



Advice to the Salafīs of Britain

Shaykh Rabī' b. Hādi al Madhkalī



Transcribed by Umm Yousufyaan Zeenat b. Ahmed

A tremendous lecture given by, ash-Shaykh, al Mujāhid, Rabī b. Hādi al Madkhalī (hāfidhahullāh) wherein he advises the Salafīs of Britain with clinging to the Book and the Sunnah, remaining steadfast and united upon the ḥaqq; and avoiding separation. Followed by an excellent Q&A session on the issue of Jihād in Irāq and how to deal with those who seek to split the ranks and cause dissension amongst the Salafīs. Audio courtesy of Troid.Ca

After the Shaykh praises Allāh (subhānahu wa ta'āla) by way of the Khutbat-ul-Hājjah, which is familiar to all of the brothers, the Shaykh mentioned, it is a favour of Allāh (subhānahu wa ta'āla) upon the many ni'mah's, the many blessings that He has poured upon us, the likes of which we are not able to enumerate, and from them the Shaykh mentioned the ni'mah, or the blessing of Islām and the blessing of al-Īmān, and the blessing of the guidance to the Sunnah and the blessing of the guidance to this Manhaj, and indeed, the one whom Allāh (subhānahu wa ta'āla) guides to al-Īmān, and guides to this Islām and this Manhaj, then he has been given a great portion; and indeed it is from the bounds of the Sahābah upon the success of an individual, ya'ani that he has been guided to this Manhaj and to this Īmān, it is khayr for him, and so let him hold on to it, especially in these times, there are many groups that are distanced from this Manhaj, individuals who, even though people have tried to help them and have tried to bring them to this Manhaj, they still remain distanced from it; and even though people are trying to gather them upon this Manhaj and upon the Book and upon the Sunnah, they still remain distanced from it, and that is something which Allāh (subhānahu wa ta'āla) has intended. As Allāh (subhānahu wa ta'āla) has mentioned,

**'They will not cease to differ except
for those whom Allāh has mercy upon.'**

[Hūd: 118-119]

In the tafsīr of the āyah, the āyah indicates that Allāh (subhānahu wa ta'āla) has willed that some individuals will be at difference just as He has willed that there are some individuals that will be united; and they are the People of Raḥmah. So we ask Allāh (subhānahu wa ta'āla) that he keeps us firm upon that.

The Shaykh continues, after that introduction I advise myself and yourselves to a number of majorly important affairs, and the Shaykh mentioned that these affairs, upon them is built the success of all individuals in the dunya and in the hereafter. The first of those affairs with which the Shaykh advises, is the fear of Allāh (subhānahu wa ta'āla) and that a person makes the murāqabah of Allāh, ya'ani, he is constantly aware of the fact that Allāh is watching him, in secret and in open, in regards to his aqā'id, ya'ani to his beliefs, in acts of worship, and all of his movements, and all of his actions, it is a must that a person is upon that, ya'ani that a person fears Allāh (subhānahu wa ta'āla), and indeed this fear of includes and comprises the fact that a person distances himself and creates a barrier between himself and that which is harmful for him, from his deen and from his dunya, from the likes of Shirk for instance, a person protects himself from that by being ardent over tawḥīd, and by being ardent over ikhlās, and knowing tawḥīd with a true knowledge, and being truly acquainted with tawḥīd, and that which is wājib upon an individual to know from that, because Allāh (subhānahu wa ta'āla) is the one who has bestowed upon you and blessed you with all of these blessings, these blessings that we witness from the likes of the sending of the Messengers, and likewise Allāh (subhānahu wa ta'āla) has revealed the Books, and other than that from the blessings that we have.

So the one who witnesses that and understands that, ya'ani that Allāh has blessed this weak individual with all of these blessings, and he knows that he is not able to give thanks to that which Allāh has blessed him with by way of these blessings, so then he recognises that and these ni'am, then he is the one who acts upon that which he recognises; he is the one, as the Shaykh mentions, who Allāh (subhānahu wa ta'āla) has given the tawfiq, and granted him success. So be from those individuals, ya'ani, be from that category of people who recognise the ni'mah of Allāh and the blessings of Allāh upon you and draw closer to Allāh with everything that you are able to, by way of ṭā'āt, ya'ani by way of righteous actions, that are connected to the heart and those righteous actions that are connected to the body; those righteous actions that are connected to ones wealth, because all of that indeed is from the blessings of Allāh; so be ardent as much as one is able to be from those people who give thanks to those ni'am, and by way of doing so, attaining the success in this life and in the hereafter.

