



Words of Wisdom to the West in Manhaj

Shaykh 'Ubayd b. 'Abdillāh al Jābirī



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An extremely beneficial Q&A session given by ash-Shaykh, al-'allāmah 'Ubayd b. 'Abdillāh al Jābirī outlining the importance of the Salafī's being united upon the correct methodology, sticking the Book & the Sunnah, and being wary of following ones opinion as this leads to self importance and inevitable destruction with regard to ones religion.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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Verily, it has been authentically narrated upon the Messenger (sallallāhu ‘alayhī wa sallam), in a hadīth narrated by Abdullāh ibn Mas’ood (radhiyallāhu ‘anhu) collected by Imām Muslim in his Sahīh, that the Messenger (‘alayhi salātu was-salaam) said:

‘All of the prophets sent by Allāh (subhānahu wa ta’āla) before me had disciples and companions who followed his practices and obeyed his orders, and then after them were individuals who said that which they did not do, and they did that which they were not ordered, so whoever strives against them with his hand is a believer, and whoever strives against them with his heart is a believer, and whoever strives against him with his tongue, is a believer, and other than this there isn’t a grain of faith.’

So this hadīth, ikhwān, establishes for us the importance of giving the dā’wah ‘ila-Allāh’ and the importance also, of tasfīyyah, or eradicating and removing from the dīn anything which is foreign to it by way of ideology and by way of ‘fīkr’. And this tasfīyyah or this purifying the dīn is from establishing the dīn and it is from the establishment of the din that Allāh (subhānahu wa ta’āla) has ordered us with in his saying:

شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ
وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا
فِيهِ

‘And Allaah has ordered for you the same religion that he ordered for Nooh, and that which we inspired in you, O Muhammad, and that which we ordained Ibrahim and Moosa and Esa, saying that you should establish the religion and make no divisions in it.’

[Surah Ash-Shura: 13]

And in regards to this āyah, that great Shaykh and Imām ash-Shaykh As-Sa’dī mentioned concerning the tafsīr of the statement of Allāh (subhānahu wa ta’āla), that you should establish the dīn. He mentioned:

‘He ordered you to establish all of the religion, its usūl (fundamentals) and its furū’ and to establish it within yourselves and to strive to establish it upon other than yourselves and to cooperate upon righteousness and taqwā and not to vie upon sin and enmity.’

And in regards to his statement Allāh (subhānahu wa ta’āla),

وَلَا تَنفَرُوا فِيهِ

‘And don’t be divided in it’,

He said,

‘Let you be in agreement in regard to the usūl of the religion and its furū’ and be vigilant over not letting issues split you and thus you become groups and have enmity, one against the other.’

So in the arising of disputes, it is upon us as individuals trying to cling to the way of Ahlussunnah, to take these disputes to the ‘Ulema so that they may judge between us with the Book of Allāh in regards to that which we differ in; and in this regard, a number of questions were posed to an ‘ālim from the Ummah, one of the Rabbāniyyūn of Ahlussunnah; the Shaykh ‘Ubayd ibn ‘Abdillāh ibn Sulaymān al Jābirī, (hafidhahullāh).

Shaykh ‘Ubayd al Jābirī was a teacher in the Islamic University of Madinah, and has written a number of books and has a number of tapes. From amongst the books he has written, he has written a book concerning the explanation of the ‘Usool us Sittah’, the Six Fundamentals, which is a book which was written by Shaykh Muhammad ibn ‘Abdil Wahhāb, Shaykh ul Islām. He also has a book concerning the explanation of the Seven Conditions of Laa Ilāha Illallāh, which has now been translated into the English Language. Shaykh ‘Ubayd is blind of the baṣr, of the sight, but Wallāhil ‘adheem! The Shaykh has baṣeerah, has insight, which will become apparent when we hear the answers that he gives to these questions.

