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Clarity in Manhaj and its Effects
In Calling Others to Allaah

فضيلة الشيخ

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¹ This was taken from the transcript from a lecture delivered by the two noble and esteemed Shaykhs: Muhammad Ibn Ramzaan al-Haajiree and Saalih Ibn Sa'd as-Suhaymee - may Allaah preserve them both - on Tuesday, the 15th of JumaadulOolaa 1432H, at Masjid Qubaa in al-Madeenah, the city of the Prophet. The Arabic text can be found at the following link <http://ar.miraath.net/books/woduhalmanhaj>. The translation was rendered by Abu Yaseer Shareef and then edited by Abu Suhayl Anwar Wright.

The Lecture of ash-Shaykh Muhammad Ibn Ramzaan al-Haajiree:

All praises are for Allaah, we praise Him, seek His help, and seek His forgiveness. We seek refuge in Allaah from the evil of ourselves and from our bad deeds. Whomsoever Allaah chooses to guide no one can lead them astray and whomever He leads astray no one can guide them. I bear witness that none has the right to be worshipped except Allaah, He is alone and has no partners. And I bear witness that Muhammad is His servant and Messenger. As for what follows:

Verily, the most truthful of speech is the speech of Allaah, and the best guidance is the guidance of Muhammad (*sallaallahu 'alayhi wa sallam*). The most evil of affairs are newly invented matters in the Religion, every newly invented matter is a misguidance, and every misguidance is in the Hellfire. Then as to what follows:

Then, just as you all heard the title of this lecture, this meeting, this conference is, “Clarity in *Manhaj* and its Effect in Spreading the Call to Allaah.” The Prophet (*sallaallahu 'alayhi wa sallam*) was sent by Allaah as a mercy to the world, and this is the same for all the Prophets and Messengers. Allaah said,

“And we have send amongst every nation a Messenger telling them to worship Allaah and keep away from false deities.” [Sooratun-Nahl 14:36]

This is the call of the Prophets: clarity in the goal, clarity in the objective, clarity in the means and presentation. This clarity causes the one being informed to understand the intention of the caller, what it is (exactly) that he wants. This is why the Prophet (*sallallahu 'alayhi wa sallam*) gathered them in Makkah and called out in the midst of the Quraysh. He called them to what he intended. He said, “A word?” They said, “You have ten.”

So he said, “O people! Say, ‘*Laa ilaaha illallaah,*’ and you will be successful.”² There was clarity the first time the Prophet (*sallallahu 'alayhi wa sallam*) ascended, and he had gathered his people together after Allaah had said to him,

“Come out openly with what you are commanded and turn away from the polytheists.” [Sooratul-Hijr 15:94]

So that is how the clearness was, the belief and the *Tawheed*.

² **Hasan:** Related by Ahmad (3/492), at-Tabaraanee (no. 4583-4587) and Ibn Khuzaymah (1/82). It was authenticated by al-Albaanee in *Saheehus-Seeratin-Nabawiyah* (p. 143).

So what came from them in return for that? Rebellion and resistance. They said: “May evil befall you the rest of the day, is this why you gathered us?” So Allaah said concerning the one who said that,

“Perish the hands of Aboo Lahab, and perish he. His wealth shall avail him not, nor what he earned.” [Sooratul-Masad 111:1-3]

This is how the *da'wah* of the Prophet (*sallallaahu 'alayhi wa sallam*) was, clear! For this reason they were amazed by this clarity, as Allaah said,

“And they were amazed that a warner came to them from amongst them, and the disbelievers said this is but a lying magician. Are we to make all the gods One? This is a strange thing.” [Soorah Saad 38:45]

Look (do you see)! What were they amazed by? (They were amazed) by the call of truth. So what became of them in response to that clarity? (Nothing) but deterrence and cautioning. They began to urge one another upon that as Allaah said,

And the crowd of elders from amongst them left off (saying): Go your way and stay patient upon your gods! Surely this is a thing designed.” [Soorah Saad 38:6]

They urged each other to fight the call of truth. Because of its clarity they had this resistance. Actually, look at what they used to object with in response to that clarity. They objected using false claims and obvious contradictions. Rather, they used as an argument the disbelieving religious sects. You see the disbelieving sects are not pleased with clarity, as with the case with the Jews, those who praised the Quraysh knowing they were upon falsehood. So what did the Quraysh say? They said,

“We have not heard of this in the later religion. This is nothing but invention!” [Saad 38:7]

Meaning (by this): that the later religion holds the view of the trinity, that being the Christians, and you are (now) are calling to unifying God (*Tawheed*), saying Allaah is one. So they used as an argument what the Christians distorted! Look at what the people of falsehood hold on to! They hold on to falsehood to prevent the truth, while the truth is clear. Allaah said,

“Say the truth comes and falsehood vanishes, surely falsehood is bound to vanish.” [Sooratul-Israa' 17:81]

The call of truth is clear from the beginning of its presentation. So here we have the Prophet (*sallallaahu 'alayhi wa sallam*), a man coming to him and from one sitting he leaves with a face other than the one he came with! Why did the truth become clear to him from

one sitting? So you must be like this, O you *Sunnee*, O you *Salafee*, O you who follow the example of the narrations of the Prophet (*sallallaahu 'alayhi wa sallam*)! Because I say to you that clarity condenses the path, so that call becomes clear to that person who is being called. So we have one who goes to the sitting of the Prophet (*sallallaahu 'alayhi wa sallam*), from the first sitting he sat with the Prophet (*sallallaahu 'alayhi wa sallam*) he changes. This is how those who follow of the Prophets are, their call is clear and manifest.

So clarity (entails) openness, and it is from the completeness of visibility, light and illumination. Opposite of darkness, opposite of blindness, opposite of shiftiness, opposite of cloudiness. All of these things oppose clarity. So, that which is clear is clear, whenever you come to this thing it is as it is, that is clarity.

