

From the Advice of Shaykh Rabi' b. Hādī al Madkhalī by Abul Hassan Mālik Ādam



Transcribed by Umm Yousufyaan Zeenat b. Ahmed

A tremendous lecture delivered by Abul Hassan Mālik based upon the advice of our noble and beloved Shaykh Rabi' b. Hādī outlining the fundamental importance of clinging to the Manhaj as Salafi, along with a firm admonition to be wary of those who disguise themselves in the cloak of Salafiyyah only to call the youth to corruption and inevitable destruction. Audio courtesy of Masjid Ahlul Qur'an wal Hadith, Washington DC. [<http://www.maqwh.com/>]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

From the Advices of Shaykh Rabee' –

Abul Hasan Mālik Ādam



Alḥamdulillāh, ḥamdan kathīran tayyiban mubārakan fee, kamā yuḥibu rabbunā wa yardhā, wa ṣallallāhu wa sallama wa bāraka alā nabiyinā Muḥammad wa alā ālihī wa saḥbihi wa ba'ad.

Inshā'Allāhu tabāraka wa ta'āla, yā ikhwān, in remembering the authentic narration of the Messenger of Allāh Muḥammad ~ *ṣallallāhu 'alayhī wa sallam* ~

'lā yashkurullāh man lā yashkurun nās'

‘Those who have not thanked the people have not thanked Allāhu ~ *subḥānahu wa ta'āla* ~¹

So we thank the organisers of the event today, wa lillāhil ḥamd, and we thank our brothers and sisters for attending in such great numbers, for, wallāhi yā ikhwān, by Allāh, it pleases the soul and it pleases the heart to see the qubool of Ahlussunnati wa Jamā'ah; the acceptance of the people of the Sunnah, and the unity and the strength of Ahlussunnati wal Jamā'ah coming together upon the Book of Allāh and the Sunnah of the Messenger of Allāh ~ *ṣallallāhu 'alayhī wa sallam* ~ alā fahm as Salafus Sālih; upon the understanding of the methodology of the Salafus Sālih, and tonight inshā'Allāhu ta'āla yā ikhwān, I intend to read a number of advices from al 'allāmah Rabi' bin Hādī al Madkhālī ~ *ḥafīdhahullāhu ta'āla* ~ surrounding the matters of the Manhaj us Salafi; the Salafi Methodology yā ikhwān; as we said it comes from the Book of Allāh and the Sunnah of the Messenger ~ *ṣallallāhu 'alayhī wa sallam* ~ and the understanding of the Ṣaḥābah. So bi ithnillāhi tabāraka wa ta'āla, yā ikhwān, we will read these benefits from our Shaykh and clarify, by Allāh's permission some of these matters that face us. The Shaykh he begins with the āyah from the Book of Allāh ~ *subḥānahu wa ta'āla* ~

وَالَّذِينَ إِذَا دُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخْرُوْا عَلَيْهَا سُمًا وَعُمِيَانًا

¹ Reported by Bukhari in al-Adab al-Mufrad.

Allāh says in Surat-ul-Furqān, the meaning thereof,

***'And those when they are reminded of the verses of their Lord,
they do not fall upon them by those who are deaf and blind.'***

[Furqān: 73]

Shaykhuna, he says, ~ *hafidhahullāhu ta'āla* ~ the Shaykh he says: The disbeliever, and those who are immersed in innovation and desires; they hear the verses of Allāh ~ *subhānahu wa ta'āla* ~ upon them but they persist heartily, ikhwān, as if they never heard the verses of Allāh ~ *subhānahu wa ta'āla* ~, the verses have been recited to them the verses have been recited upon them, but they remain upon them ikhwān as if those who never heard the verses in the first place. The Shaykh said: Except those whom Allāh ~ *subhānahu wa ta'āla* ~ desires for them guidance.

The Shaykh, he continues yā ikhwān he say: And the innovator, the person of innovation the muftadi' he falls into the likes of 'this calamity', that the verses of Allāh ~ *subhānahu wa ta'āla* ~ is recited upon him, the aḥādīth, the Prophetic traditions of the Messenger of Allāh Muḥammad ~ *ṣallallāhu 'alayhi wa sallam* ~ are mentioned to him, the statements the speech of the Scholars who are firmly grounded in knowledge, are mentioned to him; but he becomes haughty and arrogant in the face of that which he has heard from the āyāt of the Book of Allāh the aḥādīth of the Messenger of Allāh ~ *ṣallallāhu 'alayhi wa sallam* ~ and the aqwāl, ikhwān of the 'Ulema of this religion; the statements of the Scholars of this religion, they become haughty and arrogant; they become deaf and dumb as if they never heard that which was recited to them, and as if they have not heard the likes of this, and as if their senses have been snatched away from them; it is as if their senses have been snatched and taken away from them, the senses of perception, the inability to see, the inability to hear, the inability to utter, and to speak yā ikhwān; as if these senses have been taken from them, and therefore they have no understanding. They hear the verses, they hear the narrations of the Messenger of Allāh Muhammad ~ *ṣallallāhu 'alayhi wa sallam* ~ they hear the statements of the 'Ulema ar-rāsikhīn fil 'ilm; those who are firmly grounded in knowledge, they hear these statements based upon the Book of Allāh and the Sunnah of Muhammad ~ *ṣallallāhu 'alayhi wa sallam* ~ but they are,

صُمُّوكُمْ

Deaf and dumb yā ikhwān, as if they cannot hear nor speak.

Then the Shaykh he continues: So therefore they do not accept any advice that you give them, and no sermon or exhortation reaches them, not like the worshippers of Ar-Raḥmān, they are the opposite of the true believers; the true worshippers of Ar-Raḥmān, those who Allāh has described in numerous verses, in His book yā ikhwān, and from, ikhwān, the statement of Allāh ~ *subhānahu*

wa ta'āla ~ He describes those who believe, yā ikhwān, the 'Ibādur-Raḥmān, the true worshippers of Ar-Raḥmān, Allāh says regarding them,

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ
زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

'The believers are only those who, when Allāh is mentioned, feel a fear in their hearts and when His Verses (this Qur'ān) are recited unto them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord (Alone);'

[Anfāl: 2]

Indeed only the worshippers of Allāh are those who when Allāh is mentioned their hearts begin to tremble, and when Allāh's verses are recited to them it increases them in imān, it increases them in faith yā ikhwān, their faith is increased. This verse, yā ikhwān, is a clear refutation upon the Jaḥmiyyah; this is a clear refutation upon the Murji'ah, those ikhwān who deny that imān increases and decreases; but it is the Creed of Ahlussunnati wal Jamā'ah, that imān is 'qawlun wa 'amalun, wa tasdīqun'; it is a belief in the heart, a statement upon the tongue and action with the body parts. Yazīd wa yanqus; yazīd bit ṭā'ah, wa yanqus bil ma'siyah'; it increases with obedience, and decreases with disobedience. Here is a clear verse in the Book of Allāh ~ *subḥānahu wa ta'āla* ~ How clear is this wording yā ikhwān, that the imān of these individuals increase when the verses of the Book of Allāh are recited upon them; clear verse in the Book of Allāh ~ *subḥānahu wa ta'āla* ~

