

NAKHLAH EDUCATIONAL SERIES: [10] GENERAL: YOUNG ADULT-ADULT

AN EDUCATIONAL COURSE BASED UPON:

# BENEFICIAL ANSWERS TO QUESTIONS ON INNOVATED METHODOLOGIES

BY THE GUIDING SCHOLAR  
SHEIKH SAALEH IBN FAUZAAN AL-FAUZAAN  
(MAY ALLAAH PRESERVE HIM)

**SELF-STUDY/TEACHER'S EDITION**

TWENTY LESSONS ON THE KNOWLEDGE, BELIEFS,  
& METHODOLOGY OF ISLAAM

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OF THE FIRST THREE GENERATIONS OF MUSLIMS  
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JAMA'AT AT-TABLEEGH & THE MUSLIM BROTHERHOOD ORGANIZATION

COMPILED AND TRANSLATED BY:  
ABU SUKHAILAH KHALIL IBN-ABELAIMI



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**An Educational Course Based Upon:  
Beneficial Answers to Questions On Innovated Methodologies  
By the Guiding Scholar Sheikh Saaleh Ibn Fauzaan al-Fauzaan  
(may Allaah preserve him)  
Twenty Lessons on The Knowledge, Beliefs, & Methodology of Islaam  
[Self Study/Teachers Edition]**

*Compiled and Translated by Abu Sukhailah Khalil Ibn-Abelahi al-Amreekee*

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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]*

## THE SEEKING OF PROOF & EVIDENCE IS FROM THE WEAPONS OF THE BELIEVER

﴿ *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,

‘**I**t 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,

‘**I**t 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]*

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By the Guiding Scholar

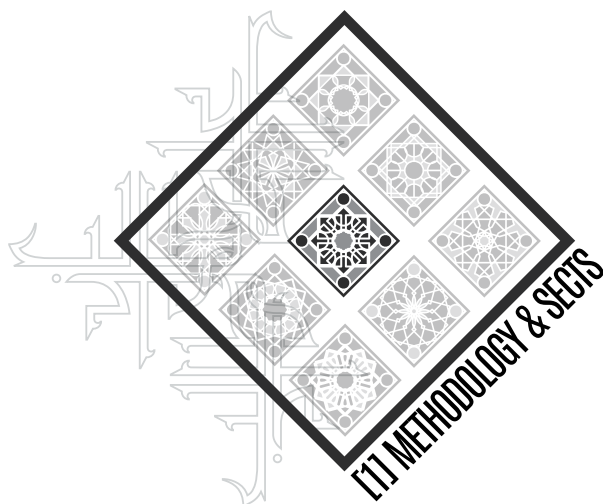
*Sheikh Saaleh Ibn Fauzaan al-Fauzaan*

(may Allaah preserve him)

*Twenty Lessons on The Knowledge, Beliefs,  
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Compiled and Translated by:  
Abu Sukhailah Khalil Ibn-Abelahyi







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Sheikh ‘Abdul-Muhsin al-‘Abaad, may Allaah preserve him, was asked:  
***Question: “We now hear many of the students of knowledge saying: ‘(We hear) so and so is not upon the correct methodology, such and such group is not upon the correct methodology, or so and so has left or gone out of the correct methodology’. But we don’t know what is really intended by this term, methodology?! Rather this is a newly invented phrase! ...So I hold the position that it is not correct to use this word.”***

The Sheikh responded: “Every individual has a methodology and every individual has a way and a path, and his path is that affair which he connects and commits himself to. So the general methodology of the People of the Sunnah and the Jama’ah in their beliefs and actions is: adherence to the Book of Allaah and the Sunnah, and giving precedence to the source texts. It restricts reliance upon the intellects and depends fully upon transmitted knowledge. As for others from those groups and sects which oppose the People of the Sunnah and the Jama’ah, then they rely firstly upon their intellects and then restrictively turn to transmitted knowledge. Therefore the clear meaning of methodology is: a path and way proceeded upon. Furthermore, the general methodology of the People of the Sunnah and the Jama’ah in their beliefs is: The acceptance and following of transmitted knowledge and full reliance upon that...  
...As such if it is said “The methodology of such and such group is...” Then the meaning of this is: The path and way that they rely upon is such and such in relation to beliefs, and such and such in relation to actions, and such and such in regarding to interacting with the people. This is the methodology that they have put in place for themselves, and a path that they have brought forth and developed for themselves. And, as I previously stated, those who do this, bring forth a different methodology, are the people of innovation in the religion...”

*[From the transcribed explanation of Sunan Abu Dawood by the esteemed sheikh page 287]*



# Table of Contents

<i>Compiler's Introduction</i>	022
<i>Course Question Map</i>	072

## ***Section 1: Knowledge, Methodology, & Success***

<i>Lesson 1: Roadmap For Beneficial Knowledge</i>	078
---	-----

**The people of the Sunnah and the Jamaa'ah encourage and direct the Muslim Ummah towards understanding the Qur'aan and the authentic hadeeth narrations.**

1.0 The Connection Of This Lesson To The Previous Lesson:	078
1.1 Question & Answer	079
1.2 General Discussion from Sheikh Jamaal al-Haarithe	080
1.3 Additional Discussion	083
1.4 Misconception: Don't overcomplicate it, the Qur'aan and Sunnah are enough!	085
1.5 Possible Knowledge Related Points Of Benefit	094
1.6 Overview Of Evidences & Explanations	098
1.7 LEVEL 1: Test Your Understanding:	099
1.8 LEVEL 2: Interactive Questions & Exercises	099

<i>Lesson 2: The True Carriers Of Sharee'ah Knowledge</i>	100
---	-----

**The people of the Sunnah and the Jamaa'ah believe that the reemergence of the Muslims and the rectification of their current situations is tied directly to two specific matters: beneficial knowledge and righteous actions.**

2.0 The Connection Of This Lesson To The Previous Lesson:	100
2.1 Question & Answer	101
2.2 Additional Discussion	102
2.3 Misconception: We should benefit from everyone who has knowledge.	109
2.4 Possible Knowledge Related Points Of Benefit	112
2.5 Overview Of Evidences & Explanations	115
2.6 LEVEL 1: Test Your Understanding:	115
2.7 LEVEL 2: Interactive Questions & Exercises	116



*Lesson 3: The Importance Of Methodology In Islaam* 118

**The people of the Sunnah and the Jamaa'ah believe that adherence to the Jamaa'ah is the foundation from the foundations of the religion.**

3.0 The Connection Of This Lesson To The Previous Lesson:	118
3.1 Question & Answer	119
3.2 Additional Discussion	120
3.3 Misconception: This focus on methodology is newly invented!	125
3.4 Possible Knowledge Related Points Of Benefit	127
3.5 Overview Of Evidences & Explanations	129
3.6 LEVEL 1: Test Your Understanding:	130
3.7 LEVEL 2: Interactive Questions & Exercises	130

*Lesson 4: The Connection Between Methodology & Beliefs* 132

**The people of the Sunnah and the Jamaa'ah call the people to single out Allaah as the One that they worship and seek assistance from. Additionally, they call them to hold firmly to the guidance of the Prophet in every area of their lives, as through this they will find what will guide them through the difficulties and problems of this life, and within this is the remedy for their personal difficulties.**

4.0 The Connection Of This Lesson To The Previous Lesson:	132
4.1 Question & Answer	133
4.2 Additional Discussion	134
4.3 Misconception: What is important is Islaam generally, not specifics.	139
4.4 Possible Knowledge Related Points Of Benefit	141
4.5 Overview Of Evidences & Explanations	143
4.6 LEVEL 1: Test Your Understanding:	144
4.7 LEVEL 2: Interactive Questions & Exercises	144



*Lesson 5: General Description Of The Successful Muslims* 146

**The people of the Sunnah and the Jamaa'ah warn against innovating and developing new beliefs and practices within the religion of Islaam, as well as warn away from speaking about Allaah without sure definitive knowledge.**

5.0 The Connection Of This Lesson To The Previous Lesson:	146
5.1 Question & Answer	147
5.2 Additional Discussion	148
5.3 Misconception: It's enough that we all believe in Islaam.	154
5.4 Possible Knowledge Related Points Of Benefit	157
5.5 Overview Of Evidences & Explanations	160
5.6 LEVEL 1: Test Your Understanding:	160
5.7 LEVEL 2: Interactive Questions & Exercises	161

*Lesson 6: Important Characteristics Of The Guided Successful Muslims* 162

**The people of the Sunnah and the Jamaa'ah encourage and direct the Muslims to study the Sunnah of the Last Prophet and act according to it, along with warning against abandoning and turning away from it.**

6.0 The Connection Of This Lesson To The Previous Lesson:	162
6.1 Question & Answer	163
6.2 General Discussion from Sheikh Jamaal al-Haarithe	164
6.3 Additional Discussion	165
6.4 Misconception: We can't really know which Muslims are on the truth!	168
6.5 Possible Knowledge Related Points Of Benefit	171
6.6 Overview Of Evidences & Explanations	173
6.7 LEVEL 1: Test Your Understanding:	174
6.8 LEVEL 2: Interactive Questions & Exercises	174



*Lesson 7: Following The Footsteps Of The First Muslims* 176

**The people of the Sunnah and the Jamaa'ah do not interpret or understand the texts of the Qur'aan and authentic Sunnah independently from the understanding that the righteous Salaf had of these two sources.**

7.0 The Connection Of This Lesson To The Previous Lesson:	176
7.1 Question & Answer	177
7.2 General Discussion from Sheikh Jamaal al-Haarithe	178
7.3 Misconception: The term Salafee has a fundamentally different meaning than Sunnee.	182
7.4 Possible Knowledge Related Points Of Benefit	184
7.5 Overview Of Evidences & Explanations	186
7.6 LEVEL 1: Test Your Understanding:	187
7.7 LEVEL 2: Interactive Questions & Exercises	187
<i>Quiz 1- For Lessons 1-7</i>	188
QUIZ 1- LEVEL 1: Test Your Understanding:	188
QUIZ 1- LEVEL 2: Interactive Questions & Exercises	189



## *Section 2: Clarity, Unity, & Allegiance upon the Truth*

### *Lesson 8: The False Claim That Clarifying Islaam Separates Us* 192

**The people of the Sunnah and the Jamaa'ah do not establish allegiance and support, nor disassociation and enmity, in their affairs among people for any reason other than seeking the pleasure of Allaah.**

8.0 The Connection Of This Lesson To The Previous Lesson:	192
8.1 Question & Answer	193
8.2 General Discussion from Sheikh Jamaal al-Haarithe	194
8.3 Misconception: Bringing up these differences, causes conflicts between Muslims!	197
8.4 Possible Knowledge Related Points Of Benefit	201
8.5 Overview Of Evidences & Explanations	204
8.6 LEVEL 1: Test Your Understanding:	205
8.7 LEVEL 2: Interactive Questions & Exercises	205

### *Lesson 9: The Callers & Claims Of New Methodologies* 206

**The people of the Sunnah and the Jamaa'ah warn against the way of the people of innovation of attacking the noble scholars who proceed upon the path of the righteous predecessors, attacking them by claiming that they make many mistakes and that they are harsh. This is done with the aim of driving and scaring the people away from them.**

9.0 The Connection Of This Lesson To The Previous Lesson:	206
9.1 Question & Answer	207
9.2 General Discussion from Sheikh Jamaal al-Haarithe	208
9.3 Additional Discussion	209
9.4 Misconception: We will only refer to the previous major scholars!	210
9.5 Possible Knowledge Related Points Of Benefit	212
9.6 Overview Of Evidences & Explanations	215
9.7 LEVEL 1: Test Your Understanding:	216
9.8 LEVEL 2: Interactive Questions & Exercises	216



*Lesson 10: The Use Of The “Islamic” Label By Movements & Groups* 218

**The people of the Sunnah and the Jamaa’ah believe that it is an obligation to adhere to the specific methodology of the Prophet of Allaah in calling the people to Allaah and His religion.**

10.0 The Connection Of This Lesson To The Previous Lesson:	218
10.1 Question & Answer	219
10.2 General Discussion from Sheikh Jamaal al-Haaritheer	221
10.3 Additional Discussion	222
10.4 Misconception: Sticking with the Jamaa’ah means the majority of Muslims.	223
10.5 Possible Knowledge Related Points Of Benefit	225
10.6 Overview Of Evidences & Explanations	227
10.7 LEVEL 1: Test Your Understanding:	228
10.8 LEVEL 2: Interactive Questions & Exercises	228

*Lesson 11: Unity Is Only Possible Upon Clarity Of Islaam* 230

**The people of the Sunnah and the Jamaa’ah believe that correctly working and dealing with the newly occurring situations and issues must be built upon a sound understanding of the relevant Sharee’ah evidences, as well as a comprehension of the sunan that Allaah has decreed for how matters work in His creation.**

11.0 The Connection Of This Lesson To The Previous Lesson:	230
11.1 Question & Answer	231
11.2 General Discussion from Sheikh Jamaal al-Haaritheer	232
11.3 Additional Discussion	233
11.4 Misconception: The difference between groups and sects are only minor.	235
11.5 Possible Knowledge Related Points Of Benefit	237
11.6 Overview Of Evidences & Explanations	240
11.7 LEVEL 1: Test Your Understanding:	241
11.8 LEVEL 2: Interactive Questions & Exercises	241



*Lesson 12: Brotherly Interaction Is for Supporting The Truth* 242

**The people of the Sunnah and the Jamaa'ah believe that the harm and damage caused by the people of innovation upon the Muslims is more significant and severe than the harm caused by the disbelievers..**

12.0 The Connection Of This Lesson To The Previous Lesson:	242
12.1 Question & Answer	243
12.2 General Discussion from Sheikh Jamaal al-Haarithe	244
12.3 Additional Discussion	245
12.4 Misconception: We work for Islaam with our brothers in this group!	247
12.5 Possible Knowledge Related Points Of Benefit	249
12.6 Overview Of Evidences & Explanations	252
12.7 LEVEL 1: Test Your Understanding:	253
12.8 LEVEL 2: Interactive Questions & Exercises	253

*Lesson 13: Affiliate Yourself With The Sunnah, Not Groups* 254

**The people of the Sunnah and the Jamaa'ah believe that it is an obligation to warn the Muslim Ummah against the leading figures and scholars of innovation among the Muslims.**

13.0 The Connection Of This Lesson To The Previous Lesson:	254
13.1 Question & Answer	255
13.2 General Discussion from Sheikh Jamaal al-Haarithe	256
13.3 Additional Discussion	257
13.4 Misconception: We work with anyone who says they support Islaam.	260
13.5 Possible Knowledge Related Points Of Benefit	262
13.6 Overview Of Evidences & Explanations	266
13.7 LEVEL 1: Test Your Understanding:	267
13.8 LEVEL 2: Interactive Questions & Exercises	267

*Quiz 2- For Lessons 8-13* 268

QUIZ 2- LEVEL 1: Test Your Understanding:	268
QUIZ 2- LEVEL 2: Interactive Questions & Exercises	269



### *Section 3: Guidelines, Principles, & Advice*

#### *Lesson 14: Guidelines For Interaction With Those Who Oppose Guidance* 272

**The people of the Sunnah and the Jamaa'ah believe that it is obligatory to warn the Muslims about those books and sources which contain within them innovations attributed to the religion of Islaam.**

14.0 The Connection Of This Lesson To The Previous Lesson:	272
14.1 Question & Answer	273
14.2 General Discussion from Sheikh Jamaal al-Haarithe	274
14.3 Additional Discussion	275
14.4 Misconception: How can we follow those Salafees upon these mistakes?	276
14.5 Possible Knowledge Related Points Of Benefit	283
14.6 Overview Of Evidences & Explanations	287
14.7 LEVEL 1: Test Your Understanding:	288
14.8 LEVEL 2: Interactive Questions & Exercises	288

#### *Lesson 15: The Correct Position Towards Movements & Groups* 290

**The people of the Sunnah and the Jamaa'ah believe that those who oppose the way of the righteous predecessors from the early Muslims, in fact open up the door for the enemies of Islaam to cause doubts about the truth of Islaam.**

15.0 The Connection Of This Lesson To The Previous Lesson:	290
15.1 Question & Answer	291
15.2 General Discussion from Sheikh Jamaal al-Haarithe	292
15.3 Additional Discussion	294
15.4 Misconception: These groups are just working for Islaam in another way.	295
15.5 Possible Knowledge Related Points Of Benefit	299
15.6 Overview Of Evidences & Explanations	303
15.7 LEVEL 1: Test Your Understanding:	304
15.8 LEVEL 2: Interactive Questions & Exercises	304



*Lesson 16: Adherence To The Sunnah And Its People & What Opposes That* 306

**The people of the Sunnah and the Jamaa'ah affirm that from the most distinct signs of the people of innovation among the Muslims, is their unsteadiness and haphazardly changing positions, and that people of innovation rarely turn sincerely in repentance for their misguidance.**

16.0 The Connection Of This Lesson To The Previous Lesson:	306
16.1 Question & Answer	307
16.2 General Discussion from Sheikh Jamaal al-Haarithe	308
16.3 Additional Discussion	310
16.4 Misconception: These different groups are also upon the Sunnah!	312
16.5 Possible Knowledge Related Points Of Benefit	314
16.6 Overview Of Evidences & Explanations	316
16.7 LEVEL 1: Test Your Understanding:	316
16.8 LEVEL 2: Interactive Questions & Exercises	317

*Lesson 17: Taking Fundamental Knowledge From Innovators* 318

**The people of the Sunnah and the Jamaa'ah believe that it is an obligation to be just and accurate in their assessments and judgments of those individuals who have opposed matters of the Sunnah.**

17.0 The Connection Of This Lesson To The Previous Lesson:	318
17.1 Question & Answer	319
17.2 Additional Discussion	320
17.3 Misconception: It's not dangerous to study with innovators, if careful.	323
17.4 Possible Knowledge Related Points Of Benefit	325
17.5 Overview Of Evidences & Explanations	327
17.6 LEVEL 1: Test Your Understanding:	328
17.7 LEVEL 2: Interactive Questions & Exercises	328

*Lesson 18: Follow The Truth, Not Different Individuals* 330

**The people of the Sunnah and the Jamaa'ah do not contradict the source texts with their intellects, their desires, any mystical inspirations, nor with the ideas and statements of those who are just other fallible men like themselves.**

18.0 The Connection Of This Lesson To The Previous Lesson:	330
18.1 Question & Answer	331
18.2 General Discussion from Sheikh Jamaal al-Haarithe	332
18.3 Additional Discussion	333
18.4 Misconception: My scholar has tremendous knowledge, so his conclusions must be correct.	339
18.5 Possible Knowledge Related Points Of Benefit	346
18.6 Overview Of Evidences & Explanations	349
18.7 LEVEL 1: Test Your Understanding:	350
18.8 LEVEL 2: Interactive Questions & Exercises	350

*Lesson 19: Scholars Clarifying Errors Of other Scholars Is only Giving Advice*  
352

**The people of the Sunnah and the Jamaa'ah believe that the greatest cause for the splitting and division in the Ummah is the Muslims becoming partisan supporters developing unquestioned blind partisanship towards a misguided group, sect, or any individual rather than allegiance towards the Messenger of Allaah and his noble Companions.**

19.0 The Connection Of This Lesson To The Previous Lesson:	352
19.1 Question & Answer	353
19.2 General Discussion from Sheikh Jamaal al-Haarithe	355
19.3 Additional Discussion	356
19.4 Misconception: My scholar is always correct, those who differ are astray.	362
19.5 Possible Knowledge Related Points Of Benefit	366
19.6 Overview Of Evidences & Explanations	369
19.7 LEVEL 1: Test Your Understanding:	370
19.8 LEVEL 2: Interactive Questions & Exercises	370



*Lesson 20: Comprehensive Advice For The One Who Loves Islaam* 372

**The people of the Sunnah and the Jamaa'ah believe that holding firmly to the Sunnah and finding sufficiency in acting upon the Sunnah are the two foundations upon which the religion stands.**

20.0 The Connection Of This Lesson To The Previous Lesson:	372
20.1 Question & Answer	373
20.2 Additional Discussion	374
20.3 Misconception: We only help Islaam by organizing into a group!	376
20.4 Possible Knowledge Related Points Of Benefit	378
20.5 Overview Of Evidences & Explanations	381
20.6 LEVEL 1: Test Your Understanding:	382
20.7 LEVEL 2: Interactive Questions & Exercises	382
<i>Final Exam- All Course Lessons</i>	384
Final- LEVEL 1: Test Your Understanding:	384
Final- LEVEL 2: Interactive Questions & Exercises	386
<i>Course Answer Key</i>	388





***Appendices:  
Text & Course***

<i>Text Appendices</i>	449
<b><i>Text Appendix A:</i></b> A Brief Explanation Of The Connection Between The Early Sects Of Misguidance & The Groups Of Misguidance Today	450
<b><i>Text Appendix B:</i></b> Identifying Five Leaders Of Misguidance Whom Some Of The Muslim Have Been Deceived By And The Evidence From Their Own Words	456
<b><i>Text Appendix C:</i></b> A Brief Clarification That The Call Of Hasan al-Banna Was Not Truly Based Upon A Comprehensive Call To Worship Allaah Alone	470
<b><i>Text Appendix D:</i></b> Clarifying The Distinction Of The Salafee Methodology From The Haddaadee Methodology	474
 <i>Course Appendices</i>	 479
<b><i>Course Appendix 1:</i></b> Fifty-Four Principles Of The General Methodology Of The First Three Generations of Muslims	480
<b><i>Course Appendix 2:</i></b> Three Methods By Which The Scholars' Writings Clarify Errors	488
<b><i>Course Appendix 3</i></b> The Importance Of The Earlier Books Of Refutation In Preserving Islaam Today	492
<b><i>Course Appendix 4:</i></b> Statements Of Well-Known Scholars About The Groups Jamaa'at At-Tableegh & The Muslim Brotherhood Organization	496
<b><i>Course Appendix 5:</i></b> Defining Characteristics Of Jamaa'at At-Tableegh Taken From The Words Of Scholars	504
<b><i>Course Appendix 6:</i></b> Fifty Scholastic Observations Regarding The Group Known As "The Muslim Brotherhood"	510



<i>Course Appendix 7:</i>	
What The Muslim Brotherhood Has Brought To The Muslims	524
<i>Course Appendix 8:</i>	
Twenty-five Benefits: How Do We Remove The Misguided Concepts & Principles Of The Muslim Brotherhood Organization From Our Societies	534
<i>The Nakhlah Educational Series:</i>	539



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## COMPILER'S INTRODUCTION

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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:

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### SEEKING GENERAL KNOWLEDGE OF THE METHODOLOGY OF ISLAAM IS A PERSONAL RESPONSIBILITY

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Our beloved Prophet was sent as a mercy to all of the worlds and was given that guidance which humanity needs to be successful in both this world and the next, an enduring guidance whose night is like its day- clear, evident, and unmistakable. Allaah, the Most High, says in the uncreated Qur'aan, **﴿And We have not sent you, (O Muhammad), except as a mercy to the worlds.﴾**-(Surah al-Anbiyaa': 107) We find that trustworthy scholars of the branch of knowledge dedicated to properly explaining the Qur'aan have explained the full meaning of this essential verse. Imam al-Baghawee, may Allaah have mercy upon him, from the sixth century of Islaam, states,<sup>[1]</sup>

*“Ibn Zayd said ‘Meaning a mercy to the believers specifically, such that he is a mercy to them.’ Ibn ‘Abbaas said, “This carries a general meaning, in relation to those who believe and those who do not believe. For those who believe, as Muslims, he is a mercy to them in both the goodness received by them in this world and in the next world.*

*As for those who do not believe, he is a mercy for them in this world only, by delaying the worldly punishment to have come down on them, and removing from them corrupt beliefs, the humiliation of their misguidance, and pulling their falsehoods away from among them through calling them to Islaam. Indeed, the Messenger of Allaah, may the praise and salutations of Allaah be upon him, said {I am a mercy, offering guidance.} [2]*

Imaam as-Sa’adee, a well known scholar of our current age, may Allaah have mercy upon him, stated the following in explaining this same verse,<sup>[3]</sup>

*“Then Allaah praises His messenger who came forth with the Qur'aan, saying **﴿And We have not sent you, (O Muhammad), except as a mercy to the worlds.﴾**-(Surah al-Anbiyaa':107) He, the Messenger, is His mercy offering guidance to His created beings. There are those in creation who believe in that guidance, accept this mercy they have been given, are grateful for it, and fulfill the different aspects of its guidance. Whereas others among creation disbelieved in that guidance, exchanged and replaced this tremendous blessing from Allaah with disbelief, and rejected and turned away from this mercy and bounty directed towards them by Allaah.”*

[1] Mukhtasir Tafseer al-Baghawee: vol.4 pg. 611

[2] Transmitted by ad-Daaramee in his Sunan, and authenticated by Sh. al-Albaanee in Silsilat al-Hadeeth as-Saheehah: #490 vol 1 pg. 803

[3] Tayseer al-Kareem ar-Rahman fee Tafseer Kalaam al-Manaan, pg. 532



Ibn ‘Aashoor, may Allaah have mercy upon him stated,<sup>[4]</sup>

*There is no doubt that Allaah, the Most High, specified the Sharee’ah of Islaam with the important description of being a complete mercy. Indeed, this is indicated in the statement of Allaah, the Most High, in what is related to Him addressing Musaa, may Allaah’s salutations be upon him, ﴿ He said: (As to) My Punishment I afflict therewith whom I will and My Mercy embraces all things. That (Mercy) I shall ordain for those who are the Muttaqoon, and give Zakaat; and those who believe in Our ayaat (proofs, evidences, verses, lessons, signs and revelations, etc.); Those who follow the Messenger, the Prophet who can neither read nor write...﴾-(Surah al-A’raaf: 156-157).*

*In this statement of Allaah, the Most High the Most High, ﴿ ... My Mercy embraces all things.﴾ is an indication that the intended meaning is general and encompassing.*

*The Sharee’ah of Islaam is clearly distinguished by bringing forth intrinsic mercy to humanity, through its guidance within each and every of their situations and conditions of life, and that through its guidance this mercy reaches every nation and people among all of humanity, not merely or only to a specific people or nation.*

*From the wisdom of Allaah is placing within the Sharee’ah of Islaam this distinguishing essential characteristic, since there are different conditions that the human soul suffers and goes through, and different periods and stages, which prepare it for advancement and further development. From the essential foundations of the Sharee’ah, is its possessing this mercy and what this produces of overall prevention of being struck with hardships and problems, except those hardships which are unavoidable due to there being a greater benefit that cannot be realized except through facing them.”*

Moreover, within the summary explanation offered of the same verse in Tafseer al-Mayseer is,

*“We have not sent you, oh Messenger, except as a mercy for all of the people, such that the ones who believe in you attain contentedness and success, and those who do not believe in you, only lose what is good and are ultimately failures.”*

Additionally, Abu Hurairah, may Allaah be pleased with him, reported that it was said to Allaah’s Messenger “Oh Messenger of Allaah, invoke a curse against the associators of others with Allaah.” He replied: **{I have not been sent as an invoker of curses, but I have been sent as mercy.}** (Saheeh Muslim: 2599) Sheikh al-Albaanee, may Allaah have mercy upon him, mentioned when discussing this hadeeth,<sup>[5]</sup>

*“He, may Allaah’s praise and salutations be upon him, in this hadeeth narration intends to indicate the connection of one’s words and one’s deeds, the link between ones actions with one’s statements. This was because that nature of his call, may Allaah’s praise and salutations be upon him, was that it was an overall mercy, just as Allaah, the Most Glorified and the Most Exalted, stated, ﴿ And We have not sent you, (O Muhammad), except as a mercy to the worlds.﴾-(Surah al-Anbiyaa’:107) meaning through his call, and through the Sharee’ah he was sent with. In the same way, he, the Prophet, seeks to act mercifully with the people even in his speech and statements.”*

[4] At-Tahreer wa at-Tanweer: vol, 17 pg. 168.

[5] Various Audio Lectures of Sheikh al-Albaanee : Cassette no. 8

The chosen Messenger, may the praise and salutations of Allaah be upon him and his household, in acting as this tremendous mercy, fully conveyed the perfect guidance of his Lord, including that which makes clear the straight path through the ever arising confusions and differences that confront us as Muslims. The noble Companion al-'Irbaadh Ibn Saareeyah authentically narrated that Allaah's Messenger, said, <sup>[6]</sup>

*{...I have left you upon clear guidance, its night is like its day; no one deviates from it except one who is destroyed. And whoever lives for some time from amongst you will see great differing; so stick to what you know from my Sunnah and the Sunnah of the rightly guided caliphs. Cling to that with your molar teeth, and stick to obedience even if it is to an Abyssinian slave since the believer is like the submissive camel; wherever he is led, he follows.}*

Know, my Muslim brothers and sisters, that our clarifying scholars today continually remind us of this same important command to adhere to the truth and attach ourselves to the people of the truth, just as the clarifying scholars of the past reminded the earlier Muslims, that, <sup>[7]</sup>

*"Islaam is the guidance of the Sunnah. So the one who is steadfast upon the Sunnah, and establishes the Sunnah, has established Islaam."*

How many Muslims today, both young and old, Arab and non-Arab, lack a firm grasp in their minds of the distinguishing features which make clear to us that evident guidance and path of Islaam, whose night is like its day, mentioned in this above narration? How many people are in fact turning away from aspects of the guidance our Prophet brought? We live in an age when numerous matters of Islaam have become confused, due to the presence of so many claims being made by many different voices that stand among the Muslims and attribute themselves to Islaam. When a discerning Muslim looks closely he finds that some of these voices do, in fact, have knowledge, some have only partial knowledge, and others only have mostly ignorance, which those people who are deceived by them, wrongly believe is knowledge. Certainly, this condition of confusion we find ourselves in shows us the true need for acquiring that distinguishing knowledge required to ensure that we have chosen the correct understanding of our religion.

