

The Advice of Shaykh Rabī ibn Hādī al-Madkhalī to the Salafis of the West¹

[Masjid Raḥma 2004]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillāh al-Raḥmān al-Raḥīm, all praise is due to Allāh and we seek His help and forgiveness, we seek refuge with Allāh from the evils of our own selves and the evils of our actions, whomsoever Allāh guides there is none to misguide, and whomsoever Allāh (سُبْحَانَهُ وَتَعَالَى) leads astray then no one can guide. I testify that there is none worthy of worship, in truth, except Allāh alone without any partners or associates, and I testify that Muḥammad is His slave and Messenger, (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). Allāh (سُبْحَانَهُ وَتَعَالَى) says,

“O you who believe, fear Allāh as He deserves to be feared, and die not except in a state of Islām” [Sūrah āle-Imrān: 3: 102]

And the saying of Allāh (سُبْحَانَهُ وَتَعَالَى):

“O Mankind! Be dutiful to your Lord, Who created you from a single person and from him he created his wife, and from them both He created many men and women, and fear Allāh from whom you demand your mutual rights and do not cut the ties of kinship, indeed Allāh is Ever-Watchful over you.”

[Sūrah al-Nisā: 4:1]

And He (سُبْحَانَهُ وَتَعَالَى), says

“O you who believe, keep your duty to Allāh and fear Him, and tell always the truth, He will direct to righteous deeds, and will forgive you of your sins, and whomsoever obeys Allāh and His Messenger has indeed achieved a great success.” [Sūrah al-Aḥzāb: 33:70-71]

To proceed: The Most truthful speech is the Speech of Allāh (عَزَّوَجَلَّ), and the best guidance is the guidance of Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), and the most evil of affairs are the newly invented matters in the religion, and every newly invented matter in the religion is an innovation (bid‘ah) and every innovation is a misguidance and every misguidance is in the fire.

¹ A lecture translated by Ḥasan al-Sumālī at Masjid Raḥma in 2004

I greet you, O loved ones in this meeting of ours, in which I hope Allāh (سُبْحَانَهُ وَتَعَالَى) will allow us to benefit from, and I ask that He makes us from those who hear the truth and follow the best of it. Verily I, O my children and brothers, advise myself and you to fear Allāh the Most High, and to have ikhlās in both speech and action.

Likewise, I advise you to hold on to the Book of Allāh and the Sunnah of the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Allāh (سُبْحَانَهُ وَتَعَالَى) says,

“Hold on all of you to the rope of Allāh and do not be divided. Remember the blessing of Allāh upon you when you were enemies and Allāh joined your hearts and by His Blessing, you became brothers, and you were on the verge of the pit of fire and He saved you from it. This is how Allāh explains his āyāt.” [Sūrah āle-Imrān: 3:103]

So it is upon us all to hold on to the Book of Allāh, as Allāh has commanded, especially when it comes to matters of ‘Aqīdah (matters of creed), and we should not believe about Allāh except that which He has informed us of about Himself, or that which His Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) informed us about him when relating to His Beautiful Names and Lofty Attributes. So we single Allāh (سُبْحَانَهُ وَتَعَالَى) with all worship and we do not associate anything with Him as partners, we pray to Allāh and we prostrate to Him, we invoke Allāh and we supplicate to Him, and we place our trust in Him; all of this in states of (both) ease and distress. Then we hope for the reward of Allāh in the hereafter and we fear His punishment. So all of these are matters and actions of worship, and from these actions of worship are those which are connected to the heart, and then there are those actions of worship which are connected to the tongue, and you also have those actions of worship which are connected to the limbs; all of these actions of worship are to be directed solely to Allāh (سُبْحَانَهُ وَتَعَالَى), the Mighty and Majestic. It is not permissible to direct any of these actions of worship to other than Allāh, and to direct any of these actions to other than Allāh is associating partners with Him.

