



Attaining Taqwā Leads to Sound Manhaj

Shaykh Ahmed as-Subay'ī



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A Beautiful advice from Shaykh Ahmed as-Subay'ī (hafidhahullāh) on the importance and means of attaining taqwā, and how taqwā leads to an individual fearing Allāh in all of his affairs, which results in him staying away from the following of doubts, desires and innovations and in turn leads to the soundness of one's Manhaj.



Attaining Taqwā Leads to Sound Manhaj



Alhamdulillah was-ṣalātu was-salāmu ‘alā Rasūlillāh, ‘ammā ba’ad:

After listening with difficulty due to the nature of the sound quality, we are going to try and bring back to the best of our ability that which we heard from the *kalām* of the Shaykh.

He mentioned and began by mentioning that from the most *wājib* and from the most mandatory of affairs is that it is a must for every *mu’min* and every believer to be upon and to advise each other with, is the fear of Allāh (*subhānahu wa ta’āla*), and it is that which will bring the bliss and success to the servant in this life and in the hereafter; and he mentioned that the *taqwā* is that a person carries out the *ma’moor*, carries out the commanded affairs and that he stays away from the *mahboor*, he stays away from the prohibited affairs, and by way of carrying that, he establishes the *‘ibādah* of Allāh (*subhānahu wa ta’āla*) and by way of that he establishes the *‘ibādāt*, and it is that *‘ibādah* that Allāh (*subhānahu wa ta’āla*) has created the creation and mankind for. Allāh (*subhānahu wa ta’āla*) has ordered His servant with *taqwā*, as occurs in His statement,

‘And fear Allāh with true taqwā and do not die except as muslimūn’

[Imrān: 102]

So Allāh (*subhānahu wa ta’āla*) explained that that which is upon the *mu’minūn* to have is to have *taqwā* and to strive towards having that *taqwā*, that every single of the *mu’minūn*, it is *wājib* upon him to strive towards actualising that *taqwā* in order to obtain the Pleasure of Allāh (*subhānahu wa ta’āla*) in the *dunya* and in the hereafter; and the Shaykh mentioned therefore, again reiterating the fact that it is *wājib* upon the servant to have that *taqwā* and not to die unless he strives, without striving to actualise that *taqwā*, and then he mentioned that the *īmān* with Allāh (*subhānahu wa ta’āla*) in the hereafter is categorised into two categories, that aspect of *īmān*, or that category of *īmān* that is *kāmil*, or the complete *īmān*, and that *īmān* that it *wājib*.

Concerning that *īmān* which is *wājib*, he said it is that portion of *īmān* or the amount of *īmān* a person needs to have for a person to become a Muslim; and that is referred to as the *īmān-al-wājib*, that amount of *īmān*, or that *īmān* which a person has that when he enters into al-Islam by way of having that; and the *īmān al-kāmil* is the completion which is taken or carried out by performing the righteous actions and carrying out that which the *mu’minūn* are commanded with in the Book and the Sunnah. So concerning the *īmān al-kāmil*, the Shaykh mentioned that it is not possible for any *mu’min* to reach

that *īmān al-kāmil*, *ya'ni* to be a complete *mu'min*, but that which is *wājib* upon the *mu'minūn* is that they strive towards obtaining that, *ya'ani*, to the best of their ability and obtain as large a portion of that as they are able. So it is said that if a person therefore, in his striving to obtain that *īmān al-kāmil* and striving to be as complete in his *īmān* as possible, and if he obtains in the course of that something from *naqs*, and something from *taqseer*, *ya'ani* something from deficiency in regard to his actions whilst striving then that deficiency by the will of Allāh, is overlooked for him because of the fact that he strove to the best of his ability to carry that out; that is the meaning of the ayah that the Shaykh mentioned, that we should fear Allāh to the best of our ability.