So the first question that was posed to the Shaykh was: **‘What are the signs which enable one to distinguish the Salafī from the one who is upon a methodology contrary to that?’**

After praising Allaah (subhānahu wa ta’āla), the Shaykh said:

‘The Word ‘Salafī’ is an ascription to those who have ‘salaf’, which linguistically means ‘Anyone who has passed’; and that which is intended by the word ‘Salafī’, is the one who is upon the methodology of the Salaf-Us-Sālih, after the Messenger (sallallāhu ‘alayhī wa sallam), and they are the Sahābah and the Imāms of the tābi’een and those who came after them from the people of the first three virtuous generations; and the distinct character of the Salafī is that he in his statement and in his actions is in accordance with the text and is in accordance with the ijma’ah. He is in accordance with the text which is the Qur’ān and the Sunnah, and the ijma’ah, which is the consensus of the people of the Truth. This is the distinct character of the Salafī, he always comes to a halt with the texts, and he doesn’t overstep the texts, nor does he overstep the ijma’ah. He doesn’t overstep the Book and the Sunnah and likewise, he advances and proceeds in the line of conduct of the Salaf-Us-Sālih, from the Sahābah, from the Imāms of the tābi’een, and those who followed them from the virtuous people of the first three generations, like the Four Imāms; Imām Abu Hanifah, Mālik, Ash-Shāfi’ī and Ahmad; and the two Sufyān’s, Sufyān ibn ‘Uyaynah, and Sufyān ath Thawrī, and the two Hammād’s, Hammād ibn Salamah, and Hammād ibn Zayd and Shu’bah and other than them from the Imāms of the Truth.’

So then the Shaykh said: ‘As for other than the Salafī, then verily his condition is not so. That which is predominant from the state of affairs of the non-Salafī, the mubtadī’, is opinion. They base their statements and actions and dā’wah to Allāh, and in ‘aqīdah and manhaj, they base that upon opinion; and if there is found with them text, then verily they don’t use them in the correct manner, they don’t utilise the text in accordance with the line of conduct of the Salaf-us-Sālih, rather they use them in either a distorted manner or in accordance with

opinion. So the Jamā'ah as-Salafīyah, who are Ahlussunnah wal Jamā'ah, then they don't have any source that they return to except for the Book and the Sunnah and the ijma'ah of the people of the Haqq. And as for the other misguided groups, then they don't set out primarily utilizing the texts; rather that which they set out upon is opinion, and that which is with them from texts, then it is little and is utilized in a misconstruing manner and without understanding.'

So then a Questioner asks: **'Yaa Shaykh, after that which occurred in Britain between the Salaf's, there came to us clarification from the likes of yourself and some of our 'Ulema here in Saudi Arabia and other than this country, but unfortunately, there are some individuals who don't like this and that which it necessitates by way of them having to change their methodology and their position, so what is your advice, O Shaykh, to us and to them?'**

So the Shaykh said: 'The first thing that I advise you with is 'Ilm, and understanding of the Book and the Sunnah, because it has been authentically narrated from the Messenger of Allāh (sallallāhu 'alayhī wa sallam):

“Whoever Allaah wants good for, He gives him understanding of the religion”¹

And the fiqh of the religion is composed of three main areas:

1. Fiqh of the correct belief - fiqh of Tawhīd; Tawhīd ar- Rubūbīyyah, Tawhīd ul 'Ulūhiyyah, Tawhīd of Asmā was-Sifāt; and the Pillars of Īmān, and Pillars of Islām; the Six Pillars of Īmān and the Five Pillars of Islām, and Ihsān;
2. Fiqh of the acts of worship: like Prayer, and Fasting and Zakāh and Hajj; for it is a must that a person knows and understands them with a correct understanding from the Book and the Sunnah;
3. Knowing the halāl and the harām.

So this is firstly; and secondly that you have a connection with the most knowledgeable of the people of your country. Those who have graduated from the Islāmic University of Madīnah, and those who have graduated from the University of Imām Muhammad bin Sa'ud in Riyādh, those who studied here in this country and gained understanding from the virtuous scholars; the likes of Shaykh Abdul 'Azīz bin Bāz, and the likes of Shaykh Ibn 'Uthaymīn, and likewise those who are upon their manhaj from the people of Shām and other than them'.²

So then the Shaykh continues: 'Those who establish their understanding upon the Book and the Sunnah, connect yourselves with them and keep in touch with them, and that which serves as a problem to you, lay it out to them so that you may take the correct answer.

Thirdly, study the books of the Sunnah and Books of 'aqīdah between you, and spread them, and let the students of knowledge with you in Britain be your first reference point in the simpler and easier affairs.

