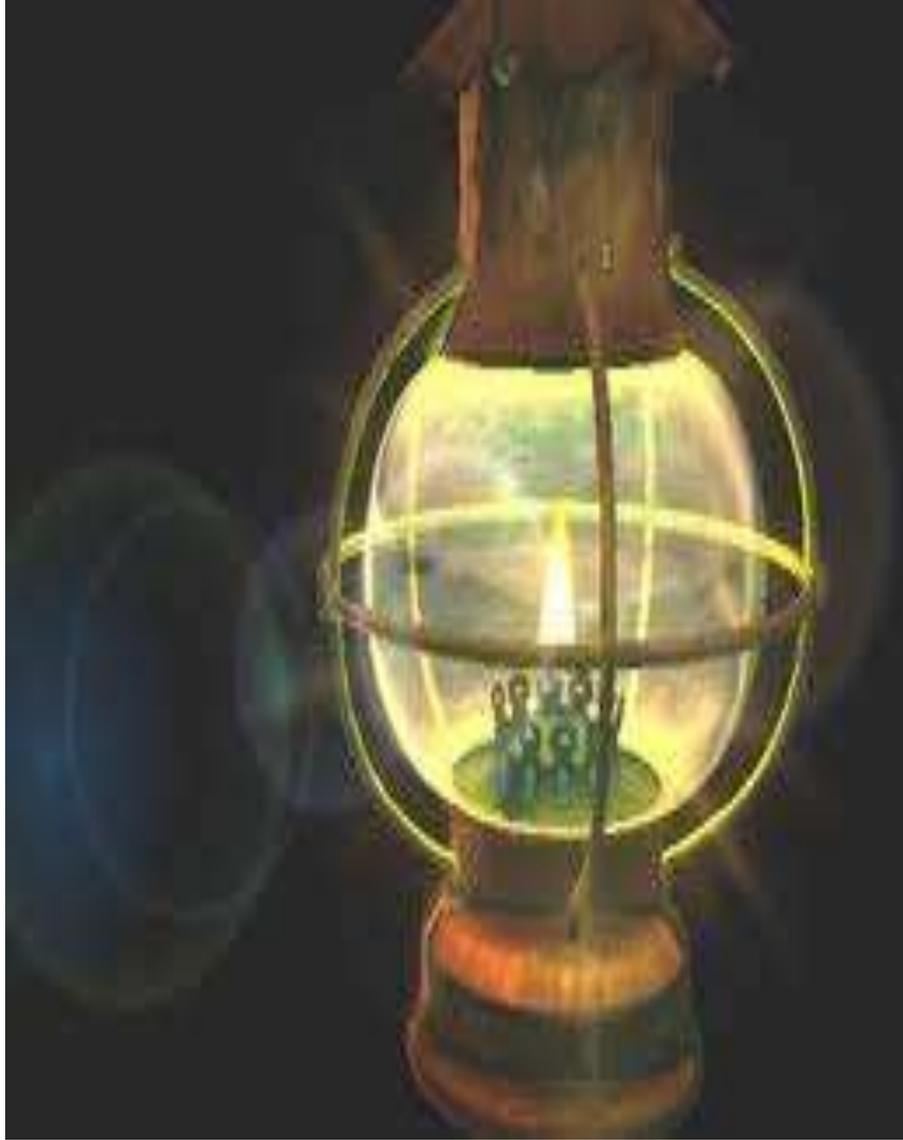


من هم الغلاة؟

WHO ARE THE REAL EXTREMISTS.



WRITTEN BY: MUSA MILLINGTON

WHO ARE THE REAL EXTREMISTS?

الحمد لله رب العالمين و العاقبة للمتقين و لا عدوان على الظالمين. و أصلى و أسلم على نبيه محمد و على اله و صحبه و سلم تسليما كثيرا.

Allah (عز و جل) prohibiting extremism has said:

قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَصْلُوا كَثِيرًا
وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ

Say (O Muhammad): "O people of the Scripture (Jews and Christians)! Exceed not the limits in your religion (by believing in something) other than the truth, and do not follow the vain desires of people who went astray before, and who misled many and strayed (themselves) from the Right Path." {5:77}

Likewise the Prophet (صلى الله عليه و سلم) said warning against it:

"إياكم و الغلو فإنما أهلك الذين من قبلكم الغلو في الدين"

"Beware of extremism because verily those before you have been destroyed because of extremism in the religion."

This shows us that extremism is indeed instrumental in the destruction of the Muslims as it has been one of the primary ingredients in the destruction of other nations before us. And this is why Allah ta'ala has made the companions and those who follow them in goodness a balanced, moderate nation. He has said in his book:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

"Thus we have made you [true Muslims - real believers of Islâmic Monotheism, true followers of Prophet Muhammad SAW and his Sunnah (legal ways)], a (just) (and the best) nation, that you be witnesses over mankind] and the Messenger be a witness over you." {2:143}

However, we find that many speak regarding this topic without any knowledge. Therefore, it is not unusual that they regard some actions as actions of extremism in addition to accusing others of being extreme without any concrete proof from the Book of Allah and the Sunnah of the Messenger (صلى الله عليه و سلم).

I therefore decided to write this small treatise regarding extremism and the manner in which Salafi Publications and their cohorts have fallen into it and by it have abandoned the principles of *Jarh Wa Ta'deel* Therefore this research will be divided into the following sections:

1. The definition of extremism.
2. Some of the manifestations of extremism.

3. Blind fanaticism of Salafi Publications toward particular scholars.
4. The crimes of Salafi Publications on Jarh Wa Ta'deel.

May Allah ta'ala accept this small effort and make it heavy on the scales that spread it seeking his face.

Musa Millington

THE DEFINITION OF EXTREMISM.

The word Ghuluww (الْغُلُوُّ) originates from the word Ghalaa (غَلَا) which means to go beyond the bounds.¹ As for the Shar'eeyah definition extremism (الغلو) *means to go beyond the boundaries which Allah ta'ala has set in his book and the Prophet (صلى الله عليه و سلم) has set in his Sunnah.* In other words, as Imam As Sa'di mentioned in his Tafseer, to go beyond the boundaries of truth into falsehood.²

From these definitions it is clear that extremism and its manifestations are not subject to the understanding of Zaid and 'Amr. Rather, extremism must be understood in the light of the Qur'an and the Sunnah. If one does not subject his understanding of extremism to the evidences of the Book and the Sunnah he may find himself in great danger as he would spoken about Allah without knowledge. Additionally, it may go to the extent wherein the claimant may accuse the legislated proofs of being outdated, barbaric and irrelevant.³

Therefore, the extremist, the one who goes beyond the bounds of legislation, is indeed a dangerous person. By nature he is an oppressor who speaks without Allah, the Messenger (صلى الله عليه و سلم) and the Religion of Islaam without knowledge. Likewise, such individuals deface the reality of Islaam and the Sunnah and are in reality from the armies of Shaytaan who deviate Allah's slaves from the straight path. Furthermore, the extremist does not see the truth except through his perspective, his group and those who follows.

Hence, without doubt, as mentioned in the Hadeeth of the Messenger of Allah (صلى الله عليه و سلم) extremism is destructive from all angles and is an instrumental element in the destruction of previous nations. Therefore, the capacity for extremism to destroy ideologies and mankind cannot be underestimated and must be tackled by any lawful means necessary.⁴ The Prophet (صلى الله عليه و سلم) said:

"من رأى منكرا فليغيره بيده فإن لم يستطع فبلسانه فإن لم يستطع فبقلبه و ذلك أضعف الإيمان"

"Whoever sees an evil among you then he should change it with his hand. If he is unable, then, (he should change it) with his tongue. If he is not able then (he should change it) with his heart and this is the weakest of Imaan."

¹ Mukhtaar As Sihaah (pg: 284)

² Tayseer Kareem Ar Rahmaan (pg: 230)

³ This is obvious from the statements of many modernists who see the beard, the Niqaab as manifestations of extremism.

SOME OF THE MANIFESTATIONS OF EXTREMISM.

Extremism has several manifestations that can be seen throughout the Muslim world. These manifestations have indeed defaced the reality of Islaam to the general masses of Muslims and Non-Muslims which turn them away from the religion which was sent as a mercy for all of mankind.

