

Advice to those who have Turned to the Way of the Salaf—and a Weapon in the Hands of the Salafi Against those who Throw Doubts at his Methodology

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All praise is due to Allāh, the Lord of all creation; may Allāh extol the mention of our noble Prophet Muhammad in the highest company of Angels and give him peace and security—and his family, his Companions and all those who follow him truly until the establishment of the Hour.

I can narrow down the advice to those who have turned the Salafi Path and Methodology into the following points, then I will expand upon each point in the course of this treatise (inshā' Allāh):

One: Be ardent in becoming a student of knowledge, seeking by that the Face of Allāh, His Pleasure and His Paradise.

Two: Be careful of self-amazement, putting yourself forward and boasting.

Three: Cling to the Jamā'ah, they are Ahlus-Sunnah, the People of Truth (Ahlul-Haqq).

Four: Seek out the Salafis wherever you live, do not separate from them and avoid the snares of Hizbies (people of partisanship).

Five: Recognise the Scholars of Salafiyyah and those who take from them—and know that they are the People of Hadīth, the Saved Sect and the Aided Group.

Six: This knowledge is Religion, so take care and consider from whom you take your Religion.

Seven: Keep good companionship and avoid mixing with two types of people: Ahlul-Bid'ah and the open sinners.

Eight: Be steadfast upon the truth and do not fear the blame of the blamers.

One: Be Ardent in Becoming a Student of Knowledge, Seeking by that the Face of Allāh, His Pleasure and His Paradise

Seeking knowledge is done with sincere intention for Allāh and seeking His reward, for the purpose of learning, acting, and calling others to the truth. 'Umar bin Al-Khattāb (مُنْوَلِينَةِ) said: I heard Allāh's Messenger (مَا الْمَانِينَةُ عَالَيْتُهَ) saying:

"Actions are based upon the intentions and every person will get rewarded according to what he intended. So, whoever migrated for Allāh and His Messenger then his migration was for Allāh and His Messenger. And whoever migrated for a worldly benefit or for a woman to marry, then his migration was for what he migrated for."

Allāh raises the sincere ones who have imān and knowledge of His Religion. He (سُبْحَالُهُ وَقَعَالُ) stated:

"Allāh will raise those who have believed among you and those who were given knowledge, by degrees—and Allāh is all aware of what you do." (Al-Mujādilah: 11)

And He (سُنْحَانَهُ وَتَعَالَىٰ) said:

¹ Abu Dawūd no. 2201, Sahih Muslim no. 1907, Bukhari no. 1.

قُلْ هَلْ يَسْتَوِى ٱلَّذِينَ يَعْلَمُونَ وَٱلَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُو لُوا اللهُ اللهُ

"Say: Are those who know equal to those who know not? It is only men of understanding who will take the reminder." (Az-Zumar: 9)

Seeking knowledge is an obligation—knowledge of that which Allāh has obligated upon you. And this begins with Tawhīd, then Salāh, and Zakāh as in the Hadīth of Ibn 'Abbās wherein the Messenger (مَعَلَيْنَا عَلَيْهُ) send Mu'ādh bin Jabal (مَعَلَيْنَا) to Yemen—he called them to Tawheed and taught them the Shahādah, then he informed them of the rest of the obligations, the Salāh and the Zakāh. So, seeking knowledge is an obligation as Anas (مَعَلِيْنَا) narrated that the Messenger (مَعَلَيْنَا عَلَيْهِ) said:

"Seeking knowledge is obligatory upon every Muslim." So, you must know what comes first when seeking knowledge—and I'll come to that later, inshā' Allāh. And whoever pursues knowledge, strives to reach it and travels to attain it, Allāh makes easy for him the path to Jannah:

حَدَّثَنَا مَحْمُودُ بْنُ خِدَاشٍ الْبَغْدَادِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ الْوَاسِطِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ الْوَاسِطِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ رَجَاءِ بْنِ حَيْوَةَ عَنْ قَيْسِ بْنِ كَثِيرٍ قَالَ قَدِمَ رَجُلُّ مِنَ الْمَدِينَةِ عَلَى عَاصِمُ بْنُ رَجَاءِ وَهُوَ بِدِمَشْقَ فَقَالَ مَا أَقْدَمَكَ يَا أَخِي فَقَالَ حَدِيثٌ بَلَغَنِي أَنَّكَ أَبِي الدَّرْدَاءِ وَهُوَ بِدِمَشْقَ فَقَالَ مَا أَقْدَمَكَ يَا أَخِي فَقَالَ حَدِيثٌ بَلَغَنِي أَنَّكَ تُحَدِّثُهُ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ أَمَا جِئْتَ لِحَاجَةٍ قَالَ لاَ قَالَ أَمَا قَدِمْتَ لِتِجَارَةٍ قَالَ لاَ قَالَ مَا جِئْتَ إِلاَّ فِي طَلَبِ هَذَا الْحَدِيثِ قَالَ لَا قَالَ أَمَا قَدِمْتَ لِتِجَارَةٍ قَالَ لاَ قَالَ مَا جِئْتَ إِلاَّ فِي طَلَبِ هَذَا الْحَدِيثِ قَالَ لاَ قَالَ أَمَا قَدِمْتَ لِتِجَارَةٍ قَالَ لاَ قَالَ مَا جِئْتَ إِلاَّ فِي طَلَبِ هَذَا الْحَدِيثِ قَالَ

² Ibn Mājah, no. 224

فَإِنِّى سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ مَنْ سَلَكَ طَرِيقًا يَبْتَغِى فِيهِ عِلْمًا سَلَكَ اللَّهُ بِهِ طَرِيقًا إِلَى الْجُنَّةِ وَإِنَّ الْمَلاَيِكَةَ لَتَضَعُ أَجْنِحَتَهَا رِضًا لِيهِ عِلْمًا سَلَكَ اللَّهُ بِهِ طَرِيقًا إِلَى الْجُنَّةِ وَإِنَّ الْمَلاَيِكَةَ لَتَضَعُ أَجْنِحَتَهَا رِضًا لِطَالِبِ الْعِلْمِ وَإِنَّ الْعَالِمَ لَيَسْتَغْفِرُ لَهُ مَنْ فِي السَّمَواتِ وَمَنْ فِي الأَرْضِ حَتَّى الْطَالِبِ الْعِلْمِ وَإِنَّ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ عَلَى سَايِرِ الْكُواكِبِ الْحِيتَانُ فِي الْمَاءِ وَفَضْلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ عَلَى سَايِرِ الْكُواكِبِ الْعَلَمَاءَ وَرَثَةُ الأَنْبِيَاءِ إِنَّ الأَنْبِيَاءَ لَمْ يُورِّثُوا دِينَارًا وَلاَ دِرْهَمًا إِنَّمَا وَرَّثُوا إِنَّ الْعَلْمَاءَ وَرَثَةُ الأَنْبِيَاءِ إِنَّ الأَنْبِيَاءَ لَمْ يُورِّثُوا دِينَارًا وَلاَ دِرْهَمًا إِنَّمَا وَرَّثُوا اللَّهُ لَمَاءً وَرَثَةُ الأَنْبِيَاءِ إِنَّ الْأَنْبِيَاءَ لَمْ يُورِّثُوا دِينَارًا وَلاَ دِرْهَمًا إِنَّمَا وَرَّثُوا اللَّهُ لِلللَّهُ وَافِرِ

