

# What I Witnessed in the United Kingdom

[Recollections from my Recent *Da'wah* Trip to England]

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## What I Witnessed in the United Kingdom [Recollections from my Recent *Da'wah* Trip to England]

For many years, I had desired to travel to the United Kingdom to visit our beloved *Salafī* brothers. I had been blessed to know many of them for a number of years. Allāh would allow us to meet during trips to *Ḥajj* or *'Umrah* in the blessed land of *al-Tawhīd*. Some of them have even come and visited the United States and aided us in the call to Allāh, following the *āyah* in the Book of Allāh,

**“And who is better in speech than the one who calls to Allāh and works righteous deeds and says: Indeed, I am from the Muslims.”**

[Sūrah Fuṣṣilat 41:33]

So from the greatest of deeds is inviting the people to the Way of Allāh, so may Allāh bless them for their efforts in this call. They have always displayed true brotherhood and love for the people of the *Sunnah* here in the United States and would always extend an invitation to us to visit them in their country as well.

Allāh says in the *Qur'ān*,

**“Is not the reward for good except a good like it?”** [Sūrah al-Raḥmān 55:60]

And since many years had went by, and we had not visited the UK, when the invitation came this summer, we felt it a must to respond to our brothers and sisters in Islām and *Sunnah* and travel there to take part in a conference about the characteristics of our beloved Prophet Muḥammad (*ṣallallāhu 'alayhi wa sallam*).

The Prophet Muhammad (*ṣallallāhu 'alayhi wa sallam*) says in a *ḥadīth* collected by Abū Dāwūd (d.275H) in his *Sunan* on the authority of Abū Hurayrah (*raḍiyallāhu 'anhu*), “He who has not thanked the people, has not thanked Allāh.”<sup>1</sup> So I thank my brother and companion Ḥasan al-Ṣumālī - may Allāh preserve him - for sending the invitation and encouraging me to come and participate in these talks. I have known Abū 'Abdullāh since the days when we were neighbours in Dammāj studying under the *Muḥaddith* of Yemen, our Shaykh, Muqbil Ibn Ḥādī al-Wādi'ī (d.1421H) - may Allāh have mercy upon him - and Ḥasan and I have shared a great closeness since our initial meeting. May Allāh increase us, and all of the People of the *Sunnah* in love for one another. I must also thank the sisters in the city of Cardiff at Masjid al-Nūr, for they made every effort in helping to facilitate our trip and the conference.

So when I and the brother Abū Zāhid Jalīl, may Allāh preserve him, arrived in London, we were met by the brother Muḥammad Khān from London. The brother greeted us with a large smile following the narration of the Prophet Muḥammad (*ṣallallāhu 'alayhi*

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<sup>1</sup> **Ṣaḥīḥ:** Related by Abū Dāwūd (no. 4177) and al-Tirmidhī (no. 1877). It was authenticated by al-Albānī in *Silsilah al-Ṣaḥīḥah* (no. 417).

*wa sallam*), “A smile in the face of your brother is a charity.”<sup>2</sup> Muḥammad would take from his time to make sure that we made it to all of the events and drove from city to city each day taking from his personal schedule and being away from his family to aid us in the call to Allāh. May Allāh bless him and his family with a great reward in this life and the next.

We drove from the airport to the city of Cardiff, which is close to a two hour drive. We were so amazed at how green the countryside was. It reminded me of a statement I read from Ibn Qayyim al-Jawziyyah (d.751H) describing green as a colour that was coolness to the eyes and tranquil to the soul. When we arrived in Cardiff we were greeted by our brother Ḥasan al-Ṣumālī, may Allāh preserve him. We prepared to go to the mosque to start the first of the series of talks. This one was for the sisters, entitled, “The Women Scholars of *Ḥadīth*.” We were amazed to hear that over two-hundred sisters had come out to the lesson.