Thus considering carefully and then knowingly attaching ourselves to what we can affirm is the guidance of the Sunnah and the believers' way of rightly guided Khalifahs, while turning away from innovated ways and methodologies, is in fact the fulfillment of the personal responsibility upon each of us as individual Muslims, and a reflection of the mercy of our beloved Prophet. Sheikh Zayd Ibn Muhammad al-Madkhalee, may Allaah have mercy upon him, said, <sup>[8]</sup>

*"The person upon the Sunnah has mercy. He has mercy on himself through his following of the Sunnah and standing in its shade. This becomes a cause for his success in this world, the life of the grave, and the next life. He is also merciful to the people, as he calls them to the Sunnah and adherence to it and to separate and distance themselves from innovation in the religion, that is whatever is the opposite of the established practices of the Sunnah, which all those who are mature sane adults from both the world of man and jinn must adhere to."*

[6] Narrated through various narrations in Sunan Abu Dawud: 4607/ Jaame' al-Tirmidhee: 2676/ Sunan Ibn Maajah: 42, 43, 45/ & Musnad of Imaam Ahmad: 16692, 16693, 16695/ -on the authority of al-'Irbaadh Ibn Saareeyah. It was declared authentic by Sheikh al-Albaanee in Silsilat al-Hadeeth as-Saheehah: 937, (his verification of) Mishkaat al-Masaabeeh: 165, Saheeh at-Targheeb at-Tarheeb: 37, Dhelaal al-Jannah: 33, 45, as-Saheeh al-Jaame'a' as-Sagheer: 2539, 4369, as well as in others of his books. Sheikh Muqbil declared it authentic in al-Jaame' al-Saheeh: 3249, and he did not state any difference with the ruling of authenticity given by Haafidh al-Haakim in his own verification of al-Mustadrak alaa Saheehayn- 'Pursuing the Errors of al-Haakim which adh-Dhahaabee Did Not Mention' regarding hadeeth numbers 329, 331, 332

[7] The guiding scholar Sheikh Ahmad an-Najmee, may Allaah have mercy upon him in his work Irshaad as-Saaree: pg. 24

[8] 30 Days of Guidance: Cultivating The Character & Behavior of Islaam: pg. 91

Sheikh Muhammad Baazmool, may Allaah preserve him, also conveys to us the importance of each of us recognizing the personal responsibility we each have to work towards our own guidance and steadfastness upon the clear guidance of Islaam whose night is like its day. saying,<sup>[9]</sup>

***“The Relationship Of A Muslim With Himself***

*The relationship he has with himself is based upon self-questioning and self-assessment, warning yourself against committing any form of injustice, establishing full reliance upon Allaah, and turning to Him for guidance in every matter.*

**﴿Say: “O Ibaadee (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allaah, verily Allaah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.﴾-**(Surah Az-Zumar: 53).

*A person is a single individual, who has different characteristics and who will find himself in different conditions and situations. At times, a person may incline or swerve towards doing some evil except those for whom Allaah’s Mercy prevents this. ﴿And I free not myself (from the blame). Verily, the (human) self is inclined to evil, except when my Lord bestows His Mercy (upon whom He wills). Verily, my Lord is Oft-Forgiving, Most Merciful.﴾-* (Surah Yusuf: 53)

*At times a person may be self-reproaching, such that if they do an act of obedience and goodness, they ask themselves why did they not go further and excel and increase in it. If they commit a sin, they ask themselves why they committed it, and why they haven’t repented and sought forgiveness for it. ﴿And I swear by the self-reproaching person (a believer).﴾-*(Surah al-Qiyaamah: 2) and **﴿It will be said to the pious): “O (you) the one in (complete) rest and satisfaction!﴾-** (Surah al-Fajr:27)

*It is upon an Muslim individual to fear the state of the soundness of his position towards his Lord, and forbid his soul from just following its desires. He must look at what his base inner wants desire and oppose that and prevent his soul from following that. As who is more astray than the person who simply blindly follows his inner base desires? Indeed Allaah says,*

**﴿But as for him who feared standing before his Lord, and restrained himself from impure evil desires, and lusts.﴾-**(Surah an-Naazi’aat: 40).”

Sheikh Zayd al-Madkhalee, may Allaah have mercy upon him, also discussed this obligation of every Muslim to take account of himself and make sure he stands upon the truth, saying,<sup>[10]</sup>

***“...Such an individual is still responsible for himself. Have they properly directed themselves towards the truth, and properly cared for and protected themselves? Have they worked separating and distancing themselves from the punishment of being chained by their neck in the Hellfire, or not? As it is narrated in the hadeeth {Every person starts his day as a merchant bartering with his soul, either freeing it or causing its ruin.}***

*He frees it by doing deeds of worship and abandoning sins and transgressions. This is what frees his neck from the punishment of the Hellfire and leads him to the reward of Paradise. Causing its*

[9] As found on the blog of Sheikh Muhammad Baazmool as part of five selections about the relationships of a Muslim

[10] 30 Days of Guidance: Cultivating The Character & Behavior of Islaam: pg. 162

*ruin means committing acts which are sinful, and this is considered doing injustice to one's own self, and neglecting the responsibility for one's own self.*

*What is intended by this is that there is not anyone, from those who reach the age of maturity, who is free from having a responsibility upon themselves. Even if there isn't anyone who someone is responsible for except himself, even then he is still regarded as one who is responsible for himself as an individual."*

This course book is based upon a weekly course that I was blessed to be able to teach to some of our brothers and sisters several years ago in a masjid in Kansas City, Missouri in the year 1435. Its purpose, as a course, was bringing forth some important aspects of the methodology of the people of adherence to the Sunnah, in order to assist the individual striving Muslims in fulfilling the responsibility that of each of us has as a Muslim- striving to know the true path of Islaam and struggling to be steadfast upon it.

The goal of this course book is best expressed in the explanation of the statement of Allaah, the Most High, in His revealed Book, **﴿Alif-Laam-Raa. This is a Book which We have revealed unto you (O Muhammad) in order that you might lead mankind out of darkness (of disbelief and polytheism) into light (of belief in the Oneness of Allaah and Islaamic Monotheism) by their Lord's Leave to the Path of the All-Mighty, the Owner of all Praise.﴾**-(Surah Ibraheem: 1), where Sheikh Zayd al-Madkhalee, may Allaah have mercy upon him, explained what this verse means in relation to that clear path of guidance whose night is like its day. He compared it to the many misguiding paths and methodologies which Muslims find in front of them today in the modern world, saying,<sup>[11]</sup>

*"...Meaning, to save or rescue them from the darkness of ignorance, misguidance, and associating others with Allaah in worship and to bring them into the light of the Book of Allaah and the Sunnah, into the light of true faith in Allaah.*

*Not bring them to the false way of political assassinations, nor social public demonstrations, nor terrorist explosions! Nor to any of the other forms of misguidance which we currently both see and hear about occurring in many countries.*

*With this verse Allaah refutes such misconceptions with a beautiful refutation and rebuttal, and calls those who are misguided to return back to truly inviting purely to Allaah and His religion."*

In this introduction it is essential to clarify, to every reader, the importance of considering that responsibility we each have to make sure that our general methodology of understanding and practicing Islaam is correct. Many Muslims do not feel that considering this is of great importance. But we must ask ourselves, did the early Muslims give importance to distinguishing which of the different ways and calls was actually truly Islaam among the people of their time? Or is this a question and a difficulty which only modern Muslims face? Do we really need to generally learn about different sects, today in our age? Is being knowledgeable of modern movements and groups, that have different focuses and priorities and offer Muslims new methodologies of practicing Islaam, really something necessary?

[11] From his explanation of Usul ath-Thalaathah page 96

Sheikh Zayd al-Madkhalee, may Allaah have mercy upon him, in clear response to a question about whether the one seeking knowledge generally as a Muslim should also include taking time to learn about the different types of misguidance around them, directs us back to look and follow what the Companions stood upon. He said,<sup>[12]</sup>

*“It is affirmed on the authority of the exemplary Companion of the Messenger, Hudhaifah Ibn al-Yamaan, that he said, “The people used to ask Allah’s Messenger about the good but I used to ask him about the evils fearing that I might be overtaken by them. This is just as a poet has mentioned:*

*I learned about evil not for the sake of evil but as a protection from it*

*As the one who cannot distinguish between good from evil eventually falls into it.*

*So put forth tremendous effort, oh seekers of knowledge, in understanding innovations and the people of innovations, and from these are those modern innovations which we will soon mention specifically.*

*In these innovations there is a tremendous danger, moreover they have individuals who are inviting to them on the lower plains and in the higher mountains, among the bedouins and within the cities. Allaah says, ﴿And whosoever fears Allaah and keeps his duty to Him, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allaah, then He will suffice him.﴾-(Surah at-Talaq: 2-3)”*

We can see above that it is an evidenced fact, that he, Hudhaifah Ibn al-Yamaan, may Allaah be pleased with him, as a Companion, gave attention to this issue of possible evil and falsehood that would come forth later, and to understanding how he should deal with it. But what about some of the other Companions or scholars of the first generations? Did they also do so? Let’s take a brief look among the early Muslims, to see what attention they gave to considering and weighing whatever was around them that was claimed to be from Islaam. It is narrated that ‘Abdullah Ibn ‘Umar Ibn al-Khattab, the esteemed Companion, and son of an eminent Companion, ‘Umar Ibn al-Khattab, may Allaah be pleased with them both, said,<sup>[13]</sup>

*“I have not found myself pleased and contented with anything from the guidance of Islaam, as I am pleased with the fact that these misguiding desires did not enter my heart.”*

Likewise Qataadah, from the next generation of the Successors, may Allaah have mercy upon him, said,<sup>[14]</sup>

*“I do not know which of these two blessings I have been given is more significant, that Allaah removed me from practicing and living in Shirk, associating others with him in worship, or that He blessed me to be protected in my understanding and practice of Islaam from slipping into the following of my desires and considering it the religion.”*

[12] Responses Founded Upon Authentic Transmitted Knowledge to Questions of Issues of Methodology. page 79

[13] Sharh Usul al-’Itiqaad Ahlus-Sunnah of Laalikai’ae: vol. 1 pg. 130

[14] As narrated at-Tabaqat of Ibn Sa’d: vol. 7 page 113 and Sharh Usul al-’Itiqaad Ahlus-Sunnah of Laalikai’ae: vol. 1 pg. 330

Similarly, it has been narrated from Mujaahid, may Allaah have mercy upon him, also from the next generation of the Successors to the noble Companions, that he said,<sup>[15]</sup>

*“I do not know which of these two blessings upon me is greater, that Allaah guided me to Islaam, or that He protected and preserved me from falling into the following of my desires and considering it the religion.”*

Abu ‘Aleeyah ar-Reyaahee al-Basree, also from the generation of the Successors to the Companions to the final messenger, was someone who gave this issue of having distinguishing knowledge importance, and he advised the Muslims to do so, saying,<sup>[16]</sup>

*“All of you, learn Islaam, and once you have learned it, then do not turn away from it for any reason. Hold firmly to the straight path, as certainly that is only Islaam, do not swerve from the path toward the left or towards the right. Hold firmly to the Sunnah of your Prophet, may Allaah’s praise and salutations be upon him...”*

*...And be warned against the following of these prevalent desires which have caused enmity and hatred between the Muslims.”*

Let us take an additional moment to consider further, who was this individual who said this? Who was Abu ‘Aleeyah, from the Successors to the Companions? What was his position as related to the clear knowledge carried by the early generations? Whom did he learn this understanding of Islaam from? Who taught him that such distinguishing knowledge was important for a Muslim? From the many scholars of hadeeth who transmitted information about Abu ‘Aleeyah, one prominent scholar of hadeeth, al-Mizzee, may Allaah have mercy upon him, mentioned in his work ‘Tadheeb al-Kamaal’ that his actual name was Rafee’a Ibn Mihraan, while his kunya or nickname was Abu ‘Aleeyah. He also mentioned that he, Abu ‘Aleeyah, embraced Islaam two years after the death of the Messenger of Allaah, may the praise and salutations of Allaah be upon him, that he had the occasion to have visited Abu Bakr, and that he had the opportunity to pray behind ‘Umar Ibn al-Khattaab, may Allaah be pleased with them both.

In terms of Sharee’ah knowledge, it is mentioned by various scholars of hadeeth, that from those Companions whom he, Abu ‘Aleeyah, took knowledge from, were: ‘Ali Ibn Abee Talib, ‘Abdullah Ibn Mas’ud, Ibn Abbas, Ibn ‘Umar, Abu Hurairah, the Mother of the Believers ‘Aishah Bint Abee Bakr, Anas bin Malik, Abu Dharr al-Ghaffaree, and others, may Allaah be pleased with all of them. We can find an authentic narration transmitted from him on the authority of Ibn ‘Abbaas as transmitted in Saheeh Muslim in the ‘Chapter: Supplication At Times Of Distress.’ Also related to this, is that the scholars of history and the hadeeth sciences state that from those well known people of knowledge whom he transmitted and conveyed his knowledge to in the next generation were both Muhammad Ibn Sireen and Qataadah, whose statement we previously mentioned, as well as others, may Allaah have mercy upon them all.

[15] From the introduction of Sunan ad-Daarimee: vol 1, pg 92 and Usul as-Sunnah of Ibn Abee Zamaaneen

[16] Narrated by Muhammad Ibn Nasir al-Maroozee in his work as-Sunnah vol.1 pg. 13, no 26

Imaam al-Bayhaqee in al-Madkhal Ilaa as-Sunnan al-Kubraa, mentions from Abu ‘Aleeyah, himself,<sup>[17]</sup>

*“I was diligently close to Ibn ‘Abbaas as his student, such that once in a gathering he placed me honorably upon his own bed, while some of the people present from the Quraish, who were sitting at a level below the bed scoffed at this. They said, “You raise this freed slave up and sit him upon the bed? But Ibn ‘Abbaas wisely responded to them saying, “This knowledge (of Islaam) increases and raises the nobility of someone tremendously, it places those who were slaves upon seats of honor.”*

All this shows the clarity, strength, and sources of his knowledge of Islaam and how he, as one of the early Muslims, learned Islaam from the noble Companions who truly understood our affairs. So it is important that we take note that, Abu ‘Aleeyah also believed that essential to his success as a Muslim, was the tremendous blessing of being guided away from the any of the forms of misguidance present at that time, which the people of misguidance in that age wrongly called and considered Islaam. This is seen, when he echoed what was mentioned from the other scholars of the Salaf, saying,<sup>[18]</sup>

*“...Indeed, I was given two blessings, but I do not know which of them is greater. That Allaah guided me to Islaam, or that He protected me from being from being from the sect of the Hurreoreyah, (the Khawaarij).”*

Sheikh ‘Abdur-Razzaaq Ibn ‘Abdul-Muhsin al-Badr,<sup>[19]</sup> may Allaah preserve him, commented on this narration from Abu ‘Aleeyah, saying,<sup>[20]</sup>

*“It is only proper that every individual who has been saved from the corrupting concepts of the sect of the Khawaarij, praise and thank Allah for this tremendous blessing and bounty. Especially, when we see that in the early ages as well as in the present time, they wrongly act with severe recklessness in declaring Muslims as disbelievers and unjustly spilling their blood.”*

[17] al-Madkhal Ilaa as-Sunnan al-Kubraa: vol. 1. pg 302

[18] Musannaf ‘Abdur-Razzaaq: narration no. 18667

[19] In a recorded telephone conversation Sheikh Ubayd al-Jaabiree, was asked, “I have a question about the status of some scholars, sheikh, such as Sheikh ‘Abdur-Razzaaq al-Badr.” Sheikh Ubayd replied, “This is a person of the Sunnah, who is well known. Nothing has reached me that would indicate that he holds some corrupt guidelines, or some corrupt understanding of fundamental principles.”

Sheikh Muhammad Baazmool said the following regard Sheikh ‘Abdur-Razzaaq, “All praise is due to Allaah, may the praise and salutations of Allaah be upon the Messenger of Allaah. As for what follows: It has reached me that some of the brothers warn against taking knowledge from Sheikh ‘Abdur-Razzaaq al-Badr, may Allaah protect him from any harm. I was asked about this matter, so I say, about Sheikh ‘Abdur-Razzaaq al-Badr, I do not praise and commend him above what Allaah knows regarding him. Indeed he does not need my commendation, but I see it as suitable to mention what knowledge I do have about him. I traveled with Sheikh ‘Abdur-Razzaaq Ibn ‘Abdul-Muhsin al-Badr on a trip whose purpose was to spread Sharee’ah knowledge, and certainly I perceived his knowledge and love of the Sunnah and goodness for the Muslims. Also I did not come to know from him, except that which agrees and confirms with the way of the people of the Sunnah, and adherence to the methodology of the Salaf of the Ummah.

Additionally, I asked him during this trip, may Allaah grant him success, about his cooperation with the organization Jamee’at Ihyaa’ at-Turaath who it is known they have instigated problems and similar harmful matters among the Salafee youth. He replied to me what means, “This organization requested that I present with them some lectures, and I agreed upon my own conditions that I stipulated, that being I speak about any subject I chose and they have no control over what I present at all. And certainly, Sharee’ah knowledge should be spread and conveyed among every people that have a need for it. During my interaction with them, there did not occur anything that would have required my leaving and staying away from them. In fact, perhaps through my holding these lessons, people benefited through this spreading of the Sunnah and the clarifying of matters from the truth.” Or with words similar to this, may Allaah protect him from any harm.

So this man is someone upon the Sunnah, a man upon the clear religion and goodness, and a man of sound knowledge whom I ask Allaah to grant success. As such, if those brothers who warn against him refer back to him directly, and ask him about these matters with good manners, while considering his perspective this would be something good if Allaah so wills. May the praise and salutations of Allaah be upon Muhammad, his household, and Companions. Written by Muhammad Umar Ibn Saalim Baazmool – City of Mecca 6-1-1436 /4-7-2015 – [As transmitted from the Sheikh’s Facebook page.]

[20] From the website of Sheikh ‘Abdur-Razzaaq: Section Muqoolat: no. 4725

It is for this reason or upon this understanding that Sheikh Zayd al-Madkhalee, may Allaah have mercy upon him, explains the correct way for a Muslim to avoid the traps of those misguided people and sects and remain upon the clear truth, saying, <sup>[21]</sup>

*“You will not fully comprehend the truth, except through clarifications about what is falsehood.”*

Sheikh Muhammad Ibn Ibraaheem, may Allaah have mercy upon him, who was the head or principal jurist issuing the overall religious rulings for the entire kingdom of Saudi Arabia earlier in this century, reminds us that, <sup>[22]</sup>

*“Indeed, many of the people attribute themselves to Islaam, stating the two declarations of faith, performing the outward pillars of Islaam; yet this solely is not sufficient to correctly judge their ascription to Islaam, nor does it legitimize the practices they have engrossed themselves in of associating others with Allaah in acts of worship such as supplication to and seeking assistance from the prophets of Allaah and the righteous from among His deceased worshippers, as well as other practices which cause one to leave Islaam.*

*And this practice of distinguishing and differentiating between the many who all claim or attribute themselves to Islaam, is a matter well established in the evidences of the Book of Allaah and the Sunnah, as well as the consensus of the first generations of this Ummah and its leading people of knowledge.”*

al-Haafidh Ibn Katheer, the well-known scholar of explaining the Qur’aan, may Allaah, the Most High, have mercy upon him, within his momentous work of world history which gives accounts of previous nations to whom prophets and messengers were sent, and which also contains an incredible overview of the history of our Muslim Ummah all the way up until his own period in history, said, <sup>[23]</sup>

*“As for the path of Allaah, it is a necessity that it must have enemies and opponents seated as an obstacle in the middle of it, people of deceiving eloquence, who have a degree of knowledge and who will present you manipulated claimed proofs for their false claims.*

*Therefore it is obligatory that you learn from the religion of Allaah that which will act as a weapon for you. As the soldiers of Allaah, they are the ones who are victorious through using sound proofs and spoken arguments, just as they are also those who are made victorious when using swords, arrows, and weapons.*

*Certainly we fear for the one who strives to worship Allaah alone, and proceeds upon the path of Islaam, but lacks his weapons of distinguishing knowledge.”*

‘Umar Ibn ‘Abdul-‘Azeez, may Allaah have mercy upon him, explained the case of the one who neglects this requirement of basing his deen upon sound distinguishing knowledge saying, <sup>[24]</sup>

*“The one who acts without having sound knowledge, corrupts much more than he manages to rectify or his corruption is much more significant than any good he brings.”*

[21] Clarification of Meaning in Explaining the Introduction of Abu Zayd al-Qayrawanee page 117

[22] ‘Aqeedah al-Muwahhideen, page 392

[23] al-Bidayah wa al-Nihayah vol. 14 pg. 40

[24] Imaam Ahmad in his word az-Zuhd: vol. 1 pg. 301



Sheikh ‘Abdur-Razzaq Ibn ‘Abdul-Muhsin al-Badr, may Allaah preserve him, commented on this narration from ‘Umar Ibn ‘Abdul-’Azeez, saying,<sup>[25]</sup>

*“What he has stated is the truth, may Allaah have mercy upon him. As has innovation in the religion, misguidance, and the following of desires, spread throughout the different Muslim societies, except due to the many people who are concerned and devoted to performing acts of worship, yet they do so without any sound knowledge or guidance of what is true and correct?”*

Understanding the state of the Muslim Ummah and the current situation of confusion with so many callers who are wrongly thought, by Muslims themselves lacking distinguishing knowledge, to have strong Sharee’ah knowledge, Sheikh Muqbil Ibn Haadee<sup>[26]</sup>, may Allaah have mercy upon him encouraged us,<sup>[27]</sup>

*“It is not enough to be satisfied with simply being a general Muslim, it is required that you seek to increase in Sharee’ah knowledge.”*

Additionally, as Muslims in this modern age we must recognize that there are attacks against true Islaam, from both within and outside of the Ummah, through efforts to produce weakened implementations of Islaam which oppose the clear preserved Sunnah. How true is the statement of Sheikh Hamaad Ibn Muhammad al-Ansaaree, may Allaah have mercy upon him, when he said,<sup>[28]</sup>

*“The ideological warfare confronting us is the most dangerous and harmful of assaults and attacks we face.”*

This is undoubtedly true, and is echoed in the statements of many of our steadfast guiding senior scholars upon the Sunnah in this age. Their encouraging words for the general Muslims show the value of those who seek to gain some degree of distinguishing knowledge within Islaam for themselves, each to his own capacity and ability, and to also spread that to others when possible. Do not dismiss the tremendous value of seeking detailed knowledge of the methodology of the Seal of the Messengers and his noble Companions, thinking that this only benefits those who are scholars. Sheikh Rabe’e Ibn Haadee al-Madkhalee, may Allaah preserve him, said,<sup>[29]</sup>

*“It is necessary that we cultivate ourselves to have taqwa, the fear of Allaah, and it is required that we cultivate ourselves upon speaking the truth. And before that, upon searching for and seeking the truth. So that we stand clearly at the side of the truth, and that we be someone who supports what is true and is just as a witness to Allaah. Even if this is only upon yourself or your parents or your close relations,”*

[25] From the website of Sheikh ‘Abdur-Razzaq: Section Muqoolat: no. 2659

[26] Sheikh Hamaad Ibn Muhammad al-Ansaaree, may Allaah have mercy upon him, said about Sheikh Muqbil, “I hope that during our age, he will come to have in Yemen a similar standing to that of Imaam ash-Shawkaanee there during his own century.” He further stated, “There are those from among the students of Sheikh Muqbil, whom I have not seen their equal in their strong efforts and in their seeking of beneficial knowledge.” Al-Majmu’a from the Biography of Sheikh Hamaad Ibn Muhammad al-Ansaaree pg. 608

[27] 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

[28] Al-Majmu’a from the Biography of Sheikh Hamaad Ibn Muhammad al-Ansaaree pg. 580

[29] al-Majmu’a al-Raa’iq page 21

Sheikh Saaleh Ibn Sa'd as-Suhaymee, may Allaah preserve him, explained this important focus which every Muslim, including general or common Muslims who are not scholars, should have regarding increasing themselves in distinguishing knowledge. He also pointed out the accomplishments that Allaah can bless us with through giving due attention to this,<sup>[30]</sup>

*“Therefore knowledge, learning, and gaining understanding in the religion of Allaah, is the path to truly being successful in this world and the next. For this reason, the individual who seeks knowledge reaches different levels of accomplishment, and perhaps I will mentioned some of them:*

*The first accomplishment is that he worships Allaah upon sure knowledge based upon proofs and clear evidences, and so is far away from both extremism and negligence in the religion.*

*The second accomplishment is that the one who seeks knowledge increases the rewards he has with Allaah. This is due to the fact that he receives the rewards for his own actions as well as a reward for the actions of everyone who follows whatever he directed them towards of true guidance—without those other people’s own rewards for following it being decreased to the slightest degree. The Messenger of Allaah, may Allaah’s praise and salutations be upon him, **{The one who invites to guidance will receive a reward equal to those who follow him without their own reward being diminished in the smallest degree.}***

*The third accomplishment is that the path that he travels upon is the path to Jannah. As the Messenger of Allaah, may Allaah’s praise and salutations be upon him, said **{The one who proceeds upon a path seeking knowledge Allaah makes easy for him the path to Jannah.}***

*The fourth accomplishment is that the seeker of knowledge is given clarity and comprehension of matters. He gains the ability to distinguish between the true worship of Allaah alone, and the false practices which associate others with Him in worship, between what Allaah has made permissible and what He has made forbidden, between what is the authentic Sunnah of the Messenger and what is that which has been invented and innovated into the religion, between what is generally good and what is generally evil, between what is from guidance and what is from misguidance, and between the straight path and one of the deviated paths.*

*As certainly, we live in an age in which the enemies of Islaam and the enemies of the Sunnah struggle and work continually to mislead people.”*

Certainly, this is why understanding that the key to gaining every form of good and pushing away every form of evil starts with sound Sharee’ah knowledge. Rabee’a ar-Raa’ee, may Allaah have mercy upon him, from the early generations, said,<sup>[31]</sup>

*“Knowledge is the means to reaching every matter of benefit.”*

[30] From the lecture Crushing Statements Regarding the Reality of Modern Day Groups and Organization by given in the city of al-Qeesoomah

[31] Siyaar ‘Alaam an-Nubalaa’ vol. 6 pg. 90

The preeminent scholar of the first generations, ‘Abdullah Ibn al-Mubaarak, may Allaah have mercy upon him, mentioned two characteristics that every successful Muslim should have, [32]

*“There are two characteristics which whoever has them will be successful: truthfulness and a love of the Companions of the Messenger of Allaah.”*

Indeed, the true love of the Companions is part of loving and following the people of truth generally for every Muslim. It’s absence is also a distinguishing characteristic of the people of innovation, who have hatred and open enmity towards the noble Companions, such as the misguided sect of the Raafidhah. For the people of the Sunnah, it is part of loving and following the best generations whom our Prophet distinguished with his praise and made them a standard of uprightness and correct methodology, as reflected in their practice of Islaam, when he said, [33]

*“The best people are those of my generation, and then those who will come after them (the next generation), and then those who will come after them (i.e. the next generation), and then after them, there will come people whose witness will precede their oaths, and whose oaths will precede their witness.”*

Our claiming to love them and following those who followed their original unaltered understanding of Islaam, should not be simply a claim with little behind it or just a comfortable convenient label. As Sheikh Saaleh Ibn Fauzaan al-Fawzaan, may Allaah preserve him, said, [34]

*“Due to this Allaah, the Most Exalted, the Most Magnificent, says, ﴿And the first to embrace Islaam of the Mubaajiroon (those who migrated from Makkah to al-Medinah) and the Ansaar (the citizens of al-Medinah who helped and gave aid to the Mubaajiroon) and also those who followed them exactly in Faith.﴾-(Surah al-Tawbah: 100) meaning ‘followed them exactly in Faith.’*

*It is not possible to truly follow them exactly in faith except by learning their way, their methodology, and what they proceeded upon. But as for simply attributing yourself to the Salaf and to Salafeeyah without understanding what that is and its methodology, then this does not benefit one anything. In fact it harms them. As such it is required that one have understanding of the methodology of the first three generations of righteous Muslims.*

*For this reason this Muslim Ummah is one which has those who study the methodology of the pious predecessors, and have conveyed and transmitted that methodology generation after generation. They are those who study it in their masjids, within their schools, in their educational institutes, in their colleges and their universities. This is the methodology of the righteous Sunnah, and this is the way to comprehend and understand its various aspects. That we study the pure methodology of the righteous Salaf as it was taken from the Book of Allaah and the Sunnah of His Messenger, may Allaah’s praise and salutations be upon him.”*

[32] Tarikh Dimashq of Ibn ‘Asaakir: vol. 32 pg. 450

[33] Saheeh al-Bukharee: no 6429

[34] from the audio lecture, ‘The Methodology Of The Righteous Salaf And The Need Of The Muslim Ummah For It.’

