

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Encouragement to have Affection and Friendliness & Warning Against Splitting up and Differing

Author: Shaykh 'Allaama Rabee' bin Hadi al-Madkhalee (*hafithahullah*)

Translator Abbas Abu Yahya



Translator's Introduction

All praise belongs to Allaah the Lord of the Heavens and the Earth, peace and blessings be upon His Prophet, the Prophet's family, his Companions and all those who follow his way.

The following is a translation of a lecture which the noble *Shaykh* – may Allaah reward him with goodness - delivered in the blessed city of the Prophet - *sallAllaahu alayhi wa sallam*. This lecture, which is available in tape form, was transcribed and adapted into a booklet¹ and published in 1426 A.H. Due to the immense importance of the topic and the deep wisdom of the *Shaykh* we place

¹ Translator's note: Due to the saying of the noble Messenger of Allaah -*sallAllaahu alayhi wa sallam*- 'Whoever does not thank the people does not thank Allaah.' As narrated by Abee Sa'eed, & authenticated by al-Albaani in as-Saheehah, I say that may Allaah reward with all goodness in this life and in the Hereafter the brother who facilitated us with the booklet and aided us in its translation. And to our editor, may Allaah enter her into the highest grades of His Paradise among the Prophets, the Companions and the righteous for all her efforts.

The headings were added for further clarity.

it forward in the hands of our brothers and sisters by Allaah's permission to promote the correct *Dawa'* on the understanding of the *Manhaj as-Salafīee*.

We ask Allaah to bless and protect our noble *Shaykh* and all the noble scholars of Islaam and reward them on our behalf with a great reward amongst the righteous in His uppermost Paradise.

In the Name of Allaah the Most Kind the Most Merciful

Indeed all Praise belongs to Allaah, we praise Him, we seek His aid and we seek His forgiveness. We seek refuge in Him from the evil of ourselves and the evil of our actions. Whomsoever Allaah guides, there is none to misguide him, and whomsoever Allaah leaves astray then there is none that can guide him.

I testify that there is none worthy of worship except Allaah *Azwa wa Jal*, Alone without any partner, and I testify that Muhammad is His slave and Messenger.

“O you who believe! Fear Allaah as He should be feared and dare not die except in a state of Islaam with complete submission to Allaah.” [al-Imraan: 102]

“O mankind! Be dutiful to your Lord, Who created you from a single person (Adam) and from him He created his wife and from them both

He created many men and women. And fear Allaah through Whom you demand your mutual (rights) and do not cut the relations of the wombs (kinship). Surely, Allaah is Ever an All-Watcher over you.” [an-Nisaa: 1]

“O you who believe! Keep your duty to Allaah and fear Him and always speak the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allaah and His Messenger he has indeed achieved a great achievement.” [Ahzab: 70-71]

Amma ba’d:

Indeed the best speech is the Speech of Allaah, the best guidance is the guidance of Muhammad - *sallAllaahu alayhi wa sallam*- and the worst of the affairs are the innovated ones, every innovation is a *Bida’* and every *Bida’* is misguidance and every misguidance is in the Hellfire.

Welcome O my brothers for the sake of Allaah and O you noble students, those students of this distinguished knowledge who have made the journey from far distant places, to drink from the knowledge of the *Sharia’* which gushes forth from the Book of Allaah and from the Sunnah of the Messenger of Allaah - *sallAllaahu alayhi wa sallam* – at the place of descent of the revelation in the city of the Messenger of Allaah - *sallAllaahu alayhi wa sallam*. Which is the second place of descent of the revelation after Makkah al-Mukkaramah the

place from where the banners for the struggles and conquests were sent out to make the word of Allaah - *Tabaraka wa Ta'ala* – uppermost, to spread this true religion and to make this *Deen* apparent over all the religions. As Allaah - *Tabaraka wa Ta'ala* – said:

“It is He Who has sent His Messenger with guidance and the religion of truth to make it victorious over all other religions even though the Mushrikoon (polytheists) hate it.” [as-Saff: 9]

Indeed Allaah made this religion manifest at the hands of the noble, sincere Companions, the Companions of Muhammad - *sallAllaahu alayhi wa sallam* - who conquered hearts with knowledge, guidance and Eemaan. They conquered fortresses and lands with the swords of truth. So they assisted the religion of Allaah - *Tabaraka wa Ta'ala* - with everything they had of strength, with everything that they were capable of sacrificing of wealth and souls. They put into effect the objective which Allaah had intended for this *Deen*, that it prevail and that it be manifest above all religions. This is because this religion stands upon guidance and upon knowledge not upon desires, ignorance, foolishness and chaos, which has now become predominant in many countries! There are those people whose *Da'wa* is not built upon the Book of Allaah nor upon the Sunnah of the Messenger of Allaah, rather their *Da'wa* stands upon the following of desires, except those whom Allaah - *Tabaraka wa Ta'ala* - has protected.

This Islaamic University - along with those who are responsible for it and those who founded it - came to realize the reality of the Muslims and what they live in of ignorance and their being far from the true *Manhaj* of Allaah - except for a few - in the Muslim world.

