>rāf: 54.

“speak with knowledge or you stay quiet upon patience.”<sup>51</sup>

Sheikh Muhammad bin Salih Al-‘Uthaimīn رَحْمَةُ اللَّهِ (d.1421h) said,

“Ahl-us-Sunnah wal-Jama‘ah are the Salaf in their belief - even the latter ones up until the Day of Judgement. If one is upon the way of the Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his Companions then he is a Salafi.”<sup>52</sup>

Sheikh Muhammad bin Salih Al-‘Uthaimīn رَحْمَةُ اللَّهِ described Sheikh ‘Abdulaziz bin Baz رَحْمَةُ اللَّهِ by saying,

“Our *Salafi Athari* sheikh Abu ‘Abdillah ‘Abdulaziz bin Baz”<sup>53</sup>

Sheikh Muhammad Nasirud-Dīn Al-Albāni رَحْمَةُ اللَّهِ has a tape called ‘*Ana Salafi* (I am Salafi)’ Where he defends the right to call yourself *Salafi* and that this ascription you cannot deny if asked as you would be denying following the path of the pious predecessors. Likewise in *Tamām Al-Minna*, his explanation of Fiqh As-Sunnah Sheikh Al-Albāni رَحْمَةُ اللَّهِ said,

“Everyone knows that I am Salafi”

in the discussion of praying Tarawīh as 11 *rak’ahs* (units of bowing.)

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<sup>51</sup> Introduction to the book ‘*Al-‘Uluw lil ‘Aliyil Ghaffar*’ of Imam Adh-Dhahabi.

<sup>52</sup> Sharh *Aqīdatul-Wasitiyyah* p.54.

<sup>53</sup> *Adh-Dhiyā’ Al-Lāmi‘ Minal Khutab Al-Jawāmi‘* p.160

These are just a few statements amongst many that it is legitimate to call yourself Salafi and ascribe to that path, calling to the best understanding, and the best people, primarily the Companions, their successors and then their successors upon righteousness. What is amazing is that some people have no problem ascribing to their country such as Amrīki (American), Maghrabi (Moroccan), Brittani (British) but at the same time they will warn against ascribing to the best people ever to be, from the Ummah of Muhammad ﷺ, the Companions رَضِيَ اللهُ عَنْهُمْ.

## Appendix 2

### **The Ashā'ira (Ash'aris) are not from Ahlus-Sunnah wal Jama'ah**

The Ashā'ira (Ash'aris) claim to be followers of Abul-Hasan Al-Ash'ari رَحْمَةُ اللَّهِ عَلَيْهِ who himself went through three stages in his belief. He was born in the year 270H and died in the year 330H as Ibn 'Asākir رَحْمَةُ اللَّهِ عَلَيْهِ concluded. His lineage goes back to the Companion Abu Musa Al-Ash'ari.

#### **The First Stage – The Way of the Mu'tazilah: Denying the Attributes of Allāh due to Limited Intellect**

Abul-Hasan Al-Ash'ari رَحْمَةُ اللَّهِ عَلَيْهِ was first upon the way of the Mu'tazilah who used to deny the Attributes of Allāh if it opposed their limited intellect. Imam Al-Hafidh Abu Nasr As-Sijzi رَحْمَةُ اللَّهِ عَلَيْهِ (d.444H) in his treatise to the people of Zabīd called "*Ar-Rad 'ala man Ankaral-Harf was-Sawt*" narrates from Khalf Al-Mu'allim رَحْمَةُ اللَّهِ عَلَيْهِ (d.371H) of the Māliki scholars that he said,

“Imam Al-Ash'ari رَحْمَةُ اللَّهِ عَلَيْهِ was upon the way of I'tizāl (Mu'tazilah) for a period of forty years. Then he repented...”

#### **The Second Stage – The Way of Ibn Kullab: Ta'tīl, Denying the Meanings of the Attributes of Allāh**

Then the second stage of Abul-Hasan Al-Ash'ari رَحْمَةُ اللَّهِ عَلَيْهِ saw him following the path of Ibn Kullāb. This is actually the path of many today who call themselves Ash'aris. If they are

true to their claim then they should leave off *ta'tīl* which is denying the meaning of the Attributes of Allāh and they should follow the way of Ahlus-Sunnah in affirming Allāh's Attributes in a way that befits His majesty without denying them or likening them to creation.

