

O Muslim, Be Cautious From Whom You Take Your Religion

The great *Taabi'ee* Muhammad ibn Sireen (D.110AH) said: “Indeed this knowledge is your religion, so look to whom you take your religion from.”

Shaykh Saalih al-Fawzaan, may Allaah preserve him said: “The individuals who ascribe themselves to giving *da'wah*, you must investigate them; where did they study and where did they take knowledge from and where did they originate and what is their *aqeedah*.”

Allaah said: “**And is it that they did not know their messenger as to deny him?**” (Surah al-Mu'minoon:69)

It is a must that you look at their actions and their effects on the people and what good did they bring about, and what rectification came as a result of their actions. So their conditions must be studied before one is deceived by their statements or outward appearance. This is an affair which is a must, especially in this time where the callers to *fitan* (trials, tribulations, innovations) have become abundant.”

Shaykh Muhammad Bazmool, may Allaah preserve him said in his series “What is not from *Salafiyyah*”: “Taking knowledge from just anyone without first looking at their situation in dealing with the *Sunnah* is not from the methodology of the *Salaf*. It used to be said ‘Indeed this knowledge is your religion so look at who you take your religion from.’”

The Prophet, صلى الله عليه وسلم, said regarding a people who will come towards the end of time: “Callers (*du'aat*) upon the gates of the hellfire, whoever obeys them they will cast them therein.” Hence, the Prophet, صلى الله عليه وسلم, called them *du'aat*.

Many questions arise from the brothers who are in prison regarding who knowledge should not be taken from and many of them request a list which became known as “the ban list” so they can know those individuals to stay away from. Many times I have answered some of the brothers that those who are in opposition to the Book of Allaah, the *Sunnah* of the Messenger of Allaah and the methodology of the pious *Salaf* are too many to be enumerated.

The Prophet, صلى الله عليه وسلم, said: “The Jews split into seventy one sects, the Christians split into seventy two sects, and my *Ummah* will split into seventy three sects, all of them in the fire except one. They said who is that one (saved sect) O Messenger of Allaah? He said: The *Jamaa'ah* (i.e. those who cling onto the truth even if they are few in

number).” In another wording he said: “Those who are upon what I am my companions are upon today.”

This *hadeeth* clearly shows that the people of the truth are always few in number and the people in opposition to the truth are greater in number than them; hence those who oppose that which the *Salaf* of this *Ummah* were upon and come with new ideologies are many in number.

For this reason I constantly advise the brothers to learn the names of the scholars of the *Sunnah* and to take from their books and tapes, and if they have doubt as regards to an individual or a book then: “leave what gives you doubt for that which does not give you doubt” and stick to those scholars who’s trustworthiness is known and they are known to be upon a sound *aqeedah* and *manhaj*.

In this brief piece, I will name some important books of *aqeedah* and *manhaj* which the brothers in prison should give importance to reading, studying, understanding and implementing. I also will name some contemporary scholars of the *Sunnah* who have been known to be *thaabit* (firm) upon the truth for many, many years, many of whom have grown grey in teaching the Book of Allaah and the *Sunnah* of the Messenger of Allaah صلى الله عليه وسلم. I will end if Allaah wills, by mentioning some of the present day groups of deviation and misguidance along with some of their figureheads and those who promote and work alongside of them, so the Muslim can beware and abstain from them, and with Allaah lies all success.

Some Important Books That Explain The Creed and Methodology Of The Salaf:

- *Usoolus Sunnah* (Foundations of the *Sunnah*) by the *Imam* of *Ahlu Sunnah*, Ahmad bin Hanbal (رحمه الله) (D. 241AH).
- *The Creed Of The Salaf And The People Of Hadeeth* by *Imam* Abu Uthmaan as-Saboonee (رحمه الله) (D. 449AH)
- *Explanation Of The Creed* by *Imam* Abu Muhammad Barbahaaree (رحمه الله) (D. 329AH). Its commentary by *Shaykh* Fawzaan is now available also in two volumes.
- *Sharhus Sunnah* by *Imam* Muzani (رحمه الله) (D. 264AH) with commentary by *Shaykh* Ahmad Najmee (رحمه الله).
- *Foundations Of The Sunnah And Tenets Of The Deen* by Ibn Abee Haatim (رحمه الله) (D. 327AH).
- *The Aqeedah of Imam Bukhari* (رحمه الله) (D. 256AH)
- *The Aqeedah Of The Four Imams* by Muhammad Khumayyis
- *Mountains Of Knowledge*
- The books of *Shaykhul Islaam* ibn Taymiyyah (رحمه الله) (Died 728AH) such as *Aqeedatul Wasitiyyah* along with the books of his student Ibnul Qayyim al-Jawziyyah (رحمه الله) (Died 751AH).

- The books of *Shaykhul Islaam* Muhammad ibn ‘Abdul Wahhaab (رحمه الله) (Died 1206AH) such as: *The Three Fundamental Principles* along with its explanations by Ibn ‘Uthaymeen, Ibn Baz and Shaykh ‘Ubayd al Jaabiree. Also *Removal Of The Doubts* with commentary by Ibn ‘Uthaymeen. Also *Kitab at-Tauheed* with commentary by *Shaykh ‘Abdur Rahman Sa’dee*, Shaykh Saalih al-Fawzaan, Shaykh Saalih Aali Shaykh and others.
- All the books of the four great *Imams* of our time: *Shaykh ‘Abdul Aziz bin Baz*, *Shaykh Muhammad ibn Saalih al-‘Uthaymeen*, *Shaykh Muhammad Nasiruddeen al-Albaani*, and *Shaykh Muqbil bin Haadee al-Waadi’ee* (رحمهم الله)
- The books of the flag bearer of Jarh Wat Ta’deel in our time, *Shaykh Rabe’e ibn Haadee al-Madkhalee*, (حفظه الله), such as *Methodology Of The Prophets In Calling To Allaah*, *Methodology Of Criticizing Individuals, Books and Groups*, both books are translated.

Brothers, give importance to these books of the *Salaf* and *Imams* of the *Sunnah*, and refrain from reading the books of those who are unknown to you or those who are from the people of innovation!

Ibn Qudaamah (رحمه الله) (D. 600AH) said: “*And from the sunnah is to boycott the people of innovation, distancing one’s self from them, leaving off argumentation in the religion and to leave off looking into the books of the people of innovation and listening to their speech, and every newly innovated matter in the religion is a bid’ah.*” *Lum’atul ‘Itiqaad* pg. 33.

