



Essential Questions & Answers

on the
SALAFEE
Methodology

The Noble Scholar
Dr. Saalih Ibn Fowzaan al-Fowzaan

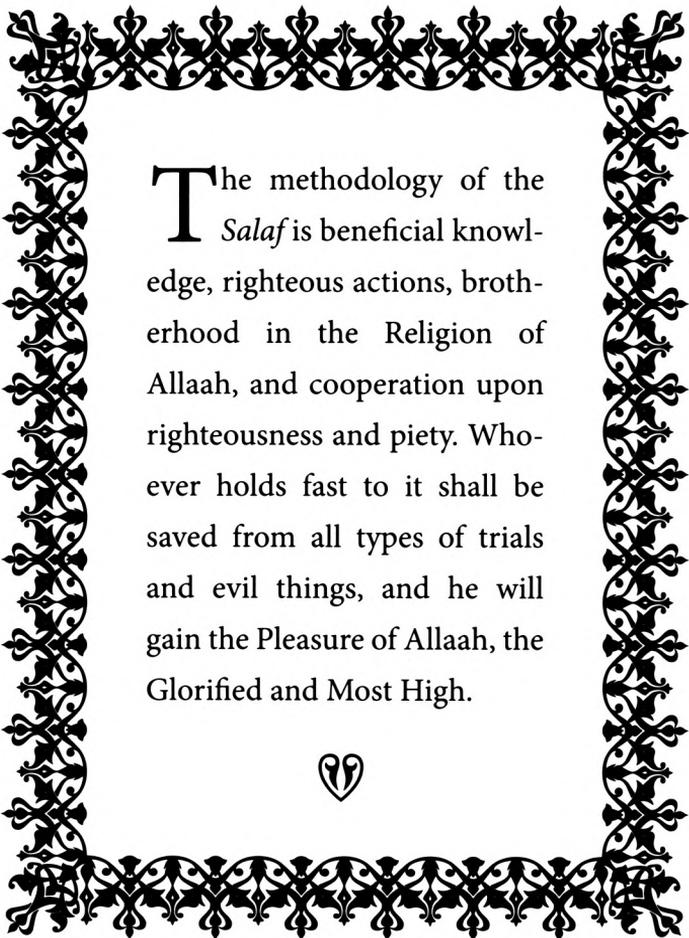
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لفضيلة الشيخ العلامة صالح بن فوزان الفوزان

Essential Questions and Answers on the Salafee Methodology

Ash-Shaykh Saalih Ibn Fowzaan al-Fowzaan

Translated by Moosaa Richardson

A decorative border with intricate floral and geometric patterns surrounds the text. The border is composed of repeating motifs of stylized flowers and leaves, creating a frame around the central text.

The methodology of the *Salaf* is beneficial knowledge, righteous actions, brotherhood in the Religion of Allaah, and cooperation upon righteousness and piety. Whoever holds fast to it shall be saved from all types of trials and evil things, and he will gain the Pleasure of Allaah, the Glorified and Most High.





Essential Questions & Answers

on the **SALAFEE**
Methodology

The Noble Scholar

Dr. Saalih Ibn Fowzaan al-Fowzaan

كل الحقوق
محفوظة

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Translator's Preface



Translator's Preface

In the Name of Allaah, the Most Gracious, the Ever-Merciful

Praise be to Allaah, and may he raise the rank and grant peace to his Messenger Muhammad.

To proceed:

This is a translation of the book, *As-Salafiyyah Haqeeqatuhaa wa Seemaa'uhaa* (*Salafiyyah: Its Reality and Characteristics*), by the virtuous scholar, Shaykh Saalih ibn Fowzaan al-Fowzaan, a member of the Council of Senior Scholars, as well as the Standing Committee for *Fatwaa*, both in Saudi Arabia (may Allaah preserve him).



It was originally transcribed from a lecture entitled: "*As-Salafiyyah, Haqeeqatuhaa wa Simaatuhaa*," almost the exact name as the book. It was delivered in the university campus *masjid* at Imaam Muhammad ibn Su'ood Islamic University in Riyadh on the 13th of Jumaadaa al-Oolaa, 1433.¹ This lecture was transcribed in Arabic, adapted for print, and approved by the shaykh personally. It was printed by Daar Ishbeeliyyah in Riyadh. In a few noted passages, we worked around some minor printing errors by returning to the original lecture, in order to ensure the quality of the translation.

The book was chosen for translation because of the importance of the topic,

¹ This corresponds to March 5, 2012 in the Christian calendar.

Translator's Preface

especially in the West, and because of the widely respected status of the author. *Salafiyyah*, the methodology of the Prophet (may Allaah raise his rank and grant him peace), his Companions, and the early *imaams* of Islam, is undoubtedly the correct understanding of Islam. Whoever Allaah blesses to learn it, understand it, and stick to it shall enjoy safety in this life and the Next, *in shaa' Allaah*. Due to its wide appeal and popularity, *Salafiyyah* may be inaccurately portrayed by those seeking to lead Muslims astray, which leads to the importance of having a firm understanding of it.

Through this brief introduction of *Salafiyyah* by the famous scholar, Shaykh Saalih ibn Fowzaan al-Fowzaan (may Allaah preserve him), and the many important questions and answers that follow it, it is hoped that the *Salafee* Path is given more distinction from the deviant methodologies that are often confused with it, like the ways of the *Qutbiyyah*, *Ikhwaaniyyah*, and *Khawaarij* sects. The author is well-known for his firmly-grounded understanding of Islam in general, in addition to his insight into the ways of the deviant groups and the angles from which they attack Islam and spread confusion.

This book was made possible — by the Permission of Allaah — through the respected efforts of a number of people other than the translator. Thanks are due to Abu Bilal Naeem of Jeddah worked with his son to type out the recorded translation of the book, to Umm Zakee for editing, typesetting and proofreading the translation, to 'Umar Abu Zakee for proofreading and overseeing the printing of the publication, and to Ahmad Abu Sakeenah for his additional review. May Allaah bless all of them for their valuable contributions, and may He reward them well.

A glossary of Arabic terms has been provided as an appendix in the back of the book, including the actual Arabic text of the entries, to assist the English readers in understanding key Arabic phrases that are used in the translation.

We put forth this humble effort, asking Allaah to accept it from us and allow it to reach and benefit some of His servants who wish to understand their religion

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better. And may He raise the rank of His Prophet Muhammad and grant him peace.

Moosaa Richardson (Translator)

Thursday, the 18th of Jumaadaa al-Oolaa, 1435

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Introduction

All praises are due to Allaah, the Lord of all that exists, and we ask Allaah to raise the rank and grant peace to our Prophet Muhammad and likewise that of his family and all of his companions.

To proceed:

This country that we are in¹ — and to Allaah is the praise — has been and remains upon the methodology of the early predecessors of this *Ummah*. The founding constitution is the Book of Allaah and the *Sunnah* of His Messenger (*sallallaahu 'alayhi wa sallam*). The belief system in this land is the '*aqeedah* (belief system) of the *Salaf*. And this land is upon the (*fiqh*) *math-hab* of the great Imaam Ahmad.² No one had strayed from that; not one individual had gone away from that, and certainly not groups, large numbers of varying groups.

This was until the arrival of many different groups of people as immigrants to this land, upon the methodologies of *Ikhwaan*³ and *Tableegh*,⁴ the people of this land needed to say that we are *Salafees*, to distinguish themselves clearly from those sects that had come to them, so that their distinction could remain something outwardly known, as Allaah, the Most High, has said:

¹ The author is referring to the Kingdom of Saudi Arabia.

² Ahmad ibn Hanbal (d.241): He was the great scholar of Baghdad, the last of the four well-known and widely-followed imams.

³ *Al-Ikhwaan al-Muslimoon* (or the *Ikhwaanees*): A deviant sect who oppose the methodology of *Ahlu-Sunnah* by over-emphasizing their political goals, to the point that they cooperate with many different groups of deviants, remaining silent about their deviation, in order to accomplish their political aspirations.

⁴ *Jamaa'ah at-Tableegh* (or the *Tableeghees*): A deviant sect who oppose the methodology of *Ahlu-Sunnah* through gross negligence and lack of concern for correct beliefs.

Introduction

فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ

And if they turn away then say to them,
be witnesses that verily we are Muslims.

[Soorah Aaali-`Imraan, 3:64]

And He has also said:

وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ

Who is better in speech than the one who calls to the Way of Allaah and does
righteous deeds, saying: Verily I am one of the Muslims

[Soorah Fussilat, 41:33]

And indeed the Prophet (may Allaah raise his rank and grant him peace) informed us that an amount of differing would take place in this *Ummah*, just as has taken place in the previous nations. And he admonished us about that (time), telling us to hold fast to what he and his Companions were upon.

He (may Allaah raise his rank and grant him peace) said:

«أَفْتَرَقَتِ الْيَهُودُ عَلَى إِحْدَى أَوْ ثِنْتَيْنِ وَسَبْعِينَ فِرْقَةً، وَتَفَرَّقَتِ النَّصَارَى عَلَى إِحْدَى أَوْ ثِنْتَيْنِ وَسَبْعِينَ فِرْقَةً، وَتَفْتَرِقُ أُمَّتِي عَلَى ثَلَاثٍ وَثَلَاثِينَ فِرْقَةً...»

“The Jews split up into [either] seventy-one or seventy-two sects, and likewise the Christians split up into seventy-one or seventy-two sects, and my *Ummah*, my followers shall split up into seventy-three groups...”⁵

In one narration, he said:

«...كُلُّهُمْ فِي النَّارِ إِلَّا مِلَّةً وَاحِدَةً...»

⁵ *Sunan Abee Daawood* (no.4597). Al-Albaanee gathered its various chains and wordings and graded it *hasan* in *Silsilat al-Ahaadeeth as-Saheehah* (no.204).

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“All of them shall be in the Hellfire except one lone sect.”

They asked, “Who are they, O Messenger of Allaah?” He replied:

« مَا أَنَا عَلَيْهِ وَأَصْحَابِي . »

“It is those who are upon what I and my Companions are upon.”

He (may Allaah raise his rank and grant him peace) also said:

« إِنَّهُ مَنْ يَعِشْ مِنْكُمْ بَعْدِي فَسِيرِي اخْتِلَافًا كَثِيرًا، فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الْمَهْدِيِّينَ الرَّاشِدِينَ، تَمَسَّكُوا بِهَا وَعَضُّوا عَلَيْهَا بِالنَّوَاجِدِ، وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ، فَإِنَّ كُلَّ مُحَدَّثَةٍ بَدْعَةٌ، وَكُلُّ بَدْعَةٍ ضَلَالَةٌ. »

“Verily whoever of you lives long after me shall witness great affairs of differing, so upon you is to keep to my *Sunnah* and the *Sunnah* of the rightly-guided Caliphs, hold tightly to that, and clamp down on that tightly with your back molar teeth. And be warned of newly-invented matters [in the Religion], as every newly-invented matter is an innovation, and every religious innovation is misguidance.”

And in another narration of the same *hadeeth*:

«... وَكُلُّ ضَلَالَةٍ فِي النَّارِ. »

“And every form of misguidance goes to the Hellfire.”

That was the advice of the Messenger (may Allaah raise his rank and grant him peace) that we stick tightly to what he and his Companions were upon when differing and splitting occurs. These are things that must happen, and they have actually taken place just as he has informed us about them.

The way to salvation is to hold tightly to what the Messenger was upon (may

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Allaah raise his rank and grant him peace) and what his Companions were upon. This sect is the one that shall be saved from the Hellfire. The rest of the sects, all of them, shall go to Hell, as has preceded in the *hadeeth* quoted. This is why this sect is called “The Saved Sect.” The people of the *Sunnah* and the *Jamaa’ah* are the sect that is distinguished from others by way of their true following of the Book and the *Sunnah*. Every other sect is astray, even if they claim to be followers of this *Ummah*, so long as their methodology and practicing Islam remain in opposition to that of the Messenger (may Allaah raise his rank and grant him peace) and his Companions.

