

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

An Open Risaalah To My Brother in Islam

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Abu Dawood as-Sijistaanee said, "I said to Abu Abdullaah Ahmad bin Hanbal: I see a man from Ahl us-Sunnah with a man from Ahl ul-Bid'ah. Shall I leave him speaking to him? He said, 'No, inform him that the man that you saw him with is a person of innovation, so if he leaves him, then speak to him, otherwise treat him the same as him, as Ibn Ma'sood said, 'A man is like his companion'." [Tabaqaat ul-Hanaabilah (1/160)]

**Alhamdulillah Rabbil ‘Alameen,
Wa Sallahu Wa Sallam ‘Ala Nabiyinah Muhammad
Wa ‘Ala Aalihi Wa Sahbihi Ijma’een**

So I spoke to you a few times regarding my stances that I have taken in regards to Ahmed Jibril, those like him, and his followers. And I’ve known you to be a brother who loves the Haqq and submits to it upon receiving proofs and evidences. And I wanted to clarify with Adillah from the Quran, the Sunnah, the Way of the Salaf, and with the Words of the Scholars in our time, that this position of abandoning him and those who are like him and those who support him is indeed a true position based upon the Religion of Allaah subhanahu wa taa’la.

Ahlu Sunnah’s stance with Innovations and Innovators

Allaah subhanahu wa taa’la says, ***“O you who believe! Take not as your Bitanah (advisors, consultants, protectors, helpers, friends etc.) those other than you (outside your religion or upon other than the right way) since they will not fail to do their best to corrupt you. They desire to harm you severely.”*** [3:118]

And He subhanahu wa taa’la says, ***“And (remember) the day when the Dhaalim will bite at his hands, he will say, ‘Oh! Would that I had taken a path with the Messenger. Ah! Woe to me! Would that I had never taken so-and-so as a friend! He indeed led me astray from the Reminder (this Qur’aan) after it had come to me.’ And Shaitaan is ever a deserter to man in the hour of need.”*** [25:27-28]

And He subhanahu wa taa’la says, ***“We have neglected nothing in the Book”*** [6:38]

And He subhanahu wa taa’la says, ***“This day have I perfected your religion for you, completed my favor upon you, and have chosen for you Islaam as your religion”*** [5:3]

And He subhanahu wa taa’la says, ***“And We have revealed to you a Book explaining everything”*** [16:89]

The Messenger of Allaah (sallallahu alaihi wasallam) said: ***“Every innovation is misguidance and going astray”*** [Abu Daawood (no. 4607), at-Tirmidhee (no. 2676)]

And he (sallallahu alaihi wasallam) also said: ***“... and every innovation is misguidance and all misguidance is in the Hellfire.”*** [an-Nasaa’ee (1/224)]

And he (sallallahu alaihi wasallam) also said: ***“I have left behind me two things, if you cling to them you will never go astray. They are the Book of Allaah and my Sunnah”*** [al-Haakim]

The Messenger (sallallaahu alaihi wasallam) also warned against the People of Innovation, from befriending, supporting or taking from them saying: ***"Whoever innovates or accommodates an innovator then upon him is the curse of Allaah, His Angels and the whole of mankind."*** [Bukhaaree (12/41) and Muslim (9/140)]

And likewise we find that the Sahaba remained firm upon this belief.

'Abdullaah ibn Mas'ood (radiallaahu anhu) said: ***"Beware of the innovations which the people invent, since the Deen does not pass out of the hearts all at once - rather Shaitaan introduces innovations for him until he expels Eemaan from the heart; and it will soon happen that the people will abandon the obligatory duties which Allaah has made binding upon them - the Prayer, the Fast, the lawful and the prohibited, and speak about their Lord - the Mighty and Majestic. So who ever reaches that time then let him flee." It was said: O Aboo Abdur-Rahman, to where? He said: "Not to anywhere, he should flee with his heart and his Deen and not sit with anyone of the people of innovation."*** [Sharh Usool ul-I'tiqaad]

Mu'aadh bin Jabal (radiallaahu anhu) used to say, whenever he sat in a circle of knowledge, ***"and I warn you of what is innovated, for all that is innovated is misguidance"*** [ash-Sharee'ah pg.55, also Abu Dawood with similar wording]

Hudhayfah bin al-Yaman (radiallaahu anhu) said, ***"every act of worship that the Companions did not do, do not do it"*** [Abu Dawood]

Abdullaah ibn Mas'ud (radiallaahu anhu) said, ***"follow the sunnah of Muhammad and do not innovate, for what you have been commanded is enough for you."*** [ad-Daarimee]

Abdullaah ibn Abbaas (radiallaahu anhu) said, ***"do not sit with the people of innovation, for verily their sittings are a sickness for the hearts"*** [ash-Sharee'ah pg 65 of al-Aajurree (d.360)]

Ibn Abbaas (radiallaahu anhu) said: ***"Indeed the most detestable of things to Allaah are the innovations."*** [al-Bayhaqee in as-Sunan al-Kubraa (4/316)]

Ibn Umar (radiallaahu anhu) said: ***"Every innovation is misguidance, even if the people see it as something good."*** [Abu Shaamah (no. 39)]

And those who followed them in goodness from the Noble Salaf remained firm upon this.

Sufyaan ath-Thawree (d. 161H rahimahullaah) said: ***"Innovation is more beloved to Iblees than sin, since a sin may be repented from but innovation is not repented from."*** Reported by al-Laalikaa'ee (no. 238)

Al-Fudayl bin 'Iyaad (d. 187H rahimahullaah) said: ***"I met the best of people, all of them people of the Sunnah and they used to forbid from accompanying the people of innovation."***

[al-Laalika'ee (no.267)]

‘Abdullaah ibn as-Sariyy (rahimahullaah) said, ***"It is not the Sunnah with us, that the People of Desires should be argued with but the Sunnah with us, is that we do not talk to a single one of them."*** [Al-Ibanah 2/365-366]

Al-Hasan al-Basree (d. 110H rahimahullaah) said: ***"Do not sit with the people of innovation and desires, nor argue with them, nor listen to them."*** [ad-Daarimee in his Sunan (1/121)]

Ibraaheem bin Maysarah (d.132H rahimahullaah) said: ***"Whoever honors an innovator has aided in the destruction of Islam."*** [al-Laalika'ee (1/139)]

Sufyaan ath-Thawree (d. 161H rahimahullaah) said: ***"Whoever listens to an innovator has left the protection of Allaah and is entrusted with the innovation."*** [Abu Nu'aym in al-Hilyah (7/26) and Ibn Battah (no.444)]

Imaam Maalik (d. 179H rahimahullaah) said: ***"How evil are the people of innovation, we do no give them salaam."*** [al-Baghawee in Sharh us-Sunnah (1/234)]

Imaam ash-Shaafi'ee (d. 204H rahimahullaah) said: ***"That a person meets Allaah with every sin except Shirk is better than meeting Him upon any one of the innovated beliefs."*** [al-Bayhaqee in al-I'tiqaad (p.158)]

Al-Fudayl bin 'Iyaad (d. 187H rahimahullaah) said: ***"Whoever sits with a person of innovation, then beware of him and whoever sits with a person of innovation has not been given wisdom. I love that there was fort of iron between me and a person of innovation. That I eat with a Jew and a Christian is more beloved to me than that I eat with a person of innovation."*** [al-Laalika'ee (no.1149)]

Al-Layth bin Sa'd (d. 175H rahimahullaah) said: ***"If I saw a person of desires (i.e. innovations) walking upon the water I would not accept from him." So Imaam as-Shaafi'ee then said: "He (al-Layth) has fallen short. If I saw him walking in the air I would not accept from him."*** [as- Suyooti in al-Amr bil 'Ittibaa wan-Nahee anil Ibtidaa'.]

Al-Fudayl bin 'Iyaad (d. 187H rahimahullaah) said: ***"If a man comes to a person to consult him and he directs him to an innovator, then he has made a deception of Islaam. Beware of going to a person of innovation for they divert [people] from the truth."*** [Sharh Usool ul-I'tiqaad of al-Laalika'ee (no.261)]

Al-Fudayl ibn 'Iyaad (d. 187H, rahimahullaah) said: ***"It is not possible for a person of the Sunnah to support a person of innovation except out of hypocrisy."*** [Sharh Usoolul-I'tiqaad of al-Lailaka'ee (no. 266)]

So what is with Ahlus Sunnah in regards to Ahlul Biddah is that we do not accommodate them, befriend them, praise them, visit them, or sit with them. We do not support them in any way, because that would be supporting misguidance. Rather we abandon them, expose them, rebuke them, intending that the innovation be subdued and destroyed by either the repentance of the innovator or by the cutting off of the people from him.

So it is upon those who wish to be guided by Allaah subhanahu wa taa'la to stick firmly to this way, this methodology and not to innovate in it at all.

Would you befriend a man, and study from him, and sit with him, and visit him if he was calling people to fornication? What about if he was calling to drinking alcohol? So what is to be one's position towards the person who calls to what is even more wicked and detestable?

The Scholars of Ahlus Sunnah from the time of the Salaf set an excellent example of how the Sunnah of abandoning innovators is actualized.

Al-Fudayl ibn 'Iyaad (rahimahullaah) said, ***“Do not sit with a person of innovation. Allaah has rendered his actions futile and has taken the light of Islaam from his heart.”*** [Sharh Usoolul-I'tiqaad of al-Laalikaa'ee, 110. 260]

'Abdullaah ibn as-Sariyy (rahimahullaah) said, ***“It is not the Sunnah with us, that the People of Desires should be argued with but the Sunnah with us, is that we do not talk to a single one of them.”*** [Al-Ibanah 2/365-366]

Abul-Jawzaa 261 (rahimahullaah) said, ***“That apes and pigs live next to me is more loved by me than if one of them (i.e., People of Desires) lives next to me.*** [From Ahmad Sa'd Hamdaan's introduction to al-Laalikaa'ees Sharh Usoolil-I'tiqaad, 1/53-55 with modifications and additions]

Aboo 'Uthmaan as-Saaboonee (rahimahullaah) said describing Ahlus Sunnah, ***“And they avoid the People of Innovation and Misguidance, having enmity for the People of Desires and Ignorance. They hate the People of Innovation who introduce into the Deen that which is not from it. They do not love them, they do not accompany them, they do not listen to their words, nor sit with them or argue or dispute with them regarding the Deen. And they protect their ears from listening to their falsehoods, which if they pass by the cars and settle in the hearts, harm the hearts and bring corrupt ideas and whisperings upon them.”*** [Aqeedatus-Salaf wa Ashaabil-Hadeeth, p. 99]

Abu Moosaa (rahimahullaah) said: ***“That I live next to a Jew and a Christian, and monkeys and pigs, is more beloved to me than that if I were to live next to a follower of desires (i.e. deviant), who will spread disease to my heart.”*** [Lamm Ad-Darr-ul-Manthoor (pg. 47-49) and (pg. 58-60)]

Yoonus bin ‘Ubaid (rahimahullaah) said to his son: ***“I forbid you from fornicating, stealing and drinking alcohol. But if you were to meet Allaah having committed these (sins), that would be more beloved (to me) than if you were to meet Him with the views of ‘Amr bin ‘Ubaid or the followers of ‘Amr.”*** [Lamm Ad-Darr-ul-Manthoor (pg. 47-49) and (pg. 58-60)]

Abul-Jawzaa (rahimahullaah) said: ***“If the apes and the swine were to live with me in a house, that would be more beloved to me than if a person from Ahlul-Ahwaa (deviants) were to live with me. They have entered into the ayah: ‘And when they meet you they say: We believe. But when they are alone, they bite the tips of their fingers at you in rage. Say: Perish in your rage. Allaah knows what is in the hearts.’*** [Surah Aali ‘Imraan: 119] [Lamm Ad-Darr-ul-Manthoor (pg. 47-49) and (pg. 58-60)]

Al-‘Awwaam bin Hawshab (rahimahullaah) said about his son ‘Eesaa: ***“By Allaah, if I saw ‘Eesaa gathering with the people of musical instruments, alcohol and falsehood, that would be more beloved to me than if I were to see him sitting with the people of argumentation – the innovators.”*** [Lamm Ad-Darr-ul-Manthoor (pg. 47-49) and (pg. 58-60)]

Yahyaa bin ‘Ubaid (rahimahullaah) said: ***“A man from the Mu’atazilah encountered me (one day), so I got up and said: “Either you pass on or I will pass on, for indeed if I were to walk with a Christian, that would be more loved to me than if I were to walk with you.”*** [Lamm Ad-Darr-ul-Manthoor (pg. 47-49) and (pg. 58-60)]

Arta’ Ibn al-Mundir (rahimahullaah) said: ***“If my son were one of the sinful wicked people, that would be more beloved to me than if he were a Follower of Desires (i.e. a deviant).”*** [Lamm Ad-Darr-ul-Manthoor (pg. 47-49) and (pg. 58-60)]

Sa’eed bin Jubair (rahimahullaah) said: ***“If my son were to keep the company of a sinning scoundrel upon the Sunnah that would be more beloved to me than if he were to accompany a worshipping innovator.”*** [Lamm Ad-Darr-ul-Manthoor (pg. 47-49) and (pg. 58-60)]

It was once said to Maalik bin Mughawal (rahimahullaah) : ***“We saw your son playing with the birds.” So he responded: “How wonderful that it preoccupies him from accompanying an innovator.”*** [Lamm Ad-Darr-ul-Manthoor (pg. 47-49) and (pg. 58-60)]

Al-Barbahaaree (rahimahullaah) said: ***“If you see a person whose manner and opinion is despicable, he is wicked, sinful, and oppressive, yet he is a person of the Sunnah, accompany him and sit with him, since his sin will not harm you. And if you see a man who strives hard and long in worship, is abstemious, being continual in worship, except that he is a person of innovation, do not sit with him, do not listen to his words, and do not walk along with him, since I do not feel safe that you will not eventually come to be pleased with his way and go to destruction along with him.”*** [Sharh Us-Sunnah]

Abu Haatim (rahimahullaah) said: ***“I heard Ahmad bin Sinaan said: “That a Tanboor player were to live next to me is more beloved to me than if an innovator were to live next to me. This is since I can forbid the Tanboor player and I can break the tanboor (a mandolin-like instrument). But as for the innovator, he corrupts the people, the neighbors and the youth.”*** [Lamm Ad-Darr-ul-Manthoor (pg. 47-49) and (pg. 58-60)]

Imam ash-Shaafi’ee (rahimahullaah) said: ***“If the servant were to meet Allaah having committed every sin except Shirk, that would be better for him than if he were to meet Allaah with some deviant belief.”*** [Lamm Ad-Darr-ul-Manthoor (pg. 47-49) and (pg. 58-60)]

Imaam Ahmad (rahimahullaah) said: ***“The graves of sinners from People of Sunnah is a garden, while the graves of the pious ascetics from the People of Innovation is a barren pit. The sinners among Ahlus-Sunnah are the Friends of Allaah, while the pious among Ahlul-Bid’ah are the Enemies of Allaah.”*** [Lamm Ad-Darr-ul-Manthoor (pg. 47-49) and (pg. 58-60)]

So we know that the worst of evils next to kufr and shirk are the innovations. The Salaf often regarded the people of innovation to be worse for the Ummah than the Kufar and Mushrikeen. Because the Kufar and Mushrikeen attack the fort of Islam from the outside, while Ahlul Biddah wal Ahwaa fight Islam from within its walls.

Abul-Fadl al-Hamdaanee (rahimahullaah) said, ***“The fabricator of ahaadeeth, and the innovator in Islaam are worse than the atheists from outside.”*** [quoted by Shaikh ‘Ubaid al-Jabiree courtesy of TROID.org]

Nowadays we find many of the youth championing the slogan, “we take the good and leave the bad.” Subhanallah, as if they were at a level to distinguish in detail the good from the bad. The Salaf never took anything from the people of Biddah at all.

