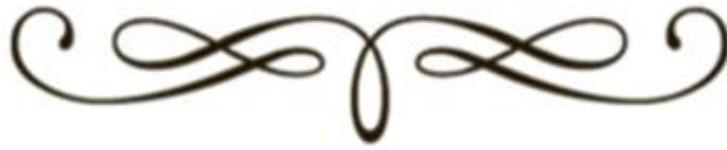




# A Decisive Word on Groups & Partisanship

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Shaykh Rabī' b. Hādī al Madkhalī



Transcribed by Umm Yousufyaan Zeenat b. Ahmed

A brilliant lecture given by our Shaykh, al-‘allāmah Rabī b.Hādī al Madkhalī, translated by our noble brother Abū Hakeem Bilāl Davis given well over a decade ago clarifying the correct methodology with respect to the view of Ahlussunnah on group partisanship. Some questions were put forward by Brixton Masjid, and the Shaykh clears up some misunderstandings in this fantastic lecture advising those Salafī’s who wished to adopt the distorted methodology of the likes of Ikhwānul Muslimūn with respect to cooperating with various groups upon falsehood. Unfortunately, there remained those who failed to act upon this advice, and became from those who sold their Manhaj for a cheap price.



## A Decisive Word on Groups & Partisanship



Verily, it is from the ni'mah of Allāh (subhānahu wa ta'āla) upon this Ummah, that Allāh (subhānahu wa ta'āla) has raised for this Ummah, individuals who will defend for it its affair; and these individuals, as has been borne witness to them in many aḥādīth, saḥīḥ, are without a doubt Ahl-ul-Ḥadīth, as the Messenger of Allāh (sallallāhu 'alayhī wa sallam) had mentioned in a ḥadīth, whose sanad is saḥīḥ, that was collected by Imām Muslim and Imām Ahmed in his 'Musnad'; and likewise, Imām at-Tabarāni in 'Mu'jabal Kabīr', and Abū Dāwūd at-Tayālasī in his 'Musnad', that the Messenger (sallallāhu 'alayhī wa sallam) said,

**'There will never cease to be a group from this Ummah, manifest upon the Truth, not being harmed by those who forsake them nor those that oppose them until the affair of Allaah comes and they are upon that.'**

And without a doubt, ikhwān, from those individuals whom Allāh (subhānahu wa ta'āla) has raised, ya'ani, Ahlul Ḥadīth, are the 'Ulema of Ahlussunnah that we know and love so well; and from those 'Ulema is that 'ālim, the rabbānī, that bi ithnillāhi ta'āla we are going to hear from in a short while. The vanguard of the Manhaj of the Salaf, the Defender of the Sunnah, al faḍhīla ash-Shaykh Rabī' bin Hādī ibn 'Amīr al Madkhalī, hafidhahullāhu ta'āla.

And the Shaykh is our teacher here in the Faculty of Hadīth and is in charge of the Department of Higher Studies, and he is that individual who the Imaām of Ahlussunnati-wal- Jamā'ah, ash-Shaykh Abū Abdirahmān Muhammad Nāsir-ud-Dīn al Albānī (hafidhahullāh) has said about him,

**'So I say, he who is carrying the Flag of Jarḥ wa ta'dīl in the present day and with full right, is our brother, Doctor Rabī', and those who make refutation against him don't do so with any 'ilm at all.'**

And incidentally, this Jarḥ wa ta'dīl is one of the branches of the Science of Hadīth, whereby the 'Ulema of hadīth would make disparaging remarks against some narrators, or bear witness to the narrators trustworthiness and precision, and this was a science which only the distinguished 'Ulema of hadīth would be allowed to enter in to and to make such comments, like the likes of Alī ibn al Madīnī, the likes of Ahmed ibn Hanbal, the likes Abu Zur'ah, the likes of Yahya ibn Sa'īd al Qahtān. only the distinguished 'Ulema of hadīth.

So this coming from the likes of Shaykh Nāsir-ud-Dīn al Albānī is a ta'dīl for Shaykh Rabī'.