Some of these manifestations of extremism are:

1. **Over-praising individuals and blind-following them.** This occurs when someone gives attributes to an individual which he does not deserve. The Prophet (صلى الله عليه) warned against this saying:

"لا تطروني كما أطرت النصارى ابن مريم فإنما أنا عبد فقولوا عبد الله ورسوله"

"Do not over-praise me like the Christians over-praised Jesus the son of Mary for verily I am a slave. Therefore say slave of Allah and his Messenger."

2. **Committing innovations (البدعة) in the religion.** This is a form of extremism because the innovator has added to the religion which has already been completed and perfected. Therefore, every innovator is an extremist because he has went beyond the bounds in worshipping Allah.
3. **Forsaking that which is lawful and wholesome.** Allah has mentioned:

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

"O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of Shaitân (Satan). Verily, he is to you an open enemy." {2:168}

Examples of such people are those who totally forsake sleep for prayer, marriage for celibacy and fasting for eating. The Prophet (صلى الله عليه وسلم) said regarding this:

"فمن رغب عن سنتي فليس مني"

"Whoever is not pleased with my Sunnah is not of me."

4. **Worshipping Allah in an unbalanced way.** Meaning that there are those, like the Khawarij, who worship Allah with fear alone and therefore have no hope in his mercy. Likewise there are those, like the Murji'ah who worship Allah with mercy alone yet do not fear his punishments for their sins.

5. **Insubordination through the intellect.** There are those who use their intellect to oppose the legislation rather than use it in order to understand the revelation. *Hence because they have sanctified the intellect and made it the source whereby good and evil is governed they have opposed Allah, the Messenger and their own intellects.*

These are simply five of the many manifestations of extremism within the Muslim Ummah nowadays. And extremism has been a phenomenon since the appearance of deviant groups such as the Khawarij, the Shee'ah, the Murjiah, the Jahmeeyah, the Qadareeyah and other than them. However, Ahlus Sunnah Wal Jama'ah remains the saved, moderate sect⁵ within the Muslims and they neither entertain fanaticism nor extremism.

Muhammad Ibn Ibraheem Al Hamd mentioned:

“Being balanced is from the most apparent signs of Ahlus Sunnah Wal Jama'ah. Since the Muslims are the balanced nation between those who engage in harmful extremism and the nations who engage toward destructive negligence. *Likewise, Ahlus Sunnah Wal Jama'ah is the balanced sect between the deviant sects within the nation who have deviated from the straight path.*”⁶

⁵ The word moderate used in its proper manner means following Islaam according to the way of the Prophet and his companions.

⁶ 'Aqeedah Ahlus Sunnah Wal Jama'ah (pg:57)

PRINCIPLES TO KEEP AWAY FROM EXTREMISM

My dear brothers and sisters, before entering into the topic of the extremism of Salafi Publications there are four important principles in the religion which must be explained in detail. **The first principle** has been enshrined in the words of the great scholar Ibn Rajab Al Hanbali who mentioned:

لا يعرف الحق بالرجال.....و لكن يعرف الرجال بالحق

“The truth is not known by the men but rather the men are known by the truth.”

Meaning that the speech of anyone, whatever their station may be in life, must be weighed and measured according to the book of Allah and the Sunnah of the Messenger (صلى الله عليه و سلم). If the statement corresponds to the evidences then it must be taken even if the statement comes from the lowest of people. And if the statement does not correspond to the evidences it is rejected even if it comes from the Companions (رضي الله عنهم).

Likewise, Imam Malik Ibn Anas (رحمه الله تعالى) mentioned:

كل قول مقبول و مردود إلا صاحب هذا القبر

“Every statement is rejected except for that person in the grave meaning the Prophet (صلى الله عليه و سلم)”

Therefore, there is no one on the face of the earth whose statement is not under scrutiny since their statement is subject to either acceptance or rejection.

Even the Maftoon (the one who has been tried), Al Wassabi, who mentioned that Shaikh Yahya is deserved of Allah’s punishment etc, said in Al Qawl Ul Mufeed:

“Meaning of the declaration that Muhammad is the Messenger of Allah

Meaning: There is no one followed in truth except the Messenger of Allah (صلى الله عليه و سلم). And other than the Messenger (صلى الله عليه و سلم) ***if he is followed in matters wherein there are no evidences then this following is in falsehood”***.⁷

Therefore, before entering into the subsequent topics it is a must that the one entering into it has an open mind wherein ***the goal is to seek the truth according to its proofs and evidences without looking at the status and nobility of individuals and personalities.***

The second principle, which is important for us to take note of, ***is that the Mujtahid scholar can errors in judgment regarding matters of the religion and regarding conflict between individuals.***

⁷ Al Qawl Ul Mufeed: 35.

The Prophet (صلى الله عليه و سلم) said:

إذا حكم الحاكم فاجتهد فأصاب فله أجران و إن أخطأ فله أجر واحد

“If a judge makes effort to arrive at a judgment and he is correct then he has two blessings. If he is incorrect he has one (blessing).”

Likewise the Prophet (صلى الله عليه و سلم) mentioned regarding conflict between two parties:

إنما أنا بشر، و إنه يأتيني الخصم، فلعن بعضكم أن يكون أبلغ من بعض، فأحسب أنه صدق فأقضي له بذلك، فمن قضيت له بحق مسلم فإنما هي قطعة من النار فليأخذها أو فليتركها

“Verily I am a man. *And verily someone may come to me and it is possible that some of you may be more eloquent than others. Therefore I think that he is speaking the truth therefore I judge in his favour.* Therefore, anyone who I have judged for, regarding the right for a Muslim then verily (know) it is a piece of the hellfire. He can then either take it or leave it.”

Regarding this Hadeeth Imam An Nawawi said:

(إنما أنا بشر) معناه التنبيه على حالة البشرية ، وأن البشر لا يعلمون من الغيب وبواطن الأمور شيئاً إلا أن يطلعهم الله تعالى على شيء من ذلك ، وأنه يجوز عليه في أمور الأحكام ما يجوز عليهم ، وأنه إنما يحكم بين الناس بالظاهر ، والله يتولى السرائر ، فيحكم بالبينة وباليمين ونحو ذلك من أحكام الظاهر مع إمكان كونه في الباطن خلاف ذلك ، ولكنه إنما كلف الحكم بالظاهر

"(Verily I am a man) meaning giving attention to his condition as a man. And that a man does not know the unseen and matters that are hidden except that which Allah has exposed them to and that *it is allowed for him in his judgments what is allowed for them.* And that he judges between the people by what is apparent and Allah takes charge of what is hidden. *Therefore he judged by clarification and swearing and other than these apparent rulings with it, being possible that what is hidden differs from this.* But rather he was burdened with ruling upon what is apparent..."⁸

He (صلى الله عليه و سلم) also said:

إنما أقضي بنحو ما أسمع

"Verily I judge according to what I hear. "

Therefore my dear readers, if this is the case regarding the Prophet (صلى الله عليه و سلم) wherein he judges between two parties according to what he has heard from them then how would it be for other than him?

⁸ <http://hadith.al-islam.com/Page.aspx?pageid=192&TOCID=793&BookID=34&PID=5251>

The third principle comes from the statement of Imam Ash Shaatibi who mentioned:

Verily taking the rulings of men without looking at them as the means (to understand) the legislation is misguidance because verily the highest ruling and the established proof comes from the legislation (the Qur'an, the Sunnah, consensus and correct analogy {Qiyaas}) and not from anything else.

In other words, anyone who makes their criteria of accepting the statements someone's personality rather than the composition of his/her statements has indeed fallen into severe misguidance. Indeed, the blind followers of the four Madhabs, the heads of Sufi Tareeqas etc. are prime examples of those who regard their scholars and pious ones in such an extreme manner. This has occurred with them because such groups have turned away from the evidences and have chosen to be pleased in ignorance when Allah has said:

أَتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا تَذَكَّرُونَ

[Say (O Muhammad SAW) to these idolaters (pagan Arabs) of your folk:] “Follow what has been sent down unto you from your Lord (the Qur'an and Prophet Muhammad's Sunnah), and follow not any Auliyâ' (protectors and helpers who order you to associate partners in worship with Allâh), besides Him (Allâh). Little do you remember!” {7:3}

The fourth principle: *True love for the scholars is indicated through proceeding upon their methodology.* Meaning that love is not manifested only by statements, rather, truly loving them and respecting them is by respecting their methodology and acting upon it.