Muhammad ibn an-Nadr al-Haarithe (rahimahullaah) said: ***“Whoever listens to a person of innovation- and knows that he is a person of innovation - then protection is taken away from him, and he is left to himself.”*** [Sharh Usool ul-I’tiqaad]

Al-Hasan Al-Basaree (rahimahullaah) used to say: ***“Do not sit with the people of innovated beliefs, do not debate with them and do not listen to them.”*** [Sharh Usool ul-I’tiqaad]

Sa'eed ibn 'Aamir (rahimahullaah) said: I heard Ismaa'eel [i.e. Ibn Khaarijah] narrate, saying: two men from the people of the innovated sects came to Muhammad Ibn Seereen and said: ***“O Aboo Bakr we want to narrate something to you.” He said: “No.” They said: “Then may we recite an Aayah from Allaah's book to you?” He said: “No.” He said: “Either you two get up and leave or I will get up.” So the two men stood up and left. So one of the people said: “What harm would it do to you for him to recite an***

Aayah?" He said: "I hated that he should recite an Aayah and that they would distort it and then it would enter my heart." [Sharh Usool ul-I'tiqaad]

Aboo Qulaabah (rahimahullaah) said: ***"Do not sit with them and do not mix with them for I do not feel safe that they will not drown you in their misguidance and confuse you about much that you used to know."*** [Sharh Usool ul-I'tiqaad]

Ayyoob as-Sakhtiyaanee (rahimahullaah) said: Aboo Qulaabah said to me ***"O Ayyoob, memorize four things from me: Do not speak about the Quraan from your opinion, and beware of Qadr, and if the companions of Muhammad are mentioned then withhold, and do not let the people of innovation gain access to your hearing."*** [Sharh Usool ul-I'tiqaad]

Ma'mar (rahimahullaah) said: Ibn - Taawoos was sitting when one of the Mu'tazilah came and began speaking, so ibn Taawoos entered his fingers into his ears and said to his son: ***"O My son put your fingers into your ears and press tightly so you do not hear any of his speech."*** Ma'mar said: Meaning that the heart is weak. [Sharh Usool ul-I'tiqaad]

Yahyaa ibn Abee Katheer (rahimahullaah) said: ***"If you see a person of innovation upon a certain road then take a different one."*** [Sharh Usool ul-I'tiqaad]

Al-Fudayl (rahimahullaah) said; ***"Do not sit with an innovator for I fear that curses will descend upon you."*** [Sharh Usool ul-I'tiqaad]

Al-Fudayl (rahimahullaah) said : ***"Do not trust the innovator concerning your Deen, and do not seek his advice in your affairs, and do not sit with him since whoever sits with an innovator - Allah will cause him to become blind."*** [Sharh Usool ul-I'tiqaad]

Al-Fudayl (rahimahullaah) said: ***"Allah has angels who seek out the gatherings of dhikr - so look to whose gathering you sit in - let it not be with the person of innovation since Allah will not look to them, and the sign of Hypocrisy is that a man gets up and sits with an innovator."*** [Sharh Usool ul-I'tiqaad]

'Abdullaah ibn 'Umar as-Sarkhusee - the scholar of al-Khazar (rahimahullaah) said: ***"I ate a single meal with an innovator and Ibn al-Mubaarak heard of it so he said : "I will not speak to him for thirty days."*** [Sharh Usool ul-I'tiqaad]

Salaam (rahimahullaah) said: A person of the innovated sects said to Ayyoob : ***"I want ask you about a word." He turned away and said: " No, nor even a half a word."*** [Sharh Usool ul-I'tiqaad]

Yahyaa ibn Katheer (rahimahullaah) said, ***"If you meet a person of innovation along the path, then take a path other than it."*** [Sharh Usoolil-I'tiqaad of al-Laalikaa'ee]

How we deal with Ahlul Biddah according to Quran and Sunnah and the Way of the Salaf is very clear and precise. There is no room for our own opinions and desires. So it is well known the Ahlus Sunnah has harshness and severity towards Ahlul Biddah.

Al-Baghawee (rahimahullaah) said, **“And the Sahaabah, the Taabi’een, their successors and the Scholars of the Sunnah passed away while they were upon this, united and unanimously agreed upon having enmity towards the People of Innovation and fleeing from them.”** [Sharhus-Sunnah]

Al-Baghawee (rahimahullaah) also said, **“And the Prophet (swallallahu alaihi wasallam) has informed about the splitting of this Ummah and the appearance of desires and innovations within it. And he ruled that deliverance would be for the one who followed his Sunnah and the Sunnah of his Companions (radhiyallahu anhu). Therefore, it is necessary for the Muslim when he sees a man engaging himself with anything from the desires and innovations, believing in them, or belittling anything from the Sunnah, that he flees from him, disowns him and leaves him — dead or alive. So he does not give salaam to him when he meets him and nor does he respond to him if he salutes first (and he should continue doing this) until this person abandons his innovation and returns to the truth.”** [Sharhus-Sunnah]

Aboo ‘Uthmaan as-Saaboonee (rahimahullaah) said describing Ahlus Sunnah, **“And they avoid the People of Innovation and Misguidance, having enmity for the People of Desires and Ignorance. They hate the People of Innovation who introduce into the Deen that which is not from it. They do not love them, they do not accompany them, they do not listen to their words, nor sit with them or argue or dispute with them regarding the Deen. And they protect their ears from listening to their falsehoods, which if they pass by the cars and settle in the hearts, harm the hearts and bring corrupt ideas and whisperings upon them.”** [Aqeedatus-Salaf wa Ashaabil-Hadeeth, p. 99]

Ibn Haanee an-Neesaabooree (rahimahullaah) said, **“I witnessed Aboo ‘Abdullah, meaning Imaam Ahmad, on his way to the mosque and a man from the skeptics (innovators) gave him salaam. He did not return salaam to him and the man gave him salaam again. Imaam Ahrnad pushed him away and did not return salaam to him.”** [Masaa’il Imaam Ahmad of Ibn Haanee an-Neesaabooree, 2/153]

Some of the youth let personality following come between them and the Sunnah, so when they find out a man is upon innovations, they abandon the Sunnah instead of abandoning the innovator, what a blameworthy way indeed!

Takfeer, the Khawarij and the Opposers of the Sunnah

As for Ahmed and Musa Jibril, then they have clearly opposed much of the principles of Ahlus Sunnah wal Jamaa’ah. Alhamdulillah, Allaah subhanahu wa taa’la has allowed some of the youth who were the closest to them to witness these innovations.

What follows is a short summary of few things that have been witnessed by myself and some of the other Salafi shabaab.

This pair has made clear and open Takfeer of Muslims based on major sins, with no authority to do so and without establishing the Hujjah (I'll explain later how this is an ancient biddah from the Menhaj of the first deviant sect, the *Khawarij*). This has been witnessed in some of the gatherings in their home with some of his closest students (For specific names of who they made Takfeer upon then go to Salafitalk.net in the forum: General Discussions>BEWARE of "Sheikh" Ahmed and "Sheikh" Musa Jibril). The following is regarding pronouncing Takfeer on a Muslim.

Shaikh Uthaimen (rahimahullaah) said in regards to Jamat ut-Takfeer: ***"Those who make takfir, they are the inheritors of the Khawarij, those who rebelled against Ali bin Abi Taalib (radiallahu anhu). The kaafir is the one whom Allaah and His Messenger have declared a kaafir, and takfir itself has conditions, amongst them, ilm (knowledge) and amongst them iraadah (will, intent). So we ought to know that this ruler opposed the truth, and he knew the truth, and he intended deliberate opposition, and that he did not have any faulty interpretation (in the matter), such as when a person prostrates to an idol, and he knows that prostrating to an idol is Shirk and he does not have any faulty understanding either.***

What is important is that this affair has conditions, and it is not permissible to rush into takfir, just as it is not permissible to rush into the saying, "This is halaal (lawful) and this is haraam (unlawful)." [Cassette: Ismael Omari]

Shaikh Saaleh al-Fawzan was asked: ***"O Respected Shaykh, who is the murtadd (apostate)? We hope for you to define it in a clear manner, for sometimes the judgement of apostasy can be made upon a person while there is some doubt that he had."***

The Shaikh replied: ***"The judgement of apostasy and expelling someone from the religion is only appropriate for the people of knowledge who are firmly grounded in knowledge, and they are the judges in the various Sharee'ah law courts, and those who are able of giving legal verdicts. And this is just like the other matters, and it is not the right of every person, or from the right of those who are learning, or those who ascribe themselves to knowledge, but who have deficiency in understanding. It is not appropriate for them to make judgements of apostasy (upon others). Since, mischief will arise from this, and sometimes a Muslim might be judged as an apostate but he is not actually so. And the takfir of a Muslim who has not committed one of the nullifications of Islaam contains great danger. Whoever says to his brother "O Kaafir" or "O Faasiq", and he is not like that, then the words will fall back upon the one who said them. Hence, the ones who actually judge with apostasy are the legislative judges and those who are able and fit for giving legal verdicts. And as for those who enforce the judgements they are the leaders of the Muslims (wullaat al-amr). As for whatever is other than this, then it is mere confusion."*** [Source: Maraaji'at fee Fiqh il-Waaqi... comp. by Abdullaah bin Muhammad ar-Rifaa'ee, trans. Spubs.Com]

We have to ask ourselves are either of these two men, “**legislative judges and those who are able and fit for giving legal verdicts**”? If you were to take their word for it from their website, “**Send your Islamic Questions to ALSALAFYOON to have competant Scholars answer your questions which will be forwarded to your email**” one might be deceived into believing they are Qaris and Muftis and able to issue Islamic Fatawa.

Even if the ones whom they made Takfeer of are in the category of those who you may justify Takfeer upon, neither of these two have this level of authority in ‘Ilm, as Ahmed’s bachelors in Islamic Studies from the Jamiatal Islamiyyah Medina does not qualify him to issue any kind of rulings what so ever. As far as Musa Jibril, then he has even less authority than Ahmed.

So neither do they have authority to do so nor was Takfeer even applicable to the ones they made Takfeer of.

Hamza Yusuf (the blazing Sufi) was called a kafir by Ahmed, for clapping his hands to a speech by the kufar government of America. (ahmed also openly called this Sufi Deviant a Munafiq on a separate occasion).

‘Abdul ‘Aziz ibn Sa’ud was called a kafir by Musa, because Musa saw him shaking the hand of a Yahoodi.

The Imaam of Dix Masjid was called a munafiq by Musa (this not only implies concealed kufr but it also implies that Musa knows what is in the mans heart) for taking money to be the Imaam.

The entire government of Saudi Arabia was called a kufr government.

Keep in mind how serious it is to make Takfeer of a muslim. The Nabi (sallaahu alaihi wa salam) said, “**He who says to his brother O Kaafir - then it returns upon one of them**” [Bukhari] and he sallallahu ‘alaihi wasallam said: “**And he who accuses a Believer of Kufr - then it is like killing him.**” [Bukhari] So Ahlul Sunnah has always been very careful to make Takfeer and only after all other possible realities have been cut off.

Regarding Takfeer, Shaikh Uthaimen (rahimahullaah) said, “**And whoever Allaah and his Messenger declare to be a disbeliever, regardless of whether this is by way of an action (he committed), or a belief (that he held) or a statement that he uttered. And whoever Allaah and his Messenger have not declared to be a disbeliever, and he ascribes himself to Islaam, then he is a believer and it is not lawful for us to declare him a disbeliever.**” [Cassette: Questions and Answers from Qatar, 30th of April, 2000]

In another sitting, the Shaikh (rahimahullaah) said the following regarding Takfeer, “**For the judgement of Takfeer of a Muslim, there are two conditions: The first, that the evidence that this matter is something that expels from the religion is established. The**

second, the application of the ruling upon the one who does that, in that he has knowledge of it and that he intends it.”

“And if he did not intend (ghayr qaasid) the action (i.e. wilfully, knowingly, deliberately), then he does not become a disbeliever. He does not become a disbeliever. Such as for example, when he is compelled to kufr while his heart is secure with Imaan, such as when his thinking becomes confused, so he does not know what he is saying, due to extreme joy and what is like that. Or such as the man with the camel who lost it, then he sat under the tree, waiting for death, and then he finds it tied to the tree, and so he takes it, then he said, “O Allaah, you are my servant and I am your lord”, so he erred due to extreme joy.” [Source: Majmoo al-Fataawaa, 2/125-126 trans. Spubs.Com]

So where is the *“evidence that this matter (Scumza Yusuf clapping to the plan of the kafir government) is something that expels from the religion”?*

And did Ahmed make sure Scumza Useless *“has knowledge of it and that he intends it.”*

Apply these Usool to all the Takfeer that these two make and you will find that they fall short everytime.

Where is the *“evidence that this matter (‘Abdul ‘Aziz ibn Sa’ud shaking hands with a Jew) is something that expels from the religion”?*

And did Musa make sure ‘Abdul ‘Aziz ibn Sa’ud *“has knowledge of it and that he intends it”?*

The same goes for the Imaam of the Dix Masjid.

How can two grossly unqualified individuals justify this blatant Takfeer with no restrictions? Like I mentioned before, I will bring proof to show that the reason they feel they can do this is because they have followed the innovations of the *Khawarij* .

So as far as the Saudia Government goes it is sufficient for us that the major Ulema of that Dawlah who know the Haal of their rulers have made this issue very clear.

Shaikh Ahmad an-Najmee stated in a response to a question about the different deviant sects,

“And our rulers in this land (of Saudi Arabia) are Muslims - all praise be to Allaah. They use Allaah’s Legislation for judging in their court systems and they establish the prescribed punishments (hudood). So declaring them to be disbelievers or talking about them in a manner that leads to revolting and rebelling against them is considered a great form of causing corruption.” [Al-Fataawaa al-Jaliyyah ‘anil-Manaahij Ad-Da’wiyyah (pg. 51-55) compiled by Hasan Ibn Mahmood Ibn Mansoor ad-Daghreeri]

Shaikh Saaleh al-Fawzan was asked, “*What is your advice to the one who says that this dawlah (state of Saudi Arabia) wages a war against the religion and causes repression against the du’at (callers)?*”

And he replied, “*The Saudi state ever since it began has always aided the religion and its adherents. And it was not founded except upon this basis. And whatever it does at the moment in spending material wealth to support Muslims in every place, setting up centres and mosques, sending du’at (to other countries), printing books – at the forefront of which is the Noble Qur’an -, opening centres of learning and faculties of knowledge, and its judging by the Islamic Shari’ah (Tahkeemuhaa lish-Sharee’at il-Islaamiyyah), and also setting up a separate body for enjoining the good and forbidding the evil in every city – then all of this is a clear and evident proof of it’s aid to Islam and its adherents. And this is thorn (shajiyyun, lit. grievance, distress) in the throats of the people of hypocrisy (Ahl un-Nifaq) and the people of evil and dissension (Shiqaq). And Allaah is the Aider of His religion even if the pagans and the biased partisans may detest it. And we do not say that this state is perfect from every single aspect and that it does not have any mistakes. Mistakes occur by every single person and we ask Allaah that he helps this state in correcting its mistakes.*

But if this person (who makes such a claim) was to look at his own self, he would find mistakes that would prevent his tongue from speaking about others and make him feel ashamed of looking at others.” [Al-Ajwibah al-Mufidah of Jamal bin Farihan al-Harithi]

Not only are the rulers of Saudi, Muslims, but many of them are open Salafis, aiding and supporting the Sunnah and the people of Sunnah.

‘Abdul-Azeez bin Abdur-Rahmaan Aal as-Sa’ood stated, “*Indeed I am Salafi, my aqidah is Salafiyyah, by whose requirements I traverse upon the Book and the Sunnah*”. (Stated during the pilgrimage of 1965, ‘Al-Mushaf was-Sayf’ p.135).

It is important that we now take a look into the reality of one of the most evil, destructive sects from Ahlul Biddah, the *Khawarij*.

This is taken from a lecture which Shaikh Saaleh al-Fawzan gave.

“The Khawaarij are those who revolted (i.e. made khurooj) against the ruler during the last part of ‘Uthmaan’s Khilaafah. Their revolting resulted in the murder of ‘Uthmaan (raa).

Then their evil increased during the Khilaafah of ‘Alee (raa) and they rebelled against him, declaring him to be a disbeliever. They also pronounced disbelief on the Companions, because they would not agree with them in their (false) beliefs. So they ruled that all those who opposed them in their views were disbelievers. As a result, they pronounced disbelief on the best amongst creation - the Companions of Allaah’s Messenger (saws). Why was this (?) - because they did not agree with them on their misguidance and disbelief.

They do not adhere to the Sunnah and the Jamaa'ah, nor do they obey the leader. Rather, they hold rebelling against him and renouncing allegiance to him to be from the Religion, contrary to the advice of Allaah's Messenger of giving obedience and contrary to what Allaah has commanded in His saying: "Obey Allaah and obey the Messenger and those in authority amongst you." [Surah An-Nisaa: 59]

So Allaah made obeying the ruler part of the Religion, and the Messenger of Allaah (saws) made obeying the ruler part of the Religion, as is found in his saying: "I counsel you to have Taqwaa of Allaah and to hear and obey, even if a slave should take command over you. For indeed, whosoever lives amongst you, will see many differences..."

So obeying the Muslim Ruler is part of the Religion (of Islaam). But the Khawarij say: "No, we are free (from this)." This is the way of insurrection and rebellion today!

So the Khawaarij are those who seek to cause division to the main unified body of Muslims and to revolt against the leaders - and there is disobedience to Allaah and His Messenger in doing this. They also hold that the person who commits a major sin is a disbeliever.