Qays Ibn Kathīr (మోడ్డ్ర్) narrated: A man from Madinah came to Abud-Dardā (మమ్మ్ర్ల్) when he was in Damascus.

So, he said to the man: "What brings you here my brother?" He replied: "A hadīth reached me which you have narrated from the Messenger of Allāh (مَالِيَّنْكَالِيَّالُ)." He said: "You did not come for some other need?" He said: "No." He said: "Did you not come for any trade?" He said: "No, I did not come except seeking this hadīth."

So Abud-Dardā said: "Indeed, I heard the Allāh's Messenger (﴿

Saying: 'Whoever treads a path in pursuit of knowledge, then Allāh makes easy for him a path to Paradise. And the angels lower their wings in pleasure for the student of knowledge. Indeed, forgiveness is sought for the person of knowledge by whosoever is in the heavens and the earth, even the fish in the waters seek forgiveness for him. The superiority of the scholar over the worshipper is like the brightness of the full moon over the twinkling of the planets. The scholars are the inheritors of the Prophets, and the Prophets do not leave behind Dinār or Dirham—rather they

leave behind knowledge as inheritance, so whoever takes from it has taken a great treasure."³

It is well-known and recorded in the books of Siyar (biographies), Rijāl (men) and history that the Salaf would travel extensively to reach the people of knowledge—and we have many examples of that. From them is the Companion, Abu Ayyūb Al-Ansāri (****) who travelled from Madinah to Egypt to meet a man from among the Sahābah to hear from him a single Hadīth which he did not know.

Also, 'Umar bin Salamah (పడ్ముత్తు) who said to Imām Al-Awzā'ī (d. 157H మోడ్లు): "O Abu 'Amr! I have remained close to you for four days and I have not heard from you except thirty ahādīth."

Al-Awzā'ī rebuked him saying: "You have gathered thirty ahādīth in four days? Indeed, Jābir ibn Abdillāh () purchased a riding beast and travelled to Egypt—and he rode until he reached 'Uqbah ibn 'Āmir () to gather just one hadīth. Then he turned around and rode back to Madinah. Yet you have gathered thirty ahādīth in four days!"

And Abul-'Āliyah Rafī' ibn Mihrān Ar-Riyāhī (d. 90H శ్రమ్మం), the famous Tābi'ī, said: "We would hear a narration in Basrah on the authority of the Companions of Allāh's Messenger, and we would not be pleased until we rode to Madinah and heard it from their mouths."

Additionally, the most fearful of the servants of Allāh are the scholars—and that is due to their knowledge of Allāh and His Religion:

³ Tirmidhi no. 2682, Abu Dawood no. 3641, authenticated by Al-Albanī.

 $^{^4}$ Al-Khatīb Al-Baghdādī in his Ar-Rihlah fī Talabil-Hadīth, 34.

⁵ Ma'rifatu 'Ulūm al-Hadīth, p. 8-9 and Tabarānī in Mu'jam Al-Awsat.

⁶ Sunan of Imām Ad-Dārimī, died 255H, 1/114.

"It is only those who have knowledge among His servants that fear Allāh. Verily, Allāh is All-Mighty, Oft-Forgiving." (Fātir: 28)

The more knowledge you have, the more you fear Allāh—you will be eager to obey Him and afraid to disobey Him. That is why you find that those who truly know Allāh, and have understanding of the Religion and the Sharī'ah, they are the ones who constantly mention Him, obey Him, worship Him, fear Him and avoid whatever displeases Him and angers Him. And it is the ignorant ones, those who do not seek knowledge of that which is obligatory upon them—they are the ones who transgress the bounds, follow their desires and lusts, get caught up in doubts and answer the call of every open sinner, innovator or deviant that calls out to them.

It is this knowledge that gives a Muslim the ability to distinguish between truth and falsehood, Tawheed and Shirk, Imān and Kufr, Sunnah and Bid'ah, between piety and transgression, between the Saved Sect and the destroyed sects. And whoever Allāh wishes good for, He gives him the understanding of the Religion:

"Whoever Allāh wants good for he gives him understanding of the Religion."

To solidify your foundations upon Salafiyyah from day one, begin your journey with the well-known books of 'Aqīdah and Manhaj. Start reading and studying the following:

1. The Three Fundamental Principles (Thalāthat Al-Usūl) of Shaikh Al-Islām Muhammad ibn 'Abdul-Wahhāb: Explanations of 'Ubayd Al-Jābirī, Al-Fawzān or Ibn 'Uthaimīn—alongside this, The Explanation of the Creed (Sharhus-Sunnah) of Imām Al-Barbahārī with the explanation of Al-Fawzān or Rabee' Ibn Hādī.

⁷ Bukhārī, 3116.

- 2. **Kitāb At-Tawhīd** of Shaikh Al-Islām Muhammad ibn Abdul-Wahhāb: Explanation of Ahmad An-Najmī or Sālih Al-Fawzān—alongside this, **The Foundations of the Sunnah (Usūlus-Sunnah)**: Explanation of Ahmad An-Najmī or Rabee' ibn Hādī.
- 3. 'Aqīdatul-Wāsitiyyah of Shaikh al-Islām Ibn Taymiyyah: Explanation of Ibn 'Uthaimīn—alongside this, to strengthen your methodology regarding the call of the Prophets, Manhaj Al-Anbiyā fid-Da'wah ilallāh (The Methodology of the Prophets in Calling to Allāh) of Shaikh Rabī' Hādī Al-Madkhalī (introduction of Shaikh Al-Fawzān).