The Shaykh continues, that the second thing that I advise you with, is that I advise you to cling to the Book of Allāh and I advise you to cling ya'ani to make tamaṣuk of the book of Allāh and the Sunnah, and likewise the guidance of the Khulafāh-ar-Rāshidīn (the Rightly Guided Caliphs) and likewise the guidance of the Salaf; and this without doubt is an aṣl and is a fundamental that there are many, by way of text, that would substantiate this fundamental from the book of Allāh and from the Sunnah and likewise from the statements of the Salaf, in their books and in that which they have written and collected. Some of them, they refer to it as the topic of al-I'tisām, ya'ani the clinging to the Book and the Sunnah and other than that from that which would indicate this most important fundamental; and likewise I advise you in regards to that, with the reading of the Book of Allāh, because indeed the one who reads the Book of Allāh will become acquainted with the likes of these nusoos, so a person reads the book of Allāh and acquaints himself with those nusoos, those texts, which encourage them to cling to the guidance of the Book and the Sunnah and encourages them to follow the Book and the Sunnah and encourages it and that individual judges in all affairs by way of the text of the Book and the Sunnah; so indeed a person will not become a mu'min, a true believer, unless he makes that judgment to the Book and the Sunnah.

So the Shaykh mentions, therefore return back to the text, return back to that which has been mentioned and collected by way of those texts; and he mentioned that a person will not be able to do so except by way of ṭalab-ul-'ilm, except by way of seeking the knowledge of the Book and the Sunnah and except by way of studying those books; those books that the Shaykh mentioned that a person who studies them he will actualise this fundamental. Therefore if a person he does so, if he seeks that knowledge, he should seek the knowledge of the Book and the Sunnah, and of the guidance of the Salaf in regards to the carrying out and the actualisation of this fundamental and this aṣl.

Understand, therefore, the Shaykh said, the Manhaj-us-Salaf, seek this knowledge and understand it, and it is something which is not obtained except by way of striving in the way of obtaining 'ilm; the knowledge of the Book and the Sunnah, and that which the Salaf were upon. The Salaf, the Shaykh mentioned, were those who strove in the path of 'ilm, those who journeyed for the purpose of collecting this 'ilm, those who spent their lives gathering the text, spent their lives in the purpose or in the way of gathering the texts of the Book and of the Sunnah in order to present that to the generations that came after them. Therefore, this is something which any individual, any Muslim who seeks Allāh and the Last Day, cannot be without, ya'ani the knowledge of this fundamental. So I ask Allāh (subhānahu wa ta'āla) that he gives us the success in actualising this most important principle.

The Shaykh continues, in order to add to that which I mentioned in the second point, I'll point here towards some of the texts that have occurred in that regard, in regard to clinging to the Book and the Sunnah. I believe that many of you are well acquainted with those nusoos, with those texts, but it is possible that some from amongst you do not know of them, the Shaykh mentioned from them, that the fundamental Allāh (subhānahu wa ta'āla) has mentioned,

'Cling to the rope of Allāh together and do not be divided'

[Imrān: 103]

And the Shaykh likewise mentioned the statement of Allāh (subhānahu wa ta'āla),

'And this is my straight path so follow it and do not follow the divergent paths, for indeed they will take you away from this path.'

[An'am: 153]

And likewise Allāh (subhānahu wa ta'āla) warns against opposing the Messenger (sallallāhu 'alayhī wa sallam), and warns us of the dangers of that, and informs us that the one who obeys the Messenger, then indeed he has obeyed Allāh,

'The one who follows and obeys the Messenger, then he has been obedient to Allāh.'

[An-Nisā: 80]

As Allāh has said. So Allāh (subhānahu wa ta'āla) has mentioned concerning obeying the Messenger,

'And let those who oppose the Messenger's commandment beware, lest some Fitnah should befall them or a painful torment be inflicted on them.'

[Nūr: 63]

So opposing the Messenger, Ikhwān, is an 'amr, is an affair which is very dangerous indeed, and concerning that opposition, Imām Aḥmad mentions,

'Do you know what that fitnah is?' He mentioned the fitnah is shirk, that perhaps one of you if you reject one of his statements, something from misguidance will enter into his heart and he will be destroyed; and the Shaykh mentioned likewise in that regard the statement of Allāh,

'Then they went astray, Allāh made their hearts go astray.'

[As-Saff: 5]

Therefore cling to the Book of Allāh, and cling to the Sunnah of the Messenger (sallallāhu 'alayhī wa sallam) and do not be divided, because indeed this division is a great thing, ya'ani it is a great evil thing, and the origin of it, Ikhwān, is al-hawā, the origin of it is nothing but desires, and we seek refuge from the hawā, we seek refuge from the desires, so be aware of opposing the 'amr, the command of Allāh, and opposing the command of His Messenger (sallallāhu 'alayhī wa sallam) because of that which is built upon that by way of the deviation and the misguidance of one's heart.