Allāh (عَزَّوَجَلَّ) made shirk ḥarām and impermissible with the most extreme prohibition. Allāh (سُبْحَانَهُ وَتَعَالَى) said,

“Allāh does not forgive that He have partners associated with Him (shirk) but He forgives anything lesser than that to whom He chooses.” [Sūrah al-Nisā: 4: 48]

And Allāh said,

“Whoever associates partners with Allāh is like the one who falls from the sky and the bird seizes him or the wind blows him to a distant and far place.” [Sūrah al-Ḥajj: 22: 31]

So therefore, we single Allāh (سُبْحَانَهُ وَتَعَالَى) with this whole religion, and we turn to Allāh with all of our actions of worship in each and every circumstance, whether it be a time of hardship or a time of ease, as Allāh did not create us except to worship Him alone, as He the Most High said,

“I did not create Jinn and mankind except that they should worship me alone.” [Sūrah al-Dhāriyāt: 51: 56]

So we hold on to the rope of Allāh, when it comes to knowing Allāh and when it comes to knowing His Names and Attributes. Likewise we hold on to the rope of Allāh in matters of worship and fulfilling Allāh’s rights, the Mighty and Majestic, we also hold on to the rope of Allāh in all of our affairs, religious and worldly. We only believe in that which Allāh has legislated, whether it be in matters of the hereafter, matters of paradise or the hell fire, the ṣirāṭ, and likewise the great reward that Allāh has promised for the believers, the muṭaqūn.

We hold on likewise to the rope of Allāh in all of our affairs, as though we are upon the heart of one individual together, to be brothers loving one another for the sake of Allāh, as Allāh mentioned in this āyah,

“Remember the Blessing of Allāh upon you when you were enemies, and Allāh joined your hearts, and by His Blessing you became brothers.” [Sūrah āle-Imrān: 3:103]

This is a great blessing from Allāh with which Allāh (سُبْحَانَهُ وَتَعَالَى) favored the Companions of Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and if other than them were favored with this, then surely this is from the greatest of all blessings, and this Ummah would be happy if they hold onto the Book of Allāh in all of their affairs, and to love one another upon this, upon the truth and upon this way and upon guidance.

The first generation were not happy and successful and they did not obtain noble stations with Allāh except due to them holding onto the Book of Allāh and the Sunnah of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and due to them loving one another, and having mercy between themselves, and showing compassion to one another, and aiding one another; so they achieved due to this, happiness in this life and the next.

Allāh praised the first generation in His Book when He said,

“You are the best generation, that has arisen from mankind, you enjoin the good and forbid the evil and believe in Allāh.” [Sūrah āle-Imrān: 3: 110]

These are great characteristics, and we would not deserve these characteristics nor deserve this praise from Allāh, and this nobility except if we follow the way of our Salaf in calling to Allāh, the Mighty and Majestic, calling to Allāh with the legislative means, those ways which are loved by Allāh whilst having wisdom and showing gentleness and having ikhlās (sincerity), and loving good for the people, and loving guidance for the people, and loving for the people that Allāh may honor them and establish them upon the proof, and allow them to know it and hold on to it, and likewise we should love one another upon this.

There are many verses and aḥādīth, narrations connected to this subject highlighting the importance of brotherhood for the sake of Allāh and clarifying the great and splendid reward for the one who establishes this brotherhood for the sake of Allāh.

It is upon us all to have brotherhood for the sake of Allāh, and to love one another for the sake of Allāh, and to advise one another for the sake of Allāh, and to visit one another for the sake of Allāh, and in this lies great benefit and much good, and if we were to do this it would bring about a state of comfort for the nufūs (souls), and it would allow people to walk around being comfortable with their lives and having a high standard of living, and likewise it would allow people to be in a state of delight and happiness devoid of harboring anything in their chests towards others. This great benefit and great good is only for those whom Allāh grants success to in holding on to His rope, and He grants them success in loving one another for His sake.

On the Authority of Anas ibn Mālik (رضي الله عنه), the Prophet (صلى الله عليه وسلم) said,

“There are three qualities, whoever has them will taste the sweetness of al-īmān; they love Allāh and His Messenger more than anyone else, to love a slave of Allāh only for the sake of Allāh, and to hate to return to disbelief, after Allāh has saved him from it as he would hate to be thrown into the fire.” [Reported in al-Bukhārī & Muslim]

We should all strive to possess these three characteristics, for verily in them lies amazing benefits and amazing good, and from the greatest most splendid and noble rewards in this life, is that the person tastes the sweetness of īmān, and this will occur if these things are found in him.