The audio explanations of these books taught by the scholars, students of knowledge and shaikhs are available at salafisounds.com for free download. Alongside this, you should not neglect the Book of Allāh; read it, memorise it and understand it with a reliable Tafsīr such as Ibn Kathīr, As-Sa'dī and Ibn 'Uthaimīn. Also study the books of Fiqh (from a hadīth perspective) such as Bulūgh Al-Marām of Ibn Hajr and 'Umdatul-Ahkām of Abdul-Ghanī Al-Maqdisī. Also, read the books of Fatāwa of the Major scholars of the era such as Ibn Bāz, Ibn 'Uthaimīn, Al-Albānī, Muqbil Al-Wādi'ī and Al-Fawzān.

Two: Beware of Self-amazement, Putting Yourself Forward in Gatherings and Boasting

At the beginning of your journey, focus on yourself and your family in learning and acting. Then after you have sat with the scholars or students of knowledge and your steadfastness and adherence is attested to by them, you can slowly enter the arena of da'wah if you are able. However, being amazed with yourself, and moving hastily into speaking and putting yourself forward is not from the manners of a sincere Muslim let alone a student of knowledge.

Al-Baihaqi recorded in his Al-Madkhal ilas-Sunanil-Kubrā (no.679) that Abu 'Āsim said: "A youth from the people of knowledge was present in the gathering of Sufyān Ath-Thawri (d. 161H). So, the youth put himself forward at the head of the gathering and started talking and boasting with his knowledge in front of those who were older than him." So, Sufyān ((a)) became angry and said: "The Salaf were not like this! One of them would not claim leadership for himself and he would not sit in the forefront of the gatherings until he had sought knowledge for thirty years! And you display arrogance in front of one who is older than you?! Get up from me and don't come near my gathering!"

Sufyān al-Thawrī also stated: "If you see a youth speaking in the presence of mashāyikh even if he has acquired a portion of knowledge, then lose hope in his goodness, for verily he has no shame." So, pay careful attention to this, my brothers and sisters, may Allāh bless you.

Three: Cling to the Jamā'ah, they are Ahlus-Sunnah, the People of Truth (Ahlul-Haqq)

Imām Abu Muhammad Al-Hasan ibn 'Ali ibn Khalaf Al-Barbahāri (d. 329H) said: "All praise is due to Allāh who has guided us to Islam, has favored us with it and raised us in the best nation (ummah). So, we ask him to grant us guidance to that which He loves and is pleased with—and to protect us from that which displeases and angers Him..."

He (وَهَمْأَلَسُّ) continued: "From the Sunnah is to cling to the Jamā'ah and whoever desires other than the Jamā'ah and splits away from it has thrown the yoke of Islam from around his neck. He is astray, leading others astray. And the foundation upon which the Jamā'ah is built is the Companions of Muhammad (مَرَالَتُهُ عَلَيْهُ وَاللَّهُ عَلَّهُ عَلَيْهُ وَاللَّهُ عَلَيْهُ وَاللَّا عَلَيْهُ وَاللَّهُ عَلَّهُ وَاللَّهُ عَلَيْهُ وَاللَّهُ عَلَّهُ وَاللَّهُ عَلَّهُ وَاللَّهُ عَلَّهُ عَلَّهُ عَلَّهُ عَلَّهُ وَاللَّهُ عَلَيْهُ وَاللَّهُ عَلَّهُ عَلَّا عَلَّهُ عَلَّهُ

whoever does not take from them has gone astray and innovated, and every innovation is misguidance and every misguidance, and its people will be in the Hellfire."8

When we look at the texts of the Kitāb and Sunnah, we find two types of Jamā'ah. The first is the general meaning of the term Jamā'ah, and that refers to the body of Muslims under the ruler as in the report of Ibn 'Abbās who said that Allāh's Messenger (مَا اللهُ اللهُ اللهُ اللهُ عَلَيْهُ اللهُ اللهُ اللهُ اللهُ اللهُ عَلَيْهُ اللهُ اللهُ

"Whoever sees from his ruler that which he hates, let him be patient for there is no one who separates from the Jamā'ah even a handspan's distance and dies except that he dies the death of Jāhiliyyah." Meaning: that he dies resembling the people of Jāhiliyyah in disorder, disunity and without a leader.

Secondly, and more specifically, the term Jamā'ah refers to the Ahlul-Haqq (the People of Truth). The Prophet (مَالَمُنْعَائِينُهُ) said: "My ummah will divide into 73 sects, all of them will be in the Fire except for one, and that is the Jamā'ah." In a narration, he was asked: "And which is that [saved] sect, O Allāh's Messenger?" He (مَالَمُنْعَانِينُونَا) responded: "That which I and my Companions are upon today."

⁸ Sharhus-Sunnah, no. 1,3.

⁹ Bukhāri and Muslim.

¹⁰ Tirmidhī, no. 2641; Ibn Nasr al-Marwazī in As-Sunnah, no. 59; Al-Hākim in al-Mustadrak, 1/218; Al-Ājurrī in ash-Sharī'ah, no. 23; Al-Lālikā'ī in Sharh Usūl al-l'tiqād, no. 147; Ibn Battah in al-Ibānah, no. 196 and others. The hadīth is authentic.

Importantly, attention is not given to numbers, rather our concern is for the people of truth, even if they are small in number in any given time or place. This is proven by Abdullāh Ibn Mas'ūd (ﷺ) who said, "The majority of the people abandon the Jamā'ah. Verily the Jamā'ah is whatever agrees with the obedience of Allāh, even if you are alone."

Nu'aym ibn Hammād (died 239H) said regarding this narration, "Meaning: When the people become corrupt, then you are obligated to follow the Jamā'ah as it was before they became corrupt, even if you are alone because, in that situation, you are the Jamā'ah." The Jamā'ah, therefore, are the Sahābah and those who follow them exactly without deviating from the Sunnah, and without distorting and re-inventing the Religion through innovations, modernist ideologies, partisanship and sectarianism.

Four: Seek out the Salafis Wherever you Live, do not Separate from them and Avoid the Snares of Hizbies (people of partisanship)

Allāh (عَيْجَال) has commanded us with unity that is built upon the Book and Sunnah, just as He stated:

"And hold fast to the Rope of Allāh, all together and be not divided." (Āli 'Imrān: 103) He also said:

¹¹ Al-Lālikā'ī, Sharh Usūl I'tiqād Ahlis-Sunnah, 1/121, no. 160.

¹² Ibn 'Asākir in *Tārīkh Dimashq*, 46/408-409.