Shaikh Yahya Al Haajoori mentioned:

“(The Hizbees) took to themselves the words: the Ulama, the Ulama, the Ulama which is a window dressing and they are not with the Ulama by Allah. As the companions of Abu Hasan (Al Ma'ribi) used this as a window dressing before they are from the same origin. Yes. It was said to them the truth is this and the evidence is this, this happened, that happened. They turned as said no the Ulama of Madeenah said so and so the Ulama of Jordan said so and so, the Ulama of so and so said so and so and so and so is left... The reality is that you do not find these people with anyone in the end. But they go from stage to stage hidden by saying: the Ulama, the Ulama. And some of them by Allah are furthest away from respecting the Ulama.

True respect for the Ulama is respect for their true Manhaj and their correct Da'wah... if they (the Hizbees) were with the Ulama they would have taken the statements that are based upon knowledge. But they do not want knowledge or the Ulama they want their desires. From the hiding of the Shia'ah behind the name Ali Ibn Abi Taalib (they said) Ali, Ali, Ali and the reality

is that they oppose the call of Ali and they are opposed to the Sunnah that he called toward and they are opposed to the truth that was with him. Therefore between them and between Ali is the distance of the two easts.

Those who claim that they love and follow the scholars neither follow their methodology nor practice their Da'wah. Rather, they follow their desires and only use their claims of loving and following the scholars in order to divert their audience from the straight path. ***To illustrate this one needs only to look at the likes of the Shee'ah who use 'Ali (رضي الله عنه) and the Madhab fanatics who use the Imams to further their wicked agendas.***”⁹

My dear brothers and sisters, reflect carefully on these three principles before reading further into this treatise as these principles are a guiding light for the speech that is written afterward wherein I shall clarify the main angle wherein Salafi Publications fell into extremism in addition to discussing their crimes upon the science of *Jarh* (disparagement) Wa *Ta'deel* (appraisal)

⁹ <http://aloomenglish.net/vb/showthread.php?221-What-does-respecting-the-Ulama-mean>

BLIND FANATICISM (التعصب) OF SALAFI PUBLICATIONS TO PARTICULAR SCHOLARS.

The word Ta'assub (التعصب) comes from the root (ع ص ب) which literally means to put a bandage over one's eye to the extent that one cannot see. According to the Shar'eeyah meaning it refers to fanaticism toward a particular person, ideology or group. Therefore the Muta'asib (المتعصب), who is the partisan, is blinded from the true understanding of Islaam because of their fanaticism toward specific individuals, parties and beliefs.

This Ta'assub is practiced toward scholars of innovation as well as scholars of the Sunnah with the latter being more severe trial upon the Ummah. This is because many deviants, as aforementioned in principle number four, use the names of scholars or righteous individuals in order to deviate others.

My dear readers, this is from the means which Shaitaan uses to steer mankind away from the truth. Allah ta'ala has mentioned regarding the Mushrikeen:

وَإِذَا قِيلَ لَهُمْ مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَنْبَغُ مَا آتَيْنَا عَلَيْهِ ءَابَاءَنَا أُولَئِكَ كَانُوا لَنَا آيَاتٍ وَلَا يَهْتَدُونَ

When it is said to them: "Follow what Allâh has sent down." They say: "Nay! We shall follow what we found our fathers following." (Would they do that?) Even though their fathers did not understand anything nor were they guided? {2:170}

Likewise Allah ta'ala said regarding the Jews and the Christians:

اتَّخَذُوا أَحْبَارَهُمْ وَرُهَبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا ۗ لَا إِلَهَ إِلَّا هُوَ سُبْحٰنَهُ عَمَّا يُشْرِكُونَ

“They (Jews and Christians) took their rabbis and their monks to be their lords besides Allâh (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allâh), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurât (Torah) and the Injeel (Gospel)] to worship none but One Ilâh (God - Allâh) Lâ ilâha illa Huwa (none has the right to be worshipped but He). Praise and glory is to Him, (far above is He) from having the partners they associate (with Him).” {9:31}

Shaikh Saalih Al Fawzaan mentioned: “The believer follows the evidences and becomes happy when he finds it. Because the truth is the stray camel of the believer, wherever he finds it he takes it. *As for the one who has within his heart deviance, or hypocrisy then such a person*

follows his desires and does not follow the evidences. And deviance in belief, religion and character and everything else comes upon such a person as a punished for him from Allah.”¹⁰

From this speech of Shaikh Saalih Al Fawzaan, it can be derived that whoever willfully opposes the evidences of the Qur’an will be punished by Allah by one of two means:

- Deviance
- Hypocrisy

And this would only occur when they threw the evidences behind their backs as if they never knew them beforehand.

Therefore, it is not becoming of any Muslim to throw the evidences behind his back because of anyone. This is because the truth is established and confirmed by Allah ta’ala, whereas the statements of men, even those of high status, are subject to criticism according to what is established and confirmed.

¹⁰ E’aanatul Mustafeed: Volume 2, page 155.

Section: Is Shaikh Rabee' or anyone else pleased with fanaticism?

Salafi Publications and others make it their utmost duty to present themselves as the bastion of Salafeeyah in the West. Additionally, they make strenuous efforts to project that their views are those of the 'Ulama (who do not include all the 'Ulama) and endorsed by them. Furthermore, they establish allegiance and disassociation based upon this.

From their tenants of Salafeeyah is to blind follow specific scholars, in particular Shaikh Rabee' Ibn Haadi Al Madkhali regardless of whether his speech is based upon evidences or not.¹¹ And regardless of what was said by others who may have clear evidences in their corner. Without doubt I, and others have witnessed this fanaticism by Salafi Publications for many years. To the point where Abu Khadeejah said to me regarding the Fitnah of 'Adeni:

“We (himself and Bilaal) are not taking a position until Shaikh Rabee' takes a position.”

Likewise Bilaal Davies said:

“Because Shaikh Rabee' knows when he is finished the matter will be finished.”

Likewise MPUBS have recently sent me an e-mail which stated:

MPUBS [You Tube]: Ash-Shaykh Rabee' Criticises with Evidence & Proper Investigation by Shaykh Ahmad Shamlaan

Excerpt: "... Last tuesday we sat with Shaykh Rabee' and he spoke about the fitnah of al-Hajooree, and he said that he has been advising this man sincerely for 7 years. So if Shaykh Rabee' has been advising him and not cut the ties with him for 7 years *then how could it be said that he doesn't criticize with evidence! This is a clear accusation.*...Preserve your tongues from the scholars!"¹²

And the likes of the statements which would not be mentioned by someone who has understanding of the religion because Allah ta'ala has declared:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَى الْأَمْرِ مِنْكُمْ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ
(وَالرَّسُولِ إِن كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا) ٥٩

“O you who believe! Obey Allâh and obey the Messenger (Muhammad SAW), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to

¹¹ <http://www.juzammapublications.com/pubs/victory.pdf>

¹² It is indeed incredible that they do not even realize that they are placing Shaikh Rabee' on a greater plateau than the Imams of Jarh Wa Ta'deel. Imam Ahmad Ibn Hanbal, Abu Haatim Ar Raazi, Yahya Ibn Ma'een and others all criticized based on the evidence that they had. There is not one of them except they criticized upon evidences but was all their criticism always accepted by the likes of Imam Adh Dhahabi and Imam 'Umar Ibn Shaheen? Secondly, saying that a scholar is incorrect does not necessitate seeing him as someone deficient. This is a principle that Ahlus Sunnah are aware of since the truth is more deserved of being followed.

Allâh and His Messenger (SAW), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination.”

Imam Ibn Katheer mentioned regarding this verse: Mujaahid and other than him from the Salaf mentioned: Meaning to the book of Allah and the Sunnah of his Messenger. And this is an order from Allah that everything wherein there is dispute between the people in the principles as well as the branches of the religion should be returned to the Book and the Sunnah as Allah has said:

"و ما اختلفتم فيه من شيء فحكمه إلى الله"

“And whatever you differ in then the ruling is Allah’s.”

Therefore whatever the Book and the Sunnah rulers by and has borne witness of its authenticity then it is truth. And what is after truth except falsehood? ¹³

In other words, when there are matters of disagreement the one who is correct is the one who has returned his statements to the proofs of the Book and Sunnah in addition to the principles which have been derived from them by the scholars.