Ibn Taymiyyah رَحْمَةُ اللَّهِ said,

“Imam Ahmed used to warn against Ibn Kullāb and his followers.”<sup>54</sup>

Ibn Taymiyyah رَحْمَةُ اللَّهِ said,

“The Kullābiyyah are the teachers of the Ashā'ira for Abul-Hasan Al-Ash'ari رَحْمَةُ اللَّهِ followed the example of Abu Muhammad bin Kullāb. Ibn Kullāb was closest to the way of the Salaf in terms of his period and his way. Abu Bakr bin Fawrak Sheikh Al-Qushairi gathered the speech of Ibn Kullāb and the Ashā'ira and showed their agreement in the fundamentals (beliefs)...”<sup>55</sup>

Ibn Taymiyyah رَحْمَةُ اللَّهِ said,

“Abul-Hasan came after him (Ibn Kullāb) and he was a student of Abu 'Ali Al-Jubā'i Al-Mu'tazili. He then turned away from the statements of the Mu'tazilah and clarified their contradictions in many places and opposed them much in areas of Qadr (pre-destination), Īman (faith) and wa'd and wa'id (referring to Allah's promise of

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<sup>54</sup> *Dar' Ta'arudh al- 'Aql wan-Naql (2/6)*

<sup>55</sup> *'Al-Istiqāma (12/368)*

reward or punishment, as either an encouragement or a deterrent). Yet in terms of Allāh's attributes he followed the path of Ibn Kullāb...<sup>56</sup>

Imam Adh-Dhahabi رَحْمَةُ اللَّهِ quoted Al-Imam Abu Bakr bin Khuzaima رَحْمَةُ اللَّهِ in 'Siyar A'lam an-Nubalā' (14/380) saying,

“Ahmed bin Hanbal رَحْمَةُ اللَّهِ was amongst the sternest of people in warning against ʿAbdullah bin Saʿīd bin Kullāb and his Companions such as al-Hārith and others.”

Ibn Taymiyyah رَحْمَةُ اللَّهِ said,

“Many of the later followers of (Abul-Hasan) Al-Ashʿari left his statements and went towards the statements of the Muʿtazilah, the Jahmiyyah and the philosophers.”<sup>57</sup>

### **The Third Stage - Abul-Hasan Al-Ashʿari: Upon The way of Ahl-us-Sunnah wal Jamāʿah**

The third stage of Abul-Hasan Al-Ashʿari رَحْمَةُ اللَّهِ showed that he turned away from distorting the meanings of the lofty Attributes of Allāh which was the way of Ibn Kullāb and he followed the way of the scholars of the Pious Predecessors in the general sense. Abul-Hasan Al-Ashʿarī رَحْمَةُ اللَّهِ clearly showed this by writing three books: 'Al-Ibāna', 'Risāla ila Ahli Thagr' and 'Maqālāt Al-Islamiyīn' clearly affirming the Attributes of Allāh, in the manner He affirmed for Himself,

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<sup>56</sup> 'Majmuʿ Fatāwa' 12/178

<sup>57</sup> Al-Asfahāniyya: p.107-108

without ta<sup>ʿ</sup>wīl (misinterpretation). Ibn Dirbas who died in the year 622H wrote a book illustrating clearly that ‘*Al-Ibāna*’ of Abul-Hasan Al-Ash<sup>ʿ</sup>ari was actually his book, opposite to what the innovators claim that it is not. They do this because it clearly portrays the correct belief of Ahl-us-Sunnah with regards the Attributes of Allāh in the general sense.

The scholars continue to refute Abul-Hasan Al-Ash<sup>ʿ</sup>ari’s first and second stage of beliefs so that the Muslims do not follow him in his errors. From them is:

1. Al-Imam Abu Muhammad <sup>ʿ</sup>Abdullāh bin Muhammad Al-Andulusi Al-Qahtāni Al-Māliki رحمته الله who said:

“O Ash<sup>ʿ</sup>ariya have you come to realise that I am the dust in your eyes and the itchiness of your eyelids. I am an ulcer in the liver of the Ash<sup>ʿ</sup>ari I increase in size until I fight everyone who hates me.

I have become apparent and excelled over the heads of your teachers and have defeated everyone who sought (to defeat) me. I have turned their arguments upside down and have scattered.

And I found them to be statements without proof.

Allāh aided me and has made my proofs firm  
And Allāh has saved me from their doubts.



...and I have held firmly to the rope of the legislation of Muhammad. And have bitten onto it (the Sunnah) with my molar teeth. Have you come to realise O Ash'ariya that I am a ocean-flood (against you)? And what a kind of flood that is! I am your concern, I am your grief, I am your sickness, I am your poison in secret and in open."

