

Imaam al-Awzaa'ee (d.157H) said,

“Adhere to the narrations from those who have preceded, even if the people reject you, and beware of the opinions of men, even if they beautify it with speech. So indeed the affair will become clear (for others), while you are upon a straight path regarding it.”

[Related by al-Bayhaqee in al-Madkhal (no. 233).]

A Detailed Clarification That Shaykh Rabee' Does Not Cooperate or Share Platforms with the People of Innovation

**A Response to the Claims of Aboo
Usaamah Khaleefah adh-Dhahabee**

Abu Abdillaah Hassan as-Somali

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ABSTRACT:

In this short treatise, we discuss an attempt made by Aboo Usaamah Khaleefah to utilize a doubt spread by some of the followers of 'Alee Hasan al-Halabee to claim that Shaykh Rabee' (*hafidhahullaah*) sits and cooperates with the *Raafidah*. Even a right-minded and just opponent would be surprised at this allegation and would consider it far-fetched. However, since Aboo Usaamah is speaking to an audience that either does not have the time, ability or motivation to investigate this matter, it is easy for him to convey these doubts and to misguide his listeners. The reality of the matter is that the ruling authorities in Saudi Arabia convened a gathering to discuss matters of national security and unity. Shaykh Rabee' went to in order to openly refute the *Raafidah* and warn against their evils, which he did and as a result of which other Scholars such as Shaykh Saalih al-Luhaydaan (*hafidhahullaah*), stated that the Shaykh was the one who "exonerated himself" amongst all the others present. This is far different to the evil, distorted picture Aboo Usaamah has attempted to present. The followers of 'Alee al-Halabee tried to distort the history and facts regarding this matter because they were trying to defend the action of 'Alee al-Halabee in praising a document signed by a large numbers of innovators and in which there is a promotion of the unity of religions. Aboo Usaamah found nothing except this by which to deceive his listeners. His aim was to justify and defend his own actions of sharing platforms with people who are the students of *Ikhwaanee* innovators, who openly praise them and effectively invite to them. In addition to distorting facts about Shaykh Rabee', Aboo Usaamah also went as far as to misuse a statement of Ibn Taymiyyah (d.728H) - *rahimahullaah* - in order to spread his confusion. In this short treatise, we highlight the errors of Aboo Usaamah and give him sincere advice to amend his ways and to repent from this disastrous path.

A DETAILED CLARIFICATION THAT SHAYKH RABEE' DOES NOT COOPERATE OR SHARE PLATFORMS WITH THE PEOPLE OF INNOVATION

A RESPONSE TO THE CLAIMS OF ABU USAAMAH ADH-DHAHABEE

Abu Abdillaah Hassan as-Somali

INTRODUCTION:

In the Name Of Allaah, the Most Merciful, the Bestower of Mercy

All praise is due to Allaah who guided us to Islaam.

“Never could we have found guidance, was it not that Allaah had guided us.” [Sooratul-A'raaf 7:43]

May the peace and blessings of Allaah be upon our Prophet, Muhammad, the Messenger of Allaah whom Allaah sent as a mercy to the whole of mankind.

“And We have sent you (O Muhammad) only as a mercy for the whole of the creation.” [Sooratul-Anbiyaa' 21:107]

And may Allaah be pleased with his devoted and virtuous companions, from the *Muhaajiroon* and the *Ansaar* and those who follow them in goodness, for as long as the night and day alternate.

‘O Allaah, Lord of Jibreel, Mikaa'eel and Israafeel, Creator of the heavens and earth, Knower of the unseen and the seen, You are the Judge of the matters in which Your slaves differ; guide me to the truth with regards to the disputed matters by Your permission, for You guide whomever You will to the Straight Path.’¹

To Proceed:

In recent days, a number of brothers have contacted me to ascertain the accuracy of some recent statements made by Aboo Usaamah adh-Dhahabee. Most specifically his insinuation that Shaykh Rabee' Ibn Haadee al-Madkhalee (*hafidhahullaah*) cooperated with the *Raafidah* and other than them from the people of innovation at an event that occurred in the year 2003CE.

¹ Related by Muslim (no. 770).

After listening to the audio clip in its entirety, I was disappointed, though not surprised, to find Aboo Usaamah attempting to utilize this incident, without accurately explaining the true historical context of this gathering and the events that transpired therein, to justify his own lecturing alongside the people of innovation.

Allaah the Mighty and Majestic has commanded us to be balanced and just even when dealing with our enemies, so how much more so when speaking concerning the scholars of this nation who are the inheritors of the Prophets.

It could be assumed by the unsuspecting listener after listening to the audio that Aboo Usaamah is in no way disrespecting Shaykh Rabee'. However, if one was aware of the source of this argument, which will be highlighted later, then they would fully understand that this matter was initially raised to malign and defame the Shaykh himself by the followers of 'Alee Hasan al-Halabee, even though Aboo Usaamah is attempting to manipulate it to defame those who he perceives to be close to Shaykh Rabee' in the West.

This approach is not surprising, as many of those who once feigned to love and respect Shaykh Rabee' (*hafidhahullaah*), whilst attacking those close to the Shaykh, have now openly begun to wage an onslaught against the Shaykh himself.

In the past the people of innovation would attack the companions of Imaam Ahmad (d.241H) - *rahimahullaah* - and the intent was Ahmad himself. Obviously, no one is equating the level of the companions of Imaam Ahmad to the students of knowledge of today but the ploy is the same.

"It was said to 'Abdul-Wahhaab al-Warraaq, 'If someone speaks ill concerning Aboo Taalib and al-Marroodhee, is it best to keep away from them?' He responded, 'Yes, whoever speaks concerning the companions of Ahmad then suspect him and suspect him again. For indeed he is concealing something evil and the real aim [of their attacks] is Ahmad.'"¹

Abul-Hasan al-Ma'ribee started his campaign by belittling and ridiculing the *Salafee* youth, eventually this escalated into an all out war against Shaykh Rabee'.

'Alee Hasan al-Halabee likewise initiated his crusade by accusing the *Salafee* youth of extremism, ignorance and other ignoble traits, and yet again this culminated with him and his followers attacking Shaykh Rabee' (*hafidhahullaah*).

O Aboo Usaamah, do not be blinded by your dislike of a people.

Allaah the Most High said,

¹ Refer to *Siyar A'laamin-Nubalaa* (13/174) of adh-Dhahabee.