"Indeed, those who have divided their religion and become sects, you (O Prophet) have nothing to do with them in the least! Their affair is left to Allāh and He will inform them about what they used to do." (Al-Anā'm: 159)

Imām Al-Baghawī (మోషక్స్) said about this verse: "They are Ahlul-Bid'ah and Ahwā (People of Innovations and Desires)."¹³ And Ash-Shātibī (మోషక్స్) said: "Division is from the specific characteristics of the innovators."¹⁴

So, dividing and splitting from Ahlus-Sunnah, meaning from their scholars, their students and their allies is from the characteristics of Ahlul-Bid'ah. And He (شَبْعَانَةُوْتِعَالًا) has threatened to punish those who establish and build these innovated groups, while each sect rejoices in its own leadership, innovations and pledges of allegiance.

"And do not be like the ones who divided and differed among themselves after the clear proofs had come to them—and they are the one who will receive a great punishment." (Āli Imrān: 105)

So, Allāh prohibited us from division and commanded us with unity and holding fast to the Book of Allāh and the Sunnah of His Messenger (مَا الْمُعَالِيَةُ عَلَى اللهُ). Abdullāh Ibn Mas'ūd (مُوَالِيَةُ عَلَى) said that Allāh's Messenger (مَا اللهُ مُعَالِيةُ عَلَيْهِ) drew for us a straight line and said: "This is Allāh's Straight Path." Then he drew lines to the right and to left and

¹³ Sharhus-Sunnah, 1/210.

¹⁴ Al-I'tisām 1/113.

said: "These are divergent paths—at the head of each of these paths is a devil calling to it." Then he recited:

"And this is My Straight Path, so follow it and do not follow the other paths, for you will be separated from His Path. This has He instructed you that you may become righteous." (Al-Anā'm: 153)¹⁵

So, differing and splitting, which is a result of following one's desires is prohibited, and likewise blind following of one's culture, tribe, forefathers and the unbelievers leads to misguidance and to the anger of Allāh. And differing in the affairs of belief and in the foundations of the Religion leads to hatred and enmity between the Muslims. So, it is a must that the Muslims are agreed upon these matters—and this agreement is found in the books of 'Aqīdah (Creed) of the Salaf that every Muslim is obliged to cling to. Shaikhul-Islām Ibn Taymiyyah (d. 728 AH) stated: "Allāh, the Most High, said:

"And they shall not cease to differ except those on whom your Lord has bestowed His Mercy—and for that did He create them." (Hūd: 118-119) So Allāh has stated that the people on whom mercy is bestowed do not differ. And the people on whom mercy is bestowed are the followers of the Prophets in both speech and action. They are the people of the Qur'an and Hadīth (Ahlul-Qurān wal-Hadīth) from this ummah—and whoever opposes them in anything, then he is

¹⁵ Reported Ahmad, 1/435, An-Nasā'ī in Sunan Al-Kubrā 6/343 no. 11174, Ad-Dārimī in his Sunan in the Muqadimah, 208, Al-Hākim in Al-Mustadrak, no. 3241 with a sahīh chain of narration, also Ibn Hibbān, no. 6.

the one who leaves the mercy of Allāh to the extent he opposes them."¹⁶ Adherence to the Sunnah of the Prophet (مَا اللهُ اللهُ عَلَيْهِ عَلَيْهُ) and the Sunnah of his Companions unites the ummah, and bid'ah and following desires disunites and splits the ranks of the Muslims.

For this reason, Ibn Taymiyyah (ﷺ) stated: "Innovation is coupled with splitting just as the Sunnah is coupled with the Jamā'ah (the united body). So, it is said: Ahlus-Sunnah wal-Jamā'ah (the people of Sunnah and the united body) just as it is said Ahlul-Bid'ah wal-Furqah (the people of innovation and splitting)."¹⁷

Qatādah (هَاهُمَا) said: "The people under the mercy of Allāh are the people of the Jamā'ah (the united body) even if their lands and physical bodies are separate. And the people of disobedience to Allāh are the people of division even if they are gathered together in their lands and physical bodies." 18

Meaning that their 'Aqīdah is one, their Manhaj is one, they are the Jamā'ah, they do not differ in their beliefs or their methodology—and even if they differ in minor affairs connected to the tolerated ijtihāds in the branches of the Religion that are based upon proofs, that does not affect their unity. They hold firm to the Rope of Allāh, which is the Book of Allāh, the Sunnah, the Creed and the Way of the Sahābah.

Al-'Allāmah Al-Fawzān stated: "As for the common saying: 'Leave the people alone, each to his own opinion because differing in the

¹⁶ Majmū' Al-Fatāwā 4/25.

¹⁷ Al-Istiqāmah 1/42.

¹⁸ Reported by at-Tabarī in Jāmi' al-Bayān 12/85.

¹⁹ Reported by at-Tabarī in Jāmi 'al-Bayān 12/85.

ummah is a mercy.' We say that this is sheer falsehood. Allāh (سُبْحَانَهُ وَتَعَالَىٰ stated:

"But they will not cease to differ except those whom your Lord has shown mercy..." (Hūd: 118-119) So His saying "except whom your Lord has shown mercy" is proof that those who are shown mercy do not differ, and that differing is a punishment and not mercy. Mercy is for those who do not differ—and if they do differ, they return to the Qur'an and Sunnah for resolution. They take what is authentic and they leave alone what is erroneous. This is the path of Ahlus-Sunnah wal-Jamā'ah. As for leaving each person to his own opinion in matters of Religion, then this is not the way ordained for the Muslims. Rather that is the way of the people of whims and desires. They seek after opinions that agree with their desires, and they will abandon whatever opposes their desires even if it means the abandonment of the statements of a great scholar whose saving they would [normally] take. Meaning: they will not accept the sayings of the great scholars unless they agree with their desires. So, whatever opposes what they seek they reject it—and this proves they are followers of their desires since they take what accords with their desire, and what opposes it, they cast aside."20

 $^{^{20}}$ *It-hāf al-Qārī*, Shaikh Al-Fawzān's explanation of *Sharhus-Sunnah* of Imām al-Barbahārī, vol.1 pp. 419-423.