Then he mentioned, for instance if a person were to go out *fī sabīlillāh*, and he strove to the best of his ability, *ya'ani* as it relates to that particular action, he obtains that perfection of *īmān* in that particular action, but not in totality, as it relates to the whole of that persons *īmān*, but in that particular aspect, then he obtains something from that as it relates to that action in and of itself; but as for the obtaining that complete *īmān*, then that is something that he does not obtain. So if in the way of striving to carry that out and striving to reach that he falls into something of *taqseer* and deficiency, then that that is overlooked for him because of the fact that he was striving to carry out that command to the best of his ability. So he mentioned, and this is from the actualising the statement of Allāh (*subhānahu wa ta'āla*),

‘O you who believe enter into Islam wholeheartedly’

[Baqarah: 208]

Ya'ani, in completion, therefore this *taqwā* is carried out as it relates to the *'ibādāt*, the acts of worship and it is carried out and is maintained likewise in the *mu'āmalāt*, in the transactions; whether those transactions are with the Muslim or those transactions are with non-Muslims; that which is upon the Muslim is to have fear of Allāh (*subhānahu wa ta'āla*) in carrying out and making sure that he is aware of Allāh (*subhānahu wa ta'āla*) in regards to that.

So he mentioned that the *'Abd-al-Mukalaf*, or that *'abd* that is bound by the *Sharī'ah* is surrounded by a number of affairs that does not split from him and he is not separated from; *ya'ani*, affairs that remain with him. So it is a must that we have an understanding of these affairs that understand the *hukm Sharī'*, or the *Sharī'ah* position concerning that; and he said that these affairs, the affairs he wants to point our attention to are three main affairs; the first of those affairs he wants to highlight, that which is connected to the *ni'mah* of Allāh (*subhānahu wa ta'āla*), the blessings of Allāh (*subhānahu wa ta'āla*) and secondly the fact that a person is placed under trial, *ya'ani*, the *maṣā'ib* in the dunya, and the trials and the afflictions that a person undertakes and is afflicted by, and thirdly that which is connected to the *dhunūb* and the sins and the *taqseer*, *ya'ani* the deficiencies. So after the *ni'mah* of Allāh, the blessings of Allāh (*subhānahu wa ta'āla*), then he mentioned that the blessings of Allāh (*subhānahu wa ta'āla*) indeed they are many, and there are too much for us to enumerate, and perhaps the greatest of them is the *ni'mah* of Islam, and that which is *wājib*, the Shaykh mentions as it relates to those *ni'mah*, and relates to the blessings is that the servants of Allāh (*subhānahu wa ta'āla*) have *Shukr* and they thank Allāh (*subhānahu wa ta'āla*) for those blessings. He mentioned the statement of Allāh (*subhānahu wa ta'āla*),

**‘If you are thankful to Allāh, then I will increase you,
and if you are ungrateful to Allāh and if you disbelieve
in Allāh then indeed My Punishment is severe.’**

[Ibrāhīm: 7]

Likewise he mentioned the statement of Allāh (*subhānahu wa ta'āla*) ‘Thank Allāh if indeed you are believers’; and likewise he mentions the statement of Allāh (*subhānahu wa ta'āla*),

***‘O you who believe, eat from the good things
that Allāh has provided for you and give thanks
to Allah.’***

[An-Nahl: 114]

So Allāh (*subhānahu wa ta’āla*) in these *āyāt* has commanded the *mu’minūn* with *shukr* and with giving thanks to Allāh for these *ni’am*, and that is based upon that which they see around them from the *ni’am* and the blessings that Allāh has given to them; blessings that they see and blessings that they do not see. Likewise he mentioned the statement of the Messenger (*ṣallallāhu ‘alayhī wa sallam*) where the Messenger (*‘alayhis-ṣalātu-was-salām*) said,

*‘Look to the one who is below you and you
should not look to the one who is above you,
because it is better for you giving thanks for the
ni’mah of Allāh upon you.’*