This (clarity) is from the completeness of the advice that he gave us (may Allaah raise his rank and grant him peace). It is from the completeness of the clarification that he gave about Islam for all of the people.

So the way is clear — and to Allaah is the praise— the Book, the *Sunnah*, and what the predecessors of this *Ummah*, from the Companions and their students, and the followers of their students, until the last of the virtuous early generations, the first three or four generations, as he said (may Allaah raise his rank and grant him peace):

« خَيْرُكُمْ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ... »

“The best of you are those in my generation, then [in virtue are] those who come after them, and then [in virtue are] those who come after them.”⁶

The narrator (may Allaah be pleased with him) interrupted, saying: “I don’t know if the Prophet (may Allaah raise his rank and grant him peace) mentioned two or three generations after them.”

And then he (may Allaah raise his rank and grant him peace) said:

⁶ *Saheeh al-Bukhaaree* (no.2651).

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« . . . إِنَّ بَعْدَكُمْ قَوْمًا يَخُونُونَ وَلَا يُؤْتُونَ، وَيَشْهَدُونَ وَلَا يُسْتَشْهَدُونَ، وَيَنْذِرُونَ وَلَا يَفُونَ، وَيُظْهِرُ فِيهِمُ السَّمَنُ . »

“There shall come some people after you that will betray and they will not uphold trusts, they will volunteer to give their testimony without being asked, and they will take oaths to do things of which they will not fulfil. And obesity will be prevalent among them.”

These events were to take place after the passing of the virtuous generations. However, whoever traverses upon the methodology of those early generations who were virtuous, even if it was in the very last day of this worldly existence, he shall be saved and spared from the Hellfire.

And Allaah, the Mighty and Most High, has said:

وَالسَّابِقُونَ الْأَوْلَىٰ أُولَئِكَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُم بِإِحْسَانٍ رَّضِيَ اللَّهُ عَنْهُمْ
وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ

And the early ones, the predecessors, from amongst the emigrants (who left Makkah to go to Madeenah) and amongst the Ansaar (the people of Madeenah who welcomed them and hosted them), and those who follow them proficiently and earnestly (with “*ihsaan*”), Allaah is pleased with them, and they are pleased with Him. And Allaah has prepared for them gardens with rivers flowing beneath them. They shall abide therein forever, and that is the great success.”

[Soorah at-Towbah, 9:100]

Allaah, the Mighty and Most High, has guaranteed (this outcome) for those who follow the methodology of the *Muhaajireen* (the emigrants who left Makkah to Madeenah) and the *Ansaar* (the Companions who hosted the Companions who left Makkah), with *ihsaan*, with this condition — that they follow with *ihsaan*.

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“*Ihsaan*” is precision, not a mere claim or ascription with no reality, which might take place due to ignorance or desires being followed. It is not the case that everyone who ascribes to the *Salaf* has attained what that ascription really means. This is only accomplished when a person makes his following of the *Salaf* with *ihsaan*. It is a condition that has been placed there by Allaah, the Mighty and Majestic.

“*Ihsaan*” in this case means: precision and completeness. This requires the followers to study and learn about the methodology of the *Salaf*, so that they could follow it (upon knowledge). People who ascribe to the way of the *Salaf*, but they do not know anything about their actual methodology of dealing with issues, or they know about it, but they do not proceed upon it, this is of no benefit and of no avail, and such a person is not a *Salafee*. Such people are not considered *Salafees* because they have not followed the *Salaf* with *ihsaan* (completeness and proficiency), while Allaah, the Mighty and Most High, has stipulated this condition of *ihsaan*.

In this land of ours, in the schools and in the universities of this land, and in its *masjids*, the methodology of the righteous predecessors is studied so that we could follow them with *ihsaan* (completeness and proficiency), not by claiming it or just adopting a mere label. Look how many people there are who claim *Salafiyah*, saying they are following the methodology of the *Salaf*, whilst opposing it in reality. Sometimes this is due to ignorance of what the methodology of the *Salaf* really was, and sometimes it is a result of desires, when a person knows what the methodology is yet chooses to follow his desires.

Anyone who takes the way of the *Salaf* is in need of two basic things:

1. Knowing what the methodology of the *Salaf* really was.
2. Sticking to it, no matter how much difficulty one faces as a result.

For sure, he will find those who oppose this methodology harming him, behaving arrogantly, and accusing him. He is going to find that he is described with all

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kinds of horrible nicknames. However, he is to remain patient upon that, since he is satisfied, and he is content with what he is upon. The whirlwinds (of calamity) do not shake him, nor do the trials and tribulations that take place cause him to change. Instead, he remains firm and patient upon that until he meets his Lord.

So he learns the methodology of the *Salaf* firstly, then he follows it. He sticks to it and he follows it with *ihsaan* (completeness and proficiency), secondly (after learning it).

Then after that, thirdly, he remains patient upon the harms that reach him from the people. This is not sufficient by itself; rather, he must also take one more step, and that is to call to the way of Allaah. He invites to and helps to spread the methodology of the *Salaf*. He helps to clarify it for the people. For this purpose, you find that our curricula in schools here are upon the methodology of the *Salaf*, and our call is to the way of the *Salaf*. This is how the *Salafee* is to be in reality.

Some claim to be *Salafee* without knowing what the methodology of the *Salaf* even was, nor following it, rather following what the people are upon, or following whatever is in accordance to their wishes and desires. Others may follow but do not remain stable and patient in times of tribulation, and thus they lavishly praise people (who do not deserve that) at the expense of (harming) their Religion. Such people go overboard in praising people at the expense of (harming) their Religion, compromising things from the methodology of the *Salaf*. Such people are not *Salafees*, even if they label themselves as *Salafees*.

Remember that the determining factor is not the mere claim; the real determining factor is the actual reality. This requires us to focus on knowing what the methodology of the *Salaf* really was. It also requires us to study the methodology of the *Salaf* in beliefs, manners, interactions, and in every aspect.

This is the methodology that the Messenger of Allaah (may Allaah raise his rank and grant him peace) was upon. It is the methodology that his Companions were

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upon, the *Muhaajireen* (of Makkah) and the *Ansaar* (of Madeenah). It shall remain the methodology of all of those who have taken them as role models and follow their way, until the coming of the Last Day.

The Prophet (may Allaah raise his rank and grant him peace) said:

«لَا يَزَالُ مِنْ أُمَّتِي أُمَّةٌ قَائِمَةٌ بِأَمْرِ اللَّهِ لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ وَلَا مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَهُمْ أَمْرُ اللَّهِ وَهُمْ عَلَى ذَلِكَ.»

“There shall always remain from my *Ummah* a group that is steadfast upon the order of Allaah. They will not be harmed by any of those who forsake them nor those who oppose them, until the affair of Allaah is established with them, whilst they are upon that way.”⁷

Regarding his statement:

«لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ وَلَا مَنْ خَالَفَهُمْ.»

“They will not be harmed by any of those who forsake them nor those who oppose them”

This proves that there will be people who forsake them and oppose them; however that is of no concern to them. They continue upon their path to Allaah, the Mighty and Majestic. They remain steadfast in the face of all that afflicts them, just as Luqmaan said, advising his son:

يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَى مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ﴿٧٦﴾ وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٨١﴾ وَأَقْصِدْ فِي مَشْيِكَ وَاغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ﴿٩١﴾

O my little son, establish [regular] prayers, order [the people] with righteousness, forbid evil things, and be patient with whatever befalls you [as

⁷ Collected by *al-Bukhaaree* in his *Saheeh* (no.3641).

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a result of that]. Verily, that is from the most important of affairs [for stability].

And do not frown upon people [arrogantly], and do not walk upon the earth arrogantly. Verily, Allaah does not love any arrogant bragger. Also, be balanced in the way you walk and keep your voice down. The most despicable of all sounds to Allaah is the braying of the donkey.

[Soorah Luqmaan, 31:17-19]

This is the way of the *Salaf*, and this is their distinguishing trait and identifying characteristic.

And Allaah, the Mighty and Most High, said:

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ذَلِكُمْ
وَصَّامِكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ

And this is My straight Path, so follow it, and do not follow the other paths that will split you away from his path. That is what He has advised you with so that you might attain piety.

[Soorah al-An'aam, 6:153]

Allaah has mentioned the path as being His Path, an ascription of honour and of high status befitting the path itself and everyone who takes it.

هَذَا صِرَاطِي مُسْتَقِيمًا

This is My straight Path

[Soorah al-An'aam, 6:153]

“Straight” here means: a path of moderation.

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فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ

So follow it, and do not follow the different paths

[Soorah al-An'aam, 6:153]

This proves that there are many (incorrect) paths.

فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ

They will split you up and keep you away from His Path

[Soorah al-An'aam, 6:153]

These are the methodologies that oppose the way of the *Salaf*.

ذَلِكَ مِمَّا وَصَّاكُمْ بِهِ

That is what He has advised you with

[Soorah al-An'aam, 6:153]

That is what he advised you with, meaning, "Follow it (the Straight Path)"

لَعَلَّكُمْ تَتَّقُونَ

In hopes that you may attain piety

[Soorah al-An'aam, 6:153]

In hopes that you would fear Allaah and observe His Limits, stay away from the paths of deviation, and stay away from doubtful matters. In hopes that you would stay away from and be warned of all things that would obstruct this Path, be they diversions, tricks, or even threats.

Look at how Allaah mentions His Path and His Way as being one singular Way, while He mentioned the other ways as being many. So the Path of Allaah is singular, no divisions in it and no multiplicity. There is no crookedness in it, and

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there are no contradictions within it.

However, the other pathways are numerous, even innumerable. Each and every person just invents a new path and takes it. Each person just invents a methodology to be upon, for him and his followers. They are numerous different paths that have been setup and designed by the leader of each and every group for his followers. They make a pledge of allegiance to their leader to follow that way.

What will happen to you if you follow these different pathways?

فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ

They will split you up and keep you away from His Path

[Soorah al-An'aam, 6:153]

They will take you off of the Path of Allaah, the Mighty and Majestic. You will only end up in disgrace, misguidance and destruction. There is no salvation, uprightness, or success except by holding to the Straight Path, the path of Allaah, the Mighty and Most High. All other paths are just the paths of the devils, upon each and every one of them is a devil that calls the people to that way. So let us be warned of this issue! Let us not be deceived by the large numbers of those who oppose the correct way! Let us not pay any attention to their doubts, personal attacks, and blame. We must not pay any attention to this; rather, we must continue to take the Path to Allaah upon knowledge-based insight.

This is why Allaah, the Mighty and Most High, has made an obligation upon us, that in every single unit of our prayers we read *Soorah al-Faatihah*, and in the end of that *Soorah*:

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Guide us to [or upon] the straight path

[Soorah al-Faatihah, 1:6]

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That is the Path of Allaah, the Mighty and Most High. Meaning: Guide us to the right way, give us instruction, and grant us stability upon the Straight Path.

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

The Path of those upon whom You have bestowed Your Favour

[Soorah al-Faatihah, 1:7]

Those who traverse this path are the ones whom Allaah has bestowed His Blessings upon, from amongst the Prophets, the devoutly honest people, the martyrs, and the righteous. What a good (kind of) companionship such people are! Such people are your companions upon the Way that you are traversing upon.

Allaah, the Most High, said:

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ
وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا

Whoever obeys Allaah and the Messenger, such are in the company of those whom Allaah has bestowed His Blessings upon, from amongst the prophets, devoutly truthful, martyrs and righteous. What good companionship those are!