The Shaykh continues, so that which is connected to this affair, the affair of clinging to the Book and the Sunnah, that which is almost least of what we find mentioned of this affair we usually find this, that we are going to mention now mentioned alongside, and that is the warning against tafarruq, al-ikhtilāf. Warning against splitting and differing, and withholding the āyāt that we mentioned, that we recited; those āyāt that have in it the command to cling to the book of Allāh and the Sunnah, and likewise the prohibition against splitting; and the Shaykh mentions the statement of Allāh (subhānahu wa ta'āla),

'Cling to the rope of Allāh together and do not be divided'

[Imrān: 103]

And remember as Allāh (subhānahu wa ta'āla) has said,

'And remember Allāh's Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islāmic Faith), and you were on the brink of a pit of Fire, and He saved you from it.'

[Imrān: 103]

And the Shaykh mentions look, how Allāh (subhānahu wa ta'āla) orders the Ummah with this I'tisām, with this clinging, to the Book of Allāh and the Sunnah, and likewise prohibits them from this tafarruq and this ikhtilāf, from this splitting and this differing, because indeed in the tafarruq, in the splitting and the differing, is much evil and affliction, as Allāh (subhānahu wa ta'āla) has said,

'And obey Allah and His Messenger, and do not dispute (with one another) lest you lose courage and your strength depart, and be patient.'

[Anfal: 46]

The Shaykh, he mentioned here Allāh (subhānahu wa ta'āla) mentions concerning the going away of your *reeh'*, He mentions your strength will leave you in front of the people of fitan, so indeed from the ni'mah of Allāh (subhānahu wa ta'āla), is that Allāh has sent this book and has ordered in it and encouraged the clinging to it, to the Kitāb and the Sunnah, and likewise has warned against this splitting; and he mentioned as occurs in the āyah, that which He has blessed you with by way of guidance and by way of saving you from the fire, and likewise by making you brothers; and this brotherhood, Ikhwān, is not actualised except by way of the Muslims clinging to those things which will bring about the brotherhood that will unite the brothers, unite them upon the Book and upon the Sunnah; unite them by way of loving for Allāh and hating for Allāh, and unite them because of this haqq and because of this truth. Therefore brothers, love each other for the sake Allāh, and study these texts that have occurred in the Book and in the Sunnah concerning the guidance; study them and adorn yourselves with them, and let that be something that is firmly grounded within yourselves, ya;ani this clinging to the Book and the Sunnah and being united, and have Ikhilās, be Mukhliseen in that regard, for Allāh, not be because of siyāsah, some political goal, as we find in many of the groups and parties, rather, let it be something that you, as the Prophet (sallallāhu 'alayhī wa sallam) mentioned,

***'You will not truly believe until you love for your brother what you love for yourself.'*¹**

And likewise, here the Shaykh mentioned how the Messenger (sallallāhu 'alayhī wa sallam) said loving your brother is from the perfection of one's Īmān, and that a person's Īmān will not be complete until he actualises that and carries that out. Likewise the Messenger of Allāh (sallallāhu 'alayhī wa sallam) mentioned three things, whoever has them will taste the sweetness of Īmān;

¹ Sahīh al-Bukhārī

that a person loves Allāh and his Messenger more than everything else, and that a person loves someone, not loving them except for the sake of Allāh, and that a person hates to return back to kufr after Allāh (subhānahu wa ta'āla) saved him from that, just as he would hate to be thrown into the hellfire.

Therefore love for Allāh, and cooperate upon birr, upon righteousness and taqwā and in regards to doing that, speak to each other in regards to using that which is better; as Allāh (subhānahu wa ta'āla) has said

'Say to my servants that they should say that which is better'

[Isrā: 53]

Ya'ani use speech which is better, use good speech; so indeed the Shayṭān causes mayhem amongst them, so here the shaykh mentions that from the doors of Shayṭān and from the things that he loves and he desires is that you split and that you are divided, and this is something that we should know and be acquainted with, and we should know Ikhwān that the most harmful thing to Shayṭān is that you are united upon the Book and the Sunnah and upon the guidance of the Salaf, and so I advise you with this affair.

So you will be from the successful ones in the dunya and the hereafter as well you will taste the sweetness of this Īmān. The Shaykh mentioned, therefore one should close these doors, ya'ani the doors of tafarruq, the doors of splitting and be aware of them and be ardent over opening the doors of unity; that has occurred in the book of Allāh and the Sunnah of the Messenger (sallallāhu 'alayhī wa sallam), and I ask Allāh (subhānahu wa ta'āla) that he actualises that among you.