Allaah says clarifying the virtue of the people of knowledge (i.e. the *Ulamah*):

يفرع الله اذلن يآمونا مكنم و اذلن يوتوا العلم دراجت

“Allaah will exalt in degree those of you who believe, and those who have been granted knowledge.” (*Surah al-Mujaadilah:11*)

And He says:

إنما يخشى الله من عباده العلماء

“It is only those who have knowledge among His slaves that fear Allaah.” (*Surah al-Faatir:28*)

Names of Some of the Contemporary Scholars (also some who have died in the last ten years or so): Note: This list is not all inclusive but the intent is to familiarize the brothers with the well-known scholars of *Salafiyah*.

- *Shaykh ‘Abdur Rahman bin Nasir as-Sa’dee* (رحمه الله) (D. 1376AH)
- *Shaykh Haafidh al Hakamee* (رحمه الله) (D. 1377AH)
- *Shaykh ‘Abdur Rahman ibn Yahyaa al Mu’alimee* (رحمه الله) (D. 1386AH)
- *Shaykh Muhammad Amin Shinqitee* (رحمه الله) (D. 1393AH)

- *Shaykh* Muhammad ibn Ibrahim Aali Shaykh (رحمه الله) (D. 1398AH)
- *Shaykh* Humood bin 'Abdillah at-Tuwayjiree (رحمه الله) (D. 1413AH)
- *Shaykh* Muhammad Amman al Jaamee (Rahimahullaah) (D. 1416AH)
- *Shaykh* Badee'ud Deen Sindee (رحمه الله) (D. 1416AH)
- *Shaykh* Hammad al-Ansaari (رحمه الله) (D. 1418AH)
- *Shaykh* 'Umar Falata (رحمه الله) (D. 1419AH)
- *Shaykh* 'Abdul Aziz bin Baz (رحمه الله) (D. 1420AH)
- *Shaykh* Muhammad Nasiruddeen al-Albaani (رحمه الله) (D. 1420AH)
- *Shaykh* Muhammad ibn Saalih al-'Uthaymeen (رحمه الله) (D. 1421AH)
- *Shaykh* Muqbil bin Haadee al-Waadi'ee (رحمه الله) (D. 1422AH)
- *Shaykh* Ahmad bin Yahyaa an-Najmee (رحمه الله) (D. 1429AH)
- *Shaykh* Muhammad ibn 'Abdul Wahhaab al-Bannaa (رحمه الله) (D. 1430AH)
- *Shaykh* 'Abdullah al-Ghudayaan (رحمه الله) (D. 1431AH)
- *Shaykh* 'Abdullah al-Aqeel (رحمه الله) (D. 1432AH)

Scholars Still Living Today (May Allah preserve them):

Some of the Salafi Scholars from Saudi Arabia:

- *Shaykh* Saalih al-Fawzaan
- *Shaykh* Saalih al-Luhaydan
- *Shaykh* 'Abdul Aziz Aali Shaykh
- *Shaykh* Rabe'e bin Haadee al-Madkhalee
- *Shaykh* Zayd bin Muhammad al-Madkhalee
- *Shaykh* 'Ubayd ibn 'Abdillah al-Jaabiree
- *Shaykh* 'Abdul Muhsin al-'Abbad al-Badr
- *Shaykh* Muhammad bin Haadee al-Madkhalee
- *Shaykh* 'Abdullah bin 'Abdur Raheem al-Bukharee
- *Shaykh* Saalih bin Sa'd as-Suhaymee
- *Shaykh* Alee Nasir al-Faqeehee
- *Shaykh* Muhammad Bazmool
- *Shaykh* Ahmad Bazmool

Some of the *Salafi* Scholars from Kuwait:

- *Shaykh* Muhammad al-Anjaree
- *Shaykh* Tariq as-Subay'ee
- *Shaykh* Ahmad as-Subay'ee

Some of the *Salafi* Scholars from Yemen:

- *Shaykh* 'Abdul Aziz al-Bura'ee
- *Shaykh* Muhammad ibn 'Abdul Wahhaab al-Wassaabee
- *Shaykh* Muhammad al-Imam

Some of the *Salafi* Scholars from Egypt:

- *Shaykh* Hasan ibn ‘Abdul Wahhaab al-Banna
- *Shaykh* Khalid ‘Abdur Rahman
- *Shaykh* Muhammad Sa’eed Raslaan
- *Shaykh* Khalid Uthman (Abu ‘Abdul ‘Alaa)

Brothers! Know these names, memorize them, and have love for them! These are the protectors of the religion by Allaah’s permission and are the inheritors of the Prophet صلى الله عليه وسلم.

Some Present Day Deviant, Misguided Sects, Their Figureheads and Associates:

Shaykhul Islaam ibn Taymiyyah (رحمه الله) (died 728AH) said: “So it is a must to warn from those innovations, even if it necessitates mentioning them (i.e those who carry them) and specifying them.” *Majmoo’ al Fataawa* 28/233

1. **الإخوان المسلمون The Ikhwanul Muslimeen, Ikhwanis** (The Muslim brotherhood): They are the mother of great evil and the gathering of great trials, as *Shaykh* Muhammad bin Haadee said of them. This deviant, misguided group began in Egypt in 1928 and was started by Hasan al-Banna and then Sayyid Qutub became from its well-known figureheads. Hasan al-Banna, as is affirmed in his own writings, was upon the deviant way of the *Sufis* and would walk long distances to the graves and sit at the graves. This group was not established to call to Allaah, rather they are seekers of power and government. Their call is based upon the slogan: “We cooperate upon that which we agree and we pardon one another upon that which we disagree.” Although the first portion of this statement may hold some correctness, because it is a must that the Muslims cooperate upon *Birr* and *Taqwa* as Allaah commanded, but as for the second half, “and we pardon one another upon that which we disagree”, this is the utmost of falsehood. It entails remaining quiet upon falsehood and remaining quiet upon the misguidance of the people of innovation. This is what their pardoning necessitates and this is in fact their goal; to gather the masses and increase their numbers to gain power, no matter what innovation or disbelief a person is upon. For this reason the *Ikhwanis* will overlook the *Raafidee* and their speaking against the companions of the Prophet صلى الله عليه وسلم, and they will overlook the mistakes of the *Quboori*, the one who supplicates to the dead and so on and so forth. This shows that the *Walaa wal Baraa* (alliance and disassociation) and loving for Allaah’s sake and hating for Allaah’s sake, which the Prophet صلى الله عليه وسلم described as being the most strongest handhold of Islaam, is the most weakest of things when it comes to the *Ikhwanis*. The *Ikhwanis* place much of their importance on establishing an Islaamic state and they give little or no importance to the affair of *Tawheed* (establishing and calling to the worship of Allaah alone and rejecting everything worshipped besides him). The first call of every single Prophet and Messenger was to *Tawheed* and was not to establishing a *Khilafah* or an Islaamic state. They will do anything in their power to obtain leadership in order to promote their deviant methodologies and wage war against the *Sunnah*, even if it is at the cost of mass bloodshed. Many other present day groups of