My dear brothers and sisters, although Shaikh Rabee’ is a great scholar of Islaam he is not to be seen as someone who is immune to make mistakes in his discourse. Rather, his speech is like the speech of anyone else from the scholars wherein it is weighed according to the evidences and principles of the Shar’eeyah (legislation). *And without doubt this is his methodology and the methodology of the scholars other than him as evidenced by the speech Shaikh Ahmad An Najmi and Shaikh Rabee’ himself.*

Ash-Shaykh Ahmad an-Najmee (رحمه الله) said:

“...Ash-Shaykh Rabee’ is a Mujaahid, may Allah reward him with good, I am inspired by him in his striving efforts to propagate the Sunnah and invalidating the innovations and its people and in him giving a (high level of) importance to the Sunnah and in its propagation with all that he is capable of, I ask Allah to reward him with the best of reward for that, whereas due to that all Ahlus Sunnah love him **HOWEVER we do not follow him upon falsehood nor do we blindly follow him without a proof** and I ask Allah to make me and him from those who cooperate upon righteousness and piety.”¹⁴

He also said:

“... is it logical that all the people should take from ash-Shaykh Rabee’ (only) and that their opinion is limited to the opinion of ash-Shaykh Rabee’ **and that their**

¹³ Tafseer ibn Katheer 4:59

¹⁴ Reference: Al-Fataawaa al-Jaliyyah ,(193/2)

criticisms/disparagement is restricted to the criticisms/disparagement of ash-Shaykh Rabee' and that their (religious) legal verdicts are confined to the (religious) legal verdicts of ash-Shaykh Rabee'? *This is not logical nor one can imagine it, not at all*"¹⁵

Shaikh Rabee' Ibn Haadi said:

نصحتي لكم أن تدرسوا ، إذا تكلم في شخص ، أن تدرسوا عنه ، وتأخذوا أقوال الناقدین وتفهمونها ، وتتأكدون من ثبوتها ، فإذا تبين لكم ذلك فليحكم الإنسان من منطلق الوعي والقناعة لا تقليدا لهذا أو ذاك ولا تعصبا لهذا أو ذاك ، ودعوا الأشخاص فلان وفلان ، هذه خذوها قاعدة وانقلوها لهؤلاء المخالفين ليفهموا الحقيقة فقط ويعرفوا الحق ويخرجوا أنفسهم من زمرة المتعصبين بالباطل ، وأنا لا أرضى لأحد أن يتعصب لي أبدا إذا أخطأت فليقل لي من وقف لي على خطأ أخطأت . برك الله فيكم ولا يتعصب لأحد هذا أو ذاك ، لا يتعصب لخطأ ابن تيمية ولا ابن عبد الوهاب ولا لأحمد بن حنبل ولا للشافعي ولا لأحد إنما حماسه للحق واحترامه للحق ويجب أن يكره الخطأ ويكره الباطل .

“My advice to you is to study, if someone is spoken about, study his case, and take the statements of the criticizers and understand them and make sure that they are established (statements). Therefore, if this becomes clear to you then one should judge upon careful scrutiny and contentment (meaning that the evidences that are established are clear) not blind following to this one or that one or being partisan to this one or that one. Take this as a principle and relay them to those opposers so that they know the truth and take themselves out of the group of partisans upon falsehood.

And I am not pleased with anyone being partisan toward me ever. If I am incorrect then say it to me, whoever stops at an error from me then (say) you erred. May Allah bless you, and do not be partisan to this one or that one. No one should be partisan to the mistakes of Ibn Taymeeyah, Ibn 'Abdul Wahhab, Ahmad Ibn Hanbal, Ash Shafi'ee, not to anyone. Verily the fanaticism is for the truth and respecting the truth. And it is obligatory to dislike the mistake and falsehood.”¹⁷

This message of the scholars, past and present is indeed clear for us who wish to take example. Ash Shaikh Rabee', Ash Shaikh Ahmad An Najmi and others never desired others to follow them with blind fanaticism. But rather they wish for the Ummah to follow the truth wherever it came from. However, what is seen from Spubs is partisanship which resembles that of the blind-followers of the four Imams in that *they are partisan to their statements while they abandon their methodology*.

Therefore, what is the Salafeeyah that Spubs call toward when it is clear that they do not understand that one of the fundamentals of Salafeeyah is to return to the truth wherever it may come from? It is amazing that these ignorant callers fly worldwide to “give da'wah”¹⁸ yet they neither comprehend nor act upon this fundamental.

¹⁵ Reference: Al-Fataawaa al-Jaliyyah ,(206/2).

¹⁶ Will SPUBS now accuse Shaikh Ahmad An Najmi of reviving Al Halabi's principle?

¹⁷ <http://www.ajurry.com/vb/showthread.php?t=32194>

¹⁸ In reality to expand their fold of blind followers.

And without doubt this is clear when we look at statements from the likes of those who title their articles with titles such as: “Shaikh Rabee’ becomes inaccurate when their beloved are criticized.” This is indeed a strange statement to make and within it is clear extremism since *it ascribes Shaikh Rabee’ to being free of error in the arena of Jarh Wa Ta’deel*¹⁹ when even great Imams of the past, from the first generations of Islaam, were not immune from error in this science!

Furthermore, when one asks for the evidences for the disparagement he is vilified and then called one of the Hajawirah²⁰ and is further accused of reviving the principles of ‘Ali Al Halabi and Abu Hasan Al Ma’ribi.²¹ This is only because they are incapable of attacking the principles of *Jarh Wa Ta’deel* which have been safeguarded in the books of the science of Hadeeth and therefore resolve to ad hominem arguments which neither satiate one’s hunger nor quenches one’s thirst. However, because of their blind fanaticism toward Shaikh Rabee’ they have thrown the fundamental principles of *Jarh* and *Ta’deel* behind their back.

¹⁹ The great Imams of the Sunnah themselves were not free from error in this regard. Additionally, Shaikh Rabee’ disapproved of such a methodology. May Allah save us from fanaticism.

²⁰ If they knew some grammar they would have said Hajuureeyah not Hajawirah.

²¹ Oddly enough they accuse me of reviving his principles yet they continue to revive his statements regarding Shaikh Yahya using it up to now. And, in their foolhardy attempt to debase Shaikh Yahya they do not know whether or not they are quoting from one of the followers of Abu Hasan Al Ma’ribi since Wahyain (where Spubs gather their filth) is filled with unknowns. Moreover, a follow of Abu Hasan Al Misri named Abu Fadl told me in no uncertain terms, outside of Azhar Masjid, do not go to Dammaj we have a Markaz in Fayoosh (Adeni’s Markaz)

THE CRIMES OF SALAFI PUBLICATIONS ON JARH WA TA'DEEL

Jarh (الجرح) wa Ta'deel (التعديل) is from the sciences of the religion. When the scholars speak of the word *Jarh* it means to *describe a person in a manner wherein his narrations are not accepted*. And when they speak of the word *Ta'deel* it means *to describe a person in a manner wherein his narrations are accepted*.

This science has rules, regulations and principles and it is improper for someone to enter into it unless he is qualified to do so. This is because the Muslim's honour is sacred and therefore those who venture into speaking about this science must be those who have a deep fear of Allah (عز و جل) and must have knowledge of the principles governing this science. The Prophet (صلى الله عليه و سلم) said:

سباب المسلم فسوق

“Cursing a Muslim is sin.”

And likewise the Prophet (صلى الله عليه و سلم) mentioned:

المسلم من سلم المسلمون من لسانه و يده

“The Muslim is one who safeguards other Muslims from his tongue and hand.”

Therefore, to speak ill of any Muslim is something tremendous according to the legislation. Therefore, when we find that Muslims are disparaged then it is a must to make sure whether or not that Muslim is deserved of such a disparagement.

Unfortunately, there are many who speak with reckless abandon regarding this science without any knowledge of the principles that govern it. We find them disparaging others without right²², making allegiance and disassociation according to their disparagement and then accusing those who do not take their disparagements as innovators.

Salafi Publications in Birmingham have pointed their weapons at Shaikh Yahya Al Haajoori (حفظه الله تعالى) in recent times and continue to arm their sheep with propaganda to carry to the masses. This is due to some recent speech by the honourable scholar, Shaikh Rabee' Ibn Haadi Al Madkhali (حفظه الله تعالى) which was transcribed by Daar Us Sunnah publications.

This phenomenon, my dear brothers and sisters, is not something recent. But rather it is the methodology which Spubs traverse upon which is blind partisanship to their organization and specific scholars who they call the 'Ulama (in an unrestricted general fashion).²³ Once they have convinced others that the 'Ulama have spoken (when in reality it is one of four scholars) in their

²² Due to Taqleed.