“O you who believe! Stand out firmly for justice, as witnesses to Allaah, even though it be against yourselves, your parents, or your kin, be he rich or poor, Allaah is a Better Protector to both (than you). So follow not the lusts (of your hearts), lest you may avoid justice, and if you distort your witness or refuse to give it, verily, Allaah is Ever Well-Acquainted with what you do.” [Suratun-Nisaa‘ 4:135]

And He, the Most High, said,

“O you who believe! Stand out firmly for Allaah and be just witnesses and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety, and fear Allaah. Verily, Allaah is Well-Acquainted with what you do.” [Sooratul-Maa‘idah 6:8]

And He, the Most High, said,

“Say the truth even if a near relative is concerned, and fulfill the Covenant of Allaah, this He commands you, that you may remember.” [Sooratul-An‘aam 6:152]

Imaam ‘Abdur-Rahmaan as-Sa‘dee (d.1376H) - *rahimahullaah* - commented upon the *ayaah* in Sooratul-Maa‘idah by saying,

“Meaning do not allow ‘**the hatred of others cause you to be unjust**’ as is done by him who possesses no justice or fairness. Rather as you testify for your friend then testify against him, and as you testify against your enemy then testify for him, even if it is a disbeliever or an innovator. For verily it is obligatory to be just when dealing with him and to accept the truth which he presents because it is the truth and not just because he said it. And he should not reject the truth because it is the speech [of his enemy] as this is considered to be oppression of the truth.”¹

What is Abu Usaamah and others referring to?

In 1424H, which corresponds to 2003CE, Shaykh Rabee’ attended a conference arranged by the authorities in Saudi Arabia on the topic of national unity in the Kingdom of Saudi Arabia; and he spoke during the final meeting in the presence of the current King ‘Abdullaah Ibn ‘Abdul’Azeez (*hafidhahullaah*) who was the Crown Prince at that time, explaining that the people of innovation were not interested in national unity but had a desire and thirst for leadership.

If Allaah wills, in this treatise I will clarify that Shaykh Rabee’s attendance at this conference is in no way, shape or form a justification for Abu Usaamah to share platforms

¹ Refer to *Tayseerul-Kareemir-Rahmaan* (p. 224) of as-Sa‘dee.

with the people of innovation, and that this incident is actually a proof against him and not for him.

I hope that after reading this response Aboo Usaamah is able to retract his errors and apologize to the Shaykh for this injustice and gross misrepresentation, and likewise to the students of knowledge he is maligning through his speech concerning these affairs.

ABOO USAAMAH'S STATEMENTS:

Aboo Usaamah said,

“And lastly, Ikhwaanee, what happened in 2003 is that our Shaykh, Aboo Muhammad Rabee' Ibn 'Umayr al-Madkhalee - may Allaah cure and preserve him - Shaykh Rabee', in 2003 in Saudi Arabia in ar-Riyaad; the King during that time, the King during that time, he had a program in ar-Riyaad that was about what they call the *Wahdah al-Wataniyyah*, the national unity day. In which the king invited about 30 different Shaykhs, doctors, PhD holders and Islamic thinkers to come to Riyadh and to start to think collectively. They wanted to figure out, they wanted to address how do we keep Saudi Arabia united. Shaykh Rabee' left Mecca, he left where he was living and he went to that place. He went to that place. And from the people who participated in that, from the people who were invited were people who were *Raafidah* from Saudi Arabia, Shi'ites who curse the companions Shi'ites who curse the wives of the Prophet (peace and blessings be upon him). Shi'ites who make *takfeer* of Aboo Bakr and 'Umar. From the people who participated in that program were *Ismaa'eelees*, the *Ismaa'eelees*, they're *kuffaar*. I don't have time to go into their creed but they were a part of those people who the King invited. *Ismaa'eelee kuffaar*. From them were people who were *Soofees*, *Takfeerees*, *Ikhwaanees*, *Suroorees*, *Ikhwaanees*, all of them were invited. Shaykh Rabee' went, Shaykh Rabee' went. Now I want you to really pay attention because I know when some people hear this right now they have their knives like this (making a back and forth movement which his hands in mockery). I believe that Shaykh Rabee's going was permissible under the umbrella of al-Islaam. I believe that! And that's because he didn't go to compromise any legislative issue in this religion. He went with support backing him up from the Book and the *Sunnah*. And for that reason I just want to make this point because it is a contradiction. Shaykhul-Islaam Ibn Taymiyyah has a book, *Majmoo'ul-Fataawaa*, book volume 28 on page number 212.¹ I'm not gonna [sic] read all of

¹ Abu Usaamah, may Allaah guide him, has done injustice here by twisting the words of Shaykhul-Islaam in order to exonerate himself and his likes who sit and ally with the people of *hizbiyyah* and misguidance. This is because he has isolated this quote from a four page discussion. Whilst Ibn Taymiyyah was speaking about the issue of making *hijrah* and punishing the people of *bid'ah* and *dhulm*, he made mention of the fact that in certain lands, the people of the *Sunnah* were not able to apply such things because they were weak and overwhelmed by the *Jahmiyyah* and would be harmed by them. And likewise, that the Scholars of *hadeeth* would narrate from the *Qadariyyah* who were truthful so as not to lose the knowledge and the *sunan* and *aathaar*. Within this context he made the statement, “When in it is not possible to establish obligations like knowledge, *Jihaad* and other than that except with someone who is upon an innovation the harm of which is lesser than the harm of abandoning that obligation, then attainment of an obligatory benefit with the presence of a lesser harm is better than the opposite [scenario].” And within this passage Ibn Taymiyyah mentioned that Imaam Ahmad, during the *mihnah* (trial) would interact with these people, addressing them with evidences and repelling (what they brought forth) with that which is *ahsan* (better, sounder). This has absolutely no connection to our time today where no one in his right mind can say that it is not possible to seek knowledge of *'aqeedah*, *fiqh*, *hadeeth*, *aathar* and so on from the people of the *Sunnah*. Further, this speech of Ibn Taymiyyah contains an important qualification which is that “the harm of that innovation (those people are upon) is less than the harm brought about by the abandonment of the obligation” so not taking *ahaadeeth* from the *Qadariyyah* would be much more harmful than the harm of their innovation, because it would mean loss of actual knowledge, *sunan* and *aathaar* which are from the perfection of the *deen*, and which happened to

it, but I'm just going to make a summary of what he said, he said if it becomes impossible or difficult for Muslims to establish the obligations that are connected to knowledge, they can't get knowledge or making *Jihaad*, they can't make *Jihaad*, except that that have to use people of innovation and those innovative people. They may harm them, but by not using them there's a bigger harm that's going to happen he said it's permissible to go ahead and do that thing. So one of the students from amongst you he wants to go to Egypt, al-Azhar, he's not going to get knowledge of the Arabic language here the way he would get it in al-Azhar. He's not going to memorize the *Qur'aan* here the way he would memorize it in al-Azhar. For an example, so he wants to go to Azhar. A *Salafee* person comes and says you can't go to Azhar because they teach deviant books they have *Soofees*, they have *Ashaa'irah*, they have this they have that and we don't sit and mix with the people of innovation. Shaykhul-Islaam said no, if that knowledge, that *waajib* (obligation) of knowledge and whatever it is, *Jihaad*, the only way it can be done is by using people of innovation, people who have some issues, and their harm is not going to overwhelm you, it's not going to be bigger than the other harm then it's permissible, that's common sense.¹ So Shaykh Rabee' sitting with those people he was within his realm and within his right, and I believe his intention was correct."²