2. Al-Imam Abu Nasr Al-Sijzi Ash-Shafi'i رَحْمَةُ اللَّهِ (d.444h) who said:

"Ahl-us-Sunnah were trialed after these with a people who claim to be followers (of the Prophet ) and their harm is far greater than the harm of the Mu'tazilah and those other than them. They are Abu Muhammad bin Kullāb, Abul 'Abbas Al-Qalānisi and Abul-Hasan Al-Ash'ari (before his repentance)."<sup>58</sup>

3. Al-Imam Muhammad bin Ahmed bin Khuwaiz Mindād Al-Misri Al-Māliki رَحْمَةُ اللَّهِ who said:

Ibn 'Abdul-Bar رَحْمَةُ اللَّهِ mentioned in his book 'Jāmi' Bayān Al-'Ilm wa Fadlihi' (2/92) that he said in his book 'Kitāb ash-Shahadāt' with regards the explanation of Mālik: It is not allowed to take the innovators and people of desires as witnesses so Al-Imam Muhammad bin Ahmed bin Khuwaiz Mindād Al-Misri Al-Māliki رَحْمَةُ اللَّهِ said "the people of desires according to Mālik and the rest of our companions are the people of rhetoric so everyone who philosophizes with speech is from the people of desires and

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<sup>58</sup> Ar-Rad 'ala man Ankara-l-Harf was-Sawt (p.222-223)

innovation whether he be an Ash‘ari or something else. His witness is not to be accepted and he is to be boycotted and taught a lesson due to his innovation and if he continues he is called to repent from it.”

4. Ibn Qudāma رَحِمَهُ اللهُ (d.620h) said that they are innovators:

“And we do not know amongst the innovators a group that hides their statements, not bold enough to openly portray them except the zanādiqa (heretics) and Ash‘aris.”<sup>59</sup>

5. Ibn Taymiyyah رَحِمَهُ اللهُ (d.728h) said:

“As for saying the names of Allāh and His attributes or some of them as being from the *mutashābih* (unclear Verses) in that none knows their meaning except Allāh or believing that they are from the *mutashābih* (unclear matters) meaning: the knowledge of the names and attributes of Allāh is only kept hidden with Allāh... and that its meaning is not understood!! So we say: As for the proof of the futility of this statement, I do not know anyone from the predecessors of this nation, nor from the scholars not Ahmad bin Hanbal nor any other beside him that considered them to be from the *mutashābih* (unclear matters) mentioned in this Verse. Neither has anyone negated their meanings and equated the Names of Allāh and His Attributes to foreign speech which is not understood. And they did not say that Allāh

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<sup>59</sup> ‘Kitāb Al-Munāthara fil Qur’an’ (p.35)

sends down speech that no one knows the meaning of. Rather, they said it is speech that has correct meaning. They said with regards the hadīths on Allāh's Attributes that 'They are taken as they have come (to us)' and they forbade the (false) interpretation of the Jahmiyyah - they refuted it and showed the futility of that which contains negation (*ta'tīl*) of texts as to what they truly entail. The writings of Ahmad and those scholars who came before him are clear in showing that they used to refute the (false) interpretations of the Jahmiyyah, and they would affirm the meaning of what the texts entailed and they would understand from these texts what they proved just as they would understand the rest of the texts with regards promises of reward and punishment... (in summary) negating the knowledge of its (false) explanation (*Ta'wīl*) is not (in any sense) negating the knowledge of its meaning just as we have mentioned with regard the last day and its affairs..."<sup>60</sup>

6. Al-Imām Ibnul-Qayyim رَحِمَهُ اللهُ (d.751h) quoted Abul-Walīd bin Rushd Al-Māliki's رَحِمَهُ اللهُ statement in his book '*Minhaj Al-Adilla fi Aqāid Al-Milla*' [p.176] and affirmed it without opposing him. His statement was,

"If you were to ponder over what has opposed this legislation in this time of corruption in terms of *ta'wīl*, (misinterpretation of Allah's Attributes) it would become clear that these examples

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<sup>60</sup> Ibn Taymiyyah: '*Iklīl Fi Mutashābih wa Ta'wīl*' p.25,26,36,37 Salafiyyah print, Cairo first print 1393 AH ('*Dar' Ta'ārudh al-Aql wan-Naql*' (*The People of Rhetoric from the Ash'aris and Others*)) (6/183)

are correct. So the first to change this great cure were the Khawārij then the Mu<sup>c</sup>tazilah after them. Then it was the Ash<sup>c</sup>aris, then the Sufis and then Abu Hamid (Al-Ghazāli) came and flooded over the village.”<sup>61</sup>