[Soorah an-Nisaa, 4:69]

Do not feel that you are alone and by yourself while you are upon this path! Rather, your companions and associates along this path are the very best of the creation! So do not feel lonely, even if the (opposing) pathways are many and the sects become numerous. Even when those who oppose the correct path become numerous, do not look sideways to them, as you are content with what you are upon—the Path of Allaah, the Mighty and Majestic.

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غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ

Not those who have the Anger [of Allaah] upon them

[Soorah al-Faatihah, 1:7]

Meaning: Not the path of those whom the anger of Allaah is upon. Those who have the Anger of Allaah upon them are the ones that have knowledge, yet they do not practice in accordance with it, like the Jews for example, as well as every person who has knowledge but does not act in accordance with it. When a person does not act according to his knowledge, the knowledge becomes a proof against him on the Day of Judgment.

Like the statement of the poet:

وَالْعِلْمُ إِنْ كَانَ أَقْوَالًا بِلاَ عَمَلٍ فَلَيْتَ صَاحِبُهُ فِي الْجَهْلِ مُنْعَمِرٌ

*“And when knowledge is just statements without action,
Had only its companion been submerged in ignorance.”*

You must perform deeds in accordance with knowledge. Knowledge without action is like trees without fruits. What are the benefits of trees that do not bear any fruit? Thus, Allaah has become angry with such people because they have knowledge, yet they do not act in accordance with it. So they justly deserve the Anger of Allaah, the Glorified and Most High. And they deserve His Disgust and Hatred of them, even while they may believe themselves to be people of civilization, advancement, high status, and all the other claims that they make! The reality is that they are upon misguidance and have earned the Anger of Allaah, the Exalted and Most High.

And then in *Soorah al-Faatihah*, Allaah has told us:

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وَلَا الضَّالِّينَ

Nor those who have gone astray

[Soorah al-Faatihah, 1:7]

Meaning: And not the path of those who are misguided. They are the people who are active with deeds, worship, exerting themselves and abstaining from worldly pleasures. However, this is done without knowledge and guidance from Allaah, the Glorified and Most High. As a result, their deeds are like dust that is scattered in the wind, they will not benefit them in anyway, as they are astray, misguided away from the Straight Path. Their actions are just things that exhaust them without having any benefit. An example of this kind of people would be the Christians, as they are people of worship and religious dedication; however, they do this without knowledge.

وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا

[And they had a level of] religious dedication that they invented which We had not ordered them to do. The only thing We ordered them with was to be earnest in seeking the pleasure of Allaah. However, they did not observe it [the order] as it should have been observed.

[Soorah al-Hadeed, 57:27]

They are upon misguidance and clear error. The criterion for right and wrong is not hard work and dedication alone, without reaching the Truth or being upon the correct way. The *Soofees*, for example, among the ranks of the Muslims, are upon the way of the Christians. They worship Allaah, abstain from worldly pleasures, exert themselves, and even stay away from the people often. However, they do not seek knowledge. In fact, they turn people away from knowledge. They say to the people, "Be active with deeds, and seeking knowledge only keeps you away from doing more deeds!" They cause the people to have an aversion to seeking knowledge, sitting with the scholars and taking knowledge from them. They believe the scholars fall short (as examples, in their own deeds), and thus, they

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keep the people from exerting themselves! This is one angle (of their deviance).

From another angle, they say that knowledge is not a result of continually seeking it, but rather, it comes all at once, suddenly. They believe that if a person exerts himself in acts of worship, then Allaah will open up things for him. Only then would knowledge come to him, without him seeking it! This is misguidance. Let us be warned against it.

Knowledge is only attained after seeking it.⁸ There is no way to attain knowledge except by learning it directly from the people of knowledge and insight.

Furthermore, knowledge must come before statements and actions.

Imaam al-Bukhaaree said in his authentic *Hadeeth* Compilation:

«بَابُ : الْعِلْمُ قَبْلَ الْقَوْلِ وَالْعَمَلِ»

“The Chapter of: Knowledge Preceding Statements and Actions.”

Then he mentioned the Statement of Allaah, the Most High:

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

Have knowledge [O Muhammad] that there is no deity worthy of worship other than Allaah, and then seek forgiveness for your sins and for those of the believing men and women as well.

[Soorah Muhammad, 47:19]

⁸ Abud-Dardaa' (may Allaah be pleased with him) said:

«إِنَّمَا الْعِلْمُ بِالتَّعَلُّمِ.»

“Knowledge is only (attained) through seeking it.”

Some scholars consider it an authentic *hadeeth* reported from the Messenger of Allaah (may Allaah raise his rank and grant him peace). See *Silsilat al-Ahaadeeth as-Saheehah* (no.342).

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فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ

Have knowledge that there is no deity worthy of worship other than Allaah

[Soorah Muhammad, 47:19]

The meaning: Have knowledge of that firstly, then after that, seek forgiveness and perform deeds.

Clearly, knowledge is a necessity. Knowledge is that which guides a person to Allaah, the Glorified and Most High. Allaah sent down the Book and dispatched the Messenger in order to guide us to taking the Straight Path, that which is the path of beneficial knowledge and righteous actions. He has not left us to our own tastes and opinions.

Allaah, the Mighty and Most High, has said:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ

**He is the One who sent His Messenger with guidance and
the Religion of the Truth.**

[Soorah at-Towbah, 9:33]

Guidance (referred to in this verse) is beneficial knowledge, and the Religion of Truth is righteous actions. So it is a must that the two issues be combined together: beneficial knowledge and righteous actions. This is what the Messenger (may Allaah raise his rank and grant him peace) came with. He did not come with theoretical knowledge only, without action and implementation. And he did not come with actions without knowledge. Rather, they are two companions that stick together and must always be together.

It is obligatory that actions be founded upon knowledge and insight. It is also obligatory that a person who has knowledge act in accordance to his knowledge.

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Otherwise, a person having knowledge who does not act in accordance with it, as well as the one who acts without knowledge, are both heading for destruction. The only exception to this path of destruction is the one who has both beneficial knowledge and righteous actions. This is precisely what Allaah had dispatched his Messenger for. (May Allaah raise his rank and grant him peace.)

This is the correct path of *Salafiyyah*, and these are the characteristics of the righteous predecessors (the *Salaf*) — beneficial knowledge and righteous actions.

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Who Are the Salaf?



Who Are the *Salaf*?¹

The *Salaf* were the Companions and their followers.

Allaah, the Most High, has said:

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ

Our Lord, forgive us and our brothers who have preceded us in *eemaan*.

[Soorah al-Hashr, 59:10]

When Allaah mentioned the *Muhaajireen* (from Makkah, the earliest Companions) and the *Ansaar* (who hosted them in Madeenah) in *Soorah al-Hashr*, He said:

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ

And those who come after them, those who say: 'Our Lord! Forgive us and our brothers who have preceded us in *eemaan*.'

[Soorah al-Hashr, 59:10]

What is it that they have preceded us in? In *eemaan* (correct beliefs, actions and statements).

And they further supplicate:

¹ Titled added by translator.

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وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا

**And do not allow there to be any rancour in our hearts
for those who have believed.**

[Soorah al-Hashr, 59:10]

Meaning: Jealousy or hatred for the Believers. Allaah hates and is angry with any person who would despise the early predecessors, from amongst the Companions, the *Muhaajireen*, the *Ansaar*, and those who followed them in *ihsaan* (completeness and proficiency) from the early favoured generations. His actions will be like scattered dust in the wind, because his actions were not founded upon guidance.

Actions are only acceptable when they have two conditions fulfilled within them:

1. That they are done with sincerity, seeking the Face of Allaah
2. That they are done in conformity with the *Sunnah* of the Messenger of Allaah (may Allaah raise his rank and grant him peace)

Allaah, the Most High, has said:

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Nay, the one who submits his face to Allaah while being a person who does good deeds shall have his reward with his Lord. No fear shall overtake them nor shall they grieve.

[Soorah al-Baqarah, 2:112]

This Verse contains the two conditions for the acceptability of any action:

1. **“Nay, the one who submits his face to Allaah.”** This means with sincerity in one’s worship, being free of any act of polytheism and its people.

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2. "...While being a person who does good deeds..." This means following the Messenger (may Allaah raise his rank and grant him peace), acting in accordance with his *Sunnah*, and abandoning innovations and newly invented matters in the Religion.

This is the methodology of the righteous *Salaf*. It is taken directly from the Book and the *Sunnah*, through the scholars who are firmly grounded in knowledge.

Anyone who wishes to traverse the path of the *Salaf* must abide by these Islamic codes. Today, there are so many people who claim to be upon the methodology of the *Salaf*, whilst they are upon misguidance and serious errors. They ascribe these errors to the methodology of the *Salaf*. And thus, you find disbelievers, hypocrites, and all kinds of people with sickness in their hearts, all of them, attacking and insulting the *Salafees*. Every crime committed, every bit of destruction, and every trial faced is blamed on the *Salafees*. However, *Salafiyah* is absolutely free from such things, and the *Salaf* themselves are also free of those things.

Such people are not upon the path (the methodology) of the *Salaf*, they are upon the methodology of misguidance. Even when such people take names ascribing to the *Salaf*, it is an obligation that we make a distinction between the mere name and claim of a label and it's reality. There are surely people who make claims or give themselves labels of attachment to things that are just not true. Such people are not *Salafees*, and the early predecessors are free of them.

The methodology of the *Salaf* is beneficial knowledge, righteous actions, brotherhood in the Religion of Allaah, and cooperation upon righteousness and piety. Whoever holds fast to it shall be saved from all types of trials and evil things, and he will gain the Pleasure of Allaah, the Glorified and Most High.

Allaah, the Most High, has said:

وَالسَّابِقُونَ السَّابِقُونَ أُولَئِكَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ

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وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ

The first predecessors from the *Muhaajireen* [of Makkah], the *Ansaar* [who hosted them in Madeenah], and those who followed them in righteousness, Allaah is pleased with them and they are pleased with Him. He has prepared for them gardens under which rivers flow. They shall abide therein forever; that is the great success.

[Soorah at-Towbah, 9:100]

Every person wants these gardens that have rivers flowing underneath them. No one wants the Hellfire. No one wants punishment. However, the focus of our talk here is taking the proper steps, the steps that will actually lead you to Paradise and allow you to reach salvation, saving you from the Fire. This necessitates that you follow strictly the methodology of the righteous predecessors.

Imaam Maalik (may Allaah have mercy upon him) said:

« لَا يُصْلِحُ آخِرَ هَذِهِ الْأُمَّةِ إِلَّا مَا أَصْلَحَ أُولَئِهَا . »

“Nothing will rectify the latter part of this *Ummah* other than what rectified the first part of it.”²

The Book and the *Sunnah* are the two things that rectified the first part of this *Ummah*. And nothing is going to rectify the latter part of this *Ummah* other than the same Book and *Sunnah*. They remain present amongst us, and to Allaah is the praise. They are both preserved through the special preservation of Allaah Himself.

Allaah, the Most High, said:

² Collected by al-Jowharee in his *Musnad al-Muwatta'* (no.783), as something Imaam Maalik [d.179] narrated from his teacher, Wahb ibn Kaysaan [d.127].

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إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

Verily it is Us, We are the One³ who sent down the Reminder [Qur'an],
and it is Us who shall surely preserve it.

[Soorah al-Hijr,15:9]

Whoever intends to achieve understanding of them (the Book and the *Sunnah*) in truth, and thus he takes the proper path to seek knowledge, will find in them righteousness and success. However, the person who makes a claim without any reality behind it, or he just follows blindly those who claim *Salafiyyah* without being upon the methodology of the *Salaf*, such an ascription is of no avail. Rather, it would only harm him.