²³ One of their tricks is that if one Shaikh makes a statement in their favour they say: The 'Ulama have said such and such. When it is that there may be other scholars who have different points of view regarding the same issue.

favour they spread that statement worldwide and may even make their own meaningless additions to it.²⁴

What is interesting is that although the Shaikh himself disapproves of their heinous, innovated methodology²⁵, as aforementioned they still carry on as if they are not in error. Allah ta'ala has said:

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا (١٠٣) الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا
(١٠٤)

Say "Shall We tell you the greatest losers in respect of (their) deeds? (103) "Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds!" {18:103-104}

Hence, without further delay, it is important to outline the crimes of SPUBS on the science of *Jarh Wa Ta'deel*.

²⁴ As we will see regarding their extremism regarding those who they disparage.

²⁵ This is the methodology of Faalih Al Harbi. Shaikh Rabee' Ibn Haadi said:

. كان فالح قد اندفع في التجديع والتبديع فكان بعض الشباب يطالبونه بالحجج على هذا التبديع فلا يجد الحجج المطلوبة منه . فلجأ إلى اختراع أصل وهو إخراج التبديع عن أصول أئمة الجرح والتعديل وبنى على ذلك التفريق بين الرواية والتبديع فيرى أنه يحق أن يسأل عن أسباب جرح الرواة، وأما من يرى أنهم مبتدعة فلا يحق السؤال عن أسباب جرحهم وتبديعهم ولو كانوا من خيار السلفيين فلا يسأل عن أسباب تبديعهم بل يبدع من يسأل عن أسباب تبديعهم . فجره هذا التأصيل إلى القول بوجوب تقليد العلماء (3) وعدم سؤالهم عن الحجة .

Faalih went toward calling others innovators. Therefore some of the youths asked him for evidences for calling such a person an innovator however he did not find any evidences that were asked of him. Therefore Faalih invented a new principle and it was taking out Tabdee' (declaring someone an innovator) from the principles of Jarh Wa Ta'deel and established upon this a difference between narration and Tabdee'. Therefore he sees that it is one's right to ask about the reasons for the disparagement of narrators. **But as for those who he sees as innovators then it is no one's right to ask about the reasons as to why they were disparaged and called innovators even if they were from the best of Salafis.** Therefore the reasons for the Tabdee' is not asked of rather the one who asks for the reasons is called an innovator. Therefore this principle dragged him to the statement of blind following the scholars and not asking them for their evidences.

http://rabee.net/show_book.aspx?pid=3&bid=91&qid=

Section: Rejection of the Jarh Al Mufassar (the detailed disparagement)

For many years SPUBS have saying to their audiences that the detailed disparagement must be accepted by one who is known to be from the scholars of the science of *Jarh Wa Ta'deel*. However, one finds that in this time, they and their followers are now singing a different tune wherein they do not accept the disparagement unless it comes from specific individuals.

Although 'Abdur Rahman Al 'Adeni has been disparaged by Shaikh Yahya and his students and details have been written regarding this issue²⁶SPUBS have categorically refused to accept this detailed disparagement until Shaikh Rabee' spoke claiming that the evidence brought was not sufficient for them to follow it. This is although Adeni's nefarious activities were clarified through numerous audio lectures and books by the scholars and students in Dammaj.

As a reminder to Salafi Publications I will simply put the speech of Shaikh Muhammad Ibn Saalih Al 'Uthaimen regarding the acceptance of the detailed *Jarh* even if the *Ta'deel* is detailed:

He mentioned under the issue of conflicting views regarding *Jarh Wa Ta'deel* between scholars:

الحال الثانية: أن يكونا مفسرين أي مبينا فيهما سبب الجرح و التعديل فيؤخذ بالجرح لأن مع قائله زيادة علم إلا أن يقول صاحب التعديل: أنا أعلم أن السبب الذي جرحه قد به قد زال فيؤخذ بالتعديل لأن مع قائله زيادة علم

“The third situation: That both are explained meaning that the reasons for Jarh and Ta'deel are clarified. ***In that case the Jarh is taken because the one who states it has extra knowledge.*** This is except in the case where the one who make Ta'deel states: I know the reason why he has been disparaged and it has gone away. In that case the Ta'deel is taken because the one who stated it has more knowledge.”²⁷

If we look at the case of 'Adeni he has not changed from causing Fitnah in Yemen and between the scholars. His evil has even reached the point to where he told his audience not to fight against the Raafidah in Dammaj and that the Jihaad was an expression of zealotry and mischief. In addition to the fact that he tried to nullify the verdicts of the Major Scholars by saying that they had their own scholars in Yemen!²⁸Of these scholars, Shaikh Saalih Al Luhaidan, who is known for his knowledge and righteousness.

²⁶See this translation of a Summarized Clarification regarding the Hizbeeyah of 'Abdur Rahman Al 'Adeni: <https://skydrive.live.com/?cid=d74b69a6082cdeb9&id=D74B69A6082CDEB9%211862#cid=D74B69A6082CDEB9&id=D74B69A6082CDEB9%211815>

²⁷ Ar Rasaail Fee Usool (pg:201)

²⁸ <http://alooloom.net/upload/om/al3adani.mp3>: Listen carefully to this cowardly individual deviating students from the correct Jihaad.

Secondly, Shaikh Rabee' has not negated this *Jarh* by negating that which 'Abdur Rahman Al 'Adeni has been accused of from registering land in Fayoosh,²⁹ secretly plotting against Shaikh Yahya with several of his students, causing mischief in Dammaj and fomenting division between the scholars.

Salafi Publications have therefore emphatically rejected the principles of the scholars who mentioned *that the detailed disparagement takes precedence over the general appraisal* and that *the people of Makkah know best about its valleys* in preference for their desires. By doing such they have truly revived the principle of Halabi who said, regarding some of the disparagements that reached him; it is not sufficient for me!!³⁰

²⁹ Which all the Yemeni scholars stated was incorrect beforehand.

³⁰ AK's exact words were: I do not see it as sufficient. This was after I sent them a recording by Shaikh Jameel As Salwi explaining the situation in Dammaj. Is not this similar to the attitude of Abu Hasan Al Ma'ribi?

Section: Implying that there must be Ijmaa' (consensus) in order to accept the disparagement.

Many of their followers mention that only Yahya Al Haajoori has spoken about 'Adeni and everyone else has remained silent implying that Shaikh Yahya's speech is automatically rejected for that of the majority of the scholars. As, aforementioned in the previous principle, the detailed disparagement is put forward because the one who disparages in detail has extra knowledge which the one who has appraised a particular individual does not have. Shaikh Rabee' Ibn Haadi said

إذا جاء عالم بجرح مفسر وخالفه (ولو أكثر عدد المعدلين) فإذا كان الجرح مفسراً مبيناً قدم على التعديل عشري _ خمسون عالم ما عندهم أدلة ما عندهم إلا حسن الظن والأخذ بالظاهر وعنده الأدلة على جرح هذا الرجل فإنه يقدم الجرح لأن الجرح معه حجة والحجة هي المقدمة _ وأحياناً نقدم الحجة ولو خالفها ملء الأرض ملء أهل الأرض خالفه والحجة معه فالحق معه

“If the disparagement is detailed and clear it takes precedence over the appraisal even if there are many of those who praise (the one being disparaged). ***If a scholar comes with a detailed disparagement and 20, 50 scholars oppose him. They do not have evidences and all they have are good thoughts of the person and looking at the apparant state of the person and (the one doing the disparagement) has evidences of the disparagement of this person, the disparagement takes precedence (overrides the appraisal).*** Because the one doing the criticism has evidences and evidences take precedence. At times the evidences take precedence even if the whole earth opposes him and the evidences are with him then the truth is with him.”

From the lecture: The Manhaj of Tamyee' and its principles.³¹

And this is what the Imams of the past were upon in that the disparagement can be established by one scholar once he has knowledge of the science and is upright.³²

³¹ <http://www.sahab.net/forums/showthread.php?t=377501>

³² See: Baa'ithul Hatheeth (pg, 89), Tadreeb Ur Raawi: 168

Section: Accepting the general disparagement over the appraisal.

Although Salafi Publications try to make it seem that the issue is simply accepting the disparagement it is not really the case. According to Ibn Hajar in Nuzhah An Nadhr accepting the general disparagement is only done in the case where the one being disparaged has not been appraised by anyone since the disparaged individual is among the categories of those who are unknown and acting upon the statement of the disparager takes precedence over abandoning it.³³

However, this issue with Shaikh Yahya is not an issue wherein he is unknown. Rather he has been known for many years to be a scholar of Ahlus Sunnah as mentioned by Shaikh Muqbil, Shaikh Muhammad Aadam Al Ithiopi and others. Hence, this issue is related to a situation wherein there is a difference between the scholars regarding an individual's disparagement (تعارض الجرح و التعديل).

