A Return to the Sunnah

[Uncovering the Deception of the Enemies of the Sunnah and Its People]

[In Defense of the Sunnah Series, no. 1]

Stated Shaykhul-Haam Muhaammad Ibn ‘Abduh-Wahnab (d.1206H) - rahimahullaah - in ar-Rasa’ililun-Najdiyyah (4/124), “It is known that the Ahlul-Hadeeth are the greatest of the groups of the Ummah in research and knowledge of the Sunnah of the Messenger of Allaah (sallallaahu ‘alaihi wa sallam) ... And no one denies that, except an enemy of Allaah, His Messenger and His believing servants.” He also said, “No one hates the Scholars of Ahlul-Hadeeth, except one who is from the people of innovations, fabrications and sinfulness,” ar-Rasa’ililun-Najdiyyah (4/75).

Stated al’Allaamah ‘Abduh-Lateef Ibn Abdur-Rahmaan Ibn Hasan (d.1295H) - rahimahullaah - in ad-Durarus-Sunniyyah (4/102), “Ahlus-Sunnah wal-Hadeeth in every time and age have been a trial for the inhabitants of the earth. The people of Sunnah became distinguishable through their love and praise for them, and the people of innovations were exposed through their enmity and hatred for them.”

Author: Imaam Muhaammad Naasirud-Deen al-Albaanee
Adapted by: Maaaz Qureshi
Source: www.troid.org
# Table of Contents

1: Introduction ................................. 2

2: Benefit– Concerning Revilement of the Hadeeth and the Ahlul-Hadeeth wal-Athar 4

3: Benefit – The Isnaad and It’s Status in Islaam ................................. 13

4: Reasons For Compiling this Treatise ................................. 17

5: A Return to the Sunnah – The Text ......................... 19

6: There Can be No Agreement Upon The Means Before Agreement Upon the Goal: Islaam ................................. 23

7: Is There a Problem With Returning to the Sunnah? ................................. 26

8: Should the Callers be Pleased with This Solution? ................................. 34

9: The Words of Professor at-Tantaawee ................................. 36

10: Why Do the Callers To the Sunnah Call For a Return to the Sunnah? ................................. 37

11: Points of Censure in the Speech of Professor at-Tantaawee ................................. 45

12: The Position of the Callers to the Sunnah Towards the Madhaahib ................................. 47

13: at-Tantaawee’s Agreement with the Callers to the Sunnah in Abandonment of the Madhaahib in Adherence to the Sunnah ................................. 55

14: An Introduction to Taqleed and a Clarification of What is Prohibited and What is Obligatory From It ................................. 59

15: The Difference Between Taqleed and al-Ittibaa’ ................................. 68

16: The Reply of Professor ‘Alee at-Tantaawee ................................. 75

17: Appendix I: A Glimpse Into the Life of Imaam Muhammad Naasirud-Deen al-Albaanee ................................. 78

18: Appendix II: The Lies of Sa’eed Ramadaan al-Bootee upon al-Albaanee, as Plagiarized by Nooh Haa Meem Keller ................................. 82
INTRODUCTION...

All Praise is due to Allaah, we praise Him, seek His aid and His Forgiveness. We seek refuge in Allaah from the evils of our souls and the evils of our actions. Whomsoever Allaah guides there is none to misguide and whomsoever Allaah misguides there is none to guide. I bear witness that there is none worthy of worship except Allaah, alone, without any partners and I bear witness that Muhammad is His servant and messenger.

“O you who believe! Fear Allaah as He should be feared, and die not except in a state of Islaam (as Muslims) with complete submission to Allaah.” [Soorah Al-I’Imraan 3:103]

“O mankind! Be dutiful to your Lord, Who created you from a single person (Aadam), and from him (Aadam) He created his wife [Hawwaa (Eve)], and from them both He created many men and women and fear Allaah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allaah is Ever an All-Watcher over you.” [Sooratun-Nisaa’ 4:1]

“O you who believe! Keep your duty to Allaah and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allaah and His Messenger, he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and made to enter Paradise).” [Sooratul-Ahzaab 33:70-71]

To proceed, verily the best speech is the Book of Allaah and the best of guidance is the guidance of Muhammad (sallallaahu ‘alayhi wa sallam). And the worst of affairs are the newly invented matters, every newly-invented matter is an innovation, every innovation is misguidance and all misguidance is in the Hellfire.
By Allaah, the people of innovations and desires - from the Salaf to the Khulaf - have not ceased to attack Ahlus-Sunnah with vile names and accusations. These vile names and wicked propaganda have only served to fool the weak hearted and dull witted ones who are too ignorant to recognize the truth. As for those knowledgeable and cognizant of their manhaj (methodology), then they remember what Aboo Haatim ar-Raazee said, "A sign of the people of innovation is that they fight the people of narrations (ahlul-athar)." And it is individuals with this very trait that we shall be dealing with in this brief treatise we have prepared seeking only the Face of Allaah.

Know – O Sunnee – that you will see the people who are deluded by their own whims and desires charging Ahlus-Sunnah will all sorts of weak, pathetic and fabricated accusations. They will say that the youth of Ahlus-Sunnah are ignorant and not concerned with learning. We remind them of the statement of the Noble Shaykh, Abul-Hasan Mustafaa Ibn Ismaa'eel as Sulaymaanee al-Ma'ribee – hafidhahullaahu ta'aalaa – when he stated, “Ahlus-Sunnah are the most merciful of the creation with the creation. And they are the most knowledgeable of the people with respect to the truth. And they are in between the sects of the Muslims, just as Islaam is in between the religions.”

At other times, we find them accusing the Ahlus-Sunnah of having evil and despicable manners. They will try to rescue their own leaders and figureheads who have received deathblows from the Scholars of Ahlu-Hadeeth, by using the excuse that we – the youth who transmit what the Scholars have said about these leaders and figureheads - do not show respect to our elders and those more superior to us in ‘knowledge.’

---

1 Sharh Usoolul-I'tiqaad (1/39) of Imaam al-Laalikaa’ee
2 From the monumental work of Shaykh Abul-Hasan al-Ma’ribee, as Siraajul-Wahhaaj fee Bayaanil-M inhaaj (no. 62). This is a manual of the manhaj of Ahlu-Hadeeth was Sunnah, it was accepted and praised by many of the Scholars such as Imaam ‘Abdul-Azeez Ibn Baaz (d.1420H) and Imaam Muhammad Ibn Saalih al-Uthaymeen (d.1421H) - rahimahullaahu ta’aalaa - and others such as al-Allaamah ‘Abdul-Azeez aalush-Shaykh, who is the present Mufti of the Kingdom of Saudi Arabia, and the Imaam of Yemen, al-Allaamah Muqbil Ibn Haadee al-Waadi’ee. It was also approved by the students of Knowledge, such as Shaykh Usamah Ibn ‘Abdul-Lateef al-Qoosee and Shaykh ‘Alee Hasan al-Habib al-Atheeree.
3 And we say ‘knowledge’ with all due caution, since knowledge of innovations, desires, kalaam and Shirk does not enter into the beneficial knowledge that one is rewarded for. Indeed, Imaam Sufyaan Ibn Sa’eed ath-Thawree (d. H) - rahimahullaah - repeated thrice in Sharaf Ashaabul-Hadeeth (p. 38), “This Religion is based upon narrations, not opinion. This Religion is based upon narrations, not opinion. This Religion is based upon narrations, not opinion.” So how could we better present this position of ours, except by the famous poetry of Aboo Zayd al-Faqeeh, as is found in Sharaf Ashaabul-Hadeeth (2/37),

‘Every speech after the Quraan is heresy,
Except for the Hadeeth and except for understanding (fiqh) in the Religion.
And knowledge emanates from “It was narrated to us.” (haddathanaa)
And everything other than this is a whispering from the devils.’
They further assault the sons of Ahlul-Hadeeth wal-Athar by saying that they have immersed themselves in the refutation of Ahlul-Bid’ah wal-Ahwa’, thus drowning in the abyss of harshness, hard-heartedness and a cold attitude towards the Muslims in general. All of this comes as a result of them (the People of Innovation) being unable to swallow and stomach the replies of Ahlul-Hadeeth, which are filled with, ‘Allaah said...’ and ‘His Messenger said...’ And this has been the case in the fight between the adherents to Sunnah and Salafiyyah, as opposed to the bigoted partisans to Bid’ah and khuraafiyyah. Said Aboo Mansoor Ibn Sallaam al-Faqeeh, “There is nothing heavier upon the people of heresy and more hated by them than listening to the Hadeeth and its narration with its isnaad,” Sharaf Ashaabul-Hadeeth (2/36). And remember – O Sunnee – that Baqiyah said, ‘Al -Awzaa’ee said to me, ‘O Abaa Yuhmad! What do you say about a people who hate the Hadeeth? I said, ‘They are an evil people.’ He said, ‘There is not a person of innovation upon whom a hadeeth of the Messenger of Allaah is narrated which opposes his innovation, except that he hates the Hadeeth,” Sharaf Aashaabul-Hadeeth (2/36).

So when the innovators, along with their defenders and cohorts, find that their innovation and desire has been rightfully murdered by the Scholars and students of Ahlul-Hadeeth, they resort to spreading false propaganda against Ahlus-Sunnah, whether the means of this evil and wicked propaganda may be the internet, the pulpit at Friday, or merely amongst their own goons and mindless followers. So they search and look for any means of escape from the knowledge-based arguments and evidences of Ahlul-Hadeeth against them. So finally they come upon an excuse which they can sputter up to the ignorant masses to justify them not having to accept the proofs that Ahlus-Sunnah have brought against them: they say that the Ahlul-Athar use harshness and hostility.

---

4 Imaam Ibnul-Qayyim al-Jawziyyah (d.751H) - rahimahullaah - said, “And the scholars of the Salaf were severe in refuting the innovation and correcting its people in all sections of the earth. And they warned against their fitnah (trial, tribulation) with a harsh warning. And they would reach a state that they had not reached in opposing the evils and the oppression and the enemies.” So if you see a man who has refuted a strange fiqh (Islaamic Jurisprudence) position, or an innovated statement, then thank him for his defending (the truth) in accordance with what was feasible for him. And do not forsake him with vile statements like, ‘Why do you not refute the Secularists!’ So the people have different strengths and talents, and refuting the falsehood is an important obligation,” ar-Radd ‘alal-Mukhaalif (p. 77).

Shaykhul-Islaam Ibn Taymiyyah (d.728H) - rahimahullaah - said, “It is obligatory to punish everyone who ascribes himself to them - the People of Innovation - or whoever defends them, or whoever praises them, or whoever reveres their books, or who detests that they should be talked about, or who begins tome make excuses for them by saying that he does not understand what these words mean, or by saying that this person 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 does not assist in repelling their evil, for repelling their evil is one of the greatest obligations.” Refer to Majmoo‘ul-Fataawaa (2/ 133).

5 These are the same ‘knowledge-based arguments and evidences’ that the blind-followers of these innovators cannot comprehend, because they have not had the opportunity to study anything of manhaj, but this is an issue that shall be dealt with aforehand.

6 Keep in mind – O traveler upon the clear white path – that ‘there is no good quality amongst Ahlul-Bid’ah, except that it is more abundant amongst AhlusSunnah. And there is no evil quality in AhlusSunnah, except
So read carefully – O adherent to the aathaar – the words of Shaykh ‘Abdul-Maalik Ramadaanee al-Jaza’iree, as he explains vigilantly this ploy of Ahlul-Bid’ah wal-Kalaam, “Whoever finds in this research of mine anything from harshness, then let him not get carried away and say things like, “He speaks about his brothers and is silent about his enemies (i.e. the disbelievers).” So let it be known that the basic principle in enjoining the good and prohibiting the evil is gentleness and kindness, as Allaah the Exalted said,

“Call to the Way of your Lord with wisdom and a good admonition, and debate with them in a manner that is good.” [Sooratun-Nahl 16:125]

And He said to Moosaa and Haaroon – may the Prayers and Peace of Allaah be upon them both,

“Go to Fir’awn, for verily he has transgressed. So speak to him a gentle word, perhaps he may remember or fear.” [Soorah Taa-Haa 20:43-44]

The Prophet (sallallaahu ‘alayhi wa sallam) said, “Gentleness is not found in something, except that it beautifies it. And gentleness is not taken out of something, except that it disgraces it.” So if an evil cannot be averted, except with a type of roughness, then there is no problem in utilizing it, even if it be with Muslims. Do you not see that Allaah permitted fighting in that, and rudeness is not worse than fighting. So Allaah the Glorified said,

“And if two groups from the Believers fight, then reconcile between them. So if one of them oppresses the other, then fight the one that commits oppression until it returns to the Command of Allaah.” [Sooratul-Hujuraat 49:9]

So the Believer must be much more severe in the harshness towards his brother, than the enemies of his brother; do you not see that Moosaa (alayhissalaam) was gentle with Fir’awn, and harsh upon his own brother, Haaroon (alayhissalaam), to the extent that Allaah the Exalted related about him,

“And he took his brother by the head, and pulled him towards him...” [Sooratul-A’raaf 7:150]

So can anyone dispute with him concerning al-walaa’ wal-baraa’ (allegiance and enmity); accusing him of raising his hand and tongue against his brother and being nice to the tawaaghiet (false gods)?! Never! Rather, the Prophet (sallallaahu ‘alayhi wa sallam) was much more severe with the scholars from his Companions, than he was with other than them. Take as an example his statement to Mu’aadh, when he lengthened the Prayer with the
people, “Are you a person who causes fitnah (trouble), O Mu’aadh?” And this comes along with his (sallallaahu ‘alayhi wa sallam) gentleness to the Bedouin who urinated in the mosque, as is reported in Saheehul-Bukhaaree and others. And he (sallallaahu ‘alayhi wa sallam) said to U saamah Ibn Zayd (radiyallaahu ‘anhu), when he was fighting a disbeliever in the battlefield who had just uttered the word of Tawheed, “O U saamah! Do you fight him after he has said that there is no deity worthy of worship besides Allaah?” U saamah said, “So I did not cease repeating it (i.e. the testification of faith), until I was no longer certain that I had accepted Islaam before that day.”

Indeed U saamah benefited from this harshness in advising, during the days of fitnah (trials, tribulations) that occurred after the murder of ‘Uthmaan (radiyallaahu ‘anhu). So he stayed away from spilling the blood of the Muslims. Imaam adh-Dhahabee (d.784H) – rahimahullaah – said, “So Usaamah benefited since that day with the Prophet (sallallaahu ‘alayhi wa sallam) when he said, “O Usaamah!?” So he stopped his hand and remained in his house, and thus attained good.”

I say, how magnificent is the Prophetic education! And how wretched is the education of hizbiyyah (party-spirit) which has prohibited the principle of ar-radd ‘alal-mukhaalif (censuring the opponent), and its proponents do not stay away from spilling the blood of the Muslims, rather, they take to spilling it in the name of jihaad.

And the time of fitnah does

---

8 Related by al-Bukhaaree (1/669)
9 Related by al-Bukhaaree (1/219)
10 Saheeh: Related by at-Tiyaalisee and al-Bazzaar; it was authenticated by Shaykh al-Albaanee in Saheehul-Jaami’ (no. 7846).
11 Siyar A’laamun-Nubalaa (2/500)
12 Rather, the jihaad (struggle) made by the student of knowledge is better than the jihaad of such rabble. Indeed, the affair is as al-Imaam Ibn ‘Abdul-Barr recited in his Jaami’ul-Bayaan (1/31),

‘And ink that comes from their pens;
Is purer and more virtuous than the blood of the martyrs.
O students of the knowledge of the Prophet Muhammad;
You are not without distinction.’

This was further explained by Imaam Ibnul-Qayyim (d.751H) – rahimahullaah – in Miftaah Daarus-Sunnah (1/70), “So the supporting pillars of the Religion are knowledge (’ilm) and jihaad, and due to this, jihaad is of two types: the jihaad by the hand and the spear, and there is much participation in this. And secondly, there is the jihaad with the proof and the clarification. This latter jihaad is specifically the following of the Messengers, and it is the jihaad of the imaams, and it is the most excellent of the two jihaads due to its tremendous benefit and great burden, and numerous enemies. Allaah the Exalted said in Sooratul-Furqaan, and it is a maalikee soorah,

“And if We wished, We could have sent a warner to every city. So do not obey the disbelievers and struggle against them with it (the Qur’aan) a great jihaad.” [Sooratul-Furqaan 25:51-52]

So this jihaad against them with the Qur’aan is the greater of the two jihaads, and it is additionally a jihaad against the hypocrites. This is because the hypocrites do not fight the Muslims, rather, they are with them outwardly, but when they fight, they oppose them. So due to this, Allaah the Exalted said,
not come, except that self-delusion is its fuel, or fireplace. This is the result of acting deceitfully towards each other, with the self-delusion of being pre-occupied with the disbelievers!! And due to that, Ibn Taymiyyah (d.728H) - rahimahullaah - said, “The Believer to the Believer is like two hands, one of them washing the other. And indeed the dirt cannot be removed, except by some form of coarseness. So cleanliness and softness only comes about by obligating that initial roughness.”

Therefore, this gentleness which is used by many of these Islamic jamaa’aat (parties) with the individuals and groups, who are from the most light-headed of idiots – and the reason for gentleness towards many of them is not enmity towards the enemies of the Muslims - does not have anything to do with walaa’ (allegiance), rather it drowns them further in their misguidance, due to them not realizing the greatness of their crime. Then verily the motive behind traversing a path of harshness with the Muslims sometimes, is to bestow a sense of honour (gheerah) upon them from the dolts who relate with rubbish, and to attempt to strengthen the rank, and to stop rifts in it; to the extent that none can come before it. And due to this, al-Allaamah ‘Abdul-Azeez Ibn Baaz (d.1420H) said under the title, ‘The Proofs Unveiled Concerning the Mistakes of Some Writers’, “And there is no doubt that the perfect Islamic Share’ah came with a warning against extremism (ghuloo) in the Religion, and it commands the Call (da’wah) to the path of the truth with wisdom and good admonition, and debating with that which is good. However, it does not overlook the aspect of roughness and harshness in its place when gentleness and debating with that which is good does not benefit; as Allaah the Glorified says,

“O Prophet! Fight the disbelievers and the hypocrites, and be rough with them.” [Sooratut-Tawbah 9:73]

And it is known that the jihaad against the hypocrites is to be carried out with the establishment of proof and the Qur’aan.”

Imaam ‘Abdur-Rahmaan Ibn Naasir as-Sa’de (d.1376H) - rahimahullaah - said, “The Jihaad is of two types: a jihaad by which the rectification of the Muslims is intended, and their correctness in their beliefs and their manners, and all of their religious and worldly affairs, and in their knowledge and action related education. And this type is the basis of jihaad and its foundation, and built upon it is the second type of jihaad. It is the jihaad by which the defense against the transgressors upon Islaam is intended, such as the disbelievers, and the hypocrites, and the atheists and all of the enemies of the Religion and their supporters,” Wujubut-Ta’aawun baynal-Muslimeen (p. 7-8). Nasr Ibn Yahyaa said, ‘I heard Muhammad Ibn Yahyaa adh-Dhuhaalee (d.258H) - rahimahullaah - saying, ‘I heard Yahyaa Ibn Yahyaa saying, ‘Defending the Sunnah is more virtuous than jihaad in the Path of Allaah.’” Muhmmad said, ‘I said to Yahyaa, ‘A man gives his wealth, burdens himself, and fights, but that is more virtuous than this?” So he said: “Yes, much better!” Siyar A’laamun-Nubalaa’ (10/518). Based upon the above narration, Shaykh Aboo Anas Hamad Ibn Ibraheem al-‘Uthmaan said, “And it is upon this that our imaams proceeded us, so they held that the jihaad against the innovator was the foundation, and that the jihaad against the disbelievers was a branch from that foundation,” Zajarul-Mutahaawun (p. 105).

13 Majmoo’ul-Fataawaa (28/ 53-54)
And Allaah the Exalted said,

“O you who believe! Fight those who are close to you from the disbelievers, and let them find harshness in you, and know that Allaah is with those who have taqwa (fear, reverence).” [Sooratut-Tawbah 9:123]

And Allaah the Exalted said,

“And do not debate with the people of the Book, except with that which is good, except those who transgress from amongst them.” [Sooratul-'Ankaboot 29:46]

As for when the person of transgression, or disbelief, or corruption in his action is not benefited and progressed, and he does not give attention to the admonisher and the advisor, then verily it becomes necessary to take him by his hand, and to deal with him harshly, and to give him what he deserves from the establishment of punishment, or rebuke, or censure, or reproach; until his punishment is fulfilled, and his falsehood is driven away.”

So it becomes apparent from the civility of the Islamic parties (jama'aat) with the people of innovation, and their silence concerning their errors, that when they restrict the path of reclaiming the honour of the Muslims to a ballot box, they must complain about criticism (of Muslims). Because when they harmonize their voices with them, they also follow their footsteps in sin.”

So along with this comes their second accusation that is used to fight against the Salafiyyeen and their carrying of Allaah’s pristine Religion. You shall see – O Atharee – how the Ahlul-Ahwaa’ begin to reel back from the refutations of Ahlul-Hadeeth and jealousy for the Hadeeth and it’s people begins to overtake their persons. So they stand like those touched by devils as they expel the next excuse for rejecting the aayaat of Allaah: AhlusSunnah believe they are the only ones upon the truth; they believe they have a monopoly upon the truth. And they follow this up by saying that the youth of Ahlul-Hadeeth are praising themselves with their ascription to the Scholars of the past.

Lend ear – O Sunnee – once again to the words of Shaykh Abul-Hasan al-Ma'ribee as-Sulaymaanee, “The Ahlul-Hadeeth are the Victorious Group and the Saved Sect. All of these names refer to everyone who follows the Messenger of Allaah (salallaahu ‘alayhi wa sallam) and who interprets the Book and the Sunnah with the understanding of the

---

14 Majmoo'ul-Fataawaa wa M aqalaatal-M utnawwi'ah (3/ 202-203)
15 This section was taken from M adaarikun-N adhr fisSiyaasah (p. 80-83) of ‘Abdul-Maalik Ramadaanee.
16 This is because the innovators do not realize – or do not want to realize – that ascribing oneself to Salafiyyah, Sunniyyah or Ahlul-Hadeeth does not have anything to do with a persons individual eemaan or adherence to the fuus’ (branches) of Islaam. Rather, it is an announcement of how this person understands his Religion. It is this very proclamation that distinguishes one from Ahlul-Bid’ah.
Companions (radiyallaahu 'anhum). And they (AhlusSunnah) hold that Allaah the Mighty and Majestic gives victory to His Religion through the AhlulHadeeth from the Salaf to the Khalaf. The realm of AhlulHadeeth is not restricted to the Scholars who are engrossed with authentication and narration. Rather, it refers to everyone who takes the 'aqeedah (creed) of AhlulHadeeth as his Religion, and he refers back to their foundations (usool) and understanding in the affairs of 'aqeedah, worship and other than that. So such a one is from amongst them, whether he is a soldier, businessman or a simple worker, whether he is an old man or a youth, whether he is a city person or a Bedouin, or other than that. However, the Scholars are still the ones that lead this group. And the rest of the ranks - those who take this as their Religion - are the followers of the Scholars. So if the AhlulHadeeth are not the awliyaa' of Allaah the Mighty and Majestic, then Allaah does not have a walee upon the earth.  

The final part of this section - O reader - must be dedicated to those foolish-minded, pre-pubescent (in Religion) ignoramuses who run behind their innovative figureheads and leaders, defending them and praising them with that for which Allaah the Mighty and Exalted has sent down no permission. You shall see them - O Sunnee - running behind their masters of innovation and drooling over the current fad that their master - whoever he may be - has unleashed as an innovation upon the Religion. This brand of ignorant goonies is the very section of the Islaamic society from whom the figureheads and leaders of innovation make their living; leeching off the beautiful Religion of Allaah for a worldly gain.

These ignorant goons often result to violence to defend the filthy ideas and evil whims of their leaders and figureheads. How many times have they - no matter which sect they belong to, or what time they live in, or what their intellectual and physical capacity might be - been known to raise the hand of violence against the youth of AhlusSunnah.

---

17 AsSiraajul-Wahhaaj (no. 58)  
18 It is the very love and praise for the heads of innovations that sets these people apart and closes off any possibility of them being associated with AhlulAthar. Rather, the followers of the aathaar become easily distinguishable due to their love and respect for the Scholars of AhlusSunnah. And this is a principle of al-Walaa' wal-Baraa' (allegiance and enmity), which has been apparent since the earliest of times. Ja'far Ibn Muhmmad said, "If you see a man loving the AhlulHadeeth, such as Yahyaa Ibn Sa'eed and 'AbdurRahmaan Ibn Mahdee and Ahmad Ibn Hanbal and Ishaaq Ibn Raahawayh," and he mentioned some other, "then he is upon the Sunnah, and whoever opposes them, then he is an innovator." Refer to Sharaf AshaabulHadeeth (2/35). Qutaybah Ibn Sa'eed said, "When you see a man loving AhlulHadeeth, then know that he is upon the Sunnah, and whoever opposes this, then know that he is an innovator." Refer to Shi'aar AshaabulHadeeth (p. 7) of al-Haakim.

'Alee Ibnul-Madeenee said, 'I heard 'AbdurRahmaan Ibn Mahdee say, 'Ibn 'Awn is a test for the people of al-Basrah. If you see a person loving him, then incline and be secure with him. For the people of Kooah, Maaalik Ibn Mighwal and Zaa'idah Ibn Qudaamah are a test. If you see a man loving them, then seek his goodness. And for the people of Sham, al-Awzaa'ee and Aboo Ishaaq al-Fazaaree are a test. And for the people of the Hijaz, Maaalik Ibn Anas.' Related by al-Laalikaa'ee (1/62). And Ibn Mahdee said, "When you see a person from Shaam loving al-Awzaa'ee and Aboo Ishaaq al-Fazaaree, then he is a person of the Sunnah." Related by al-Haakim in al-Jarh watTa'deel (1/217).
doing this all because the sons of Ahlul-Hadeeth have come against them, or their place of congregation, or their teacher. Indeed, it is known to us that they only do this because they have no way to present a knowledge-based reply to decisive refutations of Ahlul-Hadeeth wal-Athar upon their leaders and figureheads. Rather, how could they possibly lash back at AhlusSunnah wal-Hadeeth, when they themselves have not been taught anything of manhaj, Sunnah and Salafiyyah by their leaders whom they revere so much. So the manhaj-void that their leaders and figureheads of innovation allow their goons to wallow in is the issue at hand here. This is why we find that when the Scholars or students of Ahlul-Hadeeth offer a manhajee reply to the innovators, the ignorant followers of these innovators are dumbfounded and incoherent as to how they must counteract the assault of AhlusSunnah upon Ahlul-Bid’ah. And it is the desperation of this that leaves them to raise their fists and then to bring them down: physically striking the upholders of the narrations in a blind rage.¹⁹

Stated Imaam ’Abdullaah Ibnul-Mubaarak (d.110H) – rahimahullaah – in this vein, “Know that I consider death to be an honour for every Muslim who meets Allaah upon the Sunnah. Since we do not complain of our strangeness, the disappearance of the brothers, the scarcity of helpers and the emergence of innovations. To Allaah do we complain of the great calamity that has befallen this Ummah of the disappearance of the Scholars, the People of the Sunnah and the emergence of innovations.”²⁰

---

¹⁹ **BENEFIT - THE PEOPLE OF INNOVATION ARE UNITED UPON THE SWORD:** Stated Aboo Qilaabah, “Never does a man introduce an innovation, except that he makes lawful the usage of the sword.” Related by ash-Shaatibee in al‘tisam (1/113) and ad-Daarimee (1/58). From Ayyoob asSakhtiyaanee who relates that Aboo Qilaabah said, “Indeed, their statements may differ, but they have united upon the sword, and I do not consider their destination to be but the Fire.” Related by ad-Daarimee (no. 100). Ayyoob as-Sakhtiyaanee would call all of the people of innovation: Khawaarij, and he would say, “Verily the Khawaarij differ in their names, but they are agreed upon the usage of the sword.” Related by ash-Shaatibee in al‘tisam (1/113).

²⁰ **Al-Bida’ wan-Nahee ‘anhaa (no. 39)**
BENEFIT - THE ISNAAD AND IT’S STATUS IN ISLAM:

Realize – O Sunnee – that this is the second of the prerequisite points of benefit that you must keep in mind before we proceed with the text of this short treatise. So reflect carefully over the words of al-‘Allaamah Ahmad Muhammad Shaakir (d.1377H) – rahimahullaah – as he explains briefly the history of the isnaad and the hadeeth in Islaam, “So here I would like to point out the benefit of this knowledge humbly called, mustalahul-hadeeth (the science of hadeeth), and its effect upon the divinely-revealed, and historical sciences, and other than them from the various types of sciences which are established from the authentic texts, and which rely upon it.

So the Muslims - from the first generation - had a great concern for memorization of the chains of narration in their Revelation from the Book and the Sunnah, the like of which no nation from before them had. So they memorized the Qur’aan, and they reported from the Messenger of Allaah (sallallaahu ‘alayhi wa sallam) frequently, sentence by sentence, and word by word, and letter by letter. They preserved it in their chests, and they confirmed it upon pages of their writings, and they authored books about it with exhaustive detail. They also memorized much about their Prophet (sallallaahu ‘alayhi wa sallam), every one of his statements or actions or conditions. He was a teacher from his Lord, and an explainer of His Revelation, and a commander of the establishment of His Religion. All of his (sallallaahu ‘alayhi wa sallam) statements and actions and conditions are an explanation of the Qur’aan. He is the infallible Messenger and the good example. Allaah the Exalted says in describing him,

“*He does not speak from desire. Verily it is not but Revelation revealed to him.*” [Sooratun-Najm 53:3-4]

Allaah says,

“And We revealed to you the Reminder for you to explain to the people what has been revealed to them, in the hopes that they may become thoughtful.” [Sooratun-Nahl 16:44]

Allaah also says,

“*Indeed there is a good example for you in the Messenger of Allaah.*” [Sooratul-Ahzaab 33:21]

‘Abdullaah Ibn ‘Amr Ibnul-‘Aas used to write everything he heard from the Messenger of Allaah, so the Quraysh forbade him from that and it was mentioned to the Prophet (sallallaahu ‘alayhi wa sallam). So he said, “Write. So by the One in Whose H and my soul is,
nothing emanates from me except truth.” The Prophet (sallallaahu 'alayhi wa sallam) commanded the Muslims in the farewell pilgrimage to teach about him as a general command. So he said, “So let the one who is present teach the one who is absent. So it may be that the one who is being taught may be more heedful than him.” He also said, “So let the one who is present teach the one who is absent, for the one who taught may be more heedful than the one who heard directly.” So the Muslims understood that all this was obligatory upon them. They memorized everything about the Prophet (sallallaahu 'alayhi wa sallam) and they acted upon that, and they went to great lengths to fulfill this trust, and they related hadeeths from him; either as well known (mashhoor), or with authentically established chains of narrations. According to the scholars, this is named an authentic hadeeth (hadeeth saheeh) or a good hadeeth (hadeeth hasan).

