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## Questions and Answers Concerning Manhaj

Al-'Allaamah 'Ubayd Ibn 'Abdullaah al-Jaabiree

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Version 1.0

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“There is a matter, O Shaykh, it happened recently with us that some of the Shaykhs came to us in the summer vacation: Shaykh Muhammad Ibn Haadee, Muhammad al-Anjaree from Kuwait, 'Abdus-Salaam Ibn Burjiss from ar-Riyaadh...”

‘Yes I know about that.’

“So a conference took place there as Allaah willed...”

‘Yes, news about it reached me. It was something good. News about it reached me.’

“So the Shaykhs warned us, O Shaykh, about certain individuals and *jamaa'aat*. So from them was *Jam'iyyah Ihyaa'ut-Turaath*, so with regards to *Ihyaa'ut-Turaath* there are some brothers who work along with them and some beware of them. So it is if the brothers there are split into two: a group who want to work with them, and a group who do not want to work along with them, and they act upon the warning. So we would like your advice, O Shaykh, in this matter?”

‘To begin with, may Allaah bless you, all of the calls, all of the *jamaa'aat* that have newly come about; all of the *jamaa'aat* that have newly appeared for *da'wah* are upon misguidance (*dalaalah*). And all of them derive their principles in *'aqedah* and *manhaj* from their founder. So the *Ikhwaan*, *Jamaa'atul-Ikhwaanil-Muslimeen* had its principles laid down by Muhammad Ilyas al-Kandaal; *'as-Surooriyyah* who are called *'al-Qutubiyyah* are a slice from *Jamaa'ah Ikhwaanul-Muslimeen*, but they follow the thinking of Sayyid Qutb, the Egyptian, who wrote the book *Fee Zilaalil-Qur'aan* (in the shade of the *Qur'aan*) and others-therefore they perform *takfeer*. Meaning the man is the bearer of the banner of *takfeer* (accusation of disbelief) in this age; and *Jam'iyyah Ihyaa'ut Turaath* is deviant, and so that people will be fooled by it, it publishes some of the books of the *Salaf*, and it publishes alongside that the books of those who are astray, like Sayyid Qutb. It also sends deputation's in some direction they send *Salafees* and in some directions they send *Qutubees* or others. So it is a *Jamaa'ah* which plays a double game and which takes on two appearances. This is a strategy they employ to gain people.

But the true *Jamaa'ah* which it is obligatory that every Muslim be under its banner even though they live in different areas, is the *Salafee Jamaa'ah*. So the *Salafee Jamaa'ah*, O my sons, was not founded by anyone. It was not founded by Muhammad Ibn 'Abdul-Wahhaab in Najd, nor before him Ibnul-Qayyim, nor Ibn Taymiyyah before them, nor Ahmad Ibn Hanbal, nor ash-Shaafi'ee, nor Maalik, nor Aboo Haneefah, nor the Companions, nor the *Taabi'een* and those after them, such as the four Imaams of the *Taabi'een* and those after them, nor before them Muhammad (*sallallaahu 'alayhi wa sallam*). Rather it is from Allaah. So *as-Salafiyyah* is the Religion in its pure state, the pure Religion since it does not take its principle except from the Book, the *Sunnah*, and the *Ijmaa'* (consensus) of the *Salafus-Saalih*: the Companions, the Imaams of the *Taabi'een* and those after them, such as the four Imaams, and al-Awzaa'ee, and the two Sufyaans and the two Hammaads, and others. So what I advise you with, firstly, O my sons, is to learn knowledge. Learn the knowledge! Do not lose your appetite for knowledge for us as long as you are here in the city of the Prophet (*sallallaahu 'alayhi was sallam*), in the Islaamic University, or any other institutions in Saudi Arabia, that, and all praise is for Allaah, propagate the *Salafee Da'wah*.

This is firstly, Then when you go back to your lands study together and teach your brothers and your children the knowledge of the *Sunnah*.

The second matter: Call to Allaah. Strive for the rectification of the (peoples) '*aqeedah* and *manhaj*. Work hard for that, each one according to his capacity, and according to the weight he carries in his society. According to his personal capacity and his knowledge.

Then the third matter, be gentle with one another, advice one another. Because the *jamaa'aat* of *Hizbiyyah* (partisanship), such as *Jam'iyyah Ihyaa'ut-Turaath*, and it is in reality a group that gathers together, it contains *Ikhwaanees*, *Qutubees*; indeed we have documented proof that they seek the help of the *Raafidhah* in calling to Allaah. Yes, with the *Raafidhah*. We have documented proofs. I say the *jamaa'aat* that have newly appeared for *da'wah* try to split the ranks of the Muslims; they especially seek to split the ranks of the *Salafees*. So beware of this, may Allaah bless you. And do not co-operate along with any *Jamaa'ah*, whether it is *Ikhwaanee*, *Tableeghee*, *Surooriyyah* or *Ihyaa'ut-Turaath*. Do not co-operate with them in the field of calling to Allah, at all. Because they will use this from you to strengthen their deviant *da'wah* activities. So you should call to Allaah. So if one of you becomes *imaam* of a mosque, then let him utilize that, and let his brothers rally around. And whoever is a teacher, then let him utilize the field of teaching, and call to Allaah upon the *Salafee* methodology (*manhaj*) and the *Salafee* creed ('*aqeedah*). This is my advice to you, may Allaah bless you.'