So after some of our brothers from Brixton Masjid had the opportunity to visit the Shaykh, and pose some questions to the Shaykh concerning the blessed Dā'wat-us-Salafīyyah in England, and concerning the musībah, or the calamity of the Salafī's being split apart in England; and after posing these questions to the Shaykh, and explaining the situation, the Shaykh replied to those questions by saying; after praising Allāh (subhānahu wa ta'āla),

‘Verily it is wājib upon all of the Muslims to hold on to the Rope of Allāh and don’t be divided, as Allāh (subhānahu wa ta’āla) has said,

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ  
عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا

‘And hold on to the Rope of Allāh together,  
and don’t be divided, and remember the  
blessings of Allāh upon you when you were  
enemies and He joined your hearts together and  
you became, by His Grace, brothers.’

[Imrān: 103]

And Allāh (subhānahu wa ta’āla), said,

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ  
بِكُمْ عَنْ سَبِيلِهِ ذَٰلِكُمْ وَصَنَعْنَا بِهِ لَعَلَّكُمْ تَتَّقُونَ

‘And this is My straight way, so follow it  
and don’t follow the other paths, for verily  
they will deviate you from His Path.’

[An’ām: 153]

And verily the Messenger of Allāh (sallallāhu ‘alayhī wa sallam) drew a straight line and then he drew lines to the right and to the left of that line, and said

‘Upon every path from these paths is a Shayṭān.’

And said about the first path,

‘Verily it is the way of Allāh (subhānahu wa ta’āla).’<sup>1</sup>

And there are many āyāt and ahādīth that encourage all of the Muslims to cling to the Book and to cling to the Sunnah. From them, when the Messenger of Allāh (sallallāhu ‘alayhī wa sallam), gave that admonition in the hadīth of Irbād ibn Sāriyah, and the Sahābah’s said,

‘O Messenger of Allāh, it is as if this is a farewell sermon, so advise us. He said, ‘I advise you with the fear of Allāh, and to hear and to obey, and verily whosoever lives long amongst you then he shall see much difference, so stick to my Sunnah and the Sunnah of the Khulafāh ar Rāshidīn; cling to that with your molar teeth, and be aware of the newly invented affairs, for verily every newly invented affair is a bid’ah, and every bid’ah is a going astray.’<sup>2</sup>

And likewise in the hadīth of Huḍhayfah, when Huḍhayfah (radhiyallāhu ‘anu) said,

‘The people used to ask the Messenger of Allāh (Sallallāhu ‘alayhī wa sallam) about the good, and I used to ask him about the evil. So I said ‘O Messenger of Allāh, verily we were in jāhiliyyah and evil, and Allāh (subhānahu wa ta’āla) brought us this good. So is there any evil after this good? And he,(sallallāhu ‘alayhī

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<sup>1</sup> Ahmad 1/435

<sup>2</sup> Saḥīḥ Sunan at-Tirmidhī no. 2676

wa sallam) said, ‘Yes’, So Huḍhayfah said, ‘Is there after this evil any good?’ and he, (‘alayhis salātu was salaam) said ‘Yes, but it will be tainted.’ So he asked, ‘And what is its taint?’ He said, ‘A people who will guide with other than my guidance, and will follow other than my Sunnah.’ So he said, ‘And what should I do, O Messenger of Allāh, if that reaches me?’ He said, ‘Cling to the Jamā’ah, or the main body of the Muslims and the Imām.’ So he said, ‘And what if there is no Jamā’ah and no Imām?’ He said, ‘Then leave all of those sects even if you have to bite onto the root of a tree.’<sup>3</sup>

And no doubt that many of the Muslims haven’t clung onto these cultivating guidelines and haven’t taken hold of this Prophetic advice, because they haven’t held onto the Rope of Allāh together and they have become divided because of that which they have fallen in to, by way of desires, wa iyyādhū billāh.

And that which they have committed by way of bid’ah, then on top of this, they didn’t make the ihtikām to Allāh (subhānahu wa ta’āla), or they didn’t let Allāh (subhānahu wa ta’āla) be the Judge in their affairs, as Allāh (Azza wa Jal) has ordered them,

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن  
لَنَنْزَعَنَّ مِنْكُمْ فِي شَيْءٍ فَرْدُوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

‘And if you dispute in anything then return it to Allāh and His Messenger if you believe in Allāh and the Final Day. That is better and more suitable for final determination.’