The scholars of hadeeth took great care to make sure they collected everything that was narrated from him as a narration, even if it was not authentic. Then they strove to authenticate every hadeeth, and every letter narrated in a narration. So they criticized their conditions and their narrations and they took the most extreme care in quoting. So they would rule a hadeeth to be weak due to a little doubt in the biography of a narrator's character which affected his reliability according to the people of knowledge. So if they doubted in his truthfulness and they knew that he had lied about something in his statements, then they would discard his narrations and they would call his hadeeth fabricated (mawdoo') or lies (makdhoob), even if he was not particularly known for lying in narrating hadeeths and even though they knew the liar could have been telling the truth.

Likewise, they used to check the memorization of every narrator and read his narrations with other ones. So if they found many mistakes from him and his memorization was not good, they would declare his narrations weak, even if he had not been disparaged in his character or his truthfulness. It was feared that his memory might be unreliable in his narrations.

Indeed, they wrote and compiled the fundamental principles that were required for the acceptance of hadeeth, so these are the fundamental principles of this field of study. So they refined them with as close examination as humanly possible, so as to preserve their Religion. So the fundamental that they established became the soundest fundamentals for confirming historical accounts and the finest and the most delicate, even though it is despised - in these later times - by most of the people since they do not have adequate knowledge about it or clarification.

So the scholars of many different sciences followed them in this. So the scholars of language and the scholars of literature and the scholars of history and other than these imitated them. So they made efforts to relate everything of their sciences with a chain of

21 Related by Ahmad in his Musnad (no. 6510)(2/162) with an authentic chain of narrators. It is also related by Abu Daawood and al-Haakim and other than them in meaning.
22 Related in Fathul-Baaree (1/46) and others.
23 Related in Fathul-Baaree (3/459)
narrators, as you will see in the older books. So the foundations of this knowledge were
used with the intention of authenticating narrations in anything that involved narrating.
So this knowledge is the basis for any narration-based science.

Along with this however, there were some people who innovated a vile innovation. They
alleged that hadeeths could not be used as proofs because, in some conventions, it was
called ‘uncertain affirmation’ (dhanniyyatuth-thuboot). This means that it was not affirmed
with concurrency (tawaatur) requiring absoluteness in narrations. So they concluded that
such narrations do not provide conclusive knowledge. This group did not realize that the
term ‘definitive knowledge’ was just a convention among some scholars to be applied to
some sciences only. In the case of hadeeth however, the most authentic reports were
declared authentic by any scholar who had studied hadeeth, even if it was not concurrent
(mutawaatir). If they were to reject every non-recurrent narration, then they should first
eliminate every science that relies upon narration; including history. However, at that time,
the group that went with such a bad opinion was small, overwhelmed, and they did not
have any influence upon Islamic sciences.

However, in this century, there has appeared a new group who alleged the same old
allegations and more. They claim that all hadeeths are unauthentic and baseless, so it is not
allowed to use them as proofs in matters of the Religion. Some even went to the point of
rejecting all the rules and fundamental set for hadeeth checking; and started authenticating
hadeeths according to desires and feelings, without any particular rule or proof. For these
people, there is no cure except if they learn Islamic knowledge and have respect for it, and
Allah guides whomever He wills.

So as for the attack upon authentic hadeeths, and the doubt in their attribution to the
Prophet (sallallaahu ‘alayhi wa sallam), then this is nothing less than an announcement of
war against the Muslims for those who do it despite knowledge. It is also due to ignorance
and lack of study for those who blindly follow the first group. So the meaning of this doubt
and attack is that all the reliable narrators from amongst the Salafus-Saalih were
untrustworthy liars. It necessitates accusing them of either telling lies and misleading the
people, or of ignorance and stupidity. Indeed, Allah rescued them from these things, and
they knew the reality of the statement of the Messenger of Allah, “Whoever lies upon me
deliberately, then let him take his seat in the Fire.” He also said, “Whoever relates a
hadeeth from me and thinks that it is a lie, then he is one of the liars.”

So the one who accuses them of lying has passed a judgement which is free of any good
quality and which will cause him to dwell in the Fire. This is because lying is from the

---

24 Shaykh al-Albaanee has declared it to be an authentic concurrent hadeeth, he records sixty three different
routes for it. Refer to Mukhtasar Saheeh Muslim (no. 1861-1862), Rawdun-Nadheer (no. 707), and Saheehul-
Jaami’ (no. 6519).

25 Related by Abud-Dardaa’, reported by Ahmad, Muslim, and Ibn Maajah. Shaykh al-Albaanee has declared
it authentic in Saheehul-Jaami’ (no. 6199), and from Samoorah and Mugheerah (no. 1863), also see ad-Da’eefah
(1/12).
greatest of major sins, then it is from the most evil of qualities and the worst of them. No nation shall succeed if lying is common among its people, even if it is in small matters. So what about telling lies in the Religion and about the best of the Messengers (sallallaahu ‘alayhi wa sallam)? Indeed the people of the first generation of Muslims - and in the first three generations - were the best of the people and the highest in character and they were the most fearful of Allaah. So due to that, Allaah aided them and gave them victory and opened many counties to them and they came to rule many nations in a few years. This was because of their Religion and beautiful character before it was due to their sword and spear.”

Stated ‘Abdullaah Ibnul-Mubaarak (d.181H) – rahimahullaah, “The isnaad (chain of narrators for hadeeth) is from the Religion.” And through another chain of narration he said, “According to me, the isnaad is from the Religion. If it were not for the isnaad, whoever wished could have said whatever he said.” And he also said, “The example of the one who studies his Religion without an isnaad is like the one who attempts to ascend a roof without a ladder.”

Said Sufyaan ath-Thawree (d.167H) – rahimahullaah, “The isnaad is the weapon of the Believer. So if he does not have a weapon with him, what will he fight with?”

27 Sharaf Ashaabul-Hadeeth (1/15)
28 Sharaf Ashaabul-Hadeeth (1/15)
REASONS FOR WRITING THIS TREATISE:

Stated the Imam of Ahlus-Sunnah, Ahmad Ibn Muhammad Ibn Hanbal (d.241H) – rahimahullaah, “All praise is for Allaah, who in every age and interval between the Prophets, raises up a group from the People of Knowledge, who call the misguided to guidance and patiently bear ill-treatment and harm. With the Book of Allaah, they give life to the dead, and by the Light of Allaah, they give sight to the blind. How many a person killed by Iblees have they revived. How many people astray and wandering have they guided. How beautiful their effects have been upon the people, and how vile people have been towards them. They expel from the Book of Allaah the alterations of those going beyond bounds, the false claims of the liars and the false interpretations of the ignorant ones – those who uphold the banner of innovation and let loose the trials and discords, who differ about the Book, oppose the Book and agree to oppose the Book. Those who speak about Allaah and His Book without knowledge, argue about what it ambiguous in the Book, and deceive the ignorant with such ambiguities. We seek refuge in Allaah from the trials of the misguided ones.”

What shall follow is a translation of the debate that took place between ‘Alee Tantaawee, of al-Azhar and Imam, al-‘Allaamah Muhammad Naasirud-Deen al-Albaanee concerning the issue of taqleed and the madhaahib. It resulted to due some remarks that at-Tantaawee made concerning the callers to the Sunnah. In translating this discussion, we found that claims similar to those of at-Tantaawee were made by a newly-arisen sprout in the Ummah named Shabbir Ally. In a recent khutbah he propounded views of a ‘we are men and they are men’ methodology with respect to affairs surrounding the four well-known madhaahib. This same khutbah included attacks upon the Salafiyyeen, rather it included attacks upon the Da’watus-Salafiyyah itself!

So seeing such an open announcement of war against the foundations of the Salafee methodology, mainly the foundation of al-Ittibaa’ and respect for the Scholars, we embarked upon a decisive reply to this blustering speaker.

As for the attack of Shabbir Ally, then it closely resembles the rhetoric of the ta’assub madhhabiyah (bigoted adherents to the madhahib), most popularly represented in our times by the likes of Muhammad Sa’eed Ramadaan al-Bootee, Hasan ‘Alee Saqqaaf and Nooh Haa Meem Keller.

Before proceeding – O Sunnee – we say, read carefully and contemplate upon what you are about to encounter. The article shall appear in the following fashion: each chapter begins with the words of Imam al-Albaanee, since the article of the Imam has been split up into chapters with subtitles for easier reading. After the speech of Shaykh Naasirud-Deen, each chapter will have a section called, ‘Comments,’ wherein we explain certain points that

---

29 ar-Radd ‘alal-Jahmiyyah waz-Zanaadiqah (p. 2) of Imaam Ahmad
require further explanation of proofs, or if points made by Shaykh Naasir were relevant to individuals in the west such as Shabbir Ally. So now let us proceed with earnest - O Sunnee - to the main text.
A Return to the Sunnah - The Text:

Began the Noble Scholar, the Imaam of Hadith, Muhammad Naasirud-Deen al-Albaanee (d.1420H), rahimahullaah, “The noble teacher, our contemporary, Shaykh ‘Alee at-Tantaawee wrote an elaborate article under the title, ‘Problem.’ It was published in the Jumaadal-Olaa issue of the al-Muslimoon magazine in the year 1315H. In it he began to describe individuals from amongst the Muslims, making them examples of those who call to Islaam, but do not act in accordance to it themselves. Then, he presented criticism of groups labeling them as ‘callers to Allaah who hope to give victory to Islaam and to return the Muslims to it.’ So he began by criticizing ‘those who hold Islaam as following a madhhab from the four madhaahib, and stopping wherever its later fuqahaa’ have ordered.’ Then he proceeded to make a refutation upon ‘those who call for a return to the Sunnah,’ and he lets loose upon them a refutation that he did not let loose upon other than them!

Then the Shaykh closes his article with the following conclusion, “These callers are always differing, taking each other by the throats. They are always debating and quarrelling, hurling out refutations. Not only in Egypt, Shaam and al-‘Iraaq, but in all of the Islaamic countries…And the Islaam that was brought by Muhammad Ibn ‘Abdullaah (sallallaahu ‘alayhi wa sallam) is one. It has one understanding, so what is all this differing for?”

He continued, “I do not speak of uniting the understandings and prohibiting the ikhtilaaf (difference). So I do not think that this falls under, “And if your Lord had wished, He could have made the people one nation.”

However, what I do say that it is obligatory to agree upon the means (usloob) through which we call to Islaam, and upon the picture of it we present to the students in the schools and to the common-folk in the mosques and to the ajaanib (non-Mulsims) in the western countries; that we say to them that these are the foundations of Islaam and these are its pillars, and this is the path to enter into it, so as not to reject the arrival of anyone of these due to differing about problematic ayaat, nor about ijtihaad and taqleed, nor to start them off with the newly-invented affairs of Soofiyah and the rules of their paths, nor do we make binding upon them the views of individuals which are not held by the majority.” He then said, “So what are the active means (usloob ‘amaalee) that make it possible to attain this goal? Could they be found in a conference of Muslim Scholars, or is it attached to an institute from the institutes of knowledge, or can they be established by an individual from amongst the Muslims? What are means?” So it is in response to the question of the teacher that we put forth this article.

COMMENTS: Allaah the Exalted said in His Noble Book,

"Mankind were one community and Allaah sent Prophets with glad tidings and warnings and with them He sent the Book in truth, to judge between people in matters wherein they differed." [Sooaratul-Baqarah 2:213]

And Allaah the Mighty and Majestic said,

"We sent down the Book to you (O Muhammad) that you may make clear to them those things in which they differ and that it should be a guide and a mercy to those who believe." [Sooaratun-Nahl 16:64]

He also says,

"Then we put you (O Muhammad) on the (right) Way of Religion, so follow you that and follow not the desires of those who know not." [Sooaratul-Jaathiyah 45:18]

The Messenger ﷺ knew Allaah and obeyed his Lord. Allaah witnessed to that saying,

"Nor does he speak of his own desire. It is no less than revelation sent down to him." [Sooaratun-Najm 53:34]

From that which Allaah ordered his slave and His Messenger with, was that he should propagate and explain to the people that which was revealed to him by his Lord. He, the Most High, says,

"O Messenger! Proclaim that which has been sent to you from your Lord. If you did not, you would not have fulfilled and proclaimed His mission. Allaah will defend you from men (who mean mischief). For Allaah guides not those who reject faith." [Sooaratul-Maa'idah 5:67]

The Messenger did indeed completely propagate all the revelation from his Lord without the slightest deficiency, Allaah bears witness to that and also the believers. Allaah says,

"This Day have I perfected your Religion for you, completed My favour upon you and have chosen for you Islaam as your Religion." [Sooaratul-Maa'idah 5:3]

If He had left mankind to pass judgements upon actions and sayings themselves, then judgement would change from person to person and in different times and it is not possible for a human to pass a definite and unchanging ruling. Since that is the case, He has made it binding upon the servants to obey Him and to obey the Messenger and warned them against disobedience and placed the guidance in His Book and the Sunnah of His Prophet. He, the Most High, says,
"It is not fit for a believer, man or woman, when Allaah and His Messenger have decreed a matter that they should have any option in their decision. Whosoever disobeys Allaah and His Messenger has indeed strayed in a plain manner." [Sooratul-Ahzaab 33:36]

Allaah, the Most Perfect, says,

"He who obeys the Messenger has indeed obeyed Allaah..." [Sooratun-Nisaa' 4:80]

"Say: Obey Allaah and obey the Messenger, but if you turn away, he is only responsible for the duty placed on him and you for that placed upon you. If you obey him, you shall be on right guidance. The Messenger’s duty is only to convey in a clear way.” [Sooratun-Noor 24:54]

The Messenger of Allaah (sallallaahu ‘alayhi wa sallam) said, “He who obeys me enters Paradise and he who disobeys me has refused.”31

The truthful and trustworthy Messenger also (sallallaahu ‘alayhi wa sallam) said, “I have left amongst you two things. You will not go astray as long as you hold to them: The Book of Allaah and the Sunnah of His Messenger.”32

From what has preceded it becomes clear that it is obligatory to refer back in judgement to the Book and the Sunnah, if we desire the correct way. Allaah has ordered that matters be referred back to Him and His Messenger when there is a disagreement and difference, so that the final judgement is that of the Book and the Sunnah. He, the Mighty and Majestic, says,

"O you who believe! Obey Allaah and obey the Messenger and those of you who are in authority. If you differ in anything amongst yourselves, refer it to Allaah and His Messenger, if you believe in Allaah and in the Last Day. That is better and more suitable for final determination.” [Sooratun-Nisaa' 4:59]

This aayah explains that disputes and unknown matters are to be referred back to the Book of Allaah and the Sunnah of His Messenger so that the Muslims settle their disputes with them. This being a sign of truthfulness and the proof of Eemaan; while he who does not refer back in judgement to the Book and the Sunnah in disputes and take judgement from them then he is not a believer in Allaah and the Last Day. Perhaps the clearest proof of this great matter which is counted as the crux of Eemaan is His saying,

"But no, by your Lord, they can have no Faith until they make you judge in all disputes between them and find in themselves no resistance against your decisions and accept (them) with full submission.” [Sooratun-Nisaa' 4:65]

31 Related by al-Bukhaaree (13/249)
32 Related by Maalik (2/899); it was authenticated in al-Mishkaat (1/66) of Shaykh al-Albaanee.
Commented al-Haafidh Ibn Katheer (d.774H) - rahimahullaah - commented upon this aayah, “Just this earth-rendering oath is sufficient to cause the mountains to fall to the ground and for the believer’s jugular vein to tremble in terror and his limbs to shake with fear and for the hearts to rise to the throats and the eyes to roll up in their sockets. The Most Just of all judges has sworn by Himself that no one believes until he makes the Messenger (sallallaahu ‘alayhi wa sallam) judge in all affairs. So whatever judgement he has passed then it is obligatory to submit to it, outwardly and inwardly, since it is the truth and what is there besides the truth except misguidance.”

And the Messenger of Allaah (sallallaahu ‘alayhi wa sallam) said, “I have not left anything which Allaah has ordered you with except that I have ordered you with it, nor have I left anything which He forbade you except that I have forbidden you from it.”

Said Imaam Muhammad Ibn Idrees ash-Shaafi’ee (d.204H) - rahimahullaah, “As for contradicting an established Hadeeth from Allaah’s Messenger, then I hope that we cannot be charged with that, if Allaah wills. And that contradicting an authentic Hadeeth is not allowed for anyone, but that one is ignorant of something from the Sunnah and may therefore hold a saying contrary to it, not knowingly opposing it and a person may also overlook and make mistakes in interpretation.”

---

33 Tafseerul-Qur’aanil-'Adheem (4/85-86)
34 Related by ash-Shaafi’ee in his Sunan (1/14) and ar-Risaalah (p.87,93), al-Bayhaqee quotes it in his Sunan (7/76) from ash-Shaafi’ee. Related also by al-Khateeb al-Baghdadee in al-Faqeeh wal-Mutafaqqih (1/93) and by at-Tabaraanee. It is declared Saheeh by Shaykh al-Albaanee due to its chains and by Shaykh Ahmad Shaakir in his notes in ar-Risaalah.
35 ar-Risaalah (p.219)
[1]: There Can Be No Agreement Upon the Means, Before Agreement Upon the Goal: Islaam:

Said Imaam Muhammad Naasirud-Deen al-Albaanee (d.1420H), “Indeed, the one who reads the article of the Shaykh with consideration and scrutiny, it will become apparent to him that the Shaykh left a gap without clarifying it. That is the fact that after clearly presenting the ‘Problem,’ he jumped into the call for devising the active means (usloob ‘amalee) for da’wah to Islaam. And wisdom testifies that after presenting the problem, it is obligatory to speak about the path to solving it, or at least calling upon the Scholars to solve it. This is because it is obvious that the callers to Islaam will always continue to differ in the understanding of Islaam, and the difference that the Shaykh described is much more in reality! So it is not possible for these ones to agree upon the active means (usloob ‘amalee). How could it be when they have not agreed upon the understanding of the goal: Islaam? If we make it binding upon them to agree upon the means, then we will not be able to allow them to call to ‘Islaam having one understanding.’ Rather, each one of them will be calling to what he understands as Islaam, or what he learnt from his fathers and teachers. Due to this, the problem will come back to as it was, without us benefiting anything from the means of da’wah, even if it was impossible to implement! Therefore, there is no escape from this “Problem,” so what is this problem? And where is it?” End of al-Albaanee’s words.

COMMENTS: The statement of Imaam al-Albaanee (d.1420H) – rahimahullaah, “So it is not possible for these ones to agree upon the active means (usloob ‘amalee). How could it be when they have not agreed upon the understanding of the goal: Islaam?” This reflects what many of the callers of today have failed to understand, or even delve into. However, Ahlus-Sunnah – due to the wise effects of Allaah’s guidance upon those who adhere to it – have realized that our understanding of Islaam must be rectified before anything can be established, and that this is the way to correct the ‘Problem’ mentioned here by ‘Alee at-Tantaawee.

Aboo Daawood relates in his Sunan (no. 3426), ‘From ‘Abdullaah Ibn ‘Umar (radiyallaahu ‘anhumaa) that he (sallallaahu ‘alayhi wa sallam) said, ‘When you deal in ‘eenah (usury-based) transactions, hold onto the tails of cows, become satisfied with agriculture and leave off Jihaad, then Allaah will cover you with humiliation, and He will not remove this humiliation from you, until you return to your Religion.’

Thus the beginnings of a solution to the afore-stated ‘Problem’ will only be realized by “the Muslims returning to their Lord, correcting their ‘aqeedah (beliefs) and cultivating themselves and their families upon the correct Islaam - putting into effect the statement of Allaah - the Most High,

36 Saheeh: Related by Aboo Daawood (no. 3462), it was authenticated by Shaykh Muhammad Naasirud-Deen al-Albaanee in asSaheehah (no. 11).
“Never will Allaah change the condition of a people. Until they change themselves.”

[Sooratur-Ra’d 13:11]

The likes of this has been alluded to by one of the contemporary du’aat (callers to Islaam), by saying, ‘Establish the Islaamic state in your hearts, it will then be established upon your earth.’ So the way to salvation is not - as some people imagine - revolution and armed insurrection against the rulers and to carry out military coups! Such actions - in addition to being from amongst the present day bid’ahs (innovations) - also contradict the Sharee’ah texts; amongst which is the command to change ourselves. Thus, it is essential establish the foundations upon which the building can stand.’”

Furthermore, “it should be known that those who stir up revolution serve only the enemies of Islaam. What is to be considered is not revolution and agitation, but what is according to wisdom. By wisdom, I do not mean remaining silent and ignoring their errors - rather correcting their errors in order to rectify the state of affairs. So the sincere one is the one who speaks to rectify the affairs, not merely to cause change [whether good or bad].”

Imaam al-Bukhaaree relates in his Saheeh (no. 6830), ‘From Ibn ’Abbaas (adiyallaahu ‘anhumaa) who said: I used to teach (the Qur’aan) to some of the Muhaajiroon, amongst them whom was ’Abdur-Rahmaan Ibn ’Awf. Whilst I was in his house at Minaa and he was with ’Umar Ibnul-Khattaab during the last Hajj, ’Abdur-Rahmaan Ibn ’Awf came to me and said, “Would that you had seen the man who came today to the Leader of the Believers (i.e. ’Umar), saying, ‘O Leader of the Believers! What do you say about such and such a person who says: If ’Umar should die, I will give the bay’ah (oath of allegiance) to such and such a person, for by Allaah, the bay’ah to Aboo Bakr was nothing but a reaction which became established afterwards.” So ’Umar became angry and said, “If Allaah wills, I will stand before the people tonight, and I will warn the people against those who wish to deprive the people of their rights.” ’Abdur-Rahmaan said, “So I said, ‘O Leader of the Believers, do not do this! For the season of Hajj gathers the ra’aa (common-folk) ghawhqaar (the common folk and those who incline towards evil), and it will be they who gather closest to you when you stand to address the people. I fear that you will rise and address them, but some of them will spread your words, but will not understand them, or that they will twist your words and take them out of context. So wait until you reach al-Madeenah - the Land of Hijrah (migration) and the Sunnah - where you will be amongst the people of Knowledge and understanding, and the noblest of people. So there you may say what you have to say with confidence, since the people of Knowledge will understand your words and put them in their correct context.” So ’Umar said, “By Allaah! This is what I shall do in my first address to the people of al-Madeenah - if Allaah wills...”

So the path to solving the ‘Problem’ that is prevalent in the Ummah today - O one who seeks salvation - in but a single path. It was summed up by al-Muhaddithul-‘Asr,
Muhammad Naasirud-Deen al-Albaanee when he said, "Therefore, the key to a return of the glory of Islaam is: Implementation of beneficial knowledge and establishing righteous and correct actions, and this is a very great affair with the Muslims cannot reach, except through the methodology (manhaj) of tasfiyah (purification and correction) and tarbiyah (education and cultivation). These being two very great obligations. By the first of these (tasfiyah), the following is intended:

[1]: Purifying the Islamic 'aqeedah from that which is alien to it, such as Shirk, ta'teel, ta'weel, refusing authentic ahaadeeth, because they are connected to matters of 'aqeedah, and their like.

[2]: Purifying the Islamic fiqh from erroneous judgements which are contrary to the Qur'aan and the Sunnah, freeing the minds from the fetters of blind-following and the darkness of sectarianism and party spirit.

[3]: Purifying the books of tafseer, fiqh and raqa'iq (matters concerning the heart) and other than that from ahaadeeth that are weak and fabricated, or the unsupported narrations from the people of the Book, and the reprehensible narrations.

As regards the second obligation (tarbiyah), then by it I mean: cultivating the young generation upon this Islaam, purified from all that we have mentioned, giving to them a correct Islamic education from the start - without any influence from the disbelieving western education. There is no doubt that bringing these two obligations about requires huge efforts and sincere cooperation between all Muslims, individuals and groups, from all those who are truly concerned with establishing the desired Islamic society, each one working in his own field and specialty."^39

^39 Fiqhul-Waaqi' (p. 49-51)
[2]: Is There a Problem With Returning to the Sunnah?

Continued Imam al-Albaanee, “There is no doubt that it is binding upon the callers to Allaah the Exalted to be from amongst the most zealous of the people in obeying Allaah the Exalted and the swiftest of them in undertaking implementation of His rules and regulations. So if they are differing in the understanding of Islaam, then it is obligatory upon them to rule by what Allaah commanded in terms to returning to the Sunnah. This is because it is that which explains and clarifies the Qur’aan, and explains its general points and specifies its absolute, as is pointed out in the statement of Allaah the Exalted,

“And We revealed to you the reminder, so that you may explain to the people what has been revealed to them.” [Sooratun-Nahl 16:44]

And there is the statement of Allaah the Mighty and Majestic,

“So if you differ in anything amongst yourselves, then refer it back to Allaah and His Messenger if you are indeed believers in Allaah and the Last Day. That is best for final determination.” [Sooratun-Nisaa’ 4:59]

So this noble aayah clearly states that the one who is a true Believer must refer the issue of difference back to Allaah the Mighty and Majestic in His Book, and to the Messenger of Allaah (sallallaahu ‘alayhi wa sallam) in his Sunnah, since referring back to these two will resolve the difference. So the text of this noble aayah obligates the callers to refer back to the honourable Sunnah, so as to solve the difference between them. From that in which there is no doubt is that referring back to the Sunnah necessitates knowledge of it and knowing which of its narrations are authentic and which are not. With regards to this affair, the callers of today are in one of two situations:

[1]: Either they are able to refer back to the Sunnah; in which case the path is clear and easy, leaving them with no choice but to traverse it. So these ones – in most cases – do not think to traverse such a distant path. So here it is said, ‘How can one call to Islaam when he does establish the rule of Islaam upon himself?’

---

40 The term ‘Sunnah’ here, refers to the principles and foundations of the correct Islamic ‘aqeedah (belief) and manhaj (methodology), since the SalafusSaalih (pious predecessors) would apply this term to matters of ‘aqeedah and manhaj – as can be seen from their books and writings – for example: [i] KitaabusSunnah of Imaam Ahmad Ibn Hanbal (d.241H); [ii] asSunnah of al-Athram (d.273H); [iii] KitaabusSunnah of Aboo Daawood (d.275H) – being part of his Sunan. [iv] KitaabusSunnah of Ibn Abee ‘Aasim (d.287H); [v] KitaabusSunnah of ‘Abdullaah (d.290H), the son of Ahmad Ibn Hanbal; [vi] asSunnah of al-Marwazee (d.292H); [vii] SareehusSunnah of Ibn Jareer at-Tabaree (d.310H); [viii] asSunnah of al-Khallaal (d.311H); [ix] SharhusSunnah of al-Barbahaaree (d.329H); [x] asSunnah of al-Aasaal (d.349H) and [xi] asSunnah of at-Tabaraanee (d.360H).
[2]: Or they are incapable of referring back to the Book and the Sunnah due to their ignorance of that. Such is the case, unfortunately, with the majority of the callers. So with this being their condition, it upon them to prepare to send out a group. Rather, there must be groups of Scholars teaching the Book of Allaah and the Sunnah of His Messenger (sallallaahu ‘alayhi wa sallam), extracting fiqh (understanding) from these two, and issuing fataawaa, just as the case was during the age of the SalafusSaalih. So when this has been realized – and it is the reality if Allaah the Exalted wills – then we must traverse the Straight Manhaj in the issue of difference concerning the understanding of Islaam upon the depiction that Shaykh at-Tantaawee presented in the article, ‘Problem.’ By this it becomes possible to solve the ‘Problem’ which has served as an obstacle obstructing the path to agreement upon the means by which we call to Islaam.” End of Shaykh al-Albaanee’s words.

COMMENTS: So that which the people have a problem with here – O Sunnee – is a return to Islaam as it was revealed to Muhammad (sallallaahu ‘alayhi wa sallam). Since that which the callers to Sunnah, the Salafiyyeen, call to is the path of the Messenger (sallallaahu ‘alayhi wa sallam). ‘Abdullaah Ibn Mas’ood (radiyallaahu ‘anhu) said, “Follow and do not innovate, for you have been given that which is sufficient [and every innovation is misguidance].”

From ‘Amr Ibn Salamah: “We used to sit at the door of ‘Abdullaah Ibn Mas’ood before the Morning Prayer, so that when he came out, we would be able to walk with him to the mosque. So Aboo Moosaa al-Ash’aree came to us, so he said, ‘H as Aboo ‘Abdur -Rahmaan come out yet?’ So we said, ‘No.’ So he sat with us until he came out. So when he came out, all of us stood up with him. So Aboo Moosaa said to him, ‘O Abaa ‘Abdur -Rahmaan, verily I saw in the mosque a detestable action that I hated – but I did not see – and the praise is for Allaah – anything except good.’ He said, ‘So what was it?’ He said, ‘If you live, you will see it. I saw in the mosque, a people sitting in circles, waiting for the Prayer. There was a man in every circle, and in their hands were pebbles, so he would say: ‘So Allaahu A kbar (Allaah is Greater) one hundred times,’ so they would say it one hundred times. So he would say: ‘Say al-hamdulillaah (the praise is for Allaah) one hundred times,” so they would say it one hundred times. And he would say: ‘Say subhaanallaah (Free is Allaah from all imperfection) one hundred times,’ so they would say it one hundred times.’ He said, ‘So what did you say to them?’ He said, ‘I did not say to them anything, I waited for your command.’ He said, ‘Would that you had ordered them to count up their evil deeds, and assured them that nothing from their evil deeds would be lost!’ Then he went, and we went with him, until he came upon the circles of these people. So he stood over them and said, ‘What is this that I see you doing?!’ They said, ‘O Abaa ‘Abdur-Rahmaan, these are pebbles upon which we count the takbeer, tahleel, and tasbeeh.’ He said, ‘Then count up your evil deeds, and I assure you that nothing from your evil deeds will be lost. Woe to you O Ummah of Muhammad! How quickly you rush to destruction! These are the Companions of your Prophet (sallallaahu ‘alayhi wa sallam) who are abundant. And

41 Related by Wakee’ in azZuhd (no. 315) and Aboo Khaythamah in Kitaabul-Ilm (no. 54), where al-Albaanee authenticated it. The addition is related by at-Tabaraanee in al-Kabeer (9/154) and it is authentic.
these are his clothes that have not yet decayed, and his bowl that is still unbroken. By Him in Whose Hand my soul is, either you are upon the religion better guided than the Ummah of Muhammad, or you are opening the door to misguidance.’ They said, ‘By Allah O Abaa ‘Abdur-Rahmaan, we did not intend anything except good.’ He said, ‘And how many people intend good yet do not achieve it? Verily the Messenger (sallallaahu ‘alayhi wa sallam) informed us: “Verily there will be a people reciting the Qur’aan, yet it will not pass beyond their throats.”’

