

The Āthār of the Salaf Are Dalīl for the Correct Fahm of the Texts and of the Uṣūl, ‘Aqā’id and Manāhij of the Religion

A REFUTATION OF THOSE WHO UNDERMINE
THE ĀTHĀR OF THE SALAF IN ORDER TO DISTORT THE BOOK
AND THE SUNNAH AND PROMOTE THE METHODOLOGIES OF THE
IKHWĀN – SUCH AS SHADEED MUḤAMMAD AND COMPANY

Bismillāh wal-Ḥamdulillāh. Imām al-Awzā’ī (رَضِيَ اللهُ عَنْهُ) said:

عليك بآثار من سلف وإن رفضك الناس، وإياك وآراء الرجال وإن
زخرفوه لك بالقول، فإن الأمر ينجلي وأنت منه على طريقٍ مستقيمٍ

“Upon you is to follow the āthār of the Salaf, even if the people reject you. And beware of the opinions of men, even if they beautify it with speech. For the affair will become apparent while you are upon a straight path regarding it.”

When we say: Abu Bakr said, Umar said, Ibn ‘Abbās said, Ibn Mas‘ūd said (رَضِيَ اللهُ عَنْهُ), Abū al-‘Āliyah said, Ibn Sīrīn said, al-Zuhrī said, al-Awzā’ī said, Mālik said, Aḥmad said (رَضِيَ اللهُ عَنْهُ) and so on... we are conveying dalīl (evidence) for **the correct understanding of the ‘aqā’id and manāhij of Islām** from the primary texts of the Qur’ān and the Sunnah. And this is what differentiates us from all the innovators and deviants: The fahm of the Salaf is the criterion for the correct understanding of the revealed texts.

It distinguishes us from Ikhwānīs like Shadeed Muḥammad and his Ikhwānī methodology of belittling of the effect of Tawḥīd in rectifying societies and calling for unity and activism around sociopolitical issues and venomous grievance about white men of Tawḥīd and Sunnah refuting the shirk and kufr of black men from the Nation of Bāṭini Kāfirs.¹

Then come individuals who undermine the fahm of the Salaf through the deceptive [and grammatically incorrect] slogan “The Āthār of the Salaf aren’t dalīl in and of itself.” They spent over an hour bringing carefully selected speech from Shaykh al-Fawzān and Shaykh Ibn al-Uthaymīn—isolated from their other statements on the subject of the necessity of following the Salaf and their āthār—through which they tried to fulfil their objective of belittling the Salafī methodology by undermining its sources which are the statements (āthār) of the Salaf. This forms part of their overall activities in defending and warding off legitimate criticism from the likes of Shadeed Muḥammad who abandons the āthār of the Salaf and quotes from non-Muslim politicians such as John F. Kennedy and statements expressed by Winston Churchill and Ernest Hemingway (novelist) and Christian leaders such as Thomas S. Monson, President of The Church of Jesus Christ of Latter-day Saints in his refutations against Salafī positions on the issue of demonstrations and protests. In this issue he opposes every major Salafi scholar in

¹ Refer to the article, “Regarding Shadeed Muhammad, the Nation of Islam, Police Brutality and White Supremacy and the Callers to Tawheed” on www.manhaj.com.

the current era and relies instead on the arguments of the innovators, deviants and erroneous such as Ḥātim al-ʿAwnī² and his likes whose writings—as it appears—Shadeed has plagiarised or reproduced his exact arguments, including his call for Muslim governments to legalise demonstrations as a means of allowing pressure to be put on the government. This Ḥātim Al-ʿAwnī attacks the daʿwah of Shaykh Muḥammad bin ʿAbd al-Wahhāb and makes room for Ṣūfī positions in issues of Tawḥīd and worship.