[Nisā: 59]

And if they held on to this āyah and obeyed the Command of Allāh and benefitted from this great guidance, the difference would have ceased in totality, and there wouldn’t remain from them except that which doesn’t affect the Muslim if the truth in an issue isn’t clear to him and he strives at arriving at the truth beforehand.

No doubt, that the Muslims have fallen into hideous differences in their belief, and in their worship and their politics, and the likes of that, and Ahlul Hadīth, and the followers of the Book and the Sunnah and the holders of the Flag of Tawhīd were, up until fairly recently, one group, not differing in anything; and I’m from those who experienced this radiant period. We used to be here in the Kingdom of Saudi Arabia, and a man could travel from the North of the Kingdom to the South of it, and from the East of it to the West of it, and not find from the students of knowledge and the Scholars of knowledge, except brothers loving each other and being united; no differences between them and no disputes, not in ‘aqīdah and not in other than that.

And the Muslims used to gather from different parts of the world from the East and from the West; the Salafīyyūn, and you wouldn’t find them except upon the heart of one man, until the fitnah came. The evil, destroying, dividing fitnah of politics; the politics of partisanship and separation; and the wealth came, which was poured upon these deviated parties so they directed themselves to the Salafī strongholds, and ripped them apart, and shook them with whirlwinds and cyclones of fitan. So they didn’t leave any Salafī’s in any country from the countries of the world except that they had entered into them and infiltrated and spread their fitnah, until they split them up. So you won’t go now, to any country except that you will find the Salafī’s in sections as was mentioned in the question.

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<sup>3</sup> Bukharī & Muslim

In any case, it is upon the true sincere Salafī's who believe in, and follow the Book of their Lord and the Sunnah of their Messenger (sallallāhu 'alayhī wa sallam), to continue with this steadfastness and to continue clinging to the Book and the Sunnah and they are brothers who love each other for the sake of Allāh, holding firmly together like a solid structure, and like one body; if one of its limbs feel pain then the rest of the body suffers from fever and sleeplessness.

That which is wājib upon all Muslims is not possible to be actualised after the fitnah has lead them to flee and the one who clings onto that Manhaj, ya'ani the Manhaj of those individuals who have split away from the Salafī's, possibly has more insight and has more perception of that which the Book and the Sunnah calls to by way of oneness, tightness and brotherliness. So it is upon the one who has deviated from them, from the Manhaj of the Salaf, and was deceived by the dunya and answered to the call of wealth and politics to return and repent to Allaah (subhānahu wa ta'āla) and not to associate or to affiliate with the people of bid'ah and deviation, and not to put his hand in their hands, and not to make ta'āwun or cooperation with them against his brother Salafī's as has happened to many of those who have held on to this methodology. That is that they have been led by political desires and material allurements to splitting their brother Salafī's, using cooperation and working together as a proof and other forms of justifications and means and methods.

So we are seeking from the Salafī's in every place, to make Allāh be the Judge in that which takes place between them, and that they make the Book of Allāh the Judge, that they seek aid upon that with the fiqh of the Salaf and the correct sound Islamic positions that they took in regards to Ahlul Bid'ah, and deviation; because verily, looking into that with ikhlās will help the one who leaves the Salafī methodology in any way to return to Allāh's Straight Way, and not to put himself in the hands of the people of bid'ah and be deluded in regards to his brother Salafī's, so much so that they begin to deal with the similar to the way that the people bid'ah and deviation are dealt with.

So verily the one who returns to the methodology of the Salaf, Ahlul Hadīth, those who the Messenger of Allāh bore witness to, and who the Imām's of Islām have bore witness to, that they are the people of truth. When this Ummah is torn apart by desires and split into seventy three sects, there won't remain except one group, and the trustworthy Imām's have bore witness that they are Ahlul Hadīth; those who cling to the Rope of Allāh, and the Sunnah of the Messenger of Allāh, (sallallāhu 'alayhī wa sallam), and cling to that which the Khulafā ar Rāshideen were upon and the guided Imām's, they are the Victorious Sect; and a person is not from this sect, except if he believes their belief and is proud of that and calls to that and defends that and has loyalty and allegiance due to that, and shows enmity in accordance with that. So if he follows his desires and shows loyalty and allegiance to Ahlul bid'ah, those who are at war and have hatred for Ahlussunnah, those who make takfīr of Ahlussunnah, and claim that they are misguided, and who make severe war against them; then whosoever has allegiance with these people, then he is from them.