innovation branched off from the *Ikhwanul Muslimeen*, such as the *Qutubiyyah* (i.e. those upon the methodology of Sayyid Qutub), the *Surooriyyah*, *Jamaa'at at Takfeer wal Hijrah* and others. Some of those who represent this methodology today are: The Muslim Brotherhood in Egypt, Yusuf al-Qardaawee, Abul Hasan al-Ma'ribee and Yasir Qadhi. Likewise the vast majority of *Masaajid* in America are upon the way of the *Ikhwanul Muslimeen* from the aspect that they only focus on increasing their numbers, and they will work with any and every one, no matter what *Aqeedah* and *Manhaj* they are upon, and they hate that peoples errors be pointed out or spoken against.

2. **السرورية The Suroorees:** This group was established by Muhammad Suroor and is an offshoot of the methodology of the *Ikhwanul Muslimeen* and heavily influenced by Sayyid Qutub. Rather Qutub is the one who revived the revolutionary *da'wah* of the *Khawaarij* in the 20th century. The *Suroorees* main focus is to find and point out the faults of the Muslim rulers and incite the people against them by speaking out against the rulers on the pulpits. The scholars consider this worse than those who actually go out and perform the revolts. The *Suroorees* declare the Muslim rulers and the general Muslims to be disbelievers on account of a sin committed, which is the methodology of the *Khawarij*. Let's examine how the Prophet صلى الله عليه وسلم commanded that the rulers be dealt with and also the position of the *Salaf* regarding the Muslim rulers. Bukharee and Muslim reported on the authority of 'Abdullah ibn 'Umar رضي الله عنهما that the Prophet صلى الله عليه وسلم said: "Upon the Muslim is to hear and obey (the Muslim ruler) in what he may like or may dislike, except if he is commanded with disobedience (to Allaah), and if he is commanded with disobedience, there is no hearing or obeying." Also, they collected the *hadeeth* narrated by Ubaadah ibn as-Saami رضي الله عنه who said: "The Prophet صلى الله عليه وسلم called for us, so we gave him a pledge. From those things that he instructed us with is that we pledged to hear and obey in good times and bad times of prosperity and times of difficulty and when we are not give our due rights and that we do not bring about discord regarding his (i.e. the Muslim rulers) affair. The Prophet then said: Except if you see plain disbelief in which you have a proof from Allaah."

Also Bukhaaree and Muslim collected in their *Saheehs* on the authority of 'Abdullah ibn Abbas (رضي الله عنهما) that the Prophet صلى الله عليه وسلم said: "Whoever sees from his leader something he dislikes then let him be patient, for whoever splits away from the *Jama'ah* (the main body of the Muslims) and dies upon that, they die the death of the pre *Islaamic* times of ignorance."

Also we find that the *Salafus Saalih* would supplicate for the Muslim rulers that Allaah rectify their conditions, they would not go in the streets for protests and demonstrations or the likes of these matters that only lead to chaos and turmoil. Furthermore they would not curse or revile the Muslim leaders for indeed this is the way of the *Khawaarij* and the people of innovation.

Imam Barbahaaree (رحمه الله) said in his book *Sharhus Sunnah*: "And if you see a man supplicating against the Muslim ruler then know he is a person of innovation, and if you see a man supplicating for the Muslim ruler, then know that he is a person of *Sunnah InshaAllaah*."

It was also narrated that al Fudayl ibn 'Iyadh رحمه الله said: "If I had a supplication that was answered, I would have not made except for the Muslim leader." It was said, why is that? He said: "When the supplication is made for the Muslim leader it encompasses everyone; so with the rectification of the leader comes the rectification of the seroants and the lands."

Imam Ahmad رحمه الله said regarding the Muslim leader: "And Indeed I supplicate for him for correctness and success throughout the day and night and that he is given aid, and I see this to be something obligatory upon me."

So when one reads these Prophetic narrations and then the narrations of the *Salaf*, one can see how far the *Suroorees* are from the Prophetic methodology and how distant they are from the way of the pious predecessors who were unanimous on the affair of obeying the Muslim ruler, so long as he does not command with the disobedience of Allaah. This all proves the falsehood of what we see in many Muslim lands today from the demonstrations, protests, destroying of property and wealth and shedding blood, for the purpose of removing the leaders from government; all of this is from innovation. These are the actions encouraged by the *Ikhaawnul Muslimeen* and the *Suroorees* and other than them from the people of desires.

Also from the errors of the *Suroores* is that they put all their might in belittling the scholars of the *Sunnah* and accusing them of what is not in them, in order to remove the trust the masses have in them, in order to achieve their evil goal of waging war against the *sunnah* and its people and obtaining power for themselves. Some known callers to this evil methodology are Safar Hawaalee, Salman al Awdah and Aidh Qarni.

3. **الكثفيرين/جماعة الكتفير/جماعة اجلهاد Jamaa'tul Jihaad/ the Takfeeris/ Jama'at at Takfeer:** All of these groups of deviation place their main focus on the affair of *Jihad* and recklessly spilling the blood of Muslims and non-Muslims based upon their deviant ideologies and their gross misunderstanding of the texts of the *Qur'an* and *Sunnah* and not returning back to the understanding of the *Salafus Saalih*. This is just like their predecessors from the *Khawarij* whom the Prophet صلى الله عليه وسلم said of them: "They are the dogs of the hellfire" and he said "They will read the *Qur'an* but it will not go below their throats, they will exit from the religion faster than the arrow passes through the hunted animal."

