

*Scientific Basis of the
Salafi Da'wah*

*By
Sheikh Abdur-Rahman Abdul-Khalig*

الأصول العلمية للدعوة السلفية

للشيخ عبدالرحمن عبدالخالق



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,
The Ever-Merciful,
The Bestower of Mercy



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Introduction to the First Edition

All thanks are to Allah, Whom we praise and seek for His Help and forgiveness. We seek refuge in Allah from the evils of ourselves and from our evil doing. Whomever Allah grants guidance will never be misled, and whomever Allah misguides will never find enlightenment. I bear witness that there is no deity worthy of worship except Allah, the One Who has no partners, and that Mohammad is His slave and Messenger.

The best of speech is the Words of Allah and the best guidance is the guidance sent with Mohammad - peace be upon him. The worst of matters are innovations (in the religion), and every innovation is a Bid'ah (heresy) and every Bid'ah is a sin and every sin is in Hellfire.

For centuries, Muslims have been tested with many major calamities, including numerous additions of Bid'ahs and misguidance. The Book of Allah faced many doubts and rebuttals by misguided sects. Also, the Sunnah of His Messenger was met with rejection, alterations, additions or deletions. Any one of these calamities could have led to the destruction of the entire religion of Islam, distorting its basis and altering it, if Allah had not wanted to preserve and protect

it. It is He who defeated the plans of the enemies of this religion, halting their campaign of distortion. It is He who raised many scholars throughout the history of Islam. They are the ones who led an ongoing reform movement to preserve this religion, rebut the distortions of the extremists and correct the alterations of those who sought to delete from it. If it had not been for these righteous scholars, this religion could not have survived this onslaught, just as Judaism and Christianity did not survive.

This ongoing reform movement is the movement that we call "the Salafi Da'wah (the call to following the Quran and Sunnah the way the companions understood them)." It is this call that preserved the purity of the religion by rejecting and exposing all heresies and innovations and correcting every deletion or addition.

The companions of the Messenger of Allah preserved and conveyed the Message with the utmost sincerity and honesty. They stood fast in the face of all alterations, deletions or distortions. After this generation, scholars of the successive generations carried the flag and continued their work. During their time, the Muslim nation expanded and many nations accepted Islam, among them were the Persians and the Turks. Many of these new converts wanted to add to Islam what is not of it, either intentionally or by mistake. The scholars of Islam stood fast and vigorously preserved the Book of Allah and the Sunnah of His Messenger. The history of Islam recorded the struggle that these scholars led against the misguided groups

and sects, thus preserving the integrity of the religion. They stood firmly against all deviations in laws or government. They conveyed the knowledge and purity of this religion. Consequently, they delivered the flag to whoever came after them, when Islam was still pure and its flag raised high and victorious.

Down through time, this religion has seen the relentless efforts by its true followers, those who are sincere in their religion with Allah. They believed in the Book of Allah as it was revealed and believed in the Sunnah of His Messenger in its truest form. They adhered by them and held them tightly between their front teeth. They struggled against all criminal and misguided elements who wanted to invade the area of the religion, trying to distort, alter, change, add, delete and destroy it.

Today, the onslaught against Islam is even stronger. Today's disbelievers have even more hatred against Islam because it has been victorious and un-distorted for so long. They came across the people of this nation, many of whom disregarded the Book of their Lord and the Sunnah of their Messenger, which were always the mean with which Muslims gained victory and dominance. Such Muslims stood by while the disbelievers invaded their lands, killed their fellow Muslims and sought to distort the religion. The disbelievers used some disoriented members of this nation as their tool for the destruction of the religion. They trained and taught them. These pupils of the disbelievers repeated their masters' sayings

and, then, fought against Islam and attacked the Quran and Sunnah.

Such extreme difficulties can only be faced and defeated by such men who are raised the same way their righteous ancestors were raised. They must follow the same path taken by their ancestors which led them to victory and glory. It was Imam Malik who said, "The matter of this nation can only be righteous with what made its ancestors righteous." These men are those who study the knowledge of the Book, as it was revealed, and the Sunnah, as laid down and explained by the scholars of Islam throughout the centuries. They are the ones best equipped to stop this utter misguidance that filled the earth, or almost filled it. Allah's Will will always prevail. He ordained that there will always be a group from among this nation which will follow the truth and always be victorious, until the Last Hour.

This short research explains the major aspects of the Message which our ancestors used to gain the understanding and knowledge of the Quran and Sunnah and how to implement them. This book is useful for those who seek to go on this path and be able to distinguish between the numerous ways and calls that cause confusion and, thus, hide the Straight Path. I ask Allah that He makes this book of use, as long as this earthly life continues, and that He makes it for His sake only. He is the All-Hearer and the One Who answers the supplication.

Introduction to the Second Edition

All thanks and praise are due to Allah, according to what is suitable for Him and what equals His ever increasing bounties. And as His favor and bounties are ever on the increase, also His praise will ever be on the increase. All the prayers and blessings of Allah are due to Mohammad, His Prophet and Messenger, who called to the Straight Path and guided mankind to His Religion. I attest and testify that there is no deity worthy of worship except Allah and that Mohammad is His salve and Messenger.

Seven years ago, the first edition of this blessed research was published. Our Salafi brothers were elated whenever they laid their hands on a copy of this book. Some of them made copies of it by hand. Others shared in the reading of the one copy that they could find. Others photocopied and distributed this research. All this is a favor and bounty from Allah.

This is a research that is short in the number of pages it occupies. Yet, its subject is unique. This is a research that lays down the foundations of the Salafi Manhaj (path, way) and explains the goals of the Message of Islam and the goals of the Salafi Da'wah (call, path, way). It also lays down the

foundations for the basis of the Salafi Manhaj, the best way to understand and implement Islam. This Manhaj is the only path that can make this nation safe again and help it regain its glory and be victorious. We have witnessed some signs of the blessings of this Da'wah and its great benefits, all thanks are to Allah.

Today, the unique examples that this Salafi Manhaj is able to produce provide proof, through their good conduct and knowledge, that such examples indeed follow the way of our righteous ancestors. They follow the example of the best generations of Islam. Also, the good examples that the Salafi Manhaj produces today, prove that the blessings of this religion are unlimited and its treasures are ever abundant. There will always be a group of this nation that follows the Truth and they will be victorious until the last of them fight Al-Masih' Ad-Dajjal (the False Messiah). We have seen the Salafi brothers, who studied and comprehended the Message, implement it in their selves and with their families. These Salafis fulfill the obligation of calling others to Allah, with sure knowledge, and stand fast against all misguidance, whether in belief, law or conduct. They oppose the misguided ones and perform permissible Jihad against them, as much as they can. They brought back life, brightness, cheerfulness and vigor to Islam and revived its dynamic, radiant nature. All thanks are to Allah, this Manhaj always gains supporters by the day.

Doubts and Rebuttals

The Salafi Da'wah was never immune from attacks by those who have inferiority complexes. They always try to sow doubts against this Da'wah, to no avail. We thank Allah, the Ever High and Praised One, that these doubts have always been defeated and their falsehood exposed day by day. Any new student, having knowledge of this religion and following the Salafi way, can easily and quickly refute these false claims. Among these claims is the question that some like to ask, "Why do you call yourselves 'Salafis,' when this name was never mentioned in the Quran or Sunnah?" In answer to this question, giving names to a matter, whether in areas of life or religion, does not produce harm. As long as the true substance of the matter does not entail what is impermissible, giving it a name is permissible. Sometimes this becomes an obligation, such as when early Muslims called the knowledge of Hadith "Mustalah' Al-Hadith (Terminology of Hadith)." There was no such knowledge at the time of the Messenger, therefore, it is invented. This was important because it is an obligation to be certain of the chain of narrators and those who attribute any saying to the Messenger. Also, some early Muslims were called "Al-Muhajirun" (the Migrants) because of their migration (from Makkah to Madinah), while others were called "Al-Ansar," for their giving aid and shelter (to the Prophet and those who migrated with him to Madinah). Later generations were called "At-Tabi'oon (the Followers)" for their following the righteous ancestors, Al-Muhajirun and Al-Ansar, whom Allah and His Messenger attested to their righteousness.

Therefore, what is wrong in the name “Salafis?” This name only attributes that such people follow the way of As-Salaf As-Salih’, in the way they understood and conducted the religion. As-Salaf As-Salih’, whom we follow, are the companions of the Prophet and those who followed them. They are the best generation ever. Calling this generation “As-Salaf As-Salih’ ” is needed because this group was different from all other groups. It is the group that distinguished itself with its following the guidance, as compared to the misguided groups and Manhajs which abandoned the way the companions understood the religion. These misguided groups include Al-Khawarij, who were extreme in the religion, those who distorted the religion without knowledge, those who followed others blindly in the religion and so forth. However, we are not fanatic with regards to the term “Salafi.” On the contrary, we love all those Muslims who attest and implement the two testimonies (La Ilaha Illa Allah, Mohammad Rasoolu Allah), to their own ability. We also give our loyalty to every Muslim who gives his love and devotion to Allah and His Messenger. We do not rush to the aid of the Salafi if he is unjust, but we give our aid to all Muslims, as much as they implement the religion and follow the right belief and faith. We only carry the Salafi Da’wah.

This Da’wah is a complete and comprehensive way of understanding the religion and implementing it. Throughout the centuries and until today, many Salafi scholars have written extensively about this Manhaj. We follow the path taken by these scholars who were knowledgeable and firm in their

religion. Who among us can do without gaining knowledge in the major rules of Fiqh (Islamic Jurisprudence), as explained by Imam Ash-Shafi'i in his book, **Ar-Risalah**? Who can do without the rebuttals that Ali ibn Abi Talib and ibn Abbas directed at the misguided sect, Al-Khawarij, who permitted the confiscating of the possessions and the dishonor of Muslims only because they indulged in sin (claiming they were disbelievers for committing major sins)? Who can do without the knowledge of Imam Malik and the rebuttals of the misguided ones by Imam Ahmad? Who can do without the writings of ibn Taimiyah on major aspects of the religion or without reading how he rebuked the misguided sects? All these, and others, are the basics with which the Salafi can understand this Manhaj. Nowadays, those who pursue knowledge of the religion cannot do without these writings, after gaining knowledge in the Quran and Sunnah. This is the Salafi Manhaj. It is a call to the following of the Quran and Sunnah with knowledge. It is also a call to respect the scholars of Islam who comprehended the religion and then conveyed their knowledge. We are only their followers on their path.

Those who criticized the Salafis because they took this name, have chosen various names for their groups and Manhajs! This is how they accuse others with what they themselves are doing! This is following desires. The difference between us and all others, is that we are not fanatical with regards to this name; we do not give or deny our loyalty just because others take or do not take this name (Salafi). We do not treat this name as an alternative to the good name of

“Muslim.” We are Muslims before everything else. This is what Allah called us. We accepted His religion of Islam. The Salafi Manhaj only explains the way and path that we take to understand and then implement the religion, by following the Quran, the Sunnah and the way of As-Salaf As-Salih’, may Allah be pleased with them all.

Another doubt that some raise, is the claim that the Salafis are blind followers of others. This is most certainly a false claim. We are not followers of Taqlid, that is, following others blindly. On the contrary, the true Salafi is the one who follows the truth and the proof. The true Salafi has deep respect for the scholars of this nation, is grateful for their efforts and understands and appreciates their deep knowledge in the religion. Yet, the Salafi is one who follows the truth wherever and whenever he finds it. The Salafi is not one whose habit is to curse, falsely accuse others, hurl obscenities or is rude. The true Salafi cannot be one who has little knowledge in the Quran and Sunnah, and yet elevates himself to the position of the best that this nation has produced of scholars, claiming that he is just like Malik or Ash-Shafi’i. The true Salafi does not say, “I understand the religion just as Ahmad and Abu Hanifah did.” The true Salafi treats himself the way he deserves to be treated. He knows and appreciates the scholars of this nation. And as much as these scholars excelled in their knowledge and firmness in the religion, the more love and appreciation the Salafi has for them in his heart. The true Salafi does not blindly follow the sayings of the scholars, if the truth and sound proof is against them.

However, the Salafi first accuses himself of not fully understanding their saying, before he jumps to conclusions. The Salafi also gives excuses to the scholars if they reach the wrong ruling because maybe they did not hear of the proof to the contrary of what they said before, or because they understood from the proof what we did not understand. All these and other excuses were mentioned by ibn Taimiyah, in his great book, **Rafa' Al-Malam 'An Al-A-immah Al-'Alam** (Refuting Directing the Blame to the Respected Imams).

I have seen some teenagers, with little knowledge, say, whenever an opinion of an Imam is mentioned, "We are men just like them!" Amazing! And when did you become firm in knowledge that you compare yourself to them? It was better for you if you said, "This is my understanding. Allah does not require from me what is beyond my capacity to comprehend and understand."

In short, the true Salafis are not blind followers of others. They are followers, with knowledge and sound comprehension. They are not among those who are rude, obscene and disrespectful with the scholars. The true Salafi is one who says, as the Quran mentioned, ***Our Lord! Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed Full of Kindness, Most Merciful.*** [59:10]. The true Salafis are the ones who always refer to Allah and His Messenger in any matter of dispute. They understand the Book of their Lord and the Sunnah of their

Messenger the way the Imams and As-Salaf As-Salih', and those who followed their lead, understood them. It is not degrading if one refers to As-Salaf As-Salih' and the scholars to understand what Allah and His Messenger want from him. We did not witness the time of revelation. Also, the companions have far better knowledge and deeper understanding in the Words of Allah and the words of His Messenger. Their sincerity and preoccupation with gaining knowledge in the religion led them to this high status. Those who do not possess knowledge in Arabic grammar or how to pronounce the Quran correctly cannot be compared to the scholars of Islam. This is utter misguidance, if it happens. I have witnessed how some of the Words of Allah and the words of His Messenger were being altered and changed by those who appointed themselves scholars. They claim that they are knowledgeable in the Quran and Sunnah, thus issuing Fatwas (religious rulings) in what is permissible or impermissible, Da'wah, politics, acts of worship and dealings. Their Fatwas distorted the religion and showed Islam as if it was a religion of insane people and those who are not capable of sound comprehension. There is no greater misguidance than to issue Fatwas in the religion directly from the Quran and Sunnah, by those who have no knowledge in the religion, Fiqh or the Arabic language.