So someone that commits a major sin - a fornicator, a thief, one who drinks alcohol, for example - are all considered disbelievers by them. On the contrary, Ahl-us-Sunnah wal-Jamaa'ah hold such a person as a "Muslim with deficient Eemaan"[3] and they call him a "sinner in the Religion." So he is a "believer" due to his Eemaan, while being a "sinner" due to his major sin. This is because nothing expels one out of the fold of Islaam except Shirk and the well-known things that nullify one's Islaam. As for the sins that are below Shirk, then they do not cause one to be expelled from the fold of Eemaan, even if they are major sins. Allaah says: "Verily Allaah does not forgive that Shirk (association of partners in worship) be committed with Him, but he forgives what is lower than that (of sins) to whom He wills." [Surah an-Nisaa: 48, 116]

The Khawaarij say: "The one who commits a major sin is a disbeliever, he will not be forgiven and he will reside in the Hellfire forever." And this is contrary to what is stated in the Qur'aan. The reason for this is because they do not have understanding (of the Religion).

Take note that the cause for their falling into these (false beliefs) was their lack of knowledge. This is because they are a people intense in their worship, prayer, fasting and recitation of the Qur'aan. And they have a strong fervor for the Religion, but they do not have knowledge - and this is the problem.

So going to great lengths and exerting oneself in piety and worship must be accompanied by knowledge and understanding of the Religion. This is why the Prophet (saws) described them to his Companions in the following manner: That the Companions would look down upon their own prayer as compared to their prayer and on their worship as compared to their worship. Then he said: "They will shoot out

from the Religion just as the arrow shoots out from a hunted game"- in spite of their worship and in spite of their righteousness and their praying Tahajjud at night.

So because their exertion was not based upon a correct foundation, nor upon authentic knowledge, it became a misguidance, a plague and evil upon them and upon the ummah.

And furthermore, it is not known from the Khawaarij - for one day - that they fought against the disbelievers ever! Instead, they only fight with the Muslims, as the Prophet (saws) said: "And they will kill the People of Islaam, while leaving alone the people of Awthaan (idols)."

So we have not come to know in the history of the Khawaarij that one day they fought against the disbelievers and polytheists. Rather, they are always fighting against the Muslims. They killed 'Uthmaan and they killed 'Alee Ibn Abee Taalib. They killed Az-Zubayr Ibn-ul-'Awaam and killed the best of the Companions. And they have not stopped killing Muslims.

And this is all due to their ignorance of the Religion of Allaah. But in spite of this, they had piety and worship, but since these were not founded upon authentic knowledge, it became a disease on them. This is why the great scholar, Ibn Al-Qayyim (rahimahullaah) said in his description of them:

"They have textual evidences, which they fall short of in understanding So they have been given shortness in knowledge."

So they use texts as evidences but yet they do not comprehend them. They use as evidence texts from the Qur'aan and the Sunnah concerning the threat for committing sins, but they do not comprehend their meanings. They do not refer them back to the other texts, in which there is found a promise for forgiveness and the acceptance of repentance for those whose sins are less than Shirk. So they accept one part and leave off another part - all of this due to their ignorance.

So having an over-protective love for the Religion and enthusiasm are not sufficient. They must be founded upon knowledge and understanding of Allaah's Religion. This is so that they can be produced from knowledge and so that they can be put in their proper place.

So over-protective love for the Religion is good and enthusiasm is good, but they must be guided and directed by the following of the Qur'aan and the Sunnah.

There is no one with more precedence in the Religion nor more sincere to the Muslims than the Sahaabah (the Companions), but in spite of that, they fought against the Khawaarij due to their danger and their evil.

'Alee Ibn Abee Taalib fought against them such that he slaughtered them with the worst of killings in the incident of Nahrawaan. By doing this, he realized what the Prophet (saws) informed us of in that the Prophet (saws) gave the good tidings to the one who killed them of goodness and Paradise. So 'Alee Ibn Abee Taalib, he was the one who killed them - so he received this good tiding from Allaah's Messenger. He killed them in order to prevent their evil from befalling the Muslims.

It is an obligation on the Muslims in every generation, if they should become aware of the existence of this wicked methodology, that they remedy it by calling to the Way of Allaah first and educating the people about it. But if they do not accept this, then they must fight against them in order to prevent their evil.

'Alee Ibn Taalib (raa) sent his cousin, 'Abdullaah Ibn 'Abbaas - the Habr (scholar) of the ummah and the Turjumaan (Interpreter) of the Qur'aan - to them. So he debated with them and six thousand amongst them repented and returned back, but many remained behind and did not repent. So at this point, the Ameer-ul-Mu'mineen, 'Alee Ibn Abee Taalib, along with the Sahaabah, fought against them. This was in order to prevent their evil and harm from befalling the Muslims.

So this is the sect known as Al-Khawaarij and their beliefs." [A Glimpse of The Khawarij from Lamha 'an-il-Firaq-id-Daalah]

The Prophet sallaahu alaihi wa sallam siad, ***"The Khawaarij are the dogs of Hellfire."*** [Reported by Ahmad and it is Saheeh]

The Prophet sallaahu alaihi wa sallaam also said regarding them, ***"A group will appear reciting the Qur'an, it will not pass beyond their throats, every time a group appears it will be cut off, until the Dajjal appears within them."*** [Ibn Majah}

So we see that the Khawarij are not a sect that has died out with time, nor has their deviant beliefs ceased to effect the main body of Muslims. They and their Baatil Usool have arisen in opposition to Ahlul Sunnah over and over again, up until this present day. One clear cut example of how the menhaj of the Kawarij is still present today can be found in Salman al Awdah.

Salman al Awdah stated, ***"And from publicising one's sin is that a person boasts about his disobedience in front of his friends. He begins to proclaim that he did such and such. And then he begins to count off a list of sins. Such a one will not be forgiven!! Unless he repents, because the Prophet (sallallaahu alaihi wasallam) has judged over him that he will not be forgiven, 'All of my Ummah will be forgiven...'. And filthier and more grave than this is that some of them will say, 'I have unlawful relationships', and 'I have female friends' and 'I have {certain types of} magazines'. Such as person is satisfied with sinfulness. And some of them record their sin on tape and describe how they become deranged by a youthful girl and how they committed unlawful intercourse with her. And this is apostasy from Islaam. Such a one will remain eternally in the Hellfire! Unless he repents."*** [Cassette: Jalsah ala ar-Rasif].

And what is this statement except one that confirms the belief of the Khawarij? How can you claim that the major sins mentioned are apostasy from Islam?

And about the singers who distribute their cassettes amongst the youth and which invite the youth to lowly acts, he says, "I am at perfect ease (of conviction) that the one who does this, the least that can be said about him is that he belittles sin. And there is no doubt that belittling sin – especially when it is a major sin and its unlawfulness is agreed upon – is disbelief (kufr) in Allaah. So there is no doubt concerning the likes of these people that this act of theirs is apostasy from Islaam. I say this and my heart is tranquil and at perfect ease with it" [Cassette: Ash-Shabaab, As'ilah wa Mushkilaat]

Again Salman affirms his belief that these major sins are Kufr. Let me remind you what Shaikh Saaleh al-Fawzan mentioned regarding the Khawarij, ***"So someone that commits a major sin - a fornicator, a thief, one who drinks alcohol, for example - are all considered disbelievers by them."***

Imaam Ahmed (rahimahullaah) said in his description of a believer from Ahlus Sunnah wal Jamaah, ***"That he never (has) doubts in his faith, and he never declares any of the people of tawheed to be a disbeliever on account of a sin."*** [Usool us-Sunnah]

And also Shaikh ul-Islam ibn Taymiyyah (rahimahullaah) said, ***"It is said: It should be known that the views of Mu'tazilites and Kharijites, with which none of the Orthodox Muslims agreed, implied that the people who committed major sins would abide forever in Hell."***

Another clear example of the Khawarij of our time can be found in Safar al-Hawali

Safar stated, ***"In this hotel – in every openness – there are drinks, meaning that drinks are presented in relation to what is available... So this is a clear invitation to the consumption of intoxicants and there is [mixed] dancing and nakedness, alongside the consumption of intoxicants. We seek refuge in Allaah from this disbelief (kufr), because declaring what Allaah the Blessed and Exalted has made unlawful to be lawful (istihlaal) is without doubt, clear and open kufr" And he also says in one of his books, "And kufr (disbelief) and heresy (ilhad) has appeared in our midst, and evil has been spread in our districts and invitation is made to fornication on our radios, televisions and we have declared usury to be lawful." [Kashf ul-Ghummah an Ulamaa il-Ummah in Pakistan, 'Wa'd Kissinger' in America and 'Haqa'iq Hawla Ahdath ul-Khalij' in Egypt]***

He makes it clear here that he believes openly doing these sins is equal to making them halaal and by this equation he makes kufr from major sins. Is one openly drinks alcohol and even brags about it is this equal to the one who says, "alcohol is halaal"? Absolutely not. These two individuals as well as others like them in their Jamaat have not gone unnoticed by the Ulema.

Shaikh al-Albani (rahimahullaah) was asked concerning the book, "Dhahiratul-Irjaa fil-Fikr al-Islami" of Safar al Hawali, and in this book takfir is performed on account of certain sins.

The Shaikh replied:

"I gave my viewpoint on a matter about thirty or so years ago when I used to be in the [Islamic] University (of Madinah) and I was asked in a gathering about my opinion on Jamaa'at ut-Tabligh. So I said on that day, 'They are the Sufis of this era'. And now it has occurred to me that I should say about this Jamaa'ah who have emerged in the present times and who have opposed the Salaf, I say here, in accordance with the statement of al-Hafidh adh-Dhahabi: They have opposed the Salaf in much of the issues of manhaj, and it is befitting that I label them the Khawarij of the era. And this resembles their emergence at the current time – in which we read their statements – because they, in reality, their words take the direction and objective of that of the Khawarij in performing takfir of the one who commits major sins. And perhaps I should say, this is either due to ignorance on their behalf or due to devised plot!! And I say this in light of [the statement of Allaah], "Let not the hatred of a people make you depart from justice. Be just and fair and that is closer to taqaa". I do not know whether they say that every major sin takes one outside the fold of Islaam! However, they always revolve around certain major sins but remain silent or just pass by other major sins! And for this reason I do not see that we should make this label absolute, and that we should say, 'They are Khawarij', except from certain aspects. And this is the justice that we have been ordered to abide by..." [The Cassette: The Surooriyyah are the Khawarij of the Era, end of the first side].

It is interesting to note that Ahmed Jibril and Musa Jibril kept and may still keep very close contact with this Jamaat, visiting them overseas, calling them on the phone and even taking personal naseeha from them. They have made it clear that they have love, respect, and admiration for these people. They have even posted on their website an article in complete praise of Salman, calling him an Imaam of our time (and remember that Shaikh al-Albani called them "the Khawarij of our time"). He even opened up his website for people to ask questions and receive fatawa from Salman.

When I confronted him asking about the statement of Shaikh al-Albani, Ahmed remarked, "there are no Khawarij in our time". Which is very strange indeed, because it is very clear that the senior most Scholars of Ahlul Sunnah during our time warned against Khawarij in our time, while refuting them and struggling against their falsehood, with words and power.

And the Prophet sallaahu alaihi wa sallaam also made it clear that the Khawarij would appear continuously, ***"A group will appear reciting the Qur'an, it will not pass beyond their throats, every time a group appears it will be cut off, until the Dajjal appears within them."*** [Ibn Majah}

Shaikh Uthaimen (rahimahullaah) was asked, ***“What is the benefit in the students of knowledge learning about the (deviant) sects of the Mu'tazilah, the Jahmiyyah and the Khawaarij, since they do not exist in our time?”***

The Shaikh (rahimahullaah) responded, ***“Learning about the deviant sects in our time has benefits, (from) which are: That we know the basis for their (deviated) positions so that we can refute them if we find them, and in reality they do exist; And the questioner saying that they do not exist now (in our time) is based upon his knowledge only. However, that which is known to us and other than us who read about the affairs of the people is that these (deviant) sects are in existence and they are active in propogating their message. And because of this, it is imperative we study their opinions/views so that we know their falseness and know the truth (that we are upon) and refute those (of them) who discourse with us. [Kitaabul-'Ilm - Page 128, Question No.25 (courtesy of Fatwa-Online.com)]***

Shaikh Uthaimen (rahimahullaah) was also asked concerning some of the youth of Algeria who had taken to revolutionary violence:

“Also, they listen to the cassettes of Salmaan bin Fahd al-Awdah, and Safar al-Hawaali!! Do we advise them to not listen to them?!!”

Shaikh Uthaimen replied

“May Allaah bless you. The good that is in their cassettes is also found in other than their cassettes, and their cassettes have some observations against them, some of their cassettes, not all of them. And I am not able to distinguish between them for you - I (am not able) - between this and that!!”

Then he was asked: ***In that case you advise us not to listen to them?***

Shaikh Uthaimen: ***“No (do not listen to them). I advise you to listen to the cassettes of Shaikh ibn Baaz, the cassettes of Shaikh al-Albaani, the cassettes of the scholars who are known for uprightness and integrity (i'tidaal), AND WHO ARE NOT KNOWN FOR REVOLUTIONARY IDEOLOGY (THAWRAH FIKRIYYAH)”!!***

[Cassette: Ismael Omari]

Shaikh Ibn Baz (rahimahullaah) and the Permanent Committee of Scholars issued an official request to the King of Saudi Arabia to use his power to stop Safar and Salman from spreading their Baatil (you can email me for the entire document).

In it Shaikh Ibn Baz (rahimahullaah) said,

“So I inform your highness that the Sitting of the Committee of Major Scholars saw the aforementioned letter of your highness, along with its addenda: abrigment of some gatherings and lessons given by the two aforementioned (the King had mentioned Safar and Salman and this is what Shaikh Bin Baz is refering to), beginning from the

start of Muharram 1414h, and a copy of the book of Safar al Hawali “Wa’du Kissinger”; and it discussed the topic from all its angles. It also examined some of the cassettes of the two of them. So after studying and discussing this, the Committee held – by total agreement - that: “The two aforementioned are to be faced with their errors that were presented before the Committee – along with the errors forwarded by the government, and in which two of the people of knowledge are to participate- to be chosen by his excellency the Minister for Islamic Affairs, Awqaaf, Daawah, and Irshad.

So if the two of them excuse themselves for their transgressions and agree to comply to not returning to any of them, nor to the like of them, then all praise to Allaah, and that is sufficient.

But if they will not comply, then they are to be prevented from giving lectures, seminars, khutbahs, public lessons, and from making cassettes – in order to protect the society from their errors: may Allaah guide them both and direct them both to the right conduct.” [Courtesy of Salafipublications.com]

To this day we have not seen a repentance from them, and the King of Saudia even felt it necessary to imprison them. It is interesting to note that Ahmed on his website praised Salman and Safr for being imprisoned, this is amazing since the only reason they were imprisoned is because the Saudi rulers took a stance of power against their innovations (which indeed is the way of the Sahaba and the Salaf).

Ahmed (the misguided defender of the innovators) said, *“More recently is a group of younger scholars who revived the opposition to Saudia after the Gulf War and were apprehended in Saudia in 1992 after series of gathering and protests they conducted, among them are Salman Al Awdeh, Safar Al Hawaly, Naser Al Umar and much more, may Allah reward them for the five years they spent in Saudi Prison..”* [Taken from his site]

I underlined gatherings and protests so that they are kept in mind, because it will be mentioned later how they are from innovation and not from the Sunnah.

Another one of the obvious signs of Ahmed being from amongst Haraakiyyeen and the Khawarij of our time, is his stance regarding Shaikh al-Albani and those who accused him of Irja.

Safar al-Hawali stated, *“Rather, one who fights partisanship for madhabs has himself fallen into it (Irjaa’), such as Shaikh al-Albani”* [Dhaahirat ul-Irjaa' pg.658]

I asked Ahmed during one of his classes about the accusations upon Shaikh al-Albani, in which the innovators accused him of Irja.

Ahmed replied that al-Albani has some things that could cause one to say he has Irja.

Shaikh Uthaimen (rahimahullaah) was asked, *"...some people say that Shaikh al-Albani (rahimahullaah) his position on the issues of Imaan is that of the Murji'ah. What is your veiw on this?"*

The Shaikh replied, *"I say, just as the one has preceeded has said: "Al-Albani is a scholar, a muhaddith, a jurist - even if he is greater in being a muhaddith then a jurist - and I do not know of any of his statements which indicate Irjaa, ever. However, it is those who want to perform Takfir of the people, they are the ones who accuse him and those like him of being Murji'ah, and this action of theirs is by way of ascribing evil names (to him). I testify for Shaikh al-Albani (rahimahullaah) with uprightness,(istiqamah), a sound creed, and good intention..."*

He Also said, "Whoever accused Shaikh al-Albani (rahimahullaah) of Irjaa' has erred. Either he is one who does not know al-Albani or he is one who does not know Irjaa'.