Indeed this University was founded upon correct Islaamic methodologies, which spring forth from the Book of Allaah and from the Sunnah of the Messenger of Allaah – *alayhis Sallat wa Sallam*. There were about four fifths of those accepted to the University from the sons of the rest of the Islaamic world and 20 in every 100 from the sons of the country of the two holy Islaamic sites so that those who come to the place of the descent of the revelation to receive pure knowledge could return to their countries to disseminate this knowledge, this goodness and this guidance which they had learnt:

“Of every group of them, a party only should go forth, that they (who are left behind) may get instructions in (Islaamic) religion, and that they may warn their people when they return to them, so that they may beware (of evil).” [at-Taubah: 122]

So this is a great opportunity for you, so take advantage of it and come closer to the pure and clear beneficial knowledge which is derived from the Book of Allaah and from the Sunnah of the Messenger of Allaah - *sallAllaahu alayhi wa*

sallam, since its sources are abundant and all praise belongs to Allaah - in this city and in this university.

Whoever wishes truth and goodness - for himself, his family, his people and country - then it is upon him to become serious and acquire knowledge from those of the scholars who are present, those who have given their own selves to learning this truth and disseminating it, *BarakAllaahu Feeekum*.

The Correct Sources of Knowledge

And it is upon him to learn from the sources which contain the correct beliefs and correct methodologies, to read the *Salafi Tafseer* books, which are based upon the *Tafseer* of the Book of Allaah by the Book of Allaah, by the Sunnah of the Messenger of Allaah and by the *Fiqh* of the noble Companions, those who lived through the descent of the revelation and were present at the time of the Messenger of Allaah - *sallAllaahu alayhi wa sallam* - and lived with him.

They knew the aim of the Book and the Sunnah. They are the ones whose *Fiqh* should be held on to as they preserved the Book of Allaah and the Sunnah of the Messenger of Allaah – *alayhis Sallat wa Sallam*. This is why the noble Messenger – *alayhis Sallat wa Sallam* - when he spoke about splitting up into

sects and spoke about the *Firqaat-Un Najeeyah* said: "Those who are upon what I am upon and my Companions."²

So this *Fiqh* of the true *Deen* of Allaah which the noble Companions had - which they acquired from the Book of Allaah and from the Sunnah of the Messenger of Allaah - *sallAllaahu alayhi wa sallam*- from his sayings, actions, his teachings and his directives – *alayhis Sallat wa Sallam* – it is obligatory upon us to take it as our reference. The Companions are the intended believers in the saying of Allaah - *Tabaraka wa Ta'ala* -:

“And whoever contradicts and opposes the Messenger after the right path has been shown clearly to him and follows other than the believers’ way. We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination.” [an-Nisaa: 115]

This is a severe threat to the one who contends with Allaah and His Messenger and follows a path other than that of the believers.

So pay attention to this matter and strive to understand the way of the believers which they derived from the Book of Allaah, the Sunnah of the Messenger of Allaah - *sallAllaahu alayhi wa sallam* - and from his purifying and educating them upon the Book and the wisdom -*BarakAllaahu Feeekum*.

² Narrated by Tirmidhi (2641) from the hadeeth of Abdullaah bin ‘Amr –radhiAllaahu anhu- & regarded as Hasan by al-Albaani in Saheeh al-Jaami’ (5343).

This is a great opportunity for you; understand from it the true *Deen* of Allaah and strive earnestly to make it apparent over all religions with proofs and evidences.

It is upon you to seek knowledge from its original watering sources; from the *Salafi* books of *Tafseer*, from the *Salafi* books of '*Aqeedah*, which gush forth from the Book of Allaah and from the Sunnah of the Messenger of Allaah – *alayhis Sallat wa Sallam*. The difference between the way of the truthful believers and the way of the innovating discriminators of the true *Manhaj* of Allaah will become clear.

They - I swear by Allaah - are the protectors of this *Ummah* upon the *Deen* of Allaah *Azka wa Jal*; they had the correct '*Aqeedah* and *Manhaj* and they were firmly upon what Muhammad - *sallAllaahu alayhi wa sallam* - came with.

From what is understood principally, is that it is obligatory upon us to follow the Book of Allaah and the Sunnah of His Messenger - *sallAllaahu alayhi wa sallam* - to hold on firmly to the Book of Allaah and the Sunnah of the Messenger of Allaah - *sallAllaahu alayhi wa sallam* - and to bite onto that with our molar teeth, just as the Messenger of Allaah - *sallAllaahu alayhi wa sallam* - mentioned when he gave an eloquent sermon whereby tears fell and the hearts trembled. The Companions requested him to give them some advice they said:

O Messenger of Allaah it is as if this is a farewell sermon, so advise us, he said: 'I advise you to fear Allaah.....' pay attention to this advice.

'...To hear and obey. Whoever lives from amongst you will see many differences so it is upon you to hold on to my Sunnah and the Sunnah of the rightly guided *Khulafah*. Bite on to it with your molar teeth, beware of newly invented matters, for every newly invented matter is a *Bida'* and every *Bida'* is misguidance.'³

The Station of *Taqwa* and *Ihsaan*

So this sermon consists of the advice to fear Allaah, which is necessary and it is not exemplified except in the lives of the righteous, truthful scholars as in the saying of Allaah *Ta'ala*:

***"It is only those who have knowledge among His slaves that fear Allaah."* [Fatir: 28]**

Fear Allaah *Aziza wa Jal* so you can reach this level and learn so that you can reach that status; because the one who knows the correct '*Aqeedah*, *Manhaj* and rulings, manners and behaviour springing from the Book of Allaah and the

³ Narrated by Abu Daawood (4607), Tirmidhi (2676) & Ibn Majah (42) from the hadeeth of al-Irbaad bin Saariyah –radhiAllaahu anhu - & it was authenticated by al-Albaani in Saheeh al-Jaami' (2549).

Sunnah of the Messenger - *sallAllaahu alayhi wa sallam* - then he is the one who fears Allaah *Azza wa Jal* and *Taqwa* is attained with all of these matters.