Yet still there are those who reject, still there are those who deny, how clear is this verse in the Book of Allāh ~ *subḥānahu wa ta'āla* ~ how clear is this wording? And still there are those, ikhwān, who are deaf and dumb and blind; how much more those matters that are not so clear? How much more ikhwān those matters that are hidden; how much more those matters that are cloaked, how much more those matters that are guised in the Sunnah, how much more? If this can fool the people, if this can trick the people, if this can deceive the people; then how much more that which is not so clear? From those who claim Salafiyah, from those who claim the Sunnah, from those who come, ikhwān, and quote from the Book of Allāh and the Sunnah of Muḥammad ~ *ṣallallāhu 'alayhī wa sallam* ~ I ask you ikhwān, do not the Khawārij quote from the Qur'ān? Do not the Shī'a the Rāfiḍha quote from the Qur'ān? Do not the Sūfiyyah quote from the Book of Allāh ~ *subḥānahu wa ta'āla* ~ So why do the people say 'Fulān quotes from Shaykh ibn Bāz, and fulān quotes from Shaykh 'Uthaymīn, and fulān quotes from Shaykhuna 'Abdul Muḥsin, and other than them? We say that the Khawārij quote from the Qur'ān; the Speech of the Allāh ~ *subḥānahu wa ta'āla* ~ and the best speech is the Speech of Allāh; so if the likes of those individuals can quote

from the Qur'an, the Book of Allāh ~ *subhānahu wa ta'āla* ~ how are you deceived and fooled just because someone quotes from the speech that is less than Allāh ~ *subhānahu wa ta'āla* ~?

Have intellect yā ikhwān. Have insight into these affairs of the Manhaj as Salafi. The Shaykh he continues, and he mentions yā ikhwān regarding this verse, 'These are from the attributes of the worshippers of Ar-Rahmān; those who are complete in their imān, that if the verses of Allāh ~ *subhānahu wa ta'āla* ~ are recited upon them it increases them in their imān,

لَمْ يَجْرُوا عَلَيْهَا صُمًّا وَعُمْيَانًا

'And they are not those who fall upon them like those who are deaf and blind'

Like it is done from the ignorant disbelievers, and like those who are rude and ignorant from the people of innovation. How many are those from the people of innovation that the verses of at-tawhīd are recited upon them, and the affairs of the ruling of al-ḥalāl wal-ḥarām from those matters of which they have fallen into opposition, how many verses ikhwān are recited? How many narrations, how many texts, and proofs and evidences are recited upon the innovators from the Book of Allāh ~ *subhānahu wa ta'āla* ~ regarding the affairs of at-tawhīd; how many of the verses and the aḥadīth of the Messenger of Allāh ~ *ṣallallāhu 'alayhi wa sallam* ~ are recited and mentioned regarding the affairs of al-ḥalāl wal-ḥarām; how many of the matters ikhwān are found that the innovators differ and oppose the Manhaj of Ahlussunnati wal Jamā'ah recited upon them, and the verses of the threat of punishment, and they do not even raise their heads, they don't even look up, they don't even raise their heads, ikhwān, to the verses that have been recited upon them; they don't raise their heads to the narrations that have been mentioned to them, they don't raise their heads to the narrations of the Salaf-us-Ṣāliḥ, they don't raise their heads to the aqwāl, the statements of the Scholars that are founded in these texts; don't even raise their heads ikhwān, to pay attention to that which has been mentioned to them, and they do not benefit from them.

The Shaykh he says, so if those people from the people of innovation who when they are reminded of Allāh's verses, if they took admonition, if they truly took admonition when these verses were recited to them and these narrations were mentioned to them, those verses, that when they are recited they should increase these individuals in imān, in faith; if they truly would listen and paid attention and if they truly took admonition, and they were increased in imān, then innovation would cease to exist. Then these innovations would cease to exist, and those individuals who are upon innovation, they would not continue to be upon these innovations, generation after generation, for all of these centuries. So the Mu'tazilī, the one who is upon the affairs of i'tizāl, of the Mu'tazila creed, he remains upon his creed of i'tizāl, and the Rāfidhī who curses the companions remains upon his rafḍ, upon his corrupt creed; and the person of takfir of khurūj, remains upon takfir, and extreme Sūfī remains upon his extreme Sūfism; and these individuals

ikhwān from these sects and these groups they share many of these creeds, many of these beliefs can be found, whether it be from that which the Jaḥmīyyah have with them, or that which is found from the Qadarīyyah, or that which is found from the Murji'ah, they all share many of these creeds, many of these beliefs amongst these different sects yā ikhwān, know these sects and know what they are upon from misguidance so as to be free from it and to be saved from it bi ithnillāhi tabāraka wa ta'āla; and the Murjī' is upon his irjā', he remains upon it, and the grave worshipper remaining upon his Qubūrīyyah upon his worship of the graves.

The Shaykh says, listen ikhwān, that the verses that have been recited upon them, had they not heard the verses from the Book of Allāh ~ *subḥānahu wa ta'āla* ~ the aḥādīth of the Messenger of Allāh ~ *ṣallallāhu 'alayhi wa sallam* ~ were mentioned to them, the aqwāl, the statements of the Scholars have been mentioned to them; but they remain diligent and persistent upon their innovation. How many times have we heard people say, 'Why don't you advise the people, where is your advice for the people?' We say as our Shaykh has said, recited the āyāt from the Book of Allāh upon them, mentioned the aḥādīth of the Messenger Muḥammad ~ *ṣallallāhu 'alayhi wa sallam* ~ upon them, brought the statements of the Salaf-us-Ṣāliḥ back to them, brought the statements of our scholars to them; letters upon letters in private, maybe the people don't even know about some of the letters that we have sent to these individuals privately, seeking the Face of Allāh ~ *subḥānahu wa ta'āla* ~ advising, 'ad-deenun nasiḥah'; and we advise for the sake of Allāh ~ *subḥānahu wa ta'āla* ~ and as the Shaykh said, but they don't raise their heads, ikhwān, to that advice that is given to them; and then when they reject and when they renounce and denounce that which was brought to them from evidences and from proofs, they go about and deceive and delude and they trick the people and they say, 'Where is the advice?!' And from the masākīn of the people, those who have no understanding, echo them and mimic them in this kadhīb mūbīn, in this clear lie that advice was not given to them; but rather advice was given! The Sūfiyyah ikhwān, advice was not given? Verses were not recited? The Shi'a Rāfiḥīdha, advice was not given? As-Sūfiyyah, advice is not given? Ikhwānul Muslimīn, ikhwān, the 'Ulema have not advised them? The founders of Syed Qutb, book upon book, writing upon writing from our 'Ulema, they have not been advised? But they remain persistent, they have not raised their head ikhwān, because they are like those Allāh has mentioned in His verse, they are those ikhwān who have become blind and those who become deaf to that which has been recited to them from the verses of the Book of Allāh ~ *subḥānahu wa ta'āla* ~. Do not be deceived by the shubuhāt ikhwān, the doubtful matters of the people of innovation; do not become play things, toys, in the hands of those who deceive, do not allow them to play with your uqūl, your intellects yā ikhwān. Here is the methodology of Ahlussunnah wal Jamā'ah between us, it is before us! Let us grab hold of it, hold firm to it, don't let them deceive you, bite down as the Prophet ~ *ṣallallāhu 'alayhi wa sallam* ~ said, 'bin nawājīd',

