

**Refuting The Claim:
“The Manhaj of
Shaykh Rabī‘
& ‘Ubayd contradicts
The Manhaj of
Shaykh Ibnu Bāz,
al-Albānī & Ibnu
‘Uthaymīn”**

by Shaykh
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

This questioner asks: is the following statement correct:

Many from among the senior scholars the likes of Ibnu Bāz, Ibnu 'Uthaymīn and al-Albānī (رحمهم الله) are not upon the methodology of Shaykh Rabī', Shaykh 'Ubayd and others (حفظهم الله) in the issue of making *tabdī'* (considering someone to be an innovator), or *ilzām* (obligating others to take a stance), and other than that.

May Allāh bless you, the answer is:

Whose statement is this? I don't hold this statement to be correct. And do we follow every statement that is said? And find an answer for it? Who said this? If it is a scholar or a person who is considered to be from the people of knowledge, then we look into his statement, and we weigh his speech in the scale of legislation (*shar'*), just like the speech of 'Abd al-'Azīz bin Bāz, al-Albānī and Ibnu 'Uthaymīn (رحمهم الله) is weighed, just like the speech of Abū Ḥanīfah, Ibnu Taymiyyah, Ibnul-Qayyim and others is weighed. Correct? "Many from among the senior scholars the likes of so and so are not such and such..." How is that? How did you come to know that they are not such and such? From where did you get this knowledge and derive this assertion? Were you patient? Were you attentive? Did you contemplate? Did you compare? (before you came to this conclusion).

And truly, is there something between our Shaykh Rabī' and Shaykh 'Ubayd, and between those scholars - may Allāh preserve the living among them and have mercy upon the deceased - which is contradictory? The scholars whom you are referring to; are they not the ones who praised the writings of Shaykh Rabī' and died upon that praise? Is that not the case? And they did not find any knowledge-based

mistake in it (his writings). And they did not pass away except that the Shaykh himself had reached an old age, may Allāh preserve him, keep him upright and aid him. If Shaykh Rabī' concurs with the truth, we accept it from him, and if he does not concur with the truth, we do not accept it, while we preserve his preceding honour. Shaykh 'Abd al-'Azīz bin Bāz (رحمه الله) is his Shaykh and the Shaykh of all, and an Imām of Ahl as-Sunnah in this era, if he concurs with the truth, his speech is accepted, and if his speech does not concur with the truth, we do not accept it, while we preserve his station of being an Imām and his honour. And this is the way of dealing with the Imāms of Islām and it's scholars.

But this speech is similar to the attribute we have come know from Akhzam. And the aim behind their intent is to revile these scholars and to suggest that they are in contradiction with those scholars.

What is their stance in the issues pertaining to boycotting (an innovator), making *tabdī'* and *ilzām*? If Shaykh Rabī' or Shaykh 'Ubayd or others besides them have a (specific) methodology in the issue of boycotting which is other than the methodology of the *kitāb*, the *sunnah* and the Pious Predecessors of this *ummah*, then their speech is not accepted. And if Shaykh 'Abd al-'Azīz bin Bāz, al-Albānī and Ibnu 'Uthaymīn have a position pertaining to the issue of boycotting which is against the texts of the two revelations and the methodology of the *salaf* (رحمهم الله), by Allāh it will not be accepted!

Therefore it does not befit you to bring the likes of this in place of that. We preserve their station of being Imāms, and know their position and status, we magnify them, we love them for Allāh's sake, seek nearness to Allāh through loving them and defending them. May Allāh bless you. But this type of speech does not come from someone except the diseased. Should this claimant not explain from which angle have they opposed the issue of boycotting and disparaging? I have mentioned more than once, possibly in this mosque, bring forth and name your men to us who were disparaged by Shaykh Rabī'. The man is in the

ninth decade of his age. May Allāh preserve him. And he is nearing ninety years of age. How many people has he spoken against in the ninety years of his life? How many? Name them to us. Come (let's) count. Ten, twenty, thirty, forty, fifty people? During ninety or eighty years he spoke about fifty people. He was correct regarding the affair of how many people? This is the scale. Come. Was he correct about Sayyid Quṭb? Yes, he was correct. Was he correct about so and so? Yes, he was correct. About al-Bannā? Yes, he was correct. About al-Mawdūdī? Yes, he was correct. About so and so? He was correct. Alright. That means he did not oppose the truth, rather he said the truth. Is that not true? Did any one among those scholars oppose him in what he said? They did not oppose. Rather Imām al-Albānī (رحمه الله) said, "May Allāh reward our brother Rabī' with the best of reward, for verily you have clarified for us the ignorance of Sayyid Quṭb in the principles of religion and its subsidiary issues." Or as he (رحمه الله) said. None know the truth or acknowledges it except the people of truth.