If such a person claims to be a *Salafee*, it is only a lie and a fabrication against the *Salaf* and *Salafiyyah*. He leads the people astray through such an ascription, whether intentionally or not. He is either a person of desires or an ignorant person. As it is said:

«وَالدَّعَاوَى إِذَا لَمْ يُقِيمُوا بَيِّنَاتٍ عَلَيْهَا أَهْلُهَا أَدْعِيَاءٌ.»

“And when claims are not established with proofs, the people who make them are mere claimants.”

So it is obligatory that anyone who claims that he ascribes to the way of the *Salaf* actually lives up to that name, by acting in accordance with their methodology, as it relates to beliefs, statements, actions, and all interactions, so that he can be a *Salafee* in truth. This way he could be a righteous example for people, showing them the proper implementation of the methodology of the righteous *Salaf*.

So whoever wants this as his methodology, then it is upon him to learn about it by studying it firstly, and then to act in accordance with it secondly. Then he must call to it and clarify it for the people. This is the methodology of the *Salaf*. This is

³ Allaah uses the royal plural, “We,” or “Us,” to refer to Himself alone.

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the way of the Saved Sect, the people of the *Sunnah* and the *Jamaa'ah*, those who are upon what the Prophet (may Allaah raise his rank and grant him peace) and his Companions were upon. Furthermore, he must remain patient and consistent upon that, and he must not go astray when calamities surface. He is not duped by the claims that lead people astray, nor do the whirlwinds (of *fitnah*) take him in. He remains like this until he meets his Lord, the Glorified and Most High.

May Allaah give success to us all in attaining that which Allaah loves and is pleased with. And may Allaah raise the rank of our Prophet Muhammad, and likewise that of his family and Companions, all of them, and may He grant them peace.



Questions¹ and Answers

[Q1] What is the Meaning of “Ahlus Sunnah wal-Jamaa’ah Know the Truth and Have Mercy on the Creation?”

A questioner says the great scholar of Islam, Ibn Taymiyyah (may Allaah have mercy upon him) mentioned: “From the distinguishing characteristics of *Ahlus-Sunnah wal-Jamaa’ah* is that they know the truth and they have mercy upon the creation.” What is the meaning of that?

Answer:

The meaning is clear. They know the truth, which is what we have talked about, that it is not enough just to ascribe to it. Rather, it is essential to know the truth and its evidence from the Book and the *Sunnah*, learned at the hands of the scholars, those who are firmly grounded in knowledge. Gentleness and kindness with the creation are required in the Islamic legislation:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ

Call to the way of you Lord with wisdom and beautiful preaching, and engage them in the finest of ways.

[Soorah an-Nahl, 16: 125]

In another Verse:

¹ Editor's note: In order to increase readability (and to improve the table of contents referencing), we have added question titles as summarized versions of the original questions. Where the questions are short, the question titles have been left intact.

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وَقُولُوا لِلنَّاسِ حُسْنًا

And speak to the people in a good way.

[Soorah al-Baqarah, 2:83]

So speak well with your words, with the way you say them, and with your manner of addressing people, so that you would encourage people towards goodness. Let your speech be from knowledge, not from ignorance or emotions not founded upon the prescribed manners in Islam.



[Q2] How Must One Guard against Preachers Who Wish to Further Political Agendas?

In our land, the Kingdom of Saudi Arabia, we face movements that have agendas led by preachers that stir up trouble. They want to bring about the downfall of the system in place. How are we to confront such preachers while we also protect ourselves from their poison?

Answer:

They are confronted firstly by seeking beneficial knowledge, which includes knowing the truth with its evidences, as well as how you are to confront these trials and the callers to misguidance. It is a must to have beneficial knowledge first, so that you can then practice it within yourself and become a good example and preach. No matter what such people may try to portray, the Kingdom of Saudi Arabia is upright upon the truth and they are upon, as well, the implementation of the legislation of Allaah. They would never be able to harm this country because the Messenger of Allaah (may Allaah raise his rank and grant him peace) informed us about that:

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«لَا يَضُرُّهُمْ مَنْ خَدَلَهُمْ وَلَا مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَهُمْ أَمْرُ اللَّهِ وَهُمْ عَلَى ذَلِكَ.»

“That they shall not be harmed by those who forsake them, nor by those who contradict them or oppose them, until the affair of Allaah is established and they are like that, upon that description.”²

Allaah has guaranteed for them that they shall be protected:

Allaah, the Most High, says:

إِن تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ

If you aid Allaah, then Allaah will aid you and He will grant firmness to your feet and he will make you stable upon the truth.

[Soorah Muhammad, 47:7]



[Q3] How Should We React to Writers Who Do Not Approve of Our Leaders' Affirmation of *Salafiyah*?

Our leaders (in Saudi Arabia) constantly repeat, and to Allaah is the praise, that this land has been established upon the *Salafee* methodology. However, we see some writers who do not approve of this kind of speech. So what is your advice?

Answer:

It is not strange to find people not approving of the concept of clinging to the methodology of the *Salaf*, or holding fast to the religion of Islam. This is something that was found from the time of prophethood until today. However, we remain firm upon our Religion and in following our Messenger (may Allaah raise his rank and grant him peace), and we do not pay any mind to those who blurt out anything,

² Collected by al-Bukhaaree in his *Saheeh* (no.3641).

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saying whatever they say.

[Q4] How Should the Youth Dress?

What is your advice to the youth who wear the clothes of Europeans while in this country (in Saudi Arabia)?

Answer:

Imitating the disbelievers in their manners of dress, their manners of speech, and in the generality of their descriptions is not permissible. We have been forbidden from imitating them.

The Prophet (may Allaah raise his rank and grant him peace) said:

« مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ . »

“Whoever imitates a people, he is from them.”³

The act of imitating (them) includes every single thing that the disbelievers do that is specific to them, from all affairs of religious acts and general customs. We do not follow them blindly in those things. Upon us is to wear clothes that cover well, those worn by the people of the land.



[Q5] Should the Youth Wear Traditional Arab Clothing in Western Lands?

What is your advice to the youth who wear their country's traditional clothing in European countries, while this creates a feeling of estrangement from the people (i.e. he stands out).

³ Collected by Aboo Daawood in his *Sunan* (no.4031). Al-Albaanee graded it “*hasan-saheeh*.”

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Answer:

If they wear the traditional clothing of their country then they should not be worried about what the people think. Let them wear clothes that cover themselves well, those that are in opposition to the concept of resembling the disbelievers. Let them not be concerned with what the people say, so long as they are not forcefully prevented (by law), no harm comes to them, and no animosity results.



[Q6] Is Absolute Adherence to a Particular *Math-hab* Considered Part of *Salafiyyah*?

Is *ta'as-sub* (absolute adherence) to one particular *math-hab* considered to be part of *Salafiyyah*, whether it is the *Shaa'fi'ee Math-hab* or the *Hanbalee Math-hab* (for example)?

Answer:

We do not adhere to any *math-hab* exclusively, believing it to be a single *math-hab* (that must be followed). What we cling to is the *math-hab* that has the evidence from the Book and the *Sunnah*. This is something that we refer to as "*tamas-suk*" (clinging to our *deen*); we do not refer to this as *ta'as-sub* (absolute adherence). This is because *ta'as-sub* is usually blameworthy. Instead, to refer to this concept as "*tamas-suk*" (holding tightly to something in a praiseworthy way) is the correct expression. Let us cling tightly to the truth and not be worried about those who oppose us.



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[Q7] Must One Say, "I am a *Salafee*" or Is It Sufficient to Just Say "I am a Muslim"?

Is it better that a person ascribes to *Salafiyyah* by saying: "I am a *Salafee*." Or is it sufficient that he says, "I am a Muslim"?

Answer:

Calling oneself *Salafee* is not sufficient. A person must also be upon the methodology of the *Salaf*. He can be upon it without saying that he is a *Salafee*. However, if there is any need for him to say he is a *Salafee*, there is no problem in that, because this provides a distinction between him and the one who is not a *Salafee* if he is amidst the various sects.



[Q8] How Does One Enjoin Good Behaviour Towards the Ruler?

In this time, with all of the current strife existing, whenever I remind my brothers about the rights of the ruler, I feel like such a stranger among the people, and that the majority of the people do not like me. What is your advice to me?

Answer:

Clarify what is the truth and what is correct for the people to understand, and (also clarify) the *Sunnah* of the Messenger (may Allaah raise his rank and grant him peace) as it relates to dealing with the leaders and others. Whoever accepts that, then the praise is for Allaah; whoever does not accept that, then you have discharged the duty that was upon you, and you have established the proof against them! We are not seeking the people's approval. We are not seeking their praise. What we want is to please Allaah, the Most High.

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As 'Aa'ishah narrated from the Messenger (may Allaah raise his rank and grant him peace)

«مَنْ التَّمَسَّ رِضَى اللَّهِ بِسَخَطِ النَّاسِ رَضِيَ اللَّهُ عَنْهُ وَأَرْضَى النَّاسَ عَنْهُ، وَمَنِ التَّمَسَّ رِضَى النَّاسِ بِسَخَطِ اللَّهِ سَخَطَ اللَّهُ عَلَيْهِ وَأَسَخَطَ عَلَيْهِ النَّاسَ.»

“Whoever seeks to please Allaah at the expense of angering the people, Allaah will be pleased with him, and He will make the people pleased with him. Whoever seeks to please the people whilst angering Allaah, Allaah will be angry with him, and he will make the people angry with him.”⁴



[Q9] Is It Permissible to Protest against Disbelieving Leaders?

Some people say protests against the disbelieving leaders of a country are permissible, because it is allowed to rebel against a disbeliever. What is your response to this?

Answer:

Protests are not from the guidance of Islam. They could lead to bloodshed and instability, and therefore they are not permissible.

Taking a position against disbelieving rulers is not by way of protesting. It is done through (legitimate) “*jihaad*” in the Way of Allaah, under the leadership of a Muslim government, who lead them (the military forces) in battle against the (military of the) disbelievers. An example of this would be the Messenger (may Allaah raise his rank and grant him peace) and his Companions. They would engage in military combat and fight against the (armies of the) disbelievers, with

⁴ Collected by Ibn Hibbaan in his *Saheeh* (1/510 of Ibn Bulbaan’s version). Al-Albaanee authenticated it in *Silsilat al-Ahaadeeth as-Saheehah* (no.2311).

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organized military operations.

On the other hand, protests only lead to evil. They only cause trials and tribulations. They do not ever produce any benefit, as you see today. These protests have not led to any good, and there is no end to them. From one protest to the next, no (positive) result is ever achieved.

People who live under the authority of the disbelievers and are unable to migrate to the lands of the Muslims are to remain steadfast, while clinging to their Religion. This was the case with the Prophet (may Allaah raise his rank and grant him peace) and his Companions in the early days in Makkah before they emigrated (to al-Madeenah).



[Q10] Are Casualties Resulted from Demonstrations and Protests Comparable to Those of War?

When you say to some people, "Look at how protests and demonstrations have harmed the Muslims and spilled their blood," they say: "Well, there are casualties in every battle!"

Answer:

This is not a military battle in the Path of Allaah! This is merely a protest, and it is chaos. It may be true that in established military combat in the Path of Allaah there are martyrs who die. However, the end result is in favour of the Muslims.

On the other hand, these protests lead us to nothing except bloodshed, destruction of property, and the loss of safety. Then, the end result is absolutely nothing.



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[Q11] Is It Ever Permissible to Rebuke the Muslim Ruler in Public?

Is it the case that rebuking the Muslim ruler in front of the people is forbidden by consensus, or is there differing in the issue? For example, if a presumed benefit could be attained by rebuking him in a certain instance?