with your molar teeth², and don't let go! Not for anyone, not for anyone from the people ikhwān, do not be deceived for wallāhi ikhwān, by Allāh, this Manḥaj as Salafi ikhwān, it has come from the time of the Messenger Muḥammad ~ *ṣallallāhu 'alayhi wa sallam* ~ and will remain until Yawm-ul-Qiyyāmah, and those who hold firm to it, yā ikhwān will be saved.

Like those who were saved in the Ark of Nūḥ, and those who rejected and let go ikhwān, will be drowned like those who were drowned in the flood. Hold fast to the Manḥaj as Salafi, hold fast to those who call you to the Manḥaj as Salafi, and don't be deluded and deceived, ikhwān, by these doubtful matters, and these manāḥij al jadīda, these new methodologies these individuals bring with them.

The Shaykh he continues, ~ *ḥafidhahullāhu ta'āla* ~: What is the reason for this? Why do they remain? It is because they pass over them ikhwān, deaf and blind; they are not from the likes of the worshippers of Ar-Raḥmān, what did Allāh say about the worshippers of Ar-Raḥmān?

'If its verses are recited to them', they do what? 'Their hearts find fear' they are reminded, so these individuals are not like the description of the true worshippers of Ar-Raḥmān, the Shaykh he says, if they are reminded they become mindful, and if they are given exhortation they take the admonition, and if the verses of Allāh are recited upon them, it increases them in īmān, and upon their Lord they depend. The shaykh says, so be diligent yā ikhwān in submission to submit and to be obedient and to take a description of the believers ṣifāt 'ibād-ur-Raḥmān, the description of the worshippers of Ar-Raḥmān; so if you are upon an error, return to the truth. All of the sons of Ādam make mistakes, they are constantly sinning, constantly falling into error, and the best of those who fall into error, the best of those who sin ikhwān are those who repent. Repentance to Allāh ~ *subḥānahu wa ta'āla* ~ yā ikhwān; we're going to fall into errors, we are not ma'sūm yā ikhwān, we are not protected from error, we are not protected from falling into that which is wrong. Yā ikhwān, return to that which is the truth, leave of those affairs, ikhwān, of hizbiyyah, leave off those affairs of blindly following these individuals, leave all these blinded attachments and blinded love to personalities. Did not the Messenger of Allāh Muḥammad ~ *ṣallallāhu 'alayhi wa sallam* ~ explain for us 'Love the one you love moderately, for the day may come when you may have to hate that individual.'³ Yā ikhwān, those who go to extremes in love for personalities, when those individuals become people of innovation, when those individuals become people of shaṛ, of evil, when they become people of transgression, how difficult is it for them to leave them off as al Manāwī said, because they went to extremes in love for these individuals, extreme in their love for these personalities, extreme in love for these individuals; so when the time comes for these

² Abū Dāwūd (no. 4607)

³ Bukhāri

individuals who have fallen into that which is error, and that which is misguidance and that which is astray, how hard is it for them to leave them and abandon them because they went to extremes in their love for these individuals? And if you are upon the truth then be increased in īmān, 'And when the verses are recited upon them it increases them in īmān'

The Shaykh says yā ikhwān: 'Beware! And I repeat, beware not to resemble the rejecters from the disbelievers, or the people of innovation, the misguided obstinate ones from the people of innovation; but rather take the description of the people of belief, the mu'minīn.

Some of the Salafis or rather some who ascribe to Salafīyah, they are those from those individuals ikhwān, they go astray or they fall into error, whether partly or wholly, or completely; and then the verses of Allāh are recited upon and the aḥādīth of the Messenger of Allāh Muḥammad ~ *ṣallallāhu 'alayhi wa sallam* ~ are mentioned to them, and the statements of the Scholars are mentioned to them, but they do not return, they do not come back, they do not take admonition, nor do they take heed. The Shaykh says, 'and they therefore become more evil, they become worse than the people of innovation.'

I'm going to repeat that yā ikhwān, these individuals he said, they fall into error they fall into straying, into deviation, whether partly or wholly, the verses of the Qur'ān are recited to them, the aḥādīth of the Prophet ~ *ṣallallāhu 'alayhi wa sallam* ~ are mentioned to them; the statements of the Scholars are mentioned to them, and they become worse than the people of innovation. They become worse than the people of innovation. Wait a minute; did not the Shaykh just say that they ascribe to Salafīyah? What does he mean they become worse than the people of innovation? Pay attention yā ikhwān, because in this ikhwān, is a resemblance of the people of apostasy. Listen ikhwān, and that is because the murtad, ikhwān, the apostate, he knows al-Islām, the apostate knows the truth, and then he deviates from al-Islām, and apostates and rejects Islām, knowing al-Islām; knowing the religion, knowing the affairs of the religion, he does what? He rejects the dīn of Allāh ~ *subḥānahu wa ta'āla* ~ and he leaves it.