Al-Albani is a man from Ahlus Sunaah (rahimahullaah), a defender of it, an Imaam in Hadith. We do not know of anyone who has surpassed him in our time. However, some people - and we ask Allaah's pardon - jave jealousy in their hearts. For when (one of them_ sees that a person has been met with acceptance (by the people), he begins to find fault with him on the account of something, just like the hypocrites, those who used to defame those believers who would gove freely in charity - and those (hypocrites) who would find nothing but the striving of (the beleivers). So they would defame the one who gave charity in abundance, and also the poor person who would give charity!

We know this man from his books (rahimahullaah) and i know him from sitting with him on occassions. He is Salafi in Aqeedah, of sound manhaj. However some people desire to perform Takfir of the servants of Alaah on account of something that Allaah did not pewrform Takfir of them. Then they claim that whoever opposes them in this Takfir is a Murji' - a lie, slander, and mighty fabrication.

Therefore, do not listen to this saying regardless of whomever it comes from!" [Taken from the cassette series, "Makaalmaat Ma'a Mashaayikh ad-Da'wah as-Salafiyyah" (part 4), 12/6/2000CE.]

Shaikh al-Albani (rahimahullaah) stated, after explaining with proof that his belief in Imaam is that of Ahlus Sunnah and not that of the Murji'ah and that his stements regarding Imaan are the same as the explanation by Shaikh al-Islam Ibn Taymiyyah, *"and then there come - in the present times - reckless ignoramuses, who are but young newcomers accusing us of Irjaa!! To Allaah is the complaint of the evil that they are upon, of ignorance, misguidance and scum..."* [Adh-Dhabb al-Ahmad an Musnad al-Imaam Ahmad, p.33 (1999, 1420H)]

So, know that it is not for the Sunni, Salafi to carry these evil slanders against Shaikh al-Albani, because they are baseless and only emanate from those containing vile innovations.

It is upon Ahlus Sunnah to refute these Baatil accusations and to know that the only ones who carry these accusations and agree with them are those who have sided with Ahlul Biddah, may Allaah guide those misguided individuals, or destroy them. Ameen.

And to this day the Scholars of Ahlul Sunnah will warn you from these innovators, as I learned myself while I was in Medina speaking to a student of Shaikh Abdul Muhsen al Abbad. He told me that Shaikh al-Abbad warns openly from these two.

Furthermore Shaikh Muqbil (rahimahullaah) spoke against them, as well as Shaikh Saaleh al-Fawzan, as well as many others from the Kibar Ulema. However, because it is very difficult to type all of the statements of the Shayookh due to the inability of being able to copy and paste from the source documents, so I find it necessary to refer you to the documents themselves.

So for the purpose of understanding the extreme deviance of these individuals, I recommend you read these brief, yet crystal clear narrations from some of the Imaams of our time. The complete compilation of the refutation by the scholars can be found at SalafiPublications.com, article Id #s: NDV120006, NDV120007, NDV120008 (enter the site through the regular visitor link and next to the keyword search is "Article Id", just copy and paste the Id #'s .)

It is also important to note that Ahmed is known to dispraise Shaikh Bin Baz, due to his fatwa regarding the gulf war. He made the Shaikh seem weak and incapable of discerning the truth from falsehood, the truthful one from the liar. He said that Shaikh Bin Baz was deceived, due to his blindness and due to the people around him telling him falsehood. That he was deceived into issuing a fatwa that was against the Shariah.

This was taken from a biography of the Shaikh may Allaah have mercy on him.

"He had remarkable powers of discernment and could distinguish those who were telling the truth from those who were lying."

"He would be very cautious when issuing fatwas. Often he would say things like, "We need to think about it" or "It needs some thought. I will write to the Committee for Issuing Fatwas so that we can discuss the matter with our brothers." He told me this many times throughout twenty years when I asked him hundreds of questions. When holding a lesson in the courtyard of the Masjid al-Haraam in Makkah which was filled with people, he would never feel too shy to say, "The matter is not clear in my mind."

"Allaah blessed him with a sharp mind, and he was not afflicted with senility. Even the slight forgetfulness that came to him with old age did not affect his ability to issue fatwas or to call evidence to mind and focus on things and understand them, even though he had entered his ninetieth year."

“He was a thorn in the sides of the munaafiqeen. His fatwas foiled their evil designs and by means of him Allaah warded off many evils.” [SalafiDawahOnline}

Without even getting into the issue about whether the fatwa was correct according to the Quran and the Sunnah or not, (although if you do research it you will find it to be a correct fatwa based upon Baseerah and proofs) it is enough to know that Ahmed has sided with the Haraakiyyeen and the people of Takfeer and has slandered and demeaned the Noble Shaikh.

And if someone hasn't read his biography and doesn't know the Shaikh then it is passed due for them to know who this mountain of knowledge was, (Rahimuhullah). And it was said about the foolish one who went on striking a mountain with his head, “have mercy on your head, not the mountain.”

Judging a Man by His Companionship

It is well known that the Sunnah which the Noble Salaf used to traverse upon was to judge people based upon their companions.

Abu Hurairah (radiallaahu anhu) said, the Messenger of Allaah said, ***“A person is upon the deen of his friend, so let each one of you look at whom he befriends.”*** [Saheeh. Refer to Silsilah as-Saheehah of al-Albaani (no.927)]

Ibn Mas'ood (radiallaahu anhu) said, ***“Indeed a person walks alongside and accompanies the one whom he loves and who is like him.”*** [Al-Ibaanah (2/476)]

Abdullaah bin Mas'ood (radiallaahu anhu) said, ***“Make consideration of the (regions of the) Earth by the names given to them and make consideration of a person by his companion.”*** [Al-Ibaanah (2/479)]

Abu Qilaabah (rahimahullaah) said, ***“May Allaah fight the poet [an expression of amazement in Arabic] who said: Do not ask about a man, but ask about his companion. For every person guides himself by his companion”. This poetry is by Adee bin Zaid, and al-Asma'ee said about it, “I have never seen a line of poetry which resembles the Sunnah more than this saying of Adee bin Zaid.”*** [Al-Ibaanah (2/439)]

Abu ad-Dardaa (radiallaahu anhu) said, ***“It is from the fiqh (understanding of a person) that he [chooses] those whom he walks with, whom he enters upon (visits) and whom he sits with.”*** [Al-Ibaanah (2/477)]

Yahyaa bin Katheer (rahimahullaah) said, ***“Sulaimaan bin Daawood – alaihis salaam – said: Do no pass a judgement over anyone with anything until you see whom he befriends.”*** [Al-Ibaanah (2/464)]

Moosaa bin Uqbah the Syrian approached Baghdad and this was mentioned to Imaam Ahmad (rahimahullaah). So it was said, ***"Look at whose residence he goes to and with whom he resides and finds shelter."*** [Al-Ibaanah (2/480)]

Imaam Al-Awzaa'ee (rahimahullaah) said, ***"Whoever hides his innovation from us will not be able to hide his companionship from us."*** [Al-Ibaanah (2/476)]

Al-A'mash (rahimahullaah) said, ***"They (the Salaf) did not used to ask anything more about a person after having asked about three affairs: Who he walks with, who he enters upon (i.e. visits) and who he associates with amongst the people."*** [Al-Ibaanah (2/478)]

Muhammad bin Ubaid al-Ghulaabee (rahimahullaah) said, ***"The Ahl ul-Ahwaa (People of Desires) hide everything except their intimate friendship and companionship."*** [Al-Ibaanah (2/482)]

Mu'aadh bin Mu'aadh (rahimahullaah) said to Yahyaa bin Sa'eed (rahimahullaah), ***"O Abu Sa'eed! A person may hide his viewpoint from us, but he will not be able to hide that in his son, or his friend or in the one whom he sits with."*** [Al-Ibaanah (2/437)]

Ibn 'Awn (rahimahullaah) said, ***"Those who sit with the People of Innovation are more severe upon us than the People of Innovation themselves."*** [Al-Ibaanah (2/273)]

Yahyaa bin Sa'eed al-Qattaan (rahimahullaah) said, ***"When Sufyaan ath-Thawree came to Basrah he began to look into the affair of ar-Rabee' bin Subaih and the people's estimation of him. He asked them, 'What is his madhhab?', and they said, 'His madhhab is but the Sunnah'. He then asked, 'Who is his companionship?' and they replied, 'The people of Qadr' so he replied, 'In that case he is a Qadari'."*** [Al-Ibaanah (2/453)]

Ibn Battah (after quoting this) said, ***"Allaah's mercy be upon Sufyaan ath-Thawree. He has indeed spoken with wisdom and he spoke the truth. He spoke with knowledge that is in agreement with the Book and the Sunnah and what is necessitated by wisdom and what the people of sure insight know. Allaah the Exalted said, "O you who believe! Take not as (your) Bitânah (advisors, consultants, protectors, helpers, friends, etc.) those other than you (outside your religion or upon other than the right way) since they will not fail to do their best to corrupt you. They desire to harm you severely."*** [3:118]."
[Courtesy of Salafipublications.com (refer to article Id# SLF010004)]

I mention these narrations first so that you can realize that even if we hadn't witnessed the Baatil of Ahmed Jibril and Musa Jibril first hand, then it would be enough for the Sunni, Salafi to know this principle and to judge these individuals based on who they have allegiance to. Second I mention them so that you know that one's association to these people sheds a clear light on their own condition. So it would not be surprising to an individual from amongst the youth, that when they continue to align themselves with

these people and their likes, that they are considered like them and from amongst them and dealt with in the same manner.

Another point that needs to be made here is that even when a person's apparent beliefs and opinions don't openly contradict the Sunnah (although Ahmed Jibril and Musa Jibril have an overwhelming amount of clear opinions and beliefs that do) the person may still be considered from Ahlul Biddah due to their speaking well of the innovators, keeping company with them, defending them, praising them, recommending them, and having distance, enmity, hatred, and opposition to the people of Sunnah.

Shaikh Ibn Baaz (rahimahullaah) was asked, "*The one who praises Ahl ul-Bid'ah, is he to be counted amongst them?*"

So he replied, "*Yes, there is no doubt about this, the one who praises them is one who actually calls to them*". [Cassette: Aqwaal ul-Ulamaa Fee Sayyid Qutb]

Imaam Barbahaaree (rahimahullaah) stated: "*If you see a man speaking well of Ibn Abee Du'ad, al-Mareesee, Thumaamah, Abul-Hudhail or Hisham al-Footee or any of their followers or adherents, beware of him because he is an innovator. These people were upon apostasy, so leave this man who spoke well of them and whomever he mentioned of them.*" [Sharh Us-Sunnah]

Shaikh Ahmad an-Najmee was asked, "*O Shaikh, when we see callers (du'aat) in this land, praising (Sayid) Qutb and Mawdudi, and they sit with the Haraakiyeen and the Hizbiyyeen and they revile the Salafees, is it permissible for us to warn against them?*"

The Shaikh replied, "*Yes, it is permissible for you to warn against them. The one who, the one who...the one who sits with the Haarakiyyeen and supports them and sits with them and reviles the Salafees, then this contains an evidence for his bid'ah.*" [Salafipublications.com]

Shaikh ul-Islaam Ibn Taymiyyah (rahimahullaah) said, "*It is obligatory to punish everyone who ascribes himself to them – the people of innovation – or who defends them, or who praises them, or who reveres their books, or who detests that they should be talked about, or who begins to make excuses for them by saying he does not understand what these words mean or by saying that this person also authored another book and what is similar to these types of excuses, which are not made except by an ignoramus or a hypocrite. Rather, it is obligatory to punish everyone who knows of their condition and did not assist in repelling their evil, for repelling their evil is one of the greatest of obligations.*" [Majmoo' ul-Fataawaa (2/132)]

Ahlul Bid'ah Have Hatred For Ahlus Sunnah

Another from the many signs of the people of innovation is their enmity towards Ahlul Hadeeth, the people of Sunnah. Which some of the youth began to notice from Ahmed when he used to dispraise the Salafi brothers, Salafi organizations and even the Mushaiyakh of the Salafi menhaj.

When Rashid and I invited some of the youth openly to a Salafi conference in Philadelphia, he dealt with us harshly, rebuking us and spoke evil against the Salafis. He also spoke against Shaikh Fawzi al-Athari, saying, *“he is one of them”*.

Shaikh Fawzi al-Athari was a student of Shaikh Uthaimen (rahimahullaah), studying with him for fifteen years. He is from the Sifar Ulema who are known for their uprightness and steadfastness upon the Sunnah. If Ahmed meant he is one of the pure hardcore Salafis/Atharis when he said, *“he is one of them”* then he spoke the truth. However this was not his intention, rather he was showing his true colors by suggesting evil about the Shaikh.

We saw this enmity projected first hand towards the Salafis when we were Ahmed's students. He used to say the Salafis all looked alike and he said their example is like the example of people with Down Syndrome, saying a Chinese person with the syndrome looks the same as a non Chinese. What a wicked slander indeed. I remember thinking to myself, when I first saw a large group of Salafis at the conference, these people all look alike because they are all following the Sunnah. They all had beards and thobes above the ankles. Is this what he was talking about looking alike? Subhanallah....what a wicked slander indeed!

So when some of us became aware of various principles of the Sunnah that caused us to leave Ahmed, we saw his hatred and evil projected towards us. This happened before with other Salafi brothers, when they too realized what Ahmed was upon from innovations.

Jamil Ali was attacked personally and accused of evil doing and plotting. Ahmed accused Jamil of only sitting with him to refute him, which shows that Ahmed knew that he in reality he deserved to be refuted.

However in defense of myself and the other Salafi youth I have to say we were largely ignorant of these issues and we believed during those times that Ahmed was upon Salafiyyah, so this is why we sat with him.

Another interesting point is that, when I was sitting in Ahmed's home he began to revile Jamil and another brother, calling them evil names and his father then asked him who he was talking about, and Ahmed replied (in arabic), *“two Salafis from Ann Arbor.”*

And during that same sitting Ahmed, while reviling and calling the Salafi brothers evil names, said he doesn't give them salams. So he admitted that they were Salafis and then

he stated that he doesn't give them Salams. So I ask now what I asked then, what is the proof for not returning the Salams of a Sunni, Salafi, as if they were Ahlul Biddah.

Warning Against Innovators

As for us now warning against Ahmed and Musa and those who are like them, then this is from what is correct based upon the Quran and the Sunnah and the Way of the Salaf. And it is from the highest duties imposed upon the Muslims by Allaah subhanahu wa taa'la.

And He subhanahu wa ta'ala said, ***“And from among you there should be a party who invite to good and enjoin what is right and forbid the wrong, and these it is that shall be successful”*** [3.104]

And He subhanahu wa ta'ala said, ***“You are the best of the nations raised up for (the benefit of) men; you enjoin what is right and forbid the wrong and believe in Allah...”*** [3.110]

And He subhanahu wa ta'ala said, ***“They believe in Allah and the last day, and they enjoin what is right and forbid the wrong and they strive with one another in hastening to good deeds, and those are among the good.”*** [3.114]

And He subhanahu wa ta'ala said, ***“Help you one another in al-Birr and at-Taqwaa, but do not help one another in sin and transgression.”*** [5:2]

Keep in mind that innovations is regarded as a greater transgression than sins.

Tamim ad-Dari said that the Messenger of Allah (Sallahu alaihi wa sallam) said, ***“The deen is nasiha (good counsel/sincere conduct). The deen is nasiha. The deen is nasiha.”*** They asked, ***“To whom, Messenger of Allah?”*** He said, ***“To Allah and His Book and His Messenger and the Imams of the muslims and the common people.”*** [Muslim]

On the authority of Abu Sa'id (radhiallahu `anhu) that the Prophet sallallahu alaihi wa sallam said, ***“Whoever sees something evil should change it with his hand. If he cannot, then with his tongue; and if he cannot do even that, then in his heart. That is the weakest degree of faith.”*** [Muslim]

The Prophet sallahu alaihi wa sallam also said: ***“If the people see an evil and they do not change it, soon Allah will inflict them all with His Punishment.”*** [Ahmed]

Abu Dawood as-Sijistaanee (rahimahullaah) said, ***“I said to Abu Abdullaah Ahmad bin Hanbal: I see a man from Ahl us-Sunnah with a man from Ahl ul-Bid'ah. Shall I leave his speaking to him? He said, ‘No, inform him that the man that you saw him***

with is a person of innovation, so if he leaves him, then speak to him, otherwise treat him the same as him, as Ibn Ma'sood said, 'A man is like his companion'." [Tabaqaat ul-Hanaabilah (1/160)]

Imam Nawawi (rahimahullaah), while speaking about the exceptions of backbiting, stated, *"Another case is when you see a student going to an innovator or a deviant, seeking to attain knowledge from him, and you fear that may affect the student. In that situation, you must advise him about the condition of that innovator, on the condition that your intention only be for the sake of advising."*

Shaikh Rabee' Ibn Hadee al-Madkhali wrote, *"Those whom it is permissible to criticize, disparage and warn the people against their harm:*

First: The People of Innovation

It is permissible – rather obligatory – to speak about the people of innovation and warn against them and their fabrications, whether individually or as groups and whether they are absent or present. They include those among the Khawaarij, the Rawaafid, the Jahmiyyah, the Murji'ah, the Karaamiyyah and the people of Rhetoric – those whose knowledge of Kalaam (rhetoric) has brought them to corrupted and deviant beliefs, (Shaikh-ul-Islaam Ibn Taimiyyah has stated that there is a unanimous agreement among the Muslims on this) such as the rejection of all or some of Allaah's Attributes. So it is an obligation to warn against these types of people, their books and their misguided ways. And how great in number they are!

