

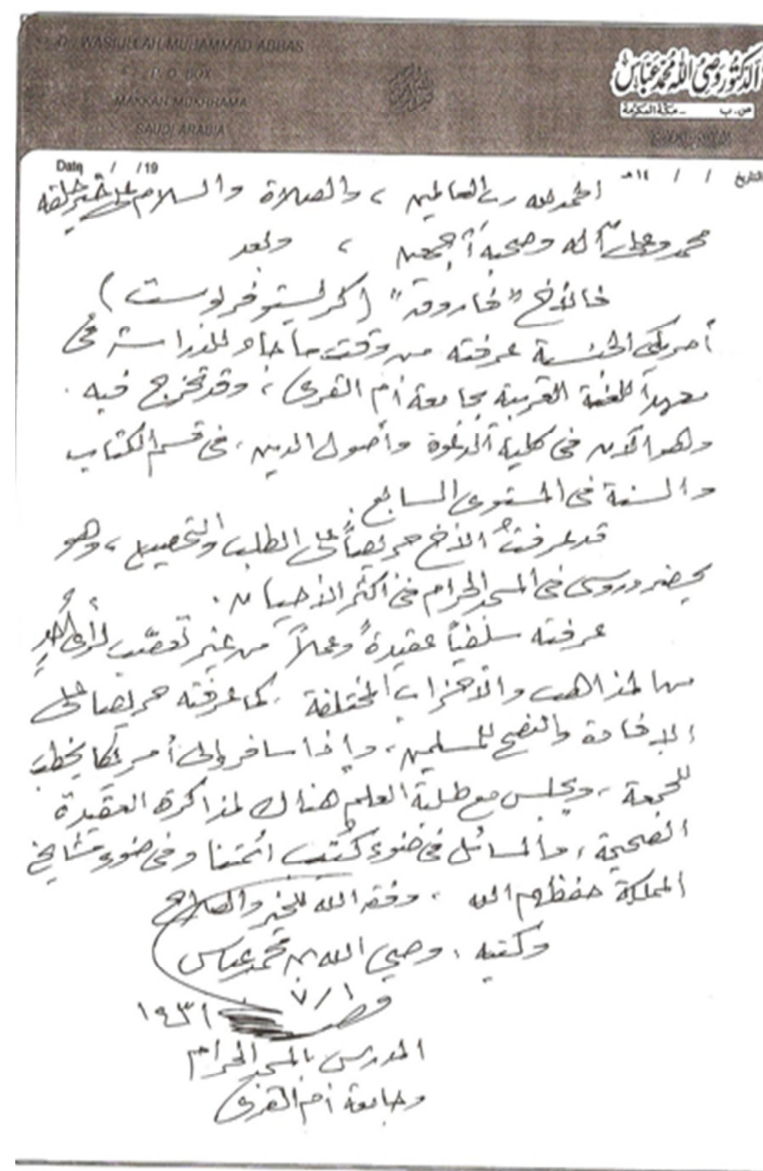
# The Missing Links

**Overlooked and Forgotten  
Statements from the scholars of  
Ahl Sunnah to Assist Some of Our  
Brothers in Abandoning Bigotry  
and Partisanship and Return Back  
to the True Manhaj of the Salaf**

**Abu Abdur Rahman Faruq Post**

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A note from Sheikh Wasiullah Muhammad Abbaas, may Allah preserve him, about the compiler:



Translation:

All praises are due to Allah, the Lord of all that exists and may the Prophet's name be mentioned within the heavens and may peace and blessings be sent upon him, his family and all his companions. As to what proceeds:

The American brother 'Faruq' (Christopher Post) has been known to me since the time he has come to Saudia Arabia to study in the Arabic Language Institute in the University of Umm al Qura (Makkah), which he has graduated from. Currently he is in the college of 'Dawa and Usool ad Deen' in the department of Quran and Sunnah in the seventh level.

I have known the brother to be very eager/avid in seeking and acquiring knowledge and he attends my lectures the majority of the time in the Masjid al Haram.

I have known him to be Salafi in his aqeedah and his actions without being bigoted to anyone's opinion from amongst the 'madthaahib' or different sects.

Furthermore, I have also known him to be eager/avid in benefitting and advising the Muslims. And when he travels to America he gives sermons on Friday and sits with the students of knowledge there to study and review the correct aqeedah and other issues in light of the books of our scholars and in the light of the books of the scholars of the Kingdom of Saudia Arabia. May Allah grant him success and goodness and rectification.

Written:

Wasiullah ibn Muhammad Abbaas

1431/7/1 (2010)

Teacher in Masjid al Haram and Umm al Qura University

A note from Sheikh Sa'd al Husayn, may Allah preserve him, about the compiler:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرقم : ٧٧  
التاريخ : ١٤٣١/٤/١٨  
المشروعات

الملك عبدالعزيز بن سعود  
عبدالله بن عبدالعزيز آل سعود  
الملك فيصل بن عبدالعزيز

من : سعاد الحبيب - مكة المكرمة - هدف :  
إلى : فضيلة وكيل وزارة الشؤون الإسلامية والأوقاف  
والدعوة والإرشاد ، زادكم الله من فضله ونصرته يوم الدين .  
سلام عليكم ورحمة الله وبركاته .  
أما بعد فقد طلبت مني أخي في الدين والدعوة على  
منهاج النبوة ( كبري استغفر بوسنت ) ( امرأتي الجنسية )  
الشفاعة لدى فضيلتكم للحصول على وظيفة مترجم  
عربي / انكليزي بوزارة تكمي الموقرة .  
واستجابة لأمر النبي صلى الله عليه وسلم : « ما سألوا  
تؤجروا » ، ولاني منذ عرفته قبل بضعة سنوات عرفته  
بصحة المعتقد والالتزام بالسنة ومجانبة الاستدراج في  
الدين ، وبهذا التحزب والتقصي والعنف قولاً وعملاً ؛  
كسبت لفضيلتكم هذه الأسطر أملاً في قبول شفاعتني  
لدي ، جزاكم الله خيراً الجزاء وأجزلكم ثواب .  
والسلام عليكم ورحمة الله وبركاته .  
سعاد الحبيب  
تعاوناً على البر والتقوى .

Translation:

1434/4/11

From Sa'd al Husayn-Makkah al Mubarakkah- telephone.....  
to the noble commissioner of the Ministry of Islamic Affairs,  
Endowments, Propagation and Guidance, may Allah increase them  
from His bounties and increase them in their aiding of the religion, as  
to what proceeds:

My brother (Christopher Post) in 'deen' and 'dawah' and in  
following the prophetic minhaj, who holds American nationality, has  
asked me to intercede for him amongst you noble gentlemen to attain  
a job as a translator from Arabic to English in your successful  
ministry.

Responding to the command of the Prophet Muhammad (sallahu  
alayhi wa sallam): 'intercede for others and be rewarded', and  
because since I have known him for several years, I have known him  
to possess the correct aqeedah and following/adhering to the sunnah  
and avoiding/abandoning innovations in the religion while  
rejecting/discarding partisanship, bigotry and harshness in actions  
and statements.

I wrote these lines/phrases to you noble gentlemen hoping that you  
would accept my intercession for him. May Allah reward you  
greatly.

Wa salaamu alaikum wa rahmatullahi wa barakatuhu

Sa'd al Husayn

Working together upon righteousness and piety

In the Name of Allah the Most Merciful the Most Gracious

### Introduction

All praises are due to Allah, I praise Him, I seek His forgiveness and  
His aid. Whomever Allah guides there is no one who can misguide  
him and whomever Allah misguides there is no one who can guide  
him except Allah alone. I bare witness that there is no deity worthy  
of worship except Allah alone and I bare witness that the Prophet  
Muhammad is Allah's final prophet and Messenger. Indeed the best  
of speech is the speech of Allah and the best of guidance is the  
guidance of the Prophet Muhammad. Verily, the newly invented  
affairs in the religion are innovations, and every innovation is a  
misguidance and all misguidance leads to the hellfire.

My intentions in compiling this booklet was to shed some light upon  
the dangers of blind following and being bigoted and fanatical to a  
particular 'Imam' or specific 'sheikh' with the exclusion of other  
Imams and 'Mushayikh' (scholars of Ahl Sunnah). I named this  
booklet 'The Missing Links' because many of these statements are  
not mentioned, overlooked or forgotten. Hopefully these statements  
of our scholars will fill in the gaps and act as the 'links of  
reconciliation' to bring our brothers from Ahl Sunnah together once  
again and extinguish the fire of dissension, conflict, aggression,  
oppression, hatred, backbiting, and slandering which has been  
burning between some of them. I ask Allah to guide all Muslims to  
the true Islam (methodology of Ahl Sunnah wal Jamaa'ah) and we  
ask Him to unite them upon the 'shahadatain' and implementation of  
it based upon the understanding of the noble companions. I ask Allah  
to bring reconciliation between all of Ahl Sunnah and make them  
mighty, strong and powerful throughout the world and protect them  
from differing, conflict, disputing and dissension and everything  
which will weaken them. I ask Allah to enable Ahl Sunnah to be  
merciful, forgiving, understanding, and patient with each other and  
work together upon righteous and piety.