He said,

"Why doesn't Shaykh Rabee' become an innovator just because he sat with people who cursed the companions, who say that the *Qur'aan* is not complete, who say that Aboo Bakr and 'Umar are homosexuals, who say that 'Aa'ishah committed *zinaa* and all of those issues. Now if the person is not Shaykh Rabee' and it happens to be an enemy, they're gonna [sic] make you the one who's supporting all of the things that those people are saying. If their enemy went to that program with the same goal and objective they're gonna [sic] say he supports the *Raafidah*, he cooperates with this and that, he sat with Haytham al-Haddaad.³ *Na'am*, I did two programs in London with Haytham al-Haddaad because those

come to those upon the *bid'ah* of *al-Qadar*. But when we see the Scholars of our times today, they say, such as Ibnul-'Uthaymeen (*rahimahullaah*), that it is not permissible to even learn Arabic from the innovators etc. So why has Aboo Usaamah decided to fish for a quote from Shaykhul-Islaam Ibn Taymiyyah, when he could quite easily refer to the sayings, rulings, clarifications and advices of contemporary scholars who have spoken specifically about this matter. So we find that Aboo Usaamah is following the way of the people of *takfeer* who are well known to misconstrue and take out of context and misuse the statements of Ibn Taymiyyah, either because they are too ignorant to understand the wider contexts of the speech of Ibn Taymiyyah, or they are wilfully trying to promote misguidance and justify their own evil actions.

¹ Ibn Taymiyyah talks of affairs that are an obligation yet impossible to attain, yet Aboo Usaamah changes the context and meaning to refer to things that are possible to be gained from *AhlusSunnah* but can be gained quicker or more proficiently (in his view) with the people of innovation and the *Ash'arees*! So this is a clear distortion of the actual words of Ibn Taymiyyah and the clear intent of Ibn Taymiyyah!

² Part Two of "The Double Standards..." after 28:09

³ It is very unclear whether Aboo Usaamah considers Haytham al-Haddaad to be a *Salafee* or not, and whether he is affirming his deviation. However, if he believes he is upon other than the *Salafee* way, and it appears that he is alluding to this by saying he laid the conditions, then just as he is bold and brazen to talk about the *Salafees* then he should clarify his errors to the audience that he is addressing, especially since he has shared a platform with him on more than one occasion.

brothers were very organized and they had 6000-7000 people who attended.¹ They didn't put any conditions on me and I was the one who put conditions."²

He said,

"Why can the Shaykh Rabe' al-Madkhalee - may Allaah cure him - go and give a talk with *Raafidah*, *Ismaa'eelee*, or *kuffaar*, *Takfeerees*, *Suroorees* who was invited, who was invited to the thing for your information Safar Hawalee, Salmaan al'Awdah, 'Aa'id al-Qarnee, 'Awad al-Qarnee, 'Abdul-Wahhaab at-Tareere. These are people who are known. Sulaymaan al-'Alwaan, Takfeerees, *Ikhwaanees*, *Suroorees*, *Qutbees*. Why is it okay for the Shaykh to go and give that talk? And it's not okay for me. And this is what we're telling the people stick to the issues. I believe that the Shaykh went to give that talk and he was within his rights in al-Islam to do what they were doing. He didn't bend the rules and I don't believe that he would bend the rules and I even think that he would take them to the side³ and advise them."⁴

¹ I advise you to take heed of the advice of Aboo Bakr as-Sijzee (d.444H), "This is because the affairs of the people of this time have changed and those who can be truly depended upon are scarce. This is because many people sell their Religion for a lowly price and try to endear themselves to those **who are perceived to be large in number!**" *Risaalah al-Imaam al-Sijzee ilaa Ahl Zubayd fir-Radd 'Alaa man Ankara al-Harf was-Sawt* (benefit no. 16), (p. 231-234).

² Part Two of "The Double Standards..." after 3:19

³ O Aboo Usaamah, the Shaykh refuted them publicly so there was no need to take them to the side, as I will explain; and it was not a lecture or a talk organised by a group of *Hizbees*. The Shaykh never went for a chat or a cup of tea with the people of falsehood or because they have "good organizational" skills. Instead he went at the invite of the rulers of that land and his intention was to clarify for them the innovations and schemes of the *Raafidah* and the rest of the people of innovation. So how can you compare it to what you are doing!

⁴ Part Two of "The Double Standards..." after 13:19

SHAYKH RABEE' AND THE CONFERENCE FOR NATIONAL UNITY:

The facts surrounding this matter were initially distorted by the followers of 'Alee Hasan al-Halabee in order to malign and discredit Shaykh Rabee' (*hafidhahullaah*) and to inevitably accuse him and the *Salafee* youth of double standards. However, as you will clearly see it was a feeble attempt that amounted to nothing more than deceit, trickery and as the Arab's say, 'throwing sand in people's eyes'.

“What is the matter with you? How judge you?” [Sooratul-Qalam 68:36]

The followers of 'Alee Hasan also endeavoured to utilize this to trivialize the grave error of their Shaykh and leader and exonerate him from blame when he signed and praised the Amman treatise, which contains statements that scholars such as Shaykh al-Fawzaan and 'Abdul-Muhsin al-'Abbaad (*hafidhahumallaah*) have heavily criticised.¹

It is ludicrous to try and manipulate Shaykh Rabee's attendance at this meeting **at the invite of those in authority in the Kingdom of Saudi Arabia** - where he vociferously refuted the *Raafidah* and others from the people of innovation and exposed their treachery - and equate it to sharing platforms with the people of innovation and remaining silent about their misguidance.

¹ <http://www.sahab.net/forums/index.php?showtopic=123202>

THE FACTS, AS HIGHLIGHTED BY SHAYKH AHMAD BAAZMOOL AND OTHERS:

1. Shaykh Rabee' (*hafidhahullaah*) had nothing to do with the clarification that was issued from the first national unity conference in Riyadh, and he did not even see it. The Shaykh actually advised that no statement be issued from this gathering.
2. In this discussion the Shaykh (*hafidhahullaah*) made it extremely uncomfortable for the people of innovation especially the *Raafidah* throughout this meeting by continuously refuting them and exposing their misguidance.
3. The Shaykh suggested to those in charge to halt this discussion as he recognised the dangers and harms that this dialogue entailed.
4. Shaykh Saalih al-Fawzaan (*hafidhahullaah*), Shaykh Saalih al-Luhaydaan (*hafidhahullaah*) and others from the people of knowledge and virtue praised Shaykh Rabee' for his honourable stance during this meeting.

Even some of the *Hizbiyyeen* acknowledged that Shaykh Rabee' stood out from everyone who was present as he sternly criticised the *Raafidah* up till the conference came to a close. The Shaykh defended the *Sunnah* and its people throughout this discourse and refuted falsehood and those who adhere to it. May Allaah reward the Shaykh.