So he mentioned therefore, that *shukr* of Allāh (*subhānahu wa ta’āla*), if a person carries it out it leads to, and increases in *khayr* from Allāh (*subhānahu wa ta’āla*); then Allāh increases him in that *khayr*. The Shaykh mentioned the *āyah* prior to that which would indicate the fact that if a person is thankful, Allāh will increase him, likewise he mentioned the statement of Allāh (*subhānahu wa ta’āla*) about Dāwūd (*‘alayhis salām*), where he mentions that Allāh (*subhānahu wa ta’āla*) mentioned to Dāwūd,

***‘O family of Dāwūd, give thanks to Allāh
because indeed few of my servants are truly
thankful.’***

[Saba’: 13]

Likewise he mentions the affair Allāh (*subhānahu wa ta’āla*) mentioned concerning Luqmān that He said,

***‘And indeed We bestowed upon Luqmān
Al-Ḥikmah saying: "Give thanks to Allāh,"
and whoever gives thanks, he gives thanks
for (the good of) his ownself. And whoever
is unthankful, then verily, Allāh is All-Rich
(Free of all needs), Worthy of all praise.’***

[Luqmān: 13]

So therefore the *ni’am* of Allāh (*subhānahu wa ta’āla*), they are plentiful and it is *wājib* upon the servant to give thanks to Allāh and one of the main ways, the Shaykh highlighted, that a person can do that is by *al-‘amal*, by a person carrying out the *‘amal*, and being thankful to Allāh by acting upon and utilising those *ni’am* with acting in obedience to Allāh (*subhānahu wa ta’āla*); and he reminded us of the fact that the Messenger (*sallallāhu ‘alayhī wa sallam*) used to stand in the night until his feet used to split, his feet cracked, and when he was asked concerning that and the fact that Allāh (*subhānahu wa ta’āla*) has forgiven his past sins and his future sins, then he said,

‘Then should I not be a thankful servant?’

Secondly the Shaykh mentioned the issue of the *maṣā’ib*, and that which is connected to the afflictions in the *dunya*, he said it is *wājib* upon the servant to be, as it relates to the afflictions, that all of the servants of Allāh will undergo afflictions and trials in the *dunya* and that is the nature of

mankind, that he undergoes afflictions and trials and tribulations. So he said, these trials, that which is *wājib* upon the servant to have in light of them and in the face of them, then it is *wājib* for him to be patient in the face of the likes of those trials, and to know that those trials complete for the servant his *taqseer* and his deficiencies, and completes for him that which he has by way of not carrying out certain aspects of the *wājibāt*, certain aspects of the actions. So he mentioned likewise the statement of the Messenger of Allāh (*sallallāhu ‘alayhī wa sallam*),

‘Indeed amazing is the affair of the believer, all of his affairs are good for him, if he undergoes a trial, and affliction, then he is patient, and it is good for him, and if he is given blessings then he is thankful, and that is good for him.’

Likewise he mentioned the statement of Allāh (*subhānahu wa ta’āla*),

‘Those who when they undergo trials and say to Allāh we belong and to him we return, upon them is the ṣalawāt from Allāh and raḥma, they are the successful ones.’

[Baqarah: 156-157]

And he mentioned, therefore that a person who undergoes a trial it is upon him to make that statement, *ya’ani*, that he says *‘innā lillāhi wa innā ilayī rāji’ūn’* and he mentions likewise that which is apparent from the Sunnah from the *du’ā* that one makes, *‘O Allāh reward me in this museebah, in this trial and reward me with that which is better than it’*. He said so then, if a person says that, that he says *‘innā lillāhi wa innā ilayī rāji’ūn’*, that which Allāh (*subhānahu wa ta’āla*) mentioned in the ayah, the *ṣalawāt* of Allāh will overcome him and that they will receive the reward that Allāh (*subhānahu wa ta’āla*) has promised.