Then comes how to deal with those who innovated, or those who followed those who innovated from those individuals who were previously Salafī; and this requires some elaboration. Firstly, if the individual, ya'ani the Salafī, wants to define his position with them, whether they are innovators or followers of the innovators, if he's a person who has fiqh of the religion, this is the Salafī now wanting to strike his position in regards to these people, if he's a person who has fiqh of the religion, has insight, he's an 'ālim and is wise and has hikmah, that if he mixes with Ahlul bid'ah, he does so to guide them and advise them, and to give to them, not to take from them, and acquire knowledge from them. So if he's a person of this description, then it is permissible for him to call and to explain them whilst having extreme caution in regards to their deceit and their plotting; and if he is weak in his 'ilm and it is possible that he could be exposed to fitnah and that the people of bātil may draw him into their bātil, and their misguidance and deviation; then this individual should salvage himself, and distance himself from them and seek 'ilm and continue seeking 'ilm until he gains proficiency; and if he gains proficiency and feels within himself that he has the ability to have an effect upon the people of bid'ah and bring them to the true methodology, then he may mix with them upon this basis and give them advice and dā'wah and to explain and to clarify; and even if he's an 'ālim, but he feels within himself

something from weakness within his own personality, and that the doubts may shake him, then it is upon this individual also to distance himself from them; because being ardent upon saving oneself from fitnah is the first thing that's wājib upon the Muslim to cling to.

So eradicate fitnah from oneself, and to be distant from the places of fitnah is an affair which is incumbent upon the Muslim, he doesn't expose himself to self destruction, and desolation in his Dīn, and he doesn't expose himself to; and whoever is in the beginning stages of seeking knowledge, then verily it is upon him to be aware of them and distance himself from them. In any case, in regards to making the hijrah, the 'Ulema look towards, and work the benefit and the evil, or the disadvantages in making hijrah from the people of bid'ah. But now the people are talking about benefit and evil and disadvantages without looking at the welfare of themselves, because your welfare, it is upon you to protect your 'aqidah, and to be protective over your Dīn and your Manhaj; so if you feel tranquillity within yourself that you're an 'ālim and that you possess by way of proofs and evidences that which will disprove their bātil, and will have an effect on them, then go ahead; call them and don't make hijra of them. But if you fear for your Dīn, and your 'aqidah and that you may waiver from the Manhaj of the ḥaqq and thereafter throw yourselves into the midst of the people of the bātil, then this is the first maslaḥa, or the first of those beneficial things that one should bear in mind, those who mention, and their statement is true, the importance of looking at the good and the disadvantages.

So the principle, or the criterion revolves around actualising and bringing about good and repelling the evil, because repelling evil takes precedence over bringing about good<sup>4</sup>; and that is because repelling evil takes precedence over bringing about good, so if your mixing and socialising with the people of bid'ah will lead you to change in your 'aqidah, and your Manhaj and becoming as a result of that from the people of bid'ah, or from their helpers, then save yourselves and your 'aqidah and distance yourself from this evil, even if there contains an element of probability, and if you're the likes of Shaykh ul Islām ibn Taymiyyah or Shaykh al Albānī, or the large firmly grounded 'Ulema, firmly grounded in 'ilm, then guide them and call them and mix with them, and visit their Masjids and give them lectures and give them lessons and explain to them with a complete explanation, without using flattery and polite behaviour and without twisting and beating about the bush, go ahead.

But if you fear for yourself, then flee, and save your skin, and that is what I wish to say in regards to this, because many of the people interpret the weighing up of the good and the evil in accordance with their desires, and pull the youth into the midst of the people of bid'ah, then as a result of this, and as we've experienced with and seen with our own eyes, from many, many many of the people who utilise this interpretation, the end result was that they became from the people of bid'ah, and misguidance, or at the least from their helpers and those that defend them.'

So this is what we are able to give as an answer to that question.