Going into more detail, Sheikh Saaleh Ibn Fauzaan al-Fauzaan, may Allaah preserve him, also identified some of those who falsely claim to understand their believing way and follow the Companions and the first generations of the Salaf, [35]

*“...Not everyone who claims to proceed upon the path of Salafeeyah, or the first generations of Islaam, is in fact Salafee. Certainly it is something claimed by some people who are ignorant and who do not firmly understand the methodology and way of those first generations. Also some who claim it are themselves, in truth, already ruined and tainted, and only intend to quietly bring into your ranks the false methodology of the sect of the Khawaarij, eventually leading to spilling blood and causing corruption throughout the earth.*

*Likewise, it, meaning following the Salaf, is also claimed by some of those who are false pretenders to having sound knowledge, yet they haven't acquired or gained knowledge directly from the scholars. They have only taken it from within books, extensive reading, and rely upon the memorization of source texts without actually properly understanding them.*

*As such when Allaah, how free from any imperfection is He, said, ﴿And the first to embrace Islaam of the Mubaajiroon (those who migrated from Makkah to al-Medinah) and the Ansaar (the citizens of al-Medinah who helped and gave aid to the Mubaajiroon) and also those who followed them exactly (in Faith)....﴾-(Surah al-Tawbah: 100), ‘followed’ meaning understood and comprehended in faith, and this can only be accomplished by both possessing knowledge and acting upon their methodology..”*

In relation to this distinguishing factor, there is a significant difference between what some claim, for whatever reasons they do so, and what they actually outwardly reflect and implement. This is seen in the explanation of statement of Allaah, the Most High, ﴿Verily, those who say: “Our Lord is only Allaah,” and thereafter stood firm and straight on the Islaamic Faith...﴾-(Surah al-Ahqaaf:13) from Haafidh Ibn Rajab, may Allaah have mercy upon him, who said in explanation, [36]

*“Those who say ‘Our Lord is only Allaah’ are numerous, but those people who thereafter stand firm and straight upon guidance are few.”*

As Sheikh Saaleh Ibn Fauzaan al-Fauzaan said, [37]

*“The actual conditions of people do not become distinguished and clear until trials and difficulties are faced and encountered. When that happens, the sincere believers stand steadfast upon their positions, while those who were deceiving hypocrites change or fall from their claimed positions.”*

This is similar to what was stated by Ibn al-Qayyim, may Allaah have mercy upon him, [38]

*“Trials and difficulties, reveal and make apparent the substance and true value of an individual, and how quickly the true state of the claimants is exposed!”*

[35] The Reality of the Salafee Methodology, pg. 65

[36] Collected Writing of Ibn Rajab: vol. 1 pg 339

[37] From his explanation of the work al-Kaba'ir, pg. 555

[38] Bada'ea al-Fawaa'id: vol. 3 page 751

Indeed, the history of our Ummah bears clear witness to this. Such that it is authentically recorded that some of the Khawaarij did not even want to hear what the distinguished Companion, ‘Abdullaah Ibn ‘Abbaas, may Allaah be pleased with him, had to say from sound advice and good counsel, when he came to try and guide them back to the guidance of the Sunnah. This esteemed Companion was a mountain of knowledge, due to that which he learned not only from the Prophet, may the praise and salutations of Allaah be upon him, but also from what he learned from sunnah of the senior Companions such as Abu Bakr and Umar, may Allaah be pleased with them both! Yet it is authentically narrated<sup>[39]</sup> that when he came to advise and guide them, a group of them, meaning from the sect of the Khawaarij, refused to even speak with him saying, *[Do not discuss and debate with someone from the Quraish, as Allaah says about them ﴿But they are a quarrelsome people﴾...]* twisting the verses of the Book of Allaah, to arrogantly turn away from someone who was from among those truly most knowledgable of the Book of Allaah on earth at that time.

Likewise many Muslims today are wrongly pleased with the so called ‘improvements’ that their leaders, groups, and movements struggle to connect to and make a part of our Islaam, but they are not pleased at all when other Muslims scholastically discuss and offer clarifications with good character, which point out the the contradictions between what they claim to follow and what the guidance of Islaam actually affirms is correct and part of its original reality and methodology. Whenever some of the steadfast scholars, those affirmed to be from the people of knowledge, scholastically and upon evidences clarify public errors and mistakes in the proper way, this becomes a trial and difficulty for some people who dislike this, despite their empty claim to follow the Qur’aan, Sunnah, and the Companions. Some repeatedly say, *[Do not discuss and debate with them as their only concern is to attack the scholars and callers...]* Sheikh Muhammad Baazmool, indicated this corrupt condition and reality thoroughly in a statement about those who raise their heads to speak out and object with many false empty excuses and justifications whenever anyone offers evidenced advice and clarifies matters to the Muslims today, saying, <sup>[40]</sup>

*“Whenever the people of the Sunnah implement criticism and commendation of an individual who is upon error, the people of falsehood say, “This is backbiting!”*

*Whenever the people of the Sunnah warn against the people inviting to separation into groups and parties, the people of falsehood say, “This is a blameworthy classification of the people, and this only causes the division between Muslims!”*

*Whenever the people of the Sunnah identify the callers to falsehood, and warn the Muslims about them, the people of falsehood say, “Indeed, the flesh of the scholars is poison!”*

*Whenever the people of the Sunnah call the people to properly listen and obey the Muslim rulers, and hold closely to the Jamaa’ah of Muslims, the people of falsehood say, “They are only scholars serving the corrupt authorities, they follow the subservient donkeys who are the donkeys of the ruler!”*

[39] This narration has several sources including the Musnad of Imaam Ahmad: vol 1. pg. 243 and al-Mustadrak of al-Hakim (2/150-152). It was authenticated by Sheikh Muqbil in al-Jaame’ as-Saheeh mimma laysa fi Saheehayn and by Sheikh al-Albaanee in al-Silsilaat al-Hadeeth al-Saheehah: vol. 5 pgs. 12-13.

[40] Taken from his social media pages from the series: ‘A Matter My Attention Was Drawn To’

*If the people of the Sunnah recognize a tribulation and disaster before it occurs and make the people aware of it, calling out, drawing their attention to, and warning from it. The people of falsehood say, “The hearing, sight, and hearts of those people are responsible enough and can take care of themselves!”*

*This is just like in the past when Alee Ibn Abee Taalib, may Allaah be pleased with him, accepted the arbitration of accepted arbiters. The Khawaarij then said: “The ruling is only for Allaah! “So ‘Alee ibn Abee Taalib responded by saying, “A word of truth by which you intend falsehood.”*

*This was the condition and state of the people of falsehood in the past, and this is still their state today. And we ask Allaah for assistance.”*

Sheikh Zayd al-Madkhalee, may Allaah have mercy upon him, sincerely and patiently clarified this same important issue and dangerous misunderstanding which some of our brothers and sisters have- meaning disliking clarifications. He pointed out the importance of not blindly dismissing valid criticisms and discussions that help clarify the affairs of the Muslims. In part of his response to someone who had misunderstandings about evidenced refutations, he stated, <sup>[41]</sup>

*“...And if you had yourself asked the people of knowledge and adherence to the Sunnah regarding the subject of the Sharee’ah position towards the endeavor and efforts of sound refutations which have been produced by the followers of the first generations in our present time against the people of innovation in our time, and inquired about their, meaning the people of the Sunnah, reasons for clarifying the others’ dangerous mistakes, then you would’ve found those who would have responded to you with an answer which was sufficient and steering you towards bringing about your well-being. However you did not do this.*

*If you had done so they would’ve said to you that refutations against those who have opposed the clear Sharee’ah of Allaah, those from the innovators and the ignorant, is something from the very foundations of Islaam, due to what it encompasses within it of the skilled defense of the precious purity of Islaam from both internal and external dangers to it. As well as due to what it holds of clarifications and separating refinements of matters of the truth which was revealed by Allaah, the Truth who is the Most High, the Most Exalted, from the darkness of falsehoods strangely thrust onto it by the actions of ignorant ones, the false interpretations of those who negate the truth, and the misguided schemes of untrustworthy deceivers.”*

Additionally in the same response he also mentioned, <sup>[42]</sup>

*“...And I have said, oh questioner, your questions conveyed and reflected within them a complaint and anguish, and some discomfort which you said was due to what has been undertaken by that group who has put forth scholastic refutations against those other people who fell into errors and innovations. Such that you said: [They want to criticize them and drive the people away from these others, and they fail to have a needed good suspicion towards them...] until the end of what you mentioned in the question.*

[41] Two Questions & the Their Response by Sheikh Zayd al Madkhalee: pgs. 44-45

[42] Page 53 Two Questions and the Their response by Sheikh Zayd al Madkhalee

*Yet the reality is that you have only spoken according to the limited knowledge that you have, with speech which, in fact, fails to encompass everything from the comprehensive truth about this issue. I say to you, oh questioner, what should prevent someone from properly criticizing those individuals worthy of criticism from those who cause corruption around the world, who deviate from the truth, and who innovate new matters into the revealed Sharee'ah?*

*The answer, acknowledged by everyone who is just and fair is: There is nothing to prevent such efforts as long as they, all these efforts, are undertaken according to the required conditions and guidelines of Islaam, which are grasped by the understanding mind.*

*Additionally, the essential foundation of these different conditions and guidelines is that the main reason for criticizing the one who has been scholastically criticized, and the purpose in exposing the condition of the people who are following their desires and those who are innovating new matters in the religion, is only the offering of advice to the Muslims, and protecting and guarding the correct true religion.”*

Some Muslims would prefer that this distinguishing knowledge not be spread but hidden and quietly tucked away, despite being true, in order to “not cause problems.” This is, in fact, a central characteristic of some of the misguided groups and individuals among the Muslims today. Moreover, even some of those who attribute themselves to the first generations of Muslims, whether out of heedlessness or an ignorance of the important position of this practice of clarification, at times wrongly dislike when the scholars and students of knowledge implement this obligation of clarifying public mistakes, misconceptions, and errors to the Muslims. Sheikh Raslaan, may Allaah preserve him, mentioned this saying, <sup>[43]</sup>

*“This principle is one which must be implemented and realized. It is not suitable or proper for a Salafite who is steadfast upon their clear way to speak against its practice. This would only occur if he is someone heedless, someone not aware of what is coming out of his head, or worse, from someone who personally has some wicked internal intention, born from his desires, in objecting to it.*

*He shouldn't say, [So and so is only a writer and author, so why do you speak about him? Why?] Since clarifying and refuting the one who has publicly opposed what is correct from Islaam, and calling to account those who publicly stand upon error in regard to the religion, is certainly a prescribed obligation for us as Muslims. It is, in fact, a part and aspect of our correct beliefs, just as the guided scholars of both the early and later generations of Muslims have explained and clarified.”*

Sheikh al-'Utheimeen, may Allaah have mercy upon him, spoke of disliking such matters, saying, <sup>[44]</sup>

*“Do not dislike or have an aversion to something which Allaah has chosen for His servants in His religion. As in Allaah's choosing and selecting that matter to be from religion there is some tremendous overall benefit, which you personally do not recognize nor understand.”*

[43] Positions of Criticism of Sayyed Qutb: pg. 45

[44] From his explanation of Riyadh as-Saaliheen: vol. 3 pg. 309

Ibn ‘Abdul-Bar , may Allaah have mercy upon him, said, <sup>[45]</sup>

*“It is not correct or proper that an intelligent believer dismiss or discount any matter that can be done from beneficial works or acts, as perhaps through doing the smallest of them he might be forgiven for his mistakes and sins.”*

Additionally, this also may include the dangerous significant sin of concealing beneficial knowledge in Islaam. Sheikh Zayd Ibn Muhammad al-Madkhalee, may Allaah have mercy upon him, said, <sup>[46]</sup>

*“The one who conceals knowledge and withholds spreading it among people is someone who is doing injustice to himself firstly, and is also being disloyal and treacherous to the Muslims by withholding it, and so is committing a wrong and transgression which is from the major sins in Islaam.*

*So be warned, be warned away from neglecting this noble area of effort which has a value above all personal deeds, due to what it produces of tremendous benefit for all of the people, an endeavor which enables the people to actually understand what is an obligation upon them from their Lord.”*

Sheikh Rabee’a Ibn Haadee, may Allaah preserve him, reminds us of the importance of full submission to the total guidance of Islaam in both principle and practice, even if there is something within them that we dislike, not falling into simply following our desires, <sup>[47]</sup>

*“However today, do we restrict ourselves to what is found in the Book of Allaah? Oh my brother, it is essential that each one of us calls himself to account and judges himself saying, ‘Do I stand upon the position of truth or as one who is mistaken regarding the issue of such and such individual and the matter of the condition of so and so? In this, do I stand upon the truth or upon a mistake?’*

*You will not arrive at the truth except if you surrender to Allaah and place yourself in compliance with Allaah, the Most Glorified and the Most Exalted, and truly judge yourself according to the Book of Allaah and the Sunnah of Messenger of Allaah, may Allaah’s praise and salutations be upon him. It is only then that it is possible to become someone who truly stands in conformance with that guidance, when it becomes possible for you to return back to the truth in everything.*

*But if you give free rein to yourself, giving way and indulging in whatever you desire, then you cannot stand in conformance with guidance in any way, not towards the Book of Allaah nor towards the Sunnah of the Messenger of Allaah, may Allaah’s praise and salutations be upon him. And so misguidance will certainly come to dominate you.”*

If we, as Muslims, fail to understand the obligation to gain essential clarifying knowledge ourselves and then share that clarifying knowledge we have with others, we should recall that Ibn al-Jawzee, may Allaah have mercy upon him, said, <sup>[48]</sup>

*“The dead one is not the one whose soul has left his body from the throat, rather the dead one is the one who does not understand, what are the rights and obligations that his Lord has placed upon him.”*

[45] at-Tamheed: vol. 12, pg. 22

[46] Naseehah al-Ghaaleeyah wa Kanz Thaamin page 10

[47] from ‘The Poor Present Condition of the Muslims & the Path to its Rectification’

[48] at-Tadhkirah: pg. 18



Within the introduction to the original work, which this course book is based upon, the compiler Sheikh Jamaal al-Haarithe, may Allaah preserve him, includes an insightful description of our age and the dangers found within it. These can be summarized in three points:

- The emergence of new destructive ideologies which come from the direction of both the misguided Muslims and the disbelievers.
- Related to this is the emergence and appearance of many books, magazines, and other forms of media with questionable or misleading content. This applies as well as to what we now see in recent years forms of media such as the Internet and satellite television stations, which are used to spread false or questionable material that cause confusion amongst both the students of knowledge and among the common Muslims.
- The general state of affairs of this Ummah, in which there are significant deficiencies and misunderstandings among the people regarding Islaam, both among the Muslims and the disbelievers.

The tremendous value of the original book has stood the test of time. Having initially been published in 1416 over 20 years ago, it has stood as a fortress against the deviations that approached the people who truly loved the Sunnah. It clarified many false principles and also the false applications of correct principles, and so clarified deviations from the straight path, whether coming from this direction or from that direction. The original work has stood as a tremendous source of rectification and clarification for many examples of misguidance which stray away from the correct belief and methodology that have spread among the Muslims in this century from different new ideological sources. Such works stand along side the many beneficial efforts of the other well-known verifying scholars of Salafeeyah in this century. The need for this is, without question, continuing, as there are many groups and organizations that have made and devised new innovated paths and methodologies as part of their efforts to establish “Islaam”, as they claim. I have no doubt that in many respects, since the time that original introduction was written, that in many respects the conditions and difficulties we face have worsened, the trials have increased among the Muslim Ummah, and the misguided sects and astray groups who are their offshoots may be more numerous today that ever before in history. Yet the clarifying writings of our scholars continue to say to these misguided groups and those who stubbornly follow them, just what the eminent Companion ‘Abdullah Ibn Mas’ood, may Allaah be pleased with him, said to those whom he found having innovated a new way of collective dhikr in the masjid, those whose response was that they only intended good. He said to them, <sup>[49]</sup>

*“Count up your evil deeds. I assure you that none of your good deeds will be lost. Woe to you, oh Ummah of Muhammad, praise and salutations be upon him! How quickly you go to destruction!”*

[49] Ad-Daarimi in his “Sunan” (1/79) Authenticated by Sheikh Saleem al-Hilaalee

He continued to say to them that which was specifically true for their age,

*“These are the Companions of your Prophet among you and they are widespread. There are his clothes which have not yet decayed and his bowl which is unbroken. By Him in Whose Hand is my soul! Either you are upon a religion better guided than the religion of Muhammad, praise and salutations be upon him, or you are opening the door of misguidance.”*

*They said, “O Abu ‘Abdur-Rahman! By Allaah, we only intended good.”*

*He said, “How many there are who intend good but do not achieve it. Indeed Allaah’s Messenger said to us, {A people will recite the Qur’aan but it will not pass beyond their throats.} <sup>[50]</sup> By Allaah! I do not know, perhaps most of them are from you.” Then he left them.*

*Umar ibn Salmah (the sub-narrator) said: We later saw most of those people we had encountered that day fighting against us, along with the Khawaarij, on the day of Nahrawaan.*

What I intend to draw the reader’s attention to is an additional point of benefit from what was mentioned by one of the narrators in some versions of this account, he said:

*“... We saw most of those people fighting against us on the day of Nahrawaan, along with the Khawaarij.”*

By this, meaning that after having been advised and admonished by one of the most imminent Companions of the Messenger of Allaah, Abdullah Ibn Mas’ood, most of those Muslims who were practicing innovation in that masjid, who stated that they only wanted good, not only remained upon that misguidance but then increased in further misguidance and distance from the Sunnah such that they ended standing fully with the astray misguided sect known as the Khawaarij. How many Muslim groups today seek the success of Allaah for the Muslims but stumble around in the shadows of their desires and partial knowledge, never finding the correct path to reach that success. Today, just as in that original time, the single correct path is directly connected to the acknowledged understanding, faith, and practice of the Companions of the final Messenger sent to humanity, may Allaah be pleased with them all.

This miserable end, ending up standing and fighting alongside a destructive sect, the Khawaarij, which some of our verifying scholars consider a disbelieving sect that left the boundaries of Islaam, was the result of opening the narrower door to some of the lesser innovations, which in fact lead to eventually opening a wider door to more severe forms of misguidance, and facilitated an attachment to more complex devised innovated methodologies, meaning that false understanding of Islaam held by the Khawaarij sect.

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[50] This is related to the narration about them from ‘Alee, as is found in the hadeeth in Saheeh Muslim of Ubaidullah ibn Abu Rafi’, the freed slave of the Messenger of Allah, and he was with ‘Alee Ibn Abu Talib, may Allaah be pleased with him, and said that when the Haruriyya (al-Khawaarij) set out they said, “There is no rule but for Allah.” (from the Qur’aan Surah Yousef :40) Upon this ‘Alee said: ‘A word of truth by which is intended falsehood. Certainly the Messenger of Allaah described their characteristics, and surely I found these characteristics in them. They state the truth with their tongue, but it does not go beyond this part of their bodies (and the narrator pointed towards his throat)...’ ”

The scholars have mentioned, regarding the sect of the Khawaarij, that they have three core principles which distinguish them. Sheikh Saaleh Ibn Fauzaan al-Fauzaan said, <sup>[51]</sup>

*“... This is a core principle of those who emerged as the sect of the Khawaarij during the life of the Prophet, may Allaah’s praise and salutations be upon him, during the age of the rightly guided khalifahs, as well as during the later ages of this Ummah - those who incorrectly declare some Muslims as disbelievers, going beyond the boundaries of the Sharee’ah in relation to attributing disbelief to others. Anyone who opposed them in their corrupt beliefs, they declared them a disbeliever and made spilling their blood and killing them something lawful to them.*

*The sect of the Khawaarij has three core principles which distinguish them:*

*The first core principle: they declare Muslims as disbelievers due to any major sins that they fall into, even when those acts are below the level of actual major shirk or associating partners with Allaah.*

*The second core principle: they made permissible revolting against the Muslim rulers and abandoned the obligation of obeying them in matters that are permissible in Islaam.*

*The third core principle: they have made the spilling of the blood of the Muslims and killing them permissible due to taking specific isolated verses which outwardly indicate major disbelief or of major shirk and incorrectly applying them to Muslims. They apply the apparent meaning of these verses by incorrectly ignoring and isolating them rather than reconciling them with other revealed texts, which properly explain and specify their correct context and specific meaning....*

*.... They only take the apparent meaning of isolated verses while abandoning other revealed source texts which are specific to this issue, dividing them into two clear categories and levels.*

*This misguidance of theirs resulted from their lack of sound and proper understanding of the religion generally, caused by their failure to be well grounded in Sharee’ah knowledge.*

*This led them to haphazardly and incorrectly declare some Muslims as disbelievers and to go to extremes in the matters of disbelief due to lacking proper understanding and true insight. Therefore, they attempt to apply specific verses outside of their proper context of application. This is because they lack sound understanding of the Sharee’ah principles.*

*They are simply readers who proceed to read the apparent expressions and words found in revelation but do not understand their true intended meaning, then they proceed to improperly apply them to the people.”*

As stated, the scholars of Islaam throughout the centuries have differed as to whether this sect was considered one of the misguided sects within Islaam, or one of the extreme sects outside of the boundaries of Islaam who were actually disbelievers. But know that some of our foremost discerning modern scholars such as Sheikh ‘Abdul-‘Azeez Ibn Baaz, may Allaah have mercy upon him, considered this sect disbelievers- not just astray Muslims, but disbelievers. This is something very important to consider when we see that among them, and affiliated with them there were

[51] Durus Fee Sharh Nawaaqidh al-Islaam: pg. 25-26

Muslims who only intended good, but eventually or later came to fight and die with a larger group of Khawaarij fighting against the Companions and the general Muslims upon the Jamaa'ah at that time. They were those Muslims who said, *[O Abu 'Abdur-Rahman! By Allaah, we only intended good.]* So take note, oh Muslim, that their first slip into misguidance began with a small innovation of collective dhikr in the masjid, a house of Allaah, but a practice unknown to the Companions! For this reason, we must first fortify ourselves with authentic knowledge of the true beliefs and methodology of Islaam. We must also always remember the importance of asking Allaah for guidance and steadfastness, as is found in the authentic hadeeth, authenticated by Sheikh al-Albaanee in his verification of the hadeeth work al-Jaam'i as-Sagheer (1323/7988):

يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ

*(Yaa muqallib al-quloob thabbit qalbee 'alaa deenik.)*

*“Oh turner of the hearts (Allah, the Most High), keep my heart firm on Your religion”*

We should strive to make our tongue wet with such supplications, according to the Sunnah, as we proceed through our general studies and efforts, and these specific lessons, in which inshAllaah several types of misguidance and deviation away from the original guidance of our Prophet, may Allaah's praise and salutations be upon him, will be discussed and clarified. And Allaah knows best.

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

*“The Ummah approached ruin in a number of ways, approached the levels of disbelief in a number of ways, became heretical in a number of ways, went astray in a number of ways, and innovated in a number of ways, ....”*

The guiding scholar Sheikh Saaleh Ibn al-Fauzaan, may Allaah preserve him, commented on this statement by saying, <sup>[52]</sup>

*“Each of these afflictions are caused by the unrecognized intrusion of ignorance into the understanding of the different affairs of Sharee’ah knowledge, as well as the loss and absence of fearing Allaah in affairs. As whenever someone’s fear of Allaah is very weak, they begin to enter into and speak haphazardly in various matters of the religion. It is for this reason that some of the people of knowledge from the first three generations said, “They had little wara’a, and so they began to speak about different affairs.”*

*But as for the one who correctly fears Allaah, then he does not enter into any matter except that he brings about good within it, and he doesn’t approach something that he cannot bring good towards it, nor does he stand as being from the people who should be involved in it, especially regarding the matters of the religion.”*

Al-Imaam Ibn al-Qayyim said, <sup>[53]</sup>

*“The foundation of every trial is the giving precedence and authority to opinion over the revealed Sharee’ah and precedence of desires over the sound intellect.”*

It has been narrated that Maalik Ibn Anas, may Allaah have mercy upon him, said, <sup>[54]</sup>

*“The Sunnah of the Messenger of Allaah is like the Ark of Nuh, at the time when Allaah flooded the earth; whoever was upon it found safety and was saved, while everyone who turned away and diverged from it was lost and drowned”*

Sheikh ‘Abdur-Razzaaq Ibn ‘Abdul-Muhsin al-Badr, may Allaah preserve him, commented on this narration from Maalik Ibn Anas saying, <sup>[55]</sup>

*“The people of knowledge from among the first three righteous generations used to say, ‘Adhering to the Sunnah, is salvation,’ so how can someone hope for salvation for an individual who diverges away from the path leading to salvation, and chooses a path leading towards destruction and ruin.? How incredibly beautiful is the comparison of the Sunnah, to the ship of the Ark of Nuh!”*

An essential part of this dangerous orientation to change or modernize Islaam today is the call to accept that Islaam is actually not revealed as perfect, and to believe that aspects of what various Muslims have wrongly, over the centuries, added to its understanding and practices, and accepted by some, should be accepted by all as a vital part of Islaam. This call, is in reality, only a self destructive call that will only corrupt what Allaah Himself perfected and chose for us.

[52] From his explanation of Sharh as-Sunnah of Imaam al-Barbahaaree: vol. 1 pg. 221

[53] Ighaathatul-Lahfaan vol. 2 pg. 165

[54] As narrated in the work Dham al-Kalaam by Sheikh Haraawee: vol. 4, pg. 124

[55] From the website of Sheikh ‘Abdur-Razzaaq: Section Muqoolat: no. 2659

As Sheikh Muhammad ibn Saaleh al-‘Utheimeen, may Allaah have mercy upon him, said, <sup>[56]</sup>

*“Any individual who brings forth innovation in the religion, then we say to him, “Certainly you who fallen into transgression and active wrongdoing which the Messenger of Allaah upon him be Allaah’s praise and salutations, warned away from in his statement {Be warned against newly invented matters. As every newly invented matter is a religious innovation, and every religious innovation is misguidance.} (As narrated by Imaam Ahmad in his Musnad, Abu Dawood in his Sunan, and which Sheikh al-Albaanee has ruled is authentic.)*

*The following are some of the significant forms of corruption from the corrupting effects of innovation in the religion....*

*...So if it is truly part of the religion of Allaah as claimed by the innovator, but it is not found in the sources of the religion, then the religion as they understand cannot be something which is complete and perfect. This is a substantial and significant contradiction to the statement of Allaah , the Most High ﴿...**This day, I have perfected your religion for you,...**﴾-(Surah al-Ma’idah: 3)*

*And from the corrupting effects of innovation in the religion: is that the one who innovates in the religion places himself in a similar position as a messenger who was actually sent by Allaah. It is not possible for anyone to legislate to the creation what will truly bring them closer to Allaah , the Most High, except the one who Allaah, the Most Glorified and the Most Exalted, Himself has sent with that guidance. Yet there are no prophets sent with such guidance after Muhammad, may Allaah’s praise and salutation be upon him and his family.*

*For this reason, the one who innovates in the religion, it is as if he is saying that he is bringing something legislated to the people which will bring them closer to Allaah, and this specifically affirms that he is someone who shares with the Messenger of Allaah, may Allaah’s praise and salutations be upon him, the actual role of conveying Allaah’s guidance to humanity, which they did not know before!....”*

This is especially true since, some Muslims, and we seek refuge in Allaah from that, actually indirectly stand with the people of falsehood by defending them with their tongue and leaning towards what they do of misguidance within their hearts. Consider the following narration, <sup>[57]</sup>

*“ ‘Abdul-Waahid Ibn Zayd said to al-Hasan al-Basree, ‘Oh Abu Saeed, inform me of your view about a person who did not participate directly in the trial coming from Ibn Mahlab Ibn Abee Safrah, but he supports him in what he said, and is pleased with what he, Ibn Mahlab, stands upon is upon, within his heart?’*

*al-Hasan al-Basree asked him, ‘Oh son of my brother, how many hands are needed to slaughter a she-camel?’ He replied, ‘Only one hand (meaning not two hands, or that partial involvement is enough to accomplish the deed).’*

*Then al-Hasan said, ‘So isn’t it clearly true that people can become completely ruined simply due to the falsehood which they incline towards and have become pleased with?’ ”*

[56] Open Door Gatherings Number 131, Question 5

[57] az-Zuhd of Imaam Ahmad: 1666

Sheikh ‘Abdur-Razzaq Ibn ‘Abdul-Muhsin al-Badr, may Allaah preserve him, commented on this saying,<sup>[58]</sup>

*“So a person may not directly participate with the people of falsehood in practicing their falsehood, yet still wrongly support or approve of their actions with their tongue, or stand as those who are pleased with those other people’s acts of wrongdoing within their own heart, and so are considered to be standing with those people of falsehood.”*

These points are brought forward to offer a glimpse of the plague of misguidance, and its symptoms, which the Muslim Brotherhood organization and its supporters stand upon of:

- Establishing efforts and endeavors in various areas of the religion without authentic knowledge
- Establishing their desires, personal opinions, and views as the criterion by which they incorrectly determine the priorities and sources of practicing Islaam
- Bringing forth newly adopted innovations and false principles, while aiming to raise the position and status of Muslims
- Accommodating old innovations, allegedly to give victory to Islaam through uniting the Muslims, while simultaneously not focusing on essential issues of correct belief and tawheed
- Being pleased with, and inclining towards, the people of deviancy such as the Raafidhah, who have always been the enemies of the Companions of the Messenger of Allaah, (and those Muslims who love and follow them) in each and every century through the history of Islaam.-as well as many other evidenced matters of misguidance and falsehood which the scholars have explained.