Therefore, as it relates to these *maṣā’ib*, that which is *wājib* upon the servants of Allāh is that they are patient concerning those afflictions. After that the Shaykh said, he mentioned that which is related to *taqseer* and the deficiencies that a person comes across in the way of his trying to strive for that *taqwā* and that he mentioned concerning those deficiencies and those sins that person they fell into, he recited the statement of Allāh,

‘And hasten to Jannah, the size of which is like the expanse of the heaven and the earth that has been prepared for the believers. Those who spend in good times and in hard times, and those who prevent themselves carrying out their anger and those who overlook the people and Allāh loves the muḥsinūn. Those who when they commit a sin, or they commit an act of lewdness, they remember Allāh and they seek forgiveness for their sins and who forgives sins other than Allāh’

[Imrān: 133]

Therefore it is upon the servant to strive in the way of *ya’ani*, seeking forgiveness from Allāh (*subhānahu wa ta’āla*) and hasten to that when he commits a sin or when he commits something from a deficiency or commits something from an act of disobedience to Allāh, that he strives and hastens to the performance of *istighfār*, and seeking forgiveness of Allāh (*subhānahu wa ta’āla*) and that he should not be a person who gives up upon Allāh (*subhānahu wa ta’āla*) and gives up on the Mercy of

Allāh; rather he strives to hasten when he commits a sin, hasten to the forgiveness of Allāh (*subhānahu wa ta'āla*) and he mentioned that these things, therefore, it is a must that a servant is ardent in regards to them and ardent in regards to carrying out that which is upon him from the rights as it relates to them, that which is connected to the *ni'am* of Allāh, that which is connected to the *maṣā'ib*, and the afflictions, and that which is connected to the deficiencies that a person undergoes and the sins, remembering the statement of the Messenger of Allāh (*sallallāhu 'alayhī wa sallam*),

*'Indeed Allāh stretches out His Hand in the night
to forgive those who committed sins by day, and
Allāh stretches His Hand out by day to forgive those
who commit sins by night, until the sun rises from the West.'*

He is addressed with these three affairs, and it is upon him to understand therefore, the *ḥukm Shar'i* concerning those three affairs, *ya'ani*, the *maṣā'ib*, the *ni'am*, the blessings of Allāh, the *maṣā'ib*, *ya'ani* the afflictions, and that which is related to the sins. So it is a must, therefore, the Shaykh said, that a person strives to carry out the religion, and he is striving to carry out the religion and the whole of the *dīn* is the *tariq* or the *sabīl* and the path of success. So he mentions that there is a fourth affair that has a connection to those three affairs and has a relation to those three affairs, and that fourth affair, the Shaykh mentioned, is the affair of *al-fitnah*, he said, and that is mankind is a person who is under *fitnah* and undergoes these *fitan* in the life of this *dunya*, and in the life of this world, as that has occurred in *aḥadīth*; and the meaning of *fitnah*, the Shaykh mentioned, is '*al-ikhtibār wal imtīhān*', the meaning of *fitnah* is that a person is tried and that a person is tested; because Allāh (*subhānahu wa ta'āla*) has said,

'In order to test you which of you is best in deed'

[Mulk: 2]

Meaning in order to examine you and in order to test you. So the person therefore, as it relates to those *fitan* and those trials and tests relates to each individu'āl, and are relative to that persons *īmān*, and this is because Allāh (*subhānahu wa ta'āla*) has said,

***'Do the people believe that they are going to
be left alone saying that we believe? indeed
we have tried those who came before them
and Allāh should know those who were truthful
and those who were the kādhibīn.'***

[Al-Anbiyyāh: 2-3]

