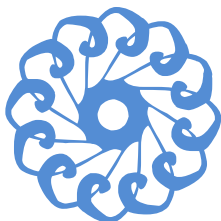


QUESTIONS AND ANSWERS ON MANHAJ

REGARDING ADVICE, CORRECTION,
REFUTATION, DISPARAGEMENT AND
BOYCOTTING



**Shaykh Muḥammad bin Ḥādī
al-Madkhalī**

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Foreword



All praise is due to Allāh, the Lord of the Worlds, and may the ṣalāt and salām be upon His Final Messenger. To proceed:

This beneficial question and answer session regarding the affairs of naṣīḥah (advice), jarḥ (disparagement), hajr (boycotting), tabdīʿ (declaring an innovator) and related affairs took place with Shaykh Muḥammad bin Hādī al-Madkhalī during Ramaḍān 1424H (November 2003CE). The Shaykh presents advice founded upon the principles of Ahl al-Sunnah regarding behaviour towards the opposers to the way of Ahl al-Sunnah and those who fall into error. It was originally published on one of the Arabic forums at the time with a transcript from which I translated it into English.¹ It is being reproduced here in an easier to read Ebook format. Some explanatory notes comprising evidence for some of the principles outlined have been added to some of the questions and answers for further benefit.

Abū ‘Iyāḍ Amjad Rafīq
19th Safar 1435H / 22th December 2013CE

¹ This was published on salafitalk.net and then on salafipublications.com.

1. On Companionship



Question: Shaykh, a person who mixes with the opposers, is he to be aligned with them? **Shaykh Muḥammad:** Yes, he is to be aligned with them.

Notes

Abu Hurairah (raḍiyallāhu ‘anhu) said, the Messenger of Allāh (ṣallallāhu ‘alayhi wasallam) said, "*A person is upon the deen of his friend, so let each one of you look at whom he befriends.*" Silsilah al-Ṣaḥīḥah of al-Albāni (no.927). ‘Abd Allāh bin Maṣ‘ūd (raḍiyallāhu ‘anhu) said, "Make consideration of the (regions of the) Earth by the names given to them and make consideration of a person by his companion." Al-Ibānah of Ibn Baṭṭah (2/479). Ibn Maṣ‘ūd (raḍiyallāhu ‘anhu) also said, "Indeed a person walks alongside and accompanies the one whom he loves and who is like him." Al-Ibānah (2/476). Yaḥyā bin Kathīr said, "Sulaymān bin Dāwūd (‘alayhis salām) said, "Do no pass a judgement over anyone with anything until you see whom he befriends." Al-Ibānah (2/464). Mūsā bin ‘Uqbah the Syrian approached Baghdad and this was mentioned to Imām Aḥmad. So it was said, "Look at whose residence he goes to and with whom he resides and finds shelter." Al-Ibānah (2/480). Imām Al-‘Awzā‘ī said, "Whoever hides his innovation from us, then his companionship will not remain hidden from us." Al-Ibānah (2/476). Al-A‘mash said, "They (the Salaf) did not used to ask anything more about a person after having asked about three affairs: Who he walks with, who he enters upon (i.e. visits) and who he associates with amongst the people." Al-Ibānah (2/478).

The Scholars of Ahl al-Sunnah clarify that mixing with the opposers is only permissible with the clear intention of correcting them and advising them to return to the truth.² And this is, on the whole, only for the people of knowledge or those with clear ability in the issues at hand. Mere cordiality and friendship on its own is an indication that a person is aligned with the opposers.³

Abū Dāwūd al-Sijistānī said, "I said to Abū ‘Abd Allāh Aḥmad bin Ḥanbal: I see a man from Ahl al-Sunnah with a man from Ahl al-Bid‘ah. Shall I leave speaking to him? He said, 'No, inform him that the man that you saw him with is a person of innovation, so if he leaves him, then speak to him, otherwise treat him the same as him.'" Ṭabaqāt al-Ḥanābilah (1/160).

Further, when this is the case for mere mixing and keeping company, then sharing platforms and lecturing with the opposers

² Shaykh Ṣāliḥ al-Fawzān when asked, "Should one mix with these groups or should they be avoided?" replied, "When the intention behind mixing with them is to call them (to the truth), and it is done by those who have knowledge and insight to adhere to the Sunnah and to abandon their error, then this is something good and is from calling to Allāh. However, if this mixing is only for the purpose of accompaniment and entertainment, without any da‘wah and without any clarification [of their errors], then this is not permissible. Hence it is not permissible for a person to mix with the opposers except in a manner in which some Sharī‘ah benefit can be attained, such as calling them to the correct Islām, clarifying the truth to them that they may return to it such as when Ibn Mas‘ūd, may Allāh be pleased with him, went to the Innovators who were in the mosque, stood in front of them and rejected their innovation. And like Ibn ‘Abbās, may Allāh be pleased with him, who went to the Khawārij, argued with them and refuted their misconceptions and as a result of which some of them returned to the truth. Therefore, mixing with them in this manner is something that is desirable. But if they persist upon their falsehood, then it is obligatory to avoid and shun them and to struggle against them for the sake of Allāh." (al-Ajwibah al-Mufīdah ‘an As’ilat al-Manāhij al-Jadīdah, pp. 10-11).

³ See the question further below where mixing with the opposers is done for worldly needs and interests.

to the Salafī creed and methodology is an even stronger indication of alignment with them. Hence, we evaluate and judge callers and claimants to Salafīyyah through their activities in sharing platforms and lecturing with the people of innovation in their centres, organizations and mosques.

2. On Giving Advice and its Limits



Question: Does [giving] advice consume a long time? **Shaykh Muḥammad:** No, it does not consume [lots of] time, it is in accordance with what a person sees, sometimes it can be in a [single] sitting. Sometimes it could be in two sittings, sometimes it could be in three when that person has a shubhah (doubt, misconception), and sometimes it could be with [just] a word. This is in accordance with the situation of the one being advised, and the [nature] of the issue in which the one being advised has fallen into.