Fourthly: I advise you not to have dependence upon opinion, because verily the student of knowledge, if he begins to feel in himself self importance and he finds independence in opinion then he will be taken by self conceit and glory, and the people will flee from around him, and his mistakes will be more than that which he is correct upon. So let the students of knowledge among you be the intermediaries between you and your brothers

1 Collected by Imām Bukhāri & Muslim, on the authority of Mu'āwīyah

2 Translators Note (Abū Hakeem): and incidentally, ikhwān, as a side point here, we shouldn't take the kalām of the Shaykh absolutely when he says those who graduated from the University of Madīnah or those who studied in Riyādh; for verily in England we have individuals who studied here in Saudi Arabia who are Deobandi, Sūfī's, living in Dewsbury. Likewise we have individuals who are Ikhwāni, likewise we have individuals who are Surūri and we know that the Shaykh is not referring to these individuals, rather, the Shaykh is referring to those individuals whose manhaj is 'saleem' sound, and they are upon the manhaj of the Salaf, Salafīyyīn]

in Saudi Arabia and other than it from the people of ‘ilm, because it has come upon the authority of Imām Mālik that he said:

“I didn’t give fatwa until seventy of my Shuyūkh gave me permission to do so” So it was said to him ‘and if they didn’t give you permission?’ he said “Then I wouldn’t have given fatwa.”

And this is the dalīl that the student of knowledge respect and revere those bigger than them and take from them, and don’t be independent, because the texts, my sons, contains that which is absolute and that which is ‘muqayyid’ specified and that which is particular and that which is general and that which is abstract and that which is explained, and this requires fiqh and requires that one is deeply rooted, because how many an issue that is small tālibul ilm , small student of knowledge ventured upon and erred in regards to and likewise the many individuals that followed him. Because he sees himself to be independent, and that he’s the one that everyone points towards, that he is a reference point and this is erroneous. So your brothers turn to you and you turn to someone who is higher than you, so that there is a link and a connection.’

So then the Shaykh said: ‘The fifth thing, is that you advise these brothers, advise them to gain an understanding of the religion of Allāh and to connect themselves with the people of knowledge who are well known to have firm and deeply rooted knowledge, and their virtue and uprightness and correct ‘aqīdah and sound manhaj have been born witness to. So if you advise them, they accept it from you, then this is a ni’mah, and if they continue upon that which they are upon then leave them in their affair, because you don’t have any authority over the people, you improve and better yourselves with the Sunnah.’

So then the Question was asked: **What is the conclusive word in regards to naming oneself Salafī, because many still don’t see that one should do so.**

So the Shaykh says: ‘As-Salafīyah isn’t a new terminology, rather it is old. And from that which bears witness to it is the statement of the Messenger of Allāh (Sallallāhu ‘alayhī wa sallam) to Fātimah (raḍhiyallāhu ‘anhā):

‘Verily I am a good and blessed Salaf for you.’³

And likewise this has been conveyed by the people of knowledge, they would describe those who were upon the Book and the Sunnah, as Salafī, and they would describe those who were upon other than them, those who weren’t upon the Book and the Sunnah a ‘Khalafī’, which is the opposite of that; and in the fourth volume of Majmoo’ al Fatāwah of Shaykh ul Islām ibn Taymiyyah, pg. 149 he says:

“There is no shame upon the one who manifests the way of the Salaf, and affiliates himself to it. Rather it is wājib to accept that from him by consensus, because verily the way of the Salaf is nothing but the truth. So the one who is upon that and manifests it outwardly and inwardly then he is as the mu’min who is upon the truth apparently and inwardly; and he who is upon it apparently and not inwardly, then he is as the munāfiq upon the truth apparently....”

‘So attributing oneself to Salafīyah is an affair which isn’t new, rather it is something which is inherited from the Imām’s and their precedence is the hadīth that we have mentioned; and they were like that, ‘such and such is Salafī’ and Shaykul Islām transmits to us consensus that this isn’t a blameworthy thing, rather it is wājib to accept that from him by consensus. So he who affiliates himself to Salafīyah and he is inwardly and outwardly so, then he is a true Salafī; and we know that which is apparent and we leave that which is inward to Allāh. But if it does become plain to us that he is upon the Salafī Methodology in his ‘aqīdah and in his actions and in his manhaj and in his dā’wah to Allāh; we say that he is a Salafī, we pass a judgement upon him based upon that which is apparent, because the one who manifests good, we accept it from him, and if after that the opposite of that is confirmed upon him, then we say that this is a munāfiq or that he is erroneous, and we look into his condition.’