"The brothers in Britain see some *shaykhs* here in Saudia, and they say: We have seen the likes of Shaykh 'Abdul-'Azeez Ibn Baaz and Shaykh Ibnul-'Uthaymeen and 'Abdul-Muhsin al-'Abbaad, and it is as if they co-operate with this *Jam'iyyah Ihyaa'ut-Turaath*, and others such as Shaykh Saalih Ibn Sa'd as-Suhaymee, and he went to America with Shaykh 'Abdur-Razzaaq for a conference organized by this *jam'iyyah*. So based upon this, they say: Since these people co-operate with them, and they are major scholars, then as long as they allow

us to give *Salafee da'wah* to '*aqeedah*, then we should co-operate with them. So what do you think of this?"

'Firstly, all of the *jamaa'at* of *Hizbiyyah* (party-spirit), if they allow a *Salafee* to join with them, or to work with them, then this is something temporary and not permanent.

And secondly, they have to do this in order to attract people, the people in general, and the *Salafees* who are unaware of their state in particular, so this is a principle with them which we know.

And thirdly, if they get a hold of this person and get manage to get an upper hand, they will pressure him until he drops some of the affairs of the *manhaj*. They seek to utilize either his personal weakness, or monetary need.

And the fourth matter is that they will bring people who cover over, or put another away, efface whatever the scholars and *Salafees* put forward. They bring people, so that if a person gives a *Salafee* lecture, in '*aqeedah* and *manhaj*, they bring people to confuse and deceive the common folk.

This is with regards to what you said about some of the *Shaykhs* participating along with them. Then there is another aspect: those who participated along with *Ihyaa'ut-Turaath*, this is not a recommendation (*tazkiyah*) for them. They have their aims; or that the affairs have not become as clear to them as they have to others. And there is a principle here, that will perhaps be known to the intelligent ones and the brothers in the faculties: a principle of the sciences of *hadeeth*; the principle that if there is a conflicting *jarh* (disparagement) and *ta'deel*, then which is to be given precedence? If the general *ta'deel* (commendation) is found conflicting with detailed *jarh*, then which is given precedence? The detailed *jarh*.

So for example if you asked about a person: What do you think about so and so? And you received the reply: This is a person whom we consider to be good, he is present at the Friday and congregational prayers; and they mention some good qualities found in him. But another man comes and you ask him the same question and he says: What do you want from him? So you say: He wants to marry my sister or my daughter. So he says to you: Beware, he has evil manners. His manners and marital life are not good. So will you accept the *ta'deel* of the first, or the *jarh* of the second? The *jarh* of the second because he has given you additional knowledge. He has extra knowledge. Do you understand, may Allaah bless you? So this is a general/universal principle. This is a general/universal principle. Do you understand may Allaah bless you? Then, we have a balance. We have two scales to judge action and sayings upon.

The people sayings are to be judged by these two scales. They are affirmed by the *Ahlu-Sunnah wal-Jamaa'ah*. May Allaah make me and you with them and from amongst them in life and after death. So these two scales are the texts and the *ijmaa'* (consensus). So whoever is in conformity to a text or an *ijmaa'*, then it is accepted from him; and whoever goes

contrary to a text or an *ijmaa'*, then it is rejected. Do you understand this aspect or not my sons?"

"Shaykh, you said that co-operation with *Ihya'ut-Turaath* is not allowed?"

'All of the *jamaa'aat* that have newly come about for *da'wah*, and whatever is an offshoot of them, then what I hold as my Religion before Allaah is that it is not allowed to co-operate with them in their *da'wah* activities. So we do not co-operate with them in the building of schools, nor in the building of mosques, nor in publishing books, since they will, according to our experience and knowledge, utilize this in helping to spread innovation.

As for co-operation in the sense that we have compassion for one of them who is poor or needy, or giving sincere advice, we advise them if we are able, then there is no harm in this. Indeed it may be binding upon some due to his (*sallallaahu 'alayhi wa sallam*) saying:

"Aid your brother whether he is the oppressor or the one oppressed."

They said: 'We will aid him if he is oppressed, but how can we aid him if he is the oppressor?' He said,

"Prevent him from oppressing."<sup>1</sup>

Do you understand this, may Allaah bless you? And Allaah the Mighty and Majestic says,

**"Help you one another in righteousness and piety, but do not help one another in sin and transgression."** [Sooratul-Maa'idah 5:2]

So these *jamaa'aat* that have newly appeared for *da'wah*, and their offshoots, all of them are innovating and misguided. But advising individuals from them is more beneficial. So hundreds of people, if we don't say thousands have come back. Some have left the *Ikhwaan*, some who have left the *Tableegh* and many more. But you getting mixed up with *Jamaa'atut-Tableegh* to bring them to the *Sunnah*, this is impossible. They are millions in number and they have their own fixed principles. And likewise the *Ikhwaan*, and likewise *Jam'iyyah Ihyaa'ut-Turaath*. That is not possible, because they have perhaps hundreds of callers, and they have branched off from the *Ikhwaanul-Muslimeen*. And we have previously mentioned to you, and we have documented proof of it that they use the assistance of the *Raafidhah*. We have documented proof.'

"Shaykh, if we are invited to give a lesson or a lecture with some people and they are *Tableeghees* or *Ikhwaanees*, or with *Ihya'ut-Turaath*, and they will not force us to say anything. The *da'wah* will be from us and not from them. The lecture is from us and not

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<sup>1</sup> **Saheeh:** Related by al-Bukhaaree (5/98)

from them. The lecture is from us and not from them, but it is in their mosque, or a meeting arranged by them. So are even the likes of these things allowed, O Shaykh?”