Allāh knows of the truthful and Allāh knows who are lying. So this *fitnah* carries the meaning of '*al-imtīhān*' *ya'ani* this trial and this test, and '*al-ikhtibār*'. So he mentions as it relates to the *fitnah*, he said it comes with the meaning of *imtīhān* in the *dunya* and in the *dīn*, as it relates to the *dīn*; he said that that *fitnah* comes in the form of the *shubḥa*, comes in the form of the doubts, that a person comes across in his religion, that Allāh (*subhānahu wa ta'āla*) tests his servant by way of those doubts, to see which of them will remain firm upon their religion, and which of them will leave their religion for this *shubḥa* and for this doubt. So he mentioned that Allāh (*subhānahu wa ta'āla*) in the *dunya* tests a person by way of trials in the *dunya*, likewise, and those trials the Shaykh mentioned are things connected to his wealth and to his person and the likes. So he said that the trials in the *dunya* and the trials of the *dīn*, the greater of them are the trials that relate to the *dīn* and the *fitnah* that relate to the *dīn*, and concerning that he mentioned the *ḥadīth* of 'Ammār ibn Yāsir, where the Messenger (*sallallāhu 'alayhī wa sallam*) used to make *du'ā* and he used to say,

'O Allāh we ask of you to place in us a desire to see you'

and then he mentioned the rest of the *ḥadīth* which I was unable to write, but one portion of the *ḥadīth*, the first portion of the *ḥadīth* that the Shaykh wanted to highlight, or *ya'ani* point our attention to, is that it carries the meaning the statement of the Messenger that occurred in the *du'ā*; the first portion carried the meaning of trials in the *dunya* that the Messenger (*sallallāhu 'alayhī wa sallam*) used to seek refuge from and the second portion where the Messenger used to say '*And the fitnah al-muḍhillah*', or those afflictions that misguide a person.

So he said that the first part of the *du'ā* was that which was related to the afflictions in the *dunya*, and the second part, that which was related to the affairs of the religion, *ya'ani* the *shubuhāt*, the *fitnah al-muḍhillah* intends as it relates to this *ḥadīth* and the *du'ā* were the *shubuhāt* or the doubts that a person comes across that are related to the *dīn*.

So he highlighted the fact that there are occasions where the *fitan* are so great that death may be better than them, as occurs in the *ḥadīth al-Qudsi*, wherein the Messenger mentioned the statement of Allāh (*subhānahu wa ta'āla*) that,

*'I don't dislike something more than to take
the soul of believing servant, he dislikes death
and I dislike taking his soul, but death is better
for him than fitnah.'*

Likewise he mentioned the *ḥadīth* of the Messenger of Allāh (*sallallāhu 'alayhī wa sallam*) when the Messenger guided the Ummah to the *du'ā* and the statement,

*'O Allāh, give me life if life is better for me,
and take my life if death is better for me.'*

So he said that that which the Messenger was referring to is that which a person overcomes by way of the *shubḥah* in the *dunya* and in the *dīn*, *ya'ani* if they become so great to the extent that death is better, then one should ask for death if that is better for him. As for as it relates to the *dīn* likewise those *fitan* and those *shubuhāt* and those trials are those trials which misguide a person and because of them, *ya'ani* those trials and those *shubuhāt*, a person enters into the *bid'ah*, and a person should know that the *bid'ah* as it relates to the *Mīzān as-Shar'ī*, or as it relates to the scales of the Sharī'ah are worse upon this Ummah than the sins; *ya'ani* that the *bid'ah* are worse upon this Ummah than the sins.

The Shaykh highlighted that something that was connected to the word that occurs in the *ḥadīth al-Qudsi* which the Messenger mentioned that Allāh said,

'I do not have taraddud, in taking the soul of my servant'

taraddud meaning,

'I am not hesitant in taking the soul like the soul of my believing servant'

I think the word that I mentioned was 'dislike', so the Shaykh highlighted the fact that the word is *taraddud*, meaning to be hesitant as opposed to dislike, although the words are close in meaning, a more precise meaning would be the word 'hesitant.'