So when these matters - which we have mentioned – are acknowledged then the slave is driven to the *Taqwa* of Allaah *Azza wa Jal*, to having fear of Him and being aware of Him in every time, place and situation. This is a great station which is the station of *al-Ihsaan* (perfection of worship).

"That you worship Allaah as if you see Him and if you cannot see Him then know that He sees you."⁴

This station of *al-Ihsaan* (perfection of worship) is that a person has certainty that Allaah sees him and that Allaah hears all he says and hears; the beating of his heart, the feelings of his heart and what he thinks to himself. Allaah *Subhanahu Wa Ta'ala* knows it and hears it and He sees his movements and when he is still.

So the true believer regards Allaah with true greatness and he acknowledges that Allaah *Subhanah* hears everything that he says and knows everything he discusses, or thinks to himself and that Allaah has:

⁴ Narrated by Bukhari (50) & Muslim (9) from the hadeeth of Abu Huraira – radhiAllaahu anhu.

“Angels Kirâman (honourable) Kâtibîn writing down (your deeds). They know all that you do.” [al-Infitar: 11-12]

So if these distinguished feelings are found in the soul of a believer then he has acquired the characteristic of *Taqwa* which causes him to keep away from sinning, *Shirk*, *Bida'* and superstitions and he acquires the station of *al-Ihsaan* (perfection of worship) since he is aware of Allaah and he feels that Allaah sees him and he cannot hide anything of his affairs from Allaah not a little nor a lot, not even the like of an atom.

This is a noble awareness and distinguished feeling which pushes one - *InshAllaah* - to the *Taqwa* of Allaah. This cannot be reached except for the one who knows the correct '*Aqeedah*, the correct rulings of *Halaal* and *Haraam* and knows the commands and prohibitions, the promise and the warnings from the Book of Allaah and the Sunnah of the Messenger of Allaah – *alayhis Sallat wa Sallam*. They are the ones who deserve the praise of Allaah - *Tabaraka wa Ta'ala* – He said; about them:

“It is only those who have knowledge among His slaves that fear Allaah.” [Fatir: 28]

And He said:

“Allaah will exalt in degree those of you who believe and those who have been granted knowledge.” [al-Mujadilah: 11]

So strive to be from these types of people: i.e. that you combine knowledge and action. That is the fruit of correct knowledge and having the *Taqwa* of Allaah - *Tabaraka wa Ta'ala* - and being aware of Him.

The Call to Allaah

It is upon you O brothers to acquire the pure, truthful Eemaan, beneficial knowledge and righteous actions. Our Lord –*Jal Sha'anahu*- said:

“By Al-'Asr (the time). Verily! Man is in loss, except those who believe and do righteous good deeds, and recommend one another to the truth and recommend one another to patience.” [al-Asr: 1-3]

Truthful Eemaan_is only built upon knowledge. Righteous actions do not emanate except from knowledge. *Dawa'* to Allaah cannot be set forth with it (i.e. knowledge) except by the people of knowledge and being patient with harm -*BarakAllaahu Feekum* - is required for the one who has learnt, teaches and calls to Allaah - *Tabaraka wa Ta'ala* -.

So be from those who know and believe in this knowledge, those who call to this knowledge and Eemaan and are patient with harm in the path of conveying

this truth and goodness to the people. Indeed a believing Muslim caller to Allaah will face harm the likes of which never even crossed his mind and nor had he anticipated!

A believer is not dazed by this since he is harmed in the way of Allaah and the best of Allaah's creation were harmed in the path of *Dawa'* to Allaah although they were the Prophets and the noble Messengers - *alayhim as-sallam* - and they were harmed more than us. They were tried with severe enmity and hatred more than we are and this is the meaning of the saying of the Prophet - *sallAllaahu alayhi wa sallam* : "The people with the severest trials are the Prophets, then the righteous people then their likes and their likes."⁵

And the Messenger - *sallAllaahu alayhi wa sallam* - saying: 'No one was harmed for the sake of Allaah like I was harmed.'⁶

So whoever holds fast to the Book of Allaah and the Sunnah of the Messenger of Allaah and calls to it, will definitely be harmed - except if Allaah wills - so accustom yourself to patience:

⁵ Narrated by Ahmad in his Musnad (1484) and it's his wording. Also by Tirmidhi (2398) & Ibn Majah (4023) from the hadeeth of Sa'ad bin Abee Waqqas - *radhiAllaahu anhu* - & it was authenticated by al-Albaani in Saheeh al-Jaami' (992,994).

⁶ Narrated by Tirmidhi (2472) & Ibn Majah (151) from the hadeeth of Anas -*radhiAllaahu anhu* - & it was authenticated by al-Albaani in Saheeh al-Jaami' (5125).

“Only those who are patient shall receive their rewards in full, without reckoning.” [az-Zumar: 10]

Allaah ordered His Messenger - *sallAllaahu alayhi wa sallam* - to take the great Prophets as an example and to be patient in the field of *Dawa'* and striving just as the great Prophets were patient. Allaah said to him:

“Therefore be patient as did the Messengers of strong will and be in no haste about them (disbelievers).” [al-Ahqaf: 35]

An Excellent Example

And we have in the Messenger of Allaah - *sallAllaahu alayhi wa sallam* - and in all the Prophets of Allaah a good example. The Messenger was commanded to take those Prophets before him as an example and to follow their guidance and we have been commanded to follow the guidance of the Messenger of Allaah - *sallAllaahu alayhi wa sallam*, and take him as an example:

“Indeed in the Messenger of Allaah you have a good example to follow for he who hopes in (the Meeting with) Allaah and the Last Day and remembers Allaah much.” [al-Ahzab: 21]

This good example is complete in every matter which Muhammad - *sallAllaahu alayhi wa sallam* came with; so, he is an example in his '*Aqeedah*, so we believe in that which he believed in; an example in his worship, so we worship Allaah making the religion sincerely for Him, following that which the noble Messenger – *alayhis Sallat wa Sallam* - came with.

