

NAKHLAH EDUCATIONAL SERIES: [12] GENERAL: YOUNG ADULT-ADULT

30 Days of Guidance:

LEARNING FUNDAMENTAL
PRINCIPLES OF ISLAAM

SELF-STUDY/TEACHER'S EDITION

A SHORT JOURNEY WITHIN THE WORK AL-IBAANAH AL-SUGHRAH
WITH SHEIKH 'ABDUL-'AZEEZ IBN 'ABDULLAH AR-RAAJHEE

BOOK 1

COMPILED AND TRANSLATED BY:
ABU SUKHAILAH KHALIL IBN-ABELAHYI AL-AMREEKEE

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**30 Days of Guidance: Learning Fundamental Principles of Islaam
A Short Journey Within the Work al-Ibaanah al-Sughrah
With Sheikh ‘Abdul-‘Azeez Ibn ‘Abdullah ar-Raajhee-
[Self-Study/Teachers Edition]**

Compiled and Translated by Abu Sukhailah Khalil Ibn-Abelahyi al-Amreekee

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First Print Edition [1.5] -1437 h. (2016 c.e.)

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ISBN EAN-13:

978-1-938117-7-25-1

[Soft cover Print Edition]

From the Publisher

GOLDEN WORDS UPON GOLDEN WORDS...FOR EVERY MUSLIM.

“Imaam al-Barbahaaree, may Allaah have mercy upon him said:

May Allaah have mercy upon you! Examine carefully the speech of everyone you hear from in your time particularly. So do not act in haste and do not enter into anything from it until you ask and see: Did any of the Companions of the Prophet, may Allaah’s praise and salutations be upon him, speak about it, or did any of the scholars? So if you find a narration from them about it, cling to it, do not go beyond it for anything and do not give precedence to anything over it and thus fall into the Fire.

Explanation by Sheikh Saaleh al-Fauzaan, may Allaah preserve him:

‘**D**o not be hasty in accepting as correct what you may hear from the people, especially in these later times. As now there are many who speak about so many various matters, issuing rulings and ascribing to themselves both knowledge and the right to speak. This is especially the case after the emergence and spread of new modern day media technologies. Such that everyone now can speak and bring forth that which is, in truth, worthless; by this, meaning words of no true value - speaking about whatever they wish in the name of knowledge and in the name of the religion of Islaam. It has even reached the point that you find the people of misguidance and the members of the various groups of misguidance and deviance from the religion speaking as well. Such individuals have now become those who speak in the name of the religion of Islaam through means such as the various satellite television channels. Therefore be very cautious!

It is upon you, oh Muslim, and upon you, oh student of knowledge, individually, to verify matters and not rush to embrace everything and anything you may hear. It is upon you to verify the truth of what you hear, asking, ‘Who else also makes this same statement or claim?’, ‘Where did this thought or concept originate or come from?’, ‘Who is its reference or source authority?’ Asking what are the evidences which support it from within the Book and the Sunnah? And inquiring where has the individual who is putting this forth studied and taken his knowledge from? From who has he studied the knowledge of Islaam?

Each of these matters requires verification through inquiry and investigation, especially in the present age and time. It is not every speaker who should rightly be considered a source of knowledge, even if he is well spoken and eloquent and can manipulate words captivating his listeners. Do not be taken in and accept him until you are aware of the degree and scope of what he possesses of knowledge and understanding. Perhaps someone's words may be few, but possess true understanding, and perhaps another will have a great deal of speech yet he is actually ignorant to such a degree that he doesn't actually possess anything of true understanding. Rather he only has the ability to enchant with his speech so that the people are deceived. Yet he puts forth the perception that he is a scholar, that he is someone of true understanding and comprehension, that he is a capable thinker, and so forth. Through such means and ways he is able to deceive and beguile the people, taking them away from the way of truth.

Therefore, what is to be given true consideration is not the amount of the speech put forth or that one can extensively discuss a subject. Rather, the criterion that is to be given consideration is what that speech contains within it of sound authentic knowledge, what it contains of the established and transmitted principles of Islaam. Perhaps a short or brief statement which is connected to or has a foundation in the established principles can be of greater benefit than a great deal of speech which simply rambles on, and through hearing you don't actually receive very much benefit from.

This is the reality which is present in our time; one sees a tremendous amount of speech which only possesses within it a small amount of actual knowledge. We see the presence of many speakers, yet few people of true understanding and comprehension.' ”

[The eminent major scholar Sheikh Saaleh al-Fauzaan, may Allaah preserve him- 'A Valued Gift for the Reader Of Comments Upon the Book Sharh as-Sunnah', page 102-103]

﴿ *Is not He better than your so-called gods, He Who originates creation and shall then repeat it, and Who provides for you from heaven and earth? Is there any god with Allaah? Say: 'Bring forth your proofs, if you are truthful.'* ﴾-(Surah an-Naml: 64)

Explanation: ﴿ **Say: "Bring forth your proofs.."** ﴾ This is a command for the Prophet, may Allaah's praise and salutation be upon him, to rebuke them immediately after they had put forward their own rebuke. Meaning: *'Say to them: bring your proof, whether it is an intellectual proof or a proof from transmitted knowledge, that would stand as evidence that there is another with Allaah, the Most Glorified and the Most Exalted'*. Additionally, it has been said that it means: *'Bring your proof that there is anyone other than Allaah, the Most High, who is capable of doing that which has been mentioned from His actions, the Most Glorified and the Most Exalted.'* ﴿ **...if you are truthful.** ﴾ meaning, in this claim. From this it is derived that a claim is not accepted unless clearly indicated by evidences."

[Tafseer al-Aloosee: vol. 15, page 14]

Sheikh Rabee'a Ibn Hadee Umair al-Madkhalee, may Allaah preserve him said,

‘It is possible for someone to simply say, *"So and so said such and such."* However we should say, *"Produce your proof."* So why did you not ask them for their proof by saying to them: *"Where was this said?"* Ask them questions such as this, as from your weapons are such questions as: *"Where is this from? From which book? From which cassette?..."*’

[The Overwhelming Falsehoods of 'Abdul-Lateef Bashmeel' page 14]

The guiding scholar Imaam Sheikh 'Abdul-'Azeez Ibn Abdullah Ibn Baaz, may Allaah have mercy upon him, said,

‘It is not proper that any intelligent individual be misled or deceived by the great numbers from among people from the various countries who engage in such a practice. As the truth is not determined by the numerous people who engage in a matter, rather the truth is known by the Sharee'ah evidences. Just as Allaah the Most High says in Surah al-Baqarah, ﴿ **And they say, "None shall enter Paradise unless he be a Jew or a Christian." These are only their own desires. Say "Produce your proof if you are truthful."** ﴾-(Surah al-Baqarah: 111) And Allaah the Most High says ﴿ **And if you obey most of those on the earth, they will mislead you far away from Allaah's path. They follow nothing but conjectures, and they do nothing but lie.** ﴾-(Surah al-'Ana'an: 116)’

[Collection of Rulings and Various Statements of Sheikh Ibn Baaz -Vol. 1 page 85]

Sheikh Muhammad Ibn ‘Abdul-Wahaab, may Allaah have mercy upon him, said,

‘**A**dditionally, verify that knowledge held regarding your beliefs, distinguishing between what is correct and false within it, coming to understand the various areas of knowledge of faith in Allaah alone and the required disbelief in all other objects of worship. You will certainly see various different matters which are called towards and enjoined; so if you see that a matter is in fact one coming from Allaah and His Messenger, then this is what is intended and is desired that you possess. Otherwise, Allaah has certainly given you that which enables you to distinguish between truth and falsehood, if Allaah so wills.

Moreover, this writing of mine- do not conceal it from the author of that work; rather present it to him. He may repent and affirm its truthfulness and then return to the guidance of Allaah, or perhaps if he says that he has a proof for his claims, even if that is only a single statement, or if he claims that within my statements there is something unsupported, then request his evidence for that assertion. After this if there is something which continues to cause uncertainty or is a problem for you, then refer it back to me, so that then you are aware of both his statement and mine in that issue. We ask Allaah to guide us, you, and all the Muslims to that which He loves and is pleased with.’

[Personal Letters of Sheikh Muhammad Ibn ‘Abdul-Wahaab- Conclusion to Letter 20]

Sheikh ‘Abdullah Ibn ‘Abdur-Rahman Abu Bateen, may Allaah have mercy upon him, said, ‘**A**nd for an individual, if it becomes clear to him that something is the truth, he should not turn away from it and or be discouraged simply due to the few people who agree with him and the many who oppose him in that, especially in these latter days of this present age.

If the ignorant one says: “*If this was the truth so and so and so and so would have been aware of it!*” However this is the very claim of the disbelievers, in their statement found in the Qur’aan ﴿ **If it had truly been good, they would not have preceded us to it!** ﴾-(Surah al-Ahqaaf: 11) and in their statement ﴿ **Is it these whom Allaah has favored from amongst us?** ﴾-(Surah al-Ana’am: 53). Yet certainly, as Alee Ibn Abee Taalib, may Allaah be pleased with him, stated “*Know the truth and then you will know it’ people.*” But for the one who generally stands upon confusion and uncertainty, then every doubt swirls around him. And if the majority of the people were in fact upon the truth today, then Islaam would not be considered strange, yet, by Allaah, it is today seen as the most strange of affairs!”

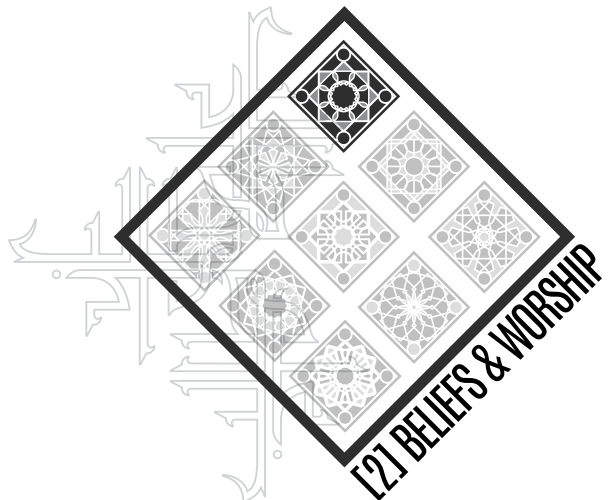
[Durar As-Sanneeyyah -vol. 10, page 400]

30 Days of Guidance: Learning Fundamental Principles of Islaam

A Short Journey Within the Work al-Ibaanah al-Sughrāh
With Sheikh ‘Abdul-‘Azeez Ibn ‘Abdullah ar-Raajhee

[Self Study/Teachers Edition]

Compiled and Translated by:
Abu Sukhailah Khalil Ibn-Abelahyi





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Sheikh Muhammad Ibn Saaleh al-‘Utheimeen, may Allaah have mercy upon him, said,

“Allaah the Most High’s Sharee’ah, is likely to be attacked, from the time that it emerged from Makkah until this very day. Indeed the Sharee’ah of Allaah is something which is regularly, or often, attacked.

Just as Allaah, the Most High says, ﴿ ***Thus have We made for every Prophet an enemy among the disbelievers, polytheists, and criminals.*** ﴾-(Surah Al-Furqaan: 31).

Certainly every prophet had enemies, and everyone who followed one of the prophets who was sent, would likewise have enemies. This is something which is necessary, as it is the sunnah of Allaah, the Most Glorified and the Most Exalted. The true path is not a smooth path with no obstacles, surrounded by only flowers and blossoms. Rather the true path of Allaah is hard and difficult.

It is necessary that Allaah, the Most Glorified and the Most Exalted, according to a wisdom that is with Him, places those who would oppose the truth in order that the truth be known, and in order that it become something which manifests as something clear and dominant over falsehood.

Additionally, this is in order that Allaah would make clear who are those individuals who strive in His path, and those who proceed patiently upon His guidance.”

(From his well-known series -Open Door Gatherings 3/66. may Allaah have abundant mercy upon him)

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THE “30 DAYS OF GUIDANCE” SERIES

The goal of the “*30 Days of Guidance*” book series is to better enable us, as worshipers of Allaah, to embody and reflect in the various different areas of life for a Muslim, our connection and adherence to the believer’s path of the first three believing generations. Many Muslims, due to lacking opportunities to study consistently and be cultivated at the feet of noble steadfast scholars, have an inconsistency they themselves recognize an inconsistency between the clear path of Islaam of the first Muslims, which they have connected themselves to, and what they have actually been successful in making a daily reality in their practice of Islaam. Sheikh Saaleh Ibn al-Fauzaan, may Allaah preserve him, explained the importance of striving to rectify this,

“... For the one who proceeds upon the methodology of the best generations even if that is during the very last days of the existence of earth, then he is safe, saved, and protected from entering the Hellfire. As Allaah, the Most Glorified and the Most Exalted, said, ﴿And the first to embrace Islaam of the Muhaajiroon (those who migrated from Makkah to Al-Madinah) and the Ansaar (the citizens of Al-Madinah who helped and gave aid to the Muhaajiroon) and also those who followed them exactly (in faith). Allaah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.﴾—(Surah Al-Tawbah:100)

*So Allaah, the Most Exalted, the Most Magnificent, has included and described them as those who follow Muhaajiroon and the Ansaar, upon a condition, “**who followed them exactly (in faith).**” Meaning truly followed them with precision and integrity, not merely putting forth a claim or outwardly attributing or attaching themselves to them without actually realizing their guidance. This is true whether that shortfall is caused by ignorance or by the following of desires. Not everyone who attributes himself to the first three generations is true in his assertion unless he follows them precisely and with integrity. This is in fact a condition, a condition placed by Allaah, the Most Glorified and the Most Exalted. The wording “**exactly (in faith).**” meaning precisely, with integrity, as well as entirely.*

What is required in truly following them is that you study the methodology of the Salaf, that you understand it, and that you are firmly attached to it. But as for individuals who simply attribute themselves to them, while they do not really understand their methodology nor their way, then this does not really benefit them with anything, and does not actually help them in anyway. Such people are not from those upon the way of the Salaf and should not be considered Salafees. Because they are not following the first generations precisely with integrity, as indeed Allaah, the Most Glorified and the Most Exalted, has placed this as the condition for their following of them to be true.

....The one who proceeds upon the methodology of the Salaf must have two characteristics, as we have previously mentioned. Firstly, actually understanding the methodology of the first generations, and the second matter is adhering firmly to it, even when it causes him hardship and discomfort. As he will certainly encounter a great deal of that from those who oppose this path of guidance. He will encounter harassment. He will encounter stubbornness. He will encounter false accusations. He will face having directed towards him evil names and false labels. However, he must remain patient in the face of this, as he is convinced and satisfied with what he stands upon. He should be not shaken or troubled in the face of a whirlwind of difficulties. He should not be affected or changed by what he encounters of different trials, but remains patient when facing them until he meets his Lord.