Many brothers came as well, and it was an atmosphere of learning, and how pleasantly surprised I was when the questions from the sisters came. They were detailed questions concerning affairs of creed, *manhaj*, worship and women’s affairs surrounding the ruling of a woman traveling without a *maḥram* to make *hijrah* (migration) or *Ḥajj*. It reminded me of the statement the *Muḥaddith* al-Albānī (d.1420H) would often quote from one of the *Salaf*, “The good question is half the answer.” It was a beautiful sitting and a blessing to follow the *ḥadīth* collected by al-Bukhārī (d.256H) in his *Ṣaḥīḥ*, in the ‘Book of Knowledge’ upon the authority of Abū Sa’īd al-Khudrī (*raḍiyallāhu ‘anhu*), ‘Some of the women said to the Messenger of Allāh, ‘The men have taken up all your time from us, so make a day for us [to learn].’ So he made a day for them and met them on it, exhorted them and commanded them, and from the things he taught them, “There is not one of you who rears three of her children except they will be a screen for them from the Fire.”<sup>3</sup> And the praise is for Allāh, when the lesson was over, the sisters showed their zeal for understanding the *Sunnah* and asked whether the wording of the *ḥadīth* was general for boy and girl children or specific to girls? So may Allāh reward them with every good.

On the second day, we traveled to London to give a talk at Masjid al-Sunnah in Cranford dealing with the history of the *Khawārij* entitled, “A Historical Look at Extremism: From Ibn Muljam to Ibn Laden.” It is well-known that the sect of the *Khawārij* has been from the most destructive and murderous in the history of this *Ummah*. They are the ones whom the Messenger of Allāh said concerning them, “They are the dogs of the Hellfire.”<sup>4</sup> The mosque was completely filled, and with no room, the people stood in the back to benefit. There was no one outside talking or mingling; the people came to hear the narrations of the Messenger of Allāh and write the benefits we read from the

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<sup>2</sup> **Ṣaḥīḥ:** Related by al-Tirmidhī (no. 1879), from the *ḥadīth* of Abū Dharr al-Ghifārī (*raḍiyallāhu ‘anhu*). It was authenticated by al-Albānī in *Silsilah al-Ṣaḥīḥah* (no. 572).

<sup>3</sup> Related by al-Bukhārī (1/102).

<sup>4</sup> **Ṣaḥīḥ:** Related by Ibn Mājah (no. 169), from the *ḥadīth* of Ibn Abī Awfā (*raḍiyallāhu ‘anhu*). It was authenticated by al-Albānī in *Ṣaḥīḥ al-Jāmi’* (no. 3347).

Scholars of this Religion past and present. May Allāh increase us and them in beneficial knowledge.

After the lesson, we sat with the brothers and discussed issues of *takfīr* and terrorism and strove to clarify to the youth in London some of the doubts this evil group has spread to corrupt the worshippers and the lands. Then by the permission of Allāh, we met a young man named Michael who was interested in Islam. We sat and dialogued with him and listened to his concerns. We did our best to answer those concerns for him, and by Allāh's permission, Michael repeated the *Shahādatayn* (two testimonies of faith) and entered the Religion of Islām. It reminded us of the narration of the Messenger of Allāh when he said to 'Alī (*raḍiyallāhu 'anhū*), "To have someone guided by you to Islam is better than the red-she camel."<sup>5</sup> So may Allāh guide us and the brother Michael. You will not will, except what Allāh wills, Lord of the Worlds.

The following day we travelled to the city of Bristol. It was approximately forty-five minutes from where we were staying in Cardiff. The topic for the lecture was centered on the *ḥadīth* of the Prophet, "Whoever travels in the path of knowledge, Allāh will make the path to Paradise easy for him."<sup>6</sup> The praise is for Allāh, all the lessons in the different cities were well attended, but what stuck out about Bristol was the many youth who attended the talk. There were boys under the age of ten in great numbers. Many of them were at the very front of the mosque sitting attentively and paying attention to the lesson. There were also from the elders in the *mosque* as well. How beautiful it was to look out in the lesson and see the ages ranging from the youth to the elders all concerned with hearing the *āyāt* of Allāh's Book and the narrations of the Messenger of Allāh. To show the level of diligence in the audience, when a few of them near the speaker's table ran out of paper to write on, they began to write down notes on napkins. After seeing this, I thought of something I read concerning the compilation of *ḥadīth* in the early generations of the *Ummah* during the time of the Companions where the people would record the narrations on parchment, bark, and even the bones of animals. May Allāh preserve the brothers and sisters in Bristol and increase us and them in beneficial knowledge.