He is an example in great manners which perhaps many of the callers to Allaah - *Tabaraka wa Ta'ala* - and many of the youth have lost, much of it having been forgotten and some of the youth have forgotten it too. Indeed Allaah has praised His Messenger – *alayhis Sallat wa Sallam* - with eloquent praise and He said:

“And verily, you are on an exalted standard of character.” [Qalam: 4]

So the caller to Allaah, the student of knowledge, the instructor and the guide all need to take the Messenger of Allaah - *sallAllaahu alayhi wa sallam* - as an example in their '*Aqeedah*, *Manhaj* and manners. So if these matters are combined in the caller to Allaah or they are nearly complete then this *Dawa'* will be successful - *InshAllaah* - and the caller to Allaah will have presented it in the most beautiful and best form -*BarakAllaahu Feeekum*.

If the caller to Allaah is deficient in the matters of his *Dawa'*, being deficient in having noble manners-from which is having patience, wisdom, gentleness,

softness and other things which are important, which the *Dawa'* of the Messengers –*alayhim Sallat wa Sallam*- requires. Then this is an apparent deficiency in his *Dawa'*. So it is upon him to ensure that he manifests those matters completely.

Perhaps many of the people are negligent of this! And this harms the *Dawa'* of Salafiyyah and harms its people. Since if these manners are neglected and the *Dawa'* is presented to the people in a way that they dislike and is made unpleasant and detestable by having harshness, severity and recklessness - and the likes of these things - then this is an obstacle to the *Dawa'* and to it being accepted. Since these matters are even disliked in the affairs of the *Duniya* let alone in the matters of the *Deen*.

So it is necessary for the student of knowledge to follow a path of righteous good manners in giving *Dawa'*.

The Manner of The Call

Therefore, it is necessary for you - O brother - to take as an example the *Aathar* which are mentioned about the way of calling to Allaah; and that is done by studying the biography of the Messenger, studying his manners, studying his *'Aqeedah* and studying his *Manhaj*.

Some people do not care about the '*Aqeedah*' of the Messenger nor about his *Manhaj* and they follow other methodologies and beliefs, which Shaytaan fabricates for the people of *Bida'* and misguidance whom Allaah forsakes.

There are a few people who have been blessed enough to acquire the '*Aqeedah*', but they are deprived of the *Manhaj*! There are people who are blessed with the '*Aqeedah*' and the *Manhaj* but in their behaviour they end up neglecting the '*Aqeedah*' and the *Manhaj*, the truth is with them - correct '*Aqeedah*' and correct *Manhaj* - but their behaviour and technique of giving *Dawa'* destroys the *Dawa'* and harms it!

So be careful of opposing the Messenger - *sallAllaahu alayhi wa sallam* - in his '*Aqeedah*', his *Manhaj* and his *Dawa'*'. It is upon you to learn how he – *alayhis Sallat wa Sallam* - used to call the people and to find out about these prophetic instructions of wisdom, patience, gentleness, pardoning and forgiveness, softness, kindness and other matters alongside these.

Comprehend these O brothers and know that these are necessary in our *Dawa'* to the people; do not take one aspect of Islaam and neglect the other aspects, or take one aspect from the ways of giving *Dawa'* to Allaah - *Tabaraka wa Ta'ala* - and neglect the other aspects. Since that harms the *Deen* of Allaah -*Azza wa Jal-* and it harms the *Dawa'* and its people.

I swear by Allaah; the *Dawa'* of *Salafiyah* in recent times - and in other times - was not spread except at the hands of people who were scholars, wise and gentle, who were the representation of the *Manhaj* of the Messenger – *alayhis Sallat wa Sallam* - and they implemented what they were able to. So Allaah caused them to be of benefit and the *Dawa' As-Salafiyah* was widespread in many lands of the *Duniya* via their manners, knowledge and wisdom.

And in the present time; we see that the *Dawa' As-Salafiyah* is retreating and dwindling and that is not due to anything except the loss of their wisdom, rather the wisdom of the Messenger – *alayhis Sallat wa Sallam* - foremost, and the loss of the likes of his gentleness, mercy, manners, kindness and softness.

'Aeysha cursed a Jew, so the Messenger of Allaah said to her: ' O 'Aeysha indeed Allaah loves kindness in all matters.'⁷

If a scholar nowadays mentions this hadeeth to the youth, directing them to the correct *Manhaj* of giving *Dawa'* to Allaah, then they say: this is watering things down (*Tameea*)!

If these noble manners are mentioned and cited as a reminder the likes of wisdom, kindness, softness, gentleness and pardoning -which are the necessary requirements for giving *Dawa'* to Allaah - *Tabaraka wa Ta'ala* - and they are

⁷ Narrated by Bukhari (6024) & Muslim (2165) from the hadeeth of 'Aeysha–radhiAllaahu anha.

attributes which attract the people to the correct *Dawa'*- then the result of this would be that the people would enter into the religion of Allaah in droves.