Allah said:

***“And hold fast, all of you together, to the Rope of Allah (Quran, Sunnah) and do not be divided amongst yourselves and remember Allah’s favor upon you. For you were once enemies against each other but Allah joined your hearts together, so by His Grace you became brothers in Islamic Faith. And you were on the brink of a pit of Fire and Allah saved you from it. Thus Allah makes His verses, proofs, revelation clear to you, that you may be guided.”*** (Ali Imran 3:103)

Allah says in the Quran:

***“O you who believe! Answer Allah and His Messenger by obeying them, when Muhammad calls you to that which gives you life, and know that Allah intervenes between a person and the conditions of his heart. And verily to Him you shall all be gathered.”*** (al Anfal 8:24)

Allah the Most High says:

***“O you who believe! Obey Allah and obey the Messenger and those of you (Muslims) who are in authority. And if you differ in anything amongst yourselves, than refer it back to Allah and His Messenger, if you truly believe in Allah and in the Last Day. That is better and more suitable for final determination.”*** (An Nisa 4:59)

And as Allah said:

***“And in whatsoever you differ in, the decision thereof is with Allah...”*** (Ash Shura 42:10)

So whatever the Quran and Sunnah have decided, judged and confirmed as being authentic, then it is the truth, and that which is subsequent to the truth is nothing but falsehood. So refer all arguments, disputes, and ignorance back to the Book of Allah and the Sunnah of Allah’s Messenger ﷺ. Litigate and judge between yourselves with these two sources in everything which you differ in.

And Allah says:

***“And obey Allah and His Messenger, and do not dispute with one another, lest you lose courage and your strength/power is removed...”*** (al Anfal 8:46)

This verse proves that obedience to Allah and His Messenger ﷺ is a cause and means of harmony and unification and these are the two means which lead to strength and power. Furthermore, differing, conflicting, disputing and abandoning obedience to Allah and His Messenger ﷺ is from the means and causes of failure, weakness and the removal of power and strength. What a great statement that Ibn Kathir made in his commentary of this verse: ‘Verily the companions-in their courage, obedience and submission to Allah and His Messenger’s ﷺ guidance- reached a level and possessed that which no other nation or generation before them possessed, nor any nation proceeding them will ever possess. For verily through the blessings and virtues of the Messenger of Allah ﷺ and their obedience to what he ordered them with, the companions were able to open the hearts of the people, in all parts of the world from East to West, in a very short period of time. This occurred even though they were few in number compared to the armies of the various nations of that time such as the Romans, Persians, Turks, Slavs, Berbers, Ethiopians, Sudanese tribes, the Copts and the rest of the mankind. The companions defeated all of these nations, until Allah’s Word (La ilaha ill Allah) became the highest and His religion became the most predominant over all the other religions. The Islamic state spread from the far East to West of the world in less than thirty years. May Allah grant all the Companions His pleasure and may He be pleased with them, and gather us with them in the paradise, for verily Allah is the Most Generous and Most Giving.’<sup>1</sup>

From Allah’s mercy and graciousness upon human beings is that He created everything in the heavens and the earths subservient to mankind. Allah gave human beings a tool which distinguishes them from the rest of the creation-an intellect<sup>2</sup>. If it wasn’t for the intellect then the human being

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<sup>1</sup> -Tafsir ibn Kathir 2/433

<sup>2</sup> -The intellect that intended here is the sound, upright intellect which proceeds and is used to understand the Quran and Sunnah. As a sound intellect always be in agreement with authentic texts from the Quran and Sunnah.

would not know Allah, nor about Islam, nor how to ponder, contemplate and think about the Allah's signs and revelation. The intellect is that which distinguishes between the good and the bad, the truth and the falsehood, the correct and the incorrect. The intellect is that which assists one to realize, actualize and strive to achieve benefits and keeps him away from harm. The intellect is the tool which enables human beings to communicate with each other through advising, reminding, and admonishing. Indeed, if the human being didn't use his intellect he would not understand the advice, reminder or admonishment given to him. He would be similar to sheep or cattle who only hear the sound or bell ringing of their shepherd without comprehending what is being said to them. The caller calls out to remind them and advise them they hear sound, but don't comprehend anything.

Allah says: ***(And the example of those who disbelieve is as that of him who shouts to those (flocks of sheep) that hears nothing but calls and cries. (They are) deaf, dumb and blind. So they do not understand.) al Baqarah: 171***

Indeed, if it wasn't for utilizing the sound intellect to understand the Quran, Sunnah and narrations of the companions and statements of the scholars, then verily the human being would be similar to and no better than cattle and sheep.

Allah says in the Quran: ***(And indeed we have honored the sons of Adam, and we have carried them on land and sea and have provided for them the good/wholesome things and have given them virtue and preferred them over many of those whom we created with a distinguished preference) al Isra: 70***

Allah praised those who use their intellects, think, ponder and contemplate in many verses in the Quran, and dispraised those who do not think, ponder, contemplate and do not benefit from their sight, hearing and other senses and even mentioned they are worse than animals, Allah says:

***(And surely we have created many of the jinn and mankind for hell. They have hearts wherewith they do not understand, eyes which they do not see, ears which do not hear. They are like cattle, rather they are even more astray. They are the heedless ones.) al A'raaf:179***

And Allah mentions that the worst creatures on the face of the earth:

***(Indeed the worst living/walking creatures in the sight of Allah are those who are deaf and dumb, and don't understand) al Anfal:22***

And Allah says:

***(Or do you think that most of them hear or understand? They are only like cattle, rather they are even farther astray from the path (i.e. even worse than cattle) al Furqan: 44***

So whoever loses his intellect or doesn't use it correctly to assist one in understanding Allah's revelation, or to understand what goes on around him, and keep him away from harms and evil, then indeed his intellect did not benefit him at all and it is as though he doesn't possess an intellect in the first place. And indeed this individual has resembled cattle, sheep and livestock which just eat, drink, propagate, urinate and defecate without contemplating, thinking, pondering or understanding anything.

This is what bigotry, partisanship, fanaticism and blind following of one specific madthaab, or one specific scholar with the exclusion of the other 'madthaahib and other scholars leads to.

Sheikh al Albaani said: 'It is necessary for the one who is insightful regarding his religion and merciful with himself that he doesn't submit the controlling of his intellect, thinking and his aqeedah to someone who is infallible and makes mistakes. No matter what his status or rank may be in knowledge, piety and righteousness. Rather it is upon that individual to take his religion from where they took their religion from - the Quran and Sunnah- if he has the ability to do so, and he doesn't possess the ability to do so then he should ask the people of knowledge as Allah says (Ask the people of remembrance (Quran and Sunnah) if you do not know) (an Nahl: 43)' end of quote (Silsilatus Saheehah 1/190)

Ibnul Qayyim mentioned: 'The one who possesses intellect should not follow/blind follow others in the praise and dispraise of people, especially following/blind following one who praises and dispraises others based upon his desires...' (Zadul Ma'aad 3/548)

Ibn Jawzee said: 'Blind following eliminates and destroys and disables the benefits of the intellect for indeed the human being was created to think and ponder. And it is very ugly to see someone who has been given a candle to use as a light and extinguishes it and walks through the darkness' (Talbees Iblees 1/74)

Abdullah ibn al Mu'taz said: 'There is no difference between an animal being driven/led and a human who blind follows others' (Jami Bayan al Ilm wa Fadlihi 2/169 #1887)

And ibn Abdul Barr said in some lines of poetry: 'There is no difference between the one who blind follows and an animal which is driven/led through the mountains and paths' (Jami Bayan al Ilm wa Fadlihi 2/170 #1888)

Indeed blind following, bigotry and showing partisanship to specific/particular Imams, Scholars, and Students of knowledge from Ahl Sunnah with the exclusion of others is dangerous and harmful to one's religion. Indeed the Qadariyyah, Shia, and Khawaarij did not emerge except because of bigotry, blind following and partisanship. And the other 'madthaahib' (misguided beliefs) of the Mu'tazilah, Ashaa'irah, al Maturidiyyah, an- Naqshbandiyyah, al Burwayliyyah and Zaydiyyah and others did not emerge except by nominating statements or individuals as principles to believe in, advocate and support. Then make it obligatory upon the people to obey their leaders views and opinions. So whoever agreed with those principles was a member and whomever disagreed with them then they were seen either as disbelievers, innovators or enemies.

And what is most amazing is the affair of those who claim they are followers of particular 'madthaahib' (schools of jurisprudence). Many of them are bigoted to their particular Imam in jurisprudence rulings, even though the four Imam's prohibited them from following/blind following them and other than them. As for aqeedah and the affairs related to faith which is the most important affair, then indeed the majority of the followers who ascribe themselves to a particular 'madthab' differ with their particular Imam's in aqeedah. The majority of those who ascribe themselves to a particular school of jurisprudence are 'Asharee' in aqeedah except for the

majority of the followers of Imam Ahmed as he was the symbol and flagpost for the correct aqeedah-the aqeedah of the salaf-.

The majority of those who ascribe to one specific school of jurisprudence differ and contradict those great Imam's whom they are ascribing themselves to. You may find some of the Muslims say: 'I'm Hanafi, Maliki or Shafee (in fiqh) but you find that their aqeedah is either Asharee, Mu'tazilee, Jahmee, Mur'ji'ee or Kharajee (misguided) and you find him Soofee, Naqshabandee, Buwaylee, Tijanee, or Jeelaani in 'tariqah' and 'sulook'. They hold firmly unto the jurisprudence rulings and verdicts of these great Imams but are quick to abandon the aqeedah of these great Imams. So if it was easy for of the blind followers of the madthaahib to abandon the beliefs of their great Imams then it is much easier for them to abandon anything and everything else as many have done. Allahu Musta'aan.