Accordingly, one must firstly learn the methodology of the first three generation, and then follow it exactly with integrity, while being patient with what you encounter from the people due to this adherence. Yet this in and of itself is also not enough, it is additionally necessary to spread the methodology of the first generations. It is required to invite the people to Allaah and invite them to the way of the Salaf, to explain it to the people and spread this way among them. The one who does this is Salafee in reality and truth. But as for the one who claims Salafeeyah, yet he does not truly understand the methodology of the Salaf, or he does indeed understand it yet fails to truly follow it, but simply follows what the people are upon, or merely follows what happens to agree with his desires. This one is not Salafee, even if he calls and labels himself that.


This fact demands from us that we place great importance in fully comprehending the way of the first generations and studying their methodology in beliefs, character, and actions in every environment and situation. As the path and methodology of the first three generations is that methodology upon which the Messenger of Allaah, may the praise and salutations be upon him, was upon, and is that way which those who follow the best of generations and walk upon their path, will proceed upon until the Final Hour is established...

...As such, it is required that the one who claims this way, or connects himself to the Salaf make this descriptive name a reality and make his attachment to them something which truly reflects the way of the first generations in beliefs, and in statements, and in actions, and in general dealings. So that he may be a true Salafee and that he may be a righteous example to others and someone who sincerely reflects the way of the righteous first generations of Islaam.”^[1]

We ask Allaah for success in each of our efforts to both learn and reflect the clear path of the first three generations, in every area of our individual lives, the lives of our spouses, and the lives of our children. And the success is from Allaah.

[1] From the lecture “Salafeeyah, Its Reality And Its Characteristics” <http://www.alfawzan.af.org.sa/>

COMPILER'S INTRODUCTION

ll praise is due to Allaah alone, we praise Him, we seek His assistance and we ask for His forgiveness. We seek refuge in Him from the evils of our souls and the evils of our actions. Whoever Allaah guides, no one can lead him astray and whoever is caused to go astray, there is no one that can guide him. I bear witness that there is no deity worthy of worship except Allaah alone with no partners. And I bear witness that Muhammad is His worshipper and Messenger, peace and salutations be upon him, his household, his Companions, and all those who follow his guidance until the day of Judgment. To proceed:

One of the leading scholars living today, Sheikh Saaleh Fauzaan, may Allaah preserve him, was asked, “**How do our essential beliefs influence and affect the life of a Muslim and how he lives it?**” He replied,^[1]

“Yes, the correct essential beliefs enable a Muslim to proceed upon clarity and understanding in the affairs of his religion. As these beliefs are the very head and core of the religion. Your actions and endeavors will not be truly correct until after your fundamental beliefs have been corrected and made sound. As one’s endeavors must be based upon you having the correct beliefs, and those evidences found in the Book of Allaah and the Sunnah of the Messenger of Allaah, may Allaah’s praise and salutations be upon him.”

Sheikh Zayd Ibn Muhammad al-Madkhalee, may Allaah have mercy upon him, said,^[2]

“The need of the people today in every village and remote valley to understand the fundamentals of their religion and have a clear explanation of its overall merits and beneficial characteristics is more significant today than in any previous age!!

How could this not be the case when they live in a time that has so many entertaining and enticing things which make attractive and beautify for human beings what is in fact evil and wrongdoing, doing so in an elaborate way. It is a time with many matters which call to the souls by tempting means, with a flood of overwhelming seductive invitations, inviting towards their destructive forms of misguidance.

Despite all of this, which reflects our dangerous condition, many of the people still get annoyed if the imaam lengthens his khutbah, or extends a lecture he is giving an extra fifteen minutes. Such that when the Jumu’ah prayer is finished or that lecture he lengthened has concluded, you hear them remarking about it, “You have made it too long for us! This is not the way those who speak in front of the people should do!!” Or similar statements.

[1] Audio from from alfawzan.af.org.sa

[2] From the work: “The Strong Reliable Methodology In Establishing a Foundation which Was Set Forth by the Noble Prophet, page 28-29

Yet they, may Allaah guide them and us to what is correct, they never get tired or bored of spending many long hours listening to flirtatious songs or watching corrupting soap operas and harmful dramatic television shows which do not bring about any good for anyone, and which the one listening to them does not even gain a single thing of benefit.

In this way the true realities of what should be valued have been reversed with this type of people. They cannot even come close to properly distinguishing between what is beneficial and helpful and that which is actually harmful and damaging, nor between a blessed good sitting companion, and an evil destructive offensive associate. Indeed there is no strength nor power to change except in Allaah.”

This attention and concern for understanding our fundamental beliefs and concepts, which shape our outlook and perspective, is even more important when it comes to the young generation of Muslims. Sheikh Zayd Ibn Muhammad al-Madkhalee, may Allaah have mercy upon him, reminds us that,^[3]

“...It is necessary to put forth concerted efforts, especially in relation to the young Muslims, in order that they gain Sharee’ah knowledge. This is in order that the younger Muslims take on the knowledge possessed by the older knowledgeable Muslims among them. Then when one of the older Muslims who had Sharee’ah knowledge dies and returns to his Lord, his knowledge remains with those living who still carry it, meaning his students, regardless of whether that be a few or many students.”

We are all in need of either learning our fundamental beliefs comprehensively, or strengthening our understanding of the details and their proofs, so that we can remain steadfast as well as call and spread them among other Muslims, including our own families. Furthermore, discussing the the benefits to each of us personally, Sheikh Zayd Ibn Muhammad al-Madkhalee, may Allaah have mercy upon him, said,^[4]

“We are all in urgent need of hearing reminders and of listening to issues and statements of knowledge in every chance and time possible. Through this our hearts are enlivened and a person is stimulated to undertake more acts of obedience and refrain from committing different acts of disobedience, and to move from an acceptable state to one which is even better. Whereas if this is neglected, what a person brings upon themselves is heedlessness, neglecting the knowledge they do have and falling short in acting according to it...”

Indeed, the guiding scholar Sheikh Ibn Baaz, may Allaah have mercy upon him, said,^[5]

“A person is always in need of gaining knowledge until he reaches death.”

And there is no doubt that if we understand matters correctly, we would not complain about the length of reminders or sermons, but instead, say what Sheikh Zayd Ibn Muhammad al-Madkhalee, may Allaah have mercy upon him, said,^[6]

“A true life is only found in the shade of Sharee’ah knowledge.”

[3] Nuzhat al-Qaaree fee Sharh Kitaab al-Ilm min Saheeh al-Bukhaaree

[4] Clarifying the Meaning In Explaining The Introduction of the Treatise of Abee Zayd al-Qayruwaanee, page 64

[5] Majmu’ al-Fataawa: vol.6 pg.71

[6] Clarifying the Meaning In Explaining The Introduction of the Treatise of Abee Zayd al-Qayruwaanee, page 218

Sheikh Zayd Ibn Muhammad al-Madkhalee, may Allaah have mercy upon him, has addressed a common misconception among Muslims who neglect studying beliefs due to having priorities other than strengthening the essential foundation of authentic Sharee'ah knowledge among Muslims, authentic beliefs in particular, when he said,^[7]

“There is no proof or no actual basis for the one who falsely claims, ‘If the people basically understand the beliefs of Islaam in a single gathering, or through a month or a year of study, then they no longer need to keep studying.’”

Yet consider that the related texts, scholastic researches, writing, and authored works in this field of knowledge are tremendously vast and exemplary. Because of this, the person who wishes to explore and catalog the number of books written in the subject of beliefs, will find hundreds of different works, varying and ranging from longer writing to shorter summarized works, from original texts to commentaries upon texts, from books written in a question and answer format, to those written and organized in an poetic format and style. This is something that you all are generally aware of.

So there is no basis for the one who claims that only a little time is enough to take care of understanding the beliefs of Islaam, and that after this there is no need to return back to it again or further study it nor to publish works about it. Whereas, in fact it is required that we truly understand this false claim, and reject such statements of those individuals who are so frustrated by our extensive attention to gaining firm understanding in the noble branch of knowledge. And Allaah know best.”

Rather we believe that studying the fundamental beliefs and the areas of knowledge related to it in Islaam are the means for the success, honor, and victory of the Muslims, and stands at the heart of the true methodology of Islaam which the Messenger of Allaah taught his Companions. Sheikh Muqbil Ibn Haadee, may Allaah have mercy upon him stated,^[8]

“We believe that honor and high standing cannot be achieved nor will victory reach the Muslims until they return back to the guidance of the Book of Allaah and the Sunnah of His Messenger, may Allaah’s praise and salutation be upon him and his family.”

This is especially true in this age in which many of the well known scholars who steadfastly guided the Muslims upon the Sunnah have died, may Allaah have mercy upon them all.

[7] al-Aqd al-Mundheed al-Jadeed Fee al-Ijaabat Alaa Masaa'il Fee Fiqh wal- Manaahij wa at-Tawheed vol. one pg 30

[8] The Da'wah Journey of Sheikh Muqbil ibn Haadee Al-Waadi'ee And Harvested Gems from His Statements and Rulings” by Abu Ramzee Naasir Ibn 'Alee Muhammad ad-Dab Al-Waadi'ee, pg. 110-117

Sheikh Ibn Baadees, may Allaah have mercy upon him, said, ^[9]

“We come to know the level of intelligence of an individual by knowing which books he reads. Such that the one that we do not see having a focus upon the books of the Sunnah, then indeed we do not consider his knowledge reliable in terms of understanding the religion.”

This course book strives to explain and convey some of the important principles held by the Salaf as-Saaleh, or the righteous first three generations of Muslims, whose merit was indicated by the Messenger of Allaah, may the praise and salutations of Allaah be upon him. It does not convey the misguided beliefs of the Ash’aree sect or any other later sets of beliefs which some have accepted long after the early generations who held firmly to what the Companions stood clearly upon. It conveys the Salafee beliefs, upon the methodology of Salafeeyah. The guiding scholar Muhammad ‘Amaan Ibn ‘Alee al-Jaamee stated in his work discussing the correct beliefs about Allaah’s attributes why we must stand upon what those Muslims were upon, ^[10] -

“When we generally use the term ‘as-Salaf’, what we specifically mean by it in relation to terminology is: The Companions of the Messenger of Allaah, may Allaah’s praise and salutations be upon him, who were present in his time, as they took both the fundamentals and the secondary aspects of Islaam, vibrant and strong, directly from him. Similarly what is included in the meaning of this term is the generations coming after the Companions- the Taaba’een, those to whom the Companions passed over their legacy of endeavors before many years had passed by.

This is since they are included in the merit which the Messenger of Allaah, may Allaah’s praise and salutations be upon him, testified and bore witness to. He praised their generation when he described who were {The best among people” Just as was found in the hadeeth narration “The best among people are of my generation, then those who come after them to them, then those who come after them to them. } ^[11] Likewise this term also included the Taaba’ee at-Taaba’een, the generation who came after the generation of Successors to the Companions. So it is a phrase also correctly used in relation to include this third generation of Muslims.

The term as-Salaf began to be used increasingly when disputes and controversies erupted regarding the fundamental principles of the religion from those sects involved in rhetoric and misguiding intellectual speculation, such that all the various sects tried to generally claim that their own beliefs were those of the first generations.

They would announce that whatever belief and way they stood upon was the same as the righteous predecessors were upon! For this reason, it was required to make matters apparent, and that is our current situation today, making clear the established foundations, and clear affirmed distinguishing principles of the actual Salafee way. To prevent any confusion and uncertainty as to its reality by anyone who sincerely strives to connect themselves to this generation of the first Muslims, those struggling to follow and pattern themselves upon their way and model. It is possible to summarize those different principles of their way and methodology to the following:

[9] Athaar Sheikh Ibn Baadees , may Allaah have mercy upon him: vol.4 pg. 244

[10] as-Sifaat al-Ilaaheyyah, pg. 57-60

[11] Saheeh al-Bukhaaree vol. 5 page 285, Saheeh Muslim 2533, and within the Musnad of Imaam Ahmad Vol. 4 page 427,

The first principle: To give final authority and predominance to transmitted revealed knowledge over using speculative intellectually developed knowledge and conclusions and intellectual efforts. However, our affirmation of the predominance of transmitted knowledge over intellectual efforts and conclusions does not mean that it is proper that we understand from this that the first three generations absolutely condemned intellectual efforts and what is reached through properly using them of goodness, or condemn the contemplation and considering with wonder the creation of the heavens and the earth, and the other numerous physical examples of wonder in creation. Not at all. But what it meant is that we should not adopt a way of utilizing intellectual ability similar to that which was proceeded upon by the misguided scholars of philosophical rhetoric in deriving conclusions only through intellectual consideration when establishing the proof of Allaah's existence and divine ascendancy over His creation...

...Rather, the first three generations of believers held as being part of their methodology that there was no true conflict between the two types of evidence, transmitted revealed knowledge and intellectual examination, when both are properly used and correctly understood. In fact they rejected this alleged conflict which the misguided scholars of philosophical rhetoric incorrectly assumed and adopted due to being affected by the concepts and methods of Greek philosophy. This is taking into account that fact that the path proceeded upon by the scholars of philosophical rhetoric is in reality the same methodology of the disbelieving philosophers from outside the people of Islaam upon the foundation that they do not recognize and affirm the truth of prophethood at all...

....In summary, the first three generations gave dominant authority to the body of evidences from transmitted revealed knowledge over any authority of intellectually derived conclusions and derived evidences. They had full faith in them, believing that Allaah sent to humanity messengers, and revealed books of guidance to these messengers, and made these messengers responsible for explaining and clarifying what the people needed to understand (as this was part of their purpose and affair). This principle means that whatever knowledge and guidance that was generally sent down in these revealed books and that these messengers spread among the various people and nations, is what is most fundamentally important. It is knowledge which is completely true, having no need of anything else to affirm its being true nor any need for anything to prove that it is sufficient as the foundation for the guidance of humanity. This specific point is the hidden root of the issue that makes everything clear.

For example it is not possible for those individuals and groups from the later generations to, in truth correctly follow the general way and methodology of the Salaf, except when they affirm that the way of the Salaf was not only safer, but that their way, meaning the Salaf's, was also wiser and more intelligent. As was said in poetry:

*Every form of goodness is found in
following the first early generations,
and every form of misguidance and straying
is found in the newly conceived matters of the later generations.*

How correct is what is found within these lines of poetry, despite the fact that the one who said it was himself someone upon the way of the later generations, not the early generations.