The following day of *Jumu'ah* we travelled to the city of Birmingham; when we entered the mosque, our beloved brother Abū Khadījah - may Allāh preserve him - was giving a moving exhortation on the subject of enjoining the good and forbidding the evil. I have known Abū Khadījah for more than a decade now and have found him a man of keen insight into the affairs of the *da'wah* in the West, a brother who has always striven to give sound advice. I know him to have a great respect for the scholars of this religion and a strong love for the people of the *Sunnah*. May Allāh continue to bless him in his efforts to aid in the spread and defence of *Salafiyyah* in the West.

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<sup>5</sup> Related by al-Bukhārī (no. 2787), Muslim (no. 4423), Abū Dāwūd (no. 3176) and Aḥmad in *al-Musnad* (no. 21059), from the *ḥadīth* of Sahl Ibn Sa'd and Mu'adh Ibn Jabal (*raḍiyallāhu 'anhumā*).

<sup>6</sup> Related by Muslim (no. 4867), Ibn Mājah (no. 221), Abū Dāwūd (no. 3157), al-Tirmidhī (no. 2570), al-Dārimī in his *Sunan* (no. 346) and Aḥmad in *al-Musnad* (no. 7118), from the *ḥadīth* of Abū Hurayrah and Abū al-Dardā' (*raḍiyallāhu 'anhumā*).

There were over one thousand brothers in the mosque, and since there was barely any space left, we had to stand to in the back of the large *muṣallā* (Prayer area) until it was time to pray. After the prayer we were greeted by our brothers at Salafī Publications. From the first of them, our noble brother Abū Ḥakīm Bilāl Davis; I have known this brother since 1995CE, when we met in al-Madīnah while I and a number of students of knowledge made *'Umrah* from Egypt. He is a brother who Allāh has blessed with a tremendous memory. I can recall how quickly he can cite an *āyah*, narration or a line of poetry to almost any subject that is being discussed. May Allāh increase us and him.

Then, the praise is for Allāh alone, after many years, I had the opportunity to finally meet the brother Abū Ṭalḥah Dāwūd Burbank. I can recall once I was in the house of Shaykh Rabī Ibn Hādī al-Madkhalī - may Allāh preserve him - and hearing him praise the brother Abū Ṭalḥah. I mentioned to Abū Ṭalḥah that I knew how much Abū Uways—may Allāh have mercy upon him—loved him and would also mention him with good. Abū Ṭalḥah then began to tell us about Abū Uways in his days at the Islamic University of al-Madīnah. He mentioned that when Abū Uways would come through an area, the people *ḥizbiyyah* would scatter left and right. It was an honor to meet the brother Abū Ṭalḥah. It is clear that he is a respected elder in the community. He has been teaching there consistently for many years and has completed a number of works of the scholars. From them: *'Aqīdah al-Ṭaḥāwīyyah*, *Kitāb al-Tawḥīd*, *Riyāḍ al-Sāliḥīn* and other works, some of them taking up to five years to complete!

We also were greeted by our brothers Abū Idrīs Muḥammad, Abū Junayd Yūsuf Bowers, Abū Maryam Ṭāriq, Abū Ḥammād Yūnus, Abū Sufyān McDowell and Abū 'Ā'ishah, may Allāh preserve them all. The praise is for Allāh, the community there has been blessed with a very large mosque. There are a number of the students who have memorized the entire *Qur'ān*. They have lessons throughout the week in the various Islamic sciences. There are classes in Creed, *Qur'ānic* recitation, Arabic grammar, *Ḥadīth* sciences, etc. There are also regular tele-links with the Scholars of Islām, and not to mention visits from some of the well-known people of knowledge. It is a community reared upon knowledge of the religion and concern for the correct understanding the methodology of the *Salaf*.