The Shaykh mentioned that indeed, concerning these affairs therefore, and that which is connected to the three affairs that the Shaykh mentioned, they overcome the *mukallaf*, or they overcome the servants of Allāh (*subhānahu wa ta'āla*) in their *dīn* and in their *dunya*. So he mentioned concerning that which is connected to the time of the Messenger (*sallallāhu 'alayhī wa sallam*) as it relates to the *fitnah*, and he mentions that at the time of the Messenger (*sallallāhu 'alayhī wa sallam*) and the time of the *Ṣaḥābah*, these *fitan* and the *shubuhāt*, we didn't see the presence of them at the time of the Messenger (*sallallāhu 'alayhī wa sallam*) but shortly after the time of the Messenger and the *Ṣaḥābah*, we saw the appearance of that which the Messenger (*sallallāhu 'alayhī wa sallam*) informed

as it relates to *bid'ah* and that which is related to *aḥwā*, *ya'ani* the *bid'ah* and the innovations and the desires; so he mentioned that, I am going to mention therefore some of the affairs that are connected to those *aḥwā* and those *bid'ah* which will aid the Muslim who is trying to hold on to the Book and the *Sunnah*, and the path of *Salafīyyah*, to hold on to, or to protect him from the likes of those *fitan*; the *bid'ah* and the *aḥwā*. So he mentioned that the first of those affairs I am going to mention is that which occurs in the statement of the Messenger,

'addū 'alayhā bin nawājīd'

that a person should cling on to the *Sunnah* of the Messenger and the *Sunnah* of the *Ṣaḥabah* and the *Khulafā* ar-Rāshidūn with his molar teeth, and that is that which is related to having the *tamassuk* to the *dīn* of Allāh (*subhānahu wa ta'āla*) and clinging to that tightly, secondly he mentioned, that a person can protect himself from those *shubuhāt* and from those *bid'ah* and *aḥwā* by making the *du'ā* to Allāh (*subhānahu wa ta'āla*) and he mentioned the statement of the Messenger of Allāh (*sallallāhu 'alayhi wa sallam*) when the Messenger (*'alayis-ṣalātu was-salām*) said,

*'Seek refuge in Allāh from the fitan, that
which is apparent from that and that which
is hidden.'*

So it is upon the *'abd* therefore to seek refuge in Allāh from the *fitan*, and likewise to cling and make *tamassuk* with the *dīn*, with the Book and the *Sunnah* and seek refuge with that *du'ā*. Likewise he mentioned a third affair, and that is that a person hastens to the performance of righteous of actions, mentioning the statement of the Messenger (*sallallāhu 'alayhi wa sallam*)

*'You should hasten to the performance of righteous
actions or there will be fitan, there will be trials and
afflictions like a portion of a dark night'*

So he mentioned therefore that the hastening to the performance of righteous actions is from the things that will protect a person from those affairs from those *fitan*; hastening to the remembrance of Allāh, from reciting the *Qur'ān*, *ya'ani*, *tilawatul Qur'ān*, and other than that from the affairs of *'ibādah*; that a person hastens towards those righteous actions, actions of good and righteousness, and *iḥsān*. So if a person hastens to the performance of those actions, it is a factor and something that would aid him in protecting himself from the *fitnah*. Likewise the Shaykh mentioned, from those affairs is that he leaves the ambiguous affairs, he stays away from the ambiguous affairs, mentioning that which occurs in the *ḥadīth* of Nu'mān ibn Bashīr (*radhiyallāhu 'anhu*), the popular *ḥadīth* wherein the Messenger (*sallallāhu 'alayhi wa sallam*) said,

*'Indeed the ḥalāl is clear and the ḥarām is
clear and between that are affairs that are
mushtabihāt, or are ambiguous affairs and
are not known by many of the people, and
whoever stays away from that then he
protects his dīn.'*

Therefore, the Shaykh clarifies that we have affairs that we have seen, affairs that people have spoken about, and entered into speaking about, using speech that is general and speech that is unclear, or speech that is strange and not known, *ya'ani*, general *kalām* and general speech that is not known to have an origin in the religion, or in the *dīn*; that person *ya'ani* has, and sees, and finds ambiguity in. So the Shaykh mentioned that the likes of that and the likes of those affairs it is upon the servants of Allāh to distance himself from that, not to enter into taking on board those affairs that are ambiguous and not clear, that are strange and are unknown affairs, that a person stays away from that and in doing so protecting himself and his religion.