Notes

Through this we understand the deception and trickery of the Mumayyi‘ah in the Arab and Western lands who used the excuse of "giving advice" or "continuing advice" to those whose affair has been made clear by others from Ahl al-Sunnah and which has already ended and concluded. The claim of continued advice is used as a justification to maintain ties and links with those disparaged and exposed. Illustrative examples of this behaviour are from the tribulations of Muḥammad al-Maghrāwī and ‘Adnān ‘Ar‘ūr. As for al-Maghrāwī, he was advised, then refuted and then warned against for the takfirī, revolutionary, khārijite ideas propounded in his writings and lectures. ‘Adnān ‘Ar‘ūr was exposed as a hardcore blazing Quṭbī for raising Sayyid Qūṭb above the likes of Shaykh Ibn Bāz and Shaykh Ibn al-‘Uthaymīn, placing him in the ranks of Ibn Taymiyyah and Ibn al-Qayyim, spreading his extremist doctrines of takfir and ḥākimiyyah and shielding him with respect to the grave and serious innovations he fell into. In relation to these two, the time of advice and correction had

already transpired and the affair had been concluded. They had been advised, corrected and their falsehood refuted by the most senior of the Scholars of the time and became deviants persistent upon their deviation. Despite this, Abū al-Ḥasan al-Maʿribī, Alī Ḥasan al-Ḥalabī and others maintained their ties and friendship with these individuals, claiming that they are continuing advice and correction. This opposes the manhaj of the Salaf and it causes splits in the daʿwah, it undermines the status and the rulings of the Scholars and leads to the youth being confused and put to trial. The issue of giving advice is simple. It requires the proof being made clear and this can be done in just a gathering or a few gatherings and in the vast majority of cases does not require a prolonged period of time. Especially when it is in matters whose falsehood is plain and clear, such as the doctrines of the Khārijites and Takfīrīs and the methodologies of the Ikhwānīs.

3. Boycotting After Advice and Correction



Question: This alignment O Shaykh, the one who is put alongside the person who is an innovator, is he to be boycotted [as well]? **Shaykh Muḥammad:** How can we not boycott him, put him alongside him, meaning, boycott him! **Question:** There is a Salafī person who mixes with an Ikhwānī, does he take the same ruling? **Shaykh Muḥammad:** Yes, put him alongside him.

Notes

This question is connected to the previous questions and is within the context of a person having had the truth explained to him and having been advised not to keep the company of the opposers. Abū Dāwūd al-Sijistānī said, "I said to Abū ‘Abd Allāh Aḥmad bin Ḥanbal: I see a man from Ahl al-Sunnah with a man from Ahl al-Bid‘ah. Shall I leave speaking to him? He said, 'No, inform him that the man that you saw him with is a person of innovation, so if he leaves him, then speak to him, otherwise treat him the same as him'." Ṭabaqāt al-Ḥanābilah (1/160). For this reason, the likes of Abū al-Ḥasan al-Ma‘ribī and ‘Alī Ḥasan al-Ḥalabī are thrown alongside those whom they show continued loyalty and friendship such as al-Maghrāwī, ‘Ar‘ūr, Muḥammad Ḥassān and others from the Quṭbiyyah, Takfiriyyah.⁴ In a like fashion, there

⁴ This is even after they have acknowledged the mistakes of these people, admit that they must make repentance and in some instances have even refuted some of their mistakes! This is hawā (desire) and there are other factors and motives in operation which make them persist in their friendship, company and loyalty.

are many in the West who continue to show loyalty towards Abū al-Ḥasan al-Maʿribī and ʿAlī Ḥasan al-Ḥalabī after their realities became clear.

4. Evaluating Benefits and Harms From Boycotting



Question: Whilst looking at the benefits (maṣāliḥ) and harms (mafāsīd) O Shaykh? **Shaykh Muḥammad:** The benefits that they speak of, and keep revolving around, then the harms that result in the likes of these situations are greater than (the benefits). For the harm of the likes of this one (a Salafī who mixes with a Ḥizbī) is greater upon Ahl al-Sunnah, more severe than the harm of the Ḥizbiyyīn upon them. Because caution can be taken against a clear Ḥizbī, as for this one who is between (this) and between (that), he comes to those (the Ḥizbīs) and he comes to those (the Salafīs), he is corrupted by them (the Ḥizbīs) and he is not rectified by them (the Salafīs). Therefore it is obligatory that caution with respect to him is greater.

Notes

This question is connected to the previous one and comprises two important benefits. The first is the issue of the consideration of the benefits and harms of boycotting or not. The Mumayyi‘ah⁵ fall short in this issue and restrict the sum of objectives behind boycotting. Sometimes they restrict the boycotting to considering the benefit and the harm in relation to the person being boycotted

⁵ Those who do not take a firm stance in matters of truth and falsehood, or who dislike the people of the Sunnah taking firm stances in matters of truth and falsehood and invent innovated principles aimed at shielding the opposers from criticism due to their friendship with them on either religious (doctrinal and methodological) or worldly grounds.

alone.⁶ This is incorrect since boycotting is done for **a)** the benefit and protection of the person doing the boycotting and **b)** for the protection of the 'ummah in general and **c)** for the benefit of the one being boycotted (for his rectification). However, some of them neglect the many other objectives behind boycotting in addition to those just mentioned. As Shaykh 'Abd Allāh al-Bukhārī and others have stated in their refutations against Ibrāhīm al-Ruḥaylī's false principles⁷, there are various other considerations and objectives such as **d)** actualizing servitude ('ubūdiyyah) to Allāh (since legislated boycotting is an act of worship), **e)** actualizing the 'aqīdah of walā' and barā' (loyalty and disloyalty), **f)** performing the obligation of commanding the good and forbidding the evil and **g)** giving sincerity of purpose (in advice) to the 'ummah. Neglecting these considerations leads to a belittlement of this protective mechanism which the Shari'ah has come with in order to protect the truth and its people.

The second is the issue of the danger in those who waver in between Ahl al-Sunnah and Ahl al-Bid'ah. Ibn 'Awn said, "Those who sit with the People of Innovation are more severe upon us than the People of Innovation themselves." Al-Ibānah (2/273). The danger of such a person is greater because there is confusion and ambiguity involved. The clear innovator, the clear ḥizbī, there

⁶ Thus, it is argued that because that person will not benefit from the boycotting, and may be pushed further away, it is not legislated to boycott him out of consideration of the harms and benefits as it is alleged. However, this is an oversimplification because there are numerous other considerations too. There are situations where the harm to an individual's religion by not boycotting another person is greater than the consequences of boycotting upon that person. Just like there are situations where the harm of an individual upon the society or the ummah is much greater than the consequences of boycotting upon that person as an individual. Restricting the legislation of boycotting only to the consideration of the benefits and harms upon the one being boycotted is an error and opposes the Shari'ah texts and the manhaj of the Salaf.