Answer:

The factor that leads us to what is correct is not the presence of differing. Rather, the criterion is who is upon the truth. We follow whomever is upon the truth. So long as the Messenger (may Allaah raise his rank and grant him peace) had ordered us with obedience to the Muslims' leaders, even if they go beyond the limits and oppress us; let us fulfil the order. In this way, we take on the lesser of the two harms to repel the greater of the two of them.⁵

That is because going against the rulers causes harms that are greater than the harms associated with being patient upon their (original) transgression or oppression. Any affair that leads to greater harm is not permissible.

Allaah, the Most High, has said:

لَا تُقَاتِلُوا أَيْدِيكُمْ

Do not throw yourselves into destruction by your own hands.

[Soorah al-Baqarah, 2:95]



⁵ According to the established *fiqh* principle in Islamic Jurisprudence:

«ارْتِكَابُ أَحْفَ الضَّرَرَيْنِ لِدْفَعِ أَعْلَاهُمَا.»

“The lesser of two harmful matters is chosen to repel the greater harm.”

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[Q12] Should Educators Encourage Political Discussions in the Classroom?

Some people turn scheduled academic lessons into forums for political discussions. Is this from the guidance of the *Salaf*?

Answer:

Academic lessons are to be established by explaining the books designated in the curriculum. Amongst those lessons are the methodology of the *Salaf* of inviting to Allaah's Religion, as well as the rights of the Muslim leaders and the obligation of obeying them in all permissible matters. All of these matters are part of the '*aqeedah* (belief system) that you study, and to Allaah is the praise.

Any teacher who strays from the syllabus and wastes class time talking about something else is to be prevented from doing that.



[Q13] Is It Important to Constantly Warn against *Shirk*?

I heard some people saying: "Why is it that an entire lecture or *khutbah* [sermon] is delivered on the topic of acts of *shirk* [polytheism] committed at gravesites. What is the justification for that when it is possible to give a [short] general reminder about that? It is inappropriate to waste a whole lecture talking about a topic that has no real connection to you." What is your opinion about this statement?

Answer:

This is misguidance and disdain for the preaching of *towheed* (Islamic monotheism) and warning against *shirk* (polytheism)! How long did the Messenger (may Allaah raise his rank and grant him peace) remain in Makkah calling to *towheed*? Did he not remain there for thirteen years calling to *towheed* before he was commanded to

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offer regular prayers, pay *zakaat*, fast, and make *hajj*!?

The invitation to *towheed* is something constant (in Islamic preaching). Only hypocrites and disbelievers would consider it unnecessary or overburdening. We ask Allaah, the Most High, for safety.

It is essential to preach *towheed* and warn against *shirk*, whether in lectures, Friday sermons, or general reminders. This is the foundational matter that all the Messengers called to (as a priority).

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ

And we have not sent before you [O Muhammad] any messenger, except that we gave him revelation [informing him that]: There is no one worthy of worship other than Me, so worship Me [alone].

[Soorah al-Anbiyaa', 21:25]

The Prophet (may Allaah raise his rank and grant him peace) said to Mu'aath when he dispatched him to Yemen:

«إِنَّكَ تَقْدِمُ عَلَى قَوْمٍ أَهْلَ كِتَابٍ، فَلْيَكُنْ أَوَّلَ مَا تَدْعُوهُمْ إِلَيْهِ عِبَادَةُ اللَّهِ، فَإِذَا عَرَفُوا اللَّهَ فَأَخْبِرْهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي يَوْمِهِمْ وَلَيْلَتِهِمْ.»

“You are going to people who already have received a book [of revelation]. Let the first thing you invite them to be the worship of Allaah [alone]. If they already know about Allaah, inform them that Allaah has required them to pray five times each and every day.”

This is because there is no benefit in prayer or any other kind of action performed along with *shirk* (polytheism), since *shirk* nullifies all actions. Allaah says:

° Collected by al-Bukhaaree in his *Saheeh* (no.1458).

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وَلَوْ أَشْرَكُوا الْحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ

And if they commit *shirk* [polytheism], all they did [of good] would be rendered invalid.

[Soorah al-An'aam, 6:88]

There is no (good) deed that could be of any avail along with polytheism. Thus, it is obligatory that there be specific focus on beliefs, that correct beliefs be clarified, along with an exposition of everything that opposes them, such as acts of polytheism committed against Allaah, the Might and Majestic. This should be explained to both the Muslims and the non-Muslims. The Muslims need to know their beliefs, and the non-Muslims need to understand what the religion of Islam is.



[Q14] When Does a Traveller Combine and Shorten His Prayers?

When a person travels to Riyadh from a considerable distance (considered to be a journey) and stays there for four and a half days, is it allowed for him to combine and shorten his prayers?

Answer:

If a traveller stays somewhere longer than four and a half days, he does not combine or shorten the prayers. This is because when a person intends to stay in a place this long his journey has ended. However, if he did not intend to stay there as a resident, but rather, he only intended to fulfil a certain need, while he does not know how long that will take, in this case he combines his prayers and shortens them. This is because he has not intended to remain as a resident for any considerable amount of time, and so he remains as a traveller.



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[Q15] When Can It Be Said That One Has Left *Salafiyah*?

When is it to be said that a group or an individual has actually left the *Salafee Manhaj*?

Answer:

When a person contradicts the *Salafee* methodology, it is to be said about him that he has left it. It could be the case that he has left it intentionally, or it could be that he is ignorant, in which case he should have matters explained to him.



[Q16] Is It Appropriate to Say Contemporary *Fiqh* Issues Require Contemporary Rulings?

There are some people who say the events that are happening today, such as demonstrations, are modern *fiqh* (jurisprudence) issues requiring new rulings. In these issues, we return to the general principles of Islam and not to the texts (of the Qur'an and *Sunnah*). Is this a correct understanding?

Answer:

There are no general Islamic principles without texts (establishing them)! They could not be Islamic principles unless they were based upon textual evidences. Principles that contradict the legislative texts (of the Book and the *Sunnah*) are principles of falsehood, and they are not correct.



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[Q17] Does Seeking Knowledge Necessitate That One Knows the Original Source Books of *Ahlu-s-Sunnah*?

Some students of knowledge do not know the original source books of *Ahlu-s-Sunnah*, such as *al-Ebaanah* by Ibn Battah, *ash-Sharee'ah* of al-Aajurree, and *as-Sunnah* by al-Khallaal. Is this considered to be a weak point in seeking knowledge (that needs to be corrected)?

Answer:

The first early beliefs that you have referred to (in those books) have been summarized, explained, and made easy to understand, and to Allaah is all praise. The books of *towheed* and '*aqeedah* that the people have today are based on those early works. They make those books easier to understand.



[Q18] When Should One Say the *Istikhaarah* Prayer?

Should a person who has an important affair to decide repeat the *Istikhaarah* Prayer? And how would he know which choice is best for him?

Answer:

If a person is concerned with a certain affair which is very important to him, and he is unsure about it, let him offer the *Istikhaarah* Prayer, and let him call upon Allaah with the *Istikhaarah* supplication. If he thereafter finds himself leaning towards one of the two options, he should accept it. If no option appears better than the others, he should repeat the *Istikhaarah* Prayer and the supplication.



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[Q19] Did Shaykh 'Abdul-'Azeez Ibn Baaz Discourage People from Naming Themselves *Salafees* or *Atharees*?

Some people say that Shaykh 'Abdul-'Azeez ibn Baaz (may Allaah have mercy upon him) used to not believe that a person should ascribe or name himself with the labels, '*Salafee*' or '*Atharee*.' Is this correct?

Answer:

I did not know this about him. All of his books encourage the people to follow the *Salaf* and to follow the narrations and the evidence. He remained upon this (may Allaah have mercy upon him) until he died upon the methodology of the *Salaf*, with focus and concern for the reports, narrations, *Hadeeths*, and evidences. His books are present today, and they show what he was upon. He did not have anything against a person naming himself with *Salafiyyah*, so long as the person takes the name correctly (meaning that he follows that) and it is not just a mere claim.



[Q20] How Should One View the Works of Shaykh Muhammad Ibn 'Abdil-Wahhaab?

It has been said that the books of Shaykh Muhammad ibn 'Abdil-Wahhaab (may Allaah have mercy upon him) cultivate a student to be argumentative, since their content includes the style of questions and answers (claims and responses). This is not a manner that purifies a person's soul, and the proof for that is in how most of those who study such books can be described as having bad character, whilst the people of other different sects can be described as having a high standard of character. What is your opinion (about this claim)?

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Answer:

This is a horrible reaction for a person to have, as he views the books of the shaykh with this kind of gloomy outlook. The books of the shaykh have been the cause of guidance for entire nations of people, and to Allaah is all praise. Nations have benefited from them! And the people all across the earth today—from the east to the west—continue to benefit from them.

As for this one person who has not benefited from them, it is due to some defect and sickness found within himself. He is similar to someone who cannot stand the taste of water or nutrition because of his own illness. He is only talking about himself alone.



[Q21] Are the Scholars Concerned with the Plight of the Muslims Worldwide?

I have noticed that some of the shaykhs become very concerned when a crisis happens in a place like Syria, for example, but they are not concerned about a famine in Africa. What is the reason for this distinction?

Answer:

I do not believe that is true. A Muslim is concerned for his brother Muslims in every single place.



[Q22] Does Falling into Minor Sins Affect Seeking and Implementing Knowledge?

Some students of knowledge fall into sins of a lesser degree very often. Is this

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Say: O My Servants, those who have transgressed against themselves [by sinning]! Do not give up hope in the Mercy of Allaah. Indeed, Allaah forgives all sins. Verily, He is the One who is All-Forgiving, Ever-Merciful. And repent to your Lord and submit to Him before the punishment comes to you, after which you will not be aided.

[Soorah az-Zumar: 53-54]



[Q23] Is There Any Similarity in Seeking Aid from the Graves and Seeking Aid from a Prophet's Possessions?

Some of the gravesite fanatics claim that Ya'qoob (peace be upon him) sought blessings from (his son) Yoosuf's shirt (peace be upon him), and that he was cured (of blindness) through it. How should we respond to this claim?

Answer:

That was one of the miracles of the prophets that do not take place for anyone else. Things that came from the Prophet's (Muhammad) body were used as a source of blessings, like sweat, a garment (he wore), hair, or saliva. This took place with the Prophet (may Allaah raise his rank and grant him peace). This is from the special characteristics of the Prophets alone (may Allaah raise their rank and grant them peace).



[Q24] How Does One Determine to Which Country He Pledges Allegiance?

Regarding the immigrant residents of the Kingdom of Saudi Arabia and those born there, to whom is their pledge of allegiance given, the leader of Saudi Arabia or the leader of their home country?

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Answer:

It is based upon their nationality. If they are of Saudi nationality, they are to follow the Saudi government. If they remain nationals of their home countries, they follow the rulings of their home countries. They are considered temporary residents in Saudi Arabia only, while they are required to follow the laws set up there. This is the same for every country, so long as it does not include something that is prohibited for Muslims to be part of.



[Q25] Is a Foreign Student Still Considered a Traveller for the Duration of His Studies?

We are a group of students who live in the student dormitory outside the border of Riyadh. Some of us shorten our prayers and pray in our rooms, keeping away from the congregational prayer. This is based on the position of some scholars who allow this for some students of knowledge.

Answer:

A student of knowledge must search for the truth. The truth in this case is that the resident who stays a long time for studying or some other reason is not to be considered a traveller. His journey has ended. Based on that, he is to offer prayers completely, without shortening them, with the congregation in the *masjid*. Furthermore, he is to abandon the concessions that have been given by some of the scholars without evidence. Every person shall have some of his statements accepted and others rejected, except the Messenger of Allaah (may Allaah raise his rank and grant him peace). You are not free of blame just because so-and-so has said such-and-such. That which fulfils your duty is (following) what the Messenger (may Allaah raise his rank and grant him peace) said.

