

RADIANT ADVICES TO THOSE WHO
HAVE REPENTED AND COME TO SALAFIYYAH

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Version 1.1

“Had not the grace of Allaah and His mercy been upon you, a party of them would certainly have made a decision to mislead you, but they mislead none except their own selves, and no harm can they do to you in the least. Allah has sent down to you the Book and the Hikmah (i.e. the *Sunnah*), and taught you that which you knew not. And ever great is the grace of Allaah upon you.” [Sooratun-Nisaa‘ 4:113]

Their state has now changed, saying: Not *hizbiyyah* (partisanship) and not *qawmiyyah* (nationalism)...and not *tableeghiyyah* (the methodology of the *Jamaa'atut-Tableegh*) and not *soofiyyah* (the methodology of the *Soofees*)...and not *ikhwaaniyyah* (the methodology of *Ikhwaanul-Muslimeen*) and not *Qutbiyyah* (the methodology of Sayyid Qutb)...and not *Jamhooriyyah* (the methodology the Republicans) and not the methodology of the parliament...but rather it is only the prophetic *Salafiyyah*. May the utmost of peace and blessings be upon the one who adheres to it.

There is no doubt that the return of these people who have repented and come to the *manhaj* (methodology) of the *Salaf* has made us (i.e. *Ahlus-Sunnah walJamaa'ah*) very happy and gleeful. That is because *Ahlus-Sunnah walJamaa'ah* are the most merciful of the people towards the creation and the most knowledgeable of the truth.

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I thank his eminence, the Shaykh, the 'Allaamah Rabee' Ibn Haadee al-Madkhalee for allowing me to read this treatise to him and his commendable guidance regarding that.

I also thank Shaykh 'Abdul-Maalik Ramadaanee for reading and reviewing this treatise, as well as the brother Nawaaf Ibn Khaleefah for the efforts he put forth by way hard work and time in arranging this treatise and the precision of it on the computer.

I ask Allaah, The Efficient, The All-Mighty, to bless *AhluSunnah*, its scholars, to strengthen their determination, and to fortify their affair. Surely, He is the benefactor over that and certainly He is able.

AUTHOR'S INTRODUCTION:

All praise is due to Allaah, we praise Him, seek His aid and His Forgiveness. We seek refuge in Allaah from the evils of our souls and the evils of our actions. Whomsoever Allaah guides there is none to misguide and whomsoever Allaah misguides there is none to guide. I bear witness that there is none worthy of worship except Allaah, alone, without any partners and I bear witness that Muhammad is His servant and messenger.

“O you who believe! Fear Allaah as He should be feared, and die not except in a state of Islaam (as Muslims) with complete submission to Allaah.” [Soorah Aali-Imraan 3:103]

“O mankind! Be dutiful to your Lord, Who created you from a single person (Aadam), and from him (Aadam) He created his wife [Hawwaa (Eve)], and from them both He created many men and women and fear Allaah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allaah is Ever an All-Watcher over you.” [Sooratun-Nisaa' 4:1]

“O you who believe! Keep your duty to Allaah and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allaah and His Messenger, he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and made to enter Paradise).” [Sooratu-Ahzaab 33:70-71]

To proceed, verily the best speech is the Book of Allaah and the best of guidance is the guidance of Muhammad (*sallallaahu 'alayhi wa sallam*). And the worst of affairs are the newly invented matters, every newly-invented matter is an innovation, every innovation is misguidance and all misguidance is in the Hellfire. To proceed:

I praise Allaah, sublime be His praise, for the many multitude of blessings which He has bestowed upon this *Ummah*, generally, and upon *Ahlu-Sunnah walJamaa'ah*, specifically, when He enlightened and clarified for them the way so that they became of those who have insight and understanding of the way and, because of that, those who have serenity and tranquility with that way.

How can they not be of those who have insight and understanding and of those who have serenity and tranquility?! How can they not be, when they are guided and enlightened by the book of their Lord and the *Sunnah* of their prophet (*sallallaahu 'alayhi wa sallam*) upon the understanding of their *SalafusSaalih* (righteous predecessors) from the companions and the *taabi'een*, those favored generations from which people have strayed and that which the later generations have differed and conflicted regarding it. Due to that, they became, and Allaah's refuge is sought, captivated and enraptured in doubts that lead one astray and leave one immersed in desires.

Even with this and all praise is due to Allaah, there has continued to be multitudes of people who have submitted to Allaah repenting and coming to the *manhaj* (methodology) of the *Salafus-Saalih* (righteous predecessors) fleeing from the misguided

sects, ill obscurities, and doubts which have sickened their minds and hearts for many years and thwarted their efforts for long periods of time.