⁷ Refer to Shaykh 'Abd Allāh al-Bukhārī's book, *al-Ta'aqqubāt al-Ṣariḥah 'alā Risālah al-Naṣiḥah*.

is no confusion in his affair, it is open and known. But the one who mixes with both factions and says "I am with you both" or "I am siding with neither" this one is a vessel for the transmission of doubts. Thus, greater caution is warranted against the likes of this person, who is to be first advised as has preceded. Abū Dāwūd al-Sijistānī said, "I said to Abū 'Abd Allāh Aḥmad bin Ḥanbal: I see a man from Ahl al-Sunnah with a man from Ahl al-Bid'ah. Shall I leave speaking to him? He said, 'No, inform him that the man that you saw him with is a person of innovation, so if he leaves him, then speak to him, otherwise treat him the same as him'." Ṭabaqāt al-Ḥanābilah (1/160).

5. Imām al-Albānī and Boycotting In Current Times



Question: Some people in this time hold the absence of hajr (boycotting) in this time and that [the need for] hajr is not found, using the verdicts of Shaykh Nāṣir al-Albānī, so how do we refute them?

Shaykh Muḥammad: This is not correct. This speech, it is not correct. Shaykh al-Albānī (raḥmatullāh ‘alayhi) is speaking about what he knows. Boycotting brings benefit by some people (when it is done by them), so negating this Sunnah is not correct, completely, it is not correct!

Notes

There are two types of boycotting, that which is **prohibited** and that which is **legislated**. As for that which is prohibited, it is what continues for more than three days in relation to worldly matters. As for what is legislated, it is that done for the sake of Allāh, the Mighty and Majestic and relates to matters of the religion and the rights of Allāh, the Exalted. The Mumayyi‘ah have cast numerous doubts on this second legislated boycotting for their own objectives.⁸ From those doubts are the one whose discussion has

⁸ Whether that is to amass followers in order to fulfil political agendas as is the case with ‘Abd al-Raḥmān ‘Abd al-Khāliq, Salmān al-‘Awdah and others, or whether it is to justify their friendships and loyalties to those refuted by the Scholars of Ahl al-Sunnah because they share with them in something of their methodologies or have financial interests as is the case with Abū al-Ḥasan al-

preceded, that boycotting is dependent solely upon consideration of the harms and benefits upon the one being boycotted. From them is the claim of taking the truth from whoever possesses it. In other words mix with whomever you wish, leave the falsehood and take the truth from whomever it comes. And from them is the claim that some of the Major Scholars never boycotted and did not see it appropriate for boycotting to be applied today. As for their use of the speech of Shaykh al-Albānī (raḥimahullāh), then this is a misrepresentation of the Shaykh's view, since the Shaykh's position is that boycotting is legislated but should be delayed and only used as the very last step if previous steps fail, with the use of wisdom and deliberation. This is the sum of his position that *it is preferred* not to boycott and should only be adopted as the last resort. That is the essence of the Shaykh's position.⁹

Ma'ribī, 'Alī Ḥasan al-Ḥalabī and others who hold relations with the jam'īyyāt possessing wealth.

⁹ Contrary to the claim of the Mumayyi'ah, Imām al-Albānī has a long history of refutation against falsehood and its people and taking firm positions against them. He refuted all the various factions and sects from the Ṣūfīs, Rāfiḍīs, Takfīrīs, Tablīghīs, Ikhwānīs, Surūrīs, Quṭbīs, Taḥrīrīs, Māturīdīs, Ash'arīs and others. He refuted specific individuals by name, declaring them as innovators, others as ignorant, others as followers of desires, others as oppressors and he also made takfīr of Ḥaṣan 'Alī Saqqāf (a Rāfiḍī Jahmī) whom he debated many times. Even in matters of jurisprudence, the Shaykh wrote refutations against others (both those from Ahl al-Sunnah and those from Ahl al-Bid'ah), sometimes showing harshness. The Shaykh was also outspoken against the groups and parties involved in siyāsah (politics) as it clashed with the methodology of the Prophets, that of al-Taṣfiyah wal-Tarbiyah, a phrase coined by the Shaykh to represent the true basis of rectification in contrast to the ways of the Ikhwānīs. Compiling the refutations of Shaykh al-Albānī against groups, sects and individuals in matters of 'aqīdah, manhaj and fiqh would comprise a large volume. This shows that the Shaykh is a rabbānī (nurturing, cultivating) scholar who distinguished between truth and falsehood and was not a compromiser. The Shaykh was unlike those who ascribe to him and show friendship and loyalty towards many of the siyāsiyyīn (politicians) and ḥarakiyyīn (activists) and

In the series of *Silsilah al-Hudā wal-Nūr*¹⁰, the Shaykh is asked about the correctness of the saying that boycotting the innovator is not to be applied in this time. The Shaykh first explains that it is better not to boycott due to the abundance of innovators and sinners.¹¹ The questioner then puts a situation of an environment or place where Ahl al-Sunnah are strong and there arises innovation from a person and the Shaykh answers: "It is obligatory to use wisdom here, this strong, uppermost faction (of Ahl al-Sunnah), if it boycotts the deviating faction (that has) deviated from the jamā'ah - then the previous speech applies - will that benefit the faction holding on to the truth or will it harm them? This (consideration) is from their angle (those boycotting). Further, will it benefit those who are cut off and boycotted - from from those being aided (to return to the truth) - or will it harm them? The answer to this has already preceded, meaning that we do not let sentiments and zeal overtake us. It is through careful deliberation and wisdom. We do not for example, when one of us swerves (from the path) and opposes the jamā'ah, say 'O (for the sake of) jealousy for Allāh, boycott this one.' No. Be gentle, advise him, direct him. Accompany him for a while. When you despair of him (turning to the truth) firstly, and then when you fear that his disease will be transmitted to Zayd and Bakr secondly, then he is boycotted. When it is preponderant in your opinion that boycotting is the treatment, and as it is said, cauterization is the final (stage) of treatment (when all else fails)."

other dubious ones whose methodologies the Shaykh had refuted in his lifetime.

¹⁰ In the 666th cassette, from the 60th minute onwards in the audio recording.

¹¹ And this is agreed upon by the generality of the Scholars in that the common folk with whom are found innovations or sins, they are not to be boycotted, but they are to be mixed with, advised, corrected and invited to the truth with wisdom by those who have the ability.