The *Jihadis* and *Takfeeris* speak ill of the scholars of the *Sunnah* and undermine their advices and *fataawa* that relates to the affairs of the *ummah*, especially those that pertain to important matters such as *jihad* and obeying the Muslim leadership. They declare the Muslim rulers to be disbelievers, again gaining much of their ideology from the reviver of the revolutionary way of the *Khawarij* in this era, the *Takefeeri Ikhwani* Sayyid Qutub. The Muslim should know that it is not for anyone from the ignorant or common folk or small students of knowledge to speak about important matters that concern the *ummah* such as *Jihad*; this is reserved for the **MAJOR SCHOLARS ONLY**. Some of those in our time who

represent this corrupt methodology are: Usaamah (Osama) bin Laden, Anwar Awlaki, and the group al Qaa'idah. For more information on this matter read: *In Defense Of Islam* by Abul Hasan Malik.

4. **جماعة التبليغ Jamaa't at Tableegh:** This group arose in the nineteenth century and was founded by Muhammad Ilyas from Hind (India). They make it a condition in their *da'wah* to travel throughout the land for forty days giving "*da'wah*" and stopping in various towns and different *masajid*. Their main errors are that firstly their *da'wah* is based upon ignorance. Many of them are not learned and educated about *Tawheed* and the correct *Aqeedah* or the *Sunnah* of the Messenger of Allaah صلى الله عليه وسلم. They give no importance to calling the people to *Tawheed al-'Ibaadah*, and they focus their call to *Tawheed* on *Tawheed ar-Ruboobiyyah*, that Allaah is the only Creator, Provider, Sustainer etc. This was the *Tawheed* affirmed by the majority of the disbelievers and this aspect of *Tawheed* is not sufficient for a person to enter into Islaam and it does not remove them from *Shirk*.

Allaah said regarding the disbelievers:

"And if you ask them who created them, they will surely say: Allaah." (*Surah al-Zukhruf: 87*)

And He said:

"If you were to ask them: Who sends down water from the sky, and gives life therewith to the earth after its death? They will surely reply Allaah." (*Surah al-Ankaboot: 63*)

So it is not sufficient for a person to acknowledge this type of *Tawheed*, *Tawheed ar-Ruboobiyyah*, in order to enter into Islaam without affirming and implementing *Tawheed al-'Ibaadah* (the *Tawheed* of Allaah's worship) which was the call of the Prophets and Messengers.

Allaah said:

"And verily, We have sent to every Ummah a messenger proclaiming: Worship Allaah and keep away from the Taghut (all false dieties)."

This was the *Tawheed* that the Messengers were sent with and this is the *Tawheed* which the disbelievers opposed the Messengers in, not *Tawheed ar-Ruboobiyyah*. Rather no one opposed their Prophet or Messenger in the call to *Tawheed ar-Ruboobiyyah*, which is affirmed by most of the creation. So the *Jamaa'at at-Tableegh* sufficing with the call to *Tawheed ar-Ruboobiyyah*, shows their ignorance of the true *da'wah* of the Prophets and Messengers. The *Tableeghi's* are also upon the way of the *Jahmiyyah* regarding Allaah's names and attributes, so they deny the reality of Allaah's names and attributes. They also fight against knowledge and warn against the scholars, those who the Prophet صلى الله عليه وسلم praised and said: *"The scholars are the inheritors of the Prophets."* Rather they have been known to cast out those who go out with them and focus their call upon *Tawheed al-'Ibaadah*. They also say about the scholars "they are those who split up the

Muslims, and they are those who warn from going out in Allaah's path." They say this because of the scholars warning from their innovated methodology in going out to give *da'wah* and their other deviations. One of the leaders of the *Jamaa'at at-Tableegh* by the name In'aam Hasan, who died a little over 15 years ago wrote a book affirming the four innovated paths of the *Sufis*, the least of them is not free from great and serious deviation. They also mainly rely whilst admonishing the people on fabricated stories and weak narrations.

5. **ارلافضة The Raafidah** (known also as the Shi'ah or Shi'ites): This is a deviant, misguided group that many of the scholars of the *Sunnah* say their leaders are outside of the fold of Islaam due to their many statements and actions of disbelief. They curse the noble companions of the Messenger of *صلى الله عليه وسلم* and claim that many of them went apostate after the death of the Prophet, save a few. They have extreme hate for the two noble companions Abu Bakr as-Siddeeq and 'Umar ibn Al Khattab *رضي الله عنهما*. They accuse the wives of the Prophet *صلى الله عليه وسلم* to be fornicators and they claim that the Qur'an had not been completed, and has been changed and distorted. Some of the extreme *Shi'ah* say angel Jibreel made a mistake when delivering revelation to Muhammad *صلى الله عليه وسلم* and it was really meant for 'Alee ibn Abee Talib *رضي الله عنه*, although 'Alee is free from this heinous accusation of theirs. Others from them go further than that and attribute divine qualities to 'Alee and worship him along with Allaah. The disbelief of those who say this is clear as the sun in the sky. *Shaykh* Zayd al Madkhalee summed up the belief of the *Rafidah* in one sentence by saying: "They are those who oppose the Muslims in every affair, both major and minor."

The reason behind them attacking the noble companions of the Prophet *صلى الله عليه وسلم* is that they only truly intend to attack the message of Islaam itself. If the carriers of a message can be discredited then the message itself can be discredited. Listen to the position of the *Salaf* of this *Ummah* regarding the companions of the Messenger of Allaah *صلى الله عليه وسلم*. Imam at Tahaawee *رحمه الله* (D. 321AH) said in his book *Aqeedatut Tahaawiyyah*: "And we love the companions of the messenger of Allaah *صلى الله عليه وسلم* and we do not go overboard in loving any one of them nor do we free ourselves from any one of them. We hate those who hate them or mention them with other than what is good and we only mention them with good. Loving them is Eemaan (faith) and Ihsaan (goodness) and hating them is disbelief, hypocrisy and transgression. We affirm the *Khilaafaa* (leadership) after the Messenger of Allaah *صلى الله عليه وسلم*; firstly being Abu Bakr as Siddeeq *رضي الله عنه*, having precedence and the most virtuous over the whole of the *ummah*, then 'Umar ibn al Khattab *رضي الله عنه* then Uthmaan *رضي الله عنه* then 'Alee ibn Abee Taalib *رضي الله عنه*. They are the *Khulafaa ar Raashidoon* (the rightly guided Caliphs)." Then he mentioned the ten companions promised paradise and continued by saying: "Whoever speaks well about the companions of the Messenger of Allaah *صلى الله عليه وسلم* and his wives who are pure from every vile act and his children who are free from every filth, then they are free from hypocrisy. And the scholars of the *Salaf* from those who preceded and those who came after them from the *taabi'een*, the people of goodness and those upon the *athar* (i.e.

following the narrations) and those who possess fiqh and insight, they are only mentioned with that which is good, and whoever mentions them with evil they are not upon the correct path.”