42 Jayyid: Related by Ahmad (1/404). BENEFIT - LEARNING AND IMPLEMENTING THE QUR’AAN: ‘Abdullaah Ibn Mas’ood (radiallaahu ta’ala ‘anhumaa) said, “We used to learn ten aayahs, not increasing upon them until we had implemented them.” Related by Ibn Jareer at-Tabaree with an authentic chain of narrators. See Basaa’ir Dush-Sharaf (p. 138) of Shaykh Saleem al-Hilaalee. Aboo ‘Abdur-Rahmaan al-Sulamee (rahimahullaahu ta’ala ‘anhu) said, “Verily we took this Qur’aan from a people about whom it was reported to us that if they learned ten aayahs, they would not move onto another ten until they had learned what was in them. So we used to learn the Qur’aan and implement it. Verily the Qur’aan will be inherited after us to a people who will retain it in a way that water is retained. It will not pass beyond their collar bones, rather it will not pass beyond here,” - and he put his hand upon his throat.” Related by Ibn Sa’d in Tabaqaatul Kubraa (6/172).

43 Shaykh Saleem al-Hilaalee said, “It is related by ad-Daarimee in his Sunan 1/68-69) and by al-Bahshal in Taareekh Wazasit (p. 198-199). It comes in two paths from ‘Amr Ibn Yahyaa ‘Amr and Ibn Salamah who said: I heard my father relating from his father...and he mentioned it. I say: this isnaad (chain of narrators) is saheeh (authentic), and its explanation follows below:

Firstly: ‘Amr Ibn Yahyaa. He was mentioned by Ibn Abee Haatim in al-Jarh wat-Ta’deel (6/269) and by al-Bukhaaree in at-TaareekhuKabeer (6/372). Ibn Abee Haatim relates his tawtheeq (declaration of trustworthiness) from Ibn Ma’een. Ibn ‘Adiyy mentions in al-Kaamil (5/1773), as does Ibn Hajar in Lisaanul-Meezaan (4/378), mentioning his leniency from Ibn Ma’een. I say: the tawtheeq here, takes precedence due to the following matters:

[1] Ibn Abee Haatim mentions him from Ibn Ma’een with a saheeh chain of narrators, whereas the jarh (disparagement) has not yet been confirmed through an authentic path.

[2] The jarh is not explicatory, so the tawtheeq (declaration of trustworthiness) takes precedence.

[3] He is mentioned by Ibn Hilibaan in ath-Thiqaat (8/480), and his tawtheeq is explicatory. Therefore, it is to be taken because it is the tawtheeq of an imam from the imams of al-jarh waat-ta’deel.

[4] Ibn Abee Haatim mentions that a group of trustworthy narrators narrates from him. And due to this, ‘Amr Ibn Yahyaa is trustworthy, and Allahaah knows best.

And our Shaykh, may Allah preserve him, in ar-Radd ‘alat-Taqabul-Hadeeth (p. 47) thought ‘Amr Ibn Yahyaa to be Ibn U maarah Ibn Abil-Hasan, so he authenticated the isnaad saying, “And its isnaad is saheeh, all of its men are trustworthy, they are the men that al-Bukhaaree accepted in his Saheeh, except for U maarah, but he is thiqaq (trustworthy).” And I am absolutely certain that he is ‘Amr Ibn Yahyaa Ibn ‘Amr Ibn Salamah and not ‘Amr Ibn Yahyaa Ibn U maarah, due to the following points:


[3] That ad-Daarimee and Bahshal quote from the statement of ‘Amr Ibn Salamah – and he is the narrator of the story: ‘We saw the great majority of those people from the circles...’ And ‘Amr Ibn Salamah is the grandson of ‘Amr Ibn Yahyaa, and not the grandfather of ‘Amr Ibn Yahyaa Ibn U maarah. I say: Then it became clear to our Shayaikh that there is doubt (wahm), so he returned from that in SilsilatusSaheehah (5/12-13), so may Allah reward him with goodness. Secondy, his father, Yahyaa Ibn ‘Amr Ibn Salamah is
Stated Shaykh Saleem Ibn 'Eed al-Hilaalee as-Salafee – hafidhahullaah – in explanation of this athar,44 “So this excellent narration encompasses many great principles, which are not known except to those who follow the Messenger (sallallaahu 'alayhi wa sallam), those who do not put anything before Allaah and His Messenger, but rather say, ‘We hear and we obey.’ So from the principles are:

**Firstly:** That the One who prescribed the ends, did not Forget to prescribe the means. So when Allaah prescribed For His servants the dhikr (remembrance of Allaah), He did not forget to prescribe the means and the way to do this. So Allaah's Messenger (sallallaahu 'alayhi wa sallam) mentioned by Ibn Abee Haatim in al-jarh wa-ta'eed (9/176) but he does not mention in it a jarh (disparagement) nor ta'eed (commendation). However, a group of trustworthy narrators reported from him. Our Shaykh – may Allaah preserve him – said in as-Saheehah (5/12), “And that Shu'bah narrates from him is enough of a ta'eed for him. So he was selected by those men who narrated from him, as is mentioned in his biography. And there was nothing to prevent him from being mentioned in ath-Thiqaat of Ibn Hibbaan. So indeed al-'Ijlee mentioned him in his Thiqaat saying, “A reliable (thiqah) Koofee.” I say: his biography is not found in the published version of ath-Thiqaat. And he is not alone, rather, he is followed by Mujaalid Ibn Sa'eed from 'Amr Ibn Salamah. It is related by at-Tabaraanee in al-Mu'jamul-Kabeer (9/127). Al-Haythamee said in M ajma'uz-Zawaa'id (1/181): “And it is Mujaalid Ibn Sa'eed and an-Nisaa'e declared him thiqah, but he was declared weak by al-Bukhaaree, Ahmad Ibn Hanbal and Yahyaa.” I say: Rather, this is befitting of him.

**Thirdly:** His grandfather, 'Amr Ibn Salamah is reliable (thiqah). He was declared reliable by Ibn Sa'd, Ibn Hibbaan and al-'Ijlee. So with this it becomes clear that this story has been authentically confirmed, and Allaah knows best. There are other paths that increase it in power upon power, and they are presented below:

[1] By way of 'Ataa' Ibn Saa'ib from Abil-Bukhtaree from Ibn Mas'ood. It was related by 'Abdullaah Ibn Ahmad in Zawaa'id-Zuhd (p. 428) and by Aboo Nu'aym in Hilyatul-Awliyaa' (4/380-381) and by way of him from at-Tabaraanee in al-Kabeer (9/125-126) and 'Abdur-Razzaaq in al-Musannaf (no. 5409). Al-Haythamee said in M ajma'uz-Zawaa'id (1/181), "In it is 'Ataa' Ibn Saa'ib and he is reliable, however, he mixes things up." I say: As for the mixing up (ikhtilaat) of 'Ataa' Ibn Saa'ib, then it occurred in the later stages of his life. So due to that, the scholars have divided between what he heard from him before the stage where he began to mix things up, and what he heard during his stage of mixing up. Indeed Hammaad Ibn Salamah narrated this story from him according to at-Tabaraanee in al-Kabeer (9/126), and he is from those who heard from him before his stage of mixing up, as occurs in al-Kawaakibun-Neeraat (p. 63). And with that, this problem is eliminated. As for the problem of inqita' (being cut off), then indeed Aboo 'Abdur-Rahmaan as-Sulamee follows Abal-Bukhtaree according to at-Tabaraanee in al-Kabeer (9/126), so this problem is also eliminated. So with that, this isnaad is confirmed and the praise – before and after – is for Allaah.

[2] By way of Sufyaan Ibn 'Uyaynah from Biyaan, from Qays Ibn Abee Haatim from him. It was related by 'Abdur-Razzaaq (no. 5408) and at-Tabaraanee in al-Kabeer (9/125) and it was authenticated by al-Haythamee in M ajma'uz-Zawaa'id (1/181). I say: It is as he said, since its men are confirmed to be reliable.

[3] By way of Sufyaan from Salamah Ibn Kuhayl from Abee Zur'aa' from him. It was related by Aboo Nu'aym in al-Hilyah (4/381). I say: Aboo Zur'aa’ is 'Abdullaah Ibn Haanee' al-Akbar al-Koofee. And it is said about him that his ahaadeeth do not fall below the level of hasan. And the rest of its men are trustworthy, and the story has many paths, you will see them in al-Kabeer (9/128). And some of it was authenticated by al-Haythamee in M ajma'uz-Zawaa'id (1/181), so refer to it.”

44 The following section is taken from al-Bid'ah wa Atharhuhas-Sayyi'ah fil-Ummah (pp.23-36) of Saleem al-Hilaalee as-Salafee.
'alayhi wa sallam) used to count the tasbeeh (glorification of Allaah) upon his right hand and he said that they (i.e., the fingers) will he questioned and would speak.  

Secondly: That al-bid’atul-idaaфиyyah is misguidance. And al-bid’atul-idaaфиyyah is that type of innovation which is based upon a proof with regards to its foundation, but it has no proof with regards to the manner or the form. That is why it is called idaаfiyyah (something added on). And this type of innovation is, from one angle, directly against correct guidance, and from another angle, it is in agreement with it. So these people did not say something which is kufr (disbelief), nor did they do something which was in itself evil, rather they were remembering Allaah - and this is something which is prescribed by Revelation. However, the manner in which they performed this action went against the guidance laid down by Muhammad (sallallahu 'alayhi wa sallam), and so the Companions opposed them and told them to count this amongst their evil actions instead.

Thirdly: Allaah - the Most Perfect, the Most High - is not to be worshipped, except by what He prescribes. So He is not to be worshipped according to desires, customs or innovations.

Fourthly: That innovations kill off the Sunnah. So this group of people innovated a new way of performing dhikr (remembering Allaah), which was not reported from Allaah’s Messenger (sallallahu ‘alayhi wa sallam). So in doing this, they killed off the guidance of Muhammad (sallallahu ‘alayhi wa sallam). And this is a principle which, the Salafus-Saalih (Pious Predecessors) understood well, and they knew for certain that innovations and the Sunnah cannot unite together: Hassaan Ibn ‘Atiyyah (d.120H) - rahimahullaah - said, “No people introduce an innovation into their religion, except that its like from the Sunnah is ripped away from them.”

Fifthly: That innovations are the cause for destruction, since it leads to abandoning the Sunnah, and this causes tremendous misguidance. The noble Companion ‘Abdullaah Ibn Mas’ood (radiyallaahu ‘anhu) said, “If you were to abandon the Sunnah of your Prophet then you would go astray.” So if the Ummah goes astray then it is destroyed. Therefore ‘Abdullaah Ibn Mas’ood said to that group, “O Ummah of Muhammad (sallallahu ‘alayhi wa sallam)! How quickly you head into destruction.” So the particular relevance of Ibn Mas’ood’s understanding is reflected in the context of the above narration. So Aboo Moosaa al-Ash’aree (radiyallaahu ‘anhu) did not criticize them, rather he waited for the view or the order of ‘Abdullaah Ibn Mas’ood (radiyallaahu ‘anhu). And this stance was not merely taken out of love or out of displaying false affection to Ibn Umm ‘Abd (i.e. to Ibn Mas’ood). Rather, Aboo Moosaa was pleased for himself with what Allaah’s Messenger (sallallahu ‘alayhi wa sallam) was pleased with for His Ummah, since he (sallallahu ‘alayhi wa sallam)
sallam) said, “I am pleased for my Ummah with what Ibn Umm ‘Abd is pleased with for it.” Also in the narration is a proof that all of the Companions were agreed in opposing this action, since ‘Abdullaah Ibn Mas’ood (radiyallahu ‘anhu) used as a proof the fact that the Companions (radiyallahu ‘anhum) were widespread (and therefore could easily be asked).

Sixthly: Innovations quickly lead to kufr (disbelief). This is because the innovator has set himself up as one who is able to legislate and prescribe things; and thus set himself up as a partner to Allaah, adding things to the rulings laid down by Allaah, thinking that he is on a religion of better guidance than the Religion of Muhammad (sallallaahu ‘alayhi wa sallam).

Seventhly: That innovations open the doors widely for disagreements to occur, and this is a door to misguidance. So whosoever lays down an evil way in Islaam, then he bears the sin of it and the sin of those who act upon it, until the Day of Judgement, without their sin being reduced by anything. And this is because the one who guides to an evil action is like the one who does it.

Eighthly: Not giving importance to the matter of shunning innovations, leads to evil and sins. Do you not see that these people came to be amongst the ranks of the deviated group called the Khawaarij on the day of Nahrawaan, fighting against the Companions (radiyallahu ‘anhum), who were led by the Leader of the Believers ‘Alee (radiyallahu ‘anhu), who cut-off this deviated group, on that memorable day. Imaam al-Barbahaaree (d.329H) – rahimahullaah – said, “Beware of small innovations, because they grow and become large. This was the case with every innovation introduced into this Ummah. It started as something small, bearing a resemblance to the truth, which is why those who entered into it were misled, and then were unable to leave it. So it grew and it became the religion which, they followed, so they deviated from the Straight Path and thus left Islaam. May Allaah have mercy upon you! Examine carefully the speech of everyone you hear from, in your time particularly. So do not act in haste, nor enter into anything from it, until you ask and see: Did any of the Companions of the Prophet (sallallaahu ‘alayhi wa sallam) speak about it, or any of the (early) Scholars? So if you find a narration from them about it, cling to it and do not go beyond it for anything, nor give precedence to anything over it and thus fall into the Fire.”

Ninthly: Righteous actions are only according to righteous intentions, and a good intention does not make something which is futile correct. This is because intentions alone cannot make an action correct, but rather complying with the Sharee’ah (Prescribed Laws) must be added to that.

\[49\] Saheeh: Related by al-Haakim (3/317-318) and Ibn ‘Asaakir in al-Majlis (no. 350). It was authenticated by al-Albaanee in as-Saheehah (no.1225).
\[50\] Sharhus-Sunnah (no. 8)
\[51\] Refer to Madaarijus-Saalikeen (1/85) of Ibn al-Qayyim
Finally: Adding to something good is not good, because addition in good is evil, and this is something that is witnessed in everything. Thus, a matter, when it goes beyond its limits, changes to its opposite. So bravery, when it is added to, turns into rashness, and if it is decreased from, then it becomes cowardice. And generosity, if its limits are exceeded, then it becomes wastefulness, and if it is fallen short of, then it becomes miserliness. So the best of the affairs are the justly-balanced ones. And ‘Abdullaah Ibn Mas’ood (radiyallaahu ‘anhu) was not alone amongst the Companions in condemning innovations. So here we find ‘Abdullaah Ibn ‘Umar (radiyallaahu ‘anhu), who was one of severest from the Companions in condemning innovations and abandoning the innovators. So once he heard a man sneezing and saying, ‘The praise is for Allaah and may the salaah and salaam (the praises of Allaah and blessings of peace) be upon Allaah’s Messenger.’ So he said to him, ‘What is this? This is not what Allaah’s Messenger (sallallaahu ‘alayhi wa sallam) taught us, rather he said, “When one of you sneezes then let him praise Allaah.” And he did not say: And also send salaah (blessings of peace) upon Allaah’s Messenger.’

Likewise was the practice of the taabi’een (those who met the Companions and clung to their way). So in this regard there is what is reported from Sa’eed Ibnul-Musayyib (d.90H) - rahimahullaah - that he saw a man praying after the appearance of dawn, more than two rak’ahs, making many rukuos (bowings) and sajdahs (prostrations), so he forbade him from this. So the man said, ‘O Aboo Muhammad (i.e. Ibn al-Musayyib)! Will Allaah punish me for my Prayer?’ So he said, “No! But He will punish you for opposing the Sunnah (Prophetic guidance).” And these narratives contain many good points of benefit, so from them:

[i] The Companions rebutting everyone who went against the authentic Sunnah, sometimes being very severe in their rebuttal, even if it was against their own fathers and sons.

[ii] That bid’at-tarkiyyah is misguidance: And this type of bid’ah (innovation) is one for which there is a proof to establish the action, except that the people deliberately leave the action, thinking that it is a part of the Religion, or something similar to it. For example, some of the Soofees who abandon marriage in order to emasculate themselves. The proof for this being misguidance is from Allaah - the Most High’s - saying:

“O you who Believe! Do not make haram (unlawful) the good things that Allaah has made halaal (lawful) to you, and do not transgress. Indeed Allaah does not love the transgressors. And eat of the things that Allaah has provided for you, lawful and good, and have taqwaaw (fear and obedience) of Allaah in Whom you believe.” [Sooratul-Maa’idah 5:87-88]

So this aayah (verse) is concerned with a single meaning, which is: making forbidden that which Allaah has allowed from the good and pure things, and doing so as a matter of Religion. And Allaah has forbidden this, and considered it as going beyond the limits, since it is transgressing upon Allaah’s right, in that He alone has the right to prescribe and

---

52 Related by at-Tirmidhee (no. 2738) and al-Mizzee in Tahdheebul-Kamaal (no. 552-553). The isnaad is good.
53 Related by al-Bayhaqee as Sunanul-Kubraa (2/466) and the isnaad is authentic.
legislate. And Allaah does not love those who transgress the limits. Then Allaah affirmed the allowance of these things with an even greater emphasis by His saying,

"And eat of the things that Allaah has provided for you, lawful and good, and have taqwa (fear and obedience) of Allaah in Whom you believe." [Sooratul-Maa'idah 5:87-88]

Then he ordered them to have taqwa (piety and obedience to Him). So this shows that the forbiddance of what Allaah has made lawful, in any form, is outside the bounds of taqwa. Therefore, the Messenger (sallallaahu 'alayhi wa sallam) said to those three men who came to the houses of the Prophet (sallallaahu 'alayhi wa sallam), asking about his worship and then on being informed about it, considered their own worship to be very little, so they said, 'What a great difference there is between us and the Prophet (sallallaahu 'alayhi wa sallam), whose previous and latter sins have been forgiven by Allaah.' So one of them said, 'I will always pray during the night.' The other one said, 'I will always fast during the day and not break my fast.' And the third of them said, 'I will keep away from women and never get married.' Then Allaah's Messenger came to them and said, "Are you the people who said such and such? By Allaah! I am the one who is the most knowledgeable about Allaah amongst you, and the one who has the most taqwa of Him. Yet I fast and break my fast, I pray and I sleep, and I marry women. So whosoever turns away from my Sunnah (guidance) is not from me."

So if the Companions (radiyallaahu 'anhum) left for us words of deep insight and which clearly enlighten the hearts, then men after them, who likewise attained the truth from this light, have also left for us words which are almost like the words of the Companions. And this is because they were those who very closely followed in the footsteps of the Companions - and the likes of their sayings have already preceded. However we add here a final example of their stance of truth:

Thus, a man came to Imaam Maalik (d.179H) - rahimahullaah - and said, 'O Aboo 'Abdullaah! Where shall I enter the state of ihraam (the dress for one intending to do Pilgrimage)?' So Imaam Maalik replied, "From Dhul-Hulayfah, where Allaah's Messenger (sallallaahu 'alayhi wa sallam) entered the state of ihraam." The man then said, 'But I wish to enter the state of ihraam at the mosque by his grave.' So Imaam Maalik said, "Do not do that, for I fear for you the fitnah (trial)." So the man said, 'What fitnah are you referring to, since it is only a few extra miles.' So Imaam Maalik said, "And what fitnah can be greater than for you to think that you have attained some virtue, which Allaah's Messenger (sallallaahu 'alayhi wa sallam) fell short of. Have you not heard the saying of Allaah,

"Let those beware who oppose the command of the Prophet, lest they are afflicted with fitnah (trial), or lest they are afflicted with a painful punishment." [Sooratun-Noor 24:63].

54 Related by al-Bukhaaree (9/104) and M uslim (9/175)
55 Related by Imaam ash-Shaatibee in al-I'tisaam (1/132)
[3]: Should the Callers be Pleased with this Solution?

Continued the Muhaddith of his era, “However, it will become apparent to the researcher that many of the callers today - with great regret - are willing to accept this solution as a manhaj for judging the difference. From that which we believe is that actualizing this agreement that the Shaykh calls to is far out of reach in the present age. How could this not be the case when we see him (at-Tantaawee) who is present - and we used to think that he was close to the Sunnah - and the uppermost in mutual understanding of it and calling to it. Yet we now see him blaming this ‘Problem’ of his upon the callers to the Sunnah and attributing every devastating characteristic to them and charging them with that which he does not even charge the proponents of Wahdatul-Wujood! So this, in reality, is from the peculiarities of difference (ikhtilaaf). So since the callers to the Sunnah hold that the ‘Problem’ will not be solved except by them establishing their da’wah in truth, then some of these callers will supplicate for what is a cause for this ‘Problem’!

This comes with there being many errors and opinions in his refutation upon them, by which the readers will come to understand contrary to what the callers to the Sunnah are truly upon. I felt that there was no escape from clarifying that, in order to manifest the truth and to defend against the allegation, hoping from the noble Shaykh that he accepts what he did and that the correct view becomes apparent to him. And we hope that we have directed him to that which will clarify to him his error. I ask Allaah the Glorified and Exalted to make our actions sincere for His Face and in agreement with the Sunnah of His Prophet (sallallaahu 'alayhi wa sallam).” End of Shaykh al-Albaanee’s words.

56 Benefit: The Evil of Wahdatul-Wujood: Stated Imaam Ibn Abil-'Izz al-Hanafee (d.792H) - rahimahullaah - in Sharhul-'Aqeedat it-Tahaawiyyah (p. 78-79), “So verily the deniers of Allaah’s Attributes enter the denial of the Attributes into the naming of Tawheed, such as Jahm Ibn Safwaan (k.128H) and his followers. For verily they say, “Affirming the Attributes necessitates that Allaah is numerous.” And this statement is known by necessity to be corrupt. For verily the affirmation of a thing in an abstract sense from all of the Attributes means one cannot picture it existing outside of that. And the mind will only be left thinking that it does not exist, and that is the most extreme form of ta’teel (denial). And this statement has led people to statements of Allaah being everywhere and in everything. And this is worse than the disbelief of the Christians. For verily the Christians specified it to the Messiah (Jesus), but these people use it universally on all of the creation. And from the implications of this kind of Tawheed: is the belief that Fir’awn and his people completed emaan, knowing Allaah on the reality. And from its implications: is that the worshippers of idols are on truth and reward, and verily they only worship Allaah and not other than Him. And from its implications: is that there is no difference between forbiddance, and permissibility, between the mother, and the sister, and the strange woman. And there is no difference between water and intoxicants (khamr), and adultery and marriage. And it implies that everything is from one source. No, rather He is that one source. And from its implications: is that the prophets were oppressive to their nations. And Allaah is far above what they say, a great Highness!”
COMMENTS: The fact of the matter is – O Sunnee – that even though the Muslims in general may be in much disagreement, the Ahlul-Hadeeth wal-Athar always remain victorious until the Day of Judgement. Contemplate upon the statement of Imaam Muhammad al-Ameen ash-Shanqeetee (d.1393H) – rahimahullaah, “The researching scholars have divided the victory of the Prophets into two categories: the victory that comes due to the proof and clarification, and it is affirmed for all of them. And there is the victory that comes due to the sword and the spear, and it is for those select ones from amongst them who were commanded to fight in the Path of Allaah.”

And Shaykh ‘Abdul-Maalik Ramadaanee al-Jazaa’iree commented upon this statement above with, “So due to this, the scholars have affirmed that the Believers who are weak in their communities, who have not been commanded with fighting, they are given victory with the knowledge based proof which stamps out all falsehood and argument. As for those who have power and a leader, then they are commanded due to that, to give victory to the proof by the spear. So this victory of the knowledge-based proof occurs in every age, and the praise is due to Allaah for that.

The people of Hadeeth used to be the strongest of people because, they were the most knowledgeable about the Qur’aan, as ‘Umar Ibnul-Khattaab (radiyallaahu ‘anhu) said, “When the people argue with you using doubts from the Qur’aan, then answer them with the Sunnah, for verily the people of the Sunnah are the most knowledgeable concerning the Book of Allaah.”

Since they were the most knowledgeable concerning the guidance of the Prophet (sallallaahu ‘alayhi wa sallam), they used to follow the Book and the Sunnah. So it will not seem strange to the late-comer that the people of knowledge have gathered upon the explanation of the phrase ‘at-Taa’ifatul-Mansoorah’ (the Victorious Group) to mean ‘Ahlul-Hadeeth’ (the people of hadeeth). This is derived from the statement of the Prophet (sallallaahu ‘alayhi wa sallam), “Whoever Allaah wants good for, He gives him understanding (fiqh) of the Religion.” And he (sallallaahu ‘alayhi wa sallam) said, “There will always remain a group from my Ummah apparent upon the truth...” With that, it will not be hidden from the one who is endowed with sound judgement, that the understanding (fiqh) of the Religion is the victory of the Taa’ifatul-Mansoorah (Victorious Group), and that is the most comprehensive statement concerning it.

---

57 Adwa’ul-Bayaan (1/ 353)
58 Related by Imaam al-Aajurree in ash-Sharee’ah (p. 48).
59 Saheeh: Related by al-Bukhaaree (no. 71) and M uslim (no. 1037), from M u’aawiyah Ibn A bee Sufyaan.
60 Saheeh: Related by M uslim (no. 1920).
Stated ‘Alee at-Tantaawee, the head of al-Azhahr, “And others hold Islaam to be abandonment of all of the madhaahib, and a return to the Sunnah. So ijtihaad becomes obligatory upon everyone who is capable of reading al-Bukhaaree, Muslim and al-Majma‘uz-Zawaa‘id and everyone who is able to name narrators in at-Taqreeb or at-Tahdheeb then taqleed is made haram (unlawful) upon these ones. And they call this strange fiqh: the fiqh of the Sunnah. They do not know that sufficing with the hadeeth, its isnaad and the levels of authenticity is one thing and deriving rulings from them is another. They do not realize that the various fields of science such as pharmaceuticals, and the scientists such as the physicians and pharmacists. So the pharmacist knows the names of medicines, and he knows their various types to an extent that a physician does not even know. However, he is not capable of treating the sicknesses and curing the patients.

The Companions themselves only had a hundred amongst them who could pronounce fataawaa, yet there were one hundred thousand who had sought fataawaa from the Messenger (sallallaahu ‘alayhi wa sallam). These ones would have to refer back to those one hundred, since they could not perform ijtihaad. So if he does not hold a Scholar from the Scholars to take precedence over a hadeeth from the ahaadeeth, yet he follows his madhhab, he would have taken the views of these ancient generations. And they were too fearful of Allaah and too zealous of their Religion to oppose an authentic hadeeth for the statement of the Scholar or other than a Scholar. And the madhaahib do not take the hadeeth alone. Rather, they additionally take from what the Companions, the taabi‘een, and whomsoever came after them said. So these successive explanations and understandings were recorded, then the ruling was derived from them. And whomsoever leaves off the ijtihaadaat of the Scholars is like the one who sees a bird, but he is unable to reach it after a prolonged period of struggle and continuous ascent. So he attempts to fly by making himself a pair of wings, as al-‘Abbaas Ibn Farnaas did. So the calls that prohibit taqleed in the Religion are false calls, because every science has people who specialize in it, as well as people to whom it is foreign. So if one to whom it is foreign needs a ruling concerning it, he refers to its specialists, just as the layman needs treatments for his sickness, or a building as his house, or he needs to get his watch fixed. So he is not capable of doing these things, except by referring to the physician, the builder, or the watch repairman. So that which he performs taqleed of these people in is their ijtihaad.” End of at-Tantaawee’s words, wa lillaahil-hamd.
A Return to the Sunnah
Imaam Muhammad Naasirud-Deen al-Albaanee
www.troid.org

[5]: Why do the callers to the Sunnah call for a Return to the Sunnah?

Stated Imaam al-Albaanee, “So before I begin to clarify what is found in the words of at-Tantaawee in terms of errors, I felt it binding upon me to explain the reasons due to which the callers to the Sunnah propagate this da’wah and abandon every statement that opposes it. So I say:

FIRSTLY: The Sunnah is the sole reference point after the Noble Qur’aan. There are many well-known aayaat concerning this, and the Ummah has a consensus upon it.

SECONDLY: The Sunnah has been protected from falling into error and safeguarded from going astray, as the Prophet (sallallaahu ‘alayhi wa sallam) said in the farewell sermon, “O people! Indeed, I have left amongst you two things. If you hold firmly to them, you will never go astray: the Book of Allaah and the Sunnah of His Prophet (sallallaahu ‘alayhi wa sallam).” The same does not hold true for the opinions and ijtihadaat of men. Due to this, Imaam Maalik (d.159H) – rahimahullaah – said, “I am only a human being. I err and I am correct. So look into my opinions. So everything that you find in agreement with the Book and the Sunnah, then take it. And everything you find that is not in agreement with the Book and the Sunnah, then leave it off.”

And Shurayh al-Qaadee said, “Verily the Sunnah takes precedence over your qiyaas (analogical deduction). So follow and do not innovate, since you will not be misguided by what you take of the aathaar.”

THIRDLY: The Sunnah is binding evidence by agreement of the Muslims, contrary to the opinions of men; since the Salaf and other than them from the researching Scholars did not consider them to be binding proofs. Imaam Ahmad (d.241H) – rahimahullaah – said, “As for the opinions of al-Awzaa’ee, Maalik and Abee Haneefah, then all of that is merely opinion. The evidence is only found in the aathaar.”

FOURTHLY: It is not possible for the student of knowledge to know true fiqh, except by studying the Sunnah. It is the sole source after the Qur’aan that qualifies along with it, because it helps to deduct a correct qiyaas if the text is unclear. So the errors that occur here are more likely to occur with those who are ignorant of the Sunnah, such as the qiyaas of a subsidiary affair over a subsidiary affair, or opposing an opposite, or performing qiyaas despite the existence of a text. Due to this, Ibnul-Qayyim (d.759H) – rahimahullaah – said, “The most correct of the people in qiyaas are the Ahlul-Hadeeth. The closer a man is to the

---

62 Related by al-Haakim in al-Mustadrak (no. 93) and Ibn ‘Abdul-Barr in Jaami’ul-Bayaan (2/24).
63 Jaami’ul-Bayaan (2/32)
64 Jaami’ul-Bayaan (2/34-35)
65 Refer to al-Ilaamul-Muwaqqi’een (1/ 75-77)
66 Jaami’ul-Bayaan (2/149)
hadeeth, the more correct his qiyaas will be. And the farther he is from the hadeeth, the more corrupt his qiyaas will be.”