This is what they mean, when they say “the āthār of the Salaf are not evidences in and of themselves”, we find those whom they defend quoting from non-Muslims on demonstrations and revolutions and then twisting the Book of Allāh (عَزَّوَجَلَّ) and the Sunnah of His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and abandoning the statements of the Salaf... all in order to support what they found in the statements of those non-Muslims such as the saying of John F. Kennedy, “Those who make peaceful revolution impossible will make violent revolution inevitable.”³ But when you look at the positions of the Salafi scholars today like Shaykh Ibn al-ʿUthaymīn, when they answer questions on this issue, they say: “Upon you is to stick to the way of the Salaf”.

² On his website, al-ʿAwnī has an article titled “Ḥukm al-Mudhāharāt al-Silmiyyah”, The Ruling on Peaceful Demonstrations. published over 3 years ago. What Shadeed has written is pretty much identical in flow and argument to that article.

³ Cited by Shadeed Muḥammad in his document legalising demonstrations as a means of addressing injustice.

On the basis of this evil (of undermining the āthār of the Salaf), Shadeed Muḥammad claims Allāh and His Messenger have legislated demonstrations and protests as lawful means in the Sharī'ah and that the Companions engaged in such demonstrations. This is a lie against Allāh's religion and a lie against the Messenger and a lie against the Companions as will be made clear in a separate article inshā'Allāh in more detail.

Shaykh Ibn al-'Uthaymīn (رَحْمَةُ اللَّهِ عَلَيْهِ) was asked as to whether demonstrations are a means among the legislated means of da'wah. He replied: "Demonstrations are a recent affair, they were not known in the era of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and nor in the era of the Rightly-Guided Caliphs and nor the era of the Companions (رَضِيَ اللَّهُ عَنْهُمْ). Further, there is within them such disturbance and chaos that make them prohibited, in that doors, windows and other things are broken. And mixing between men, women, the young and old takes place and the likes of such corruptions and evils. As for the issue of putting pressure on the government, then if it is a Muslim government then sufficient for it as an admonisher is the Book of Allāh the Exalted and the Sunnah of the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). This is the best of what is presented to a Muslim. And if it is a unbelieving government, then it does not care for those protesters and it will be amicable to them outwardly, whereas it is what it is of evil inwardly. For that reason we see demonstrations as an evil affair. As for their saying that demonstrations are peaceful, then they may be peaceful at the beginning of the affair. Then they become destructive. I advise the youth to follow the path of the Salaf who preceded us, for Allāh (عَزَّ وَجَلَّ) praised the Muhājirīn

and the Anṣār and he praised those who follow them in goodness.”⁴

The Salaf clarified the intent of Allāh (ﷻ) and the intent of His Messenger (ﷺ) in order to distinguish the truth from the errors, deviations, misinterpretations of the texts which the innovators, and deviants fell into in matters of creed and methodology. On the basis of that correct fahm, the Companions spoke to clarify the foundations of the religion with speech that constitutes dalīl (evidence) for it, i.e. the correct fahm. They spoke with that correct understanding against the Khārijites and the Qadarites and their Successors who inherited that fahm from them spoke against the Murji'ites and the Salaf spoke against the Mu'tazilites and the Jahmites and all other sects which appeared. Their statements therefore comprise a protection of the Salafi creed and methodology which is Islām and that Islām is preserved in their statements, declarations and warnings. This sound understanding is carried in every generation by trustworthy upright scholars.

Abū Ḥanīfah said: “Adhere to the athar (narration) and the ṭarīqah (way) of the Salaf and beware of newly invented matters for all of it is innovation.”⁵

⁴ Al-Jawāb al-Abhar Liman Sa'ala 'an al-Amr bil-Ma'rūf wal-Nahī 'an il-Munkar, compiled by Fu'ād Sirāj (Dār Ibn al-Athīr, 1999) p. 75.

⁵ As related by al-Ṣuyūṭī in Ṣawn al-Mantiq.