May Allah guide the Muslims to follow all the great Imams of Ahl Sunnah without excluding or specifying any one in particular to be followed in everything they say-correct or incorrect. And we ask Allah to make us realize the dangers of falling into restricting ourselves to certain scholars with the exclusion of others, blind following, bigotry and partisanship and avoid these affairs which lead to dissension, destruction and separation of the Muslims throughout the world.

#### **Advice to my brothers from Ahl Sunnah/Salafiyyah.**

Unfortunately some of our brothers have fallen into some doubts, misunderstandings, and confusion while they are spreading these doubts and calling the people to it which is causing dissension, separation and confusion amongst the Salafies specifically as well as the general Muslims as well as the non-Muslims. They are attributing to the true Islam (Salafiyyah) that which has no association with it. This is due mainly to their deficiencies in their knowledge and understanding of the true methodology and way of the righteous predecessors, may Allah guide us all and return our brothers back to the truth.

Some of them are specifying certain scholars as references for their communities, while testing others and other communities based upon the Ijtihaad, personal opinions and views of their scholars. They base their



allegiance and disassociation with other Muslims and other Salafies on the statements and ijtihaadaat of their scholars. Whoever agrees with what their Sheikh says or advises then they are in peace and harmony with and whoever disagrees with what their Sheikh says or advises they are at enmity with and either warn from them, boycott them, slander them, backbite them, etc...

One of our brothers in the West<sup>3</sup> has even said that: "Whoever doesn't refer their affairs back to Sheikh fulan, Sheikh fulan and Sheikh fulan (this sheikh and that sheikh) then he is 'Mumayee' (watered down/lenient) in his salafiyyah..." and many others have been influenced by this incorrect statement and idea and have been implementing it in the West.

So as a reminder and advice I would like to remind myself and our brothers with some statements from our scholars.

Our noble Sheikh Rabee ibn Haadee al Madkhalee may Allah preserve him said in his Majmoo Kutub wa rasaail 1/381-382: 'Now some individuals chase the salafies even to the extent that it has reached the scholars and have called them 'mutamayeen' (watered down/easy)! And now there doesn't remain a scholar in the world except that he has been talked about. And this of course is from the way of the Ikhwaan al Muslimeen and the way of the people of innovation, for verily the people of innovation from their weapons is that that start with defaming, destroying the scholars, rather it is the way of the jews and the freemasons; if you want to destroy an idea then destroy their scholars and personalities! So distance yourselves from this and respect the scholars.' End of quote

The great Muhaddith Sheikh Abdul Muhsin Abaad also said similar to this in his book 'Marratin Ukhraa Rifq Ahl sunnah: 'And that which is disappointing is what has happened recently which increased the problems in severity with directing arrows at some of the people of ahl sunnah by calling them innovators and criticisizing them and that which proceeds

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2- The names were not mentioned here as to preserve the brothers standing and status amongst the Muslims and to avoid further problems, as the harms in revealing who they are will negatively affect the Salafi Dawah in the west and create further dissension, conflict and strife amongst the Muslims.

these acts such as boycotting and the same questions are repeatedly asked over and over. 'What do you think about this person who was called an innovator by this person? Do you read the books of this person who was called an innovator by this person? And even some small students of knowledge say: what is your stance or position regarding this person who was called an innovator by this person? And it is necessary that you take a stance or they will abandon you!!! And that which makes it even more disappointing is that this is happening in some of the European countries (America) and the likes of these places in which there are students of knowledge from Ahl Sunnah and their information is mixed up and they are in dire need to acquire beneficial knowledge and be safe from the fitnah of boycotting because of (based upon) blind following and criticism, this is similar to the way of the Ikhwaan al Muslimeen whose founder Hasan al Banna said addressing his followers: 'Your dawah and propagation of Islam is the most deserving for the people to come to and you should not go to anyone, your dawah contains all goodness and other than it is not free from deficiencies.' And Hasan al Banna also said: 'Our stance regarding the different types of daw'aat which have emerged and oppressed in this time and caused dissension between the hearts and disrupted the people thoughts, is that we weigh it and compare it with our dawa, and whatever is in accordance with our dawa then we welcome it and whatever is contrary to it then we are free from it.' Then Sheikh Abdul Muhsin Abaad says: 'From goodness and righteousness for those students of knowledge, instead of busying themselves with this fitnah, is to busy themselves with reading beneficial books of the scholars of ahl sunnah and especially the books of the present day scholars such as the verdicts of Sheikh Bin Baz and the verdicts of the committee of major scholars and Sheikh Ibn Uthaymeen and other than that, with this they will acquire beneficial knowledge and be free and safe from 'he said this' and 'it was said' and eating the flesh of their brothers from ahl sunnah.' End of quote 1432/1/16

Some have even said that maybe some of the brothers who specify Sheikh Rabee as their reference for their religion, are implementing some principles of the Ikhwaan Muslimeen and using them against the Salafies!!! When they call their brothers 'mumayee', when they continuously try to destroy and tarnish reputations of the students of knowledge, when they eject their brothers from salafiyyah for making mistakes!!! These actions are exactly what is going on in the west and these are clearly the ways of

the Ikhwaan Muslimeen as Sheikh Rabee and Sheikh Abdul Muhsin Abaad have stated!!

Question: Is it possible that those brothers who have specified some of the Mushayakh as their references have been affected by the teachings and principles of those who practice group partisanship, bigotry, and fanaticism. Are they doing exactly what Sheikh Rabee and Sheikh Abdul Muhsin Abaad said is from the ways and methods of the Ikhwaan Muslimeen?

Are some of the brothers so bigoted and fanatical with their certain mushayakh that they would use terms and methods of the Ikhwaan Muslimeen against their own brothers who say they are Salafi???

From the most apparent signs of the Ikhwaan Muslimeen is that they go to extremes in praising those who agree with them and then if that individual leaves their group or disagrees with them or their views or opinions about a certain individual, the excessive praises suddenly turn into dispraise, censure, boycotting, slandering, and backbiting about the individual. This is similar to what the Jews used to do and we seek refuge in Allah from these actions: 'The Jews came to Allah's Messenger and 'Abdullah ibn Salaam went inside the house. Allah's Messenger asked (the Jews), "What kind of man is 'Abdullah bin Salaam amongst you?" They replied, "He is the most learned person amongst us, and the best amongst us, and the son of the best amongst us." Allah's Messenger said, "What do you think if he embraces Islam (will you do as he does)?" The Jews said, "May Allah save him from it." Then 'Abdullah bin Salaam came out in front of them saying, "I testify that None has the right to be worshipped but Allah and that Muhammad is the Apostle of Allah." Thereupon they (Jews) said, "He is the vilest among us, and the son of the vilest amongst us," and continued talking badly of him. (Bukhari #3329,3938,4480)

Being hasty and excessively praising and dispraising others stems from many things: 1. Deficiencies in truly knowing the person being praised or dispraised, his circumstances, his intentions, his ways and methods. 2. Depending upon what others say about a certain individual without verifying or investigating for oneself. 3. Praising or dispraising someone based upon ones desires, or 'what they think' and not 'know', making assumptions of their brothers and sisters. 4. Praising those who agree with

what their certain scholars view to be correct and dispraising those who disagree with their scholars.

It has even reached the extent that some of our brothers have even agreed to make one particular Sheikh as their reference for their affairs while disregarding the statements, ijtihaad and views of other known, trustworthy Salafi scholars who may be as knowledgeable or more knowledgeable than the ones that they selected.

Hypothetically speaking, let's deem that some brothers specified their three mushayakh in which they seek verdicts from and take advice from to be for example Sheikh Rabee, Sheikh Muhammad Ibn Hadee and Sheikh Ubayd Al Jaabiree, may Allah preserve them all and raise their statuses in this life and the next. Furthermore, they say and consider that whoever doesn't refer back to them (those specific mushayakh) then they are not true Salafies rather they are 'mumay'aa'a Salafies.

So based upon that one may ask: could one refer to (Sheikh Salih al Fawzan, Sheikh Salih Luhaydaan, Sheikh Abdul Aziz Aal Sheikh, Sheikh Salih Aal Sheikh, Sheikh Wasiullah Abbaas, Sheikh Sahya Haajoree, Sheikh Muhammad Imam, Sheikh Sa'd Al Husein, Sheikh Salih As Suhaymee, Sheikh Ali Naasir Faqheehee, Sheikh Abdul Muhsin Abaad, Sheikh Abdur Razzaaq ibn Abdul Muhsin al Abaaad, Sheikh Zaid al Madkhalee, Sheikh Muhammad Bazmool, Sheikh Sa'd ash Shithree, Sheikh Muhammad Ali Adaam, Sheikh Farqoos, Sheikh Hasan al Banna, Sheikh Salim at Taweel, Sheikh Khalid ar Radaadi, etc...) for advice as Sheikh Rabee, Sheikh Ubayd and Sheikh Muhammad ibn Haadee can be referred to for advice or verdicts?

And If one refers to the latter mentioned mushayikh without referring to Sheikh Rabee, Sheikh Muhammad ibn Haadee and Sheikh Ubayd, are they still considered to be Salafi or Salafi mumayaa'a???