One of the things that most touched me was the many different colors and nationalities of the brothers there. I would look around and see Şumalīs, Pakistanis, Arabs, Black Caribbeans and Englishmen. It reminded me of the *āyah* in the *Qur'ān*,

**“O Mankind! We have created you from a male and female and made you into nations and tribes that you may know one another. Verily, the most honourable of you with Allāh is the most pious of you. Indeed, Allāh is All-Knowing, All-Aware.”** [Sūrah al- Ḥujurāt 49:13]

There were many sittings of benefit in Birmingham, and I was amazed how well-informed the average brother in the community was concerning the affairs of the *da'wah*. It is a clear testimony to the *taṣfiyah* (purification) and *tarbiyah* (education) that is taking place there. Though we were aware of all of the good and benefit that has

come out of Birmingham, there is no doubt that seeing it far exceeded our expectations. May Allāh continue to bless the brothers and sisters at Masjid al-Salafi there in Birmingham and continue to make them a benefit for Islām and the Muslims.

The next day was the beginning of the conference in Cardiff. The people seemed to have travelled from every part of the country. They had come from as far as Leeds, Leicester, London, Birmingham and many other cities. The mosque was filled to capacity with brothers and sisters who came to benefit. Many times over the years we have seen conferences where the people were outside during the lessons, perhaps engrossed in matters that are of little or no benefit in this life or the next, but in this conference—rather in all of the lessons in England—we saw the room packed with students of knowledge, the only thing moving their pens.

In one of the lessons I discussed the issue of a man taking the female *kunyah*<sup>7</sup> like Abū Maryam or Abū Zaynab. A brother asked me concerning the *kunyah*: Abū Laylā and a narration concerning it. I told him that I did not recall the narration. When I returned to the mosque later for the next session, the brother had done a short research on the *kunyah*: Abū Laylā and some of the *Salaf* who went by it. May Allāh reward the brother for bringing such benefit.

Then our noble brother Abū Khadījah gave a very beneficial talk surrounding the Prophet's manners in the way that he dealt with his wives. From the benefits that our brother gave was that the Prophet was from the most loving and attentive of husbands even knowing when our mother, 'Ā'ishah, may have been upset with him, and like this we should be as attentive and know our wives.

After this, I finally had the honour to meet the noble brother Abū 'Iyād Amjad Rafiq. He talked with the brothers concerning our working together and aiding one another in the clarification of the misguided beliefs of the *Ash'arīs*. I found the brother Amjad to be from the most intelligent and diligent brothers I have met. His work ethic is incredible. There were some matters that we were in need of disseminating amongst the people in the United States involving some of the lies of the deviant *Ash'arīs*, and we found that Abū 'Iyād had translated articles dealing with these matters years ago in the late '90's! May Allāh increase his efforts and continue to make him a thorn in the sides of the party-partisans.

After this, our noble brother Abū Ḥakīm Bilāl Davis delivered a detailed description of the Prophet's manners and qualities. It was a lesson filled with narration after narration and explanation of the meanings of the *aḥādīth*. This talk went into the late part of the night, and though the brothers and sisters had been there since early in the morning, and some even from the night before, there was little movement, and the people stayed glued in their places to hear from the *Sunnah* of the Prophet. The mosque has a nice sized Prayer area and even other floors, but there was almost no room for the many students who came in the pouring rain to sit and benefit.

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<sup>7</sup>This is an agnomen consisting of Abū or Umm followed by the name of the son in most cases.

After all of the talks were over, a group of brothers numbering close to sixty stayed until almost three in the morning to seek advice from myself and Abū Ḥakīm Bilāl Davis. The advice centred upon adherence to the *Salafī* methodology and concerning themselves with learning beneficial knowledge, also to return to the scholars in all of their affairs and to beware of the people of party partisanship.