FIFTHLY: It is not possible to pass judgment against what has entered into the Muslims from innovations and desires, except by way of the Sunnah, just as the Sunnah is an obstruction in the path of the destructive madhahib and strange opinions which their proponents beautify for the Muslims. So some of their callers, from amongst those who revival and rectification and the likes were raised upon this!

SIXTHLY: Indeed, the Muslims today know – despite their madhahib and sects – that there is no platform for them to unite upon and resolve the difference; so that they may

67 I’laamul-M uwaqqi’een (2/410). BENEFIT – AHLUL-HADEETH IN COMPARISON WITH THE OTHER SCHOOLS OF ISLAMIC LAW: Stated Imaam Muhammad Naasirud-Deen al-Albaanee (d.1420H) in Silsilatul-Ahaadeethus-Saheehah (1/116), “Perhaps some of the people find it unusual that these scholars have explained the Ta’atifatul-M ansoorah (Victorious Group) and the al-Firqatun-Naajiyah (Saved Sect) as being the scholars of Hadeeth. But there is no strangeness in that explanation if we recall the following:

ONE: The scholars of Hadeeth are without exception the most knowledgeable of the Sunnah of the Prophet, his guidance, manners, battles, etc. (sallallaahu ‘alayhi wa sallam) This is due to their particular study of the Sunnah and whatever is connected to it from knowing the biographies of the narrators and stories behind the Hadeeth.

TWO: The nation has divided into groups and schools of thought that are not found in the first Muslim generation. For all of these madhahib (schools of thought) are separate principles, branches, and certain ahaadeeth that that specific madhhab (school of thought) uses as daleel (proof) and depends on. The one who follows one particular school of thought is fanatically engaged in it, and holds tightly to it without taking a look at the other schools of thought. Although he should look because perhaps he will find in them what he does not find in his own. What is confirmed with the scholars is that in every madhhab exists information of the Sunnah that is not found in other madhahib. Thus, the one who holds on to only one madhhab will be ignorant of a magnificent other side of the Sunnah that is preserved in other madhahib. But the scholars of hadeeth are not upon this. For they take any hadeeth that has been authentically confirmed on the Prophet through an authentic chain of narrators regardless of the madhhab it was reported by. They accept it from the person regardless of what group he was a part of so long that he is a trustworthy Muslim that can be depended on for narrations of hadeeth. Additionally, authentic ahaadeeth cannot be rejected from someone even if he was a communist, Qadaree, or Khaarijee, so how much more so from someone who considered himself a Hanafee or Maalikee or other than that. Indeed, Imaam ash-Shaafi’ee (d.204H) – rahimahullaah - made this clear when he spoke with Imaam Ahmad and said, “You are more knowledgeable of the ahaadeeth than me. So if the authentic hadeeth comes to you, inform me of it so that it would be my position, regardless if the reporter is from al-Hijaz, Koofah, or Egypt.”

Thus, Ahlul-H adeeth, may Allaah gather us with them, do not fanatically blind follow the statement of one person no matter how high this person was. This method is contrary to other than them from those who do not associate themselves or their actions with the Hadeeth. Indeed those people fanatically blind follow the statement of the scholars when the scholars themselves warn them of that. Those people blind follow these statements to the same degree the people of H adeeth are zealous in accepting the statement of their Prophet. So there is no amazement after this clear explanation that the People of H adeeth are the Victorious Group and the Saved Sect. Rather, they are the middle-grounded nation, and the witnesses over the creation.” End of Imaam al-Albaanee’s words.
become capable of establishing one group to face their enemies. So this is not possible, except by referring back to the Sunnah due to what has proceeded in points (no. 1-3).

SEVENTHLY: The Sunnah combines between rulings that are difficult to apply, and those that are easy. These are the Prophetic methods and the spirit of legislation. From that which the people of the Sunnah find perplexing are the books of fiqh which are devoid of any evidence. This is an affair that has been testified to, I do not think that anyone, even bigots to madhaahib, would oppose it.

EIGHTHLY: The adherent to the Sunnah, in the rulings that he takes from it, is contrary to the blind-followers. So they go astray between the many contradicting statements which they find in their books, and they do not know the error from the correct position. Due to that, one of them would pass a fatwaa in an issue with two opposing statements. So for example, he will say, ‘That was permissible according to Abee Haneefah, and impermissible according to his companions,’ despite the clear authentic Sunnah being in agreement with one of the statements. However, due to his ignorance, he mentions an opposing statement without opposing anything from it, even if it was by way of indication! So due to this, the person receiving the fatwaa will be in confusion! Rather, some of them will make the two opposing statements two Sharee’ah rulings of which the Muslims could take whichever one they wished. Rather, some of the Shaafi’iyah permitted themselves to take that statement which allowed for greater permissibility!

NINETHLY: The Sunnah obstructs the path of those who wish to take something unlawful and make it lawful for themselves in Islaam in the name of the Madhaahibul-Fiqhiyyah, and they take to fabrication in the name of benefit with whatever supports their view! They are not incapable of finding within any issue from amongst the issues whatever agrees with and supports their ‘benefit’ by opposing the Sunnah.68

Due to this, they wage war against the thought of returning to the Sunnah, because it obstructs their path, as we said. It uncovers the deception behind the madhaahib that ‘flexibility of the Islaamic Sharee’ah is due to the flexibility of the many statements and abundant ijtihaad and richness in fiqh, leaving very little room for any issue to excluded.’ And Allaah knows best about what they perceive.

So these are some of the reasons that are present right now, from what is carried by the servants of the Sunnah in calling to it and preferring it over whatever opposes it. So how can they not call the people to it when they are desirous of being guided by its guidance and take part in its light? Rather, how can they not sacrifice their souls in its path? So it is

---

68 Due to this, Sulaymaan at-Tameenee - who is from amongst the trustworthy followers of the taabi’een - said, “If you take the concession (rukhsah) of every Scholar, you would have gathered within yourself every evil.” Related by Ibn ‘Abdul-Barr in Jaami’ Bayaanil-Ilm (2/ 91-92). Then he said, “There is an ijmaa’ upon this, I do not know of any difference concerning this.”
amazing to see one who wishes to avert them from it, and make them abandon it for bigotry to a madhhab. How preposterous!” End of al-Albaanee’s words

COMMENTS: A number of points must be understood here, in order for one to completely comprehend the manhaj (methodology) of the callers to Sunnah, the Salafiyyeen, the Ahlul-Hadeeth wal-Athar. And we shall summarize these points as follows:

[1]: The Religion of the Ahlul-Hadeeth consists of an unconditional conformity to the Revelation of Allaah the Mighty and Majestic, namely His Book and the Sunnah of His Messenger (sallallaahu ‘alayhi wa sallam). And the knowledge based evidence for this basic principle comes as follows: Stated the Lord of the worlds, the Mighty and Sublime,

“O you who believe! Obey Allaah and obey the Messenger and those from amongst you who are in authority. So if you differ in anything amongst yourselves, then refer it back to Allaah and His Messenger if you truly believe in Allaah and the Last Day. That is best for final determination.” [Sooratun-Nisaa’ 4:59]

And Allaah the Mighty and Sublime stated in His Noble Book which possesses no crookedness,

“But no! By your Lord, they will not truly have believed until they make you the judge in all disputes amongst them, and then find within themselves no resistance against your decision, and accept them with full submission.” [Sooratun-Nisaa’ 4:65]

Stated Allaah the Majestic and Sublime,

“And whomever contradicts and opposes the Messenger after the guidance has been made clear to him, and follows a path other than the path of the Believers, We shall keep him in the path that he has chosen. And We shall roast him in Hell, what an evil destination!” [Sooratun-Nisaa’ 4:115]

And Allaah the Mighty and Majestic said,

“And obey Allaah and His Messenger and do not differ, lest you lose courage and your strength departs. And be patient, since Allaah is with those who are patient.” [Sooratul-Anfaal 8:46]

And Allaah the Exalted said,

“So let those who oppose the commandments of the Messenger beware, lest some fitnah (trial, tribulation) befall them, or a grievous punishment.” [Sooratun-Noor 24:63]

And Allaah the Mighty and Sublime said,
“It is not for a believer, male or female, that when Allaah and His Messenger have decreed a matter, that they should have any choice in that affair. And whomsoever disobeys Allaah and His Messenger, then he has indeed strayed plain.” [Sooratul-Ahzaab 33:36]

And Allaah the Glorified says,

“O you who believe! Do not put yourselves before Allaah and His Messenger. And fear Allaah, since Allaah is the Hearing, the All-Knowing.” [Sooratul-Hujuraat 49:1]

So the Messenger of Allaah (sallallaahu ‘alayhi wa sallam) said, “All of my Ummah shall enter Paradise, except for those who refuse.” They said, ‘O Messenger of Allaah, who will refuse?’ He said, “Whomsoever obeys me shall enter Paradise, and whomsoever disobeys me, then he has refused.”

And the Messenger of Allaah (sallallaahu ‘alayhi wa sallam) said, “Indeed, I have been granted the Qur’aan and something similar to it along with it. A time will come when a man will be reclining upon his couch saying, ‘Stick to this Qur’aan. So whatever you find within it as being lawful (halaal), then take it as being lawful. And whatever you find within it as being unlawful (haraam), then take it as being unlawful.’ Indeed, whatever the Messenger has declared unlawful is the same as what Allaah had declared unlawful.”

And the Prophet (sallallaahu ‘alayhi wa sallam) said, “O people! Indeed, I have left amongst you two things which, if you hold firmly to them, then you will never become misguided: the Book of Allaah and my Sunnah.”

Said Imaam ash-Shawkaanee (d.1250H) – rahimahullaah, “Know that is has been unanimously agreed by the people of knowledge that the unadulterated Sunnah is separate in the legislation of rulings...”

Said Imaam ash-Shaafi’ee (d.204H) – rahimahullaah, “I do not know anyone from amongst the Companions, nor from the taabi’een, that whenever something is related to him from the Messenger of Allaah (sallallaahu ‘alayhi wa sallam), except that he readily accepted the narration and established the Sunnah.”

Said Imaam asSuyootee (d.911H) – rahimahullaah, “Indeed, those who reject the hadeeth of the Messenger of Allaah (sallallaahu ‘alayhi wa sallam), whether it is a statement or action, with the condition that it is known as an established proof in the usool (foundations of the Religion), then he has disbelieved and left the realm of Islaam. And he will be gathered...”

69 Related al-Bukhaaree (no. 7280)
70 Sahheeh: Related by Aboo Daawood (no. 4605) and at-Tirmidhee (no. 2663).
71 Related by Maalik in his Muwatta’ (no. 1619) and al-Bayhaqee (10/ 114).
72 al-Irshaadul-Fuhool (p. 33) of ash-Shawkaanee
73 Miftaahul-Jannah fil-Ihtijaaj bis-Sunnah (p. 20-21)
with the Jews and the Christians, or with those whom Allaah the Glorified and Exalted wants from the disbelieving sects.”

Stated al-Haafidh Ibn Hazm (d.465H) – rahimahullaah, “And if an individual says, ‘We will not accept anything other than what is found in the Qur’aan,’ then he would be a disbeliever according to the ijmaa’ (consensus) of the Ummah.”

[2]: Secondly, understand – O Sunnee – that the texts of the Book and the Sunnah cannot be understood, except by the understanding of the SalafusSaalih.

Allaah the Mighty and Sublime said,

“Likewise, we have made you a just nation, so that you may be witnesses over the people. And the Messenger is a witness over you.” [Soo ratul-Baqarah 2:143]

And Allaah the Exalted said,

“And the first to embrace Islaam, from amongst the emigrants (muhaajiroon) and the Ansaar (helpers) and those who followed them in goodness, Allaah is pleased with them and they are pleased with Him. He has prepared for them gardens underneath which rivers flow, to dwell therein forever. That is the highest achievement.” [Soo ratut-Tawbah 9:100]

Said al-Haafidh Ibn Katheer (d.774H) – rahimahullaah – with respect to this aayah, “Woe unto those who disliked or rebuked them (the Companions) or some of them. Especially, the best and most virtuous of the Companions after the Messenger of Allaah (sallallaahu ‘alayhi wa sallam) was Aboo Bakr Ibn Abee Quhaafah as-Siddeeq (radiyallaahu ‘anhu). Since the dissident and deviated sect of the Raafidah hate and curse the best of the Companions, Aboo Bakr (radiyallaahu ‘anhu). And refuge is sought with Allaah! This indicates that his understanding and intelligence are reversed and contrary and their hearts are invented and upside-down. Therefore, where is there eemaan (faith) in the Qur’aan? They rebuke and curse those whom Allaah is pleased with!”

The Messenger of Allaah (sallallaahu ‘alayhi wa sallam) said, “The best of people are my generation, then those who follow them, then those who follow them…”

And he said, “And this Ummah shall split up into seventy three sects, all of them being in the Fire except one.” It was said, “Which one is it O Messenger of Allaah?” He said, “The one that is upon what I am upon today and my Companions.”

---

74 Miftaahul-Jannah (p. 3)  
75 al-Hkaam fee Usoolil-Ahkam (2/ 80) of Ibn Hazm  
76 Tafseerul-Qur’aanil-'Adheem (4/ 142) of Ibn Katheer.  
77 Related by al-Bukhaaree (no. 3650)  
78 Saheeh: Related by Aboo Daawood (no. 4596) and at-Tirmidhee (no. 2640)
The Prophet (sallallaahu 'alayhi wa sallam) said, “Hold firmly to my Sunnah and the Sunnah of the Rightly-Guided Caliphs after me. Adhere to it and cling firmly to it with the molar teeth. Beware of newly-invented matters, since all newly-invented matters are innovations and all innovations are misguidance.”\(^{79}\)

And he also said, “Emulate those who come after me: Abee Bakr and 'Umar. Be guided with the guidance of 'Ammaar and hold fast to the son of the mother of 'Abd ('Abdullaah Ibn M as'ood).”\(^{80}\)

Said Imaam Aboo Haneefah (d.150H) – rahimahullaah, “Cling firmly to the narrations and the way of the Salaf and beware of the newly-invented affairs, for all of that is innovation.”\(^{81}\)

Said Imaam Ahmad Ibn Hanbal (d.241H) – rahimahullaah, “The foundations of the Sunnah with us are: Clinging firmly to what the Messenger of Allaah (sallallaahu 'alayhi wa sallam) were upon., taking them as examples to be followed, abandoning, since all innovations are misguidance.”\(^{82}\)

Said Imaam al -Awzaa'ee (d.179H) – rahimahullaah, “Patiently restrict yourself to the Sunnah and stop where the people stopped, say whatever they said and leave off whatever they left off. Hold firmly to the path of your Salafus-Saalih, since sufficient for you is what was sufficient for them.”\(^{83}\)

Said Imaam ash-Shaafi'ee (d.204H) – rahimahullaah, “When I see a man from amongst the AhluHadeeth, it is as if I have seen the Messenger of Allaah (sallallaahu 'alayhi wa sallam) living.”\(^{84}\)

Stated Shaykhul-Islaam Ibn Taymiyyah (d.728H) – rahimahullaah, “From the methodology of Ahlus-Sunnah waljamaa'ah is adherence to the narration of the Messenger of Allaah (sallallaahu 'alayhi wa sallam) outwardly and inwardly and following those who first embraced Islaam from amongst the M uhaajireen (emigrants) and the A nsaar (helpers).”\(^{85}\)

Said al-Haafidh Ibn 'Abdul-Haadee (d.748H) – rahimahullaah, “It is not permissible to invent an interpretation about a verse or a Sunnah which was not their in the time of the Salaf (the pious Predecessors), nor did they have any knowledge concerning it, nor explain it to the Ummah. Since this would imply that the Salaf were ignorant of the truth in this

\(^{79}\) \textit{Saheeh}: Related by Aboo Daawood (no. 4607) and Ibn M aajah (no. 4443)

\(^{80}\) \textit{Hasan}: Related by at-Tirmidhee (no. 3708) and al-Haakim (3/75) and he authenticated it and adh-Dhahabee agreed. Shaykh al-Albaanee declared it Hasan.

\(^{81}\) \textit{Sawnul-Mantaq wal-Kalaam} (p. 32) of Imaam as-Suyootee

\(^{82}\) Related by al-Laalikaa'ee (1/156)

\(^{83}\) Related by al-Laalikaa'ee in \textit{Sharhus-Sunnah} (1/154)

\(^{84}\) Related by al-Haafidh al-Khateeb al-Baghdadee in \textit{Sharaf Ashaabul-Hadeeth} (p. 46)

\(^{85}\) Majmoo'ul-Fataawaa (3/157)
matter and failed to reach it. Whereas the late-coming opponent is somehow guided to the truth!  

Stated Imaam Ibnul-Qayyim al-Jawziyyah (d.751H) - rahimahullaah, “Inventing an explanation with regards to the Book of Allaah - which the Salaf and scholars are in opposition to - necessitates one of two things: either the explanation itself is a mistake, or that the sayings of the Salaf - which differ with such a saying - are in error! And one who possesses even an ounce if intellect would doubt that the one whose saying is in opposition to that of the Salaf, then he is the one who is in error.”

‘Umar Ibnul-Khattaab (radiyallaahu ‘anhu) said to ‘Abdullaah Ibn ‘Abbaas (radiyallaahu ‘anhu), “How can this Ummah differ whilst their Prophet is one and their Qiblah is one?” Replied ‘Abdullaah Ibn ‘Abbaas, “O Leader of the Believers, the Qur’aan was sent down upon us and we recite these aayaat knowing about whom they were revealed. Indeed, there will come a people after us who will recite the Qur’aan and they will not know about whom these aayaat were revealed. So they will form an opinion about the Qur’aan, and if they have an opinion about the Qur’aan, they will begin to differ, and if they begin to differ, they will fight each other…”

Stated ‘Abdullaah Ibn ‘Abbaas (radiyallaahu ‘anhumaa) to the Khawaarrij, “I come to you from amongst the Companions of the Messenger of Allaah, and as the cousin of the Messenger of Allaah whilst no Companions are in your midst. The Qur’aan was sent down to them and they are the most knowledgeable in its interpretation.”

---

86 asSaarimul-M unkee (p. 427)
87 Mukhtasarus-Sawaa’iqul-Mursalah (2/128)
88 Related by Aboo ‘U bayd al-Qaasim Ibn Sallaam al-Harawee in Fadaa’ilul-Qur’aan (p. 42)
89 Jaami’ Bayaanul-Ilm wa Fadlihi (p. 347)
[6]: **CLARIFYING THE ERRORS THAT ARE FOUND IN THE WORDS OF AT-TANTAAWEE:**

Said Imaam Muhammad Naasirud-Deen al-Albaanee, “After this, we come back to mention what we began with from the errors found in the words of at-Tantaawee. So I say:

[1]: He said, “And others view Islaam to be abandonment of all of the madhaahib and a return to the Sunnah.” I say, as for returning to the Sunnah, then it is obligatory in reality. Indeed, an explanation of the reasons for that has proceeded in a previous section. I will add here, so I say that it is obligatory upon every Muslim to accept their da’wah in truth if he is a Believer in truth. Indeed, Allaah the Exalted said,

“Verily the statement of the Believers, when they are called to Allaah and His Messenger to judge amongst them, they say, ‘We hear and we obey.’ And these are the successful ones. And whoever obeys Allaah and the Messenger, then these are the high-achivers.”

And He said concerning the hypocrites,

“And when they are called to Allaah and His Messenger, to rule amongst them...”

And He said,

“And if it is said to them, ‘Come to what Allaah has revealed and His Messenger,’ you will see the hypocrites...”

And there are many other aayaat like that. They are well known and we only mentioned them as a reminder.

So there is no evidence for anyone to not accept this da’wah of theirs. So how can they be opposed for this? So since some people claim that the callers to the Sunnah are not from amongst the people of knowledge capable of establishing it, as was pointed out in the statement of the Shaykh in the preceding statement in the previous section, then this, if it is correct, cannot ever permit people to refute them, because it is still obligatory to accept the truth. So it is not permissible to reject him, regardless of what his condition is, and this is a clear issue which is not in need of any evidence (daleel).

Then, if they are truthful in that claim, then let them embark upon explaining that to the people by striking examples to clarify the ignorance of these callers to the Sunnah and their faulty understanding of it, until the people know about them, avoid them and are not deceived by their da’wah to the Sunnah! However, they have not done any of that, and perhaps they will not do any of it. And the reason is known to them, the people of knowledge and other than them!” End of al-Albaanee’s words
COMMENTS: Indeed, one of the primary causes of people not accepting the da’wah (call) of the Book and the Sunnah upon the understanding of the Salafus-Saalihih is pride and stubbornness. This is the same haughty attitude that the Messenger of Allah (sallallaahu ‘alayhi wa sallam) faced when he began to call the pagan Arabs to Islaam.

Said Imaam ‘Abdur-Rahmaan Ibn Naasir as-Sa’dee (d.1376H) – rahimahullaah – said about this type of pride, “This is to reject the truth and not to accept it. So anyone who rejects the truth is proud and arrogant – in accordance with what he rejects of the truth. So it is obligatory upon everyone to humble themselves to the truth which Allah sent His Messenger with, and which He sent down in His Book. As for those whose pride and arrogance prevents them from totally complying with the Messengers (i.e. having eemaan or faith in them and their message) - then they are kuffaar (unbelievers) who will dwell in the Hellfire for eternity. Since when the Truth comes to them via the Messengers, who explain to them the signs and clear proofs, they reject it and are prevented from accepting it, due to the kibr that they harbour in their hearts. Allah - the Most High - said, "Indeed those who argue about the Signs of Allah without any authority having come to them, there is nothing in their hearts except kibr (pride). They will never accept the Prophet Muhammad as a Prophet." [Sooratul-Ghaafir 40:56]

As for those whose arrogance and pride prevent them from complying with parts of the truth - because it opposes their personal opinions of their whims and desires – then such people are not kuffaar (unbelievers), but such an action necessitates them being punished in accordance with what they have of kibr. This is why the Scholars have agreed that whenever the Sunnah (guidance and way) of the Messenger of Allah (sallallaahu ‘alayhi wa sallam) has been explained to anyone, then it is not lawful for him to turn away from it to the saying of someone else, whoever and whatever status he may have.

So it is obligatory upon the seeker of knowledge to give complete and absolute precedence to the saying of Allah and the saying of His Messenger over and above the saying of anyone else, and that he should make the basis to which he returns, and the foundation upon which he builds: following the guidance of the Prophet, striving hard to understand what is intended from it, and following this both inwardly and outwardly. When a person conforms to this great principal, then he has indeed reached goodness and excellence and all his errors will be forgiven to him; since his overall objective is to follow that which has been prescribed upon him. So his errors are excused due to his striving his best to recognize and comply with the truth - and this is humbling oneself to the truth.”

90 Refer to Bahjatul-Quloobil-Abraar (p. 156-158) of al-‘Allaamah asSa’deel.
Said Imaam Muhammad Naasirud-Deen al-Albaanee, “As for leaving off all of the madhaahib, then they attribute this to the callers of the Sunnah, but not without suspecting contrary to what they are upon. In defense of that, I viewed that it would be binding to explain their view of the madhaahib and their position concerning that. So I say, it is known amongst the Scholars that the views of the four madhaahib and other than them are not in agreement with every Sharee'ah ruling. Rather, they are divided into three categories:

[1]: A category from it is agreed upon, such as the prohibition of resembling the disbelievers for example.

[2]: And there is a category in which there is a difference. However, it is a difference of variety (ikhilaafut-tanawwu'), not the difference of opposition (ikhilaafut-tudaad), such as the opening supplications and the tashahhud (testimony of faith).

[3]: There is a category in which the difference is so extreme, that it is possible to reconcile between the varying opinions by using good reconciliation by the Scholars in any possible way. For example, a man invalidates his ablution by touching a woman. So there are three famous statements concerning it: invalidation and absence; then there is a difference whether the touch is one of sexual desire, then it invalidates it, if not, then no.

So since the affair is as we have divided it, then how can the Shaykh attribute to the callers of the Sunnah that ‘they hold abandonment of all the madhaahib!’ Additionally, this abandonment necessitates rejection of whatever is within them of truth!! Is this not from the many evidences against the Shaykh, that he does not seek the truth when he alleges in argumentation or opinion for them that they are free of?

So since the callers to the Sunnah know what has preceded of detail, they are obliged to search for the truth by looking into all of the madhaahib, not outside of them. It is not found in one madhhab only. So this research causes them to appreciate the excellence (fadl) of the Imaams of the madhaahib; their knowledge and the intricacies of their understandings of the Book and the Sunnah. For this reason, they have become aware of many of the intricate issues derived from the Book and the Sunnah. So they have benefited from the many sciences in a short amount of time, due to their acceptance of what they have reached. So may Allaah reward them with goodness.

Due to this, the callers to the Sunnah have come to know the knowledge and excellence of the Scholars by following them based upon evidence, as opposed to those who blindly follow them out of ignorance. And Allaah the Exalted said,
“Are those who know equal to those who do not know?”

So after research, it has become clear to the callers to the Sunnah that the difference mentioned in the third category is present in the madhaahib. So they do not allow themselves to stick to a specific madhhab, since they know that the correct view with respect to the aforementioned difference is not restricted to one particular madhhab. Rather, it is spread out amongst all of them. So the truth concerning one issue will be found in one madhhab, and the truth concerning another affair will be found in another madhhab, and the same goes for the rest of the issues. So if they stuck to one madhhab in all of that, then they would have lost much of the truth mentioned in the other madhaahib, and this is not permissible for a cognizant Muslim. So since there is no path to know the truth in that which the people differ about, except by returning to the Sunnah with what was previously explained, then the callers to the Sunnah have made it the foundation (asl) that they return to, and the basic principle upon which they base their opinions and ideas. So since the Scholars strove hard in the path of clarifying the Sunnah, bringing the people close to it and explaining the rulings possible to derive from them, then the callers to the Sunnah do not exceed the others, except by benefiting in knowledge and having their understanding supported by the Book and the Sunnah. So due to this, they combine between the foundation of the Sunnah and the status of the Scholars. All of this is from the legacy that the Salaf left for their followers. So ‘Abdullaah Ibnul-Mubaarak (d.110H) – rahimahullaah – said, “Let this be the affair you rely upon, and take from opinion whatever is explained to you by a hadeeth.”91

This is the view of the callers to the Sunnah concerning the madhaahib, and this is their position concerning the Scholars. So is there anything in this that the author could take as a rebuke or rejection of them? Or, is that what is appropriate for every Muslim who knows the difference between the infallible speech and other than it. Then, one must not forget the difference between the goal and the means.” End of al-Albaanee’s words.

COMMENTS: To further understand what Imaam al-Albaanee has explained here, we must initially understand what a ‘madhhab’ is. Stated Imaam Muhammad Ibn Saalih al-Uthaymeen (d.1421H) – rahimahullaah, defining a madhhab, “Technically, madhhab means: The evidence-based opinion of a mujtahid which he died upon. If (at any time) he changed his opinion, his final opinion is (considered as) his madhhab...And know that when the scholars say: The madhhab of such and such, then one of two things is intended by this: Firstly: The view of the individual (mujtahid). Secondly: The view of the juristic school of thought (i.e. the view of a body of scholars who ascribe themselves to a particular corpus of juristic rules and fundamentals, which has come to be representative of that school). It may even be that the Imaam, after whom the madhhab is named, actually holds a different opinion to the madhhab itself.”92

91 Jaami’ Bayaanil-‘Ilm (2/ 34-35)
92 Sharhul-Mumti’ ‘alaa Zaadil-Mustaqni’ (1/ 14-15)
The next issue one must look at is: were these madhahib existent in the initial period of Islaam? Stated al-Muhaddith, Shaah Waliyyullaah al-Dihlawee (d.1176H) – rahimahullaah, “Know that the people in the first and second century were not united upon the following a single particular madhhab. Aboo Taalib al-Makkee said, “These books and collections are a later development, as is speaking in accordance with views people have formulated; giving verdicts according to the madhhab of a single person; taking his sayings and quoting them in every affair and only gaining knowledge of fiqh in accordance with his madhhab. This was not what the previous people of the first and second generations were upon.” Rather the people were of two levels: the scholars ('ulamaa') and the lay people ('aammah). In issues of agreement about which there was no difference between the Muslims, or between the majority of mujtahids, then the 'aammah would follow the conveyer of the Sharee'ah (i.e. the Prophet). They used to learn the manner of performing ablution, the ritual bath, the rules of Prayer, zakaat and its like, from their fathers, or from the scholars of their land and then act upon that. If something unusual occurred, then they sought the verdict for it from any muftee they found, without specifying any juristic school (madhhab). Ibnul-Hammaam said at the end of at-Tahreer: They would at one time ask one muftee and then at another time a different one, not clinging to any single muftee.”

Said Imaam, al-Mufassir, Muhammad al-Ameen ash-Shanqeetee (d.1393H) – rahimahullaah, “As for the type of taqleed about which the later scholars differ with the Companions and others from those generations whose excellence has been.testified to, then it is the performing of taqleed of one particular scholar, to the exclusion of all other scholars. This type of taqleed is not proven by the texts of the Book and the Sunnah, nor was it the view of any of the Companions of Allaah’s Messenger (sallallaahu 'alayhi wa sallam) nor anyone else from the first three generations who excellence has been testified to. Likewise, it opposes the saying of the four Imaams (rahimahumullaah) since none of them held the view that it was binding to adhere to the saying of a single person to the exclusion of others, from all of the scholars. Rather, the taqleed of one particular scholar is an innovation of the fourth century...”

Said Shaykhul-Islaam Ibn Taymiyyah (d.728H) – rahimahullaah, “It has been established in the Book, the Sunnah and the ijmaa’ that Allaah the Most Perfect obligated upon the creation obedience to HIm, and obedience to HIs Messenger (sallallaahu ‘alayhi wa sallam). It is not obligatory upon this Ummah to obey any one specific person in all that he may command and prohibit, except the Messenger (sallallaahu ‘alayhi wa sallam); to the extent that the most truthful of this Ummah and the most virtuous after its Prophet said, “O obey me in what is obedience to Allaah. But if I disobey Allaah, then there is no obedience to me upon you.” They are all agreed that there is no single person who is infallible in all

93 Qootul-Quloob (1/324)
94 al-Insaaf fee Bayaani Sababil-Ikhtilaaf (p. 40) of Shaah Waliyyullaah ad-Dihlawee
95 Adwaa’ul-Bayaan (7/ 319-320)
96 Saheeh: The narration from Aboo Bakr  (radiyallaahu ‘anhu) was related by Ibn Katheer in asSeeratun-Nabawiyyah (4/439) where he said, “Its chain of narration is authentic.”
that he may order or prohibit, except for Allaah’s Messenger (sallallaahu ‘alayhi wa sallam). That is why more than one of the scholars have said, “Every person’s saying can be taken or left, except for Allaah’s Messenger (sallallaahu ‘alayhi wa sallam).” And the four Imaams, may Allaah be pleased with them, all forbade the people from blindly following them in all that they may say; and this was an obligation upon them (to do).