Regarding how many people did he concur with the truth, and regarding how many did he oppose the truth? Did he intentionally oppose the truth or unintentionally? Regarding how many the affair is indecisive, between this and that (correct and incorrect)? If you come to investigate, and research the speech and the likes of this nonsense, you will not find any explanation. He would say: so and so Shaykh said. Alright. This Shaykh so and so, is he not (also) weighed according to the scale of legislation. His statement requires evidence or is it evidence itself? It requires evidence. (So) either he says the truth, otherwise (we say) farewell! His speech is not accepted and his honour is preserved. That is it. Did you understand? May Allāh bless you. This speech resembles the attribute we have come to know from Akhzam.

Was Shaykh 'Abd al-'Azīz bin Bāz (رحمه الله) born as an Imām of the Muslims from the womb of his mother? Or did he acquire knowledge? And gradually progress and become an Imām of knowledge and *sunnah*? Through his truthfulness, sincerity, diligence for knowledge, and his diligence in spreading the *sunnah* and defending it and the creed of Ahl

as-Sunnah? Is this not the case? So Allāh accommodated him with this high station.

Once, he passed a verdict in the issue of pronouncing divorce three times consecutively, and that it will be considered as one, or like the issue of *bid'ī* divorce that it does not befall or other issues. The people did not say: he opposed his Shaykh the great Imām Moḥammad bin Ibrāhīm (رحمه الله), or that he holds a position against the opinion. They did not say that he has opposed the way and that he is upon the path of opposing the senior scholars the likes of his eminence Shaykh Moḥammad bin Ibrāhīm Āl ash-Shaykh. He opposed him in these issues while he was still young in age. Almost thirty or less than that. Rather my father (رحمه الله) told me that when we were in Riyāḍ, we used to hear that their is a young scholar, his name is Shaykh 'Abd al-'Azīz bin Bāz, and that he has opposed Shaykh Moḥammad bin Ibrāhīm in the issue of divorce. Can you imagine? And then we saw him, he said. And at that time the Shaykh was around twenty seven or thirty years old. They did not say his methodology is in opposition to the methodology of the senior scholars. The scale is based on what? Truth, knowledge, evidence and proof. May Allāh bless you. So do not turn to the likes of such (statements).

Shaykh 'Abd al-'Azīz bin Bāz, Shaykh al-Albānī, Shaykh Ibnu 'Uthaymīn, Shaykh Muqbil, Shaykh an-Najmī, Shaykh Zayd, Shaykh Ṣāliḥ al-Fawzān, Shaykh Ṣāliḥ al-Luḥaydān, Shaykh Rabī', Shaykh 'Ubayd - may Allāh preserve the living among them and have mercy upon the deceased - they are upon the same path and methodology which is the Creed and the methodology of Ahl as-Sunnah wal-Jamā'ah. All of them are weighed according to the legislation and evidences. May Allāh bless you. We do not know of any differences between them. There might be difference in (certain) issues and the way of deduction, this matter is inevitable, and it still occurs. Is it not the case? Did ash-Shāfi'ī differ with Aḥmad or not? He differed. Did he differ with Mālik? Yes. Differing is present. But is there contradiction? No! May Allāh bless

you. Therefore the difference is (of two types) the difference due to variation and the difference due to contradiction.

I ask Allāh to preserve us upon that in which is good and upright. And may Allāh send prayers, salutations and blessings upon the Messenger of Allāh and his family.

Source: Question posed to the Shaykh (حفظه الله) after Friday Prayer at Masjid Riḍwān on 28th Dhul-Qa'dah 1438AH (courtesy miraath.net)

Translated by Zubayr Abbasi
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