This group of tens of new *Salafīs* reminded me that the *da'wah* continues to grow, in spite of those who talk about a fall of the *Da'wah al-Salafiyyah*. How can the methodology of the Prophet and Companions fall when it was the Messenger of Allāh who said, “There will never cease to be a group from my *Ummah* victorious upon the truth. No one will be able to harm them from those who forsake them until the Hour is established and they are upon that.”<sup>8</sup>

This is that same methodology that the Messenger of Allāh (*ṣallallāhu 'alayhi wa sallam*) addressed in the authentic narration, “Indeed, this *Ummah* of mine will divide into seventy-three different sects, all of them in the Hellfire except one.” He was asked, “And which is that [saved] group?” He replied, “What I am upon today and my Companions.”<sup>9</sup> Perhaps one would ask, ‘Well how is it that you call that group the *Salaf*?’ We respond by saying that this is the name the early generations gave to the Companions. Al-Bukhārī said in his *Ṣāḥīḥ* from the great scholar al-Zuhrī (d.124H) talking about the bones of animals like those of an elephant, “I met people from the scholars of the *Salaf* who used them as combs, and they didn’t see any problem with this.”<sup>10</sup> There can be no doubt that the *Salaf* here al-Zuhrī is talking about are the Companions, as al-Zuhrī was from the generation of the *tābi’īn* who came after the Companions.

Also, in this regard we have the statement of al-Awzā’ī (d.157H) who said, “Be patient upon the way of the *Sunnah* and stop where the people stopped and say what they said and refrain from what they refrained from and follow the path of your *Salaf al-Ṣāliḥ* (pious predecessors).”<sup>11</sup> What is intended here is the Companions. Also, what Imām Muslim (d.261H) brings in the introduction of his *Ṣāḥīḥ* where ‘Abdullāh Ibn Mubārak (d.181H) said, “Abandon the narrations of ‘Amr Ibn Thābit, for indeed he used to insult the *Salaf*.”<sup>12</sup> There were scholars from the earlier generations describing the companions and those who came before them as the *Salaf*, so there should be no doubt regarding the validity of ascribing this name to the companions of the Messenger of Allāh.

Some may ask, ‘Well how do we know those who are upon this methodology of the *Salaf*?’ We mention what the great Scholar of Islām, al-Manāwī (d.1031H) said regarding

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<sup>8</sup> Related by Muslim (no. 1920), from the *ḥadīth* of Thawbān (*raḍiyallāhu 'anhu*).

<sup>9</sup> **Ḥasan:** Related by al-Tirmidhī (no. 2641) and al-Ḥākim in *al-Mustadrak* (1/128-129), from the *ḥadīth* of ‘Abdullāh Ibn ‘Umar Ibn al-‘Āṣ (*raḍiyallāhu 'anhu*). It was authenticated by al-Albānī in *Ṣāḥīḥ al-Jāmi’* (no. 5343).

<sup>10</sup> Refer to *Fath al-Bārī* (1/342) of Ibn Ḥajr.

<sup>11</sup> Refer to *al-Sharī‘ah* (p. 58) of al-Ājurrī.

<sup>12</sup> Refer to the introduction of *Ṣāḥīḥ Muslim* (p. 16).

this in his *Fayḍ al-Qadīr*, “If it was said, ‘What is your proof that the Saved Sect is *Ahl al-Sunnah wa al-Jamā’ah* with the fact that every sect makes this claim? We say that this is not established by mere claims, but rather by the narrating of the Scholars of this Religion and the People of *Ḥadīth* who have collected the authentic narrations of the Prophet’s commands, conditions, and his public and private actions, and that of the Companions and those who came after them, [those who narrated] like the two Shaykhs (al-Bukhārī and Muslim) and other than them from the well-known trustworthy Scholars who the people of the east and west have consensus regarding the authenticity of what is in their books and went to great lengths to extract understanding from their narrations, the likes of al-Khaṭṭābī (d.388H), al-Baghawī (d.516H) and al-Nawawī (d.676H) - may Allāh reward them with good - then after their narrating we look to see who has clung to their guidance and followed their way and traversed upon their path in the fundamental and subsidiary matters, and then it is ruled that they are the ones [upon the way of the Saved Sect].”<sup>13</sup> So it is clear as the sun at noon that if one wants to claim that he is from that group, his actions must be in accordance with the authentic narrations of the Messenger of Allāh and his Companions.