Shaykh Saalih al-Fawzaan - hafidhahullaah - was asked, 'Is it permitted for someone who adheres to a particular madhhab in his acts of worship to move away from it and stick to another madhhab whenever he wishes Or is it binding upon a Muslim to stick to only one particular madhhab until he dies? And are there any differences between the four madhhabs as to how the Prayer is to be performed? What is the manner of the Prayer that has been recorded from the Prophet (sallallaahu ‘alayhi wa sallam)?

The Shaykh responded by saying, “The issue of sticking to a madhhab has in it some detail. If a person has the ability to know the ruling from its proof and to deduce the ruling from its proof, then it is not permitted for him to cling rigidly to one particular madhhab, rather it is upon him to take the ruling from the evidence if he has the ability to do so. However, this is rare amongst the people, since this is a quality of the mujtahids from the people of knowledge; those that have reached the levels of ijtihaad. As for one who is not like that, then he cannot take the rulings directly from the evidences; and this is the predominant case amongst the people, especially in these later times. So (in such a case) there is no harm in adopting one of the four madhhabs and making taqleed of one of them. However, he should not make blind taqleed such that he takes all that is in the madhhab, whether it is correct or incorrect. Rather, it is upon him to take from the madhhab that which, in his view, does not clearly oppose the evidence. As for those views in the madhhab which clearly oppose the evidence, then it is not permissible for the Muslim to take it. Rather it is upon him to adopt what is established by the proof, even if it is in another madhhab. So his leaving one madhhab for another madhhab, in order to follow the evidence, is something good. Rather it is obligatory, since following the evidence is an obligation. As for a person following one madhhab sometimes and following another madhhab at other times, then this (type of) shifting will open up the doors to the following of whims and desires and to the following of concessions, and this is not allowed.

What is meant here is that whatever agrees with his desires, from the views of the scholars, he adopts it; even though it may oppose an evidence; and that whatever does not accord with his desires, he rejects it; even though it may be proven by an evidence, then this is following desires - and Allaah’s refuge is sought from this. So the shifting from one madhhab to another in order to seek ease or convenience, then this is not permitted. As for moving from one madhhab because of following a proof and because of leaving that view

97 This is derived from a statement by Imaam Maalik (d.179H) - rahimahullaah, it was related by Ibn ‘Abdul-Haadee in Irshaadus-Saalik (1/227), Ibn ‘Abdul-Barr in Jaami’ Bayaanul-Ilm (2/91) and Ibn Hazm in Usoolul-Ahkaam (6/145, 179).

98 Majmo’ul-Fataawaa (3/346-347)
which does not have a proof, or because of it being an error - then this is a matter that is encouraged and sought after from a Muslim. And Allaah knows best...  

Shaykh Saalih al-Fawzaan was also asked, ‘Is it permitted to have stringent allegiance to a school of thought (at-ta’assubul-madhhabee) such that a person follows it in each and every ruling, even if it opposes the truth? Or is it permissible to leave it and follow the correct view in certain situations? Also what is the ruling concerning the adherence to only one madhhab?’

The Shaykh responded by saying, “He who has the skill to perform ijtihaad, then taqleed is not permitted to him. He who does not have the skills, then he should perform taqleed of one who is more knowledgeable than him...”

Shaykh Ibnul-'Uthaymeen (d.1421H) - rahimahullaah - was asked, ‘You mentioned - may Allaah reward you with good - that to rely upon the saying of just one person is an error and is harmful to the student of knowledge. So is it to be understood from this that one should not adhere or turn to a particular madhhab, in that which is difficult from the rulings?’

So he answered by saying, “If what is intended by sticking to a madhhab is that a person sticks to a particular madhhab and turns away from everything else; whether the correct view lies in his madhhab or another madhhab, then this is not permissible and it is from the blameworthy and bigoted partisanship. But if a person ascribes to a particular madhhab in order to benefit from its principles and guidelines, but he refers it back to the Book and the Sunnah; (such that) if it becomes clear to him that the preferred view lies in another madhhab and so he adopts that view, then there is no problem with this. The verifying scholars, such as Shaykhul-Islaam Ibn Taymiyyah and others were of this category; they were verifying scholars who ascribed to a madhhab, but did not oppose the evidences when it was made clear to them.”

The Shaykh - rahimahullaah - was asked, ‘We desire from the noble Shaykh, may Allaah the Exalted protect you, a clarification of the correct methodology in seeking knowledge of the various Islamic sciences? May Allaah reward you with goodness and grant you forgiveness.’ After explaining the correct methodology of how best to seek knowledge of the Qur’aan and its tafseer; the Sunnah; and the correct creed (‘aqeedah), the Shaykh then mentioned,

“Knowledge of Fiqh (Jurisprudence): There is no doubt that it is essential for a person to focus upon a particular madhhab; memorizing it and memorizing its fundamentals and its principles. However, I do not mean by this that we should cling to what the Imaam of this madhhab said, in the same manner as we cling to what the Prophet ﷺ said...”

---

99 Montaqaa min Fataawaa (5/ 365-366)
100 Montaqaa min Fataawaa (5/ 367-368)
101 Sahwatul-Islaamiyyah (no. 50) compiled by Aboo Lawz
sallam) said. Rather, (knowledge of) fiqh should be built upon this, whilst adopting the view of other madhhabs when the proof has been established as to the correctness of doing so; which was the way of the scholars who followed madhhabs, such as Shaykhul-Islaam Ibn Taymiyyah, an-Nawawee and others. This is because, in my view, those who take hadiths without returning to what the scholars have written concerning their Sharee’ah rulings, you will see from them many escapades, even if they are strong in (the knowledge) of hadeeth and its understanding. However, you will see from them many escapades, because of them being far from what the jurists (fuqahaa’) have said. 

The Shaykh - hafidhahullaah - was also asked, ‘What is the obligation upon the ‘aammee who does not have the ability to seek knowledge?’

The Shaykh responded by saying, “It is obligatory upon one who does not possess knowledge, nor possess the ability to perform ijtihaad, to ask the people of knowledge; due to the saying of Allaah the Most High,

“Ask the people of knowledge if you do not know.” [Soorat-ul-Anbiyaa’ 21:7]

Indeed, Allaah the Exalted did not command that they be asked, except for the purpose of accepting their sayings; and this is taqleed. However, what is not allowed is the taqleed [whereby one] sticks to a particular madhhab; taking hold of it in every circumstance; believing this to be the path to Allaah, the Mighty and Majestic; and clinging to it even if it opposes the proof. As for the one who has the ability to perform ijtihaad; such as a student of knowledge who has acquired a huge portion of knowledge, then it is upon him to perform ijtihaad in weighing up the proofs and selecting what he deems to be correct, or what is closest to being correct. As for the ‘aammee, or the beginner student of knowledge, then they should strive in performing taqleed of whoever is deemed to be closest to the truth; due to their copious knowledge and strength of Religion and piety.

The view of Shaykh al-Albaanee - hafidhahullaah - has been given by Muhammad ‘Eed al-‘Abbaasee, who said whilst discussing the view of Shaah Waliyyullaah ad-Dihlawee,

“When we look at why ad-Dihlawee permitted taqleed of one madhhab, we see that he did so due to what had become prevalent in the later generations, with regards to blameworthy taqleed, prevalence of false desires and the severe weak resolve of the Muslims. So he - rahimahullaah - deemed that sticking to one of the four madhhabs entailed less harm and ignominy than the evils of leaving the people. He - rahimahullaah - said, “Indeed these four codified madhhabs which the Ummah - or at least those whose opinions are worth considering - are agreed upon performing taqleed of up until our time, then in it lie certain benefits that are not concealed; especially in these times in which people's resolve have become greatly deficient, souls have become drunk with desires and every person is

102 Kitaabul-Ilm (p. 114-115) of al-'Allaamah Muhammad Ibn Saalih al-'Uthaymeen
103 Kitaabul-Ilm (p. 219-220)
enamoured with his own opinion." It is worth mentioning here, that this is the opinion of our teacher (Shaykh al-Albaanee) himself (haafidhullaah). Indeed, he has mentioned on more than one occasion that it is obligatory for the people in our time to begin learning fiqh by way of one of the four madhhabs; learning the Religion from its book. Then the next level in traversing the path of correct knowledge is to select a book from the books of the madhhabs that explains the evidences and clarifies the way of juristic inference (istinbaat); such as al-Majmoo’ of an-Nawawee, with the Shaafi’ees, or Fathul-Qadeer of Ibnul-Hammaam, with the Hanafees, or other than these. Then any view which becomes apparent that it is based upon a weak proof, or is an error in inference, should be left. The third level is that the books of the other madhhabs that (also) discuss the evidences and expounds the ways (of juristic inference), should also be looked into; so whatever is deemed correct from these books is to be adopted. The view of our Shaykh is that this is the correct and firm path that should be traversed in these times.

Shaykh ‘Abdul-‘Azeez Ibn Baaz (d.1420H) - rahimahullaah - was asked, ‘Does his eminence follow a (particular) juristic school of thought (madhhab) and what is your methodology concerning verdicts and proofs?’

The Shaykh responded by saying, “My madhhab in fiqh is the madhhab of Imaam Ahmad Ibn Hanbal - rahimahullaah; not by way of taqleed but rather by way of following the fundamentals (usool) upon which he traversed. As for issues involving differences of opinion, then my methodology is to give preference to whatever the proofs necessitate and then give verdicts accordingly, whether this conforms to the Hanbalee madhhab or opposes it, since the truth is more deserving of being followed. Allaah the Mighty and Majestic said,

“O you who believe. Obey Allaah and obey the Messenger and those in authority amongst you. If you differ in anything amongst yourselves, then refer it back to Allaah and His Messenger, if you truly believe in Allaah and the Last Day. This is better and more suitable for final judgement.” [Sooratun-Nisaa’ 4:59].”

Similarly, Shaykh Muhammad Ibn ‘Abdul-Wahhaab (d.1205H) - rahimahullaah - said, “If a person is learning fiqh from one of the four madhhabs, then he sees a hadeeth that opposes his madhhab; and so he follows it and leaves his madhhab, then this is recommended, rather it is obligatory upon him when the proof has been made clear to him. This would not be considered as opposing his Imaam that he follows, since they - Aboo Haneefah, Maalik, ash-Shaafi’ee and Ahmad - raddiya’llahu ‘anhum ajma’een - were all agreed upon this fundamental principle ... As for the case whereby a person does not have any evidence which opposes the view of the scholars of the madhhab, then we hope that it is permissible to act upon it, since their opinions are better than our own opinions; they took their proofs from the sayings of the Companions and those who came after them. However, it is not essential to declare with absolute certainty that this is the Law prescribed by Allaah and

---

104 Bid’ah Ta’assubul-Madhhabee (p. 112-113) of Muhammad ‘Eed al-‘Abbaasee
105 Majmoo’ul-Fataawaa wa Maqaalaat Mutanawwi’ah (4/166) of Shaykh Ibn Baaz
His Messenger, until the proof that is not contradicted in this issue is made clear. This is the action of the Salaf of this Ummah and its scholars, both previous and present, as well as that which they criticized (which was): Bigoted adherence to particular schools of thought (at-ta’assubul-madhaahib) and leaving off following the proof.\textsuperscript{106}

Shaykhul-Islaam Ibn Taymiyyah (d.728H) - rahimahullaah - said, “When a Muslim is faced with a new or unusual occurrence, then he seeks a verdict from whomever he believes can give him a verdict in accordance with what Allaah and His Messenger have prescribed; whatever madhhab he may be from. It is not obligatory upon any of the Muslims to make taqleed of all the views of any one particular individual from the scholars. Neither is it obligatory upon any of the Muslims to cling to the madhhab of a specific individual, in all that obligates or informs, except for that of the Messenger (sallallaahu ‘alayhi wa sallam). Rather, each person's saying can be taken or left, except for that of the Messenger (sallallaahu ‘alayhi wa sallam). Following a particular madhhab of a particular individual, due to an inability of knowing what is prescribed as Law, from other than this angle, is from that which is permitted to him. It is not something that is obligatory upon every person, if they have the ability to know what is prescribed without taking this path (of taqleed). Rather, it is upon each person to fear Allaah as much as he is able and to seek knowledge of what Allaah and His Messenger have commanded; doing what has been ordered and keeping away from what has been prohibited. And Allaah knows best.”\textsuperscript{107}

Now pay close attention, O Sunnee, what happens to the laymen who lives in an area where there is no Scholar, except for one who follows a particular madhhab? Stated Imaam Shaah Waliyyullaah ad-Dihlawee - rahimahullaah, “Upon this it is essential to draw an analogy about the obligation of performing taqleed of one particular scholar, which at times is obligatory and other times is not obligatory. Thus, if there is an unlearned, ignorant person in the lands of India, or the lands across the river, and there is no Shaafi’ee, Maalikee, or Hanbalee scholar present there; nor any of the books of these madhhabs - then it is obligatory upon him to perform taqleed of Aboo Haneefah's madhhab. Indeed, it would be forbidden for him to leave it; since in this case he would be removing the yoke of the Sharee’ah from around his neck, remaining blocked and forsaken. This is contrary to if he was in the two Sanctuaries (al-haramayn).”\textsuperscript{108}

\begin{flushright}
\textsuperscript{106} Durarus-Saniyyah (4/7)  \\
\textsuperscript{107} Majmoo‘ul-Fataawaa (20/208-209)  \\
\textsuperscript{108} al-Insaaf (p. 49) of Shaah Waliyyullaah ad-Dihlawee
\end{flushright}
Stated Imaam Muhammad Naasirud-Deen al-Albaanee, “After this discourse, it becomes possible for me to say that the position of the colleague, at-Tantaawee with respect to the madhaahib does not differ greatly with the position of the callers to the Sunnah. That is because at-Tantaawee sees it permissible to leave a madhhab due to the presence of an evidence to oppose it. He stated in his article called ‘Problem’ that there are those who ‘view Islaam as following a madhhab from the four madhaahib and stopping at whatever their later fuqahaa’ have ruled.’ This statement of his is supported by his statement in the introduction to Qaanoonul-Ahwaalish-Shakhsiyyah (p. 6), “And from the Sharee’ah politics is to open the door of mercy from the Sharee’ah to the people, and to take from other than the four madhaahib in terms of whatever brings about a general benefit, or repels a general harm.”

And it was these same politics that our colleague spoke in accordance with in another introduction. So in doing such, he opposed his own Hanafee Madhhab in many issues. I will suffice with mentioning two issues from that as examples:

[1]: The Shaykh said in the introduction (p. 5), “Indeed, Sharee’ah justice necessitates leaving the Hanafee madhhab which sets ten dirhams as a limit to how low a dowry can be, as opposed to the other three madhaahib which do not set any limit to how low it can be.”

[2]: Then he said (p. 6-7), “Also, the Sharee’ah text necessitates that pronouncing the divorce unrestrictedly once in the same as pronouncing it many times, and it is taken as Muslim relates in his Saheeh that, “Three statements of divorce were taken as one in the time of the Messenger of Allaah (sallallaahu ‘alayhi wa sallam),” and this is the opinion of Ibn Taymiyyah.”

So the reality is that Shaykh at-Tantaawee agreed with the correct view in the positions he took concerning the two issues. Indeed, in the first issue he explained that he opposed the Hanafee madhhab and took the view of the other three madhaahib. As for the other issue, then his opposition there was severe, because none of the Imaams of the four madhaahib took the hadeeth of Muslim which he mentioned, even though it was accepted by other than them from the Scholars. And the positions that the Shaykh took in these two issues were already the positions of the callers to the Sunnah before the Shaykh wrote about the Sharee’ah.

And indeed, I saw in the second issue that he opposed all four of the Imaams in taking the hadeeth and the opinion of Ibn Taymiyyah. This is exactly what the callers to the Sunnah do, since they take the authentic hadeeth, their understanding relies upon it and upon some

109 ‘As long as it does not oppose any of the Sharee’ah texts,’ a note by ‘Abdullaah ‘Alloosh.
of the Scholars such as Ibn Taymiyyah and the Scholars of hadeeth and fiqh before him. So what caused the Shaykh to oppose them when he himself is with them in action!?

So the final word is that the callers to the Sunnah do not abandon all of the madhaahib generally and specifically. Rather, they display respect to them and their Scholars and they seek their aid to understand the Book and the Sunnah. Then, they leave off from their statements and opinions whatever is in opposition to the Book and the Sunnah. This is from the completeness of their exoneration and loyalty for them, as Abul-Hasanaat al-Laknawee said in al-Fawaa'idul-Bahiyyah fee Taraajimil-Hanafiyyah, after mentioning 'Isaam Ibn Yoosuf al-Balkhee who was from the companions of Aboo Yoosuf and Muhammad, he used to raise his hands before and after the rukoo’ (bowing). Also, Abul-Hasanaat said (p. 116), “It is known from him that is a Hanafee abandons the Imaam of his madhhab in an issue due to strong evidence opposing that, then he has not left the noose of following the madhhab. Rather, he has followed it by not following it in that issue. Did you not see ‘Isaam Ibn Yoosuf leave the madhhab of Abee Haneefah in raising the hands, but despite that, he is counted from amongst the Hanafiyyah.

Then, Shaykh at-Tantaawee branches off from what he mentioned in the first part of his article about the callers to the Sunnah, “So everyone who is capable of reading al-Bukhaaree, Muslim and al-Majma‘uz-Zawaa'id and he can name some narrators in at-Taqreeb and at-Tahdheeb, then ijtihaad is obligatory upon him, and taqleed is unlawful (haraam). I say, this statement also alleges other than what the callers to the Sunnah are upon. And it is upon one to explain.

COMMENTS: Here we see one of the main hallmarks of the enemies of the Sunnah, in that they attribute to Ahlus-Sunnah that which they are free of, then they proceed to refute these false allegations, thus making it look as though they have refute Ahlus-Sunnah themselves! So just as at-Tantaawee maligns Ahlul-Athar by stating that they completely disregard all of the madhaahib and their contributions to al-Islam, then Nooh Keller does the same. Rather, Keller goes further and fabricates memories of his days of ‘Salafism.’ He states in his article, Would you advise individuals to study hadith from al-Bukhari and Muslim on their own? ©Nuh Ha Mim Keller 1995’, “When I first came to Jordan in 1980, someone had impressed upon my mind that a Muslim needs nothing besides the Quran and sahih hadiths. After reading through the Arabic Quran with the aid of A.J. Arberry’s Koran Interpreted and recording what I understood, I sat down with the Muhammad Muhsin Khan translation of Sahih al-Bukhari and went through all the hadiths, volume by volume, writing down everything they seemed to tell a Muslim to do. It was an effort to cut through the centuries of accretions to Islam that orientalists had taught me about at the University of Chicago, an effort to win through to pure Islam from the original sources themselves. My Salafism and my orientalism converged on this point.

At length, I produced a manuscript of selected hadiths of al-Bukhari, a sort of do-it-yourself sharia manual. I still use it as an index to hadiths in al-Bukhari, though the fiqh conclusions of my amateur ijthads are now rather embarrassing. When hadiths were mentioned that
seemed to contradict each other, I would simply choose whichever I wanted, or whichever was closer to my Western habits. After all, I said, the Prophet (Allah bless him and give him peace) was never given a choice between two matters except that he chose the easier of the two (Sahih al-Bukhari, 4.230: 3560). For example, I had been told that it was not sunna to urinate while standing up, and had heard the hadith of Aisha that anyone who says the Prophet (Allah bless him and give him peace) passed urine while standing up, do not believe him (Musnad al-Imam Ahmad. 6 vols. Cairo 1313/1895. Reprint. Beirut: Dar Sadir, n.d., 6.136). But then I read the hadith in al-Bukhari that the Prophet (Allah bless him and give him peace) once urinated while standing up (Sahih al-Bukhari, 1.66: 224), and decided that what I had first been told was a mistake, or that perhaps it did not matter much.”

So this ignoramus, not only did this outlandish deed by being arrogant enough to take himself as the scholarly specimen apt for such a heinous crime, but he continued to attribute it to the Salafiyyeen! Indeed, this is something that the Salafiyyeen are as free from as the east is free from the west. This is an error which even the most basic beginner in Salafiyyah can identify as plain oversight, yet Keller was not that clever.

Look to the words of Imaam Muhammad Ibn Saalih al-'Uthaymeen (d.1421H) – dear reader – as he explains the Salafee position concerning who is able to perform ijtihaad, “Being a mujtahid has conditions, from them:

[1]: That he knows the Sharee'ah proofs which he needs in his ijtihaad - such as the ayaat and ahaadeeth pertaining to rulings.

[2]: That he knows what relates to the authenticity or weakness of a hadeeth, such as having knowledge of the isnaad (chain of narration) and its narrators, and other than this.

[3]: That he knows an-naasikh (the abrogating) and al-mansookh (the abrogated), and the places where there is ijmaa’ (consensus) - such that he does not give a ruling according to something that has been abrogated, nor give a ruling that opposes the (authentically related) ijmaa’.

[4]: That he knows from the proofs that which causes the rulings to vary, such as takhsees (particularization), or taqyeed (restriction), or it’s like. So he does not give a judgement which is contrary to this.

[5]: That he knows the Arabic language and usoolul-fiqh (fundamentals and principles of jurisprudence), and what relates to the meanings and indications of particular wordings - such as al-‘aam (the general), al-khaass (the particular), al-mutlaq (the absolute and unrestricted), al-muqayyid (the restricted), al-mujmal (the unclarified), and al-mubayyin (the clarified), and it’s like - in order that he gives rulings in accordance with what this demands.

[6]: That he has the ability to extract rulings from the evidences.
And ijtihad may be split up, such that it may be undertaken in one particular branch of knowledge, or in one particular issue.”

These conditions that the Noble Imaam has mentioned here are basically the same as what Nooh Keller and his contemporaries from amongst the people of innovation sought to establish. This is how they lie upon the Ahlul-Athar and refute their own filthy lies to make it look as though they have refuted what Allaah sent down to Muhammad (sallallaahu ‘alayhi wa sallam).
Continued Imaam al-Albaanee, “From that which is affirmed amongst the Scholars is to ‘take the statement of someone without knowing their proof.’ And the meaning of this is that taqleed is not done upon knowledge. Due to this, the Scholars are agreed in that the blind follower is not referred to as a knowledgeable person. Rather, an agreement concerning that has been quoted in Jaami’ Bayaanil-’Ilm (2/36, 117), and by Ibnul-Qayyim in I‘laamul-Muwaqqeen (3/293) and as-Suyootee and other than them from the researching Scholars; to the extent that some of them said, ‘There is no difference between the cattle that are led and the people who blindly follow!’ And some of the Hanafiyyah applied the term ‘jaahil’ upon such a person!

So the author of al-Hidaayah said in relation to the affair of the muqallid (blind follower), “So as for the taqleed of the jaahil, then it is correct according to us, contrary to ash-Shaafi’ee.” Due to this, they said, ‘It is not permissible for a muqallid to issue verdicts.’ So once this is known, then the reason why the Salaf hastened to rebuke taqleed and the muqallideen, as will become clear. This is because taqleed helps its proponent to reject the Book and the Sunnah by way of adherence to the opinions of Scholars, blindly following them in it, as holds true for the muqallideen today, and this is well known from them. Rather, it is what some of the later Hanafiyyah have affirmed. So Shaykh al-Khudree said concerning the realm of taqleed and its people, “So it is not permissible for anyone from amongst them to make a statement in opposition to his madhhab in any issue from amongst the issues, as if the truth in its entirety was revealed to one imaam! This went to the extent that one of the fuqahaa’ of al-Hanafiyyah said, and he is Abul-Hasan ‘Ubaydullaah al-

---

110 Refer to al-Muwafiqaat (4/293) of ash-Shaatibee and ar-Rawdul-Baseem fidh-Dhabb ‘an Sunnah Abil-Qaasim (1/36-37) by the researching Scholar, Muhammad Ibn Ibraaheem al-Wazeer al-Yamaanee.

111 And the great majority of the Scholars such as Maalik and Ahmad were with ash-Shaafi’ee. Said Ibnul-Hummaam in Sharhul-Hidaayah (5/456), “And their statement is a narration from our Scholars, where the basic principle is that it is not permissible for the muqallid to be a judge, but the case is different for the one who is able to choose (as to which view he shall follow).” Likewise, he said, “Is the one who is able to choose, yet he is not like the mujtahid Scholars – a mujtahid or muqallid? So if he is a mujtahid, then who is he and what is his evidence? And if he is a muqallid, then how is it permissible for him to abandon taqleed of the Scholars (and follow the proof), when such an action is in opposition to his madhhab?” Then, Ibnul-Hummaam said, “And know that whatever is mentioned by the judge (qaadee) is mentioned by the mujtahid. So no one passes a fatwaa, except a mujtahid. Indeed, the usooliyyeen have affirmed that the muftee is a mujtahid. As for the non-mujtahid who has memorized the statements of the mujtahid, then he is not capable of issuing a fatwaa.”

112 Indeed, al-Haafidh Ibn ‘Abdul-Barr dedicated a chapter to explaining the corruption and falsehood of this and the difference between taqleed and al-Ittibaa’. I would have quoted it, had I not feared lengthening the article. So whomever wills may refer back to it in Jaami’ Bayaanil-’Ilm (2/109-120) and to Ibnul-Qayyim’s speech in al-I’laam.
Karkhe, he said, “Every aayah that contradicts what out companions are upon, then it is abrogated, or has an alternative explanation, and every hadeeth is likewise; so it is either abrogated or has an explanation.” This is how they ruled upon those below them by closing the door to choice.”

Indeed, this erroneous idea captured the hearts of many blind followers, not to mention the late-comers of our age, since it is well-known that they reject the authentic Sunan out of obedience to a madhhab. So when it is said to them, ‘This issue that you have mentioned is in opposition to the Sunnah,’ they answer you with, ‘Are you more knowledgeable about the Sunnah than the Scholars of the Sunnah? It is not permissible to act upon a hadeeth without a mujtahid!’ This is how all of them answer, there being no difference between their layperson and their Scholar!

So when they reply to you with this answer, which could not possibly emanate from one who knows the status and etiquette of the hadeeth of the Messenger of Allaah (sallallaahu 'alayhi wa sallam). They are either ignorant or feigning ignorance of the fact that whatever was not taken by their madhhab was already taken by another madhhab or Imaam who was not without their own madhhab or Imaam. So the one who takes the hadeeth as applied and taken from a madhhab which acts upon it, whereas his opponent has only taken from a madhhab! Indeed, it is said that a madhhab must have evidence, yet we do not need to know it. So we say, if what you say is true, then how is it permissible for the Muslim to leave off evidence that he is aware of, or a hadeeth of the Messenger of Allaah (sallallaahu 'alayhi wa sallam) for evidence that he does not know? Indeed, if he were to use qiyaas (analogical deduction) or istinbaat (derivation) from the universal and absolute affairs of the Sharee'ah, whatever he had would not overtake the hadeeth, since there is no ijtihad in the presence of a text. So when the athar is mentioned, it solves the problem. So when the reproach of Allaah comes, it nullifies the reproach of the intellect.

This is the taqleed that rejects the hadeeth in giving victory to the madhhab. The likes of this is prohibited by the callers to the Sunnah, and they call all of the Muslims to avoid that by returning to conformity to the Sunnah wherever it may be and regardless of which madhhab it may be found in. As for one making taqleed of one who is more knowledgeable than him when he himself does not find a text from Allaah and His Messenger (sallallaahu 'alayhi wa sallam), or when he himself in incapable of understanding these texts, then this is not what we are discussing. Rather, it is inconceivable for a Muslim to say that this was prohibited, because his situation is a necessity. And the necessities make the prohibitions permissible. And if it were not like that, then the entire Religion would have been following desires, and refuge is sought with Allaah. Due to this, the Scholars have mentioned, “Taqleed is only permissible for one under necessity. As for the one who refrains from the Book and the Sunnah and the statements of the Companions and from knowing the truth with the evidence, despite having the capability of doing that and resorts to taqleed, then he is like one who goes to a dead body despite the presence of someone living. Then, the basic

\[113\] Taareekhut-Tashree'il-Islaamee (p. 338)
principle is that a statement is not accepted without evidence, except due to a necessity.”

End of al-Albaanee’s words

COMMENTS: To better understand what has been said here, O Sunnee, one must first understand the detailed definition of taqleed. So “taqleed is to accept the saying of someone without a proof.” Said Imaam Muhammad al-Ameen ash-Shanqeetee (d.1393H) - rahimahullaah, “As for taqleed in the terminology of the jurists, it is: To adopt the view of someone without knowing the evidence.”

The Standing Committee of Senior Scholars - presided over by Shaykh ‘Abdul-'Azeez Ibn Baaz - said, “The scholars specializing in the fundamentals of jurisprudence (al-usooliyyoon) have mentioned (various) definitions clarifying the true meaning and essence of taqleed. From them is the saying of some that, “Taqleed is to accept the saying of someone without knowing its evidence.” Others held the view that taqleed is: “To accept the saying of someone without a proof.” Aboo Ma’aalee al-Juwaynee preferred the definition of taqleed that it is: “The following of someone, the following of whom is not based upon a proof, nor does it rely upon knowledge.” And these definitions of the usooliyyoon are all close in their meaning, but have in them differences [in wording] which originate in the skill of enunciation. However, the point here is to clarify the essence of taqleed by means of approximation.”

Imaam ash-Shawkaanee - rahimahullaah - said, (d.902H) - rahimahullaah, “Technically taqleed means: To act upon the saying of someone without a proof. Excluded from this (definition) is: Acting upon the saying of Allaah’s Messenger (salallaahu ‘alayhi wa aalihi wa sallam); acting upon the scholarly consensus; the layman (aamme) referring back to the muftee; and the judge accepting the testimony of trustworthy people - since there is proof to establish all of this.”

And do not be mistaken, O Sunnee, since there is a type of taqleed which is permissible within Islaam under certain circumstances. Said Imaam ash-Shanqeetee - rahimahullaah, “Examination shows that from taqleed is (a type) which is permissible, from it is that which is not permissible, and from it is that about which the later scholars differed with the earlier ones; the Companions and the others from the first three excellent generations.”