Then the Shaykh says, 'so he is worse than the kāfir himself, why, perhaps the kāfir doesn't even know the affairs of the dīn of Allāh ~ *subḥānahu wa ta'āla* ~, this individual was Muslim heard the affairs of tawḥīd, knew the affairs of the Sunnah, heard the affairs of the Sunnah, knowing tawḥīd knowing Sunnah, rejected it and left al-Islām. He is worse than the Kāfir. Understand this ikhwān, and therefore the one who was Salafi, the one who ascribed to Salafīyah, when he rejects Salafīyah and he leaves Salafīyah, he is worse than the innovator, more corrupt, more harmful to the ranks of Salafīyah, and he has more arrogance and haughtiness and rejection and he enters from every direction to find every means and every way that he can to lie upon Ahlussunnah; to invent falsehood upon Ahlussunnah, so as to wage war against the people of truth and to wage war against the truth. How many of these methodologies have they invented, how many of these

qawā'id have they invented, ikhwān, to wage war against the people of the haqq and the haqq itself. How many of these qawā'id have they invented. Some Scholars praise him, and some Scholars refute him. The 'Ulema of the Salaf-us-Ṣāliḥ have clarified this mode; '*Al jarḥ mufassar muqaddamun 'alā ta'dil al mujmal*'; the detailed criticism takes precedence over general praise. Ah! wait a minute! They come back and they say, 'Wait a minute! What about the detailed praise?' We say what we learned from our 'Ulema, yā ikhwān, from the Manḥaj as Salafi, what we learned from the likes of Shaykh Muḥammad Bāzmool ~ *ḥafidhahullāhu ta'āla* ~ where he mentioned, understand what is meant ikhwān, regarding the detailed praise, what this means; that the Scholar who refutes an individual, because individuals fall into Sūfiyyah, has fallen into Shī'ism, and the likes of these matters; the Shaykh refutes it from the statements of this individual from what he has said in his recordings or found in his writings, he refutes him, what is intended now by detailed praise; the Scholars say the detailed praise that would take precedence is for example another Scholar says, '*well na'am, we know for a fact that this man makes statements about falling into Shī'ism, that he was a Shī'i, he made statements that fall into Sūfiyyah, but on such and such a date, he repented from that and refuted those statements and rejected the statements of the Shī'a and rejected the statements of the Sūfiyyah, and rejected the statements of the Ikhwānul Muslimeen; he refuted them and rejected them and repented to Allāh ~ subḥānahu wa ta'āla ~ and came back from those statements on yawm, on such and such a day in such and such a month in such and such a year*'. That is the detailed praise that would take precedence over the detailed criticism.

Do not be fooled, these methodologies, ikhwān, came about from these individuals to wage war against Ahlussunah, but walillāhil ḥamd, as Allāh has said,

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا

'Whoever fears Allāh ~ subḥānahu wa ta'āla ~ Allāh makes a way out for him.'

[Ṭalāq: 2]

And the way out ikhwān, is the Manḥaj as Salafi, and the way out of this fitan, the way out of these trials and tribulations and the way out from these newly invented affairs and these newly invented qawā'id and principles is to remain firm upon the Manḥaj as Salafi, and the methodology of the Salaf-us-Ṣāliḥ.

The Shaykh he continues, Shaykhana Shaykh Rabi': And we have lived for a number of years, we have lived a number of years ikhwān with people who come in the guise of Salafīyyah, they come in the dress in the garment of Salafīyyah and they are the most lying, and they are the most

wicked; and they are more evil and they are more corrupt than the people of innovation, and refuge is sought with Allāhu ~ *subhānahu wa ta'āla* ~!

They are more untruthful, and they are more evil, yā ikhwān, than the people of innovation; and they bring about lies and they fall into lies that even the Christians and the Jews would be ashamed of falling into. Look how they lie against Ahlu-Tawhīd, how they lie against Ahlussunnah; how they invent these affairs ikhwān, to try and divert the people from the people of Sunnah, the people who call them to the Scholars of al-Islām; the people who call them to the affairs of the 'Ulema, who call them to the Manhaj as Salafi! Look at the lies that they invent, look at the falsehood that they place in the ears, and in the minds of the people on the internet, websites, and in their lessons and in their classes; lying and corrupting the people, yā ikhwān.

The Shaykh he says after this, ikhwān: They have a resemblance to those people of apostasy, those who know the truth but they throw it to the side, they throw it away, they cast it to the side, and wage war against its people; and let no one go out of this room and say that the Shaykh said that these people are apostates! This is not what the Shaykh is saying and not what is to be understood! Don't be deluded, and don't be from those who twist the speech of the people, but as we said earlier ikhwān, if people twist the statements of Allāh, and the statement of the Messenger of Allāh ~ *ṣallallāhu 'alayhi wa sallam* ~ then how easy is it for them to twist the kalām of anyone other than that? So we say ikhwān, that they have a resemblance, meaning that they know the truth and yet still they wage war against it; that is what is intended from the speech of the Shaykh, let us clarify that, walḥamdulillāh.

Then the Shaykh said: They have hatred for the people of the Sunnah, and the people of the ḥaqq, and they wage war against them; remember these are the people who do what? Who come in the dress of Salafiyyah, they say they are Salafi, they grab the microphone and say 'Ahlussunnah!' They grab the microphone and say Salafiyyah ikhwan, wallāhi uqsim billāh! We've been around a long time, wa lillāhil ḥamd, not as long as some but longer than others; and we remember ikhwān, in the times when Abu Muslimah al ḥizbi al kadhāb, when he came back from the Jāmi'ah, every other word was 'Salafi', and whoever is here with me yā ikhwān, who was from those days remembers, '*Salafi! Salafi! Salafi!*' And still the man says that the Scholars of Arabia aren't Salafi, they are Hanbali! Remove the Scholars of Arabia from Salafiyyah; the first of them and the last of them! Don't let him fool you and say that he didn't mean some as opposed to others; you said the '*Scholars of Arabia!*'

Ibn Bāz, wa 'Uthaymīn wa Fawzān, wa 'Abdul Muḥsin al 'Abbād, wa Yaḥya an Najmī! Are they not included from the Scholars of Arabia? And bin Bāz was Hanbali, so are you now saying that you meant the others Scholars who say they are Hanbali are not Salafi? 'Alā kulli hāl. And the

point is that every word was 'Salafi! Salafi! Salafi!' But as we know ikhwān, what was the affair of this individual? *Hizbiyyah! Hizbiyyah! Hizbiyyah!*

So the Shaykh is showing us here, ikhwān, that someone may come in the dress of Salafiyyah, they may come in the cloak, in the garment of the Sunnah; but do not be deluded, and do not be fooled.