So the Prophet (*sallallaahu 'alayhi wa sallam*), his call is clear with everyone. Even here when he came to al-Madeenah - this Prophetic city we are in now - from this place, from Masjid Qubaa, the *da'wah* began and set out with its clarity and purity. So then the hypocrites began to hide and conceal. They did not meet this call except by outwardly professing Islaam, while they hid what they hid. This is the custom of the people of falsehood, they do not come out openly. As for the people of clarity then they are the people out in the open. Therefore, beware of those who hide. So the *da'wah* of the Prophet (*sallallaahu 'alayhi wa sallam*) is distinguished by its clarity and openness. Therefore, if you find someone who is not like that then that is a sign that he is upon opposite of the Prophetic *manhaj*.

So, the Prophet (*sallallaahu 'alayhi wa sallam*), his *da'wah* is clear and obvious in the *'aqeedah*, likewise in the clarification of the objective, as Allaah said,

“Say: I ask you all for no fee for it, nor am I from the imposters. It is nothing but a reminder to the world. And you will come to know the truth of it after some time.” [Saad 38:86-88]

This is a clear obvious call. All of the Prophets and Messengers are like this, as Allaah said concerning them,

“Worship Allaah, you have no Lord besides Him.” [Soorah Hood 11:50]

This is their call. This is why those who had ulterior motives came to the Prophet (*sallallaahu 'alayhi wa sallam*) wanting to bargain with him upon what is called in the language of the times “shared goals.” And it is the principle of “cooperation and excusing.” Meaning, we excuse each other and agree upon some things and we waive off some things. So what did they propose to the Prophet (*sallallaahu 'alayhi wa sallam*)? They proposed to him power. They said, “We will not decide any matter without you.” Then they made another proposition, which is wealth. They said, “We will make you to be of our rich class, we will gather the wealth for you.” Then they made a last and final proposition, “We will

marry you to the most beautiful of women.”³ That is why they fell, those who fell, and those who were destroyed were destroyed. It was for one of these three: either the political matters or the issues related to control and power caused them to slip, whereby they fell and were incapable of continuing on what they were upon, so they took another direction.

So, clarity, it is not possible for it to come together with evasive speech. This is what they fell into. Likewise, the people of financial temptations compete in it, so in it they fall. They became people of trickery and capital, those who it is not a secret to you that state of many of whom have fell into this. As far as it relates to women, then she is more severe upon even the cleverest man no matter how clever he may be. It is easy to fall into this. Look! Dear brothers: these three things are back breaking!! So, O you student of knowledge, beware of these three. I am singling out the student of knowledge because the topic is concerning the clarity of the calling to Allaah. It is about the clarity of the *manhaj* and its effect in calling to Allaah. Once he is known for one of these three things it has an effect on his calling the people to Allaah, and this is something that hinders most people.

So now we discuss the clarity in the manner of establishing proof (*istidlaal*). The Prophet (*sallallaahu 'alayhi wa sallam*) has said, “I have left you all upon a path that which is like pure brightness, its night its like its day, no one deviates from it except that he is destroyed.”⁴ He said, “Like pure brightness.” This is how clarity is! Like the brightness of the day, no matter how severe and dark the trials get, the clarity of the Prophetic *manhaj*, no two people will differ about it. Why? Because it is a clear path established upon the correct proof. The Prophet (*sallallaahu 'alayhi wa sallam*) said, “I have left you all with that which if you hold on to it you will never go astray. The Book of Allaah and my *Sunnah*.”⁵ Yes (that’s it), the Book and the *Sunnah*. That is, clarity in the manner of establishing proof, in reference and in judging, for Allaah said,

“By your Lord they do will not believe until they make you the judge in their disputes. Then find no difficulty within themselves about what you decided and they give in submissively.” [Sooratun-Nisaa’ 4:65]

This is how clarity is. Also, clarity is a trial (or test). This is why it is something hard and difficult, so a lot of people stay away from it. So, O you *Sunnee*, be firm. This is how the prophet (*sallallaahu 'alayhi wa sallam*) was. Even if it be in what some people think is the simplest of matters. Once a man came to the Prophet (*sallallaahu 'alayhi wa sallam*) to give him the pledge of allegiance and he was from those whose blood had been ruled to be

³ **Saheeh:** Related by Ibn Jareer in his *Tafseer* (29/156) and al-Haakim in *al-Mustadrak* (2/506-507) who said, “It is *saheeh* (authentic) upon the condition of al-Bukhaaree,” and adh-Dhahabee agreed. Al-Albaanee said in *Saheehus-Seeratin-Nabawiyyah* (p. 158), “It is as the two of them have said.”

⁴ **Saheeh:** Related by Ibn Maajah (no. 43), Ahmad in *al-Musnad* (4/126), Ibn Abee 'Aasim in *as-Sunnah* (no. 48), at-Tabaraanee in *al-Kabeer* (18/247) and al-Haakim (1/96). It was authenticated by al-Albaanee in *Silsilatus-Saheehah* (no. 937).

⁵ **Saheeh:** Related by Ibn Maajah (no. 1408), an-Nisaa'ee (no. 194) and at-Tirmidhee (no. 3739). It was authenticated by al-Albaanee in *Silsilatus-Saheehah* (no. 1761).