5. After this gathering Shaykh Rabee' (*hafidhahullaah*) was intent on continuing his refutations on the *Raafidah* and thus he authored a number of books concerning the *Raafidah* and *Soofiyyah*.¹

Shaykh Jamaal al-Haaritheer (*hafidhahullaah*) mentioned that ash-Shaykh, al'Allaamah Saalih al-Luhaydaan said to him in his house in Taa'if in the summer of 1424H, the year of this conference,

“No one exonerated them self in that gathering except for Shaykh Rabee'.”

With this it becomes clear that the Shaykh did not cooperate or share a platform with the *Raafidah* or any of the people of innovation for that matter. Rather, he clarified their innovations and misguidance and sincerely advised those present about the plots of the *Raafidah* and others.

History has shown us that Shaykh Rabee's position concerning the *Raafidah*, and the people of innovation in general, was correct and that this advice was much needed. All you

¹ <http://www.sahab.net/forums/index.php?showtopic=128080>

have to do is look at the chaos, turmoil and instability the *Raafidah* and the political parties have brought to the Muslim world.

O Aboo Usaamah, where is the contradiction?

Shaykh Rabee' (*hafidhahullaah*) himself said,

“The people of the *Sunnah* hate the people of innovation, without doubt. A number of scholars have mentioned, amongst them this Imaam (referring to as-Saaboonnee), that they unanimously agreed that they should be despised.

However, from them are callers who should not be sat with and **should not be debated unless it is an absolute necessity and involves an overall benefit**. Do not enter into an argument with a *Raafidee* if you are weak; do not enter into a debate with a *Soofee* if you are weak. This is only allowable for a man who is firmly grounded in knowledge and in the religion, and is [able] to establish the proof. [A person who] is intelligent and sharp...

As for those who are weak then they should not enter into a debate. You even have some of the scholars who are weak and are affected by doubts and he is a scholar; he is a scholar but he has a weak personality so he becomes timid in the face of the people of innovation.”¹

“If we are compelled to debate these [types of people from the innovators], then we will debate them. Either Allaah will guide them or the proof will be established against them so that their true condition will become apparent to the Muslims and as a result they will flee from them.”²

There may be certain situations in which a scholar is forced by circumstances in order to enter the company or gathering of the innovators, or to debate with them.

In history we have some examples:

- a) Imaam Ahmad debating with the *Jahmiyyah* where he was forced by the ruler to do so, having no choice.

Al-Aajurree (d.360H) - *rahimahullaah* - stated,

¹ Refer to *Sharh 'Aqeedatus-Salaf wa Ashaabil-Hadeeth* (p. 301-302) of Shaykh Rabee'.

² Refer to *Sharh 'Aqeedatus-Salaf wa Ashaabil-Hadeeth* (p. 296) of Shaykh Rabee'. And there are tapes present of 'Allaamah al-Albaanee (*rahimahullaah*) debating with the *Soofees*, the *Tahreerees*, *Tableeghees* and so on, which the condition that the truth is brought forth and falsehood is vanquished. This is not what Aboo Usaamah has done in his history in the *da'wah*, which has lacked *tamyeez*, and that is why he regards his translation of the praise of the refuted innovator 'Abdur-Rahmaan 'Abdul-Khaaliq to be an Amaanah 'Ilmiyyah! So does Aboo Usaamah think that the likes of Shaykh al-Albaanee or Shaykh Muqbil or Shaykh Rabee' would remain silent whilst the innovators are praised in their presence?!

“The scholars had no choice except to defend the religion, and their intent was to make it possible for the common folk to know the truth from falsehood. So they debated them out of necessity and not by choice. Allaah the Most High established the truth with Imaam Ahmad and those upon his path, and He humiliated the *Mu'tazilah* and exposed them. This resulted in the common people understanding that the truth was with Ahmad and those who followed him till the Day of Judgment.”¹

b) Ibn 'Abbaas was sent by 'Alee (*radiyallaahu 'anhu*) to debate the *Khawaarij*. Hence a ruler may dispatch a scholar to debate with people who are misguided and upon innovation, and the scholar is deeply rooted and grounded in knowledge. Ibn 'Abbaas established the proof against them and then departed.

The scenario we have here is:

c) Where a ruler makes a decision for the interests of national security and stability and he summons various factions of the population, amongst which innovators may be present. A scholar may feel it is necessary to attend at the invite of the ruler and his intent is to advise those present, speak the truth and clarify the misguidance and treachery of the people of innovation.

And we note here that it is circumstances that force a scholar to be present and to engage in either an open address, or a debate.

There are other examples which fit into this general category of scenarios. An incident that is reported to have occurred at the time of al-Haafidh Aboo Bakr Ahmad Ibn Ibraheem al-Ismaa'eelee (d.371H) - *rahimahullaah* - when a man from the *Baatiniyyah* requested a debate with the ruler of that region, in an attempt to influence him. The ruler invited al-Haafidh Aboo Bakr al-Ismaa'eelee to debate on his behalf. The ruler had the people gathered in a public forum, and Aboo Bakr al-Ismaa'eelee crushed the arguments of this *Baatinee*.²

It is very unfortunate that Aboo Usaamah tries to twist things as much as possible only to attempt to justify his own actions which have no basis at all but which are clearly at odds with the way of the Scholars and with the *usool* of the *Salafee* way.

After all of this, we ask the question: By Allaah, is it impossible to call to Allaah without lecturing alongside the people of innovation (especially where one is not forced by a ruler, or influenced by certain prevailing circumstances)? No one with understanding and sound reasoning would make such an absurd claim, because none of our Scholars today, including the likes of Shaykh al-Albaanee, Shaykh Ibn Baaz and Shaykh Ibnul-'Uthaymeen claimed or did such a thing, let alone the scholars besides them.

¹ Refer to *ash-Sharee'ah* (1/455) of al-Aajurree.

² Refer to al-I'tisaam (1/202-204) of ash-Shaatibee.

Ibnul-Qayyim said,

“They [the companions and their students] see that they [the deviant sects such as the *Muriji'ah*, *Shee'ah*, *Qadariyyah* and the *Khawaarij*] should not be greeted and should not be sat with. Their speech against them is well-known [and documented] in the books of *Sunnah*, and it is too much to mention here.”¹

Ibn Taymiyyah said,

“Based upon this and that which is similar to it, the Muslims hold that they should abandon anyone who appears with the signs of deviation from the people of innovation who manifest and call to innovation and those who openly commit the major sins.”²

The truth of the matter is that there is no contradiction but instead these words have a context and an understanding as explained above.

O Abaa Usaamah, next time any of you attend a *markaz* that is upon the methodology of the *Qutubiyyah* don't just lecture about the virtues of *Ramadaan* but address the differences between their methodology and that of *Ahlu-Sunnah*. Read to them, if you like, from the works of Reviver of the *Sunnah* in Yemen, Shaykh Muqbil (*rahimahullaah*) where he exposes their opposition to the *Sunnah* and let us see if they invite you again!

The same applies to those who share platforms with the *Soofees*, let them talk about the different forms of *Shirk* like grave worshipping and supplicating to other than Allaah, and the various innovations practised by the *Soofees* and let us see if they welcome them with open arms after that.