‘As for me, then I do not hold the permissibility of that, according to our experience – that they are not sincere in this. Rather this is a strategem, a sport, and a way to win over affection. Have you understood this? May Allaah bless you. This is a game and a way to win over affection. Yes they bring a *Salafee* to give a talk, but they spread matters that are innovation, and they bring someone to the same place at which you spoke in today, tomorrow they bring someone who contradicts that. Have you understood? So the reality is that I do not allow this, nor do I hold that it will rectify and put them aright. And we advise our brothers who to them, and we give them information about them, so many of them, and all praise is for Allaah, understand the affair.’

“Then Shaykh, as for those who allow the like of this, and from them, I think, are the Shaykhs, as the brother mentioned, some of the Shaykhs went to them. So as for those who allow it, is this a reason for us and them to split?”

‘No, this not a reason, since it may be the case that the matter is not clear to them. Perhaps the matter is not as clear to them as it is to others. Do not split away from him. They want this, they want this. So, for example, your *muhaddith* and his brothers in al-Madeenah and other places are with you. So they want to cause a split between you and them. Do you understand this? So do not be deceived by this, and do not be split from your brothers and your *Shaykhs*. Since even those brothers who went to them, do not recommend them at all. They do not recommend them. I know this, Shaykh Saalih, Shaykh ‘Abdur-Razzaaq, I do not think that they recommend them. But perhaps it has not become as clear to them as it has to us. And I have given you the principle from the sciences of *hadeeth* already. Detailed *Jarh* takes precedence over general recommendation. So keep away from all the new *Da’wah Jamaa’aat*. I say ‘new’ to exclude *as-Salafiyyah*.’

“Likewise, with regards to *Jarh* and *Ta’deel*, who has the right to do *Jarh* and *Ta’deel* since in our land many people and they are, and we do not even say ‘small students of knowledge,’ but they have begun, based just upon their opinion and their *ijtihaad* (reasoning), they have begun declaring people as being deserving of *Jarh* and *Ta’deel*, even if they are from the well-known callers to the *Salafee da’wah*, well-known to be *salafees*. So who has the right to speak with *Jarh* and *Ta’deel*?”

The scholars who know well about the people conditions. So we advise those who are in the early stages of seeking knowledge, that they should not be in haste. They should ask the trustworthy scholars who are known for their *‘aqedah* and *fiqh* (understanding) and *hadeeth*. So the people are not his concern. So if his Shaykhs advise him, then he accepts their advice. But as for *Jarh* of the people, then that is for those who know well about the people. Those who know the people. And if they do *tajreeh* (disparagement) of the people, then they have proof. So we, when we criticize a *Jamaa’ah*...you have heard our tapes, and likewise our brothers, the Shaykhs, when they criticize a *Jamaa’ah*, they mention the proofs.

It is not mere speech which they attach to them. So I think you have heard our cassettes and the cassettes of our brothers, the Shaykhs. Yes, those whom you have mentioned and others.'

"Shaykh, if one of the Shaykhs criticizes a person, then can we criticize with his criticism?"

'If that person is one who knows. A person of knowledge and awareness of the people. Yes, for example, Shaykh al-Albaanee has spoken in praise of our Shaykh Dr. Rabee'. And Dr. Rabee' has no personal grudge against anyone. So we sit with him and ask him about some people and he says: No, leave them. This is just an example, just one example. What is meant is that if a scholar is found who knows the people and he judges with *Jarh* and *Ta'deel*, with proofs, then such a ones words are accepted. As for small students, then as for his quoting to you from a trustworthy scholar, then yes, but as for his doing *Jarh*, then no. Since some of the small students may be impelled to do something by the people of desires and their having deceived him. Therefore, the people do not except the *Jarh* of everyone, nor the *ta'deel* of everything. For example, Ibn Hibbaan was over lenient in declaring people to be reliable, and al-Haakim was over lenient in declaring things to be authentic, and at-Tirmidhee likewise, but he was stronger than the others. Some scholars, you know the early scholar, Shu'bah Ibnul-Hajjaaj, they say: 'If he declares a person reliable, that is sufficient for you, and if he declares someone weak, then consider it.' Since he may criticize things that do not amount to *jarh*. So what is meant is that you should not accept every word that is applied.'

"Shaykh, the one who is warned against may be a caller who lives in that land, so it will not be easy for the scholars to be aware of the condition of that man. So how can that person be warned against or is he to be criticized by the larger students of knowledge over there, or what is to be done?"

'Now communications are easy. People hear lectures from al-Madeenah whilst they are in America. Is that not the case? So if a person is criticized in Saudi, then you can get in touch with your brothers in Saudi, (asking) 'Do you know anything about so and so? It was said to us 'such and such', do you know anything about him?' Since the people are of different categories, some are well-known as being reliable, and well-known as being reliable with the people, and being sound in *manhaj* and '*aqeedah*. Then there are those who are well-known with the opposite of that. And there are those whose condition is not apparent, then this is the one who will be asked about. But as for the one who is well-known, then he is not to be asked about. So for example, a person is criticized in al-Madeenah or other than al-Madeenah, and you know his reliability and sincerity with you. So such speech is not accepted, since it is in opposition to what we know about him. And the hearts are in the Hand of Allaah. We look, has he changed or not? Do you understand? May Allaah bless you. If someone declares a person trustworthy and we know him to be the opposite of that due to deviation in his '*aqeedah*, or his *manhaj*, in calling to Allaah, but someone declares him reliable, then we will examine, perhaps his state has changed and he has become rectified. That would please us, O my sons. By Allaah, if one of the greatest of disbelievers

were to accept the guidance, then we would be happy. Then how about a Muslim who comes back to the *Sunnah*, do you understand this? If one of the greatest disbelievers accepted the guidance and accepted Islaam, by Allaah we would be pleased. Is that not the case? So how about a Muslim who is guided back to the *Sunnah*? So we do not declare the deviated *jamaa'aat* to be disbelievers, we do not declare them to be disbelievers. They are our brothers in *eemaan* (faith), they are our brothers, but they are innovators, astray. Do you understand this? May Allaah bless you.'