shed. So the Prophet (*sallallaahu 'alayhi wa sallam*) was standing in front of this man looking at him then looking to the Companions upon the left and right. So once the man repeated that three times he then stretched out his hand and accepted his pledge. Then he went to the Companions and said, "Why did you all not kill the man." They were silent. You see the man came to the prophet (*sallallaahu 'alayhi wa sallam*) with his hand out to give the Prophet (*sallallaahu 'alayhi wa sallam*) the pledge of allegiance while they all knew he was one of those whose blood was ordered to be shed. So they said, "O Messenger of Allaah, could you not have given us a signal." Meaning: with his eye. So the Prophet (*sallallaahu 'alayhi wa sallam*) said, "It is not for a Prophet to have a deceiving eye."⁶ Do you all know what the meaning of this is? They were saying, "O Messenger of Allaah, (*sallallaahu 'alayhi wa sallam*), if you would have just signaled to us with your eye." I do not know what some people call it, but we call it here winking, meaning winking the eye, or batting his eye. So he closes one and leaves one open. This means: why did he not give them a sign to do something to the man which is a secret sign. Is it clear? So, this secret sign is not from the way (or) *manhaj* of Prophethood. So what did the Prophet (*sallallaahu 'alayhi wa sallam*) say? "It is not for a Prophet to have a deceiving eye." Look at the level of honesty, pureness, and clarity. No treachery or shiftiness. Beware of the people of shiftiness, the people of the wind! Wherever the wind blows that is how he is. If the wind is blowing the way of the people of the *Sunnah*, then you will find his presentation a *Sunnee* presentation. His speech will amaze you. Sometimes you will disapprove of some things because the winds will come from a direction having a foul smell. Like this (are the people who go with the wind.) so you will find that this speech has a whiff different than the first speech (you heard from him). This is because they are people of many faces and shiftiness. So beware of the *khaloof*, for the *khaloof* are many. They do not want to follow the Prophetic *manhaj*, and the way of the righteous predecessors (*salaf*). They want to follow the successors (*khalaf*), they in no way want to follow the *Salaf*.

Also from what distinguishes clarity in the call to Allaah is that it is a shortened way to communicate this message of *da'wah*. So once it is made clear to the one in the sitting, or the one listening or reading, he reaches, by that clarification, the objective with ease, by a way that is short.

Also, you find this clarity is comprehensive and complete in all walks of life: Clarity in belief, and in the presentation. If he comes to the Names and Attributes, he establishes what Allaah establishes for Himself, and he negates what Allaah negates from Himself. He establishes whatever the Prophet (*sallallaahu 'alayhi wa sallam*) established without making any resembling of Allaah to the creation (*tashbeeh*), without making any likeness (*tamtheel*), or any interpretation (*ta'weel*). Allaah said,

"There is nothing like unto Him, and He is All-Hearing, All-Seeing."
[Sooatush-Shooraa 42: 11]

⁶ Related by al-Bukhaaree (no. 1749), Muslim (no. 1357), Maalik (no. 946), Aboo Daawood (no. 3796) and an-Nisaa'ee (no. 2867).

If he comes to the issues of worship, then there you will find him clear and distinct. He does not view help to be sought by other than Allaah, he does not make calls on anyone except Allaah, he does not seek a cure except with Allaah, he does not swear except by Him, he does not vow except in that manner. Like this he is clear in this matter. You will not find him being from the people of *Shirk* and treachery.

If he comes to the issues of following and adherence, then you find him eager, extremely eager upon following the Prophet (*sallallaahu 'alayhi wa sallam*). This is because he is treading in the matter of Legislation. So Allaah says,

“So be steadfast as you were commanded.” [Soorah Hood 11:112]

So the command whenever it comes (is according) to ability and capability, as the Prophet (*sallallaahu 'alayhi wa sallam*) said, “Whatsoever I commanded you all to do, then do it as much as you can, and whatsoever I prohibit you from then abandon it.”⁷ This is how the clarity is in his adherence. Allaah says,

“Say: This my path. I call to Allaah upon sure knowledge, I and those who follow me and glorified be Allaah and I am not from the polytheists.” [Soorah Yusuf 12:108]

So he is clear in his call (*da'wah*), clear in his aim. **“Say this is my way I call to Allaah.”** So he calls to Allaah, meaning: to *Tawheed*. Not to other than Allaah. He does not call to (any) organization, any groups, parties or sects. He only calls to Allaah. The *aayah* goes on, **“upon baseerah,”** meaning knowledge, so whoever is not upon knowledge and insight, then he is upon misguidance, ignorance and confusion. So what does that person call to? You see, there is a difference between one who speaks before he learns and the one who speaks after he learns. So this one will speak with what he learned, with clarification, and the clear manifest proof. The one without knowledge, then he is between narrating stories, dreams, superstitions and general nonsense. What is he saying to the people?!

The *aayah* goes on saying, **“I and those who follow me.”** So this is what clarity is. So when you see this caller who has no knowledge, he will be calling, then he will begin to mix things up a lot. This is not calling to Allaah (*da'wah*), according to the *Sunnah*.

When a person says: My call is *Salafee*, *Soofee*, sports, and politics; he is joining that which contradicts. While another says: My belief is *Salafee*, and I give allegiance according to the *Jashtiyyah*, the *Sahraawirdiyyah*, the *Qaadiryah* and the *Naqshabandiyyah* (the four *Soofee* paths). What is this?? Then you have the one who says: My *'aqeedah* is *Salafee* and my

⁷ Related by al-Bukhaaree (no. 6858), Muslim (no. 1337), Ibn Hibbaan in his *Saheeh* (no. 19), Ibn Maajah (no. 2), an-Nisaa'ee (no. 2619), Ahmad in his *Musnad* (no. 7361), ad-Daaraqutnee in his *Sunan* (no. 204) and al-Bayhaquee in his *Sunan* (no. 11368).

outlook and conversation is not *Salafiyyah*. Rather, it is that which goes with modern times. Why do they run away from their *da'wah* being a Prophetic *da'wah* of *Sunnah* in its manners, its outlook and conversation, presentation and its clarification? The reason is they do not find in it that which they desire. They have objectives that disagree with this way. So these individuals, their presentation is not clear. So, there is a difference between the one who says I call to Allaah and the one who starts with something else.

So this is how the clarity was, the *manhaj* of the Prophet (*sallallaahu 'alayhi wa sallam*) is clear even in his presentation with the people and his dealings. A slave girl comes to the Prophet (*sallallaahu 'alayhi wa sallam*), so he says to her, "Where is Allaah?" So she says, "Above the heavens." He then says, "And who am I?" So she says, "The Messenger of Allaah." So he says to her master, "Free her, for indeed she is a Believer."⁸ This is how clarity is, and this is how the Companions were.