3 Bukhāri & Muslim

So then the Shaykh was asked: **‘What is our position in regards to examining the people in regards to their manhaj, and what are the limits in that regards.’**

The Shaykh said: ‘The origin with the Muslim whose honesty and integrity is apparent is that he is upright, this is the origin; but if there has come about doubt and we are weary about someone and there is some factor that has lead us to this, then we examine him and we put questions to him, or look into his movements, because verily the Messenger of Allāh (Sallallāhu ‘alayhī wa sallam) examined the slave of Mu’āwiyah ibn Hakam, when he said,

‘Verily I have a slave girl, and I slapped her because a wolf took one of the sheep, so I became angry, as people do, and slapped her on her face’. When he saw the face of the Messenger of Allāh change he said ‘I’ll free a slave’. So he said ‘Bring her to me, so that I can see if she’s a believer.’ So when he brought her to the Messenger of Allāh (Sallallāhu ‘alayhī wa sallam), he asked her ‘Where is Allāh’. she said ‘Fis samā’ and he said ‘Who am I’, she said ‘Rasūlullāh’ so he said ‘Free her for verily she’s a mu’min.’⁴

So, if a person comes upon us and we look into his manhaj and his statements, and then we expose him to that which we possess from the truth and if is in accordance and he stays and continues upon that, then we say that he is a Salafī. And if there occurs within him other than that, because now this is an examination, then we say that he is not a Salafī, and we put him in check, and that is if we have doubt in a person. As for if there hasn’t come from him except good, or he is silent and we don’t know what he is upon, i.e. he didn’t enter upon giving dā’wah, because some of the people don’t enter into giving dā’wah; he comes to the gatherings and he’s quiet, then as for this person then we leave him in that condition. But as for the one that enters into dā’wah and comes and gives dā’wah to us, or comes to us, or authors a book, then we look and we examine him, then if he has a book which is widespread we look into his book, and if his book is in accordance with the Salafī manhaj and contains correct ‘aqīdah, and we don’t find any problems with it, then we accept it. But if we find anything in opposition, then we refute it, and we say to him: ‘We have come across in your book such and such and such and such’, so he makes excuses for himself and so we will then say: ‘Well then either you make a critique in your book and criticize it or we’ll refute it, and explain to the people that this is erroneous’; and it is a must that this be done with immediacy, upon his behalf, that he writes a book with immediacy, and explains in it his mistake in that book, the previous book, and if it occurred in a lecture that he makes these criticizing remarks upon his error with immediacy.

Then we debate him, and with debate it will become manifest. That is if it’s possible to do so, because with some people it is not possible to debate with them, so we refute the mistake. But as for the owner of the mistake, then we look into his condition, if the mistake came from him forgetfully, or based upon ijtihād, and he goes back upon it, then alhamdulillah. but as for the mistake itself, then we refute it, and if it has become widespread then we refute it, and we don’t wait for a person to go back upon it.’

So the next question was: **‘How do we affirm the reality of the claim of a person who claims he has returned to the manhaj of the Salaf, after he was upon other than that.’**

So the Shaykh mentions: ‘There is a must that there is three things in this regard:

1. At-Taubah; that the individual makes repentance and makes a clear retraction, he reiterates that he has come back from upon that which he is upon, from being a Tablīghī, or being upon the Ikhwāni way, or Surūri, or other than that from being a Jahmī, or other than that from the destructive manhaj’s and corrupt beliefs.
2. That he rectifies; i.e. if he wrote a book, then he nullifies it with another book, or with statements upon tape, or in a general gathering, he mentions that he erred in regards to this and this and this, and that he has come back from that.

4 Sahīh Muslim

3. Clarification; that he clarifies the truth to the people, and clarifies to the people that which he misguided them in and that he turn them away from the haqq and that the truth is in opposition to that which he was upon, so he makes taubah and he rectifies and he clarifies.

He makes repentance himself and rectifies his condition and establishes himself upon the Salafī manhaj, and likewise explains to the people the truth that he obscured from them. So three things, is that clear? So he himself makes taubah and announces his return to Salafīyyah; secondly, that he refines his condition, and establishes himself upon the manhaj of the Salaf, and thirdly that he explains to the people that which he had made obscure from them and called them to other than it.