So in the matter of *Tawhīd*, he is line with what the Prophet and Companions were upon in the matters of *Ulūhiyyah* (divinity of Allāh) and supplicate to Allāh alone based upon the verse in the *Qur’ān*,

**“You alone do we worship, and You alone do we seek for help.”**

[Sūrah al-Fātiḥah 1:5]

And Allāh’s statement,

**“And they were commanded to worship Allāh Alone, and worship none but Him, and establish the Prayer and give the *zakāt*, and this is the upright Religion.”** [Sūrah al-Bayyinnah 98:5]

And the statement of the Messenger of Allāh (*ṣallallāhu ’alayhi wa sallam*), “Supplication is worship.”<sup>14</sup> So how can the extreme *Sūfīs* who call on their dead shaykhs and so-called saints and slaughter for them be considered that saved group when they are not upon what the Prophet and his Companions were upon in the matter of *al-Ulūhiyyah*?

And in the matter of the Names and Attributes of Allāh, he is in line with what the Messenger of Allāh and his Companions were upon as is found in the narration in *Ṣāḥīḥ Muslim* when the Messenger of Allāh asked the slave girl, “Where is Allāh? She answered, “Above the heavens.” And the Prophet responded, “Free her for indeed she is a Believer.” And the narration of Zaynab Bint Jaḥsh (*raḍiyallāhu ’anhā*) who said, “As for the other wives of the Prophet, then their families married them to him, but as for

<sup>13</sup> Refer to *Fayḍ al-Qadīr* (2/27) of al-Manāwī.

<sup>14</sup> **Ḥasan Ṣāḥīḥ:** Related by Abū Dāwūd (no. 1264), al-Tirmidhī (no. 3372), Ibn Mājah (no. 3818) and Aḥmad in *al-Musnad* (no.17705), from the *ḥadīth* of al-Nu’mān Ibn Bashīr (*raḍiyallāhu ’anhu*). It was authenticated by al-Albānī in *al-Mishkāt al-Maṣābīḥ* (no. 2230).



me, then I was married to him by Allāh from above the seven heavens.”<sup>15</sup> And he understands it the way the great Imām Mālik Ibn Anas (d.179H) did when the man came in the mosque and asked, “How did Allāh rise above the Throne?” And Mālik replied, “Al-Istiawā‘ is known. Its modality (*kayfiyyah*) is unknown. Belief in it is obligatory and asking about its modality is an innovation.”<sup>16</sup>

And regarding the Names and Attributes of Allāh, he is in line with Allāh’s statement,

**“There is nothing comparable to Him, and He is the All-Hearing, All-Seeing.”** [Sūrah al-Shūrā 42:11]

And so neither the Messenger of Allāh nor his Companions denied the Names and Attributes, gave them other meanings than what is apparent, nor gave them any similitude to the creation. Rather, they affirmed them, as Allāh did in His Revelation. So how can the *Jahmiyyah* who deny from the Names and Attributes be considered that Saved Group when they are not upon what the Prophet and his Companions were in the affirmation of these affairs? How can the *Mu'tazilah* and the *Ash'arīs* be considered that saved group when they give meanings to the Names and Attributes that were not given by the Messenger of Allāh nor his Companions?