Imām Aḥmad said: “So the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is the one who expresses [explains] the Book of Allāh, directing to its meanings and His Companions were present as witnesses to that, those whom Allāh was pleased with and chose for His Prophet. They transmitted that from him and hence were the most knowledgeable of people regarding the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and of what he informed of regarding the meaning of what Allāh intended from that, due to them witnessing what the Book intended. Hence, they (the Companions) were the ones who expressed [explained] that [knowledge] after the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).”⁶

Because of this, scholars who came after such as **Ibn Taymiyyah** (رَحِمَهُ اللهُ) established the obligation of following the madhhab of Salaf, because it is nothing but the truth. He said: “There is no blame upon the one who proclaims the way (madhhab) of the Salaf, who affiliates with and attributes himself to it. Rather, it is obligatory to accept that from him by unanimous agreement because the way of the Salaf is nothing but the truth.”⁷

⁶ Ṭabaqāt al-Ḥanābilah (3/122).

⁷ Majmū‘ al-Fatāwā (4/149). Yes, there were minor differences in subsidiary issues of creed, but in those cases, which are few in number, the scholars have resolved those issues and removed the differing through explanations, such as the issue of whether the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) saw Allāh or not. (عَرَوْجًا) and making reference to the seeing of the eyes and the seeing of the heart. As for the Ikhwānīs, they make use of these few differences to justify the differing in our time in major issues of creed and for excusing the jamā‘āt of deviation and misguidance, and for justifying cooperation with

As for the issue of the status of the saying of a Companion as proof (hujjah) this has been discussed by the scholars and the essence of it can be presented in the speech of **Ibn Taymiyyah** who said: “If the saying of a companion was widespread and was not shown rejection in that time, it is a ḥujjah (proof) in the view of the majority of the scholars. And if the companions differed (in their sayings), then their dispute is returned back to Allāh and His Messenger. And the saying of a companion is not a ḥujjah if there is another who differs with him, by agreement of the scholars. And if some of them said a saying and no one said anything opposed to it, and this saying was not widespread and famous, then this is where there is a dispute. The majority of the scholars use it as proof, such as Abū Ḥanīfah, Mālik, Aḥmad from that which is well reported from him. And also al-Shāfi‘ī in one of his sayings.”⁸ And other scholars explain that when a Companion is from the learned scholars and jurists, then his saying is a ḥujjah (so long as it is not opposed by others) but when he is not among the learned scholars, then it is not a ḥujjah. And when a companion speaks in matters that can only be known through revelation and not through opinion, it is depended upon because it is considered to have originated from the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), unless there is evidence that he was speaking on the basis of the Isrā‘īliyyāt.

them. Scholars such as Ibn Taymiyyah have pointed out that the Companions did not differ in the uṣūl of the religion.

⁸ Majmū‘ al-Fatāwā (20/14).

Ibn al-Qayyim has an excellent and lengthy discussion of the issue of the Companions and their sayings in his book *l'Ilām al-Muwaqqi'īn* wherein he establishes the obligation of following them and their sayings because they convey the ḥukm of Allāh and the Messenger in matters of religion; that safety lies within their sayings; that their sayings take precedence over those of all others and that it is not permissible to go outside of their sayings, because they were greatest in understanding, least in mistakes and closest to the truth. He discusses in detail the issue of the saying of a Companion being proof and the angles from which this is understood in light of the wider point of the obligation of following them and their way, which he establishes through powerful angles of evidence from the Qur'ān. Though he is refuting the Muqallidah, who leave the saying of the Companions for those whom they blindly follow, whatever Ibn al-Qayyim wrote is also a refutation of those who want to turn people away from the safety and guidance that lies in the āthār of the Salaf, at the head of whom are the Companions, both in matters of uṣūl and furū', and allow the likes of Shadeed Muḥammad to interpret the Book and the Sunnah upon their own whims and desires and spread lies about Allāh's religion. Had it not been for fear of prolonging this article, we would have cited many portions of it, however his discussion is vast and deep, so the reader is referred to it and through it, the deception of these deceivers who use the ambiguous phrase, "the āthār of the Salaf are not evidences in and of themselves" will become clear.⁹

⁹ Though there are many places in the work where the subject is discussed

In short the āthār of the Salaf are **evidence of the correct understanding of Islām** and they are a criterion for us. To follow them upon guidance is textually commanded in the Qurʾān and the Sunnah, something whose evidence is abundant and which ought to be well known to every Salafi.