Their state has now changed, saying: Not *hizbiyyah* (partisanship) and not *qawmiyyah* (nationalism)...and not *tableeghiyyah* (the methodology of the *Jamaa'atut-Tableegh*) and not *Soofiyyah* (the methodology of the *Soofees*)...and not *Ikhwaaniyyah* (the methodology of *Ikhwaanul-Muslimeen*) and not *Qutbiyyah* (the methodology of Sayyid Qutb)...and not *Jamhooriyyah* (the methodology the Republicans) and not the methodology of the parliament...but rather it is only the prophetic *Salafiyyah*. May the utmost of peace and blessings be upon the one who adheres to it.

There is no doubt that the return of these people who have repented and come to the *manhaj* (methodology) of the *Salaf* has made us (i.e. *Ahlus-Sunnah walJamaa'ah*) very happy and gleeful. That is because *Ahlus-Sunnah walJamaa'ah* are the most merciful of the people towards the creation and the most knowledgeable of the truth.

How could they not be joyous with this repentance?! How could they not be joyous and they hear the statement of their prophet (*sallallaahu 'alayhi wa sallam*), "Allaah is more joyous with the repentance of His slave than one of you who has found his riding camel that was lost in the open waterless dessert."¹ And his saying (*sallallaahu 'alayhi wa sallam*), "None of you will believe until you love for your brother that which you love for yourself."² It is the case that we are joyous, but this joy is accompanied by some grief and sorrow because of what we notice about and witness from the condition of those who have repented and come to *Salafiyyah*. We notice from some of them conflict and stumbling, at times, because of the numerous doubts and obscurities that have been circulated by the people of falsehood so that those who have repented are shaken violently and blown to the left and right. At other times, it is due to them not returning their questions to the people of knowledge from *Ahlus-Sunnah wal Jamaa'ah*.

Due to this, I saw it appropriate to write some advices³ to those who have repented and come to *Salafiyyah*, which I believe will treat and mend these conflicts and errors that have befallen some of those who have repented. I have striven in this treatise to use concise and easy diction so that it can be easy to understand, hoping from Allaah, The Kind, The All-Aware, to benefit myself, them, and all of my brothers (and sisters) with that.

May many peace and blessings be upon our prophet Muhammad, his family, and Companions.

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Aboo 'Abdullaah Ahmad bin Muhammad ash-Shihhee

¹ Related by Bukhaaree (no. 6039) from the *hadeeth* of Anas Ibn Maalik with this wording and Muslim (no. 6896)

² Related by Bukhaaree(no. 13) and Muslim (no. 162)

³ I have advices other than these but the rough draft was lost. I hope to increase upon the advices in this book in the second printing, if Allaah wills.

THE FIRST ADVICE - PRAISE ALLAAH FOR THIS BLESSING AND THANK HIM FOR IT:

Truly, this is a great blessing. Allaah blesses with it whom He wills from amongst His slaves, so be proficient in thanking Allaah for this blessing and be proficient in utilizing it, and recall: How many obscurities regarding *shubuhaat* (doubtful matters, unclear proofs used to justify falsehood) have spread throughout the east and the west and one does not even know how he will be rescued from them? How many have been immersed in desires and captivated by them and one does not know when he will be freed from them?

So thank Allaah, O you who have made repentance, and know that this blessing is from Allaah alone. It is not because of any might or power from you, but rather it is because of Allaah, The Kind, The All-Aware. He was the One Who was kind to you and guided you. He didn't allow you to die while you were immersed in *shubuhaat* (doubtful matters, unclear proofs used to justify falsehood) and desires, so to Him belongs the praise in the beginning and the end. He is the One Who guided you and made it easy for you to be guided to the *manhaj* (methodology) of the *SalafusSaalih* (righteous predecessors), so how many are the blessings of Allah upon me and you? Allaah the Exalted has said,

“And if you try to count the blessings of Allaah, never will you be able to count them.” [Soorah Ibraaheem 14:34]

Beware, my brother who has repented, of being amazed with his self, conceit, and not giving favour to Allaah with regards to that. Allaah the Exalted has said,

“Even as he is now, so were you yourselves before until Allah bestowed upon you His favors, therefore, be cautious in discrimination.” [Sooratun-Nisaa' 4:94]

Also, beware of scorning and belittling others who have been afflicted with that which Allaah has saved you from. Rather, praise Allaah for saving you and not afflicting you with what He has afflicted them with. Say when you see the one who is afflicted, “All praise is due to Allaah who has saved me from that which you have been afflicted and favoured me over much of the creation.”⁴

So have sympathy for them, be merciful to them, and be gracious to them by giving them what Allaah has given you of excellence and guidance.

Know, may Allaah grant you success, that it is imperative for you to take specific measures in order to correct your repentance with keen effort, zeal, truthfulness, and sincerity. The first thing that you should begin with is,

⁴ **Hasan li-Ghayrihee:** Related by at-Tirmidhee in his *Jaami'* from the *hadeeth* of Aboo Hurayrah (*radiyallaahu 'anhū*) In its chain is 'Abdullaah Ibn 'Umar al-'Amree and he is *da'eef* (weak), but the *hadeeth* has other supporters which raises it to *hasan li ghayrihee*.