How great will the happiness and pleasure be if one were to earn this sweetness of al-īmān, and how much misery would there be if one were deprived of this sweetness of faith, these three characteristics earns the believers the sweetness of al-īmān and the sweetness of al-yaqīn (certainty); al īmān to believe in Allāh, His Names and His Attributes, to believe in His Messengers and His Books, His angels, to believe in Paradise and the Hellfire and other than that. If one has these three qualities, he will delight in the sweetness of īmān, and how great a deprivation it would be for someone if they were deprived of these characteristics.

The statement of the Messenger (صلى الله عليه وسلم),

“...To love Allāh and His Messenger more than anything else.”

Then it is to love Allāh more than you love yourself, more than you love your children, more than you love your parents, more than you love the whole of mankind; and to love the Messenger of Allāh more than you love yourself, more than you love your children, more than you love your parents, and more than you love the whole of mankind. The Prophet (صلى الله عليه وسلم) said,

“None of you truly believe until I am more beloved to him than himself, his children, his parents and the whole of mankind.” [Al-Bukhārī & Muslim]

It is not sufficient just to love Allāh, rather this īmān has to be complete, and this love must surpass all other love, it has to be more than the love of one’s children, the love of one’s wealth, one’s parents and the whole of mankind.

So the love of Allāh (سُبْحَانَهُ وَتَعَالَى) is greater than the love of anything else, and likewise the love of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), by obeying him, following him and acknowledging the blessing of Allāh (سُبْحَانَهُ وَتَعَالَى) established through his Messenger. Each and every one of us should be thankful to the Prophet of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and no one truly knows the greatness of the favor the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) has given to us except Allāh the Mighty and Majestic, Allāh saves us through the Prophet from destruction and harm in the hereafter; we were on the verge of the a pit of the fire, and Allāh saved us through the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) due to guidance and light.

We should love the believers, such as the Prophet, the Companions, the tābi'ūn, the Imāms of guidance, the Imāms of Ḥadīth, the Imāms of Fiqh, the Imāms of Tafsīr; we should love all of them from Ahl al-Sunnah, we love them for the sake of Allāh, and we draw nearer to Allāh by loving them; and we love those upon the truth and guidance and those upon the path of those who preceded us from the Prophets and the Companions and those after them. We love all of them for the sake of Allāh, and come near to Allāh by loving them, for verily the greatest of actions which bring us nearer to Allāh is to have true brotherhood for the sake of Allāh. Allāh said,

“Verily the believers are brothers” [Sūrah al-Hujurāt: 49: 10]

The Prophet of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

“The believers in their mutual kindness, compassion and sympathy are just like one body, when one of the limbs suffers, the whole body responds to it with wakefulness and fever.” [Al-Bukhāri & Muslim]

This is love for the sake of Allāh, not for any worldly gain, it is only for the sake of Allāh; and this brings us closer to Allāh and raises us before Him, the Mighty and Majestic.

There are many aḥadīth that we can mention concerning this, and I will mention that which is easy to mention in this gathering, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

“There are seven people whom Allāh (سُبْحَانَهُ وَتَعَالَى) will gave shade on the Day there will no shade other than His Shade; a just ruler, a youth who grew up worshipping Allāh, a man whose heart is attached to the Masājid, two people who love and meet each other part from each other for the sake of Allāh, a man whom an extremely beautiful woman calls him to fornicate and he rejects her offer, saying ‘I fear Allāh’, and the man who gives in charity and conceals it, to such an extent that the left hand does not know what the right hand has given, and the person who remembers Allāh in private and his eyes flow with tears.” [Al-Bukhāri & Muslim]

O youth! Allāh will give shade on the Day of Judgment from the shade of His Throne when the people are in a state of distress, worry, grief, and the one who loves for the sake of Allāh is blessed by the shade of the ‘Arsh of Allāh; he will not be afflicted by the blazing of the sun or the fire when it comes close.

The Shaykh said he is blessed, and from those reasons which have allowed him to be blessed, is that he loves only for the sake of Allāh (سُبْحَانَهُ وَتَعَالَى) and likewise he would be blessed if he grew up worshipping Allāh, and his heart was attached to the Masājid, if he was sincere in giving his charity, if he turned away from a beautiful woman, if he had ikhlās to Allāh in his crying, and khushū'.