The individuals in question are simply reviving many of the doubts that we have known from the Ikhwānīs, Turāthīs and their likes by which they wish to undermine the Salafi methodology through slogans such as “We do not make taqlīd”, “We only follow evidence”, “We are people of verification” and so on, following a similar track as al-Maʿribī, the Ikhwāni innovator, who laid down these principles and techniques as a means of undermining Shaykh Rabīʿs refutations against Ikhwānīs, Quṭbīs, Surūrīs, Turāthīs and others.

From the greatest of their deceptions is their dissimulation in claiming love and attachment to Shaykhs Rabīʿ, Ubayd and Muḥammad bin Hādī, when in reality they detest the fact that these scholars have disparagements against Shadeed Muḥammad, Ṭāhir Wyatt and company and when they place little if any value in the refutations of these scholars against the heads of the Mumayyiʿah in our time.

at varying levels, refer for example to 5/543 onwards (Dār Ibn al-Jawzī, 1423H) where the issue of a Companion’s saying is discussed.

Rather, they detest that these refutations are made known and spread by Salafis because these refutations come in the way of their da'wah, their associations and their loyalties.¹⁰

However, in order to spread their poison, they deceive their audiences by claiming love and attachment for these scholars when they say, “the beloved scholar”, “may Allāh protect him”, “we love the shaykh” and so on. This is because they know that as soon as they express discontent with these Shaykhs or revile them explicitly their game is up and their attacks against the Salafīs of the US and the UK will be exposed for what they are: Attempts to undermine the Salafi methodology that those scholars are upon and which they defended against deviants like Salmān al-‘Awdah, Adnān Ar‘ūr, ‘Abd al-Raḥmān ‘Abd al-Khāliq, al-Ma‘ribī, al-Ḥalabī, al-Ramaḍānī, al-Ruḥaylī and their innovations and erroneous principles.

¹⁰ Their da'wah is not based on clarity and making tamassuk to the Book and the Sunnah upon the way of the Salaf, and rectification of the society upon taṣfiyah and tarbiyah, rectifying the hearts through sound creed, eemaan and tawḥīd, which in turn rectify their manners and conduct. The reason is because this path is difficult, hard, brings opposition from the Rāfiḍah, Khāwārij, Ṣūfīs, Ash‘arīs and other innovators, groups and parties—some of whom they cooperate with (in social or political issues). It does not gain them mass followers because it distinguishes and separates between truth and falsehood. So instead, they reverse it around and focus on rectifying manners and conduct—and some of them claim that this is the way to bring the people closer to Allāh, by first removing the social ills, as is said by Shadeed Muḥammad. And this is ignorance of the Qur‘ān and of the sīrah of every Messenger and ignorance of the methodology of the Prophets in calling to Allāh and rectifying societies.

This is the methodology being followed by the Salafis of the US and UK in da‘wah and rectification which comes in the way of the Ikhwānī da‘wah of Shadeed Muḥammad and his likes who rely upon the very innovated principles and errors of the abovementioned deviants in order to shield themselves, their actions, their associations, their forms of cooperation and their errors from rightful criticism. But knowing they cannot attack those scholars [Shaykhs Rabī, ‘Ubayd, Muḥammad bin Hādī] in an explicit manner, they attack instead those in the West who spread the truth that those scholars have spoken with. They bring misconceptions whose futility is readily known by anyone who knows the history of the past 25 years of Salafi da‘wah and the tribulations it has faced from the direction of the Ikhwānīs. These individuals have no connection at all to Shaykh Rabī, Shaykh ‘Ubayd and Shaykh Muḥammad, and they would never, ever, ever, sit down with these scholars and bring their misconceptions because they know they would be declared liars by these scholars. So the only thing they have left to fall back upon is conspiracy theories in that these scholars have been cleverly used and manipulated as means of gaining control over the da‘wah in the West. This is what they say...