"What I have understood from you, may Allaah preserve you, is that we should present this persons state to the scholars. That this is what is obligatory upon the brothers."

'Yes, there is no doubt about this. I said a person who is well-known to you as being reliable, then he is reliable, so we do not accept a persons criticism. A person with us who is known with *jarh*, then we present the case of these two to the scholars. Since the one who has been criticized may have become rectified, is that not the case? Allaah turns the hearts as He wills. We ask Allaah to make us firm with the firm statement in this world and in the Hereafter. And the person who is upright, then something may have happened to him, so we will see. But what is well-known is that the one who is reliable, we know this person and our knowledge of him is recent, that he is reliable, upright, and sound in *manhaj* and *'aqeedah*. Then we would not accept people criticisms of him. Also a person known to us for the opposite of that, then we will not accept the saying of those who declare him reliable. Imaam Ahmad, it reached him about Daawood Ibn 'Alee adh-Dhaahiree, that he had said that the *Qur'aan* had newly come about. So Daawood Ibn 'Alee came from Khurasaan to give the *salaam* to Imaam Ahmad and visit him. So Daawood said to the one who was at the door, and it was his son 'Abdullaah. He said: 'Say to your father, a man from Khurasaan wants to give you *salaam*.' Imaam Ahmad said: 'Say to him, if it is Daawood Ibn 'Alee, then let him go back. So he conveyed this to him. So he began swearing that this was not the case. So Imaam Ahmad sent the reply, 'By Allaah, it has reached me – Muhammad Ibn Yahyaa adh-Dhuhalee, Muhammad Ibn Yahyaa, so you cannot be correct. So a man whom you know well, who does not lie to you, well-known for sincerely advising you, then if such a person criticizes someone, then you should trust his saying. Do you understand this? May Allaah bless you. Imaam Ahmad did not accept the excuse of Daawood Ibn 'Alee. It was possible, but he said, "Muhammad Ibn Yahyaa wrote to me about you. A reliable and noble scholar. How can I accept your words when he has written to me, that is not possible.'"

"In Britain, there are some brothers with us, and they are still with us, except that in this new situation they think that we should co-operate along with this *jam'iyyah* (society), upon what they think is co-operation upon good. They use as evidence the co-operation of the major scholars. And they say we are bound to refer back to the scholars, and the first ones we should refer back to are the greater scholars, due to their knowledge and experience."

'This, O my son, I have already answered. When you hear the cassette, you will hear the answer. So that the time does not become too long for you.'

“But Shaykh, the co-operation of the people along with this *jam’iyyah*, does it mean that there should be a split between us, that we should split from them?”

‘I said to you, do not be hasty in cutting yourselves off from your brothers. This will achieve what those people desire. I have already mentioned this to you. May Allaah bless you. So whoever does not propagate innovation, from your brothers, they do not accuse you of innovation, do not attack you, and are with you in their hearts and speech. But they have been deceived by some appearances and therefore start to co-operate with some of these *jamaa’aat*, then do not be hasty with them, and do not hurry them. Advise them and be close to them, and do not distance yourselves from them, since if you distance yourselves from them, they (the *jam’iyyah*) will overcome them, and cause a split between you and them. But when you are near to them, and with them, this will strengthen them and attract them towards you. But if you distance yourselves from them, then they (the *jam’iyyah*) will overcome him and cause a split between you and them. Do you understand this? May Allaah bless you.’

“O Shaykh, if this person has been advised by the brothers and he refuses to return, and is stubborn upon that, and persists in working along with them, then what is to be our stance in regards to him?”

‘Do not be hasty, as I have said to you. Do not be hasty. Strive to advise him. Be close to him as long as he is with you upon the *Salafee* methodology (*manhaj*), but it is just that he has been deluded by them, and so co-operates along with them. Do not be hasty of with him, and take him to the people of knowledge, those well-known for their understanding of the *Salafee da’wah* and those well-known for their awareness of this and other *jamaa’aat*. Then the way will be clear to him, if Allaah wills, and he will abandon them. Some people may have monetary need, he is poor, he may be poor and therefore say, ‘I work in *Jam’iyyah Ihyaa’ut-Turaath*, or other *jamaa’aat* which are offshoots of the innovated *jamaa’aat*.’ He merely wants to earn a living and doesn’t spread any innovations. He is with you. He manifests the *Salafee da’wah*, his friendship and enmity is for *Salafiyyah*, so such a one, do not be hasty with him. I have said to you, may Allaah bless you, this may be the plan they desire to split him away from you. So if you distance yourselves from him, then you will have left him for them. Advise him, then advise him. Yes – but as for a person who manifests innovations, and spreads innovations, and is hostile to the *Salafee da’wah*, then after establishing the proof upon him, establish the proof upon him, then abandon him...(blank on tape for about twelve seconds)...to see whether the benefit will outweigh the harm. So if the benefit outweighs, then he is abandoned, after the proof has been established. And if the harm outweighs, then he is abandoned. So the Prophet (*sallallaahu ‘alayhi wa sallam*) deserted Ka’b Ibn Maalik and his two companions, may Allaah be pleased with them. This continued until Allaah sent down the *ayaah* concerning their repentance.<sup>2</sup> And he did not desert Ibn Salool, the head of hypocrisy in al-Madeenah, and those with him. ‘Abdullaah Ibn ‘Ubayy Ibn Salool, he didn’t desert him since desertion would have