Although this is clear to any beginning student of knowledge SPUBS and their followers, out of their ignorance of this science, did not even begin by understanding the issue they were speaking and writing about. Hence it is important to understand the principle that *a ruling upon a matter is based upon its understanding*. Shaikh Saalih Aal Ash Shaikh mentioned:

“This principle has been utilized by the sensible ones before and after Islaam. And its legislative evidence comes from the Book of Allah. Allah has said: And do not say that which you have no knowledge about. Meaning: Beware of speaking regarding the issues that you neither know nor understand and are not clear about...”³⁴

It is therefore frightening to see that Salafi Publications have spoken about this matter in public without any knowledge. Furthermore, their followers, who supposed to be students of knowledge in their own right, distribute and spread their statements through e-mail and social media networks. They should pay attention to the fact that the Prophet (صلى الله عليه و سلم) has said:

”كفى بالمرء كذبا أن يحدث بكل ما سمع“

“It is enough for a person to lie when he speaks about everything he hears.”

On this note I will put forth the speech regarding the issue of differences between the scholars regarding an individual.

Ibn Hajar Al ‘Asqalani said in Nuzhah An Nadhr:

و الجرح مقدم على التعديل, و أطلق ذلك جماعة و لكن محله إن صدر مبينا من عارف بأسبابه لأنه إن كان غير مفسر لم يقدح فيمن ثبتت عدالته

³³ Sharh Nuzhah an Nadhr: (pg:402)

³⁴ Ad Dawabit Ash Shar‘eeyah Limawqif Al Muslim Fil Fitan (pg, 19-20)

“And the disparagement takes precedence over the appraisal. And a group has generalized this. However its reality is that if it (the disparagement) comes in a detailed manner from one who knows the reasons (for disparagement) because if it does not come in a detailed manner it does not bring the one whose uprightness has been established into disrepute.”³⁵

Imam Ahmad Shaakir said in his notes on Ibn Katheer:

إذا اجتمع في الراوي جرح مبين السبب و تعديل فالجرح مقدم... و قيد الفقهاء ذلك بما إذا لم يقل المعدل: عرفت السبب الذي ذكره الجارح, و لكنه تاب و حسنت حاله. أو إذا ذكر الجارح سببا معيناً للجرح فنفاه المعدل بما يدل يقينا على بطلان السبب...³⁶

“If the detailed disparagement and the appraisal come together regarding a narrator then the disparagement takes precedence... and some of the scholars of Fiqh have restricted this if the one appraising says: I know the reason which the criticizer mentioned but *he has repented and rectified himself. Or that if the criticizer mentions a specific reason for the disparagement and the one who appraises negates it which certainly shows the falsehood of the reason (for disparagement)*”³⁷

Imam As Suyooti mentioned in his Alfeeyah (lines 289-290):

و قدم الحرح و لو عدله أكثر في الأقوى فإن فصله
فقال: منه تاب, أو نفاه..... بوجهه قدم من زكاه

“And the disparagement takes precedence even if most see (the disparaged) as upright, however if it is explained

And it is said: He has repented from it (what he has been disparaged for) or negated it then the (statements) of those who have appraised him takes precedence.”

Shaikh ‘Abdul Muhsin Al ‘Abbad mentioned:

و إذا تعارض الجرح المفسر و التعديل في راو واحد فالجرح مقدم على التعديل. قال الحافظ ابن حجر: قولهم إن الجرح لا يقبل إلا مفسرا هو فيمن اختلف في توثيقه و تجريحه من الرواة

“If there is opposition regarding the detailed disparagement and the appraisal regarding one narrator then the disparagement takes precedence over the appraisal. Al Haafidh Ibn Hajar said:

³⁵ Sharh Nuzhah An Nadhr (pg 402-403)

³⁶ Baaithul Hatheeth (pg: 89)

³⁷ This is clear in the case of Shaikh Yahya. As Shaikh Rabee’ mentioned the issue of Imam Ath Thaqalain wherein one poet said it and afterward he repented for it. And this occurred a number of years ago. Hence, without doubt this disparagement has been negated for some time now.

Their statement that the disparagement is not accepted except if it is detailed this is in the case where there are those who have differed regarding disparaging or appraising narrators.”³⁸

Shaikh Rabee’ Ibn Haadi Al Madkhali mentioned in his questions to Faalih Al Harbi:

... و بينا أن الراجح أنه لا بد من بيان أسباب الجرح و أنه مذهب البخاري و مسلم و أبي داود و غيرهم من الأئمة، هذا في الجرح المجمل الذي لا يعارضه التعديل. أما عند تعارض الجرح و التعديل فإن الأمر فيه أشد و أشد، إذ لا بد من بيان أسباب الجرح فإذا بين العالم الناقد المعترف حجته أو حججه المعتمدة فحينئذ يقدم الجرح على التعديل...

“And we have clarified that the strongest opinion is that the reasons for disparagement **must be clarified** and this is the Madhab of Al Bukhari and Muslim and Abu Dawood and other than them from the Imams. This is in the general disparagement wherein there is no appraisal (for the person). However, *when there are differences in disparagement and appraisal (for a particular individual) then the issue is even more severe because it would be incumbent therein to clarify the reasons for the disparagement.* Therefore if an insightful, respected scholar clarifies his evidences which is of significance in that case the disparagement takes precedence over the appraisal.”³⁹

Imam ‘Abdur Rahmaan Ibn Yahya Al Mu’alimi said quoting Imam Al Bukhari:

و لم ينج كثير من الناس من كلام بعض الناس فيهم نحو ما يذكر عن إبراهيم من كلامه في الشعبي، و كلام الشعبي في عكرمة... و لم يلتفت أهل العلم في هذا النحو إلا ببيان و حجة، و لم يسقط عدالتهم إلا ببرهان و حجة.

“And not many were saved regarding the statements of some people regarding them. The likes of what *Ibraheem said about Ash Sha’bi* and *the speech of Sha’bi upon ‘Ikrimah...* and *the people of knowledge did not turn to the likes of this (disparagement) except if it is explained with evidences.* And their uprightness is not removed from them except with proofs and evidences.”⁴⁰

Imam Ahmad Ibn Hanbal said:

((كل رجل ثبتت عدالته لم يقبل فيه تجريح أحد حتى يبين ذلك عليه بأمر لا يحتمل غير جرحه))

“The disparagement of anyone whose uprightness has been established is not accepted until the criticizer clarifies that which would not point toward anything but his disparagement.”⁴¹

³⁸ Min Atyabil Manh (pg: 61)

³⁹ Asilah Muwajahah Ela Shaikh Faalih (pg:1)

⁴⁰ At Tankeel (Vol 1 pg: 75)

⁴¹ Dawabit Al Jarh Wa Ta’deel (pg:56)

Therefore, my dear readers, it is clear that in certain instances the disparagement can be rejected if the disparagement comes from one who is a scholar of this science:

1. If the one who was disparaged repents and rectifies himself.
2. If the one who was disparaged has evidence which negates what was stated in the disparagement.
3. If the disparagement of someone trustworthy is not detailed with evidences.

These are principles which the scholars of Jarh Wa Ta'deel have written in their books for centuries and those who wish to return to them can find them. Additionally, there are books which demonstrate that the Jarh of a noteworthy person on someone is not always taken. Like the book "Who was spoken about and he is trustworthy"⁴² by Imam Adh Dhahabi. In this book there are many examples wherein Imam Ahmad, Imam Yahya Ibn Ma'een, Imam Shu'bah and others differed regarding narrators. However, when this differing occurred Imam Adh Dhahabi demonstrated clearly that once someone's uprightness was established that a detailed criticism had to come from those who criticize.

Hence, how is it that the accusations of extremism such as the Imam Ath Thaqaalain issue⁴³ be accepted in this period when it has been clarified that:

- It has been said by one student in Dammaj and not all the students in Dammaj.
- Shaikh Yahya stopped the poet when he was saying it.
- The poet himself repented over eight years ago.