Sheikh Zayd Ibn Muhammad al-Madkhalee, may Allaah have mercy upon him, said,<sup>[59]</sup>

*“In regard to the “Muslim Brotherhood” when we assert that it is a party or an organization separate from the guided Muslims, then we do this upon clear evidence we stand upon. That being that the individual who founded it, Hasan al-Banna, established for it detailed provisions and terms of its’ functioning, developed a specific methodology for them, and requested the oath of allegiance for those who worked within it.*

*He stated, ‘The pillars of our oath of allegiance are ten, preserve them.’ As such whoever labels and distinguishes this group, ‘the Muslim Brotherhood’ as a newly developed party, organization, or group which is separate and differs with the people of the Sunnah and adherence to the Jamaa’ah in the majority of its methodology it correct, and he stands upon an assertion of truth.”*

Sheikh Rabe’e Ibn Haadee al-Madkhalee, may Allaah preserve him, said,<sup>[60]</sup>

*“Do not underrate or underestimate the Muslim Brotherhood organization, oh brothers! As if you underestimate them, they will strive to ruin your call and efforts.”*

[58] From the website of Sheikh ‘Abdur-Razzaq: Section Muqoolat: no. 4363

[59] al-Aqd al-Mundheed al-Jadeed Fee al-Ijaabat Alaa Masaa’il Fee Fiqh wal- Manaahij wa at-Tawheed vol. one

[60] al-Dhaareeyah, vol. 3 pg. 217

Sheikh Muqbil Ibn Haadee, the cultivating scholar of Yemen, may Allaah have mercy upon him, stated, <sup>[61]</sup>

*“We consider that these many modern groups and “Islamic” organizations are in reality only a cause for the separation and increased weakness of the Muslims.*

Sheikh Muqbil Ibn Haadee, may Allaah have mercy upon him, also stated, <sup>[62]</sup>

*“We believe and hold that any so called “Islamic” group which includes individuals who are from the Raafidhah, the Shee’ah, and the Sufees, along with general Sunnees will never be capable of standing up to oppose the enemies of the Muslims. This is because the group is not based upon true brotherhood, nor upon the shared united understanding of the beliefs of Islaam.”*

He also stated, may Allaah have mercy upon him, <sup>[63]</sup>

*“We hold that the call of the Muslim Brotherhood Organization is neither capable nor suitable for bringing about the rectification of Muslim societies. They have become those upon a call which is politically oriented, rather than towards the spiritual rectification of Muslims and their societies.*

*In addition to this, it is a call based upon innovation in the religion, as it calls the general Muslims to give an oath of allegiance to some unknown leader.*

*Likewise, it is also a call producing trials and tribulation for the Muslims. It is unfortunately based upon severe ignorance of clear Sharee’ah knowledge, as he, their founder, proceeded forward on ignorance.”*

Sheikh Muhammad ‘Amaan al-Jaamee, may Allaah have mercy upon him, discussed the corrupting call and misguiding efforts of the Muslim Brotherhood Organization saying, <sup>[64]</sup>

*“Their example is like a man who builds a masjid in the middle of a busy marketplace filled with people, then he stands in the middle of them and calls them to the ritual prayer saying:*

*[Everyone should come to prayer in no matter what condition he finds himself. The one who has made wudhu’ should come having made that wudhu’, the one who has not purified himself and is in a state of minor impurity should come as he is, the one who is in a state of major impurity should come as he is, in fact even though women who are in a state of impurity from menstruation they should also come to the prayer!*

*Because we need to have everyone come together, as our goal is to make an general encompassing gathering and assembly of every Muslim. As indeed, we are all Muslim brothers. Moreover, we do not call to being harsh in our statements and positions, as being harsh in our positions separates the ranks of the Muslims.]”*

[61] 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

[62] 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

[63] 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

[64] Islamic University Magazine: Year 1402, Issue: 56. pg. 283



Also Sheikh Muqbil Ibn Haadee, may Allaah have mercy upon him, said, <sup>[65]</sup>

*“As for Hasan al-Banna, Sayyed Qutb, Hasan at-Turaabee, Yusuf al-Qaradawee, Abdul-Majeed az-Zindaanee, those individuals should be considered the leaders of falsehood and evil, and callers to evil. So they are not from the people of the Sunnah and adherence to the truth. They are due no honor, nor respect.”*

Sheikh Ahmad an-Najmee, may Allaah have mercy upon him, said, <sup>[66]</sup>

*“As for the spread of the innovation of haphazardly declaring other Muslims as disbelievers without implementing the guidelines of the Sharee’ah in our age, then the one who revived and gave life to this way of takfeer in our time is the Muslim Brotherhood organization.”*

When considered carefully, their practice of haphazardly making takfeer, or the declaration of disbelief of others, without using the guidelines of the Sharee’ah as implemented by the scholars, is something expected due to their strong historical connection to the misguided sect of the Raafidhah. The Raafidhah, in their extreme misguidance, were those who declared the Companions themselves as disbelievers and apostates, and filled their books with lies about them. Decades ago Sheikh al-Ansaaree, may Allaah have mercy upon him, said, <sup>[67]</sup>

*“The Muslim Brotherhood organization is among those supporting the efforts and ideas of Khomeinee and the Raafidhah generally.”*

The corruption of the Raafidhah, which has affected many heedless Muslims, has crept into various modern groups and movements that have established themselves in the field of calling to the revival of Islaam today, taking a place within the perspective and understanding of their leaders, like a malignant cancer growing slowly and arbitrarily. Yet the most prominent and glaring historical illustration of this, with the numerous clear examples of their transmitted corruption, may be within the organization of the Muslim Brotherhood.

Consider that one of the early figureheads of the Brotherhood, Sayyed Qutb, may Allaah have mercy upon him, likely adopted from them a distorted belief about the removal of the need to pray Salat-ul-Jumu’ah based on the false belief that many of the public obligations of Islaam were suspended, and hence not applicable, since the Khalifah was not present. This mirrors the belief held by many of the Shee’ah and Raafidhah that after the alleged twelfth Imaam went into hiding between worlds (as they claim) many such public obligations were removed from the Muslims until his return, since the Imaam, who is considered the rightful ruler, was not present. This was witnessed and affirmed by ‘Alee ‘Ashmaawee, who was one of the leaders of the clandestine branch of the Muslim Brotherhood group. He said, speaking of Sayyed Qutb, <sup>[68]</sup>

*“The time came for Salat-ul-Jumu’ah, and I said “Call us together, so that we can establish and pray Jumu’ah.” But when he replied to me and I was shocked by his reply, as this was the first time I realized that he did not pray Salat-ul-Jumu’ah.*

[65] From the audio lecture Questions from the people of the Province of Ibb Yemen to Sheikh Muqbil al-Waadi’ee, may Allaah have mercy upon him

[66] The Phenomenon of Haphazardly Declaring the Muslims as Disbelievers & Its Severe Danger, pg. 105

[67] Al-Majmu’a from the Biography of Sheikh Hamaad Ibn Muhammad al-Ansaaree pg. 699

[68] The Secret History of the Group the Muslim Brotherhood organization: Recollections of ‘Alee ‘Ashmaawee -The Last Leader of the Clandestine Branch of the Organization.

*He said that his fiqh opinion was that the establishment of praying Salat-ul-Jumu'ah was not an obligation, nor required, since we lacked the presence of an established Muslim Khalifah as the ruler over the Muslims, and that he would not pray Salat-ul-Jumu'ah except under an established Muslim Khalifah.*

*This was a very strange opinion to me, but I accepted it from him, as I considered him more knowledgeable than me.”*

Reiterating what was mentioned earlier, consider that in the narration of Ibn Mas'ood, may Allaah be pleased with him, those Muslims who only started with the lesser matter of having innovated collective public dhikr or remembrance, and progressed in evil and misguidance to eventually end up fighting and killing Muslims who stood under the leadership of the Companions. Likewise, with the Muslim Brotherhood, some of the early forms of misguidance they held, were an early indication upon their long historical road of misguidance, as they eventually became a major group of misguidance among the Muslims which in time gave ideological birth to splinter groups, within and without that original group. Both these misguided groups, The Khawaarij and the Muslim Brotherhood organization, one from the first century of Islaam and one from our current fifteenth century, eventually came to wrongly believe that armed rebellion against negligent and sinning rulers was a legitimate way to establish Islaam among the Muslims. This affirms what the people of knowledge among the early Muslims held as narrated on the authority of Abee Qeelaabah, may Allaah have mercy upon him, that he said, <sup>[69]</sup>

*“No person innovates an innovation into the religion, except that eventually they legitimize and make permissible using the sword.”*

Sheikh 'Abdur-Razzaaq Ibn 'Abdul-Muhsin al-Badr, may Allaah preserve him, commented on this narration from Abee Qeelaabah, saying, <sup>[70]</sup>

*“By this, meaning that this making permissible the using the sword against Muslims, is something produced from innovation in the religion generally. Moreover, the worst and most severe of the people of innovation in this area of misguidance are the sect of the Raafidhah. The far extent of the evil that they have brought to the Muslims is only known by Allaah.*

*In fact, as was mentioned by Ibn Taymeeyah, may Allaah have mercy upon him, that ‘The origin of every societal trial and tribulation is from the sect of the Shee'ah and those who join and work with them. Many of the instances of violence from raising swords against the Muslims that have occurred within the history of Islaam have their origins with this sect.’ meaning starting and being caused by them. Certainly, this is exactly the case that we see occurring in our current age. May Allaah spare the Muslims from the evil that they have.”*

Sheikh Saaleh Ibn Fauzaan al-Fauzaan, may Allaah preserve him, said discussing this type of corrupting connection to the people of misguidance that we see between the Muslim Brotherhood organization and the astray sect of Raafidhah who have raised their misshapen heads of misguidance among the general Muslims, such as Khomeinee, may Allaah give him what he deserves, <sup>[71]</sup>

[69] ash-Sharee'ah of al-Aajooree pg. 135

[70] From the website of Sheikh 'Abdur-Razzaaq: Section Muqoolat: no. 4074

[71] Sharh Risalah ad-Dalai'il Fee Hukm Mawalaat Ahlul-Ishraak: pg. 192

*“We see the strangest thing from some of the people among the Muslims. They have, and put forth, enmity against the people of emaan, or faith in Allaah, while at the same time having and showing love to the people of disbelief and rejection of faith in Allaah. This reflects the deterioration and corruption of what one’s innate nature naturally calls us to.”*

Sheikh Rabe’e Ibn Haadee al-Madkhalee, may Allaah preserve him, <sup>[72]</sup>

*“Since the call and efforts of the Muslim Brotherhood organization were established it has been strongly connected to and interconnected to call of the Raafidhah, the Sufeeyah, the people who worship the righteous in the graves, and those modern groups who have the beliefs of the Khawaarij. In fact it has been documented that they even are connected to the efforts of the Christians.*

*This is the reality of the call of the Muslim Brotherhood, since it began it has proceeded on this foundation continually. They are those whose leaders and thinkers are encouraging and driving the demonstrations for revolution that are seen today through the Muslim world, yet their beliefs are corrupt beliefs! So how is it possible that we could truthfully judge them to be from the people of the Sunnah and adherence to the Jama’ah?*

*When you examine their beliefs, if you look you will find aspects of the beliefs of the Khawaarij. If you look you will find within their general methodology aspects of the concepts and beliefs of the sect of the Mu’tazilah.*

*If you look you will find within their general methodology aspects of the methodology of the sect of the Raafidhah.*

*If you look you will find within their general methodology aspects of the concepts of the secularist, as well ideas from the freemasons. You can see these beliefs and concepts in the writing of those affiliated and connected to their organization, as well as in their open and clandestine organizational objectives and efforts.”*

Sheikh Muqbil Ibn Haadee, may Allaah have mercy upon him, also said, <sup>[73]</sup> <sup>[74]</sup>

*“The brains of those within the Muslim Brotherhood organization require being cleansed by washing them in the water of the Qur’aan and the Sunnah.”*

[72] Pulling Back the Covering To Expose what Different Calls Among the Muslim Contain of Dangers. Page 42-43

[73] “Outrages of The Partisans & Words of Advices to Ahlus-Sunnah” page 2

[74] Alhamdulillah, It is important to note here a modern example in the danger of interacting with the Raafidhah. The correct position regarding the Agreement with the Houthis of Yemen is what was mentioned condemning it by Sheikh Saaleh al-Fauzaan in his introduction to a treatise clarifying it. Sh. Fauzaan stated:

“In the name of Allaah the Most Gracious the Most Merciful

All praise is due to Allaah, may the praise and salutations of Allaah be upon our Prophet Muhammad, and upon his household, and Companions. To proceed: I have read this treatise which is entitled ‘A Warning to the Possessors of Upright Intellect’ by the Sheikh ‘Abdullah Ibn Sulfeeq adh-Dhufereee, may Allaah grant him success, and I hold it to be complete and comprehensive in the subject it addresses. So may Allaah reward him with good and benefit others through his knowledge.

Written by Saaleh Ibn Fauzaan al-Fauzaan - Member of the Council of Major Scholars

Dhul Qiddah, 11, 1436 (Corresponding to August 25th, 2015)”

I offer the excellent reminder, to ourselves and our brothers and sisters, that ‘Umar Ibn al-Khattab, may Allaah be pleased with him, stated, “The religion is corrupted when knowledge comes from the direction of the minor ones, and the major ones are opposed. But the people are brought to a state of rectification when knowledge comes from the major ones and is followed by the minor ones.” (‘Silsilat al-Hadeeth as-Saheehah’ vol.6, page 417-in the notes of hadeeth 2918)

Likewise, as historically shown among the people of innovation and desires, this misguided organization and movement has naturally given birth to several other groups of misguidance. As Sheikh Hamaad Ibn Muhammad al-Ansaaree, may Allaah have mercy upon him, said, <sup>[75]</sup>

*“Sayyed Qutb strongly advocates and significantly promotes the way of splitting into biased groups and parties, as well as being someone whom many others have taken his ideas and spread them.”*

He, may Allaah have mercy upon him, said, <sup>[76]</sup>

*“The Suroorees are an group ideologically springing from the Muslim Brotherhood organization, diverging from them and later established its headquarters in London.”*

Sheikh Muhammad Ibn Haadee al-Madkhalee, may Allaah preserve him, mentions that, <sup>[77]</sup>

*“The group Da’esh, or those who claim to be the Islamic State, is something produced and given birth to by the Muslims Brotherhood movement.”*

The Imaam and guiding scholar Muhammad Naasiruddeen al-Albaanee, may Allaah have mercy upon him, was asked about the correctness of the statement that the danger of the Muslim Brotherhood is more significant and severe than the danger posed by the efforts of the Christians and Jews. Imaam al-Albaanee, may Allaah have mercy upon him, replied. <sup>[78]</sup>

*“Yes, certainly their damage and harm is more significant, however we do not deal with and interact with them with that way of dealing which we have with the Jews and Christians...”*

Yet despite all this, some people ignore our scholars, decade after decade, and see no benefit in learning about modern groups and movements of misguidance! May Allaah guide the Muslims to recognize the truth and the people of truth, and recognize the many forms of falsehood and its people.

[75] Al-Majmu’a from the Biography of Sheikh Hamaad Ibn Muhammad al-Ansaaree pg. 636

[76] Al-Majmu’a from the Biography of Sheikh Hamaad Ibn Muhammad al-Ansaaree pg. 765

[77] From the Lecture “The Reality of Da’esh” given during the Muhammad Ibn Ibraheem Sharee’ah Seminar in Jeddah. 11-5-1436

[78] Series Sitting of Guidance and Light: Tape 752

OVERVIEW OF THIS 20 LESSON COURSE



GENERAL NOTES

The first Arabic edition of the book was published in 1416, over 20 years ago. The original first edition was a book that I had always wanted to make a part of our family library when I first began seeking knowledge in Yemen, but it was not available in the bookstores that I had access to. Alhamdulillah, at that time I found it in the library of one of the first centers of knowledge in which my family was able to study at. By Allaah’s Mercy, I was able to get special permission from the head librarian of the main library of the markaz (or center), to borrow the book for a short time and make a personal digital copy by scanning the individual pages at my home. It was the first book that I studied specializing in the subject of the methodology of Islam and what opposes it. Several years later, I saw that the book had been reprinted by the publisher. Due to the tremendous benefit contained within the book, and the need of the Muslims for works like it, it was now available in bookstores in a new third edition, which I purchased.

The original work consists of four main elements:

- A. The transcribed questions posed to the sheikh during his summer lessons in the city of Ta'if
- B. The transcribed responses to those questions by Sheikh Saaleh al-Fauzaan
- C. The referencing and attribution of the different verses of the Qur'aan and hadeeth narrations by Sheikh Jamaal al-Haaritheh
- D. Additional explanatory notes as footnotes and introduction by Sheikh Jamaal al-Haaritheh
- E. The permission of Sheikh Fauzaan for the printing and distribution of the first and new second editions of the book

These were all well organized by Sheikh Jamaal al-Haaritheh into the excellent work that came to be the final book. If a Muslim in the west striving to learn remain upon the straight path of Islaam realizes the wealth of understanding and guidance contained within this book, he will make efforts to acquire its translation, if available, and a copy of the original Arabic edition for his home library. From what is apparent upon examination of the English translation by al-Ibaanah publishing, which is the text we used in the original class since some brothers who took the class had that translated book already, was that the translation<sup>[79]</sup> was based upon of the second edition published by Dar as-Salaf based in the city of Riyadh. It is beneficial to note that the second edition of the book which was released in 1418, two years later, and is the combination of two parts, with additional questions and revisions included, increasing it in benefit. The third edition was published by Dar al-Minhaj in 1424.

The original course and this coursebook was compiled with four focuses in mind, with the goal of fostering understanding some of the essential principles of the way of the first three generations: The four focuses are:

- Concepts
- Individuals
- Methodologies
- Sects, groups, and movements

I have worked to amend the original course to better suit independent study as much as is possible. In teaching from the book initially, I found the the foot notes of Sheikh al-Haaritheh in most cases act as sufficient commentary bringing additional clarity to the words of Sheikh al-Fauzaan, providing important definitions, and establishing the historical context of both principles and personalities. In reorganizing the course, I have chosen to first rely upon those beneficial footnotes and then, whenever suitable, bring additional clarifying statements of the well-known people of knowledge to help clarify the points being focused upon in a specific lesson. And the success in that is from Allaah.

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[79] Some modification were made to the selections from that translation for continuity of spelling or clarity of meaning.

While I was a student in Yemen, I was blessed to ask an important question related to identifying our senior scholars, meaning who are the major scholars of our time, to one of the senior scholars of Yemen, Sheikh Muhammad Ibn Abdul-Wahhaab al-Wasaabee, may Allaah have mercy upon him, during a trip to Hudayah many years ago, taken to sit and take knowledge from him. He answered that question by first by describing the characteristics and principles of our methodology and then indicated some of the people of misguidance and then identified some of the important people of guidance and knowledge in our time saying, <sup>[80]</sup>

*“...Rather, you should refer to the statements of the scholars such as Sheikh Ibn Baaz, may Allaah the Exalted have mercy upon him, to his books, writing, and audio lectures. And the likes of Sheikh al-Albaanee, may Allaah have mercy upon him, and the likes of Sheikh Muqbil, may Allaah have mercy upon him, and the likes of Sheikh al-‘Utheimeen, may Allaah have mercy upon him, and the likes of Sheikh Fauzaan, may Allaah have mercy upon him, and the Permanent Committee of Scholars in the Kingdom of Saudi Arabia, the likes of Sheikh ‘Abdul-‘Azeez Ibn ‘Abdullah Aal-Sheikh, and Sheikh Muhammad Ibn Ibraheem Aal-Sheikh, and Sheikh as-Sa’adee.*

*These are all from the guiding scholars who educate the people upon the Book of Allaah and the Sunnah, and encourage the people to hold fast to the Book of Allaah and the Sunnah. They do not call to divisive partisanship, or to Islamic organizations, or to ugly bigotry or bias towards a group. On the contrary, they teach the people the Book of Allaah and the Sunnah, and warn them against innovation, sins, and opposing guidance....”*

As is indicated within this course, there are always senior scholars, defenders of the Sunnah in every age and century, who are the foundation of the Jamaa’ah of guided Muslims remaining on the truth. Every intelligent Muslim who struggles to fear his Lord should work to know these leading scholars and become close to them and their works, to whatever degree they are able. This is true even in these lands where Muslims are far from our beloved scholars and minorities among many who disbelieve in Allaah. We ask Allaah to make us, every striving Muslim man and Muslim woman, close to Sheikh al-Fauzaan, through his writing, books, audio lectures, and his other efforts to spread authentic knowledge among the Muslims, and make him our sheikh wherever we may be. Offering a ocean of excellent guidance and advice, Sheikh Ubayd Ibn Abdullah al-Jaabiree, responded to a question saying, <sup>[81]</sup> **Question: May Allaah increase you in goodness. The questioner says: is it permissible for someone who only seeks knowledge from a specific scholar by means of his books and audio lectures to say about that scholar, “Our sheikh,” and for that scholar to be considered a sheikh?**

*“Answer: Attributing yourself to having a connection to a specific scholar whom you have learned from, there is no harm in this. However I would like to call your attention to the fact that knowledge is obtained through two ways:*

*The first way: is the way of sitting and listening. This is taking knowledge from a scholar directly, and sitting at his hands, and learning from him knowledge, the correct way, and the correct aspects of cultivation. This is the way which is ideal and optimal. This was the way of the Companions of*

[80] For the full transcribed and translated text of his answer please refer to our publication: Statements of the Guiding Scholars of Our Age Regarding Books & their Advice to the Beginner Seeker of Knowledge, pg. 97

[81] Audio dated 12-01-2016 as taken from Miraath.net website

*the Messenger of Allaah in how they took knowledge from their Prophet, may Allaah's praise and salutations be upon him, for those of them who with him in the city of Medinah. Similarly those Companions from the Muslims who do not live in Medinah would at times visit the city and take knowledge directly from the Prophet, may Allaah's praise and salutations be upon him, and then return to teach their own people that knowledge.*

*Likewise this is how the Successors to the Companions were with the Companions of the Messenger of Allaah, they took their knowledge directly from the Companions, especially from the major Companions. And likewise that generation which came after the second generation of Successors of the Companions of the Messenger of Allaah, took knowledge from those Successors which they had taken from the Companions, and this transmission of knowledge has continued until this very day. This is the most authentic connection to the scholars, and the highest level of connection to them.*

*The second way: is the way of taking knowledge by means of books and audio lectures. And there is no harm in this way as it can benefit. Yet there is not found within it, this way, the same level of benefit and strength of knowledge contained within the first mentioned way of taking directly. For this reason, it is not something which is recommended for everyone, but it is recommended for the one who is incapable of sitting with the scholars due to the far distance of the place where he lives, as well as for Muslim women, as they are not always able to sit with a scholar, even if he is in their own land or country. Generally, not every woman is able to do so.*

*And some of the women are able to do so at times, while at other times it is not possible, and some of them are not able, due to their circumstances, to do so at all. So these should benefit from the second way. However there is an additional advice that they should not enter into those difficult and complex issues of differences, but rather should simply turn them over and entrust them to the people of knowledge to clarify and resolve.*

*Additionally whoever is a teacher, or instructor, or the Imaam of a masjid whom they can meet in their area or town, then I advise them to refer and to use them. Refer to them your questions which they have the ability to answer themselves, and they can answer them there in your area. And those matters in which there is a difference, and which require further investigation, use them to convey those questions to the scholars, and to then take the response of the people of knowledge from them back to you. This is an excellent service by which a Muslim assists his Muslim brother. Yes.*

This very comprehensive advice from Sheikh Ubayd, may Allaah preserve him, is incredibly important in encouraging each of us to focus on connecting ourselves to the scholars. However Allaah makes that possible for you in your life specifically.

Despite my shortcomings, after many years of struggling to get to Yemen, Allaah blessed me to take the members of my household to benefit from the different beneficial teachers from among the people of the Sunnah in that land, and we strove our best to benefit from them to the utmost degree possible. While in Yemen, mainly in the cities of Sana'a, Ma'bar, Dammaj, and Shihr, we took knowledge from the various general resident scholars from among the students of Sheikh Muqbil, may Allaah have abundant Mercy upon him, who were found in charge of the regular teaching at these different centers of knowledge or masjids of the Salafees.



Over a nine year period, we were blessed to take some knowledge from these different scholars, who had taken knowledge from Sheikh Muqbil and others directly, depending on where we lived at the time. Alhamdulillah, we were also able to gain knowledge in other ways. There were several students of knowledge at these various centers and masjids, with whom we studied regularly for specific subjects of study, over that same period of time. These were students of knowledge who the people of knowledge there approved of their teaching others in areas of Sharee'ah knowledge they had gained.

We also benefited from those many scholars and higher students of knowledge who traveled and temporarily came and gathered at the various centers and masjids to give reminders or lectures to the Muslims generally, either occasionally, or in the case of Sana'a, every week. There was tremendous good in this, by Allaah's Mercy. On a few occasions I was blessed to travel to centers of Salafeeyah, such as in Hodaydah or Ibb to visit individual scholars living in those places, for short trips seeking knowledge.

Lastly, although much rarer, we benefited from lectures with scholars from outside of Yemen. Alhamdulillah we were blessed to directly benefit from the lectures of Sheikh Ubayd al-Jaabiree, may Allaah preserve him, that were held in Sana'a and also took part in the program of knowledge held with him in Shihr during his trip to Yemen. So we must each strive, work, and struggle, by every acceptable means, to gain distinguishing beneficial knowledge from the people of the Sunnah about this clear path of the Salaf, and whatever and whoever opposes it. We ask Allaah to reward those who we benefited from, and increase us in closeness to the people of knowledge from among the scholars of Salafeeyah, wherever they may be in the world through all the ways mentioned by Sheikh Ubayd, and make them "our scholars."

Sheikh Hamaad Ibn Muhammad al-Ansaaree, may Allaah have mercy upon him, said,<sup>[82]</sup>

*“It is required that the lesson being offered conform to the level of those who will be studying and learning through it.”*

I strove to select questions that would be most beneficial for English speaking Muslims. At times it may seem that the individuals discussed have less relevance to our communities here in the west, but generally this is not in fact the case, when a discerning second, or careful, look is taken. There is hardly a group of innovation and misguidance within the Ummah that has not worked to spread its ideas to Muslim communities in the western countries. An example of this, is the discussion of the Suroorees, connected to the corrupt ideas and thinking of Muhammad Suroor. Historically, the discussion of his misguidance is directly relevant, as some will remember the efforts of those influenced by his astray writing and magazines to set up the now defunct IANA or Islamic Assembly of North America. They put forth efforts to hold conferences, and publish Arabic and English language books, all of which advanced and represented their false methodology and distorted priorities.

Therefore, I remind the reader to keep in mind the four focuses mentioned earlier when considering their own land and country. If you take a careful second glance at the many voices raising themselves today, which reach most lands and countries, undoubtedly there is some beneficial relevance, in the guiding words of the scholars, to those misguided callers and groups in your own land. And the success is from Allaah.

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

1. Bring forth a short relevant statement of a correct principle, from a work reviewed by Sheikh al-Fauzaan, intended to benefit the study of the material of that specific lesson
2. Bring forth a relevant question and the clarifying words of its scholastic answer and practical discussion from a well-known, distinguished scholar and from the original compiler
3. Offer a section connected to misconceptions that some Muslims may have, which are related to the area of discussion generally found in that specific lesson
4. Offer possible points of benefits from both the question, scholar’s response, and additional material, as well as optional supplementary exercises for those points of benefits<sup>[83]</sup>
5. Offer a general overview of evidences and explanations used in the lesson. The overview includes the different evidences, explanations, and the supporting material, which is directly referenced within each lesson. Sheikh al-Fauzaan himself will not be listed unless additional secondary material from him is cited from sources other than the original work.
6. Offer a basic level of exercise questions in order to enable quick review and testing the student’s knowledge of what has been presented from these beneficial questions and answers

[82] Al-Majmu’a from the Biography of Sheikh Hamaad Ibn Muhammad al-Ansaaree pg. 574

[83] It should be noted that the points of benefit are general and connected directly to the context of the section’s answers. There may be other external discussion points which apparently contradict specific points, but are generally explained due to the conflicting points actually being within 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 scholastic response as well as that of any valid external discussion.

7. Offer the reader an additional level of interactive discussion which is not only within the course book, but also 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 affirmed beliefs and 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 misguided individuals, groups, and sects who oppose and fight against these correct evidenced principles and beliefs.

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**

InshAllaah, we hope to publish an answer resource book, compiled from selected varied beneficial student answers to the different questions found within this course book. For further information, in the future please check back at the website, on the page connected to this specific book and its online resources, for how to contribute your own answers to those considered for inclusion from those we receive from others brothers and sisters.

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#### TEXT APPENDICES

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There are four textual appendices who origin is the original work, but whose length was not suitable to include within the original lessons. They have been organized and formatted at the end of the course book.

***Text Appendix A:***

A Brief Explanation Of The Connection Between The Early Sects Of Misguidance & The Groups Of Misguidance Today

***Text Appendix B:***

Identifying Five Leaders Of Misguidance Whom Some Of The Muslim Have Been Deceived By And The Evidence From Their Own Words

***Text Appendix C:***

A Brief Clarification That The Call Of Hasan al-Banna Was Not Truly Based Upon A Comprehensive Call To Worship Allaah Alone

***Text Appendix D:***

Clarifying The Distinction Of The Salafee Methodology From The Haddaadee Methodology

As part of the course book, there are six separate reference appendices, at the end of the work:

### *Course Appendices*

#### **Course Appendix 1:**

*Fifty-Four Principles Of The General Methodology Of The First Three Generations of Muslims*

These provide a reference by which to compare some of the discussed errors and mistakes from various sects and astray movements. The original work contained the evidences for each principle and, in some cases, additional commentary from Sheikh al-Fauzaan.

#### **Course Appendix 2:**

*Three Methods By Which The Scholars' Writings Clarify Errors*

This discussion provides an important clarification that enables a Muslim seeker of knowledge to gain knowledge comprehensively, knowing that the scholars refute falsehood in several ways.

#### **Course Appendix 3**

*The Importance Of The Earlier Books Of Refutation In Preserving Islaam Today*

This clarifies a doubt coming from those who are dangerously disconnected from the rich heritage of knowledge and scholarship we have been blessed with from the first generations of Muslims.

#### **Course Appendix 4:**

*Statements Of Well-Known Scholars About The Groups Jamaa'at At-Tableegh & The Muslim Brotherhood Organization*

This section provides various explanations from several different scholars that address different aspects of common misconceptions about these two well-known Muslim groups in our age and their reality.

#### **Course Appendix 5:**

*Defining Characteristics Of Jamaa'at At-Tableegh Taken From The Words Of Scholars*

This appendix provides numerous brief scholastic observations from several different scholars who have examined and weighed the reality of this movement against the way of the first Muslims and those who have followed in their footsteps in every century.