The Shaykh he continues: And now you have these individuals who run around and they raise their voices and they say that they are from the Salaf, and they are worse than the khalaf (those who came after the Salaf) and lower in their conduct and in their character! And the Shaykh says: So beware ikhwān, of these types of people and warn from them; you advise them to return to the truth, you come to them with a statement from the Scholars, you come to them with the rulings of the Scholars that are supported and founded with evidences and proofs, and they begin to defame the scholars! They begin to defame the 'Ulema, they begin to defame those who come to them, and they begin to reject the truth and they begin to reject the people of the truth; and they begin to reject evidences and sound proofs, and they cling firmly to their falsehood. Beware of these individuals, the Shaykh says, be more aware of them, be more cognizant of them ikhwān, be more mindful of them than you are the people of innovation. Be more cautious of them, be more wary of them, than you are the people of innovation; for indeed ikhwān, they have taken a path that is worse than the paths of the people of innovation, and we seek, and we ask from those who have been fooled and those who have been duped by these evil individuals, we request from them and we ask from them that they fear Allāh ~ *subhānahu wa ta'āla* ~ within themselves and they adorn themselves with the character of the believers. What is the character of the believers? The Shaykh is mentioning,

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ
زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

'When the verses are recited to them their hearts tremble and it increases them in eemaan'

[Anfāl: 2]

Have this attribute ikhwān; the attribute of the believers and not the attribute of those individuals, as the attribute is what? 'Dumb and blind', those that do not raise their heads to that which has come to them from evidences and proofs; and then the shaykh says after this ikhwān: Not like those who traverse upon them when they hear the truth as if they are blind and dumb, Allāh says,

صُمٌّ بُكْمٌ عُمَىٰ فَهُمْ لَا يَعْقِلُونَ

'Dumb deaf and blind and they do not have reason.'

[Baqarah: 17]

The Shaykh continues afterwards and he says: So these are from the characteristic and the attributes of the worshippers of Ar-Rahmān, that their skin begins to shiver at the mention of Allāh ~ *subhānahu wa ta'āla* ~ and their hearts become at ease from that which they have from remembrance of Allāh ~ *subhānahu wa ta'āla* ~ so be from this noble group, yā ikhwān, because Allāh has blessed you with al-Islām; so have noble conduct with the people and have good character and good conduct with Allāhu ~ *subhānahu wa ta'āla* ~ and be most obedient to Allāh ~ *subhānahu wa ta'āla* ~.

So from the characteristics of the disbelievers and the obstinate ones from the people of innovation, those who when they hear the verses of Allāh and the aḥādīth and the exhortations that they fall upon them ikhwān, deaf and blind, and refuge is sought with Allāhu ~ *subhānahu wa ta'āla* ~ and before we pray ikhwān, I want to finish, ya'ani, these last two points Inshā'Allāhu ta'āla.

Regarding this matter, Shaykhuna, Shaykh Rabi' in another setting was asked this question, listen to this ikhwān this question; this is what we mean ikhwān when shaykh al Albāni said, 'The good question is half the answer.' Listen to this question yā ikhwān, the questioner states: 'O Shaykh' (to Shaykh Rabi'), 'there is a person a youth who claims to be Salafi, he claims to be Salafi but he does not warn against those who oppose the Salafi methodology; he claims to be Salafi, but he does not warn against those who oppose the Salafi methodology, and does not advise with reading the books of Manhaj, and he does not advise with listening to the lessons or the classes or the recordings of the Salafis; this with the knowledge that he is a teacher of the Qur'an, and the Imām in one of the Masjids, and he has placed himself as a person who gives da'wah and calls to Allāh, and some of the brothers have advised him a number of times; and even after all of this advice, we have not seen from him clear Salafiyyah until now, we have not seen clear Salafiyyah, so is this individual to be warned against?

Now this is a clear question, but what I want you to take from this question, ikhwān, and remember and be mindful of this, is that the man claims to be Salafi. Our Shaykh answered this question and said: If the matter is how you have described, then this man is not Salafi, because from the Manhaj as Salafi is clarification of the truth and rejection of falsehood, Manhaj as salafi. When those tābi'in came to 'Abdullāh ibn 'Umar and they said there are those who live where we live, from Basrah, and they deny the divine decree of Allāh ~ *subhānahu wa ta'āla* ~ and those who are with him, they deny the divine decree of Allāh ~ *subhānahu wa ta'āla* ~ 'Abdullāh ibn 'Umar said, 'If you meet them then inform them, I am free from them and they are free from me!' He didn't say, like Tahir, 'I was never with them!' 'Abdullāh ibn 'Umar, was he ever with the Qadariyyah, yā ikhwān? I ask you billāhi 'alaykum, I ask you by Allāh! Was 'Abdullāh ibn 'Umar ever with the Qadariyyah? Lā yā ikhwān! Ittaqillāh! Never with the Qadariyyah, but when he was

asked about them he freed himself from them, *'I am free from them and they are free from me!'*
That is the Manhaj as Salafi.

So now you refute Salafi Publications Tahir! You refute this one from the Salafis, and that one from the Salafis, and when you are asked to clarify the methodology of the Manhaj of the Salaf regarding...

'Abdullah ibn Umar clarifying the haqq. When it came to 'Abdullah, ya ikhwān, when they came to ya'ani, 'Ali al Madīnī, when they asked him regarding his father as Ali ibn al Madīnī's father, 'Abdullah was a narrator of ḥadīth, he said *'ask someone else'*; they said *'no, we're asking you!'* He said, *'This is Allāh's religion, this is the affair of Allāh, my father is weak.'* His father, ya ikhwān, clarifying the truth! Not remaining quiet, but as we were mentioning about 'Abdullah ibn Umar, ikhwān, he never said *'I was never with the Qadariyyah, therefore why should I be asked about them'*, but yet when you ask kalimatul haqq, a word of truth, about Abul Hassan al Ma'ribī, the word of truth about al Ḥalabī, a word of truth about the heads, ikhwān, of those groups that are causing corruption and deviation amongst the ranks of the people, the heads of these individuals; an opportunity for you to take a stance to clarify the Manhaj as Salafi, for those who give an ear to you, and give an eye to you and you remain quiet! But yet we find you refuting Salafis; your chest is open to refuting Salafis, your chest is wide open to refute Salafis! But when it comes time to refute those who bring about these qawā'id bātilah, these corrupt principles, we cannot extract a statement from you; and this ikhwān is clear proof of what these individuals are upon.