The Salafi is not one who blindly follows others in the religion. Also, he is not one who elevates himself to undeserved status, claiming that he can do without the knowledge of the companions, At-Tabi'in and the scholars of

Islam throughout the centuries. Our righteous ancestors are the ones who conveyed the Message, with sincerity, and delivered this knowledge to the successive generations until today.

The true Salafi is one who follows knowledge and the proof, always searching for the truth and what is supported by evidence. He is one who truly appreciates the scholars of this nation. He does not search for mistakes and errors, because only the Messenger is immune from error, by Allah's leave. The Salafi is one who follows the community of Muslims, always seeking to strengthen their unity and never calling to disunity and disharmony. This is the true Salafi. We ask Allah that He makes us like this.

This is an introduction to this blessed research, Allah willing. Allah has permitted me to make some corrections and additions. I also added a chapter at the end about the characteristics of the Salafi Da'wah and its blessings. I ask Allah, the Praised One, that He adds this book to the scale of my good deeds, and to unite this nation on one word and to help us realize Islam's glory using His aid, *﴿And Allah has full power and control over His affairs, but most of men know not.﴾* [12:21].

Abdur-Rahman Abdul-Khaliq

Chapter 1

Scientific Basis of the Salafi Da'wah

First Basis Taw'hid

Taw'hid is the first basis and cornerstone of the Salafi Da'wah, the way that follows As-Salaf As-Salih', our righteous ancestors, in their belief, practice and understanding of the religion. Taw'hid does not only mean what many people believe it means, that there is no Creator except Allah. Rather, the Salafi (the one who follows the way of As-Salaf As-Salih') knows that Taw'hid has many meanings and entails superior ideals. Ignoring any of these meanings and ideals will lead to committing Shirk (polytheism) or falling into heresy with regards to Allah's Names and Attributes. Too often, Muslims are ignorant of many of these basics and ideals, thus practicing Shirk, although thinking that they are believers of Taw'hid. The fact is, many such people are heretics with regards to Allah's Names and Attributes, believing in them in a way different from that which Allah has intended. Or they may commit Shirk, thus worshipping other than Allah, the Praised and Ever High One. The basics of Taw'hid, according to the Salafi Da'wah, are as follows:

First: Believing in Allah's Names and Attributes the way that is suitable to Him, the Praised One and Ever High, and without distortion or alteration.

Allah described Himself in His Book in numerous Ayat (verses). Also, His Messenger described Him in numerous Hadiths (sayings) collected in books of Sunnah (Sunnah is the sayings and actions of the Prophet, along with the way he implemented the religion). Examples are: The books of Al-Bukhari, Muslim, Ahmad ibn Hanbal and other books that contain Hadiths proven to be authentic, according to the scientific method followed by scholars of Hadith. Allah described Himself only for the sole purpose that we believe in His Names and Attributes. Believing in Allah's Names and Attributes is the most fundamental principle of worship and Iman (belief). This is evident and supported by the Hadith which says that Surat Al-Ikhlās (Chapter 112 of the Quran) equals one third of the Quran. This Surah only contains Allah's Attributes. Those who distort and alter texts and meanings of the Quran prevent the light of these Ayat from reaching Muslims. They sometimes say, "These are among the Mutashabih (not entirely clear) Ayat and we must not discuss their meanings. Rather, we must believe in them as they are." They mean that the believer is not allowed to know the meanings of verses of the Quran. This reasoning will lead us to treating ﴿*And your Lord comes with angels in rows.*﴾ [89:22] as we treat ﴿*Kaf Haa Yaa 'Ein Sad.*﴾ [19:1], that both have no known meaning. They claim that since we do not understand any specific meaning from the letters that are mentioned in the beginning of some Surahs of the Quran, likewise, we must not understand any specific meaning from Ayat that list some of Allah's Attributes. Thus, they prevent the light of these Ayat from reaching the hearts of believers.

They prevent the believers from feeling Allah's Might, as is suitable to His Majesty and High Status. Therefore, such people render meaningless one of the major components of Taw'hid — believing in Allah's Attributes. And what is belief if it is not to fill the heart with the Light of Allah's Attributes and the happiness of knowing one's Lord and Master? Furthermore, these people falsely claim that this Iman that they describe, is the belief of As-Salaf As-Salih'. This is not true. As-Salaf As-Salih' believed in the Ayat that list the Attributes according to their apparent meanings in the Arabic language. They also believed that Allah, Exalted be His Power and Might, cannot be fully understood and appreciated except by Him.

Heretics alter and change the meanings of Ayat containing the Attributes and then claim that this is Taa'wil (to disregard the apparent meaning and revert to a hidden meaning). Therefore, they change the meaning of the Lord's coming and say that it means that Allah's *Authority* will come. They change the meaning of Allah's Istiwaa' (rising above) His Throne, explaining it as His *taking over* it. Also, they say that His Hand means His *Ability* and that His Face means *Himself*. They do not believe in He Who is above the Throne. They believe no Throne exists and that the Throne means *Lordship* of the worlds. They claim that Allah has no specific place either inside or outside this world. This is why they do not allow a Muslim to say, "My Lord is above the heaven." They call a Muslim who attests that Allah is above the heaven "an innovator in the religion" and may call him a Kafir

(disbeliever). When they come to the Hadiths that contain Allah's Attributes, such as, "***Our Lord descends to the lowest heaven every night.***" [Al-Bukhari & Muslim], they curse whoever believes these Hadiths. They claim that the above Hadith means that Allah's Mercy descends and that He does not ascend or descend because there is nothing above the Throne. They even say that there is no Throne. They also refuse to believe that Allah speaks to whom He will and claim that if He wants to speak to anyone, He creates in that person the meanings that He desires, thus making Allah's Words as an inspiration. Therefore, they disbelieve in the Hadith that is narrated in Al-Bukhari, which states that Allah speaks on the Day of Resurrection with a voice that can be heard by both the near and the far, saying, "***I am the King! Where are the kings of earth?***" [Al-Bukhari]. However, we have refuted these false claims in many of our lectures on Taw'hid.

It is important to realize that those who believe in these falsehoods believe they are rightly guided. However, this is how they lie about Allah. Allah strongly rejected those who render impermissible what He has made permissible. So how about those who describe Allah according to their own desires? How about those who alter the meanings of Ayat and the Messenger's Hadiths, preventing their light from reaching the believers and accusing whoever believes in them with misguidance?

In summary, the Salafi believes in Allah's Names and Attributes as they are described in His Book (the Quran) and

by the tongue of His Messenger in his Hadiths, whether Mutawatir (narrated by a large number in each of the chain of narrators) or Ahad (narrated by a few persons in each chain of narrators, sometimes only one narrator). Ahad Hadiths must be accepted in both aspects of belief and implementation. One cannot implement a matter unless he believes in it. Also, one can only perform what he believes in. No Muslim is permitted to comply with any commandment in matters of religion unless he is sure that the proof to such a deed is truly coming from Allah and His Messenger through truthful persons.

The Salafi is different from those who think that they are truly followers of Taw'hid, while, in reality, they are not. These people distort Allah's Attributes and prevent others from believing in them and in their correct meanings. Or, they alter the meaning of Ayat and Hadiths and ask people to believe in the altered meanings.

Second: Worshipping Allah alone. When we say, "to worship," we do not only mean prayer, Zakat, fasting and Hajj. We also include all other acts of worship, such as Du'aa' (supplication). Du'aa' is an act of worship that must only be directed to Allah and not to anything or anyone else, not even a Messenger or a Wali (loyal friend of Allah), whether a true or a false Wali. Sujud (bowing down in prayer) is another form of worship. Worship also entails love, revering, fear, Khashyah (feeling awe due to being terrified of Allah), sacrifice, vows and seeking help. All these aspects must belong and be directed to Allah alone. However, many people direct these

acts of worship, or some of them, to other than Allah. Only one visit to any monument built around a grave and one can see and hear all types of supplication being directed to the dead. These people ask the dead to cure the diseased, grant victory, intercede with Allah on their behalf, give help and grant children and worldly possessions; matters that can only be asked of Allah alone. In general, such people ask the dead the good of this worldly life and the good of the Life After. This is Major Shirk (disbelief) that negates Islam. Many groups which claim to be Muslim, indulge in such acts. They also sacrifice animals to the dead, as the disbelievers used to do for their idols. They also make vows to the dead, circle their graves as they circle the Kaa'bah and perform Sujud next to the graves in the same manner in which they perform it to Allah. There is no greater Shirk than this.

The acts described above are not only performed by the ignorant. On the contrary, many students of religion, claimed scholars, those who carry degrees in religious knowledge, Sufis who claim to be rightly guided and followers of innovated methods of worship, all indulge in such acts. Their religion revolves around revering the graves, building around and beautifying them, calling people to sacrifice, making vows and performing supplication to the dead and circling the graves in Tawaf (circumambulating). They have completely forgotten Allah. Allah is never called upon or sought by these people, except through these monuments and graves. They think, after all this misguidance, that they are Muslims. They are not Muslims. Their worship is similar to that of the Mushrikeen

(disbelievers) who worship other than Allah, saying, as mentioned in the Quran, ﴿We worship them only that they may bring us near to Allah.﴾ [39:3]

﴿ما نعبدهم إلا ليقربونا إلى الله زلفى﴾ (الزمر/3).

The Salafi Da'wah seeks to remove all these types of apparent Shirk from people's hearts and beliefs. No one will consider such acts of Shirk as correct, except those who are truly Mushrikeen or those whose hearts are led astray from the Light of Taw'hid and Iman.

Third: Believing that Allah alone has the right to legislate for mankind in all aspects of life and religion. Allah said, what translated means, ﴿And Allah judges, there is none to put back His Judgment.﴾ [13:41]

﴿والله يحكم لا معقب لحكمه﴾ (الرعد/41).

and, ﴿The decision is only for Allah.﴾ [6:57]

﴿إن الحكم إلا لله﴾ (الأنعام/57).

The right to legislate is for Allah alone. Halal (permissible) is what Allah made Halal, Haram (impermissible) is what Allah made Haram, the religion, the Law, the way to follow, the Path and the faith to embrace, are all for Allah alone to decide. There are rulers and kings who consider what Allah made Halal to be Haram and what He made Haram to be Halal. This is an act of aggression against Allah in that they deny Him the right to legislate in His Kingdom and Domain. Today, many rulers and kings have transgressed against Allah with regards to the right of

legislating. They have dared to refute the Creator, the King and Ever High, rendering Halal what He has made Haram, considering Haram what He has permitted and referring to other than what He has revealed for judgment. They sometimes claim that Allah's Law is out-dated for today's needs, or that it does not satisfy needs of justice, equality and freedom or that it does not lead to power and honor. To say that these unjust rulers and kings are believers is a transgression against Allah and Kufr in Him. Sadly, a majority of people follow their leaders in their misguided rule which is in opposition to what Allah has revealed. These people pray and fast and claim to be Muslims!

The Salafi Da'wah is Jihad (struggle) in all that the word "Jihad" carries of meanings. This Jihad has been established to return the right to legislate to its rightful Owner, to make the religion Allah's alone, to rid the Ummah (Muslim nation) from the biggest Shirk, to eliminate Kufr that many Muslims have fallen into and to make Allah's Word the highest and the word of Kufr the lowest. This will not happen unless people refer to Allah alone for judgment and legislation according to what He has revealed in His Book and in the Sunnah of His Messenger. Legislation in Islam must only be derived from the Quran, Sunnah and Ijtihad (reaching an opinion that is based on the Quran and the Sunnah) of scholars. This will lead to what brings about Allah's Pleasure and what is in accordance to His Law. This Jihad also seeks to destroy all Shirk by Da'wah (propagating Islam) and by calling all Muslims to adhere to the Truth. This type of Jihad, Da'wah, is

an obligation that must be fulfilled because referring to Allah alone for judgment is one of the basics of the Salafi belief.

Fourth: Believing that the three parts of Taw'hid, (believing in Allah's Lordship, His Attributes and Names and that He alone has the right to legislate), are one whole unit that is indivisible. They are the cornerstones of correct belief and the correct meaning of "La Ilaha Illa Allah" (none is worthy of worship except Allah). Whoever believes in the One God, must also believe that He is the One described in His Book and by the tongue of His Messenger, thus attesting to His Names and Attributes. Also, one must believe that Allah alone is the One Who is called in supplication and the only One to be offered any type of worship, including sacrifice, vows, fear, awe, dependence, pledges and revering. The heart must be cleansed of whatever touches this Taw'hid in a harmful way or what negates it. Also, it is an obligation to believe in and strive to make Allah's' Word the highest and His Law the dominant. We must strive to refer to Allah's Law for judgment in all matters of life, for all mankind. The accepted religion is the Law ordained by Allah. Total obedience is to be given to Allah alone. Acts that one executes must all be in accordance with what pleases Him. There is no obedience to the creation, except that which is in compliance with one's total obedience to Allah. If obedience to the creation is in opposition to obedience to Allah, then the creation must not be obeyed.

The Salafi Manhaj (way, path) approves and follows all aspects of Taw'hid in general. It calls for cleansing the hearts

of its Salafi followers from all types of Shirk. We believe that whoever is used to calling in supplication other than Allah and dies, will not be among the people of Paradise. We also believe that alteration of Allah's Names and Attributes is Shirk in Allah and Kufr, although some types of alteration are not considered Shirk, but only a sin. We also believe that whoever rules by other than what Allah has revealed, rejecting Allah's revelation, is a Kafir. Whoever believes that any human has the right to legislate for people in matters of life, without referring to Allah for judgment and following His Law, will have worshipped other than Allah and committed a clear Shirk towards Him. Allah said, what translated means, *﴿But no, by your Lord! They can have no Faith until they make you judge between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.﴾* [4:65]

﴿فلا وربك لا يؤمنون حتى يحكموك فيما شجر بينهم ثم لا يجدوا في أنفسهم حرجا مما قضيت ويسلموا تسليما﴾ (النساء/65).

The three cornerstones of Taw'hid, explained above, are the first scientific basis of the Salafi Da'wah. They are the three parts of Taw'hid that must be treated as one body. If any part of Taw'hid disappears, then the basis of Taw'hid will also disappear. Taw'hid is the door to a person's Salafi belief. It is the most important part of our religion, and without it, one cannot be a Muslim. There are many specifics that are contained under the three parts of Taw'hid. We have explained some of these specifics in some of our books. Also, scholars of As-Salaf As-Salih' have explained these cornerstones of

Taw'hid in their books throughout the centuries. Followers of the Salafi Manhaj always seek to know and understand these specifics in order to perfect their Taw'hid and solidify their Iman.