The Shaykh also has a statement at the very end of his cassette *al-Radd ‘alā al-Aḥbāsh*, where he is discussing the importance of having knowledge of Sunnah and bid‘ah in refuting the people of innovations, he says, "So if he is knowledgeable of good and evil, like Ḥudhayfah bin al-Yamān, and consequently, he is one knowledgeable of the Sunnah in our time, then he follows it and encourages the people upon it, and he is knowledgeable of bid‘ah, avoids it and warns the people from it. This is the type of person who should argue with the people of innovation and the innovators. As for the one who does this, such as what is done by some of our brothers who have not been given but a small share of knowledge, then they enter into arguments with those who are stronger than them in knowledge, even if that knowledge is mixed with innovations or ‘ilm al-kalām (theological rhetoric), as we have just said earlier, then we advise these people to keep themselves to themselves, that they avoid the innovators and not argue with them... for that reason you will see an abundance of texts from our Righteous Salaf from the scholar such as Mālik, Aḥmad and others, that they used to warn the people severely from sitting with the people of innovation, and they would order them to cut off from them, fearing that something of their doubts may enter their souls. This then is the answer to the question you asked, and the reward is for all, inshaa’āllāh."

In the audio compilation *Aqwāl al-‘Ulamā’ Fī Hajr al-Muta‘aṣṣibīn wa Ahl al-Ahwā’*¹², Shaykh al-Albānī gives a clarification in the affair, distinguishing between boycotting for worldly and religious reasons. At the end of which he says, "So the evidence here (from these aḥādīth) is that this cutting off (boycotting) is permissible and it enters into the foundation of loving and hating for the sake of Allāh. However, this matter unfortunately, has become the predicate of (the verb) kāna¹³, it is very very rare that

¹² Tasjīlāt Majālis al-Hudā, first side of the cassette at the beginning. It also has statements from Shaykhs Ibn Bāz, Ibn al-‘Uthaymīn, al-Rājiḥī, Āl al-Shaykh and al-Luḥaydān.

¹³ An expression meaning *a thing of the past*.

you will find anyone boycotting a Muslim because he deviated from the path. However, he does boycott him for the sake of a material reason from the reasons, some of which we indicated earlier. A person is rewarded for this type of boycotting (for religious reasons) and he is not sinful, and this is what we are in need of today."

These texts from Shaykh al-Albānī remove any ambiguity about his true and real position. Finally, it is known that Shaykh al-Albānī (raḥimahullāh) boycotted numerous people in his lifetime such as Muḥammad Nasīb al-Rifāʿī (who was a student of his). He boycotted him over a single matter, which is al-Rifāʿī's claim that the Wives of the Prophet (ṣallallāhu ʿalayhi wasallam) are infallible. The Shaykh entertained debate with him over a few days, but then told him that he is being cut off and does not want to see him again in his circles. The Shaykh recounts the entire story in *al-Silsilah al-Ṣaḥīḥah*¹⁴ and after bringing evidence in the matter in another place, the Shaykh says, "And this is what that innovator (mubtadiʿ) was heedless of despite claiming he is a Salafī"¹⁵ referring here to al-Rifāʿī.

¹⁴ Refer to *al-Silsilah al-Ṣaḥīḥah*, ḥadīths 2507 and 2630 (6/274 onwards).

¹⁵ *al-Silsilah al-Ṣaḥīḥah*, ḥadīth 1904, (4/530).

6. Between the Opposer and the Innovator



Question: Is every opposer (mukhālif) an Innovator, O Shaykh?

Shaykh Muḥammad: No, no. There is permissible differing (khiḷāf sā'igh) in which differing is permitted, meaning an issue when it is an issue of a ruling in jurisprudence, so this (person) takes a view and considers that his evidences are stronger, so this is not to be considered innovating (ibtidā'). As for the opposition that is intended by the one who intended this question, then what is intended by it is speech concerning the 'uṣūl (foundations) of the religion. Yes, concerning the beliefs of the Muslims, then not everyone who opposes this is an Innovator, because an ignorant person may oppose, he does not know, he does not know whether this is opposition, he believes it is the truth. So what is obligatory is to explain to him, and when he persists after that, he is an Innovator due to his opposition, it is necessary to explain, clarify (make bayān).

7. Callers to Innovation and Followers



Question: Is there a difference between a head (ra's) [of innovation] and a follower (tābi'?)

Shaykh Muḥammad: [Yes] No doubt. That there is a difference between an Innovator being a head of innovation, or a caller to innovation, or a founder (originator) of innovation and between his followers, because his followers vary. Amongst them is one who knows and one who does not know.

Notes

This contrasts with the views of the Ḥaddādiyyah¹⁶ who claim this distinction (between an open caller and other than him) is false, despite it being a distinction made by the Imāms of Ḥadīth and Sunnah. Imām Mālik (raḥimahullāh) said, "There are four from whom (knowledge) is not written ... and a person of desirers who calls to his desire (innovation)." *al-Majrūḥīn* of Ibn Ḥibbān (1/80). Abū Dāwūd said, "I said to (Imām) Aḥmad, 'Is it to be written from a Qadarī?' and he said, 'When he is not a caller (to his innovation)..'" *Su'ālāt Abī Dāwūd Li Aḥmad* (p. 198). This distinction is made the likes of 'Abd Allāh bin al-Mubārak, Yaḥyā bin Ma'īn and many others. Shaykh al-Islām Ibn Taymiyyah said,

¹⁶ Such as Yaḥyā al-Ḥajūrī, the Ḥaddādī of Yemen, who in his cassette, *al-Qawl al-Jaliyy*, swears by Allāh that this is a futile (bāṭil) principle. He says, "False, (bāṭil), by Allāh, false, and I swear upon it too, that it is false... this division (into two types) is futile, futile, it is empty speech... even if the majority speak with it, by Allāh, it is a futile division... it is not correct, it is not correct."

"This is the reality of the saying of whoever said from the Salaf that the testimony of the callers to innovation is not accepted, they are not prayed behind, knowledge is not taken from them and they are not to be married into. This is a punishment for them until they desist. For this reason they (the Salaf) distinguish between the caller (to innovation) and other than the caller because the caller (to innovation) has openly proclaimed evils (munkarāt) and thus deserves punishment in contrast to the one who conceals (his innovation)." Majmū' al-Fatāwā (28/205). This is also corroborated by al-Ḥafidh Ibn al-Ḥajar, al-Mu'allimī Imām al-Albānī, Imām Ibn Bāz and the contemporary scholars and it is in fact the view of the overwhelming majority.

8. The Unknown Who Are Disparaged In Their Homeland



Question: A person is disparaged in a particular city, and he is not known in another city. Is it permissible to warn against this person?

Shaykh Muḥammad: If he is not known, so long as he is not a caller, then it is sufficient that his ruling remain amongst the people of his city. However, when he (the one disparaged) comes to people of another city, then the basis (of warning against him) in this matter [returns back] to the one whose speech is given consideration and who is depended upon from the people of his (the disparaged person's) city, from those who have spoken about him. This is because the townspeople of that man are more knowledgeable of him, and [this is] with the condition that his speech about him is upon truth and justice.