Our noble and honored Sheikh Rabee may Allah preserve him was asked on Sunday, 13th January 2001, from the UK, Leicester, and is recorded on cassette:

Question: Is it permissible for us to make a specific Salafi Shaykh from those who know our problems as a reference point for ourselves in order to solve our disputes of methodology in our centre [i.e. in the running and



organization of affairs] specifically, such that no deception can occur in the questions put to him?

Shaykh Rabee' bin Haadee: There is splitting and partisanship (tahazzub) contained in this. And we have seen some people showing partisanship to the people of Shaam, and other people showing partisanship to the people of Riyaadh and others showing partisanship to the people of Yemen. So all of this is splitting and partisanship. However, make all of the Mashaayikh, together to be in front of you.

For they are your brothers, your fathers, your beloved ones, and your true friends. And because this distinction and this separation (i.e. of specifying specific people) was not known, except [now] in these days. And some attempts have begun now to specify so and so and so and so to solve the problems, and we have rejected this, since these manifestations of haughtiness have come to us from America, with every group wanting to specify a specific Shaykh for itself. This is partisanship. So consider yourselves in the whole world as a single Jamaa'ah, and consider the Shaykhs in the world as a whole, as one brotherhood, and leave aside this nationalism, and these things that separate and split.

This is because the Mashayikh, amongst them are those who are lenient (mutasaahil), and those who are upright and balanced, and those who are severe, this is how it is. So if you were to be eager for the one who is severe, he will deprive you, and if you were to be eager for the one who is lenient, he will deprive you. Hence, count all the Mashayikh, may Allaah bless you, so that you benefit from this one and from that one, may Allaah bless you. And prayers and peace upon our Prophet Muhammad. end of quote

O beloved brothers take from all the mushayikh of ahl sunnah and do not restrict yourself to one or two mushayikh, for indeed studying with only one or two particular mushayikh will lead one to bigotry, fanaticism and partisanship.

Imam ash Shawkaani mentioned from the reasons for abandoning justice, equality and fairness and falling into the dangers and atrocities of bigotry, partisanship and fanaticism is A student of knowledge being raised and brought up in an environment in which the people of that environment adhere to a specific 'madhab' (school of jurisprudence/thought), or the students have been studying and learning from a specific scholar. And those who authored the Madhaahib believing that these madhaahib are the 'Shareeah' and that anything that contradicts the madhab is not from the

religion and not from the path of the believers as Allah says (Every sect pleased and satisfied with themselves and their teachings). So the followers of 'this madhab' (or Sheikh) believe the truth is with them and that other than them are upon mistaken teachings, misguidance and innovations, and the other madhaabs look at them in a similar fashion. So as a result of this, he becomes bigoted and is unjust and unfair (When one studies one school of jurisprudence or studies with a specific scholar he doesn't know any other way except their way and anything which comes to him contrary to what he learned from that specific Sheikh or madhab he considers as incorrect).' End of quote summarized from Adab at Talab wa Munthaa al A'ribb pgs. 1-82)

Sheikhul Islam ibn Taymiyyah said in al Fatawa al Kubraa vol. 2/103: 'Whoever is bigoted or fanatical or shows partisanship to a specific person or Imam from amongst the scholars with the exclusion of the remaining Imams, for indeed this person is similar in status to the one who shows partisanship or is bigoted to one specific companion of the Messenger of Allah with the exclusion of the remaining companions. This is like the Raafidah who were bigoted towards Ali ibn Abee Taalib with the exclusion of the remaining three 'khulafaah' (Abu Bakr, Umar, Uthmaan) and the rest of the companions. And this is like the Khawarij who slander and defame Uthmaan and Ali may Allah be pleased with them. Verily these are the ways of the people of innovations and desires which the Quran and Sunnah and Consensus have established they are dispraised and abandoned the legislation and methodology which Allah sent His messenger with. Whoever becomes bigoted to one person from amongst the scholars in specific he is similar to those (Raafidah and Khawarij) even if they are bigoted to Imam Malik, or Imam Shafee or Imam Abu Haneefah or Imam Ahmed or other than them. ' End of quote.

And Ibn Taymiyyah also says: 'If an individual follows Abu Haneefah or Malik or Shafee or Ahmed and he viewed that in some issues that the madthaab of other than the one he follows is stronger and followed it then indeed he has done good and that does not harm him in his religion, nor his uprightness without a doubt. Rather this is closer to the truth and more beloved to Allah and His Messenger than one who is bigoted or fanatical and follows only one specific person-other than the prophet Muhammad, like those who are bigoted to Imam Malik, Shafee , Ahmed or Abu Haneefah; and views that this specific person's statement is correct which

should be followed and don't follow the statements of the Imam who has an opposite/different or conflicting statement. Whoever does this then indeed he is ignorant and misguided, rather he could be a disbeliever. For verily, whenever he believes that it is obligatory upon the people to follow a specific person from amongst those scholars while disregarding other scholars then indeed he must seek repentance from Allah and if he doesn't he should be killed. Indeed it is permissible or one should or it could be obligatory upon the laymen to follow someone, but without specifying this person or that person. As for someone saying: it is obligatory upon the laymen to follow this person or that person then this is something that a Muslim doesn't say." End of quote. (Majmoo al Fatawa 22/245-249)

Sheikhul Islam ibn Taymiyyah goes on to say in Majmoo al Fatawa 20/164: 'The religion of the Muslims is based and built upon following the Quran and Sunnah of the prophet and that which the ummah has agreed upon, these three are the fundamentals which are perfect and free from deficiencies and whatever the Muslims differ in they refer it back to Allah and his messenger. And it is not correct/permissible for anyone to (induct/put into place) a certain person and call the people to his ways and base allegiance and disassociation upon that person and his ways, except the prophet Muhammad. Nor induct/put into place some statements/speech which people make allegiance to or disassociate themselves from –except with the speech of Allah and his messenger and that which the ummah has come to agreement upon. Rather this is from the actions of the people of innovations who put a specific person in place/or induct him or some speech/statements which they use as a tool to create dissension amongst the ummah, they associate and disassociate themselves with others based upon that person or his speech. And indeed the Khawaarij changed the meanings of some Quranic verses based upon what they believed and considered anyone who differed with them or conflicted with them were kuffar, solely for their belief that they conflicted with the Quran, and whoever invents a statement which has no proof in the Quran and then says that whoever differs or conflicts with this statement is a disbeliever then indeed his statement is worse than the khawaarij.' End of quote

Sheikhul Islam ibn Taymiyyah also states: 'The obligation upon every believer is to love what Allah and His Messenger loves and to dislike and hate everything Allah and His messenger hate from the affairs which have

evidences in the Quran. So it is not permissible for anyone to make a principle/fundamental based on a person except for the Prophet Muhammad nor a statement except with the book of Allah. Whoever nominates/makes a person, whomever it is, and bases his allegiance and disassociation upon whoever agrees with that person's statements or actions then it is as Allah said: ( And those who divided/separated in their religion and were different sects') al An'aam:159. If an individual acquires knowledge and manners from a group of the believers such as the followers of the Imams and the mushayikh, then it is not correct for him to make/consider those whom he follows/companions as the criteria/scale, so he associates or is allied to those who agree with him and disassociates with those who disagree with his teachers. The individual should train himself to learn and understand the inapparent matters in his heart and act upon them and this is enable him to take heed. And the secrets of the hearts become apparent in times of trials, tribulations and hardships....end of quote (Majmoo al Fatawa 20/8-9)

Sheikhul Islam ibn Taymiyyah said: 'It is not permissible for anyone to give preponderance/or say this statement is more correct or stronger than other statements except with proofs nor can he be bigoted or show partisanship to one statement over another statement nor one who made a statement over another individual who made a statement except with a proof. Rather whoever is a 'muqallid' (follower/blind follower) then he must follow/blind follow. So this individual cannot say that this statement is stronger nor say that this statement is incorrect, or misguidance, nor say that someone is mistaken. Whoever possesses an amount of knowledge and ability to clarify what he says, then it should be heard from him, and whatever appears to him as being the truth he accepts it and whatever appears to him as being false he rejects it and he remains neutral/or halts in the affairs in which do not appear false or true to him. Allah the most high has differentiated between the people regarding the strength of their intellects just as he has made them different in the strength of their bodies.' End of quote (Majmoo al Fatawa 35/233)

Ibn Taymiyyah said: 'The scholars of the religion they are upon the 'minhaj' (way/methodology) of the companions may Allah be pleased with all of them. And the companions were in harmony and agreement and even if/when they differed in some of the subdivisions of the religion like purification or prayer or hajj or divorce or inheritance or other than these

issues then their agreement/consensus and togetherness is a decisive proof. And whoever is bigoted to one specific/particular person from amongst the scholars with the exclusion of the remaining scholars then he is similar in status as the one who has become bigoted to the one of the companions while excluding the others.....These are the ways of the people of innovations and desires which the Quran, Sunnah and consensus have all dispraised and stated that those individuals are not upon/off the ‘minhaj’ and ‘sharee’ah’ which Allah sent His prophet with. So whoever is bigoted to one particular scholar then he has some resemblance to the (Khawarij/ Raafidah) whether they are bigoted to Imam Malik, Shafee, Abu Haneefah or Ahmed or other than them...’ end of quote (Majmoo al Fatawa 22/252)

Sheikh al Islam ibn Taymiyyah said in ‘Minhaj as Sunnah an Nabiwiyyah vol.6/189-191: “And many of the people who go to extremes regarding their ‘Mushayikh’ believe or consider his Sheikh to be like that (infallible) they say : ‘the Sheikh is safeguarded and vindicated and they order others with following the Sheikh in everything that he does, they never disagree with anything , and this is from the types of extremism amongst the Rafidah and the Christians and the Ismaeeliyyah: they claim that their scholars are infallible, and it is known that all of these statements are contrary to the religion of Islam, contrary to the Quran and the Sunnah and the Consensus of the Salaf and the noble scholars, for verily Allah says:

***O you who believe! Obey Allâh and obey the Messenger (Muhammad SAW), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (SAW), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination. (An-Nisa 4:59)***

Allah did not order us to refer our differences to anyone except to Allah and His messenger, so whoever establishes that a person is infallible other than the Prophet Muhammad, than built upon that than it is obligatory to refer any differences to that person, because the person believes that his Sheikh doesn’t say anything except the truth like the Messenger of Allah and this is contrary to the Quran. And also, for verily the infallible one is the one who the obedience of him is absolute without restrictions and whoever disobeys him deserves to be threatened/punished. And the Quran verily established this right and obligation specifically and especially for

the Messenger of Allah only and didn’t make any other conditions to obey any other person.