...From what has been discussed up until this point, it has been made clear that the significance and intent of the word Salafeeyah has come to be a well known term which means, “the path proceeded upon by the first generations, along with all those who also followed their path in taking and gaining knowledge, their method of properly understanding it, and well as also, naturally, the way of calling and inviting to it.”

For this reason, it cannot accurately be restricted to a specific historical period or era in time. Rather it is, in fact, obligatory that it be a term understood to indicate a continuous realization of their way in the lives of the Muslims throughout history. Similarly, it is a necessary to confine those referred to as “the saved sect” from the scholars, to that scholar clearly upon the hadeeth narrations and upon the authentic Sunnah, as they are the people truly upon this methodology. And this saved sect will always continue to be present until the Day of Judgment.

This is as affirmed by the authentic statement, may Allaah’s praise and salutations be upon him, {A group of people from my Ummah will continue to obey Allaah’s Command, and those who desert or oppose them shall not be able to do them any harm. They will be dominating the people until Allaah’s Command is executed (Resurrection is established).}

In this work Sheikh ar-Raajhee, may Allaah preserve him, mentioned in his classes explaining al-Ibaanah as-Sughrāh, a warning about,

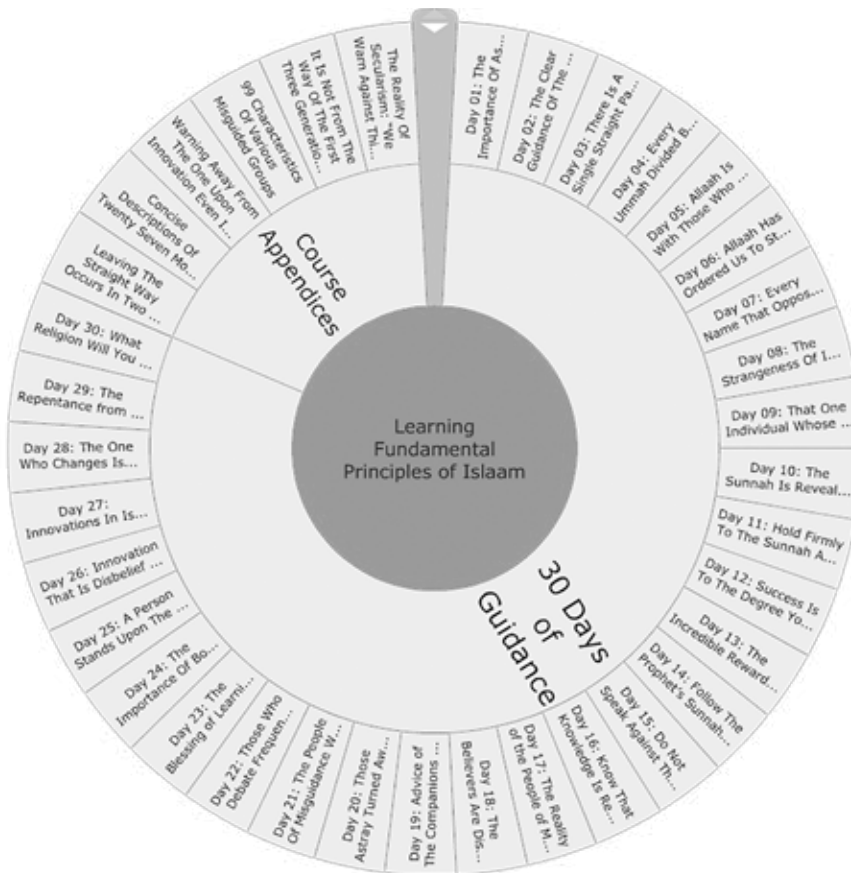
“Becoming distressed due to worldly affairs or making them your happiness

Yes, this is not something which it is proper for an individual to do, because this world is something which is passing and temporary in nature. It is not right that a person become distressed due to affairs of this world, nor that they become his reason for happiness and joy. Rather an individual’s happiness or sadness should be connected to the state of his religion and connected to his religious life. It should come about due to the state of his way of life and religion.

He becomes pleased and happy with the blessing of Allaah upon him in his learning knowledge through the Qur’aan, and by his being granted success to put forth righteous deeds. Likewise becoming saddened by his sins and transgressing within his religion. And Allaah the Most High said: Say: ﴿In the Bounty of Allaah, and in His Mercy (i.e. Islaam and the Qur’aan); -therein let them rejoice.﴾ That is better than what (the wealth) they amass.﴾-(Surah Yunus: 58)”

The first key to accomplishing this is having sound and correct fundamental beliefs as Muslims. And the success in this is a blessing from Allaah alone.

OVERVIEW OF THIS SPECIFIC “30 DAY” COURSE



AL-IBAANAH AL-SUGRAH

The work by the noble scholar Abu Abdullah ‘Ubaydullah Ibn Muhammad Ibn Battah al-‘Ukbaree al-Hanbalee, well-known as Ibn Battah, who was born at ‘Ukbara in 304 H. It is well known by the name al-Ibaanah as-Sugra.

The commentary is based upon a series of classes given by one of the noble scholars of our time Sheikh ‘Abdul-‘Azeez Ibn ‘Abdullah ar-Raajhee, may Allaah preserve him, who is from those scholars upon the Sunnah known to have been a close associate and companion of the leading scholar Sheikh ‘Abdul-‘Azeez Ibn Abdullah Ibn Baaz, may Allaah have mercy upon him.

His commentary is based upon a scholastic hadeeth verification of the original work which indicated those narrations that are not authenticated or are unreliable in the original work. He further classifies and identifies those narrations and statements which are authentic in the chain and those statements which are only correct in their meaning, due to having support from other sources for what they convey. The references of all narrations are taken from his transcribed classes.

This work is part a new series of books whose aim was explained in the section found just before this introduction “The “30 Days of guidance” Series”. By Allaah’s mercy, seven years ago we were blessed to produce our first course book upon a specifically designed learning framework, as mentioned at that time,

“The origin and basis for this format of study which we have developed is from the excellent book of the guiding scholar Sheikh Saaleh Ibn Fauzaan al-Fauzaan, may Allaah preserve him, in his book *“Mulkhis fee Sharh Kitaab at-Tawheed”*. In the introduction he states (page 5),

“This is an abridged commentary of the work “Kitaab at-Tawheed” of Sheikh al-Islaam Muhammad ‘Abdul-Wahaab, may Allaah have mercy upon him, which I have composed upon a modern educational methodology, in order to make it easier to understand for the beginners in their studies. I hope that Allaah will bring benefit through it, and grants it a contributing role in the spreading of knowledge and the correction of the beliefs of the Muslims...”

His basic framework for the beginner’s study of that essential book was initially the foundation for the (ongoing) development of an extended course on *“Kitaab at-Tawheed,”* as as well later being further adapted and modified for other knowledge based projects - including the present course –by incorporating some of those same beneficial characteristics.”^[12]

With this new series of books we take an additional step by using a format intended to facilitate consistent easy study by an individual or together with others, and by laying the groundwork for implementing two distinct online course paths based upon each book in the series.

- 1)The first is a full course testing regimen to assist with self-study, as a supplement to the purchased books.
- 2)The second is planned, periodic, full live ILT (instructor led training) classes based upon the series, also to be offered online.

This course and course book covers and discusses several correct principles and concepts of the religion, which are reflected in the understanding and practice of the guided Muslims who have always adhered to the pure Sunnah. Despite this, there is little doubt that many today do not have a firm handhold upon these principles either in their understanding, their practice, or in both. The selections in the work include authentic hadeeth narrations, statements of the Companions, as well as statements of guided scholars who came in the generations following the first three generations and diligently walked in their footsteps.

This course follows the established framework of utilizing three print publications:

[Self-Study/Teachers Edition] - all course materials, appendices, and answer key

[Directed Study Edition] - all course materials, appendices, without answer key for groups

[Exercise Workbook]- supplementary course workbook formatted to facilitate homework

[12] Publisher’s Introduction to “Al-Waajibaat: the Obligatory Matters” First Edition 1430

This course book is structured in a simple way in order to:

1. Make it easy to read and understand the selected original authentic narrations and scholastic statements
2. Build upon that basic knowledge and understanding found in the original narration through the clarifying words of explanation and practical discussion from a well-known, distinguished scholar
3. Offer possible points of benefits from both the narration and scholarly commentary. ^[13]
4. Offer a basic level of relevant questions in order to enable review and testing the student's knowledge of what has been presented from these authentic narrations and their explanation
5. Offer the reader an additional level of interactive discussion through on site forums to help him consider his current situation as a Muslim and possible ways to best implement this guidance in the daily lives of himself and his family.

The overall goal is to enable each reader to understand and practice these principles in their lives, and be able to distinguish both the people who proceed upon the original methodology and call of the final messenger as well as identify those individual, groups, and sects who oppose and fight against these correct evidenced principles and beliefs. As today we find that there are many different types of misguidance and innovations in the different areas of Islaam. Sheikh 'Abdul-'Azeez Ibn 'Abdullah ar-Raajhee, may Allaah preserve him, was asked, ^[14]

"Are there innovations in matters of belief as well there also being innovations related to worship ?

Answer: Yes, there are innovations related to one's beliefs, such as the innovations of Asha'rees, the Mu'tazilah, and the Jahmeeyah, and there also innovations connected to one's acts of worship such as the outward speaking of one's inner intention when performing an act. And innovations in the religion are in reality numerous and varied."

We must remember that the spread of such innovations causes the Sunnah to leave the people as Hassan Ibn 'Ateeyah, may Allaah have mercy upon him, said, ^[15]

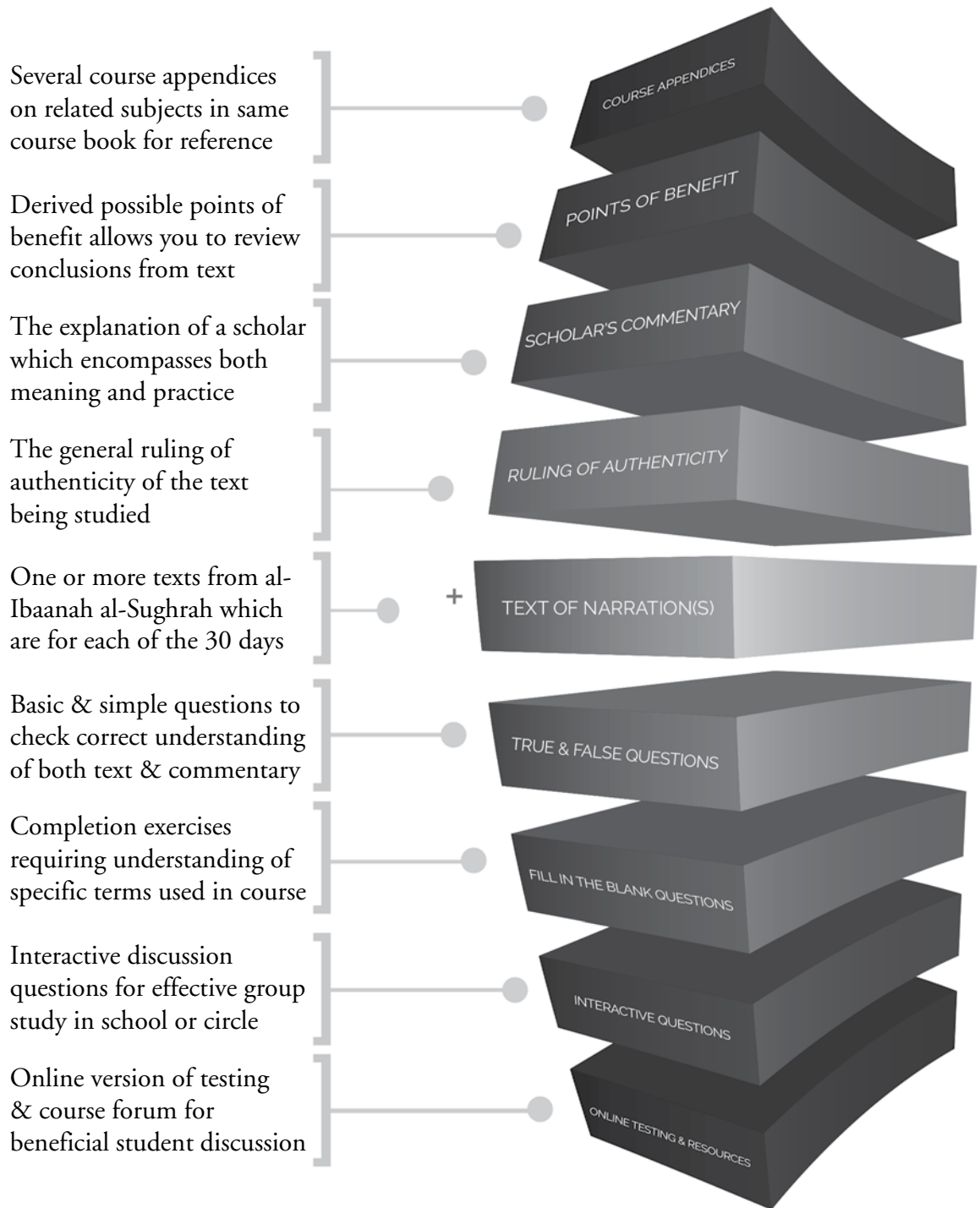
"There is no people who bring forth an innovation within their religion except that Allaah takes away from them a true practice of the Sunnah of the same type, and that practice of the Sunnah will never be returned to them until the Day of Judgment."

[13] It should be noted that the points of benefit are general and connected directly to the context of the sections narrations. There may be other external discussion points which apparently contradict specific points, but usually these are actually within of a different specific area of knowledge, different context, or different intended meaning. However, any points that are not understood should be referred back to one of the scholars for the best understanding of the intended guidance in the original text as well as that of any external discussion.

[14] From His explanation of the work Kitaab as-Sunnah by Imaam al-Barbahaaree, Lecture no. 10

[15] Narrated by Imaam ad-Daaramee in as-Sunan no. 98 with a sound chain of narration.

EDUCATIONAL ELEMENTS OF NEW “30 DAY” COURSE STRUCTURE



Included along with the course, as part of the course book, there are six separate appendices:

Course Appendix 1:

Leaving The Straight Way Occurs In Two Ways

This short discussion from Sheikh ‘Abdul-‘Azeez Ibn ‘Abdullah ar-Raajhee, may Allaah preserve him, helps us understand some detailed matters about those who fall into misguidance.