Likewise, the same applies to those who follow their methodology from the sects [and groups] of our time, such as those who separate themselves away from the people of Tawheed and Sunnah, oppose them and remain far away from their aspects of the methodology. In fact, they wage war against these aspects of the methodology and chase others away from it and its adherents (i.e. the scholars). The likes of these individuals are followed by those who support and defend them. And these followers of theirs mention their good qualities and praise them for it, praising their personalities and leaders. And they have preferred their (innovated) methodologies over the methodology of the people of Tawheed, the Sunnah and the Jamaa'ah!" [Guidelines with regard to Criticizing Individuals and Groups]

Shaikh Saaleh al-Fawzan was asked, *"Is it obligatory to warn against the methodologies that oppose the methodology of the Salaf?"*

The Shaikh replied, *"Yes, it is obligatory to warn against the methodologies in opposition to that of the Salaf. This is from the nasihah (sincerity of purpose) that is due to Allaah, His Book, His Messenger, the leaders of the Muslims and the general folk. We caution against the people of evil and we warn against the methodologies in opposition to the methodology of Islaam and we explain the harmful effects of these matters to the people. We also encourage them to remain steadfast upon the Book and*

the Sunnah. All of this is obligatory. [Al-Ajwibah al-Mufidah of Jamal bin Farihan al-Harithi (trans. Abu Iyaad)]

Also Shaikh Ahmad an-Najmee was asked, ***"O Shaikh, when we see callers (du'aat) in this land, praising (Sayid) Qutb and Mawdudi, and they sit with the Haraakiyyeen and the Hizbiyyeen and they revile the Salafees, is it permissible for us to warn against them?"***

The Shaikh replied, ***"Yes, it is permissible for you to warn against them. The one who, the one who...the one who sits with the Haraakiyyeen and supports them and sits with them and reviles the Salafees, then this contains an evidence for his bid'ah."***

[Salafipublications.com]

Shaykh `Ubayd al-Jaabiree said regarding the errors of individuals, ***"And likewise it is desirable for the students of knowledge, Ahl us-Sunnah, that they manifest the Sunnah in their behaviour and in their dealings with others, just as it is apparent in their worship of Allaah the Sublime and Exalted, and from that is that Ahl us-Sunnah, refute the error, and they do not accept it, they refute it with evidence, so that the Sunnah is pure.*** [From a Recording of a Lecture and Question and Answer Session on 18 Translated by al-Maktabah as-Salafiyyah]

Likewise some of the youth considered our abandoning Ahmed as blameworthy as you yourself mentioned that some lost respect for me. And some of the misguided youth asked me why didn't I approach Ahmed about his mistakes and considered my Hajr blameworthy. However, because Ahmed and Musa have made their condition overwhelmingly clear, and have been presented their mistakes by others, I knew that it was not for me to approach them.

Hanbal ibn Ishaq ibn Hanbal (rahimahullaah) said, ***"A man wrote a book to Aboo 'Abdullaah (Imaam Ahmad) (rahimahullaah) seeking permission to write a book in which the refutation against the People of Innovation is explained and for meeting with the people of theological rhetoric (Ahlul-kalaam) to dispute with them and to present arguments to them. So Aboo 'Abdullaah wrote a book back to him saying in it, 'That which we used to hear and found whomever we met from the People of Knowledge upon, is that they used to detest speaking and sitting with the People of Deviation. The affair lies in submitting to and Stopping at whatever is in the Book of Allaah and the Sunnah of the Messenger of Allaah (swallallahu alaihi wasallam), not in sitting with the People of Deviation and Innovation, seeking thereby to refute them, for they will only confuse you and they themselves do not return. So safety, if Allaah wills, is in abandoning sitting with them and not disputing with them regarding their innovations."*** [Al-Ibanah of Ibn Battah, 1/44]

Defending and Aiding the Innovators/Ahlus Sunnah's position with Sayid Qutb

Some one may think that it may had been just from ignorance and mistakes that Ahmed and Musa say what they say and do what they do. But there is no excuse for them to put themselves on a platform of Da'wa if they are ignorant. Nor is there any excuse for them to issue fatawa on their site or live in person. And it is clear that they are not completely ignorant nor freed by the excuse of ignorance nor are they alone in these evil deviations and blatant Biddahs.

'Umar ibn 'Abd Allah-'Azeez said, ***"There is no excuse for anyone, after the Sunnah, to be misguided upon error which he thought was guidance."*** [Al-Marwazee reports in as-Sunnah (no. 95)]

There is a group of people who have the same menhaj as them and have committed the same blunders as them, amazingly enough Ahmed and Musa have been known to praise these same people, recommend these same people, defend these same people and associate themselves with these same people.

I remind you of the clear allegiance these two have to the Khawarij of our time, and this is by way of openly praising them (on Ahmed's site it can be found that he is praising Salmaan al Awda, as an Imaam of our time, a Noble Scholar and other such misguided praises). And further evidence of this is their communication with this Jamaat and their visiting them, praising them, and defending them.

Also if you recall, because I believe you were there, during one of Ahmed's Anawawiyah classes he left the subject and began to defend and praise Sayid Qutb. Which is no surprise at all as he recommended ash-shabaab us-salafi to read Sayid Qutb's Milestones.

And it is very interesting to note that Ahmed talked about the days he spent in Medina and when he used to sit with Shaikh Rabee' bin Hadee al-Madkhalee. In his speech he mentioned that he opposed Shaikh Rabee' when the Shaikh would refute Sayid Qutb. Ahmed said, "when he talked about Sayid Qutb, I would get up and leave."

Subhanallaah, maybe if he hadn't been arrogant and humbled himself before this Noble teacher he may have been saved from innovation, wallahu alem.

Shaikh al-Albani (rahimahullaah) said, commenting upon the book 'al-Awaasim Mimmaa Fee Kutub Sayyid Qutub Min al-Qawasim' of Shaikh Rabee' bin Haadee to the Shaikh himself, ***"Everything with which you have refuted Sayyid Qutb is the truth (haqq) and is correct (sawab). And it will become sufficiently clear from this refutation to every one who has read anything from "The Islamic Heritage" that Sayyid Qutb had no knowledge of the Usool (fundamentals) or the Furoo' (subsidiary matters) of Islaam. So may Allaah reward you with the best of reward, O brother Rabee' for***

fulfilling the obligation of explaining and uncovering his ignorance and deviation from Islaam." [From the Shaikh's own handwritten letter which he wrote prior to his death in 1999. A photocopy of the original is included in the book itself as an appendix.]

Some parts of the book of Sayyid Qutb 'at-Tasweer al-Fannee fil-Qur'aan' were read to Shaikh Bin Baz (rahimahullaah) such as his speech about Moosaa ('alaihi salaam), upon whom he said: **"Let us take Moosaa - as the example of the leader of excitable nature - and this excitable impulse quickly passes away and he regains his composure, as is the case with the excitable folk."** Then he said with regard to the Saying of Allah - the Most High - **"Fa as-ba-hu fil madinati kha bi fan..." :- "This is the description of a well known state: the restlessness or fear of one expecting evil at every turn - and this is the characteristic of the excitable folk."** ['at-Tasweer al-Fannee fil-Qur'aan': p.200,201,203. 13th]

So the Shaikh replied to this:

"Mockery of the Prophets is apostasy in its own."

And it was said to him that Shaikh Rabee' al-Madkhalee has written a refutation of Sayyid Qutb, so the Shaikh said: **"Rebuttal of him is good."** [During a lesson of Shaikh 'Abdul - 'Azeez ibn Baaz - hafizahullaah - in his house in Riyaadh 1413H, 'Minhaajus-Sunnah tapes of ar-Riyaadh (courtesy of Salafipublications)]

Ahmed (the misguided helper of the innovators), also said about Shaikh Rabee' that, **"He wasted his time refuting Sayyid Qutb."** [Taken directly from his speech]

What a ridiculous claim indeed! Shaikh Rabee' lifted an obligation off the shoulders of the Muslims by his exposing the mistakes of Qutb, may Allaah reward the Shaikh, ameen. How can refuting innovations be considered wasting time? Would you say, if I was able to prevent some youth from drinking khamar, or committing zina, would you then say I wasted my time? So now that the Shaikh has helped prevent the Muslims from what is worse than that, has he wasted his time? Rather it is Ahmed who has wasted his time and is wasting the youth. May Allaah lay waste to his Baatil Dawah. Ameen.

Shaikh ul-Islaam Ibn Taymiyyah said: **"And in the face of those who perform takfir in falsehood are a people who do not know the aqidah of Ahl us-Sunnah wal-Jamaa'ah as it truly should be known, or they know some of it but are ignorant of some of it. Yet whatever they do know of it, they do not always explain it to the people but conceal it. And they do not forbid the innovations that oppose the Book and the Sunnah, nor do they rebuke the People of Innovations and neither do they punish them. In fact, they may even criticise absolutely any talk of the Sunnah and the fundamental principles of the religion [i.e. Tawhid etc.]. Or they may accommodate everyone, with all their varying madhhabs... This approach has overcome many of the Murji'ah, some of the Jurists, Sufis and Philosophers. And both of these two approaches (i.e. that of the Takfiris and the Murji'ah and those with them) are deviant, and outside the [confines of the] Book and the Sunnah."** [Majmoo' ul-Fatawa (16/427)]

So it is well known that Ahlul Biddah accuse Ahlul Sunnah of injustice and slander against their heads of innovation, as we see with those who claim that the Salafiyoon are attacking Sayid Qutb without justice or right.

Only the rotten Hizbiyyeen and those ignorant ones affected by them would claim that the Ulema who refute the innovators are doing injustice to them. As it is important to know that Ahlul Sunnah are more merciful upon the innovators than their followers. This is because by Ahlul Sunnah's refuting their errors and correcting their mistakes then this stops the people from following the innovators upon misguidance. Whereas the followers of the innovators only increase the innovators' burden before Allaah, by calling people to the innovators' mistakes.

Remember that Ahmed recommended ash-shabaab us-salafi to read Milestones (Ma'aalim fit-tareeq) while we were all ignorant of our deen, ignorant of Qutb's innovations and unsupervised in our readings. All of this and he did not point out the misguidance so that we could avoid it and take the good from the book (although now we know that we don't take anything from the books of Ahlul Biddah, at all).

Ibn Qudaamah (rahimahullaah) said, ***"The Salaf used to forbid sitting with the People of Innovations, looking into their books and listening to their words."*** [Al-Aadaabus-Shareeah, 1/263]

Shaikhul Islaam Ibn Taymiyyah said, ***"It is hated for the one who does not have the ability to critique and distinguish (between haqq and baatil) to look in the books that have a number of fabricated narrations, and misguided opinions like the books of the people of innovation, and it is hated to take knowledge from the Qassas (storytellers) and their likes who tell many lies in their speech, even if they speak much of the truth"*** [an-Najm al-Baadee pg 27]

Shaikh Uthaimin (rahimahullaah) was asked, ***"What is your saying concerning a man who advises the Sunni youth to read the books of Sayyid Qutb, especially 'Fee Dhilaal il-Qur'aan' and 'Ma'aalim Fit-Taareeq', without warning about any of the errors and deviations present in these books?"***

The Shaikh answered, ***"My statement – may Allaah bless you – is that whoever gives sincerity of purpose to Allaah, His Messenger, and his brother Muslims, that he should encourage the people to read the books of those who have preceded us from the books of tafsir and other than tafsir. These books contain more blessings, are more beneficial and are much better than the books of the later ones. As for the tafsir of Sayyid Qutb – may Allaah have mercy upon him – then it contains great calamities, however we hope that Allaah pardons him. In it are great calamities, such as his tafsir of Istiwaah and his tafsir of "Qul Huwallahu Ahad", and similarly, his description of one of the Messengers with something unbecoming."*** [From the Cassette: Aqwaal ul-Ulamaa Fee Ibtal Qawaa'id wa Maqaalaat Adnaan Ar'oor, and checked by Shaikh Ibn Uthaimin himself on 24/4/1421H, with one slight revision who changed the phrase "Anaa Ra'yee..." to "Anaa Qawlee...".]

Shaikh Saaleh al-Fawzaan was asked to comment on the question of Adnaan Ar'oor (a deviant who like Ahmed defends Sayyid Qutb) said, ***"Why is Imaam Ahmad not reproached for his takfir of the one who abandons prayer and yet Sayyid Qutb is reproached merely because some of these expressions occurred from him (i.e. his takfir of Muslim societies). So we say: This one performed takfir of the Muslim societies (i.e. Qutb), and yet Imaam Ahmad – may Allaah have mercy upon him – is not reproached despite his judgement of kufr against all these societies [meaning that the majority of them do not pray]."***

The Shaikh replied, ***"Imaam Ahmad is a scholar and a sage (erudite, sagacious) who knows the evidences and the manner of extracting proof from them and Sayyid Qutb is an ignoramus (jaahil) who has no knowledge or cognisance and neither does he have any evidences for what he says. Hence, equating between Imaam Ahmad and Sayyid Qutb is injustice (dhulm) (because Imaam Ahmad has many evidences from the Book and the Sunnah for the one who deliberately abandons the prayer whereas Sayyid does not have a single piece of evidence for his takfir of the Muslims in general. Rather the evidences are in opposition to what he says)."***

Likewise Adnaan Ar'oor (the flaming deviant) said, ***"I do not know of anyone who has spoken about the affairs of Manhaj in the manner that Sayyid Qutb has spoken of them. And he is correct in the vast majority of what he has written." He (Ar'oor) was asked about this statement of his and he replied, "By the word minhaaj here I mean the issues of reform, elections and assassinations. And by "in his time" I mean the Fifties."***

And the Shaikh Replied, ***"He (Ar'oor) does not know because he is ignorant. As for us, then we know – and all praise is due to Allaah – that the scholars both prior to and after Sayyid Qutb, opposed him."*** [From the Cassette: Aqwaal ul-Ulamaa Fee Ibaatal Qawaa'id wa Maqaalaat Adnaan Ar'oor]

So I remind you about what you've witnessed yourself from sitting with Ahmed in regards to praising and defending Sayyid Qutb.