Notes

Ibn ‘Adiyy said regarding Shaqīq al-Ḍabbī, "He was from the storytellers of the people of Kūfah, and overwhelmingly, he narrated stories and I do not know of any connected aḥādīth for him as can be found for others besides him. He is censured by the people of his city and they are more knowledgeable about him." *al-Kāmil* (5//71). Muḥammad bin ‘Abd Allāh bin Numayr was from the critics of the (people of) Kūfah and ‘Alī bin al-Ḥusayn bin al-Junayd said, "Imām Aḥmad bin Ḥanbal and Yahyā bin Ma‘īn would say regarding the Shaykhs of the Kufans, 'What does Ibn Numayr say about them?' *al-Taqdimah* of Ibn Abī Ḥātim (p. 320).

And Ḥammād bin Zayd said, "A man used to come to us from (another) country and would mention another man, narrating from him and making good praise of him. But when we asked the people of his land, we found the case to be other than what he said." And he (Ḥammād) used to say, "The compatriot¹⁷ of a man is more acquainted with that man." Refer to *al-Kifāyah* of al-Khaṭīb al-Baghdādī (p. 106). Shaykh Muqbil bin Hādī said, "They say that the inhabitant of the city of a person is more acquainted with him and his condition and they give him precedence over others. It is rather strange that a person may come to a city and a narrator may embellish (in the matter) and narrate authentic ḥadīths from sound narrators and he would be judged in light of them, as they have mentioned about some of whom Yaḥyā bin Ma'īn declared trustworthy but the people of his land declared him weak, and they say, 'the people of a city are more acquainted with its people' and perhaps that one beautified (the situation) with aḥādīth which he narrated and Yaḥyā declared him trustworthy." *al-Muqtarah* (pp. 84-85).

There is to be found a practice amongst some of the Ḥizbiyyīn and Mumayyi'īn in that they travel to other lands and show a face, a behaviour and a positioning to the people of that land other than the one known from them by Ahl al-Sunnah in their own land. This is found with some of those who graduate from the Islāmic institutions and gain acceptance and trust from the Scholars. However, in their own lands, their da'wah, friendships and allegiances clash with what they made apparent to those Scholars when in close proximity to them. How excellent is the oft-repeated statement of Shaykh Rabī, "Indeed, it is his actions that (serve) as a commendation (tazkiyah) for a man," meaning that commendations from Scholars do not provide certainty about the reality until that is seen from him in his actions, in his friendships, loyalties, his conduct in the da'wah and the positions he takes in tribulations and trials.

¹⁷ Countryman, one from the same country, land or region.

9. Advice From One Who is More Effective



Question: There is, for example, one to whom you say, "Advise your brother", he says to you, "It is not obligatory upon me to advise, if you wish, you advise", is this correct? Meaning, it is not obligatory upon specific individuals?¹⁸ **Shaykh Muḥammad:** The Prophet (ṣallallāhu ‘alayhi wasallam) says, "*Whoever amongst you sees an evil, then let him change it with his hand, and if he is not able, then with his tongue, and if he is not able, then with his heart, and that is the weakest of faith*". So when you see someone who has an obligatory right of (receiving) advice from you, then it is obligatory upon you [to give it to him] before (the other person gives it), unless you have an overwhelming belief that he will not accept it from you, and perhaps he may accept it from (the other person) due to his nearness to him or because he is friendly with him. In that case, the giving of advice is upon that other person and is lifted from you. This is a correct and valid consideration. **Question:** So the giving of advice is not removed (from that person being asked to give advice) in totality? **Shaykh Muḥammad:** No, it is not removed from him in totality.

Notes

This shows the necessity of using wisdom (ḥikmah) when correcting and advising the one who falls into mistakes. It is not for every person to rush and advise for he is more likely to accept

¹⁸ The questioner is referring to asking certain people to advise others because they are in a better position to advise.

the advice from one whom he trusts and has a warm relationship with. In such situations consultations should be made between Ahl al-Sunnah in how best to correct and rectify a person and who is best suited for that.

10. Between Advice and Warning



Question: Some youth in Libya heard some speech of Shaykh Rabīʿ that it is not obligatory to give advice...(words not understood). **Shaykh Muḥammad:** What does he...? **Question:** Warn from him without advice! **Shaykh Muḥammad:** No, clarification (bayān), clarification [is made about] him and he is given advice for his own benefit. There is no connection necessarily between warning and inviting him (to what is correct). That is, calling him to the truth is one topic and warning from him is a separate topic. **Question:** So they warn from him without advice O Shaykh? **Shaykh Muḥammad:** The one whose innovation becomes known after clarification and giving him advice has been established, then it is not obligatory upon the people to advise him, it is obligatory upon them to follow their scholars regarding him, yes.

Notes

There are two issues here. The first is that when someone falls into an error and it is spread, it is not a condition that he must be advised before his error is refuted. Rather, his error can be refuted and he can also be advised. So these two affairs are not mutually exclusive at one and the same time, since the objective is to lessen the evil through all considerations. The second is regarding the types of people who fall into mistakes. Here is a statement from Shaykh Rabīʿ which makes the issue clear, the

Shaykh was asked:¹⁹ **Question:** Our Shaykh, may Allāh preserve you, there is a question that passes around the students of knowledge it is concerning the one who fell into innovation or innovations, is it a condition that the proof is established against him so that he is declared an innovator or is that not a condition? Benefit us, may Allāh reward you. **Shaykh Rabīʿ:** All praise is due to Allaah and may prayers and salutations be upon Allāh's Messenger, upon his family, his companions and whoever followed his guidance, to proceed: Then its known (from the viewpoint) Ahl al-Sunnah that the one who falls into a nullifier [of Islām] is not to be declared an unbeliever until the proof is established upon him. As for the one who falls into innovation then [he is] of [various] types: **The first:** The people of innovation such as the Rawāfiḍ, the Khawārij, the Jahmiyyah, the Qadariyyah, the Muʿtazilah, the Ṣūfiyyah, the Qubūriyyah, the Murjiʿah and whoever is put alongside them [from the contemporaries] such as the Ikhwān and Tablīgh and their likes. So regarding them, the Salaf did not specify establishment of the proof [upon them] as a condition for judging them with innovation. Hence, it is said about the Rāfiḍee, "innovator" and about the Khārijī it is said, "innovator" and so on, regardless of whether the proof has been established upon them or not.²⁰ **The second:** The one who is from Ahl al-Sunnah and fell into a manifest innovation such as the saying of the creation of the Qurʾān, or [the innovation of] al-Qadr, or the view of the Khawārij and other than that, so this one is declared Innovator and the action of the Salaf [towards the Innovators] is applied to him. **The third:** Whoever is from Ahl al-Sunnah and is known to adhere to the truth, but falls into a subtle, hidden innovation (*bidʿah khafīyyah*). Even if such a one has

¹⁹ From an article written by Shaykh Rabīʿ on 24th Ramaḍān 1424H (8th November 2003), translated and posted on SalafiTalk.Net on 20th November 2003.