The places where clarity is illustrated in the Prophet's *da'wah* (*sallallaahu 'alayhi wa sallam*), are many. From them is where he said to the *Khaarijee* who said to him, "O Muhammad! Be just! This division from the war booty is one which is not intended for Allaah." He said, "Woe to you, if I am not being just, then who can be just?" He further said, "From the loins of this man..."⁹ He was alluding to whom? Someone not present or present? This is clarity! Is this not a ruling upon a particular person? (So he said): "from the loins of this one will come a people whom you will belittle you prayer (in comparison) to their prayer..." Look dear brothers, the warning is clear, there is no room for other explanations about it. So it is easy to arrive at the intended meaning, opposite of some shifty people who you find their speech having five, six, seven different meanings, everybody taking the meaning he wants as if he does not want anybody to grasp anything from it, or that he wants to not have a clear position.

He (*sallallaahu 'alayhi wa sallam*) said, "From the loins of this one will come a people whom you will belittle your Prayer in comparison to their Prayer and you fast in comparison to their fast..."¹⁰ Then he went on to mention acts of worship they will have.

O dear brothers: if we wanted to strike the example of the correct Prayer and the acts of worship (filled with) humility, along with different types of worship after the Prophet (*sallallaahu 'alayhi wa sallam*), who should we resemble? The Companions! Here the Prophet (*sallallaahu 'alayhi wa sallam*) says "belittle." These acts of worship are done by whom? The *Khawaarij*. These acts of worship being implemented by the Companions, they will belittle themselves in front of these people due to the severity that will be present in these people outwardly from humility and submission. With all that the Prophet (*sallallaahu 'alayhi wa sallam*) said with all clarity, "They are the dogs of the Hellfire. If I

⁸ Related by Muslim (1/537), Ahmad (2/291) and al-Bayhaqee (7/388).

⁹ Related by Muslim (no. 1063), from the *hadeeth* of Jaabir Ibn 'Abdullaah (*radiyallaahu 'anhu*).

¹⁰ Related by Muslim (no. 1063), from the *hadeeth* of Jaabir Ibn 'Abdullaah (*radiyallaahu 'anhu*).

were to be around when they are present I will kill them like the people of 'Aad."¹¹ Was the killing of the people of 'Aad selective or a killing of extermination? I ask Allaah to give the rulers the success to exterminate these (modern day) *Khawaarij*!

So therefore dear brothers, look at this clear and evident glimpse. So after this were the Companions fooled by the actions of the *Khawaarij* or their worship or their asceticism?

So therefore my dear brothers, the thing to be considered is not loud weeping, crying and smacking the face. These are types of displays of humility, which appear during different acts of devotion. The thing is to be considered is only what? Correct *'aqeedah* and adherence and following of the Prophet (*sallallaahu 'alayhi wa sallam*) in all things, not in some things and not others. There is a difference between you specifying that for a moment or a time or a day or night and you making your following of the Prophet (*sallallaahu 'alayhi wa sallam*), be that in your eating, drinking, dressing, traveling, residing, your going, coming, your night, your day, your buying, your selling, your manner in dealing, your manner in dressing, your shoes, your *wudoo'* (ablution), your Prayer, your *zakaat* (alms) and your *Hajj* (pilgrimage). In the manner of all you do from your morning to your night, in all of your life. This is the reality of adherence. This is following the Prophet (*sallallaahu 'alayhi wa sallam*), it is not just for a second or day or night. Rather, this is what true following of the Prophet (*sallallaahu 'alayhi wa sallam*) is, and it is the real love, as referred to in the *aayah*,

“Say: if you truly love Allaah, then follow me and Allaah will love you and forgive you of your sins. And Allaah is the Oft-Forgiving, Most Merciful.”
[Soorah Aali-'Imraan 4:33]

This clarity is that which the Prophet (*sallallaahu 'alayhi wa sallam*) taught his Companions, and I am going to go through something from that quickly because there is something to be added (to this lecture) by our guide and the guide of the callers of al-Madeenah. Actually he is the guide to a lot of the students of knowledge. Rather, many people benefit from him not just in al-Madeenah and in the Kingdom, but in the whole world. And he is none other than our Shaykh, the Shaykh Saalih as-Suhaymee, may Allaah grant him success.

So the Companions learned this clarity. Look at the position of Aboo Bakr with the apostates. Whatever happened has happened, then there he was with 'Umar who had his (own) position. What was Aboo Bakr's position? It was a clear position. He said, “By Allaah! If they prevent giving me just the cord that ties down the camel, I will fight them (for not paying the *zakaat*). This type of clarity, after it comes, the praiseworthy positions and results.

¹¹ Related by al-Bukhaaree (no. 4351) and Muslim (no. 2451), from the *hadeeth* of Abee Sa'eed al-Khudree (*radiyallaahu 'anh*).

'Umar, his positions are many, but what can (show this) is his position with who? With Sabeegh. What did he do with Sabeegh? When the *Khawaarij* came out after that they went to Sabeegh and said, 'What happened is over.' He said, "The righteous slave disciplined me." (Meaning what 'Umar had done to him he praised him for that).¹²

The position of 'Uthmaan is clear with the *Khawaarij* when they rebelled. Likewise, the position of 'Alee Ibn Abee Taalib. The position of Ibn Mas'ood is clear and obvious (as occurred) when he went to the people of the circles. His positions are many and he has narrations that are very beautiful, only if some students of knowledge would turn to this and gather some of the narrations that has come upon Ibn Mas'ood concerning his *Sunnee* positions in the face of the people of innovation and his clarity in his presentation. For it is a Prophetic, blessed, clear, manifest *manhaj*. At the same time it would contain his refutation of the innovator.