Shaikh Ibn Baaz (rahimahullaah) was asked, ***"The one who praises Ahl ul-Bid'ah, is he to be counted amongst them?"***

So he replied, ***"Yes, there is no doubt about this, the one who praises them is one who actually calls to them".*** [Cassette: Aqwaal ul-Ulamaa Fee Sayyid Qutb]

Shaikh ul-Islaam Ibn Taymiyyah (rahimahullaah) said, ***"It is obligatory to punish everyone who ascribes himself to them – the people of innovation – or who defends them, or who praises them, or who reveres their books, or who detests that they should be talked about, or who begins to make excuses for them by saying he does not understand what these words mean or by saying that this person also authored another book and what is similar to these types of excuses, which are not made except by an ignoramus or a hypocrite. Rather, it is obligatory to punish everyone who knows of***

their condition and did not assist in repelling their evil, for repelling their evil is one of the greatest of obligations." [Majmoo' ul-Fataawaa (2/132)]

Shaikh ul-Islaam Ibn Taymiyyah also said: *"And in the face of those who perform takfir in falsehood are a people who do not know the aqidah of Ahl us-Sunnah wal-Jamaa'ah as it truly should be known, or they know some of it but are ignorant of some of it. Yet whatever they do know of it, they do not always explain it to the people but conceal it. And they do not forbid the innovations that oppose the Book and the Sunnah, nor do they rebuke the People of Innovations and neither do they punish them. In fact, they may even criticise absolutely any talk of the Sunnah and the fundamental principles of the religion [i.e. Tawhid etc.]. Or they may accommodate everyone, with all their varying madhhabs... This approach has overcome many of the Murji'ah, some of the Jurists, Sufis and Philosophers. And both of these two approaches (i.e. that of the Takfiris and the Murji'ah and those with them) are deviant, and outside the [confines of the] Book and the Sunnah."* [Majmoo' ul-Fataawa (16/427)]

Sayid Qutb said concerning slavery, *"And concerning the slaves, that was when slavery was a world-wide structure and which was conducted amongst the Muslims and their enemies in the form of enslaving of prisoners of war. And it was necessary for Islam to adopt a similar line of practise until the world devised a new code of practise, other than enslavement."* [in 'az-Zilal', Surah Tawbah (3/1669), found also in tafsir of Surah Baqarah (/230), tafsir of Surah Mu'minoon (4/2455), tafsir of Surah Muhammad (6/3285)]

Shaikh Saaleh al-Fawzan was told by a questioner, *"O respected Shaikh, one of the contemporary writers is of the view that this religion, at its inception, was compelled to accept the institution of slavery of the days of ignorance."* (as mentioned above)

Shaikh Saaleh al-Fawzan replied, *"I seek refuge in Allaah"*

The questioner then went on to complete his question, asking, *"However, he has come from the angle that the doors to the various expiations and other matters which involve the liberation of slaves should be opened (i.e. that these affairs should be encouraged) gradually, until slavery finally ends. And following on from this, that the intent of the Legislator is to gradually end this institution of slavery. So what is your view on this?"*

Shaikh Saaleh al-Fawzan replied, *"These are words of falsehood (baatil) – and refuge is from Allaah – despite the fact that many of the writers and thinkers – and we do not say scholars - repeat these words. Rather we say that they are thinkers (mufakkireen), just as they call them. And it is unfortunate, that they also call them 'Du'at' (callers). And this (type of statement) is found in the tafsir of Sayyid Qutb in Dhilaal ul-Qura'aan. He says, "Islaam does not affirm slavery, but it only allowed it to remain out of fear that the people may turn to despotism, that they may disapprove of it's abolition since they had been accustomed to it. Hence Islaam has allowed it to continue out of courtesy to the people" Meaning, as if Allaah was being courteous to the people, and then he alluded to its gradual removal until it is completely finished.*

These words are falsehood and (constitute) deviation (ilhaad) – and refuge is from Allaah. This is deviation and a false accusation against Islaam. And if it had not been for the excuse of ignorance [because] we excuse them on account of (their) ignorance, so we do not say that they are Unbelievers because they are ignorant and are blind followers who have merely quoted this saying without reflecting upon it, hence we excuse them on account of ignorance. Otherwise, these statements are very dangerous and if a person said them deliberately he would become apostate and leave Islaam. However, we say that they are ignorant people because they are but literary writers who have not learnt the knowledge. So they found this statement and rejoiced on account of it and then refuted the Unbelievers by it. Since the Unbelievers say that Islaam empowers some people (over others) and that it enslaves the people and that it... and that it... So they intended to refute them with this ignorance. And when the ignoramus refutes the enemy then he only increases the enemy in evil and hence the enemy holds more tightly to his falsehood. Refutation occurs by way of knowledge. It does not occur by way of sentiments or by ignorance. Rather it occurs by knowledge and evidence. Otherwise, it is obligatory for a person to remain quiet and not to speak in dangerous matters about which he has no knowledge.

So these words are falsehood and whoever says them deliberately then he is an Unbeliever. As for the one who says them out of ignorance or due to blind following (of others), then he is to be excused due to his ignorance. And ignorance is a killing catastrophe – and refuge is from Allaah. Islaam has affirmed slavery and slavery is ancient and existed prior to Islaam and was present in the revealed religions prior to it. And it will continue so long as Jihaad in the path of Allaah exists.” [Cassette Recording dated 4/8/1416 and subsequently verified by the Shaikh himself with a few minor alterations to the wording.]

Shaikh Hammaad bin Muhammad al-Ansaaree (rahimahullaah) was asked about the statement of Sayid Qutb, in which Qutb said, ***“And it is necessary for Islaam to judge, since it is a unique, constructive and positivist aqidah which has been moulded and shaped from Christianity and Communism together, in the most perfect of ways and which comprises all of their (i.e Christianity and Communism’s) objectives and adds in addition to them harmony, balance and justice.”*** [Ma’rakat ar-Ra’samaaliyyah wal-Islaam].

The Shaikh replied, ***“If the one who said these words was alive, then his repentance should be sought, so if he repents (then so) otherwise he is to be killed as an apostate.***

So this is another of the many times Qutb uttered statements of Kufr. And, subhanallaah, we know Ahmed and Musa for unrestricted Takfeer, not restricting by ignorance nor establishing the Hujjah, so why then don’t they make Takfeer of Qutb?

The Shaikh continues, ***“And if he has died then it is obligatory to explain that these words are falsehood. However we do not perform takfir of him since we have not established the proof against him.”*** [From the book of Shaikh Rabee’ al-Awaasim

Mimmaa Fee Kutub Sayyid Qutub Minal-Qawaasim' (p. 24) and who read it out to Shaikh Hammaad himself on the night of 3/1/1415 in order to corroborate it.]

So it is upon the Sunni, Salafi to know about this man's (Qutb) innovations and heresies, and to warn those who ignorantly approach his books to abandon them. And to abandon those who recommend his books. It is not for anyone who claims to be upon the Way of the Salaf, that is, the Quran and the Sunnah, to recommend the books of this innovator or any innovator, nor to praise them, nor to defend them. Remember Ibn Taymiyyah's fatwa that the one who does so is to be punished.

It is also incumbent upon the student of knowledge to recognize the signs of Ahlul Biddah wal Ahwa and their people, and they should act according to the Sunnah, and that is to abandon them and to struggle with Jihaad of the tongue and the pen against them and their innovations.

It should be noted that Ahmed and those like him may bring old opinions from the Ulema about Sayid Qutb, that they had before his deviations were made clear. Also they may and try to bring general praise of him from the Ulema, however a specific criticism is to be given precedence over a general praise (refer to Salafipublications.com article Id# MNJ150006 for an explanation of this principle of the religion).

So Sayid Qutb brought forth a misguided mixture of innovated beliefs and evil sayings, and the misguided ones have followed him in his evil. Ahmed and Musa are not alone in following the mistakes of Qutb, rather the Ulema warned of people like them and have made it clear that these groups are upon the innovated ways of Ahlul Biddah wal Ahwa.

Shaikh Ahmad an-Najmee was asked, *"Noble Shaikh Ahmad Ibn Yahyaa an-Najmee, may Allaah give you tawfeeq, there are found some books that include talk about these hizbee groups, which have incorporated a methodology that opposes the methodology of the Salaf in the fields of knowledge and action. And these books fall in between that which is large and difficult for the beginner to grasp of its content and between that which is short and contains little benefit. So O Shaikh, we hope that you can give us a clear but brief image of the most prominent of some of these methodologies' founders and some of the issues they are criticized in. This is so that the Muslims can beware of falling into any part of that. And if you would be so kind O Shaikh as to direct the last of your talk to focusing on the true methodology, which every Muslim is obligated to follow..."*

In his list of deviant groups, the Shaikh stated,

"The Qutubees...

They are a people that have read the books of Sayyid Qutb and accepted what is in them from truth and falsehood. So you will find them defending Sayyid Qutb when someone criticizes him, even if the truth is with the one criticizing.

It is well known that Sayyid Outb was not from the men of religious knowledge. His original status was that he was an author. Then he adopted the beliefs of the Ash'arees - the belief of ta'weel (misinterpretation of Allaah's Attributes), as did others among the learned people from Egypt. He has serious and vile errors, which the people of knowledge have refuted and exposed. But when they expose these errors, this results in the rage of the Qutubees befalling them by way of their criticizing, speaking ill and discrediting them. So Allaah is sufficient for us and He is the Best of Guardians.

So the basic principle is that: Men are known by way of the Haqq (truth) and the Haqq is not known by way of men. So it is obligatory on us to accept the truth and to worship Allaah, Lord of all worlds, by it, and to abandon everyone that treads an innovated methodology. And we must place as our role model, the Messenger of Allaah (sallAllaahu 'alayhi wa sallam), his Khulafaa, his Companions, and those who followed them amongst the Imaams of guidance. And Allaah is the One who grants success.

The Suroorees...

The definition of the people who adhere and ascribe to this methodology:

The Suroorees are a group of people or a sect that ascribe themselves to Muhammad Suroor Zayn-ul-'Aabideen. They have some aspects of the Sunnah and some aspects of Bid'ah (innovation) in them. The most important characteristics that can be noted from them are:

1. They attack the rulers and speak about them in a manner that results in evil, corruption and danger. It appears that they declare the leaders to be disbelievers, but this can only be understood by way of their circumstances and actions and cannot be picked up from their words. This is since the path they take is the path of the Khawaarij or close to it, knowing that the religious texts state the obligation of hearing and obeying the rulers.

Due to this, we must warn against those who adhere to this methodology or rid ourselves from them, especially since they have attacked the scholars of this land by reviling them, making slanderous remarks against them and accusing them of betraying the Deen. This matter indicates what they are behind.

2. They call to Jihaad, but they do not intend by it the Jihaad against the disbelievers. Rather it seems like they intend by it to change the leaders, knowing that we cannot rid the leaders of their errors. And we do not claim that they are infallible however we say: It is obligatory to obey them and to advise them in a private manner because they are Muslims. And the Prophet (sallAllaahu 'alayhi wa sallam) forbade us from rebelling against the leader unless the one rebelling sees clear disbelief upon him by which he will have a proof from Allaah in the matter.

3. They claim that the scholars in this land do not understand the current affairs. And

they can be refuted by the fact that the Muftees and the judges do not issue a fatwa in a single issue nor do they judge in a single matter except after coming to know its state of affairs, which encompasses it, such as the cause, the conditions for the ruling and its effects. So whoever claims that these scholars and judges do not understand the current affairs then he has wronged himself and spoken what is not permissible for him to say. As for knowing the plans and schemes of the enemies and so on, then this falls under the jurisdiction of each country's army. [Al-Fataawaa al-Jaliyyah 'anil-Manaahij Ad-Da'wiyyah (pg. 51-55) compiled by Hasan Ibn Mahmood Ibn Mansoor ad-Daghreeri]

People of Innovation are Worse than the People of Sins

Furthermore, it is not for anyone to be amazed by the good deeds of Ahlul Biddah or those with them, whether it be from lessons, classes, memorization of quran or any of the various types of 'Ibaadah. This is because the reality of Biddah is that it is worse than sins. So if you knew a man who brags about how he stands in prayer all night, he doesn't sleep and he fasts every day, but he commits Zina with a prostitute and he deals in Riba and drinks alcohol, then what would you think of him? Likewise the Salaf considered the people of innovation to be worse than the sinners.

Al-Barbahaaree (rahimahullaah) said: ***“If you see a person whose manner and opinion is despicable, he is wicked, sinful, and oppressive, yet he is a person of the Sunnah, accompany him and sit with him, since his sin will not harm you. And if you see a man who strives hard and long in worship, is abstemious, being continual in worship, except that he is a person of innovation, do not sit with him, do not listen to his words, and do not walk along with him, since I do not feel safe that you will not eventually come to be pleased with his way and go to destruction along with***

Al-Fudayl ibn 'Iyaad (rahimahullaah) said, ***“Do not sit with a person of innovation. Allaah has rendered his actions futile and has taken the light of Islaam from his heart.”*** [Sharh Usoolul-I'tiqaad of al-Laalikaa'ee, 110. 260]

Imam ash-Shaafi'ee (rahimahullaah) said: ***“If the servant were to meet Allaah having committed every sin except Shirk, that would be better for him than if he were to meet Allaah with some deviant belief.”***

Imaam Ahmad (Rahimahiullaah) said: ***“The graves of sinners from People of Sunnah is a garden, while the graves of the pious ascetics from the People of Innovation is a***

barren pit. The sinners among Ahlus-Sunnah are the Friends of Allaah, while the pious among Ahlul-Bid'ah are the Enemies of Allaah."

Sa'eed bin Jubair (rahimahullaah) said: ***"If my son were to keep the company of a sinning scoundrel upon the Sunnah that would be more beloved to me than if he were to accompany a worshipping innovator."***

Arta' Ibn al-Mundir (rahimahullaah) said: ***"If my son were one of the sinful wicked people, that would be more beloved to me than if he were a Follower of Desires (i.e. a deviant)."***

Al-Hasan al-Basree (rahimahullaah) said: ***"From the person of innovation Allah does not accept Prayer, nor Fasting, nor Hajj, nor 'Umra, nor Jihaad, nor repentance, nor charity."***

Al-Hasan al-Basree (rahimahullaah) said: ***"Allah does not accept anything from a person of innovation."***

Al-Fudayl ibn 'Iyaad (rahimahullaah) said: ***"No action of the person of innovation is raised up to Allah."***

'Abdullaah ibn al-Mubaarak (rahimahullaah) said: ***"The person of innovation has darkness in his face even if he anoints it thirty times a day."***

Likewise after we mentioned some of the innovation and misguidance of Ahmed and Musa to one of the youth he stated, "I don't know anyone who is closer to Allaah then Ahmed and Musa Jibril." We will look passed the fact that this statement implies that the this youth knows the positions with Allaah that these men have, which is a matter of the Ghayb and is a statement that could amount to disbeleif. That is because we believe he meant to say that he didn't know anyone who was as pious and who strove as hard in worshipping Allaah as Musa Jibril.

And it is from the very nature of the Khawarij that their deeds are very impressive.

Imaam Aboo Bark al-Aajurree (d.360H rahimahullaah) said: ***"It is not permissible for the one who sees the uprising of a khaarijee who has revolted against the leader, whether he is (a) just or oppressive (leader) - so this person has revolted and gathered a group behind him, has pulled out his sword and has made lawful the killing of Muslims - it is not fitting for the one who sees this, that he becomes deceived by this person's recitation of the Qur'aan, the length of his standing in Prayer, nor his constant fasting, nor his good and excellent words in knowledge when it is clear to him that this person's way and methodology is that of the Khawaarij."*** [Refer to ash-Sharee'ah (p. 28)]

So we see that the youth are deceived by the deeds of these people and if they had given attention to the Prophet sallaahu alaihi wa sallam's warnings about the Khawarij, then they would not have been deceived, Wallaahul Musta'aan.

The Sunnah in regards to the Muslim Rulers

It is important to understand that Allaah has perfected this religion and has guided this Ummaah to the correct path in every affair. So much so that there is not area of human activity except that Allaah made a clear way for us towards what's right, and warned clearly of what is harmful and incorrect.

However today we see that innovations have replaced the Sunnah in many of these affairs leading the people astray from the right path, bringing Allaah's anger upon us and producing for us all sorts of harmful tribulations, catastrophes and destruction.

The Prophet sallaahu alaihi wa sallam said, ***"... I have left you upon clear guidance. Its night is like its day. No one deviates from it after me except that he is destroyed."*** [Reported by Ahmad, Ibn Maajah (no. 43) and al-Haakim. It is declared saheeh by Shaikh al-Albaanee in as-Saheehah (no. 937)]

Imaam Maalik (rahimahullaah) used to say, ***"The latter part of this Ummah will not be corrected, except by that which corrected its first part."*** [Related in ash-Shifaa' of al-Qaadee 'Iyaad (2/676)]

And some from amongst the Muslims have taken to believing that they will establish the religion by their innovated methodologies. And many of the youth have been deceived into believing that the Sharia will be established by rebellions, and overthrowing the authorities.

This is a clear catastrophic innovation which came from the Khawarij. They rebelled against the ruler of the Muslims ('Alee radi allahu anhu), claiming that he did not rule by the Sharia and that he was an apostate. And this is the same thing we see today from the Khawarij, who have made Takfeer of the Muslims, and have deemed rebellion against the rulers lawful.

Allaah subhanahu wa ta'ala says, ***"O you who believe! obey Allah and obey the Apostle and those in authority from among you; then if you quarrel about anything, refer it to Allah and the Apostle, if you believe in Allah and the last day; this is better and very good in the end."*** [4:59]

The Prophet sallaahu alaihi wa sallam said, ***"There will come leaders who will not follow my guidance and will not follow my sunnah. There will be amongst them men who will have the hearts of devil and bodies of humans."*** Hudhaifah asked, ***"What shall I do, o Messenger of Allaah if I reach that?"*** He replied, ***"you should hear and obey"***

the ruler even if he flogs your backs and takes your wealth, then still hear and obey."
[Reported by Muslim (Eng. trans Vol 3/1029/34554)]

The Prophet sallaahu alaihi wa sallam said, ***"Whosoever sees something from his leader of sin, then let him hate whatever occurs from sin. And let him not remove his hand from obedience, since whoever removes his hand from disobedience and splits off from the Jamaa'ah (united body), then he dies the death of Jaahiliyyah (pre-Islaamic times of ignorance)."*** [al-Bukhaaree (13/5) and Muslim (no. 1849)]

The Prophet sallaahu alaihi wa sallam said, ***"There are three things towards which the heart of a Muslim never shows hatred or rancour: Making one's action sincerely for Allaah; giving obedience to the rulers (wulaatul-umoor); and sticking to the Jamaa'ah (united body)."*** [Ahmed and Tirmidhi]

The Prophet sallaahu alaihi wa sallam said, ***"Listen and obey, even if the ruler seizes you and beats your back."*** [Related by Muslim (6/19)]

Imaam Barbaharee said, ***"There is no fighting against the ruler in the Sunnah. It causes destruction of the Religion and the worldly affairs."*** [Sharhus-Sunnah, (p. 43).]