THE SECOND ADVICE - SEEKING KNOWLEDGE IS THE FOUNDATION IN CORRECTING YOUR REPENTANCE:

Knowledge is the foundation in correcting your repentance, and that is for two reasons:

Firstly: The *shubuhaat* (doubtful matters, unclear proofs used to justify falsehood), the vast majority of the time, are fastened and united with the heart and mind. If these *shubuhaat* (doubtful matters, unclear proofs used to justify falsehood) are not corrected with beneficial knowledge, then you will find yourself accompanied with these doubts in your statements, actions, and all of your circumstances. You will even find yourself like this in your *da'wah* (calling to Allaah). This is the state of many of the people who leap from their repentance into *da'wah* (calling to Allaah). They have become from those who exclaim and call to *ad-Da'watusSalafiyyah*, but it is blended with the *shubuhaat* (doubtful matters, unclear proofs used to justify falsehood) of *Ikhwaanul Muslimeen* who call to uniting and assembly unrestrictedly, or *Qutbiyyah* (the methodology of Sayyid Qutb) which calls to *takfeer* (pronouncing that one is a *kaafir*), or *Surooriyyah* (the methodology of Muhammad Suroor) which calls to *hizbiyyah* (partisanship). It has the appearance of *Salafiyyah*, but its taste and smell is other than that. So their call is a call to *Salafiyyah* that is grouped with specific flaws that originally came from *shubuhaat* (doubtful matters, unclear proofs used to justify falsehood) before the repentance that stayed with them and were never corrected:

This one is proclaiming leadership of the *da'wah* (calling to Allaah)...

That one is neutralizing and obstructing some of the fundamental principles of *Salafiyyah* claiming that it (i.e. these principles) cause hardness of the heart and dismember the brotherhood...

This one is affirming the ideologies of *Qutbiyyah* (the methodology of Sayyid Qutb)...

That one is calling to *hizbiyyah* (partisanship)...

This one is carrying the ideologies of rage and fury...

That one is raising the tent of unrestricted uniting and assembly...

All of this in the name of *Salafiyyah*, and to Allah we complain. We belong to Allaah and to Him we return.

Secondly: A *shubhah* (doubtful matter, unclear proof used to justify falsehood) may violently blow you away altering your progress and pursuance towards repenting and coming to *Salafiyyah* so that you become perplexed by it (i.e. the *shubhah*) and you become a caller to it (i.e. the *shubhah*) thinking that it is the truth when, in fact, it is falsehood in reality.

How many people are there playing with the youth who have repented to Allaah, claiming *Salafiyyah* and claiming that they have knowledge? This is only due to their lack of seeking beneficial knowledge and due to them not returning their questions to the people of knowledge from *Ahlu-Sunnah walJamaa'ah*.

So it is imperative upon you, O you who has made repentance, may Allaah grant you success, to seek beneficial knowledge because it (i.e. the beneficial knowledge) is that which corrects your repentance, amends and sets aright your course, and because of it you become secure from *shubuhaat* (doubtful matters, unclear proofs used to justify falsehood) and pitfalls. You also become safe from nets and traps by the permission of Allaah and by His success.

As for the proofs regarding the excellence of knowledge and its people, they are numerous and well known. I will mention a portion of them:

Allaah the Exalted said,

“Allaah bears witness that laa ilaaha illaa huwa (none has the right to be worshipped, in truth, except He), and the angels, and those who possess knowledge (also give this witness). (He always) maintains His creation in justice. Laa ilaaha illaa huwa (none has the right to be worshipped, in truth, except He), The All-Mighty, The All-Wise.” [Soorah Aali-'Imraan 3:18]

And Allaah the Exalted said,

“It is only the scholars from amongst His slaves that (truly) fear Allaah.” [Soorah Faatir 35:28]

And Allaah the Exalted said,

“Allaah raises in degrees those of you who believe (i.e. those of you that have *eemaan*), and those of you who have been granted knowledge.” [Sooratul-Mujaadilah 58:11]

The statement of Allaah the Exalted is indebted and obliged upon His Prophet (*sallallahu 'alayi wa sallam*) because of the Book, the *Hikmah* (i.e. the *Sunnah*) which has descended upon him and due to His protection and preservation of the people being misguided,

“Had not the grace of Allaah and His mercy been upon you, a party of them would certainly have made a decision to mislead you, but they mislead none except their own selves, and no harm can they do to you in the least. Allah has sent down to you the Book and the Hikmah (i.e. the *Sunnah*), and taught you that which you knew not. And ever great is the grace of Allaah upon you.” [Sooratun-Nisaa' 4:113]

So once you have known and understood, O you who have repented, the importance of knowledge, its excellence, and the dangers of neglecting it, then know that the first of the sciences, which you should begin with, is:

THE THIRD ADVICE - BEGIN WITH LEARNING THE FUNDAMENTAL PRINCIPLES OF AHLUS-SUNNAH WAL- JAMAA'AH:

Know, may Allaah grant you success in obeying Him, I don't mean by fundamental principles just the three categories of *Tawheed* only, but rather I mean that the three categories of *Tawheed* are first. I mean, secondly, the other fundamental principles that have been agreed upon and united upon by *Ahlu-Sunnah walJamaa'ah* and abandoned and neglected by the people of *bid'ah* (innovation) and division:

Such as *walaa'* and *baraa'* (allegiance and enmity i.e. love and hate for the pleasure of Allaah), commanding the good and forbidding the evil, the stance regarding the Companions in honoring them and defending them, the stance regarding the rulers, the stance regarding sinners and those who commit major sins, the stance regarding the people of *bid'ah* (innovation), speaking about them, how they are to be dealt with, and other than that from the fundamental principles that have been agreed upon and united upon by *Ahlu-Sunnah walJamaa'ah*. They (i.e. *Ahlu-Sunnah walJamaa'ah*) have documented them (i.e. these fundamental principles) inside of their books clearly propagating the truth and separating themselves from the people of deviation, tribulation, desires, and division even if it was practiced and executed in its origin and not documented.

So if you have grasped and exacted these points and fundamental principles, you will be, by the permission of Allaah, fortified from and a proof against many *shubuhaat* (doubtful matters, unclear proofs used to justify falsehood) that have stormed through the east and the west of the Islamic world.

When many of those who have repented are negligent in this domain and do not turn in the beginning of their repentance to learning the fundamental principles of *Ahlu-Sunnah walJamaa'ah* and their methodology, they become confused, deranged, and callers to the worst of *shubuhaat* (doubtful matters, unclear proofs used to justify falsehood). We ask Allah for salvation and protection.

Whoever reflects upon their (i.e. those mentioned above) condition would be able to find many cases and examples of this disarray and confusion. From them:

The First Example: You find the one who has made repentance very eager, in the beginning, to distance himself from the people of *bid'ah* (innovation) and division. He remains upon this for a period of time. Then when he hears a *shubhah* (doubtful matter, unclear proof used to justify falsehood) from someone who is dubious and puts on the cloak of *Salafiyyah* (while the reality is that he is a deviant) we find his end result being:

That distancing oneself from the people of *bid'ah* (innovation), not sitting with them nor mixing with them is not correct...and that it relinquishes and does away with many benefits...and that there is no one who is infallible after the Messenger of Allaah

(*sallallaahu 'alayhi wa sallam*) and the Companions (*radiyallaahu 'anhum*) made mistakes...

The one that falls into these errors, you will find that his heart becomes sick and that he drinks a *shubhah* (doubtful matter, unclear proof used to justify falsehood) faster than he drinks water. He will begin to mix with the people of *bid'ah* (innovation) becoming unstable and lax regarding the fundamental principles of *Salafiyyah* and all this in the name of *Salafiyyah*.

He has only reached this state of confusion due to his lack of learning the Book and the *Sunnah* upon the understanding of the *Salaf* (predecessors) of this *Ummah* (Muslim nation) and due to his lack of studying the fundamental principles of *Ahlu-Sunnah wal Jamaa'ah*. If he would have turned to these fundamental principles, he would have known that this *shubhah* (doubtful matter, unclear proof used to justify falsehood) is false and is in opposition to the stance of *Ahlu-Sunnah wal Jamaa'ah* with the people of desires and *bid'ah* (innovation) of ancient and modern times. He also would have known that the statement of the dubious one who cloaks himself with *Salafiyyah* saying that no one is infallible after the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) and that everyone makes mistakes is a true statement, but he desires with it (i.e. that true statement) falsehood. The stance of *Ahlu-Sunnah wal Jamaa'ah* regarding the companions and those that follow them in righteousness when any one of them makes an error is that the error was not based on desires, or due to his lack of following the narrations, or due to his distorting the text, or due to his following the unclear proofs from the text as is the case with the people of *bid'ah* (innovation). Rather, it is due to him not knowing the proof, or due to him holding that that opinion is not the correct opinion, or other than that from which they are excused. Regarding them and those that follow them in righteousness, the statement of the Prophet (*sallallaahu 'alayhi wa sallam*) descended, "When a judge passes judgment, if he makes his effort (*ijtihad*) and rules correctly, he will have two rewards. If he makes his effort (*ijtihad*) and rules wrongly, he will have one reward."⁵

This is in opposition to the people of *bid'ah* (innovation) and division. They don't give significance to the narrations and they give precedence to their logic and intellect over the text of the Book and the *Sunnah*. They even make principles that are contrary to the principles of *Ahlu-Sunnah wal Jamaa'ah*. So there is no excuse for them as the dubious one who puts on the cloak of *Salafiyyah* tries to excuse them, and no one puts them in the ranks of *Ahlu-Sunnah wal Jamaa'ah* except for one who is ignorant or an arrogant deviant.