From that is what occurred with the people of the circles when Aboo Moosaa al-Ash'aree came upon the circles whilst he was in al-Koofah. He said (to Ibn Mas'ood), "I just seen something that I rebuked while I only saw what was good." He said, "And what was that?" he said, "Some people in so and so mosque who formed circles making dhikr (remembrance of Allaah). He (Ibn Mas'ood) said, "Did you not tell them to count their bad deeds for verily I can guarantee that their good deeds will not be lost."¹³ Look at this presentation, it is with who? With his closest people. It is the same presentation he gave to whom? To those people (in the circles). He did not have some words with him then different words with them. When he went to them he said, "Do you not count your bad deeds, for verily I can guarantee you good deeds will not be lost." The same phrase. Their phrases are the same, their rulings are the same. This makes me ponder what the board of major Scholars came with concerning the issue of public demonstrations and rallies. This ruling they gave is general to all the countries of the world. Then after this ruling, you find the people of shiftiness coming along saying, "No, in some countries it is permissible and some its not!" This is shiftiness in the rulings. This is the difference between this clarity and the lack thereof. This is why Ibn Mas'ood said, "You are all upon a Religion." This is after he asked them what they were doing because he was confused to what they were gathered for. The basis of the gathering is in what Aboo Moosaa said to Ibn Mas'ood, "I have seen something I rebuked while I only saw good." What was it that he rebuked, and what is the good? "I saw something I rebuked while I only saw good." Good as it relates to the basis of their act, which is what? The gathering. The reprimand is as it concerns the description of the act. So it is possible that a person of falsehood has a basis (that is correct) but it is upon other than the legislated description. So a person will come and say, "I am calling to Allaah and who is better than the one who calls to Allaah and I am calling to Allaah." Yes, you are calling, but this calling of yours is an innovated call, it is not a *Sunnee* call. Your call is not a *Sunnee* call; your call is either *Yaasawiyyah*, or *Banaawiyyah* or *Surooriyyah*, or what they have fallen into now from what has corrupted the youth to the

¹² Refer to *Sharh Usoolul-I'tiqaad* (3/635-636) of al-Laalikaa'ee.

¹³ **Saheeh:** Related by ad-Daarimee in his *Sunan* (1/67-69). It was authenticated by al-Haythamee in *Majma'uz-Zawaa'id* (1/181).

point that they lead many astray and averted them from the Prophetic *manhaj* with what? With the claim that this is what agrees with the language of the times. So they fell under the pressure of the current events. They do this claiming its understanding the current events. The Prophet's (*sallallaahu 'alayhi wa sallam*) *da'wah* is clear, and the Companions benefited from it. So Ibn Mas'ood says to the people of the circle, "What are you doing?" They said, "We are remembering Allaah." So when they said this, he knows *dhikr* and he knows the basis in congregating, but he knows it to be other than this description. They were saying, "Say *Allaahu Akbar* one hundred times" and they had pebbles with them. So Ibn Mas'ood said, "You are either upon a Religion more guided than the Religion of the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) or you are opening the door of misguidance." There is no third solution. The clarity is clear. This is the clarity. There is no ashy, grey area. Clarity is clear: *Sunnah* or *bid'ah* (innovation), *Tawheed* or *Shirk*, obedience or disobedience, steadfastness or deviation. It is not in one face saying, 'I want it according to the Prophetic *manhaj*,' and in another face saying, 'No, we want to make some misguidance to be good!' It is not possible for misguidance to be good, due to the Prophet's (*sallallaahu 'alayhi wa sallam*) statement, "Every newly invented matter is as innovation and every innovation is misguidance, and every misguidance is in the Fire."¹⁴ This is why he called this innovation and every innovation is misguidance. So let no person come and say: No, this innovation is not misguidance! The Prophet (*sallallaahu 'alayhi wa sallam*) says, "Every innovation is misguidance!" All innovations are misguidance and every innovation as concerns the ruling of it, is in the Fire. So beware O servant of Allaah!

So he (Ibn Mas'ood) said to them, "And these are the dishes of the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*), they have not yet been broken, these are his clothes, they have not yet worn out," - which is a proof of how close the Prophet's (*sallallaahu 'alayhi wa sallam*) era was - "and these are his Companions who still exist in abundance." So, it is the Book and the *Sunnah* upon the guidance of whom? Upon the guidance of the Companions and those who follow them in goodness, those who followed them in good from those who migrated with the Prophet (*sallallaahu 'alayhi wa sallam*) and those who took them in (the *Ansaar*) and those who took them in good, Allaah is pleased with them and they with Him.

These are those whose path is vouched for, for this reason when the Prophet (*sallallaahu 'alayhi wa sallam*) mentioned the condition of the people of misguidance and deviance, what did he say about them? He made a great statement which makes it clear to every deviant from the Prophetic *Sunnah* that he is astray from it. What did he say? He said, "This *Ummah* will split into seventy three sects all of them are in Hell." So the Companions did not ask about the deviants, the misguided who drew away from the main road. Rather, they said, "Who are they O Messenger of Allaah (*sallallaahu 'alayhi wa sallam*)? They wanted to know the truth and how to follow it. He said, "Those who are upon what I am upon today and my Companions."¹⁵ Here is the distinction. Here is the clarity. "Those

¹⁴ Related by Muslim (3/11), al-Bayhaqee (3/214), an-Nisaa'ee (1/234) and Ahmad (3/319).

¹⁵ **Hasan:** Related by at-Tirmidhee (no. 2641), al-Haakim (1/128-129) and al-Haythamee in *Majma'uz-Zawaa'id* (1/189). It was authenticated by al-Albaanee in *Saheehut-Tirmidhee* (2/334).

who are upon what I am upon today.” Meaning, that day, the Islaam of that day. As for the Islaam of today, then in it there are sects, innovation and misguidance. As for Islaam of that day: nothing but clarity and the clear *da’wah* to what Muhammad (*sallallaahu ’alayhi wa sallam*) and his Companions were upon. So therefore, look to yourself, look to your belief (*’aqeedah*), look to your worship, look to your character, look to your interaction, look to your manners - this is the clarity.

The clarity is a pursuit with yourself, with your Lord, with your family, with your wife, with the people in your interactions. The clarity is clear, this is why the people of clarity do not tire: for even the one in opposition knows them. As for other than them, they have become a means to an end. Maybe they have gotten on board to fulfill some goals, they are not clear. As for the one who is clear, even if the one who is in opposition was to come, you would find in that sitting that his presentation is a clear presentation, he does not fear except being criticized in that sitting. Why? Because the truth has a fear that comes with it, as the Prophet (*sallallaahu ’alayhi wa sallam*) said, “And disgrace and humility is upon the one who opposes my command.” The understanding to the opposite of that statement is, ‘And honour, glory and strength is for the one who is in accordance to my command.’ So you find him like that in his presentation and when he goes off you find what you find from him.