Shaykh Saalih al-Fawzaan - hafidhahullaah - said, “As for the permissible form of imitation (at-taqleedul-mubaah), then it is that the layman who, if he does not follow the people of knowledge, then he will stray from the path. Allaah the Mighty and Majestic said,

114 From the words of Ibnul-Qayyim in al-Ilaamul-M uwaqqi’een (2/ 344)
115 al-M ustasfaa (2/ 385)
116 Adwa’ul-Bayaan (7/ 317)
117 Fataawa al-Lajnatud-Da’aa’imah lil-Buoothul-‘Ilmiyyah wal-‘Iftaa’ (5/ 123)
118 Irsheadul-Fuhool (p. 265)
119 Adwa’ul-Bayaan (7/ 318) of Muhammad al-Ameen ash-Shanqeetee
“Ask the people of knowledge if you do not know.” [Sooratun-Nahl 16:43]

And taqleed is not done of just anyone. Rather, it is done to one who is accredited with knowledge and piety and he is known to the people for this.”

Imaam Muhammad al-Ameen ash-Shanqeetee said, “Investigation shows that there is from taqleed that which is permissible, that which is not permissible and that about which the later scholars differ with the earlier ones; the Companions and the others from the first three excellent generations. As for the permitted form of taqleed, about which no one from the Muslims differ, it is that the layman performs taqleed of a scholar who is from those who can give verdicts (fataawaa) concerning the various situations that occur. This type of taqleed was in vogue during the time of the Prophet (sallallaahu ‘alayhi wa sallam), and there is no difference about it. So the layman asked whomsoever he wished from the Companions of Allaah’s Messenger (sallallaahu ‘alayhi wa sallam), about the ruling for a particular situation; when a verdict was given, he acted upon it. If another situation arouse, he was not bound to the first Companion who had given him a verdict, rather he asked whomsoever he wished from the Companions of Allaah’s Messenger (sallallaahu ‘alayhi wa sallam) and acted upon that verdict ... Some of the scholars have said that the type of taqleed that has just been mentioned, whereby the layman makes taqleed of a scholar and acts upon his verdict, is actually ittibaa’ and not taqleed. What is correct is that it is the prescribed form of taqleed, about which there is an agreement as to its being legislated.”

Imaam Muhammad Naasirud-Deen al-Albaanee (d.1420H) - rahimahullaah - said, “Taqleed is permitted to one who is incapable of knowing the evidence: Someone may say: Not everyone has the ability to become a scholar with this meaning. So we say: Indeed, this is so. However, no one disputes this; and Allaah the Mighty and Majestic said,

“Ask the people of knowledge if you do not know.” [Sooratun-Nahl 16:43]

And He said,

“So ask the knowledgeable about it.” [Sooratul-Furqaan 25:59]

And the Prophet (sallallaahu ‘alayhi wa sallam) said to the one who gave a verdict without due knowledge: “W ould that they had asked when they do not know. For indeed, the cure for ignorance is in the asking.” But our discussion was not to define who has the ability [to be a scholar] and who does not. Rather, the discussion was for attribute themselves to the elite (khaassah); those who think that they are from the people of knowledge and about whom it is thought that they have the ability to know proofs, at least in some matters ...So the question is not really relevant, especially since I mentioned at the start of this chapter the fundamental rule which benefits us with two important matters:

---

120 Montaqaa min Fataawaa (5/ 363)
121 Adwaa’ul-Bayaan (7/ 318-319)
**Firstly:** That taqleed is not beneficial knowledge; and this has been sufficiently clarified, if Allaah wills.

**The Second Matter:** That taqleed is the responsibility of the unlearned layman. The scholar who is able to understand proofs is excluded from it, they are the ones whose responsibility it is to perform ijtihaad.

So I say: Ibn 'Abdul-Barr said at the end of what was previously quoted from him: “This is all for other than the lay people (aamah). As for the lay people, then they must perform taqleed of their scholars in those situations that require it, since they are not able to understand proofs or knowledge, due to their lack of comprehension. This is because knowledge is of levels, and there is no way to reach the top level, except by (first) acquiring what is lower than it. This is the barrier between the lay people and the seeker of proofs and evidences; and Allaah knows best. And the scholars do not differ over the fact that the lay people must perform taqleed of their scholars, who are the ones intended in the saying of Allaah, the Mighty and Majestic,

“Ask the people of knowledge if you do not know.” [Sooratun -Nahl 16:43]

They are in agreement that a blind person must emulate (taqleed) someone whom he considers trustworthy in order to ascertain the direction of the Prayer (qiblah), if it becomes difficult for him to do so by himself. Similarly, whoever does not possess knowledge of the meanings of what he has been ordered to submit with, then he is required to perform taqleed of a scholar. Likewise, scholars have no disagreement about the fact that it is not permissible for the lay people to give religious verdicts.”

Further issues need to be considered here, firstly, it is necessary for a layman who asks a question to a Scholar, to ask for the evidence? Said al-Haafidh al-Khateeb al-Baghdaadee (d.468H) – rahimahullaah, “As for one to whom taqleed is permissible, then it is for the layman who does not know the path [to arrive at] the Sharee'ah rulings. So it is permitted for him to do taqleed of a scholar and act upon his saying ... And it has been stated by some of the M u’tazilah who said: It is not permissible for the layman to act upon the saying of a scholar, until he knows the effective cause (’illah) for the ruling. So when he asks a scholar, he should ask him so that he knows how the ruling came about. So when he knows and grasps this, then he should act upon it. (Al-Khateeb said,) This is wrong, since there is no way for a layman to know and grasp this, except after gaining knowledge and understanding for many years and mixing with the scholars for long periods of time...”

Shaykh al-Albaanee – rahimahullaah – said, “...so you see a layman, who does not understand anything, yet when he asks a scholar about the ruling concerning a particular
matter, then even if the answer is a prohibition, he quickly asks, ‘What is the proof?’ And sometimes it is not possible for that scholar to establish a proof, especially if the proof is something arrived at by way of deduction and extraction; not being textually stated as such in the Book and the Sunnah so that the proof can be quoted. So in the likes of this situation the one asking the question should not try to delve into the matter by saying: What is the proof? Rather, he must realize his own state: Is he from those who (understand) proofs or not? Does he have any knowledge concerning the general (‘aamm) and the specific (khaass), the unrestricted (mutlaq) and the restricted (muqayyad), or the abrogating (naasikh) and the abrogated (mansookh)? Yet he does not have any understanding of that, so will his asking, ‘W hat is the proof,’ or ‘What is it based upon,’ be of any benefit to him? ... Thus we sometimes say, ‘It is not always the case that a question will have a detailed proof which will be understood by every Muslim; regardless of whether he is an unlearned layman, or a student of knowledge, this will not be the case in every matter.’ Therefore, Allaah the Exalted said,

“Ask the people of knowledge if you do not know.” [Sooratul-Anbiyaa’ 21:7]

So from the immoderate behaviour which I have just indicated - and because of which the most ignorant of people refuse the proof - is that many of those who ascribe to the call to the Book and the Sunnah, give the false impression that when a scholar is asked about a matter, that he has to add to his answer, ‘Allaah said such and such, and His Messenger said such and such.’ However, I say, this is not an obligation, and this is one of the benefits of being attached to the way and methodology of the Pious Predecessors (as-Salafus-Saalih), may Allaah be pleased with them all; and their religious verdicts are a practical proof of what I have said. Therefore mentioning the proof is obligatory when the situation requires it. However, it is not obligatory that whenever the scholar is asked a question that he should reply: Allaah’s Messenger (sallallaahu ‘alayhi wa sallam) said such and such, particularly if the question is a difficult fiqh question about which there is a difference of opinion. And the saying of Allaah the Exalted, “Ask the people of knowledge if you do not know,” is first of all, unrestricted, so it is upon you to ask one whom you think is from the people of knowledge. So when you hear the reply, then it is upon you to follow, unless you have a doubt which you have heard from another scholar; in which case there is no harm in mentioning it. What is then obligatory upon the scholar, is that he should put forward whatever knowledge he has in order to remove the doubt which was mentioned by the questioner.”

Now the question must be asked, what should a layman do when faced with two or more differing verdicts for the same issue?

Said al-Khateeb al-Baghdaadee (d.468H) – rahimahullaah, “If someone says: What do you say concerning the one seeking a scholarly verdict (al-mustaftee) from the lay people

124 From the words of the Shaykh, as occurs in al-Asaalah magazine (no. 8, pp. 76-78; Jumaadal-Aakhar 1414H).
(‘aammah), when he is given conflicting verdicts by two people. Which one of them should he do taqleed of? It is said to him, if Allaah wills, (the reply) is from two angles: **Firstly:** If the ‘aammee possess a firm intellect and strong comprehension; such that when he applies his intellect, he understands and when he applies his comprehension, he comprehends, then it is upon him to inquire into the proofs of the two variant views and to accept that which is the most strongest in his view. But if he has deficient intellect, or does not possess firm comprehension, then he should perform taqleed of whom he deems to be the best of the two.”

Shaykhul-Islaam Ibn Taymiyyah (d.728H) - rahimahullaah - said, “As for the mustaftee, then that which the four Imaams, as well as the rest of the scholars are upon, is that it is not prescribed upon anyone to cling solely to the saying of one particular individual in all that he may declare obligatory, prohibited or permissible, except to Allaah’s Messenger (sallallaahu ‘alayhi wa sallam). However from the scholars are those who say, ‘It is upon the mustaftee to perform taqleed of the one whom he considers to be the most knowledge and most pious in the issue.’ From them are those who say, ‘Rather, he should choose from any of the muftees.’ It is also said, ‘He should follow whatever view he thinks is more preferable, in accordance with his ability to discern this.’ Indeed this is more preferable to just choosing without qualified restriction. It is also said, ‘He should not exert himself to ascertain the ruling, unless he is from the people of ijtihaad.’ However, the previous view is more preferable, which is that the mustaftee gives preference to one of the views; either by preferring the evidences of one of the views, in accordance with his ability to discern this, or because of preferring the view of the one deemed to be the more knowledgeable and pious of them. This is what is upon him, even if it opposes his school of thought (madhhab).”

Imaam Ibnul-Qayyim (d.751H) - rahimahullaah - said, “If two or more muftees differ, then what view should be adopted? Should it be the severest one; or the more lenient one; or is there a choice; or should it be the view of the one who is most knowledgeable and most pious; or should another muftee be turned to and then see which of the views he agrees to, then act upon that; or is it obligatory to research into what is the strongest view in accordance with ones ability? These are the seven views; and the seventh one is the most strongest and preferable.”

Imaam ash-Shaatibee (d.790H) - rahimahullaah - said, “Conflicting scholarly verdicts (to the ‘aammee) is like conflicting evidences to the mujtahid. So just as the mujtahid is not permitted - due to the duty of following the proofs - to merely follow any one of the evidences, without first engaging in ijtihaad in order to ascertain what is the strongest

---

125 al-Faqeeh wal-Mutafaqqih (2/ 204) of al-Khateeb al-Baghdadee
126 Majmoo’ Fataawaa (33/ 168) of Ibn Taymiyyah
127 I’laamul-Muwaqqi’een (4/ 264)
evidence; then likewise, it is not permitted for the ‘aammee to merely follow any of the fatwaas without first striving to ascertain what is the most correct of them.\(^ {128} \)

Imaam Muhammad Ibn Saalih al-'Uthaymeen (d.1421H) - rahimahullaah - said, “With regards to the mustaftee, in the case where there are two conflicting verdicts from two scholars, then he follows whoever he deems to be closer to what is correct; either due to deeming one to have more knowledge, or due to having more piety. This is just like the case of a person who is ill and two doctors differ (over the remedy), then he takes what he deems to be closer to what is correct. If he is unable to prefer one scholar over another, due to them being equal in his view, then he selects whichever he chooses, or whatever view provides greater tranquility to his soul.”\(^ {129} \)

The final point to be taken into consideration is that just as mujtahids have varying levels and abilities, then so do the lay people (‘aammah). Due to this, some scholars classify the ‘aammah into two categories: the emulator (muqallid), and the follower of evidences (muttabi’).

Muhammad ‘Eed al-'Abbaasee said, “However, the people are of differing types with regards to understanding and comprehension. So from them is the un-learned one who does not understand the meanings of the Glorious Book and the noble Hadeeth, nor does he have the ability to deduce (rulings) from them, nor can he comprehend what is sought from them. From them is the scholar who has understanding (fiqh) of the verses and the ahaadeeth and is aware of what rulings can be derived from them; he has the ability to deal with the apparent differences between them and he understands the Arabic language and its ways. And from them are those that are (at a level) between this. They are not ignorant, but nor do they have the knowledge to derive rulings, nor do they have the ability to understand what is being indicated to by the text; rather, they have some knowledge, awareness, understanding and contemplation. However, they do not reach the level of the scholar and the one who has penetrating insight into the Book and the Sunnah. So these are the levels of the people; and between them there are many varying grades. The scholars call the first type of people muqallid, the second type are technically referred to as mujtahid, and the third type are technically referred to as muttabi’. The obligation upon the people of the first type is to perform taqleed any scholar of the Book and the Sunnah who is reliable in his knowledge and Religion. The obligation upon the second type of people is to perform ijtihaad in understanding what is indicated by (the texts of) the Book and the Sunnah, and then to follow it and to direct the people upon it. The obligation upon the third type is to follow (ittibaa’) those Sharee’ah evidences that they are aware of from the scholars. So whoever has the ability to perform ijtihaad, then taqleed and ittibaa’ of others is not lawful to him, except in cases of necessity... Whoever has the ability to perform ittibaa’ then taqleed and ijtihaad are not lawful for him. Whoever does not have the ability to perform ijtihaad nor ittibaa’ then taqleed is obligatory upon him. The proof for this is that the basic rule

\(^{128}\) al-Muwafaqaat (4/131)

\(^{129}\) Kitaabul-'Ilm (p. 215) of Muhammad Ibn Saalih al-'Uthaymeen
upon everyone is to follow (ittibaa’) the Book and the Sunnah if they have the ability, just as Allaah, the Most Perfect, said,

“Follow what has been sent down from your Lord, and do not make ittibaa’ of friends and protectors other than Him.” [Sooratul-A’raaf 7:3]

“Take what the Messenger gives you, and abstain from that which he prohibits you.” [Sooratul-Hash 59:7]

So if the Muslim does not have the ability to understand the Book and the Sunnah, nor to deduce rulings from them, then he descends to the level of ittibaa’. If he does not have the ability to do this, then he descends to the lowest level, which is taqleed; and this is when he enters into Allaah, the Exalted’s, saying,

“Ask the people of knowledge if you do not know.” [Sooratun-Nahl 16:43].”

---

130 Bid’ah Ta’a’ssubul-M adhhabee (p. 13-14)
[10]: The Difference Between Taqleed and Al-Ittibaa’:

Concluded Imaam Muhammad Naasirud-Deen al-Albaanee, “So it is not appropriate for the one who is intelligent and open minded towards his Religion to understand from what has preceded from the explanation of the unlawfulness of taqleed, that ijtihaad is obligatory upon every Muslim regardless of what his level of knowledge, and understanding might be, since this is clear error. It is clear from what has preceded that this is what the Shaykh understood with respect to the taqleed that is declared unlawful by the callers to the Sunnah. So in his view, it then becomes binding that they obligate ijtihaad upon every Muslim, regardless of his level of knowledge. That is clear from his words in this section. Specifically, there is his statement ‘ijtihaad is made obligatory upon him and taqleed is prohibited for him.’ So he made ijtihaad the only alternative to taqleed! This is a clear error according to us, because the alternative to the prohibited taqleed is the obligatory ittibaa’ (conformity based upon evidence) upon every Muslim, and there is a clear difference between the two. Said Aboo ‘Abdullaah Ibn Jaweez Mindaad al-Basree al-Maalikee, “The meaning of taqleed in the Sharee’ah refers to one whose statement is not a proof. He is prohibited from that (statement) by the Sharee’ah, and al-Ittibaa’ is what is affirmed by evidence.” And he said in another place, “Everyone whose statement you follow without there being an evidence to obligate that for you, then you are his muqallid (blind-follower). And taqleed is not correct in the Religion of Allaah. And everyone whose statement you are obligated to follow with evidence, then you are his muttabi’ (follower based upon evidence). And al-Ittibaa’ is correct in the Religion, whilst taqleed is prohibited.”

As for al-Ijtihaad, then from what is known, it is ‘striving hard to arrive at a ruling from the Book of Allaah and the Sunnah of His Messenger.’ And there is no doubt that a collective obligation (fard kifaa’ee) is not obligatory upon every Muslim. Rather, he is only capable of carrying out a few affairs from amongst them. However, the mujtahideen today have been a reason for taqleed overtaking the Scholars and fetters being placed upon the mujtahid. It is from the oddities of those who place this as a condition throughout the world, the mujtahid amongst them is from the blind followers who only take as their Religion what their Imaam said! So in reality, they have fallen short, they have prohibited al-Ijtihaad and have obligated taqleed. Then, they claim that they are performing ijtihaad and not blindly following. If only they performed ittihaad they would have reached the truth and not erred! We would have lengthened the affair if we were to mention the proofs relating to that, so I will suffice with one example.

131 Refer to Jaami’ Bayaanil-Ilm of Ibn ‘Abdul-Barr (2/117) and al-Ilaamul-Muwaaqi’een (3/299) of Ibnul-Qayyim.
So what which he sees as ijtihaad is not difficult as some think. Rather, it is easy for one with aptitude for speech, and who understands which proofs from the Book and the Sunnah he is in need of. And from another angle, it is easy for the one who has an aptitude for understanding the books of the madhaahib and their expressions, not to mention what the latecomers are upon since it sometimes resembles a puzzle. It is possible to understand the Book of Allaah and the Sunnah of His Messenger (sallallaahu 'alayhi wa sallam) since they are without a doubt clearer and more obvious than any other speech, especially when they receive aid from the people of knowledge in their books of tafseer, explanation of hadeeth and the expansive works of fiqh which present the differing proofs such as al-Majmoo' of an-Nawawee, Fathul-Qadeer of Ibnul-Hummaam, Naylul-Awtaar of ash-Shawkaanee and the likes. And from the most beneficial of such books is Bidaayatul-Mujtahid wa Nihaayatul-Muqtasid of al-'Allaamah Ibn Rushd, since he wrote it for a number of students of knowledge so that they may attain the level of ijtihaad, as is clear from the book itself.132

And the conclusive statement is that the callers to the Sunnah do not obligate ijtihaad except for one who has the aptitude for it. They obligate al-Ittibaa’ upon every Muslim and they prohibit – in following the Salaf – taqleed, except for one who is under necessity and cannot reach the Sunnah. So whomsoever attributes to them other than this, then this is transgression and exceeding the bounds, and whomsoever attacks them, then this is only an attack upon the Salaf – and from amongst them are the four Imaams – even if he claims to be Salafee! Since, as-Salafiyyah is nothing except understanding what the SalafusSaalih were upon, then traversing upon that and not leaving it.

And from what has preceded, the error of at-Tantaawee in the fourth section will be clear to the noble reader, “The muhadditheen are like the pharmacists, jurists and doctors. So the pharmacist knows the names of the medicines…” So this statement unrestrictedly excludes the muhadditheen from the science of fiqh and understanding what they carry of the hadeeth of the Prophet (sallallaahu ‘alayhi wa sallam), just as it also excludes the fuqahaa’ (jurists) from knowledge and perusal of his (sallallaahu ‘alayhi wa sallam) hadeeth. So it will not remain hidden that this is an attack upon both factions together. I do not deny that there may be from amongst the jurists one who has more understanding than some of the muhadditheen. In fact, how could I when this has been pointed out in his (sallallaahu ‘alayhi wa sallam) famous statement, “May Allaah make radiant the face of the one who hears a hadeeth from us and conveys it to others. Since perhaps one who carries fiqh is not a faqeeh himself, or perhaps one may carry fiqh to one who has better understanding.”133

However, this does not mean that it is correct for us to describe the muhadditheen with an absence of fiqh unrestrictedly, as the Shaykh has done. Since the aforementioned hadeeth is

132 Said Ibn Rushd (2/160-161), “So we have written this book so that the mujtahid may reach the level of ijtihaad by it once he has acquired what is obligatory for him to attain before it from grammar, language…”

133 Saheeh: Related by Ahmad (5/183), ad-Daarimee (1/75) and others, from Zayd Ibn Thaabit (radiyallaahu ‘anhu).
clear in its rejection of that when it states, “Perhaps (rubba) the carrier of fiqh is not a faqeeh...” So this points out the rarity of that amongst the muhadditheen, because the basic principle concerning ‘rubba’ is that it represents rarity. And how could what we have said about the muhadditheen not be the case when they are those whom the Messenger of Allaah (sallallaahu ‘alayhi wa sallam) was referring to in his statement, “There shall always remain a group from amongst my Ummah apparent upon the truth. Those who forsake them will not be able to harm them, until the Command of Allaah comes and they are like that.”

Said Ibnul-Madeenee, “They are the people of Hadeeth, those who guard the madhhab of the Messenger (sallallaahu ‘alayhi wa sallam) and defend it with knowledge. If it were not for them, the people would have been destroyed through the Mu’tazilah, the Raafidah, the Jahmiyyah and the people of al-Irjaa’ and opinion.”

Then, there is a benefit that becomes apparent from differentiating between the knowledge of hadeeth and from the derivation of rulings from them and differentiating between the muhaddith and the faqeeh in an issue that the two sides differ about and the proof for both of them stems from the other. Yet the difference occurs with respect to its understanding and application. So in this circumstance, it is possible for the view of the faqeeh to be preponderant over the view of the muhaddith. Whatever the case may be, the issue of preponderance does not affect the muqallid because he has no knowledge. As it relates to the muttabi’, then the preponderant view to him is that of the muhaddith over the view of the faqeeh due to the clarity of the direct evidence.

134 Related by Muslim (6/52-53) from Thawbaan and al-Bukhaaree (no. 3641) from M u’aawiyah. And it was related al-Haakim in Ma’r’ifah ‘Uloomul-Hadeeth (p. 2) with a Saheeh chain of narrators. Likewise, al-Haafidh said in al-Fath (11/250) from Imaam Ahmad (d.241H) – rahimahullaah – who said concerning the meaning of this hadeeth, “If this Victorious Group is not the People of Hadeeth, then I do not know who they are.” And at-Tirmidheeh and others relate from Ibnul-Madeenee that he said, “They are the People of Hadeeth.” And this is what al-Bukhaaree believed as is found in al-Fath (1/134).

135 The Raafidah (the rejectors) are an extreme sect of the Shee’ah who reject Zayd Ibn ‘Alee Ibnul-Husayn due to his refusal to condemn Aboo Bakr and ‘Umar (radiyallaahu ‘anhumaa). They rapidly deteriorated in ‘aqeedah, morals and Religion – until the present day – where their beliefs are represented by the Ithnaa ‘Ashariyyah Shee’ah of ‘Iraan. From their false beliefs are: declaring all but three or five of the Companions to be disbelievers, the belief that their imaams have knowledge of the Unseen, past, present and future, considering the imaamah to be one of the main pillars of eemaan (faith) and the incompleteness of the Qur’aan. Refer to al-Maqaalaatul-Islaamiyyeen (1/65), al-Farq baynal-Firaq (no. 21) of ‘Abdul-Qaahir al-Baghdaadee and Talbees Iblees (p. 94-100) of Ibnul-Jawzee.

136 The Jahmiyyah are the followers of Jahm Ibn Safwaan, who unleashed upon this Ummah the horrific innovation of ta’teel (denial of Allaah’s Attributes) – either directly, or by twisting the meanings: such as twisting the meaning of the Hand of Allaah to mean: His Power and Generosity. They also deny that Allaah is above His creation, above His Throne, as well as holding the belief that Paradise and Hellfire are not everlasting. Refer to ar-Radd ‘alal-Jahmiyyah of Imaam Ahmad and also ad-Daarimee and al-Ibaanah (p. 141) of Abul-Hasan al-Ash’aree.

137 The Mu’iji’ah are those who reject that actions are a part of eemaan (faith), and they say that eemaan is affirmation of the heart and statement of the tongue only. The extreme from amongst them limit eemaan to belief in the heart only. They also deny that eemaan increases and decreases. Refer to al-M aqalaat (1/214) and al-Faqar baynal-Firaq (p. 202).

138 Related by Nasr al-Maqdisee in al-Hujjah ‘alaa Taarikul-Maajjah, as is found in Miftaahul-Jannah fil-Ihtijaaj bisSunnah (p. 48) of as-Suyootee.
As for when the source of difference between the two factions is a difference of proof, such that one of them seeks evidence with the hadeeth, and the other has an opinion or qiyaas (analogical deduction) or with a da'eef (weak) hadeeth. So here there is no apparent benefit in the division that the Shaykh mentioned. Rather, the end result is other than what the Shaykh – hafidhahullaahu ta'aalaa – intended. So let us clarify this with an example:

A man was forgetful, so he prayed Dhuhr as five units. So the Hanafiyyah say that this Prayer is nullified if he has not prostrated and performed tashahhud in the fifth unit, but he has not sat in the fourth unit and performed the tashahhud, then the Dhuhr is complete and the fifth unit is supererogatory. And it is upon him to double a rak'ah (unit), then he must perform tashahhud and prostrate for forgetfulness. So this clearly opposes the hadeeth of the Shaykhayn from Ibn Mas'ood (adiyallaahu 'anhu) who said, "The Messenger of Allaah (sallallaahu 'alayhi wa sallam) prayed Dhuhr as five units. So it was said to him, 'Has the Prayer been increased?' He said, "And what was that?" He said, "You prayed five units." So he prostrated two prostrations and performed the salutations thereafter. So what the Hanafiyyah speak of from doubling the rak'ah to six in number is not found in the hadeeth. And the Messenger (sallallaahu 'alayhi wa sallam) had not sat in the fourth unit. So due to this, the majority of the Scholars have gone to the apparent meaning of this hadeeth. So they have said that whomsoever prays Dhuhr as five, then the prostration for forgetfulness is sufficient for him, even though he may not have sat in the fourth unit.

So here we ask the noble Shaykh: does the difference that you have mentioned take effect in this issue and its likes? Meaning, it is permissible for the muhaddith who has been brought up upon the Hanafi madhhab to take this hadeeth, even though it contradicts his madhhab; or do you say that it is obligatory upon him to hold onto the madhhab, even though it opposes the hadeeth, based upon your statement, "The muhadditheen, like the pharmacists and jurists are like doctors?" So if you spoke of thee first case, then you have indeed agreed with the callers to the Sunnah, since it is that which they call the people to. And if you spoke of the second case - which Allaah has not permitted - then it is in opposition to the Book and the Sunnah and it is outside of your Imaam who commanded you to give precedence to the hadeeth of the Messenger of Allaah (sallallaahu 'alayhi wa sallam) over his own statement! Likewise, it has become binding upon you to describe the majority of the Scholars who take the apparent meaning of the hadeeth as pharmacists and those who oppose them as doctors!!

Dear friend, the understanding of the Religion is not limited one group and not another. So it is not necessary that a certain group of people specializing in fiqh be correct in everything they derive from the Sharee'ah. Likewise, it is not necessary that another group specializing in the knowledge of hadeeth be wrong in everything that they derive from it. So the reference point therefore is the evidence. So whoever takes the evidence and comes to know the truth by it concerning that which the people differ about, then he is the one with understanding, whether he is known for hadeeth or fiqh. Due to this, it would have been
more appropriate for you to refute the callers to the Sunnah in some issues in which you saw them err with respect to the truth upon what conforms to the Sharee'ah evidences, it was not appropriate to oppose them from the narrowness of madhhabiyyah. If you were to do that, then it would become apparent which of the two groups were upon the guided path, and this would help the Muslims traverse this knowledge based manhaj, which concentrates upon unveiling the truths and it brings the Muslims closer to ending these disputes which have endured for so long.

Then the Shaykh said, “And the Companions themselves did not have amongst them except a hundred who could issue fataawaa. And the other hundred thousand Muslims in front of whom the Messenger (sallallaahu ‘alayhi wa sallam) died used to refer back to these one hundred. And they did not perform ijtihaad by themselves.” I say, this is an error from the Shaykh – hafidhahullaah – from where did he derive that the Companions did not have anyone beyond that number of muftees?! We say that there were many more than this, because this issue is connected to their excellence and companionship for the Prophet (sallallaahu ‘alayhi wa sallam). It is not possible for us to limit their number, except by presenting the statement of one whose saying amounts to evidence. Rather, it is confirmed that everyone that confirmed that everyone who had the noble experience of accompanying him (sallallaahu ‘alayhi wa sallam) and agreeing with his knowledge, then he can issue fataawaa for the people. So al-Imaam Ibn Hazm said, “And everyone who met the Prophet (sallallaahu ‘alayhi wa sallam) and took from him can issue fataawaa for his family, neighbours and people. This is an affair that is known by necessity. Then, the issuance of fataawaa has not been related except from one hundred and thirty odd people from amongst them.”

COMMENTS: Said the Imaam of Ahlul-Hadeeth in his time, Muhammad Naasirud-Deen al-Albaanee, “so you see a layman, who does not understand anything, yet when he asks a scholar about the ruling concerning a particular matter, then even if the answer is a prohibition, he quickly asks: What is the proof? And sometimes it is not possible for that scholar to establish a proof, especially if the proof is something arrived at by way of deduction and extraction; not being textually stated as such in the Book and the Sunnah so that the proof can be quoted. So in the likes of this situation the one asking the question should not try to delve into the matter by saying: What is the proof? Rather, he must realize his own state: Is he from those who (understand) proofs or not? Does he have any knowledge concerning the general (‘aamm) and the specific (khaass), the unrestricted (mutlaq) and the restricted (muqayyad), or the abrogating (naasikh) and the abrogated (mansookh)? Yet he does not have any understanding of that, so will his asking: ‘What is the proof,’ or ‘What is it based upon,’ be of any benefit to him?... Thus we sometimes say: It is not always the case that a question will have a detailed proof which will be understood by

139 Refer to al-Ahkaam fee Usoolil -Ahkaam (5/ 91-92). And this number has been affirmed by the researching Scholar, Ibnul-Qayyim – rahimahullaah – in I’laamul-M uwaqqi’een. Indeed, he mentioned the names of these Scholars of the Companions in detail. So let those who wish, refer to it.
every Muslim; regardless of whether he is an unlearned layman, or a student of knowledge, this will not be the case in every matter. Therefore, Allaah the Exalted said,

"Ask the people of knowledge if you do not know." [Sooratul-Anbiyaa’ 21:7]

So from the immoderate behaviour which I have just indicated - and because of which the most ignorant of people refuse the proof - is that many of those who ascribe to the call to the Book and the Sunnah, give the false impression that when a scholar is asked about a matter, that he has to add to his answer: Allaah said such and such, and His Messenger said such and such. However, I say: This is not an obligation, and this is one of the benefits of being attached to the way and methodology of the Pious Predecessors (as-Salafus-Saalih), may Allaah be pleased with them all; and their religious verdicts are a practical proof of what I have said. Therefore mentioning the proof is obligatory when the situation requires it. However, it is not obligatory that whenever the scholar is asked a question that he should reply: Allaah’s Messenger (sallallaahu ‘alayhi wa sallam) said such and such, particularly if the question is a difficult fiqh question about which there is a difference of opinion. And the saying of Allaah the Exalted, “Ask the people of knowledge if you do not know,” is first of all, unrestricted, so it is upon you to ask one whom you think is from the people of knowledge. So when you hear the reply, then it is upon you to follow, unless you have a doubt which you have heard from another scholar; in which case there is no harm in mentioning it. What is then obligatory upon the scholar, is that he should put forward whatever knowledge he has in order to remove the doubt which was mentioned by the questioner.”