#### **Course Appendix 6:**

*Fifty Scholastic Observations Regarding The Group Known As "The Muslim Brotherhood"*

These provide a good overview of the many ways in which this organization opposes and conflicts with the guidance of Islaam in many areas, both in principle and the practice of Islaam.

**Course Appendix 7:***What The Muslim Brotherhood Has Brought To The Muslims*

This section brings forth several real-time examples of the corruption caused by this organization and how it brought and increased harm and trials among the Ummah in this current age.

**Course Appendix 8:***Twenty-five Benefits: How Do We Remove The Misguided Concepts & Principles Of The Muslim Brotherhood Organization From Our Societies*

This final appendix brings a beneficial overview of ways that every Muslim can help our communities and societies distance themselves and correct the misguidance caused to them by the Muslim Brotherhood organization.

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AN IMPORTANT NOTE ABOUT PROPERLY DISTINGUISHING BETWEEN  
THE IGNORANT DECEIVED FOLLOWER AND THE STUBBORN OPPOSER OF THE TRUTH

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The value of those Muslims striving and struggling to gain authentic knowledge in order to remove ignorance from themselves and then to further spread that among their brothers and sisters in beneficial ways is something affirmed in several authentic narrations about the seeker of knowledge. Sheikh Muqbil Ibn Haadee, may Allaah have mercy upon him, highlights the value of the one striving to gain distinguishing authentic knowledge,<sup>[84]</sup>

*“The student of knowledge is, in my view, equivalent to the value of the world.”*

He also, may Allaah have mercy upon him, reminds us of both the responsibility and the rewards of those who wish to learn Sharee’ah knowledge and spread it to others. He pointed out to us the high merit and value to our societies and communities of those who undertake study and acquiring such beneficial knowledge,<sup>[85]</sup>

*“It is required that you take notice, oh student of knowledge, that you do not have full dominion over yourself, but the dominion belongs to the endeavor of seeking knowledge. And the responsibility upon you is greater than the responsibility of those who are administrators in the countries ministry of interior. Yet the student of knowledge is blessed with bringing about a tranquility and peace of mind, which the rulers do not achieve.”*

Yet our scholars have also warned us about different pitfalls or traps that those Muslims, young and old, who wish to benefit and be steadfast in seeking knowledge, yet might fall into, such as a lack of balance in their focus on specific areas of acknowledged beneficial knowledge, which may preoccupy them from other areas of beneficial knowledge.

[84] 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

[85] 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 al-'Utheimeen, may Allaah have mercy upon him stated, was asked,<sup>[86]</sup> “Question: I need to ask you specifically about laxness and weakness appearing in our practice of Islaam, as well as what causes it and what is its cure, as sometimes a person begins to notice weakness in his religion.

*Answer: It is not possible for person to always be on the same level inwardly and outwardly. In fact, even the Companions of the Messenger of Allaah said: Oh Messenger of Allaah, when we are with you we heed you intensely and believe strongly. But when we go to our families, to our women and children, we are forgetful.” He replied to them, {An hour for this and an hour for that.}*

*It is not possible for a person to always be on the same level inwardly and outwardly.*

*However, a person should be diligent to preserve the righteous state of his heart, as if his heart is rectified and righteous, then his entire body will therefore be righteous.*

*Turn away from entering into matters which do not concern you, turn away from falling into disputes from which no benefit comes, turn away from separating into groups and parties which divide the Ummah, and turn entirely towards Allaah, the Most Glorified and the Most Exalted.*

*For this reason we sometimes see that the general Muslim can be upon greater goodness and soundness in his fundamental beliefs, and in his sincerity to Allaah, than many students of knowledge who do not have any focus other than gathering matters and always refuting, those who have no priority other than “he said, she said”, and “What do you say about so-and-so? What do you say about the book of so-and-so? And what is your position about what so-and-so has written?”*

*Only focusing only upon this is something which ruins a worshiper. It spoils and turns his heart away from the devotion to Allaah, the Most Glorified and the Most Exalted, the making of his only concern matters such as “he said, she said”.*

*Therefore my advice to every individual, is to be someone who turns entirely towards Allaah, the Most Glorified and the Most Exalted, and to leave only focusing upon the people and the differences between them. This is the best of ways.”*

Our scholars also have other advice related to how we interact and deal with other Muslims, especially those upon some of degree of error from the common or general Muslims. Because as Sheikh Zayd Ibn Muhammad al-Madkhalee, may Allaah have mercy upon him, points out, there is a greater responsibility upon those committed to seeking knowledge in how they interact generally with general Muslims, in order to make easy their rectification.<sup>[87]</sup>

*The deviating away from what is correct by the student of knowledge and him being ignorant as the general people may be ignorant, or his acting ignorantly as the foolish ones do- is acting badly towards knowledge itself, badly towards himself, and badly towards the people.*

*Because the student of knowledge is an example for the people. Therefore they should be the best of examples and models in their beliefs and acting upon the guidance of the Sharee'ah.”*

[86] Open Door Gatherings no. 232

[87] Clarifying the Meaning In Explaining The Introduction of the Treatise of Abee Zayd al-Qayruwaanee, page 8

Therefore, it is also important to note that, the one who benefits from the scholars' statements found within this course book, and then proceeds to call and invite others to that guidance, should base those deeds upon the comprehensive guidance of the Sharee'ah, upon the best of character, suitable patience, and a sound foundation as a proper assessment of the different levels and types of people who are upon some form of misguidance or innovation- as explained by our steadfast scholars. Sheikh 'Ubayd al-Jaabiree was asked, <sup>[88]</sup>

***“What is the ruling of the Sharee’ah regarding interacting, and specifically sitting with the people of innovation in the religion and desires from the groups ‘Muslim Brotherhood’, ‘Jama’at at-Tableegh,’ or other groups of divisive partisanship, given the fact that they are of two types, those who fall into innovation which reaches the level of disbelief falsely and those who do not?”***

He responded, may Allaah protect and preserve him,

*“It is obligatory upon the one who adheres to the Sunnah to separate from the people of innovation, distance himself from them, and warn from them. This is the general principle regarding the people of innovation, regardless of whether it is with those who are from the deviated groups of the ‘Muslim Brotherhood,’ ‘Jama’at at-Tableegh,’ those individuals following the thinking of Muhammad Suroor, or others. Yet he should offer advice to the individual person from among them attempting to benefit and guide him. As such, the issue of sitting with the people following their desires requires the following detailed explanation:*

*Firstly, the rejection of sitting with a distinct gathered group of people of innovation, as well as the rejection of interacting with them in their specific centers and their internet forums.*

*Secondly, the acknowledged permissibility of sitting with a smaller number of them in an attempt to benefit them in relation to their possibly accepting the truth through that sitting.*

*Thirdly, if such a sitting would be undertaken by one of the scholars or well known people of knowledge upon the Sunnah, then in this case it is obligatory that he, as a scholar, distance himself from them and not go to them when they gather, as this act would deceive many people upon innovation.*

*Because if someone who is scholar and well known for defending the Sunnah from the people of the Sunnah sits with them, this supports and legitimizes them. Such that those people of innovation will use this as a tool for deception, advancing through his presence their own objectives, deceiving and misleading the people, and working to profit through his attendance. As such, his interaction and sitting with them misleads others and undermines the distinctive characteristics of this Sharee’ah. For this reason, we state that, due to his status among the general people, this act is not permissible for him. But for the person who is below him in status and not well known among the people, then there is nothing to prevent him from interacting with them to a limited degree, with them visiting him and or with him visiting them, in order that he put forth every effort to advise them.*

[88] ‘Guidelines For The One Upon The Sunnah In Relation To Dealing With The Individual Upon Innovation’ pages 1-2

*So if you strive to benefit them, and then recognize some results of fruits of acceptance of the truth by them, then continue to interact with them. Otherwise remove yourself from interaction with them, turn away from them, and do not persist in continually working with them in a way that will then only strengthen them. It is well known that the people of innovation, whether they be many or only a few, if a person of the Sunnah continually works with them, mixing with them, that he will be negatively affected or changed by those other individuals upon misguidance. Additionally in this case their way is only strengthened by using him. Yes, this what is closest to what is correct in this issue.”*

The guiding scholar Sheikh Rabee’a Ibn Haadee Umayr al-Madkhalee, may Allaah preserve him, said, <sup>[89]</sup>

*“Indeed the people involved in innovation today are incredibly numerous, with many being all over the globe, and we seek refuge in Allaah from this! But we do not abandon all of them indiscriminately, as amongst them, meaning the general Muslims, is the place where we are working to call to Allaah and His religion. We strive to call them back to Allaah with wisdom and a good exhortation.*

*But as for their scheming leaders and those among them actively calling to their falsehood through their magazines, newspapers, books, audio lectures, classes, seminars and internet websites, then these individuals we must fight and struggle against, warning the people away from them, ourselves not sitting with them, not reading texts of knowledge with them, and not benefiting anything knowledge related from these leaders and callers to innovation.*

*Yet their general people involved with them are just poor deceived Muslims. These are the people whom we strive to invite to the correct understanding with wisdom and fair preaching. This position and statement is supported by numerous statements from many of the leading scholars of the Sunnah as well as their practical examples and life histories. They always invited the general people upon misguidance towards Allaah, the Blessed and the Most High, and did not generally abandon them as they did generally abandon their evil leaders, those leading others towards wrongdoing, and those leading scholars of these ways of misguidance and innovation. So make sure you understand this! Since some people wrongly believe or understand that every single person who falls into some aspect of error or innovation of any level must absolutely be boycotted, such that we do not speak with him, nor call him to the truth, nor anything else!*

*No, our efforts of calling to the truth must be put forward and established. This is done even with those outside of Islaam, such as the disbelievers generally, the Jews, and the Christians. Likewise, our efforts to invite to what is correct must also be established among the general people of innovation among Muslims, but without a person weakening and compromising his practice of Islaam. Like the one who incorrectly goes to them, interacts with them, and socializes among them, such that he is badly affected, weakened, and unfortunately changed by this.*

[89] Collected Writing & Rulings of the esteemed guiding scholar Sheikh Rabee’a Ibn Haadee Umayr al-Madkhalee: vol. 1 pgs. 351-352



*But we work sincerely for the sake of Allaah, the Most Glorified and the Most Exalted, and we struggle to save that common Muslim who has slipped into falsehood through conveying the guidance of the Book of Allaah and the Sunnah of the Messenger of Allaah, may Allaah's praise and salutations be upon him, by explaining its guidance well, along with general proofs and evidences which clarify. Doing this is from the causes or reasons from someone's guidance back to the truth, and many people have been led to come to stand upon guidance in many different Muslim lands through this way.*

*Consider that in the time of al-Imaam Muhammad Ibn Abdul-Wahaab much of the earth had been darkened with tremendous ignorance of essential aspects of Islaam, but he struggled in calling to Allaah, the Blessed and the Most High, and Allaah guided many people through his hands. They were previously those who worshiped at graves, held many false beliefs and superstitions, and practiced various forms of misguidance in the name of Islaam, but they were guided back to the truth at his hands and efforts. The same is true for Sheikh al-Islaam Ibn Taymeeyah, as well as the many leading scholars upon the way of the Salaf in the subcontinent of India. They came forward at a time when the world had been darkened by much ignorance, yet they spread this call to the way of the first Muslims, and millions of people accepted that from them. Certainly Allaah the Blessed and the Most High, has said, ﴿ Invite (mankind, O Muhammad ) to the Way of your Lord (i.e. Islaam) with wisdom (i.e. with the Divine Inspiration and the Qur'aan) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided.﴾-(Surah an-Nahl: 125).”*

This issue of struggling to guide those general Muslims upon misguidance properly and patiently upon principles, without compromise, has also been explained with excellent examples by Sheikh Muhammad Ibn Baazmool, may Allaah preserve him, in his response to the following question, where he points out errors that some have fallen into in their dealing with common Muslims who have misconceptions and misunderstanding. He was asked, **Question: When does a person involved in innovation in Islaam become an “innovator?”**<sup>[90]</sup>

*Answer: As for the expression ‘a person involved in innovation’ what is actually meant by this is anyone who has engaged in some form of innovation in Islaam, even if he is at the level of a scholar. When this is the case we say about them, this is ‘a person involved in innovation.’ Meaning whether that was because of a statement of his, or through some action he did, he is considered ‘a person involved in innovation.’ This applies to anyone who is engaged in some form of innovation.*

*Whereas, an ‘innovator’ is someone who not only has engaged in some form of innovation in the religion of Islaam, but additionally the proofs of that have been made clear to him and it has been established as evidence against him that what he is doing is an innovation in Islaam, yet he continues to do so.*

*Consequently, ‘Every ‘innovator’ is considered ‘a person involved in innovation,’ but not every ‘person involved in innovation’ is considered an ‘innovator’ in the religion.’*

*And the scholars make a clear distinction between these two!*

[90] Question and Answer 391 -As found on the sheikh's blog, transcribed from a sitting held on 6/3/1438

Moreover, turning away from the scholar's important distinction between these two categories, leads a person to broadly and incorrectly treat all individuals who are upon some innovation as if they are all confirmed innovators, who knowingly are choosing to follow their desires rather than guidance.

But as for the first level of general individual upon some innovation, we do not say that he is an innovator, nor is he considered at the level of abandoning him and staying away from him. In our correct behavior towards them, he does not stand in the same position as those who are innovators that are stubborn and knowingly choose that. Rather this lesser first level is advised, interacted with, worked with, given and listened to in discussing the issues, since we still believe that the clear proofs have not been established and made clear to him. This is because we hold that he is not yet clearly from those who are stubborn opposers. He is not clearly from those people, from the second level, who are aware of the truth and what is correct from the Sunnah after it has been explained to him, and he still knowingly runs away from it.

This, first level, is somewhat different from an innovator, who is someone who has what is correct from Islaam explained to him in a way that fulfills the conditions and removes any possible Sharee'ah barriers that would prevent fully establishing the proof, and this ruling, against him. This second level is actually an innovating individual who continues to proceed upon the falsehood he is upon, even after the proofs have been clarified to him, thus making it clear to us that he is someone of desires, meaning a person simply following his desires, and that he does not truly desire or want the truth.

So this is one level and category of people, and this second other is a separate level and category of people. Accordingly, you must be careful in exactly how you deal and interact with people and their differing levels.

From those things which we suffer and raise concerns about is that some of our brothers, may Allaah guide them to what is correct, wrongly acknowledge that some person is 'a person involved in some innovation', meaning of the lesser level, but in their practice they deal with them and treat that individual as if they were a staunch innovator, meaning of the second level. In fact some of them may treat 'a person involved in innovation' who has fallen into error, not only with the treatment due to a confirmed innovator, but if he were equal in danger to one the leading innovators of the past centuries, such as al-Jahm Ibn Sufyaan, or as if he was al-Ja'd Ibn Dirham, or so-and-so or so-and-so from previous leading figureheads and founders of innovation.

This is not proper nor suitable, as we affirm that every person may fall into an error. A mistake or lesser error may come from any general individual, so we deal and interact with the people at the level of their mistake.

We do this by working to guide them, direct them towards the truth, and clarify the issue to them, and by inviting them to return to the correct position, and calling them to affirm the proper statement and speech in that matter. We interact and work with them, not simply fleeing and leaving them, not by acting harshly with them. Indeed, we act gently with them and discuss matters with them with wisdom. In this way we strive to correct their personal misguidance step by step.

*Moreover, there is not anyone at all who can say that they have not made any error. But what is important for you to consider is how will you interact with the general person who is in error. It has been seen that the general people, due to the ignorance of some people calling to what is correct, and due to their dealing with them in a wrong and harmful way, those general people have turned away from accepting you and what you say, not from actually accepting the truth had it been properly presented to them. You have wrongly assumed that they are turning away from the truth, but they are not turning away from the truth, but only turning away and distancing themselves from you!....*

*... So be very careful in these matters of calling to the truth, meaning by understanding and having sensitivity in your dealing and interaction with people generally. This mentioned statement from the guiding scholar Muhammad Ibn Ibraheem, where he carefully observed and assessed and then said, 'Those people did not mean this; what they intended was such and such, what they were saying was this.' He did not haphazardly generalize the apparent meaning of their statement to immediately mean major disbelief in Islaam which takes someone outside of the Muslim Ummah, because it was clear that this is not what they intended.*

*Rather, what those common people referred to and rejected, was the way and manner that this person dealt with them, and the harmful way he interacted with them and others. It was if they were saying: 'I do not want this religion you have. I do not want this practice of the religion you are upon. So brother, you and your religion can go!' Meaning, your specific way of calling to the religion, your specific behavior in understanding the religion and inviting to what is correct.*

*For this reason the Sheikh said, 'The one who said this is not a disbeliever' because what they intended in their statement of rejection was the personal behavior of that individual in how they dealt with them as people, in calling to what he, the caller, held to be the religion.*

*For this reason, and due to this reality, do not be surprised when someone says, 'I want nothing to do with Salafeeyah,' because he does not intend in saying this, the beliefs and way of the first generations. The common people of Islaam throughout the world generally love everything which comes from the Messenger, upon him be Allaah's praise and salutations, and from the Companions. But what has occurred practically which has affected their acceptance? It is your deficient way of explaining it, your manner of presenting the way of the Salaf to the people, it has driven them away!*

*As an example, someone came to me seeking the guidance of Islaam about a situation by explaining it to me. He mentioned that there is a young man who is committed to properly practicing Islaam, he prays and strives to do this and that from good. But he took a loan and borrowed money from a Muslim who owned a grocery business, and after an entire year he did not pay any of it back. Nor did he compensate the one who gave him the loan. He took his money, but then neither paid it back nor compensated him, as one who gave that loan to him!*

*So how do you expect the people to deal with you, as a caller to Islaam, in this situation? How do you expect the people to feel about your long beard and your shortened thobe?!?*

*How do you think the people will view you and judge you, when you pray correctly but your behavior might be unjust like this?*

*What you expect the people to do in this situation?*

*Is this the practice of the religion of Islaam that you expect the people to accept and be pleased with?*

*Is this the practice of the religion that you expect Allaah to be pleased with?*

*And is this the practice of the religion that Allaah has actually commanded us to go forth upon?*

*So this subject is one that we certainly need to properly understand, implement what is due and required from it, and be cautious and aware about our judgements and assessment of people, as well as our correctly dealing and working with them.”*

Sheikh ‘Ubayd al-Jaabiree, may Allaah preserve him, also offers an excellent discussion of the guidelines for interacting with some of those who are misguided who we deal with, saying,<sup>[91]</sup>

*“The reality is that we find fault with two or three types of Salafee youth, as from their deficiencies and shortcomings comes an incoherence and weakness in their practice of the religion..*

*... The third category:*

*This category in reality does not possess a true clear criterion of knowledge, and they do not have the capacity to comprehend it, they have a good intention only. As possibly one of them takes or drinks from many different sources or springs in a single day. In relation to his basic beliefs he is in a good state, as well as in relation to his love of the way of the first generations. But he lacks a clear criterion of knowledge such that he would understand which one he should have allegiance and support for and which one deserves his disapproval and opposition, and whom he should make room for and accommodate. And this is an ordeal and trial for the Salafees, which has strengthened the innovators in the religion from a direction they were not aware of, bolstering and fortifying them.*

*So it is required that the Salafees have a clear criterion, and that there must also be an adequate offering of advice. However, my young sons, the offering of advice has specific limits or boundaries. As for that individual who is an innovator in the religion, if you come to see that your remaining close to him has a true affect upon him, and reduces the strength of or the level of his standing upon innovation, and is bringing him closer to Salafeeyah, then you should continue in this and interact with him. However, if the advice that you offer does not benefit him, nor is helpful in rectifying him, then remove yourself from regularly interacting with him.*

[91] As found in “Principles and Fundamentals of the Methodology of the First Generations.”

*Thereafter, deal with him in a way that is required by the circumstances, perhaps boycotting him and perhaps not boycotting him. Yet still always warning from his corrupt concepts or thinking. As in this case the situation returns back to the implementation of the general principle of considering the possible harms and the possible overall benefits, and so one's stance should be based upon this principle.*

*What is important and essential is that the Salafee have a knowledge based criterion, through which he comprehends whom he should support and have allegiance to, and comprehend whom he should disassociate from, whom from among the people he should strengthen, and whom he should add to their power and influence...*"

Sheikh Rabe'e' Ibn Haadee, may Allaah preserve him, offered a comprehensive distinguishing reminder of our needed focus, and how we differ from the people of misguidance in their calls, <sup>[92]</sup>

*"... We begin by educating and cultivating the people upon these mentioned categories of tawheed, the dedicating and directing all forms of worship towards Allaah the Blessed and the Most High alone, as this is the foundation of all of the principles of this religion. We begin with this before all other matters, and if the people or that country where we are calling accept and embrace these tremendous foundations, then we take them further forward. As in regard to the Muslims it is easy to bring them forward or proceed forward, because they believe in the obligatory prayers, the obligatory charity, obligatory fasting, and pilgrimage, despite the level they generally have reached of swerving away from the truth and misguidance. They can indeed accept this foundation from you easily, may Allaah bless you.*

*We do not engage or engross them in political matters, nor with the deviations of the various groups of Sufees, nor with some other different matter. As from the false and worthless calls found in this age is the one who has abandoned these tremendous foundations of worshiping Allaah alone and instead chosen to engage in that which excites and intrigues the sentimental common people and the ignorant ones from frivolous stories and accounts, distancing themselves from the realm of actually calling to the worship of Allaah, the Blessed and the Most High, alone, because of their seeking to gather the crowds of people around their efforts and activities. Regardless of whether it is the call to engross people in political matters, or to enter into the deviations of the Sufees; these individual callers only harm the Ummah and do not in truth benefit it them in any way.*

*They, in fact, act as a barrier and obstruction between the people and their coming to properly understand the true call and path of all the prophets, may Allaah's praise and salutations be upon them all. They occupy the people with whatever they hold of pretensions and deviations, which oppose the message of truth that all the messengers came with, may Allaah's praise and salutations be upon them all, and especially the Seal of the Messengers, may Allaah's praise and salutations be upon him.*

*... The one who opposes the Messenger, then his heart comes to deviate and stray from the truth, and he may fall into disbelief; we seek refuge in Allaah from this, and ask Him for protection and safety. Allaah has said, **﴿And let those who oppose the Messenger's commandment -his Sunnah legal ways, orders, acts of worship, statements, among the sects beware, lest some***

[92] Source: A telephone lecture given Rabe'e' At-Thaanee 7th, 1431 which corresponds to March 23, 2010

*trials or afflictions, befall them or a painful torment be inflicted on them.* ﴿-(Surah an-Nur: 63). The trial or affliction mentioned is disbelief, apostasy, degeneration, and going astray from the guidance which Muhammad, may Allaah's praise and His salutations be upon him, came with. As such, we warn against opposing him, as any opposition is indeed dangerous. We obey him, upon him be Allaah's praise and salutations, we affirm every matter he informed us of, and we obey him in everything that he commanded and take as prohibited every matter which he refrained from or forbade, upon him be Allaah's praise and salutations.

*We love his Companions and we love the believers. It is obligatory that we spread mutual love between ourselves, that we strengthen the relationships as brothers between ourselves, and that we have good relations among each other. It is obligatory that we enjoin good and forbid wrongdoing, and that we offer and give advice for the sake of Allaah, the Blessed, the Most High.*

*When someone from among our brothers upon the way of the first generations of Muslims makes a mistake, then we advise him with wisdom, explaining to him, establishing the proof of the correct position upon him. This is more beneficial and closer to restoring correctness; we do not separate from him at the first instance of error. This practice is a disease which has spread among many of those who attribute themselves to the methodology of the Salaf, such that some of them have acted in a way that leads to separation, and such that some of them have deviated from this clear methodology and towards other ways and methodologies. And we ask Allaah's protection and well being."*

These are some aspects of the comprehensive prophetic methodology practiced by all of the well known scholars of our time, which every seeker and student of knowledge should be diligent to understand and take on personally. Related to this is a reminder that there is tremendous benefit for us all, in terms of methodology, character, and otherwise, in taking full advantage of the many available resources and students of knowledge conveying the biographies and life histories of our modern Salafee scholars. There is tremendous benefit in this for us. As Sheikh Zayd Ibn Muhammad al-Madkhalee, may Allaah have mercy upon him, said, describing Sheikh Ahmad an-Najmee, <sup>[93]</sup>

*"The sheikh was indeed a scholar who cultivated the Muslims, and certainly he cultivated us by his character, he cultivated us upon goodness in how he dealt with his students and his associates."*

Likewise one of the younger scholars, Sheikh 'Abdullah An-Najmee, may Allaah preserve him, who was a student of Sheikh Ahmad An-Najmee, said regarding him, may Allaah have mercy upon him:

*"Sometimes our sheikh would issue a ruling in a matter from the different issues and some of his students would oppose his conclusion and lead him to examine his position in that issue with the most excellent of manners, supported by the evidence of the position they considered more sound. Whenever this happened the sheikh would change his ruling in that issue and matter.*

[93] Found in the biography of Sheikh Ahmad Ibn Yahya An-Najmee, may Allaah, the Most High, have mercy upon him

*Once we were sitting with our sheikh, may Allaah of mercy upon him, during a lecture. In giving the lecture he made a mistake in explaining some issues. So the sheikh ordered that the audio cassette in which the lecture was recorded be brought forth, and what was correct be placed over the mistake he had made, before the tape be returned with the others to be made available. May Allaah grant him the mercy given to the devoted worshipers of Allaah.”*

This shows the humility and sincerity of our guiding scholars, as the guiding senior scholar Saaleh Ibn al-Fauzaan, may Allaah preserve him, points out, <sup>[94]</sup>

*“The one who truly desires and seeks after the truth in his affairs, is someone pleased with receiving advice from others, and pleased when they are warned about any mistake that they have fallen into.”*

We ask Allaah to give success to every Muslim and Muslimah seeking authentic knowledge of Islaam, and open the doors for the success in learning beneficial knowledge and clarifications and calling his and her brothers and sisters to it in accordance with the methodology of the Prophet, may the praise and salutation of Allaah be upon him, and the first three righteous generations who followed carefully in his guidance, footstep by footstep. Since we strive to want for our brothers and sisters is what we want for ourselves, standing clearly upon the authentic Sunnah, as has been narrated on the authority of ‘Amaarah Ibn Zaaadhaan, <sup>[95]</sup>

*“Ayyoob as-Sakhteeyanee said to him, Oh ‘Amaarah, if an individual is a person of the Sunnah and adherence to the Jamaa’ah, then there is no need to ask about any other condition that he might have.”*

This requires us truly having taqwa, as Sheikh Ibn Baaz, may Allaah have mercy upon him, said, <sup>[96]</sup>

*“The person who wants to be treated honorably in this world, and gain permissible livelihood within it, as well as achieving the blessings of the Hereafter, must adhere and establish taqwa, or the fear of Allaah, within his life.”*

Considering this goal of true success in the Hereafter, we should remember that adherence to the Sunnah, in beliefs, statements and actions also bring success in our currents life. Sheikh al-’Utheimeen, may Allaah have mercy upon him, reminds us that, <sup>[97]</sup>

*“Actual contentment in this world is not gained through have significant wealth and personal property, but it is through endeavoring in righteous acts. The proof for this is the statement of Allaah, the Most High, ﴿ **Whoever works righteousness, whether male or female, while he (or she) is a true believer (of Islaamic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision)...**﴾-(Surah an-Nahl: 97)*

*Therefore there can be no “good life” except for the person endeavoring in righteous deeds and they are a believer, whether male or female.”*

[94] From his explanation of the book al-Uboodeeyah of Ibn Taymeeyah, pg. 252

[95] Sharh Usul al-’Itiqaad Ahlus-Sunnah of Laalikai’ae: vol. 1 pg. 20

[96] Collected Ruling and Writings Ibn Sheikh Ibn Baaz: vol. 2 pg. 285

[97] Collected Rulings of Sheikh al-’Utheimeen: vol. 5 pg. 236

Additionally, Sheikh al-'Utheimeen said, may Allaah have mercy upon him, <sup>[98]</sup>

*“If a person is given that true eternal satisfaction, he remains completely satisfied and his heart is fully content. He will not look at anyone else for comparison. This is an indication of the perfection of the blessing that the people of Jannah are given. Allaah says about them ﴿ **No desire will they have to be removed there from.** ﴾-(Surah al-Kahf: 108). The lowest of the people of Jannah will not desire any change in what he has been given, and he will feel that there is no one in Jannah who is been given something better than what he has been given.*

*This is from the blessings of Allaah upon His worshipers that He grants them success to be fully satisfied in Jannah. Regardless of whether that satisfaction is in their living quarters, or their clothing, or what they are given to ride, or their children. Whereas anyone in the Hereafter who has this satisfaction taken out of their hearts, then this is the poor miserable one.”*

Sheikh Muqbil Ibn Haadee, may Allaah have mercy upon him stated, <sup>[99]</sup>

*“The people of the Sunnah do not have except Allaah, the Most Perfect and the Most High. For we do not weigh or assess in true value the people according to military ranks nor according to the levels of increasing governmental position. Rather, according to what we hope for from Allaah, the Most Perfect and the Most High in realizing positions in Jannah, whose bounds and limits are like all the heavens and earth.”*

Likewise Sheikh Zayd Ibn Muhammad al-Madkhalee, may Allaah have mercy upon him, said, <sup>[100]</sup>

*“It is obligatory upon a Muslim to know that righteous deeds and actions are a cause for entering into Paradise, and that evil actions and deeds are a cause for entering Hellfire. So they must ask from Allaah the guidance of having hearts which are sincere, truthful, and accepting of the truth, and ask that they be guided upon the path of guidance as Muslims.*

*He should seek to establish the obligatory duties to Allaah as He has legislated for them, and strive to further gain closeness to Allaah through additional acts of worship, and recommended deeds with their body and their wealth.*

*He should utilize his tongue in putting forth statements of truth, engaging in the remembrance of Allaah, reciting the Qur’aan, and rectifying affairs and reconciling between different Muslims, and similar actions from righteous endeavors and undertakings. It is also upon him to be careful and stay away from being resentful and discontented with Allaah, in either is statements or actions.*