These people, who try to change things, push the people away - in spite of the saying of the Messenger of Allaah: 'Indeed there are those amongst you who repel.'⁸

And he said - *sallAllaahu alayhi wa sallam* – 'Make things easy, and do not make things difficult, give good news and do not drive people away.'⁹

O brothers: these people do not comprehend! Otherwise - I swear by Allaah - it obligates them to then brand the Messenger as one who waters things down (*Mumaya'*)! And that the Companions and the scholars of the *Ummah* watered things down (*Mumaya'een*)!

Their claim of watering down necessitates that they – those who are upon this severity and destructive harshness - which has destroyed the *Dawatul Salafyyah* - it necessitates, that they claim that the Messenger himself who calls to kindness, wisdom and softness is also watering things down (*Mumaya'*), and we seek forgiveness from Allaah.

⁸ Narrated by Bukhari (90) & Muslim (466) from the hadeeth of Abee Masood al-Badree – radhiAllaahu anhu.

⁹ Narrated by Bukhari (69) from the hadeeth of Anas bin Malik –radhiAllaahu anhu, & by Muslim (1732) from the hadeeth of Abu Musa –radhiAllaahu anhu.

I swear by Allaah; they do not want this nor do they intend the Messenger of Allaah in what they say! But they lack understanding. So it is upon them - from now on - to comprehend what results from these rulings.

We, indeed - by Allaah, strive, debate, write, advise and call to Allaah - *Ta'ala* - with kindness and they regard us from those who water things down (*Mumaya'een*), they do not want us to say: wisdom, softness and kindness!

Indeed we have seen that harshness has destroyed the *Dawa' As-Salafyyah*, and torn its people apart, so what should we do?? I say: O brothers, when we see fires burning, do we leave them to burn more?? Or do we bring that which will extinguish these fires???

I was forced to - and this is my obligation - and I used to say this before today, but I concentrated upon this when I saw this destruction, and I saw these tribulations. I say: it is upon you to have gentleness, it is upon you to have softness, it is upon you to have brotherhood and it is upon you to be merciful to each other. Indeed this harshness has been directed towards the *Ahl-ul-Sunnah* themselves whereas they have left the *Ahl-ul-Bida'* and aimed at the *Ahl-ul-Sunnah* with this destructive harshness and mixed it with oppression and false oppressive rulings.

Be aware be very aware, lest you follow this path which will destroy you and destroy *Dawa' As-Salafiyyah* and it destroys its people.

Allaah Said, The Messenger Said, The Scholars Said

Call to Allaah - *Ta'ala* - with everything you have, with proofs and evidences in every place, with the words 'Allaah said', and 'the Messenger of Allaah said' and aided with - after Allaah – with the speech of the scholars of guidance whom, both the *Abul-ul - Sunnah* and the people of *Bida'* accept in their leadership and their status in Islaam.

I advise those brothers who go to Africa or to Turkey or to India or any other place that they should go with the phrase: 'Allaah said, the Messenger of Allaah said and so and so from the scholars whom they respect said.'

So if, for example you went to Africa and you said: 'Ibn Abdul Barr said, Malik said, so-and-so said.' Even though the number of people who have corrupt beliefs is not small in number! So if you come to them with the Book of Allaah - *Ta'ala* - and with the Sunnah of the Messenger - *sallAllaahu alayhi wa sallam* - then you should also bring the speech of the scholars so that they will listen to your speech and obey you.

This is wisdom, but if you come to them with just your own speech from yourself no-one will ever accept it from you. So it is necessary for you - after the speech of Allaah and the speech of His Messenger - *sallAllaahu alayhi wa sallam* - that you connect it up with the speech of the scholars who have status in the hearts of the people and have a high station, those whom the people will not criticize nor their statements. So if you say: 'Bukhari said', you will find that they respect him.

So for example: The *Soofeeyah* everywhere respect Bukhari and they respect Muslim. They respect these two books (Saheeh al-Bukhari and Saheeh Muslim) and they respect these two Imams. They respect Ahmad bin Hanbal, al-Awzaa'ee and Sufyaan ath-Thawree and other than them from the preceding senior people of knowledge.

That is why there are ties between us and them where we meet up in the truth, so we enter into them from these channels.

And this is from wisdom O brothers; you should not now, due to this, begin by saying: 'Ibn Taymeeyah said', even though he is an Imam; because the ignorant people do not know him and even if they knew him they are made to hate him from what they hear from their senior people, so they do not want him nor do they desire him -*BarakAllaahu Feeekum..*

You should say: 'Ibn Taymeeyah said' amongst the *Salafiyeen* -those who respect him- but do not say amongst other people, for example 'Ibn Taymeeyah said, Ibn Abdul Wahhab said,' because the ignorant person who is cultured amidst the people of *Bida'* runs away from this, so their shaykhs push them away. So mention to them the names of the scholars whom they respect and hold in regard, because their leaders and their shaykhs misrepresent Ibn Taymeeyah and Ibn Abdul Wahhab and they misrepresent the scholars and leaders of the *Dawa'* as we previously mentioned.

So do not approach them from this angle, since it is not from wisdom.

However, approach them from the angle of: 'Malik said, Sufyaan ath-Thawree said, al-Awzaa'ee said, Ibn 'Uyainah said, Bukhari said, Muslim said, in such-and-such volume on such-and-such page.' So the likes of these, they will accept from you. Then if they accept this from you, they will after that respect Ibn Taymeeyah, they will know that he is on the truth and they will respect Ibn Abdul Wahab and they will know that he is on the truth etc.-*BarakAllaahu Feekum*.

