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Some of the Firmly Grounded Principles of the Da'watus-Salafiyyah and its Lofty Distinguishing Characteristics

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May Allaah preserve him

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[1]: That we invite all Muslims, male and female, to answer the call of their Lord the Exalted, and the call of their Prophet (*sallallaahu 'alayhi wa sallam*), the truthful and sincere adviser. And this is by making a sincere and truthful return to the mighty Book of Allaah and the pure and authentic *Sunnah* in every aspect and affair of their lives according to the methodology of the *Salafus-Saalih*, and those who follow them from the Scholars of the *Sunnah* and the *awliyyaa'* (close allies of Allaah); those who know the truth and act thereby and call the people to it in a compassionate way and upon clear guidance, seeking thereby Allaah's mercy and fearing His punishment.

[2]: To have eagerness in learning the truth from its founding sources which are aforementioned, and to spread it throughout the lands out of mercy for the creation and to establish upon them the proofs by making the call plain and clear.

[3]: The obligation of giving advice to all Muslims, male and female, from the one who is capable of giving advice, for verily this is from the greatest obligations and from the things which bring you closer to Allaah. This is with the condition that the advisor possesses knowledge and forbearance and truthfulness and sincerity. Furthermore, how can giving advice not have this great status when the Prophet (*sallallaahu 'alayhi wa sallam*) said, "The Religion is sincere advice..."¹

[4]: The methodology of the *Salaf* and those who follow them is not restricted to the affairs of creed, rather it is possessing their creed and acting by it in all forms. So *Salafiyyah* is creed and action!

¹ Related by Muslim (no. 55), from the *hadeeth* of Tameem ad-Daaree (*radiyallaahu 'anh*).

[5]: That we strive and make a constant and sincere struggle upon trying to unite the Muslims and have them work together upon righteousness and piety. And verily the best thing that helps the Muslims unite and become one, is to establish the methodology of working together on righteousness and piety and that is by sticking to the *Sunnah* and to revive it by purifying and spreading it and also by fighting against the people of innovation who want to destroy the *Sunnah* so they can obtain their false objectives whether they claim to have good intentions or not.

[6]: To return the matters in which differing occurs to the Book and the *Sunnah* is an Islaamic duty which is proven by Revelation and also sound intellect as Allaah the Exalted says,

“And if you differ in anything then return it to Allaah and His Messenger if you truly believe in Allaah and the Last Day. This is better for and more suitable for final determination.” [Sooratun-Nisaa‘ 4:59]

And undisputedly, this is the scale of justice, however this should be with the understanding of the *Salaf* and with their sound principles and foundations. For verily, the well being of this nation was put in its beginning part.² So returning to the text with their understanding is the way of the firmly grounded Scholars and the righteous, god-fearing *awliyyaa‘*.

[7]: The methodology of purification and cultivation is something established amongst the *Salaf* and known amongst the virtuous ones from them by studying their lives. The general meaning of purification is to purify the truth from falsehood and the good from evil and the specific meaning is: to purify the *Sunnah* and its people from misguiding innovations and their people. As for the meaning of cultivation: it to invite everyone who legislatively held accountable for their actions to submit and to take on the characteristics of what their Lord sent down to His slave and Messenger, Muhammad (*sallallaahu ‘alayhi wa sallam*) and for that to be their character and mannerism and way, for verily their life will never be good or their condition in this life or the hereafter will not be rectified except with that, and we seek Allaah’s refuge from anything that opposes that.

² **BENEFIT:** The Imaam of *DaarulHijrah*, Imaam Maalik Ibn Anas (d.179H) - *rahimahullaah* - said, “The latter part of this *Ummah* will not be rectified, except by that which rectified its first part.” Refer to *ash-Shifaa‘* (2/676) of al-Qaadee ‘Iyaad.

[8]: The obligation to cling and abide, inwardly and outwardly, to obeying the Muslim rulers in all good and to supplicate for them in secret and in open for guidance, aid and success. For verily in their rectification is the rectification of the people and the lands and vice versa, except for whom your Lord has mercy upon.³

And from obedience to them is:

[i]: To carry out their rights and to urge the people to love them out of obedience to Allaah and following the guidance of His Messenger (*sallallaahu 'alayhi wa sallam*).