So beware of the one sitting in the sittings for some of them are not friendly. It may be that he is fulfilling some objective and doing whatever he is doing. This is why the trials and novelties come about. The youth err in it, while the firm ones stay grounded in it, calling the people to what is upon the *Sharee’ah*, not to the language of the streets, they call the people to the *Sharee’ah* of Allaah. As for the streets, then all you have heard what has now occurred in them through out the Islaamic world. It is strange those catchwords and slogans that are repeated! You do not hear any anger for Allaah, nor the command of Allaah, nor for the *Tawheed* of Allaah or its establishment. Rather, it’s only crying over what they call liberalism, secularism and democracy while they claim freedom! This is why these calls, there is no clarity in them.

The matter of clarity is very important. It makes spreading the *da’wah* easy. The clarity does not cause the one in opposition to get mixed up with this presentation because he will know it is not his discretion. So if you were to go to that *Raafidee* and say, ‘Are you *Sunnee*?’ He would say, ‘No.’ Likewise, if you were to go to the person of innovation and say, ‘Are you *Salafee*?’ He would say, ‘No.’ He can not ascribe to the truth. Also, when we say *Salafiyyah*, we mean Islaam. We mean what the Prophet (*sallallaahu ’alayhi wa sallam*), Aboo Bakr, ’Umar, ’Uthmaan and ’Alee were upon. Those are Companions of the Messenger of Allaah (*sallallaahu ’alayhi wa sallam*). Allaah is pleased with them and made them pleased, and those who followed them with goodness from the Imaam’s of Islaam up until this day. This is what we mean. It is Islaam with its comprehensiveness and clarity in everything. Their call is clear. Pure brightness as the Prophet (*sallallaahu ’alayhi wa sallam*) said, “I have left you all upon pure white plain, its night is like its day, no one deviates from it except

that he is destroyed.”¹⁶ So firmness, firmness upon the Prophetic *manhaj*, for it is the model for success. Firmness, firmness and steadfastness. Beware of shiftiness in the Religion, and this is the advice of the Prophet (*sallallahu 'alayhi wa sallam*). This is why Ibn Mas'ood said what? From those beautiful phrases of his is that he said, “Verily the most awful of evils is for you to approve of that which you used to rebuke, and for you to rebuke that which you used to approve.” So if you find in yourself something from this then know that the trial has affected you. And if you find that you have become where you now approve of things you use to disapprove of and not be pleased with, not because it is from those issues where the evidence has become clear to you about them. No, it is only due to some desire within yourself that you have leaned to one of those three temptations that the Quraysh offered the Prophet (*sallallahu 'alayhi wa sallam*). Their offers were either regarding rule and politics, or regarding money and wealth, or regarding women.

Be alert! For a caller's back may break, causing him to change from that clarity to vagueness, where you find him turning left and right to the people of these three different things. You will no longer find him in the gatherings of the people of the *Sunnah* or their conferences. Rather, you find him with every person of desire because he abandoned the guidance. Allaah says,

“So is the one who is upon clear proof from his Lord like those whose evil deeds have been made to look fair seeming to them and have followed their desires.” [Soorah Muhammad 47:14]

So for that reason stick to the truth. So how many people cite the *Qur'aan* while they abandon the *Sunnah*. They quote that to use as a proof for the falsehood they are upon. The *Sunnah* explains the *Qur'aan* and makes clear what is in it and likewise, explains its rulings. Therefore, the truth is clear. Actually, there is no person upon falsehood who plays with the proofs and uses it as an argument except that it is a proof and argument against himself. From the beautiful phrases made by Shaykhul-Islam Ibn Taymiyyah (d.782H) is that he use to make a great statement saying, “No innovator tries to use a proof from the *Qur'aan* and *Sunnah* except that the proof is against him and not for him.” If you ponder this statement you would find the epitome of truth in this phrase. Why? Because the truth is not used for falsehood. Allaah says,

“Say: The truth comes and falsehood vanishes, verily falsehood is bound to vanish.” [SooratuIsraa' 17:81]

A person of proof can not be used as an argument for falsehood. If light comes darkness goes away. Darkness goes away, and like that is the clarity of truth. Actually, if the trials become sever the candle of truth surely can be seen from far from the glow and light that it

¹⁶ **Saheeh:** Related by Ibn Maajah (no. 43) and Ahmad (4/126). It was authenticated by al-Albaanee in *SilsilatusSaheehah* (no. 937).

has, along with the clarity and illumination. So it is clear no matter how much the darkness intensifies. Be fire, O you *Sunnee*, be firm upon the truth!

So I say to you, this clarity is a test. Beware of shiftiness! Beware of having many faces. Beware of shiftiness, I tell you. For your clarity condenses the path for the one taking instruction, thereby allowing him to benefit. This is because he finds a language that is clear, a language that is true; since the majority of the people of innovation are shifty people, they are not people of clarity. They hide their presentation, they hide their books, they hide their beliefs, they hide their affairs, (for) they can not expose them or bring them out in the open. The person of the truth is clear in his belief, clear in his worship, clear in his *manhaj*, clear in his words, clear in his writings, clear in his gatherings, and clear in his mixing with the people. This is how the Prophet (*sallallaahu 'alayhi wa sallam*) was. This is why there is not a person with a concern that went to al-Mustafaa (*sallallaahu 'alayhi wa sallam*) and then returned from him except that the face he came with changed, for he responded to the truth from one meeting, from one sitting. As for the people of falsehood that person may sit with them in a lot of different sittings and still not know what this person wants! So leave off the people of shiftiness. Since, you will find it said in the expressions of the times: that transparency is required, and at the opposite of transparency is fogginess which has become a new *fiqh* that is practiced (and this occurs) by just letting things slide. Why? Taking into consideration his own personal gain along with his personal and social affairs. He does not realize that if he says the truth, then Allaah supports him, as Allaah says,

“Allaah shall suffice you against them and he is All-Hearing, All Seeing.”
[Sooratul-Baqarah 2:137]

“Verily we have sufficed you against the scoffers.” [Sooratul-Hajr 15:95]

He does not realize that Allaah helps those with Him, as He said,

“And surely our army is the victorious one.” [Sooratus-Saafaat 37:173]

He does not realize Allaah is with him when he says the clear truth and if he falls behind, then he is forsaken. Allaah says,

“And if you turn away He will replace you with a people who will not be like you.” [Soorah Muhammad 47:38]

So this clarity is the Prophet's (*sallallaahu 'alayhi wa sallam*) *manhaj*.