*We ask Allaah to bless us with Jannah, and we seek refuge in Him from Hellfire. Indeed He is the One who hears and responds to our supplications.”*

[98] Fath Dheel-Jalaal wa al-Ikraam vol.5 pg. 272

[99] 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

[100] al-Irshaad Ilaa Tawdheeh Lama’at al-Itiqaa’d, pg 116



Sheikh al-'Utheimeen, may Allaah have mercy upon him, reminds us of every stage we pass through,  
[101]

*“The Last Day, that is the Day of Resurrection, and the Day of Resurrection is also called the Last Day because there will be no worldly day after it. Every human being has four stages of his worldly life:*

*the stage of being within his mother’s womb,*

*the stage of living in this world,*

*the stage of barzakh after death within the grave,*

*and the stage after bodily resurrection on the Day of Resurrection.*

*That fourth being the last stage of worldly life. This is why this day is called the Last Day. After which the final home of people is set. Either someone will live in Paradise, and we ask Allaah to make us from among them, or they will live in Hellfire, and we seek refuge in Allaah from that. This is the conclusion and end result of that day.”*

In closing, I 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. Indeed I am in need of such supplications, that Allaah forgive my sins, 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.”*

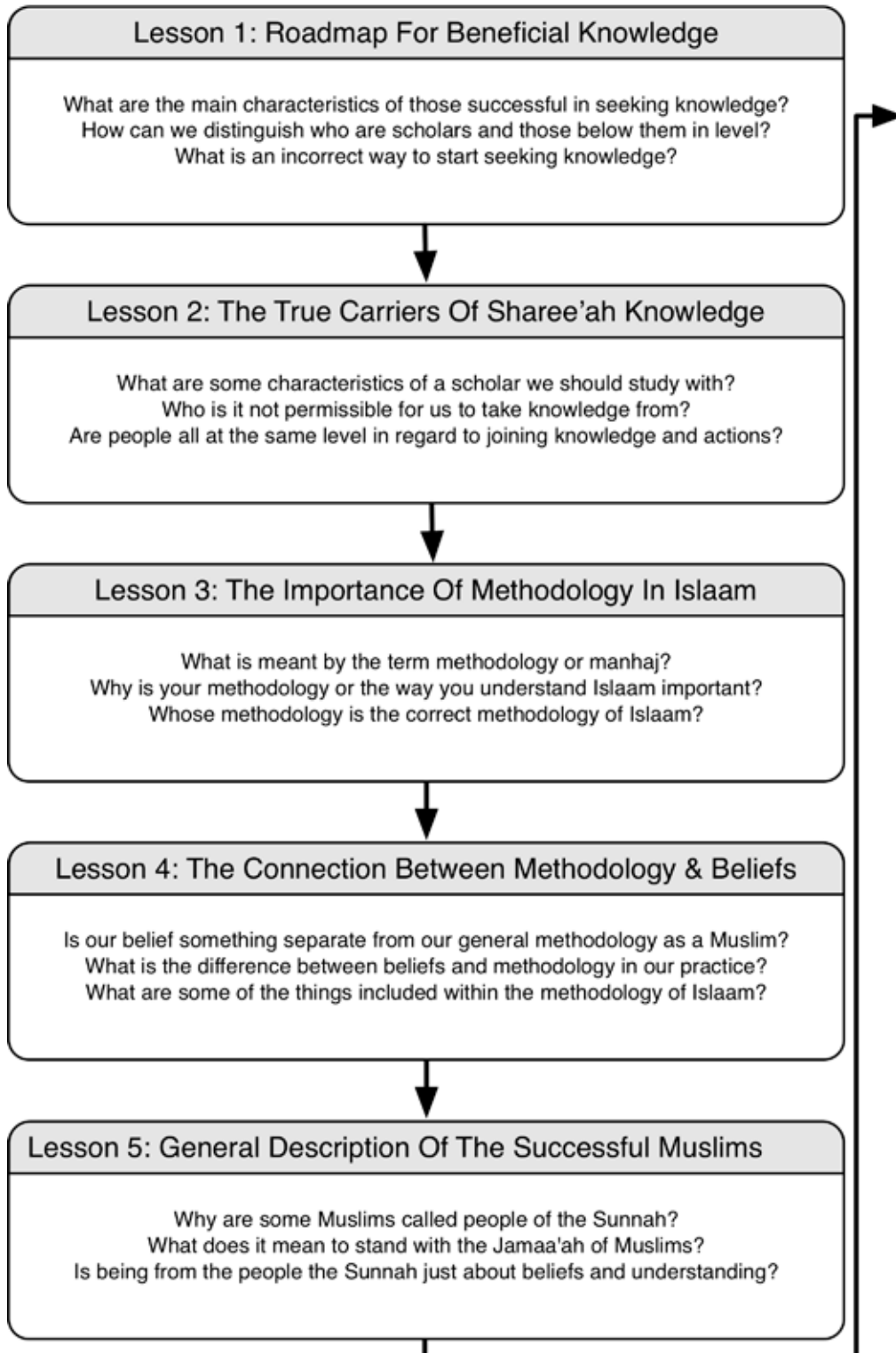
That which is correct from my efforts as a student is from the guidance of Allaah and only through His Mercy, and that which is deficient is only from myself and Shaytaan, the accursed enemy of those who believe. May the praise and salutations of Allaah be upon the Messenger of Allaah, his household, his Companions, and all those who follow his guidance until the Day of Judgement. And all praise is due to Allaah alone, Lord of all the worlds.

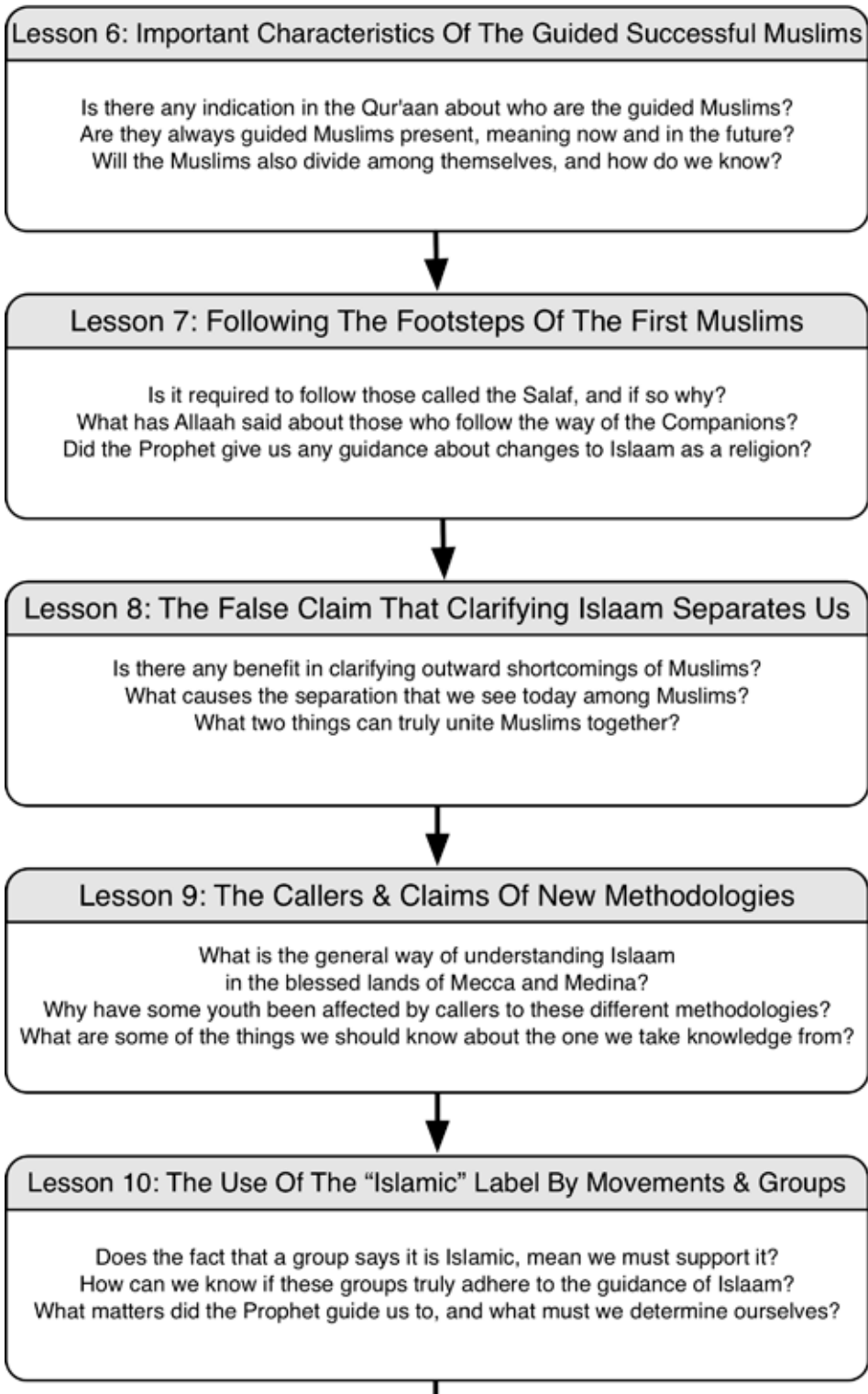
*Abu Sukhailah Khalil Ibn-Abelahyi  
Taalib al-Ilm Educational Resources  
the 25th of Muharram, 1439*

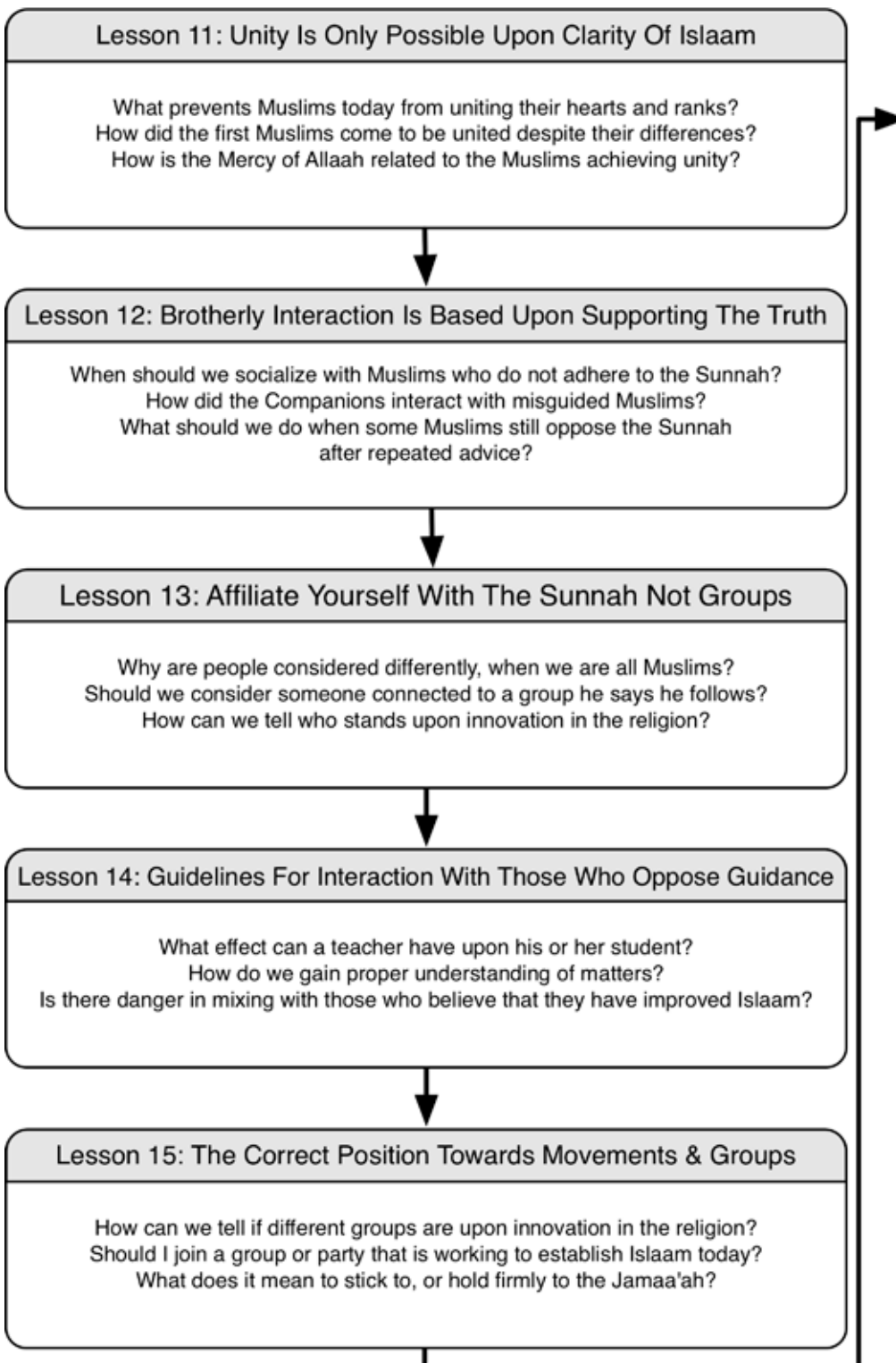
*(Corresponding to October 15th, 2017)*

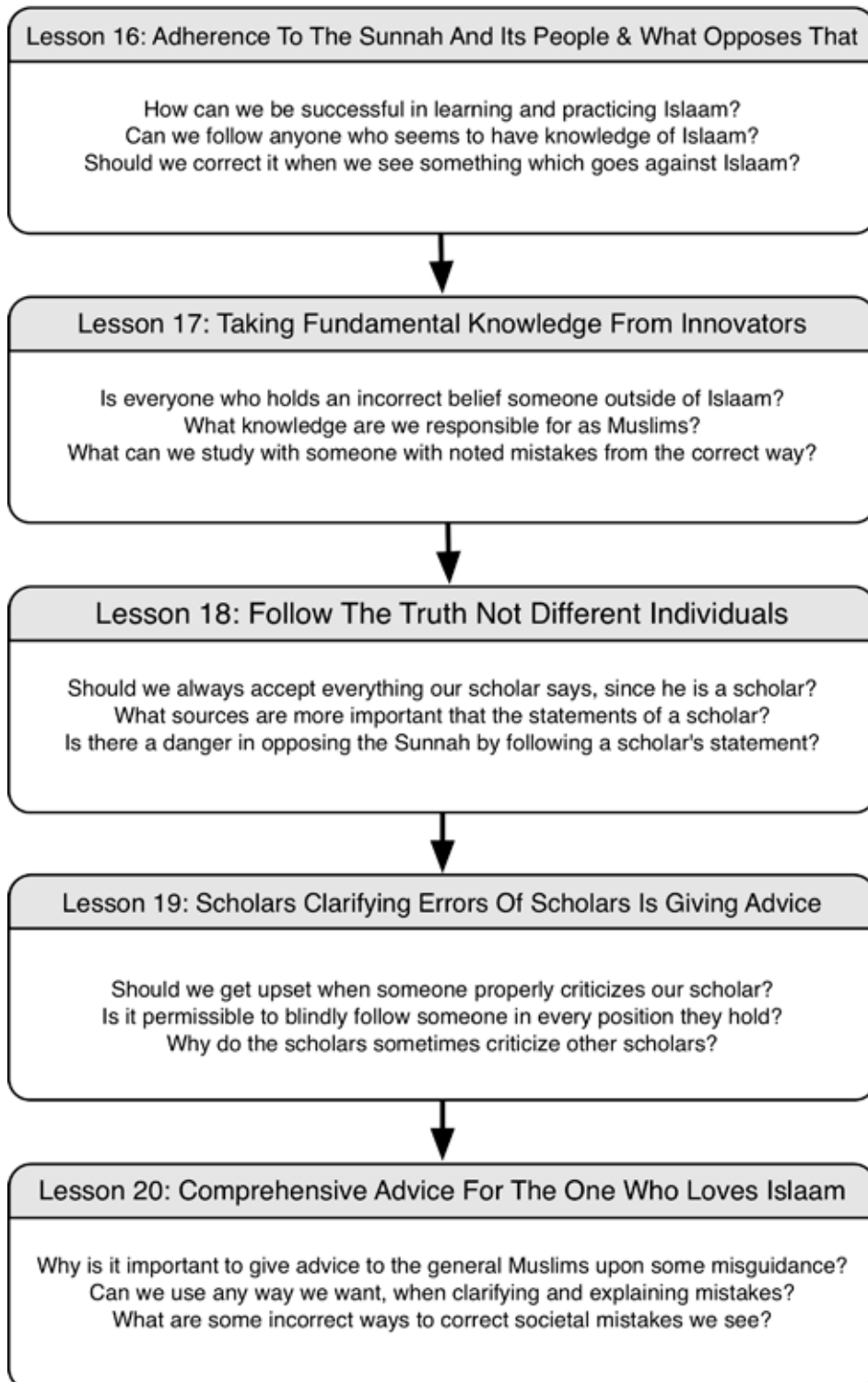
[101] His explanation of Riyaadh as-Saaliheen: vol. 1 pg. 454

# COURSE QUESTION MAP







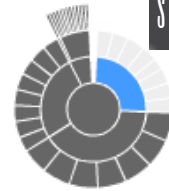


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SECTION 1:  
KNOWLEDGE,  
METHODOLOGY, &  
SUCCESS

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# LESSON 1: ROADMAP FOR BENEFICIAL KNOWLEDGE

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*PRINCIPLE:*

The people of the Sunnah and the Jamaa'ah encourage and direct the Muslim Ummah towards understanding the Qur'aan and the authentic hadeeth narrations.

[1]

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## 1.0 The Connection Of This Lesson To The Previous Lesson:

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This initial lesson does not have a preceding chapter. But generally, this area will be used as a summary of what was studied in the last lesson as well as offering a brief overview of its importance and connection to the present chapter. Along with an quick overview, a brief review often helps us better comprehend and retain the understanding we are blessed to gain of the matters we are studying.

This lesson points to a general road map for success for any Muslim striving to be successful in this life and the next, as it helps us build the foundation of beneficial knowledge upon which every aspect of our living Islaam, inwardly and outwardly, by giving us some important guidelines that can make us successful.

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## Questions That You Should Be Able To Answer After This Lesson:

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- What are the main characteristics of those successful in seeking knowledge?
- How can we distinguish who are scholars, and those below them in level?
- What is an incorrect way to start seeking knowledge?

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[1] These selected lesson principles are selected and reorganized from the scholastic work 'The Daybreak Which Clarifies The Methodology Of The First Generations In Cultivation And Rectification' a work reviewed, corrected, introduced, & commented upon by Sheikh Saaleh Ibn Fauzaan al-Fauzaan, may Allaah preserve him, a member of the Council of Senior Scholars in Saudi Arabia. Please refer to the first course appendix for additional details.



***Question: I would like you to give some advice to the beginning students of knowledge.***

Answer. My advice to the beginning students of knowledge is to seek to be a student under those scholars whose creed, knowledge and sincerity are trustworthy. And I advise them to start with the abridged versions of the books of knowledge and the memorize them, taking the explanations from the scholars, step by step, particularly following the school curriculums in the educational institutes and religious faculties. These educational curriculums, which teach the student of knowledge in gradual stages, have much good in them.

However if a student of knowledge is not registered with one of these organized schools, he should stick to attending the gatherings of the scholars in the masjids, regardless of whether there are classes on jurisprudence- fiqh, grammar, creed or so on.

As for what some of the youth do today, in that they begin with the large works of knowledge or one of them buys several books and sits at home reading and researching them, then this is not work, this is not studying, it is just delusion.

This is what causes some people to falsely claim knowledge or to give rulings on issues without knowledge or to speak about Allaah without knowledge, since in reality, they are not firmly established upon a foundation.

So one must sit in front of the scholars in the gatherings of knowledge, and he must have patience and diligence, for as Imaam ash-Shaafi'ee, may Allaah have mercy upon him, said:

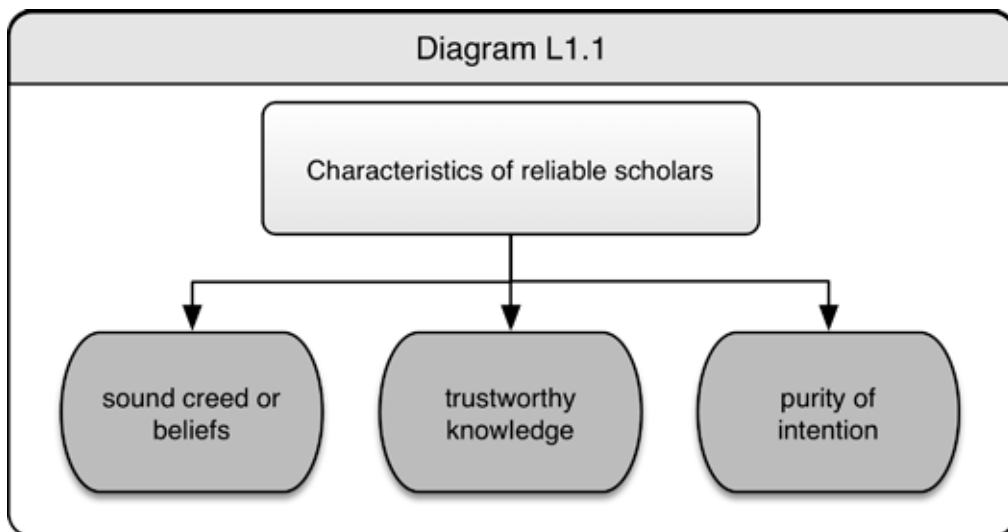
*Whoever does not taste the humility of studying for an hour,  
will swallow (from) the cup of ignorance for the rest of his life.*

1.2 GENERAL DISCUSSION FROM SHEIKH JAMAAL AL-HAARITHEE <sup>[2]</sup>

*Sheikh Jamaal al-Haarithee, may Allaah preserve him mentioned:*

It is appropriate here that we define the correct understanding of those to whom it is proper to apply the term “scholar”. And this is extremely important, since due to the fact that many people do not comprehend this issue, they have mixed individuals into the ranks of the scholars that do not belong there. The end result of this is the intellectual disorder that we are living in today. Many people in general, and students of knowledge in particular, have begun to think that everyone who writes a book, verifies a manuscript, gives a khutbah (sermon), or delivers a lecture is a scholar. Indeed, those who deserve that the term “scholar” be applied to them in these times of ours are few. They are fewer than few - in fact, they are very few. This is because the scholar has special characteristics, many of which cannot be found in a majority of those who ascribe to knowledge today.

A scholar is not merely someone who is proficient and eloquent in his speeches and lectures and so on. A scholar is not merely someone who authors a book or provides a verification and referencing for a book or manuscript. Determining who a scholar is according to these standards is unfortunately the criterion in the minds of many of the youth and general Muslims today.



[2] These sections will contain selections of the explanatory footnotes of Sheikh Jamaal Ibn Fareehan al-Haarithee, may Allaah preserve him, as connected to the specific lesson text.

Al-Haafidh Ibn Rajab al-Hanbalee, may Allaah have mercy upon him, said about this:

*“We have been put to trial by a group of ignorant ones among the people who believe that some modern-day individuals that are prolific in speech are more knowledgeable than those who came before them. Among them is he who thinks that a certain individual is more knowledgeable than everyone that came in the past, including the Companions and those who succeeded them, due to the significant number of his clarifications and knowledge-related statements.”*

He went on to say:

*“Many of the latter-day people have been affected by this, and so they feel that whoever has a significant amount of speeches, debates and arguments on issues of the religion, is more knowledgeable than someone who isn’t like this!”*

I say: This was at the time of Ibn Rajab, may Allaah have mercy on him, so what if he were to observe the fake scholars of our modern age who fill tapes and books with their speech? <sup>[4]</sup>

The people become deceived by them because of the significant amount of tapes they produce every week, and the great amount of writings they publish every month. So they think that they are scholars! Ibn Rajab, may Allaah have mercy on him, went on to say:

*“So it is an obligation to believe that not everyone who excels in his eloquent use of speech and words in subjects of knowledge is more knowledgeable than one who is not like this.” <sup>[5]</sup>*

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#### IMPORTANT DISTINGUISHING CHARACTERISTICS

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From the factors that should be used to distinguish who it is proper to apply the term “scholar” to in these times, is: seniority in age, and that taking knowledge from the seniors (i.e. scholars) is a condition for the acquirement of knowledge. This is especially so in these times, since the senior scholar most likely possesses more knowledge, has a more complete intellect, and is farther removed from the overwhelming of desires, and so on. Ibn Mas’ood said about this:

[3] All additional subject headers in both the course book and appendices are not in the original text, have been added in order to facilitate using the course, review, and referring back within the lesson text when completing the exercises.

[4] Perhaps we should similarly ask, since it has been over two decades since the initial publication of the original printing in 1416, what if he could observe those hasty claimants to knowledge today who constantly fill up their Youtube channels and Twitter accounts so that people wrongly hold them to be scholars due to their frequent tweets and videos!

[5] From his book *Bayaan Fadlu-‘Ilm-is-Salaf ‘alaa ‘Ilm-il-Khalaf*: pg. 38-40

*“The people will not cease to be upon good so long as they take knowledge from their elders, and from their trustworthy ones and scholars. So when they take knowledge from their youth and their evil ones, they will become ruined.”*

statement of Ibn  
Mas'ood

al-Khateeb al-Baghdaadee reported in his book *Mukhtasar Naseehatu Ahlil-Hadeeth* that Ibn Qutaibah, may Allaah have mercy upon him, was once asked about the meaning of this narration, so he replied:

statement of Ibn  
Qutaibah

*“He means, by this, to say that the people will not cease to be upon good, so long as their scholars are elders, and not youths.”*

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WHY THE ELDERS HAVE PRECEDENCE AND NOT THE YOUTH

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Then he, al-Khateeb al-Baghdaadee, gives the reason for this interpretation, saying:

statement of  
al-Khateeb al-  
Baghdaadee

*“This is since an elder has the playfulness, excitability, hastiness and foolhardiness of youth come to an end in him. And he has developed experience and practical knowledge within himself. So no misconception (or doubt) easily enters into his knowledge, nor do desires easily overtake him, nor does ambition divert him. Shaytaan does not cause him to slip up as he does for the youth. With older age comes elevation, respect and awe (on the part of people). All of these things, from which the elder is safe from, enter into the youth. So when these things enter him and he issues verdicts in the religion, he becomes ruined and ruins others.”*<sup>[6]</sup>

statement of Ibn  
'Abdil-Barr

Ibn 'Abdil-Barr included a chapter in his book *Jaami' Bayaan-ul- 'Ilm wa Fadlihi* under the heading: *“Who has the right to be called a Faqeeh or a scholar, in reality and not figuratively? And who is allowed to issue fataawa (religious verdicts) according to the scholars?”* So let the student of knowledge and the seeker of truth refer to it, for it is important, and Allaah knows best.