[ii]: Not to rebel against them in any shape form or fashion, whether it be with weaponry or speech which incites the feelings of the people. Furthermore the text of the book and the *Sunnah* forbids this as it leads to a deficiency in Religion and also violation of the honour of the Muslims and to the spilling of the blood of the Muslims and it brings the things that beneficial to the Muslims to a halt and causes chaos amongst them and plants the enmity of the times of pre Islamic ignorance in their society and other than that which the Islamic legislation doesn't approve of nor a person with sound intellect.

[9]: Having certain *eemaan* that the call of guidance and light, its strength and brightness is extracted from the authentic proofs that the Prophet (*sallallaahu 'alayhi wa sallam*) came with and that is not extracted from the many mere opinions and statements of men. So therefore no one should feel loneliness due to the small number of people treading the path of truth, just as one should not be deceived of the many number of people who are astray from the guidance of the chief of the Messengers (*sallallaahu 'alayhi wa sallam*).

[10]: Having love for the Companions and those who followed them in faith, goodness, and Islam is one of the obligations of Islaam. And the truth is, the one who curses the Companions or reviles them or belittles one of them or makes enmity to them open or conceals in their chest, they have gathered along with heresy, major sins. Also, the one who has enmity to the *awliyyaa'* of Allaah by cursing and reviling them and hating them are at war with Allaah. So let them wait the punishment of Allaah, which if it descends it won't hold back from the people of crime and corruption.

³ **BENEFIT:** The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said, "There are three things towards which, the heart of a Muslim never shows hatred or rancour: Making one's deeds sincerely for Allaah; giving obedience to the rulers (*wulaatulumoor*); and sticking to the *Jamaa'ah* (united body). **Saheeh:** Related by Ahmad (4/80), at-Tirmidhee (no. 2567) and al-Haythamee in *Majma'uz-Zawaa'id* (1/137). It was authenticated by al-Albaanee in *Silsilatus-Saheehah* (no. 1123).

And al-Fudayl Ibn 'Iyaad (d.187H) - *rahimahullaah* - said, "If I had a supplication that would be answered, I would not make it, except for the ruler. Since, when the ruler becomes righteous, the cities and the servants become safe and secure." Refer to *Hilyatul-Awliyyaa'* (8/91-92). Imaam Ahmad Ibn Hanbal (d.241H) said, "Indeed, I supplicate for the ruler, for his correctness, success and support - night and day - and I see this as being obligatory upon me." Refer to *as-Sunnah* (no. 14) of Aboo Bakr al-Khallaal.

And the proofs for that - O readers - are in proofs used in the Religion of Islaam. The first is the statement of the Possessor of Majesty and Nobleness when Allaah described His Prophet Muhammad (*sallallaahu 'alayhi wa sallam*) and his noble Companions,

“Muhammad is the Messenger of Allaah. And those with him are severe against the disbelievers, having mercy between themselves. You see them bowing and prostrating seeking the pleasure of Allaah. Their marks are upon their faces from their prostration. That is there description in the Torah. But their description in the Gospel is like a (sown) seed which sends forth its shoot, then makes it strong, and becomes thick and it stands straight upon its stem, delighting the sowers, that He may enrage the disbelievers with them. Allaah has promised those among them who believe and do righteous good deeds, forgiveness and a mighty reward.”

[Sooratul-Fath 48:29]

Also in the statement of Mustafaa (*sallallaahu 'alayhi wa sallam*), “Whoever shows enmity to a friend of mine, then I have declared war against him.”⁴

[11]: Giving importance to curing the souls from the diseases of doubts that the *Shaytaan* whispers to a person to harm his *eemaan*, and also giving importance to curing the souls from the diseases of vain desires that *Shaytaan* whispers to a person to also harm his *eemaan*. Likewise, to repel these two diseases one needs two matters. The first: Patience, and the second: certainty. Just as Allaah says,

“And We made them leaders guiding by Our command when they became patience, and they had certainty in Our signs.”

[Sooratus-Sajdah: 32:24]

So indeed Allaah the Exalted informed us in this noble *aayah* that leadership in the Religion is not obtained except with patience. So patience repels vain desires and certainty repels doubts.