So, look dear reader at the belief of the *Salaf* regarding the noble companions of the Messenger of Allah صلى الله عليه وسلم compared to the belief of the *Raafidah*. By Allaah the *Salaf* were in one valley and the *Raafidah* are in another!! Likewise, the books of the *Raafidah* that one should be warned from is al-Kaafi by al-Kulaynee and Nahjatul Balaagah (Peak of Eloquence) as they are two books filled with misguidance and innovations and statements attributed to Alee رضي الله عنه (that he is free from. For further clarity read the book “Advice to the Sunni in Demolishing the Creed of the Shi’ah.” by *Shaykh* Alee Haddadi.

6. **الوصفية The Sufis** (Soofiyyah): They are a misguided, deviant group who make apparent that they have *Zuhud* (i.e. staying away from the worldly pleasures) and they leave off taking the means of earning provision for themselves and their families. Their main errors are that they supplicate to the Prophets and righteous besides Allaah, living and deceased. They call out to ‘Abdul Qadir Jeelaanee and to the Messenger of Allah صلى الله عليه وسلم seeking aid. *Du’a* and seeking aid are two acts of worship that cannot be directed to anyone else other than Allaah; doing so is major *shirk*. Some extreme *Sufis* believe in *Wahdatul Wujuood* meaning that everything in existence is Allaah. They have many innovated matters in worship such as their *Sufi* chants “Allaah, Allaah, Allaah” and sometimes they shorten it and say “Hu, Hu, Hu”. Also they innovated *ar-Raqs* (dancing) and beating the *duff* (drum) as a form of worship. They also claim to have knowledge of the affairs of the unseen while we know that Allaah informs that no one besides He has knowledge of the unseen. They also claim that they see Allaah in this world and that they take knowledge directly from Allaah, without the need of Muhammad صلى الله عليه وسلم. They say: “My heart narrated to me from my Lord”, which is a great lie against Allaah. They also practice the innovation of celebrating the *mawlid* (the birthday of the prophet). From those who represent the *Sufis* here in America and their *da’wah* are Hamzah Yusuf, Zayd Shaakir, many if not all of the *masaajid* of the *Jama’at at-Tableegh*, and those who follow the innovator Jeelaanee from Pakistan. The two heretics Ibn Arabi and Ibn Saba’een are their predecessors.
7. **جماعة وارث ادلني محمد The Warith Deen Muhammad Community**: This deviant, misguided sect are descendants of Fard Muhammad who claimed to be Allaah and that the black man was Allaah. The *kafir* Elijah Muhammad took it from him and claimed to be a messenger of Allaah. In the 1970’s Warith Deen Muhammad broke off from his father and the nation and claimed to come to “*Sunni*” Islaam. How far is this from the truth! Warith Deen Muhammad claimed at one point to be the *Mahdi*. He said: “*I am Masih- Mahdi, I am the Christ-Mahdi believe it or not!? You know, for a long time people have been hoping to fulfill the prophecy. The prophecy of the return of Christ or the return of the son of Mary and the presence of a Mahdi who would bring the religion to its original purity. They’ve been looking for that, it’s here*”

now, what they've been looking for is here now, but can they appreciate it?" He also said: "If you want all the hadeeths, then you should leave this community because I'm telling you, right now, I don't accept all the hadeeths. They have made too much trouble and confusion in the Muslim society." He has many other statements of disbelief such as rejecting what Allaah informed about Him saving Musa عليه السلام from the Pharaoh and parting the sea for him. Warith says: "Brothers and sisters, you will never convert intelligent people to religion today with unrealistic symbolical stories like that." He also says that those who desire plural marriage "are cursed by God." He says the Muslim women need not wear hijab because their hair is their hijab. He also says: "I don't feel that all Christians have to have my religion to improve their lives. I don't feel that. I feel that some Christians are living very good lives. They have very good morals, they have a good sense of direction and I wouldn't want to disturb that for them..." He claims that Allaah sent down revelation that he should be followed: "The word has come down from heaven, follow Imam W. Deen Muhammad. Either do that or wear the dog collar and eat dog biscuits." He said: "I have no problems with the Pope, I respect him and honor him." These statements are a few of his many statements of outright *kufur*. When some of his statements were presented to the Permanent Committee of Knowledge Based Research and Religious Verdicts in Saudi Arabia they answered as followed: "These statements are statements of disbelief because they are in opposition to the Qur'an, Sunnah and the consensus of the Muslims. Whoever says them or believes them or believes the one who says them or does not free himself from the one who says them is a kaafir. Also it is not permissible to ascribe this group to Islaam and it is not permissible to enter into this group except to refute what they are upon and to call them to repent and to enter into Islaam. If they refuse then it is a must to abandon them, distance one's self from them and warn from them." This Fatwa number 18265 was signed by Bakr Abu Zayd, Shaykh Saalih al-Fawzaan, Shaykh 'Abdullaah al-Ghudayaan, Shaykh 'Abdul Aziz Aali Shaykh and the president at that time, Shaykh 'Abdul Aziz Bin Baz. (Fataawa of the permanent committee, volume 2, Aqeedah page 140).