²⁰ Regarding this first group, a distinction is made between the figureheads (open callers) and the general common-folk who do not know any better and are subject to advice and correction. But as for the open callers and figureheads, they are warned against regardless.

passed away then it is not permissible to declare him an innovator. Rather he is mentioned with goodness, and if he is alive, he is advised and the truth is made clear to him. Haste is not to be shown in declaring him an innovator. If he persists [upon what he fell into] then he is declared an innovator." End of Shaykh Rabī's words.

11. Listening To Recitations Of The People Of Innovation



Question: Is it permissible to listen to the recitation cassettes of the people of innovation?

Shaykh Muḥammad: By Allāh, it is more befitting that he does not do that, because sometimes his heart may become attached to him. It was said to Ibn Sīrīn, "Can I recite an 'āyah to you?", and he said, "No, not even half an 'āyah." Why? Because something of being amazed by him and love of his recitation might fall into his heart, and thus loves him from this angle, and through (this route) he becomes a lover of the people of desires and innovations.

12. Confusion About the Disparaged



Question: What is the most exemplary way in dealing with the youth who have been confused (deceived) by the people of innovation and (the best way) in directing them to the safe path?

Shaykh Muḥammad: The most exemplary way is that they are referred to the people of knowledge with respect to everyone they are confused about. [They are referred to those people] from the people of knowledge who spoke regarding the person (in question). How? For example, when so and so scholar speaks about any Zayd amongst the people and then (later) they become confused regarding (that person), it is said, "Ask so and so, because he has already spoken about him, and he is amongst the most knowledgeable people about him." So they refer this (confused) person back to him (that scholar). For by the likes of such a scholar, Allāh lifts the deception made upon the people through His bounty and mercy.²¹

²¹ It is from the ways of the Ḥizbiyyīn and Mumayyi‘ah and others to cause doubt and confusion about the refutations and warnings of the Scholars. The original scholar who disparaged the person in question did so based on evidences regarding the reality of that person. So when doubts appear, then that scholar is returned to who will clarify the evidences. In many cases, returning back to the original speech (recorded or written) made by that scholar will be sufficient. If there are doubts, they can be presented to the scholar who will remove them by Allāh's permission.

13. Differences Regarding Praise and Disparagement



Question 9: Callers about whom the Scholars have differed over as regards to their commendation (tawthīq, ta‘dīl) and disparagement (tajrīḥ), what is obligatory upon the generality of the Salafis regarding them?

Shaykh Muḥammad: It is obligatory upon the generality of the Salafis to look at the saying of the one with proof and evidence concerning the one about whom the Scholars have differed over, in terms of disparagement and commendation. This is the same situation regarding those whom the Scholars differed over in terms of disparagement and commendation during the era of the narrating (of aḥādīth). For we find that Abu Ḥātim, Aḥmad, al-Bukhārī, Abū Dāwūd, al-Nasā‘ī and their likes, may Allāh have mercy upon them, differed over a narrator, and then others oppose them. So one comes and he commends one of them, and another comes and disparages. So Aḥmad, Abū Ḥātim, and al-Bukhārī commend, and Abū Dāwūd disparages, and al-Nasā‘ī disparages, and Abū Zur‘ah disparages, and like this. So then we look at their statements and we depend upon the proof, so whoever brought the proof, then he is given precedence. When the person making the disparagement brings his disparagement, then overwhelmingly, it is the case that the disparagement is given precedence, because the one disparaging has additional knowledge with him. Thus, his saying is depended upon. And coommendation (ta‘dīl) in the presence of the detailed disparagement (jarḥ mufassar) is not accepted, even if it was

from a great (person). This is what is obligatory, it is obligatory that he look at the proof of each faction, and whoever brought the proof, then he has tread the path (to the goal), and it is obligatory to follow him.

Question: But Shaykh, the general person does not know the proof (ḥujjah). **Shaykh Muḥammad:** The speech regarding the person (being spoken of) is for the one who has ability! As for the general people who do not have any knowledge, then there is nothing for them but making (either) taqlīd²² or ittibā' of the scholars regarding this. **Question:** The scholars can sometimes differ in commendation and disparagement... **Shaykh Muḥammad:** [interjecting]... the general people make ittibā' of them, they follow the Scholars. **Question:** The Scholars differ regarding commendation and disparagement of a person! **Shaykh Muḥammad:** Who will direct the general people? It is you, the students of knowledge, you look at who is the person with the proof, and then you direct the people, you say "the correct, true saying is the saying of so and so, the evidences are with him," yes, the general people are not left to be wasted!²³

Notes

This foundation (aṣl) of the detailed criticism (jarḥ mufassar) taking precedence over the general praise is one of the huge barriers in front of the corrupt methodologies of the Ḥizbiyyīn,

²² For the general folk who have no knowledge or ability.

²³ The Shaykh indicates a role for the Salafī students of knowledge in the various lands that they explain and clarify the rulings of the Scholars on individuals (and groups and parties) so that the truth is clear to them and they are not to be left wasted. This is in opposition to the way of the Mumayyi'ah who do not perform this obligation or worse still oppose it and find fault with those who perform it. Often, it is the case that these people are cooperating with the ones disparaged.

the Ikhwānīs, the Mumayyi‘ah and their likes. People like Salmān al-‘Awdah, ‘Abd al-Raḥman ‘Abd al-Khāliq, ‘Adnān ‘Ar‘ūr, Abū al-Ḥasan al-Ma‘ribī and Alī Ḥasan al-Ḥalabī were all presenting principles aimed at undermining this foundational principle of Ahl al-Sunnah through which the realities of people are known. Their aims were to shield the innovators whose books they were using to ideologically nurture the youth upon corrupt Ikhwānī principles as is the way of the Quṭbiyyah or to justify their own cooperation with those disparaged and refuted by the Major Scholars as is the way of the Mumayyi‘ah.

14. Boycotting Innovators Who Have Strength



Question: When the people of innovation have strength in the land, and they have the power, ability to fight against the da‘wah, are they to be boycotted?