The individuals in question did not bring the statements of Shaykh al-Fawzān that are directly related to the topic of the āthār from the Salaf as it relates to sticking to their manhaj and their madhhab. Instead they went looking for specific texts from the scholars which allowed them to comment and impose their own desires upon those texts through their own commentary.

Hence, they went to the explanation of one verse in al-Ḥā'iyah from Shaykh al-Fawzān and the comments of Shaykh Ibn al-'Uthaymīn on al-Bayqūniyyah discussing whether the saying of a Companion is proof or not. They did not go to actual lectures, essays or books of these Shaykhs that are specifically on the subject of the āthār of the Salaf and the obligation of adhering to them in matters of religion, especially in actualising Tawḥīd, rectifying societies and in the position towards deviant sects and groups who clearly oppose the Salafi methodology. This is great deception on their behalf because in that would be a refutation of the people they are trying to defend and whom they ally with like Shadeed Muḥammad.

In his lecture, **“The Manhaj of the Salaf and the Ummah’s Need for It”**¹¹ Shaykh al-Fawzān states:

“They [the Salaf] are the model for this ummah, their manhaj is the path that they proceed upon in their creed, their dealings, their manners, and in all their affairs... They are the best of generations and their manhaj is the best of methodologies... It is not possible to follow them in precision (9:100) except by learning their manhaj... For this reason, this ummah studied the Salafi methodology and transmitted it generation after generation, and thus it is studied [today] in the mosques and in the schools and in the faculties, colleges and universities... The current state [of the ummah is that it] is in dire need of knowing

¹¹ <http://www.alfawzan.af.org.sa/ar/node/15030>

the Salafi methodology in order to stick to it because it is the path to deliverance.”

Yes, this Salafi methodology is the one that is taught and studied in the mosques of the Salafis in the UK and the US, it is the one taught by Abū Khādeejah, Abū Ḥakīm and others in the UK and by Abū al-Ḥasan Mālik, Ḥasan al-Somālī, Anwar Wright, Kāshif Khān and others in the US while the likes of Shadeed Muḥammad try to undermine this methodology using tricks and deceptions to an audience most of whom have not been around since the early 1990s and have not witnessed the tribulations of al-Ikhwān and the false claimaints to Salafiyyah such as Safar and Salman and ‘Abd al-Raḥmān ‘Abd al-Khāliq and Ar’ūr and al-Maghrāwī and al-Ma’ribī to recognise the fact that these individuals are coming from that same madrasah, they are inheritors of that madrasah and are simply presenting the same doubts clothed with layers of deception. So whoever is not familiar with this history will fall prey to their speech and think it is truth and guidance and that they are calling to justice (‘adl), just like those who innovated the bid‘ah of al-muwāzanah to shield the disparaged deviants and innovators, they brought out their principles in the name of restoring justice.

The Shaykh continues: “Whoever holds fast to the [Salafi methodology] especially at the end of time will face hardship [from the people] and from the opposers... and as we have mentioned, the one who proceeds upon this methodology of those who are favoured, he will be put to trial, will be constrained, belittled, declared astray and threatened, he will

be in need of patience... Now, they are deserting the manhaj of the Salaf in the newspapers, magazines and authored works and they are belittling Ahl al-Sunnah wal-Jamā'ah, the true Salafis, they are criticising them, that they are harsh (mutashaddidūn), that they are Takfiris, they are such and such. However, this will not harm. It will only harm the person who does not have patience, strength and firm determination, it will affect him.”