For every youth should seek these praiseworthy qualities to make him deserving on the Day of Judgment when it is a state of distress for the people², the one who has been blessed by Allāh (سُبْحَانَهُ وَتَعَالَى) will have comfort and shade and will be blessed in a time when there is great distress, discomfort and difficulty.

Likewise from those aḥādīth about love is the ḥadīth (again the Shaykh mentions the ḥadīth “None of you truly believe until I am more beloved to him than himself...”

He also goes on to mention the ḥadīth of the man who sets out to meet one of his brothers for the sake of Allāh in another town, then Allāh sent an angel to him when he was on his way, so when the man met the angel, the angel asked him, ‘Where do you intend to go’, the man responded saying, ‘I intend to visit my brother in that town.’ The angel asked, ‘Do you seek any favor from him?’ The man replied saying, ‘No, I have no desire except to visit him because I love him for the sake of Allāh.’ The angel then said, ‘I am a Messenger to you from Allāh, to inform you that Allāh loves you, as you love for His sake.’ [Muslim]

Look at this great virtue for the one who visited his brother, Allāh (سُبْحَانَهُ وَتَعَالَى) sent an angel to him, to bring him glad tidings that for this matter of visiting his brother only for the sake of Allāh, the angel informs this man that Allāh loves him.

Could any Muslim not desire this noble and praiseworthy characteristic, due to which Allāh (سُبْحَانَهُ وَتَعَالَى) will love him? The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, in a ḥadīth Qudsī

“Allāh the Exalted said,

‘For those who love one another for the sake of my Glory, there will be seats of light for them and they will be looked upon by the Prophets and Martyrs.’” [Al-Tirmidhī]

This is a great station, a high and lofty station, and it is reached because they love one another for the sake of Allāh, for His sake and His Glory, and they never loved one another for the sake of this worthless world. And many people you find them loving one another and showing compassion and mercy to one another due to worldly matters and amusements that this world contain.

The truthful believer does not love except for the sake of Allāh, and he does not hope except for the pleasure of Allāh, and he does not seek except the reward of Allāh when it comes to building this firm bond between him and his brothers for the sake of Allāh. The more the believers love one another, the more the reward from Allāh will increase.

² Translator’s Note: some unclear words from the Shaykh

Allāh will reward you due to loving this one and that one from your brothers amongst the believers, and for you visiting this one and visiting that one, and for you showing compassion to this one and compassion to that one.

In another ḥadīth, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

“Allāh the Exalted says, ‘My love is due to those who love one another for My sake, for those who meet one another for My sake, for those who visit one another for My sake, for those who spend in charity for My sake.’”

The one who visits, and the one who loves, and the one who spends for the sake of Allāh (سُبْحَانَهُ وَتَعَالَى), then the love of Allāh is due on them.³

In another ḥadīth the Prophet (ﷺ) said,

“The example of good company and bad company is like the owner of musk and the one blowing the bellows; the owner of musk will either offer you some perfume or scent free of charge, or you will buy it from him, or you will smell its pleasant fragrance. Whereas the one who blows the bellows, (the blacksmith) he either burns your clothes, or you get from him a repugnant smell.”
[Bukhāri & Muslim]

If a person were to sit with the righteous individuals for the sake of Allāh (سُبْحَانَهُ وَتَعَالَى) in addition to the benefits he will get from him, Allāh (سُبْحَانَهُ وَتَعَالَى) will love him.

So loving one another for the sake of Allāh, and showing compassion for His sake, and having brotherhood for the sake of Allāh is an important and grave matter for the believer in this life and the next life.

Due to brotherhood and loving one another for the sake of Allāh and having compassion for one another, Allāh (سُبْحَانَهُ وَتَعَالَى) will purify the hearts from hatred, enmity and malice, envy and jealousy. So the slave may meet Allāh with a sound heart; and the sound heart is the heart free from impurity, malice, hatred and enmity towards those whom it is obligatory to love for the sake of Allāh.

It is obligatory to have brotherhood for the sake of Allāh and that you love your brother for the sake of Allāh and that you love for your brother what you love for yourself. As the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

“None of you truly believe until you love for your brother what you love for yourself.”