The shaykh continues, in completion of that, I'll mention to you the ḥadīth perhaps Allāh (subhānahu wa ta'āla) will benefit you by way of it; and that is the statement of the Messenger of Allāh (sallallāhu 'alayhī wa sallam),

*'Indeed Allāh loves for you three things and He dislikes for you three things; He loves for you that you should worship Allāh (subhānahu wa ta'āla) and make no shirk with Him, and that you should cling to the rope of Allāh (subhānahu wa ta'āla) together and be not divided, and that you should give nasīhah to those who are in charge of your affairs; likewise Allāh (subhānahu wa ta'āla) hates for you three things; He hates for you qīl wa qāl, ya'ani, meaning he said, she said, and He hates for you that you are plentiful in asking questions, and likewise He hates for you that you waste lots.'*²

So be ardent, the Shaykh mentions, upon everything that is mentioned in this ḥadīth, specifically and particularly to the situation I mentioned to you, that you should be ardent over the issue of qīl wa qāl, over the issue of he said she said, because indeed this qīl wa qāl is from the most evil of affairs, and it has an ugly result, it leads to that which is ugly; and be ardent therefore over knowledge and action and the individuals who are constantly watching yourselves with regards to your relationships with Allāh, be ardent over watching yourselves in regards to your standing with Allāh, and that a person stays away from this qīl wa qāl, because indeed it leads to fitnah.

The Messenger (sallallāhu 'alayhī wa sallam) said,

*'Whoever believes in Allāh and the Last Day, then let him say that which is good or let him remain silent',*³

² Sahīh Muslim

³ Bukhāri (5785) and Muslim (47)

therefore be aware, and stay away from speaking that which is bāṭil, speaking that which is false and stay away from oppression, and be ardent over being truthful, and be ardent over that which is beneficial to you; for indeed we have seen affairs, Ikhwān, the most evil affairs, from some of the youth, some of the shabāb, because of this qīl wa qāl, and some of them have gone beyond bounds due to it, as we mentioned in the āyah, Allāh has said,

'Say to My to my servants that they should say that which is better, for indeed the Shayṭān causes this dissension amongst them.'

[Isrā: 53]

So I advise you with clinging to the Book and the Sunnah, and likewise I advise you to distance yourselves from the things that cause furqah, that lead to separation, and to distance yourselves from those who want that for you; I ask Allāh (subhānahu wa ta'āla) that he benefits you by way of that.

The Shaykh continues that, that which is relevant to that which has been mentioned, he mentions, that I was reading in Saḥīḥ al Bukhārī, and I came across a number of chapter headings that I wanted to mention to you. There are three chapter headings that I came across, from the chapter headings that were mentioned by al Imām al Bukhārī in his book, 'Kitāb ul I'tisām; Saḥīḥ al Bukhārī, the first of them being the statement of Imām al Bukhārī, the chapter concerning the statement of the Messenger (sallallāhu 'alayhī wa sallam),

*'There will not cease to be a ṭā'ifah, a group, from amongst my Ummah, being manifest upon the truth.'*⁴

And then the statement of al Imām al Bukhārī, that *'They are Ahlul 'ilm'*, they are the people of knowledge, secondly, the chapter wherein al Imām al Bukhārī mentioned the chapter concerning the encouragement of the Messenger (sallallāhu 'alayhī wa sallam) ya'ani to this Ummah, to cling to the Jamā'ah, and he mentions that they are Ahlul 'ilm, they are the people of knowledge; and thirdly, the chapter and the statement of Imām al Bukhārī he mentioned, chapter regarding the statement of Allāh,

'Indeed we have made you a middle nation, so that you may a be witness over the people.'

[Baqarah: 143]

So there he mentions, and that which Allāh (subhānahu wa ta'āla) has ordered with by way of clinging to the Jamā'ah, and with the ṭā'ifah and that that Jamā'ah are the people of knowledge. Therefore, the Shaykh mentions, we see that al Imām al Bukhārī mentioned that the Jama'ah are the people of knowledge, and that the people's unity, the people should unite themselves and gather themselves around the people of knowledge; for indeed this is something which is disliked by the people of desires, and likewise it is something that leads to the people being distanced from the people of desires, for indeed the scholars, Ikhwān, they are Ahlus-Sunnati-wal-Jamā'ah; and the Shaykh mentioned that the 'Ulema, they have a manzila, they have a great position with Allāh (subhānahu wa ta'āla), as Allāh has said,

Allah bears witness that there is no diety worthy of worship other than him, and the malā'ikah and the people of knowledge, the possessors of knowledge'

[Imrān: 18]

⁴ Hadīth Saḥīḥ, collected by Muslim (3/1523), Ahmad (5/278-279), Abū Dāwūd (3/4), Tirmidhī (4/420), Ibn Mājah (1/4-5), Hākim (4/449-450), at-Tabarānī in Mu'jam al-Kabīr (7643) and Abū Dāwūd at-Tayālisi (p. 94, no. 689). Authenticated by al-Albānī in As-Sahīhah (270-1955).