The Shaykh also says: “And among them are those who say we are not tasked with the understanding and knowledge of the Salaf... they say it is not befitting for our time, it was only befitting for their time¹², our time has changed, and thus they abstain from the fiqh of the Salaf, and they call to a new fiqh. This is abundant in the newspapers and magazines, coming from writers and people of misguidance. They desire to release our hands from [holding to] the methodology of the Salaf. Because, when we do not know the madhhab of the Salaf and abstain from it and do not study it, then merely ascribing to the Salaf without knowledge and insight of their madhhab, this is what they want from us. They want us to abandon the madhhab of the Salaf, the fiqh of the Salaf, the knowledge of the Salaf and so that we bring about a new fiqh as they say, which is suited to this time, but this is a lie... The manhaj of the Salaf is suited for every time and place. It is light from Allāh (ﷺ). Do not let the speech of those people make you abstain from it.

¹² This is what they say regarding the position of the Salaf towards the innovators and deviants!

Those deserters or misguided ones, do not let them make you abstain from it... Imām Mālik said: “The latter part of this ummah will not be rectified except by what rectified its earlier part.” Whoever desires deliverance, then upon him is to know the madhhab of the Salaf, to call to it. This is the path of deliverance and it is the ship of Noah (عليه السلام).”

Yes, do not let the likes of Shadeed Muḥammad and company make you desert the āthār of the Salaf! When they say, “the āthār of the Salaf are not a proof in and of themselves”, what they mean is that you should abandon the āthār of the Salaf and stick only to the Book and the Sunnah, because only the Book and the Sunnah are proof, which is a true statement. But their intent is to allow themselves to speak about the Book and the Sunnah upon other than the fahm of the Salaf, through their own desires. Hence, Shadeed Muḥammad legalises protests and demonstrations by plagiarising the arguments of the innovators, deviants and erroneous like Ḥātim al-‘Awnī who attacks the da‘wah of Shaykh Muḥammad bin ‘Abd al-Wahhāb and makes room for Ṣūfī positions in issues of Tawḥīd and worship. But if they went to the āthār of the Salaf, from the Companions and their students, and if they were true followers of Shaykh al-Fawzān, Shaykh Ibn al-‘Uthaymīn, Shaykh Bin Bāz, Shaykh al-Albānī, Shaykh Rabī and others, they would find a refutation and prohibition of what they call, “peaceful demonstrations”. But they do not desire this, they desire a new fiqh, a new methodology, exactly as Shaykh al-Fawzān says.

And this is the greatest of what indicates that the true grievance is against the Salafi methodology. They resent it, and they resent what is in the Salafi methodology of standing up to those who misguide others away from the truth to their own opinions and desires, like Shadeed Muḥammad, who opposes the Salafi methodology and the Salafi scholars. They attack and undermine the Salafis in the West who are upon the Salafi methodology and who are with the scholars in the issues in which individuals like Shadeed Muḥammad follow their desires, such as the issue of demonstrations and actualising Tawḥīd and rectifying societies and so on. And this is the angle from which they are declaring, “the āthār of the Salaf are not a proof in and of themselves”. They want to open the floor for deviants like Shadeed Muḥammad to come along and interpret the Qur’ān and the Sunnah upon their own desires and to leave the āthār of the Salaf, which come in the way of their desires.

The Shaykh continued: “And the Prophet made his ummah to fear from those callers, the callers to misguidance who wish to turn people away from the manhaj of the Salaf, and he informed that they are callers at the gates of Hellfire, whoever obeys them will be thrown by them into [the Hellfire]. So one must take severe caution against them. As time proceeds, the strangeness will become more severe, the tribulations will increase. So the Muslims are in greater need of being concerned with the manhaj of the Salaf... So let us be concerned with the madhhab of the Salaf, and let not those belittle its status or describe it with blameworthy characteristics and make us abstain from it. Let us not allow its importance to

be belittled in our souls. Rather, it only increases in our souls because they only waged war against it because it is the path of truth and because they desire misguidance.”