Said Muhammad ‘Eed al-‘Abbaasee, ‘However, the people are of differing types with regards to understanding and comprehension. So from them is the unlearned one who does not understand the meanings of the Glorious Book and the noble Hadeeth, nor does he have the ability to deduce (rulings) from them, nor can he comprehend what is sought from them. From them is the scholar who has understanding (fiqh) of the verses and the ahaadeeth and is aware of what rulings can be derived from them; he has the ability to deal with the apparent differences between them and he understands the Arabic language and its ways. And from them are those that are (at a level) between this. They are not ignorant, but nor do they have the knowledge to derive rulings, nor do they have the ability to understand what is being indicated to by the text; rather, they have some knowledge, awareness, understanding and contemplation. However, they do not reach the level of the scholar and the one who has penetrating insight into the Book and the Sunnah. So these are the levels of the people; and between them there are many varying grades. The scholars call the first type of people muqallid, the second type are technically referred to as mujtahid, and the third type are technically referred to as muttabi’. The obligation upon the people of the first type is to perform taqleed any scholar of the Book and the Sunnah who is reliable in his knowledge and Religion. The obligation upon the second type of people is to perform

140 From the words of the Shaykh, as occurs in al-Asaalah magazine (no. 8, pp. 76-78; Jumaadal-Aakhir 1414H).
ijtihaad in understanding what is indicated by (the texts of) the Book and the Sunnah, and [then] to follow it and to direct the people upon it. The obligation upon the third type is to follow (ittibaa’) those Sharee’ah evidences that they are aware of from the scholars. So whoever has the ability to perform ijtihaad, then taqleed and ittibaa’ of others is not lawful to him, except in cases of necessity...Whoever has the ability to perform ittibaa’ then taqleed and ijtihaad are not lawful for him. Whoever does not have the ability to perform ijtihaad nor ittibaa’ then taqleed is obligatory upon him. The proof for this is that the basic rule upon everyone is to follow (ittibaa’) the Book and the Sunnah if they have the ability, just as Allaah, the Most Perfect, said,

“Follow what has been sent down from your Lord, and do not make ittibaa’ of friends and protectors other than Him.” [Sooratul-A’raaf 7:3]

“Take what the Messenger gives you, and abstain from that which he prohibits you.” [Sooratul-Hash 59:7]

So if the Muslim does not have the ability to understand the Book and the Sunnah, nor to deduce rulings from them, then he descends to the level of ittibaa’. If he does not have the ability to do this, then he descends to the lowest level, which is taqleed; and this is when he enters into Allaah, the Exalted’s, saying,

“Ask the people of knowledge if you do not know.” [Sooratun-Nahl 16:43].”

---

141 Bid’ah Ta’assubul-Madhhabee (p. 13-14)
[11]: The Reply of At-Tantawee:

[1]: Firstly, I am not from amongst those who experience pain or hate to be refuted and whose retraction is publicized, and whose error is made manifest. It comes as easily to me as drinking water.

[2]: Indeed, I read the refutation of Shaykh Naasir, waiting to see something that would make my error apparent to me. So I did not see any refutation in it. Rather, I found that its conclusion was the same as my view.\(^{142}\)

[3]: And I say, and I announced this in a lecture, which was published in the year 1350H, that we only worship Allaah with the Book and the Sunnah. And al-Ijtihaad is an asl (basic principle) and taqleed is a necessity. And not everything that the fuqahaa’ say is to be taken at the same level. So whatever is supported with a text, then it is a binding statement. And

\(^{142}\) Commented Muhammad Ibn ‘Eed al-‘Abbaasee, “I say that there is a great problem here, since the Shaykh clarified the error of at-Tantaawee – may Allaah bestow mercy upon them both – in many affairs which were demonstrated by his words, and he corrected many of the issues concerning which he accused the callers to the Sunnah. If the reader were to refer back to the text of the speech of the two Shaykhs, it would become clear to him that this was the case. And as a reminder, I shall summarize this in what follows:

Firstly: At-Tantaawee mentioned that the callers to the Sunnah, or the Salafiyyeen, are of the view that all of the madhaahib must be left off and rejected. So al-Albaanee clarified to him that they respect the Scholars of the madhaahib and do not reject their views. Rather, they benefit from the texts and come to know what can be derived from them as regulations. However, they distinguish between what agrees with the texts, so they take it, and whatever opposes the texts, then they reject it. This is because the basic principle concerning them is the Book and the Sunnah, contrary to those who have bigoted partisanship to the madhaahib, those who place the madhhab as the basis, so they make it binding to follow it. As for the texts of the Book and the Sunnah, if they agree with the madhhab in an issue, then they rush to it and act upon it. And if the texts oppose it in an issue, then they resort to claiming that it is weak, or they give it an inaccurate explanation, or they claim that it is abrogated without evidence.

Secondly: It is understood from the speech of at-Tantaawee that the people according to him are either mujtahideen of muqallideen. And in his opinion, the Salafiyyeen oppose taqleed, so he derived from this that they obligate ijtihaad upon everyone. So al-Albaanee clarified to him that the Salafiyyeen see an intermediate level here between ijtihaad and taqleed. It is al-Ittibaa’, and from its adherents are those who have knowledge of the language and Shareeqah and they are capable of understanding what is being said. However, they have not reached the level if ijtihaad. So it is upon them to look into the views of the mujtahideen and take the one that has the strongest evidence. And this group consists of the majority of the Ummah.

Thirdly: At-Tantaawee claims that the source whom it is obligatory to refer back to are the jurists (fuqahaa’), and that the muhadditheen are only referred back to for clarifying the grades and explanations of ahaadeeth. So the muhadditheen are like pharmacists and the fuqahaa’ are like physicians. So al-Albaanee clarified to him that the basis is understanding the texts and deriving rulings from them, which is something that both the muhadditheen and the fuqahaa’ participate in. However, the proper understanding is not limited to the fuqahaa’. Rather, the muhaddith is more capable of attaining fiqh than the faqeeh due to his knowledge of the Sunnah.” End of al-‘Abbaasee’s words.
whatever is contrary to ijithaad, then it is said about this that the times change but the rulings do not change.

[4]: However, the issue is: can every Muslim, even the illiterate jaahil (ignorant person) derive rulings primarily from the Book and the Sunnah, or are there conditions for al-ijtihaad? There are conditions, and perusing the chains of ahaadeeth and reviewing the

143 From this question, it is clear that either at-Tantaawee never read the clarification of al-Albaanee, or he never understood a word from it. Since, neither al-Albaanee nor any of the Salafiyyeen have ever claimed to make al-ijtihaad obligatory upon every Muslim. Rather, the Salafiyyeen see an intermediate level that every many Muslims are upon. Meaning, they are not complete ignoramuses uncapable of understanding the Sharee'ah evidences, nor are they Scholars capable of ijtihaad. So this group is capable of understanding Sharee'ah evidences and reading books and understanding explanations. So the Salafiyyeen make it binding upon this group - which comprises the majority of the Ummah - to go with the evidences that are clear to them, and to avoid blind bigoted adherence to a single madhab or Scholar.

Stated Muhammad 'Eed al-'Abbaasee, “Our view is that it is upon every Muslim to follow that which Allaah, the Most Perfect, commanded in His Book and in the Sunnah of His Messenger (sallallaahu 'alayhi wa sallam). This is the purity of Islaam and the true reality of faith. No Muslim can ever be displeased with following what comes from Allaah and H is M essenger; as He, the Most Perfect, said,

“The only saying of the Believers, when they are called to Allaah and His Messenger to judge between them, is: We hear and we obey. They are the ones that are successful.” [Sooratun-Noor 24:51]

And Allaah said concerning the Hypocrites,

“And when it is said to them, ‘Come to what Allaah has revealed and to the Messenger;’ you see the Hypocrites turn away from you in aversion.” [Sooratun-Nisaa' 4:61]

As well as other aayaat like this. So following the Book and the Sunnah is obligatory, and it should be made the fundamental goal for every Muslim; this is the path that should be traversed. However, the people are of differing types with regards to understanding and comprehension. So from them is the ignorant one (jaahil) who does not understand the meanings of the Glorious Book and the noble hadeeth; nor does he have the ability to deduce rulings from them; nor can he comprehend what is sought from them. From them is the scholar who has understanding (fiqh) of the aayaat and the hadeeth and is aware of what rulings can be deduced from them; he has the ability to deal with the apparent differences between them; and he understands the Arabic language and its ways. And from them are those that are at a level between this. They are not ignorant; nor do they have the understanding to derive rulings; nor do they have the ability to understand what is being indicated to by the text; rather, they have some knowledge, awareness, understanding and contemplation. However, they do not reach the level of the scholar and the one who has penetrating insight of the Book and the Sunnah. So these are the levels of the people; and between them there are many varying grades. The Scholars call the first type of people muqallidoon, the second type are technically referred to as mujtahidoon, and the third type are technically referred to as muttabi'oon. The obligation upon the people of the first type is to make taqleed of any scholar of the Book and the Sunnah, who is reliable in his knowledge and Religion. The obligation upon the second type of people is to make ijtihaad in understanding what is indicated by the texts of the Book and the Sunnah, and then to follow it and to direct the people upon it. The obligation upon the third type is to make ittibaa' (follow) of the Sharee'ah evidences that they are aware of, from the statements of the scholars. And whoever has the ability to perform ijtihaad, then taqleed and ittibaa' of others is not lawful to him, except in cases of necessity. Whoever has the ability to perform ittibaa', then taqleed and ijtihaad are not lawful for him. Whoever does not have the ability to perform ijtihaad nor
conditions of the narrators (and this is what the Shaykh affirmed) are not sufficient for ijtihaad. Rather, it is inevitable that one must additionally study fiqh, the knowledge of dealing with differences, he must have proficiency in Arabic, he must study the reasons for the revelation for aayaat (asbaabun-nuzool), the circumstances behind the occurrences of ahadeeth and so on.

[5]: So if Shaykh Naasir is capable of performing ijtihaad, then he is most welcome to do so. However, this cannot occur in the acts of worship only, since there are many texts concerning these issues. And someone before him will have already brought whatever he is going to bring. However, let him go ahead and utilize the law of al-Madeenah, which we have been regretfully put to trial by. And let him explain the ruling to us with evidences from the Book and the Sunnah.

[6]: In any case, I thank my brother for his diligence in preparing this research, wassalaam ‘alaykum wa rahmatullaah.

_ittibaa’ then taqleed is obligatory upon him. The proof for this is that the basic principle (asl) upon everyone is to make ittibaa’ of the Book and the Sunnah, if they have the ability; just as Allaah, the Most Perfect, said,

“Make ittibaa’ of what has has been sent down from your Lord, and do not make ittibaa’ of friends and protectors other than Him.” [Sooratul-A’raaf 7:3]

“Take what the Messenger gives you, and abstain from that which he prohibits you.” [Sooratul-Hash 59:9]

So if the Muslim does not have the ability to understand the Book and the Sunnah and to deduce rulings from them, then he descends to the level of ittibaa’. If he does not have the ability for this, then he descends to the lowest level, which is taqleed; and this is when he enters into Allaah, the Exalted, saying,

“Ask the people of knowledge if you do not know.” [Sooratun-Nahl 16:43].” End of al-’Abbaasee’s words.
APPENDIX I: A GLIMPSE INTO THE LIFE OF IMAAM MUHAMMAD NAASIRUD-DEEN AL-ALBAANEE:144

In adding to this introduction to our Shaykh – may Allaah shelter him with His mercy – and this announcement of his influence, and this presentation of something from his rights and in guarding the Ummah through its Scholars, I felt it necessary to write this brief glimpse into his life. So I say whilst seeking aid from Allaah:

He is Muhammad Naasirud-Deen Ibn Nooh Ibn Aadam an-Najaatee. He was born in Ashkodera, the capital of Albania, in the year 1332H/1914CE. And it is to there that he is attributed. He was a muhaddith (scholar of hadeeth) and a faqeeh (scholar of jurisprudence) and a caller to the Book and the Sunnah, and he was upon the methodology of the Salafus-Saalih and a precise writer and a Scholar capable of issuing fataawaa. His father, al-Haaj Nooh was from the major scholars of the Hanafiyyah in his country. Then came the era of the rule of the destroyed secularist, Ahmad Zoogho of Albania. Hence, there was extreme oppression upon the Muslims, so al-Haaj Nooh migrated for this reason, along with all of his children and from them was Muhammad Naasirud-Deen. He fled for the sake of his Religion to the land of Shaam due to what had been mentioned about it from virtues and outstanding traits in the Sunnah of the Prophet (sallallaahu ‘alayhi wa salam). So he settled over there with them. After approximately fifteen years, the Shaykh migrated from there to ‘Ammmaan, the capital of Jordan. And it is there that he resided for the rest of his life, as a Scholar, teacher, faqeeh (jurist) and educator.

He received his foundational studies in Damascus, the capital of Syria, an asylum of the knowledge of bygone generations. He benefited from a number of Scholars and people of knowledge, such as his father, al-Haaj Nooh, Shaykh Sa’eed al-Burhaanee and other than them. Allaah the Glorified made the science of Prophetic Hadeeth beloved to him in the early part of his life and during his youth. And that was when he read the knowledge-based articles of Shaykh Muhammad Rasheed Ridaa in the al-Manaar magazine, in refutation of the baseless narrations that Aboo Haamid al-Ghazzaalee (d.550H) quoted in his book, Ihyaa’ ‘Uloomud-Deen.

He received an ijazaah (letter of permission) from Shaykh Muhammad Raaghib at-Tabbaakh – the historian and muhaddith of Aleppo – to narrate the narrations found in his collection called, al-Anwaarul-Jaliyyah fee Mukhtasaril-Ithbaatil-Halabiyyah. That was when he

---

144 Taken from Ma’a Shaykhunaa NaasiruSunnah (p. 5-11) by Shaykh ‘Alee Hasan al-Halabee – the Ibnul-Qayyim of our time, as al-‘Allaamah Muhammad Ibn ‘Abdul-Wahhaab al-Bannaah has aptly called him.
145 I heard our Shaykh – rahimahullaah – saying, ‘The one whose heart was (azaaghah) deviated by Allaah.’ For a biography of Ahmad Zoogho, refer to al-M awsoo’atul’Arabiyyati‘l-M uyassirah (1/ 733).
146 So this is a refutation upon the one who says that ‘al-Albaanee had no teachers,’ or that ‘he studied by himself.’
saw his exceptional talent, sagacity and his brilliant mind and understanding147 and his ardent desire to attain the Islamc sciences and the knowledge of hadeth. He began to write in his early twenties. So the first of his writings was built upon fiqh (jurisprudence), recognition of evidence and comparative fiqh, it was the book, TahdheerusSaajid min IttikhaadhilQ uboor M asaajid. It has been published a number of times. And from the first of his writings concerning history and the methodology of hadeth was the book, ar-Rawdatun-Nadeer fee Tarteeb wa Takhreej Mu’jamit-Tabaraaniyyil-Kabeer, and it remains in unpublished form.148

He was called upon from many directions by Islamc universities and institutes of education and learning, so as to take of high-ranking positions in them. However, he respectfully excused himself due to his many knowledge-related activities. He was appointed a teacher in the Department of Prophetic Hadeeth at the Islamc University of al-M adeenatul-M unawwarah at the time of its opening. He was there for a period of three years, beginning from the year 1381H. From that which occurred as a result of him was the beginning of a large revival in the knowledge of hadeth, which became widespread, reaching all of the areas of the earth. And it also enjoyed a resurgence upon a conventional level when the universities gave general importance to it by introducing hundreds of textbooks specializing in the science of hadeth. And it enjoyed a resurgence as a field of study when a large number of students of knowledge turned their attention towards the study of the knowledge of hadeth and became specialized in it. And there was other than this from that which occurred after him, through his influence. And the greatest evidence for this is that so many books of hadeth have been checked, and so many indexes have been written for hadeth from that which was practically unknown prior to him. So this particular influence – due to its greatness and clearness – cannot be denied by anyone, not even the opponents of our Shaykh who oppose him in his manhaj (methodology).

The major Scholars and knowledgeable people of our age have praised him, asked him, received him, issued rulings for him and written to him. If we were to count them – may Allaah preserve the living from amongst them and bestow mercy upon the dead from amongst them – we would not be able to number them. And at the head of them is the Noble Shaykh, al-'Allaamah 'Abdul-'Azeez Ibn 'Abdullaah Ibn Baaz (d.1420H); so he was held in high esteem and admiration by him – may Allaah the Exalted bestow mercy upon them both.149 And the students of the Shaykh, whether they received knowledge from him in the university, or in his circles of study, or merely from reading his writings – many of

147 Then, in these days, there have come people led astray by desire who say about our Shaykh from every direction, that ‘he has a foreign understanding and he is not a faqeel!’ So the likes of this transgression only comes from an insignificant idiot and ignoramus!

148 Translator’s Note: This is because Shaykh al-Albaanee wrote the following upon it, “The author does not desire for this book to be published, because it is from his early works. Naasir.”

149 The brother, Dr. Muhammad Lu'tfee asSabbaag – may Allaah grant him success – quoted Shaykh Ibn Baaz – after hearing him directly – saying about our Shaykh, “I do not know of anyone under the sky more knowledgeable about the Hadeeth of the Messenger of Allaah (sallallaahu 'alayhi wa sallam) than Shaykh Naasir.” Refer to ad-Dustoorul-Urduniyyah (8/10/1999).
which have been published and the praise is for Allaah – are found in all areas of the earth spreading authentic knowledge and calling to the purified manhaj with strength and steadfastness.

The Shaykh – rahimahullaahu ta‘alaa – remained a caller to Allaah the Exalted upon baseerah (insight) for the entirety of his life. His call was founded upon the methodology of at-Tasfiyah wat-Tarbiyah (purification and education). It was built upon knowledge and cultivation as a noble teacher and a truthful educator. By Allaah, he taught us many things with his manhaj, positions, manners, lofty morals and character and a soft heart.

The Shaykh – rahimahullaahu ta‘alaa – had many praiseworthy characteristics, from the clearest and most apparent of them were: his precision, seriousness, zeal, perseverance and steadfastness in reaching the truth and returning to the correct position. And he was patient with the hardship that came along with knowledge and da‘wah (calling to Islaam), and he endured suffering in that path, being patient and hoping for reward all the while. From amongst the greatest things that distinguish the Shaykh – rahimahullaah – over his brothers from amongst the people of knowledge was his service for the Sunnah and its people, and his refutations upon the deviants with clear explanations and anecdotes with respect to their variant levels.

Indeed, the righteous Muslims all around the world wrote about the Shaykh – rahimahullaah – with great acceptance and wide and spacious fame was presented to him in all areas of the world, though he never sought it, nor did he go to it. Rather, he would flee and try to escape it. And he would continuously say, ‘The love to be seen breaks one’s back,’ – rahimahullaahu ta‘alaa. And there has not been anyone from amongst the creation of Allaah upon whom He bestowed excellence and he has not been benevolent in any affair from the affairs of the world. So his knowledge was his vehicle, and his patience was his guiding principle; so he became distinguished due to his own merits, patient perseverance, hard work, brilliance and intelligence. So the Shaykh – rahimahullaah – never

150 As for those who quote from him – rahimahullaah – that he said, ‘I learnt, but I did not teach,’ then he only said it out of humility and to oppress his soul. So is it anything other than knowledge that he taught? Was it merely words and sentiments, or was it just violent fanaticism?!

151 There is no contradiction between the two as will become clear with careful consideration. By Allaah, how many times have we seen our Shaykh listening to one below him – out of humility – in his settings. Rather, he would ask his younger students and question them about whatever troubles him from research in knowledge. And he would accept the truth with gratefulness when he was in a debate and the result was not in his favour. He felt no pride, nor superiority. O Allaah, rectify our hearts and grant us refuge from the evils of our own souls.

152 So indeed he presented to me, with his own hand, in his own handwriting, his introduction to the book Madaarikun-Nadhr fis-Siyaasah baynat-Tateeaaatish-Shar‘yyah wa‘Infi‘alatil-Hamaasiyyah, by the brother, Shaykh 'Abdul-Malik Ramadaanee, in order to give it to him. He supported what was in it as being correct, aiding what was in it from clear truth. Despite that, we heard some people doubting in the introduction of the Shaykh, or they say that he wrote it before the book was completed, but how can this be? So the book is the same (as it was before), without a doubt, nor any distortion; and whatever is connected to it has supports for its origin, there are no additions to it. So verily warning against this book and belittling it is in opposition to the correct path, and in contradiction to what our elder Scholars and Shaykhs are upon.
ceased to go after knowledge, patient upon writing, attaining it diligently until he became eighty sixty years of age. He did not stop authoring, writing and checking until the last two months of his life, due to loss of strength - despite his heart still being attached to that - until he left to meet Allaah the Glorified shortly before the sun set on Saturday with eight days remaining in Jumaadal-Aakhirah of the year 1420H, corresponding to 10/2/1999C.E.

Indeed, the people prayed over the Shaykh in the evening of the same day upon which he died; they numbered over five thousand. Despite this, his preparation, Prayer and burial was completed in the shortest amount of time possible, in accordance to his will in which he stressed conformity to the Prophetic Sunnah and implementation of it. Indeed, the Scholars, students of knowledge and the common-folk were affected by his passing. So he was mentioned and praised by the distinguished people of knowledge upon reaching the place of his death; from them were his eminence, Shaykh ‘Abdul-Azeem Ibn ‘Abdullaah aalush-Shaykh – the grand muftee of the Kingdom of Saudi Arabia – and the Noble Shaykh Muhammad Ibn Saalih al-‘Uthaymeen, and the Noble Shaykh ‘Abdullaah Ibn Jibreelin and the Noble Shaykh Saalih Ibn ‘Abdul-Azeem Ibn Muhammad aalush-Shaykh and other than them.
APPENDIX II: THE LIES OF SA'EED RAMADAAN AL-BOOTE](https://www.troid.org/index.php/a-return-to-the-sunnah)E UPON AL-ALBAANEE, AS PLAGIARIZED BY NOOH HAA MEEM KELLER:

A few years back, the straying Soofee, madhabbe innovator named Nooh translated a work which he named, ‘Al-Buti versus a leading Salafi Teacher.’ Being another attempt at downplaying the Salafee position concerning taqleed and the madhaahib, this tract abhorrently exaggerates the position of the ‘Salafee teacher’ with respect to the positions of al-Bootee. This is not surprising when emanating from the likes of al-Bootee, who is otherwise known for his gross errors in attempting to nullify the Salafee methodology in bulk within the pages of his book as-Salafiyyah Marhalah Dhahabiyyah. In this particular debate however, al-Bootee has the Salafee ‘teacher’ taking outrageous stances, such that even a beginner in Salafiyyah would not take. So this tract has been translated by Nooh Keller from the book Laa Madhhabiyyah of Sa’eed Ramadaan al-Bootee. It presents a debate between the ‘Salafee teacher’ and al-Bootee, and the strange thing is how al-Bootee can recall the entire debate and the various stances of the ‘Salafee teacher’ without any audiotape or notes! Despite this, Nooh Keller – in his injustice towards the Salafee manhaj – decided to propel this as a blow to the Salafiyyeen. The body of this fabrication-filled debate epitomizes the ultimate wet dream of madhhabiyyah like al-Bootee and Nooh Keller.

So herein – O Sunnee – we have uncovered this dastardly plot. The ‘debate’ that al-Bootee mis-quoted and Nooh Keller translated is in reality a debate which took place between al-Bootee and Muhammad ‘Eed al-’Abbaasee. So first, we shall compare what al-Bootee wrote, with respect to the actual stances that Muhammad ‘Eed al-’Abbaasee took. The second part of this appendix will give you – O Sunnee – a true account of the debate that took place between al-Bootee and the Imaam of Ahlus-Sunnah, Muhammad Naasirud-Deen al-Albaanee.

THE LIES OF AL-BOOTE](https://www.troid.org/index.php/a-return-to-the-sunnah):E:

Indeed, al-Bootee concluded Laa Madhhabiyyah by narrating a specific debate that occurred between myself and him claiming that this section was more important than all of the previous sections of his book because it clearly showed a sectarianism that would not be found in any intelligent person. Then he narrated this debate in a distorted fashion and a way that was far removed from what actually occurred.

THE FIRST LIE:

Al-Bootee wrote as translated by Keller, “Buti: I dropped the question and said, “all right. Is it obligatory upon every Muslim to examine the evidences for the positions of the Imams and adopt the closest of them to the Qur’aan and Sunnah?” Salafi [i.e. al-‘Abbaasee]: “yes.”
Muhammad ‘Eed al-‘Abbaasee says, “I bring Allaah, the Mighty and Magnificent, to witness that this quote is a complete and utter lie, totally concocted! For I never answered in this fashion and neither is it conceivable that I would give this answer! Rather I said to him what he quoted from me after the next sentence, “the people are divided into three categories - the Muqallid, the Muttabi’ and the Mujtahid...”

Furthermore this second quote he brings goes to show the fallacy of his first quote for it in no way conforms to it. Again I bring Allaah to witness that I repeatedly mentioned to him that I agreed with him in that the one incapable of investigating and studying in a scholarly fashion must perform taqleed and that this was not the topic of our discussion. The difference occurred in the case of the one who was capable of studying and investigating from those who were included in the level of Mujtahid and Muttabi’, however he kept on returning to the case of the one who was incapable of investigation. Then after all of this he lies and writes in his book this fabricated response from me. Indeed Allaah will bring him to account!

THE SECOND LIE:

Al-Bootee wrote as translated by Keller, “Buti: “That is something else, and is true without a doubt and without any disagreement among the scholars. But is there any problem with him following a particular mujtahid, knowing that Allaah has not obliged him to do that?”

Salafi: “There is no problem.”

Buti: [Al-Khajnadee’s] al-Karras, which you teach from, contradicts you. It says that this is unlawful, in some places actually asserting that someone who adheres to a particular Imam and no other is an unbeliever (kafir).”

Salafi: He said, “where?” and began looking at the Karras, considering its texts and expressions, reflecting on the words of the author “Whoever follows one of them in particular in all questions is a blind, imitating, mistaken bigot and is “among those who have divided their religion and are parties” [Qur’an 30:32]. He said, “By follows, he means someone who believes it legally obligatory for him to do so. The wording is a little incomplete.”

Buti: I said, “What evidence is there that that's what he meant? Why don’t you just say the author was mistaken?”

Salafi: He insisted that the expression was correct, that it should be understood as containing an unexpressed condition and he exonerated the reader from any mistake in it.

Let us read what really happened. Muhammad ‘Eed writes, “Al-Bootee asked me about my opinion concerning the words of al-Ma’soomee in his book, that whosoever clings firmly to
a specific madhhab in every issue is a partisan and mistaken, performing taqleed in a blind fashion.

My reply to him was, “What I understand from this book (as a whole), in the light of various evidences, that al-Ma’soomee meant that whosoever follows a specific madhhab in every issue while believing that Allaah had obligated this upon him then he is a partisan... One part of his book explains the other and as a whole it shows that he is attacking partisanship to a particular madhhab and rejecting the condition of those who have come across that which contradicts the Book and Sunnah in their madhhab and they are from those people who have the ability to investigate and study in a scholarly fashion yet despite this they turn away from the Book and Sunnah and stick to the stance of their madhhab.” Even after all of this I said to him, “It would have been upon al-Ma’soomee to further clarify this for in this sentence of his there is some deficiency.”

However this is what he quoted from me, “there is some deficiency in this sentence” and said after this, “but the man persisted in claiming that the sentence was correct and that it was to be understood in the sense that the governing words had been omitted and that al-Ma’soomee was free of any error in it.”

I bring Allaah to witness that this is a complete lie and I do not know how his contradictory quotes from me could ever stand in the mind of an intelligent person, especially when they are only two lines apart! Does al-Bootee not give any respect to the minds of the intelligent who would clearly see this contradictory quote and reject it?! Is it possible that a Muslim would say that anyone other than the Messengers and Prophets were free of any error?!

THE THIRD LIE:

Al-Bootee writes as quoted by Keller, “Buti: “A young man, newly religious, without any Islamic education, reads the word of Allaah Most High, “To Allah belongs the place where the sun rises and where it sets: wherever you turn there is the countenance of Allah. Verily Allah is the All-encompassing, the All-knowing.” [Qur’an 2:115] and gathers from it that a Muslim may face any direction he wishes in his prescribed prayers as the ostensive purport of the verse implies. But he has heard that the four Imams unanimously concur upon the necessity of his facing the Kaba, and he knows that they have evidences for it that he is unaware of. What should he do when he wants to pray? Should he follow the Imams who unanimously concur on the contrary of what he understood?”

Salafi: “He should follow his conviction.”

Buti: “And pray towards the east for example. And his prayer would be legally valid?”

Salafi: "Yes. He is morally responsible for following his personal conviction."
Buti: “I intend to publish these remarks of yours. They are dangerous and strange.”

Salafi: “Publish whatever you want. I’m not afraid.”

Buti: “How should you be afraid of me when you are not afraid of Allah Mighty and Majestic, utterly discarding by these words the word of Allah Mighty and Majestic ‘Ask those who recall if you know not.’ [Qur’an 16:43]”

Let us see what really was said. Muhammad ‘Eed writes, “The example that al-Bootee brought, in which he exaggerated and shouted, was to consider the case of a youth who recited the saying of Allaah, “To Allaah belongs the East and West so wherever you turn there is the Face of Allaah.” He distorted the discussion, omitted part of it and deliberately distorted the understanding of my answer such that he totally altered the context of this discussion.

To explain, he asked me about the ruling of the one who heard the above mentioned verse and understood from it that he could face any direction in prayer. It reached him that the Four Imaams had said that it was obligatory to face the Qiblah only, however their evidence for this did not reach him. Then he stood to pray - where should he face?

I asked: “Does this youth understand Arabic well?” He [al-Buti] said: “yes, like yourself.”

I said: then let him look just a little after this verse for he will find His saying, “So turn your face in the direction of the Holy Mosque.”

He said: “Let us assume that he has only heard this verse and he does not have the Mushaf with him.”

I said: “Let him ask a scholar for the evidences and to reconcile what he has read with the opinion of the Four Madhaahib.”

He said: “Lets assume he is in the desert, there is no scholar or jurist with him.”