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[Q26] Are Groups Such as *Ikhwaan al-Muslimeen* Considered *Salafee*?

Is it correct that you have said that (the groups) *al-Ikhwaan al-Muslimeen*, *Jamaa'at at-Tableegh*, and others are considered to be within *Salafiyyah*?

Answer:

This is a lie and a fabrication. No one is considered from *Salafiyyah* except those who follow the methodology of the *Salaf*. Those truly upon the methodology of the *Salaf* are the *Salafees*. When people are in contradiction to the methodology of the *Salaf*, they are not *Salafees*!

The Messenger (may Allaah raise his rank and grant him peace) said regarding the Saved Sect:

«هُم مَّا كَانَ عَلَيَّ مَا أَنَا عَلَيْهِ الْيَوْمَ وَأَصْحَابِي.»

“They are the ones who are upon what I am upon this day and my Companions.”

So the Messenger (may Allaah raise his rank and grant him peace) has not left us without clarification. He made the distinction between the *Salafee* and the non-*Salafee* clear.



[Q27] Should the Statements of the People Be Taken Back to the Scholars for Verification?

Is taking the statements of those who oppose the truth back to the scholars of the *Sunnah* to get clarification regarding the correct Islamic stance on their statements

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allowed? Especially when such people twist or misuse the Islamic texts and their statements are in opposition to the positions of the scholars of *Ahlu-Sunnah*.

Is this procedure a kind of impermissible focus on people's mistakes, or is performing this kind of action permissible to protect the Islamic religion?

Answer:

This is something done from the angle of seeking the truth. To compare the statements of those who oppose the truth to the Book and the *Sunnah* is actually an obligation. Allaah, the Most High, has said:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

O you who believe! Obey Allaah and obey the Messenger, and also [obey] all of those in authority amongst you. When you differ in a matter, return it back to Allaah and His Messenger, if you truly are believers in Allaah and the Last Day. That is better and more befitting of an outcome.

[Soorah an-Nisaa' 4:59]

The distinguishing factor is not the mere presence of differing in an issue. Instead, the distinguishing factor is to look to who has evidence from the Book and the *Sunnah*. Whatever has evidence supporting it is to be accepted, and whatever opposes the evidence is to be left.



[Q28] Is Participating in Non-Muslims' Systems of Politics from the Way of the *Salaf*?

Is it from the way of the *Salaf* to join political parties and enter parliaments, as we

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see some political groups claiming *Salafiyyah* these days?

Answer:

Salafiyyah is not just a claim. *Salafiyyah* includes every person who is upon the methodology of the righteous *Salaf* in 'aqeedah (beliefs), acts of worship, manners, and behaviour. Anyone who claims *Salafiyyah* yet follows methodologies that are in opposition to what the *Salaf* were upon is not really a *Salafee*.



[Q29] What Is the Ruling on Speaking to One's Fiancée and Sending Her Letters?

What is the ruling on speaking to and sending letters to one's fiancé?

Answer:

If there is no *fitnah* (temptation, trials) involved in that and it is just for reaching a general understanding with her, there is no harm in that



[Q30] When Is It Appropriate to Publicize a Preacher's Mistake?

Is it from the methodology of the *Salaf* that when a preacher errs and opposes the methodology of the *Salaf* that his mistake is to be spread in media outlets?

Answer:

If he has spread his statement to the people, it is obligatory that we spread the refutation of him, so that the truth is clarified. However, if his statement has not

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spread, he should be advised in private, and that is sufficient.



[Q31] Does a Scholar Have to Travel to a Certain Place to Understand Its Realities?

How do we respond to someone who says: The senior scholars do not know the reality (of the West), nor do they know the situation of the Muslims in the West. Therefore, we should (only) refer to those who have travelled to the West?⁷

Answer:

Those who do not know the reality of things are not considered scholars! The scholar is the one that knows the reality. He knows the truth from falsehood and the difference between a mistake and what is true and correct.



[Q32] Is the Group *al-Ikhwaan al-Muslimeen* upon *Salafiyyah*?

A verdict of yours has been spread on different websites on the Internet, one regarding the group *al-Ikhwaan al-Muslimeen*, that they are from *Ahlu-Sunnah wal-Jama'ah*. Is this correct?

Answer:

I replied to this and rejected it the first time it came up. However, they refuse to accept what is said against them. I have said that I am free of the methodology of *al-Ikhwaan al-Muslimeen*, and I have clarified their methodology in the very same

⁷ Due to a misprint in the printed Arabic source of this translation, the wording of this question was amended from the original recording (58m:40s).

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reply. However, they do not accept anything that goes against the direction they are going in.



[Q33] Is Refuting the People of Desires and Innovation a Waste of Time?

Some people say that refuting the people of desires and innovation is a waste of time, and that it fails to benefit the common people. Is this correct?

Answer:

The one who said this speech is the one who is lost (in reality). Clarifying the truth helps people return others back to the truth and what is correct. It gathers the *ummah* together upon the truth and what is correct. It also warns them of splitting and wasting (their time and resources in falsehood). This is a kind of *naseehah* (sincere advice).



[Q34] Does Criticizing Ideas Also Entail Criticizing Those Who Have Such Ideas?

Is it enough to criticize ideas, or is it also necessary to criticize the individuals who hold such opinions?

Answer:

Whenever opinions have been criticized, the people who hold those opinions have also been criticized (i.e. the distinction is not valid), unless they did not intend to say those things.



[Q35] How Should One Test Another's Understanding of the Religion?

There are some students of knowledge who test other students by asking them about their stance on so-and-so and so-and-so, certain preachers. They say: What is your opinion on so-and-so? What is your stance on so-and-so? Is this the correct way?

Answer:

What is obligatory is that people are tested with the Messenger of Allaah (may Allaah raise his rank and grant him peace). It is to be said: Who is it that you follow? Do you follow the Messenger of Allaah (may Allaah raise his rank and grant him peace)? Or do you follow others? Whoever follows someone else is astray, and whoever follows the Messenger (may Allaah raise his rank and grant him peace) is rightly guided.

Allaah, the Most High- said:

وَإِنْ تُطِيعُوهُ تَهْتَدُوا

And if you obey him, you shall be rightly guided

[Soorah An-Noor, 24:54]

Everyone other than the Messenger (may Allaah raise his rank and grant him peace) is subject to error, and he is only to be followed (or taken as an example) when he is in correspondence with the truth.



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[Q36] How Must the Muslim View Events Which Encourage the Youth to Get Involved in Political Turmoil?

A few days ago there was a gathering called “Cultivating the Youth” and it was overseen (supervised) by some people who ascribe to the (*Salafee*) *da’wah*. However, it included teaching the young men and women to get involved in political turmoil. What is the correct Muslim stance on such an event?

Answer:

That event was cancelled, and to Allaah is the praise. It was refuted, its falsehood was clarified, and the points of criticism against it were clarified. It became apparent to the people, and the (reality of the) event was publicly exposed, and to Allaah is the praise.



[Q37] Is It Permissible to Use Impersonation in Order to call to Allaah?

What is the ruling on imitating the voices of some of the Muslim brothers from Egypt, Syria and Sudan for the sake of admonishing the people and having a variety in the way you admonish people (i.e. having fun)?

Answer:

Calling to the way of Allaah is not done by imitating voices; rather it is done by the Book and the *Sunnah*, establishing evidence-based arguments that show the truth and how falsehood opposes it. It is not (accomplished) by imitating voices.



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[Q38] What Actions are Considered Apostasy in the Religion?

Some preachers say that the legislated punishment for apostasy is a political matter which has no place today. They say: It is allowed for a person to object to (the teachings of) the Messenger (may Allaah raise his rank and grant him peace) and even to object to (the rulings of) Allaah Himself, the Mighty and Majestic. What is the ruling on this statement, and is it considered apostasy?

Answer:

Without doubt! There is no apostasy more heinous than mockery of Allaah, His Messenger (may Allaah raise his rank and grant him peace), and the rulings in Islam. There is no form of apostasy beyond this; it is the most severe of all forms of apostasy.



[Q39] Does the *Hadeeth* About Obeying the Muslim Leader Pertain Only to a Righteous Leader?

Regarding the *Hadeeth*:

«... وَإِنْ ضُرِبَ ظَهْرُكَ وَأُخِذَ مَالُكَ.»

“[Obey the Muslim leader] Even if your back is beaten and your money is taken.”^s

Some have explained it to refer exclusively to a righteous leader (i.e. it does not apply to a sinful leader). Should the people be advised to listen to the cassettes of such a person and to get his books, or should they be warned against that?

^s Collected by Muslim in his *Saheeh* (no. 1847). A problem in the chain pointed out by some of the early *Hadeeth* critics is compensated for by Ibn Hibbaan's supporting narration in his *Saheeh* (no. 4562 of *Tarteeb ibn Bulbaan*). In brief, the *hadeeth* is authentic.

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Answer:

A righteous leader does not beat people, nor does he take their money (unjustly)! This (*Hadeeth*) is about the Muslim leader who is oppressive and transgressive. He is to be heard and obeyed, despite his oppressive behaviour, for the sake of unity and shunning (political) chaos and bloodshed, which (commonly) takes place with rebellion.

[Q40] Is the Narration Where 'Umar Accused Aboo Sufyaan of Stealing Authentic?

I have heard some people mention a narration they attribute to *Kanz al-'Ummaal*,⁹ and they say that it is authentic. It is that 'Umar said to Aboo Sufyaan: "Your son steals in *Shaam*,¹⁰ and you are stealing here!" After researching I was unable to find this story in *Kanz al-'Ummaal*. What is the ruling (on it)?

Answer:

This narration is in *Kanz ash-Shee'ah* (lit. *The Treasure of the Shiite*), and may Allaah honour the Leader of the Believers (the Caliph) Mu'aawiyah (may Allaah be pleased with him). May Allaah cause the sin of this statement and its punishable burden to be upon the one who invented it.



⁹ *Kanz al-'Ummaal fee Sunan al-Aqwaal wal-Afaal* (lit. *The Workers' Treasure: Sunnahs of Statements and Actions*): An encyclopedia of *hadeeth* compiled by 'Alee ibn 'Abdil-Malik al-Muttaqee (d.975), with brief references to the sources of each entry. It is a topical re-organization of the *hadeeths* compiled in as-Suyootee's alphabetical indexes, *al-Jaami' al-Kabeer* and *al-Jaami' as-Sagheer*. It has been printed in sixteen volumes.

¹⁰ *Shaam*: Modern-day Syria and the surrounding area.

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[Q41] How Can One Determine Who Is an Innovator Without Falling into Error?

Recently we have been hearing a principle repeated often by some students of knowledge: That if you do not consider a certain person (specifically) to be an innovator, then you are *mutamayyi'* (a person who mixes things together carelessly) in methodology. They warn against their brothers who do not do likewise.

Answer:

We do not consider anyone to be an innovator other than someone who does an innovation intentionally, whether he has been specified as an individual or not. However, someone who falls into innovation due to his ignorance, thinking it to be something correct, is to have the *Sunnah* explained to him. This is the methodology of the righteous *Salaf*.



[Q42] How Do We Reconcile between the Prophet's Prohibition of Imitating Women and That He Wore 'Aa'ishah's Clothes to Sleep?

How do we reconcile between the Prophet's prohibition (may Allaah raise his rank and grant him peace) of imitating women and that he slept in a bed wearing one of 'Aa'ishah's garments?