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[6] Mukhtasar Naseehatu Ahlil-Hadeeth of al-Khateeb al-Baghdaadee:pg. 93

The guiding scholar Sheikh Muhammad Ibn Saaleh al-'Utheimeen, may Allaah have mercy upon him, was asked,<sup>[7]</sup> **“There are presently some seekers of knowledge who are diligent in attending the classes of some students of knowledge, but not also giving importance to attending the classes of the scholars who have gained a proficiency upon knowledge greater than that which the students of knowledge have gained. So what is your guidance in this situation esteemed sheikh? May Allaah the Exalted protect you.”** So he replied:

*“That which I view to be correct is that it is proper that an individual seek their knowledge from a well grounded scholar. Because some of the students of knowledge put themselves forward to give lessons, and they will discuss a matter from the different matters of knowledge, whether this is related to hadeeth narrations, or a fiqh issue, or related to the correct beliefs, fully and cover it well.*

*Such that if someone who is new upon the path of seeking knowledge hears his explanation he would suppose that the one teaching is from the major scholars. But if you go outside the boundaries of those specifics of that issue which he explained, and examined, even to a smallest degree, you will find that he does not, in fact ,possess extensive broad knowledge.*

*For this reason, it is an obligation for the beginning student of knowledge to take knowledge from the hands of those scholars who are reliable in terms of their knowledge, faith, and general practice of the religion.”*

Indeed one of the great things we learn from our scholars ,along with their knowledge, is the manners and excellent behavior of our Prophet. It is mentioned in Tabaqaat al-Hanaabilah on the authority of Abu Ya'laa al-Hanbalee narrated that,<sup>[8]</sup>

*“Abdullah said that Mahna' said, 'I accompanied Abu 'Abdullah Ahmad Ibn Hanbal and learned from him knowledge as well as manners.’”*

Similarly Imaam adh-Dhahabee narrated in Siyaar 'Alaam an-Nubalaa'<sup>[9]</sup> on the authority of al-Hussayn Ibn Ismaa'eel on the authority of his father that he said,

*“At times, there would be almost five thousand people or more in a gathering of Ahmad Ibn Hanbal, with five hundred people writing down hadeeth narrations, while the remainder of the people would learn from him good manners and his excellent way of behavior.”*

[7] Majmu'a Fatawaa wa Rasaa'il, vol. 26, 290

[8] Tabaqaat al-Hanaabilah, vol. 1 page 346

[9] Narrated in Siyaar 'Alaam an-Nubalaa' , vol. 10, pg. 316

statements  
of Sheikh  
Muhammad  
Ibn Saaleh al-  
'Utheimeen

statement of  
Mahna'

statement of  
al-Hussayn Ibn  
Ismaa'eel

Imaam adh-Dhahabee narrated in his work ‘Tareekh al-Islam’ that Ibn Wahab said, <sup>[10]</sup>

statement of Ibn  
Wahab

*“That which we learned from the manners and conduct of Imaam Maalik was more than we learn from him in terms of his knowledge.”*

In our age the guiding scholar Sheikh al-Albaanee, may Allaah have mercy upon him- indicated the importance of the scholars in rectifying the Muslim ummah in his statement, <sup>[11]</sup>

statement  
of Sheikh  
Muhammad  
Ibn Saaleh al-  
‘Utheimeen

*“Certainly the wretched state of the Muslim world today, in consideration of all that is stated about the “Islamic revival”- is not the outcome of these present efforts of education upon Islaam. This is because, I believe, the influence of this revival- in relation to knowledge- will have to continue for a long time until the effects of that education start to become apparent within the younger generation. Presently, within the limits or bounds of the “Islamic revival,” there are various behaviors of individuals which are considered something from Mercy of Allaah, the Most High and the Most Exalted.*

*Some of them are closer to what is correct and others are further from that.*

*Accordingly, from the aspect of individual understanding or knowledge, then you might not find anyone who differs or disputes with you that the basic fundamental in calling to Allaah is that it is to be carried forth with gentleness and the good reminder. However, what is essential is the actual practice or implementation of this, and the implementation of this requires a guide; it requires a scholar to act as one who cultivates and is responsible for the training of many students of knowledge. These students will then emerge from the training by the hands of this cultivating scholar as those who are then able to cultivate and train others. In this way the true Islamic education spreads gradually and slowly- by means of the education coming from these cultivating scholars of those students who are around them...”*

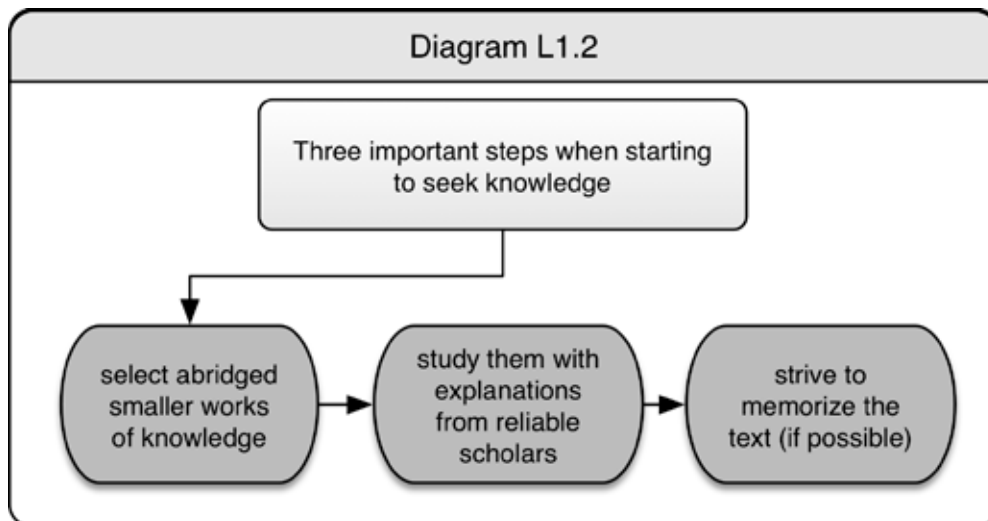
[10] Tareekh al-Islam” vol. 11, pg. 178,

[11] From tape number 595 from the tape series “Gatherings of Guidance & Light”

## 1.4 MISCONCEPTION: DON'T OVERCOMPLICATE IT, THE QUR'AAN AND SUNNAH ARE ENOUGH!

Some people say, [What is really important is that you are learning from the Qur'aan and Sunnah. So don't overcomplicate it!] It is true that the correct sources are fundamentally important, however the verifying scholars throughout the history of Islaam state clearly that there are also several other related matters that are also essential ingredients for success in us learning Islaam properly. These certainly include whose specific understanding of the Qur'aan and Sunnah is given precedence, when so many people differ so significantly about properly understanding these sources as well as their practical implementation.

From this same beneficial answer in the lesson, let's first take a look at what Sheikh al-Fauzaan, may Allaah preserve him, mentions of a few important steps which are important to consider and remember:



He then goes on to further discuss additional challenges and other considerations which a Muslim striving to learn might encounter or need to be aware of when first putting forth efforts to gain knowledge. Neglecting these additional matters can either:

- 1) prevent you from successfully learning, or
- 2) reduce the level of your being successful in gaining beneficial knowledge.

We might summarize the areas of discussion for these other essential aspects found within the guidance of the answer of Sheikh al-Fauzaan, may Allaah preserve him, into the following:

WHO:	careful consideration of who we take our knowledge from as Muslims
WHICH:	proper selection of which specific works, books, and subjects we initially choose to study
WHERE:	careful consideration of the suitable institutions and places within society to seek Sharee'ah knowledge
HOW:	careful consideration the correct way to study, to avoid known incorrect methods or pitfalls when seeking knowledge

Many of the mistakes sincere Muslims make when seeking Sharee'ah knowledge are in regard to one of these four areas of guidance. So consider these additional clarifying statements by other scholars upon the way of the first generations of Muslims along with the related selections from Sheikh al-Fauzaan, may Allaah preserve him.

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WHO DO YOU TAKE YOUR KNOWLEDGE FROM

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Just as Sheikh al-Fauzaan, may Allaah preserve him, in his response advises the one starting to study Islaam that,

*My advice to the beginning students of knowledge is to seek to be student under those scholars whose creed, knowledge and sincerity are trustworthy.*

Likewise Sheikh Ahmad Ibn Yahya an-Najmee, may Allaah preserve him, was asked about the correct path for seeking Sharee'ah knowledge, and he replied <sup>[12]</sup>

*“In relation to seeking Sharee'ah knowledge, its path is clear. It is that you should seek knowledge from the scholars; those upon the methodology of the predecessors of the first generations of Muslims. You should be cautious of and on your guard against of the people of the various new movements, those individuals of newly formed and innovated methodologies.*

*So if you truly want advice, it is that you do not approach or go to these individuals, but that instead you go to the people of knowledge. Those scholars that teach the Book of Allaah and the Sunnah of the Messenger of Allaah, upon him be the best mention in the heavens by Allaah and His angels and the best of greetings, and the correct beliefs held by the first three generations of believers.”*

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[12]



This is something very important, since many people today agree upon the general sources and importance of study but still differ significantly upon the details or the overall methodology the Muslims should proceed upon to be successful. In this situation, if you choose someone to learn from without careful consideration, you might find that your teacher may teach you several individual matters or issues which are in fact correct, while still slowly walking you down a path that is itself clearly misguided and leading toward falsehood.

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WHICH SUBJECTS AND BOOKS HAVE YOU CHOSEN

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Sheikh al-Fauzaan, may Allaah preserve him, in his response also advises the one starting to study Islaam that,

*“And I advise them to start with the abridged versions of the books of knowledge and the memorize them..  
...As for what some of the youth do today, in that they begin with the large works of knowledge or one of them buys several books and sits at home reading and researching them, then this is not work, this is not studying, it is just delusion.”*

About the related issue of choosing and prioritizing subjects Sheikh Ahmad Ibn Yahya an-Najmee, may Allaah preserve him, mentioned in the same response, <sup>[13]</sup>

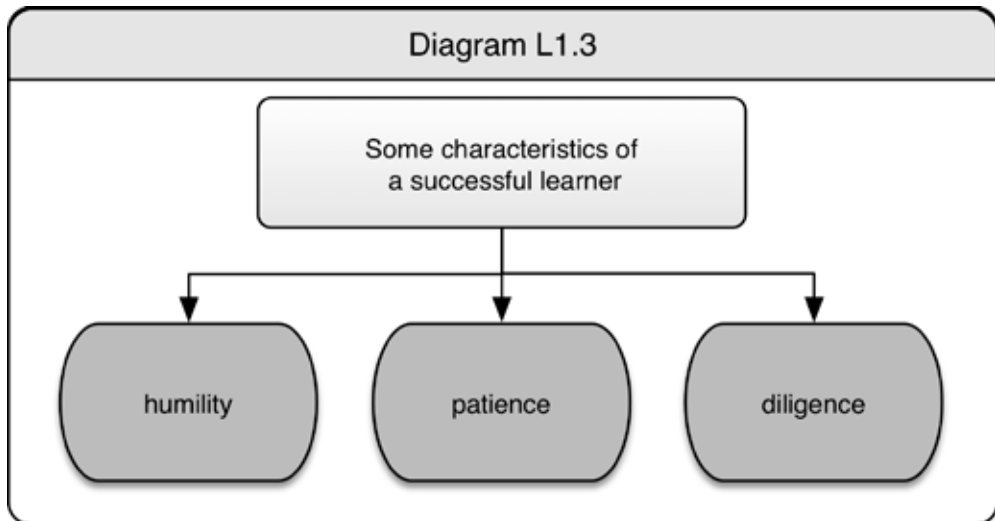
*“...You should start with the most important subjects, and then proceed to those matters which are next or follow in level of importance.”*

Additionally, in the end of his response Sheikh al-Fauzaan, may Allaah preserve him, also mentions some important characteristics for a successful learner. These characteristics are directly related to the issue of choosing suitable of books and subjects, because the one who has them will, inshAllaah, be someone who properly recognizes their current level and then properly proceeds forward. Often youth or new Muslims choose subjects which are fundamentally important but select books or works which are not simple and basic, or they choose subjects or areas of knowledge which are legitimate but which are not essential and whose study should come after establishing a foundation by understanding the correct beliefs of Islaam.

statement of  
Sheikh Ahmad  
Ibn Yahya an-  
Najmee

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[13] Decisive Rulings on the Methodologies of Calling to Allaah: vol. 1, p. 38



For this reason we see from scholars advices that:

- a lack of humility might drive someone to skip starting with a basic fundamental level book and so fail to acquire a firm foundation of knowledge upon sincerity
- a lack of patience might prevent them from proceeding gradually step by step through the different areas of knowledge by priority and importance, resulting in scattered efforts and haphazard learning
- a lack of diligence might lead to them giving up on seeking Sharee'ah knowledge and an endeavor altogether

All three of these mistakes has been pointed out by our noble scholars, and can be avoided by initially studying with someone from among the acknowledged people of knowledge or from the trustworthy students of knowledge who refer back to them.

Sheikh al-Fauzaan, may Allaah preserve him, in his response advises the one starting to study Islaam that,

*...particularly following the school curriculums in the educational institutes and religious faculties. These educational curriculums, which teach the student of knowledge in gradual stages have much good in them. However if a student of knowledge is not registered with one of these organized schools, he should stick to attending the gatherings of the scholars in the masjids, regardless of whether they are classes on jurisprudence- fiqh, grammar, creed or so on.*

This is something very important to consider when studying for ourselves and fulfilling the responsibility of those we are responsible for in our households. The possible options for study can include:

- organized institutes or Islamic colleges and universities
- masjids or islamic centers with weekend schools
- Islamic full-time schools
- online websites with articles or online sites and schools that offer classes
- home study with someone in your area -directly or online

Especially in non-Muslim countries or countries with very few recognized scholars calling to the Sunnah and the way of the Companions, and those who followed in their footsteps. All of the above can fall into or act as the main place where someone may choose to take their knowledge from in the different areas of Islaam. If there are educational institutions whose curriculums are established upon the two revealed sources of knowledge, the Book of Allaah and the authentic Sunnah, as understood by the first three generations of Islaam, then this could be of tremendous benefit.

In countries and regions where there are no such schools or educational institutions, then selecting a masjid or Islamic Center which proceeds upon the correct methodology becomes of even greater importance for the new Muslim and the Muslim striving to advance in his studies of Islaam. Also, in the absence of these, then choosing from sound online sources and individuals becomes of extreme importance. Moreover, in all these cases a Muslim should look very carefully to where he is taking his knowledge, because the selection of such a place of study is not only related to a single lecture or gathering, but will continue to affect what he studies over time.

Sheikh al-Fauzaan, may Allaah preserve him, warns the person starting to study Islaam away from trying to undertake studying too much material alone, which results in not gaining a firm foundation in what is being studied, meaning that firm foundation one gains through study with a scholar,

*“As for what some of the youth do today, in that they begin with the large works of knowledge or one of them buys several books and sits at home reading and researching them, then this is not work, this is not studying, it is just delusion. This is what causes some people to falsely claim knowledge or to give rulings on issues without knowledge or to speak about Allaah without knowledge, since in reality, they are not firmly established upon a foundation.”*

Similarly, Sheikh Muqbil Ibn Haadee al-Waadi’ee, may Allaah have mercy upon him, also mentioned many of the same points of understanding which Sheikh al-Fauzaan indicated about the weakness of studying by oneself without a scholar, as well as other related mistakes to avoid,<sup>[14]</sup>

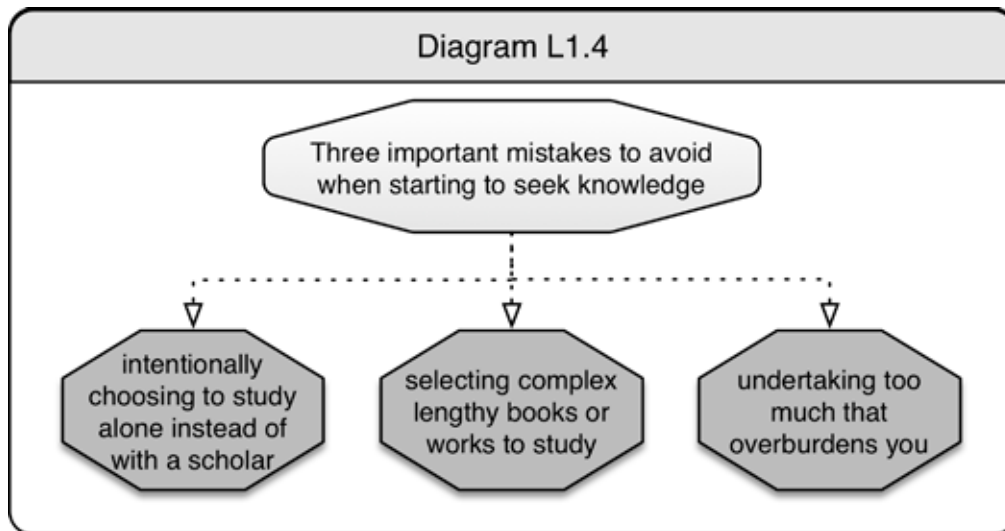
statement of  
Sheikh Muqbil  
Ibn Haadee

*“It is not proper that someone study alone a great deal, as this will only leave partial traces of knowledge he has studied. When Imaam ash-Shaafi’ee passed by a teacher of the child of the Muslim ruler he said, “Do not convey to him the entirety of this branch of knowledge until he has mastered its fundamentals. Because if you transmit this area of knowledge to him as a whole before he has properly mastered its fundamentals, it will leave him with only fragments or portions of the knowledge he has studied.” There is an additional matter, as Imaam ash-Shaafi’ee, may Allaah have mercy upon him states,*

*“Certainly, memorization and understanding are two gifts from Allaah, the Most Perfect, the Most High.”*

*So the people differ in their level of possessing them. If you see a man who is able to memorize two pages a day from the Qur’aan, and you are not able to do that, then we advise you to memorize a single page. And perhaps your understanding of it will be stronger and firmer than the one who memorizes the two pages. And some of the people may be able to memorize an entire thirtieth of the Qur’aan in single day, as this is simply from the blessings of Allaah, the Most High, the most Exalted. And from Allaah alone we seek assistance and support. However, undertaking too many lessons, and burdening oneself with what you are not able to bear, will be the cause of your ruin.”*

[14] The Final Travels of the Imaam of the Arab Peninsula by Umm Salamah as-Salafeeyah: pg. 233



Because of the specific circumstances of Muslims in the Western nations where they live as minorities and most individuals are non-Arabic speakers it is important to look at the detailed guidance of the scholars for us in this situation where we cannot easily study with the scholars. Sheikh Muqbil Ibn Haadee al-Waadi'ee, may Allaah have mercy upon him, was asked, <sup>[15]</sup>

**Question:** *We see that some people do not give importance to seeking knowledge from the hands of the scholars and are satisfied with studying books in their homes. They argue that Sheikh al-Albaanee (may Allaah the Exalted preserve him) was able to reach the level of knowledge that he possesses solely by means of reading, not by means of taking from the scholars themselves. Is this correct and with what do you advise the one who says this?*

*Answer: That which I advise him is that if he is able to, then he should attend the gatherings of the scholars, because at times sitting with a scholar can be equal in its benefit to reading for an entire month. Yet if it is not possible for one to sit with the scholars, then he should have a library for his study and should correspond with the people of knowledge, consulting and seeking clarifications from them and striving in a good way. But how would this be implemented? If he has a book and he is sure that it is from so-and-so who is trustworthy then there is no harm in reading it and benefiting from it. As for the different meaning of statements and expressions of the scholars then these will eventually become clear in the mind of the individual reading them. I still recall some of the statements of my Sheikh, Muhammad Ibn 'Abdul-Wahaab as-Somaalee, may Allaah the Exalted preserve him, from his lessons in the sanctuary of Masjid al-Haram in Mecca.*

statement of  
Sheikh Muqbil  
Ibn Haadee

[15] From 'A Defending Mission from Audio Lectures Upon the People of Ignorance & Sophistry': Vol. 1, Page 63

*However, if there are no scholars available or he is not able to attend, then he should have a library, and rely upon Allaah, the Most Perfect and the Most High, to successfully learn. But be warned, with a serious warning, of the slips, unintentionally misleading statements, and those statements that conflict with what is correct that come from the established, well-known scholars that he may read in books.*

*As such it is upon him to submit and compare his own thinking and ideas to that of the thinking and ideas held by the early scholars of this Ummah. And I am not inviting one to simply blindly follow them, as blind following is generally impermissible in the religion. Rather, he must seek to be guided by their understanding. Then in proceeding in this way a library is something good and is a blessing from Allaah, the Most Perfect and the Most High, and it makes the use of books easier. Perhaps this present availability of books was never this easy for many of the early Muslim scholars. Yet if one of us was charged with having to copy Fath al-Baaree by hand, as perhaps they did, he would not be able to do so!”*

Sheikh Muhammad Ibn Saaleh al-‘Utheimeen, may Allaah have mercy upon him, was asked a question directly related to our situation, where without traveling there are few opportunities to actually sit and learn beneficial knowledge directly from our scholars known to be steadfast in knowledge, beliefs, and methodology, <sup>[16]</sup>

**Question:** *Is it permissible to learn the religion solely from books without the scholars, specifically in the situation where it is difficult to learn from the scholars because of their scarcity? In addition, what is your view regarding the one who says, “The one whose teacher is his book his errors are greater than that which he is correct in?”*

*“Answer: There is no doubt that knowledge is acquired by seeking it from the scholars as well as from seeking it from books. The book of the scholar is like the scholar himself, as he conveys knowledge to you by means of his book. So if it is difficult for you to acquire knowledge from the people of knowledge directly, then you should acquire it from books.*

*However, acquiring knowledge by way of the scholars is better than acquiring it by means of books. The one who acquires by means of books goes through more difficulties and needs to put forth tremendous effort. In addition to that, some matters such as important Sharee’ah principles and guidelines which are well understood by the people of knowledge will not be made clear to him. Therefore it is necessary that you refer to the scholars themselves as much as possible.*

[16] From ‘Islamic Revival: Guidelines & Guidance’, Page 125

*As for the one who says: “The one whose teacher is his book, the issues he is wrong in will outnumber the issues he is correct in.” Then this is not completely correct nor is it absolutely wrong. As for the person who takes knowledge from any book he comes across, then without doubt he will have many mistakes. But as for the one who relies upon books from individuals well known for their knowledge, trustworthiness, and reliability, he will not make numerous mistakes. Rather, he will be correct in the majority of what he states.”*

Therefore, it is important when discussing the details of how to properly study to also look at the guiding words of the scholars that make clear for us how to still benefit in these difficult circumstances for the one who wishes to learn and practice the religion of Islaam fully.

01. In our modern age, the one beginning to gain of knowledge of Islaam is in need of advice to be truly successful in what he has undertaken.
02. Without guiding advice, many people starting to study choose ways that lead to shortcomings in their efforts if not eventual failure.
03. Knowledge should first to be sought from the scholars, all the other means are secondary, intended to assist your study or used as a means of necessity when it is not possible to take directly from the scholars.
04. It is important to distinguish who, in fact, truly is a scholar, meaning distinct from those who are below them from students of knowledge or callers with limited knowledge.
05. The scholar you take knowledge of your religion from should have sound beliefs, based directly upon the Qur'aan and Sunnah.
06. The scholar you take knowledge of your religion from should not only have recognized Sharee'ah knowledge, but also other needed characteristics.
07. The scholar you take knowledge of your religion from should be sincere in his efforts and trustworthy knowledge, along with the other needed characteristics.
08. The number of true scholars, in relation to the current situation of the Muslim world today, is very few.
09. Many people wrongly take and treat people as scholars who are not actually scholars, but this is not something new as it has happened in the past and will continue to happen.
10. The result of people wrongly considering people as scholars, who are not in fact scholars, leads to intellectual disorder and societal problems, and that is the situation we are living in today.
11. Not everyone who writes or compiles a book, verifies hadeeth manuscripts or a work of knowledge, or produces many lectures and debates, should automatically be considered a scholar or from the people of knowledge.
12. The common people are often misled by the amount of speech or efforts or writing someone produces, wrongly considering them a scholar without verification of the true level and extent of their knowledge.



13. A Muslim should not assume that everyone who speaks frequently or loudly about the religion is a scholar, rather before rejecting or accepting them investigate further, ask, and confirm their actual condition and level.
14. Identifying the reliable people of knowledge in your age is an important means to remain steadfast upon guidance.
15. An important indicator of the reliable scholars is their recognized extensive knowledge such that the knowledgeable Muslims have gathered around, benefited, and accepted them as scholars.
16. A characteristic of a senior scholar is having more Sharee'ah knowledge in both specific subjects as well as the various areas of knowledge generally.
17. A characteristic of a senior scholar is having more complete intellectual abilities within the realm of working with Sharee'ah knowledge through use and training, and therefore less likely to make slips and mistakes.
18. A characteristics of a senior scholar is his being further away from being influenced by his personal interests and desires, as this is something often affecting younger people even when they have knowledge.
19. A characteristics of a senior scholar is having more practical experience in helping the Muslims learn and practice Islaam, generally and in light of recent trials and afflictions.
20. A characteristic of a senior scholar is a stronger extensive connection to the other scholars of the Sunnah both of their own age, as well as the works of the past scholars of previous centuries.
21. From the characteristics of the younger people with knowledge is possibly being affected by hastiness and excitability, despite their knowledge.
22. From the characteristics of the younger people is often being affected by worldly ambitions, even if they have knowledge.
23. From the characteristics of the younger people with knowledge is often being affected by some immaturity and other shortcomings due to their young age, even if they have knowledge.
24. The Companions of the Messenger of Allaah spoke about the importance of taking knowledge from the senior scholars, as well as the negative effects of turning away from them and only towards others beneath them.

25. There is tremendous good in long-term programs of educational study provided by Muslims schools and universities of the people of the Sunnah, because they provide a gradual systematic road of Sharee'ah study which continually builds upon what preceded it of learning and knowledge.
26. Allaah has blessed the Muslims with upright beneficial institutions, schools, and places to gain beneficial knowledge in some of their lands.
27. Those who cannot study in upright beneficial educational institutions should strive to study with the people of knowledge in the masjids upon the Sunnah.
28. After carefully choosing or selecting those scholars whom you should take knowledge from, it is also important to know which works of knowledge are suitable for your current level.
29. In starting your efforts to learn Islaam it is important to not overburden yourself beyond your limits, but proceed gradually.
30. From the harmful results of choosing to study in the incorrect way, meaning without the scholars, is that the seeker of knowledge may fall into speaking about Allaah without knowledge, which is a tremendous sin.
31. From the harmful results of choosing to study in an incorrect way, meaning without the scholars, is that the seeker of knowledge may incorrectly claim that they are now scholars, and then are likely to misguide people.
32. From the results of choosing to study in the incorrect way, meaning without the scholars, is that the seeker of knowledge may issue rulings which are then wrongly connected to Islaam by others without being based upon sound knowledge.
33. Three important characteristics for success as a Muslim seeking knowledge are humility, patience, and diligence.
34. If it is not possible to sit with the scholars to gain knowledge, a Muslim should establish a beneficial library of books, and whenever possible correspond with distant scholars to clarify issues and questions that arise from their reading.
35. One of the benefits of learning knowledge from a scholar is that important Sharee'ah principles and guidelines are made clear by him, which may not be made clear by simply reading the books on the same subject.
36. One of the benefits of sitting with a scholar, when this is possible, is that the knowledge gained is equal to reading for a much longer time in the subject alone.

37. Studying from a book can be considered, in some ways, like taking knowledge from the scholar who compiled or wrote it.
38. The route of studying mainly from books, due to necessity, is more difficult and requires more effort than studying from and sitting with the scholars directly.
39. The books which a Muslim places in his library must be from people who are trustworthy in terms of religious knowledge.
40. When a Muslim primarily studies from books alone it is important that he continually submits and compares his own thinking, beliefs, and understanding to the thinking, beliefs, and understanding held by the early scholars upon the Sunnah. This will prevent him from unintentionally adopting or taking on misunderstandings or misconceptions which are not actually part of Islaam.
41. The way for a Muslim who studies from books to be correct in the majority of what he states from books, or the positions he takes from them, is to only take from those books by people of knowledge known for their sound knowledge.

- Choose up to three of the listed points of benefit and identify their opposite and name any misguided group that holds that false belief or misconception in belief, practice, or both.
- Choose up to three of the listed points of benefit and indicate one additional direct or indirect proof, or a related statement from a reliable scholar.

## 1.6 OVERVIEW OF EVIDENCES & EXPLANATIONS

*Overview of the different evidences and explanations  
directly referenced within this lesson.*

*1. verses of the Noble Qur'aan:*

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*2. authentic hadeeth narrations of the Messenger of Allaah ﷺ :*

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*3. verified statements from the Messenger's Companions رضی اللہ عنہم :*

- statement of Ibn Mas'ood

*4. statements from other scholars within the next two generations of the Salaf:*

- statement of Imaam Ash-Shaafi'ee
- statement of Mahna'
- statement of Ismaa'eel -Abul-Hussayn
- statement of Ibn Wahab

*5. statements from scholars upon the Sunnah in all other generations:*

- statement of Ibn Rajab al-Hanbalee
- statement of Ibn Qutaibah
- statement of al-Khateeb al-Baghdaadee
- statement of Ibn 'Abdil-Barr

*6. statements from modern scholars upon the Sunnah in this age:*

- statements of Sheikh Muqbil Ibn Haadee
- statements of Sheikh Muhammad Ibn Saaleh al-'Utheimeen
- statements of Sheikh Muhammad Naasiruddin al-Albaanee
- statements of Sheikh Ahmad Ibn Yahya an-Najmee

## 1.7 LEVEL 1: TEST YOUR UNDERSTANDING:

## TRUE &amp; FALSE QUESTIONS

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

01. As long as the book is good and from a reliable scholar, the beginner can benefit from any book in his studies. [T / F]
02. The correct way to gain knowledge of Islaam is to give priority to taking knowledge directly from the scholars. [T / F]
03. There is a lot of confusion among Muslims today about who are actually those scholars to guide the affairs of the Muslims. [T / F]

## FILL IN THE BLANK QUESTIONS

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

04. The Muslim beginning to study his religion regularly should start by selecting \_\_\_\_\_ books along with the \_\_\_\_\_ of trustworthy scholars for those works.
05. The good places for learning \_\_\_\_\_ knowledge are reliable schools and \_\_\_\_\_ faculties which teach students in \_\_\_\_\_ stages. After this we should study with the scholars in the \_\_\_\_\_.
06. Muslims who learn poorly in the incorrect way may fall into \_\_\_\_\_ claiming knowledge, issuing incorrect \_\_\_\_\_, and speaking about Allaah \_\_\_\_\_.

## 1.8 LEVEL 2: INTERACTIVE QUESTIONS &amp; 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 answer which is also correct.]*

07. Give one possible example of the harm caused by Muslims wrongly or falsely taking some individuals as knowledgeable scholars. Explain some of the harms that came from that.
08. Give an example of a reliable book of knowledge known to be studied with an explanation coming from a reliable scholar.
09. Discuss two reasons why people in our modern age wrongly take people as scholars, when they are not, and how someone could avoid both.