And how can the statement of calling Shaikh Yahya An Naasih Al Ameen (the trustworthy advisor) be accepted as a statement of extremism when Shaikh Muqbil called him such in his Wasiyah (farewell advice)?⁴⁴

It is possible that these ignoramus may say: "Why do you not call the Shaikh?" I say to them that my duty and your duty is to follow the clear evidences. And it is crystal clear that the evidences point toward the negation of the disparagement of Shaikh Rabee' since Shaikh Yahya and his students have with them concrete evidence which clearly contradicts this disparagement.

Hence, upon knowing this, those who accept this recent disparagement are one of two people:

- Those who are ignorant and in that case they are taught.
- Those who have within their hearts a disease and who wish to revile a scholar in pursuit of their worldly agendas.

⁴² The Arabic title: من تكلم فيه و هو موثوق

⁴³ [http://aloomenglish.net/vb/showthread.php?58-The-Reality-of-the-Statement-\(Imaam-ath-Thaqaalayn\)](http://aloomenglish.net/vb/showthread.php?58-The-Reality-of-the-Statement-(Imaam-ath-Thaqaalayn))

⁴⁴ Read the following advice of Shaikh Yahya to Shaikh Rabee':

<http://xa.yimg.com/kq/groups/70921356/2081289960/name/Finaldraft%20Nush%20Rafee.pdf>

Section: Are Ahlus Sunnah following the principles of Ma'ribi/Al Halabi when they ask for evidences?

There are still some naysayers who declare that asking for clear evidence is from the principles of Ma'ribi and Halabi. As aforementioned, the Madhab of Shaikh Rabee' regarding accepting the criticism/disparagement is the same as Imam Ibn Salah wherein the criticism has to be detailed even if the one criticized has not been praised by anyone. This is because, the scholars may have different reasons for criticizing a particular narrator and in some cases these criticisms may not be accepted.⁴⁵

When Shaikh Rabee' Ibn Haadi Al Madkhali was speaking about the Halabi/Ma'ribi principle: "I do not have to accept the speech of the scholars without evidences," it was in fact speech that is truth wanting by it falsehood. This is because Shaikh Rabee' himself said:

And **we have clarified that the strongest opinion is that the reasons for disparagement must be clarified** and this is the Madhab of Al Bukhari and Muslim and Abu Dawood and other than them from the Imams.⁴⁶ This is in the general disparagement wherein there is no appraisal (for the person).

However, Al Ma'ribi and Al Halabi used this statement in order to not adhere to the truth. Shaikh Rabee' said regarding the statement of Abu Hasan upon defending Sayyid Qutb:

”أنا بفضل الله سبحانه وتعالى لا يلزمني أن اخذ بقول أحد لا أعرف له دليلاً“

“And I, by Allah's favour, do not have to take the statement of anyone from whom I do not know his evidences.”

أدلة أهل السنة مهما بلغت من الكثرة والقوة والوضوح ليست بأدلة عنده وهذا من إفكه وعناقه وتلاعبه وإلا فالشيخ ربيع يسوق كلام سيد قطب بحروفه وينص على الجزء والصحيفة وكذلك الشيخ عبد الله ويردان أباطيل سيد قطب بالأدلة“

“The **evidences** of Ahlus Sunnah however much, how strong and how clear it may be are not evidences according to him. And this is from his lies, his stubbornness and his playing (with words). And other than that *Shaikh Rabee' brings the speech of Sayyid Qutb with its letters and refers it back to the volume and the page* and likewise Ash Shaikh 'Abdullah refute the falsehood of Sayyid Qutb with **evidences**.”⁴⁷

What is clearly understood from these words is that the Shaikh never disputed the need to bring clear evidences for a disparagement. What he disputed is the rejection of clear, undisputed

⁴⁵ As will be seen in the following section “Examples where the criticisms of Imams were not accepted.”

⁴⁶ Some Imams have mentioned that it is accepted if there is no appraisal for the person. And Allah knows best.

⁴⁷ At Tathabut Fee Shar'eeyah Islameeyah Wa Mawqifu Abee Hasan Minhu: (pg:19)

evidences for the disparagement of an individual with the statement: “It is not incumbent upon me.”

Therefore, the statement of Salafi Publications about automatically accepting the disparagement of an individual is completely misplaced. Since two things have been established from the speech of Shaikh Rabee’.

- That the disparagement of an individual is not accepted unless it is detailed even if he had no one who appraised him.
- That Ma’ribi’s/Halabi’s principle is one wherein the disparagement is rejected even if there are clear, undisputable evidences for that disparagement.

Hence, it is quite strange that there are many who have a problem when Shaikh Yahya and others ask for the evidences of disparagement.⁴⁸ Additionally, they accuse such brothers of adopting the principles of the people of Tamyee’. Rather, without a shadow of a doubt, they continue to adopt the methodology of their former teacher; Faalih Al Harbi.⁴⁹

⁴⁸ Knowing that the Madhab of Shaikh Rabee’ is that the reasons for disparagement have to be clarified in addition to the fact that the accusations have been negated by Shaikh Yahya himself.

⁴⁹ Who was considered Al ‘Allamah Faalih. Strange enough, Shaikh Yahya was the first to refute him.

Section: Examples where the criticisms of Imams were not accepted.

For extra benefit, after laying down some of the principles regarding this science which Salafi Publications have deviated from, I decided to write a few examples of situations where the *Jarh* of some great Imams of the past was not accepted:

1. The Jarh of Shu'bah, who was the Ameer Ul Mu'mineen in Hadeeth of his time, upon Minhaal Ibn 'Amroo.⁵⁰ As it is known Minhaal is from the men of Bukhari's Saheeh. This was because the Jarh of Shu'bah was not detailed in this instance.
2. The Jarh of Al Humaidi, who was an Imam in Hadeeth and one of the men in Bukhari's Saheeh, of Bishr Ibn As Sarree wherein the latter accused the former of being a Jahmi. Imam 'Abdur Rahman Ibn Yahya Al Mu'alimi stated regarding this Jarh that they (his criticizers) did not do justice to him.⁵¹
3. The Jarh of Imam An Nasaee and Imam Yahya Ibn Ma'een on Ahmad Ibn Saalih Abu Ja'far Al Misri who was trustworthy and from the memorizers. Adh Dhahabi said:

نال منه النسائي بلا حجة، "وتكلم فيه ابن معين بكلام ضعيف

“Nasaee spoke about him without evidences. And Ibn Ma'een spoke about him with weak speech.”⁵²

4. The Jarh of Imam Yahya Ibn Ma'een upon Muhammad Ibn Katheer Al 'Abdi. From those who praised him were Imam Ahmad Ibn Hanbal, Abu Haatim etc. Al Mu'alimi mentioned afterward:

و ابن معين كغيره إذا لم يفسر الجرح و خالفه الأكثرون يرجح قولهم

“And Ibn Ma'een is like the rest. If he did not explain the Jarh and most of the people opposed him then the statement (of those who opposed him) takes precedence.”⁵³

5. The Jarh of Yahya Al Qattaan and others on Isra'eel Ibn Yunus.⁵⁴ The latter being from the men of Bukhari and Muslim. Imam Adh Dhahabi said in Al Meezaan:

فلا يلتفت إلى تضعيف من ضعفه

⁵⁰ Meezaan Ul 'Itidaal: Vol 4.

⁵¹ At Tankeel: (Vol 1, pg:213)

⁵² Man Takallama Feehi wa Huwa Mauthuuq (Vol 1, pg:76-78)

⁵³ At Tankeel (Vol 1, pg: 468)

⁵⁴ Man Takallama Feehi wa Huwa Mauthuuq (Vol 1, pg:101-102)

“One does not look at the statements of those who weakened him (because of lack of evidences).”

And there are many examples from the books of Imam Adh Dhahabi regarding this. Even the Imam of the Sunnah, Ahmad Ibn Hanbal was criticized by ‘Affan Ibn Muslim, the latter’s *Jarh* of course being unacceptable. Imam Adh Dhahabi said regarding this: “And who is safe after Ahmad Ibn Hanbal?”

Therefore, my dear brothers and sisters, it is clear that the *Jarh* must be clarified regarding the one who is known for his status as a firm scholar of Salafeeyah. Otherwise, it is not accepted at all. And just in case there are those who parrot the phrase: “Shaikh Yahya is not a scholar,” I will present some statements of Shaikh Muqbil Ibn Haadi Al Waadi’ee regarding him:

أما بعد: فقد فُرِيَ عليَّ شطر رسالة "السفر" لأخينا في الله الشيخ الفاضل، التقي الزاهد، المحدث الفقيه أبي عبد الرحمن يحيى بن علي الحجوري حفظه الله فوجدتها رسالة مفيدة، ...، والأخ الشيخ يحيى هو ذلك الرجل المحبوب لدى إخوانه لما يرون فيه من حسن الاعتقاد، ومحبة السنة، وبغض الحزبية المسآخة، ونفع إخوانه المسلمين بالفتاوى التي تعتمد على الدليل.