So the shaykh he continues and he says: These individuals who come in the guise of Salafiyyah, in the dress of Salafiyyah, deceptively, they are more harmful upon the people than the people of innovation who are clear in their innovation. The Sūfī is clear, you're not letting them come into the Masjid; the Shi'i' who curses the Companions is clear, you're not letting him in the Masjid. But the one who comes in the cloak of Salafiyyah, the one who comes in the guise of Salafiyyah, and then he comes into the Masjid and he begins to quote from some of the Salafi Scholars, and little by little you hear him begin to make statements about Syed Qutb, 'Abdurrahmān 'Abdul Khāliq, Abul Hassan al Ma'ribī, Ali al Ḥalabī; step by step, starting off with something ikhwān that resembles truth. What did Imām al Barbahārī say, ikhwān was innovation? It begins as something small resembling the truth, and that the innovators are like the scorpions burying their body into the ground and leaving their sting out so that when you walk by ikhwān, they have positioned themselves in a way that they can sting you and you don't even perceive it. This is the methodology ikhwān. Have you not read *'Sharḥ us Sunnah'* of Barbahārī? How are you fooled? Our brother Abu Ṭalḥa Dāwūd Burbānk ~ *rahimahullāhu ta'āla* ~ how many years ago did he translate *'Sharḥ us Sunnah'* of Imām al Barbahārī? How many times have we taught this book over the year? How many lessons have we had from our Scholars, this tremendous book *'Sharḥ us Sunnah'*, and still ikhwān, you're allowing the scorpion to bury their bodies in the ground and

sting you time after time with the same old tricks that Abu Muslimah used, that Abu Usama used, that Shaded Muhammad used, that Tahir is using year after year, month after month we're being deceived; Aqeel Ingram and all of these individuals deceiving you, fooling you and tricking you with their same tricks. So now they have you going to Prince George Masjid, bringing in Yusuf Estes, inviting Yasir Qadhi; but you never hear them calling you to the likes of the 'Ulema, those who clarify the Manhaj as Salafi. What do they do ikhwān except try to call you to the likes of Yusuf Estes, a'oothu billāh! How are we deceived yā ikhwān; cling firm to the Manhaj as Salafi and to the Scholars of Salafiyyah.

The Shaykh he continues ikhwān: We have witnessed and we are aware of their war against the Manhaj as Salafi, and their warning against the books of the Salaf and from their recordings and their warning against the books of Manhaj, and their inviting the people to take from the books of the people of innovation their misguidance; you find them rearing the youth of this Ummah upon the books of the people of innovation and misguidance and from their methodologies, ikhwān, their misguidance's of the Khārijī methodology, the Khārijī creed, ya'ani, as Sūfiyyah, the Shaykh said, the Sūfiyyah do not claim to be Salafi, ar-Rawāfiḍh does not claim to be Salafi; the people of innovation and their different types, they do not claim to be Salafi, they shaykh said, but those followers of Syed Qutb specifically, because of their severe plotting and planning, they claim Salafiyyah, and they are from the worst of those who chase the people away, from the Manhaj as Salafi.

So the Shaykh said: Those are from the most severe in chasing the people away from the Manhaj as Salafi, and waging war against its people, and I do not find it farfetched if what you have said is true, if what you have said is correct, that this individual is from the likes of these people; the Shaykh said, test him, try him out, ask him about the books of Syed Qutb and ask him about the life of Syed Qutb, go and test him go and try him out; and ikhwān, know for certainty that testing is from the Manhaj as Salafi. When that woman came to our mother Ā'ishah, ~ *raḍhiyallāhu 'anhā* ~ and she said, *'do we have to make up the prayers that we missed when we were upon our menses?* What did our mother Ā'ishah ask her? *'Are you from the Khawārij?'* Why did she ask her this ikhwān, because she knew that the Khawārij, from their methodology, was this, from their affair was this; that the woman upon her menses she had to make up her prayers that she missed while she was upon her menses. So our mother 'Ā'ishah tested her Manhaj as Salafi.

How many times we read in the books of the Manhaj as Salafi, ikhwān, go back read the books of the Salaf; read *'Usūl us Sunnah'*, ya ikhwān, read *'Sharḥ us Sunnah'*, read *'Kitāb us Sunnah'* of Abi Dāwūd as Sijistāni; read *'Kitāb at Tawḥīd'*, read *'As-Sunnah'*. Read these books ikhwān, go back to them, study them ,and cling firm to that which you find from the Manhaj as Salafi that is found in those books.

So the shaykh said: Go and ask him. So now the people say, 'Well, why would Shaykh Rabi' ask Tahir about Ma'ribi or Halabi? Why would he ask him about them?' Subhanallah, ya ikhwān! Do you not understand that word had already reached Shaykh Rabi' about the companions of Tahir? Are you not aware that the word had already reached Shaykh Rabi' about those he surrounded himself with? Are you not aware, ikhwān, that word had already reached the Shaykh about those whom he was rejecting and fighting against from the Salafis, and therefore he clearly asked him, 'What you do you say about Halabi and Ma'ribi? Clarify your position regarding Halabi and Ma'ribi.' Because the Salafi would not hesitate. Come to me right now and ask me about Halabi and Ma'ribi: hizbiyyān muftadi'an. Two innovating hizbis; and yet now, ya ikhwān Allāhu yubārik feekum, 'I was never with them', what about those who were with them who are still deluded about them that you have their ear? They listen to you and they accept what you say, what about now these individuals who are upon that who are struggling with that who are having difficulty with that; how beneficial your word could have been. But that would take concern for the people over and above the desires, and over and above trying to puff yourself up above the people. Where is your concern, ikhwān, for the people?

So we say to you ikhwān, that the Shaykh asking this question was not out of its place, and there was a hikmah behind it; and do not think the Shaykh, a man in his eighties, who spent all of these years and has seen a thousand like him; how many people have sat in front of the Shaykh like this? How many, better than that more devious than that, more cunning and more conniving than that, how many have sat in front of the Shaykh and the shaykh has clarified the Manhaj as Salafi before him. Do not be deluded ya ikhwān.

Then the Shaykh said: So test them and see what they say about the books of Syed Qutb, and the Shaykh says, and the reality will come when you ask. You want to see the reality of a man, ask him about these individuals, ask a man about Shaded Muhammad, ask him about Muhammad Muneer; ask him and see what comes from his lips, and you'll find out volumes, ikhwān about the individual. And the Shaykh said: If he is upon that which you have mentioned from speech, then beware of him. He said, warn from him because this individual is mulabis, he is one who is disguising himself, and he is mumayyi' one who wants to water down and sugar coat this da'wah as Salafiyah. I read these last statements ikhwān from another writing of the Shaykh, Inshā'Allāhu ta'āla, and then we'll end, bi ithnillāhi ta'āla.

The Shaykh says in another recording 'Having Firmness Upon the Sunnah', he says: The most dangerous of the people of desires are those who come in the guise of the Sunnah and Salafiyah, but rather they harbour other than that, they come in the guise, in the dress, in the cloak, in the dress of Salafiyah, but what they harbour underneath of that dress, ikhwān is something else, something different; and they are the most dangerous of the people to the dīn of Allāh ~

subhānahu wa ta'āla ~ and they are the most deceitful upon the people, so it is incumbent and obligatory to be aware and to warn from them.