Course Appendix 2:

Concise Descriptions Of Twenty Seven Modern & Historical Sects/Groups/Religions/Ideologies of Misguidance

These concise definitions Sheikh Zayd Ibn Muhammad al-Madkhalee, may Allaah have mercy upon him, provide a good foundation for understanding some of the major groups of misguidance throughout the history of the Muslim Ummah.

Course Appendix 3:

Warning Away From The One Upon Innovation Even If He Does Good Works

This important clarification from Sheikh Muhammad Ibn Saaleh al-‘Utheimeen, may Allaah have mercy upon him, removes a misconception common among many Muslims.

Course Appendix 4

99 Characteristics Of Various Misguided Groups

This collection of very detailed characteristics by Sheikh Abdullah Ibn Muhammad Ibn Saaleh al-Ma’taar enables the striving Muslim to better identify many misguided groups, sects, and new movements who are present among the Muslims today.

Course Appendix 5:

It Is Not From The Way Of The First Three Generations To...

This series by Sheikh Muhammad Baazmool, may Allaah preserve him, help a seeker in knowledge better understand detailed aspects of the beliefs and methodology of the Salaf.

Course Appendix 6:

The Reality Of Secularism: “We Warn Against This Ideological Colonization...”

These selections from various reliable scholars discuss the ideological characteristics and practical methods of propagation of this specific ideological aspect of modern Western thought, which the Muslims of this century have been confronted with.

Many of the appendices deal with specific and detailed descriptions which assist a striving Muslim to better identify the many misguided ideas, concepts, and beliefs present today as well as and the numerous individuals sects, groups, and movements which call and propagate them. This is something important, despite the serious misconception held by some Muslims that discussing the differences between the Muslims in their beliefs and methodology only increases the Ummah in separation, and that it is better, at this time, to act as if these differences do not exist. The eminent guiding scholar Sheikh Saaleh Ibn Fauzaan al-Fauzaan, may Allaah preserve him, clarified and explained the falsehood of this misconception, in a response to the following question^[16]

“May Allaah increase you in goodness. This questioner asks and is saying, there has appeared in recent days those who absolutely reject classifying people according to what they stand upon of opposing something in Islaam due to the need to unite the Muslims together. What is your view of this, esteemed sheikh? What are the guidelines regarding this?

Answer: This cannot be stated generally without restrictions, because the one who opposes what is correct can be a disbeliever and not a Muslim, or they could be someone severely astray, a wrongdoer, or an open sinner. The people differ greatly: among them there is the disbeliever, among them there is the hypocrite, among them is the wrongdoer, among them is the open sinner, and among them is the obedient steadfast believer.

So it is required that you place the people at their proper levels and in the proper places. Do not put the open sinner on the place or level of the obedient Muslim, nor put the obedient Muslim on the place or level of the open sinner. Allaah, the Most Exalted, the Most Magnificent, says, ﴿Or do those who earn evil deeds think that We shall hold them equal with those who believe in the Oneness of Allaah and do righteous good deeds, in their present life and after their death? Worst is the Judgment that they make.﴾—(Surah Al-Jaathiyah: 21) ﴿Shall We then treat the submitting Muslims like the mujrimoon (criminals, polytheists and disbelievers, etc.). What is the matter with you? How judge you?﴾—(Surah Al-Qalam: 35-36) and ﴿Shall We treat those who believe (in the Oneness of Allaah Islamic monotheism) and do righteous good deeds, as mufsidoon (those who associate partners in worship with Allaah and commit crimes) on earth? Or shall We treat the muttaqoon, as the fujjaar (criminals, disbelievers, wicked, etc)?﴾—(Surah Saad:28)

Allaah is the one who differentiated between these people and individuals and these other people and individuals, according to the deeds that they did, and according to the beliefs that they hold. This is just as we have heard in the authentic narration that this Ummah will divide into seventy-three sects. Every sect has a specific methodology, has a specific path by which it differs and is distinguished by the path proceeded upon by other sects, excepts for that sect which remains steadfast upon the Book of Allaah and the Sunnah, as their path continues to be a single path, without separating between themselves. This is something which is clear and understood.

As for the one who says do not differentiate between the people, nor categorize the people according to their beliefs and actions, then this is the statement of error and of misguidance. As it is Allaah who has separated and differentiated between the people.

[16] Taken from an audio file in the voice of the Sheikh

Mentioned within the Book of Allaah and the Sunnah are the disbelievers, and mentioned within the both of them are the hypocrites, and mentioned within them are the believers, and mentioned within them are the wrongdoers and transgressors. As such, Allaah Himself has categorized the different types of people. So now will we contradict and turn away from that understanding which Allaah has sent down within His Book?! ﴿He it is Who created you, then some of you are disbelievers and some of you are believers. And Allaah is All-Seer of what you do.﴾ (Surah Al-Taghaabun: 2)

Should we be those who then still say “No no, there is no difference between the people.” The one who says this is straying and deviating away from Allaah and His Messenger. Yes.”

Indeed from the scholars of our modern age had indicated importance of not only identifying those upon innovation generally, but also specifically in relation to the gatherings of those seeking knowledge. As the scholars have identified that it is from the practices of the people of innovation to put forth questions which cause confusion among the Muslims. Sheikh al-'Utheimeen, may Allaah have mercy upon him, clarified this important fact, regarding innovators that we come to know stand among the sitting of the scholars, saying,^[17]

“...In this way, it is proper that the people of knowledge if they see within the ranks of the people innovators sitting among them, that they expel them from amongst the ranks. Because the innovator and his presence amongst the people the Sunnah is only an evil. As innovation is a sickness like cancer, which no one can hope to be free of except when Allaah wills it.

His statement, meaning Imaam Maalik, “I do not see you as anything else but an innovator (and then had him expelled)” It cannot be understood to have any other meaning, than him being innovator due to this question of his, or to mean “You can only be from the people of innovation.” Because the people of innovation are those who have the habit of specifically asking about the unclear verses for the purpose of causing confusion among the people.

Yet regardless of which meaning is intended, what it indicates is that it is from the guidance of the Salaf to eject the innovators from among the ranks of those who are learning the religion. Moreover, it is indeed proper to remove them from within moving within the society as a whole, and to tighten the restrictions upon them such that they do not spread and propagate their innovation.

As it should not be said, ‘Every person is completely free to do whatever they like.’ No, in fact what should be said is that everyone is free in our lands, within the guided limits of the Sharee’ah. But if they oppose the Sharee’ah then in his obligation is to confront them, and to clarify the truth to them. Such that if they return back to what is correct, then this is accepted. But if they do not then they should be dealt with in whatever way is suitable and required by the extent of their innovation, meaning whether it be from the haphazard declaration of Muslims as disbelievers, or something else which is wrongdoing and sin.”

[17] Sharh al-Aqeedah as-Safaareeneeyah, pg. 229

One of the common false slanders against Islaam in our time is that it is reactionary and does not seek to enable the progress of humanity. However the scholars have affirmed and clarified that the guidance and beliefs of Islaam are intended to bring about the welfare and overall success of humanity in both their religious and worldly affairs. Sheikh ar-Raajhee, may Allaah preserve him, mentioned in his classes explaining the work al-Ibaanah as-Sughrah,

“The hadeeth narration “Indeed Allaah, the Most High and the Most Exalted, has not commanded His worshippers with anything except those things which benefit them.”

‘Umar Ibn al-Khattab, may Allaah the Most High be pleased with him, said: {Indeed Allaah, the Most High and the Most Exalted, has not commanded His worshippers with anything except those things which benefit them, and He has not made forbidden for them anything except those matters which will harm them.}

The meaning of this statement is correct without any doubt. Allaah, the Most High, is wise in what He has legislated, and He created the creation for a tremendous wisdom- that being that they direct worship towards Him, single Him out in worship alone, and that they come to know Him by His lofty names and attributes.

He, how free from any imperfection is He, has not commanded them with anything except that which benefits them in both their religious and their worldly affairs. And He has not prohibited them from any matter except that it would harm them in both their religious and worldly affairs. Since this is the case, it has become even more necessary to act according to the Book of Allaah and the Sunnah of His Messenger, and similarly more necessary to warn against innovation and invented matters introduced into this religion. Yes.”

It is the belief of the people of the Sunnah that the foundation of success in our worldly life must be based upon a foundation of revealed knowledge before anything else. Yet it is incorrect for anyone to assert that our fundamental beliefs prevent the material betterment and development for the Muslims or others. Sheikh Muhammad Baazmool, explains stating,^[18]

“What is our position towards civilization and development? There is not any matter in the Sharee’ah that stands between a Muslim and between civilization and development, nor anything that prevents a Muslim from taking those steps which advance material progress. Certainly our religion does not prevent us from those matters which contain goodness and overall benefit. Additionally, wisdom is the objective of the believer that wherever he finds it he takes it.

However this has a condition, that these matters do not have within them that which opposes the religion or the guidelines of the Sharee’ah. We wish for civilization and we wish for development! One can work to bring this about, but he must be warned against opposing the guidelines and guidance of the Sharee’ah in any matters.

[18] From the Facebook page of Sheikh Muhammad Baazmool, Ramadhan 21, 1437

We, as Muslims, do not oppose what is called civilization. The one who attempts to describe us with this false description is someone unjust and is a deceiver. How could this be the case when the scholars of the Muslims were those who were the leaders of new discoveries in every field of practical knowledge. As such, those who attempt to describe the Muslim or Islaam as reactionary or backwards, then they simply do not understand Islaam, and they're discussing something that they don't properly comprehend. Or it may be the case that they themselves only desire civilization and advancement and development which has been stripped free of the religion of Islaam.

So what is the position of the material progress among the priorities of a Muslim? The issue of material progress in the view and priorities of a Muslim is that it is a tool and means but not the goal or objective. Meaning by this that he doesn't work and strive for the sake of achieving it simply for its own sake. Rather he works towards developing the world for the goal of establishing the Sharee'ah of Allaah, and being successfully prepared for the Last Day. Since this worldly life is considered only similar to a tree in which you take shade under briefly while traveling and then you leave it behind!

Allaah, the Most Glorified and the Most Exalted, said: ﴿But seek, with that wealth which Allaah has bestowed on you, the home of the Hereafter, and forget not your portion of legal enjoyment in this world, and do good as Allaah has been good to you, and seek not mischief in the land. Verily, Allaah likes not the mufsidoon (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupts).﴾ (Surah Al-Qasas: 77). The meaning of this verse, through what Allaah has given you in the world, seek success in the next world. Always keeping in mind that when you are properly engaged in seeking the Hereafter, there is no fear of forgetting the acceptable blessings of the world. As Allaah says, ﴿...do not forget and forget not your portion of legal enjoyment in this world﴾

But as for when an individual lacks any other focus or has no priority other than for material development and advancement for its own sake, even if this is done according to the limits of the religion and the Sharee'ah, then this clearly opposes what a Muslim should correctly stand upon. We ask Allaah to grant us and you success in everything that He loves and is pleased with."

As Sheikh Ahmad an-Najmee, explains that Muslims only oppose those different intellectual trends that oppose the very idea that we need to follow revealed guidance in our lives.^[19]

"Question: There is present among the intellectual fields and discussions of Muslims various ideas, concepts, different approaches, and new ideological trends that focus on calling for "women's liberation", and separating Islaam from any role in governing the Muslims in collective state and civil affairs. What is the position of Islaam towards these concepts, approaches, and trends?

Answer: "The position of Islaam towards them is the position of enmity, censure, and struggling against them. Because they, meaning these concepts and ideas, only have the purpose and aim of destroying Islaam, and subverting it first from its foundations. For these reasons it is an obligation upon the Muslim Ummah to oppose without any exception and fight against these concepts and ideas with every kind and form of possible opposition."

[19] Question 13 of Questions Asked to Sheikh Ahmad an-Najmee by Sheikh 'Abdullah Ibn Salfeeq al-Dhafere dated 6-14-1428

Many scholars have mentioned the benefit of having other Muslims as associates to assist you in your efforts to learn Islaam. Sheikh Zayd Ibn Muhammad al-Madkhalee, may Allaah have mercy upon him, said,^[20]

“One of the specific characteristics of the true student is the selection of righteous associates and successful companions. Certainly gaining these types as companions from among the people is part of being guided and blessed with Allaah’s favor, and interacting with them is a precious bounty.

Their striving to review and study matters in the different areas of knowledge has many significant benefits. From these benefits is learning excellent manners from each other, and the changing to a state of goodness the one who had become confused and mixed up, and through holding close to the company of such people you come to dominate and control the path of your seeking of knowledge.”

Sheikh Zayd Ibn Muhammad al-Madkhalee, may Allaah have mercy upon him, also said,^[21]

“The one who is truly a good companion is the one who assists his Muslim brother as much as he is able, even if only with a beneficial word or statement of good, as well as helping him by offering him advice about himself, and if his brother forgets a matter he reminds him. This is how he establishes the rights of true companionship, especially in relation to the matters connected to Islaam, he certainly reminds and advises his brother, and advises him with what is good for him.

All of these matters are part of fulfilling what is required from Muslim brotherhood and companionship. As for the one when you forget to do something, he doesn’t remind you, and when you require his help he does not help you, then this one has not fulfilled the rights of companionship. He stands as someone who doesn’t fully understand the extent of good companionship and everything relating to fulfilling it for one’s companion.”

The sheikh, may Allaah have mercy upon him, emphasizes what true brotherhood in his saying,^[22]

“...Additionally it is not appropriate for the Muslims that their interaction with their brothers is only nice words and smiles, while they actually differ with them in what is within their hearts and in their words and statements that they speak. Rather what is obligatory is that they truly be brothers inwardly and outwardly. A brother who was a believer should not hold grudges against his believing brothers.

If there occurs between them that which at times occurs of differences, due to personal matters, or worldly and financial issues, these things still do not entitle him to have or hold ill will and malice against some of his Muslim brothers, or feelings of hatred, or to generally have bad suspicions about them. Rather what is obligatory is that they be sincere in their brotherhood, truthfully establishing it, until the hearts are joined together, and they come to stand united upon the truth.”

[20] Relevant Responses to Guided Questions, pg. 225

[21] From his commentary of al-Adab al-Mufrad, vol. 1 pg. 166

[22] Clarifying the Meaning In Explaining The Introduction of the Treatise of Abee Zayd al-Qayruwaanee

Sheikh Ahmad Ibn Yahya An-Najmee, may Allaah have mercy upon him, explained the reality of loving your brother in Islaam and upon the Sunnah truly for Allaah's sake^[23]

"Strive to love a Muslim who is not related to you by blood, nor is from those neighbors that you cooperate with, those who work with you to achieve a shared goal which you both benefit from. But strive to love that Muslims who lives in a distant country from you, and who has no family connections to you, but what there is - is that it has reached you that his is someone who adheres to the Sunnah, and then love him for the sake of Allaah alone. If you can achieve this, then you will be a believer."