“As for what follows: The treatise on travelling which was written by our brother for the sake of Allah, the virtuous Shaikh, the one who fears Allah and abstains from the Dunya, **the Muhaddith (scholar of Hadeeth)**, the **Faqeeh (scholar of Fiqh)** Abee Abdir Rahman Yahya Ibn ‘Ali Al Haajoori (may Allah preserve him) and I found it a beneficial treatise...and the brother Shaikh Yahya is a one who is loved by his brothers because they see from him proper belief, love for the Sunnah and hate for Hizbeeyah. And he has benefitted his Muslim brothers with verdicts that are based upon evidence...”⁵⁵

He also said:

والأخ الشيخ يحيى بن علي الحجوري بحمد الله قد أصبح مرجعًا في التدريس والفتاوى.

And the brother Shaikh Yahya Ibn ‘Ali Al Haajoori, by Allah’s praise, has become a return point in teaching in Fatwa.⁵⁶

He also said:

أودعه فوائد تُشدُّ لها الرِّحال، من كلام على الحديث وعلى رجال السِّند، واستنباط مسائل فقهية بما يدلُّ .. على تبجُّره في علم الحديث والفقه، ولست أبالغ إذا قلت: إنَّ عمله هذا يفوق عمل الحافظ في «الفتح» في هذا الباب؛ من بيان حال كلِّ حديث وبيان درجته

⁵⁵ Diyaa Us Saalikeen: (pg:5)

⁵⁶ Introduction to the checking of Islaah UI Mujtami’

“He has put benefits that are to be travelled for from his speech about Hadeeth and the men in the chain of narrations. And him extracting issues of fiqh (jurisprudence) which shows his profound/thorough understanding of the knowledge of Hadeeth and Fiqh. And I am not going into extremes when I say that very what he did here goes above what Al Haafidh (Ibn Hajar) did in Fath (Ul Baari) in that issue from clarifying the condition of every Hadeeth and its level.”⁵⁷

This is enough of an appraisal by Shaikh Muqbil. That he calls Shaikh Yahya a Muhaddith ,Faqeeh, a Mufti (someone returned to in Fatwa) etc. Without doubt, this *Ta'deel* came from one of the great scholars of Hadeeth in this era, the Mujaddid of Yemen, Imaam Muqbil Ibn Haadi Al Waadi'ee. Therefore, in order to remove this *Ta'deel* the *Jarh* has to constitute matters wherein the Shaikh opposed the Qur'an and the Sunnah without any shadow of a doubt. And what has been presented thus far has either been nullified through clear evidences or are accusations of the innovators of old. I therefore re-iterate the statement of Imam Ahmad Ibn Hanbal where he said:

« كل رجل ثبتت عدالته لم يقبل فيه تجريح أحد حتى يبين ذلك عليه بأمر لا يحتمل غير جرحه »

“The disparagement of anyone whose uprightness has been established is not accepted until the criticizer clarifies that which would not point toward anything but his disparagement.”

⁵⁷ Introduction to Ahkaam At Tayammum

Section: Acceptance of the speech of those who are unknown and disparaged.

Another crime that Salafi Publications has committed is to accept the speech of the unknown writers of Wahyain and those who have been disparaged regarding Shaikh Yahya Al Haajoori. Although Shaikh Rabee' never mentioned that which Salafi Publications has mentioned on their websites they still add that which they wish to add in order to demonize the Shaikh even if it these additions originates from spurious sources.

Allah ta'ala has mentioned in his book:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهْلَةٍ فَتُصِحُّوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ

“O you who believe! If a Fasiq (liar — evil person) comes to you with any news, verify it, lest you should harm people in ignorance, and afterwards you become regretful for what you have done.” {49:6}

Likewise Muhammad Ibn Sireen mentioned:

لم يكونوا يسألون عن الإسناد فلما وقعت الفتنة قالوا سموا لنا رجالكم. فينظر إلى أهل السنة فيؤخذ حديثهم و ينظر إلى أهل البدع فلا يؤخذ حديثهم

“They did not ask about the chains of narrators beforehand. However, when the trials began (from the deviants) we said to them to name their men. Therefore, we would look at Ahlus Sunnah and therefore take their speech. And then look at Ahlul Bid'ah and not take their speech.”⁵⁸

And from looking at the matter holistically SPUBS take their information from unknowns with regard to their criticism of Shaikh Yahya. Such a despicable, deceptive action is unlawful by consensus of the scholars of Hadeeth as these narrators on Wahyain fall into the category of those who are not named (المبهم)⁵⁹. Imam Ibn Hajar Al 'Asqalani said in Nuzhah An Nadhr:

و لا يقبل حديث المبهم ما لم يسم, لأن شرط قبول الخبر عدالة رواته, و من أبيهم اسمه لا تعرف عينه: فكيف عدالته؟

“And the statement of the unknown who goes unnamed is not accepted, because from the conditions of accepting statements is the uprightness of its narrators. And whoever hides his name he remains unknown. Hence, what would be the case for their character?”⁶⁰

⁵⁸ Tayseer Mustalah Al Hadeeth (pg: 9-10)

⁵⁹ Meaning that they have the ruling of those who are Mubham since no one knows their real names.

⁶⁰ Nuzhah An Nadhr: 291

Imam Adh Dhahabi mentioned in his introduction of Meezan Al 'Itidaal:

ثم على خلق كثير من المجهولين ممن ينص أبو حاتم الرازي على أنه مجهول، أو يقول (3) غيره: لا يعرف أو فيه جهالة أو يجهل، أو نحو ذلك من العبارات التي تدل على عدم شهرة الشيخ بالصدق، **إن المجهول غير محتج به**،

“Then (I mentioned) many of those who are unknown from those who Abu Haatim Ar Raazi mentioned as unknown, or that other than him said: He is not known... or the likes of this from the expression which shows that such a person is not known for being truthful. ***This is because the one who is unknown cannot be relied upon.***”

Hence, Salafi Publications do not know who they are even narrating from. However, they may come with an argument that may stump many which is that we live in an age where speech is recorded hence it does not matter whether or not the narrator is trustworthy!!

We say to these Miskeen fellows that although this is the case it is possible that such people may remove speech from the recordings in order to place it out of context. This was seen in many instances in their previously endorsed book: “Scholars on Shaikh Yahya” wherein they did the following:

- Made the readers believe that all of the speech was recent when it occurred many moons ago.
- Cut some of the recordings as was done with the recording with Shaikh Yahya An Najmi and...
- Deliberately quote parts of some of the recordings without quoting other parts which would place the speech in proper context.

Hence, the issue of uprightness in character and precision in narrating still stands even though we have modern technology.

So we ask Salafi Publications: **Who are your men?**⁶¹ And why do you all not reference from the website from which you quote? And how are you to know if these men who you narrate from were followers of Abu Hasan who have an axe to grind with Shaikh Yahya?

All these questions remain unanswered up to this day. Therefore, ***all the hard work they have done to bring Shaikh Yahya's character into question is null and void since the accusations come from complete unknowns.***

⁶¹ I am quite confident to declare boldly that they do not even know who they are quoting from.

CONCLUSION

My dear readers, that which has been aforementioned consists of many principles regarding issues that have been spoken about in a widespread manner in the west. In most cases, these issues of Jarh Wa Ta'deel have been subjected to mutilation due to the ignorance and insincerity of some of the people. The only way to remove this disease is by focusing on that which is most important for us and for our communities.

I do not want the readers to understand from this that the innovator is not refuted. Rather, without doubt this is the methodology of Ahlus Sunnah Wal Jama'ah. However, what is disliked is speaking about Allah's religion without knowledge.

Hence, it is important for us to focus on gaining knowledge of 'Aqeedah, Minhaaj, Arabic and Fiqh. And when we take our knowledge little by little according to the understanding of the scholars we would not be sheep waiting to be slaughtered by hungry wolves. Rather we would stand upon clarity, and call others to clarity. May Allah ta'ala help us to truly understand his religion.

و صلى الله على نبينا محمد و على اله و صحبه و سلم

Written by Musa Millington

25th Jumada Al Awwal 1434