Of course we cannot obey the rulers in disobedience to Allaah, however I'm mentioning these narrations to establish that revolutions, rebellions, taking arms against the rulers will never establish anything but great harm upon the Muslims, because it is not from the Sunnaah, rather it is an innovated way from the Khawarij and the Kufar.

Hudhayfah ibn Al-Yamaan (radiallaahu 'anhu said): ***"I said, 'Oh Messenger of Allaah, we used to be in evil and then Allaah came with good and now we are in that. So will there be, after this good, more evil? He said, 'Yes.' And there will be after that evil, more good?' He said, 'Yes' I asked, 'How is that?'"***

He said: 'There will be, after me, leaders that will not seek guidance from my guidance, nor will they follow my Sunnah. There will be among them men with hearts of devils in the bodies of people. '

I said, 'What should I do, oh Messenger of Allaah, if I reach that time?'"

He said: 'Listen to and obey your leader even if he beats your back and your wealth is taken – listen and obey. '" [Reported by Bukhaaree, Muslim, Ibn Majah, al-Bayhaaqee]

Imam al Barbahaaree (d. 329H rahimahullaah) said, ***"Whoever rebels against a Muslim ruler is one of the Khawaarij, has caused dissent within the Muslims, has contradicted the narrations and has died the death of the days of ignorance."*** [Sharhus-Sunnah (p.42)]

Al Barbahaaree (d. 329H rahimahullaah) also said, ***"It is not permissible to fight the ruler or rebel against him even if he oppresses. This is due to the saying of the"***

Messenger of Allah (salallaahu'alayheewasallam) to Abu Dharr al Ghifaa'ree, "Have patience, even if he (i.e. the Ameer) is an Abyssinian slave," (Reported by Muslim.)
[Sharh us Sunnaah]

The Prophet sallaahu alaihi wa sallaam said to the Ansaar, ***"Have patience until you meet me at the Pool,"*** [Reported by Bukharee]

Ibn al Qayyim (d. 751H rahimahullaah) said ***"And as for Imam Maalik, then Ibn al Qaasim said, "I heard Maalik say, 'Indeed there are a people who desire worship but squander the Knowledge (being deprived of it) so they revolt against the Ummah of Muhammad (salallaahu'alayheewasallam) with their swords. And if they had followed the Knowledge, then it would have prevented them from doing that.'"*** [Miftaah Daaris Sa'aadah (1/119)]

Imaam Ahmed (rahimahullaah) said concerning the rulers, ***"And the killing of the one in power is not lawful, and nor is it permissible for anyone amongst the people to revolt against him. Whoever does that is an innovator, (and is) upon other than the Sunnah and the (correct) path."*** [Usool us-Sunnah]

Imaam Ahmed (rahimahullaah) said, ***"Ninety men from among the Taabi'een, the scholars of the Muslims and of the Salaf and the Jurists of the various cities are (unanimously) agreed that the Sunnah upon which the Messenger of Allaah sallaahu alaihi wa sallam died is:*** (Imaam Ahmed mentions a number of Usool, and for the purpose of the point I singled out this three)

Having patience under the banner of the one in authority, in whatever condition he may be in, just or unjust.

That we do not set out (in revolt) against the Rulers with the sword, even if they are unjust and oppressive.

That we do not declare anyone from among the people of Tawheed a disbeliever even if they commit the major sins." [Usool us-Sunnah]

Imaam Ahmed (rahimahullaah) said,

"The description of the Believer from Ahlus-Sunnah wal-Jamaa'ah (is): (again Imaam Ahmed mentioned a number of principles, however two were important to this subject)

That he never (has) doubts in his faith, and he never declares any of the people of tawheed to be a disbeliever on account of a sin.

That supplication is to be made for the Leaders of the Muslims, that they are corrected and reformed. That you do not take out your sword against them, that you do not fight in times of tribulations, but rather you stick to your home." [Usool us-Sunnah]

I would like to remind you about the reality of this Noble Imaam (rahimahullaah). It was he who stood in the face of Innovation, defending this religion and destroying what opposed it. Allaah tested him with the innovation of the people saying the Quran was created. Imaam Ahmed (rahimahullaah) refused this evil innovation and was put to trial by the rulers. They oppressed him severely, nearly whipping him to death, and this was in his old age. They jailed him and persecuted him, only because he did not submit to the innovations. So despite of the treatment he received, and the reality that the rulers who tried him were attempting to spread a mighty corruption, he did not lift his hand in rebellion or disobedience from them, nor did he rebuke them openly, backbiting them.

Ibn Sa'ad (rahimahullaah) related that a group of Muslims came to al Hasan al Basree (d. 110H rahimahullaah) seeking a verdict to rebel against al Hajjaaj. So they said, ***"O Abu Sa'eed! What do you say about fighting this oppressor who has unlawfully spilt blood and unlawfully taken wealth and did this and that?"***

So al Hasan said, ***"I hold that he should not be fought. If this is the punishment from Allah (Ta'aala), then you will not be able to remove it with your swords. If this is a trial from Allah (Ta'aala), then be patient until Allah's Judgement comes, and He is the best of Judges."***

So they left Al Hasan, disagreed with him and rebelled against al Hajjaaj - so al Hajjaaj killed them all. [Tabaqaatul Kubraa (7/163-165)]

'Umar Ibn Yazeed (rahimahullaah) said, ***"I heard al-Hasan al-Basree during the days of Yazeed Ibnul-Mahlab, and there came to him a group of people. So he commanded them to stay in their houses and to close their doors. Then he said: "By Allaah! If the people had patience when they were being tested by their unjust ruler, it will not be long before Allaah will make a way out for them. However, they always rush for their swords, so they are left to their swords. By Allaah! Not even for a single day did they bring about any good."*** [It is related by Ibn Sa'd in at-Tabaqaat (8/164), and by Ibn Abee Haatim in his Tafseer (3/178)]

So its not permissible to revolt or rebel against the ruler, and neither is it permissible to openly speak about the faults of the rulers, as this a smaller type of rebellion which leads the people to the rebellion of fighting. Rather it is from the Sunnah to supplicate for the rulers and to advise them privately.

Anas ibn Maalik (radiiallaahu anhu) said, ***"The senior amongst the Companions of Allaah's Messenger (swallallahu alaihi wasallam) forbade us (saying), 'Do not revile your Rulers (Umaraa), not act dishonestly with them, nor hate them and have taqwa of Allaah and be patient — for verily the matter is close (at hand)."*** [As-Sunnah of Ibn Abee 'Aasim, 2/488]

Aboo Dardaa (radhiiallaahu anhu) said, ***"Verily, the first (appearance) is the hypocrisy of a man is his censure and rebuke of his Ruler (Imaam)."*** [At-Tamheed 21/287]

Abud-Dardaa (radhiallaahu anhu) said, ***“Beware of cursing the Rulers (Wullaat), for verily, cursing them is clipping (i.e., of the religion) and hating them is barrenness.”*** It was said, ***‘O Aboo Dardaa, then how should we behave when we see in them that which we do not like?’*** He said, ***“Have patience, for verily, when Allaah sees that from you He will take them away from you with death.”*** [As-Sunnah, 2/488]

Ibn al-Qayyim (rahimahullaah) said, ***“This is a great topic, containing much benefit and due to ignorance of this topic a great mistake has fallen upon the Sharee’ah...”*** up until he said, after mentioning that the basis of the Sharee’ah is built upon the welfare and benefits of the servants, ***“... The Prophet (swallallahu alaihi wasallam) legislated for his ummah, the obligation of rejecting the evil so that by its rejection, the goodness that Allaah and His Messenger love is obtained. And when rejecting the evil leads to what is more evil and more hated by Allah and His Messenger then it is not allowed to reject it— even if Allaah hates it and detests those who perform it (the evil). And this is like rejection (inkaar) against the kings, and the ones in authority by coming out against them (with arms etc., to fight them), for verily, that is the basis and foundation of every evil and every tribulation till the end of time. And the Companions asked permission from the Messenger of Allaah (swallallahu alaihi wasallam) for killing the leaders (Umaraa’) who delay the prayer from its proper time, saying, ‘Shall we not kill them.’ So he said, “No, so long as they establish the prayer,” and he also said, “Whoever sees something from his leader (ameer) something that he dislikes then let him be patient and let him not raise his hand (away) from the leader’s obedience.” And whoever reflects upon the greatest and smallest trials that have befallen Islaam, then he will see that they are due to the negligence and wastage of this principle and the lack of patience upon (witnessing) evil. So he seeks to bring about its end and as a result of this, a greater evil is brought about. And the Messenger (swallallahu alaihi wasallam) saw the greatest of evils in Makkah and he was not able to change them. In fact even when Allaah opened up Makkah for the Muslims (i.e., gave the Muslims victory over it) and when it became Daarul-Islaam he was resolved to changing the Ka’bah and returning it to the foundations that ibraaheem (alaihi as-alaam) had built it upon, but even though he had the capacity to do that, he was prevented from it by the fear that something greater would occur due to the lack of tolerance of the Quraish, since they were new to Islaam and had recently left disbelief — and for this reason he did not grant permission for rebelling against the leaders (Umaraa’) with the use of one’s hand (i.e., with force) due to the greatness of what results afterwards on account of it ... “ [‘I’laamul-Muwaqqi‘een ‘an Rabbil-’Aabaineen]***

Abdullah Ibn Idrees (rahimahullaah) said, ***‘I will never ever help in the blood of a Khaleefah after Uthmaan.’***

It was said to him, ***‘O Aboo Ma’bad, did you help in (bringing about the shedding of his blood)?’***

So he said, ***‘Verily, I consider the mentioning of his faults and Shortcomings to have been of help in (the shedding of his blood).’*** [At-Tabaqaat 6/115]

Aboo Jamrah ad-Duba'iyy said, ***“When news of the burning of the House reached me, I left for Makkah and visited Ibn ‘Abbaas (there) frequently until he recognised me and was amicable to me. Then I reviled al-Hajjaaj in the presence of Ibn ‘Abbaas and he said, ‘Do not be a helper to Shaytaan.’”*** [At-Taareekh Al-Kabeer of Imaam al-Bukhaaree]

Ziyaad ibn Kusaib al-Adawiyy (rahimahullaah) said, ***“I was with Aboo Bakrah beneath the minbar (pulpit) of Ibn Aamir. He was giving a speech and was wearing a fine garment. So Aboo Bilaal said, ‘Look at our ameer wearing the garment of the disobedient.’ Then Aboo Bakrah said, “Be silent. I heard the Messenger of Allaah (swallallahu alaihi wasallam) say, ‘Whoever demeans the sultaan (ruler) of Allaah upon the earth Allaah will humiliate him.”*** [Sunan of at-Tirmidhee, no. 2225]

Yahyaa ibn Yamaan (rahimahullaah) said, ***“Sufyaan (ath-Thawree) narrated to us from Qais ibn Wahb from Anas ibn Maalik (radhiyallahu anhu) that he said, “The most senior of the Companions of the Messenger of Allaah (swallallahu alaihi wasallam) used to forbid us from abusing and reviling the Rulers (Umaraa).”*** [Ibn ‘Abdul-Barr reported it in At-Tamheed, 21/287]

Ibn Abee Shaibah (rahimahullaah) said, ***“Ibn ‘Uyainah narrated to us from Ibraaheem ibn Maisarah from Taawoos who said, ‘The Rulers were mentioned in the presence of Ibn ‘Abbaas and a man amongst them began to censure them. He continued to arrogate himself, standing and stretching out his neck in doing this until I did not see in the House (i.e., the Haram) a man taller than him. Then I heard Ibn ‘Abbaas say, ‘Do not make yourself a trial for a wrongdoing people.’ Then the man constricted himself and I did not see in the House a man shorter than him.”*** [Musannaf, 15/75]

Zaa'idah ibn Qudaamah who said, ***“I said to Mansoor ibn ah-Mu'tamir, ‘When I am fasting can I revile the Ruler (Sultaan)?’ He said, ‘No.’ I then said, ‘Then can I revile the People of Desires (i.e. Innovators)?’ He said, ‘Yes.’”*** [Al-Hilyah of Aboo Nu'aym, 5/41-42 and As-Samt wa Aadaabil-Lisaan of Ibn Abee Dunyaa, p. 145]

Aboo Ishaq as-Sahai'iyy (rahimahullaah) said, ***“Never do a people revile their Ruler (Ameer) except that they are prevented from his goodness.”*** [At-Tamheed, 21/287]

Hannaad reported, ***“‘Abdah narrated to us from az-Zabriqaan who said, ‘I was with Aboo Waa'il, Shaqeeq ibn Salamah, and I began to revile al-Hajjaaj and mention his faults and bad deeds. He (Aboo Waa'il) said, ‘Do not revile him. And what will inform you that perhaps he says, ‘O Allaah forgive me,’ so He forgives him?’”*** [Az-Zuhd, 2/464]

Ibn al-Jawzee (rahimahullaah) reports that when Khaalid ibn ‘Abdullaah at-Tustaree addressed the people on the day he was appointed the governor of Makkah he said, ***“By Allaah, no one is brought to me who curses his ruler (Imaam) except that I till beat him in the Haram.”*** [Al-Muntadham fee Taareekhul-Mulook]

Shaykh Abdul Azeez Ibn Baaz (rahimahullaah) was asked, *"Is it from the Manhaj (methodology) of the Salaf to criticise the Rulers from the mimbar (the pulpit)? And what is the Manhaj of the Salaf with respect to advising the Rulers? "*

He responded: *"It is not from the Manhaj of the Salaf to publicise the faults of the Rulers and to mention such things from the pulpit because that leads to confusion/disorder and the absence of hearing and obeying the ruler in what is good. It also results in (the people) becoming engrossed (with these matters, arguing and debating) which causes harm and produces no benefit.*

The followed Path with the Salaf, however is to give naseehah (advice) with respect to the matters which are between themselves and the leader, writing to him or by reaching him through the scholars who keep in touch with him (to advise him) until the ruler is directed towards the good. Repelling the evil occurs without mentioning the doer of the evil.

So fornication, drinking of intoxicants and the taking of usury are curbed without mentioning the one who does such things. Warding off the evil and warning and the people against it is sufficient without it being mentioned that such and such a person does it, whether he is a ruler or other than the ruler.

And when the fitnah occurred in the time of 'Uthmaan Gani (radiallaahu'anhu), some of the people said to Usaamah ibn Zaid (radiallaahu'anhu), "Will you not speak to 'Uthmaan?" So he replied, "You think that I will not talk to him without letting you know about it (also). Indeed, I will certainly talk to him regarding that which concerns me and him without initiating a matter which I do not love to be the first to initiate."

And when they (the Khawaarij) opened up the evil in the time of 'Uthmaan (radiallaahu'anhu) and rejected 'Uthmaan openly, the fitnah, the killing and the mischief, which has not ceased to affect the people to this day, was brought about. And this caused the fitnah to occur between 'Alee and Mu'aawiyah and 'Uthmaan (radiallaahu'anhu) was killed for these reasons.

(Futhermore) a large number of Companions and others besides them were killed due to this open rebellion and the open proclamation of the faults (of the ruler), until the people began to hate the one charged with authority over them and killed him. We ask Allah for success. [Al-Ma'loom min Waajib il-'Ilaaqah bain al-Haakim wal-Mahkoom, (pp. 22-23)]

So it is well known that Ahmed Jibril would backbite the rulers in his gatherings, declaring them to be apostates (kafr) and he even was recorded calling them prostitutes during a Jumah khutbah. This clearly is a deviated way that leads to tribulation and not the correction of the Muslims' affairs.

The Prophet sallahu alaihi wa sallam commanded us to supplicate for our rulers and to be patient with them, not disobeying them, nor rebelling against them.