Sheikh Zayd al-Madkhalee, may Allaah have mercy upon him, has given us excellent advice on how to strive to benefit from good and true brotherhood without mistakenly choosing brotherhood with someone who may be misguided in some way and eventually pulls you towards his misguidance. He was asked,^[24] **"Esteemed sheikh, is it for a Muslim to look into the affairs of his Muslim brother to determine whether or not he is someone upon the innovation of some biased group partisanship or some other similar matter of misguidance, beyond what is openly apparent from his outward affairs which would clearly indicate that he stands upon some innovation or biased partisanship to one of the modern misguided groups or movements?"**

"Answer: The fundamental case or position of a Muslim is being considered free from innovation until there clearly is seen from him what indicated that he is upon something of innovation in the religion, not to look into anything other than what is apparent from him. However, an individual is known by who his companions and associates are, just as the Prophet, may Allaah's praise and salutations be upon him, said, {A person is upon the religion and way of his close friend. So each of you look carefully to whom you take as your close friend.}

Just as it was said by the early poet ^[25]

Do not ask about a person directly,

but inquire as to his companions,

As every person has those associates he is guided by.

So when you enter into the companionship of the people, do so with the best of them. Do not stand with the ruined one, so that you are also ruined through his faults. Know that in reference to newly invented matters in the religion which someone may be upon which they do not openly show at this time, then they will eventually come out and be shown at some later time, and if they conceal it to one individual they will show it to some others. And we seek refuge in Allaah from the character of the people of hypocrisy and innovation, from their astray behaviors and their aspects of misguidance."

[23] Fath al-Raheem al-Wadood pg. 59

[24] al-Aqd al-Mundheed al-Jadeed Fee al-Ijaabat Alaa Masaa'il Fee Fiqh wal- Manaahij wa at-Tawheed pg 44

[25] a reference to 'Adee Ibn Zayd as mentioned my Imaam at-Tabaree in his tafseer, and one of the manuscript verifiers of our age Ahmad Shaakir, may Allaah have mercy upon them both.

Sheikh Rabee'a Ibn Haadee was asked the following question about becoming steadfast,^[26]

"This question is based upon the fact that you are from our senior scholars in both knowledge and age. What are the most important causes that lead the student of knowledge who strives upon the methodology of the first three generations of believers to be steadfast upon this path? We ask you due to your experience in dealing with a number of students over the years, your working with those who have proceeded upon this methodology, and your having encountered both those who were steadfast as well as those who unfortunately deviated and went astray- those who no longer stand upon what our righteous predecessors stood upon.

So what are those important causes which assist the student of knowledge to become steadfast upon this path of the Salaf, and to remain so despite the many trials we face? What is your cherished advice in light of your extensive experience and that which you have observed in this issue, may Allaah bless you?

*Sheikh Rabee'a replied: In the name of Allaah. From the most significant causes is that an individual be aware and realize that he is in significant and in constant need of Allaah. That he indeed stands in need of Him in every moment of his life. Therefore he should ask Allaah to make him steadfast, and supplicate to Allaah with that which the Messenger of Allaah, upon him be Allaah's praise and salutations, taught us: { **Oh Turner of the Hearts, make my heart steadfast upon Your religion.** } The Companions said to him, "Oh Messenger of Allaah, you make this supplication very often. Are you afraid for us?" He replied, { **Indeed, as the hearts of the people are between the two fingers from the fingers of the Most Merciful and He turns then as He wills.** } As such the worshipper of Allaah must take notice of himself, and seek the protection of Allaah, the Blessed and the Most High. He should not be deluded and deceived by the knowledge that he possesses. As conceit and vanity due to one's knowledge and one's extensive study will push him into suffering and misfortune. And we seek refuge with Allaah, and ask that we be made far from every misfortune. This is what happened to La'am Ibn Babura' and befalls many from among the people.*

From such individuals in our age is "Al-Qaasemee". He possessed intelligence and knowledge, and had clear intellectual brilliance but he became infatuated and dazzled by himself. But this "Al-Qaasemee" eventually came to apostate from Islaam altogether! And we seek refuge in Allaah! He used to produce writings which perhaps surpassed those of Ibn Taymeeyah in their brilliance, along with his memorization and his comprehension. But his vanity and conceit would openly reveal themselves within the pages that he composed. Therefore it is required that the Muslim seek protection in Allaah, the Blessed and the Most High, to make him steadfast.

Take those affirmed causes for steadfastness, meaning this supplication we have mentioned, and the contemplation of the Book of Allaah and the Sunnah of the Messenger of Allaah, may Allaah's praise and salutations be upon him. Honor the early ones our, forefathers, and honor the scholars, proceeding upon everything similar to this, may Allaah bless you all. These will be from the causes of remaining steadfast, if Allaah so wills..."

[26] From a transcribe lecture 'Nothing Will Liberate Palestine Except that Which Liberated it The First Time' taken from Sahab.net

Similarly Sheikh Muqbil ibn Haadee, may Allaah have mercy upon him, was asked,^[27]

Question: How can one seeking knowledge become someone who is not focused upon worldly material benefits and gains, someone who is made humble by his knowledge and not arrogant due to it, and with his heart becoming attached to Allaah, the Most High?

Answer: It is necessary that the one seeking knowledge be aware of his actual condition, truly understanding his clear weakness, inability, and poverty in front of Allaah, the Most Perfect and the Most High. Additionally, he should read from the account of the life history of the Prophet, may the praise and salutation of Allaah be upon him and his household, and those examples of his humbleness. Once a Bedouin Arab came to him and grabbed his cloak until it pulled very tightly marking his side and said to him, “Oh Muhammad give something to me, as you have not given me anything from your wealth or the wealth of your father!” So the Prophet, may the praise and salutation of Allaah be upon him and his household, gave to him some wealth. Then he, may the praise and salutation of Allaah be upon him and his household, said, {No one humbles himself except that Allaah raises and elevates him.}

Therefore reading the life history of the Prophet, may the praise and salutation of Allaah be upon him and his household, and the life histories of the Companions will help and assist you in developing humbleness. This is along with truly knowing your actual condition, and what you have of general weakness and inability without Allaah. Always being aware that you are susceptible to diseases as well as other kinds of afflictions. All of this will push you to turn and seek success in this from Allaah, the Most Perfect and the Most High.”

For the one who gives importance to Tawheed in his life, and directs his worship to Allaah alone, both the remembrance of Allaah and supplication are essential ingredients to our successfully being able to learn beneficial knowledge and put forth righteous deeds upon that knowledge. Certainly it is something the guided Muslims have given importance and focus in every century. Ibn Rajab, may Allaah have mercy upon him, mentioned in that work of tafseer compiled from his explanation of verses of the Qur’aan that al-Hasan al-Basree, from the Salaf, said,^[28]

“Frequently seek the forgiveness of Allaah in your homes, at your tables, upon your lanes and roads, and in your sittings and gatherings. As you do not know when the forgiveness from Allaah may descend upon you.”

Similarly Ibn al-Qayyim, may Allaah have mercy upon him, said,^[29]

“The heart is like the earth it becomes dry and hardens if it lacks the worship of Allaah alone, His love, understanding Him, and the lack of remembering Him, and supplicating to Him.”

[27] Tuhfat al-Mujeeb Question 132

[28] Tafseer Ibn Rajab vol. 1 page 150

[29] al-Israar al-Salah, page 69

Likewise Sheikh Zayd Ibn Muhammad al-Madkhalee, may Allaah have mercy upon him, from our age, said,^[30]

“It is recommended for you to maintain and always consistently perform the affirmed remembrances specific to the morning and evenings, whether you are sick or in good health. As within this is tremendous good. Firstly, this is because doing so is from the ways to gain closeness to Allaah as it is one of the valid practices of dhikr.

Secondly, perhaps through performing these remembrances Allaah may bless and benefit you, and upon that initial benefit further grant you an immediate healing and rectification that brings goodness and benefits any Muslim man or any Muslim woman.”

Sheikh Saaleh al-Fauzaan, may Allaah preserve him, was asked,^[31]

Question: It is the habit of some people, whenever they intend to do anything from their everyday matters they say: “Bismillah.” Is this practice something which has a basis in Islaam or is it something blameworthy?

Answer: This is dhikr or the remembrance of Allaah, the Most Exalted, the Most Magnificent. Moreover, saying the phrase, “Bismillah.” is only strengthening yourself through the remembrance of Allaah, the Most Perfect and the Most High. As such this is something supported by the Sharee’ah, except in the situation where a person in entering a place to use the bathroom to relieve themselves. In this case, do not mention Allaah’s name until you have left that area. When there you only remember Him within your heart, without pronouncing it upon your tongue.”

CLOSING ADVICE

Sheikh Muhammad Ibn Haadee al-Madkhalee, may Allaah preserve him, “**Question:** We would like advice for those who were upon the methodology of the Salaf. He replied,^[32]

“The advices to be given are many, but that which I advise the one who understands the methodology of the Salaf is that he praises Allaah first and foremost.

Since the one who has come to comprehend the truth, it is upon him to praise Allaah, the Most Exalted, the Most Magnificent, firstly. As Allaah mentions ﴿..and they will say: “All the praises and thanks be to Allaah, Who has guided us to this, never could we have found guidance, were it not that Allaah had guided us!﴾—(Surah Al-A’raaf: 43). That understanding is guidance from Allaah, the Most Perfect and the Most High, and it is a tremendous blessing. Therefore is upon you to praise and thank Him for guiding you.

Secondly, it is upon you to seek steadfastness upon the truth after you have come to understand it. So ask Allaah, the Most Exalted, the Most Magnificent, to make you steadfast upon it. Thirdly, that you seek out the specific means, to bring this about for you.

The first of which is that knowledge which will assist you in this.

[30] ash-Sharooq Alaa al-Farooq: page 329

[31] Taken from the sheikh’s website <http://www.alfawzan.af.org.sa/node/16277>

[32] From the lecture: The fifth meeting from the series of meeting with Students of Knowledge with the esteemed Sheikh Muhammad Ibn Haadee al-Madkhalee held on the 11th of Rabee’ ath-Thaane, 1435

The second of them is the companionship of the people of knowledge and the people of goodness and rectification, or upon the straight way, as you will be strengthened by them, by Allaah's permission, and you will increase in benefit through them."

Sheikh Saaleh Ibn Fauzaan, may Allaah preserve him also reminds us,^[33]

"Do not be allured by the good efforts you have been able to put forth, rather it is for you to continue to produce good actions, and hope that Allaah makes you from among those who are ultimately successful."

In one of his well-known works Imaam al-Aajuree, may Allaah have mercy upon him, one of the notable scholars of the fourth century, in his book, "The Strangers", wrote:

"If the intelligent believer, the one whom Allaah, the Most High, Most Exalted, has given understanding of the religion and insight into his own weaknesses, has made clear to him what the general people are actually upon, has granted him the understanding to distinguish between the truth and falsehood, and between what is good and what is repulsive, and between the harmful and that which benefits, and given him the knowledge of which of these matters he is truly upon, if he aims for success, then he holds himself firm upon acting according to the truth in the midst of those who are ignorant of the truth.

As the majority of the people simply adhere to their desires. They do not show any concern for the shortcomings in their practice of the religion even if their evil deeds are openly presented to them. Because if they were to look closely at those who differ from them in their misguided ways, then this would in fact weigh heavily upon them, hating this, as it would surely trouble them severely, so they point out the others' shortcoming or weaknesses. Even one's family will become discontent with him, and his own brothers will put pressure on him. They will treat him in a way which no one wishes to be treated. This is because the people who adhere to their desires are not upon the proper way of dealing with someone with whom they differ.

He that believer thus becomes like a stranger among his contemporaries and companions due to the spread of corruption in one's companionship and association among the people; a stranger in all of his worldly affairs as well as those of the Hereafter."

So, I offer my brothers and sisters what I hope will be a strengthening reminder and encouragement to remain firm upon the beliefs and guidance of Sunnah even when around you the people upon the Sunnah are few. As this situation is not something new but was also the situation of many believers in the past.

The eminent scholar from the first generations, and Imaam of the people of ash-Shaam in his time, al-Awzaa'ee, may Allaah have mercy upon him, said about Ataa' who was a well-known scholar from the generation of the Successors,^[34]

"Ataa' Ibn Abee Rabaah died, and on the day he died and he would be someone considered to be from the most pleasing of the people of the earth. Yet when one looked at the size of his gathering of knowledge there would only be eight or nine people."

[33] Sharh al-Manthumatul- Haa'eyah, pg. 57

[34] Siyaar 'Alaam an-Nubalaa', vol.5 page 75

He also, may Allaah have mercy upon him, said,^[35]

“Hold firmly to the transmitted narrations of the Salaf, even if you are rejected by the people.”

In closing, I again say, as our dear and noble sheikh the guiding scholar Sheikh Ahmad Ibn Yahya an-Najmee, may Allaah have mercy upon him, has stated in his introduction to the book ‘*Al-Fataawa al-Jaleeyah*’ part 2,

“I do not free myself from committing mistakes in this work, as indeed no one is free of this. And I hope from the noble reader that if he encounters something that it is obligatory to warn about that they should draw my attention to that as someone whom indeed I would thank, and that they inform me of that mistake, clarifying to me what exactly is the mistake in what was stated and how it conflicts with Sharee’ah evidences. As the brother who advises me will find me as one who submits and yields to the truth, turning towards it.

That which I do request from the reader is that they offer supplications for me in my absence. As indeed I am in need of such supplications, that Allaah forgive my sins, and that He give me insight into my shortcomings, and that He bless me with steadfastness upon the truth until I meet him as one clinging even to the very edges of the Sunnah, having proceeded upon the straight methodology and way, and having placed my reliance upon the Most Gracious, the Most Merciful.”

That which is correct from my efforts as a student is from the guidance of Allaah and only through His mercy, and that which is deficient is only from myself and Shaytaan, the accursed enemy of those who believe.

May the praise and salutations of Allaah be upon the Messenger of Allaah, his household, his Companions, and all those who follow his guidance until the Day of Judgement. All praise is due to Allaah alone, Lord of all the worlds.

*Abu Sukhailah Khalil Ibn-Abelahyi
Taalib al-Ilm Educational Resources
the 1st of Jumaadi al-Awwal, 1438
(Corresponding to January 27th, 2017)*

NOTICE: A limited number of copies of this work were mistakenly distributed from a pre-release proof with a number of editorial mistakes (the cover was green and gold). The current release is the final first edition, which has been corrected and re-reviewed, it’s final cover is a different color scheme of gray and light green-blue. For anyone who received the pre-release edition (which was green and gold), please send us your copy and we will replace it by sending back a copy of the final corrected edition at no additional cost. For assistance, write us at service@taalib.com. And the success is from Allaah.