The Warith Deen community praises W.D. Muhammad and do not free themselves from his statements of disbelief. They speak ill of the Arabs and belittle those who follow the *Sunnah* with the claim "they are imitating the Arabs", not realizing the fact that Muhammad صلى الله عليه وسلم was indeed from the Arabs and Allaah chose him to convey His religion and he did so in the most complete and perfect fashion. They mock the pants being raised above the ankles by those who implement the *Sunnah*, and they speak ill of the *Salafi* translation of the meanings of the *Qur'an* by Muhammad Muhsin Khan and Hilali. You also still find many of them praising the Nation of *Kufur* and Elijah Muhammad, hanging his picture in their homes and holding on to the erroneous claim: that if it was not for him Islaam would have not reached America. How detested is that which comes from their mouths, they utter nothing but a lie! Many of the WD communities today have strong relations with the *Ikhwani* communities and they often work together upon their falsehood. Their *da'wah* in America is represented by the likes of Siraj Wahhaj, and those who work with him under the *Ikhwani*

umbrella and the *Ikhwani* melting pot, such as Abu Muslimah, Idris Palmer, Ali Tamimi, Jamal Zarabozo, Bilal Philipps, Shadeed Muhammad, Yusuf Estes, Yasir Qadhi, and those like them. Rather the *hizbee* Yasir Qadhi defends W.D Muhammad and says, “to look at the bigger picture and see what he has done requires a larger heart and a sense of history. Allaah will judge him and He will take into account the courage and commitment that he had to pure Islaam.” Yasir also says praising this man “Allaah guided an entire population to believe in Allaah alone as being worthy of worship, that the Arabian Prophet Muhammad صلى الله عليه وسلم is the final Messenger and his Sunnah is worthy of being emulated...” Yasir also says “May Allaah overlook his shortcomings! May Allaah raise his ranks! May Allaah allow his legacy- the legacy that he is actually remembered for, and not the ones that strangers cut and paste from his quotes-to live on and to be even more perfected.” Look how this deviant Yasir Qadhi praises W.D. Muhammad who has statements of *kufr* which would make any Muslim upon a sound *fitrah* and nurtured upon pure *Tawheed* and *Sunnah* skin crawl. How did he guide an entire population to belief in Allaah when he himself did not hold the proper belief in Allaah and His Messenger? What legacy did he leave when his followers do not distinguish between *Tawheed* and *Shirk*, *Eemaan* and *Kufr* and *Sunnah* and *Bid’ah*. This shows the misguidance of Yasir Qadhi and it shows that holding a masters degree from an Islamic University like Yasir will be of no benefit if one’s *aqeedah* is not sound and one’s *manhaj* is corrupt and one’s *Wala wal Baraa* is not for Allaah and His Messenger. Rather, that degree will be a proof against Yasir Qadhi in front of Allaah on *Yawmul Qiyaamah* if he does not repent from the misguidance that he practices, teaches and promotes. Shaykh Muhammad bin Haadee al-Madkhalee, may Allaah preserve him said when warning from Yasir Qadhi after he signed a pledge to cooperate and work alongside with the people of innovation, “And sadly this is what is used by him and others to misguide a lot of people, saying that he is the student of the scholars or that he graduated from the Islaamic University of Madeenah. But if this is the methodology that he is upon, the likes of this pledge that he and others have signed, by Allaah it would not benefit him if he graduated from inside the Ka’bah! Because this is a false methodology, and being a student of such and such Shaykh or studying at such and such a place does not justify falsehood, for those who taught him here have taught him the correct ‘Aqeedah, they didn’t teach him this falsehood.”

8. **ادحادية The Haddadiyyah:** This deviant, misguided group began by an individual by the name Mahmoud Haddad. Their manifestation is in *ghuloo* (going over board) in attacking the people of the *Sunnah*. Haddad tried to compare those who made mistakes from the *Imams* of the *Sunnah* like Haafidh ibn Hajr and Imam an-Nawawee to the ignorant misguided innovators and free thinkers who did no service for Islaam whatsoever, such as Sayyid Qutub and Abu ‘Abdul Alaa Mawdoodee. They went as far as saying that one has to burn the books of Ibn Hajar and Nawawee. The scholars of *Ahlus Sunnah* were aware of the plot of the Hadadis and refuted them and their dangerous methodology. Their methodology was only another cunning way to try to protect the people of

innovation by saying, “if you must refute Qutub, Banna, and their likes, you must not give excuses to the likes of Ibn Hajar and Nawawee”.

No doubt, the mistakes of the scholars who aided and defended the *Sunnah* but fell short are refuted and clarified, but in no way are they compared to those who were not scholars at all such as Qutub, Banna, and Mawdoodee, as their works only added to *fitnah* and chaos in Islaam. Haddad wrote thick volumes in criticism of *Shaykh* al-Albaani رحمه الله, but never penned a word against the deviations of the likes of Sayyid Qutub and his book filled with innovations “*In the Shade of the Qur’an*.” This made it clear that Haddad and his group only intended by this to wage war against the carriers of the *Sunnah*. *Haddadiyyah* took other turns over the years; in the early 2000’s the *ghuloo* of Falih al Harbee became apparent by him refuting innovation and the people of innovation, and at the same time attacking people well known to be upon the *Sunnah* but not willing to present any proof for that, claiming this way to be the true *manhaj* of the *Salaf*.

Many scholars of the *Sunnah* were not safe from his tongue and he became a reason for much chaos amongst the *Salafi* youth. The *Mujaahid*, *Shaykh* Rabe’e may Allaah preserve him, after advising Falih for a number of years, requesting that he stop treading this destructive path, refuted Falih al Harbee and his corrupt principles and put an end to his *manhaj* of *ghuloo*. From those who went astray by defending Falih and his new methodology was Fawzee al-Atharee from Bahrain amongst others. From the late 2000’s up until now (2013) we see the manifestations of this *ghuloo* in the likes of Yahyaa al-Hajooree who was a student of *Shaykh* Muqbil but changed after the death of the *Shaykh*. He began to wage war against well-known scholars and defenders of the *Salafi* methodology and accused them of *hizbiyyah* without having any proof. He let his students in Dammaj, Yemen go to the extremes regarding him with overboard statements and actions, some which carried *Shirk*. He went further and further into destruction, until the point that he claimed that the first *adhaan* on *Jumah* by the third rightly guided *khalifa* Uthmaan ibn Affan رضي الله عنه was an innovation. After being advised by many scholars and Yahyaa continuing his attacks upon the people of the *Sunnah*, the scholars declared him and his followers to be upon innovation.