So Allāh (subhānahu wa ta'āla) has ennobled the 'Ulema in this āyah, and coupled them in regards to the testimony with His testimony; and likewise Allāh (subhānahu wa ta'āla) has said,

'Indeed those who fear Allāh from his servants are the 'Ulema'

[Fātir: 28]

And likewise Allāh (subhānahu wa ta'āla) has said,

'Are equal those who know and those who do not know?'

[Az-Zumar: 9]

So therefore, in regards to this chapter, Imām al Bukhārī mentions the fairly long ḥadīth that mentions the standing on Yawm-ul-Qiyāmah, and the fact that the Messenger (sallallāhu 'alayhī wa sallam) will be called upon to bear witness over the conveying of the message, afwān...and Nūh will be asked concerning this, and he will mention that he conveyed, and it will be asked if he has anyone that bears witness to that; so the Shaykh said that the Messenger will say '*Yes, Muhammad and his Ummah*'.

And concerning that ḥadīth, al Hāfiḍh ibn Hajar mentioned that these individuals are Ahlul 'Ilm; that these individuals those who have occurred, the mention of them in this ḥadīth, those who the Messenger, or those who will be called upon beside the Messenger, they are the people of knowledge; for indeed the ignorant one is not able to bear witness over such an affair. Therefore, I advise you with this, I advise you to cling to the 'Ulema, and I advise you to race to carry out this affair and carry out this fundamental, and race to be those upon this manzila those who are upon this position; and this Ikhwān, is the last of that which I want to say to you, so I advise you in finality to cooperate upon righteousness and upon taqwā and to cling to the 'Ulema, and I ask Allāh (subhānahu wa ta'āla) that he actualises that in and amongst you, and I ask Him that He unifies your word and unifies your rank; and then the Shaykh with that ended on this du'ā and ended the nasīhah and the advice, Allāhu a'lam.

Q&A

The Shaykh mentions the question: **Is boycotting for anyone who makes a mistake, is anyone who makes a mistake to be boycotted?**

The Shaykh answered that boycotting is not for every individual or is not for every person who makes a mistake, rather it is for the person who is upon a bid'ah and calls to that, and he is upon a bid'ah, he falls into a bid'ah and he begins to call to it then this is one who we make hajar of. If he continues upon that, ya'ani he calls to it and continues upon that, then we make hajar of him and we boycott him. As for the person who makes a mistake, then the Shaykh mentions that all of the Children of Ādam makes mistakes, and the best of those who make mistakes are those who make taubah, as the Messenger of Allāh (sallallāhu 'alayhī wa sallam) said.

As the Shaykh mentioned, that all of the children of Ādam make mistakes, and the best of those who make mistakes are those who repent; so the shaykh said, as for the one though who falls into affairs of 'aqīdah a position in regards to the Manhaj, then this is the one who, if he falls into it and calls to it then this is the one that we make hijra of, the Shaykh said, this likewise, the kalām has a connection to the qā'idah of Ahlul ḥadīth concerning the dā'wah to bid'ah. The one who calls to bid'ah, then one does not take 'ilm from him, as for the

one who is not a caller, the Shaykh mentions , then it is permissible to take knowledge from him in extreme necessity, or if a person is not a caller then it is better; and that was the position of the Salaf, that it is better to stay away from them in totality; but as for, as the shaykh mentions, this person who is a Salafī, and the Salafiyūn take knowledge from him, if he falls into a mistake then the Shaykh said that the Salafī should not hasten to make hijrah of that individual, rather they should bring and mention the mistake of that individual to the Scholars, Ahlul 'ilm, and leave them to deal with that affair, and leave them to advise in regards to that issue; because it is possible that a person falls into a mistake and the people believe it's a bid'ah, and in actuality it is not a bid'ah.

If a person falls into a mistake, the Salafī shouldn't hasten to make hijrah of that individual, rather they should phone the Scholars, put the issue to the Scholars and let the Scholars deal with that issue, and advise accordingly.