For this reason the people of knowledge, the people of the Quran and the Sunnah have come to agreement that every person other than the Messenger of Allah for verily their statements can be accepted and/or rejected, except for the Messenger of Allah. Verily it is obligatory to attest/affirm/believe in everything that he informed us and be obedient in everything he ordered us, for he (Messenger) is the one who Allah said about him:

***“Nor does he speak of his own desire. It is only revelation which is revealed to him.” (An Najm 53:3-4)***

And he (Allah’s Messenger) is the one who the people will be asked about on the Day of Resurrection as Allah said:

***Then surely, We shall question those (people) to whom it (the Book) was sent and verily, We shall question the Messengers. (Al-A’raf 7:6)***

And (Allah’s Messenger) is the one who the people will be tested with in their graves, “as it is said to one of them in the graves: who is your lord, what is your religion, and who is your prophet? (Abu Dawud transmitted it, also see as Silsilatu as Saheehah #2628).

So if the person in the grave was to mention someone other than (Allah’s Messenger) from amongst the companions or the jurisprudence scholars or the ‘tabi’een’ and later generation scholars, then verily this will not benefit him. And one will not be tested or asked in his grave about any person except Allah’s Messenger.” End of summarized quote.

Sheikh al Islam ibn Taymiyyah said in his 'Majmoo' al Fatawa vol. 28/pg.15-16: "So if the teacher ordered or commanded with the boycotting of a person or outlawing and humiliation of him or even the renunciation and elimination of him or the separation and avoidance of him and similar to this, then this (person/issue) is looked into, and if it so happens that the person actually committed a sin then he is punished according to the sin he committed without any extra punishment. and if it so happens that he didn't

commit a sin then it is not permissible for him to be punished with anything just for a goal/aim/purpose of the teacher or other than him.

The teachers (have no right) cannot assemble and gather the people into groups/parties/factions and the teachers cannot do things which cause enmity and animosity and hatred between them (students). Rather they should be as brothers cooperating with each other upon righteousness and piety as Allah says:

***"Help each other in righteousness and piety and do not help each other in sin and transgression..." (al Maidah 5:2)***

Also it is incorrect for anyone of them (students) to take a vow/pledge or make a covenant/treaty to always agree with him (teacher) upon everything he wants and pledging to always show advocacy, loyalty and patronage to the ones who agree and support him (teacher) and showing enmity and hatred towards those who oppose him (teacher). Rather whoever does that then he is from the same category and type of people like Genghas Khan and those similar to him. Genghas Khan who made those who agreed with him and supported him friends and allies, supporting each other and those who disagreed and opposed him made them enemies, tyrants and wrongdoers; oppressing them and exceeding the limits. Rather what is upon these people and their followers is the pledge and covenant of Allah and His Messenger, which is to obey Allah and His Messenger and do all that Allah and His Messenger order them with, and consider the impermissible things to be everything which Allah and His Messenger prohibited. And also to respect, honor and take into consideration the rights which their teachers have upon them (students) as Allah and His Messenger ordered.

If someone's teacher was oppressed then he should be aided, and likewise if someone's teacher was oppressive then he should not be aided in his oppression, rather he should be prohibited. As it came in the authentic narration that the prophet Muhammad mentioned: "Aid your brother who is an oppressor or if he has been oppressed." It was asked: O Messenger of Allah, I can aid him when he is oppressed, but how can I aid him if he is an oppressor. The Prophet said: "prohibit him from oppression for verily that is your assistance for him." (Bukhari and Muslim)

If an argument or disagreement occurs between two teachers or two students or even an teacher and a student, then it is not permissible for anyone to aid or assist either of the two parties until he knows the truth. He should not/cannot aid anyone with ignorance and desires. Rather he must look into and research the issue and if the truth becomes apparent to him, then he aids the truth and the one who is upon it against the one who is upon falsehood. This is done irrespective of whether the one upon the truth is from his companions or even from someone else's companions. Irrespective of whether the one upon falsehood is from his companions or from some else's companions. So the main purpose, goal and intent of this is only the sincere and complete worship of Allah alone and the obedience of His Messenger, and the following of the truth and the establishment of justice as Allah says:

***"O you who believe! Stand firmly for justice as witnesses to Allah even though it may be against yourselves, or your parents, or your kin, whether they are rich or poor. Allah is a Better Protector and takes precedence over them. So do not follow the desires of your hearts, so you will not be unjust, and if you distort/twist your bearing witness or refuse to give it, then verily Allah is Ever Well Acquainted with what you do." (an Nisaa'a 4:135)*** It is said the Arabic word 'Lawa' means: twisted/distorted/tied, his tongue is twisted or tied: so if he narrates he narrates with lies. And the Arabic word 'al I'raad' means: abandonment/avoidance: to conceal the truth, for verily the one who is silent about the truth, he is a mute/voiceless satan.

So whoever is biased or inclines towards his companions regardless of whether the truth is with him or against him, than verily he has judged with the judgment of the days of ignorance and has left off Allah's and His Messengers judgment.

It is obligatory upon all of them to be together as one hand upon the truth working against (the falsehood and) the one upon falsehood. So that the glorified, venerated and magnificent one in their regards is the one who glorifies and exalts Allah and His Messenger and the one who is given precedence and priority is the one who gives precedence to Allah and His Messenger, and the one who is loved is the one who loves Allah and His Messenger, and the humiliated and despised one is the one who Allah and

His Messenger humiliate and despise. All of this is in accordance to what pleases Allah and His Messenger not according to ones desires, for verily the one who obeys Allah and His Messenger has been guided and whoever disobeys Allah and His Messenger he will not harm anyone except himself." end of quote.

Sheikh al Islam ibn Taymiyyah said in his 'Fatawa al Kubra' vol 6/338-339:" And for this reason the scholars of Ahl Sunnah didn't use to coerce or force the people to accept what they said regarding affairs and issues of 'ijtihaad' (independent opinion) and they didn't used to impose their opinions upon the people forcefully, they didn't force anyone to accept their opinions. For this reason also, when Harun ar Rasheed consulted Imam Malik about forcing/coercing the people to follow Imam Malik's 'Muwatta', Imam Malik said to him:" Don't do this O leader of the believers, for verily the companions of the prophet dispersed and scattered out throughout the earth, and every group took from the companions who were present in their area, and verily I have only gathered up the knowledge of the people in my city. And Imam Malik said also:" Verily I am human, sometimes I am correct and sometimes I make mistakes, weigh and compare my statements to the Quran and the Sunnah. Abu Haneefah used to say: "This is my opinion, whoever comes to us with a better opinion, then we will accept it." Also Imam ash Shafe'ee said: "If the narration is authentic then throw my saying against the wall." Imam Ahmed said:"The 'faqhee' should not force people to follow his 'madhab' (school of jurisprudence/thought) and he shouldn't be harsh with them regarding it. Then he said: "Don't give men the authority to govern you in your religion, for verily they are not free from mistakes."

So if these were the early scholars statements regarding the fundamentals and subdivisions of the religion in which they didn't allow/permit the coercion or forcing of their opinions upon the people or the following of their 'madhaahib', even while the proofs for their sayings are found the legislated Islamic evidences from the Quran and the Sunnah.

So how and what is the situation regarding coercing, forcing and imposing upon the people to accept sayings that you don't find in the Book of Allah, and you don't find amongst the narrations of the Prophet Muhammad and you find no traces of these statements amongst the companions of the

Prophet and their righteous predecessors (Tabi'een), and you don't even find these sayings amongst the earlier scholars of the Muslims." End of quote.