Five: Recognise the Scholars of Salafiyyah and those who take from them—and know that they are the People of Hadīth, the Saved Sect and the Aided Group

The Companion, Muā'wiyah ibn Abu Sufyān (هَنَوْسَلَتُونَ) stood on the mimbar (pulpit) and narrated that the Prophet (مَا لَسُعُنَا عَدُوسَالًا) said:

"There shall never cease to be a Group (Tā'ifah) from my ummah steadfast upon the command of Allāh. They are not harmed by those who forsake them or by those who differ with them until there comes the affair ordained by Allāh (the Hour)—and they shall remain manifest over the people."²¹

Our Shaikh, Al-'Allāmah Rabee' Ibn Hādi Al-Madkhalī (hafidhahullāh) gathered some amazing statements of the early scholars on this topic in his book, "Ahlul-Hadīth hum At-Tā'ifah Al-Mansūrah An-Nājiyah". So, the early Salaf explained that the Aided Group (At-Tā'ifatul-Mansūrah) are the People of Hadīth (Ahlul-Hadīth). At-Tirmidhi (no. 2229) reported from Thawbān that he narrated that Allāh's Messenger (مَالَسُمُعُنُونَهُ) said:

²¹ Muslim, no. 1037.

قَالَ سَمِعْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ يَقُولُ سَمِعْتُ عَلِىَّ بْنَ الْمَدِينِيِّ يَقُولُ وَذَكَرَ هَذَا الْخَدِيثَ عَنِ النَّبِيِّ صلى الله عليه وسلم لاَ تَزَالُ طَابِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ فَقَالَ عَلِيَّ هُمْ أَهْلُ الْحَدِيثِ

"Indeed, I fear for my Ummah the leaders of misguidance. There will never cease to be a group from my Ummah manifest upon the truth, they will not be harmed by those who forsake them until Allāh's Decree comes." Abu Īsā At-Tirmidhī (మ్మ్మ్మ్మ్) said: I heard Muhammad ibn Ismā'īl (Al-Bukhārī) saying: I heard 'Ali ibn Al-Madīnī saying when this hadīth was mentioned to him: "They are the People of Hadīth (Ahlul-Hadīth)."

That this appellation and commendation does not refer to the modern-day partisan groups in India, Pakistan and elsewhere that have set up groups using the title of Ahlul-Hadīth while opposing the methodology of the early Salaf—these groups are polluted by the ideas Al-Ikhwān Al-Muslimeen in their Manhaj and political outlook. So, the affair is not about claims, it is about action upon the Manhaj of the Salaf and clinging to their Path and having allegiance and disavowal based upon that.

This hadīth was recited to Imām Abdullāh ibn Mubārak (d. 181H), "There will never cease to be a group from my ummah manifest upon the Truth. They are not harmed by those who oppose them until the Hour is established." So, he said: "As far as I am concerned, they are the Companions of Hadīth (Ashābul-Hadīth)." Yazīd ibn Hārūn Abu Khālid Al-Wāsiti (d. 206H) was an Imām, thiqah (trustworthy), mutqin (precise), 'ābid (worshipper). He said: "If they are not the Companions of Hadīth (Ashābul-Hadīth), then I don't know who they are!" And the same was stated by the Imām of Ahlus-Sunnah, Ahmad ibn Hanbal (d. 241H). Furthermore, it is the scholars of Sunnah, Hadīth and Salafiyyah who are the ones referred to in the hadīth where the Allāh's Messenger (المَالَسُةُ عَلَيْهُ) said:

"This knowledge will be carried by the trustworthy ones of every generation. They remove from it the distortions of those who go beyond bounds, the assertions of the liars, and the false interpretations of the ignorant."²²

So, in this time the Aided Group are none other than the Salafi scholars, their students, those who aid them, love them, defend them, and protect their honour for the sake of Allāh. So, it is an obligation to know the People of Truth and to love them because:

"The likeness of the believers in their mutual love, mercy and affection is like one body. If one part of the body is in pain, the rest of the body joins it in restlessness and fever." The way of the Salaf with the scholars and the people of Sunnah is well-known just as Abu 'Uthmān Ismā'īl As-Sābūnī (at 449H) said: "One of the distinguishing signs of Ahlus-Sunnah is their love of the Imāms of the Sunnah, its Scholars, its helpers and its allies—and likewise their hatred of the leaders of bid'ah those who call [their followers] to the Hellfire."

So, no one opposes this Aided Group that is manifestly upon the Truth except Ahlul-Bid'ah. The newcomer to Salafiyyah should know this reality and expect opposition—and know that the Aided Group

²² Al-Bayhaqī, 10/209. Al-Albānī declared it sahīh in his notes on Mishkāt Al-Masābīh, no. 348.

²³ Muslim, no. 2586.

²⁴ 'Aqīdatus-Salaf Ashāb al-Hadīth, p. 171.

will receive opposition, they will be forsaken and betrayed, but none of these things harms them or causes them to change from their course upon the Sunnah.

Six: This Knowledge is Religion, so Take Care and Consider from whom you take your Religion

Knowing the names of scholars is a must so you know the people of Sunnah. Then to question and investigate the people before you take knowledge from them is important and from our Religion in order to protect yourself from misguidance and the snares of the innovators. Muhammad ibn $S\bar{r}in$ ($\tilde{\omega}$ d. 110H) said:

"This Knowledge is religion, so consider from whom you take your religion."²⁵ And he (هَمُأَلُوْهَ) said:

"They did not used to ask about the chains of narration, but when the Fitnah struck, they would then ask: 'Name to us your men'. So Ahlus-Sunnah would be looked at, and their narrations were accepted, and Ahlul-Bid'ah would be looked at, and their narrations were rejected."

²⁵ Muqaddimah Sahīh Muslim, no. 26.

²⁶ Muqaddimah Sahīh Muslim, no. 26.

So, knowing the scholars, loving them and avoiding those who speak ill of them is from the Manhaj of the Salaf. Qutaibah ibn Sa'īd (ﷺ) said: "If you see a man loving the People of Hadīth, the likes of Yahyā Ibn Sa'īd, 'Abdur-Rahmān ibn Mahdī (d. 198H), Ahmad ibn Muhammad ibn Hanbal (d. 241H) and Ishāq Ibn Rāhūyāh (d. 238H), then know he is upon the Sunnah and the one who opposes them, know he is an innovator (mubtadi')."²⁷

It is a must that you know who is teaching before you sit with him—and test the unknown person who is teaching (in a masjid or online) and ask him regarding the known Scholars and their well-known students. Abdur-Rahmān ibn Mahdī (d. 198H) said: "Test the people of Basrah with Ibn 'Awn (d. 151H). So, if you see a man loving him, then be at ease with him. For the people of Kūfah, it is Mālik ibn Mighwal (d. 159H) and Zā'idah ibn Qudāmah (d. 212H). So, if you find a man loving him, have hope in his goodness. As for the people of Shām, it is Al-Awzā'ī (d. 157H) and Abu Ishāq Al-Fazāri (d. 183H). For the people of Hijāz, it is Mālik ibn Anas (d. 179H)."²⁸