Considering matters of Taw'hid to be of utmost importance is what differentiates the Salafi Manhaj from other Manhajs that do not protect Taw'hid. This is why we find many of them spending their lives and energy seeking aspects of minor importance, compared to Taw'hid, and in differences and divisions, forgetting the basis of the entire religion — Taw'hid. Taw'hid is the Path that the Law was sent down to preserve. Followers of other Manhajs (ways or groups) understand Shirk to be the Shirk of worshipping Jesus or idols only. As for the ways of Shirk that we explained before, they do not reject them. Rather, they bless and approve of the people who indulge in them. Even if they, in their hearts, reject some of these acts of Shirk, such as revering the dead, they will consider them as innovations in the religion that will not adversely affect Iman. However, the truth is that avoiding and forbidding Shirk are some of the cornerstones of Taw'hid. Disregarding these cornerstones will greatly affect one's Iman and Islam.

One may ask, “Why do you take such good care of Taw'hid and consider it to be the first Basis of the Salafi Da'wah?” The answer to this question will be explained in detail in the last chapter of this book, “Unique Characteristics of the Salafi Da'wah.”

Second Basis Al-Ittibaa' (Following)

After learning Taw'hid, as we have explained it previously, followers of the Salafi Manhaj must restrict their following to the Messenger of Allah. This is what we call "Ittibaa'". Ittibaa' of the Messenger of Allah is contained in, "Mohammad Rasoolu Allah (Mohammad is the Messenger of Allah)." Whoever says this testimony (La Ilaha Illa Allah, Mohammad Rasoolu Allah) cannot have it completed or perfected, except after satisfying the following requirements:

1 — To know that Mohammad, the Messenger of Allah, delivered the Message of his Lord and that he was sent with two kinds of revelation, the first is the Book of Allah, the Quran, and the second is his Sunnah (way and path). The Messenger of Allah said, what translated means, "***I was given the Quran and its equal (the Sunnah) with it.***" [Abu Dawood]. Sayings of the Messenger of Allah in areas of belief, their acceptance and implementation are of the same obligation, authority and power as Allah's Book. All of what the Messenger has said, is a revelation from Allah. The Prophet did not command, forbid or render permissible or impermissible in religion except by the order of Allah, the Ever High. The Prophet did not inform us about the unseen, except that which was revealed to him. Allah said, what translated

means, *﴿And if he (Mohammad) had forged a false saying concerning Us (Allah), We surely should have seized him by his right hand. And then certainly should have cut off his life artery (Aorta).﴾* [69:44-46]

﴿ولو تقول علينا بعض الأقاويل لأخذنا منه باليمين ثم لقطعنا منه الوتين﴾ (الحاقة/44-46).

The Sunnah, as important as it is, is comprised of all types of Commandments of Wajib (obligatory), Mandub (recommended), Haram (impermissible), Makruh (not recommended) and Mubah' (permissible). Whoever rejects a correctly narrated Sunnah of the Messenger, rejects the Quran.

2 — Ad-Din (the religion) is the way, path, rule (or government) and established Law; not only to come closer to Allah by performing various acts of worship; as many people today think. This definition means that the Messenger of Allah is the one who legislates, by the order of Allah, in all aspects of life that he touches in his commandments and not only acts of worship and performing good deeds. To defy the order of the Messenger of Allah in matters of business transactions, commerce, marriage, divorce, government, politics and Laws, is the same as defying him in matters of prayer, fasting, Zakat and Hajj.

3 — The two points stated above mean that the Messenger of Allah has a status that no other human can attain. This is why the sayings of an Imam, scholar, leader, politician, thinker or reformer will not be accepted if they are found to be

in opposition to sayings of the Messenger of Allah. Whoever prefers the sayings of anyone to sayings of the Messenger of Allah will have sinned, transgressed his boundaries, committed an injustice and defied the consensus of the nation, the Book of Allah and the Sunnah of His Messenger.

4 — Al-Ittibaa' can never be complete unless one perfects his love for the Messenger of Allah. The Prophet said, what translated means, "***None of you will reach Iman till I become dearer to him than himself, his parent, his children and all other people.***" [Al-Bukhari & Muslim]. What can help one establish love of the Prophet is the constant adherence to his commands, hurrying to his obedience, preferring his sayings to other people's sayings, remembering his history and accomplishments and studying his Sunnah.

A cause of regret is that many Muslims of today are experiencing a weakening of this bond with the Messenger of Allah. Their love for the Prophet has grown weaker for the following reasons:

a — The saying that Taqlid (blind following of Mathaheb) is permitted, after minor rules of Fiqh (Islamic jurisprudence) were recorded by all Mathaheb (schools of thought). Fatwas (religious decrees) were given to followers of such Mathaheb permitting them to follow these minor rules according to the Mathaheb, whether these rules were in accordance or in opposition to the Hadith. Some even said that all these conflicting Fatwas are true! This led to being satisfied

with whatever people of Fiqh say. Also, it led to abandoning seeking the proof contained in the Quran and Sunnah. Knowledge in the Book of Allah and the Sunnah of His Messenger has grown weaker as a consequence.

b — Giving Fatwa without knowledge or without having to produce evidence.

* After spreading the Fatwa that all schools of Fiqh are correct, some issued Fatwas according to what was convenient to the questioner. Some even collected what they believed to be the easiest in every Mathhab in every matter and gave Fatwas according to what they had collected. These acts have weakened the Shari'ah (Islamic Law) and may lead to its destruction. There is not a Mathhab that does not contain lenient rules that are not supported by the Quran and Sunnah. This book is not sufficient to explain this matter in detail. Some people even spread any Fatwa that was issued by any scholar concerning any matter of religion, approving of it as long as a scholar issued it! Many people today hear wrong Fatwas issued by some contemporary scholars concerning Riba (usury), Al-Khamr (alcohol), women's code of dress and their rights and about enjoining righteousness and forbidding evil. If we sought to collect false Fatwas with regards to these matters, we would collect a large volume of what could destroy Islam.

* Some people were not satisfied with issuing false Fatwas and claiming that every saying of every scholar can be

followed in aspects of Shari'ah. They even followed this method in aspects of 'Aqeedah (belief) and the unseen. Such areas are not subject to Ijtihad because they are well-defined in the Quran and Sunnah and because the mind cannot reach them without the help of the Quran and Sunnah. Sadly, these aspects of belief and the unseen fell under scrutiny of the mind. Many people reject correct Hadiths in matters of belief and freely discuss aspects of 'Aqeedah and the unseen and subject them to their Ijtihad, following what people of their time, some of them disbelievers, say and believe.

c — Declaring that the path to understanding the Quran and Sunnah is impassable. Some people spread warnings that we hear all the time that studying the Quran and Sunnah is Dhalal (misguidance)! They claim that the Quran and Sunnah must be compared to what has been said by Imams and scholars. They act as if the basis of our religion consists of what people say and not what Allah and His Messenger have said. These warnings mean that it is impossible to attempt to understand the Quran and Sunnah. They hinder people from the Path of Allah, out of knowledge or out of sheer ignorance. They have made the path of correctly understanding the Quran and Sunnah confusing and difficult. They defied the Book of Allah that orders Muslims to follow what is substantiated by proof and to always use their minds, and to avoid falling into Taqlid or following what their fathers and ancestors used to do, without proof or evidence. They also defied the order of the Messenger of Allah who ordered Muslims to spread his Hadith. He said, what translated means,

“May Allah radiate (with light) the face of anyone who heard my speech, comprehended it and then delivered it as he heard it.” [Ahmad] and, ***“Deliver (my Message) for me even if it was one Ayah (verse of the Quran).”*** [Al-Bukhari].

d — Abandoning referring to the Shari’ah for judgment in many aspects of life today. No Muslim who understands Islam would deny that the Islamic Shari’ah is currently prevented from ruling people’s lives in many aspects, such as government, politics, dealings between people, penal code, education, social aspects and code of conduct. Many reasons have led up to this situation, such as the Kuffar’s occupation of most of the Muslim world. The Kuffar spread their ideologies, traditions and habits in Muslim countries that they occupied.

Also, one reason that led to abandoning Shari’ah is the freezing of the Ijtihad movement and referring only to the old schools of Fiqh. After these Mathaheb were recorded, many profound changes occurred in the lives of Muslims in areas of politics, economy and social structure. There was a great need for the Ijtihad movement to give rulings of Shari’ah regarding these areas of life. However, freezing the Ijtihad movement and the separation between the Shari’ah and state led to a total paralysis in the life of Muslims and confusion regarding what Muslims should accept or refuse in new matters. Victory was for the strongest party -- being the governments with their control over tools of mass communication which they used to further their political gains. All these reasons led to the near

demise of the Islamic way and the Shari'ah. The real meaning of, "Mohammad Rasoolu Allah," has diminished.

The Salafi way of understanding the religion and implementing its Law seeks to overcome the barriers that prevent Muslims from following the Messenger of Allah. Salafis always proclaim that blind following of Mathaheb is impermissible. All Muslims must ask for the proof from the Quran and Sunnah in the matters in which they seek answers. This does not mean that we require every Muslim to be a Mujtahid (one who performs Ijtihad). However, we require that every Muslim must be a follower of the proof provided from the Book of his Lord and the Sunnah of the Messenger. This is the way our nation can become united again. This is the way that the movement of seeking knowledge of the Quran and Sunnah, along with the scientific way of thinking and good brotherly relations, will flourish in the lives of the Ummah. If these goals are met, then no one will be able to misguide Muslims any longer because the Quran and the Sunnah will always serve as a scale to weigh everyone who issues a Fatwa and decrees a matter in the religion. This is how the position of the Messenger, along with following him, will be enhanced in the lives of Muslims.

Also, if these goals are met, then those who keep giving Fatwa without knowledge will be forced to cease such activities when they know that the public will not accept any saying without proof. If one of them announces his own opinion, he will say that this is only his opinion and that it may

be either right or wrong. However, if he announces a Fatwa, Muslims will ask him to produce his proof from the statements of Allah and sayings of His Messenger.

All the above will open the door wide for Muslims to initiate a movement to start serious studies of the Quran and Sunnah. The door will be open for this nation to be revived and enlighten the world and enlighten its own path. No one, whoever he is, will be able to misguide Muslims or lead them like cattle, except with Allah's leave.

If the Fiqh (understanding) of the Quran and Sunnah is revived, as we described above, we will then be able to stop the secular movement and hold people responsible for their actions. We will introduce them to the sayings of Allah and His Messenger and none else, and if they submit to them, then they will have realized their Islam. However, if they reject submitting to what Allah and His Messenger have said, they will have announced their Kufr. This way the path will be clear, so as to know who is going to live enlightened by this path and who will be destroyed by abandoning it.

Third Basis At-Tazkiyah (Cleansing One's Soul)

At-Tazkiyah is one of the reasons behind sending the Messengers. It is the goal that all Messages from Allah seek to reach and realize. Allah said, what translated means, *He it is Who sent among the unlettered ones a Messenger (Mohammad) from among themselves, reciting to them His Verses, Yuzakkeehem (purifying them from the filth of polytheism and disbelief), and teaching them the Book (the Quran) and Al-Hikmah (the Sunnah). And verily, they had been before in manifest error.* ﴿ [62:2],

﴿هو الذي بعث في الأميين رسولا منهم يتلوا عليهم آياته ويزكيهم ويعلمهم الكتاب والحكمة وإن كانوا من قبل لفي ضلال مبين﴾ (الجمعة/2). and, *Indeed Allah conferred a great favor on the believers when He sent among them a Messenger (Mohammad) from among themselves, reciting unto them His Verses (the Quran), and Yuzakkeehem (purifying them), and instructing them (in) the Book (the Quran) and Al-Hikmah (the Sunnah), while before that they had been in manifest error.* ﴿ [3:164]

﴿لقد من الله على المؤمنين إذ بعث فيهم رسولا من أنفسهم يتلوا عليهم آياته ويزكيهم ويعلمهم الكتاب والحكمة وإن كانوا من قبل لفي ضلال مبين﴾ (آل عمران/164).

In these two Ayat, Allah is reminding us of His Bounty in sending Prophet Mohammad. Among the responsibilities of

the Messenger is reading the Quran which contains Allah's Signs. Our hearing His Words, coming out of the mouth of His Messenger, who is a human being, is a great bounty from Allah. The Prophet cleanses the hearts of this nation by what he reads to them of the Quran and what Allah has revealed to him of the Sunnah. He leads this nation out of darkness to enlightenment by teaching the nation the Book and Al-Hikmah (the Wisdom). The Book is the Quran and Al-Hikmah is the useful knowledge that helps humanity achieve its potential success. The Sunnah is contained in Al-Hikmah. Also, the Quran contains Al-Hikmah.

Therefore, what is At-Tazkiyah, which is one of the responsibilities of the Prophet?

At-Tazkiyah means to cleanse the heart, purify it and rid it of all ills. An-Nafs Az-Zakiyyah is the clean and pure soul that abandons all that brings ills to the heart, such as treachery, envy, hatred, injustice and all other sins. This meaning is taken from what Arabs used to say, "The produce has Zaka," when the produce grows and is ripe. The scent is called "Zakiyyah," when it is good and pure.

Allah said, explaining how souls differ in matters of Az-Zakah (Tazkiyatu An-Nafs, purity of the soul), what translated means, *And by Nafs* (Adam or a person or a soul), *and Him Who perfected him in proportion; Then He showed him what is wrong for him and what is right for him; Indeed he succeeds who purifies his own self. And indeed he fails*

who corrupts his own self. ﴿ [91:7-10].

﴿ونفس وما سواها . فآلهمها فجورها وتقواها . قد أفلم من زكاتها . وقد خاب من دساها﴾ (الشمس/7-10) .