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<sup>2</sup> **Saheeh:** Related by al-Bukhaaree (no. 702)

not brought any benefit. Do you understand? May Allaah bless you. So you in America and Britain and the rest of the countries in Europe, the *Sunnah* may be somewhat weak. Meaning, there may be areas where its people are strong, but they do not have authority. They do not have power. Its schools and mosques are few. In some states, the *Salafees* may be so few as to be counted upon the fingers, or in some states, you may not find a single *Salafee*. So beware, may Allaah bless you. So if it is a single *Salafee*, or ten amongst a thousand innovators, what will you do with them, but propagate, as long as you are able to propagate the *Salafee da'wah*? Meet individuals, have sittings, study the *Salafee* books and Allaah will bring benefit through that. Do you understand? May Allaah bless you. Fear Allaah as much as you can. Allaah does not place a burden upon any soul greater than it can bear.<sup>3</sup>

“Shaykh, this great principle that you have mentioned, with regards to desertion of the innovator, if the benefit in deserting him then we desert him, and if the harm outweighs, then we do not desert him. This principle is used by the people, especially in America because the *Salafee da'wah* there is weak. Much weaker than Britain.”

‘Some of the callers with you in America and Europe may be from the *Huloolee Soofees*. He is apparently a Muslim, he prays the Five Prayers. So if you were to say, ‘He is a *Soofee*, a *Huloolee*.’, he is the Imaam of a mosque and he has a number of schools under him, then you will not be able to give *da'wah*. So you should be wise and discerning, of sound intellect, do you understand? May Allaah bless you. With gentleness, as opposed to the situation in Saudi. Here in al-Madeenah we say things publicly that you will not be able to say publicly. Here in al-Madeenah we may say, ‘So and so is such and such a person.’, and we won’t care, since I am here in my own land amongst my brothers and the *Sunnah* is strong. But you are there, your land at present is a land of *kufir* (disbelief), and many or most of the Muslims have innovations. Some of them have innovations that reach the level of *kufir*. Is that not the case? So we, when regretful things were seen some years ago, we did

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<sup>3</sup> The senior student of Muhammad Naasirud-Deen al-Albaanee, al-Muhaddith, al-‘Allaamah Aboo Mustafaa Hamdee ‘Abdul-Majeed as-Salafee says, “Dear brothers, return to your Lord and apply the Book of your Lord and the *Sunnah* of your Prophet, in accordance to your ability. And leave off oppressive *Hizbiyyah* (party-spirit), and leave off the scheming which has been made to be from amongst the principle of *fiqh*, and it is used as a tool for the benefit of the *da'wah*. So indeed it does not have a *shar'ee* (divinely legislated) proof and it does not benefit the *da'wah*, rather it benefits the oppressive *hizbiyyah* (party-spirit). So co-operate upon righteousness and piety along with the truthful ones (*saadiqeen*) and those who are pious (*muttaqeen*) and the *Sunnees*. Do not co-operate with the enemies of Islaam – or with the deviant innovators upon the path which benefits their groups. So this does not benefit Islaam and the Muslims.” Refer to *al-Asaalah* (6/276).

Compare these beneficial words to what Dr. Safar al-Hawaalee says, “It is obligatory upon us that we take a fundamental principle (*qaa'idah*): the measuring of all the various Islaamic calls in the world in regards to what they have from disharmony and mistakes. We measure them since they are from those who have entered into the *Ummah*. Meaning, there is calling to Islaam, to the extent that if some of them have deviations, whether it be the *Mu'tazilah*, or the *Khawaarij*, or the *Raafidah*, then – as you know – these are to be taken as part of the reality of the *Ummah* and from its history and its heritage.” Refer the cassette tape set, ‘Questions and Answers Concerning *Sharhul-Aqeedatit-Tahaawiyyah* (2/222), dating (25/12/1411H). It was quoted from the book *Madaarikun-Nadhr fis-Siyaasah* (p. 378) of ‘Abdul-Maalik Ramadhaanee al-Jazaa'iree.

not say, particularly the Shaykhs of al-Madeenah whom you know, we did not say, 'So and so is an innovator...', 'So and so is astray...' and so on. Rather we just rebutted the sayings. So if a saying came up, we rebutted it and said, 'This is contrary to the *Sunnah*.' But we did not remain safe despite this, from attacks, they did not refrain from attacking us. But I do not know us to have declared any particular individual to be an innovator. Rather we said, 'So and so is in error...he said such and such...and what is correct is such and such...and this saying is an innovation. Why do you say this is an innovation? Why do you not say that it is *the Sunnah*? So they called us 'the trouble-makers in al-Madeenah', so what will they think of you in America and Europe?

"What I mean Shaykh, is that one of the Islaamic callers well-known to us for their being *Salafees*, if one of them used this principle and said, 'We do not have the opportunity to speak in front of the people or to give a lecture except by way of them.' This occurs and is known particularly in my area, there is no group of *Salafees* with us, nor any brothers except a very small number. But it may occur that these people, be they *Ikhwaanees*, or *Tableeghees* have organized a lecture and call us to speak. So we cannot manage to do this ourselves. So this is my question Shaykh, should we use this principle that you have mentioned, that deserting those people will harm us more than co-operating with them in some matters, and we will give up our '*aqeedah* and our *manhaj*.'"