**So then the questioner continues:** The reality in Britain, Shaykh, is that the Salafī's are split into three categories, one group seeing that it's impermissible to work with any party or group and they refute them and their followers, and they use your statements and the statements of Shaykh Muqbil as a proof, and here the Shaykh interjects and says,

'And the statements of Shaykh ibn Bāz and the statements of the Salaf; not just my speech! The Salaf ordered the people to be distant from Ahlul bid'ah, and if you wish to cooperate with them, then you won't do so except upon that which is bātil, and they won't leave you until you cooperate with them upon the bātil, and they don't want to cooperate with you upon the ḥaqq, for verily if you wish to make ta'āwun or make this

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<sup>4</sup> Translators (Abū Hakeem) Note: this is a general principle, ikhwān, in regards to the religion, and the fuqahā utilise this principle that 'to repel evil takes precedence over bringing about good.'

cooperation upon righteousness and taqwā if they wish to do so, they wouldn't follow a path other than the way of the Salaf.

So they call to cooperation but in reality they want to utilize you for their services, and to serve as their methodology and their bātil and their misguidance and deviation; they don't want with this cooperation to spread the True Word of Allāh, and the tawhīd of Allāh and the Sunnah of the Messenger (sallallāhu 'alayhī wa sallam), and the methodology of the Salaf, because we've tried and we've tested them and we've seen that they don't want this; rather they hate this Manhaj, and from the games that they play is that they say 'Come and we will cooperate.'

Their principle is known; 'Cooperate in that which we agree in, and we excuse each other in that which we disagree in', so you be quiet about their evil, and their innovation, about their misguidance, even if they have with them Rawāfiḍha and Khawārij, don't speak about them, and don't expose their falsehoods. You'll be cooperating with them upon sin and enmity, and upon hiding the truth, barakallāhu feekum; And upon not enjoining the good, and not forbidding the evil, so you will enter into the curse of Allāh, as Allāh (subhānahu wa ta'āla) has said,

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ  
وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ

**'Those who disbelieved from the Children of Israa'eel, were cursed upon the tongue of Daawood and 'Isa ibn Maryam, that was because they disobeyed, and were ever transgressing beyond bounds. They used not to forbid each other the evil that they used to commit, vile indeed was that which they used to do.**

[Al-Maa'idah: 78]

So those Salafī's who are from this characteristic or from this type of person, then he will gather with the people of bid'ah and give them respect and ally with them and he won't be free from defaming the Salafī's and dishonouring them.

So I see, that it is upon those who are making this cooperation (i.e. with these groups and parties) to make taubah to Allāh (subhānahu wa ta'āla) and return to their brothers in order to cooperate upon righteousness and taqwā; and that is by spreading the Manhaj of the Salaf, and calling to it and defending it. So don't say 'Come and cooperate with me', just like the cooperation of the Ikhwānul Muslimīn with the Rawāfiḍha; the Rawāfiḍha didn't come off of any of their falsehood and those who claimed to be upholding the Sunnah fell into their bid'ah and into beautifying it; and the bid'ah of the Rawāfiḍha was spread worldwide by way of them, so this is the result of this cooperation.

So I see that the Salafī should proceed fī sabīlillāh, calling to Allāh (subhānahu wa ta'āla); and clarifying, and if there is anything in him that feels like he needs to make some sort of cooperation; then that should be done by way of nasīhah to them, giving them nasīhah, and reminding them and giving them insight in regards to the true methodology of Allāh (subhānahu wa ta'āla), until the one that Allāh (subhānahu wa ta'āla) wants good for returns to this methodology.

**So this first group is correct.** The first group who doesn't see that it is permissible to cooperate with the people of bid'ah, because of the craftiness and their deceit, and trickery, and with them not permitting the call

to the Manhaj of the Salaf; so whoever has experience and familiarity will perceive and understand this, and we've had long years of experience. They say 'Come with us and cooperate', and then they don't want except to utilise you to service their Manhaj, and they won't allow you to call to the Manhaj of Allāh, and they won't help you to spread this Manhaj. So what will you cooperate upon? It will become cooperation upon sin and enmity, and he (i.e. the person who calls you to make this cooperation) he is the one that will be responsible for the division that has taken place between you and the non cooperation, not you; he's responsible for it.<sup>5</sup>

So did the Sahābah go and cooperate with the Khawārij upon righteousness and taqwā, and go and cooperate with the Rawāfiḍhah? Or did the Tābi'īn, or Ahmed ibn Hanbal and the 'Ulema of Islām, did they cooperate with the people of bid'ah, or did they warn from them and dispose the discreditable characteristics?