An-Nafs Az-Zakiyyah is the pure and clean soul. Allah swore that success is tied to Tazkiyatun An-Nafs and cleansing it. This fact is mentioned in Surat Ash-Shams [chapter 91 of the Quran], after Allah swore eleven times by various matters, a precedence in the Quran. He said, what translated means, *﴿And by the Sun and its brightness. And by the Moon as it follows it. And by the Day as it shows up (the Sun's) brightness. And by the Night as it conceals it (the Sun); And by the Heaven and Him Who built it. And by the Earth and Him Who spread it; and by Nafs (Adam or a person or a soul), and Him Who perfected him in proportion. Then He showed him what is wrong for him and what is right for him. Indeed he succeeds who purifies his own self. And indeed he fails who corrupts his own self.﴾* [91:1-10].

﴿والشمس وضحاها . والقمر إذا تلاها . والنهار إذا جلاها . والليل إذا يغشاها . والسماء وما بناها . والأرض وما طحاها . ونفس وما سواها . فآلهمها فجورها وتقواها . قد أفلم من زكاتها . وقد خاب من دساها﴾ (الشمس/1-10) .

Allah stated in other Ayat that no one will enter Paradise except those who satisfy the requirement of Tazkiyatun An-Nafs and cleanse their hearts and souls. He said, what translated means, *﴿And those who kept their duty to their Lord will be led to Paradise in groups, till, when they reach it, and its gates will be opened and its keepers will say: "Peace be upon you! You have done well, so enter you here to abide*

therein.” ﴿ [39:73].

﴿وسيق الذين اتقوا ربهم إلى الجنة زمرا حتى إذا جاؤوها وفتحت أبوابها
وقال لهم خزنتها سلام عليكم طبتم فادخلوها خالدين﴾ (الزمر/73).

Being Tayyib (good and pure) is the reason behind their entering Paradise and the result and the goal of worshipping. It is Tazkiyatu An-Nafs that the Messenger of Allah was sent to achieve.

After the above explanation, we reach the following two facts: First: At-Tazkiyah is one of the responsibilities of the Prophet and a goal that his Message seeks to reach. We will also know that it is the reason behind the entire human existence. Second: At-Tazkiyah is the reason behind entering Paradise. It is a requirement that must be satisfied, otherwise, one will not enter Paradise.

Some questions arise here, “What are the means that Allah permitted, and His Messenger explained, that will lead one to achieving Tazkiyatu An-Nafs?” Or, “How does the Nafs reach At-Tazkiyah and become Tayyibah (pure and good)?” “What did the Messenger do to satisfy the requirements of Tazkiyatu An-Nafs?”

To answer these questions, we must read through all the Laws of Islamic Shari’ah, whether in areas of belief, worship or dealings, to find the connection between these Laws and how one can achieve Tazkiyatu An-Nafs. By doing so, we will find that there are no specific acts that comprise the way to achieve Tazkiyatu An-Nafs. All Laws of the Islamic Shari’ah,

in matters of Law, belief and dealings, are acts that will lead to Tazkiyatu An-Nafs and cleansing of the heart.

We now know that At-Tazkiyah is being pure and abandoning sin. Therefore, Taw'hid is Tazkiyah because it is a confirmation and a testimony to the existence of the One and Only God. This confirmation and testimony is a Tazkiyah. To confirm the Truth is a righteous act and to deny it is a sin, and a great sin indeed. There is no Truth greater than Allah or more clear and apparent to the one who has a sane mind and sound comprehension. Denying Allah, rejecting His existence and associating others with Him are the worst of sins. This is why Allah said, what translated means, *﴿Verily, Al-Mushrikun are Najas.﴾* [9:28]. Al-Mushrikun (plural for Mushrik who is the disbeliever or the polytheist) are "Najas," meaning they are impure. This is because their hearts and souls are not pure due to their Shirk and rejection of Allah and His Attributes, not because they are physically impure or dirty. The Mushrikeen may clean themselves physically, but they will always be impure because they indulge in Shirk and Kufr. A Mushrik is impure in his heart and soul.

All acts of worship, whether monetary or physical, are acts of Tazkiyatu (cleansing) An-Nafs (the soul). They are the connection between the slave and the Creator. They remind the slave of Allah and lead his heart to fear Him. Whoever fears his Lord will abandon His prohibitions which are dirty. Doing righteously good is Tayyib (pure), and an act of Ih'san (excellence in the religion), Bir (righteousness) and justice.

This is why prayer is the most regarded of all acts of worship. Prayer is one of the most successful tools to achieve Tazkiyah. Prayers are repeatedly offered day and night. They contain the remembering of Allah. Acts of prayer truly connect the heart with Allah, Who said, what translated means, ﴿*Verily, prayer prevents from Al-Fa'hshaa' (sin) and Al-Munkar (disbelief).*﴾ [29:45].

﴿*إن الصلاة تنهى عن الفحشاء والمنكر*﴾ (العنكبوت/45).

Prayer produces those who are in constant reminder of Allah and leads to Taqwa (fear of Allah).

Imam Ahmad ibn Hanbal issued a Fatwa that praying in unjustly acquired land is unacceptable. This is a sign of his great understanding in the religion. He thought that for one to offer acts of prayer, such as standing, sitting down and remembering Allah, in a land that he illegally acquired, is a sign of his lying, falsehood and the impurity of his heart. If such a person is among those who truly remember Allah, then he will not keep the land that he unjustly acquired. Rather, he will give it back to its rightful owners.

The Messenger of Allah was asked about a woman who fasts during the day and prays voluntary prayer during the night, but does harm to her neighbors. He said, “*She is among the people of the Fire.*” [Al-Bukhari, Ahmad, ibn Hibban & Al-Hakim]. The wisdom behind what the Prophet said is obvious; if this woman was truly praying and fasting, she would have abandoned what brings impurity to the soul and, in this example, abandon harming her neighbors.

The Prophet said, what translated means, “*Whoever does not abandon saying Az-Zoor (false testimonies) and doing it, then Allah has no need that he (such a person) abandons his food and drink (while fasting).*” [Al-Bukhari]. Whoever fasts and claims that he fears Allah in not eating and drinking during his fast, yet he does not fear Allah by abandoning saying Az-Zoor and doing it, then his claim of fearing Allah is false. He will have his worship rejected, thus preventing himself from reaching the goals behind acts of worship.

We have no right to differentiate between acts of worship in Islam and the goals that they seek to achieve. We must not think that the actual performance in acts of worship is all that is desired when performing them, thereby emptying acts of worship of the goals that such acts lead to. Allah always emphasizes the close connection between performing deeds and reaching the ultimate goal behind performing them, that is, Tazkiyatu An-Nafs. He said, what translated means, *“Fasting is prescribed for you as it was prescribed for those before you, that you may become Al-Muttqun (those who fear Allah).”* [2:183].

﴿كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾
(البقرة/183).

He also said about the wisdom behind acts of worship, *“O Mankind! Worship your Lord, Who created you and those who were before you so that you may become Al-Muttaqun (the pious or those who fear Allah).”* [2:21].

﴿يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ
تَتَّقُونَ﴾ (البقرة/21).

These Ayat mean that the goal behind all acts of worship is to reach Taqwa (fear of Allah). Allah used the word, “may,” which means “to hope for.” Allah does not hope for anything because whatever He will, happens. This hope is with regards to the worshipper. Not every worshipper has Taqwa of Allah. Hypocrites appear to be performing acts of worship. Yet, in reality, they are disbelievers and rebellious. These Ayat also mean that the worshipper who does not reach Taqwa is not sincere in his worship. Worshipers usually have fear of Allah and try to reach Ih’san (excellence in the religion). Tazkiyah, purity, cleanliness and worship, all lead to Taqwa and one cannot be good and pure without performing acts of worship. Obedience to Allah is also a part of Tazkiyat An-Nafs. Obeying Allah, the Source of blessings and all bounties on us, is the first form of Ma’roof (righteously good), Ih’san and acceptance of Allah’s Lordship. Neither Zakatu An-Nafs, nor purity can be imagined without adhering to Allah’s orders and abandoning what He prohibited.

Worshipping for the purpose of attaining Taqwa is mentioned in many Ayat of the Quran, such as, ﴿And there is (a saving of) *life for you in Al-Qisas* (law of equality in punishment), *O men of understanding, that you may become Al-Muttaqun.*﴾ [2:179],

﴿ولكم فى القصص حياة يا أولي الأبصار لعلكم تتقون﴾ (البقرة/179) and, ﴿And verily, this is My Straight Path, so follow it, and

follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqun. ﴿ [6:153].

﴿وَأَنْ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السَّبِيلَ فَتَفْرَقَ بَكُمُ عَنْ سَبِيلِهِ ذَلِكُمْ وَصَاكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ﴾ (الأنعام/153).

Now, we reach the third meaning of Tazkiyah. All commandments of Islam, such as Taw'hid, worship, prayer, fasting, Zakat, Hajj, being dutifully good with the parents, keeping ties with relatives, forbidding evil and sin, and all dealings that lead to justice and Ih'san, they all seek to establish Tazkiyatu An-Nafs. All these commandments and prohibitions are a requirement of Tazkiyah, or at least lead to Tazkiyah.

What further supports this meaning is Allah's description of the Prophet, ﴿*And verily, you are on an exalted standard of character.*﴾ [68:4].

﴿وَإِنَّكَ لَعَلَىٰ خَلْقٍ عَظِيمٍ﴾ (القلم/4).

The conduct of the Prophet was his implementation of the Book of Allah and contains all types of Tazkiyah. Saa'd ibn Hisham asked 'Aaishah about how the Prophet conducted himself. She said, "*His conduct was the Quran.*" [Al-Bukhari]. The Messenger of Allah said, what translated means, "*I was only sent to perfect the most righteous of conduct.*" [Al-Bukhari, Ahmad & Al-Hakim]. For the Messenger to say that he was only sent for this purpose provides perfect evidence that the Message of Islam is a Message to achieve Tazkiyah and purity.

We now know that Islam is the religion of Tazkiyah and purity and that the Messenger of Allah was only sent to perfect this goal. We also know that the Messenger of Allah truly perfected Tazkiyah in deed and in the Path he established for his nation. Allah perfected the religion and His Bounty on His Messenger and the community of the believers. He said, what translated means, *﴿This day, I have perfected your religion for you, My Favor upon you, and have chosen for you Islam as your religion.﴾* [5:3].

﴿اليوم أكملت لكم دينكم وأتممت عليكم نعمتي ورضيت لكم الإسلام ديناً﴾ (المائدة/3).

Therefore, innovating in the religion is impermissible and leads to misguidance and sin; Allah rejects all innovations in the religion.

This door, innovating in the religion, was opened for Muslims by the misguided ones and led to many evils and calamities. Sufi ways of Tazkiyah and purifying the soul, collected under its flag, caused great Fitnah (divisions, innovations, calamities) that befell the religion. This led to utter misguidance and confusion and engulfed aspects of education, conduct and worship. It also led to spreading fake Hadiths and the destruction of correct ‘Aqeedah and the Shari’ah. These misguided groups called the Shari’ah, “the apparent Law.” They meant to destroy the Shari’ah by opening the door to all “hidden” aspects of the religion, thus spreading falsehood, superstition and wild and fake assumptions. This led to falling into Shirk and worshipping other than Allah. This also led to spreading alien philosophies, such as Persian

and Hindu philosophies that spread false beliefs, such as saying that everything that exists is Allah Himself and believing in incarnation. As a result of saying and believing in this, all acts of worship were annulled by these heretics, and new ideas were formed about predestination. Some even said that Allah predestines everything the way only He desires, thus treating the one who obeys Allah the same way as whoever disobeys Allah is treated, since they claim that Allah forced each one to pursue the path that He chose for them. Some even believed that the sinner is better than the one who obeys Allah, since he is fulfilling Allah's desire that he sins!

On the other side of the spectrum, there were the Mathaheb (schools of thought) that froze in time and refused to change. These Mathaheb thought that the religion contains texts that are sought for themselves, having no other meaning except what is apparent, thus ignoring the goals behind the Commandments of the religion. This happened especially after texts of the Quran and Sunnah were formed in a way that resembles penal codes and after Muslims were led away from referring to the Book of Allah and the Sunnah of His Messenger. Such people dealt with the legal aspects of the texts and did not feel especially attached to them with fear and reverence as one must treat the Words of Allah and words of His Messenger. This is why such people try to deviate from these Laws, thus permitting many dealings that are Islamic on the face, but impermissible if their true contents are studied and exposed. Examples to such dealings are selling Al-Eenah (buying something on payments and selling it at the same time

to the original owner for a lesser amount, thus gaining the cash and paying the installments as agreed, a clear type of usury) and Nikah' Al-Muhallil (one hires a man to marry a woman he divorced on three separate occasions, then this man divorces the woman so whoever hired him can remarry her). They also allowed usury, saying that it is selling and buying, marriage without a Wali (agent for the woman, such as her father or brother) or witnesses, a clear type of adultery. Afterwards, people were at ease in following sayings and opinions of men. They considered every saying in the religion as valid Islamically, as long as a scholar issued them. All this led to weakening the desire to firm following of the religion and the destruction of the basis of good conduct. Methods of Tazkiyah, that Islam came to perfect, were altered.

The Salafi Manhaj stands in the middle between these two groups we have mentioned; the Fiqh schools of thought, that froze in time and treated Laws of the religion as if having no goals to reach; and the Sufi way of innovating their own way of Tazkiyah. The Salafi way looks at Tazkiyah the way the religion of Allah intended. Tazkiyah is the goal that every Muslim strives to reach. However, Muslims reach this goal only through the guidelines that the Shari'ah permits through the Quran and Sunnah. There can be no Tazkiyah without the Quran and Sunnah or in other than them. Therefore, the Salafi way invalidates all other invented ways in worship and conduct that the Sufis introduced to the religion. These innovated acts include staying alone in graveyards, eating only a certain type of food, intended isolation, impurity and dirtiness, silence,

sitting in the sun, punishing the body physically, reciting innovated supplications and dancing and singing that became a trademark of Sufis. The Salafi Manhaj also invalidates this misguided search to reach the status of Al-Kashf (claiming to know the unseen through meditation). These are only devilish ideas and feelings that Satan induces and alien and atheist philosophies. We exposed all these misguided ways in our book, **Al-Fikr As-Sufi Fi Dhou' Al-Kitab Wa As-Sunnah**,” (translated, “The Sufi Thought in the Light of the Book and the Sunnah”). The reader is referred to this book to discover the amazing facts that it uncovers.