The amazing thing is that these individuals who cooperate with these innovated groups and parties are the very same ones who spit their venom at the *Salafees* but when pacts are signed with people who promote grave worship you hardly hear a whisper. This is one of the effects of mixing with the people of falsehood, as Ibn Battah mentioned.

May Allaah protect the people of the *Sunnah*.

¹ Refer to *as-Sawaa'iqul-Mursalah* (1068-1070) of Ibnul-Qayyim.

² Refer to *Majmoo'ul-Fataawaa* (24/174-175) of Ibn Taymiyyah.

MIXING WITH THE PEOPLE OF INNOVATION:

It is important for the Muslim, especially the student of knowledge, to understand the fundamental principles pertaining to an issue prior to discussing a specific incident because if a person lacks the basic foundations they will be unable to truly comprehend the affair and will easily be confused and perplexed by the weakest of doubts.

Whilst Ibn Taymiyyah (d.728H) - *rahimahullaah* - was speaking in the context of the errors made by some of the *fuqahaa'* and *mujtahidoon* in specific issues, he outlined an important piece of advice which applies to the situation he discussed but also more generally, he stated,

“It is compulsory for a person to possess [knowledge] of the comprehensive foundations which the subsidiary matters return to in order for him to speak with knowledge and fairness...If not, then he will remain upon ignorance and lies concerning the subsidiary affairs.”¹

If this applies to making *ijtihaad* and the rulings then it applies even more so in the foundations of the religion, for if a person's *usool* are not sound, he will err in finer matters. And examples here can include the people of *kalaam* (theological rhetoric) by way of example who have errors in *usool*, such as denying *khobarul-waahid* (a *hadeeth* that has not reached the level of *mutawaatir*) in '*aqeedah*, and claiming *majaaz* (metaphorical interpretation) in the verses of the attributes. These broad (corrupt) principles lead them into ignorance and oppression and grave mistakes in finer, particular, specific matters. The same thing will apply when a person claiming to be upon the truth and *Sunnah* bases his *da'wah* and his associations on false foundational principles.

Hence, one of the first questions a person should ask when hearing these words is: What is the correct stance towards the people of innovation, and what are fundamental principles of *AhluSunnah* relating to this?

Imaam as-Saabooni (d.449H) - *rahimahullaah* - answered this question by saying,

“They [the people of the *Sunnah*] hate the people of innovation who innovate into the religion that which is not from it. They do not love them, they do not keep company with them and they do not listen to their speech. They do not sit with them, argue with them about the religion or debate with them. They believe that they must protect their ears from hearing their falsehood, which if passes through the ears and settles in the hearts will certainly cause harm and result in doubts. It was concerning this that Allaah the Mighty and Majestic revealed,

¹ Refer to *Majmoo'ul-Fataawaa* (19/203) of Ibn Taymiyyah.

**“And when you see people engaged in vain discourse about Our Signs,
then turn away from them unless they turn to a different topic.”**

[Sooratul-An’aam 6:68]¹

He also said,

“Along with this they have unanimously agreed that that the people of innovation should be subdued, humiliated and disgraced, banished and driven away, and to stay away from them, from those who associate with them and from those who are intimate with them. And to seek nearness to Allaah by abandoning and staying away from them.”²

Here we find Imaam as-Saabooni (d.449H) - *rahimahullaah* - conveying to us the *ijmaa'* (consensus) of the people of the *Sunnah* upon the abandonment of the people of innovation, and many other Imaams of the religion like Aboo Haatim ar-Raazee (d.277H) and Aboo Zur'ah ar-Raazee (d.264H)³, al-Muzanee⁴ (d.264H), Ibn Battah (d.387H), al-Qaadhee Aboo Ya'laa⁵ (d.456H) - *rahimahumullaah* - and others have also affirmed exactly the same thing.

What follows are some examples:

Ibn Battah (d.387H) - *rahimahullaah* - said,

“From the *Sunnah* is to stay away from anyone who believes any of that which we have mentioned [he is referring to innovations], and to abandon and despise them; and to abandon those who show them allegiance, support, defend and accompany them, even if the one who does this manifests the *Sunnah*.”⁶

Al-Imaam Ibn Abee Zamaaneen (d.399H) - *rahimahullaah* - said,

“The people of the *Sunnah* have not ceased to criticise the people of desires and prohibit [people] from sitting with them.”⁷

Al-Baghawee (d.535H) - *rahimahullaah* - said,

“The companions, the *taabi'oon* (students of the companions), their followers and the scholars of the *Sunnah* passed and they were united upon this and they unanimously agreed upon showing enmity towards the people of innovation and boycotting them.”¹

¹ Refer to *'Aqeedatus-Salaf wa Ashaabil-Hadeeth* (p. 114-115) of as-Saabooni.

² Refer to *'Aqeedatus-Salaf wa Ashaabil-Hadeeth* (p. 123) of as-Saabooni.

³ Refer to *Sharh Usoolul-T'iqaad Ahlis-Sunnah wal-Jaama'ah* (1/197-202) of al-Laalikaa'ee.

⁴ Refer to *Sharhus-Sunnah* (p. 85) of al-Muzanee.

⁵ Refer to *al-Amr bil-Ma'roof wan-Nahee 'anil-Munkar* (p. 189-200).

⁶ Refer to *ash-Sharh wal-Ibaanah* (p. 282) of Ibn Battah.

⁷ Refer to *Usoolus-Sunnah* (p. 293) of Ibn Abee Zamaaneen.

Muwaffaqud-Deen Ibn Qudaamah (d.620H) - *rahimahullaah* - said,

“The *Salaf* prohibited sitting with the people of innovation, looking at their books and listening to their speech.”²

So boycotting the innovator is from the foundations of *Sunnah* because innovation is worse and more severe than sin.

The aforementioned Imaams and the other Imaams of the religion adopted this stance based upon the clear texts of the *Qur'aan* and the *Sunnah*, and the understanding of the companions.

Allaah the Most High said,

“It is He Who has sent down to you the Book. In it are aayaat that are entirely clear, they are the foundations of the Book and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking al-Fitnah, and seeking for its hidden meanings, but none knows its hidden meanings save Allaah. And those who are firmly grounded in knowledge say, “We believe in it; the whole of it (clear and unclear aayaat) are from our Lord.” And none receive admonition except men of understanding.”

[Soorah Aali-Imraan 3:7]

The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said after reciting this *aayah*,

“If you see those who follow thereof that which is not entirely clear, then they are those whom Allaah has named. So beware of them.”³

Allaah the Most High said,

“You will not find any people who believe in Allaah and the Last Day, making friendship with those who oppose Allaah and His Messenger, even though they were their fathers, or their sons, or their brothers, or their kindred.” [Sooratul-Mujaadilah 58:22]

Al-Qurtubee (d.671H) - *rahimahullaah* - stated,

“Imaam Maalik (d.179H) - *rahimahullaah* - used this *aayah* as a proof for hating the *Qadariyyah* and abandoning their gatherings. Ashhab narrated from Maalik [that he said],

¹ Refer to *Sharhus-Sunnah* (1/227) of al-Baghawee.