7. Sheikh Sulaiman bin Sahnān رحمه الله (d.1349h) said,

“How could those who do not affirm Allāh being above the heavens and over His Throne be from Ahl-us-Sunnah? They say ‘the letters of the Qur’an are created’ and that ‘Allāh does not speak with letters or sound’ and they do not affirm that the believers will see their Lord in paradise with their own eyes. They affirm the seeing but they explain it to be increase in knowledge that Allāh creates in the heart of the seer. They say that ‘belief is just to affirm with the heart’ and they make other statements that are known to oppose what Ahl-us-Sunnah wal Jama<sup>c</sup>āh are upon”<sup>62</sup>

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<sup>61</sup> ‘As-Sawā’iq Al-Mursala’ (2/417)

<sup>62</sup> Lawāmi<sup>f</sup> Al-Anwār Al-Bahiyya (1/73)

## Appendix 3

### The Scholars of Ahl-us-Sunnah

#### 1. The advice of Sheikh Rabī<sup>c</sup> bin Hādi Al-Madkhali:

“Allāh, the Most High, praises the scholars. He mentions them as witnesses unto Him (after) the witness of the angels. But who are these scholars. Those that act, those that strive, those who single out Allāh (in all that belongs to Him), those that are sincere. They are the people of Tawhīd. Not the people of innovation and misguidance.

شَهِدَ اللهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا  
بِالْقِسْطِ ۗ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

“Allah bears witness that La ilaha illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He is always) maintaining His creation in Justice. La ilah illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise.”<sup>63</sup>

This is the station of Tawhīd. Allāh used the scholars of Tawhīd, the scholars of truth as witnesses. He mentioned their witness in order to raise their status and to show their level, that He may show their justice. The true witnesses, correct and acceptable will not come about except from those who are just... This is why

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<sup>63</sup> Surah Aal-<sup>c</sup>Imran: 18

Allāh has honoured the scholars by making them witnesses unto Him along with the witness of the close and highest angels, those who do not disobey Allāh in that which He has ordered them with, doing everything they have been commanded. This is sufficient from Allāh as an honour to the scholars, the ones who act (upon their knowledge), the sincere ones. He uses their witness with His Tawhīd and that He is the God of truth such that none has the right to be worshipped except Him.

Whatever status a man gains from his knowledge by way of philosophy and articulate speech, the fact that he is on the path of the Sufis or something similar of corrupt knowledge, then that does not increase him in the sight of Allāh except in disgrace. These only keep the person further away from Allāh.

It is upon us to strive to reach this beneficial knowledge, of the Book and the Sunnah which is the inheritance of the prophets. This Book is a witness to that. This Book is great. We must gain knowledge of it and all that will help its understanding from the different kinds of sciences, of the language and learn the Sunnah and its sciences. It is not possible to reach this level except by striving to bring about reasons to attain it.

In the Sunnah there are great hadīths which show the superiority of knowledge and its scholars. I will mention some of them according to how much the time allows.

The Messenger ﷺ said as has been reported by Bukhāri and Muslim on the authority of Mu‘āwiyah bin Abi Sufyān:

“Whomsoever Allāh wants to show goodness to, He gives him the understanding of the Religion.”

So from the signs of goodness upon a person and that Allāh wished good for him that he has understanding in religion (in terms of) the Book of Allāh and the Sunnah of the Messenger . He knows the correct belief; he believes in it and trusts in the news regarding it, in terms of the past and the future. He sticks to His commandments and he refrains from that which has been forbidden. He studies the Sunnah such that he understands it correctly. He keeps away from His warnings. He adorns himself with the mannerism (of the Prophet)...”  
[taken from Advice to the students of knowledge by Sheikh Rabī‘ bin Hādī Al-Madkhali]

## 2. The advice of Sheikh ‘Ubayd bin ‘Abdillah Al-Jābiri:

“O Muslims, do not be like those who (claim they) have no need of the scholars. Those scholars are known to the general and specific ones are the likes of the *Imam Sheikh ‘Abdul-Aziz bin Baz* رَحْمَةُ اللَّهِ، and like the *Imam Sheikh Muhammad bin Sālih Al-‘Uthaimīn* رَحْمَةُ اللَّهِ and like the *Imam Sheikh Al-Albāni* رَحْمَةُ اللَّهِ and their brothers who are upon the truth after them in our judgment and Allāh is their reckoner. At the head of them, the Muftī of the Kingdom of Saudi Arabia *Sheikh ‘Abdulaziz bin ‘Abdillāh Al-Sheikh*

and the honourable *Sheikh Salih Al-Luhaydan*, *Sheikh Sālīh Al-Fawzān*, *Sheikh ʿAbdullāh bin Al-Ghudayan* رحمه الله and their brothers who are with them upon the Sunnah. We do not praise them above Allāh’s praise and Allāh is their reckoner. O Muslims, be careful that opinions overcome you and you are confused by dazzling speech for this is the beginning of misguidance and destruction. May Allāh protect us and you in our Religion in this life and the hereafter.”<sup>64</sup>