From here our professor and Shaykh, Shaykh Saalih bin Sa'd as Suhaymee - the former president of the *'aqeedah* department at the Islaamic University of al-Madeenah - the teacher in the Prophet's mosque (*sallallaahu 'alayhi wa sallam*) and the guide of the callers in al-Madeenah, he will finish the lecture. May Allaah give him success and guide him.

The Speech of Shaykh Saalih as-Suhaymee - May Allaah Preserve Him:

All praise is for Allaah and may the peace, salutation and blessing of Allaah be upon our Prophet (*sallallaahu 'alayhi wa sallam*), upon his Family and all of his Companions.

As for what follows:

So I ask Allaah the Blessed and Exalted by His perfect Names and exalted Attributes that we may be of those whom Allaah includes in the Prophet's (*sallallaahu 'alayhi wa sallam*) statement, "No people gather together in a house from the houses of Allaah reciting the Book of Allaah and studying it between themselves except that the mercy covers them, the Angels enclose them, the tranquility descends upon them and Allaah mentions them with those with him."¹⁷

O brothers, my brother, the virtuous Shaykh, Muhammad Ibn Ramzaan, the famous caller may Allaah grant him success, has guided us in this important topic, which is none other than, "*The Clarity of the Manhaj and its Effect in Spreading the Call to Allaah;*" far from secret methodologies, that its people circulate in hallways and corridors. Those calls which they sketch out the guiding principles for in the darkness, and in the ravines and valleys far from sight.

Surely the Islaamic *da'wah* is clear and there is no hiding in it. Everyone who has an intellect which he uses to distinguish between things realizes this. But this may be unknown to those with weak insight. It may be unknown to those who have not established their *da'wah* upon the Prophetic *manhaj*. It may likewise be unknown to those who do not rely upon the fundamentals which are: the *Qur'aan*, the *Sunnah*, the consensus of the Scholars and the statements of the Companions. It is unknown to those who make their own choices in calling to Allaah, taking what they choose and leaving what they choose; rather it is possible that some parties and groups have left off the fundamental of fundamentals and actually have warned from it that being none other than the *Tawheed* of Allaah. (they leave it off and warn from it) with the claim that the calling to *Tawheed* separates the *Ummah*! Its true it does separate the people; there is a group in Paradise and a group in Hell. Its true, it separates people into two groups: a group that walks with the seventy two sects. Those sects, which all of them will be in the Fire. And a group with the Saved Sect, the Victorious Group, which the Prophet (*sallallaahu 'alayhi wa sallam*) said about it, "It is the main body (*alJamaa'ah*)."¹⁸ He also said, "Those who are upon that

¹⁷ Related by Muslim (no. 6753), from the *hadeeth* of Abee Hurayrah (*radiyallaahu 'anhu*).

¹⁸ **Saheeh:** Related by Ibn Maajah (no. 3992), Ibn Abee 'Aasim in *as-Sunnah* (no. 63), al-Laalikaa'ee in *Sharh Usoohul-I'tiqaad* (no. 149) and al-Asbahaanee in *al-Hujjah fee Bayaanil-Mahajjah* (no. 19-20). It was authenticated by al-Albaanee in *Saheeh Ibn Maajah* (2/463).

which I am upon today, and my Companions.”¹⁹ Those who follow the footsteps of the Prophet (*sallallaahu 'alayhi wa sallam*) in speech, action and belief. Allaah says,

“You surely have in the Messenger of Allaah a good example for the one who hopes for Allaah and the Last Day and remembers Allaah much.”
[Soorah Muhammad 47:21]

It is a *da'wah* that is clear and manifest that derives from the Book of Allaah and the *Sunnah* of His Messenger (*sallallaahu 'alayhi wa sallam*). It is far from exaggeration and neglect, and far from going overboard or inadequacy.

One of our callers in the Kingdom (i.e. Saudi Arabia) from our virtuous Scholars was asked by some of the youth to give a lecture, to give them a reminder. So some of those present said, “O Shaykh, the people can see us, so should we search for a place far from sight?” They wanted to be hidden in some valleys, ravines, or caves, so they can direct and conduct some plans. So the Shaykh knew them and (knew their bad intention). He said, “Yes! I have a great place for the likes of these meetings.” So he took them to the mosque!! He is none other than our brother, the virtuous Shaykh, Zayd Ibn Haadee al-Madkhalee - may Allaah grant him success.

So, O brothers of al-Islam, take this as a clear basis (for your self) as our brother explained. Every *da'wah* whose people hide from the eyesight of the people it is not a true Islamic *da'wah*. It is not a *da'wah* upon the Prophetic *manhaj*. It is not a *da'wah* upon the true *manhaj*. (Know) in those secret meetings, innovations, superstitions and idle talks are mapped out. The establishment of the *manhaj* of the *Khawaarij* is mapped out in them. The establishment of the corrupt methods that those seeking positions promote is mapped out in them. Also a lot of those whose hearts and sight have been blinded from the Prophetic guidance which the Prophet (*sallallaahu 'alayhi wa sallam*) and his Companions were upon promote those same corrupt methods.