I say: this is a word of admonition, to follow the path of wisdom in calling the people to Allaah - *Tabaraka wa Ta'ala*. And it is from wisdom not to curse their *Jamaah* :

“And insult not those whom they (disbelievers) worship besides Allaah, lest they insult Allaah wrongfully without knowledge.” [al-An’aam:108]

Journey to Sudan

I say: when I went to Sudan, we stopped at Port Sudan.¹⁰ I was received by the youth of *Ansaar as-Sunnah* and they said to me: O shaykh we want to bring your attention to something.

I said: “Go ahead.”

They said: “Say whatever you want, say: 'Allaah said, the Messenger of Allaah said.' and attack with whatever you want of *Bida'* and misguidance; like supplicating to other than Allaah, slaughtering, vows and seeking help etc. But do not mention: such-and-such sect, nor so-and-so shaykh. Do not mention that the *Tijaaneeyah* are from the different sects, nor the *Batineeyah*, nor mention their leaders, but quote the *'Aqaaid* (beliefs); and you yourself will find that the truth will be accepted from you.”

I said: “fine.” And I followed that way and found a great acceptance from the people.

¹⁰ This is an inference to a lecture that Shaykh Rabee' gave in the city of Port Sudan in the year 1392 A.H. This is just one of many of the evidences that Shaykh Rabee' follows a moderate Manhaj & has wisdom in giving *Dawa'* to Allaah from the beginning of his life until today. This is contrary to what some people claim that Shaykh Rabee' follows a Manhaj of harshness. – Publisher's Quote.

Do not think - O student of knowledge - that it is from the complete, truthful *Manhaj* that it is necessary to curse their shaykhs and to defame them!

Indeed Allaah *Subhanahu* says:

“And insult not those whom they (disbelievers) worship besides Allaah, lest they insult Allaah wrongfully without knowledge.” [al-An’aam:108]

So don't curse the shaykh or say: 'deviant!' or something similar! Or such_and_such *Tariqaa* (*Soofee* path)!

Since, when they hear this they run away from you. You will be sinful and will have pushed the people away then you will be those who cause the people to turn away.

When the Messenger - *sallAllaahu alayhi wa sallam* - sent Muadh and Abu Musa to Yemen he said: “Make things easy and do not make things difficult, give glad-tidings and do not push people away.”¹¹

So these are from the ways in which there is ease and glad-tidings. It does not cause the people to be driven away. I swear by Allaah that I did not enter a

¹¹ Narrated by Bukhari (3038) & by Muslim (1733) from the hadeeth of Abu Musa al-Ashaari – *radhiAllaahu anhu*.

masjid except that I saw joy on the faces of the people and I couldn't exit the place due to the many people who came to me to shake my hand and invite me.

Then the leaders of the *Soofeeyah* - *Shayaateen* - saw the danger of this way and this methodology in giving *Dawa'*, so they gathered together and conspired and strung some statements together with which to refute me. They announced a lecture for me in a big field.

So we all gathered in this field and I spoke, then their leader got up and commented upon what I said, he began to allow seeking help from other than Allaah, to allow *Tanwassul* (Seeking closeness to Allaah with Haram means), to speak with the denial of *Sifaat*, talking and talking Supporting all types of falsehood with an evil interpretation.

When he finished - he had no evidences, and he had mentioned weak and fabricated Ahadeeth and he mentioned sayings of Socrates.

I said: "O people, you have heard my speech and I say: 'Allaah said, the Messenger said. The well known scholars of the *Ummah* said.' This man has mentioned fabricated Ahadeeth and did not support it with anything from the Qur'aan. Did you hear: 'Allaah said such-and-such in allowing seeking aid from other than Allaah? And regarding the permissibility of *Tanwassul*? Did you hear statements of the senior scholars like Malik and those like him?"

You did not hear that, rather you heard fabricated and weak Ahadeeth and the statements of people who you know well to believe in superstitions.”

So this person who believed in superstitions began cursing and swearing. And I began laughing, I did not curse him nor did I swear at him and I did not say anything more then: may Allaah bless you, may Allaah reward you, may Allaah reward you, may Allaah bless you.

Then we left, I swear by Allaah other than whom there is none worthy of worship except Him - the next day the people began talking in the *masajid* and the markets that the *Soofeeyah* were defeated.

Guidance for the People

So learn, O brothers, the correct methods of the *Sharia'*. The aim is guidance for the people and the aim is conveying the truth to the hearts of the people.

O brother, it is upon you to use all that you can from the ways of the *Sharia'* in the path of *Dawa'* to Allaah. And we do not believe that the ends justify the means since this is from the characteristics of the people of *Bida'* who fell into - due to these characteristics - lying, twisting, circling around the subject and trickery. Just as the Imam 'Alee bin Harb al-Moosalee said: 'Every person who follows his desire lies and he doesn't care that he lies.'

We don't have any of these characteristics; we are the people of honesty and the people of truth. We present the truth in a form and fashion which the people accept and it affects their hearts, may Allaah bless you.

Then we also went to 'Kasla' in Sudan and *MashAllaah* the *Dawa'* was going smoothly and well and all praise belongs to Allaah, we spoke there and praise belongs to Allaah and Allaah made our speech beneficial.

Then we went to 'al-Ghazarif' it is a small city there and we rotated between all the *masajid* in that place. The people said: there does not remain in this city except one *masjid*, which is with the *Tijaaneeyah*, which we cannot get to!

I said: 'why not?'

They said: 'They're prejudiced, severely prejudiced.'

I said: 'Let's go to them and request permission, if they allow us to talk, we will convey the message and if they prevent us then we have an excuse in front of Allaah, it is not necessary that we face them with force and strength - *BarakAllaahu Feeikum..*

So we went there and the imam led us in prayer. After we finished it, I gave him Salaams and said to him, will you allow me to deliver a speech to these brothers?