### **The Scholars are our Elders**

Ibn Masʿud said,

“The people will continue to be upon goodness so long as they take the knowledge from the Companions of the Messenger and from their elders. But if they take the knowledge from the young ones they will be destroyed.”<sup>65</sup>

The young ones are no doubt the people of desires because you may have someone older but still from the people of desires. However, we should show respect to the scholars of Ahlu Sunnah who are older in age and have experience having called to Tawheed and Sunnah for many years. This doesn’t mean, as some ignorant ones say that knowledge is limited to the elder scholars for knowledge is in the Book of

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<sup>64</sup> Taken from the *Explanation of the hadīth of ʿIrbād bin Sāriyyah* published by Salafi Publications, U.K.

<sup>65</sup> Sahīh reported by ʿAbdullah bin Mubarak in *Az-Zuhd* and Ibn ʿAbdul-Barr in *Jāmiʿ Bayan Al ʿilm* 1/616,617. Quoted from *Silsilatul Athār As-Sahīhah* by Abu ʿAbdillāh Ad-Dāni bin Munīr Al-Zahwī p.27.



Allah, the Sunnah of the Messenger in the understanding of the companions.

Abu Umayyah Al-Jumahī said that the Messenger of Allāh said,

“From the sign of the hour is that people will seek knowledge from the youngsters.”<sup>66</sup>

°Abdullāh bin Mas‘ud said,

“How will you be if the trials and tribulations befall you, in which the young one grows old and the old one becomes senile and when something is abandoned it is said the Sunnah has been abandoned.” It was said, “When will that be, O father of Abdurrahman?” He said, “That is when your scholars disappear, your ignorant ones become many, your reciters increase, your people of understanding become few, the world is sought with the actions of the hereafter and learning and understanding are sought of other than this Religion.”<sup>67</sup>

### **The Scholars are Educators**

As Allah the Exalted said:

كُونُوا رَبَّانِيِّينَ بِمَا كُنْتُمْ تُعَلَّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ

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<sup>66</sup> *Sharh Usūlul-ʿItiqād* no. 102

<sup>67</sup> *Sharh Usool ʿItiqād Ahli Sunnah wal Jamāʿah* vol.1/2 p.103 no.123]

“Be servants to me rather than Allah,” but [instead, he would say], “Be pious scholars of the Lord because of what you have taught of the Scripture and because of what you have studied.”<sup>68</sup>

The ‘Rabbānee’ scholar is one who educates the people by teaching them in stages beginning with the most important things such as Tawhīd (maintaining Allāh’s Oneness in His worship) as Sheikh ʿUbayd Al-Jābiri explained it. Refer also to the chapter heading - *The Book of Knowledge (Kitāb al ʿIlm)* from Sahīh Al-Bukhāri with the explanation of Sheikh ʿAbdulmuhsin Al-ʿAbbad available in the Prophet’s Mosque in Madinah.

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<sup>68</sup> Surah Aal-Imran: 79

## Appendix 4

### The Sufis are not from Ahlus-Sunnah wal Jama'ah

In his book 'Ma'alim Suluk' (p.69) of Al-Habīb 'Ali Jifri, the Sufi deviant who claims the Sufi saints can create a baby in the womb of a mother, said: "Imam Ash-Shafi'i رَحْمَةُ اللَّهِ عَلَيْهِ، Imam Mālik رَحْمَةُ اللَّهِ عَلَيْهِ، Imam Abu Hanīfah رَحْمَةُ اللَّهِ عَلَيْهِ are the scholars of this tarīq (Sufi path).

### What does Imam Mālik رَحْمَةُ اللَّهِ عَلَيْهِ say about the Sufis?

In Tartīb Al-Madārik by Qādi 'Iyyādh (2/54) At-Tennīsi it occurs:

"We were with Mālik and his companions were around him. A man from the people of Nasībīn said, 'We have a people called Sufis who eat a lot then they mention lines of poetry and then they stand up to dance?'

Mālik رَحْمَةُ اللَّهِ عَلَيْهِ said, 'Are they children?'

He said, 'No.'

Mālik رَحْمَةُ اللَّهِ عَلَيْهِ said, 'Are they possessed?'

He said, 'No, they are elderly and usually sane (when they are not doing that).'

Mālik رَحْمَةُ اللَّهِ عَلَيْهِ said, 'I never heard anyone from the people of Islam doing this!'

The man said, 'Rather they eat then they stand and dance. Some of them hitting their heads and some their faces.'

So Mālik رحمته الله laughed and then stood up and went to his house.