Answer:

That was only bundling up with available garments to keep warm. It is not like when a person dresses in women's clothes, imitating women in their manner of dress.



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[Q43] What Is the Difference between Prophet Moosaa Asking to See Allaah and the Jews Doing the Same?

Regarding the Verse:

أَرِنَا اللَّهَ جَهْرَةً

Show us Allaah out in the open [clearly].

[Soorah an-Nisaa', 4:153]

When the Jews asked to see Allaah, they were overtaken by an unbearably loud sound because of this wrongful behaviour. However, when Moosaa (Moses) asked for that, it was not considered an act of wrongdoing. What is the difference between the two cases?

Answer:

The Jews said this in an argument used to challenge Moosaa (may Allaah's peace be upon him) because they did not believe. On the other hand, Moosaa requested it out of pure love for Allaah, the Mighty and Majestic, rooted in true belief in Him, along with an honest inclination (to see Allaah). There is a clear difference between the two cases.



[Q44] Can One Pray in a *Masjid* with a Grave in the Back of It?

What is the ruling on praying in a *masjid* that has a grave in the back of it?

Answer:

It is not permissible to offer prayer in a *masjid* that has a grave in it or is connected to a grave, having no space, a market, or a street, between it and the grave. It is not

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allowed to pray in such a *masjid* built upon a grave, no matter what direction the grave is in, whether the grave is in the *qiblah* direction, or at the back or at any of the sides of the *masjid*. Whenever a grave is found connected to a *masjid* from any direction, such a *masjid* is not to be prayed in.



[Q45] Is It Permissible to Take Knowledge from Preachers Who Publicize the Mistakes of the Muslim Ruler?

Regarding preachers who openly spread the mistakes of the (Muslim) ruler, those who announce them to the people, is it advisable for the common people to listen to their cassettes and read their books?

Answer:

Cassettes that have misguidance in them, leading people astray and spreading *fitnah* are not permissible to promote. It is an obligation to destroy them because they spread *fitnah* and evil. The people connected to those cassettes are callers to *fitnah* and misguidance.



[Q46] Are the *Soofees* All upon One Level of Misguidance?

Are the *Soofees* all upon one level of misguidance?

Answer:

The *Soofees* are all astray, every last one of them. However, they are not all upon the same level of misguidance. Some of them, their practice of *Soofism* is light; some are just people who strive in certain acts of worship, like the early *Soofees* such as

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Fudhayl, Ibraheem ibn Adham, and Bishr al-Haafee. These are people who had *tasawwuf*; however they were dedicated worshippers, and they were upon sound 'aqeedah and methodology. They would hold to the Book and the *Sunnah*. They were merely devoted to acts of worship and abstinence from worldly matters. Their *tasawwuf* was lighter in comparison (to that of the *Soofees* of today).

After them, the idea of being a *Soofee* transformed and reached a point where people would hold to "*wuحدات al-wujood*," the kind of *tasawwuf* when people say, "Allaah is actually the entire creation Himself; there is no distinction to be made between the Creator and the creation. This is like what was held by Ibn 'Arabee. This is the greatest form of misguidance. The scholars have said that Ibn 'Arabee is the most severe of all disbelievers on earth — and refuge with Allaah is sought. Through this it can be understood that *tasawwuf* is not one type.



[Q47] Does the *Imaam* Need Permission from the Muslim Authorities to Supplicate with *Qunoot* in Congregational Prayer?

Is it required for an *imaam* to supplicate (for people or against people) with *qunoot* in (congregational) prayer to get the permission of the Muslim authorities? If so, what is the proof?

Answer:

Yes (it is required) because the Companions did not perform *qunoot* until the Messenger (may Allaah raise his rank and grant him peace) performed *qunoot*. The Messenger was the leader, the one who would give verdicts and the authoritative judge.



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[Q48] Is the Term '*Salaf*' a Newly-Invented Word?

Some people say that the term '*Salaf*' was not used by the early generations themselves, so it is a new term. What is the response?

Answer:

This person has not understood the intended meaning of the word '*Salaf*.' Is it not found in the Qur'an?

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ
وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ

The first early ones from the *Muhaajireen* [The emigrants who left Makkah] and the *Ansaar* [who hosted them in Madeenah] and those who followed them with *ihsaan* [proficiency and completeness].

[Soorah at-Tawbah, 9:100]

Those were the righteous *Salaf*. The righteous *khalaf* (later generations), are the ones who say:

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا

Our Lord, forgive us and our brothers who have preceded us in faith, and do not allow there to be any rancour in our hearts for those who have believed.

[Soorah al-Hashr, 59:10]



[Q49] Should the Muslims Attend the Lessons of Preachers Who Do Not Focus on *Towheed* or '*Aqeedah*'?

Some preachers focus heavily on (admonishing people about) sins and staying

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away from them and improving our character; however, they do not have any focus on *towheed* or *'aqeedah*. Should we attend their lessons?

Answer:

Attend the lessons of the scholars of *towheed* and the teachers of *'aqeedah*, those who are upon the methodology of the *Salaf*. Do not attend the lessons of the preachers of *hizbiyyah* (partisanship) who are not concerned with *towheed*.



[Q50] Is the *Hadeeth* about Allaah Descending to the Lowest Heaven in the Last Part of the Night Authentic?

What is your position regarding the *Hadeeth* of Allaah, the Exalted and Most High, descending in the last part of the night to the lowest heaven?

Answer:

This is an overwhelmingly wide-spread *Hadeeth* (i.e. unanimously accepted):

«يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ.»

“Our Lord, the Blessed and Most High, descends every night to the lowest heaven when there remains the last third of the night.”¹¹

Descending is from the Attributes of Allaah, from His Actions that are done at chosen times. He descends in a way that is befitting to His Majesty, and He is Glorified and Most High.

We do not begin questioning about how that (descending) takes place. We do not

¹¹ Refer to al-Bukhaaree (no. 1145, 7494) and Muslim (no. 758) in their *Saheeh* compilations, from the report of Aboo Hurayrah.

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ask about how He descends. Rather, we simply affirm that He descends, as Allaah and His Messenger have told us, and then we do not enter any discussion about how that takes place.¹²

This is the (correct) methodology as it relates to all of the remaining Names and Attributes as well. We affirm them as Allaah's true Attributes, and then we do not enter into discussions about how they actually take place, because the specific details are not known to other than Allaah, the Glorified and Most High.



[Q51] What Are the Guidelines for Making *Ta'weel* of the Islamic Texts Properly?

What are the guidelines for making *ta'weel* of the Islamic texts properly?

Answer:

The real *ta'weel* is actually *tafseer* (explaining the texts according to their intended meanings). The word *ta'weel* is used to refer to *tafseer*. It may also refer to the future outcome of something, which is only known to Allaah.

The scholars and the ancient *tafseer* specialists, like Ibn Jareer (at-Tabaree) and others, know *tafseer*. They used the word '*ta'weel*' to refer to *tafseer*, saying: "Regarding what has been said about the *ta'weel* of the Statement of Allaah (such-and-such)" intending the explanation of the Verse. So *ta'weel* is a synonymous term for *tafseer* (explanation), and it is something known to the scholars.

However, *ta'weel* which means the reality of something and what it becomes in the future is something unknown except to Allaah, the Glorified and Most High.

¹² For a detailed study on this topic please see *Exemplary Principles Concerning the Beautiful Names and Attributes of Allaah*, available from TROID Publications (troid.ca/store).

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According to later scholars, *ta'weel* is to consider a phrase to carry a meaning other than the most apparent one, based on some accompanying evidence.

[Q52] Is the *Hadeeth* About the *Ummah* Splitting into Sects Authentic?

I have heard some people saying that the *Hadeeth* of splitting (into seventy-three sects) is not authentic. [Is that true?]

Answer:

The *Hadeeth* by way of its numerous routes is authentic. The scholars have classified it as authentic and they use it as a proof.



[Q53] What Is Your Stance on the Belief that Allaah Is in Every Place?

The belief that Allaah is in every place has spread in our land. What is our stance on that?

Answer:

This is the position of the disbelieving *Hulooliyyah* and *It-tihaadiyyah* (cults). This is the most severe *math-hab* of disbelief—and refuge with Allaah is sought. Allaah is above His heavens, up high above His creation. He has ascended above His Throne, as the texts prove. He is up high. This is what we affirm for Allaah, and we believe it as an '*aqeedah*. We worship Allaah with it, and we believe in it.

The one who says that Allaah is in every place is a disbeliever. That is because he does not exalt Allaah above being in places of filth, places where one relieve oneself, bathrooms, etc. We ask Allaah for safety.



[Q54] Is the Term 'Manhaj' a Newly-Invented Term That Has No Place in Islam?

I have heard someone say that the word '*manhaj*' is a newly-invented term, a modern word. As a result, it is not proper to use it (as an important term in Islam).

Answer:

Allaah, the Most High, has said:

لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا

And for each and every one of them We have made a legislation
and a *minhaaj* [methodology]

[Soorah al-Maa'idah, 5:48]

Manhaj and *minhaaj* (another Arabic word meaning methodology) have the same meaning.



[Q55] What is the Meaning of "I'tazaa"?

Shaykh al-Islam (Ibn Taymiyyah) (may Allaah have Mercy on him) said, as found in his *fatwaa* collection:

« لَا عَيْبَ عَلَى مَنْ أَظْهَرَ مَذْهَبَ السَّلْفِ وَأَنْتَسَبَ إِلَيْهِ وَاعْتَزَى إِلَيْهِ... »

"There is no blame on someone who openly professes [to follow] the way of the *Salaf*, ascribing to it, doing "i'tazaa" to it."¹³

¹³ *Majmoo' al-Fataawaa* (4/149).

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What is the meaning of his saying “i’tazaa”?

Answer:

“I’tazaa” means: to ascribe to it. In this (quote) is a refutation of all those who have a problem with the methodology of the *Salaf*, those who have a problem with those who ascribe to it. They say: “The *Salaf* are just another sect.” This is a statement of falsehood, since the *Salaf* are the foundation (i.e. the original group of Muslims), and all others are the different sects.



[Q56] How Do We Reconcile between Allaah’s Prohibition of Addressing the Prophet Informally and Jibreel Addressing Him Casually?

How do we reconcile between the following two matters, the Statement of Allaah the Most High:

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا

Do not make the way you call out to the Messenger amongst yourselves like the way you call out to each other.

[Soorah an-Noor, 24:63]

And there is a *Hadeeth* where it was said: “O Muhammad! Tell me about Islam.”

Answer:

Jibreel did not raise his voice at the Messenger (may Allaah raise his rank and grant him peace). What is prohibited in that Verse is the raising of the voice. Allaah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ

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وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ

O you who believe! Do not raise your voices above the voice of the Prophet, and do not speak rashly or loudly as you do amongst yourselves.

[Soorah al-Hujuraat, 49:2]

And He has said:

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا

Do not make the way you call out to the Messenger amongst yourselves like the way you call out to each other.

[Soorah an-Noor, 24:63]

The meaning is: Do not speak loudly and raise your voice above the Messenger (may Allaah raise his rank and grant him peace) whether he is alive or dead in his grave. The Messenger (may Allaah raise his rank and grant him peace) must be respected.



[Q57] Is It Permissible to Have Any Type of Markings On Graves or the Walls of Graveyards?

What is the ruling on writing some letters and codes on some of the walls of the graveyards, just as references to the specific people buried there (i.e. the locations of their graves)?

Answer:

It is not allowed to write on graves, nor on the walls surrounding them. That is because the Messenger (may Allaah raise his rank and grant him peace) forbade writing on graves and decorating them with plaster. He forbade every single thing

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that would lead to excessive behaviour regarding a specific dead person.