[12]: That the latter part of this nation will not be rectified except by what rectified its beginning part. This is a precious statement amongst the *Salaf* and their followers which is supported by the text of the Book and the *Sunnah*.

[13]: That we have respect for the Scholars, those living and those whom have passed, and we love them and we take knowledge from those who are still living from amongst them, and we take knowledge from the books of those who have passed. Also defending them is a distinguishing characteristics of the methodology of the *Salaf* and vice versa, for verily speaking ill of the Scholars and calling them names and defaming them by attaching to

⁴ Related by al-Bukhaaree (5/2384), from the *hadeeth* of Aboo Hurayrah (*radiyallaahu 'anhu*).

them false claims and different deficiencies is from the signs of the people of innovation and misguidance, those who *Shaytaan* beautiful to them that which they do.

[14]: We are happy when a person is guided to the correct practices of Islaam and we have sorrow for the one who persists on misguidance and being astray, however with this we don't say anything that opposes Allaah's decree.

[15]: We have the love legislated by the *Sharee'ah* in its best form, and that the methodology of loving and hating for Allaah's sake is from the principles of the *Salafee* methodology, and no one shares this with them except the one who follows them and binds himself to treading their path and manners.

[16]: Proclaiming loud and clear that which has been reported from the *Salaf* and those who follow them in truth: that the students of knowledge in every time and place are in dire need of knowing the books of refutation on the people of desires and innovation, as well as the books of praise and criticism as to be warned not to be deceived by those criticized innovations and the evils of the innovators. From there they will be protectors of the sound creed and those who stand up to defend the authentic *Sunnah*.

[17]: That the one who learns, acts and then teaches, it is proclaimed throughout the lands that he is a *Rabbaanee*.⁵

[18]: The truth with them is that of the middle course between two things that lead one astray: Falling to short, or going to the extremes.

[19]: *Ahlus Sunnah wal-Jamaa'ah* are that of the middle course between the *Khawaarij*⁶ who declare one a disbeliever due to a major sin and between the *Murji'ah*⁷ who say that committing a sin doesn't affect the *eemaan*, just as obedience is of no benefit if one has with them disbelief.

⁵ **BENEFIT:** Allaah said,

"Be you *Rabbaaniyyoon*, because you are teaching the Book and you are studying it."

[Soorah Aali-Imraan 3:79]

The *Rabbaanee* Scholar is one who possesses deep knowledge and who acts in accordance to his knowledge and teaches it to others in accordance to their level. Refer to *Fathul-Baaree* (1/214) of al-Haafidh Ibn Hajr.

⁶ **Khawaarij:** They are the sect that revolted against 'Alee Ibn Abee Taalib (*radiyallaahu 'anhu*), though they used to be with him beforehand. From that which they claimed was that the perpetrator of a major sin was a disbeliever, they rebelled against the leader of the Muslims and they performed *takfeer* (declaring someone a disbeliever) of 'Alee and 'Uthmaan (*radiyallaahu 'anhumaa*). They split up into an abundance of sects, up until they reached twenty seven in number. Every one of them had a different name, such as the *Harooriyyah*, the *Shuraah*, the *Nawaasib* and the *Maariqah*. Refer to *al-Milal wan-Nihal* (1/132) of ash-Shahrastaanee and *Maqaalaatul-Islaamiyyeen* (1/167) of Abul-Hasan al-Ash'aree.

⁷ **Murji'ah:** They are a sect that says: No sin can harm an individual in the presence of *eemaan*. So according to them, *eemaan* is belief in the heart only and they believe no one will enter the Fire, except the disbelievers. The source of this belief is that they make *eemaan* an indivisible entity and then they say: Our *eemaan* is like the *eemaan* of Aboo Bakr and 'Umar. And *Ahlus-Sunnah* say that *eemaan* fluctuates. Refer to *al-Milal wan-Nihal* (1/162) of ash-Shahrastaanee and *al-Burhaan fee Ma'rifah 'Aqaa'idil-Adyaan* (p. 649-650) of as-Saksakee.

Furthermore, that which is meant by *Ahlu-Sunnah* being middle course among these two groups is that *Ahlu-Sunnah* says about the one who commits a major sin: He is a *faasiq* (disobedient sinner) due to him committing that major sin, however still a Believer due to the *eemaan* that he still possesses. Also whoever dies while still committing a major sin, that person is under the will of Allaah, if He wills he will punish that person according to the amount of transgression he committed then will enter him into Paradise, and if He wills will pardon that person from the beginning without even letting the fire touch him.