If Allāh blesses you with a blessing, and you love the likes of this blessing, then likewise you should love it for your brother. Whether it be wealth, knowledge, position; whether it be something of worldly importance of something connected to the hereafter; and if Allāh grants you a blessing, then likewise you should love the same blessing for your Muslim brothers. If your heart is like this, then have glad tidings that there is nothing but good for you.

³ Translators note: the Shaykh explained this in more detail, but some this was missed.

Beware of hatred, beware of envy and jealousy, beware of these blameworthy characteristics all of them which are sown in the hearts. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said in an authentic ḥadīth,

'By Him in Whose Hand my soul is, you will not enter Paradise until you believe, and you will not believe until you love one another, and shall I not inform you of something that if you practice it you will love one another?' They (the Companions) said, 'Surely!' He said, 'Spread the Salām amongst you.' [Muslim]

You will not have perfect and complete īmān, unless you love your brothers for the sake of Allāh (سُبْحَانَهُ وَتَعَالَى), and until you give great effort to obtain this love, and the means of obtaining love is through spreading the Salām and responding to one another, and spreading Salām plants love in the hearts, love for the sake of Allāh.

O brothers! This love requires that you advise one another for the sake of Allāh, and that you enjoin the good and forbid the evil. The believing men and women are protectors, one to another; they enjoin the good and forbid the evil and believe in Allāh.

This does not mean, that if we call, O my Children, the people to love one another for the sake of Allāh, that we abandon enjoining the good and forbidding the evil, and this does not mean that we follow the paths of the innovators and the deviants and the ways of the politicians, those who practice flattery and sweet talk. From the signs of you loving your brother is that you advise him, and from you loving your brother is that you love for him what you love for yourself; and likewise you distance him from everything which leads to the anger of Allāh. If your brother makes a mistake, or has fallen into some deviation, advise him with wisdom, kindness and gentleness; do not look down upon him, as is practiced by some of the ignorant people, rather show him that you love him, and that you love good for him just as you love good for yourself. Rather give him glad tidings that you only want good for him, and that you only give him this great and precious advice because you love him for the sake of Allāh and because you only love good for him.

Likewise, O brothers! You should advise one another with the truth and you should advise one another with patience, and Allāh (سُبْحَانَهُ وَتَعَالَى) says,

"By Time! Verily mankind is in a state of loss, except those who believe and do righteous actions, and advise one another with the truth and advise one another with patience." [Sūrah al-'Asr: 103: 1-3]

īmān requires righteous actions and advising one another with the truth, and advising one another patience likewise. Be brothers all of you for the sake of Allāh, and advise one another concerning that which occurs between you, and none of you should become angry due to the advice of your brother, rather you should thank him for advising you, but some people are overtaken with pride and amazement of themselves, if they are advised then you will find that he will become haughty and obstinate and firm upon his falsehood and he will continue upon his falsehood; this is not from the attributes of the truthful believer, rather this is from the attributes of the people of pride.

Pride is looking down upon the people and rejecting the truth, it is upon you to be humble, to be gentle to one another, and we should love one another, and we should become brothers, and brotherhood requires that you love one another, it requires that you advise one another, may Allāh bless you, with enjoining the good and forbidding the evil and this is the magnificent characteristics and the characteristics should be clear and apparent to those who ascribe themselves to the Salafī Methodology. Ascribing oneself to the Salafī Methodology requires that we believe in that which the rightly guided Salaf believed in, and that we adorn ourselves with their beautiful and high standard of manners, for verily from this Manhaj, this methodology is noble and high standard of manners. And from the distinct qualities of the rightly guided Salaf is that they had noble and high standard of manners, may Allāh (سُبْحَانَهُ وَتَعَالَى) be pleased with them.

The Salaf opened the heart due to their high standard of manners, this message was carried to different nations, and nations accepted this message; they opened these nations with their manners. So when a non-Muslim or a fāsiq looks at you and sees from you a high standard of manners, truthfulness, humbleness, mercy, gentleness, and kindness, he would accept from you this truth, and accept from you this good that Allāh has blessed you with. However, if he sees from you lowly and despicable manners, by Allāh he will run away from you. Indeed the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

“Verily from you are those who chase the people away.”

And the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

“Make it easy and do not make it hard, and bring glad tidings and do not chase the people away.”