The companions of Mālik رحمته الله said to the man, “You were fortunate with our companion since we sat with him for thirty odd years, we never saw him laugh except on this day.”

### **What does Imam ash-Shafi‘i رحمته الله and His Students say about the Sufis?**

Al-Baihaqi رحمته الله reports in ‘*Manaqib Ash-Shāfi‘i*’ رحمته الله,

“If a man becomes a Sufi in the first part of the day, by the time Dhuhr comes upon him you will find him crazy.”

Ibrahim bin Mawlid رحمته الله mentions that Ash-Shafi‘i رحمته الله said,

“A Sufi cannot be a Sufi unless he has four characteristics; he is lazy, he eats too much, sleeps too much with much extravagance.”

Ibn Jawzi in ‘*Talbīs Iblīs*’ p.371 said that Ash-Shafi‘i رحمته الله said, “The sanity of a person never returned to the one who continued to stay with a Sufi for forty days.”

Imam Ad-Dīn As-Subki Ash-Shafi‘i رحمته الله said, “Whoever is from these later generation Sufis such as Ibn ‘Arabi and his

likes, are misguided, ignorant and outside of the path of Islam let alone be considered as scholars.”<sup>69</sup>

### **What is Abu Hanīfah’s ﷺ position on the Sufis?**

Imam At-Tartoushi Al-Māliki ﷺ (451H-520H) was asked about the Sufis so he said,

“The Madhab of the Sufis is futile, ignorance, misguidance... and it is not allowed for anyone who believes in Allāh and the last day to be present with them, nor to help them upon their baseless ways and this is the way of Mālik ﷺ, Abu Hanīfah ﷺ, Ash-Shafi‘i ﷺ and others from the Muslim scholars and to Allāh belongs success.” [See ‘*Tafsīr Qurtubi*’ 11/237,238]

Al-Habīb ‘Ali Jifri states<sup>70</sup> that the sheikh of their Sufi path Muhammad bin ‘Ali Ba’lawi prays 1000 units of prayer in a day and a night!

If one prays 2 units of prayer in 5 minutes then in 24 hours he would be able to pray 576 units of prayer! Which means he must be praying 2 units of prayer in about 2 minutes (which is very quick), and then what about eating? Sleeping? Going to the mosque to pray the obligatory prayer? Looking after family and children?!”<sup>71</sup>

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<sup>69</sup> See the book *Tanbīh Al-Ghabi of Imam Burhān Al-Biqā‘ī Ash-Shafi‘i* p.68

<sup>70</sup> p. 219 ‘*Ma‘alim Suluk*’.

<sup>71</sup> p.93,96-97,100,104 of ‘*Ila ayna Ayoha ‘Al-Habīb ‘Ali Jeffrey*’ by Dr. Khaldūn Maki Al-Husni Al-Jazā-iri

## The Position of Other Scholars from the Past on the Sufis

Al-Qādhi Abu Tayib Al-Tabari رَحْمَةُ اللَّهِ said,

“This group opposes the jama‘ah of the Muslims because they have made music and singing a part of religion and a way of obedience...” [Ibnul-Qaiyyim mentioned it in *Mas‘alatus-Samā‘* p. 262 quoted from *‘Al-Fatāwa Al-Mālikiyyah fi Af‘āl As-Sufiyyah’* by Abu Faris ‘Abdulaziz Muhammad Al-Qirwani p.6]

The Sheikh of the Mālikiyyah of his time Imam At-Tartooshi رَحْمَةُ اللَّهِ said,

“The madhab of the Sufis is inactive and misguided and what is Islam except the Book of Allāh and the Sunnah of the Messenger and as for dancing and excessive passion, then the first to innovate it were the people of Sāmiri (in the time of Musa ρ) when they took an idolised calf and danced around it with excessive passion. This dancing is from the religion of the non-Muslims and those that worshipped the calf...” [Al-Mi‘yār Al-Mu‘rib (11/162,163) quoted from *‘Al-Fatwa Al-Mālikiyyah fi Af‘āl As-Sufiyyah’* by Abu Faris ‘Abdulaziz Muhammad al-Qirwani رَحْمَةُ اللَّهِ p.7]

The Māliki scholar Imam Al-Qurtubi رَحْمَةُ اللَّهِ said,

“As for what the Sufis have innovated then it is something no one disagrees to its forbiddance...” [Mentioned by Al-Alusi in *‘Ruh Al-Ma‘āni’* (11/70) quoted from *‘Al-Fatwa Al-*

*Mālikiyyah fi Af'āl As-Sufiyyah'* by Abu Faris  
°Abdulaziz Muhammad Al-Qirwani رَحْمَةُ اللَّهِ عَلَيْهِ [p.7]