He said: 'go ahead.'

So I spoke, called to Allaah, to Tawheed, to Sunnah and to other matters of knowledge. I criticized some of the mistakes which are present, points of misguidance until I reached to the hadeeth of 'Aeysha –*radhiAllaahu anha*- which is mentioned by Bukhari and Muslim:

‘There are three things, whoever speaks with one of them then he has told a major lie against Allaah: whoever says: that Muhammad saw his Lord; then he has told a major lie against Allaah, whoever says: that Muhammad knows what will happen tomorrow; then he has told a major lie against Allaah’: and I mentioned the proofs for that - 'and he who claims that Muhammad did not convey what was revealed to him; then he has told a major lie against Allaah.'¹²

Then the Imam stood up - he was annoyed and he said to me: ‘I swear by Allaah that indeed Muhammad saw his Lord with his own eyes!’

¹² Narrated by Bukhari (4855) & Muslim (177)

I said to him: *JazakAllaahu kbair*. As for ‘Aeysha - who is the most knowledgeable of the people about the Messenger - *sallAllaahu alayhi wa sallam* -, she said: ‘whoever says: that Muhammad saw his Lord; then he has told a major lie against Allaah.’ If the Messenger of Allaah had seen his Lord he would have told her, but he did not tell her this.

Then he began to make a din and press me, I said to him: ‘O my brother wait until I finish my talk, then after that ask about whatever you want. That which I know I can answer, that which I do not know, I'll say to you Allaah knows best.’ I left him and continued speaking, I don't know if he remained or left. I don't know, I didn't turn around towards him. Then I heard a man saying: ‘I swear that what this man is speaking is the truth!’

Then I heard the same sentence again from somebody else and he added: 'the man is saying: 'Allaah said, the Messenger of Allaah said.' -*BarakAllaahu Feekum*.

Then the *Adhaan* was called for the *Isha* prayer, so the talk ended. The prayer was about to begin and the people began pushing me to lead them in prayer. So I said to them: 'no way, I won't lead you in prayer, the *Imam* will lead.'

They said: 'we swear by Allaah you will lead the prayer, we swear by Allaah you will lead the prayer.'

I said: 'OK' and I led them in prayer. After we finished I left with the youth of *Ansaar as-Sunnah* and I asked them: 'where did the *Imam* go?' They said: 'They evicted him.' I said: 'who evicted him?' they said: 'we swear by Allaah his congregation evicted him.'

This is what happened. - O brothers -

So if a person comes and says that the *Tijaaneeyah al-Marganiyaah* are fools! They might slaughter him, not just evict him, but if you come to them with wisdom and gentleness -*BarakAllaahu Feekum*- then Allaah will make them benefit by this.

Advice to the Salafyyoon

O brothers, use beneficial knowledge and solid proof and beneficial wisdom in your *Dawa'*. You should have all the noble and beautiful manners encouraged by the Book and the Messenger of guidance; indeed they are causes for victory and causes for success.

You have to believe that the Companions did not spread Islaam or enter it into the hearts except with their wisdom and their knowledge more so than with their swords. However, whoever enters into Islaam under the sword might not be firm, but whoever enters Islaam by way of knowledge, proof and evidence

then this is what makes his Eemaan firm by Allaah's permission and His assistance.

And it is upon you to have these good methods and also to be serious about knowledge. You have to be serious about *Dawa'* to Allaah.

Now - O brothers - I advise you with two issues:

Firstly: Brotherhood between all of *Ahl -ul-Sunnah*; So O you Salafees, disseminate the soul of love and brotherhood between yourselves. Put into effect what the Messenger of Allaah - *sallAllaahu alayhi wa sallam* - informed us of regarding the believers: 'Like a building, some of its parts supporting others.'¹³

And that they are: 'Like a single body: if one limb complains, then the rest of the body suffers with fever and insomnia.'¹⁴

This is how you should be O brothers: distance yourselves from the causes of splitting. I swear by Allaah. indeed it is a dangerous evil and a disastrous disease.

¹³ Narrated by Bukhari (481) & by Muslim (2585) from the hadeeth of Abu Musa –radhiAllaahu anhu.

¹⁴ Narrated by Bukhari (6011) & Muslim (2586) from the hadeeth of an-Nu'maan bin Basheer –radhiAllaahu anhu.

Secondly: distance yourselves from the causes which lead to enmity, hatred, splitting up and dissension.

Keep away from these things; because this has become predominant nowadays at the hands of people, about whom only Allaah knows their condition and intent. It has become predominant and has torn apart the youth in this country - whether in the university or other than it - or in the other parts of the *Duniya*.

Why?! Because those who are not from its people – neither in knowledge nor in understanding - entered into the arena of giving *Dawa'* to Allaah.

It is possible that the enemies could have entered someone into the midst of the *Salafeeyeen* to tear them apart and split them up, and this issue is not unlikely, rather it can truly happen -*BarakAllaahu Feekum*.

Strive to have brotherhood. If any dissension has occurred between you, then both parties should make themselves forget what is past and start with a clean slate now.

I say to the brothers: whoever falls short it is not allowed to debase him, nor destroy the one who is deficient. Whoever makes a mistake amongst us we do not destroy him. -*BarakAllaahu Feekum* - but we cure him with gentleness, wisdom and face him with love and friendship and all the rest of the righteous

manners, along with the correct *Dawa'* until he repents. And if there remains a weakness in him then we are not hasty with him, or otherwise, I swear by Allaah no one will remain, no one will remain!