The questioner asks: **Concerning this sitting, is this a new sheet a new page that the Salafī's of England can turn over concerning this fitnah, concerning the differing that has taken place ya'ani, and that they should forget that which has taken place by way of differences prior to this sitting?**

The Shaykh replied by saying that, I hope that this is a new sheet that is turned over by the brothers and that I hope, the Shaykh mentions, that they observe the status of this dā'wah that they have with them and that they are upon, and that they recognise the fact that the people are in extreme need of this dā'wah; whether they be Kuffār, or whether they be Ahlul Bid'ah, the people of innovation; the shaykh said, no problem, all of these people are in need of the dā'wah, and it is you that are holding the position of the dā'wah in that place.

So the Shaykh was mentioning, that the people will not benefit from the dā'wah and benefit that from you except that you remove from yourselves the likes of these differences that have taken place amongst you and that you turn over a new sheet; and the Shaykh mentioned, except though that there is something dangerous that I am not aware of that is present amongst you, and the Shaykh mentioned that I have talked to both of the sides or both sides of the brothers to present the affairs and the issues concerning the dangerous issues that have been mentioned concerning both sides and nothing has reached me; so I hope therefore, the Shaykh mentions, that that which is present is nothing but some small affair that does not necessitate or does not need to be brought to someone from the Scholars whether it is from myself or other than myself, and that these affairs will ya'ani disintegrate.

The questioner asks: **How after this sitting, do we deal with those who after they have heard the advice of the Shaykh, continue to sow the seeds of discord amongst the ranks of the brothers?**

So the Shaykh mentions that I hope that this does not take place, ya'ani that there is no one that is doing that, Inshā'Allāh, and the Shaykh mentions that I hope for all the brothers and all of the individuals that are present nothing but khayr, and nothing except that which will return back to the dā'wah...the Shaykh said, but if there did occur something from that from an individual, then he should be reminded of Allāh (subhānahu wa ta'āla), that the brothers should remind him of Allāh concerning that which he has entered into; and if he continues upon that, then his affair, or that which he is upon, and that which he is attempting to do should be presented to the Mashāyikh in order to receive from them something from guidance in how to deal with the affair; and the Shaykh said, I hope that this does not take place.

So the shaykh mentioned that it is possible that there are some things which need to be dealt with or need to be put to some of the Mashāyikh concerning some of the brothers, especially the Shaykh mentioned, that your

youth, and that some of you have something from a shortcoming in regards to knowledge and understanding, so there may be some affairs that need to be presented before the Mashāyikh.

The Shaykh was asked concerning the many questions that have come concerning the issue of Irāq, and that which is taking place in war and the likes.

So the Shaykh was asked: **What is the position of the Muslim concerning the Jihād, concerning the fighting in Irāq and the war that is taking place in Irāq; what should the position of the Muslims be?**

So the Shaykh answered concerning that, that indeed this affair and this affliction is from the many afflictions that have overcome the Ummah of Muhammad (sallallāhu ‘alayhī wa sallam) in this time and before this time, the likes of that which has taken place by way of the fitnah of Tartars and likewise that which took place during the Crusades, and other than that from the enemies of al Islām overpowering the Muslims and fighting against the Muslims. Then the Shaykh mentioned that these affairs, though it is unfortunate that the Muslimūn do not take lessons from the likes of these affairs, ya'ani, the various over powering that have taken place and the different fighting with the Enemies of al Islām; so the Shaykh said there is no doubt that al Jihād is a great ‘aṣl, a great foundation, a fundamental from the fundamentals of the religion and it will remain until Yawm-ul-Qiyyāmah; but, the Shaykh mentions, that before making the Jihād, the fighting with the sword and the fighting with the limbs, before that, a person must make that Jihād which is wājib upon every Muslim, and that is the Jihād of themselves; that they strive against themselves, strive with themselves to lead themselves to submit to the Dīn of Allāh (subhānahu wa ta'āla) with a true submission. and that is the first Jihād that is wājib upon every one of the Muslims to involve himself in; because the Messenger (sallallāhu ‘alayhī wa sallam) explained and clarified concerning the Ummah, and concerning the fact that the Ummah is going to split, and likewise the Messenger warned against bid'ah and that which will arise by way of innovated affairs; and likewise the Messenger (sallallāhu ‘alayhī wa sallam) informed us that the Muslimūn will enter and fall into khilāfāt and will fall into opposing the Kitāb and opposing the Sunnah; and from the opposition the Messenger (sallallāhu ‘alayhī wa sallam) informed us of them leaving al jihād.