'Umar Ibn 'Abdul-'Azeez (d.101H) said, “If you see the people conversing privately about their affairs without the general folk, then know they are upon an establishment of some falsehood.”²⁰

Our virtuous Shaykhs and noble Scholars have taught us that clear *da'wah* that is derived from the guidance of the Prophet (*sallallaahu 'alayhi wa sallam*), is built upon the guidance of the *Qur'aan* and *Sunnah*, far from exaggeration and neglect. As for those calls that can not be heard except by way of caves, or by way of Facebook, or way of some dark localities or by way of this or that locality. All these places and localities are corrupt and the callers of them are all corrupt, and all who respond are corrupt. Likewise, whoever is affected by it is

¹⁹ **Hasan:** Related by at-Tirmidhee (no. 2641), al-Haakim (1/128-129), al-Aajurree in *ash-Sharee'ah* (no. 16), al-'Uqaylee in *ad-Du'afaa'* (2/262), al-Laalika'ee in *Sharh Usoolul-'Itiqaad* (no. 147) and al-Asbahaanee in *al-Hujjah fee Bayaanil-Mahajjah* (1/107). It was authenticated by al-Albaanee in *Saheehut-Tirmidhee* (2/334).

²⁰ Refer to *Seerah 'Umar Ibn 'Abdul-'Azeez* (p. 54) of Ibnul-Jawzee.

corrupt. Take this as a basis whosoever (of you) comes across those corrupt calls. That is why I say to you with all clarity - just as my brother pointed out - the issue of rallying and protesting which the hooligans, the foolish, the sick hearted, the duped and those hired by international Zionists call to. Those calls, look at who stands behind them. Six groups stand behind them: (And) in all reality, everything that was already said is sufficient, but my brother (i.e. Shaykh Muhammad Ibn Ramzaan) is the one who urged me to discuss this issue, so I say: Behind these calls (rallies) are six groups, all of them work in secret and in darkness, for Allaah said in Sooratul-An'aam,

“And is one who was dead and We gave him life and made for him light by which to walk among the people like one who is in darkness, never to emerge therefrom?” [Sooratul-An'aam 6:122]

This includes those six groups. So I say six groups are behind them all working in the dark.

The First Group: The West with all its different religions and corrupt sects. They are the ones supporting those corrupt calls that call to removing the thrones (leadership) and then afterwards the people of that land seeks positions.

The Second Group: The extreme *Shee'ah* (i.e. the *Raafidah*). They have lead campaigns by way of what they call the World Channel (*Qanaatul-'Aalam*) and other than that. All of it within our land - and to Allaah is the praise - has returned with failure, even though in some countries that do not have those to guide them. they have found success.

The Third Group: The (modern-day) *Khawaarij* whether it be the hidden ones from amongst them who call in the darkness, the withdrawn ones in the caves. Or it could be the *Khawaaij* from *al-Qaa'idah* who incite while hiding amongst the people here and there. Just as some of them have called to the formation of a constitutional monarchy and the likes of that which those miserable scoundrels call to from the sickness of their hearts, and inflict upon people. Those *Khawaarij* - who unduly claim leadership of the “Awakening” - they enter into alliances side by side with secular liberalism. And that is the fourth group who supports these rallies: secular liberalism, callers of heresy.

The Fifth Group: Those seeking the seats of power and position. Shaykhul-Islam Ibn Taymiyyah said, “If we were to ponder the people of rebellion - meaning the people of uprisings and revolutions - meaning if you were to ponder them, their methods, you would find their objectives do not deviate from two things: Either they are seekers of wealth, or seekers of what? Authority and position!” Always! They do not deviate from this. As for those behind them - those who beat the drums behind them - then some of them are deceived, some of them are ignorant, some of them are fools, and some of them are just fishing in murky waters.

The Sixth Group: The mercenaries (those who fight for foreign countries just for wealth etc), and those (just) fishing in murky waters.

But (all these groups) - all praise is for Allaah - have failed and continue to fail. Likewise, all their plans have gone to pieces against this solid rock in these lands (i.e. Saudi Arabia) which was established upon the pure *Tawheed* of Allaah, the one which was established upon the Prophetic guidance, the one which was established upon spreading the pure unadulterated *Tawheed*. They have imported their cavalry and foot soldiers, their television channels, their Facebook, all of the means which they enlisted: their papers, their magazines, and all that which they have been given from power. They called for public demonstrations to be made on a particular Friday in the land of Islaam, in the land of *Tawheed*, in the land of the sacred and holy sites, in the land that is the sanctuary of Islaam. So Allaah returned them upon their heels losers, and Allaah turned them upon their heels with their rage having attained no good. No one moved, no one responded, which is a favour and blessing of Allaah, so we praise Him and He is deserving of all praise.

The American newspaper, "The Washington Post" published that their reporters spread out in every part of the Kingdom (i.e. Saudi Arabia) on Friday to record the corruption that was called to, which they did not find and they returned in failure - to Allaah is the praise - they were saying, "So we divided and distributed the reporters with their equipment and devices," and they did not find except the opposite of what they imagined. They found this blessed population, this blessed country, this blessed society stands as a resistant rock behind its leaders, behind its rulers, and behind its Scholars. It is not taken by the blame of the blamer, that is, this country is not shaken by these desires or heretic tendencies, and it is not affected by the diseases.

Another newspaper said, "Five of us went from Dubai to cover those events we expected to happen. We stayed at the Khuzaamaa Hotel, and we did not get as far as only drinking some coffee at the Khuzaamaa Hotel. So we then made our way back to the airport and went to Dubai." So all praise is due to Allaah who failed their hopes.

I do not want to talk in great length, for my brother has given the topic it just due. However, this matter is a topic that deserves to be discussed, and our brother the Shaykh - may Allaah grant him success - I know that he gave us many issues due to the many branches of the topic. He gave us some very important principles and rules that we should follow and act in accordance with. And I apologize to him, I won't call this a commentary, but it is only a support and emphasis to what he was kind enough to present.

I ask Allaah the Most Generous, Lord of the Great Throne by all His Excellent Names and Exalted Attributes to grant everyone beneficial knowledge and righteous actions.

And may the peace, salutations and blessing of Allaah be upon our Prophet, Muhammad, upon his Family and his all of his Companions.