Even in our times (in fact even more so in these times), we say: If you find a person loving Ibn Bāz, Al-Albānī, Ibn 'Uthaimīn, Muqbil ibn Hādī Al-Wādi'ī, Muhammad Amān Al-Jāmī, Ahmad An-Najmī, Zayd Al-Madkhalī, Abdullāh ibn Abdur-Rahmān Al-Ghudayān (ﷺ)—and Sālih al-Fawzān, Rabee' Ibn Hādī Al-Madkhalī, Abdul-Muhsin Al-'Abbād and 'Ubaid ibn Abdullāh Al-Jābirī, then know he is a man of Sunnah. Loving them is a distinguishing sign of Ahlus-Sunnah and opposing them, harbouring hatred and enmity for them is a distinguishing sign of Ahlul-Bid'ah. And I encourage you to read Sharh 'Aqīdatus-Salaf As-hāb al-Hadīth, (p.347) of Shaikh Rabee' where he proves the permissibility of such a comment. Furthermore, it is a must that you love the younger mashayikh, students of knowledge

²⁷ Al-Lālikā'ī no. 59, Sharaf Ashāb al-Hadīth, no. 143.

²⁸ Al-Lālikā'ī no. 41, Tarīkh Dimashq, 7/128.

who are commended and praised by the 'ulamā, those who follow them in their Methodology, 'Aqīdah and firm stances in every land.

Our Shaikh, Al-'Allāmah 'Ubaid Al-Jābirī (may Allāh preserve him) stated: "They used to say: 'Test the people of Madinah with Mālik (d. 179H), test the people of Syria with Al-Awzā'ī (d. 157H), test the people of Egypt with Layth ibn Sa'd (d. 175H), test the people of Mawsul with Al-Mu'āfah ibn 'Imrān (d. 185H).' And this era the men are tested by asking them about Shaikh Rabee', may Allāh preserve him. And this is not an exaggeration concerning him—refuge is with Allāh. However, it is just as Imām Abu Hātim (d. 264H) said: "From the signs of Ahlul-Bid'ah is their reviling the People of Narrations." So indeed from the signs of Ahlul-Bid'ah in these times is their reviling of Shaikh Rabee' for Ahlul-Bid'ah are united upon hatred of him just as Ahlus-Sunnah are united upon their love of him."

So, knowledge is taken from those who are worthy: the scholars and those who speak the language of the scholars. Allāh's Messenger (مَعَالَسَمُنَا) said: "Verily from the signs of the Hour is that knowledge will be taken from the lowly ones (al-asāghir)."³⁰

Abdullāh ibn Al-Mubārak (d. 181) said: "The lowly ones (alasāghir) are the people of bid'ah."³¹ This further emphasizes the importance of sticking to the people of Sunnah, to the elders, the scholars, those with experience, wisdom and knowledge.

These narrations show the need each Muslim has for seeking guidance from Allāh (آبَالكُوتَعَالَ), of being sincere and truthful—and not seeking worldly prizes, position, wealth and status by using the Religion as a tool for personal advancement! The Messenger (مَالَسُعَلَيْهِ وَسَالُونُ) informed us that Fitan will appear like the portion of a

²⁹ Al-Lālikā'ī, 1/139.

³⁰ Ibn al-Mubārak in Az-Zuhd, no. 61, authenticated by Al-Albānī in As-Sahīhah. no. 695.

³¹ Authenticated by Al-Albāni in As-Sahīhah, no. 695.

dark night wherein the deeds of the Hereafter will be done for the gains of this world, and knowledge of the Religion will be sought for other than the Religion. Wallāhul-musta'ān.

Seven: Keep Good Companionship and Avoid Mixing with Two Types of People: Ahlul-Bid'ah and the Open Sinners (Shameless and Unrepentant)

Good companionship is from the most important of affairs that aids a person in clinging to the Sunnah and evil companionship is a door of destruction and misguidance. So, keep company with the people of Sunnah and Salafiyyah, avoid the callers to misguidance and the sinners, and avoid their gatherings. Call your families to the truth—and if you are able, educate and invite the general people to the Quran and Sunnah; busy yourself with knowledge and worship—and look to who you keep companionship with and who you are seen with. Allāh's Messenger (مَا المُعَالَيْنَ) said:

"A man is upon the religion of his close friend, so let each of you look to whom he takes as a friend."³²

In a narration that epitomises the importance of desiring excellent companionship, Anas ibn Mālik (مَعَلَيْنَهُ) said: A man asked the Prophet (مَعَلَيْنَهُ عَلَيْهِ وَسِلَةً), "When is the Hour?" The Prophet (مَعَلَيْنَهُ عَلَيْهِ وَسِلَةً) replied, "And what have you prepared for it?" He said, "Nothing, but I do love Allāh and His Messenger." So, the Prophet (مَعَلَيْنَهُ عَلَيْهِ وَسِلَةً) said, "Then you will be with those whom you love." Anas (مَعَلَيْنَهُ عَلَيْهُ عَلَيْهُ وَسُلُطُ عَلَيْهُ وَسُلُطُ اللّٰهُ عَلَيْهُ وَسُلُطُ اللّٰهُ عَلَيْهُ وَاللّٰهُ وَاللّٰهُ عَلَيْهُ وَاللّٰهُ وَاللّٰهُ عَلَيْهُ وَاللّٰهُ وَاللّٰهُ عَلَيْهُ عَلَيْهُ وَاللّٰهُ عَلَيْهُ عَلَيْهُ وَاللّٰهُ عَلَيْهُ وَاللّٰهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ وَاللّٰهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلّٰهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَّهُ عَلَيْهُ عَلَيْهُ

³² At-Tirmidhī, no 2378, hasan.

the Prophet (مَرَالَتُمَاكِيَوَبَالُوَّ), 'You will be with those whom you love.'" Anas bin Mālik (مَوَالِثَكَانُ) continued: "And I love the Prophet, and Abu Bakr and 'Umar—and I hope I will be with them due to my love of them."³³

And Allāh (عَرَّضِيَّة) said regarding the companionship of the righteous who obey Allah and His Messenger (مَعَ إِلْتَمُّعَلِيْهِ وَسَلَّمٌ):

"And whoever obeys Allāh and the Messenger, they will be with the ones upon whom Allāh has bestowed His favour from the Prophets, the truthful believers, the martyrs and the righteous—and how fine are these as companions!" (An-Nisā: 69)

Abdullāh ibn Shawdhab (ﷺ d. 156H) said: "From the blessings of Allāh upon a youth when he devotes himself to the Religion is that he befriends a person of Sunnah who carries him and aids him upon it."