Also, As-Salafiyyah invalidates the way of the Fiqh schools that emphasizes the apparent meaning of the texts of the Quran and Sunnah and forgets about the goals that the texts seek to reach. This misguided Fiqh says that every Fatwa in the religion is valid and a law of the Shari’ah, even if unsupported by evidence. This misguided Fiqh led to treating the impermissible as permissible, distorted reform movements, darkened the hearts and diminished the light of the Divine Message, the Book of Allah and the Sunnah of His Messenger.

The Salafi Manhaj only takes the Messenger of Allah as its example in its drive to reform, educate, reform conduct and achieve Tazkiyah for Muslims. The Messenger of Allah is the most pure of all mankind, the highest in position, had the best conduct and the most righteous manners and Manhaj. The Messenger of Allah said, what translated means, ***“The One who has the most knowledge in Allah and fear of Him is I.”***

[Al-Bukhari]. The Salafi Manhaj takes the Sunnah of the Messenger and the way he conducted himself as the basis, after Allah's Words, to reach Tazkiyah, Ittibaa' (his following) and purity.

The Salafi Manhaj also takes the history of the companions and the early generation of Muslims as an example in Tazkiyah. They lived the Quran and Sunnah in tongue and deed. They are the highest example in Tazkiyatu An-Nafs and how to cleanse its ills. All those who came after, cannot be compared to them. They are the best generation and the most beneficial for Muslims in their lives. After the generation of the companions, the Tabi'in (the second generation of Islam) is the best generation and then the scholars of Islam in every generation who followed the way of As-Salaf (our righteous ancestors) that we described before. Scholars of Islam followed the Manhaj of the Quran and Sunnah in Taw'hid, Ittibaa' and Tazkiyah, avoided apparent Shirk, misguided Taa'wil (altering the apparent meaning of the Texts) and misguidance found in the conduct of Sufis and their utter nonsense. These scholars are our example after the companions and the Tabi'in.

Therefore, the Salafi Manhaj in Tazkiyah is a strict and true following of the Words of Allah and the words of His Messenger. "True following," means following the Quran and the Sunnah in letter and spirit. This following must be true and not fake, with Iman and not hypocrisy and with purity and not cunning and deceit. It is purity that, if achieved, qualifies one

to be greeted by the angels of Allah at the doors of Paradise,
﴿You have done well, so enter you here to abide therein.﴾
[39:73].

﴿طببتم فادخلوها خالدين﴾ (الزمر/73).

We ask Allah to make us among those who are righteously
good.



Chapter 2

Goals of the Salafi Da'wah



The Salafi Da'wah, explained above, is not a call to implementing a part of the belief or a part of Islam. It is neither a social reformism nor a call to political partisanship. On the contrary, it is the call of Islam, encompassing all that the word "Islam" carries of meanings of superiority, honor, reform, justice and success in this life and in the Life After. Islam is the universal religion for the whole world. It is not a national religion and is not exclusively meant for one nation or race. It is not a political or religious party. Islam is the religion of the entire earth and all mankind. Therefore, the Salafi Da'wah is, likewise, not a call directed at a certain nation or country. It is the correct Manhaj (way, call, system, path) and the best way to understanding Islam and implementing it, as we explained before. Therefore, the goals of the Salafi Da'wah are the goals of Islam, and they are as follows:



First Goal

Producing the True Muslim

Islam came to “produce” or “bring up” Muslims; if we may use these terms, either of which is correct. Allah said to Moses, what translated means, *﴿In order that you may be brought up under My Eye.﴾* [20:39].

﴿وَلَتُنْزِلُنَا عَلَىٰ عَيْنِي﴾ (طه/39).

Producing Muslim men and women is the responsibility of the Islamic Da’wah as a whole. Islam came to produce true and perfect men, women and human beings. True Muslims, male or female, must satisfy the following conditions of Islam: They must attest to the Taw’hid of Allah, adhere to His Commandments, avoid His prohibitions and achieve Tazkiyatu An-Nafs. These are the same goals and conditions that the Salafi Da’wah seeks to produce in Muslims and are the scientific basis of the Salafi Da’wah.

When we say, “the true Muslim,” we do not mean this distorted meaning that we see in many Muslims of today. We seek to produce true Muslims, the way we explained before. There are those who claim allegiance to Islam while they practice Shirk in tongue and deed, alter and change Allah’s Words, refer to other than what Allah has revealed for judgment, show enmity and despise and ridicule the Sunnah of the Prophet. We are not allowed to call such people “Muslims.”

The first priority of the Salafi Da'wah is to educate and then produce true Muslims, after explaining and clarifying the true meaning of Islam. This is a noble goal, indeed. The Prophet said, what translated means, "***By Allah! It is better for you that Allah guides one man on your hand (to Islam), than to own red camels*** (the most precious camels to Arabs)." [Al-Bukhari]. To guide one man, whether a master or a slave, rich or poor or weak or strong, to Islam, is a great bounty and blessing and a noble performance, indeed. Allah mildly criticized His Messenger because he did not give his undivided attention to Abdullah ibn Umm Maktoum, who was blind. Instead, the Prophet gave his attention to a master of Quraysh whom he strived to convert to Islam. The Messenger ignored this blind man who came to him seeking guidance. Allah said, what translated means, ***﴿(The Prophet) frowned and turned. Because there come to him a blind man. But what could you tell that per chance he might become pure? Or that he might receive admonition and that the admonition might profit him (the blind man)?﴾*** [80:1-4],

﴿عيس وتولى . أن جاءه الأعمى . وما يُدرِيك لعله يزكى . أو يذكر فتنتفه الذكري﴾ (عيس/1-4) .

Then, He said, ***﴿As for him who thinks himself self-sufficient. To him you attend.﴾*** [80:5-6],

﴿أما من استغنى . فأنت له تصدى﴾ (عيس/5-6) .
 meaning, this honored man of Quraysh who thought that he does not need the Da'wah to Allah, "do you strive for his attention?" Then, Allah said, ***﴿What does it matter to you if he will not become pure?﴾*** [80:7],

﴿وما عليك ألا يزكى﴾ (عيس/7) .

meaning, “And what harm will come to you if this arrogant man did not seek Tazkiyah and follow Islam?” Then, Allah said, ﴿*But as to him* (the blind man) *who came to you running and he is afraid* (of Allah). *Of him you are neglectful and diverse your attention to another.*﴾ [80:8-10].

﴿*وأما من جاءك يسعى . وهو يخشى . فإنت عنه تلهى*﴾ (عبس/8-10).
meaning, “Do not ignore this man who came to you with fear from Allah and the desire to reach His Pleasure.”

The First priority of the Salafi Da’wah is the same as what Allah desired by the Islamic Da’wah; to guide those whom Allah leads to guidance and opens their hearts for Islam, whoever and wherever they may be.



Second Goal

Establishing the United Muslim Community

The second goal of the Salafi Da'wah is to establish a Muslim community that will unite these individual Muslims who were educated and produced according to the goals of Islam in belief and Law. Allah sent down Laws in aspects of life and a penal code. However, public policies and governments cannot be conducted in accordance with Allah's Law unless the community follows the religion of Allah and adheres to His Commandments. Also, true Muslims do not feel comfortable, at ease, safe and satisfied except by living in a Muslim society that refers to what Allah has revealed for judgment, avoids the prohibitions and establishes the religion.

The Kuffar took over Muslim countries and divided them, thus establishing their own rules and systems, along with their Kufr, instead of adhering to Allah's rule, laws and system. Since then, Muslims have been suffering from this catastrophe and vie in eagerness to live under the flag of a Muslim society again. This society will be full of feelings of love between the ruler and the ruled, full of justice and safety for people's honor and property, full of harmony, sincerity and selflessness and will bring back for Muslims their previous glory and honor. This society will end all injustice and will bring about the end of calamities that befall Muslims in most countries.

However, there are many ways and Manhajs that seek to re-establish the Muslim community. Followers of each Manhaj think that they have a monopoly on the correct way to reach such a goal, not giving full consideration to the enormous barriers that stand in their way. Among these barriers is this widespread Riddah (converting from Islam) that engulfed the Muslim Ummah. This happened after the minds of many Muslims were shaped by the Kuffar through their culture and traditions which are in total opposition to Islam. What further helped this brainwashing were the enormous and powerful media tools that non-Muslims own and utilize, and the educational systems that were shaped according to the wishes of the Kuffar who took over Muslim countries. These reformist groups and followers of various Manhajs did not give careful consideration to all these barriers and the enormity of the task to re-establish the Muslim community. They thought that this task could be accomplished overnight at the hands of a few hundreds or a few thousands. They do not know that to reach this goal, they need to endure hardships and face them with Jihad (struggle) and patience. They also need many years of constant teaching and educating and spreading correct Islam. They also need to give a helping hand to all those who seek to re-establish the Muslim community, but only in accordance with the scientific basis of the Salafi Da'wah that we explained before.

What amazes one, with regards to the above mentioned groups and Manhajs, is that they do not sincerely imagine a Muslim community and an Islamic government. They do not

accept the Ottoman or the Abbaside Caliphates as their examples. They do not take the Umayyad state as an example. They seek a Righteous Caliphate like that of the companions, especially Abu Bakr and Omar. This dream is a sweat dream surely, if it can be reached. However, these people, who demand such a style of government for their state, do not satisfy the requirements that will qualify them to reach such a goal, either in areas of conduct, dealings or knowledge. Such people are not qualified to be members of such a society, let alone establish it! Selfishness, arrogance, misery, fear, injustice, extreme insistence and pride in their own ideas and fruitless arguments are some of the ills of such people. What is important to point out is that those who dream to re-establish the Islamic state are far away from the goals that they seek because they are not yet pure Muslims themselves. Also, they are impatient and ignorant of what is going on around them. This is why their energy is wasted and the efforts of their followers are fruitless. What makes these Manhajs far away from realizing their goals is that they do not have the clear basics on how to understand Islam and implement it.

This is why followers of such Manhajs (groups, ways, calls, Da'wahs) are always confronted and driven by personal Ijtihad, which is purely based on opinions that do not refer to the established basis of Islam. They are also confronted with the painful reality in the way Muslims are living today. They usually feel at loss, confused and hopeless. Many groups have appeared and their following became large. However, it was not long before these groups were destroyed and their unity

shattered. The reason for this is that they did not have a clear way of understanding the true Islamic belief and Law and how to achieve their goals and conduct the call to Islam.

The Salafi Manhaj takes all this into consideration. It bases its building on firm and established rules about how to understand the Quran and Sunnah, achieve unity and reach the Truth. The Salafi Manhaj righteously and firmly follows the scientific basis of the Salafi Da'wah: Tawhid, Ittibaa' and Tazkiyah. It takes into consideration the current situation in the Muslim world and the enormity of the barriers that were erected to prevent the re-establishment of the Islamic way of life under the flag of an Islamic government. This Manhaj corrects what can be corrected, and unites, when possible, the efforts of various Islamists who seek to serve Islam. Yet, ownership of all kingdoms is in the Hands of Allah alone, ﴿Say (O Mohammad): *“O Allah, Possessor of the Kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honor whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are Able to do all things.*﴾ [3:26].

﴿قل اللهم مالك الملك تؤتي الملك من تشاء وتنزع الملك ممن تشاء وتعز من تشاء وتذل من تشاء بيدك الخير إنك على كل شيء قدير﴾ (آل عمران/26).

Third Goal

Establishing Allah's Proof

Among the reasons behind sending the Prophets is to warn their people and the rebellious, to establish Allah's proof against mankind and to leave no excuse for the disbelievers to use with Allah on the Day of Resurrection. Allah said, what translated means, *﴿Verily, We have inspired you, as We inspired Noah, and the Prophets after him. We (also) inspired Abraham, Ishmael, Isaac, Jacob, Al-Asbaat, Jesus, Job, Jonah, Aaron and Solomon; And to David We gave the Psalms. And Messengers We have mentioned to you before, and Messengers We have not mentioned to you, and to Moses Allah spoke directly. Messengers as bearers of good news as well as warning in order that mankind should have no plea against Allah after the Messengers. And Allah is Ever All Powerful, All Wise.﴾* [4:163-165].

﴿إنا أوحينا إليك كما أوحينا إلى نوح والنبيين من بعده وأوحينا إلى إبراهيم وإسماعيل وإسحاق ويعقوب والأسباط وعيسى وأيوب ويونس وهارون وسليمان وأتينا داود زبوراً . ورسلاً قد قصصناهم عليك من قبل ورسلاً لم نقصصهم عليك وكلم الله موسى تكليماً . رسلاً مبشرين ومنذرين لئلا يكون للناس على الله حجة بعد الرسل وكان الله عزيزاً حكيماً﴾
(النساء/163-165).

Followers of the Messengers follow their lead after their departure from this earthly life. These followers give glad tidings and warn mankind to establish Allah's proof and rid the disbelievers of any excuse for their Kufr on the Day of

Judgment. Allah said, what translated means, ﴿Say (O Mohammad): “*This is my way; I invite unto Allah with sure knowledge, I and whosoever follows me (also calling unto Allah) with sure knowledge. And Glorified and Exalted be Allah. And I am not of the Mushrikeen.*﴾ [12:108].

﴿قل هذه سبيلي أدعوا إلى الله على بصيرة أنا ومن اتبعني وسبحان الله وما أنا من المشركين﴾ (يوسف/108).

Followers of the Messengers are their “deputies” in carrying their Messages, except that they are not Prophets or Messengers. Struggling against the disbelievers, seeking to implement Allah’s Laws, calling people to Allah and giving them glad tidings, along with warning them, are all tasks that the Messengers carry. Their followers, and those who stay on their path, carry all these tasks after their Messengers depart from this earth.

The first priority of Da’wah is calling other people to Islam and guiding them to the truth. The one who is being called to Islam will possibly accept the call, thus becoming rightly guided. Or, he will rebel and disbelieve. In such a case, one of the goals of the Da’wah, that is to establish Allah’s proof against him, will have been established and he will have no excuse with Allah, the Ever High; a grave matter indeed. Allah said, what translated means, ﴿Not upon you (O Mohammad) is their guidance, but Allah guides Whom He will.﴾ [2:272],

﴿ليس عليك هداهم ولكن الله يهدي من يشاء﴾ (البقرة/272).

﴿Your duty is to convey (the Message).﴾ [42:48],

﴿إن عليك إلا البلاغ﴾ (الشورى/48).

and, ﴿You are only a Warner﴾ [13:7].