The Second Example: You find the one who has repented, in the beginning, enthusiastic about criticizing the people of *bid'ah* (innovation), but his criticism is not precise nor is it based upon knowledge. He continues upon this for a period of time until he hears a *shubhah* (doubtful matter, unclear proof used to justify falsehood) from someone who is claiming *Salafiyyah*: that criticizing the people of *bid'ah* (innovation) is not from the methodology of *Ahlu-Sunnah wal Jamaa'ah*! And that it hardens the

⁵ Related by al-Bukhaaree (13/318) and Muslim (no. 1716)

heart!!⁶ And that so and so used to criticize certain groups and suffered a relapse (of an illness) due to that!!!

Then (after these *shubuhaat* reach his heart) you see him turning back on his heels rejecting this great foundation that the Religion is established upon. You might even find him, after that, calling the people to leaving this great principle claiming that it hardens the hearts.

The reality is that this is a major fundamental principle that the Religion is established upon. It is a very weighty and strong means of preserving and safeguarding the *manhaj* (methodology) of *Ahlu-Sunnah walJamaa'ah* from being distorted. It is a great means of worship and a great means of attaining closeness to Allaah. It increases the Muslim in *eemaan* (faith and strength of belief) and so long as its conditions are upheld, such as *ikhlaas* (sincerity) and other than it, it is just like any other worship that increases *eemaan* (faith and strength of belief).

So the defect is not in the principle, but rather it is due to the principle not being applied with precision. Because of that, when the heart agrees with and accepts this *shubhah* (doubtful matter, unclear proof used to justify falsehood), he rejects the principle instead of putting the fault on himself for not applying the principle correctly.

With respect to this, we don't see the Imaams (leaders) of guidance from amongst the companions, the *taabi'een* (the second generation that came directly after the companions), and those that followed them in righteousness except upon *zuhd* (abstaining from everything which does not benefit in the Hereafter and focusing the heart on that which is with Allaah), *taqwaa* (complying with the orders of Allaah and abstaining from that which He prohibited), *hashyah* (a more specific type of fear of Allaah which is based upon knowledge), and serenity of the heart even though they would often criticize and speak out against people and groups...so this is 'Abdullaah Ibnul-Mubaarak (d.181H)...and this is Ahmad Ibn Hanbal (d.241H)...and this is Yahyaa Ibn Ma'een (d.233H)...and this is Aboo Haatim ar-Raazee (d.277H)...and this is al-Bukhaaree (d.256H)...All of their biographies are gleaming with *zuhd* (abstaining from everything which does not benefit in the hereafter and focusing the heart on that which is with Allaah), *war'* (righteousness), *hashyah* (a more specific type of fear of Allaah which is based upon knowledge), and *taqwaa* (complying with the orders of Allaah and abstaining from that which He prohibited). So the reason for this mix up and uproar is due to lack of *ikhlaas* (sincerity) and truthfulness in repenting to Allaah and due to the

⁶ This is what is baffling about them! Hardness of the heart only occurs due to opposing the commandments of Allaah and His Messenger (*sallallaahu 'alayhi wa sallam*), not by acting in accordance with them. How can the heart become hard by forbidding the evil, not to mention the innovations and misguidance from it (i.e. the evil)?! The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said, "Fitnah (trial and tribulation) is exposed to the hearts just as a mat is woven stick by stick, and any heart that is impregnated by that *fitnah* (trial and tribulation) will have a black mark put into it and any heart that rejects it will have a white mark put into it until there becomes two types of hearts. One is like a white stone not being harmed by *fitnah* (trial and tribulation) as long as the heaven and the earth remain, and the other is black and dust covered like an upturned vessel not recognizing that which is good and not rejecting that which is evil, only accepting that which its desires have taken in." Related by Muslim (no. 367)

one who has made repentance not learning the fundamental principles of *Ahlu-Sunnah walJamaa'ah* from the beginning of his repentance.

For this reason, my brother who has repented, it is imperative that you be very cautious of dangerous mistakes like this. You must also know that there is no way to your salvation and being safeguarded from these widely dispersed *shubuhaat* (doubtful matters, unclear proofs used to justify falsehood) except that Allah grants you success and you begin to learn the fundamental principles of *Ahlu-Sunnah walJamaa'ah*. Be enthusiastic upon that with earnest effort, zeal, and strong determination,

“Hold on firmly to that which We have given you.” [SooratuBaqarah 2:63]

And also have sincerity and truthfulness:

“As for those who strive hard in Our cause, We will surely guide them to Our paths. And surely Allaah is with the muhsinoon (i.e. those who have *ihsaan* which is to worship Allah as though you see Him and if you are not able to achieve that then to worship Him knowing that He sees you).” [Sooratu’Ankaboot 29:69]