[35] Narrated by Imaam al-Ajuuree in ash-Sharee’ah with a sound chain of narration.

Day 01: The Importance Of Asking To Be Guided In What You Say & Do

TEXT FROM INTRODUCTION OF AL-IBAANAH AL-SUGHRAH:

Imaam Ibn Battah, may Allaah have mercy upon him, said,

“We ask Allaah to guide us to sound correct speech and righteous actions and deeds.”

SOURCE OF THIS TEXT OR NARRATION:

This is a statement of the compiler of this work: Abu ‘Abdullah Ubayd’Allaah Ibn Muhammad Ibn Muhammad Ibn Hamdan Ibn Battah al-Ukbaree, may Allaah have mercy upon him.

EXPLANATION BY SHEIKH ‘ABDUL-‘AZEEZ IBN ‘ABDULLAH AR-RAAJHEE

We ask Allaah for this, meaning we ask Him for success in this. We supplicate to Allaah to successfully guide us to what is corrective, from our statements and what is righteous in our actions. This supplication is stated after the author, may Allaah have mercy upon him, has praised and glorified Allaah, the Most Glorified and the Most Exalted, and after he supplicated for Allaah’s praise and salutations to be upon His Prophet, may Allaah’s praise and salutations be upon him. He asks Allaah, the Most Glorified and the Most Exalted, and he implores Him supplicating to Him for success. We ask for, and seek to be granted success, meaning we are asking Allaah to bless us with success. The one who desires success is asking to be granted that success. And in this we are asking for success in what matter? We are asking for success to be sound and correct in our statements and that we are able to put forward righteous deeds and actions. As both of these matters, the first and the second together, are the path and the way to being content and happy.

Meaning that the one whom Allaah grants such success in being correct in his statements and in putting forth righteous deeds, then this is the one who is happy and contented. His actions will be righteous, and righteous actions have a meaning. That they are righteous means that it is something done purely for the sake of Allaah’s face alone, as well as in conformance to Allaah’s Sharee’ah and His revealed religion. As such, if an action is done purely for Allaah sake, and it conforms with the Sharee’ah, then that is a righteous deed or endeavor which is accepted by Allaah. But as for that action which is not done sincerely for Allaah sake, then this means that within one’s intention there is a portion of associating something other than Allaah in that action. In relation to these two essential elements of anything we do, if one’s sincerity is deficient or lacking, then the associating others with Allaah in worship appears related to it. Similarly, if one’s adherence to the Sharee’ah is deficient or lacking then innovation in the religion appears related to it.

So we ask Allaah, we ask Allaah for success. We ask Allaah to make successful in putting forth correct sound speech and statements, so that our words are correct, and also that our deeds are righteous, as this is the path of contentment. The one who Allaah grants success in making correct statements and putting forth righteous deeds, is from those who have been granted success and those who have been guided to contentment. Yes, we ask Allaah for success in both having sound deeds and statements as well as putting forth righteous actions.

POINTS OF BENEFIT

1. A person who is blessed with knowledge understands what matters or goals are truly worthy of striving for and which are not.
2. A person who is blessed with knowledge understands that objectives and goals must be worked towards through the specific causes of achieving them.
3. The Muslims should seek Allaah's assistance in having both inward sincerity of their heart and outward conformity to the guidance of Islaam in what their tongue and limbs say and do.
4. From the fundamental causes of being successful is turning to the guidance that Allaah has sent to us, and applying it inwardly and outwardly.
5. From the fundamental causes of being successful is supplicating and asking Allaah for the different aspects of success.
6. Success consists of two aspects, an internal aspect of understanding the truth and an external aspect of acting upon the truth.
7. The first foundation of true success in every matter is sincerity of intention for Allaah alone.
8. The second foundation of true success in every matter is that your actions conform to the guidance of the Sharee'ah.
9. If an individual undertakes an action in the proper way, but lacks sincerity and purity of intention, then the sin of associating others with Allaah causes it to be corrupted and not accepted by Allaah.
10. If an individual engages in an action with sincerity of intention, but performs it in a new manner that conflicts with the guidance of the Sharee'ah, then the sin of innovation in the religion causes it to be corrupted, and not accepted by Allaah.
11. Those who have sincere and pure intentions, correct statements, and correct actions in whatever they do, will proceed upon the path of contentment and success in this world and the next.

LEVEL 1: TEST YOUR UNDERSTANDING:

TRUE & FALSE QUESTIONS

[Circle the correct letter for each individual sentence from today's content.]

01. The main thing to consider when doing something is to make [T / F] sure you have a good intention.
02. It is important to ask Allaah to guide us to every matter that [T / F] will make us successful as a Muslim.
03. It is permissible to do acts of worship in a unique and new way [T / F] as long as you are sincere and doing so purely for Allaah's sake.



3 min

FILL IN THE BLANK QUESTIONS

[Enter the correct individual words to complete the sentences from today's content.]

04. Outward success is found if we are _____ in our statements and we put forward _____ actions.
05. If our deeds are lacking in _____ then this is a type of associating others with _____.
06. If our deeds are lacking in adherence to the _____ and we follow a new method of worshiping, then this is a type of _____ in the religion.



6 min

LEVEL 2: INTERACTIVE QUESTIONS & EXERCISES

COMPREHENSIVE UNDERSTANDING QUESTIONS

[In a study group or circle of learning with other students, these questions can be answered fully or partially by one student from the lesson, with another student completing the answer to the same question, by giving a comparable but different which is also correct.]

07. Why is it important for someone to seek Allaah's assistance in both adhering to the Sunnah and having sincerity of intention for Allaah alone, and not just one?
08. Give examples of three invalid intentions which a person may intend in his heart when doing an outwardly good action.
09. Give examples of three acts of worship which are done by Muslims sincerely, but which go against the revealed guidance of the Sharee'ah.



21-36 min

ANSWER KEY

DAY 01: THE IMPORTANCE OF ASKING TO BE GUIDED IN WHAT YOU SAY & DO

TEST YOUR UNDERSTANDING:

TRUE & FALSE QUESTIONS

[Circle the correct letter for each individual sentence from today's content.]

01. The main thing to consider when doing something is to make sure you have a good intention. [T / F]
This is incorrect. It is also a condition that they must fully conform to the guidance of Islaam. As the Sheikh mentioned *"...His actions will be righteous, and righteous actions have a meaning. That they are righteous means that it is something done purely for the sake of Allaah's face alone, as well as in conformance to Allaah's Sharee'ah and his revealed religion."*
02. It is important to ask Allaah to guide us to every matter that will make us successful as a Muslim. [T / F]
This is correct. As the Sheikh mentioned *"...The one who Allaah grant success in making correct statements and putting forth righteous deeds, is from those who have been granted success and those who have been guided to contentment."*
03. It is permissible to do acts of worship in a unique and new way as long as you are sincere and doing so purely for Allaah's sake. [T / F]
This is incorrect. As the Sheikh mentioned *"...As such, if an action is done purely for Allaah sake, and it conforms with the Sharee'ah, then that is a righteous deeds or endeavor which is accepted by Allaah... Similarly, if one is adherence to the Sharee'ah is deficient or lacking then innovation in the religion appears related to it."*

FILL IN THE BLANK QUESTIONS

[Enter the correct individual words to complete the sentences from today's content.]

04. Outward success is found if we are correct in our statements and we put forward righteous actions.
05. If our deeds are lacking in sincerity then this is a type of associating others with Allaah.
06. If our deeds are lacking in adherence to the Sunnah and we follow a new method of worshiping, then this is a type of innovation in the religion.

INTERACTIVE QUESTIONS & EXERCISES

COMPREHENSIVE UNDERSTANDING QUESTIONS

[In a study group or circle of learning with other students, these questions can be answered fully or partially by one student from the lesson, with another student completing the answer to the same question, by giving a comparable but different which is also correct.]

07. Why is it important for someone to seek Allaah's assistance in both adhering to the Sunnah and having sincerity of intention for Allaah alone, and not just one?
Answers will vary per student, and should be discussed from any authentic source or sound perspective. This is important because if our efforts and deeds are lacking from either direction then, they are not accepted by Allaah.
08. Give examples of three invalid intentions which a person may intend in his heart when doing an outwardly good action.
Answers will vary per student, and should be discussed from any authentic source or sound perspective. One example would be doing something so that people will notice you and praise you for them.
09. Give examples of three acts of worship which are done by Muslims sincerely, but which go against the revealed guidance of the Sharee'ah.
Answers will vary per student, and should be discussed from any authentic source or sound perspective. An example would be supplicating to the Messenger of Allaah at his grave, instead of supplicating to Allaah alone. Another example would be collective performance of dhikr loudly.



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THE NAKHLAH EDUCATIONAL SERIES:

MISSION

The Purpose of the ‘Nakhlah Educational Series’ is to contribute to the present knowledge based efforts which enable Muslim individuals, families, and communities to understand and learn Islaam and then to develop within and truly live Islaam. Our commitment and goal is to contribute beneficial publications and works that:

Firstly, reflect the priority, message and methodology of all the prophets and messengers sent to humanity, meaning that single revealed message which embodies the very purpose of life, and of human creation. As Allaah the Most High has said,

﴿ We sent a Messenger to every nation ordering them that they should worship Allaah alone, obey Him and make their worship purely for Him, and that they should avoid everything worshipped besides Allaah. So from them there were those whom Allaah guided to His religion, and there were those who were unbelievers for whom misguidance was ordained. So travel through the land and see the destruction that befell those who denied the Messengers and disbelieved.﴾—(Surah an-Nahl: 36)

Sheikh Rabee’a ibn Haadee al-Madkhalee in his work entitled, ‘*The Methodology of the Prophets in Calling to Allaah, That is the Way of Wisdom and Intelligence.*’ explains the essential, enduring message of all the prophets:

“So what was the message which these noble, chosen men, may Allaah’s praises and salutations of peace be upon them all, brought to their people? Indeed their mission encompassed every matter of good and distanced and restrained every matter of evil. They brought forth to mankind everything needed for their well-being and happiness in this world and the Hereafter. There is nothing good except that they guided the people towards it, and nothing evil except that they warned the people against it. ...

This was the message found with all of the Messengers; that they should guide to every good and warn against every evil. However where did they start, what did they begin with and what did they concentrate upon? There are a number of essentials, basic principles, and fundamentals which all their calls were founded upon, and which were the starting point for calling the people to Allaah. These fundamental points and principles are: 1. The worship of Allaah alone without any associates 2. The sending of prophets to guide creation 3. The belief in the resurrection and the life of the Hereafter

These three principles are the area of commonality and unity within their calls, and stand as the fundamental principles which they were established upon. These principles are given the greatest importance in the Qur’aan and are fully explained in it. They are also its most important purpose upon which it centers and which it continually mentions. It further quotes intellectual and observable proofs for them in all its chapters as well as within most of its accounts of previous nations and given examples.

This is known to those who have full understanding, and are able to consider carefully and comprehend well. All the Books revealed by Allaah have given great importance to these points and all of the various revealed laws of guidance are agreed upon them. And the most important and sublime of these three principles, and the most fundamental of them all is directing one's worship only towards Allaah alone, the Blessed and the Most High."

Today one finds that there are indeed many paths, groups, and organizations apparently presenting themselves as representing Islaam, which struggle to put forth an outwardly pleasing appearance to the general Muslims; but when their methods are placed upon the precise scale of conforming to priorities and methodology of the message of the prophets sent by Allaah, they can only be recognized as deficient paths- not simply in practice but in principle- leading not to success but rather only to inevitable failure. As Sheikh Saaleh al-Fauzaan, may Allaah preserve him, states in his introduction to the same above mentioned work on the methodology of all the prophets,

"So whichever call is not built upon these foundations, and whatever methodology is not from the methodology of the Messengers - then it will be frustrated and fail, and it will be effort and toil without any benefit. The clearest proofs of this are those present day groups and organizations which set out a methodology and program for themselves and their efforts of calling the people to Islaam which is different from the methodology of the Messengers. These groups have neglected the importance of the people having the correct belief and creed - except for a very few of them - and instead call for the correction of side-issues."

There can be no true success in any form for us as individuals, families, or larger communities without making the encompassing worship of Allaah alone, with no partners or associates, the very and only foundation of our lives. It is necessary that each individual knowingly choose to base his life upon that same foundation taught by all the prophets and messengers sent by the Lord of all the worlds, rather than simply delving into the assorted secondary concerns and issues invited to by the various numerous parties, innovated movements, and groups. Indeed Sheikh al-Albaanee, may Allaah have mercy upon him, stated:

"... We unreservedly combat against this way of having various different parties and groups. As this false way- of group or organizational allegiances - conforms to the statement of Allaah the Most High, ﴿ But they have broken their religion among them into sects, each group rejoicing in what is with it as its beliefs. And every party is pleased with whatever they stand with.﴾—(Surah al-Mu'minoon: 53) And in truth they are no separate groups and parties in Islaam itself. There is only one true party, as is stated in a verse in the Qur'an, ﴿ Verily, it is the party of Allaah that will be the successful.﴾—(Surah al-Mujadilaah: 58). The party of Allaah are those people who stand with the Messenger of Allaah, may Allaah's praise and salutations be upon him, meaning that an individual proceeds upon the methodology of the Companions of the Messenger. Due to this we call for having sound knowledge of the Book and the Sunnah."

(Knowledge Based Issues & Sharee'ah Rulings: The Rulings of The Guiding Scholar Sheikh Muhammad Naasiruddeen al-Albaanee Made in the City of Medina & In the Emirates – [Emiratee Fatwa no 114. P.30])

Secondly, building upon the above foundation, our commitment is to contributing publications and works which reflect the inherited message and methodology of the acknowledged scholars of the many various branches of Sharee'ah knowledge who stood upon the straight path of preserved guidance in every century and time since the time of our Messenger, may Allaah's praise and salutations be upon him. These people of knowledge, who are the inheritors of the Final Messenger, have always adhered closely to the two revealed sources of guidance: the Book of Allaah and the Sunnah of the Messenger of Allaah- may Allaah's praise and salutations be upon him, upon the united consensus, standing with the body of guided Muslims in every century - preserving and transmitting the true religion generation after generation. Indeed the Messenger of Allaah, may Allaah's praise and salutations be upon him, informed us that, ***{ A group of people amongst my Ummah will remain obedient to Allaah's orders. They will not be harmed by those who leave them nor by those who oppose them, until Allaah's command for the Last Day comes upon them while they remain on the right path. }*** (Authentically narrated in Saheeh al-Bukhaaree).