﴿إنما أنت منذر﴾ (الرعد/7).

Form the above Ayat, we know that what we are supposed to accomplish is calling people to Allah. As for the acceptance or refusal of guidance, it is the domain of Allah. Allah grants guidance to whomever He will, an act of blessing and a bounty from Him. We ask Allah that He makes us among those whom are of benefit to others, He is the All-Hearer, the All-Knower.

In summary, if the first goal of the Salafi Da'wah, that is to guide people to Allah, is not achieved, then those who conduct Da'wah should not think that their efforts were wasted. They will have satisfied their obligation and established Allah's proof, thus ridding the rebellious from any excuse for their Kufr with their Lord on the Day of Resurrection.

Establishing Allah's proof can be with regards to the two testimonies (La Ilaha Illa Allah, Mohammad Rasoolu Allah), which are the basis of Islam. It can also be with regards to other cornerstones of Islam. Whoever confirms and attests to the two testimonies, thus claiming to be among the saved ones on the Day of Resurrection, but does not pray, will need Allah's proof against him to be established; he will have to be told about the Ayat and the Hadiths with regards to prayer. The same must be done with regards to other cornerstones of Islam, the commandments and the prohibitions.

It is an obligation to establish Allah's proof against a rebellious Muslim because of his abandoning the obligations or committing the prohibitions. The obligation of establishing Allah's proof is a part of the Da'wah to Islam.

The Salafi Manhaj is the only Manhaj that educates Muslims about all cornerstones of Islam, along with minor rules, code of conduct and preferable deeds. Islam must always be implemented, as a whole, throughout time. Ignoring voluntary worship will lead to ignoring obligatory worship, and ignoring obligatory worship will lead to the destruction of Taw'hid altogether. Preserving the religion of Islam in knowledge and adherence is one of the goals of the Salafi Da'wah, the correct way to understanding and implementing Islam.

This is why we, in the Salafi Manhaj, neither get bored with re-establishing an ignored Sunnah, nor do we ignore explaining an obligation to Muslims. All minor rules of the religion fit together to present Islam as the complete way of life throughout time. This is how the distinct Muslim personality will stay distinct, until Allah inherits the earth and all that is in it.

Other Manhajs usually emphasize some aspects of the religion and ignore the rest. They are impatient when other parts of the religion are explained to them and when they are called to implement these parts. The reason behind this attitude is their ignorance in the true nature of Islam.

Abandoning a part of Allah's Commandments leads to enmity and hatred among Muslims. Allah said, what translated means, **﴿And from those who call themselves Christians, We took their covenant, but they have abandoned a good part of the Message that was sent to them. So We planted among them enmity and hatred till the Day of Resurrection.﴾** [5:14].

﴿ومن الذين قالوا إنا نصارى أخذنا ميثاقهم فنسوا حظا مما ذكروا به فأغرينا بينهم العداوة والبغضاء إلى يوم القيامة﴾ (المائدة/14).

Allah criticized the Jews because they used to believe in a part of their religion and disbelieve in other parts. Their disbelief in the other parts was by abandoning adhering to them. The same fate will befall Muslims whenever they ignore and abandon some of what Allah and His Messenger have advised and reminded them to do.

The Salafi Da'wah is a universal call to follow all cornerstones and parts of the religion, **﴿O you who believe! Enter perfectly in Islam, and follow not the footsteps of Satan. Verily, he is to you a plain enemy.﴾** [2:208].

﴿يا أيها الذين آمنوا ادخلوا في السلم كافة ولا تتبعوا خطوات الشيطان إنه لكم عدو مبين﴾ (البقرة/208).

Adhering to a part of the religion and abandoning other parts is the same as following the steps of Satan, who incites some Islamists to abandon some of the obligations and fall into some of the prohibitions, claiming that the interest of the Da'wah is the reason for doing so!

In short, establishing Allah's proof is an ongoing process. It entails explaining the basics of Islam and its minor rules. This explanation will leave no one in doubt of the Truth. Afterwards, all excuses will be invalid and one will not have any choice but to adhere to the Commandments and avoid the prohibitions.



Forth Goal

Delivering the Message and Fulfilling Our Obligation to Allah

The Da'wah to Allah is the obligation and responsibility of every Muslim, providing that he carries any amount of knowledge and the opportunity to propagate and transmit it to others. There are many proofs to this rule, among them is the Ayah, *﴿You are the best of peoples ever raised up for mankind, you enjoin righteousness, forbid evil, and believe in Allah.﴾* [3:110].

﴿كنتم خير أمة أخرجت للناس تأمرون بالمعروف وتنهون عن المنكر وتؤمنون بالله﴾ (آل عمران/110).

This Ayah means that Muslims did not become the best nation ever produced for mankind except by carrying the responsibility of calling to the Path of Allah and fulfilling its obligations. Also, *﴿And let there arise from among you a group of people inviting to all that is good, enjoining righteousness and forbidding evil.﴾* [3:104].

﴿ولتكن منكم أمة يدعون إلى الخير ويأمرون بالمعروف وينهون عن المنكر﴾ (آل عمران/104).

“From among you,” does not mean that Da'wah is the obligation of only some Muslims. Rather, it means, “be, O Muslims, a nation that calls to righteousness.” This is similar to one who says to another man, “let there be of you a righteous, good man,” meaning, “be you a righteous, good man.” This is supported by the Hadith, “*Whoever among you*

witnesses an evil, let him change (stop) it with his hand, and if he could not, (let him change it) with his tongue.” [Muslim]. There are many other evidences to this fact.

When the Muslim conducts Da’wah to Allah, he will be fulfilling his obligation and relieving himself from questioning between the Hands of Allah. Some of the Children of Israel advised their brethren, who violated the sacred day of Saturday and went fishing even though they were forbidden from doing so, thus indulging in deceit with Allah. They were asked by their people why they were advising the sinners even though they are not going to listen to them and will never repent their transgression and misguidance, **﴿Why do you preach to a people whom Allah is about to destroy or punish with a severe torment.﴾** [7:164],

﴿لم تعظون قوما الله مهلكهم أو معذبهم عذابا شديدا﴾ (الأعراف/164). they replied to them, **﴿In order to be free from guilt before your Lord and perhaps they may fear Allah.﴾** [7:164],

﴿معدرة إلى ربكم ولعلمهم ينتقون﴾ (الأعراف/164). meaning, “We indulge in Da’wah with these people to free ourselves of guilt and responsibility with Allah. We will be relieved and will have fulfilled our obligation to Him. Also, those whom we advise may repent to Allah Who has Perfect Knowledge.”

Therefore, the Salafi Da’iyah (one who calls to Allah following the Salafi Manhaj) must be aware that two goals will be met when he indulges in Da’wah. First, he will relieve himself from this responsibility and fulfill his obligations.

Second, he will establish Allah's proof against the rebellious from among His slaves. There are two more goals that are in the domain of Allah alone -- guiding the people and establishing Allah's Rule on His earth. Allah said, what translated means, ﴿*Verily! You guide not whom you like, but Allah guides whom He will.*﴾ [28:56],

﴿*إنك لا تهدي من أحببت ولكن الله يهدي من يشاء*﴾ (القصص/56). and, ﴿*Allah has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the earth, as He granted it to those before them, and that He will grant them the authority to practice their religion, that which He has chosen for them, and He will surely give them in exchange a safe security after their fear, they worship Me and do not associate anything with Me.*﴾ [24:55].

﴿*وعد الله الذين آمنوا منكم وعملوا الصالحات ليستخلفنهم في الأرض كما استخلف الذين من قبلهم وليمكن لهم دينهم الذي ارتضى لهم وليبدلنهم من بعد خوفهم أمنا يعبدونني لا يشركون بي شيئاً*﴾ (النور/55).

To establish dominance is Allah's domain and Allah will do what He will, but most people ignore or forget this fact. Those who are impatient to establish prominence on earth are among those who are ignorant in the Way Allah conducts the Affairs.

The Salafi Da'iyah never feels hopelessness. His efforts are never fruitless because he will have fulfilled at least half of his goals, that is fulfilling his obligation and establishing Allah's proof. He will always be awaiting Allah's bounty in guiding people to the correct Path, the Salafi Manhaj,

and that He will permit the believers to be prominent on earth. This is the Bounty of Allah which He grants whom He Will, and Allah is All-Providing, All-Knowledgeable. This part is Allah's domain and the slave has no control over it. Victory can only be granted by Allah, *﴿If you help (in the cause of) Allah, He will help you, and establish your foothold firm.﴾* [47:7].

﴿إِن تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ﴾ (محمد/7)

Let us give victory to Allah by first becoming true believers by following the Salafi Manhaj in belief and deed. Then, let us call to the Path of Allah with knowledge and spend our efforts and possessions in the sake of Allah. Let us know that whoever performs Jihad will only benefit himself because Allah is All-Independent of all creation. We ask people all over the world to believe in this Da'wah, after carefully studying it and reaching certainty with regards to its goals and Manhaj. By doing this, they will come to know, as we now know, that the Salafi way is the only way to understand and implement the religion. They will taste the sweetness and feel the pleasure of Iman. Their Iman, then, will be an Iman based on certainty and knowledge. Their belief will not be a result of following traditions and ignorance. Their drive to serve this religion will be full of certainty, firmness and knowledge and not a sudden eruption of passion or a short-lived compassion that will soon weaken and then pass.

Chapter 3

Unique Characteristics of the Salafi Da'wah

First Characteristic Establishing Taw'hid

One of the major tools of understanding Islam is understanding that the ultimate goal that the religion seeks to establish is the Taw'hid of Allah (reserving all aspects of worship for Allah alone). Taw'hid is the summary of Islam and its established goal. All matters of belief originate from "La Ilaha Illa Allah" (there is none worthy of worship except Allah). Belief in the angels, the Books, the Last Day, the Messengers and Al-Qadhaa' Wa Al-Qadar (that everything is created in due measure and predestination) are the rest of the cornerstones of Iman. All these five cornerstones are derived from the first cornerstone, "La Ilaha Illa Allah." The angels are soldiers of this One Lord Whom they worship in Taw'hid and follow His orders. The Messengers are the ones who call people to Him. The Books contain His Commandments, prohibitions, advice, His Attributes and His reward or punishment for those who obey or disobey Him. The Last Day is the day that this Lord designated to question and reward or punish his creation. Al-Qadhaa' Wa Al-Qadar are His actions and due measure. All matters that are related to these five cornerstones of belief originate from the first one. Paradise is where His loyal friends reside and Hellfire is the destination that He prepared for His enemies. The same can be said about the unseen, such as what happens in the grave, the Scale of deeds, the questioning, etc. All matters of the unseen are His

creation and He disposes their affairs according to His Will. 'Aqeedah and Iman all originate from one source, the belief in the One Lord, all praise be to Him.

As for the actions, they, too, originate from Taw'hid. The most honored of all actions are acts of worship. The most honored of acts of worship are the four cornerstone of Islam, after Taw'hid. The most honored of the cornerstones of Islam, after Taw'hid, is the prayer. All acts of worship are called "acts of *worship*" because they are used to bring one nearer to the One Lord. Praying is communication between the slave and his Lord. It shows the true extent of one's slavery to Allah, especially during Sujud (bowing down in prayer). Sujud portrays one's ultimate feelings of slavery to His Lord, Creator and Protector, all Praise be to Him. This is why the Messenger of Allah said, what translated means, "***The nearest the slave can get to his Lord is when he is performing Sujud.***" [Muslim]. This is because the slave feels humbleness and submission to Allah while performing Sujud and, as a result, his Lord brings him closer to Him, loves him and gives him refuge. The same can be said about the rest of the cornerstones, such as fasting, which reminds one of Allah and educates his fear of Him. Zakat (obligatory charity) is an act of mercy and help extended to the poor for the sake of Allah's Pleasure. Hajj (pilgrimage to Makkah) was ordained on man to praise the Lord and satisfy His Taw'hid.

As for the Hudud (penal code) of Islam, they are Allah's Law. They differentiate between what is lawful and

what is prohibited. They contain the punishment that Allah ordained on those who disobey Him in this life. These Hudud were established for the sake of Taw'hid or are themselves acts of Taw'hid and worshipping the One Lord. The same can be said about rules that regulate all types of dealings. They are Allah's Law and boundaries that He chose and established for His creation. Allah rejects anyone who challenges His Authority in these matters, ﴿*The command is for none but Allah. He has commanded that you worship none but Him.*﴾ [12:40].

﴿**إن الحكم إلا لله أمر أن لا تعبدوا إلا إياه**﴾ (يوسف/40).

Also, conduct cannot be considered good unless it is in accordance with Allah's Shari'ah (Law). One will not be rewarded for his good conduct unless he seeks Allah's Pleasure by it. Being dutifully good to parents, relatives, spouses, children, neighbors, friends and companions; being just with others; merciful to the dispossessed; kind with the poor; and honest and brave; are all good conduct. These and other acts are only considered good if they are restricted by the Laws of Allah. Being dutifully good to parents has its limitations in Shari'ah. Acts of Ih'san (excellence in the religion) are called, "Ih'san," only if they are in total accordance with Allah's Law. He said, what translated means, ﴿*There is no good in most of their secret talks save him who orders charity, (enjoins) righteousness or conciliation between mankind, and he who does this, seeking the good Pleasure of Allah, We shall give him a great reward.*﴾ [4:114].

﴿**لا خير في كثير من نجواهم إلا من أمر بصدقة أو معروف أو إصلاح بين الناس**﴾

ومن يفعل ذلك ابتغاء مرضات الله فسوف نؤتيه أجرا عظيما ﴿
(النساء/114).

In this Ayah, Allah states that charity, enjoining righteousness and bringing people together when they have differences, are all a part of good conduct. However, Allah also states that one will not gain benefit from these actions unless His Pleasure is sought by doing them.

After this short summary of Islam's rules with regards to belief, acts of worship, dealings and good conduct, we realize that the ultimate goal behind all of them is the Taw'hid of Allah, the Praised One. This means that Taw'hid of Allah is the most highly regarded cornerstone of Islam. It must be fully understood and learned. Major and minor rules of Islam must always be tied to Taw'hid.