The Shaykh mentioned, he said therefore, I wanted to mention to you that which is connected to that which you are upon, there in England, by way of tawfīq, and by way of khayr and success from Allāh (subhānahu wa ta'āla) in that which you are upon from tamassuk with the Kitāb and the Sunnah and tamassuk with the Salafiyyah apparently, and that indeed is from the ni'am of Allāh, from the blessings of Allāh (subhānahu wa ta'āla) upon you, and you should know that many of the Muslim lands do not enjoy the type of tamassuk that you have with Salafiyyah, ya'ani, that they are devoid of having this correct understanding of the religion, and devoid of this Salafiyyah.

Many of the Muslim lands, the Shaykh said, so you in that land are in ni'mah, yourselves being ikhwān and brothers upon this Salafiyyah and upon this clear understanding; and the Shaykh mentioned, yourselves and the brothers at the maktabah, the Salafiyyah the shaykh is acquainted with and many of the brothers there, and that which you are upon by way of Salafiyyah, he said that that is indeed from the ni'am of Allāh upon you, that many of the Muslims do not enjoy, ya'ani and that they are devoid of. So he said that in many of the lands of the Muslims, there are wars and battles with the people of bid'ah, and fighting amongst the people of the Sunnah and the people of bid'ah; so this is something that we need to thank Allāh (subhānahu wa ta'āla) for, so he said that I'm going to mention to you likewise, a few affairs connected to that; and he said that we need to know that that which he's going to mention or that which he mentions is first and foremost not from the affairs, ya'ani only want to mention from those affairs that which is going to raise the īmān of the brothers, and not as some people do, ya'ani they mention affairs that have no connection to the brothers; not bearing in mind the fact that the brothers live in the likes of those lands.

So then he mentioned something, ikhwān that was difficult for me to understand, and to hear, connected to the issue of hijra, and that which took place at the time of the Ṣaḥabah, in that they travelled to the land of Habasha, and they travelled there even though it was the land of the mushrikīn, and he said, likewise that which has connected to the delegation of 'Abd al- Qays, ya'ani a delegation from a tribe that came to the Messenger (sallallāhu 'alayhī wa sallam) or travelled to the Messenger ('alayhis-ṣalātu was-salām) who lived in a place that was between them and the Messenger; there was a wādī, or there was a valley of mushrikīn who were between them and the Messenger. So they travelled toward the Messenger on that occasion to take from the Messenger ('alayhis-ṣalātu was-salām), that which was connected to their dīn. So the Shaykh mentioned, therefore, we're going to mention some of these affairs or some affairs to you, he only wants to mention those affairs that are beneficial to you and will raise your īmān, because, he reiterates, many of the people they may mention or bring affairs to you that bring nothing but fitnah to you and nothing but trial and tribulation to you.

So he said from those pieces of advice he mentioned firstly, that I advise you not to make the problems that are present in the other lands, ya'ani the Muslim lands become your problems, and become affairs that afflict you, ya'ani, while those affairs are problems in other lands, they have no connection to your land. So when I asked the Shaykh concerning something from a clarity concerning the statement that he made, he said that he intends by way of that, those new affairs that individu'āls bring you, and those individu'āls come to you with, from the affairs that you do not hear your mashayikh mentioning, and you do not hear the 'Ulema of the Sunnah mentioning; the likes of Shaykh bin Bāz, Shaykh al Albāni, Shaykh bin 'Uthaymīn, Shaykh Rabī' and the mashayikh of the Sunnah.