Shaykh Muḥammad: No... No... caution, vigilance is taken against them. Yes, caution is taken against the people of desires and innovations when Ahl al-Sunnah are weak. For it is obligatory upon Ahl al-Sunnah to be cautious, vigilant about the people of innovation and that they are astute regarding them. The removal of the lineage (continuation, succession) of Ahl us-Sunnah is entailed by taking this way so it is not permissible for them to take this (way). It is obligatory upon them to be smart, vigilant regarding them (the innovators), that they hold out, that they hold out (with patience) as much as they are able, that they are smart, vigilant, and that they hold out as much as they are able, because they are weak.

Notes

This advice relates to Ahl al-Sunnah who are weak in certain towns, cities and lands and where Ahl al-Bid‘ah hold the power and authority. Interactions with them are with caution and much patience is required. Stirring and agitating the people of desires in these situations only brings upon harm and can cut off the succession of the people of the Sunnah. The Scholars explain that if clarifications need to be made between truth and falsehood, they can be done in a general way, without any disparagement of those innovators. So the issues of belief and methodology are

clarified but without open disparagement of those opposers and without a show of open boycotting against them. This is to avoid the harm that may arise from the people of desires against the people of the Sunnah.

15. A Salafi With Errors



Question: When a person falls into deviations and does not return (from them) some of the youth say he is Salafī but with errors. So is this saying ... [unclear]²⁴ ... about those individuals?

Shaykh Muḥammad: Deviations are of types and levels, so either the deviations will be towards innovations, or they will be less than that, meaning towards sin. So when (the deviations) are towards innovations then all of the speech regarding this (matter) has already preceded (in the previous answers).

Notes

Refer to the 10th chapter and the clarification from Shaykh Rabīʿ regarding the types of people who fall into innovation.

²⁴ Speech which was unclear from the recording.

16. The Limits of Patience



Question: When a youth warns from an individual with a corrupt manhaj, then (certain) individuals rush to say, "He is Salafī, his ‘uṣūl (foundations) are Salafīyyah, and we shall have patience upon him just like Shaykh Rabī‘ had patience with al-Maghrāwī and ‘Adnān ‘Ar‘ūr, and just like Nūḥ had patience with his people," so what is your saying (regarding this)?

Shaykh Muḥammad: This is not correct, when the people (who had) patience (in relation to that person) have ended their (time) of patience, then what do you want?! It is obligatory upon us to follow them, when they (the people who showed patience over him) have ended (their time of patience) then (the affair) has ended. As for when it has not (been concluded) then the speech is not for us. It is for the people of knowledge regarding this matter, they are to be waited upon, they are the ones who will issue (a position regarding this).

Notes

When the people of knowledge have already taken the various routes for correction and have shown patience upon those from whom opposition has occurred and then conclude the matter and judged regarding that person, then the time of patience has already ended and the matter concluded. It is not for anyone to come along and say "we are going keep company with him so that he may return" because the affair has already become clear. This is the way of the Mumayyi‘ah such as Abū al-Ḥasan al-Ma‘ribī and ‘Alī Ḥasan al-Ḥalabī when the affairs of al-Maghrāwī and ‘Ar‘ūr

had been concluded, after the period of advice and patience. This is an excuse used by every Mumayyi[‘] (waster) to justify his cooperation and friendship with the opposers whose affairs are clear and apparent to Ahl al-Sunnah and against whom a clear position has developed as the realities became apparent.

17. Interactions with Innovators in Worldly Affairs



Question: Some of the Salafī youth gives salutations to the people of innovation and shakes hands with them, so when you explain (matters) to him and advise him he says (as an excuse) that there are worldly benefits (maṣāliḥ) between him and that person, so is this a (valid) excuse?

Shaykh Muḥammad: When he has a *ta'wīl sā'igh* (a permitted interpretation in the affair at hand), then there is no harm. As for when his *ta'wīl* (interpretation of the matter) is not permissible, then no. The religion is given precedence over the benefits of the world. Yes.

Notes

This is referring to a scenario in which a person of the Sunnah is forced by the circumstances to mix and interact with the people of innovation, such as in places of work or where there are existing business and contractual relations. In order to maintain beneficial interests in these situations is a valid consideration and a permissible interpretation (*ta'wīl sā'igh*) upon which one may interact and behave in a certain way. However, the overall principle is that the benefits of the religion are given precedence over the benefits of the world and thus a person should be careful and vigilant in the scenarios he enters himself into from the outset and avoid putting himself in such situations.

18. Benefits and Harms in Boycotting



Question: There is a man with us, Shaykh Rabīʿ was asked about him a while ago. **Shaykh Muḥammad:** [interjecting]... where, in Libya? **Questioner:** In Libya. **Shaykh Muḥammad:** Yes. **Questioner:** So he [the Shaykh] said that he is from Ahl al-Bidʿah, and he is to be boycotted, and [that he is] a Ḥizbī. Acting upon this speech was concluded, and the youth took this fatwā, and they boycotted this individual. However he has some strength in the land and he was able to suspend some of the Salafī youth from the pulpits (of the mosques), and the youth do not cease to boycott him and call to boycotting him! **Shaykh Muḥammad:** When it does not affect Ahl al-Sunnah, and all praise is due to Allāh, and one or two (from amongst them) are suspended, then this is not [considered] an effect, this is not an effect, and the Sunnah remains, and is [still] apparent. As for when it is feared for Ahl al-Sunnah in general from the likes of this [such that] their continuity will be cut off [and ended], then no! Shaykh Rabīʿ does not speak with this, and we know him to be the greatest of the people in guarding over the benefits and harms.

19. The One Who Repents From Hizbiyyah



Question: Is the report of the one who repents from Ḥizbiyyah accepted, and is the boycott removed from him immediately, or after a year as ‘Umar (raḍiyallāhu ‘anhu) did with Subaygh bin ‘Asal!

Shaykh Muḥammad: The one who repents from Ḥizbiyyah, we examine (monitor) him, we examine him! When he comes to us at length, we do not leave him and for mere spite say "find fault with him"? No! We examine him. How do we examine him? By him living with us (mixing amongst us) . Yes, he opposed us, [then] when he says "I repent to Allāh," then [we say] "Welcome", we only have the outward (manifestation) [to judge by], but this outward manifestation is made apparent by what? With interaction, mixing (with him), and if he was hiding something from us, then verily Allāh, the Sublime and Exalted will uncover it. And we say, "walk amongst the people", and we will see him, in his conduct, in his actions, and in his istiḳāmah (firmness, uprightness) upon the Salafī manhaj. If we see him upon other than that, then his hidden (reality) will have become apparent, and we will have known him as a liar. And alongside that we also guard against ourselves (in relation to him).