All Messengers of Allah were sent to establish Taw'hid. Allah said, what translated means, ﴿*And verily, We have sent among every nation a Messenger* (proclaiming): *“Worship Allah, and avoid Taghut* (all that is being worshipped except Allah).” [16:36],

﴿ولقد بعثنا في كل أمة رسولا أن اعبدوا الله واجتنبوا الطاغوت﴾
(النحل/36).

and, ﴿Say (O Mohammad): *“It is revealed to me that your Ilah is only One Ilah.”* [21:108].

﴿قل إنما يوحى إلي أنما الكم إله واحد﴾ (الأنبياء/108).
This Ayah means, “What is revealed to me is only that Your Lord is One Lord.” The Message of the Prophet did not start,

except for the purpose of establishing Taw'hid. The revelation is all Taw'hid.

This is why the Salafi Da'wah of old and new and whoever carries its flag, are greatly concerned with, and have no choice, but to take care of sincerity with Allah in religion, preserve Taw'hid and educate Muslims about its true meaning. This Da'wah seeks to explain Taw'hid and all of its meanings and implications. Knowing the Lord by His Names and Attributes that He mentioned and His Messenger stated, are the origin of Taw'hid and where it starts. Knowing the Lord is an obligation that can only be satisfied through His Book and the Sunnah of His Messenger. Whoever believes in the Lord, but without truly knowing His Attributes, will not have performed Taw'hid the correct way. One must attest and believe in the Attributes that Allah mentioned of Himself, such as His Mercy, Knowledge, Hearing, Sight, that He is the Most High above His creation, His Love for the believers and Hatred for the rebellious Kuffar. One must also believe that Allah rose above the Throne, which is the roof of all creation, attest to His speech to His Messengers, that the believers will see Him when they are in Paradise and must believe in His Qadar (predestination) that He ordains on both His loved and hated slaves. This list entails all of His Mighty Attributes that He described and praised Himself with. We cannot give due praise to Allah. His due Praise is as He Praised Himself.

After knowing Allah, there are other types of Taw'hid, such as loving Him, seeking His Pleasure and abandoning all

types of Shirk, such as performing supplications to other than Him, fearing other than Him and all types of superstition. One of the cornerstones of Taw'hid is to attribute all good to Allah, alone, because all good originates from Him, alone. Also, He is the One, and no one else, who fends off harm. After this type of Taw'hid, comes establishing Allah's Shari'ah on earth and referring to what He has revealed and to His Messenger, and none else, for judgment with regards to all differences that may arise among people. Afterwards comes sincerity in the intentions behind all acts of worship, obedience, hope in His reward and fear from His punishment. There are many other types and parts of Taw'hid. Whoever collects knowledge in them and adheres by them, will have truly known Allah and worshipped Him.

After this, there are other basics of Taw'hid; they include loving the Lord, making your intentions for His sake only and abandoning all types of Shirk and mystical beliefs. Also among the basics of Taw'hid is the belief that all goodness comes from Allah alone and that He is the only One Who fends off harm. Furthermore, among the basics of Taw'hid is the establishing of Allah's Laws on earth and referring to Him and His Messenger for judgment. Sincerity in intention while worshipping Allah, total obedience to Him, seeking His pleasure and fearing His punishment are also parts of Taw'hid. Whoever has knowledge of these basics and intends to implement them, the way Allah and His Messenger prescribed, will have truly worshipped Allah.

All these parts and types of Taw'hid are highly regarded in the Salafi Da'wah, unlike other Da'wahs which seek only partial reform. They start their call to reform one part of the religion, such as reforming government. However, reforming government is only a part of the religion. These groups believe that the only way to successfully reform government is through uniting people around them. They seek people's help to reach power. They believe that they cannot gather people around them, except through their disregarding their mistakes in 'Aqeedah. This is why the Mushrikeen, and those who call other than Allah, infiltrate their ranks. Also, those who seek power and those who follow desires, infiltrate their ranks, because they see in these people a path that will lead them to what they desire. This is why these groups ignore many mistakes in belief and ignore superstition, so as "not to scatter people" from around them. To furnish an excuse for this behavior, they invented what they call "the interest of Da'wah." This is the carriage that they ride to treat what is impermissible as permissible and to prohibit what is permissible. This may be in their own interest as a party that seeks power and government.

However, this is not in the interest of Islam. Islam is established on perfect Taw'hid and not on reaching government and power. Reforming government and politics is a part of religion, indeed. But it is not the basis of the religion. These groups seek to reform government and politics first. They even state in their books that doing righteously good, acts of worship, building Masjids, etc., are all a front that hides

their real intentions, reaching government and power. There is a great difference between a Da'wah that seeks to establish perfect Taw'hid and a Da'wah that seeks government positions and power, even if its followers show it as an Islamic Da'wah. The Salafi Da'wah seeks to reform government and politics. But it regards government and politics as a part of the religion, thus seeking to reform them with reasonable effort that is suitable with their capabilities. This Salafi Da'wah always prays to Allah for those righteous rulers who seek the good of their people. It asks all present rulers to refer to what Allah has revealed for judgment in all matters, both private and public. As for other Da'wahs, they feel choked if any ruler calls to a part of Islam and seeks to implement some of it. They seek the continuation of the division between the rulers and Islam in order for their groups to continue as a result of this division. They believe that the end to their existence and a theft of their Da'wah happens when Muslim rulers seek to implement even a part of the religion, because, then, they will have no role to play. They may oppose this tendency in the ruler, knowingly or unknowingly. This is why they are fanatics with regards to their Da'wah because they love to be known and have the nation seek good only through them. This is why they have enmity towards their brethren in Islam. This is typical of the behavior of political parties. They hate to see their brethren succeed, even though they are their brothers in Islam and may even be better than them. This is also why they hate to see the rulers reform their government and reform themselves.

The above is true with regards to all Da'wahs that seek reform in some aspects of the religion. There are Da'wahs that seek social reform, such as prohibiting alcohol consumption, free intermingling between males and females, clubs where sin is committed, etc. There are charitable Da'wahs that propagate charity work and being kind to the poor and the dispossessed. These Da'wahs that seek to reform a part of the religion are usually doomed to failure and have a very limited success in reaching and achieving their goal. Their followers are usually limited in knowledge and in righteousness in deed. After a while, these groups disband and vanish. Sometimes, followers of desires and those who seek fame, gather around them. All such calls of reform entail a part of the religion and are desired by the religion. However, these calls must be dealt with under the general context of the total Islamic Da'wah. These parts must stay as parts of the building of Taw'hid and sincerity in religion for the sake of Allah, the Praised and Ever High One.

The Salafi Da'wah calls first for perfect sincerity in religion to Allah and the establishment of true Taw'hid. Afterwards, all Commandments of Islam, such as reforming politics, government, the justice system, adhering to the Islamic penal code, ridding the community of sin and educating people in the true religion in worship, dealings and conduct; must be treated in accordance to their importance. This is the Salafi Path and the correct and righteous method. This is the Da'wah of all Messengers, especially their leader, Mohammad ibn Abdillah, peace be upon him. He called to Taw'hid in the beginning and at the end. He treated other

Commandments of the religion the way they should be treated. Some types of foods were prohibited in Makkah when Muslims were able to avoid such prohibited foods. Also, prayer, the code of conduct, propagating Islam, patience in the face of oppression and some types of dealing were legislated in Makkah. Afterwards, in Madinah, the Commandments expanded and included Jihad, Zakat, Hajj, etc.

We believe that the religion was completed during the lifetime of the Prophet. We also believe that any aspect of the religion must not be abandoned. However, people of Da'wah and Jihad perform what their capacity allows them of the Commandments of the religion. Allah said, what translated means, ﴿*So keep your duty to Allah as much as you can.*﴾ [64:16].

﴿*فاتقوا الله ما استطعتم*﴾ (التغابن/16).

This Path must be taken in the exact way the Messenger Mohammad took and in total accordance with his Sunnah. Taw'hid must first be established in the hearts of the followers of the Da'wah. Afterwards, they must call others to do good, as much as they can, and according to the importance of each aspect of the religion. The Da'wah must follow a general policy that establishes the entire religion for Muslims in all areas, politics, economy, social aspects and code of conduct. All these matters must be grouped under the flag of Taw'hid, the ultimate goal of Islamic work. This is a major characteristic of the Salafi Da'wah.

In summary, for whoever wants to know the Salafi Da'wah, we say that it is the Da'wah of Taw'hid in this broad meaning that we explained throughout this book.



Second Characteristic Establishing Unity

The Islamic Da'wah is universal. Allah said to His Messenger, what translated means, ﴿Say (O Mohammed): “O mankind! Verily, I am sent to you all as the Messenger of Allah.﴾ [7:158],

﴿قل يا أيها الناس إني رسول الله إليكم جميعاً﴾ (الأعراف/158). and, ﴿And We have not sent you (O Mohammad) except to all mankind.﴾ [34:28].

﴿وما أرسلناك إلا كافة للناس﴾ (سبأ/28).

The Messenger of Allah said, with regards to what was he granted more than other Prophets, what translated means, “*And the Prophet (before me) used to be sent to his people especially and I was sent to all mankind.*” [Al-Bukhari & Muslim]. There are many Ayat and Hadiths that carry this meaning.

People treat this great Message of Islam differently. Some believe in it and some disbelieve, as was mentioned in the Quran, ﴿He it is Who created you, then some of you are disbelievers and some of you are believers.﴾ [64:2].

﴿هو الذي خلقكم فمنكم مؤمن ومنكم كافر﴾ (التغابن/2).

Allah commanded the believers to be brothers, ﴿The believers are nothing else than brothers.﴾ [49:10].

﴿إنما المؤمنون إخوة﴾ (الحجرات/10).

The Messenger of Allah said the same, “None of you will

reach Iman until he loves for his (Muslim) brother what he loves for himself.” [Al-Bukhari & Muslim]. This means that Iman will be negated when brotherly relations completely disappear. This is why a sign of hypocrisy is to go to the extreme when in a dispute with another Muslim, thus severing brotherly relations. Many Ayat and Hadiths seek to greatly enhance this brotherhood and establish it on a firm basis, prohibiting divisions and disunity. Allah said, what translated means, *﴿And hold fast, all of you together, to the Rope of Allah (this Quran), and be not divided among yourselves, and remember Allah’s Favor on you, for you were enemies and He joined your hearts together, so that by His Grace, you became brethren (in Islam), and you were on the brink of a Pit of Fire, and He saved you from it. Thus Allah makes His Signs (or proofs, Ayat, etc.) clear to you, that you may be guided.﴾* [3:103].

﴿واعتصموا بحبل الله جميعا ولا تفرقوا واذكروا نعمة الله عليكم إذ كنتم أعداء فألف بين قلوبكم فأصبحتم بنعمته إخوانا ، وكنتم على شفا حفرة من النار فأنقذكم منها ، كذلك يبين الله لكم آياته لعلكم تتقون﴾ (آل عمران / 103) .

The Messenger of Allah said, what translated means, *“The example of the believers in their affection and kindness to each other, is the example of the one body. When a part of it falls ill, all the body will respond with fever and sleeplessness.”* [Muslim & Ahmad], *“Do not become Kuffar after me; some of you strike the necks of some.”* [Al-Bukhari & Muslim] and, *“Cursing a Muslim is Fusuqh (sin) and fighting him is Kufr.”* [Al-Bukhari & Muslim]. Allah and His

Messenger encouraged all acts that will bring a Muslim closer to his Muslim brother. Allah rewards such acts generously. A Hadith narrated the story of a man, whom Allah granted forgiveness, because he went out to visit a brother of his in Islam who resides in another village. Also, Allah liked the action of a man and his wife, who fed their guest and went to bed, along with their children, while hungry.

Islam spread because of such a unique brotherhood that tied the companions to each other during the early days of Islam. Had it not been for Al-Ansar (people of Madinah) who gave refuge to Al-Muhajirin (who migrated from Makkah to Madinah), and the affection showed by Al-Muhajirin to Al-Ansar, then all these great conquests and this rapid spread of Islam to the east and west would not have happened. This is why one of the worst calamities that befell Muslims was when fighting broke out between them. This led to swords being raised against each other, instead of the enemy. The Messenger of Allah said to Mohammad ibn Maslamah, what translated means, “**Take this sword and fight with it. However, when you find my Ummah (nation) divided and some of it had struck others, strike it (break the sword) on a stone of (Mount) sala**” and this was exactly what Mohammad ibn Maslamah did. Allah said, what translated means, **﴿And do not dispute (with one another) lest you lose courage and your strength depart.﴾** [8:46].

﴿ولا تنازعوا فتفشلوا وتذهب ريحكم﴾ (الأنفال/46).

Failure and defeat are a result of division. This is what befell Muslims in recent times. Muslims are members of a great

nation, rich in natural and human resources and history. Yet, this nation is now weak, divided and defeated. This defeat is a result of its division and disunity. Division and disunity among Muslims has taken various forms:

First, there are divisions in aspects of belief. This division was not wide-spread at the beginning. Muslims divided on the matter of whoever commits a major sin and then dies, is he a Kafir or a Muslim? Do Muslims have to fight such a person or not? This is how the innovation of Al-Khawarij, and then Al-Mu'tazilah, started. Afterwards, division started with regards to Allah's Attributes and Mighty Names. This division in belief enlarged and entailed many areas, thus dividing the nation into many groups and sects. A quick look at, **Al-Milal Wa An-Ni'hal**, by Ash-Shaharistani, **Al-Farqh Bayna Al-Firaqh**, by Abdul-Qadhir Al-Jurjani and, **Ikhtilaf Al-Muslimeen Wa 'Aqaid Al-Musallin**, by Abu Al-Hasan Al-Ash'ari, shows the reader how many sects appeared before the end of the third century of Islam. Division in belief leads to division in deeds and hearts.

The Salafi Du'at (callers to the Salafi Manhaj) always call on Muslims to hold fast to the Quran and Sunnah, in all aspects of belief. They always call on people to avoid false Taa'wil (altering the apparent meanings of the Texts), following desire and extremism. Their Da'wah blessed the majority of Muslims by helping them hold fast to the Truth and correct belief found in the Quran and Sunnah. The Salafi Du'at follow the lead of the early Salaf (our righteous

ancestors), in the way they conducted their Da'wah and Jihad. They call upon Muslims of today to take their creed from the Quran and Sunnah and to abandon all innovations in belief, false Ijtihad (which depends only on personal opinions) and superstitious dreams that were started by liars, believers in mysticism and those who speak of Allah without knowledge. This call seeks to reunite the Ummah on one word and one belief, and seeks to unite their hearts.