² Refer to *al-Aadaabush-Shar'iyyah* (1/232) of Ibn Muflih. For further examples, refer to *Ijmaa'ul-Ulamaa 'alal-Hajr wat-Tahdheer min Ahlil-Ahwaa'* (p. 89-154) of Khaalid adh-Dhufayree.

³ Related by al-Bukhaaree (no. 4547) and Muslim (no. 2665).

‘Do not sit with the *Qadariyyah* and hate them for the sake of Allaah in accordance to His saying, the Most High,

“You will not find any people who believe in Allaah and the Last Day, making friendship with those who oppose Allaah and His Messenger.”¹

¹ Refer to the *Tafseer* (17/308) of al-Qurtubee.

WHAT WAS THE STANCE OF THE COMPANIONS TOWARDS THE PEOPLE OF INNOVATION?

When Ibn 'Umar (*radiyallaahu 'anhumaa*) was asked about the *Qadariyyah*, he responded by saying,

“If you meet them, then inform them that verily I am free from them and they are free from me.”¹

Aboo Umaamah (*radiyallaahu 'anhu*) saw the severed heads [of the *Khawaarij*] in Damascus and said,

“The dogs of Hellfire! They are the most evil people killed beneath the covering of the Heavens, and the best from those killed are the ones they kill.

Then he recited,

“**On the Day when some faces will become white and some faces will become black...**” [Soorah Aali-'Imraan 3:106]

So I said [i.e. the narrator] to Aboo Umaamah,

‘Did you hear this from the Prophet (*sallallaahu 'alayhi wa sallam*)?’

He replied,

‘If I hadn't heard it once, twice, three or four times, until he reached seven, I would not have narrated it to you.’²

It has been narrated that Ibn 'Abbaas (*radiyallaahu 'anhumaa*) said,

“Do not sit with the people of desires, for indeed sitting with them will cause a disease to spread in the hearts.”³

Therefore it is clear from the texts of the *Qur'aan* and the *Sunnah*, and they are too numerous to mention here, and the understanding of the companions that boycotting the innovators is from the fundamental principles of Islaam.

¹ Related by Muslim (no. 8).

² **Hasan:** Refer to *Saheeh Sunanit-Tirmidhee* (no. 3000) of al-Albaanee. Muqbil Ibn Haadee also declared this *hadeeth hasan* in *Nashrus-Saheefah* (p. 122).

³ Refer to *al-Sharee'ah* (p. 60) of al-Aajurree.

THE HARMS OF SITTING AND LECTURING WITH THE PEOPLE OF INNOVATION:

Allaah said,

**“And when you see people engaged in vain discourse about Our Signs,
then turn away from them unless they turn to a different topic.”**

[Sooratul-An'aam 6:68]

The 'Allaamah of Yemen, ash-Shawkaanee (d.1250H) - *rahimahullaah* - commented upon this *aayah* by saying,

“This *aayah* contains a powerful admonition for those who are liberal with sitting with innovators, those who twist the Words of Allaah, play with His Book and the *Sunnah* of His Messenger (*sallallaahu 'alayhi wa sallam*), and refer them back to their own misguided desires and corrupt innovations.

For indeed if he is unable to rebuke them and change them from what they are upon, then at the very least he should abandon sitting with them; and that is easy for him, not difficult. The innovators may exploit his presence with them, even though he may be free from their errors [i.e. innovations], and use it as a doubt to trick the common people. Therefore, his presence results in a further evil, in addition to just listening to their evil...

Whoever truly understands the pristine legislation [of Islaam] knows that sitting with the people of misguided innovations involves a much greater harm than sitting with those who disobey Allaah by doing some of the forbidden acts [sins], especially if he is not firmly grounded in knowledge of the Book and the *Sunnah*.”¹

O Abaa Usaamah, this is the consequence of sitting with the people of innovation as it relates to confusing the common people, but this has affected even people who have knowledge, past and present.

Look at what Ibn Battah said:

Ibn Battah (d.387H) - *rahimahullaah* - said,

“I have witnessed a group of people who used to curse and revile the people of innovation in their gatherings, and then sat with them in order to rebuke and refute them. The cheerful [atmosphere], the hidden deception and the subtle disbelief continued until they became inclined towards them.”²

¹ Refer to *Fathul-Qadeer* (2/181) of ash-Shawkaanee.

² Refer to *al-Ibaanah* (2/470) of Ibn Battah.

'Abdur-Razzaaq was amongst the senior scholars of *hadeeth* but he was duped by Ja'far Ibn Sulaymaan which resulted in him falling into *Tashayyu'*.

Al-Bayhaqee likewise was from the senior scholars of *hadeeth* and he was duped by some of the *Ashaa'irah* like Ibn Fawrak and his likes and thus he fell into *Ash'ariyyah*.

Aboo Dharr al-Harawee, who was also from the senior scholars of *hadeeth*, heard his teacher, ad-Daaraqutnee (d.385H) - *rahimahullaah* - praise al-Baaqillaanee and he was confused by this and began to love him and thus fell into some of the errors of the *Ashaa'irah*. He ended up travelling to Morocco and spreading this there.

AN IMPORTANT PRINCIPLE:

If we have a clear text from the Book of Allaah or the *Sunnah* of the Prophet (*sallallaahu 'alayhi wa sallam*) and we find a statement or an action of a scholar that opposes this text, then in this scenario it is obvious that precedence is to be given to the text.

“O you who believe! Do not put yourselves forward before Allaah and His Messenger, and fear Allaah. Verily, Allaah is All-Hearing, All-Knowing.”

[Sooratul-Hujaraat 49:1]

If the individual is a person of the *Sunnah* and qualified to perform *Ijtihad*, then we search for excuses for them if they have opposed a clear text.

So for example, it is from the foundations of the people of the *Sunnah*, as established by the texts of the Book and the *Sunnah*, to obey the Muslim rulers even if they are sinful. If a *Khaarijee* tries to use the argument that some of the *Salaf* rebelled against the ruler, then we return it back to the foundation that the people of the *Sunnah* agreed upon even if we are unable to respond to the exact incident that they are referring to.

If we find someone praising a known innovator or cooperating with the people of innovation, then we return back to the foundation that the *Salaf* agreed upon which is the abandonment of the people of innovation.

As for using the statements of a scholar to reject clear foundations established by the Book and the *Sunnah*, then this is from the ways of the people of innovation.

Ash-Shawkaanee (d.1250H) - *rahimahullaah* - said,

“One of the principles of the people of innovation- in the past and present - is that that they are delighted with the appearance of a single word from the scholars and they exert great effort in spreading and broadcasting it amongst themselves, and they use it as a proof for their innovation and to beat in the face of those who criticise them.”¹

¹ Refer to *Adabut-Talab wa Muntahaa al-Arab* (p. 43).