'I have mentioned to you, may Allaah bless you, about all these new *jamaa'at*, and have explained to you what I hold with regards to co-operating with them in *da'wah* activities. So I say to you: if you are able to call in a mosque, in a society, and propagate the *Salafee da'wah*, then keep away from what they organize. But when there is necessity, then as is necessary. Do you understand? The basic principle with us is that it is not allowed. So I say: here in al-Madeenah, if I were to be invited to a gathering that was not *Salafee*, in a place, not *Salafee*, then I would not be prepared to go. But a necessity is dealt with as needed. A necessity is dealt with as needed. But what is known from those people is that this is a temporary affair. They just want to attract people. They would be prepared to bring Shaykh 'Abdul-'Azeez Ibn Baaz, if he would go, they would bring him. The people of innovation from olden times have hypocrisy. The people of innovation have hypocrisy.

Therefore Abul-Fadl al-Hamdaanee (*rahimahullaah*) said, 'The fabricator of *ahaadeeth*, and the innovator in Islaam are worse than the atheists from outside.' Meaning, the disbeliever will not be able to damage the Muslims as much as the innovator. So if you brought two men, one named George or Joseph and another called 'Umar or Muhammad. So most of the Muslims would listen to whom; to Muhammad. But as for that one, they would flee from him naturally. Do you understand this? So you should beware, it is not essential, may Allaah bless you, for *da'wah*, that you have such and such, and you have a large audience. Rather you give *da'wah*, if you cannot enter a society, then give *da'wah* to your family or near relatives. Your brothers, your sisters, your uncles, and aunts, and so on, your family. So if you are able to do more, then a mosque near to you if you have the opportunity, then propagate the *Salafee 'aqeedah*. So the Prophet (*sallallaahu 'alayhi wa sallam*) sat in Makkah propagating the *da'wah* openly for ten years; and for three years secretly before that, after

which he was allowed to call the tribes. So what is desired is that we proceed gently according to our ability. Humans have limited ability. So some people bring benefit with their writings which are disseminated, some people bring benefit with their talks, when he explains, sits in a mosque or teaches in a school, teaching *Tawheed*, *fiqh*, and the *Sunnah*. So Allaah causes that to be of benefit. It is not a requirement that there be a lot of people, not at all. We would love that all the people should be Muslims and *Salafees*, by Allaah we would love that. As our Lord wished, as Allaah the Mighty and Majestic wished, that all the people should be Muslims. But we cannot go beyond our capability. So be aware, be people of awareness, be aware – particularly the bigger students of knowledge amongst you, since those people will seek to use them in order to gain the rest of the people. So they will say, 'Look at so and so, he qualified from the Islaamic University, Dr. So and so, or the great teacher so and so, the one qualified from the Islaamic University, he works along with us. Who are you, you are in the second year of college, and you criticize us! This is Dr. So and so who works along with us...Dr. so and so from the state of such and such works along with us, what are you, you are a small student, you do not know anything.' But when this Dr. who qualified from the Islaamic University gathers together his brothers who are upon his *manhaj*, and he teaches them, he teaches them and makes the truth clear to them, and cultivates them and educates them, then this is good.'

"Shaykh, what are the limits of necessity Shaykh, since some people may say that a situation is one of necessity, when there is no necessity."

'It is possible that if we said that this mosque, in a state of America, or in Britain and you cannot act, except in this mosque. So you have to teach *Kitaabut-Tawheed* in it, or *Fiqh*, with proofs in that mosque. You have no other choice. The...(not clear)...do you understand? Yes.'

"If they organize a link up with Shaykh 'Abdul-'Azeez Ibn Baaz, shall we attend?"

'Yes, there is no harm. If it is to benefit from Shaykh Ibn Baaz, then there is no harm. For example, Shaykh Ibn Baaz gives a lecture, there is no harm, you may attend. But as for their Shaykhs, then no, such as 'Abdur-Rahmaan 'Abdul-Khaaliq, such as Yoosuf al-Qardaawee, and others, then do not attend, since if you attend then your brothers will be deceived by you. But if there is a lecture by Shaykh 'Abdul-'Azeez Ibn Baaz, then there is no harm.'

"Shaykh, what is meant is that they organize link ups with some Shaykhs from here, such as Shaykh 'Abdul-'Azeez Ibn Baaz and Shaykh Ibnul-'Uthaymeen in large halls, and they organize link ups, *fataawaa*, so the brother means should we attend these?"

'Yes, I said there is no harm. Benefit from Shaykh Ibn Baaz, this is your Shaykh. Shaykh 'Abdul-'Azeez is your Shaykh in reality, and their Shaykh only for their purposes. So you are upon the *manhaj* of Shaykh 'Abdul-'Azeez, and they are not upon his *manhaj*. But they have their goals, but you may listen to your Shaykh, there is no harm in that.

But you will not hear, if Allaah wills, that ‘Ubayd al-Jaabiree participated along with *Ihya’ut-Turaath*, nor in any *Ikhwaanee* place, even if it is with you in America. If I visit America, then by Allaah, by Allaah, by Allaah, if Allaah wills, I will not sit, except with the *Salafees*, even if there are only ten of them.

By Allaah, if it was said to me that in such and such a mosque – I do not know the names of your mosques – there are a thousand, or two thousand, but over there is a *Salafee* mosque with ten people. I would say, ‘*Bismillaah*, let us go to the ten, they are my brothers.’ Do you understand? May Allaah bless you.’

[Questions concerning analogy in the *Sunnah* not translated]

“Some people claim that the disagreement between us, the *Salafees* and between the *jamaa’aat*, is just a difference of mere diversity, so what do you think about that?”