[20]: Refuting the one who falls in opposition to the Book and *Sunnah* is from the principles which the *Salafee Da'wah* stands upon, more specifically refutation of the people of innovation. Just as was stated by Ibnul-Qayyim (d.751H), may Allaah have mercy upon him, in his book, *Madaarijus-Saalikeen* (1/372), "The *Salaf* strongly despised and denounced innovation and warned from its people throughout the lands and warned from their *fitnah* (trial, tribulation). And they went to great lengths warning against them more than they warned against sins and oppression. For verily the harm of innovation and its destructiveness to the Religion is worse than those things."

I say (i.e. Shaykh Zayd): And due to the great harm of innovation, verily refuting its people is a great chapter from the chapters of *Jihaad* and fulfilling this chapter is from the greatest type of *Jihaad* in Allaah's cause.⁸

Shaykhul-Islaam Ibn Taymiyyah (d.728H) - *rahimahullaah* - said in his book, *al-Fataawaa* (4/13), "So the one who refutes the people of innovation is a *mujaahid* (one who engages in *Jihaad*), up until the point Yahyaa Ibn Yahyaa used to say: Defending the *Sunnah* is better than *Jihaad*..."

As for how they should be refuted, then it should be with debating with them with the texts (of the *Qur'aan* and *Sunnah*) and clarifying to them how those particular proofs prove the particular issue at hand so the affair may become clear and the doubts can be cut off and the harms upon the people can go away, especially those who have a small portion of knowledge. This aforementioned affair is considered *Jihaad* with the pen and tongue.

⁸ **BENEFIT:** Nasr Ibn Yahyaa said: I heard Muhammad Ibn Yahyaa adh-Dhuhalee (d.258H) - *rahimahullaah* - saying: I heard Yahyaa Ibn Yahyaa saying, "Defending the *Sunnah* is more virtuous than *Jihaad* in the Path of Allaah." Muhammad said: I said to Yahyaa, "A man gives his wealth, burdens himself, and fights, but that is more virtuous than this?" So he said, "Yes, much better!" Refer to *Siyar A'laamun-Nubalaa'* (10/518) of adh-Dhahabee.

Imaam 'Abdur-Rahmaan Ibn Naasir as-Sa'dee (d.1376H) - *rahimahullaah* - said, "The *Jihaad* is of two types: a *Jihaad* by which the rectification of the Muslims is intended, and their correctness in their beliefs and their manners, and all of their religious and worldly affairs, and in their knowledge and action related education. And this type is the basis of *Jihaad* and its foundation, and built upon it is the second type of *Jihaad*. It is the *Jihaad* by which the defense against the transgressors upon Islaam is intended, such as the disbelievers, and the hypocrites, and the atheists and all of the enemies of the Religion and their supporters." Refer to *Wujoobut-Ta'aawun baynalMuslimeen* (p. 7-8) of as-Sa'dee.

[21]: Every call that a person comes with in the name of Islaam and following Muhammad (*sallallaahu 'alayhi wa sallam*), if it is not upon the Prophetic methodology, it won't be accepted or grow, nor will it have any true success no matter how much a person advertises it and propagates it in the society.

[22]: Choosing a book and teacher is from the methodology of those who follow the *Salaf*. You see them choosing in their personal libraries the books of the scholars of the *Salaf* and those who correctly follow them due to them being safe and sound from being astray in creed or *manhaj*. Likewise they choose *Salafee* Scholars to seek knowledge from out of eagerness to have a safe and sound creed and *manhaj*, which is not found in perfect form except with them, and that which we witness today proves that.

[23]: The *Salaf* and those who follow them do not consider the people of innovation and misguidance revivers, even if they have some knowledge. This is because the very first characteristic of a reviver is that they have a sound creed and *manhaj*.

And Allaah knows best. May peace and salutations be upon our Prophet, Muhammad, his family and Companions.⁹

⁹ Taken from *al-Ajwibatus-Sadeedah 'alaa As'ilatir-Rasheedah* of Zayd Ibn Haadee al-Madkhalee.