Ibn Abee al Izz al Hanafi said: 'It is not from the upright disposition/character anything which necessitates bigotry/partisanship to this scholar over the next scholar, indeed this occurs, majority of the time from the desires of the self....(al Itibaa pg. 24-26)

He also goes on to say in the same book: 'Bigotry is of two types and whoever is bigoted to a particular/specific person other than the prophet Muhammad such as Imam Malik, Imam Abu Haneefah, Imam Shafee, Imam Ahmed and views that this one's statement is correct which should be followed while disregarding the statements of the other scholars, then this person is ignorant, misguided. And if he believes that it is obligatory upon the people to follow that particular scholar while not following the other scholars then it is feared for him. For indeed the Muslims have agreed upon the fact that it is not obligatory to be obedient to anyone in everything they say/do except the prophet Muhammad. Rather the end of what may be said is that it is permissible or one should or it is necessary for the layman to follow one person from amongst the Imams without specifying this person or that person. As for someone saying that it is obligatory upon the Muslims to follow this particular person while excluding other scholars, then this is incorrect and impermissible. Whoever is bigoted to one particular scholar without following the rest of the scholars is similar to the ones who are bigoted to one of the companions with the exclusion of the rest of the companions, just like the Raafidah who were bigoted to Ali with the exclusion of the remaining khulafaah, this is from the ways of the people of desires....' End of quote (al itibaa pg.79-80)

Someone asked the noble Sheikh Al Albaani may Allah have mercy upon him:

Questioner: There are some youth with us who initially used to feel comfortable with/go to one of the scholars and another group would feel comfortable with/go to a different one. Then the situation escalated until partisanship occurred, i.e., all of them became partisan to a scholar, such that they would start to have enmity and would not sit with each other?

Sheikh Al-Albaani: Of course, this is not permitted in Islaam. We always say that there is no partisanship in Islaam. Islaam forbids this factionalism.

Because this person who clings to the opinion of a certain scholar and that other person who holds on to the opinion of a different scholar—neither this scholar nor that other one are infallible as the Prophets and Messengers were.

For this reason the Muslims should live upon mutual love and [by giving] advice one to another and not show partisanship to any person in the world, except one—and that is the Prophet of Allaah.

The most a Muslim can do is to trust in a scholar, [trust] in his knowledge, and the fact that he is, for example, distant from the vanities of this world and from jobs in the government which very often are the cause in leading an employee to deviate from the knowledge which he calls the people to.

So when a Muslim sees that a scholar is more knowledgeable, has more *taqwaa* and so on than another, there is no objection to him taking the opinion of that scholar but without slandering the other one.

So it is [a must] for them to be ... as is said, believers are sincere advisors, [they] advise one other, so when one of them sees that such and such a scholar is more knowledge than so and so, because he presents proofs and evidences and so on ... so that they come together and do not be enemies.

The important thing is that partisanship has been forbidden in Islaam through the text of the Noble Quraan, because it leads to the division, hatred and enmity that I have mentioned. And Allaah, the Mighty and Majestic, says, ***“And do not be of those who associate others with Allaah. [Or] of those who have divided their religion and become sects, every faction rejoicing in what it has.” Ruum 30:31-32***

And in an authentic *hadith* in Muslim and others, [there occurs], “... do not hate each other, and do not desert [cut your relations with] one another. And be brothers as Allaah ordered you to be ...” or as he said.

So this is how the Muslims must live, especially under these regimes which try to turn them away from their religion and their manners. (silsilat Al-Hudaa wan-Noor, 573.)

We have also seen many brothers try to eject/remove brothers from adhering to the minhaj of the salaf because they have fallen into some mistakes. While they themselves have fallen into the evils of bigotry and partisanship while not even realizing it. Some are so busy searching for the mistakes, faults and shortcomings of others that they have forgotten themselves and their own companions. And we seek refuge in Allah from this.

Sheikh al Albaani said: ‘As for what I have been hearing recently such as this question regarding the muslim who is removed/ejected from the ‘jamaa’ah and the ‘jamaa’ah al salafiyyah’!! Because of a mistake he made regarding an issue or two. I don’t see this except from the diseases of other sects/groups. This type of separation/ejection from the jamaa’ah is the way/system of some Islamic sects/factions which are not based upon the Salafi minhaj in their fiqh nor their understanding of Islam....(Fatawa Jeddah tape number 32)

Some may approach you and say: ‘clarify your stance regarding so and so, is he an innovator or not?’ If your statement is in accordance with their views about that certain person they are with you and if you disagree with their views they are against you and start warning from you.

The noble Sheikh Rabee al Madkhalee said in his (Majmoo al Kutub wa Rasaa’il 15/220): ‘They ask you: Is ibn Hajr and innovator or not? We say: I am not able to say he is an innovator, I will say he is Asharee, he has some Ashariyyah in him. Then he says to me: ‘No, say he is an innovator. I say: ‘It is not religiously necessary/obligatory upon me to say that, many of the salaf would write biographies about some innovators and none of them would say that he was an innovator, nor say he was a Qadaree, or Raafidee, they mention his biography and continue on. So it is not a necessity/obligatory upon me to say that fulan (this person) is an innovator, this person is an innovator, it is obligatory upon me to clarify his innovations and warn from it.’ End of quote

I have also unfortunately found that many of the brothers in the West and Europe have some characteristics of a group called the ‘Hadaadiyyah’ and this is clear by observing the actions of many of these brothers.



The noble Sheikh Rabee' al Madkhalee mentioned some characteristics of the hadaadiyyah 1423/2/20 and can be found on at this link <http://sps.com/sps/downloads/pdf/GRV140001.pdf> and from these characteristics:

1-The statement of the Hadaadiyyah that: everyone that falls into an innovation is an innovator....

2-Declaring a person to be an innovator if he does not declare that person who fell into an innovation is an innovator and the Hadaadiyyah show enmity towards him and battle against him if he does not. It is not sufficient according to them to say such and such person has Ash'ariyyah in him for example , or is Asharee, rather you have to say that he is an innovator otherwise you will face war and boycotting and you will be declared as an innovator.

3-....The Hadaadiyyah taking their Sheikh at the level of an Imam without any debate....

4-They are distinguished with cursing and hard-heartedness and violence to the extent that they would threaten the Salafiyyoon with violence and it even reached the point where they physically beat some of the Salafiyyoon. End of quote.

Some of the brothers who attribute themselves to following the way of certain mushayakh and their 'minhaj' have fallen into exactly what some mushayakh warn us about regarding the ways of the Hadaadiyyah. The noble Sheikh Rabee says in (Majmoo al Kutub wa Rasaa'il 9/508-509): 'Why wasn't the minhaj of al Hadaad mentioned which you know with true knowledge and understanding. And it is: war against the modern day scholars upon the Salafi minhaj, and enmity and hatred towards them without exclusion of anyone. And defaming and talking bad about Sheikhul Islam ibn Taymiyyah, ibnul Qayyim, and Ibn Abee al Izz and his book Sharh at Tahawiyyah, and this minhaj is based upon extremism and 'tabdee' (calling others innovators) and that whoever does not call the person the hadaadiyyoon have called innovators then he is an innovator, and upon this basis Abdul Latif debated with me....'end of quote

These brothers say 'they follow the mushayakh' but they are hasty in making rulings upon others who may have fallen into innovations or mistakes. Many call their brothers 'misguided, deviants, mumay'ee' etc...'without having scholars to proceed them in many of their statements.

What do the knowledgeable scholars say:

Sheikh Rabee said: 'And similarly everyone who falls into innovations is not made/called an innovator, because if we took this principle then we would have called the majority of the scholars innovators. Sheikhul Islam mentions, that many of the scholars from amongst the salaf and the khalaf fell into innovations without even realizing it. Either because he depended upon a weak hadeeth or understood the text not according to what Allah and His messenger intended or his ijtihaad was incorrect. Now we have scholars who are mujtahideen and sometimes their ijtihaad could lead them to falling into a mistake or innovation but if we know the correctness of his 'minhaj' and the correctness of his intentions and him being far from desires and his eagerness and diligence in seeking the truth, if this is known about him then he falls into an innovation then he is not called an innovator. However, if we know that he is following desires and we know his bad/evil intention and we know other things which prove that he wants or needs these types of innovations then this person is called an innovator. For this reason we find that many of the scholars have made rulings upon many people that they are innovators and many other people have fallen into mistakes and they were not called innovators solely because they knew their intentions were good and they knew their diligence in seeking the truth and the correctness of their minhaj.' End of quote (taken from tape 'Jalsah fee alkharij')

Sheikh Ahmed an Najmee was asked: Is every person who falls into innovations an innovator? And when do we say that person is an innovator?

The Sheikh answered: 'Whoever falls into an innovation from amongst the innovations which is agreed upon and well known that it is a bidah, then it is obligatory to advise that person, it is obligatory to advise that person and continue to give advice. And one should not be hasty in making a ruling about that person that he did an innovation rather this is a mistake, yes. For indeed if we did this then we would almost eliminate and destroy each other, and you would find that those upon the Salafi minhaj, with their small numbers, they would perhaps/almost destroy, eliminate one another. Rather that which one should do if someone falls into something like that...(word missing) is that we should not be hasty with making a ruling

upon him as doing an innovation and warning from him and ordering people to boycott him. Rather we should continuously advise him and this advice should come from many different people, then after that if he continues upon those acts and refuses the advice then we call him an innovator. As for being hasty in making a ruling upon him as committing an innovation then this is something we should do, and this is something which is not beneficial for the Salafi dawah, rather it is obligatory to take this slow and not to be hasty in these issues.’ (<http://up.9q9q.net/up/index.php?f=461c97dfc>)

Unfortunately, some of our brothers have been accusing other salafies of being upon misguidance based upon their associations with other Muslims. They say: ‘you know so and so’, or ‘I saw you at this place with so and so’, or ‘I saw your phone number on so and so’s phone’. So you have association with him, etc....If you know or speak to a Muslim who may have some mistakes, they say: ‘you know him and he said this and that, clarify your position, call him an innovator, free yourself from him or that means you agree with him and his mistake and you’re with him... They have been using the despicable, deficient, principle of the non-Muslim faulty laws ‘guilty by association’ and try to practice this in Islam and even worse against their own brothers who ascribe themselves to Ahl Sunnah and Salafiyyah. May Allah guide all the Muslims to the truth and following of the Sharee’ah.