When in any period in history, did the Salafī's go and cooperate with the people of bid'ah, Wallāhi! They didn't deal with them except with offence and enmity, so this is what I advise our brothers; deal with them with good akhlāq and call them to Allāh and explain to them the haqq in a good manner, but as far as cooperating with them, then there is no cooperation except upon offence and upon enmity.'

**So then the Shaykh was asked:** If one of them has or possesses something by way of 'ilm, then can we take from this 'ilm?

**So they shaykh said:** 'If this individual who possess some 'ilm is a caller to his deviation, then it isn't permissible to take from him because he shall take you and pull you into his deviation, but if he is quiet and doesn't call to it, and he possess some 'ilm that you are in need of, and you can be guaranteed that he is not going to speak about his bid'ah, and call to it, then there is no harm in taking from him, just as the Salaf took from this type of individual, and the Salaf sectioned the people of bi'dah into two groups; the first group being the callers, and they didn't take from these people knowledge of hadeeth or anything, rather they distanced themselves from them; and the second group, being the peaceful type that possess the Dīn and have manners and akhlāq, and don't call to their bid'ah, and they would take from this type of person, and upon this basis I gave this advice.'

**So then the Shaykh was asked:** So this second group of brothers in Britain, yaa Shaykh, are those who see that we should cooperate with these groups and parties and they refute those who oppose them, and they refute those who refute those groups, so they Shaykh replied to the question by saying,

**So they Shaykh said:** 'They will never be truthful, and they haven't established that which is incumbent upon them in regards to the Dā'wat-us-Salafīyyah, if they cooperate with the people of bi'dah, then they shall head towards nifāq and political rhetoric, so the end result will be that they will turn in conflict against their brother Salafī's, and be helpers of the people of bid'ah and misguidance against their brothers; so let them fear Allāh (subhānahu wa ta'āla) and be one party, one hand, and call the people with hikmah and good discourse.

As for mixing with them and aiding and cooperating with them, as we said to you, they won't allow you to spread the Manhaj of the Salaf, nor will they help you to spread the Manhaj of the Salaf; rather they wish to utilise you to spread their evil, and this is something that we've tried and we've experienced and we know.'

**So then it was put to the Shaykh:** And they use as an evidence, the fact that they have never seen bid'ah from them, and they haven't heard anything from the kibār 'ulema in regards to them.

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<sup>5</sup> Translators Note: Because some of the brothers may feel that, if we don't cooperate then we may be responsible for division that has taken place, and the Shaykh is saying, they are the ones that are responsible for this division.

**So the Shaykh mentioned:** ‘That is because your love of something makes you blind and deaf, and as is authentically narrated in the hadīth of Ā’ishah, the hadīth in Sahīh al Bukhāri, the Messenger (sallallāhu ‘alayhī wa sallam) said,

**‘The Souls are bodies which meet, and those that get acquainted will be familiar with each other, and those who are incompatible will be in disagreement.’**

And in regards to the understanding of this hadīth, ibn Hajr al Asqalānī mentions in ‘Al Fath ul Bārī’, that the ‘Ulema have differed in regards to its understanding; what seems to be the conclusive position in its understanding, is that the souls met before the creation of the bodies, and those souls which were compatible in this life, likewise will be acquainted with each other; and those souls which disagreed will do likewise in this life.