The Shaykh said ikhwān: That we swear by Allāh, that nothing has carried off, nothing has dragged off the youth of this nation like those who have come in this disguise. Nothing has fooled and tricked the people like those who have come in the disguise and guise of Salafiyyah; and listen to this ikhwān, this is a tremendous point by Shaykhuna, Shaykh Rabi': The people of falsehood, they have tried everything, they have bumped and rammed their heads against the rock, the boulder of Salafiyyah, and they have only broken their horns, they have only broken their horns upon the rock and the mountain of Salafiyyah. So what have they now done ikhwān, they go to this Manḥaj al Mākīr, this deceitful methodology, this plot and this plan that is so deceitful; so now they come in the guise of Salafiyyah, they've lost all hope now of coming outright with it; it is like the narration of the Messenger of Allāh Muḥammad ~ *ṣallallāhu 'alayhī wa sallam* ~

'Shayṭān has given up all hope of being worshipped in the Arabian peninsula, so he desires to cause enmity and division.'

He has given up all hope of being worshipped. So these individuals, ikhwān they have given up hope of coming clearly openly; they bang their heads against the rock of Salafiyyah, and now what do they ikhwān, after they have broken their horns, now they come in the guise and in the dress of Salafiyyah so as to delude you, and so as to trick you and deceive you.

And the shaykh he says after this ikhwān: They come in the dress of Salafiyyah, in the claim of Salafiyyah, but the people of awareness, they are knowledgeable and they understand that this is a disguise that these individuals are in. So you ask me, how do we know that this is the disguise yā ikhwān. A man may hide his innovation, but he will never hide his companionship. A man may hide from us, ikhwān, his bid'ah, but he will never be able to hide those who he companions. What did Shaykh Muḥammad bin Hādī say about Tahir specifically? *'We haven't seen him, he doesn't come around us anymore,'* He's not coming around Shaykh Muḥammad bin Hādī, Shaykh 'Abdullāh al Bukhārī, whom he had a close relationship with; not coming around Shaykh 'Ubayd al Jābirī, Mashāyikh, were is he? He is in Madīnah. So who does he walk with, who does he accompany?

So a man may not have recordings, where his recordings we can't find them; a man may not have writings, cannot find them. So therefore the man hides and shifts and slides, but eventually it becomes clear because the man may hide and shift, but his suḥba becomes clear to us, who is he walking with who does he call you to, is he calling you to the likes of Shaykh 'Ubayd al Jābirī, is he calling you to the likes of al Fawzān, Shaykh Rabi', Shaykh Muḥammad bin Hādī, Shaykh 'Abdullāh al Bukhārī, Shaykh Zayd al Madkhālī, Shaykh Muqbil bin Hādī' and other than them from their brothers from the 'Ulema of al-Islām of these times, are they calling you to them? Is he

accompanying those who sit in their lessons, and those who, ya'ani, sit with them and benefit from them from, their children from Ahlussunati wal Jamā'ah?

So a person is known, ikhwān, by their suhba, and also ikhwān, a person may come in the guise of Salafiyyah, they come in the disguise of Salafiyyah, the dress of Salafiyyah; but what will shed the light on them, what will strip the curtains from them, what will remove the cloak from them, ikhwān is al walā wal barā. Who do they have fealty to, and who do they have enmity towards. Clear cut yā ikhwān, enmity towards Ahlussunnah, harb war against Ahlussunnah, refutations against Ahlussunnah; sukootun sukootun alā ahlal bid'ah, silence against the people of innovation; rather ikhwān accompanying them, with the argument that we were going to give them da'wah. What are you talking about, you're going to give them da'wah! You're smiling with them, you're eating with them, you're drinking tea with them but when you see Ahlussunnah, you have a frowned up face, no love for Ahlussunnah; the frowned up face ikhwān for Ahlussunnah, smiles and greetings in the faces of the people of innovation; but for Ahlussunati wal Jamā'ah, for the people of as Salafiyyah, who may have made mistakes and continue to make mistakes; but wallāhi ikhwān, if for nothing else, but they are at war against the people of innovation and they are at war against innovation, and they are fighting against the people of innovation.

Who stood up ikhwān, when those takfīrī dogs, when those Khārijah, when they waged war, ikhwān, and when they called to the likes of ibn Lāden that dog, that kalb, and when they called to the flying of planes into buildings, Ahlussunnah stood up, Ahlussunnah took their pens to paper, Ahlussunnah took their voices to the microphones; Ahlussunnah called the Scholars, Ahlussunnah translated the lectures of the Scholars and waged war against the innovators! If for nothing else than that, where is your love for them, and these others remained quiet, even then. Bring me the refutations of Tahir against bin Lāden, bring them to me right in front of me, bring me the refutations upon the Ikhwānul Muslimīn; bring them to me and place them in front me, where are their refutations; rather we find Shadeed Muhammad praising the Jamā'at-ut-Tablīgh, in Trinidad, in Tobago and in the same lecture; disparaging Ahlussunnah wal Jamā'ah. How do you love these individuals, how do you invite these individuals, how do you smile in the faces of these men. Ahlussunnah, ikhwān, who clarify that there are graves in the Masjid of the Jamā'at-ut-Tablīgh that are in India, clarifying and refuting ya ikhwan, because the Messenger of Allāh ~ *ṣallāllahu 'alayhi wa sallam* ~ he cursed those who took graves as places of worship ikhwān; Ahlussunnah ikhwān clarifying, if for nothing else love them for their fighting against innovation, for their fighting against shirk, for their fighting against the affairs of ma'āsi and transgression against Allāh ~ *subhānahu wa ta'āla* ~ love them for that ikhwān, if nothing else.

But rather they smile in the faces of these individuals, Yusuf Estes, invitations, here, the one who said '*how can you call yourself Salafi, if you call yourself Salafi you're calling yourself a dead man, because Salafi means someone who is dead*'. These individuals, these are the ones, and you want to

call us harsh! Wallāhi ikhwān, from the people of the past are those who would burn the houses of the people of innovation, burn their houses to the ground, banish them from the land, put them in prison, 'Umar bin al khaṭāb beat Sabee' ibnul 'Asr until he bled from his face, beat him ikhwān till he bled from his body, knocked him unconscious ikhwān; and we're harsh merely because we put a website up, refuting the innovations and refuting the claims of deviance from these individuals. Do not be deluded ikhwān, do not be deceived, wallāhi between us and them is the Manḥaj as Salafi, and the scales between us and them is the Manḥaj as Salafi, and we say let us place that which we have said and that which they have stated in the scales of the Manḥaj as Salafi, and let those who are wanting, let them clarify that which they have said from error and from wrong and let them repent to Allāh ~ *subḥānahu wa ta'āla* ~ and let them adorn themselves with the attributes of the 'ibādur Raḥmān, the worshippers of Allāh, who when the verses are recited to them it increases them in faith and when they are reminded of Allāh their hearts tremble; and not like those, ikhwān who when the verses of Allāh are mentioned to them, ikhwān, they pass by them dumb, deaf and blind, not like those individuals, yā ikhwān.