Then the Shaykh mentioned the ḥadīth of ibn ‘Umar, where the Messenger of Allāh (sallallāhu ‘alayhī wa sallam) mentioned, indeed if you trade with ‘īna, a type of trade which involves usury, and you hold on to the tail of the cow, and if you are pleased with agriculture and you leave al Jihād, then Allāh (subhānahu wa ta'āla) will cover you with humiliation, and he will not raise that from you until you return to your Dīn. So here, the Shaykh mentioned the ḥadīth, and in the ḥadīth is the mentioning of the leaving of Jihād; so the Shaykh mentioned, that I hope for this Ummah, and upon the head of them, the people of knowledge, and the callers from the students of knowledge, that they reflect upon that which is taking place and that which occurs in this ḥadīth, and that they reflect upon it correctly; and the Shaykh mentioned, especially in these days when we find people being individuals who approach affairs from other than their correct door, other than their correct manner, we find people approaching these affairs.

So the Shaykh mentioned the ḥadīth wherein the Messenger of Allāh (sallallāhu ‘alayhī wa sallam) mentioned. ‘Indeed Allāh (subhānahu wa ta'āla) has displayed for me the earth, and I saw its east and I saw its west; and indeed the position of this Ummah will possess everything that was displayed to me from the earth; and the Shaykh mentioned the ḥadīth till the end of the ḥadīth, and then he mentioned the portion of the ḥadīth wherein the Messenger (sallallāhu ‘alayhī wa sallam) mentions, that ‘I asked Allāh (subhānahu wa ta'āla) not to destroy this Ummah with an enemy from outside of itself, and likewise that Allāh (subhānahu wa ta'āla) will not destroy this Ummah by way of a general famine. So the Shaykh mentions, that which occurs at the end of the ḥadīth that Allāh (subhānahu wa ta'āla) granted that to the Messenger; He said ‘Verily I will not make an enemy from

outside of yourselves overcome you or that you be destroyed by way of a famine, until this Ummah themselves overpower themselves, and until the Ummah themselves take themselves as prisoners of war.'

So here the Shaykh was mentioning and highlighting the fact that in the ḥadīth, we have an actualisation or the mention of that which has taken place. Then he mentioned likewise the ḥadīth of the Messenger (sallallāhu 'alayhī wa sallam) that 'Indeed the people shall come to you and overpower you, or consume you just as a people consume food,' so we said 'Will that be because of our being small in number, O Messenger of Allāh?' The Messenger of Allāh said 'No, verily you will be plentiful but you will be ghuthā, you will be like the froth that is at the top of the waves, and likewise Allāh (subhānahu wa ta'āla) will take the fear of yourselves from the hearts of the enemies, and He will place that in your hearts; and He will place 'al wahn' in your hearts.' So it was said, 'And what is 'al wahn'? And the Messenger of Allāh (sallallāhu 'alayhī wa sallam) said, 'Indeed it is love for the dunya, and hatred for death.'

So here we find that Allāh (subhānahu wa ta'āla) has removed the fear and the reverence that the enemy and the enemies of Islām have for the Muslimūn from their hearts, and has placed that in the hearts of the Muslimūn; so now we find from the lands of the Muslims, that instead of preparing themselves for fighting against the enemies of Islām, rather we see them preparing themselves and protecting themselves from their own neighbours, ya'ani, from amongst the Muslimīn; and from that which has taken place and that which takes place by way of the Muslims overpowering other Muslim countries, and the Muslims are subjecting themselves to oppression and enslaving themselves.

So, he said, that as for the Jihād that took place in the earlier parts of Islām, when the Muslims set out to overpower the disbelieving nations, and spread al Islām amongst them. So the Shaykh mentions concerning the Jihād, or the offensive Jihād, that this is something which has ceased from the fall of the Umayyid Khalifah. So the Shaykh mentioned therefore, that the Ummah of Muhammad (sallallāhu 'alayhī wa sallam), because of them not returning to the Book of Allāh and not returning to the Sunnah of the Messenger (sallallāhu 'alayhī wa sallam), we find the promise of the Messenger of Allāh (sallallāhu 'alayhī wa sallam) standing true, or being actualised amongst them; and Allāh (subhānahu wa ta'āla) will not raise that from them until the Ummah returns back to their Dīn, not to the Dīn of the Rawāfiḍh, or the Dīn of the Jahmiyyah, or the Dīn of the Khawārij or other than them from the people of bid'ah; rather the true and correct view, and we do not see that taking place, Ikhwān.