So maybe these people, their souls agreed, so they don’t see the bid’ah, or they have reached the level whereby, they no longer strike a difference between the truth and between falsehood; and it may possibly have reached that level because of them being friendly and courteous with the people of bid’ah, because as is authentically narrated in a hadīth of Huḍhayfah in Ahmed, in Sahīh Muslim and authenticated by Ash Shaykh Nāsir ud Dīn al Albānī, in Sahīh a Jāmi’, that the Messenger of Allāh (sallallāhu ‘alayhī wa sallam) said,

**‘Verily fitnah is exposed to the hearts as a reed mat is woven, stick by stick, and any heart which is impregnated by that fitnah will have black mark put in to it, and any heart which rejects them will have a white mark put in to it. Until there becomes two types of hearts, one like a white stone not being harmed by fitnah, as long as the heavens and the earth remain, and the other black and dust covered like an upturned vessel not recognising that which is good and not rejecting that which is evil. Only that which its desires have taken in.’**

So the one who mixes with the people of bid’ah, his heart is sure to die because every day he hears misguidance and it doesn’t reject them, and it doesn’t reject them and it doesn’t reject them; so his heart dies, and then he ends up not being able to see, so he walks with Jamā’at- ut-Tablīgh, and they have bid’ah and misguidance, and their khutbah’s are full of misguidance and bid’ah and mawdo’ hadeeth and they say ‘Wallāhi I didn’t hear nothing except good from them!’ ‘Why? Because his heart is blind, defective, and this is because of his mixing with them, and him being courteous with them, so it ends up not seeing the bid’ah, so this is a lie in reality.

Is it that they have no concern other than spreading the Manhaj of the Salaf, so much so that we can say we’ve seen no evil? Or is it that they have no concern except spreading the ḥaqq and speaking the ḥaqq, and calling to the Manhaj of the Salaf? If this is their practise and concern then it’s not permissible for them to divide, because their Manhaj is one; but that which I see, is that this grouping that has taken place, has taken place as a result of a difference in Manhaj; has taken place as a result of a difference of methodology at the very least, and if we differ in Manhaj, then our ‘aqīdah will go to waste, will be lost, and differences will occur.

So this Manhaj has more than likely come from Ahlul Bid’ah, so they say, we’re going to guide the Kuffār and direct the Communists and guide the Secularists and guide the Haddādī’s; then when we research we find them to be liars, and in actuality prepared to work with Shayṭān, prepared to work with the Jews and the Christians and the Communists, and even to ally with pigs, and something that is known, their true state of affairs, and their history is known; deceit on top of deceit, deceit on top of deceit; and having a joke with the people.

Now for instance the group of Muhammad Suroor, wa Qutbiyūn, they see the evils of the call to unification of the religions, and they see the rise of secularist practises amongst those who cooperate with them; but they don’t oppose them and they don’t pour their anger out except upon the Salafī’s and they don’t wage war except upon the Salafī’s, and they don’t intend with their fitnah and their trouble making and their affliction

except Salafī masses; and these are those who say they are Salafī's, and I fear that this second group is from this type. I fear that this second group are from the Qutbiyūn as-Surūriyūn, and verily they, ya'ani the Surūrī's have become fused and intertwined with the Ikhwānul Muslimīn; and I've seen in their magazines, them giving radiance to the one who calls to the unity of all the religions, and them giving radiance to the one who has allied with the secularists, and the Rawāfiḍhah and the Bātinīyyah, against the Muslimūn in Afghanistan and they delude the Muslims and we haven't heard from them a word of oppose to this great evil, in fact this major call, this call to major kufr, the unity of the religions. And we've seen them come to the aid of the Communists and helping them over the Muslims, and they don't see that to be evil.

So this second group of people who you mentioned in the question, I fear that they may be from them, calling themselves Salafī, and he doesn't recognise good, and doesn't reject evil; those who are fused with the Ikhwānī's, and the Ikhwānī's, their condition is known in every country, and the evil of their belief, their methodology and their lies.'

**So then the questioner continues by saying:** Yaa Shaykh, they say that we have heard the major 'Ulema giving recommendations to these groups and cooperating with them...

So the Shaykh interjects and says, '**Which of the Kibār al 'Ulema?**' And the questioner says, 'Shaykh bin Bāz', **so then the Shaykh says:**

'That's a lie. Shaykh ibn Bāz, his final affair is that he called Ikhwān-ul-Muslimīn and Jamā'at-ut- Tablīgh people of bid'ah and removed them from the circle of the Saved Sect, into the circle of the sects of deviation, and this shall come to you soon so search for it so that we can prove the lies of these people.'