It is through the company of the people of Sunnah and their scholars that Allāh brings people out of the deepest of darkness into the light of the Sunnah. Yūsuf Ibn Asbāt (ﷺ) said: "My father was a Qadarī (denier of the Pre-Decree) and my maternal uncles were Rawāfid (haters of the Companions) and then Allāh saved me through Sufyān [Ath-Thawri]."³⁵

Abdur-Rahmān ibn Nāsir As-Sa'dī (మోడ్రు) said: "Companionship with good people leads to beneficial knowledge, virtuous manners and

³³ Bukhāri no. 3688 and Muslim no. 2639.

³⁴ Al-Lālikā'ī Sharh Usūl I'tiqād Ahlis-Sunnah, no. 31, hasan.

³⁵ Al-Lālikā'ī Sharh Usūl I'tiqād Ahlis-Sunnah, no. 32, hasan.

righteous deeds, whilst companionship with bad people prevents one from all of that."³⁶

Especially be careful when you are young that you look for the people of Sunnah and Salafiyyah, and cling to them. 'Amr Ibn Qays al-Malā'ī Al-Kūfī (ﷺ) said: "If you see a youth in the beginning with the people of misguidance and innovation then lose hope for him, for indeed a youth is upon his initial upbringing."³⁷ So, parents are obligated and responsible for guiding their children to Ahlus-Sunnah, and to the gathering of Sunnah and Salafiyyah.

And it is possible that a person initially is confused and misguided by those around him as is common in our age. But once the truth reaches him, let him not linger with the people of misguidance, rather hasten to the company of the righteous so that the rest of his life is filled with following the Qurān and Sunnah. Sahl Ibn Sa'ad As-Sā'idī narrated that Allāh's Messenger (مَالسَّمَاتِينَ) said:

"Indeed the deeds [in life] are based on their conclusions." Meaning: what he dies upon.

As for those who revile the Salafis and the scholars of Salafiyyah, then you should not take from them. Imām Muslim ibn Al-Hajjāj (d. 261H) stated that Muhammad bin Abdullah bin Quhzādh (from the people of Marw) said: I heard Alī bin Shaqīq saying, I heard Abdullah bin al-Mubārak (d. 181H) saying in front of the people: "Abandon the narrations of 'Amr bin Thābit for indeed he would curse the Salaf." 39

³⁶ Bahjatul-Abrār, p. 226.

³⁷ Al-Ibānah of Ibn Battah, no. 44.

³⁸ Bukhāri no. 6493.

³⁹ Muqaddimah Sahīh Muslim, no. 32.

The Salaf As-Sālih were in no doubt concerning their position towards Ahlul-Bid'ah. Far from overlooking and excusing Ahlul-Bid'ah for the sake of an outward, superficial and false unity, they would stay far away from them and warn against them. Thabit ibn 'Ajlān (عَمَاهُمَ) said: "I met Anas ibn Mālik, Sa'īd ibn al-Musayyib (d. 94H), Al-Hasan Al-Basrī (d. 110H), Sa'īd ibn Jubair (d. 95H), Ibrāhīm An-Nakha'ī (d. 96H), 'Atā ibn Abī Rabāh (d. 114H), Tawūs ibn Kaysān (d. 106), Mujāhid (d. 104H), Abdullāh bin Abī Mulaikah (d. 117H), Az-Zuhrī bin Shihāb (d. 124H), Mak-hūl Ash-Shāmī (d. 112H), Al-Qāsim Abu Abdir-Rahmān, 'Atā Al-Khurasānī (d. 135H), Thābit Al-Bunānī (d. 120H), Al-Hakam ibn 'Utaibah, Ayyūb As-Sakhtiyānī (d. 131H), Hammād, Muhammad ibn Sīrīn (d. 110H), Abu 'Āmir and he had met Abu Bakr As-Siddīg (ಬ್ಯಾಮ್ಮ್), Yazīd ar-Rigāshī (d. 119H) and Sulaymān ibn Mūsā. All of them commanded me to cling to the Jama'ah, and all of them forbade me from the People of Desires (Ahlul-Ahwā)."40

So, the Manhaj of Ahlus-Sunnah in its origin forbids from sitting with, accommodating and mixing with Ahlul-Bid'ah, and sharing platforms with them. Even worse is praising them and aiding them whilst opposing Ahlus-Sunnah, the Salafiyyūn, and their scholars as you find with those who have found fame and following on social media. In reality, they are Ahlul-Ahwā masquerading as purveyors of reason and common sense in opposition to the consensus (ijmā') of the Salaf As-Sālih. Even worse is praising the innovators and aiding them whilst opposing Ahlus-Sunnah and their scholars. Allegiance to the truth necessitates allegiance to its people—to aid them and support them. Abu 'Uthmān Ismā'īl As-Sābūnī (الله d.449 H) said: "One of the distinguishing signs of Ahlus-Sunnah is their love of the imāms of the Sunnah, its scholars, its helpers and its allies—and likewise their

⁴⁰ Al-Ma'rifah wat-Tārīkh of Al-Fasawī, 3/491-492/1.

hatred for the heads of innovation, those who invite to the Hellfire."

The narrations prove that a person is to be judged in accordance with who he keeps company with—he is considered to be upon the Religion of his friends and the character of his friends. A pious person keeps company with the people of Sunnah, and they do not mix with the people of bid'ah, nor attend their gatherings and conferences.

As for the general people amongst the Muslims who have not been shown the Salafi da'wah, then we invite them to the truth and to the Manhaj of the Salaf with impeccable manners and utmost sincere concern for their guidance. At the same time, the people of Sunnah, the Salafis (who are the true Ahlul-Hadīth) of the age should shun the callers to innovation and misguidance—and the one who refuses is not upon the Manhaj of the Salaf or Ahlul-Hadīth. Righteous people keep the company of the righteous and evil-doers keep the company of evil-doers. Abu Hurairah (المعلقية) narrated that the Prophet

"The souls are like gathered troops, those who like each other will have affection, and those who repel each other will differ."

Ibn Mas'ūd ((assign)) explained: "If a single believer was to enter a masjid and there were in it one hundred people and there was not amongst them except for one believer, he would find his way to him until he sits with him. And if a hypocrite was to enter a masjid and there were a hundred people in it, and there were not amongst them except for a single hypocrite, he would find his way to him until he sat with him." And Ibn Mas'ūd ((assign)) would say: "Make"

⁴¹ Abu Dawūd, no. 4834, sahīh.