WHAT DID SHAYKH RABEE' TEACH US?

If for arguments sake it was a mistake and the Shaykh opposed *Ahlu-Sunnah*, and we know that he did not, what did the Shaykh teach us to do in a situation like this?

Alhamdulillah, Shaykh Rabee' has taught us to cling to the Book and the *Sunnah* with the understanding of the *Salaf*, and that if we were to stumble upon a mistake of his to inform him; and he advised the Muslims not to accept the mistakes of anyone no matter who they may be.

“Follow what has been sent down unto you from your Lord, and follow not any Awliyaa’ (protectors and helpers), besides Him (Allaah). Little do you remember!” [Sooratul-A’raaf 7:3]

Shaykh Rabee' (*hafidhahullaah*) said,

“I am not pleased for anyone to rigidly follow me, ever. If I make a mistake, then let the one who finds it say to me you are mistaken. May Allaah bless you. A person should not rigidly cling to anyone. They should not rigidly cling to the mistake of Ibn Taymiyyah (d.728H) - *rahimahullaah*, Ibn 'Abdul-Wahhaab (d.1206H) - *rahimahullaah*, nor Ahmad (d.241H) - *rahimahullaah*, ash-Shaafi'ee (d.204H) - *rahimahullaah* - or anyone else for that matter. They should have a zeal for the truth and a respect for the truth; and they should dislike the error and dislike falsehood.”¹

¹ <http://www.sahab.net/forums/index.php?showtopic=115083>

INVITING THE PEOPLE OF MISGUIDANCE TO THE TRUTH:

“Invite to the Way of your Lord with wisdom and fair preaching, and argue with them in a way that is better.” [Sooratun-Nahl 16:125]

“And who is better in speech than he who invites to Allaah, and does righteous deeds, and says: I am one of the Muslims.” [Soorah Fussilat 41:33]

It is understood from these texts and many others that calling to Allaah is a great act of worship, which Allaah has encouraged and commanded with. However, “it is necessary when calling to Allaah the Most High to fulfil two conditions: it must be done sincerely for the Face of Allaah the Most High and it must be in accordance to the *Sunnah* of the His Messenger (*sallallaahu 'alayhi wa sallam*). If he fails to fulfil the first [condition], then [this person] is a *Mushrik*; and if he fails to fulfil the second, then he is an innovator.”¹

This demonstrates the importance of sticking to the *Qur'aan* and the *Sunnah* with the understanding of the *Salaf* when calling to Allaah the Mighty and Majestic as this is the only way to avoid falling into innovation.

Shaykhul-Islam Ibn Taymiyyah was asked about a Shaykh who was known for his uprightness and adherence to the *Sunnah* and he used to arrange gatherings for the sinners to attend where *anaasheed* type songs were sang without musical instruments. It was even mentioned in the question that this approach appeared to be successful as some of those who attended began to pray and abstain from the forbidden acts. After discussing a number of fundamental principles regarding *da'wah*, Shaykhul-Islam said,

“If this is clear, then we say to the questioner: If the Shaykh mentioned intended to encourage those whom he gathered together to repent [to Allaah] and he was unable to accomplish this except through the innovated means that have been mentioned, then this shows that the Shaykh is either ignorant of the ways legislated for the sinners to repent or he is unable to implement them.

Indeed, the Messenger (*sallallaahu 'alayhi wa sallam*), the companions and their students used to call people who were far more evil than the individuals mentioned from the people of disbelief, sin and disobedience [and they called them] via the legislated means, which Allaah sufficed them with and through which He removed any need of resorting to innovated methods...

It could be said that amongst the *Shuyookh* are those who are ignorant of the legislated ways [of calling the sinful to righteousness] and incapable of that.

¹ Refer to *Haashiyatut-Tawheed* (p. 55) of Ibn Qaasim.

They lack knowledge of the *Qur'aan* and the *Sunnah* and the ways to address and speak to the people that will cause [them to turn to Allaah] so that Allaah will accept their repentance.

So this results in the Shaykh forsaking the legislated means [of calling to Allaah] and him embracing the innovated methods. This person did this either with a good intention, if he was a religious individual or in an effort to gain leadership over these individuals and to acquire their wealth unjustly as Allaah the Exalted says,

“O you who believe! Verily, there are many of the rabbis and the monks who devour the wealth of mankind in falsehood, and hinder them from the Way of Allaah.” [Sooratut-Tawbah 9:34]

So no one forsakes the legislated means [of calling to Allaah] in favour of innovated ways except due to ignorance, inability or evil intentions.”¹

What would Ibn Taymiyyah say if he saw the evils in our time that are being carried out in the name of *da'wah* like *anaasheed* conferences, comedy shows, fashion shows, lecturing with innovators and the list could go on!

Unfortunately, these individuals appear to believe that ‘the goal justifies the means’ whether the means are permissible or not.

Ibnul-Qayyim said discussing this principle in length in *Madaarijus-Saalikeen*,

“It is possible that the means involve a harm that causes them to be deemed disliked or forbidden while the goal for which they are a means is not itself forbidden or disliked.”²

The reality of the matter is that many people mix with the people of innovation and do not abandon them and make excuses for this [behaviour], which are sometimes worldly related and other times religiously related. This is something that needs to be pointed out and warned against because it is incumbent to abandon the people of innovation. It is not permissible to mix with them under the guise of giving them *da'wah*.

And Allaah’s Aid is sought.

¹ Refer to *Majmoo'ul-Fataawa* (11/620-623) of Ibn Taymiyyah.

² Refer to *Madaarijus-Saalikeen* (1/116) of Ibnul-Qayyim.

THE CALLERS TO INNOVATION AND THE COMMON PEOPLE:

I have included this to clarify the Shaykh's stance on this topic as we find people ascribing to the Shaykh that which he is innocent of, and this stems from ignorance or oppression.

Shaykh Rabee' (*hafidhahullaah*) said,

"The people of innovation are of two types:

The [first] type are those who call to misguidance. They are to be boycotted and punished with a severe punishment and prevented from giving *da'wah*...

The other type are the common people who have been deceived. We hold them to be innovators but we call them to Allaah with wisdom and good admonition. We do not boycott them, but we do not sit with them either. Rather, we call them to Allaah in the mosques and in the market places. We call them through tapes and books. We present to them the truth, we clarify the falsehood and warn them against it, so that Allaah can guide those who He wants good for and as for those who Allaah does not want good for, then they will not benefit from any of that. And we warn against the stubborn individual who is persistent upon innovation."¹

The Shaykh said in his explanation to *'Aqeedatus-Salaf wa Ashaabil-Hadeeth* concerning the callers to innovation,

"Knowledge should not be taken from them and it is obligatory to warn against them to protect this nation from their evil because they are callers to the gates of the Hellfire, and whoever responds to their [call] will be thrown into it by them."