He said those affairs that those people bring to you and those affairs that are new, and you hear the people mentioning, that you do not hear the Scholars of the Sunnah speaking about; people mentioning these affairs in a general manner and speaking with kalām that is general that you don't get the direct intent from it, ya'ani you understand things from it but you don't get the direct intent from it; rather the speech is something that is general and when we analyse their speech, and we analyse this generality, that nine times out of ten, ya'ani, the majority of the time they intend the 'Ulema of the Sunnah but they don't want to vocalise their intent; rather they are utilise speech that is general. So we hear them say, or making statements being unclear while they mean and intend the

likes of Shaykh Muqbil and the likes of Shaykh 'Uthaymīn and the mashayikh; so he said for instance, they'll say, 'Why speak out about such and such an affair,' or 'Why speak out against this' or 'Why deal with such a thing in this manner', and the likes; ya'ani speech that is general while they intend, and while they mean by that speech the 'Ulema of the Sunnah. Or they will say for instance, or indicate or point towards the 'Ulema of Kibār, and mention the 'Ulema of Kibār; so the Shaykh said, who is it that they mean by it, 'Ulema al Kibār? Do they mean the likes of Bakr Abi Zayd, who praises Sayid Qutb, or do they mean the likes of Abdullah Ghunayman, who is it that they intend by way of these 'Ulema al Kibār?

And the second piece of advice that he gave was that you connect yourselves with *Ahlul 'Ilm*, those Scholars who are known and established; naturally, the Scholars of the *Sunnah* that the Shaykh had mentioned prior to that. Likewise the Shaykh mentioned another piece of advice, and that is that he mentioned that another thing that I advise you with is that you pay special concern to sending out individuals from amongst yourselves, ya'ani from those brothers who there is a weakness from them that they have something from distinction in the ability to learn and the ability to understand that you send your individuals and that they leave out for the purpose of seeking this *'Ilm-u-Shar'ī*, and obtaining this knowledge, ya'ani those individuals who have with them, as we mentioned, intellect and *sidq*, and truthfulness with them and ability. So he mentioned that it is good for you to send that individuals from amongst yourselves for the purpose of seeking that *'Ilm-u-Shar'ī* and obtaining that *'Ilm* and bringing it back to the brothers. So he mentioned even though you have a group of students of knowledge amongst you, individuals who have with them *barakah* from amongst the *tulāb-ul-'ilm*, but he said, even though that is the case, it is a must upon you that you send individuals out for an increase in that *'Ilm-u-Shar'ī*, individuals who have, as the Shaykh mentioned those characteristics of intellect and ability in regards to attaining knowledge.

In finality, the Shaykh made *du'ā* for the brothers and *du'ā* for those who are gathered, and he made *du'ā* from that he asks Allāh (*subhānahu wa ta'āla*) that He makes us benefit from the *ḥaqq* that we mentioned and the truth that we mentioned, and likewise that He makes us pleased with His *qaḍaa*, with that which Allāh (*subhānahu wa ta'āla*) has written by way of *qadr* and *qaḍaa*; and he mentioned likewise that he asks Allāh that He guides us to the *taqwā* and that He guides us towards making *tawbah*, ya'ani the true *tawbah* and that He blesses us and saves us from the *fitan*; that which is apparent from it and that which is hidden, and that He guides us and blesses us with *baṣīrah* in the religion, clear sightedness in the *dīn* and likewise that He blesses us with the *khayr* and saves us from the *shar*, and likewise in finality he asks that He blesses us with *yaqīn* and that he gives us *barakah* the likes of which will be a *sabab* and a reason for us entering *Jannah*; and on that note *ikhwān* he ended.

Wa ṣallallāhu wa salama wa bārik 'alā nabiyyinā Muhammad.

And we ask the brothers to overlook that which we were unable to bring by way of the *kalām* that was unclear, that was the best from that which Allāh (*subhānahu wa ta'āla*) has given us.