And have certainty concerning the statement of Allaah the Exalted,

“But if they had done what they were told, it would have been better for them, and it would have strengthened their faith. And indeed We would then have bestowed upon them a great reward from Ourselves. And indeed We would have guided them to the straight way.” [SooratuN-Nisaa’ 4:66-68]

Also beware of becoming discouraged, disheartened, and passive because of that which you are afflicted with in the cause of Allaah, and do not be negligent of the statement of Allaah the Exalted,

“But they never lost heart because of that which did befall them in Allaah’s cause, nor did they weaken nor did they become passive. And Allah loves those who are patient.” [Soorah Aali’Imraan [3:146]

THE FOURTH ADVICE - DO NOT TAKE KNOWLEDGE EXCEPT FROM ONE WHO IS WELL KNOWN FOR ADHERENCE TO THE SUNNAH:

The Imaam Muhammad Ibn Sireen (d.110H) said, “Indeed this knowledge is the Religion so be careful and pay attention to who you take it from.” He also said, “They did not used to ask about the chain of narration, but when the *fitnah*⁷ (trial and tribulation) occurred they began to say: Name for us your men. So pay attention to *AhluS-Sunnah* because their *hadeeth* are to be taken and pay attention to the people of innovation because their *hadeeth* are not to be taken.”⁸

So when some of those who have made repentance neglect and abandon knowledge of these fundamental principles, they become a target for *shubuhaat* (doubtful matters, unclear proofs used to justify falsehood), and they become victims that are played with by many of the people who attribute themselves to knowledge and *Salafiyyah*. So whenever a person comes along claiming knowledge or he shows that he has a connection with the major scholars from *AhluS-Sunnah*, you find the youth who have repented rallying around him without examining the reality about him (i.e. whether he is one to take knowledge from or not), nor looking into his background. Then when he sees that he has many followers and the people’s love for him has grown immensely, he makes apparent that which he kept hidden and he strives towards it. Thereafter, you see him claiming and calling to leadership of the *da’wah* (calling to Allah), or raising the tent of unrestricted gathering and assembly, or other than that from those things that are in opposition to the fundamental principles of *AhluSunnah wal Jamaa’ah*.

Then those who have repented begin to be confused and disturbed. They become one of two or three types: either supportive or in opposition or neutral. This state of confusion is only due to two reasons:

Firstly: Lack of those who repented turning to beneficial knowledge, especially knowledge of the fundamental principles of *AhluSunnah walJamaa’ah*, and that is because knowledge protects and safeguards the one who possesses it from mistakes.

Have you not seen how knowledge protected Aboo Bakrah (*radiyallaahu ’anhu*) in the Days of the Camel when the Mother of the Believers ’Aa’ishah (*radiyallaahu ’anhaa*) was put forward for leadership and he was protected by a *hadeeth* that he heard from the Messenger of Allaah (*sallallaahu ’alayhi wa sallam*)? He (*sallallaahu ’alayhi wa sallam*) said

⁷ **Translator’s Note:** Abul’Abbaas Ahmad Ibn ’Umar Ibn Ibraaheem al-Ansaaree al-Qurtubee (d.656H) has said, “The meaning of *fitnah* here, and Allaah knows best, is the *fitnah* of the murder of ’Uthmaan (*radiyallaahu ’anhu*) and the *fitnah* of the *Khawaarij* rebelling against ’Alee (*radiyallaahu ’anhu*) and Mu’aawiyah (*radiyallaahu ’anhu*). For surely, they (i.e. the *Khawaarij*) declared that they (i.e. ’Alee and Mu’aawiyah) were disbelievers, and they (i.e. the *Khawaarij*) made their (i.e. ’Alee and Mu’aawiyah) blood and wealth *halaal* (permissible to kill them and take their wealth). Refer to *al-Mufhim Sharh Saheeh Muslim* (1/64).

⁸ Both narrations are related by Muslim (no. 114) in the introduction to *Saheeh Muslim* (1/15).

when the news about the death of Kisraa reached him and the news that his daughter (i.e. the daughter of Kisraa) was specified for leadership, “A people will never be successful who make a woman the leader of their affair.”

So when the *fitnah* (trial and tribulation) occurred, he remembered this *hadeeth* and it saved him from that (i.e. that *fitnah*). He (*radiyallaahu 'anhū*) said, “Allaah protected me with something that I heard from the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) when Kisraa died. He (*sallallaahu 'alayhi wa sallam*) said, ‘Who was appointed? They said, ‘His daughter.’ So the Prophet (*sallallaahu 'alayhi wa sallam*) said, “A people will never be successful who put a woman in charge of their affair.” He (*radiyallaahu 'anhū*) said, ‘So when 'Aa'ishah (*radiyallaahu 'anhaa*) was appointed leadership of Basrah I remembered the statement of the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) and Allaah saved me with it.”⁹

Secondly: Not returning to the people of knowledge when it is more suitable to present questions to the people of knowledge and their students from *AhluSunnah wal Jamaa'ah* who have knowledge and keen awareness about this man who you want to benefit from. So it is to be asked about him: Is he from the *Salafee* students of knowledge or not? Has he studied correct knowledge so that he is worthy to seek knowledge from or not?