The scholar Abu Faris °Abdulaziz Muhammad Al-Qirwi Al-Fāsi Al-Māliki رَحْمَةُ اللَّهِ عَلَيْهِ who lived in Qirwān and died in the year 750h was asked about a group of Sufis who gather for dance and music then when they have finished, they gather to eat food whose reward is intended for the dead and thereafter read the Qur'an in congregation with Dhikr. Finally, they sing, dance and cry and claim that this gets them closer to Allāh and obedience. So he replied,

“This group is more harmful upon the Muslims than the devils and is the most difficult group to cure and most furthest in understanding the proofs, because the first principle which they implemented and made as a foundation is to hate the scholars and to call people away from them... So whoever is like this there is no benefit in speaking with them and the one who speaks with them is as if he is hitting a cold iron bar...! And know that this innovation (they have) in corrupting the beliefs of the general people is faster than poison reaching the bodies and more harmful to one's religion than fornication, stealing and the rest of the acts of disobedience and sins...These actions of theirs do not stem except from a hidden sickness in the heart or clear foolishness so be warned of it and its people and do not be deceived by them even if they were to fly in the sky or walk on water...” [Al-Mi'yār Al-Mu'rib wal Jāmi' Al-Maghrib 'an Fatāwa 'ulamā Afriqiya wal Andalus wal Maghrib' p.29-34 quoted from 'Al-Fatwa Al-Mālikiyyah fi Af'āl As-Sufiyyah' by Abu Faris °Abdulaziz Muhammad Al-Qirwani رَحْمَةُ اللَّهِ عَلَيْهِ].

## Appendix 5

### The Unintentional Errors and Slips of the Scholars

Sheikh Al-Islam Ibnu Taymiyyah رَحِمَهُ اللهُ said:

“And whoever is known for being truthful in the Ummah such that he is praised amongst different people in the Ummah (young and old, far and near) then they are the scholars of guidance. They are those lanterns giving light amidst darkness and their mistakes are few compared to their correct positions. Most of their errors are from the affairs where ijtiḥād (striving to make a ruling in matters of fiqh and branches of the religion) is permitted. They are excused (for not intending to err where the error is rejected but honour of the scholar is upheld). They are the ones who follow knowledge and justice, far away from ignorance, oppression, conjecture and what the souls desire.” [*Majmu‘ al-Fatāwa*: 11/423].

Hāfidh adh-Dhahabi رَحِمَهُ اللهُ said:

“Indeed the elder from the scholars of knowledge, if in most cases he is correct and his striving in reaching the truth is known, his knowledge becomes vast, his intelligence becomes apparent, his righteousness and fear of Allāh and following (the sunnah) is known then his slip/error is forgiven. We do not consider him misguided and (end up) leaving him and forgetting his good. Yes: we do not follow him in his innovation and mistake, rather we hope for repentance from that.” [*Seer* 5/271]



Ibnul Qayyim رحمه الله said:

“Whoever has knowledge of the legislation and the reality is known without doubt that the honourable person who has clear signs of righteousness and is known for his status in Islam and amongst the people. If he has an error and slip (in matters of permitted ijtihād), he is excused, rather rewarded and it is not allowed for him to be followed for that error. It is not allowed to remove his position and status as imam and level from the hearts of the Muslims.”  
[I<sup>c</sup>lām Al-Muwaqq<sup>i</sup>n (3/295)]