⁴² Ar-Radd 'Alal-Mubtadi'ah of Ibnul-Bannā.

consideration of the lands by way of their names. And make consideration of a person by his companion."⁴³ And Imām Al-Awzā'ī (మోడ్డ్) said: "Whoever is able to hide his bid'ah from us is not able to hide his companionship."⁴⁴

A Salafi does not follow any of the misguided sects or parties, he does not join them, align with them, or aid them thinking that he can somehow give them da'wah because the Messenger of Allāh forbade that. Hudhayfah ibn Al-Yamān (المَوْسَلُونَ) narrated that the Prophet (المَوْسَلُونَا) said:

يَكُونُ دُعَاةٌ عَلَى أَبْوابِ جَهَنَّمَ مَنْ أَجَابَهُمْ إِلَيْهَا قَذَفُوهُ فِيهَا قُلْتُ يَا رَسُولَ اللَّهِ صِفْهُمْ لَنَا قَالَ هُمْ قَوْمٌ مِنْ جِلْدَتِنَا يَتَكَلَّمُونَ بِأَلْسِنَتِنَا قُلْتُ فَمَا تَأْمُرُنِى اللَّهِ صِفْهُمْ لَنَا قَالَ هُمْ قَوْمٌ مِنْ جِلْدَتِنَا يَتَكَلَّمُونَ بِأَلْسِنَتِنَا قُلْتُ فَمَا تَأْمُرُنِى إِنْ أَدْرَكِنِى ذَلِكَ قَالَ فَالْزَمْ جَمَاعَةَ الْمُسْلِمِينَ وَإِمَامَهُمْ فَإِنْ لَمْ يَكُنْ لَهُمْ إِنْ أَدْرَكِنِى ذَلِكَ قَالَ فَالْزَمْ جَمَاعَةَ الْمُسْلِمِينَ وَإِمَامَهُمْ فَإِنْ لَمْ يَكُنْ لَهُمْ جَمَاعَةٌ وَلاَ إِمَامٌ فَاعْتَزِلْ تِلْكَ الْفِرَقَ كُلَّهَا وَلَوْ أَنْ تَعَضَّ بِأَصْلِ شَجَرَةٍ حَتَى يَعْضَ بِأَصْلِ شَجَرَةٍ حَتَى يُدلِكَ الْمَوْتُ وَأَنْتَ كَذَلِكَ

"There will be callers at the gates of Hell, whoever responds to them they throw them into it." I said: "O Messenger of Allāh, describe them to us." He said: "They will be from our people, speaking our language." I said: "What do you command me to do if I live to see that?" He said: "Cling to the main body of the Muslims (the jamā'ah) and their leader. If there is no jamā'ah and no leader, then leave alone all of those groups, even if you bite onto the roots of a tree until death finds you in that state."

This hadīth contains a clear condemnation of the sects and their leaders and callers.

⁴³ Al-Kāmil fid-Du'afā 2/163 and Al-Ibānah, no. 503.

⁴⁴ Al-Ibānah of Ibn Battah.

⁴⁵ Bukhārī no. 3606, Ibn Mājah no. 3979 and others.

Indeed, death is preferable to joining these groups and having partisanship (hizbiyyah) and allegiance for them.

Eight: Be Steadfast upon the Truth and do not Fear the Blame of the Blamers!

The Salafi, a follower of the Sunnah and Sahābah, should never feel disheartened in the least because reprisals are to be expected from the opposers and betrayers just as Sahl Ibn Abdillāh At-Tustari (عَمَانَاتُنَا Said: "Upon you is to cling to the Narrations and the Sunnah for I fear there will shortly come a time wherein if a person mentions the Prophet (عَالَيْتَا اللهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ اللهُ اللهُ اللهُ عَلَيْهُ اللهُ اللهُ

"Verily, those who say: 'Our Lord is only Allāh,' and thereafter they stand firm and straight—on them shall be no fear⁴⁷, nor shall they grieve⁴⁸. They are the people of Paradise, abiding eternally therein as reward for what they used to do." (Al-Ahqāf: 13-14) Allāh (ايَالِكُونَاكُ) also stated regarding the steadfast believers:

⁴⁶ See Taysīr Al-'Azīz Al-Hamīd, p. 47.

⁴⁷ i.e., when their soul is being removed at the point of death.

⁴⁸ i.e., for the loved ones they have left behind.

"Verily, those who say: 'Our Lord is only Allāh,' and then they stand steadfast and firm, unto them the angels will descend [when they are dying]: 'Fear not, nor grieve, but receive the glad tidings of Paradise which you have been promised. We have been your friends in the life of this world and are so in the Hereafter. Therein you shall have all that your inner-selves desire, and therein you shall have all that which you ask for.'" (Fussilat: 30-31)

Abu 'Amr Ath-Thaqafī (مُنْقِطْنَانُ) narrated:

I said: "O Messenger of Allāh, tell me something about Islam which I can ask of no one except you." He (عَنَيْنَا) said, "Say, 'I believe in Allāh', and then remain steadfast."

Steadfastness (istiqāmah) requires believing in Allāh, worshipping Him alone, following the Sunnah, enjoining what is good, forbidding what is evil, and being truthful and sincere in all of that, inwardly and outwardly. Thereafter, you strive in cause of Allāh, not fearing the blame of the blamers:

"They strive in the cause of Allāh, and never fear of the blame of the blamers. That is the grace of Allāh which He bestows on whom

⁴⁹ Muslim, no. 38.

He wills—and Allāh is All-Sufficient for His creatures' needs, the All-Knower." (Al-Mā'idah: 54)

In conclusion I ask Allāh for thabāt (firmness upon the truth) at all times. How many people have been led astray due to ghaflah (inattentiveness) that creeps upon them? And we seek Allāh's aid!

"Our Lord! Let not our hearts deviate from the truth after You have guided us and grant us mercy from youreself. Truly, for you are the **Bestower.**" (Āli 'Imrān: 8)

"Our Lord! Make us not a trial for the disbelievers, and forgive us, Our Lord! Verily, You, only You, are the All-Mighty, the All-Wise." (Al-Mumtahanah: 5)

And all praise is due to Allah, the Lord of all creation; may Allah extol the mention of our noble Prophet Muhammad in the highest company of Angels and give him peace and security—and his family, his Companions and all those who follow him correctly until the establishment of the Hour.

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