We live in an age in which the question frequently asked is, "*How do we make Islaam a reality?*" and perhaps the related and more fundamental question is, "*What is Islaam?*", such that innumerable different voices quickly stand to offer countless different conflicting answers through books, lectures, and every available form of modern media. Yet the only true course of properly understanding this question and its answer- for ourselves and our families -is to return to the criterion given to us by our beloved Messenger, may Allaah's praise and salutations be upon him. Indeed the Messenger of Allaah, may Allaah's praise and salutations be upon him, indicated in an authentic narration, clarifying the matter beyond doubt, that the only "Islaam" which enables one to be truly successful and saved in this world and the next is as he said, ***{... that which I am upon and my Companions are upon today.}*** (authentically narrated in Jaam'ea at-Tirmidhee) referring to that Islaam which stands upon unchanging revealed knowledge. While every other changed and altered form of Islaam, whether through some form of extremism or negligence, or through the addition or removal of something, regardless of whether that came from a good intention or an evil one- is not the religion that Allaah informed us about when He revealed, ﴿ ***This day, those who disbelieved have given up all hope of your religion; so fear them not, but fear Me. This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islaam as your religion.***﴾—(Surah al-Maa'idah: 3)

The guiding scholar Sheikh al-Albaanee, may have mercy upon him, said,

"...And specifically mentioning those among the callers who have taken upon themselves the guiding of the young Muslim generation upon Islaam, working to educate them with its education, and to socialize them with its culture. Yet they themselves have generally not attempted to unify their understanding of those matters about Islaam regarding which the people of Islaam today differ about so severely.

And the situation is certainly not as is falsely supposed by some individuals from among them who are heedless or negligent - that the differences that exist among them are only in secondary matters without entering into or affecting the fundamental issues or principles of the religion; and the examples to prove that this is not true are numerous and recognized by those who have studied the books of the many differing groups and sects, or by the one who has knowledge of the various differing concepts and beliefs held by the Muslims today.”(Mukhtasir al-’Uloo Lil’Alee al-Ghafaar, page 55)

Similarly he, may Allaah have mercy upon him, explained:

“Indeed, Islaam is the only solution, and this statement is something which the various different Islamic groups, organizations, and movements could never disagree about. And this is something which is from the blessings of Allaah upon the Muslims. However there are significant differences between the different Islamic groups, organizations, and movements that are present today regarding that domain which working within will bring about our rectification. What is that area of work to endeavor within, striving to restore a way of life truly reflecting Islaam, renewing that system of living which comes from Islaam, and in order to establish the Islamic government? The groups and movements significantly differ upon this issue or point. Yet we hold that it is required to begin with the matters of tasfeeyah –clarification, and tarbeeyah -education and cultivation, with both of them being undertaken together.

As if we were to start with the issue of governing and politics, then it has been seen that those who occupy themselves with this focus firstly posses beliefs which are clearly corrupted and ruined, and secondly that their personal behavior, from the aspect of conforming to Islaam, is very far from conforming to the actual guidance of the Sharee’ah. While those who first concern themselves with working just to unite the people and gather the masses together under a broad banner of the general term “Islaam”, then it is seen that within the minds of those speakers who raise such calls -in reality there is fact no actual clear understanding of what Islaam is. Moreover, the understanding they have of Islaam has no significant impact in starting to change and reform their own lives. Due to this reason you find that many such individuals from here and there, who hold this perspective, are unable to truly realize or reflect Islaam even in areas of their own personal lives in matters which it is in fact easily possible for them to implement. As he holds that no one - regardless of whether it is because of his arrogance or pridefulness - can enter into directing him in an area of his personal life!

Yet at the same time these same individuals are raising their voices saying, “Judgment is only for Allaah!” and “It is required that judgment of affairs be according to what Allaah revealed.” And this is indeed a true statement. But the one who does not possess something certainly cannot give or offer it to others. The majority of Muslims today have not established the judgment of Allaah fully upon themselves, yet they still seek from others to establish the judgment of Allaah within their governments...

...And I understand that this issue or subject is not immune from there being those who oppose our methodology of tasfeeyah and tarbeeyah. As there is the one who would say, "But establishing this tasfeeyah and tarbeeyah is a matter which requires many long years!" So, I respond by saying, this is not an important consideration in this matter, what is important is that we carry out what we have been commanded to do within our religion and by our Mighty Lord. What is important is that we begin by properly understanding our religion first and foremost. After this is accomplished then it will not be important whether the road itself is long or short.

*And indeed I direct this statement of mine towards those men who are callers to the religion among the Muslims, and towards the scholars and those who direct our affairs. I call for them to stand upon complete knowledge of true Islaam, and to fight against every form of negligence and heedlessness regarding the religion, and against differing and disputes, as Allaah has said, **﴿...and do not dispute with one another for fear that you lose courage and your strength departs﴾**—(Surah Al-Anfaal: 46).*

(Quoted from the work, 'The Life of Sheikh al-Albaanee, His Influence in Present Day Fields of Sharee'ah Knowledge, & the Praise of the Scholars for Him.' volume 1 page 380-385)

The guiding scholar Sheikh Zayd al-Madkhalee, may Allaah protect him, stated in his writing, 'The Well Established Principles of the Way of the First Generations of Muslims: It's Enduring & Excellent Distinct Characteristics' that,

"From among these principles and characteristics is that the methodology of tasfeeyah -or clarification, and tarbeeyah -or education and cultivation- is clearly affirmed and established as a true way coming from the first three generations of Islaam, and is something well known to the people of true merit from among them, as is concluded by considering all the related evidence. What is intended by tasfeeyah, when referring to it generally, is clarifying that which is the truth from that which is falsehood, what is goodness from that which is harmful and corrupt, and when referring to its specific meanings it is distinguishing the noble Sunnah of the Prophet and the people of the Sunnah from those innovated matters brought into the religion and the people who are supporters of such innovations.

As for what is intended by tarbeeyah, it is calling all of the creation to take on the manners and embrace the excellent character invited to by that guidance revealed to them by their Lord through His worshiper and Messenger Muhammad, may Allaah's praise and salutations be upon him; so that they might have good character, manners, and behavior. As without this they cannot have a good life, nor can they put right their present condition or their final destination. And we seek refuge in Allaah from the evil of not being able to achieve that rectification."

Thus the methodology of the people of standing upon the Prophet's Sunnah, and proceeding upon the 'way of the believers' in every century is reflected in a focus and concern with these two essential matters: tasfeeyah or clarification of what is original, revealed message from the Lord of all the worlds, and tarbeeyah or education and raising of ourselves, our families, and our communities, and our lands upon what has been distinguished to be that true message and path.

The Roles of the Scholars & General Muslims In Raising the New Generation

The priority and focus of the 'Nakhlah Educational Series' is reflected within in the following statements of Sheikh al-Albaanee, may Allaah have mercy upon him:

"As for the other obligation, then I intend by this the education of the young generation upon Islaam purified from all of those impurities we have mentioned, giving them a correct Islamic education from their very earliest years, without any influence of a foreign, disbelieving education."

(Silsilat al-Hadeeth ad-Da'eefah, Introduction page 2.)

"...And since the Messenger of Allaah, may Allaah's praise and salutations be upon him, has indicated that the only cure to remove this state of humiliation that we find ourselves entrenched within, is truly returning back to the religion. Then it is clearly obligatory upon us - through the people of knowledge- to correctly and properly understand the religion in a way that conforms to the sources of the Book of Allaah and the Sunnah, and that we educate and raise a new virtuous, righteous generation upon this."

(Clarification and Cultivation and the Need of the Muslims for Them)

It is essential in discussing our perspective upon this obligation of raising the new generation of Muslims, that we highlight and bring attention to a required pillar of these efforts as indicated by Sheikh al-Albaanee, may Allaah have mercy upon him, and others- in the golden words, *"through the people of knowledge"*. Since something we commonly experience today is that many people have various incorrect understandings of the role that the scholars should have in the life of a Muslim, failing to understand the way in which they fulfill their position as the inheritors of the Messenger of Allaah, may Allaah's praise and salutations be upon him, and stand as those who preserve and enable us to practice the guidance of Islaam. Indeed, the noble Imaam Sheikh as-Sa'dee, may Allaah have mercy upon him, in his work, *"A Definitive and Clear Explanation of the Work 'A Triumph for the Saved Sect'"* pages 237-240, has explained this crucial issue with an extraordinary explanation full of remarkable benefits:

"Section: Explaining the Conditions for These Two Source Texts to Suffice You -or the Finding of Sufficiency in these Two Sources of Revelation.

Overall the conditions needed to achieve this and bring it about return to two matters:

Firstly, the presence of the requirements necessary for achieving this; meaning a complete devotion to the Book and the Sunnah, and the putting forth of efforts both in seeking to understand their intended meanings, as well as in striving to be guided by them. What is required secondly is the pushing away of everything which prevents achieving this finding of sufficiency in them.

This is through having a firm determination to distance yourself from everything which contradicts these two source texts in what comes from the historical schools of jurisprudence, assorted various statements, differing principles and their resulting conclusions which the majority of people proceed upon. These matters which contradict the two sources of revelation include many affairs which, when the worshiper of Allaah repels them from himself and stands against them, the realm of his knowledge, understanding, and deeds then expands greatly. Through a devotion to them and a complete dedication towards these two sources of revelation, proceeding upon every path which assists one's understanding them, and receiving enlightenment from the light of the scholars and being guided by the guidance that they possess- you will achieve that complete sufficiency in them. And surely, in the positions they take towards the leading people of knowledge and the scholars, the people are three types of individuals:

The first of them is the one who goes to extremes in his attachment to the scholars. He makes their statements something which are infallible as if their words held the same position as those of the statements of the Messenger of Allaah, may Allaah's praise and salutations be upon him, as well as giving those scholars' statements precedence and predominance over the Book of Allaah and the Sunnah. This is despite the fact that every leading scholar who has been accepted by this Ummah was one who promoted and encouraged the following of the Book and the Sunnah, commanding the people not to follow their own statements nor their school of thought in anything which stood in opposition to the Book of Allaah and the Sunnah.

The second type is the one who generally rejects and invalidates the statements of the scholars and forbids the referring to the statements of the leading scholars of guidance and those people of knowledge who stand as brilliant lamps in the darkness. This type of person neither relies upon the light of discernment with the scholars, nor utilizes their stores of knowledge. Or even if perhaps they do so, they do not direct thanks towards them for this. And this manner and way prohibits them from tremendous good. Furthermore, that which motivates such individuals to proceed in this way is their falsely supposing that the obligation to follow the Messenger of Allaah, may Allaah's praise and salutations be upon him, and the giving of precedence to his statements over the statements of anyone else, requires that they do without any reliance upon the statements of the Companions, or those who followed them in goodness, or those leading scholars of guidance within the Ummah. And this is a glaring and extraordinary mistake.

As indeed the Companions and the people of knowledge are the means and the agency between the Messenger of Allaah, may Allaah's praise and salutations be upon him, and his Ummah- in the transmission and spreading his Sunnah in regard to both its wording and texts as well as its meanings and understanding. Therefore the one who follows them in what they convey in this is guided through their understandings, receives knowledge from the light they possess, benefits from the conclusions they have derived from these sources -of beneficial meanings and explanations, as well as in relation to subtle matters which scarcely occur to the minds of some of the other people of knowledge, or barely comes to be discerned by their minds. Consequently, from the blessing of Allaah upon this Ummah is that He has given them these guiding scholars who cultivate and educate them upon two clear types of excellent cultivation.

The first category is education from the direction of ones knowledge and understanding. They educate the Ummah upon the more essential and fundamental matters before the more complex affairs. They convey the meanings of the Book and the Sunnah to the minds and intellects of the people through efforts of teaching which rectifies, and through composing various beneficial books of knowledge which a worshiper doesn't even have the ability to adequately describe what is encompassed within them of aspects of knowledge and benefits. Works which reflect the presence of a clear white hand in deriving guidance from the Book of Allaah and the Sunnah, and through the arrangement, detailed clarification, division and explanation, through the gathering together of explanations, comparisons, conditions, pillars, and explanations about that which prevents the fulfillment of matters, as well as distinguishing between differing meanings and categorizing various knowledge based benefits.

The second category is education from the direction of ones conduct and actions. They cultivate the peoples characters encouraging them towards every praiseworthy aspect of good character, through explaining its ruling and high status, and what benefits comes to be realized from it, clarifying the reasons and paths which enable one to attain it, as well as those affairs which prevent, delay or hinder someone becoming one distinguished and characterized by it. Because they, in reality, are those who bring nourishment to the hearts and the souls; they are the doctors who treat the diseases of the heart and its defects. As such they educate the people through their statements, actions as well as their general guided way. Therefore the scholars have a tremendous right over this Ummah. The portion of love and esteem, respect and honor, and thanks due to them because their merits and their various good efforts stand above every other right after establishing the right of Allaah, and the right of His Messenger, may Allaah's praise and salutations be upon him.

Because of this, the third group of individuals in respect to the scholars are those who have been guided to understand their true role and position, and establish their rights, thanking them for their virtues and merits, benefiting by taking from the knowledge they have, while acknowledging their rank and status. They understand that the scholars are not infallible and that their statements must stand in conformance to the statements of the Messenger of Allaah, may Allaah's praise and salutations be upon him. And that each one from among them has that which is from guidance, knowledge, and correctness in his statements taken and benefited from, while turning away from whatever in mistaken within it.

Yet such a scholar is not to be belittled for his mistake, as he stands as one who strove to reach the truth; therefore his mistake will be forgiven, and he should be thanked for his efforts. One clarifies what was stated by of any one of these leaders from among men, when it is recognizes that it has some weakness or conflict to an evidence of the Sharee'ah, by explaining its weakness and the level of that weakness, without speaking evilly of the intention of those people of knowledge and religion, nor defaming them due to that error. Rather we say, as it is obligatory to say, "And those who came after them say: ﴿ Our Lord! forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful. ﴾ -(Surah al-Hashr: 10).

Accordingly, individuals of this third type are those who fulfill two different matters. They join together on one hand between giving precedence to the Book and the Sunnah over everything else, and, on the other hand, between comprehending the level and position of the scholars and the leading people of knowledge and guidance, and establishing this even if it is only done in regard to some of their rights upon us. So we ask Allaah to bless us to be from this type, and to make us from among the people of this third type, and to make us from those who love Him and love those who love Him, and those who love every action which brings us closer to everything He loves.”