‘That is not correct. That is what they say, them and the *Hizbiyyoon* say that the differences between the *jamaa’aat* of *da’wah*, and they mean by that and include amongst them the *Salafees*, are differences and not of contradiction. And this is not correct, it is not correct. So firstly the Prophet (*sallallaahu ‘alayhi wa sallam*), when he warned about his *Ummah* splitting into seventy three sect, he said,

“All of them are in the fire, except one.”

They said: ‘Who are they, O Messenger of Allaah?’ He said,

“The *Jamaa’ah*.”

Look, he said,

“All of them are in the Fire, except one.”

They said, ‘Who are they?’ He said,

“The *Jamaa’ah*.”<sup>4</sup>

Ibn Mas’ood (*radiyallaahu ‘anhu*) said,

“The *Jamaa’ah* is what conforms to the truth, even if you are alone.”<sup>5</sup>

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<sup>4</sup> **Saheeh:** Related by Ibn Maajah (no. 3992). It was authenticated by Shaykh al-Albaanee in *Silsilatul-Ahaadeethus-Saheehah* (no. 1492).

<sup>5</sup> **Saheeh:** Related by al-Laalikaa’ee in *Sharh Usoolul-I’itiqaad* (no. 160) and by Ibn ‘Asaakir in *Taareekh Dimashq* (13/322/2). It was authenticated by Shaykh al-Albaanee in *Takhreej Mishkaatul-Masaabeeh* (1/61).

Therefore, the seventy-three sects are false and futile, upon futility. And also in a weak narration, declared *hasan* (good) by some scholars due to its meaning, since its meaning has witness, when they said, ‘O Messenger of Allaah?’ He said,

“Those who are the like of what I and my Companions are upon today.”<sup>6</sup>

And secondly, as I have already mentioned to you, all of the *jamaa’aat* take their principles and their fundamentals from the thinking of their founder. Do you understand this? Their founders, they are the ones who laid down their principles. But as for *as-Salafiyyah*, then its principles were not laid down by any humans, not at all, it is from Allaah. So the difference is one of contradiction, not one of mere diversity. Indeed the new *jamaa’aat* of *da’wah*, are opposed to each other – except that they join together in attacking the *Salafee da’wah*. So the *Tableegh* are opposed to the *Ikhwaan*. They oppose one another and so on, each opposes the others. So each of them, each one of these *jamaa’aat* does not see Islaam, except from its own perspective. Therefore, O my sons, we can call each sect a view/thought. The *Ikhwaaniyyah* is a view/thought; the *Tableegh* is a view/thought; the *Surooriyyah* is a view/thought. But as for *as-Salafiyyah*, then it is not possible to call it a view/thought, since it is not the view of anyone, rather it is from Allaah: the Prophets and Messengers brought it. Do you understand? So it is not possible to describe it as ‘the *Salafee* school of thought’, this is a mistake. But rather, ‘the *Ikhwaanee* view...’ since *as-Salafiyyah* may not be described as a ‘thought’ since it was not founded by anyone. Its principles are the Book, the *Sunnah* and the *ijmaa’* (consensus) of the *Salafus-Saalih*. But as for the other *da’wah jamaa’aat*, then they do not proceed upon the texts. And whatever truth they possess is mixed up with many times its weight in futility. Do you understand this? May Allaah bless you.

The idea of the unity of religions – where did it come from? It came from the *jamaa’ah* of the *Ikhwaanul-Muslimeen* I have named some of its callers to you and I add: at-Turaabee, Dr. Hasan Ibn ‘Abdullaah at-Turaabee, the Sudani. He studied, I am not sure whether it was with you in America, or in Britain. They messed him up, they destroyed him. But you are free of him.’

“So the differences with regards to us and them are in fundamentals (*Usool*).”

‘With regards to the fundamentals and everything. So it is a real difference, one of contradiction, not one of variety, not at all.’

## **QUESTION CONCERNING THE PRINCIPLE OF AL-MUWAAZINAAT**

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<sup>6</sup> Related by al-Haythamee in *Majma’uz-Zawaa’id* (1/189). It was authenticated by Shaykh al-Albaanee in *Saheehul-Jaami’* (52/9).

“Is it possible to give us a word, or some advice about the *manhaj* of *al-Muwaazinaat*.<sup>7</sup> Some brothers have fallen into it. So when we warn against a person, due to his evil and the fact that he has an effect upon the youth, and in calling to *Hizbiyyah* or the like...”

‘...They say his bad points are drowned in the oceans of his good points...’  
“...So can you say something about this...?”

‘Firstly, what does *al-‘Adl* (justice) mean? Justice is to put everything in its proper place, and its opposite is *adh-Dhulm* (injustice). This is what justice is with *Ahlu-Sunnah wal-Jamaa’ah*, as is shown in the Book and the *Sunnah*. So for example, someone who does something that causes him to be a *faasiq* (corrupt person), then we do not say that he is a disbeliever, meaning one who does that which causes him to be a *faasiq*, then we do not say that he is a disbeliever, no! We say that he is a *faasiq*, and whoever does something based upon knowledge and understanding, meaning the conditions are present and those things preventing the ruling are absent, then we say that this one is a disbeliever. Do you understand this or not? We have put everything in its proper place. And whosoever who does something (wrong) which does not mean that he is a disbeliever, or a *faasiq*, then we just say that he has erred. Do you understand this or not?

Then let us look at this principle, that of mentioning both the good and the bad, and they call it *al-‘adl* (justice). Is it something new or old? Rather it is something newly brought about. It is an innovation of this time that was laid down by the *Ikhwaanul-Muslimeen*, as far as I know. And its foundation is, ‘We will co-operate upon what we agreed upon, and excuse each other concerning whatever we disagree about’, I do not think that it exceeds this principle. This principle was taken up by the *Ikhwaanul-Muslimeen* from *al-Manaar*, it is said that the first person to mention it was Sayyid Muhammad Rasheed Ridhaa, then when he was aware of its futility, he rejected it. But the *Ikhwaanul-Muslimeen* now have stretched it further, to the point that they enter into it co-operation with the Jews and Christians.