The second type of division among Muslims is differences with regards to dealings and laws. This type of division is less serious than division in matters of belief. However, this division usually leads to disunity and disharmony. This is why the Messenger of Allah disliked falling in differences even in minor aspects of Fiqh. Omar Ibn Al-Khattab warned Muslims that he will punish whoever indulges in minor arguments with regards to Fiqh. He said concerning Al-Ghusl (washing the whole body), whether it is obligatory only if ejaculation occurs or as soon as sexual intercourse starts, "Ask 'Aaishah." She mentioned the Hadith of the Messenger of Allah, "***If Al-Khitanan meet*** (meaning if the sexual intercourse starts), ***then Ghusl is an obligation.***" [Ibn Majah]. Then, Omar said, "If I hear any of you argue about this matter any more, I will make an example out of him."

Uniting Muslims on one opinion in all minor rules of Fiqh is unattainable. Therefore, Allah ordered us to refer to His Book and the Sunnah of His Messenger for judgment when

differences arise. He also ordered us to excuse each other if we cannot all reach a united stance in all matters. This is the Manhaj of the early generation of Islam, the Salaf of this nation, the companions and whoever followed their lead.

Minor differences did appear in their lives, but they used to be lenient with each other when such differences occurred. They would never be fanatic in their following of their knowledgeable ones. They would always refer to Allah and His Messenger for judgment. This is also true for all great Imams and scholars of Islam, wherever they may have resided. Among those are the Four Imams, Abu Hanifah, Malik, Ash-Shafii and Ahmad. They used to issue Fatwa, but they did not feel fanatic about their sayings. They used to call on their students to be moderate with regards to the teachers' opinions and to follow proof and Hadith wherever and whenever they may find them. They encouraged their followers to abandon their sayings if the proof does not agree with them. This is why unity among Muslims with regards to Fiqh and Shari'ah existed for a long time. However, many Muslims started to prohibit Ijtihad or referring to the Quran and Sunnah. They prohibited using evidence and proof and claimed that it was no longer possible to understand the evidence and proof! They permitted people to practice the religion according to only one of the Four Imams. This innovation spread at a time when the Ummah was weak, during the last generations of the Abbasid Caliphate, when many kings took over large portions of the Muslim world. These kings neither understood the Arabic language, nor did they have knowledge in the religion. This is

how Taqlid (blind following of Mathaheb) started. Those who indulge in Taqleed and use religion for their own personal gains, united around these ignorant kings and prompted them to keep going on this path. They started to oppose followers of the Sunnah and the Salafi Du'at, who called on Muslims to abandon Taqleed and fanaticism. Tremendous harm was done to these Salafi Du'at by the hands of followers of Taqleed, who united their ranks behind those ignorant kings. These people misguided the Muslim public, saying that whoever follows proof, evidence and require Ijtihad in the nation, refuses the knowledge of the Four Imams and despises them. The common folk respected and loved the Four Imams (who deserve to be respected and loved) but could not completely understand the full extent of what followers of Taqleed and followers of As-Salaf said regarding Ijtihad and searching for proof and evidence. These commoners were misled by the misguided groups, thus directing their oppression against the Salafi Da'wah. The Salafis had to face combined oppression by the ignorant rulers, misguided scholars who use the religion for their own benefit and follow At-Tawaghit (unjust rulers), as well as commoners who do not know or understand the true meaning of Taqleed and Ijtihad. This situation persisted until the Ottoman empire collapsed, thus opening the door for the Europeans to win control over Muslim nations. Muslims found themselves at the lower end of nations. They fought back and started the call to go back to the Quran and Sunnah.

Despite this renewed call to refer to the Quran and the Sunnah in all our matters, there still exist some people who

refuse anything other than living under the flag of Taqleed. They insist that Muslims should live in legislative confusion. They claim that every saying in the religion is valid and can be implemented. They claim that Ijtihad is invalid and that the accepted religion is what can be found in the Mathaheb of the four Imams. They accuse the Salafis of enmity towards the Imams! There still exist some people who obligate all Muslims to follow only one of the four Imams. As for whoever searches for evidence and refers to the Quran and Sunnah, they call them, “innovators” and “misguided.” There still exist some Muslims today who say some or even all of these sayings and call people to their misguided way.

It is well-known that every Imam may have more than one opinion with regards to some rules of religion, such as Ash-Shafii who had an old and a new Mathhab (the later adapted after he moved to Egypt). Some Imams may have three or more opinions, at different times, about a certain matter of religion. There are differences in many areas of Fiqh. However, laws and codes of dealings, such as marriage, divorce, business transactions, penal code, etc., must be uniformed. If scholars of Fiqh are divided with regards to these areas, how, then, can Muslims achieve unity in legislation?

If one says that we must choose one Imam and follow his Mathhab, we say that this is fanaticism. This Imam is not immune from error so we can follow all his sayings in all our dealings. If one says that we can follow sayings of all Imams

at the same time, then we say that this is utter confusion. How can a judge treat a woman who married without the permission of her Wali (guardian)? Some Mathaheb permit such marriage contracts and consider them valid, while others reject and nullify them, either before or after the marriage is consummated. What do we do then? If we say that we must choose between these sayings, then we say, "How?" Do we follow our desires when choosing between the sayings of the Imams? We say that following desires is false and not a part of Islam. If we say that we must weigh sayings of the Imams according to the evidence each one depends on, then this *is* the Salafi way that we support. Choosing between sayings of Imams, according to the evidence to each saying, is the Truth because we must always search for the proof. This is the correct method and the only way that this nation can achieve unity in legislative matters.

One aspect of the Salafi Da'wah is concerned with achieving unity in legislation with regards to the laws. Salafis love and respect all four Imams and treat them in the same way. They follow Fatwas that are supported by evidence and what they believe is the Truth. They do not blindly follow any of them. They confirm that the four Imams acquired a great deal of knowledge in Islam, and that they must be respected for their righteousness and Jihad. Salafis study books of Imams and their Mathaheb in Fiqh. They follow their sayings as long as they are not in opposition to the evidence from the Quran or the Sunnah. This is the way that the four Imams ordered and called upon us to follow. This is our only way out of division

in this nation with regards to legislative and material aspects. Therefore, there must always arise a new breed of scholars who can perform Ijtihad. These scholars must conduct careful studying of the current situation and what Muslims are facing today in areas of political, economical, social, educational and moral systems. They must conduct Ijtihad for Muslims when applicable and depend on the Quran, the Sunnah and knowledge of the Imams and scholars of Fiqh. They must not indulge in blind following of any Imam, thus discarding sayings of other Imams. Their loyalty must be for the proof and evidence. They follow the Truth and not men and know the Truth through its proof. This is one of the most unique and clear characteristics of the Salafis who search for the Truth supported by evidence. They respect and have a high regard for people of knowledge, but they do not accept their sayings if they are not supported by evidence.

There can only be one Truth. Salafis are seekers of the Truth and not worshippers of men. This is why Salafis preserved the unity of the Ummah, whenever they had control of government or society. Men who are followed are many, and if each one of them is followed by a large number of this nation, then the number of groups will be large as well, and they will differ, thus shattering the unity of the Ummah. However, when following the Truth, for the sake of reaching the Truth, is widespread, when men are weighed against the Truth and not the opposite, and when the sayings of men are not blindly followed, then a united group will arise. This group will be *the* righteous group. Then, there will be men

who will be respected and followed as much as they respect and follow the Truth. This is why we say that the Salafi Da'wah unifies the Ummah in legislative matters, as well as dealings. This unity depends on the Quran and Sunnah, and follows sayings of Imams, as long as they are supported by evidence, without being fanatic in following sayings of only one or some of them. Is there anything wrong with this Da'wah?



Third Characteristic Helping Muslims Understand their Religion

Allah sent down the religion of Islam for all mankind and sent Mohammad as a universal Messenger. People have different capacities of comprehension and understanding. This is why Allah made this religion easy in terms of learning and comprehension and in terms of implementation. Basics of the religion are easy to comprehend, whether in belief, or law and legislation. Taw'hid can be learned with a few words and by short sessions of learning by the hand of scholars who have true knowledge in the Quran and Sunnah. Likewise, the five cornerstones of Islam can be learned in a short time by those whom Allah granted minimum capacity of comprehension. Ablution, prayer and fasting can be learned in a matter of hours. Those who possess money can learn the rules of Zakat (obligatory charity) in a short time, as long as they learn them from a knowledgeable person. The same is true with regards to Hajj (pilgrimage). In short, Islam is as easy to learn and comprehend as it is easy to adhere by and implement. There is no hardship in the religion. Allah said, what translated means, *«And We have indeed made the Quran easy to understand and remember, then is there any that will remember (or receive admonition)?»* [54:17].

«ولقد يسرنا القرآن للذكر فهل من مدكر» (القمر/17).

This Ayah is clear evidence that the Quran, the basis of Islam

which contains knowledge of the religion, is easy for Thikr, which entails knowledge and implementation. The Messenger of Allah said, what translated means, “***This religion is easy! No one will try to make it harder*** (for himself and for others), ***but this religion will defeat him*** (with its easiness). ***Say and do what is appropriate and closer to righteousness and receive the glad tidings.***” [Al-Bukhari]. This Hadith further proves that this religion is easy.

However, this religion, which was made easy, was presented to Muslims in a complex form that prevented them from getting the benefit of the Quran and Sunnah. Islam was presented in a form that is closer to riddles, by increasing the number of special terms used in every aspect of knowledge and then by claiming that this is called “Knowledge.” However, they are far from the true knowledge of Islam. Also, knowledge that leads to understanding all aspects of the Arabic language, such as grammar, was presented in a complex form. This complexity led even the specialists to be confused and less equipped to understand the Quran and Sunnah, along with other aspects of Islamic knowledge. This is why we find people who are knowledgeable in Arabic, yet they do not understand much of the Quran and Sunnah. There are those who may understand Usul (major rules comprised of many minor rules) Al-Fiqh (Islamic Jurisprudence), yet they do not understand Taw’hid, how to perform ablution correctly or derive a rule from the Book of Allah and the Sunnah of His Messenger. What is even worse is that Islamic universities produce so-called scholars who mount Minbars (podiums) and

give speeches to Muslims, yet they cannot distinguish between a correct or a fabricated Hadith!

Complicating knowledge of the religion helped produce such so-called scholars who may know some aspect of the religion, but do not have an access to knowledge of the religion in a more comprehensive way. These scholars helped establish a clergy that prevented Islam, which was meant to be easy and universal, from reaching people. A clergy that claimed monopoly on understanding the religion. When you seek to argue with one of these so-called scholars, using evidence and trying to understand the religion of Allah, they say to you, "Do not argue, and take whatever we tell you without asking us for the proof!" They want to turn people into herds of sheep that follow them blindly, not knowing where they are being led.

The Salafi Da'wah strives to present Islam in a way that is easy for everyone to understand. It opens the door wide for studying the Quran and the Sunnah in a scientific and more universal manner. It seeks to make knowledge of Islam accessible to all Muslims, and help them come closer to the knowledge of the Quran and the understanding of the Sunnah. This is the way knowledge of Islam and its implementation will become easy. Knowledge does not have to pass through a monopoly claimed by a special group wearing special clothes and speaking in special terms. By following the Salafi way, Islam and its knowledge will become the property of all Muslims, just like the air that everyone breathes.

All thanks are to Allah. We found that the effect of this Da'wah on its followers led them to become scholars in a short period of time. They also have a broad based understanding of all aspects of the religion, in belief, law and conduct. By the day, they increase their knowledge. However, this increase in knowledge does not adversely effect their careers, be they doctors, engineers or merchants. The Salafi way of understanding Islam gives whoever studies it the key to understand the entire religion. Students of the Salafi Manhaj have good knowledge in the basics of Islam, 'Aqeedah (creed) and Law. They know how to be independent in their thinking and not fall into Taqleed. They respect all scholars and do not blindly follow any one of them in particular. They follow the Truth, wherever they can find it, as long as they can find evidence and proof to support it. They abandon Falsehood wherever they can find it, as long as evidence proves that it is Falsehood. They easily and comfortably understand the religion.

This system of presenting knowledge of Islam was needed in the past. Today, it is needed even more. Today, seeking material knowledge and living in today's world can consume the efforts of a lifetime. People are eager to attain material gains with all their energy and strength. This is why the Salafi Manhaj is the best way to understand the religion. The Salafi way teaches Muslims knowledge of their religion in the shortest possible time, yet it produces maximum benefits. Muslims do not have to spend their life understandings riddles and complex ways of explaining the religion that contain many

false ideas and minor rules that are neither sufficient to understand the religion nor can they give any help in matters of life. Muslims can use the Salafi Manhaj to learn major aspects of the religion. They will learn the basics of Taw'hid to correct their Iman and belief. They will learn rules with regards to acts of worship, thus correcting their worship of Allah and reaching righteousness in deed. They will learn the basics of good conduct to reach Tazkiyatu An-Nafs and purify themselves. They will learn all this from the Quran and Sunnah. The Salafi Muslim directly deals with Allah's Words, which He called, a "life" and a "light;" and with the words of His Messenger, which contain wisdom and guidance.

This is the third benefit or characteristic of the Salafi Manhaj, the Manhaj of the Messenger of Allah. He taught an entire nation and the companions, with the least effort and energy. This is the way of his companions, whom ibn Mas'ud described as having, "Had the most pure of hearts, deepest knowledge and least complicated way." This is how we want the Salafi generation, just like the early generations of Islam. We want them to have the purist of hearts, the deepest knowledge and the least complicated way.

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The *Daar* of Islamic Heritage (DIH) is a non-profit organization established in the year of the Flight 1412, corresponding to the year 1991, in Miami, Florida. Our objectives are:

- To project a clear image of the religion of Islam in accordance with the *Qur'ān*, and *Sunnah* as understood by *As-Salaf As-Ṣāliḥ* (our pious predecessors).
- To warn Muslims of all types of *Shirk* (Association), and *Bida'* (Innovations) in religion, and fabricated weak *'aḥādeeth* which mar the beauty of Islam.
- To refute advent tenets and ideologies such as atheism, communism, and sectarianism.
- To propagate Islam amongst non-Muslims.

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