So the Shaykh was then asked: **‘Yaa Shaykh, there are some people who call the youth to cooperating with and benefitting from misguided and astray individuals, and organisations who calls to hizbīyyah. So is the one who warns from the likes of this individual to be considered as a person that divides the people.’**

So the Shaykh says: ‘As for benefitting in affairs which are purely material like renting a car or renting a house from them, then there is nothing preventing one from doing this; but as for cooperating in the field of dā’wah, cooperating with these deviant groups in the field of dā’wah of Allāh, like printing their books, like helping them to spread schools and helping them in other than that in the field of dā’wah to Allāh, then this is from harbouring newly invented affairs; but it is possible to give charity to their poor, because they are Muslims, give charity to the poor and help the one who is in debt and help him either with Zakāh, or the one whom Allāh (subhānahu wa ta’āla) has blessed with some money helps him personal, as an individual assistance. But as for cooperation in the field of dā’wah, then no, because these groups of organisations are innovated groups, so assisting them in dā’wah, like participating or contributing to printing and publishing their books or participating in spreading schools or building Masjids specific to them in the likes of which they will establish their manhaj, then this is from bringing about new affairs in the religion of Allāh.’

So then it was said: **‘Shaykh, upon this point there are those who say that there is a difference between these groups in the Arab lands and these groups in the likes of Britain and America and Europe, is this categorization correct?’**

So they Shaykh said: ‘Never, no way is that correct. Verily the people are of two types: the Salafī and the Non-Salafī; the Salafī is the one that we help, and as for the Jami’āt, and these organisations, then these are merely sub sections of the Jama’āt, the sub sections of the main groups. So there are many groups, or many organisations, but if you look into them, you will find them either upon the manhaj of the Ikhwānūl Muslimīn, or upon the Tablīghī manhaj or the Surūrī manhaj, and it may be upon the way of the Rāfiḍhah, even, or upon the way of the Bātiniyyah, or the Sūfī Hulūli’s, or from the people of Waḥdat-ul-Wujūd; the people who believe that the creation is one, that Allāh is at one with the creation and the creation is Allāh; or other than that and this is present in the Arab lands as well as present in the European countries. It is present in Arab Islamic countries; the presence of corrupt and deviant groups. So what do they call themselves organisations or groups, the viewpoint that we have, is who is truly Salafī? He is the one that will help and assist in the field of dā’wah to Allāh.

‘As for the one who is upon other than that, other than the manhaj of the Salaf, then whether he is an individual or a group then we don’t help in dā’wah, but there is nothing preventing one from giving dā’wah to individuals, but don’t even think of all of the Ikhwāni’s becoming Salafī, and likewise the Tablīghī’s and the Suroori’s; that all of them will become Salafī, don’t contemplate that; but give dā’wah to the individuals and keep in contact with individuals, and explain the manhaj of Truth to them with wisdom. This is beneficial within Sau’dīyyah (Saudi Arabia) and outside of it, anywhere in the world this is beneficial. Allāh (subhānahu wa ta’āla) has blessed many individuals to return to the correct manhaj of the Salaf, and they came to know that that which they were upon were misguidance.’

So then the Shaykh was asked: **‘Here in our country, there are some deviant groups who, when we warn against their callers and their scholars, they want to debate with us and occasionally they want to take to**

violence, and indeed we are ready for that, but what is our position in as much as the Shari'ah is concerned in this regard.'⁵

So the Shaykh says: 'Firstly, distance yourselves from debating and disputing with these people, spread the Sunnah between yourselves and better yourselves with the Sunnah, call to Allāh in all areas of Britain and other than it to the best of your ability, with wisdom and good sermon, and if you are tested with having to debate with these people then explain the ḥaqq and let the people of knowledge and the students of knowledge deal with this, who understand and who are able to refute these doubts with proof and evidences.

As for publicly warning against them, then leave that aside. Seeing that the dā'wah there doesn't have strength or its people are few they don't have much power, leave warning against them publicly aside. Explain the truth to the people, seeing that public warning is bringing you these problems putting you in fights and heated debates, and cursing abuse and this possibly reaching and spreading throughout the newspapers and inciting the government against you, then stay away from it; but warn publically against it, but if you explain the truth to the people and say that our dā'wah is this, so understand, bārakallāhu feekum, in your Masjids.