And in the matter of Messengership, he is upon the statement of Allāh in the *Qur'ān*,

**“Muhammad is not the father of any of your men, but he is the Messenger of Allāh and the last (end) of the Prophets.”**

[Sūrah al-Aḥzab 33:40]

And the statement of the Messenger of Allāh to 'Alī Ibn Abī Ṭālib (*raḍiyallāhu 'anhu*), “You are in relation to me as Hārūn was to Mūsā, except there is no Prophet after me.”<sup>17</sup> So how could the *Qādiyānīs* and those who are like them who claim that there are Prophets and Messengers after Muhammad be considered from that Saved Sect when they are not upon what the Prophet and his Companions were?

And in the matter of the Companions, he is upon the statement of Allāh where He said,

**“And the foremost of the Companions from the *Muhājirūn* and the *Anṣār* and those who follow them in righteousness. Allāh is pleased with them, and they are pleased with Him.”** [Sūrah al-Tawbah 9:100]

And the statement of the Messenger of Allāh (*ṣallallāhu 'alayhi wa sallam*) in the *Ṣāḥīḥ* of al-Bukhārī upon the authority of Abū Sa'īd al-Khudrī (*raḍiyallāhu 'anhu*), “Do not revile my companions, for indeed if one of you gave the likes of *Uhud* in gold, it would not a

<sup>15</sup> Related by al-Bukhārī (no. 6871), from the *ḥadīth* of Anas Ibn Mālik (*raḍiyallāhu 'anhu*).

<sup>16</sup> Refer to *Mukhtaṣar al-'Ulūw* (no. 131) of al-Dhahabī, with the checking of al-Albānī.

<sup>17</sup> Related by Muslim (no. 4418), Ibn Mājah (no. 118), al-Tirmidhī (no. 3664) and Aḥmad in *al-Musnad* (no. 1465) from the *ḥadīth* of Sa'd Ibn Abī Waqqāṣ (*raḍiyallāhu 'anhumā*).

handful of one of them or even half of it.”<sup>18</sup> So how can the extreme *Shī'ah* from the *Rāfiḍah* who curse the Companions be considered the Saved Sect when they are not upon what the Prophet and his Companions were?

And in the matter of a Muslim's blood, property and honour, he is upon the statement of Allāh,

**“Whoever kills a believer intentionally, his recompense will be the Hellfire to abide therein, and upon him the Wrath and the Curse of Allāh, and a great punishment is prepared for him.”** [Sūrah al-Nisā' 4:92]

And the statement of the Messenger of Allāh (*ṣallallāhu 'alayhi wa sallam*), “To curse a Muslim is sinful, and to fight him is disbelief.”<sup>19</sup> So how can the *Khawārij* who revolt against the rulers and shed the blood of the people in the earth be considered from the Saved Group when they are not upon what the Prophet and his Companions were?

How can there be a fall of the methodology that has been handed down from the Messenger of Allāh to the likes of 'Abdullāh Ibn 'Umar (*raḍiyallāhu 'anhumā*) to Nāfi' (d.117H) to Mālik down to the likes of al-Bukhārī (d.256H) and then passed down from generation to generation until this day of ours.

Perhaps those who have not been blessed with insight weigh rising and falling in the scales of numbers of people. It should be understood that the men are known by the truth, and the truth is not known by men. This is clear from the statement of Allāh,

**“And indeed We have fully explained to mankind, in this *Qur'ān*, every kind of similitude, but most of mankind refuse (the truth and accept nothing) but disbelief.”** [Sūrah al-Isrā' 17:89]

In this *āyah*, Allāh shows that the majority of the people do not believe, so if the truth was a matter of numbers, then the *ḥaqq* (truth) would be with those who disbelieve. And where are they from the narration of the Messenger of Allāh when he mentioned that on the Day of Judgment there will be a Prophet who comes with only two followers, and then one with one follower, and then one with no followers? Would these individuals claim that these Prophets failed and that their *da'wah* fell? If it is merely a matter of numbers, then they would have to respond to this question in the affirmative. And even looking at the *ḥadīth* of the seventy-three sects, it is clear that seventy-two is a much larger quantity than one, and with that, the Messenger of Allāh clarified that the truth was with the lone group. 'Abdullāh Ibn Mas'ūd (*raḍiyallāhu*

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<sup>18</sup> Related by al-Bukhārī (no. 3673) and Muslim (no. 2541).