9. **المميعة The Mumayyi’ah:** Their manifestation is the exact opposite of the *Haddadiyyah*. They, like the *Hadadees* present themselves as they are upon *Salafiyyah* but *Salafiyyah* is free from them. They claim to have love for the scholars of the *Sunnah* such as Bin Baz and ‘Uthaymeen and al-Fawzaan, but they criticize the scholars who set out to refute the people of innovation and label them as being harsh and going over board and only being people of *Jarh* (criticism). They have enmity to the likes of *Shaykh* Rabe’e, *Shaykh* ‘Ubayd, *Shaykh* Ahmad Najmee and *Shaykh* Zayd al-Madkhalee because of them being in the forefront in clarifying *sunnah* from *bid’ah* and clarifying the condition of the people of misguidance and desires. They invent false principles in order to

protect the people of misguidance such as: “We correct people but we do not criticize them”, and “We want a *Manhaj Waasi*’ (an expansive methodology to suit everyone!)”, and “Do not make our differing about another person, a reason for us to differ” (which is an extension of the *Ikhwani* principle of pardoning). All of these are newly invented principles that have been brought about only to protect the people of innovation.

Another deceitful trick of the *Mumayyi’ah* is their dividing the scholars into harsh, and non-harsh. This is to flee the common folk away from the refutations of the scholars upon the people of innovation. You also find the *Mumayyi’ah* concentrating on the affair of sins and place them at a status worse than innovation, when we know that the *Salaf* have consensus that *bid’ah* is worse than sins. This is because the sinner will repent if Allaah wills but the one upon innovation does not repent because he believes he is upon the truth. The *Mumayyi’ah* attack the *Salafi*’s while being lenient and patient with the people of innovation and desires. They also ignore the *Salafi* principle that “*the detailed criticism takes precedence over the general praise.*” They try to play around with this principle by either rejecting it or holding on to general praises from some scholars of the *Sunnah* for some misguided individuals whom those *Salafi* scholars were not aware of their true condition.

To sum up the message of the *Mumayyi’ah*, it is “do not busy yourselves with refutations and speaking about the innovators.” No doubt this is in opposition to the way of the *Salaf* as they were unanimous about the affair of the obligation of warning against innovation and its people. So let the Muslim beware and let him not be deceived by a person claiming that they are upon the *Sunnah* and *Salafiyyah* or by them quoting from a few scholars of the *Sunnah*, but let him examine the *Wala wal Baraa* of these individuals. Who do they walk with, who are their companions, who do they lecture with, and how are their relations with the well-known *Salafi* scholars and their students? If they claim *Salafiyyah* but walk, smile, eat with and accommodate the innovators, then know in fact he is not a true *Salafi*, no matter how loud he screams that he is. Imam al-Awzaa’ee used to say: “*Whoever hides from us his bid’ah, he cannot conceal from us his friends.*” The true *Salafi* implements the methodology of the three praiseworthy generations from the companions, the *taabi’een* and the *atbaa taabi’een*, and from their methodology is that they distanced themselves from the people of innovation and harshly warned from innovation and its people; they did not used to have good thoughts of them or make excuses for them, unlike the *Mumayyi’ah*. Some of the figureheads and promoters of the methodology of the *Mumayyi’ah* are Alee Hasan al-Halabee, Abul Hasan al-Ma’ribee, and Ibrahim ibn Aamir ar-Ruheily. Some of those who have brought this methodology back to America are Abu Usamah ad-Dhahabee, Shadeed Muhammad, Tahir Wyatt, Muhammad ibn Munir (Mufti) and those in charge of the websites Madeenah.com and fatwaonline.com.

10. **الأحباش The Ahbaash/Habashis:** They are the followers of the individual ‘Abdullah al Habashi who was originally from Ethiopia and moved to Lebanon.

The *Habashis* are upon the misguided doctrines of the *Ash'aris* in making *ta'weel* (explaining away) of the lofty attributes of Allaah and *ta'teel* (denying their reality). Like their predecessors from the *Jahmiyyah* and *Mu'tazilah*, they have entered into theological rhetoric (*'Ilmul Kalaam*) after being effected by the books of the Greek philosophers after they were translated into Arabic in the third century *Hijree*. They place the intellects, which are prone to mistake, misinterpretation and misconception in front of the text of the Book of Allaah, which, **"Falsehood does not come from in front of it or behind it, revelation from the All Wise, Worthy of all praise."** (*Surah al-Fussilat*: 42). The intellects must fall in agreement with the texts of the *Qur'an* and *Sunnah*, not vice versa. Therefore, if one misunderstands something from the Book of Allaah from Allaah's names and attributes, one must question their own understanding and not question what has come in the Book of Allaah. This is because the *Qur'an* is the speech of Allaah, and is infallible and protected from the slightest of errors or mistakes and the Authentic *Sunnah* is also revelation from Allaah. **"And he does not speak of His desires, rather it is only revelation revealed."** (*Surah an-Najm*: 4).

So the deviation of the *Habashis* stems from this foundation which they have ignored and they make their deficient intellects a judge as it relates to the lofty attributes of Allaah. From the attributes they deny is *al 'Uluww*, Allaah being above His creation and *al-Istiwaa*, Allaah rising above His throne, and they say, *"Allaah is not in the heavens or outside of the heavens, not in the world nor outside of the world."* This statement of theirs is no different than the statement of the atheists who deny the very existence of Allaah. They explain away those many clear *ayaat* that proves Allaah is above the heavens, such as the statement of Allaah: **"Do you feel secure that He who is over the heavens will cause the earth to sink with you, then behold it shakes. Or do you feel secure that He Who is over the heaven will not send against you a violent whirlwind? Then you should know how (terrible) has been my warning?"** (*Surah at-Tabaarak*:16-17). And His statement regarding His *Istiwaa*, **"The Most Merciful rose above His throne."** (*Surah Taha*: 5). In these *ayaat*, Allaah is the one who informed that He is above the heavens, so who are they to come and say otherwise?!

The creed of the Salaf regarding all the attributes of Allaah is that we affirm for Allaah what He affirmed for Himself, or what the Messenger of Allaah affirmed for Him from names and attributes, without distorting them or explaining them away, without denying them, without asking how and without resembling Allaah to His creation. Allaah says in His Book, **"There is nothing like unto Him, and He is the All Hearer, All Seer."** (*Surah ash-Shoura*:11). Allaah informed that nothing at all is like unto Him, but with this He has hearing and seeing. So whatever attribute that Allaah describes Himself with in His Book, we also describe Him with, and we say that attribute is in a manner befitting His majesty, not like anything from His creation. We do not tire our intellects out in trying to find out how they occur nor do we say it cannot mean such and such because

that would necessitate such and such. We affirm them as they have come to us in the Qur'an and we leave the "how" to Allaah.