So if someone comes to you from them, he doesn't find you cursing their scholars or abusing them, rather all he finds is 'qaal Allāh wa qaal-ar Rasūluhu', because the strength and the might of the Sunnah over there is little, it isn't powerful, and the predominance over there and many of the Arab countries is to the people of bid'ah, they have the strength. Whereas here in Saudi, the predominance is to Ahlussunnah. So for instance here in Madīnah, I can say things that I may not be able to say in some places, and in Saudi I can say things that I can't say in Gulf countries, and in some Gulf countries I can say some things that I can't say in Britain or America. So ḥikmah is a must, bārakallāhu feekum.'

Then the Shaykh said: 'The people are in agreement with you that the ḥaqq is in the Book and in the Sunnah, but they differ in its application, so you say our dā'wah is like this, explain the truth to the people; our dā'wah is like this, Allāh said, and His Messenger said, and gain assistance from the books of, for instance, Shaykh Muhammad ibn 'Abdil Wahhāb, and Shaykh ul Islām ibn Taymiyyah, and Ibn Qayyim and those who came before them; books that you will know they contain principles and fundamentals, explain them to the people and stay away from public warning, because the power of the people of Ahlussunnah is not strong, so you and the Ahlussunnah in any place are less than the people of bid'ah, so what about you who are in Britain and in Europe and in America, the people of bid'ah are more, and they may possibly incite the government against you and there will occur great evil.

So the wise caller, O my sons, the astute and proficient caller, is the one who strives to draw and bring about good to repel evil, and repelling evil takes precedence over bringing about good'.⁶

So the Shaykh continues: 'The Conservative party of Wales, for instance, has a Muslim representative who is a Sūfi, Hulūli, so we now don't start talking about the Sūfi's, if we give a lecture in one of the Salafī Masjids in Wales, we speak about Tawḥīd in a general way and we speak about the Sunnah. So if one of his followers comes he doesn't find cursing or abusing him, pay attention to this point, bārakallāhu feekum.

'Allāh ('azza wa jal) guided his Messenger to this, in His Saying,

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ

**'And insult not those whom they worship besides Allaah,
lest they insult Allaah wrongfully without knowledge.'**

5 Translators Note: Incidentally ikhwān, the mention that 'we are ready for the violence that they want to bring to us', is extremely important with regards to how the Shaykh may answer the question.

6 Translators Note: And this, incidentally, ikhwān is a principle from the Qawā'id fiqhīyyah, that repelling evil takes precedence over bringing about good.

(Surah An'ām: 108).

So do you understand? So here for instance, in Saudi, amongst your brothers from Ahlussunnah, you are able to speak against the Sūfī's and warn against them, but in Britain you may not be able to. Possibly in your own specific Masjids, but even in your own specific Masjids you may have spies, so pay attention to this, bārakallāhu feekum. Spread the Sunnah and warn against bid'ah in a general way, that which opposes the Sunnah then it is bid'ah, the Sunnah is this, this, this and that which opposes it is bid'ah. This is Tawhīd, and this is Shirk. Slaughtering for Allāh, like the slaughtering in Hajj and for 'Eid, this is Tawhīd; and slaughtering for other than Allāh is Shirk. Don't say 'Wali such and such'. No, slaughtering is for Allāh.

Explain to the people the book 'Kashf-ush-Shubuhāt', for instance, is good in this regards, translate it for the people.'

So it was put to the Shaykh: **'Occasionally, we give circles, some of the people may want the ḥaqq and they may have sat previously with these people, and therefore ask about their 'Shaykhs', and mention them by name, for instance 'Should we sit with Shaykh such and such or Shaykh so and so,' so how do we answer them.'**

So the Shaykh said: 'In this regard, yes, answer with wisdom. What I fear for you from spies, that there may enter among you people, they are spies, and they will return and incite specific and general people against you, incite the government against you and the government is Non-Muslim, and incite the Shaykhs of the Sūfī tarīqahs against you; those who may have some power, and in turn cause you harm. So this person who comes seeking the ḥaqq, we'll say sit with us and listen and we'll explain to you Tawhīd and explain to you Shirk, but we don't say such and such and such, i.e. speak about the people. We will say this is Tawhīd and this is Shirk; slaughtering for Allāh like the slaughtering of Hajj and 'Eid, is Tawhīd, and to vow by Allāh, this is Tawhīd.