The Shaykh he continues, and then he says after this ikhwān: It is not a real dress, it is not true what they are wearing, Abadan. So the Shaykh he says, and therefore ikhwān, we find from them those who have hunted; look at the word the Shaykh used; 'hunted', tried to catch in their traps, ya'ani the foolish, but as for the one who has awareness, who has knowledge of the Manḥaj as Salafi, then he understands the reality. O our brothers, the book of Allāh is before us, and the Sunnah of the Messenger of Allāh, it is all is before us; and the clarification of the Companions and their deeds and their works and their history, all of it is before us. All of this testifies to the Manḥaj as Salafi, that it is the true religion of Allāh, and it is the best of scales and the most virtuous of scales, and remaining firm upon the truth and clinging to the truth so that you can be upon that which Muḥammad ~ *ṣallallāhu 'alayhi wa sallam* ~ was upon and his companions ~ *raḍhiyallāhu 'anhum* ~.

When the Messenger of Allāh ~ *ṣallallāhu 'alayhi wa sallam* ~ spoke about the firq, the groups that are going to divide into these sects, that these people will divide into 73 different sects and the Prophet ~ *ṣallallāhu 'alayhi wa sallam* ~ said regarding the Saved group 'What I am upon and my Companions'. This is the scale for everyone, this is criterion for everyone whether he is upon the ḥaqq or bātil, whether he is upon truth or falsehood; so therefore a person must know the truth, and therefore to be from the people of the truth, and that he clings firmly to the rope of Allāh ~ *subḥānahu wa ta'āla* ~ clinging firmly and following the Messenger of Allāh Muḥammad ~ *ṣallallāhu 'alayhi wa sallam* ~ this is the scale; following the guidance of the Book of Allāh ~ *subḥānahu wa ta'āla* ~ that is the scale ikhwān, the Book of Allāh and the Sunnah of the Messenger of Allāh Muḥammad ~ *ṣallallāhu 'alayhi wa sallam* ~. The Prophet ~ *ṣallallāhu 'alayhi wa sallam* ~.

and the Companions were not upon anything other than the Qur'an and the Sunnah, there was nothing else that they had with them.

So therefore judge yourselves, ikhwān, weigh yourselves in that scale, and judge the people and weigh the people ikhwān, the groups in those scales, weigh the people, weigh the individuals weigh the personalities in those scales, and therefore inshā'Allāh you will attain the truth, inshā'Allāh, if Allāh wills. If you are sincere to Allāh ~ subḥānahu wa ta'āla ~ but if you lose this mīzān, if you lose this scale ikhwān, you will become a play thing for the people of desires; if you lose the scale ikhwān if you lose the criteria, you will become nothing but a puppet, nothing but a toy in the hands of the people of evil. We ask Allāh ~ subḥānahu wa ta'āla ~ yā ikhwān, that we adorn ourselves with the attributes and the characteristics of the people who are the true worshippers of Ar- Raḥmān, that when we hear the truth ikhwān we adhere to it, and that we do not adorn ourselves with the attributes of the people of shirk and the people of deviance, of innovation and bid'ah; those who when they hear the truth they do not raise their heads, but rather they become like those who are dumb, deaf and blind; and we ask Allāh ~ subḥānahu wa ta'āla ~ to give us success and thabāt alā Manḥaj as Salafi, and know for certainty yā ikhwān, that the trials will continue to come. The trials and the tribulations will continue to come ikhwān, this is the Minḥaj as Salafi! The Messenger of Allāh Muḥammad ~ ṣallallāhu 'alayhi wa sallam ~ ikhwān, when the revelation came to him, and he went to his wife Khadijah, and Khadijah took him to her cousin Waraqah ibn Nawful, and when they went to Waraqah and the Prophet described what he had received from revelation, Waraqa said, *'If only I was with you when you're people kicked you out'*, and the Messenger of Allāh Muḥammad ~ ṣallallāhu 'alayhi w sallam ~ said *'They are going to kick me out.'* And Waraqa said *'No one has ever come with that which you have come with except that the people found enmity for him.'*

Shaykh ul Islām ibn Taymīyyah was thrown in the jail house, ibn ul Qayyim al Jawzīyyah was thrown in the jail house; Muḥammad ibn 'Abdil Wahhāb suffered the harms and the tribulations and the trials, and to the point ikhwān where he penned in his book, *'al 'ilm wal amal bihi wa da'watu ilayhi wa sabru ala al adhā feehi, ' 'Knowledge and working to that knowledge, and calling to that knowledge, and patience upon the hardships in that path.'*

You are going to suffer for this ikhwān, those who were better than you suffered before you, those who were better than you suffered more than you; you are going to face hardships you are going to face harms. You are going to be lied upon, you are going to be transgressed upon, but have patience ikhwān, upon the Manḥaj as Salafi,

'wal aqibatu lil mutaqaen', and the final affair is with the believers yā ikhwān, hold firm to the Manḥaj as Salafi, hold firm to the Scholars of Salafīyyah, hold firm to the works of Salafīyyah, hold firm to the Book of Allāh; hold firm to the Manḥaj as Salafi, ikhwān; and again we thank you for

your invitation yā ikhwān, and may Allāh ~ *subhānahu wa ta'āla* ~ strengthen you ikhwān, here in Washington DC, and may Allāh ~ *subhānahu wa ta'āla* ~ ikhwān continue to strengthen you, continue that you connect with the brothers and your sisters globally upon this Manhaj as Salafi ikhwān; whether ikhwān it be in Washington or Baltimore, or New York or New Jersey, or Philadelphia, or Birmingham; ya'ani wherever it may be, ikhwān from the lands; Holland, Russia wherever the Salafis are ikhwān, unite with them, as the Salafi ikhwān, as the Prophet ~ *ṣallallāhu 'alayhi wa sallam* ~ said, the souls are like mobilising troops ikhwān, that which they recognise they unite upon, and some of the Scholars they said ikhwān, that two people who have the same, ya'ani, they recognise and love one another no matter how far and distant they may be, they strive and struggle to connect with one another and unite with one another.

So remember that ikhwān, and we are here with you, we are with you ikhwān, as long as we remain firm upon the Manhaj as Salafi and our loyalty and our love is based upon that; the Book of Allāh and the Sunnah of Prophet ~ *ṣallallāhu 'alayhi wa sallam* ~ and the methodology of the Salaf, we are with you; and we will go down into the trenches with you, and we will bleed with you and we will struggle with you no matter what the numbers may be against us ikhwān, because wa lillāhil ḥamd, we understand that this is the Manhaj of the Messenger of Allāh Muḥammad ~ *ṣallallāhu 'alayhi wa sallam* ~ and his Companions and those who follow them in righteousness.

Was salāmu 'alaykum wa raḥmatullāhi wa barakātuh.