So all of what Shaykh al-Fawzān has said is about the āthār of the Salaf which are evidence in the religion for the correct fahm of the Book and the Sunnah. These deceivers did not go here because it goes against the manhaj of Shadeed Muḥammad, which is silence towards the Bāṭinī Qarāmiṭah led by Louis Farrakhan, and silence towards the Ash‘arīs, the Ṣūfīs and their likes. Rather, it is cooperation with them in socio-political issues and in marches and demonstrations, whilst ignoring or downplaying their misguidance and kufr. Shadeed Muhammad becomes angry that a white man should refute the Nation of Kufr, just because they are black and he is white.¹³ At the same time they attack refute, belittle those who adhere to the Salafi methodology accusing them of having “sickness in their hearts” and of misguidance and so on. So the issues are very clear and apparent to anyone who knows and values the Salafi methodology.

One should take heed of this warning from Shaykh al-Fawzān against these people who are laying down foundations for opposition to the Salafi methodology and opposition to the positions and rulings of the Salafi scholars in issues such as

¹³ Refer to the article “Regarding Shadeed Muhammad, the Nation of Islam, Police Brutality and White Supremacy and the Callers to Tawheed” on www.manhaj.com.

demonstrations and the wasā'il of da'wah and rectification and against individuals whose errors have been made clear with evidences and so on.

Their attacks against Salafīs in the West and spreading doubts about them comes from this angle. We say proudly that the saying of al-Awzā'ī is our slogan: "Upon you is to adhere to the āthār of the Salaf, even if the people reject you. And beware of the opinion of men, even if they beautify it with speech. For the affair will become apparent while you are upon a straight path regarding it." All they have are shubuhāt which though alluring and convincing right now, over time, as the statements of our scholars expose and refute them, their falsehood will become clear by Allāh's permission.

Will these people quote from **Shaykh al-Fawzān** on the issue of demonstrations and refute Shadeed Muḥammad so that we can see who is truly a follower of the Salaf and of the Salafi scholars today? The Shaykh was asked about those who use the argument of differentiating between peaceful demonstrations and violent demonstrations and claim that peaceful demonstrations are not ḥarām, and his answer was: "Ask him: Do demonstrations have a foundation, do they have a foundation among the Muslims, in the past or in the recent era. Demonstrations are not known except in the West. They are not from Islām, ever. Islām encourages order, tranquillity, absence of chaos. Rights are not acquired through chaos. Rights are acquired through legislated means, through means other than demonstrations, No one is prevented from making complaints,

but as for demonstrations, they are not from the religion of Islām. And I say and repeat it again [raising his voice], they are not from the religion of Islām! And nor are they from the manners of the Muslims. They have come to us from the non-Muslim societies in order to split the jamā'ah and separate the people and to create enmity.”¹⁴ And this is the view of all of the Salafi scholars such as al-Albānī, Ibn al-‘Uthaymīn, Ibn Bāz, al-Luḥaydān and others.

Shaykh Ibn al-‘Uthaymīn was asked about those who argue that the demonstrations which are permitted by the ruler himself are not prohibited. The Shaykh replied: “Upon you is to follow the Salaf. If this is found with this with the Salaf, then it is goodness. And if it is not found with the Salaf, then it is evil. And there is no doubt that demonstrations are evil because they lead to chaos... and perhaps transgressions will arise through them, either against people’s honour, property or bodies, because some people within this chaos may be intoxicated, not knowing what he is saying or doing. So all demonstrations are evil, regardless as to whether the ruler permits them or does not permit them. But if you were to return to the heart [of the ruler about whom it is claimed permits them] you will find that he hates them intensely. However, it is apparent that he is, as they say, a Democratic and that he has opened the door of freedom for people, and this is not from the way of the Salaf.”¹⁵

¹⁴ Refer to <https://www.youtube.com/watch?v=P3fF8NVvQ5U>.