Shaykh al-Islām Ibn Taymiyyah writes in *Aqeedah al-Wāsiyyah*: "So indeed the saved sect-the people of the Sunnah and Jama'ah-believe in this, as they believe in what Allaah has related in His Book without any distortion or denial and without questioning 'how' or making any comparison. Rather, they are in the middle course between the sects of the Islaamic nation just as the Islaamic nation is in the middle course between the other nations. The place of the people of the Sunnah and Jama'ah is between the [extremes] of the sects. So they are in the middle course regarding the issue of Allaah's Attributes, between the denial of the Jahmiyyah and the comparisons drawn by the Mushabbihah. And they are in the middle course concerning the matter of Allah's Actions between [the excesses] of the Jabriyyah and Qadariyyah and others besides them; and in the issue of the Wa'id of Allaah, they are in the middle course between the Murji'ah and the Wa'idiyyah from the Qadariyyah. Concerning the names of Iman and Deen, they are between the Hururiyyah and Mu'tazilah as well as the Murji'ah and Jahmiyyah. Concerning the companions of the Messenger of Allah, they are between the Raafidah and the Khawarij."

If you ask a Habashi "where is Allaah," you would find him either baffled in utter confusion or they would try to argue that it is not permissible to ask this question or they will say that the one who says Allaah is above the heavens is a *kafir*. Imam Maalik, Imam Muslim, Imam Ahmad and others reported the *hadeeth* narrated by Mu'aawiyah ibn Abil Hakam رضي الله عنه who had a slave girl who used to herd sheep for him when one day she let one of the sheep stray off and get devoured by a wolf. Mu'aawiyah said he smacked her out of anger and after feeling bad went to the Messenger of Allaah to find out his expiation. The Messenger of Allaah صلى الله عليه وسلم told him to bring her to him first. So when she came the Messenger of Allaah صلى الله عليه وسلم asked her "Where is Allaah?" She said: "Above the heavens." He then asked "And who am I?" She said you are the Messenger of Allaah. Upon that the Prophet صلى الله عليه وسلم said: "Free her for indeed she is a believer." So we benefit from this authentic *hadeeth* two things. One is that it is not an innovation to ask the question "where is Allaah" as the Prophet was the one who started this *Sunnah*. Secondly, the Prophet صلى الله عليه وسلم affirmed for her *Eeman* (belief) after she answered those two questions, the first being that Allaah is above the heavens. Also it comes in another authentic *hadeeth*: "Those who show mercy (to the creation) Allaah will show mercy to them; Show mercy to those upon the earth, the one above the heavens will show mercy to you." And there are other *ahaadeeth* that proves Allaah is above the heavens.

The Habashis also deem it permissible to curse the *Imam* and Reviver of the *Salafi Aqeedah* in his time *Shaykh* Ahmad ibn Abdul Haleem ibn Taymiyyah al Harraani, better know as *Shaykhul Islaam* Ibn Taymiyyah. There is no doubt that the reason they have this severe enmity to *Shaykhul Islaam* is because he made *jihad* with the pen against the people of sophistry and theological rhetoric and he destroyed their false beliefs from the inside out, and he revived and aided the

Salafi Aqeedah in his time as mentioned by *Imam ad-Dhahabee* and other *Imams* of the *Sunnah*. Those today who we find upon this deviant way concerning the attributes of Allaah is the *Asha'ari* Yusuf al Qardaawee, Nu Haa Meem Keller author of "*Reliance of the Traveler*" who is upon the deviant way of the *Jahmiyyah* denying the attributes of Allaah.

The *Habashis* also have a *masjid* in Philadelphia, PA on 45th and Walnut which they deceitfully named Masjid Ahlus- Sunnah wal Jama'ah, and this is falsehood and deceit as they are far removed from the *Sunnah* and its people. Also the curriculum in Azhar University in Cairo, Egypt teaches the *Asha'ari Aqeedah*, and what is strange is that they brag about Azhar by calling it 'Al Azhar Al Shareef' or the Honorable Azhar university, while there is nothing honorable about learning the creed of the *Asha'aris* and explaining away and denying the attributes of Allaah. There also have appeared some individuals upon the way of the *Habashis* in the Pennsylvania prison system, and I caution the Muslims in general and the *Salafi's* in specific to stay away from them.

Conclusion

Advice from Abu 'Amr al Awzaa'ee (رحمه الله) (D. 157AH):

"Fear Allaah O Muslims and accept the advice of those who advise, and the admonishment of those who admonish. And know that this knowledge is your religion so look at what you do and from who you take (knowledge) from, and to whom you cling to, and to whom you entrust with you religion; for indeed the people of innovation, all of them are frauds, sinful liars. They do not desist from their falsehood; they do not contemplate and do not have piety. They also are not trusted to not distort what you hear (from them), and they say what they do not know whilst they are speaking and fabricating their lies. And Allaah encompasses all of what they do, so be cautious of them, accuse them, reject them and avoid them. For indeed your scholars of old and those upon truth and guidance from those who came after used to do and command the same. Also beware that you fall into opposing Allaah, aiding in the destruction of His religion, breaking and weakening His covenant by showing reverence to the innovators; for indeed it has been reported what you know regarding showing reverence to them, and what other reverence or respect for them is greater than taking the religion from them, and following their example. They (i.e. the innovators) also have those who deem them truthful, show sympathy and compassion for them, aiding them in what they do, helping them entice whom they seek to entice, and joining with them those whom they join with them from the weak Muslims, so as to have their same ideology and the same innovations that they practice. Sufficient is this in being a part of what they do!" *Taareekh Dimishq* (6/362) by way of al *Ajwibatul Athariyyah* by *Shaykh Zayd al-Madkhalee* pg. 75.

Some Beneficial Websites That Promote The Salafi Methodology Upon Clarity:

www.salafitalk.com (along with its sister sites).

www.troid.ca

www.sunnahpublishing.net www.bakkah.net

This is what was easy for me to compile. May Allaah accept it from me and make it a benefit for the brothers in prison.

Abu Suhayl

Masjid As Sunnatun Nabawiyyah – Philadelphia, PA

2nd of September 2013, coinciding with the 26th of Shawwal 1434 (Revised 9/12/2013)

و صلى الله و سلم على بيننا محمد و على آله و صحبه و سلم