<sup>19</sup> Related by al-Bukhārī (no. 6549), Muslim (no. 97), Ibn Mājah (no. 68), al-Tirmidhī (no. 2559), al-Nisā'ī (no. 4037) and Aḥmad in *al-Musnad* (no. 3465), from the *ḥadīth* of 'Abdullāh Ibn Mas'ūd (*raḍiyallāhu 'anhumā*).

'*anhumā*) explained this matter best when he said, "The *Jamā'ah* is what is in accordance with the truth, even if you are by yourself."<sup>20</sup>

And with that being said, we praise Allāh for allowing the *Da'wah al-Salafiyyah* to thrive in the cities of England, like Birmingham, London, Bristol, Leeds, Manchester, Cardiff and many other cities large and small. And it thrives in American cities like New York, Philadelphia, Newark, Camden, Baltimore, Raleigh, Atlanta, Chicago, Detroit, Los Angeles and too many other towns and cities to name here. In countries where the mention of the word *Salafī* may have been a rare occurrence just twenty years ago, today one can find *Salafīs* attending conferences and lectures from as far as Memphis to Seattle. And all of this is due to Allāh's mercy alone. And we ask Him to continue to aid the people of *Salafiyyah* in the call to Allāh. Indeed, Allāh has power over all things.

On the final day of the conference, there was still a great energy and love in the mosque. The mosque was still so packed at 'Asr Prayer that people had to pray upon the stairs! Later in the afternoon, our noble brother Abū Idrīs Muhammad delivered a very beneficial talk and finished out a most monumental lecture series—may Allāh reward Abū Idrīs with all that is good. I first met Abū Idrīs in Makkah when we were going to the house of Shaykh Rabī'. I found him to be a brother possessing great love for the *Salafīs*, and by Allāh, I felt as if I had known him for many years. It reminded me of the narration of the Messenger of Allāh, "The souls are like gathering troops. What they have in common unites them."<sup>21</sup>

In conclusion, would like to thank all of the brothers and sisters who helped make this trip and series of lectures around the UK possible. We also wanted to thank the people of Cardiff for being such generous hosts during our stay. We also want to thank the brothers and sisters in the cities of Birmingham, London and Bristol for welcoming us and making us feel like we were in our own homes. Though travelling can be a hardship, I often thought of the narration of the Messenger of Allāh (*ṣallallāhu 'alayhi wa sallam*), "Indeed, my example in this worldly life is like that of a traveler who takes some rest beneath the shade of tree and continues on."<sup>22</sup>

Abū al-Ḥasan Mālik Ādam al-Akhḍar  
Camden NJ, USA  
Friday, June 12<sup>th</sup>, 2009CE  
18<sup>th</sup> Jumāda al-Thānī, 1430H

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<sup>20</sup> **Ṣaḥīḥ:** Related by al-Lālikāī in *Sharḥ Uṣūl al-'Itiqād* (no. 160) and Ibn 'Asākir in *Tārīkh Dimashq* (13/332/2). It was authenticated by al-Albānī in *al-Mishkāt al-Maṣābīḥ* (1/61).

<sup>21</sup> Related by al-Bukhārī (no. 3158) and Muslim (no. 2638), Abū Dāwūd (no. 4194) and Aḥmad in *al-Musnad* (no. 7594), from the *ḥadīth* of Abū Hurayrah (*raḍiyallāhu 'anhu*).

<sup>22</sup> **Ṣaḥīḥ:** Related by al-Tirmidhī (no. 2559), from the *ḥadīth* of 'Abdullāh Ibn Mas'ūd (*raḍiyallāhu 'anhumā*). It was authenticated by al-Albānī in *Silsilah al-Ṣaḥīḥah* (no. 438).