So from the proofs of the futility of this principle, in addition to what has preceded, is the text, along with the example of the *Salafus-Saalih*. So from the texts is what the two Shaykhs narrate from Sahl Ibn Sa’d (*radiyallaahu ‘anhu*) who said,

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<sup>7</sup> The term *al-Muwaazinaat* refers to the idea that whenever judging or speaking about or criticizing an individual or a group, one must not only mention what is to be criticized, but also their good. So both the good and the bad are to be mentioned. Shaykh Saalih Ibn Fawzaan al-Fawzaan says: "And the foundation for this doubt of counterbalancing (*al-Muwaazinaat*) between the good and bad points in criticizing, one of the youth spoke by it and wrote a book on it. Then others received this with much joy. I came across this book in which its author argues for the principle of counterbalancing and I also came across the work of Shaykh Rabee’ Ibn Haadee al-Madkhalee and he refuted that book in which its author justifies the idea of counterbalancing with a complete refutation and explained what such words contain of error and promotion of falsehood and he explained the methodology of the *Salaf* in refuting and that they used to refute people who lead others astray and that they did not praise them because if they had done that, this would have been contradictory." Refer to *al-Ajwibatul-Mufeedah Fee As’ilatil-Manaahijil-Jadeedah* of Shaykh Saalih al-Fawzaan.

“There was a man from the Muslims who slaughtered a great many polytheists (*mushrikeen*), he did not leave those who fled from him or approached him. So when the Messenger of Allaah (*sallallaahu ‘alayhi wa sallam*) went off to his camp, and the polytheists went to his camp, the man was mentioned to the Prophet (*sallallaahu ‘alayhi wa sallam*), so he said: ‘He will be in the Fire...’ Consider, O my sons, he said, ‘He will be in the Fire.’ One of the people said, ‘I will follow him closely...’, meaning ‘I will watch him.’ ‘How is it that the Messenger of Allaah said he will be in the Fire?’ He knew that the Messenger of Allaah did not speak with his own desires and that he did not speak falsely. He said, ‘So I was along with him, following him closely, so an arrow struck him. Then he took his sword and plunged himself upon it, until it came to his back and he died.’ He said, ‘So I went and said, ‘O Messenger of Allaah, O Messenger of Allaah! I bear witness that none has the right to be worshipped except Allaah, and that you are the Messenger of Allaah’ He said, ‘And what is this for?’ He said, ‘The man whom you said about that which you said did such and such.’ So he (*sallallaahu ‘alayhi wa sallam*) said, ‘One of you may do the actions of the people of Paradise, whilst he is from the people of the Fire according to what appears from the people. And one of you may do the actions of the people of the Fire and he is from the people of Paradise according to what appears to the people.’”<sup>8</sup>

Did this man not have good deeds, O my sons? He had a good deed, the killing of the polytheists (*mushrikeen*). This is a clear proof of the futility of (the principle of) *al-Muwaazinaat*. One evil, and it was not put aside for him. He committed suicide. So if *al-Muwaazinaat* was true, and they call it *al-‘adl* (justice) sometimes, then (his good deeds) would not have passed away.

Also, the Messenger of Allaah (*sallallaahu ‘alayhi wa sallam*) was told about a man who was killed by an arrow shot by the enemies. So he (*sallallaahu ‘alayhi wa sallam*) said,

“I have seen him being burnt in a covering sheet which he pilfered from the booty.”<sup>9</sup>

So he was a *mujaahid*, but he took out a covering sheet from the booty for himself, he stole it.

From that also is what occurs in the two *Saheehs*, from Faatimah Bint Qays (*radiyallaahu ‘anhaa*), that she came asking advice concerning marriage from the Messenger of Allaah (*sallallaahu ‘alayhi wa sallam*), and she said that Mu’aawiyah and Aboo Jahm had propped marriage to her, so he (*sallallaahu ‘alayhi wa sallam*) said to her,

“As for Mu’aawiyah, then he is a poor man having no property; and as for Aboo Jahm, then he does not put down his staff from his shoulder.”<sup>10</sup>

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<sup>8</sup> Related by al-Bukhaaree (no. 514)

<sup>9</sup> Related by al-Bukhaaree (no. 3512)

<sup>10</sup> Related by Muslim (4/199)

Meaning that he traveled frequently, or that he beat the women. Did these two men not have virtues? Each of them was a Companion from the Companions of the Prophet (*sallallaahu 'alayhi wa sallam*), so what happened to their good deeds here?!

A for the example of the scholars of Islaam, then read the books of narrators and you will find them saying, 'So and so is weak in his memory...so and so is weak...so and so is reprehensible in narrating...so and so is not taken notice of...' However, in worship, he may have been one of the righteous men. This then makes it clear that this is a principle that is misguided and leads others astray.

Yes, if you are writing a life history of a person, giving a biography, then you mention what is for him and what is against him, as done by adh-Dhahabee (*rahimahullaah*) and others. You explain what is for him and what is against him, since history is not for the common folk, but for who, O my sons? It is for the experts. It is for the common folk or for the experts? It is for the experts. So then you explain what good he had and what evil, and you make a note upon that, so the people should not be misled. But as for the case of rebuttal and warning, then the good points are not to be mentioned, not at all, since what is desired is to warn against the evil of that person.'