So if the answer is in the negative, then the affair is over and all praise is due to Allaah. If the answer is in the positive then benefit is to be taken from him but without going to extremities with regards to his level of knowledge. Rather, he is to be seen on the level and degree that he is actually upon.

This is a very important point and that is distinguishing between the people of knowledge who are the *rabbaaniyyoon* (those scholars who teach the people exactly what they need at the time using wisdom and put things in their proper places) and the people of reference points of knowledge and judicial verdicts such as the two Imaams Muhammad Naasirud-Deen al-Albaanee (d.1420H) and 'Abdu'l-Azeez Ibn Baaz (d.1420H), may Allaah have mercy upon both of them. Also those that remain from them from the Scholars who are *rabbaaniyyoon* (those Scholars who teach the people exactly what they need at that time using wisdom and put things in their proper places) such as Shaykh Muhammad Ibn Saalih al-'Uthaymeen (d.1421H), Shaykh Saalih Ibn Fawzaan al-Fawzaan, Shaykh Rabee' Ibn Haadee al-Madkhalee, our Shaykh Muqbil Ibn Haadee al-Waadi'ee and other than them from amongst the people of knowledge and judicial verdicts from *AhluSunnah walJamaa'ah*. These are the scholars who rightfully have this level and station.

⁹ Related by al-Bukhaaree (no. 7099), an-Nisaa'ee (no. 5403), and at-Tirmidhee (no. 2365) with his wording

So again it is very important to distinguish between these great scholars and those prominent students of knowledge who are known for their knowledge and have clarified their methodology by way of their books and praise from the people of knowledge who are *rabbaaniyyoon* (those scholars who teach the people exactly what they need at that time using wisdom and put things in their proper places). These students of knowledge have their level and station.

Also it is important to distinguish between them and those students of knowledge who are less than them and are well known for their *Salafiyyah* and for their effort and ability in teaching.

THE FIFTH ADVICE - THE NECESSITY OF RETURNING TO THE MAJOR SCHOLARS IN IMPORTANT AFFAIRS:

The people of knowledge, the *rabbaaniyyoon* (those scholars who teach the people exactly what they need at the time using wisdom and put things in their proper places) are the ones who important matters are to be returned to, especially those matters that the well being of the Islamic *Ummah* (Muslim nation) is at consequence. If you look at the state of those who came before us from the *Salafus-Saalih* (righteous predecessors), you find them very zealous and staunch upon returning to the major scholars of their time, especially in those rulings where a person is ruled to be an innovator or a *kaafir*¹⁰ (disbeliever).

This was the way of Yahyaa Ibn Ya'mar al-Basree and Humayd Ibn 'Abdur-Rahmaan al-Himyaree al-Basree when that they had many violations of the fundamental principles of *Ahlu-Sunnah wal-Jamaa'ah* which results in them becoming *kuffaar* (disbelievers) or innovators and being expelled from the circle of *Ahlu-Sunnah wal-Jamaa'ah*, they (i.e. Yahyaa Ibn Ya'mar al-Basree and Humayd Ibn 'Abdur-Rahmaan al-Himyaree al-Basree) did not rush in making judgment upon them. Rather, they went to the reference point from the people of knowledge and judicial verdicts. They went to 'Abdullaah Ibn 'Umar Ibnul-Khattaab (*radiyallaahu 'anhu*) and informed him of what occurred, so he gave the ruling on the misguidance and deviation of the *Qadariyyah*.¹¹ Yahyaa Ibn Ya'mar said, 'The first person to deny the *qadr* (divine decree) was Ma'bad al-Juhanee in Basrah. Thereafter, I and Humayd Ibn 'Abdur-Rahmaan al-Himyaree left for *Hajj* or 'Umrah.' We said, 'If we meet anyone from the companions of the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*), we will ask him about what those people are saying regarding the *qadr* (divine decree).' So we met 'Abdullaah Ibn 'Umar Ibnul-Khattaab (*radiyallaahu 'anhumaa*) inside the mosque then my companion and I approached him. One of us was on his right and the other was on his left and I thought my companion was appointing me to speak so I said, 'Aboo 'Abdur-Rahmaan, indeed a people have emerged in our area who recite the *Qur'aan*, seek knowledge (and he described and explained their affair and characteristics), and they claim that there is no *qadr* (divine decree) and Allaah does not have knowledge of the affair before it occurs. He (i.e. 'Abdullah Ibn 'Umar Ibnul-Khattaab) said, 'When you meet these people then inform them that I am free from them and they are free from me. That which 'Abdullaah Ibn 'Umar swears is that if any one of them had the likes of mount Uhud in gold and then

¹⁰ This does not mean that the student of knowledge does not give ruling over matters unrestrictedly. Rather, the intent here is that they don't give rulings, in the beginning, on those issues that are judicial rulings, especially those judicial rulings that are ambiguous and unclear. As for those issues that are clear and not ambiguous, then it is not necessary to return these matters to the major scholars.