The Companions asked the Prophet sallaahu alaihi wa salam, ***“O Messenger of Allaah! When you mentioned that there will be rulers, ‘you will approve of some things from them, and disapprove of others things.’”***

They said: ***“So what do you command us to do?”***

He said: ***“Give them their right, and invoke Allaah, since He is with you.”***

’Ubaadah (radiyallaahu ’anhu) said: ***“We gave the oath of allegiance to the Messenger of Allaah sallahu alaihi wa sallam that we would not oppose the command, not its people.”***

He said: ***“Except if you were to see clear disbelief (kufran bawaahan) about which you have a proof from Allaah.”*** Related by Muslim (6/17)

Imaam Ahmad Ibn Hanbal (d.241H rahimahullaah) said: ***“Verily I supplicate for the ruler, for his correctness, success and support – night and day – and I see this as being obligatory upon me.”*** [as-Sunnah (no. 14) of Abou Bakr al-Khallaal.]

Fudayl Ibn ’Iyaad (rahimahullaah) said, ***“If I had a supplication that would be answered, I would not make it, except for the ruler. Because when the ruler becomes righteous, the towns and the servants become safe and secure.”*** [Refer to Hilyatul-Awliyaa‘ (8/91-92)]

And when we see evil from the ruler we it is from the Sunnah for the scholars to advise them in private, not for the ignorant youth to cry out loudly from the pulpits.

Messenger of Allah sallaahu alaihi wa sallam said, ***“Whoever desires to advise the one with authority then he should not do so openly, rather he should take him by the hand and take him into seclusion (and then advise him). And if he accepts (the advice) from him then (he has achieved his objective) and if not, then he has fulfilled that which was a duty upon him.”*** (Reported by Ahmad (3/403) and Ibn Abee ’Aasim (2/521) with a Saheeh isnaad.)

Imaam ash-Shawkaanee said, ***“It is desirable for the one to whom a mistake of the leader (Imaam) appears in certain matters that he advises him but does not openly rebuke him in front of all the people to see. Rather it should be as has been reported in the hadeeth - that he should take him by the hand, should take him into seclusion and should offer him the advice, and he should not humiliate the sultaan of Allaah. And we have already said in the beginning of the book of Siyar that it is not permissible to revolt against the leaders, even if they reach (excessive) levels of oppression, as long as they establish the prayer and no manifest and clear disbelief appears from them. And the ahaadeeth that have been reported with this meaning are mutawaathir. However, it is necessary for the follower that he follows the leader (Imaam) in obedience to Allaah and he disobeys him in (what entails) disobedience to***

Allaah, for verily there is no obedience to the creation in disobedience to Allaah.
[Ahmad, 3/403]

Imaam Ibn Abee 'Aasim (rahimahullaah) narrated, concerning how the leaders of the common-folk are to be advised,

“Chapter: How are the leaders of the common-folk to be advised?”

He related: ***From Shurayh Ibn 'Ubayd al-Hadramee and other than him who said: 'Iyaad Ibn Ghunm was whipping a person of a land which was conquered. So Hishaam Ibn Hakeem spoke harshly with him, until 'Iyaad became angry. So he stayed the night (like this) through the night, then he came to Hishaam Ibn Hakeem and sought an excuse from him. Then Hishaam said to 'Iyaad: Have you not heard the Prophet sallaahu alaihi wa sallam saying: “Verily the person who shall suffer the severest punishment is the one who is most severe in punishing the people in this world.” So 'Iyaad Ibn Ghunm said: “O Hishaam Ibn Hakeem! Indeed we have heard what you have heard, but you have not heard the statement of the Messenger of Allaah sallaahu alaihi wa salam, “Whosoever wishes to advise the ruler concerning a matter, then let him not do it openly. Rather, he should take him by the hand and take him into seclusion. So if he accepts his advice, then he has achieved his objective, and if he does not accept from him, then he has still conveyed that which was a duty upon him.” And verily you – O Hishaam – are a reckless fool – therefore, you dare to come out against the ruler of Allaah. So why are you not scared that you may be killed by the ruler, so you will be one who was killed by the ruler of Allaah the Blessed and Exalted?!”*** [Kitaabus-Sunnah (2/251) In addition to Ibn Abee 'Aasim, this hadeeth was also related by Ahmad (3/403), and it was authenticated by Shaykh al-Albaanee in Dhilaalul-Jannah fee Takhreejis-Sunnah (no. 1096)]

Imaam Maalik Ibn Anas (d.179H rahimahullaah) said: ***“The right of every Muslim whom Allaah has blessed with something of knowledge and understanding (fiqh), is that he enters upon the ruler to command him with goodness, and to prohibit him from evil, and to admonish him.”*** [Tarteedul-Madaarik (1/207-208) of al-Qaadee 'Iyaad]

Al-Haafidh Ibn Hajar (rahimahullaah) said, ***“The advice to the leaders of the Muslims is to aid them upon that by which they will become established. And it is to warn them against negligence, and to correct their deficiency when they slip, and to unite the word upon them, and to reject the hearts that have enmity towards them. And the greatest advice is to prevent them – by using that which is good – from oppression.”*** [Fathul-Baaree (1/138)]

Shaikh Saalih ibn 'Uthaimen (rahimahullaah) said, when affirming that offering advice to the rulers is something that is done in secret and not openly and he quoted some evidences for that, and amongst them was this hadeeth, he said, ***“So when speaking about the king by backbiting, giving him advice in the open and publicising (his faults), when that is (but) humiliation of him, that humiliation for which Allaah has threatened the one who does it with humiliation and debasement, then there is no***

doubt that it is obligatory to carefully observe what we have mentioned —that he should desire to give advice in secret and other such things. (This being) for the ones who are capable of advising them, from among the scholars, those who visit them and mix with them and by whose advice they find benefit, as opposed to those besides the (scholars) ... “ up until he said, “... for openly opposing the ruler (sultaan) in that which is not from the necessities of the religion, and rejecting that (openly) in the gatherings, in the mosques and in the ranks and other places of admonition and other such things, then that is not advice at all. So do not be deceived by the one who does that, even if it is with good intention, for verily, that is in opposition to what the Salafus-Saalih, those who are to be followed, were upon —and your guidance is in Allaah’s control.” [Maqaasidul-Islaamn, p. 393]

You will here the innovators often criticizing the Ulema, claiming that they are with the rulers, and by this they mean to say that the Ulema serve the agenda of the rulers. All this because those Ulema are not willing to come out with Biddah and openly back bite the rulers, rather they are the ones who advise them towards good, privately.

Ibn Abee Haatim relates from Imaam Maalik, that it was said to him: **‘Verily you enter upon the ruler whilst they (the people) are being oppressed (by the ruler)!’**

So Maalik said: ***“May Allaah have mercy upon you! So where is the person who will speak with the truth?! Indeed the Messenger of Allaah sallaahu alaihi wa salam said, “The most excellent Jihaad is a truthful word spoken to an oppressive ruler.” [Ibn Maajah (no. 4012), and Ahmad (5/251); and it was authenticated by Shaykh al-Albaanee in Saheehul-Jaami’ (no. 1100)]***

Notice here that this great Jihad isn’t to “speak a truthful word to the people against an oppressive ruler.” Rather it is to the ruler that the word is spoken, and it is done privately.

And we should realize that Allaah puts over us rulers that reflect our own condition, rulers which we deserve.

Ibnul Qayyim (rahimahullaah) said ***“And reflect in His, the Most High’s wisdom in making the kings of the servants, their leaders and their rulers to be of the same type as their actions (i.e. those of the servant’s). Rather, it is as if their actions (those of the servants) became manifest in the appearances of their rulers and kings. If they remain upright, then their kings will remain upright, and if they turn away (from uprightness), then they (the kings) too will turn away from uprightness. And if they (the servants) oppress [themselves and others], then their kings and rulers will oppress [them], and if their appears plotting and deception from them, their rulers will [be made to] behave likewise, and if they (the servants) prevent the rights of Allaah that are with them, and become stingy with respect to them (i.e. withhold the rights of each other), then their kings and their rulers will withhold the right that they (the servants) have from them, and will become stingy with respect to them. And if they take from the one who is considered weak, what they do not deserve to take from him in their dealings (i.e. misappropriate from him), then the kings will take from them (the servants) what they***

do not deserve to take (from them) and will inflict them with taxes and [other forms of] service. And everything that they (the servants) take away from the weak person, the kings will take away from them with power, force. So their actions (those of the servants) become manifest in their actions (those of the kings and rulers).

And it is not from the Divine wisdom that the evil-doers and the sinners are made to be ruled over (by anyone) except by one who is of their like.

And when the very first band (of Islaam) was the best of the generations, and the most pious of them, then their rulers were likewise. And when they became tarnished (i.e. corrupted), the Rulers were made corrupted over them. Thus, the wisdom of Allaah refuses that the likes of Mu'aawiyah, and 'Umar bin 'Abdil-'Azeez are put in authority over us in the likes of these times [the 8th Century Hijrah] , let alone the likes of Abu Bakr and 'Umar. Rather, our rulers are in accordance with our (nature) and the rulers of those before us were in accordance with their (nature). And both of the two matters necessitate wisdom and what it requires.

And the one who has deep rooted intelligence, when he moves his thought around in this subject will see the Divine wisdom that runs through al-Qadaa wal-Qadar (Ordainment and Pre-Decree), externally and internally, just as it runs through al-Khalq wal-Amr (the Creation and the Command) . So beware from thinking with your corrupt thought that anything of His ordainments and decrees are devoid of the far-reaching wisdom. Rather, all of His, the Most High's ordainments and decrees take place from the most perfect angles of correctness and wisdom. However, the weak intellects are veiled, by way of their weakness, from perceiving these [aspects of wisdom], just like eyes suffering day-blindness are veiled, by way of their weakness from the light of the sun ...” [Miftaah Daar is-Sa'aadah (2/177) (Daar Ibn 'Affaan)]

It is established that Ahmed and Musa back bite and make Takfeer of the Muslims rulers, (all of them) and praise the revolutionaries. Ahmed was even caught on his site openly praising a group of rebels who transgressed upon the Muslims and the rights of Allaah by taking the Haraam Sheriffe hostage with weapons.

Ahmed (the defender of the innovators) said, ***“A group of Salafies, fully armed, attempted to take over Saudia leadership in the Haram during Hajj and declare a Khalifa like the times of Abu-Bakr and Omar radi allahu anhum. They were by Allah purified men...”*** [Taken from his website]

Subhanallaah, what misguidance indeed. If these so-called “Salafis” knew even a little bit about the Sunnah in regards to establishing the Khalifa they would never have embarked on such a tragic excursion. And it was known that these people whom Ahmed praised were deviants who even went far beyond the limits, even claiming that they found the Mahdi. Anyone with insight will realize that they and their actions were astray.

Holding Fast to the Sunnah and Its People

So my hope is that you will have clear vision upon encountering these principles of the Sunnah, and my hope is that you will realize the attributes of its people and seek their company from amongst the students of knowledge and the Ulema..

Aboo Uthmaan as-Saaboonnee (rahimahullaah) said, ***“And one of the distinguishing signs of Ahlus-Sunnah is their love for the Imaams of the Sunnah, its Scholars, its helpers, and its close allies, and their hatred for the leaders of innovation who call to the Hell-Fire and who direct their associates and companions to the home of torment destruction. Allaah, the Sublime, has adorned the hearts of Ahlus-Sunnah, and the light of their hearts with love for the Scholars of the Sunna, as a bounty from Him, Whose Magnificence is perfect and Sublime.*** [Aqeedatus-Salaf wa Ashaabul-Hadeeh, pp. 108-1]

Aboo Uthmaan as-Saaboonnee (rahimahullaah) also said, ***“And I, by the Grace of Allah, the Mighty and Majestic, am a follower of their narrations, seeking illumination by their lights (and I) advise my brothers and my companions that they should not slip away from their sign-post and that they should not follow other than their sayings. That they should not occupy themselves with these newly invented matters from among the innovations, which have become widespread amongst the Muslims (and likewise the detestable things which) have appeared and become popular (amongst the people). And if a single one of these matters appeared upon the tongue of anyone in the times of those Scholars, that they would have forsaken him, would have declared him an innovator, called him a liar and would have attributed to him, every evil and loathsome thing.”*** [Aqeedatus-Salaf wa Ashaabul-Hadeeh]

And He also said, ***“Let not my brothers, may Allaah protect them, be deceived by the abundance of the Ahlul-Bid’ah (the People of Innovation) and their large numbers (for verily, the abundance of the people of falsehood and the small number of the people of truth is a sign of the approach of the Day of Truth), since the Chosen Messenger (swallallahu alaihi wasallam) said, “Indeed, amongst the signs of the Hour and its being close at hand, is that knowledge will diminish and ignorance will be widespread.” (Bukhari, Muslim, Ahmed) And knowledge is the Sunnah and ignorance is bid’ah. And he (swallallahu alaihi wasallam) said, “Verily, eemaan will retreat to Madeenah as a snake retreats into its burrow.”*** [Aqeedatus-Salaf wa Ashaabul-Hadeeh]

And He also said, ***“And whoever holds fast to the Sunnah of ti-ic Messenger (swallallahu alaihi wasallam) (today), acts upon it, remains firm upon it and calls to it, his reward is more numerous and plentiful than the one who was upon this ‘aqeedah (i.e., the above-mentioned (aqeedah) at the beginnings of Islaam and faith. Since the Chosen Messenger (swallallahu alaihi wasallam) said, “He will receive the reward of***

fifty (i.e. the one clinging to that which the Companions were upon the later times). “ So it was said, ‘Fifty from amongst them? He (swallallahu alaihi wasallam) replied, “No, but rather front amongst you (i.e., the Companions).” (Dawood) [Aqeedatus-Salaf wa Ashaabul-Hadeeh]

And we should reflect on the statement of Ibn Shawdhab (rahimahullaah) who said :
"Indeed from the blessings of Allah upon a youth who seeks to worship Allah is that he is granted as a brother a companion of the Sunnah who encourages him upon it."

And we should reflect on the statement of Ayyoob as-Sakhtiyaanee (rahimahullaah) who said: ***"Indeed from the well-being of a youth or a non-Arab is that Allaah should guide them to a scholar from the companions of the Sunnah."***

And Allaah subhanahu wa ta'ala says, ***“And hold fast, all of you together, to the Rope of Allâh (i.e. this Qur’ân), and be not divided among yourselves.”*** [3:103]

I pray to Allaah that you will realize the seriousness of our times and these affairs and the realities of the different deviant groups, and that you will attach yourself wholeheartedly to the Sunnah and its people. Ameen

And ‘Utbah al-Ghulaam (rahimahullaah) said (regarding Ahlus Sunnah), ***"Whoever is not with us, then he is against us"***. [Al-Ibaanah (2/437)]

And reflect upon the words of the Messenger of Allaah (sallallahu ‘alaihi wa sallam) when he said: ***"There will not cease to be a group from my ummah, triumphant upon the truth. Those who abandon them will not be able to harm them nor will those who oppose them, until the order (promise) of Allaah, the Mighty and Majestic, comes."***

And know, may Allaah have mercy on you, that you are obligated to hold firm to the Book and the Sunnah and the Way of the Salaf, because it means guidance and every other way is misguidance.

'Umar ibn 'Abd Allah-'Azeez (rahimahullaah) said, ***"There is no excuse for anyone, after the Sunnah, to be misguided upon error which he thought was guidance."*** [Al-Marwazee reports in as-Sunnah (no. 95)]

So in closing, I ask Allaah to purify my intentions of anything but Ikhlas in writing this Risalah and in all of my deeds, ameen. And I ask him to guide you and all the sincere youth of Islam upon the Noble way of our Pious Predecessors, which is the path of salvation, the path to Jennah. Ameen.

And I ask that Allaah unites our hearts upon the Sunnah, and unites us in opposition to that and those who oppose the Sunnah, ameen.

So may Allaah guide Ahmed and Musa and those like them and with them to an immediant repentance. Ameen. However if they continue to oppose the Book of Allaah,

the Sunnah, the Way of the Salaf and the people who follow them in goodness and they continue to support Biddah and the people of Biddah wal Ahwa, then may Allah break their backs. Ameen.

And I ask Allaah to return this Ummah to the original affair and to guide us upon the straight path, saving us from every misguided way. Ameen. And verily, the worst of affairs are the newly invented matters, and every newly invented matter is a (cause for) going astray, and every straying leads to the hellfire.

So this is what Allaah allowed me to mention (although there is much more that the student of knowledge needs to learn concerning these issues). And if there is any good in it, I bear witness that it is from no one except Allaah Almighty, Lord of All the Worlds. And if there is any mistakes in it then that is from myself or the shaitan, and refuge is sought in Allaah. Wallahul Musta'an.

**Walhamdulillah Rabbil 'Alameen, Wa Sallahu Wa Sallam 'Ala Nabiyyinah
Muhammad Wa 'Ala Aalihi Wa Sahbihi Wa Sallam**

Completed by the Permission of Allaah on the 6th of Muharram, 1425h