Based upon this I viewed it necessary that we also mention the belief of Ahl Sunnati wal Jamaa’ah regarding ‘al walaa’a wal baraa’a’(allegiance and disassociation) so that those who may have some misunderstandings could be enlightened. Sheikhul Islam ibn Taymiyyah said:

‘It is upon the believer to have enmity and disassociate for the sake of Allah alone and show allegiance to and associate with individuals for the sake of Allah alone. If one is a believer then it is upon the individual to show allegiance with him and associate with him, even if he oppressed him. For indeed oppression does not sever allegiance of faith. Allah says in the Quran: ***‘And if two parties amongst the believers are fighting the make peace between them both.’ (Hujurat:9)***

Allah said all of them are believers even with the fact that they were fighting each other possibly oppressing each other. Then Allah commanded to reconcile between them. So it is upon the believer to ponder and contemplate. That it is obligatory to associate and show allegiance to the believer even if he oppresses you and transgresses against you. And it is

obligatory to disassociate and have enmity towards the disbeliever even if he was obedient to you and treated you fairly. For indeed Allah the most glorified sent the messenger and sent down books of revelation so that the entire religion of Islam-all of it- if for Allah alone. So love is for Allah’s ‘awliyyaa’a (righteous slaves of Allah who follow Islam correctly) and hatred and enmity is for Allah’s enemies. And honor and rewards are for His ‘awliyyaa’a and humiliation and punishment is for His enemies.

If there is an individual who possesses within himself good and evil, wrongdoing and obedience, sins and disobedience, Sunnah and bidah; then this person deserves the degree of association and allegiance according to the level of goodness he possesses, and similarly he deserves the degree of enmity and disassociation and punishment according to the amount of evil and wrongdoing he possesses. So we find that one individual possesses traits which necessitate honoring and traits which necessitate humiliation, like a thief whose hand is cut off for stealing and at the same time is given money from the ‘baitul maal’ to assist him in his needs. This is the foundation which Ahl sunnati wal Jamaa’ah have agreed upon, and the Khawaarij and the Mu’tazillah and those who follow them have differed with them in this issue.’ (Majmoo al Fatawaa 28/208-209)

When al walaa’a wal baraa’a is based upon the principle of love and hate for Allah for indeed the individuals, according to Ahl sunnah regarding having love and hatred for them and allegiance and disassociation are divided in three categories:

1. Those who are loved completely. He is the one who believes in Allah, His messengers and carries out the duties necessary for him to do in Islam and the great pillars, with knowledge, action and belief. And is sincere to Allah in his actions and statements. And is obedient to Allah’s commands and avoids Allah’s prohibitions, and loves for the sake of Allah and shows allegiance for the sake of Allah, and hates for the sake of Allah and disassociates for the sake of Allah. And gives precedence to the prophet’s statements over everyone else.’ (Irshad at Taalib, ibn Sahmaan pg.13)

2. Those individuals who are loved in one aspect and disliked and hated in other aspects, like the individual whose deeds are mixed up, he has good deeds and bad deeds. So it is obligatory to show allegiance to him and associate with him according to the goodness he possesses, and dislike and hate and disassociate with him according to the amount of evil and bad he possesses, and whoever’s heart does not have the ability to do this then indeed he will corrupt things more than he will rectify them. And if you

wanted a proof for this than the noble companion Abdullah ibn Himaar (he was nicknamed Himaar see ibn Hajr's statement in al Isaabah 4/275) He is a man from companions of the Prophet Muhammad and used to drink alcohol and he was brought to the messenger of Allah and someone cursed him and said: 'how often he is brought here'. Then the prophet said: 'do not curse him for indeed he loves Allah and His messenger'. (Saheeh Bukhari, Book of Hudood, chapter what is disliked from cursing the ones who drink alcohol and that he does not exit islam #6780)

Keeping in mind that the prophet cursed alcohol and the one who drinks it, sells it, squeezes it or presses it, delivers it or carries it, and the one who it is carried or delivered to. (hadeeth mentioned in Sunan Abee Dawud #3764, Book of Drinks and Sheikh al Albaani authenticated it see Saheeh al Jami as Saqeer 5/19 #4967)

3. The individual whom one should hate completely and he is the one who disbelieves in Allah, his angels, his books, his messengers and the day of resurrection, nor does he believe in the good and bad of the predecree, and that all the affairs are destined by Allah's divine will and decree, he also denies the resurrections and one who leaves off one of the pillars of Islam, or associates partners with Allah in worship such as one of the prophets or 'awliyaa' or righteous ones or designates a type of worship (to them) like love and supplication and fear and hope or glorification and dependence, or seeking assistance and seeking refuge or removing hardships, or slaughtering, vowing, or humbling oneself, or submitting oneself or humility and fear, dread, awe. Or shows disbelief in Allah's names and attributes and follows a path other than the path of the believers. And follows what the people of innovations and desires are upon, and similarly everyone who has fallen into one of the ten nullifiers of Islam or all of them. (Irshaad at Taalib pg. 19)

Ahl Sunnati wal Jamaa'ah associate and show allegiance towards the upright believer upon his religion completely, they love him, aid him with compete and perfect love and aid. And they free themselves from the disbelievers, atheists and polytheists, and apostates and they have enmity towards them and disassociate themselves from them with complete enmity and dislike. As for the one whose deeds are mixed up-some good and some bad- then he is shown allegiance to according to the amount of Imaan he has and he is disassociated with according to the amount of bad/evil he possesses...

Ibn Taymiyyah summarizes this issue stating: "Praises and dispraise, love and hatred, association/allegiance and disassociation, indeed it is based upon things which Allah has revealed by his power and within his revelation. Whoever is a believer then it is obligatory to show allegiance to him no matter what category he is from, and whoever is a disbeliever then it is obligatory to show disassociation and enmity towards him no matter what category he falls under.

Allah says in the Quran:

***(Indeed your ally/helper/guardian is Allah and His Messenger and those who have believed those who establish prayer and give zakah, and they bow [in worship]. And whoever is an ally of Allah and His Messenger and those who have believed - indeed, the party of Allah - they will be the predominant.) al Ma'idah 55-56***

And Allah says:

***(O you who believe, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. ...) al Ma'idah: 51***

And Allah says:

***(The believing men and believing women are allies of one another. ..) Tawbah:71***

Whoever has within him Iman and has within him evil/wrongdoing, then he is given the degree of allegiance and association according to the level of his Iman, and similarly the individual is shown enmity/hatred/dislike according to how much evil/wrongdoing he possesses. And Iman is not negated from him completely because of a sin or evil deed like the Khawarij and al Mu'tazilah say. Nor are the Prophets, the trustworthy ones, the martyrs and the righteous ones given the status of those who are wrongdoers (fasiq) in regards to their Iman, their religion, love, hate, allegiance and disassociation as Allah says in the Quran:

***(And if two factions among the believers should fight, then make settlement between the two. But if one of them oppresses the other, then fight against the one that oppresses until it returns to the ordinance of Allah . And if it returns, then make settlement between them in justice and act justly. Indeed, Allah loves those***

***who act justly. The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy.) Hujurat: 9-10***

So Allah called them brothers with the presence of fighting and oppression.

And for this reason the salaf, even while fighting they used to show allegiance to each other, religious allegiance (based upon them being Muslims) and they wouldn't show enmity or disassociation to each other like they would do with the disbelievers. They would accept the testimonies of each other and would take knowledge from each other, and would inherit each other and marry each other. And they would deal with each other as Muslims (justice, mercy, patience, honesty) even though there was fighting and cursing occurring between them and other then this.' (majmoo al Fatawaa pg. 108-201 first printing 1349 hijri, Manar printers, Egypt.. Excerpt taken from 'al walaa'a wal baraa'a in Islam from the understanding of the aqeedah of the salaf" by Muhammad ibn Saeed ibn Salim al Qahtani, and introduction written by the noble Sheikh Abdur Razaq Afeefee)

Advise each other O Muslims! Be merciful, just and patient with your brothers.

Sheikh Ubayd al Jaabiree said in his tape 'Usool wa Qawaa'id fee al Minhaj as Salafi': 'Advice has its limits and boundaries. The person who is an innovator if you viewed that your closeness to him will affect him and it will break his firmness upon his innovations and it will get him closer to salafiyyah, then stay close to him and be with him. However, if your advice is not beneficial then free yourself from him, then deal with him with what he deserves. Perhaps he could be boycotted or not boycotted, but however warn from his ideas. This issue goes back to the principle: 'observing the harms and the benefits', which are related to the issue.' End of quote.

The true follower of the methodology of the salaf rebuts, rebukes and refutes all falsehood no matter who it comes from, friend or foe, Sheikh or student, rich man or poor man. But unfortunately we haven't witnessed this type of justice amongst many of our brothers rather they refute those who disagree to join their group, gang, website or masjid. Some have fallen into slandering, backbiting and talking ill about those who do not agree with the advice of their certain mushayakh, or do not agree with making the mushayakh that they have chosen as primary references in their religious affairs. Many of our brothers overlook the numerous and various mistakes

of their own associates and affiliates (the ones who follow them and take advice from their specific mushayakh), and don't overlook the mistakes of those who have other Salafi mushayakh as their advisors, and sadly this is from the clearest forms of falsehood, partisanship and bigotry.