¹⁵ Refer to <https://www.youtube.com/watch?v=YVMsbAFS5OE>.

So what is intended when they say, “the āthār of the Salaf are not a proof in and of themselves”, they intend by this to justify abandonment of the Salafi methodology, in which there are no demonstrations and protests for example, and no cooperation with Bāṭinī Kāfirs in socio-political issues and so that people like Shadeed Muḥammad whom they are defending can twist the Book and the Sunnah and justify anything through the generality of the texts.

They think they are being clever when they seek out specific texts from scholars like Shaykh al-Fawzān into which they can inject their own desires, effectively, lying upon the scholars, because what they intend and what the Scholars intend—in light of their other statements—are not the same, as is clear from what we have quoted from Shaykh al-Fawzān regarding the necessity of following the sayings of the Salaf in understanding and applying the texts of the Book and the Sunnah.

If you want to say, as Shadeed does, that demonstrations are allowed by democracy and by non-Muslim constitutions and that you are happy to guide yourselves through them and use them as a means and make the saying of non-Muslim presidents, novelists and Christian leaders your inspiration, then do so. But do not add to this misguidance, which is by no means small, an even greater misguidance by lying upon Allāh and His Messenger and claiming that they have legislated this as a means in Islām and do not make the deceptive statement that “the āthār of the Salaf are not a proof in and of themselves”

by which you allow for deviants like Shadeed Muḥammad to inject lies and poison into Islām.

When a misguided Khārijite quotes the ḥadīth: “No person commits fornication whilst he is a believer...” in order to prove that a person becomes a disbeliever by way of major sin, is he not putting the saying of the Messenger ahead of everything else? He can certainly make that claim as can every innovator who only uses the Book and the Sunnah as evidence. But the issue comes down to the fahm. When we return to the Salaf, we find that they clarify the true meanings, and their statements (āthār) are a preservation of sound religion, of sound understanding. And we find that the Khārijite is twisting the speech of the Messenger and twisting the speech of Allāh—just like Shadeed Muḥammad is doing on the issue of demonstrations, using very broad general texts such as the verse: **“You are the best of nations brought forth for mankind, you enjoin the good and prohibit the evil and you believe in Allāh.”** (3:110), and the ḥadīth: “Whoever among you sees an evil, let him change it with his hand.” When you go back to the āthār, to the correct understanding of these texts with the Salaf, you find that they do not support the lies of Shadeed Muḥammad. So this is what they mean when they say: “the āthār of the Salaf are not a proof in and of themselves”, they want to give Ikhwānīs like Shadeed Muḥammad room within which to manoeuvre and spread their Ikhwānī methodologies, and this is the true source of their enmity and opposition towards the Salafis in the West who are upon the āthār, who respect and follow the Salafi methodology.

Muḥammad bin Sīrīn (رَضِيَ اللهُ عَنْهُ) said: “They used to consider themselves to be upon [the right] path, so long as they remained upon the athar.”¹⁶

So we are Salafis walḥamdulillāh, we stick to the āthār and that is the distinguishing line between us and Ikhwānis like Shadeed Muḥammad and his supporters and defenders. The deception they are playing right now, the boldness with which they are coming out on the tube and social media, all of this will crumble and fall inshāʾAllāh and its hollowness will become apparent, because it is nothing but beautified speech without substance and by which opposition to the Salaf is intended as indicated in the saying of al-Awzāʿī: “Upon you is to follow the āthār of the Salaf, even if the people reject you. And beware of the opinions of men, even if they beautify it with speech. For the affair will become apparent while you are upon a straight path regarding it.”

Abu Iyāḍ

13 Dhul-Hijjah 1438 / 4 September 2017

¹⁶ Sunan al-Dārimī (1/66).