Furthermore, it is not allowed to walk on top of the graves, nor to sit on them or to do anything that shows disrespect to them. It is also not allowed to build any kind of raised markers over the gravesites. No excessive behaviour is ever allowed at gravesites.



[Q58] Is It Permissible to Distribute Water at Gravesites?

What is the ruling on distributing large amounts of drinking water at gravesites, especially on summer days (when it is hot)?

Answer:

This is a something that opens a door (to something else). We fear that this could escalate until, perhaps after that, food and charity would also be distributed there. This door should not be opened.

Anyone who gets thirsty can simply leave and go and drink water in his house or from the (shops in the) street, and to Allaah is the praise. Alternatively, he could take a bottle of water with him and drink it whenever he needs it.



[Q59] Is It Permissible to Look up to the Sky While Calling upon Allaah?

Is it allowed to call upon Allaah, the Mighty and Majestic, while one looks up into the sky?

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Answer:

A person raises his hands up to Allaah, the Mighty and Most High. There is nothing preventing him from looking up to the sky in other than (formal) prayers. However, in prayer it is not allowed for a person to look up to the sky.¹⁴



[Q60] What Is the Ruling on Offering *Jumu'ah* Prayer in Non-Muslim Countries?

What is the ruling on *Jumu'ah* Prayer in non-Muslim countries?

Answer:

If there are Muslim groups or centres established there which set up *Jumu'ah* Prayer, it should be offered along with them.



[Q61] Are Qur'an Competitions a Blameworthy Innovation?

There are some people who say that competitions for the sake of memorizing the Noble Qur'an are a kind of (blameworthy) innovation.

¹⁴ Narrated by Jaabir ibn Samurah (may Allaah be pleased with him): The Messenger of Allaah (may Allaah raise his rank and grant him peace) said:

«مَا بَالُ أَقْوَامٍ يَرْفَعُونَ أَبْصَارَهُمْ إِلَى السَّمَاءِ فِي صَلَاتِهِمْ؟! لَيْتَهُنَّ عَنِ ذَلِكَ أَوْ لَتُخَطَفَنَّ أَبْصَارُهُمْ!»

“What is wrong with people who look up into the sky during their prayers?! They must stop that, or their eyesight will be taken from them!”

This was collected by al-Bukhaaree (no.750) and Muslim (no.458) in their authentic *hadeeth* compilations.

Questions and Answers

Answer:

This is not a kind of (blameworthy) innovation; rather, it is a kind of encouragement to do good. Ibn al-Qayyim said it is a kind of *jihad* in the Way of Allaah. Seeking knowledge and memorizing the Qur'an and teaching it is a kind of *jihad* in the Way of Allaah. Thus, it is allowed to accept prizes based on it.



[Q62] How Does One Straighten the Rows for the Prayer?

As it relates to straightening the rows (for prayer), is it the *Sunnah* to join shoulders together, or toes, or all of that?

Answer:

The *Sunnah*, as it relates to straightening the rows, is to line up the shoulders and the ankles. People have feet of different lengths, so it is not possible to make the toes line up in a straight line.



[Q63] Is There a Difference between *Ahlu-Sunnah wal-Jamaa'ah*, *Ahlul-Hadeeth* and the *Salafees*?

Is there any difference between (groups called) *Ahlu-Sunnah wal-Jamaa'ah*, *Ahlul-Hadeeth*, and the *Salafees*?

Answer:

Ahlu-Sunnah wal-Jamaa'ah are the people of *Hadeeth* themselves. They are the ones who act in accordance to the *Hadeeth* and follow it.



Glossary of Arabic Terms

Ahlul-Hadeeth	أهل الحديث	Lit. The People of <i>Hadeeth</i> ; synonym for <i>Ahlu-Sunnah</i> . See: <i>Ahlu-Sunnah</i> .
Ahlu-Sunnah	أهل السنة	Lit. The People of the <i>Sunnah</i> ; those who hold to the way of the Prophet Muhammad (may Allaah raise his rank and grant him peace). See <i>Ahlu-Sunnah, Jamaa'ah</i> .
Al-Ikhwaan-al-Muslimoon	الإخوان المسلمون	A deviant sect, “the Muslim Brotherhood,” which overemphasizes politics and downplays the importance of basic Muslim beliefs.
Allaah	الله	The name of the Creator of the universe, the only One who deserves all forms of worship.
Ansaar	أنصار	A high-ranking group of Companions, the residents of Madeenah who received the <i>Muhaajireen</i> from Makkah and hosted them as their brothers. See <i>Muhaajireen</i> .
'aqedah	عقيدة	Belief system.
atharee	أثري	Someone from <i>Ahlu-Sunnah</i> who follows the <i>athar</i> , or <i>hadeeth</i> . See <i>Ahlu-Sunnah</i> .

Glossary of Arabic Terms

eemaan	إيمان	Faith and its fruits, or belief and action in accordance to it.
fatwaa	فتوى	Religious edict clarifying the ruling on a specific action.
fiqh	فقه	Lit. Understanding. As an Islamic science it refers to the study of the rulings on things and the evidence used to derive those rulings.
fitnah	فتنة	Trial, tribulation, calamity.
hadeeth	حديث	[1] A narration from the Prophet (may Allaah raise his rank and grant him peace). [2] Sometimes it may refer to reports of the Companions or other historically significant people.
hajj	حج	Pilgrimage to the <i>Ka'bah</i> in Makkah during the 12th month of the Islamic calendar, Thul-Hijjah. It includes a series of rituals taking place over six days.
Hanbalee Math-hab	المذهب الحنبلي	The school of thought based on the teachings of Ahmad ibn Hanbal (d. 241).
Hulooliyyah	حلولية	A deviant sect which believes that Allaah has manifested Himself within the created realm.
i'tazaa	اعتزى	To ascribe to something with honour.

Glossary of Arabic Terms

ihsaan	إحسان	Proficiency and completeness.
Ikhwaan	إخوان	An abbreviated reference to the deviant sect, <i>al-Ikhwaan al-Muslimoon</i> . See <i>Al-Ikhwaan al-Muslimoon</i> .
Ikhwaanees	إخوانيون	An abbreviated reference to the deviant sect, <i>al-Ikhwaan al-Muslimoon</i> . See <i>Al-Ikhwaan al-Muslimoon</i> .
imaam	إمام	A leader of the congregational prayer. It could also be used to refer to a leading scholar.
istikhaarah	استخارة	A prayer made to seek blessings from Allaah for a decision made.
It-tihaadiyyah	اتحادية	A deviant sect which believes that there is no distinction between Allaah and His creation, so everything is Allaah, and Allaah is everything.
Jamaa'ah	جماعة	[1] "The <i>Jamaa'ah</i> " refers to the main body of the Muslims who are upon the Truth, even if they are small in number. [2] " <i>Jamaa'ah</i> " (indefinite) may be used as a prefix in the name of a deviant group as well, like " <i>Jamaa'at at-Tableegh</i> ." See <i>Jamaa'at at-Tableegh</i> .
Jamaa'at at-Tableegh	جماعة التبليغ	A deviant sect with origins in grave worship and fanaticism regarding saints.

Glossary of Arabic Terms

jihad	جهاد	The Islamic system of combat by an established governmental military system. Not to be confused with terrorist groups and their oppressive attacks on societies.
Jumu'ah	جمعة	[1] The Arabic name for Friday. [2] The mid-day prayer and sermon held on that day.
khalaf	خلف	Later generations, those who do not hold the status of the early ones (the <i>Salaf</i>). See <i>Salaf</i> .
khutbah	خطبة	[1] Any sermon. [2] The sermon delivered specifically during the Friday mid-day prayers.
Madeenah	المدينة	A city in the Arabian peninsula which became the central location for the Islamic state early in Islam. Its central feature is the sacred <i>masjid</i> of the Prophet (may Allaah raise his rank and grant him peace).
Makkah	مكة	A city in the Arabian peninsula where the Prophet Muhammad (may Allaah raise his rank and grant him peace) began calling to Islam. Its central feature is the <i>Ka'bah</i> , the first house built for the worship of Allaah on earth.
manhaj	منهج	Methodology, practical approach.

Glossary of Arabic Terms

masjid	مسجد	Lit. A place of prostration; a mosque.
math-hab	مذهب	School of <i>fiqh</i> , or a set of teachings based on the teachings of a great <i>imaam</i> . See <i>fiqh</i> , <i>imaam</i> .
minhaaj	منهاج	Synonym for <i>manhaj</i> . See <i>manhaj</i> .
Muhaajireen	مهاجرين	Lit. Emigrants; those who left Makkah and emigrated to Madeenah with the Prophet (may Allaah raise his rank and grant him peace).
mutawaatir	متواتر	A grading of <i>Hadeeth</i> which means it has come from an overwhelmingly large number of sources, and thus is unquestionably authentic.
qiblah	قبلة	The direction Muslims offer their prayers, i.e. the <i>Ka'bah</i> in Makkah.
Qunoot	قنوت	A special supplication made in formal prayer.
Qu'ran	القرآن	The Book of Allaah, His Speech, whether written in <i>mus-hafs</i> , recited orally, or memorized.
saheeh	صحيح	[1] Authentic, correct [2] An authentic collection of <i>hadeeth</i> , like <i>Saheeh al-Bukhaaree</i> .
salaf	سلف	Predecessors, those who came before you.

Glossary of Arabic Terms

salafee	سلفي	One who follows the way of the early Muslims.
Salafiyyah	سلفية	Islam as understood and practiced properly, according to the understanding of the Companions and early <i>imaams</i> .
Shaafi'ee Math-hab	المذهب الشافعي	The school of thought based on the teachings of Muhammad ibn Idrees ash-Shaafi'ee (d. 204 H).
Shaam	الشام	Modern-day Syria and Jordan.
shirk	شرك	Polytheism; worshipping others beside Allaah.
Soorah	سورة	A collection of Qur'anic verses; a "chapter" of the Qur'an.
Soofee	صوفي	[1] A deviant who goes overboard in acts of worship, neglecting essential limits in Islam. [2] An ascetic (when used by some early scholars), not necessarily deviant.
Sunnah	سنة	The way of the Prophet (may Allaah raise his rank and grant him peace), based on his sayings, actions, and approvals.
ta'as-sub	تعصب	Bigoted partisanship (blameworthy).

Glossary of Arabic Terms

ta'weel	تأويل	<p>[1] An explanation of something based on other than the most apparent meaning (when used by later scholars). [2] Explanation; synonym of <i>tafseer</i>. See <i>tafseer</i>.</p>
Tableegh	تبليغ	<p>An abbreviated reference to the deviant sect, <i>Jamaa'at at-Tableegh</i>. See <i>Jamaa'at at-Tableegh</i>.</p>
Tableeghees	تبليغيون	<p>Followers of the deviant sect, <i>Jamaa'at at-Tableegh</i>. See <i>Jamaa'at at-Tableegh</i>.</p>
tafseer	تفسير	<p>[1] Explanation of a Qur'anic passage. [2] The science that deals with explaining Qur'anic passages.</p>
tamas-suk	تمسك	<p>Tenacious adherence (usually praiseworthy).</p>
tasawwuf	تصوف	<p>[1] Acts performed by <i>Soofees</i>, usually related to gravesite fanaticism. [2] Acts performed by ascetics (used by some early scholars).</p>
towheed	توحيد	<p>The Oneness of Allaah.</p>
ummah	أمة	<p>A nation of followers.</p>
Wuhdat al-wujood	وحدة الوجود	<p>A deviant belief held by the <i>It-tihaadiyyah</i>, that all things are essentially Allaah, and Allaah is all things.</p>

Glossary of Arabic Terms

zakaat

زكاة

The tax system in Islam; an amount of money due on certain kinds of wealth after a certain time period elapses.

Glossary of Arabic Terms