And when the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sent Mu‘ādh and Abū Mūsá to Yemen, he said to them,

“Make things easy and do not make things hard, give glad tidings and do not chase the people away, be together and do not differ.”

So likewise, you make things easy and don’t make things hard and give glad tidings and do not chase the people away and all of you unite in that which is between you and do not differ, and with this your da‘wah will become strong, and the people will love it, and your da‘wah will be beautified and clothed with noble manners.

For verily, some of the Salafis display manners which defame this da‘wah, they have manners that chase the people away, and we seek refuge with Allāh from this, as they are entering into a grave matter, and can fall in to the category of those who block the people from the path of Allāh, we seek refuge with Allāh, and it is upon you to have noble and lofty manners so that your da‘wah will reach the people and make the hearts and souls accept it. And as we said to you earlier, the da‘wah of al-Islām did not spread throughout the earth except due to the great and noble manners of the rightly guided Salaf, may Allāh be pleased with them all.

They had humility, gentleness, kindness, forbearance and patience; and Allāh instructed us when calling to Him, that firstly we possess knowledge. Allāh says,

“Say O Muhammad, this is my path, I call to Allāh upon knowledge (baseera)” [Sūrah Yūsuf: 12: 108]

Call to Allāh, don't call to yourself. Some of the people call to their own benefit, or to their worldly benefit. As for the truthful sincere believer, then he will only call to Allāh alone, and he only calls the people for the sake of Allāh, and he is one who calls upon knowledge, he does not call to Allāh upon ignorance, and if he were to call to Allāh upon ignorance, he would harm more than he would benefit. Allāh says,

As for the people of Tawḥīd, they free Allāh from every attribute of deficiency and we worship Him alone and we praise Him and solely worship Allāh (سُبْحَانَهُ وَتَعَالَى) with this religion; and we free ourselves from shirk and bid'ah, and likewise we strive to save the people from shirk and innovation and superstitions. If a person is a mushrik, then we warn him against shirk as much as possible, and from those means that would allow is to do this is to have noble manners, as we mentioned earlier, and if he is a misguided innovator, by Allāh he needs to be saved, all of the sects, the only exception being the Saved Sect, the Victorious Group; all of these sects, with the exception of the Saved Sect, are threatened with the fire. Why? Because they never proceeded upon the straight path, the path of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and his Companions and that which they were upon.

When the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) mentioned the misguided sects, all of them in total being 73, all of them in the fire except one, and when the companions asked, who will that one be, he said those who are upon that which I and my Companions are upon today.

He and his Companions were upon the Book of Allāh and the Sunnah when it comes to matters of creed, and they used to worship Allāh (سُبْحَانَهُ وَتَعَالَى) with the 'ibādāt found in the Book and the Sunnah, and they made ḥarām that which the Kitāb and the Sunnah made ḥarām, and they made ḥalāl that which the Book and the Sunnah made ḥalāl, and they believed in the threat and the promises contained in the Book and the Sunnah, and likewise they had a high standard of manners that were found in the Book and the Sunnah, and they stayed away from despicable manners, and distanced themselves from these despicable manners, and they were far removed from these types of manners which Allāh (سُبْحَانَهُ وَتَعَالَى) warned against.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) warned against lying and deception, treachery and malice and backbiting and namimah, all of these are despicable characteristics, and they used to stay far away from all of this, and as for these high standard of noble manners, then they used to strive to adorn themselves with these noble manners and strive to raise their family upon them.

So be upon that which the rightly guided Salaf were upon, in their creed, when it comes to their worship and their manners, in their excellence and in their ijtihād, and in their thanking of Allāh, the Mighty and Majestic, and with this you will truly be Salafī. And many people say, 'I am Salafiyun Atharī', and so and so is a 'Salafī Atharī', and he does not possess except these words.

Fear Allāh the Mighty and Majestic, these are self-praises without reality. Allāh says,

“Do not praise yourself, for verily He is aware as to who has the most taqwá” [Sūrah al-Najm: 53: 32]

Follow the methodology of the Salaf in the right way, for verily you will be well known before Allāh (سُبْحَانَهُ وَتَعَالَى), so if you are asked about an individual whether he is upon the manḥaj of the Salaf, then say insha'Allāh he is upon the way of the Salafī.⁴



⁴ The Shaykh from here then proceeds to make a supplication.