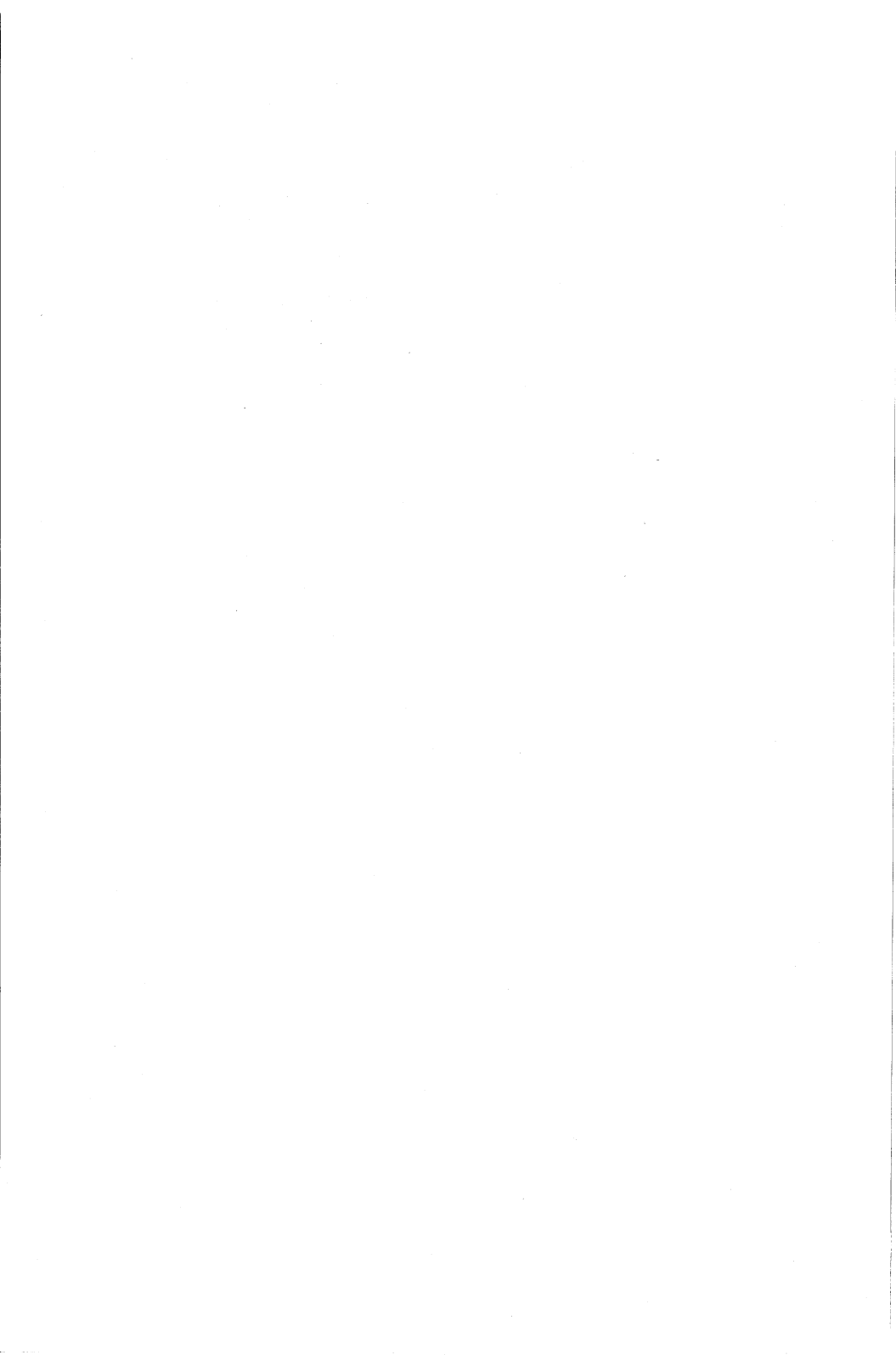
Sheikh ʿAli Nasr Al-Faqīhi said:

“As for the mistaken one in some of the matters (of the religion), the one who is known for his Manhaj (correct methodology), his praiseworthy manner and Islamic legislated knowledge, then his mistake does not remove his status nor reduce his rank. If he is alive, then it is a must to clarify to him the mistake in a wise manner that which is known between the scholars based upon cooperating in accordance with righteousness and piety because religion is advice.

You put the advice to the student of knowledge based upon his status with good manners and respect showing the truth with its proof not in an aggressive manner and not arrogantly towering over the person haughtily. Rather, with wisdom and beautiful preaching. This is what is sought from the advice. The unity is kept and love and brotherhood for the sake of

Allāh remains for indeed the believers are brothers.

If the mistaken one has returned to his Lord (passed away) then he is to be supplicated for as perfection is for the Prophets alone. The mistakes of other than the prophets are clarified to the people so that the people don't follow their mistakes in those matters." [*Al-Bid'ah Dhawabidtuha wa Atharuha as-Sayyi'a fil Ummah* p.24]





REASONS FOR  
**DEVIATION**  
FROM THE  
**TRUTH**

"From the most important things that I advise myself with and my brothers is to be firm upon the truth, to have sincerity in this to Allah, the Most High, and to feel accountable to Allah in this. These are the points that I will be covering and will speak about (even if it be with some swiftness).

O brothers, be firm, be firm at this time and in this age where trials and tribulations have increased so much, and in turn, turning people away from accepting the true Islam.

People faced situations and circumstances, living lives upon superstition and misguidance. It may be that many of them lived far away from the religion of Allah. Either they lived as Shi'ites, communists, secularists, or amongst socialist parties and so on. From these destructive foundations and slogans, many calls were established, yet all of them evaporated at implementation stage. Their value disintegrated in the minds of the people, such that many began to realise that true value and happiness in this life and the hereafter is only achieved by following the true Islam."



472 Coventry Rd. Birmingham B10 0UG

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