Upon this clarity regarding the proper understanding of our balanced position towards our guided Muslim scholars, consider the following words about the realm of work of the general people of faith, which explains our area of efforts and struggle as Muslim parents, found in the following statement by Sheikh Saaleh Fauzaan al-Fauzaan, may Allaah preserve him.

“Question: Some people mistakenly believe that calling to Allaah is a matter not to be undertaken by anyone else other than the scholars without exception, and that it is not something required for other than the scholars according to that which they have knowledge of -to undertake any efforts of calling the people to Allaah. So what is your esteemed guidance regarding this?” The Sheikh responded by saying:

“This is not a misconception, but is in fact a reality. The call to Allaah cannot be established except through those who are scholars. And I state this. Yet, certainly there are clear issues which every person understands. As such, every individual should enjoin the good and forbid wrongdoing according to the level of his understanding. Such that he instructs and orders the members of his household to perform the ritual daily prayers and other matters that are clear and well known.

*Undertaking this is something mandatory and required even upon the common people, such that they must command their children to perform their prayers in the masjid. The Messenger of Allaah, may Allaah praise and salutations be upon him, said, { **Command you children to pray at seven, and beat them due to its negligence at ten.** } (Authentic narration found in Sunan Abu Dawood). And the Messenger of Allaah, may Allaah praise and salutations be upon him, said, { **Each one of you is a guardian or a shepherd, and each of you is responsible for those under his guardianship....** } (Authentic narration found in Saheeh al-Bukhaaree). So this is called guardianship, and this is also called enjoining the good and forbidding wrongdoing. The Messenger of Allaah, may Allaah praise and salutations be upon him, said, { **The one from among you who sees a wrong should change it with his hand, and if he is unable to do so, then with his tongue, and if he is not able to do this, then with his heart.** } (Authentic narration found in Saheeh Muslim).*

So in relation to the common person, that which it is required from him to endeavor upon is that he commands the members of his household-as well as others -with the proper performance of the ritual prayers, the obligatory charity, with generally striving to obey Allaah, and to stay away from sins and transgressions, and that he purify and cleanse his home from disobedience, and that he educate and cultivate his children upon the obedience of Allaah’s commands. This is what is required from him, even if he is a general person. As these types of matters are from that which is understood by every single person. This is something which is clear and apparent.

But as for the matters of putting forth rulings and judgments regarding matters in the religion, or entering into clarifying issues of what is permissible and what is forbidden, or explaining what is considered associating others in the worship due to Allaah and what is properly worshiping Him alone without any partner- then indeed these are matters which cannot be established except by the scholars”

(Beneficial Responses to Questions About Modern Methodologies, Question 15, page 22)

Similarly the guiding scholar Sheikh ‘Abdul-‘Azeez Ibn Baaz, may Allaah have mercy upon him, also emphasized this same overall responsibility:

“...It is also upon a Muslim that he struggles diligently in that which will place his worldly affairs in a good state, just as he must also strive in the correcting of his religious affairs and the affairs of his own family. As the people of his household have a significant right over him that he strive diligently in rectifying their affair and guiding them towards goodness, due to the statement of Allaah, the Most Exalted, ﴿ Oh you who believe! Save yourselves and your families Hellfire whose fuel is men and stones ﴾ -(Surah at-Tahreem: 6)

So it is upon you to strive to correct the affairs of the members of your family. This includes your wife, your children- both male and female- and such as your own brothers. This concerns all of the people in your family, meaning you should strive to teach them the religion, guiding and directing them, and warning them from those matters Allaah has prohibited for us. Because you are the one who is responsible for them as shown in the statement of the Prophet, may Allaah’s praise and salutations be upon him, { Every one of you is a guardian, and responsible for what is in his custody. The ruler is a guardian of his subjects and responsible for them; a husband is a guardian of his family and is responsible for it; a lady is a guardian of her husband’s house and is responsible for it, and a servant is a guardian of his master’s property and is responsible for it....} Then the Messenger of Allaah, may Allaah’s praise and salutations be upon him, continued to say, {...so all of you are guardians and are responsible for those under your authority.} (Authentically narrated in Saheeh al-Bukhaaree & Muslim)

It is upon us to strive diligently in correcting the affairs of the members of our families, from the aspect of purifying their sincerity of intention for Allaah’s sake alone in all of their deeds, and ensuring that they truthfully believe in and follow the Messenger of Allaah, may Allaah’s praise and salutations be upon him, their fulfilling the prayer and the other obligations which Allaah the Most Exalted has commanded for us, as well as from the direction of distancing them from everything which Allaah has prohibited.

It is upon every single man and women to give advice to their families about the fulfillment of what is obligatory upon them. Certainly, it is upon the woman as well as upon the man to perform this. In this way our homes become corrected and rectified in regard to the most important and essential matters. Allaah said to His Prophet, may Allaah’s praise and salutations be upon him, ﴿ And enjoin the ritual prayers on your family... ﴾ (Surah Taha: 132) Similarly, Allaah the Most Exalted said to His prophet Ismaa’aeel, ﴿ And mention in the Book, Ismaa’aeel. Verily, he was true to what he promised, and he was a Messenger, and a Prophet. And he used to enjoin on his family and his people the ritual prayers and the obligatory charity, and his Lord was pleased with him. ﴾ -(Surah Maryam: 54-55)

As such, it is only proper that we model ourselves after the prophets and the best of people, and be concerned with the state of the members of our households. Do not be neglectful of them, oh worshipper of Allaah! Regardless of whether it is concerning your wife, your mother, father, grandfather, grandmother, your brothers, or your children; it is upon you to strive diligently in correcting their state and condition...”

(Collection of Various Rulings and Statements- Sheikh ‘Abdul-‘Azeez Ibn ‘Abdullah Ibn Baaz, Vol. 6, page 47)

We hope to contribute works which enable every striving Muslim who acknowledges the proper position of the scholars, to fulfill the recognized duty and obligation which lays upon each one of us to bring the light of Islaam into our own lives as individuals as well as into our homes and among our families. Towards this goal we are committed to developing educational publications and comprehensive educational curricula -through cooperation with and based upon the works of the scholars of Islaam and the students of knowledge. Works which, with the assistance of Allaah, the Most High, we can utilize to educate and instruct ourselves, our families and our communities upon Islaam in both principle and practice. The publications and works of the Nakhlah Educational Series are divided into the following categories:

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“Beneficial knowledge is itself divided into two categories. Firstly is that knowledge which is tremendous in its benefit, as it benefits in this world and continues to benefit in the Hereafter. This is religious Sharee’ah knowledge. And secondly, that which is limited and restricted to matters related to the life of this world, such as learning the processes of manufacturing various goods. This is a category of knowledge related specifically to worldly affairs.

...As for the learning of worldly knowledge, such as knowledge of manufacturing, then it is legislated upon us collectively to learn whatever the Muslims have a need for. Yet, if they do not have a need for this knowledge, then learning it is a neutral matter upon the condition that it does not compete with or displace any areas of Sharee’ah knowledge...”

(“Explanations of the Mistakes of Some Writers”, Pages 10-12)

So we strive always to remind ourselves and our brothers of this crucial point also indicated by Sheikh Sadeeq Ibn Hasan al-Qanoojee, may Allaah have mercy upon him, in: ‘*Abjad al-Uloom*’, (page 89)

“... What is intended by knowledge in the mentioned hadeeth is knowledge of the religion and the distinctive Sharee’ah, knowledge of the Noble Book and the pure Sunnah, of which there is no third along with them. But what is not meant in this narration are those invented areas of knowledge, whether they emerged in previous ages or today’s world, which the people in these present times have devoted themselves to. They have specifically dedicated themselves to them in a manner which prevents them from looking towards those areas of knowledge related to faith, and in a way which has preoccupied them from occupying themselves from what is actually wanted or desired by Allaah, the Most High, and His Messenger, who is the leader of men and Jinn. Such that the knowledge in the Qur’aan has become something abandoned and the sciences of hadeeth have become obscure. While these new areas of knowledge related to manufacturing and production continually emerge from the nations of disbelief and apostasy, and they are called, “sciences”, “arts”, and “ideal development”. And this sad state increases every day, indeed from Allaah we came and to Him shall we return....

...Additionally, although the various areas of beneficial knowledge all share some level of value, they all have differing importance and ranks. Among them is that which is to be considered according to its subject, such as medicine, and its subject is the human body. Or such as the sciences of ‘tafseer’ and its subject is the explanation of the words of Allaah, the Most Exalted and Most High, and the value of these two areas is not in any way unrecognized.

And from among the various areas there are those areas which are considered according to their objective, such as knowledge of upright character, and its goal is understanding the beneficial merits that an individual can come to possess. And from among them there are those areas which are considered according to the people’s need for them, such as ‘fiqh’ which the need for it is urgent and essential. And from among them there are those areas which are considered according to their apparent strength, such as knowledge of physical sports and exercise, as it is something openly demonstrated.

And from the areas of knowledge are those areas which rise in their position of importance through their combining all these different matters within them, or the majority of them. Such as revealed religious knowledge, as its subject is indeed esteemed, its objective one of true merit, and its need is undeniably felt. Likewise one area of knowledge may be considered of superior rank than another in consideration of the results that it brings forth, or the strength of its outward manifestation, or due to the essentialness of its objective. Similarly the result that an area produces is certainly of higher estimation and significance in appraisal than the outward or apparent significance of some other areas of knowledge.

For that reason the highest ranking and most valuable area of knowledge is that of knowledge of Allaah the Most Perfect and the Most High, of His angels, and messengers, and all the particulars of these beliefs, as its result is that of eternal and continuing happiness.”

We ask Allaah, the most High to bless us with success in contributing to the many efforts of our Muslim brothers and sisters committed to raising themselves as individuals and the next generation of our children upon that Islaam which Allaah has perfected and chosen for us, and which He has enabled the guided Muslims to proceed upon in each and every century. We ask him to forgive us, and forgive the Muslim men and the Muslim women, and to guide all the believers to everything He loves and is pleased with. The success is from Allaah, The Most High The Most Exalted, alone and all praise is due to Him.

Abu Sukhailah Khalil Ibn-Abelahyi

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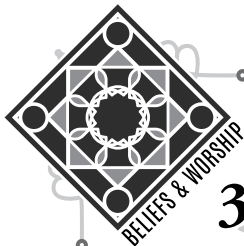
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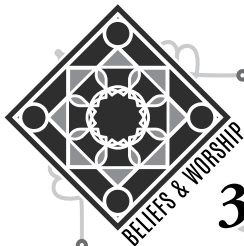
*Do you understand the nature of Islaam? * What do you have that is equal to this world? * Are you wealthy? * Are you prepared for your reckoning? * Are you always working for good while you can? * Do you remember the benefit in your difficulties?*

** Which of these two pairs has a greater influence in your life? * Whom do you really love and why? * Who are your close friends? * Do you protect yourself from the harm of others? * Are you a miser or someone who is incapable? * Do you know the best of supplications? * Do you ask Allaah's protection from your own evil? * Do you seek refuge from bad conditions and worship at night? * Do you know which trials contain some betterment for you? * Do you supplicate for your family as both a parent and as a child? * How well do you treat your mother and father? * How do you fulfill your responsibilities towards your household? * Do you know who are the best and worst of Muslim women? * Is your life balanced as was the lives of the Companions? * Do you understand how to give the best of charity? * How do you spend your money? * How many ways of giving charity and doing good do you do * How are you towards your neighbors? * How do you deal with your own faults and those of others? * How do you treat younger Muslims? * How do you interact with other Muslims? * Do you work to change your bad habits? * Do you know the benefits of maintaining family ties? * Do you know what things bring you closer to Jannah?*

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*How can I stop smoking for Allaah's sake? * How to guard my eyesight from what's harmful around me? * How can I change the fact that I'm always thinking about someone? How should I handle still feeling bad for my past mistakes?*

How can I fight against the whispers that make me doubt things?

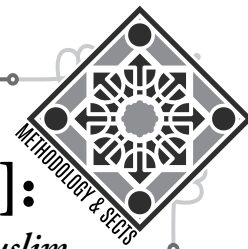
*How do I know if my evil thoughts take me outside Islaam? * How do I know if my bad thoughts mean I am a hypocrite? * How can I wipe away the many wrong things that I did in the past? * Can I use the money I earned when I was sinful and heedless? How can I correct the previous wrongs that I did to other people?*

** How can I strengthen my practice of Allaah's religion? How do I know which worldly things I should leave for Allaah's sake? * How can I be a sincere worshiper and traveler in this life? * How can I understand the humiliation upon us as Muslims?*

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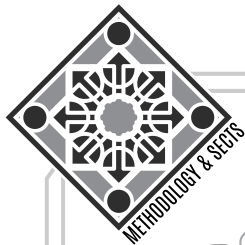
*What are the conditions of correct Islaam? * What does it mean that Islaam will be strange? * Is faith only what is in our hearts? * Who is truly considered a Muslim? * When is it necessary for me to ask a scholar? * Is there both free will and Allaah's decree? * What does it mean to worship others as well as Allaah? * Which innovations in Islaam are good? * How can we know who are from the saved sect? * Who is part of that group of victorious Muslims? * Why are there divisions among the Muslims? * What should my position be towards the schools of fiqh? * What does it mean that the world is cursed? * Which Sufee path is based upon the Sunnah? * Can I study from books without a scholar? * Should we praise the righteous scholars? * What is the guidance of Islaam about our health? * What should I do after falling into sin again and again? * Do I have to make up for my previous negligence?*

** What is considered impermissible imitation of non-Muslims? * How should I interact with the non-Muslims I know? * As a Muslim man can I have friends who are women? * What is the ruling about alcohol and about modern drugs? * Are there kinds of music that are permissible in Islaam? * What kinds of media and shows can I watch as a Muslim? * Should we recite the Qur'aan even without understanding? * Is it from the Sharee'ah to make dhikr while working? * What are the rights of both Muslim wives and Muslim husbands? * What is the correct understanding of trusting in Allaah? * As a new Muslim do I need to change my name?*

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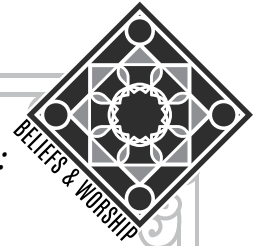
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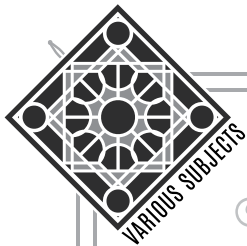
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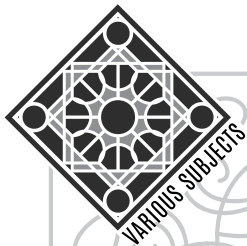
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