**So then it was put to the Shaykh:** 'Our brothers in Brixton are in the middle of these two groups trying to pull the two parties together.'

**So the shaykh said:** 'It isn't possible to bring about an agreement and conciliation between them, if they want conciliation then let them shake out of their hands and their hearts the ideologies that oppose the Manhaj of the Salaf and let them repent to Allāh (subhānahu wa ta'āla).

How can we conciliate? How can we conciliate? Are we in opposition in affairs of the dunya, someone has a hundred thousand for me, for instance, so I renounce fifty thousand, I have the right if I want to, to renounce the whole hundred thousand! But shall I renounce the Dīn, to misguidance and deviation of the one who calls himself Salafī has fallen into?!

Do I say it's now ok because our pact has turned this misguidance and deviation into ḥaqq? This is delusion. Empty speech, and something ludicrous. If they wish for conciliation then let them return to Allāh (subhānahu wa ta'āla), as Allāh (subhānahu wa ta'āla) says in the āyah in Sūrat-ul-Hujurāt,

وَإِن طَآئِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِن بَغَتْ  
إِحْدَاهُمَا عَلَى الْأُخْرَى فَقْتُلُوا الَّتِي تَبَغَى حَتَّى تَقَى إِلَى أَمْرِ اللَّهِ فَإِن  
فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ  
الْمُقْسِطِينَ

**'And if two parties of the believers fall into fighting, then make peace between them both, but if one of them rebels against the other, then fight you all against the one that rebels, till it compels with the command of Allāh.'**

[Al-Hujūrāt: 9]

So let them return and comply to the affair of Allaah. If they return to the affair of Allāh, and the Manhaj of the Salaf in totality and we now have confidence that they have repented a true repentance; then we'll put our hands in their hands and say let us render you a service, not just brothers. But as for them continuing with, for instance, Sayed Qutb who has Hulūl and Waḥdat-ul-wujūd<sup>6</sup>; and believes in Socialism, and believes in the belief of the Rawāfiḍhah, and all types of madness, and they say he's an Imām, and a Mujaddid, and they are in combat due to him, against the Dā'wat-us-Salafīyyah and the Salafī's on a world wide scale, so what is this Salafīyyah?

Do we say, yes it's true, Sayed Qutb has Waḥdat-ul-wujūd, but no harm, cursing the Sahābah's no harm, defaming some of the Prophets, no harm, we're brothers. Let them put Sayed Qutb in the place he deserves, and let them deal with his books and free themselves of them. As for them spreading his books and ideas and defending him, and defaming anyone who is against him, how can we conciliate? Upon what? Upon what shall we conciliate? Shall we conciliate upon the fact that cursing the Sahāba's is ok, and distorting the 'aqīdah is ok and the belief of the Rawāfiḍhah is ok, and khurūj or making revolt against the leaders is ok, and Socialism is ok? And all of the other major bid'ah's that Sayed Qutb fell into, shall we say it's all ok?

That's what they want. So upon which basis do we conciliate? Upon them returning to the affair of Allāh, and dealing Islamically with the people of bid'ah, based upon their deviancy, and that they let their position with the people of deviancy be the position of Ahmed ibn Hanbal, and Shaykh ul Islām ibn Taymiyyah, and Muhammad ibn 'Abdil Wahhāb. If they are like that, then they are our brothers, but if they continue upon that which they are upon, by way of alliance to Ahlul bid'ah and war against Ahlussunnah, then no Wallāhi! It's not possible for us to conciliate, unless we renounce and make ourselves followers of them. So it's one of two things, either they repent and return, and that's that; or we join and follow them. That can only be one of these two things, so do we make conciliation upon the second thing, or the first thing? Of course the first thing: until they return to the affair of Allāh.

**So that was the end of the advice that the Shaykh gave in regards to the questions he was asked, and we hope and we ask Allāh (subhānahu wa ta'aala) Allāh makes it a form of guidance for the brothers who have been deluded by these groups and parties back home, and we hope that Allāh (subhānahu wa ta'āla) makes it beneficial for them, and a means of them returning back to the Manhaj of the Salaf.**



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<sup>6</sup> Translators Note: these are two beliefs incidentally, where an individual believes that Allaah is everything and everything is Allaah