¹¹ **Editor's Note:** The *Qadariyyah* are the followers of Ma'bad Ibnul-Juhanee, and from their false beliefs are: that Allaah does not have prior knowledge of anything until it comes into existence; that it is people - and not Allaah - who are the creators of their own actions, denying '*aqeedah*' (belief) in the Punishment of the Grave, and denying that the authentic *hadeeth* is an evidence for the '*aqeedah*', unless it is related in *mutawaatir* (concurrent) form. Refer to *al-Milal wan-Nihal* (1/72) ash-Shahraastanee and *Sawnul-Mantaq wal-Kalaam* (p. 160) of as-Suyootee.

gave it in charity, Allāh would not accept it from them until they believe in the *qadr* (divine decree). He then said: My father related to me...”¹²

This was the way of Zubayd Ibnul-Haarith al-Yaamee when the *Murji'ah*¹³ (from their belief is that *eemaan* is only affirmation of the heart and statement with the tongue while negating action being part of *eemaan*) emerged in his era. He saw that they had violations of the fundamental principles of *AhluSunnah walJamaa'ah* that result in them being expelled from the circle of *AhluSunnah walJamaa'ah*. Even with that, he did not rush to make a ruling about them. Rather, he went to the reference point of his era from the people of knowledge and judicial verdicts, those who took knowledge from the major scholars from amongst the companions. He went to Aboo Waa'il Shaqeeq Ibn Salamah al-Asadee al-Koofee. Zubayd then informed him of what occurred, so Aboo Waa'il gave the verdict based upon the text from the Messenger of Allāh (*sallallaahu 'alayhi wa sallam*) that proved the falsehood of the *shubhah* (doubtful matter, unclear proof used to justify falsehood) from the *Murji'ah* (from their belief is that *eemaan* is only affirmation of the heart and statement with the tongue while negating action being a part of *eemaan*). He also used this text to prove their deviation from *AhluSunnah* and this was when Zubayd said, “When the *Murji'ah* emerged, I went to Aboo Waa'il and informed him of what occurred. So he said, 'Abdullaah related to me that the Prophet (*sallallaahu 'alayhi wa sallam*) said, “Reviling a Muslim is *fisq* (disobedience) and fighting him is *kufir* (disbelief).”¹⁴

If you were to compare between the state of those people with regards to their dealings with the people of knowledge and judicial verdicts in their era and the state of many who are disarrayed and confused with regards to their repentance in our era, you would find an enormous difference between the two.

The people of the past were very keen upon upholding this guideline. They did not rush to make a ruling on the one who deviation began to become apparent from the people of their era until they explained the situation to the people of knowledge and judicial verdicts from *AhluSunnah walJamaa'ah*. After having heard the verdict, they clung on to it with their back molar teeth, and they totally separated and freed themselves from those heretics who were in opposition to *AhluSunnah walJamaa'ah*.

As for today, it is scarce and rare to find those who are keen upon upholding this guideline. Rather, you find those who are not concerned with the statements of the people of knowledge and judicial verdicts with regards to warning from the people of desires and innovation. They battle and twist the verdicts of the people of knowledge. We ask Allāh for salvation and protection.

¹² Related by Muslim (no. 93)

¹³ **Editor's Note:** The *Murji'ah* are those who reject that actions are a part of *eemaan* (faith), and they say that *eemaan* is affirmation of the heart and statement of the tongue only. The extreme from amongst them limit *eemaan* to belief in the heart only. They also deny that *eemaan* increases and decreases. Refer to *al-Maqaalaat* (1/214) and *d-Farq baynal-Firaq* (p. 202).

¹⁴ Related by al-Bukhaaree (no. 48) and Muslim (no. 218)

EPILOGUE:

In closing, I advise every brother who desires salvation and prosperity in this life and the Hereafter to cling firmly to the *manhaj* (methodology) of *Ahlu-Sunnah walJamaa'ah*, to cling to their way in order to be saved from the misguided *shubuhaat* (doubtful matters, unclear proofs used to justify falsehood), to be sincere in repentance and steadfast upon those specific means which lead to uprightness and righteousness depending on Allaah, The Kind, The All-Aware, to seek refuge in Allaah, and to be humble asking Allaah for aid and success.

I ask Allaah to grant me success and all of my brothers towards that which He loves and is pleased with, to distance us from trials and tribulations, those that are apparent as well as those that are hidden, to aid us in supporting and defending *Ahlu-Sunnah walJamaa'ah*, and to firmly establish us upon that.

May many peace and blessings be upon our Prophet Muhammad, his Family and Companions.

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