Slaughtering for other than Allāh like the one who slaughters on a grave for instance, or slaughters for the soul of such and such, even if no name was mentioned during the slaughtering, we'll say this is Shirk, and mention the proof from the Qur'ān and the Sunnah, so do you understand, bārakallāhu feekum, so that you may gain in strength; and if you were to arrange Ahlussunnah, how much of you are there in Britain, those who are Salafī's?'

So it was then said: 'In our city, in Birmingham, there are approximately 300 Salafī's.

So the Shaykh asked: 'What about the people of bid'ah? There are many times more, but this is it, so stick to ḥikmah, O my sons, and my brothers, and my sons in Britain and other than it. Explain the ḥaqq to the people and warn against other than the ḥaqq, and don't enter into the individuals right now. Don't enter into the issue of such and such person and so and so, say 'Come if you want the ḥaqq, sit and listen to the lecture and you'll understand, and we'll explain to you the truth, and that which is other than it is falsehood. Other than it is falsehood, and as for Shaykh such and such, I don't know him, I'm not speaking about any individual, or his way, I'm explaining to you the Sunnah, and I'm not from such and such a tarīqah, so I can't give you a hukm in that regard. I'm not a Naqshbandi, nor am I a Sahrawardi, or Qādiri. I'm not from any of these tarīqah's'; and truly you are not from them. 'I'm giving you the Qur'ān and the hadīth, this is Tawhīd, and this is Shirk, this is Sunnah and this is Bid'ah, and as for you then you'll come to understand.'

So these people come to find that you don't curse them, and as long as you're not cursing anyone, then no one can speak about you, because they may provoke against you people from the government, investigators, police and they will enter upon you, and they'll say we didn't find any cursing nor abuse from these people. These people only say 'qāl Allāh wa qāl ar-Rasūluhu'.

So then it was put to the Shaykh: **'Yaa Shaykh, when that which took place between the Salafī's in Britain, there were some individuals from the callers who were upon other than this manhaj or they have erred in its regard, who didn't agree with the clarification that came to us from the scholars; they didn't agree with it and they wish to stay upon that which they were upon. So when they took that way, a lot of the**

youth followed them, and if the scholars were in agreement with regard to the issue, except for one or two scholars we found them seeking out those scholars who shared their opinion, so what is your advice, yaa Shaykh?’

So then the Shaykh mentioned in finality: ‘I previously answered that which resembles that question, my advice to you is that you explain to the people with ḥaqq and ḥikmah. We don’t have a road, we only have Salafīyyah; if a person wants to spread the Ikhwāni way, or the Tablīghī way or the Surūrī way next to the Salafī way, then we won’t accept it, if it’s our Masjid then we won’t accept it. It’s not possible for these groups to gather together, because that would mean gathering between the truth and falsehood, and this way of bringing everyone close is something that the Ikhwāni’s and the Surūrī’s, and even the Tablīghī’s gather upon, and are in agreement with.

As for the Salafī’s, then we don’t have except the ḥaqq, we have the ḥaqq that we call the people to and there is falsehood which we warn the people from. We call the people to the ḥaqq, and we warn them from the bātil, and we don’t have ta’assub (partial clinging) to anyone, to such and such or so and so. We have the Book and the Sunnah and the ijma’ah of the people of Truth only. The text and the consensus, we don’t look to the people, no, we look to the proof, and for this reason the people of knowledge used to say, or have a principle that

‘The truth isn’t known by the people, rather the people are known due to the truth’

Ya’ani, due to the truth that they speak, and that’s it, bārakallāhu feekum; and the students of knowledge from among you are the ones who explain to the people, and the people of bid’ah don’t have any entering into these affairs. You have with you those who come from the Islamic Universities, wa lillāhil hamd, those who are Salafī and have understanding; so you should benefit from being around them, and so long as you have freedom and are able to have Masjids specifically for yourselves, then gather in them, study the Sunnah, and don’t be hasty, and don’t become bored of seeking knowledge. This is my advice to you, bārakallāhu feekum.’

So this was the final advice of the Shaykh, (hafidhahullāh), and we hope that Allāh (subhānahu wa ta’āla) makes it beneficial to the brothers in England, only longing, Wallāhil ‘Adheem, to see the brothers firm upon this dā’wah, without being ‘wishy washy’, clinging to this manhaj and not compromising it for anything.