He (*hafidhahullaah*) said concerning the common people from amongst the people of innovation,

"They are not to be boycotted rather they should be called to Allaah the Blessed and Exalted with wisdom and good admonition. Meaning they are common folk and not callers, and their corruption is restricted to themselves. Try and direct this kind of person to Allaah the Blessed and Exalted and call them with wisdom and good admonition. However, if mixing with them is going to harm you then distance yourself from them."²

¹ Refer to *Qurrah al'Aynayn bi Tawdeeh Ma'aanee 'Aqeedatir-Raaziya* (p. 224) of Rabee' Ibn Haadee.

² Refer to *Sharh 'Aqeedatus-Salaf wa Ashaabil-Hadeeth* (p. 294-295) of Rabee' Ibn Haadee.

EXAMINE THE SPEECH OF EVERYONE YOU HEAR FROM IN YOUR TIME PARTICULARLY:

Allaah has cautioned us against accepting speech simply because it is eloquently stated or the claimant portrays to intend good by way of it without firstly establishing whether it is correct or not.

Allaah the Mighty and Majestic said describing the hypocrites,

“And when you look at them, their bodies please you; and when they speak, you listen to their words. They are as blocks of wood propped up. They think that every cry is against them. They are the enemies, so beware of them. May Allaah curse them! How are they denying (or deviating from) the Right Path.” [Sooratul-Munafiqoon 63:4]

Imaam Muhammad Ibn Saalih al-'Uthaymeen (d.1421H) - *rahimahullaah* - said,

“It is obligatory upon us to know that the type of *fitnah* (trial) of this man (the actual *Dajjaal*) is present in other than him, as you find from the children of Aadam at this present time those who misguide the people with their appearance, speech and everything that they are able (to use). And you find that Allaah with His wisdom has given them eloquence and fluency.

“So those who might be destroyed are destroyed after clear evidence, and those who live might live after clear evidence.” [Sooratul-Anfaal 8:42]

There is no doubt that the trial of the actual *Dajjaal* is the greatest thing, but there are also *Dajjaajilah* who deceive the people and misrepresent things to them. So it is obligatory to be cautious of them and to understand their aims and intentions.

That is why Allaah said about the hypocrites,

“They are your enemy so be cautious of them.”
[Sooratul-Munafiqoon 63:4]

Even though He said,

“And when they speak, you listen to their words.”
[Sooratul-Munafiqoon 63:4]

Meaning that due to their eloquence, fluency and power (of speech) they will pull you strongly to listen to what is being said.

But (as Allaah said),

“They are as blocks of wood propped up.” [SooratulMunafiqoon 63:4]

And even the wood is not erected by itself, **“propped up.”** This means that it rests upon a wall, so there is no benefit in it.

So those who adorn themselves in front of the people with the manner that they speak whether it’s concerning *’aqeedah*, *sulook* or *manhaj*, it is obligatory to be cautious of them, and their sayings **should be [weighed] in accordance to the Book of Allaah and the Sunnah of his Messenger, so that which opposes the Book and the Sunnah is false and rejected no matter what it is. [If it is false], then the beauty of this speech should not deceive anyone.”**¹

Imaam al-Barbahaaree (d.329H) - *rahimahullaah* - stated,

“Scrutinize the speech of everyone you hear from in your time particularly. Do not be hasty [to accept it] and do not enter into anything from it until you ask and analyze it. Did any of the Companions of the Prophet (*sallallaahu ’alayhi wa sallam*) speak about it or any of the Scholars? So if you find a narration from them concerning this, then cling to it, do not go beyond it for anything and do not give precedence to anything over it and thus fall into the Fire.”

Shaykh Saalih al-Fawzaan (*hafidhahullaah*) commented upon the statement of Imaam al-Barbahaaree by saying,

“Do not rush to accept what you hear from the people especially in these latter times, as there are many people who speak, pass rulings and claim knowledge and the right to speak.

Especially in the presence of the media outlets where everyone can now rant and speak in the name of knowledge and in the name of the religion. To the extent that even the people of misguidance and the deviant, misguided sects are now speaking in the name of the religion via satellite channels. Therefore, this is a very serious and dangerous matter.

So it is upon you, O Muslim, and the student of knowledge more so, to verify [information] and not rush to accept everything you hear.

It is upon you to verify [what you hear] and to discern who is saying this and where did this idea emanate from.

¹ Refer to *ash-Sharhul-Mumti’* (3/198-199) of Ibnul-’Uthaymeen.

Then [to ask] what is this based upon and what are the evidences for this from the Book and the Sunnah. To also ask where did the person who stated this study and from whom did he take his knowledge. These things require verification, especially in this time.”¹

Aboo Nasr 'Ubaydillaah Ibn Sa'eed as-Sijzee (d.444H) - *rahimahullaah* - said,

“Whoever desires safety and security from the likes of these people and to be free of any innovations must make the Book (the *Qur'aan*) and the narration his scale which he uses to measure everything that he sees and hears. If he is knowledgeable concerning these things, he will constantly refer back to them and do so while following the example of the *Salaf*.

He should not accept any statement from anyone except that he asks them to provide validation for their claim in the form of a clear verse (of the *Qur'aan*), an established *Sunnah* or a statement of a companion from a chain of narrators that is authentic. In addition, he should beware of the works of those whose conditions have changed for indeed in these works there are scorpions and perhaps for their venom there is no antidote.”²

¹ Refer to *Ithaaful-Qaaree* (p. 85-87) of al-Fawzaan.

² Look at some of the *Salafee* principles and points of benefit in the treatise *Risaalatul-Imaam as-Sijzee ilaa Ahl Zubayd fir-Radd 'Alaa man Ankara al-Harf was-Sawt* (benefit no. 16), (p. 231-234).

CLOSING REMARKS:

I close with a piece of advice, which I hope will benefit Aboo Usaamah and his likes, that I heard directly from the Imaam of *AhluS-Sunnah*, our Shaykh, Muqbil Ibn Haadee al-Waadi'ee (d.1421H) when he said,

“The call of the people of the *Sunnah* in Yemen did not spread, or from the greatest reasons for the spread of the call of the people of the *Sunnah* in Yemen is that they distanced themselves from every innovator, from every innovator and they do not care, even if this person [whom they abandoned] had once studied in Dammaaj like 'Abdullaah al-Haashidee, 'Abdul-Majeed ar-Raymee, Muhammad al-Baydaanee, Muhammad al-Mahdee and 'Aqeel al-Maqtaree...

It is incumbent to be distinct and clear [in one's call] and it is incumbent to stay far away from the innovators and to warn against them.”¹

So it is evident to the one who is sincere and reflects over this affair that Shaykh Rabee' took the national unity conference as an opportunity to refute the people of innovation, and to clarify their grave errors and trickery in the presence of the rulers. He did not simply sit upon a platform with them and lecture, let alone cooperate with them or praise them like we find Aboo Usaamah and others doing.

May Allaah grant us success in this life and the next.

Written by:
Abu Abdillah Hassan Somali
Philadelphia, Pennsylvania
Masjid As-Sunnah An-Nabawiyah
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¹ Taken from Shaykh Muqbil's Refutation of Suhaib Hasan.