There are some people now who chase after the Salafis so much so that they reached the scholars and called them those who water things down (*Mumaya'een*)!! There is hardly any scholar in the arena of *Dawa'* today except that he has been falsely attacked with this claim about him! Of course this is the way of the Ikhwaan al-Muslimeen and the way of *Ahl-ul-Bida'* since, from the weapons of the *Ahl ul-Bida'* is that they begin by overthrowing the scholars, rather it is the Jewish Masonic way: that if you wanted to discredit an idea, then discredit their scholars or their personalities.

So keep away from this rotten legacy and have respect for the scholars.

The Intent of The Opponents

And I swear by Allaah; that those who make efforts in speech against me - or attack that which we are upon – do not do so except that the intended result is to bring down the *Manhaj*; so the one who dislikes this *Manhaj* speaks about its scholars. He who hates this *Manhaj* and wants to bring it down follows this path, so that there are no obstacles for them: they follow the way of the Jews

and the way of the misguided groups from the Raawafidah and other than them.

The Raawafidah hate Islaam and they are not capable of speaking against Muhammad - *sallAllaahu alayhi wa sallam*, so they speak against Abu Bakr and Umar and the scholars of the *Ummah*; they want to overthrow Islaam. If the people of major *Bida'* speak: then they don't speak against Ahmad and Shafi', but they speak against Muhammad bin Abdul Wahhab and Ibn Taymeeyah and their likes; so that they can try to overthrow this *Manhaj*.

And now, we have people who have grown up amongst the ranks of the *Salafeeyeen*, I was not aware that they wanted to break up the leaders from amongst the scholars!

These people, what do they want? What do they want? If they intend Allaah and the Hereafter and intended to aid this *Manhaj* – they claim to love this *Manhaj* – but I swear by Allaah, if they really loved it they would have defended the scholars of this *Manhaj*.

So do not feel safe about your *Deen* with these people. Do not regard them as trustworthy. *BarakAllaahu Feekum* - be completely careful of them, hold together firmly and have brotherhood amongst yourselves.

I know that you are not without blame, nor are the scholars without blame – we sometimes make mistakes with the exception of those who fall into *Rafd* or *'aatizal* or *Tajabum* or fall into *Hiẓbeeyah* from the different parties which are present; then this person is the one to be abandoned.

As for the *Salafi* who has allegiance to the *Salafeeyeen* and loves the *Salafi Manhaj -BarakAllaahu Feeikum-* and dislikes the different groups, dislikes *Bida'* and its people – amongst other aspects from the signs of the *Salafi Manhaj* – but then this *Salafi* becomes weak in other points, here we are gentle with this person we do not leave him but we advise him and we rescue him and we are patient with him and we try to cure him *-BarakAllaahu Feeikum.*

If it were said: whoever makes a mistake is destroyed! Then according to this statement no-one remains! This is why you see these people, when they have finished dealing with the youth; they begin by overthrowing the scholars – this is the *Manhaj* of the Ikhwaan al-Muslimeen when they entered into many countries. The first thing they started with was overthrowing the scholars and at the same time they defend Sayyid Qutb, Hasan al-Banna, Mawdudi and others from amongst *Ahl –ul Bida'*. They overthrow the scholars of the *Salafi Manhaj* and they described the scholars as being agents and spies and scholars of the rulers.....and many other accusations!

So what is their intent!?

Their intent is to overthrow the *Salafi Manhaj* and to establish falsehood and misguidance upon mutiny. Those who now defame the scholars say that they themselves are the *Salafiyoon* yet, along with that, they criticize the scholars of the *Salafyyah*!

What do they want? Do they want to raise the banner of Islaam!? And raise the banner of the Sunnah and the *Manhaj as-Salafi*?!

Never, never! These are indications and proofs that they are blameworthy liars, no matter what they claim for themselves.

Final Counsel

So I advise you O brothers and I emphasize that you leave off splitting and that you should have brotherhood and mutual cooperation upon the truth. You should spread this *Dawa'* between the students of the university and other than them in its correct and beautiful form, not in the distorted form which these people follow!

Present the *Dawa' as-Salafyyah* as I mentioned in a beautiful form with the words; 'Allaah said, the Messenger of Allaah said, the Companions said, Shafi' said, Ahmad said, Bukhari said, Muslim said', also the scholars of Islaam whom

they respect and revere, bring their attention to the speech of the scholars - *BarakAllaahu Feeekum* this will aid you a great deal.

Of course, you will find some people who will be obstinate but not everyone is obstinate. You will find most of the people accepting your *Dawa'* whether it is here in the university or when you return to your countries. Use these methods which attract the people to the Book of Allaah and to the Sunnah of the Messenger of Allaah - *sallAllaahu alayhi wa sallam* -, to the *Manhaj* of the *Salaf as-Salih*, to the correct beliefs and correct *Manhaj*.

I ask Allaah - *Tabaraka wa Ta'ala* - that He gives us and you capability and success in that which He loves and is pleased with and that He makes us from the sincere callers and practising scholars and keeps us and you away from the plots of *Shaytaan*, also from the plots of the *Shayateen* from *Jinn* and mankind.

I ask Him - *Tabaraka wa Ta'ala* - that He puts love between your hearts and gathers you upon the truth, that you are beneficial wherever you reside and wherever you travel and go to, and I ask Allaah to make that a reality.

All Praise belongs to Allaah, may His peace and blessings be upon our final

Prophet Muhammad, his Family, his Companions

and all those who follow his guidance.