So here we find the Messenger (sallallāhu 'alayhī wa sallam) informing of the true manner of the removing the humiliation from ourselves and we do not find the Muslims holding onto that and carrying that out. So the Shaykh said, therefore, this is an affair that will continue until Allāh (subhānahu wa ta'āla) raises for this Ummah individuals who will return the Ummah back to its Dīn, and return to them their true religion and the true understanding of that; and then the Shaykh mentions concerning the issue of Irāq, he said that I don't believe that the enemy are more than two hundred thousand in number, and the Shaykh mentioned that the vast majority of the people of Irāq are people who are acquainted with fighting and acquainted with battling. The Shaykh mentioned, so that which is unfortunate is that they are devoid of two types of preparations, and two types of pre requisites, firstly, the prerequisite of the Dīn, ya'ani of the affair of the religion and being upon the correct true Dīn and upon the Sunnah; and likewise the pre requisite which is necessary from the affairs of the dunya, from the strength that is needed to oppose the enemy and to fight against the enemy.

So here the Shaykh mentioned that these two types of preparation are not present amongst them, and if they were present then we would find the likes of the statement of Allāh (subhānahu wa ta'āla), when Allāh (subhānahu wa ta'āla) has said,

'If the kuffar were to fight against you then they would turn their backs and they would not have any helpers for indeed that is the sunnah of allaah'

And we find that āyah taking place and being actualised amongst them, but the two types of preparation are not present amongst them. The Shaykh said that if they had those two types of preparation, those two types of prerequisites, then it would be said 'go and fight', but this is not present amongst them and this is not present amongst the Muslimūn; so the ones who go to fight now, will be similar to the ones who went and fought in that which took place recently in Afghanistan, the youths went to fight and they were like chickens to the slaughter. So Allāh (subhānahu wa ta'āla) has mentioned that,

'prepare in regards to fighting against them in that which you are able from strength, and from power and might,'

So the Shaykh said that if one thousand of the Muslim youth went to fight and then there came over them a group of planes, what would they be able to do in the face of that? Therefore that which is mentioned in the āyah is not present amongst them. So the Shaykh mentioned that Allāh (subhānahu wa ta'āla) has made it a condition for the fighting that our strength is equal to the strength of two of the Kuffār, and we find that this is not present, as the Shaykh here has mentioned, and that is not except as a result of the sins of the Muslimīn; except as a result of the disobeying of Allāh (subhānahu wa ta'āla) and being sinful, we find them not having these prerequisites, and then being devoid of that.

So the Muslimūn should not blame except themselves, no one is to blame for this except the Muslimūn themselves; and Allāh (subhānahu wa ta'āla) has said,

'indeed allaah will not change the affair of a people until they change that which is within themselves.;

Therefore I advise the Muslims in regards to this affair that they should strive to obtain the reasons for this success, the reasons that have been laid down by the Messenger (sallallāhu 'alayhī wa sallam), for the success in this regard in the dunya and the result of that success in the hereafter. So the Shaykh said that there is no doubt that Jihād is a fundamental from the fundamentals of the religion, but that is not to be carried out except upon the true and correct manner as it was carried out by the Messenger of Allāh (sallallāhu 'alayhī wa sallam).

So the Shaykh mentions that these affairs therefore will not be erased from the Ummah except that they turn to the affairs and to the reasons that have been laid down by the Messenger (sallallāhu 'alayhī wa sallam), for the erasing of those affairs, ya'ani, for weaknesses that have overcome the Muslims; and I ask Allāh (subhānahu wa ta'āla) that he distances from this Ummah those a'immaḥ of misguidance, leaders of misguidance those who the Messenger (sallallāhu 'alayhī wa sallam) feared for, for this Ummah, more than he feared for them the Dajjāl; because indeed the Messenger (sallallāhu 'alayhī wa sallam) informed us that the greatest thing that he fears most for this Ummah are the a'immat-ul-muḍhillīn; are those leaders of misguidance.

Therefore the Shaykh mentioned concerning those leaders, the leaders of misguidance, every time an individual raises his head to call to the Sunnah and to call to this haqq, we find individuals from amongst these a'immaḥ from amongst these leaders of misguidance likewise raising their heads against those individuals who call to this haqq. Those individuals Ikhwān, who are calling to the return of the Ummah to that which will give them this power, we find standing against them a'immat-ul-muḍhillīn. these a'immaḥ of misguidance; we find them standing against them every time a person of Sunnah and a caller to the haqq stands to call to that haqq, therefore the Shaykh made du'ā concerning that and he mentioned that I hope that Allāh (subhānahu wa ta'āla) will raise for this Ummah du'at mukhlisīn, callers who are a people who have ikhlās, sincerity, those who do

not wish from their dā'wah for wealth or for position; and that in general was the nasīhah of the Shaykh concerning that affair.

And so we round up Inshā'Allāh, this sitting, the likes of which took place here live from the house of the Shaykh on today the first day, of the second month of the Islāmic year, 1424.