3 min



6 min



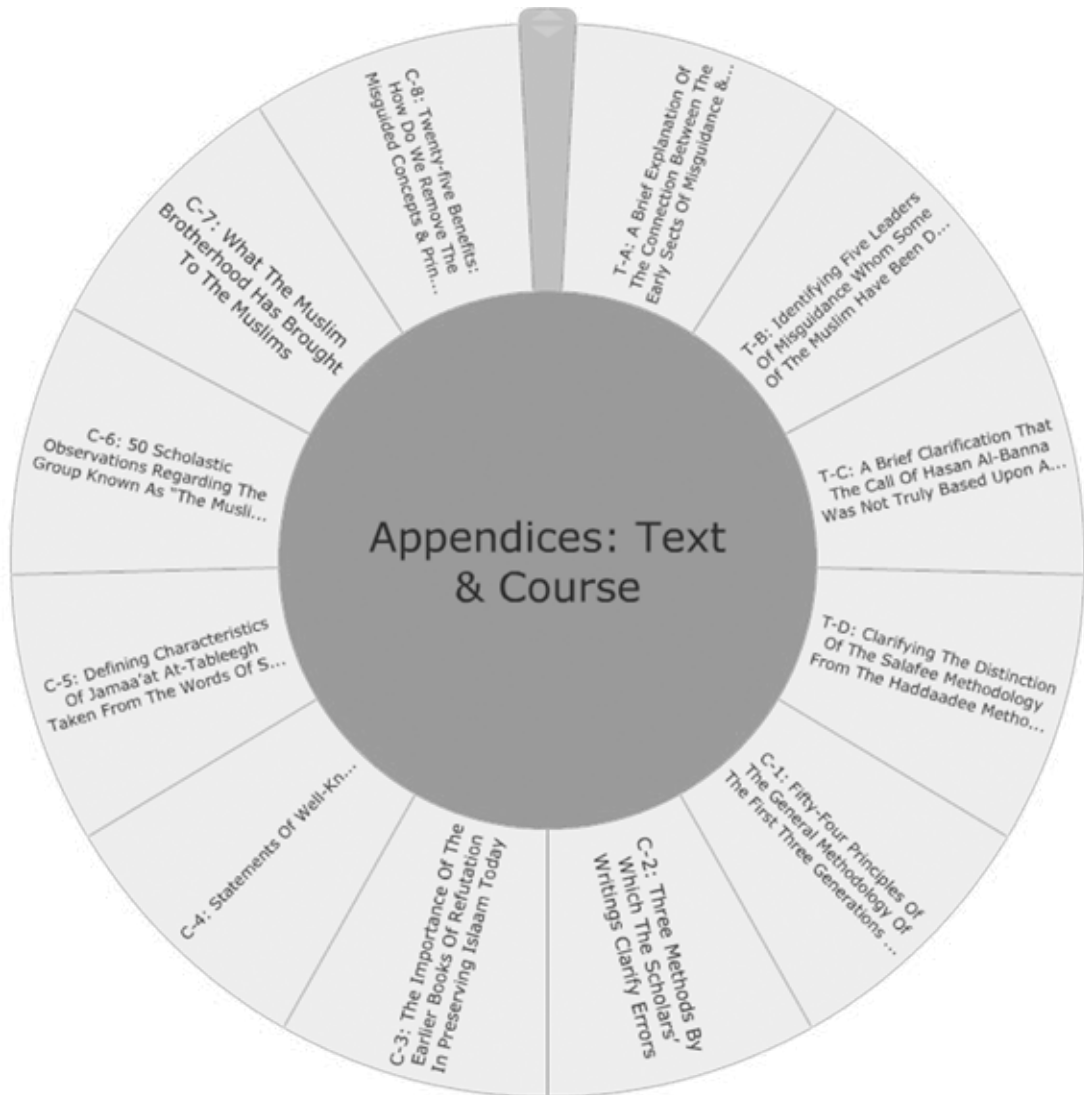
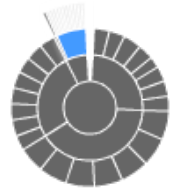
21-36 min

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# APPENDICES: TEXT & COURSE

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## TEXT APPENDICES

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***Text Appendix A:***

A Brief Explanation Of The Connection Between The Early Sects Of Misguidance & The Groups Of Misguidance Today 450

***Text Appendix B:***

Identifying Five Leaders Of Misguidance Whom Some Of The Muslim Have Been Deceived By And The Evidence From Their Own Words 456

***Text Appendix C:***

A Brief Clarification That The Call Of Hasan al-Banna Was Not Truly Based Upon A Comprehensive Call To Worship Allaah Alone 470

***Text Appendix D:***

Clarifying The Distinction Of The Salafee Methodology From The Haddaadee Methodology 474

### *Text Appendix A:*

## **A Brief Explanation Of The Connection Between The Early Sects Of Misguidance & The Groups Of Misguidance Today**

Sheikh Jamaal al-Haarithe, may Allaah preserve him mentioned:<sup>[1]</sup>

Someone might say: *[Why do you talk about the Mu'atazliyah, the Jahmiyyah, the Zanaadiqah, the Ash'arees, the Khawaarij, and the Murji'ah and always mention them when speaking about the issues of beliefs, when these groups have ceased to exist and its adherents have died out? As the saying goes: "They have been consumed by time." So there is no reason to mention them.]*

Our response is, and with Allaah lies the success:

Yes, these sects existed in the past, and their followers and founders died out ages ago. However, their ideologies still prevail, and their beliefs have not come to an end. Rather, the followers of these ideas and beliefs, who have been influenced by these groups, are still present among us today. So their ideologies and beliefs are passed on from generation to generation, and they have people who continue to pass them on.

A. As for the beliefs of the Mu'tazilah, then it is still in existence today and in fact it is widely spread amongst those who ascribe to Islaam. This is since the Shee'ah, in all of their various sects and denominations, even the Zaydees among them, adhere to some of the beliefs of the Mu'tazilah.

B. As for the Ash'arees, then it is a sect that exists in groups amongst a majority of the Muslims today.

C. As for the belief of 'Irjaa, it is to be found also among the Hanafees who believe that emaan (faith) is just tasdeeq (affirmation) and qawl (speech). So actions, according to them, do not fall into the fold of emaan. Even though this 'Irjaa is of a lesser nature, it is still from the 'Irjaa of the well-known people of philosophical rhetoric.

D. And as for the apostates, such as those who believe in wahdat-ul-wujood and other than them, then they exist today as well, since the followers of Ibn 'Arabee can be found today and they are from the extreme Sufis.

[1] I recommend that the reader also read the directly related course appendix 3: "The Importance of the Earlier Books of Refutation in Preserving Islaam Today" along with this text appendix. Within that appendix Sheikh Saaleh al-Fauzaan, may Allaah preserve him, explains this similar doubt and misconception from the direction of books and writing of refutation of early sects of misguidance.

So based on this, when we mention these groups, we are not talking about the actual groups of old, but rather we are talking about the groups that now exist among the Muslims today. And this is something that is not hidden from the students of knowledge. So it is only those who are unaware of the realities, or those who wish to confuse the people and spread false beliefs, that condemn us when we mention these groups. So it is upon such people to ask carefully before they condemn. This is just a short discussion on the matter, but in reality this topic is vast, and Allaah knows best.

I will present some examples below that make it clear that the ideologies of these destructive groups are still present today:

1. Sayyid Qutb said in his book “In the Shade of the Qur’aan” (4/2328):  
*[The Qur’aan is present and in existence just like the earth and the heavens.]*  
 This is the belief that the Qur’aan is created, and this is the falseview of the Jahmiyyah and other deviant groups.

2. He (Sayyid Qutb) also said in the afore-mentioned book (6/4002) while interpreting Allaah’s statement: ﴿ **Say: He is Allaah, the One** ﴾-(Surah al-Ikhlaas: 1):  
*[This indeed refers to the oneness of existence. So there is no reality except for His reality, nor is there a true existence except for His existence. So everything else that exists, its existence stems from that actual existence.]*  
 This is the false belief of wahdat-ul-wujood.

3. Muhammad Qutb (Sayyid Qutb’s brother) said:  
*[The matter requires us to call the people to Islaam all over again, not because in this time, they reject saying ‘Laa Ilaaha Illaa Allaah, Muhammad Rasoolullaah’ with their mouths, as the people during the first stage of strangeness would do, but because the people during this time reject the main requisite of Laa Ilaaha Ilaa Allaah, which is: Judging by the Legislation of Allaah.]*  
 (Quoted from the book “Our Current Situation”, pg. 29)

I say: This is declaring the masses to be disbelievers, in the absolute sense. If this is not so, then how can he judge that the people reject Allaah’s Rule. And how can he liken them to the Days of Ignorance prior to Islaam, without going into detail ed discussion or making exceptions for those who do in fact implement Allaah’s Legislation, and who have no constitution except the Book of Allaah? These kinds of general statements are often repeated by these writers, as if they don’t acknowledge the existence of the huge Salafee Islamic state located in the heart of Arabia. And it is as if they don’t acknowledge the existence of Muslims in various other regions that are from the followers of Hadeeth, supporters of the Sunnah and adherents to the beliefs of the Salaf.

The strange thing is that these people, or some of them, were living in this Islamic state (The Kingdom of Saudi Arabia) at the time they made such statements, which contain grave deceptions for the readers, such that an average person is led to believe that there cannot be found an Islamic state today that professes Laa Ilaaha Illaa Allaah, implementing its requisites and ruling by Allaah's Laws. And it leads the reader to believe that there cannot be found any individuals or groups that adhere to Tawheed on the face of this earth, and this is deceiving, misleading and deluding the readers. So let the student of knowledge take note of this misguiding phenomenon that is widespread amongst these types of writers, may Allaah guide them to what is correct!

4. One of those who ascribes himself to the da'wah said:

*[From the outward display of sins is when a person boasts about his sins in front of his colleagues. So he begins to speak aloud, saying he did such and such, and he goes into detail about many of his sins. This kind of person will not be forgiven (!), unless he repents, because the Prophet ruled concerning him that he will not be pardoned: 'Everyone from my ummah will be pardoned except for those who outwardly profess their evil.' And what is worse and viler than this is when some of them say: 'I have unlawful relations' or 'I have girlfriends' or 'I go on dates.' This person is filled with sins. Some of these people even record sins on tapes! There is no honor for these people since they are apostates by doing this! They record how to beguile a girl and get her to commit lewd acts. This is apostasy from Islaam! This person (who records this) will be in the Fire of Hell forever unless he repents!]*

(From the tape "A Gathering on the Platform")

And with regard to some of the singers, whose tapes are spread around by the youth - tapes which call to filthiness and which delude the young boys and girls, he said: *[I am certain that the person who does this act, the least that can be said about him, is that he takes sins lightly. And there is no doubt that belittling a sin, especially if it is a major sin and the scholars have unanimously agreed on its prohibition, constitutes disbelief in Allaah. So the likes of these people, there is no doubt that their actions are apostasy from Islaam. I say this with a tranquil and calm heart.]*(The tape: "The Youth - Questions and Problems)

I say: Declaring sinners to be disbelievers and interpreting the spread and distribution of sins amongst the people as being a belittlement of sins that leads to disbelief, this shows hastiness in labeling people disbelievers due to major sins and a lack of showing restraint. And this is from the methodology of the Khawarij, as they declare people to be disbelievers due to major sins. As for the example he gave of a person manifesting his sins and evil relationships with sinners, then this kind of talk shows that these things are probable but do not consist of clear proof. Perhaps the thing that causes the person to do this is ignorance. This is why we must remind them and not declare them disbelievers. And this is the way of Ahlus-Sunnah wal-Jamaa'ah.

Furthermore, belittling something and taking it lightly does not constitute a mockery of it. In fact, everyone that commits a sin, whether major or minor, doesn't do so unless he first considers it trivial and belittles it. So someone who takes something lightly doesn't necessarily ridicule it. And who is the one that is free from sins! And Allaah knows best.

Another person said, whilst asking a question and then responding to it at the same time:

*[Do you think that the evils that are present in our communities today are just sinful matters? Many people assume today that interest is just a sin or a major sin, and that drugs and alcohol are sins, and that bribery is just a sin or one of the major sins... No doubt oh brothers! I have looked into this matter and it has become clear to me now that: Many people in our societies have made interest lawful, and refuge is sought in Allaah. Did you know that now the interest-based banks in our country have reached two million customers? I swear this to you by Allaah! Does each individual from these millions know that interest is haraam, but yet still deals with it even though it is a sin? By Allaah! So then, from the danger that is present today, due to the vast amount of widespread sins is that many people have made these major sins permissible and lawful, and we seek Allaah's refuge!]*

(From the tape "Tawheed First")

I reply with the same answer I gave in the previous example. However, this example is more dangerous for the one who made this statement, in my understanding, since in his grave exaggeration, he claims that what occurs in this society from interest, alcohol and bribery, all of these are not just disobedience or major sins. And he swears by Allaah to this! Being determined that the one who commits sins is deeming it to be permissible, without hearing from any one of them that they clearly assert interest to be lawful, or dealing with bribes. to be lawful or using drugs and alcohol to be lawful - to positively deem these people to be disbelievers without hearing these statements come from them or having a reliable proof that bears witness that they in fact deem these acts to be permissible, and to instead only have assumptions, is a clear proof of the weak restraint and lack of consideration this individual has. This is the methodology of the Khawaarij and the Mu'tazilah. So my advice to him and those like him is to recant from making such general assertions that are more dangerous for them than for others. Turning back to the truth is better than persisting in falsehood.

6. A third person, who has a doctorate in ‘aqeedah, said whilst holding in his hand a flyer from a hotel in one of the Gulf states:

*[In this hotel, it clearly states that they serve alcoholic drinks, in addition to the other things it has...so this is a clear call to alcohol and to naked and intermingled dancing whilst drinking alcohol. We seek Allaah’s refuge from this disbelief.]*

(From cassette No. 272/2 of The Explanation of al-’Aqeedat-ut-Tahaawiyyah)

And he said in a book of his:

*[Disbelief and apostasy has appeared in our newspapers, evil has spread in our circles and we are called to fornication on our radios and television sets. And we have made interest lawful.]*

This book was prepared and printed with various different titles. In Pakistan, it went it goes by the title: “Kissinger’s Promise,” and in Egypt, the book was titled: “Facts surrounding the Gulf Crisis.”

Regardless, you have seen how this individual has taken it upon himself to make the statement that we have made interest permissible. But we, all praise to Allaah, do not deem interest as being permissible, nor does our society. Nor do we consider simply distributing alcoholic drinks to some of the neighboring regions as being open disbelief that expels one from the fold of Islaam. Rather, that which we worship Allaah with, is that those things mentioned by these individuals that ascribe themselves to the da’wah all of these things are sins, apart from disbelief.

In fact all of these acts are a lesser form of disbelief (i.e. minor disbelief), meaning that they are acts of disobedience and major sins that negate the completeness of emaan of the person who commits them, but not the foundation of emaan, as the Prophet said: ***{A fornicator does not fornicate whilst being a believer at the time he fornicates. And a thief does not steal whilst being a believer at the time he is stealing...}***

No doubt the emaan (faith) that is being negated here is the completeness of emaan (i.e. so the sinner does not have complete emaan, meaning his emaan is deficient). And there are many more examples of this in our religion. We ask Allaah to grant us understanding of our religion and to guide these people and their likes to the truth.

My dear brother, oh you who strives for this Salafee methodology! After seeing these examples of the ideologies present in some of the callers today, not to mention the youth that are deceived by them, and who sit in front of them, taking their ideas and beliefs, which destroy the beliefs of the Salaf, after seeing all this, will you still say: *[Why do you talk about these groups that have come to an end?]*, when it is clear their deviant and corrupt beliefs and methods still exist and their misguidance is still present?? So reflect, may Allaah guide you, on the importance of Tawheed and of implementing it, and on warning about all of the deviant groups in every time and place, and on returning back to the methodology of the Salaf as-Saaleh (righteous predecessors), in light of the Book and the Sunnah, and Allaah knows best.





*PREVIEW*

*EDITION*



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## COURSE APPENDICES

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***Course Appendix 1:***

Fifty-Four Principles Of The General Methodology  
Of The First Three Generations of Muslims 480

***Course Appendix 2:***

Three Methods By Which The Scholars' Writings Clarify Errors 488

***Course Appendix 3***

The Importance Of The Earlier Books Of Refutation  
In Preserving Islaam Today 492

***Course Appendix 4:***

Statements Of Well-Known Scholars About The Groups Jamaa'at At-  
Tableegh & The Muslim Brotherhood Organization 496

***Course Appendix 5:***

Defining Characteristics Of Jamaa'at At-Tableegh  
Taken From The Words Of Scholars 504

***Course Appendix 6:***

Fifty Scholastic Observations Regarding The Group Known As "The  
Muslim Brotherhood" 510

***Course Appendix 7:***

What The Muslim Brotherhood Has Brought To The Muslims 524

***Course Appendix 8:***

Twenty-five Benefits: How Do We Remove The Misguided Concepts &  
Principles Of The Muslim Brotherhood Organization From Our Societies  
534

### *Course Appendix 3*

## **The Importance Of The Earlier Books Of Refutation In Preserving Islaam Today**

BY SHEIKH SAALEH IBN FAUZAAN,  
MAY ALLAAH PRESERVE HIM

### *From Where Do We Obtain Beneficial Knowledge* <sup>[1]</sup>

“Beneficial knowledge is obtained from the Book of Allaah and the Sunnah, through understanding them, contemplating them, and carefully studying them, seeking the assistance in this from the books written about worshipping Allaah alone, those which gather transmitted explanations of the Book of Allaah, those containing explanations of the meaning of hadeeth narrations, those books which have gathered the rulings in the religion and their principles, as well the books of grammar and the Arabic language.

However, it is necessary that a warning be given about a grave deception and scheme which has spread among the youth from the hands of some of the people of bias and partisanship who have come to be known as “guides” and as “thinkers”; and many of the youth have been diverted and turned away from those beneficial books. This deception is found in their statements regarding the books which explain Allaah’s right to be worshipped alone, those books which encompass and explain the methodology of the righteous first generations of Muslims and those who followed and adhered to their way in the matters of understanding Allaah’s names and attributes, those books which contain refutations of the false negation of the sect of the Jahmeeyah and the Mu’tazilah and those that they gave rise to, those books which contain the explanations of the necessity of directing all worship towards Allaah alone, and what contradicts this completely and what diminishes it from different aspects of associating others in that worship. Regarding these books they say:

*[These old books only refute people who have long since passed away and are now gone. They discuss misconceptions which have ceased to exist. We must abandon these books and occupy ourselves with refuting the new deviant methodologies such as Communism, Ba’thist Socialism...] until the end of what they mention. They say regarding the books of rulings and jurisprudence what is similar to: [These are very complex books, and they incorporate suppositions which are far from reality, so we should abandon them and derive solutions to our problems directly from the Book of Allaah and the Sunnah ...] to the end of what they state. The response to that has several aspects:*

[1] From ‘An Explanation of the Mistakes of Some Writers’: Page 13

1. Certainly, if we abandoned these books we would not have the ability to refute these newly emerging ideologies. These books instruct us in the proper methodology of refutation, and the correct way of reasoning and argumentation. Therefore if we abandoned them we would be in the position of the one who drops his weapon and then proceeds to meet the enemy without a weapon. Then what will result from this? Truly, only your defeat and destruction or being captured!
2. Certainly the sects and groups which were refuted by the books of the early scholars, which clarify the issues regarding Allaah's right to be worshiped alone, have not ceased to exist. Rather, they have present day followers who embrace and adhere to what those first groups were upon, from the issues of negating Allaah's names and attributes, or the distortion of them, or engaging in actions which are associating others in the worship due to Allaah alone. These followers speak about these matters and spread them in their own publications as well as through comments on the printed works of others. So how can it be said that these sects have ceased to exist?
3. As for the presumption and claim that these deviant groups have ceased to exist and there is no longer anyone who follows them, then the misconceptions and misinterpretations which caused them to go astray are present in the books they left behind; and what is feared is that one may come across these writings from the hands of those who do not understand their reality, and then go astray due to this, or this happens by the hands of those who are clearly misguided and the people are then misguided by them. Therefore the study of what opposes these misconceptions and clarifies their falsehood from the early books of Ahlus-Sunnah wa'al-Jama'ah is something which is required.
4. The modern deviated methodologies and paths are descended from the early deviated methodologies and paths which the previous scholars have refuted in their books; therefore if we understand the earlier form of falsehood, then we also understand the falsehood which descended and was born out of it.
5. As for the assumption or claim that these new deviated methodologies do not have an origin in the past, then even if this was the case there is no conflict or contradiction between the refutation of the first forms of falsehood and refutation of the new forms of falsehood, in order that we not be deceived by either one of them, as it is obligatory to refute falsehood whenever one is able, the new and the old. And Allaah, the Exalted mentioned in the Qur'aan those aspects of disbelief the earlier people possessed as well as what misguidance characterized by the earlier nations, and refuted all of the them.

6- As for their statements regarding the books of jurisprudence and fiqh, that “They are structured in a very complex way, and have strange suppositions,” then this is correct, if one speak truthfully about some of these original texts which were summarized. Yet they have been summarized in their explanations and clarifications, so that the complexity is removed.

As for the strange suppositions, then these are regarding theoretical problems if they were to occur, a valuable resource for this Ummah, derived from the sources of the Book of Allaah and the Sunnah, which should not be undervalued or disdained. So, the books of our predecessors of the first generations are resources which it is obligatory that we safeguard and that we must benefit from; not being deceived by the schemes of the enemies of Islaam and the partisans who are displeased and saddened by what is found within these books from clarification of the truth and the refutation of falsehood which they have inherited from their predecessors from the Jahmeeyah and the Mu'tazilah. So they begin stirring up the youth concerning them, instigating and working up amongst them an aversion and dislike for these books. ﴿*They want to extinguish Allaah's Light with their mouths*﴾-(Surah Tawbah:32) However, there has never ceased to be, and all praise is due to Allaah, those always present, the people of truth who were not deceived by this deceitful propaganda which opposes their illustrious history.”

Sheikh Saaleh Ibn Fauzaan, may Allaah preserve him, also explained that, <sup>[2]</sup>

“The methodology of Ahlus-Sunnah wal-Jamaa'ah in refuting the people of innovation in the religion is based upon the Book of Allaah and the Sunnah. This is a methodology that is both convincing and persuasive, such that it refutes the doubts of the innovators and their misconceptions. We derive from the Qur'aan and Sunnah the obligation of holding firmly to the established practices of the Messenger, and striving against innovation in the religion and newly introduced matters. There have been many works written in this area.

In the books related to correct beliefs there are general refutations of the sects of the Shee'ah, the Khawaarij, the Jahmeeyah, the Mu'tazilah, and the 'Ashareeyah, opposing their innovated statements in the fundamentals of the faith and belief. The people of the Sunnah wrote books specifically in this area of refutation, such as the book written by Imaam Ahmad “*Radd 'Ala Jahmeeyah,*”; and other leading scholars composed works of this type. For example, that written by Uthman Ibn Saeed Ad-Daramee, as well as the books of Sheikh al-Islaam Ibn Taymeeyah and his student Ibn al-Qayyim. Additionally, there is Sheikh Muhammad Ibn Abdul-Wahaab and others who refuted these sects, as well as refuting those who worship at graves and followers of Sufism. So from the books specifically written in refutation of the people of innovation in the religion, there are indeed many. For example among the earlier written works are books such as:

[2] From ‘The Guidance of the True Belief’: Page 383

The book “*al-Itisaam*” by Imaam ash-Shaatabee.

The book “*Iqtidaa as-Siraat al-Mustaqeem*” by Sheikh al-Islaam Ibn Taymeeyah, as he has devoted a significant portion of it to the refutation of the innovators.

The book “*Inkaar al-Hawaadith wa al-Bid’ah*” by Ibn Wadhaah

The book “*al-Hawaadidh wa Bid’ah*” by at-Tartooshee

The book “*al-Baaith Alaa Inkaar al-Bid’ah wa al-Hawadith*” of Abee Shaamah”

And from the modern works on this subject:

The book “*al-Ibdaa’ Fe Madhar al-Ibtidaa’*” by Sheikh Alee Mafoudh

The book “*As-Sunan wa Mubtadiaat al-Mutaliqat bi Inkar wa al-Salawaat*” by Sheikh Muhammad Ibn Ahmad al-Shaqarah al-Hawandee

The work “*at-Tadheer min al-Bid’ah*” by Sheikh ‘Abdul-‘Azeez Ibn Baaz

So the scholars of the Muslims have not ceased, and all praise is due to Allaah, from criticizing innovation and refuting the innovators in the religion by means of newspapers, magazines, and other media, as well as by Friday sermons, conferences, and lectures. Through such means as these there has been a significant enlightenment of the Muslims, and a suppression of innovation in the religion, and a subduing of those who innovate in the religion.



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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 withi,n 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 Rabe’e 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])*

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## TWO ESSENTIAL FOUNDATIONS

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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 possess 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 Share’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 in 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. Such an individual 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.

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METHODOLOGY:

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## *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."* 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 so 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. This is a glaring and extraordinary mistake.*

*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 one's 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. These works 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 one's 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, and actions, as well as their general guided way. Therefore the scholars have a tremendous right over this Ummah. A portion of love and esteem, respect and honor, and thanks, are 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 recognized 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, to stay away from sins and transgressions, 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. 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 woman 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)*

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#### CONTENT & STRUCTURE:

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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:

*Basic / Elementary: Ages 4-11*

*Secondary: Ages 11-14*

*High School: Ages 14- Young Adult*

*General: Young Adult –Adult*

*Supplementary: All Ages*

Publications and works within these stated levels will, with the permission of Allaah, encompass different beneficial areas and subjects, and will be offered in every permissible form of media and medium. Certainly, the guiding scholar Sheikh Saaleh ibn Fauzaan al-Fauzaan, may Allaah preserve him, has stated,

*“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 second, 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-Qanooje, 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. Due to this, 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". 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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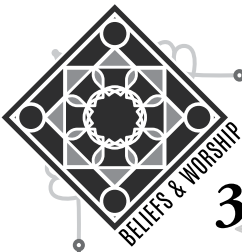
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## 30 Days of Guidance [Book 1]:

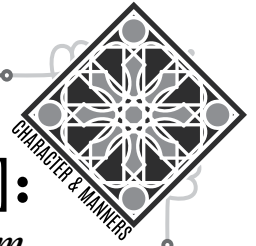
### *Learning Fundamental Principles of Islaam*

*A Short Journey Within the Work al-Ibaanah al-Sughrāh With  
Sheikh 'Abdul-Azeez Ibn 'Abdullah ar-Raajbee  
(may Allaah preserve him)*

*The Importance Of Asking To Be Guided In What You Say & Do \* The Clear  
Guidance Of The Final Messenger Is For All Humanity \* There Is A Single Straight  
Path Surrounded By Other False Paths \* Every Ummah Divided But Those  
Upon The Truth Remain \* Allaah Is With Those Who Remained Upon Revealed  
Guidance \* Allaah Has Ordered Us To Stand United Upon The Truth & Not  
Divide \* Every Name That Opposes The Guidance Of The Sunnah Is Rejected \*  
The Strangeness Of Islaam Is Something Expected \* That One Individual Whose  
Religion You Should Stand Upon \* The Sunnah Is Revealed Knowledge From  
Allaah \* Hold Firmly To The Sunnah As The Rope Of Allaah \* Success Is To The  
Degree You Adhere To The Sunnah \* The Incredible Reward For Firmly Holding  
To The Sunnah \* Follow The Prophet's Sunnah & That Of His Guided Successors  
\* Do Not Speak Against The Best Of Generations \* Know That Knowledge Is  
Received And Can Be Lost \* The Reality of the People of Misguidance & Their  
Deceptions \* The Believers Are Distinct Upon Revealed Guidance \* Advice of The  
Companions 'Uthman, 'Alee & Ibn 'Abbaas \* Those Astray Turned Away From  
The Guidance Brought To Them \* The People Of Misguidance Want You To Turn  
From Revealed Guidance \* Those Who Debate Frequently Change Their Religion  
\* The Blessing of Learning the Sunnah When Young \* The Importance Of Both  
Loving & Hating For Allaah's Sake \* A Person Stands Upon The Religion Of His  
Close Companion \* Innovation That Is Disbelief Destroys All Ones' Good Deeds \*  
Innovations In Islaam May Misdlead You To Leave Islaam \* The One Who Changes  
Islaam Is Cursed By Allaah & Creation \* Repentance from Innovation Must Be  
Clear & Apparent \* What Religion Will You Die Upon?*

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# 30 Days of Guidance [Book 2]: Cultivating The Character & Behavior of Islaam

*A Short Journey Within The Work  
Al-Adab Al-Mufrad With*

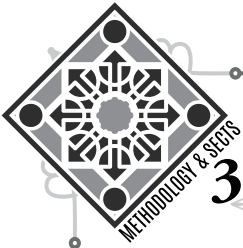
*Sheikh Zayd Ibn Muhammad Ibn Haadee al-Madhkhaalee*  
(may Allaah have mercy on him)

*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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# 30 Days of Guidance [Book 4]: Foundations For The New Muslim & Newly Striving Muslim

*A Short Journey Selected Questions & Answers With  
Sheikh 'Abdul-'Azeez Ibn 'Abdullah Ibn Baaz  
(may Allaah have mercy on him)*

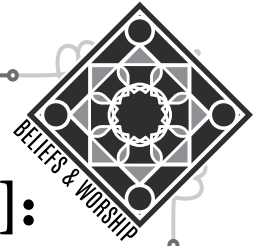
*What are the conditions of correct Islaam? \* What does it mean that Islaam will be strange?\* \* Is faith only what is in our hearts? \* Who is truly considered a Muslim? \* When is it necessary for me to ask a scholar? \* Is there both free will and Allaah's decree? \* What does it mean to worship 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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# 30 Days of Guidance [Book 3]:

## *Signposts Towards Rectification & Repentance*

*A Short Journey Through Selected Questions & Answers With*  
**Sheikh Muhammad Ibn Saaleh al-Utheimeen**  
 (may Allaah have mercy upon him)

*How do I work to save myself from Hellfire? \* What should I do, as my society has wrongdoing and many sins? \* How can I understand what taqwa is, and how can I have it? \* How should I call myself to account as a Muslim?*

*What should be in my heart when I intend to do good? \* How can I safeguard my intention for Allaah in everything I do? \* How can I bring myself peace, and establish love for Allaah's sake? \* When I feel that my emaan has gone down what should I do? As a Muslim, how can I make my heart steadfast? \* How can I treat the hardness that I sense in my heart? \* How should I study and memorize Qur'aan more? How do I keep my mind from being always distracted? \* How can I deal with the things that affected my practice of Islaam? \* Should I read the fictional writings of disbelievers? \* How do I know if I'm spending my time beneficially? How can I stop thinking about the days before I was guided?*

*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?*

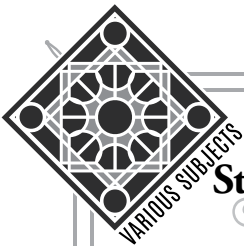
*How do I know if my evil thoughts take me outside Islaam? \* How do I know if my bad thoughts mean I am a hypocrite? \* How can I wipe away the many wrong things that I did in the past? \* Can I use the money I earned when I was sinful and heedless? How can I correct the previous wrongs that I did to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