Note

Ibn al-Qayyim (raḥimahullāh) said, "Hence, it is from the repentance of the caller to innovation that he clarify what he used to call to of innovation and misguidance and (proclaim) that guidance lies in what is opposite to it just as Allāh laid down the

condition for the repentance of the People of the Book - whose sin was concealing what Allāh revealed of clear evidences and guidance in order to misguide the people - that they rectify their conduct within their souls and clarify for the people that which they used to conceal, so He said, "**Verily, those who conceal the clear evidences and the guidance which We have sent down after We have made it clear for the people in the Book, they are the ones cursed by Allah and cursed by the cursers. Except those who repent and do righteous deeds, and openly clarify (the truth that they concealed). These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful**" (2:159-160)." 'Uddat al-Şābirīn (p. 83).

Ibn Qudāmah (raḥimahullāh) said, "And al-Qāḍī has mentioned that the one who repents from innovation is to be monitored for a year, due to the ḥadīth of Subaygh (as is) reported by Aḥmad in al-Wara', he (al-Qāḍī) said, 'And from the signs of his repentance is that he avoids everyone he used to show allegiance from the people of innovations and shows loyalty to everyone he used have enmity towards from Ahl al-Sunnah.' And that which is correct is that repentance from innovation is like (repentance) from other affairs unless the repentance is through an action resembling coercion, such as the repentance of Subaygh²⁵, in which case a period of time is allowed to enable (the determination) that his repentance is out of sincerity, not out of coercion." *Al-Mughī* (10/194).

Ibn Taymiyyah (raḥimahullāh) said, "It is necessary for rectification of conduct alongside repentance and upon this (consideration) it has been said that he is monitored for a period (of time) in which the truthfulness of his repentance and the rectitude of his intention can be evaluated... just as Imām Aḥmad

²⁵ His repentance involved coercion, he was forced to repent from his bid'ah and thus there is a doubt about the presence of sincerity. As for his bid'ah, then it was asking questions about certain verses of the Qur'ān whose meanings are ambiguous.

textually stated regarding the repentance of the caller to bid'ah, that a period of one year is specified for him following what 'Umar bin al-Khaṭṭāb (raḍiyallāhu 'anhu) commanded with respect to Subaygh bin 'Asal. For he repented (in the presence) of 'Umar and then he ('Umar) banished him to Baṣrah for a year, ordering the Muslims therein to boycott him. When a year had passed and nothing but good appeared from him, he ordered the Muslims to speak to him. And this matter is well known amongst the Companions and this is the path of the majority of our associates." al-Ṣārim al-Maslūl (Dār Ibn Ḥazm, 1/507).

It can sometimes be the case (and has proven to be the case) that some of those who repent from Ḥizbiyyah do so outwardly and continue to spread their poison.²⁶ Thus, they are to be treated with caution until their sincerity and rectification becomes clear through their speech, conduct, friendship and loyalty.

²⁶ As was done by some of the Takfirī Ikhwānīs who became Ḥaddādiyyah and some of the Bannāwī Ikhwānīs who became Mumayyi'ah, operating in the name of Salafiyah and inventing and propagating corrupt principles in order to compromise the Salafī Manhaj.

20. Debating the Innovators



Question: Our Shaykh, we love to ask you about the position of Ahl al-Sunnah wal-Jamā'ah regarding debating the people of innovation in the situation when the Innovator is a head of innovation, and in the second situation, when the Innovator is merely a follower of someone else, one of the tail-ends of the Innovators, irrespective of whether he is upon something of knowledge or he is ignorant.

Shaykh Muḥammad: All praise is due to Allāh, the Lord of the Worlds, that which the Salafī traversed upon is to abandon debating with the people of desires and innovations, and to be remote from them and to avoid them, and to warn from them, and to be remote from their sitting(s), [and to warn the one who is unsure and hesitant about them]²⁷. And this is what the Sunnah of the Salaf has passed upon (may Allāh the Exalted be pleased with them), and sufficient for us is what was sufficient for them. And as for explaining their innovations and criticising them and refuting them in books and the likes, then this is wājib (obligatory), it is performed by those who are Scholars of the legislation of Allāh, and His dīn. For within this is protection of the religion, and protection of its followers from being hurt by these (people of innovation). As for opening the door of arguments and disputes with the people of desires, then this is what is opposed to what the Salaf were upon!

²⁷ This phrase in Arabic is unclear in the transcription.

Question: And when the innovations of this Innovator are spread and he challenges the Salafis spreading his innovation and openly announcing it?

Shaykh Muhammad bin Haadee: His error is explained to the people, that's it. And you do not sit with him, and nor is he debated with unless a capable scholar is found who can repel his falsehood and lay it bare. There is no harm in this. As for the door being opened for everyone, this is a great mistake because it makes the people fall into doubt, it makes them fall into uncertainty, and makes them fall into confusion.

Notes

Imām Aḥmad bin Ḥanbal (rahimahullāh) said, " The fundamental principles of the Sunnah with us are: Holding fast to what the Companions of the Messenger of Allāh were upon. Taking them [and their way] as a model to be followed. The abandonment of innovations and every innovation is misguidance. The abandonment of controversies. The abandonment of sitting with the people of aḥwā (desires). And the abandonment of quarrelling, argumentation and controversy in the religion." Ṭabaqāt al-Ḥanābilah (1/241-246). Abū Qilābah said, "Do not sit with the people of desires, do not argue with them for I do not feel secure that they will not drown you in misguidance and confuse you in those (matters) religion which have confused them." al-Lālikā'ī in Sharḥ Uṣūl al-'Itiqād (1/134). Al-Ḥasan al-Baṣrī and Muḥammad bin Sīrīn both used to say, "Do not sit with the people of desires, do not argue with them and do not listen to them." Ibn Baṭṭāh in al-Ibānah al-Kubrā (2/444).



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Ibn al-Qayyim (rahimahullāh) said:

The people of Islām are strangers amongst mankind. And the believers are strangers amongst the people of Islām. And the people of knowledge are strangers amongst the believers. And the people of the Sunnah who separate it from the desires and innovations, they are strangers. And those who call to it and have patience upon the harm of the opposers, they are the severest of them (all) in strangeness. However, they are the people of Allāh in truth. There is no strangeness for them (in reality), (rather) their strangeness is only in relation to the majority about whom Allāh, the Mighty and Majestic, said, **"If you were to obey most of those upon the Earth they would misguide you from the path of Allāh"** (6:116). So the ones (mentioned in the verse) are (the real) strangers to Allāh and His Messenger and their strangeness is the deserting (type of) strangeness even if they are well-known and pointed towards.

Madārij al-Sālikīn (3/186).