If a student of knowledge says: 'I disagree with what Sheikh fulan says, or I believe that Sheikh fulan is mistaken', they respond saying: 'Brother you're disrespecting the mushayakh,' or they try to infer that the 'mushayakh' (their mushayakh) do not make mistakes. Have some brothers fallen into resemblance of the Jews and Christians by taking their Mushayakh as their lords besides Allah??? And we seek refuge in Allah from this.

***Allah says: (They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah and (they also took as their Lord) Messiah, son of Maryam, while they were commanded to worship none but one God, none has the right to be worshipped but He. Praise and glory be to Him, (far above is He) from having the partners they associate (with Him). [Tawbah (9):31]***

When Adee Ibn Hatim heard this verse, he said, 'O Messenger of Allah. We didn't worship them.' The Messenger of Allah (sallallahu alaihi wa-sallam) said, 'Did they not make forbidden what Allah made permissible and you all made it forbidden, and they made permissible what Allah made forbidden and you all made it permissible?' He replied, 'Certainly.' The Prophet of Allah (sallallahu alaihi wa-sallam) said, 'That is your worship to them.' [At-Tirmidhee (3/247)]

Question: Have some brothers taken their mushayakh as lords besides Allah?? Do some brothers believe that their mushayakh do not make mistakes and are infallible??

I'll answer for you : All human beings make mistakes laymen, students of knowledge, scholars, Imams etc... and the best of them are the ones who repent.

Sheikh Salih al Fawzan was asked: What is the ruling regarding the one who loves a scholar or 'da'ee' so much that he doesn't want to hear anyone refute him, and I take his statements even if they go against the proofs and evidences, because verily the Sheikh is more knowledgeable than us about the evidences?

The Sheikh answered: 'this is bigotry which is dispraised and it is impermissible. Verily we love the scholars, and to Allah is all praise, and

we are 'du'aat' for the sake of Allah. However if one of them is mistaken in an issue, then we clarify the truth in this issue with proofs and evidences and the love of that scholar is not decreased in any way nor is his status. Imam malik said: 'there is not anyone except that he refutes and is refuted, except for the Prophet Muhammad'

As for us, if we refuted some of the people of knowledge and virtuous people, this does not mean that we hate them or that we are dishonoring or disrespecting them, verily we clarify the truth and what is correct. For this reason some of the scholars have stated when some of their colleagues have made a mistake: 'That person is our loved one but the truth is more loved to us than him. this is the correct way.

Do not perceive or understand that refuting or responding to some scholars in an issue in which they made a mistake in, means that it is disrespectful or hateful, rather the scholars continue to refute and respond to each other and they are brothers and they love each other.

And it is not permissible for us to take everything that a person says absolutely, no matter if he is correct or incorrect, verily this is bigotry.

The one whose statements are accepted and never rejected is the prophet Muhammad, this is because he is conveying from his lord and doesn't speak from his desires. As for others than they make mistakes and are correct, even if they are from the most virtuous of people and they are 'mujtahidoon' they make mistakes and are also correct. Nobody is infallible except for the prophet Muhammad.

It is obligatory upon us to know this and we do not conceal or hide the mistakes of a person because we love him, rather it is upon us to clarify the mistake.

The Prophet said: The religion is sincere advice. The companions said for who? The prophet said: For the sake of Allah, His book, his messenger and to the leaders of the Muslims as well as the general muslims.

Clarification of a mistake is advice for all, as for concealing the mistake than it is contrary to advice. (al ajwibah an asilatil Manaahijil Jadeedah, answers by Sheikh fawzaan pg.174-176 question #67)

Furthermore, many use the principle from the knowledge of Jarh wa ta'deel<sup>4</sup> stating: 'The detailed criticism takes precedence over the general praise'....But unfortunately this principle is only used if it is for their benefit. If their specific mushayakh issue a statement about someone they immediately take it, but if another Salafi Sheikh (not from their specific mushayakh) issues a statement in opposition with what their specific Sheikh says, then they deny these statements.

And if one of their associates or affiliates is criticized in detail they make excuses like:

- 1.The Sheikh doesn't know the whole story or is ignorant of the affairs of dawah in our country
2. The Sheikh is speaking from his desires
- 3.The Sheikh criticized fulan because fulan talked about the Sheikh's associates

But when their affiliates or associates are criticized, this criticism is not accepted. So the principle 'detailed criticism takes precedence over the general praise' is deactivated and not implemented. And this is from the clearest signs of partisanship, bigotry, ignorance and lack of understanding. May Allah guide all the Muslims. We call upon our brothers to return back to the truth and unite with all salafies and be patient with your brothers and sisters who all claim to be upon the minhaj of the salaf...

Be just O my dear brothers, for indeed being just is closer to piety and righteousness.

A final thought: A question presented to Sheikh Uthaymeen may Allah have mercy upon him:

Question: O noble Sheikh may Allah reward you: we want to know what is salafiyyah as a minhaj and should we ascribe ourselves to it? And should we repudiate or renounce those who do not ascribe themselves to salafiyyah or renounce the phrase 'salafiyyah' or other than this?

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<sup>4</sup>-One of the highest branches of knowledge related to Hadeeth and the study of the chains of narration and the narrators. Many who talk about the importance of 'jarh wa ta'deel' don't even know Arabic and can't even refer back to the books of 'Rijal' to see how the scholars of hadeeth differed in their rulings upon narrators. Allahu musta'an.

Answer: Salafiyyah it is following the minhaj (way/methodology) of the prophet Muhammad and his companions, because they are the ones who proceeded us, so following them and imitating them is Salafiyyah. As for taking Salafiyyah as a special or unique minhaj in which a person singles himself out and calls those Muslims who differ with him as misguided, even while being upon the truth. And taking Salafiyyah as a minhaj 'hizbee' (faction/sect) then no doubt that this is not Salafiyyah. The salaf, all of them call to coming to agreement and coming together upon the sunnah of the Messenger of Allah and they do not call those who differ with them in interpretation as misguided, O Allah except for the matters of Aqeedah. For indeed they view that whoever differs with them in Aqeedah then he is misguided. As for practical issues then they are more lenient in these types of affairs.

However, some of those who are upon Salafiyyah in our modern times, have started to call everyone who disagrees with them as misguided even if the truth is with them. And have taken this way as a factional/sectarian minhaj, like the ways/methodologies of the other sects and groups which ascribe themselves to Islam. And this is what should be renounced and never be affirmed. And it is said: look at the way of the righteous predecessors and what they used to do! Look at their way and their wide and open hearts in the issues of ijtihaad in which there are differences of opinion. To the point where some of them differed in big issues and issues of aqeedah and actions of worship. You would find that some of them would renounce that the prophet saw his lord, and others said: yes he did see his lord. And you see some of them said: that which is weighed on the scale on the day of resurrection is the servants actions and some of them viewed it was the books and pages which contain the actions that would be weighed. You would find them differ in many issues of fiqh, regarding marriage, inheritance, buying and selling and other issues, and with all of this, they still didn't call each other misguided.

So Salafiyyah if it is meant that it is a special faction/sect which has unique features and which their members call whoever is not part of them as misguided, then this is nothing from Salafiyya at all. As for Salafiyyah in which one follows the minhaj of the salaf in aqeedah, in his statements, actions, in times of agreement and disagreement, while having mutual mercy and love between them as the prophet said in the hadeeth: the example of the believers in their mutual love and mercy and kindness between each other is like one body, if an organ is sick then the rest of the body becomes sick' and this is the true salafiyyah.' End of quote (liqaa al Baab al Maftooh 10/57 Sheikh Uthaymeen)

Hopefully these statements of the scholars of Ahl Sunnah have shed light on some issues affecting some of the Muslim communities in the West. Furthermore, we hope that these statements will be considered and recalled when dealing with those who ascribe to Ahl Sunnati wal Jamaa'ah even though they may have fallen into some mistakes.

Many of these statements have been overlooked and maybe forgotten. By presenting these statements we hope to fill in the missing links which will enable our brothers to come back to the truth and abandon bigotry, group partisanship and blind following. Finally, we seek refuge in Allah from concealing statements of our scholars from the people which will assist in bringing reconciliation between those who ascribe to the true Islam, the methodology of Ahl Sunnah wal Jamaah.

Whatever mentioned in this treatise which is the truth is from Allah alone and whatever is mistaken or incorrect then it is from the shaytaan and myself. I seek refuge and forgiveness from Allah for these mistakes now and forever and Islam and the Muslims are free from them.

May Allah rectify the affairs of the Muslims and unite them upon the sincere worship of Allah alone and the true imitation of the prophet Muhammad and his noble companions.

Abu Abdur Rahman Faruq Post

\*Comments, suggestions and remarks can be sent to  
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*“I named this booklet ‘The Missing Links’ because many of these statements are sometimes overlooked or forgotten. Hopefully these statements of our scholars will fill in the gaps and act as the ‘links of reconciliation’ to bring our brothers from Ahl Sunnah together once again and extinguish the fire of dissension, conflict, aggression, oppression, hatred, backbiting, and slandering which has been burning between some of them.”*

*One in need of Allah’s forgiveness and mercy:*

*Abu Abdur Rahman Faruq Post*

*Dar ul Itibaa Publications*