I said: “This is an imaginary example that would not occur in reality so there is no need to busy ourselves with it.”

He said: “Let it be an imaginary circumstance, what is the ruling?”

I said: He should follow what seems more obvious to him arising from his personal ijtihaaad. If I was in his place I would have followed the verse and were I later to find that I was in error then my belief is that Allaah would not bring me to account for this because I did all
that I could in that situation and fulfilled my obligation. However the youth can also follow the opinion of the Four madhaahib that has reached him and I see no harm in this if this is what he decides to be the stronger course. However the best course is to follow the verse because it is the Speech of Allaah and constitutes evidence in and of itself and should not be left for doubt or error. The Four Imaams on the other hand are men and it is possible that they err even if their errors occur rarely.

At this point al-Bootee began to rant and rave, raising his voice, fuming with rage and exclaimed, “There is no harm in your view that he prays in a direction other than the Qiblah, leaves the saying of the Four Imaams and you consider his prayer to be valid?!”

I said: Yes, because the circumstances that you put him in (in this example) and imagined do not allow him to come to know the Share’ah ruling with certainty and therefore he has to exert himself in trying to ascertain it to his utmost ability. He believes that the noble verse shows that he can pray in any direction and that this is the stronger course because the Qur’aan constitutes proof in and of itself. On the other hand he has the mere saying of these Imaams and their proof has not reached him and therefore [under these circumstances] it constitutes only opinion. Evidence takes precedence over opinion in the eyes of all the People of Knowledge. Imaam Ahmad, may Allaah have mercy upon him said, ‘The opinion of al-Awzaa’ee, Maalik, Abu Haneefah is only opinion and it is all the same to me. The proof lies with the hadeeth.’”

The debate on this point continued for some time and al-Bootee was unable to bring a single evidence that would prove that the prayer of this youth was invalid in these circumstances. All he did was to shout and exaggerate, threatening to publish my words to the people in order to frighten me. I said to him, ‘Spread my words as you like for I do not fear your publishing what I believe to be correct and the truth.’ His reply was vile and I have no doubt that Allaah will bring him to a painful account for it. He said, “You do not fear Allaah so how can you fear me?”

The meaning of this is that he has accused me of that which resembles disbelief for I do not believe that you will find a Muslim who does not fear Allaah, the Mighty and Magnificent. I reminded him of the danger of this accusation and the severity of its sin in the Sight of Allaah, the Mighty and Magnificent. I reminded him of the hadeeth of the hadeeth of Usaamah Ibn Zayd wherein the anger of the Prophet (sallallaahu ‘alayhi wa sallam) was severe when he learned of his killing the disbeliever even after he had uttered the Shahaadatayn. Usaamah tried to excuse himself saying that he only said out of fear for his life. The Prophet (sallallaahu ‘alayhi wa sallam) said, ‘Did you split open his heart?’

Instead of retracting after hearing this hadeeth, al-Bootee only increased in arrogance and repeated the last sentence ‘Did you split open his heart,’ in a vile fashion. He mockingly repeated it, mimicking my voice such that even those who were listening objected! Then I said to him, ‘Allaah will call you to account for this.’ He said, ‘Let Him take me to
account!’ These are the manners of al-Bootee O noble reader! Then follows some emphatic advice to al-Bootee to correct his manners and know his standing.

Now we move on – O Sunnee – to another debate that took place between the caller to bigoted taqleed: Muhammad Sa’eed Ramadaan al-Bootee and the Imaam of Ahlul-Hadeeth: Muhammad Naasirud-Deen al-Albaanee.

SHAYKH AL-ALBAANEE VERSUS AL-BOOTEE:

First some of the history behind this debate must be mentioned. Soon after Sa’eed Ramadaan al-Bootee had written his Fiqhus-Seerah in which he accused Ahlus-Sunnah, the Salafiyyeen, of that which they are free of, Shaykh Naasir [al-Albaanee] asked to open a discussion with al-Bootee. The topic was to be these accusations and some more specific ones leveled at Shaykh Naasir himself.

However, for various reasons this discussion never occurred. Then when al-Bootee wrote his book Laa Madhhabiyyah in which he launched even more attacks against Ahlus-Sunnah, Shaykh Naasir renewed his efforts to open a discussion with al-Bootee, writing a letter to him which commenced with Sooratul-'Asr.

This meeting did take place and took more than three hours. The following is a summarized transcript of this meeting reproduced in the book Bid'atut-Ta'assubul-Madhhabee of 'Eed al-Abbaasee who states that he would soon, if Allaah so wills, produce a separate booklet with the transcript to the whole discussion. He states, “This is (the discussion) O brother reader, I have quoted it truthfully and sincerely, highlighting its important points. If you wish to ascertain this for yourself then listen to the tapes which [you will find] in the possession of either party.”

THE FIRST ISSUE:

Shaykh Naasir mentioned what occurred in some of the Mosques wherein a number of congregational prayers were held for the same prayer and the blind-followers of one madhhab preventing them from praying behind a blind-follower of another madhhab. This led him to declare the point to be incorrect that al-Bootee made (in his Laa Madhhabiyyah) that there was a consensus that the prayer of a blind-follower of one School behind a blind-follower of another School was valid. The reality is that there is a great deal of difference over this issue and in fact the weightiest opinion in the Hanafite and Shaafi’ee Schools is that it is disliked to pray behind an adherent to another madhhab. He asked al-Bootee to prove the correctness of his quote and assertion. Al-Bootee objected to the words of Shaykh Naasir by saying, ‘the dislike of a thing does not negate its validity.’

153 The above three lies were taken from Bid'atut-Ta’assubul-M adhhabee (p. 291 onwards).
Shaykh Naasir refuted this by saying that it was established in the Books of Shaafi’ee Fiqh that if a Shaafi’ee follower comes to know that his Hanafee Imaam has touched an ajnabee woman and that Hanafee led the prayer without performing wudoo' then the Prayer of the [Shaafi’ee] follower is invalid.

Al-Bootee replied by saying that this was not what he intended by his words. What he meant was that the prayer was valid behind an Imaam with the condition that the Imaam being followed had not done something that invalidated the wudoo’ or prayer according to the madhhab of the follower.

Shaykh Naasir objected to this by saying (that this could not be understood from his words in his book) because his words were general and hence would remain upon their generality until some (text) occurred that restricted their meaning.

At this juncture there arose a discussion concerning usool in which the meaning of general and restricted was discussed wherein al-Bootee fruitlessly tried to avoid the point that Shaykh Naasir made. His father [who was also present] aided him in this even though he admitted that the words of Shaykh Naasir spoke the truth and his son had no idea how to respond!

The discussion concluded with it being agreed that it would have been upon Dr. al-Bootee to bring some form of restriction to his words by saying: The scholars have agreed that the prayer of a Shaafi’ee behind a Hanafee and vice-versa is valid with the condition that the follower not know of anything the Imaam may have done that invalidated the wudoo’ or prayer according to the madhhab of the follower.

THE SECOND ISSUE:

Shaykh Naasir asked Dr. Bootee to furnish him with the evidence that would justify the correctness of the title of his book that the Laa Madhhabiyyah (Anti-M adhhabees) were the most dangerous innovation destroying the Islaamic Sharee’ah.

Al-Bootee replied by saying that the evidence lay in his book in that the Companions used to stick to the madhaahib of their scholars. Likewise, those who followed them, then those who followed them until this day of ours.

This astonished Shaykh Naasir who said: It becomes clear to me that you (he refers to al-Bootee in the plural) intend by the word madhhabiyyah a meaning other then what commonly crosses ones mind. For the understood meaning of it is that the Muslim sticks to one specific Imaam for the entirety of his life in all of the matters related to his religion. This was never present amongst the Companions, for they were never divided into different groups wherein each group followed its specific Mujtahid from amongst the Mujtahid Companions.
Dr. Bootee replied by saying: Amongst the Companions were the muqallid and the mujtahid. The Muqallid Companions used to follow one of the Mujtahid Companions whose ruling he felt comfortable with.

Shaykh Naasir replied: The Muqallid Companions used to adhere to the opinion of every Mujtahid amongst them and did not restrict themselves to just one (i.e. they asked any Mujtahid they found easy to go to at the time they needed a ruling). So sometimes if they found it easy to go to Aboo Bakr they would take to his legal verdict without then clinging to him (in all matters of the Religion). Similarly if they found it easy to go to ‘Umar they would take to his legal verdict and so on. There was never this clinging to one Imaam present amongst them, however you claim there is so I ask you to furnish me with evidence.

At this juncture al-Bootee tried to escape the strong point that Shaykh Naasir made and rejected that he had ever made such a statement, and then gave a whole new definition to al-Madhhabiyyah.

He said: al-M adhhabiyyah is that one person who has not reached the level of ijtihaad follow an Imaam from amongst the Imaams, regardless of whether this Imaam changes or the number (of Imaams asked) be more than one or he does not change and there not be a number of (Imaams being asked). As for the Laa Madhabee then he does not go to a single Imaam for a legal verdict and neither does he go to a number of Imaams (i.e. neither does he not stick to just one). Hence such a person is from the most dangerous of innovators.

At this Shaykh Naasir expressed his utter astonishment and said: upon this definition you will not find a Muslim on the face of this earth except that he is a madhhabee! So who are you refuting in your book? And why did you not make clear what you meant by al-M adhhabiyyah so that the people could understand?

The Discussion Now Digressed into talking about al-Ma’soomee’s book [translated into English as ‘The Blind Following of Madhhabs’ - this book was the initial reason behind al-Bootee authoring ‘Laa Madhhabiyyah’].

Al-Bootee understood from this book that the author took it upon every Muslim to perform Ijtihaad and to take (directly) from the Book and Sunnah. Shaykh Naasir asked him to furnish evidence from the book that would justify his understanding. So al-Bootee quoted some sentences that mentioned that the Prophet (sallallaahu ‘alayhi wa sallam) was sinless (ma’soom), that the Madhaahib were an innovated matter, that Imaams were not sinless, that the Madhaahib consisted of the opinions of some of the Mujtahids in some issues, and that neither Allaah or His Messenger (sallallaahu ‘alayhi wa sallam) had obligated following them.

Shaykh Naasir stated that these statements were restricted (and to be understood in the light of) other statements that (al-Ma’soomee) made in his book, such statements that al-
Bootee had overlooked and had not indicated to in the slightest way. Al-Bootee asked Shaykh Naasir to quotes some of these.

Shaykh Naasir mentioned some of them, for example on (p. 29) where al-Ma'soomee said, “know that taking to the opinions of the Scholars and their analogies is like performing tayammum. One only does it when one cannot find water. In the case that a text from the Book, Sunnah or statements of the Companions are found then taking to them is obligatory and one should not then turn to the opinions of the Scholars.”

(The meaning of the words of al-Ma'soomee can be found articulated by ash-Shaafi'ee in his Risaalah (p. 599 - tahqeeq Ahmad Shaakir). It is strange that al-Bootee, who claims to be a follower of ash-Shaafi'ee refutes these words (of al-Ma'soomee) understanding them in this strange way that they necessitate that everyone must perform ijtihaad. For sure if these words were to have been quoted to him as the words of ash-Shaafi'ee then he would have directed them towards their correct meaning (with no problem)!) Shaykh Naasir asked al-Bootee: Do these words not restrict the generality of his words (that you quote?)

Al-Bootee replied that al-Ma'soomee had mixed truth with falsehood. For if these words of his are compared to what he states on (p. 40) that ‘understanding the Book and Sunnah is easy and does not require more than the Six Books of Hadeeth,’ then his words are contradictory.

Shaykh Naasir remarked that al-Bootee had not fully quoted the words of al-Ma'soomee and asked him to read from beginning of al-Ma'soomee’s words that said, “O Muslim! When you delve and excel in knowledge and your strength of resolve increases through taqwaa then strive in understanding the clear (texts) of the Book and the clear Sunnah and the actions/understanding of the majority of the People of Knowledge…”

So Shaykh Naasir asked al-Bootee: So did al-Ma'soomee require every Muslim to understand the Book and Sunnah or did he restrict it to a specific group of Muslims? Again al-Bootee tried to avoid Shaykh Naasir's point and claimed that al-Ma'soomee (began by) addressing all the Muslims with those words.

Shaykh Naasir then said: however he has set two conditions “when you delve and excel in knowledge and your strength of resolve increases through taqwaa,” so is he addressing those who have no knowledge or those who have no taqwaa? Al-Bootee did not reply, instead he quoted again from Ma'soomee claiming that his words required every Muslim, including the ignorant, to perform ijtihaad. He quoted from (p. 5) where al-Ma'soomee quotes some ahaadeeth proving the ease of Islaam and the ease of understanding it such as the hadeeth of Jibreel and the hadeeth of Ibn `Umar concerning the five pillars.

Shaykh Naasir replied by saying: It is necessary to understand these hadeeth in their correct context for the author did not intend by quoting these two hadeeth what al-Bootee understood from them. This is because al-Ma'soomee mentions in his introduction the
reason why he wrote this book. This being that some Japanese Muslims had written a letter to him mentioning that some Japanese desired to enter Islaam in the year 1357H. This was presented to the Jam‘iyyah of Muslims in Tokyo and some of these Muslims asked these Japanese to become Hanafe and others asked them to become Shaafi’ee. This confused the Japanese and became the cause for them not to enter into Islaam! So the people who wrote al-Ma’soomee the letter asked him to clarify his views on this issue. So al-Ma’soomee wrote them this book explaining that entering into Islaam was easy, by articulating the Shahaadah and establishing the remaining four pillars and that it was not necessary to follow a specific madhhab.

Al-Bootee objected to this by quoting al-Ma’soomee on (p. 6) as saying, “as for the mahaahib then they consist of the opinions and the understanding of the People of Knowledge in some issues and neither Allaah or His Messenger have obligated anyone to follow them.” Shaykh Naasir explained that al-Ma’soomee had restricted the meaning of his words when he said, “in some issues” and it is known that there are some opinions that are purely ijtihaadee (not having any text to support them) and it is these that al-Ma’soomee intended. At this point al-Bootee accused al-Ma’soomee of having a bad convention in writing.

Shaykh Naasir replied by saying that al-Ma’soomee was to be excused for this because he was a non-Arab, a Turk, and that the important point was to take note of the meaning of his words and not the sentence construction. Indeed that which was to be understood from the book of al-Ma’soomee was the opposite to what al-Bootee understood.

**The Discussion now digressed to Ijtihaad:**

At this point the father of al-Bootee interjected saying that the analogy that al-Ma’soomee made to water and tayammum was correct. However this was for the Mujtahid scholar who fulfilled the well-known and many conditions. He stated that the Hanafe, Shaafi’ee and Maaalike madhhab were agreed that the door to ijtihaad closed after the fifth century to the extent that they considered an-Nawawee and ar-Raafi’ee to scholars who merely decided what the strongest opinion (of already existing opinions) was.

Dr. Bootee, realizing that this was a point of difference between himself and his father tried to change the subject. However Shaykh Naasir mentioned that Dr. Bootee differed with him on this issue and that he endorsed the fact that the door to ijtihaad remained open. The father thought this was to be very strange. Dr. Bootee again interjected trying to return the discussion back to the book of al-Ma’soomee claiming that the analogy of water and tayammum meant that al-Ma’soomee required everyone to perform ijtihaad because it required everyone to leave the words of the scholars except in those issues for which there was no text.

Shaykh Naasir refuted him by saying that this was an erroneous understanding and he mentioned other texts from the book endorsing this in which al-Ma’soomee explained the
obligation of taqleed upon the ignorant. Then al-Bootee found no further room for arguing except through claiming that the words of al-Ma'soomee were self-contradictory.

The Discussion now Digressed to Whether one could call the Religion of Muhammad a Madhhab:

Both al-Bootee and his father rejected this. Shaykh Naasir stated that from a linguistic point of view there was nothing preventing this however he agreed to their stance.

The Discussion then Digressed to whether an incorrect ijtihaad could be called or taken as Religion:

Shaykh Naasir was of the opinion that to do so was erroneous, however al-Bootee and his father were of the opinion that to do so was correct. After some discussion they conceded to Shaykh Naasir’s stance.

The Discussion digressed to the issue of Ittibaa’ (following) and whether or not it was an independent level that a person could reach:

Shaykh Naasir was of the opinion that it was an independent station falling between the station of taqleed and ijtihaad because its (state) differs from the (state) of the other two. Dr. Bootee was of the opinion that it falls within taqleed. A number of those present agreed with Shaykh Naasir because he quoted a number of the People of Knowledge in their affirming the station of ittibaa’ . The discussion on this went on for a long time ending with both sticking to their opinion. however there was a weakening in al-Bootee’s stance for he stated that this was an issue over which there was a difference of opinion.

The Discussion ended with a Vile word from al-Bootee:

Finally Shaykh Naasir asked al-Bootee for another sitting but he refused and so Shaykh Naasir asked permission to leave. He stood and moved towards the door. Al-Bootee realizing that he had been defeated (in a number of his stances) then called out, “By Allaah! Shaykh Naasir you state what is not in your heart.” Shaykh Naasir rejected this vile accusation, as did those who were present and then the discussion was over.
APPENDIX III: THE CONTENTIONS OF SHABBIR ALLEY CONCERNING THE FOUR MADHAHIB:

Recently, Shabbir Ally – gave a sermon at his centre, the International Islamic Information Centre – entitled ‘The Four Madhhab’ where he made numerous comments against the Sunnah and attacks upon Salafiyyah and he also candidly vomited upon the issues of the ahaadeethul-aahaad and the status of various issues in the Religion. Below are selected points derived from Shabbir’s disastrous sermon:

Shabbir says, “First, we should not use the minor detail of Islam as platform for doctrinal division... Somebody comes and prays in the Masjid here, but because he was praying in a way he was taught in his country. A couple of young men who learned something about a hadith are laughing with each other concerning this Muslim, like ‘Look how he is praying,’ and then the brother reports to me that he goes out and can not find his shoes. They’ve hidden his shoes, at least he thinks they hidden his shoes, you see there is kind of suspicion, and there is kind of distance between the brothers, because of these doctrinal issues. Now, this is just a small example of the much bigger problem we have in the entire Ummah. Muslim can not get along with each other, because we have in the Masjid (i.e. Bible Centre) like this one, not a single body of Muslim from anyone ethnic, or linguistic, or geographic origin. We have Hanafis here from Indo-Pak continents, we have Maalikes here from North Africa, we have Shafis here from Egypt, we have Hanbaales from Saudi Arabia, we have Muslims from all over the world, unless we appreciate and understand each other, our little doctrinal dispute will lead to major factions and divisions.”

Leaving aside the issue of immature people to whom some of the blame for this mishap is being placed upon, we continue on with the Shabbir’s belittlement of the affair of joining the rows in Prayer. It seems Shabbir either does not realize the greatness of their affair due to his preponderant ignorance, or he does not give much weight to such an affair. We remind Shabbir that the Messenger of Allah (sallallaahu ‘alayhi wa sallam) said, “Establish your lines straight, for indeed the angels pray in lines. Line your shoulders, close the gaps, yield your hands to your brothers, and do not leave any gaps for Shaytaan. Whoever connects a line, Allah maintains him, and whoever breaks a line, Allah cuts him off.”

So we oppose Shabbir in him wanting for the Muslims to remain cut off from Allah by not connecting the rows properly, as Shabbir himself says, “And this is why you find that when I call people to stand for the Salaat I say ‘Stand close to each other,’ I do not say ‘put your heels together,’ because I know some people do not put there heels together. And that’s ok for them.” And we seek refuge in Allah from such belittlement of the Sunnah. Rather, this is action which Shabbir is attacking is what was done by the Companions of the Messenger (sallallaahu ‘alayhi wa sallam), as an-Nu’maan Ibn Basheer (radyallaahu ‘anhu)

154 Saheeh: Related by Ahmad, Aboo Daawood, an-Nisa’e and others. Refer to Saheehul-Jaami’ (no. 1187) of Imaam al-Albaanee.
said, “So I saw a man clinging his shoulder to his companion’s shoulder, and his foot to his foot, and his ankle to his ankle.” These are the narrations of the Companions that Shabbir is belittling. As for us, then we are upon the methodology of Imaam Ahmad Ibn Hanbal and the rest of the Scholars of the Ummah, which is embodied in Imaam Ahmad’s opening words of his treatise, UsoolusSunnah, where he says, “And the foundations of the Sunnah according to us are holding firmly to what the Companions of the Messenger of Allaah (sallallaahu ‘alayhi wa sallam) were upon, and to take them as examples.”

Continues Shabbir, “No! We practice Islaam, concentrating on the core of Islaam and not differing over the peel, over the minor issues.” This is a filthy utterance which emerged from the foul-mouthed Shabbir concerning issues like those discussed above, such as joining the rows in Prayer.

The Noble Scholar, the Muftee of Jaazaan, al-‘Allaamah Ahmad Ibn Yahyaa an-Najmee – hafidahullaah – was asked, “What is your opinion – Noble Shaykh – concerning the one who says that the Religion of Islaam consists of the foundations (usool) and branches (furoo’), a core and a peel?”

So the Noble Muftee answered, “The Religion of Islaam consists of the foundations, they are called beliefs (aqaa’id), and it consists of things which are branches, these are the ahkaam (rules and regulations) of fiqh in worship, dealings (nu’aamalaat) or whatever resembles that. So this is permissible. However, as regards the one who says that Islaam is a peel and a core, then this is one who has fallen into corrupt error, and we seek refuge with Allaah. So all of Islaam is a core, not having any peel to it, and all of it is the truth, not having any falsehood in it, and all of Islaam is serious, not having any comedy in it. So whomever alleges that Islaam is a peel and a core, then this is oppression, and it is to be feared for him, and he is to be judged as an apostate due to this statement.”

Sufficient is this as an answer to Shabbir’s rantings about the ‘peel and the core.’ Then, Shabbir continues, “First of all, I want to clarify that Islaam is very broad, much broader than some people think. Some people think Islaam is as narrow as a bicycle path. Something narrower, like a mountain path, when two goats meet in the mountain path sometimes they end up what’s called “The Impact” no one can pass until they lock horns together and one knocks the other over, then he could make room for himself to pass. Some people think Islaam is like this, in order one group of Muslims to flourish, they must knock down every other group. That’s not how Islaam is. I see it Islaam more like a multi-way highway, they are many lanes, and these four schools of thought we are speaking about are four lanes within that multi-lanes highway. Now, that doesn’t mean of course, that the lanes are so wide that it includes everything, because certainly in the multi-lane highway they are some lane clearly which will take you out the path, they are some exit which takes you to a different direction. And they are some exit which do not take you to a different

155 Related by al-Bukhaaree
156 Related by al-Laali`ka`ee in Sharh Usool I’tiqaad (1/154)
157 al-Fataawaa al-Jaliyyah ‘anil-Manaahijil-Jadeedah (p. 31) of al-‘Allaamah Ahmad Ibn Yahyaa an-Najmee.
direction, but it just gets you in the side-road which will just make you...just make ah... take you a little bit longer for what your doing, while basically your still heading in the same direction.”

From ‘Abdullaah Ibn Mas‘ood (radiyallaahu ‘anhu) who said, The Messenger of Allaah (sallallaahu ‘alayhi wa sallam) drew a line for us, then he said, ‘This is the Path of Allaah.’ Then he drew lines from its right and its left, then he said, ‘These are scattered lines, upon each of them is a devil calling to it.’ Then he read,

“And verily this is My Straight Path, so follow it and do not follow the other paths because they will separate you from His Path.” [Sooratul-An’aam 8:153].

So the path of Islaam is not as narrow as a bicycle path, as Shabbir would have us believe, but it is as narrow as the line the Messenger of Allaah (sallallaahu ‘alayhi wa sallam) drew for his Companions. And we are of the view of Imaam Ibnul-Qayyim, when he said in explanation of this hadeeth, “And this is because the path that takes one to Allaah is one, and it is what He sent His Messengers and revealed His Books with, and nothing can take one to Allaah, except this one path. And even if the people were to come from every path, and they entered through every door, then all of these paths would be obstructed for them and all of those doors would be closed for them, except this one path; since it is the one that takes one to Allaah.”

I say however, that the one who is unstable upon it will encounter doubt and feebleness. And the one who deviates only deviates to the sect due to numbers and fears being alone and hastily proceeds to the destination and cowers away from the long trip. Ibnul-Qayyim said, “Whoever makes the path long, his walk will become weak.”

As for Shabbir, then he is trying to claim that when the Messenger of Allaah (sallallaahu ‘alayhi wa sallam) drew this line for the Companions, what he really meant to draw was a ‘multi-lane highway!!!’ Indeed, this is evidence of Shabbir forcing his own limited understanding upon the purified Religion of Islaam. And this is despite him not knowing how to follow the ‘path’ that the Messenger of Allaah (sallallaahu ‘alayhi wa sallam) outlined for his Companions, and ‘ignorance of the path and its signs and the intended goal, necessitates much toil for little benefit.”

158 Saheeh: Related by an-Nisa’ee (no. 184) and Ahmad (1/435) and this wording is by him. It is also related by ad-Daarimee (1/67-68) and Ibn ‘Abdul-Barr in Jaami’ul Bayaan (8/65), it was authenticated by Shaykh Saleem al-Hilaalee in Basaa’ir Dhush-Sharaf (p. 82).

159 at-Tafseerul-Qayyim (p. 14-15)

160 al-Fawa‘id (p. 90)

161 al-Fawa‘id (p. 223)
And 'Abdullaah Ibn Mas'ood said in explanation of the same preceding hadeeth, “This path is inhabited, the devils occupy it calling out, ‘O servant of Allaah, come on! This is the Path,’ in order to discourage them from the Path of Allaah.”

So this is what the Messenger of Allaah described, and this is how his Companions understood it, and there is no room in Islaam for Shabbir’s ‘multi-lane highway.’ So we follow the Book of Allaah and the Messenger of Allaah, not leaving room for anyone to make statements in front of Allaah and His Messenger. 'Urwah said to Ibn 'Abbaas, “Woe to you! Do you misguide the people? You have permitted 'Umrah in the first ten days (of Muharram), yet there is no 'Umrah in them!'” So he said, “O 'Urwah! Verily Abee Bakr and 'Umar do not say that, yet they are more knowledgeable and better in following the Messenger of Allaah (sallallaahu 'alayhi wa sallam) than you.” So he said, “From there you have come! We come with the Messenger of Allaah (sallallaahu 'alayhi wa sallam), and you come with Abee Bakr and 'Umar?!” [And in a narration, “Woe to you! Are the two of them to be related from, according to you, or what is found in the Book of Allaah and the Sunnah of His Messenger of Allaah (sallallaahu 'alayhi wa sallam) for his Companions and his Ummah!”] And in a narration, “I see that they will be destroyed. I say, ‘The Prophet (sallallaahu 'alayhi wa sallam) said,' and it is said, ‘Aboo Bakr and 'Umar forbade.’

Shaykh ‘Abdur-Rahmaan Ibn Hasan (d.1258H) – rahimahullaah – said after quoting this narration, “And in the speech of Ibn 'Abbaas is that which proves that taqleed (blind-following) towards an imam is not to be done by the one whom the proof has reached. So it is obligatory to oppose him severely due to his opposition to the proof.”

He also said, “Indeed it has become a general necessity with this evil, especially from the one who ascribes himself to knowledge, that they have set up obstacles to obstruct taking from the Book and the Sunnah and they have prevented the following of the Prophet (sallallaahu 'alayhi wa sallam) along with the exaltation of his command and prohibition. So from that is their statement, ‘The Book and the Sunnah cannot be used as a proof, except by the mujtahid (one who is qualified extract rulings from the Revelation), and ijtihaad has already been closed off.’ And they say, ‘This is a case in which the one whom you are making taqleed of is more knowledgeable than you about hadeeth and its abrogated and abrogated.'
So the likes of these statements, whose goal is to leave off following the Messenger (sallallaahu ‘alayhi wa sallam), who does not speak from his own desire, and to place reliance upon one who could be mistaken. And other than him from the Scholars may oppose him and prohibit his statement with proof. So there is no scholar, except that he has some knowledge, but not all of it. So it is obligatory upon everyone under obligation, that if the proof reaches him from the Book of Allaah and the Sunnah of His Messenger (sallallaahu ‘alayhi wa sallam). So the (correct) understanding is that he must act upon it, even though he will be opposing whoever he will be opposing, as Allaah the Exalted said,

“Follow that which has been revealed to you from your Lord, and do not follow protectors other than Him; yet you remember little.” [Sooratul-A’raaf 7:3]

And He said,

“Is it not sufficient for them that We revealed to you the Book, which is recited to them? Verily in it is a mercy and a reminder for a people who believe.” [Sooratul-‘Ankaboot 29:51]

Indeed an ‘ijmaa’ (consensus) has already been mentioned concerning that, and it has been explained that the muqallid (blind-follower) is not from the people of knowledge. Indeed a consensus has already been mentioned concerning that by Aboo ‘Umar Ibn ‘Abdul-Barr and other than him.165

Said Shabbir Ally, “Ahmad ibn Hanbal now, he is living in a time of more multiplicity of opinions. In order to get rid of all these opinions again Ahmad ibn Hanbal wants to rely on the hadeeths of the Prophet (sallallaahu ‘alayhi wa sallam), but the Saheeh hadeeth went so far was even made more. So for him, it is ok to go to the hadeeth which is not saheeh but weak. It’s better to go by a statement, which claim to be by the Prophet (sallallaahu ‘alayhi wa sallam) than to go by the opinion of men which are so multiple and vary, we do not which one to rely on. We are on a postage of time goings people are looking back more towards what the Prophet (sallallaahu ‘alayhi wa sallam) such that even if the hadeeth are not dependable refer to go by the hadeeth than to go by an opinion of people. Than there you have it four different highways!”

Here Shabbir demonstrates his excessive ignorance with respect to the science of hadeeth, when he claims that Imaam Ahmad used weak (da’eeef) ahaadeeth over the use of opinion. For intelligent person, this signifies casting doubt over the validity of hadeeth as a whole. This comes due to Shabbir entering into a science about which he has no knowledge, much like his entering into the arena of speech about the Religion of Allaah. As for his claim against Imaam Ahmad, then it is merely a figment of Shabbir’s imagination, since in the time of Imaam Ahmad, ahaadeeth were only divided into two categories, Saheeh (authentic) and Da’eeef (weak). Of those ahaadeeth that were da’eeef, some were at the level of

165 Fathul-Majeed (p. 339-340)
what is now known is Hasan (acceptable). So it cannot be said, as Shabbir would like to believe, that Imaam Ahmad used weak and unauthentic ahaadeeth as religious proofs. The Scholars of the Hanabilah have explained this issue for centuries, if Shabbir only knew.

Said Shaykhul-Islaam Ibn Taymiyyah (d.728H) - rahimahullaah, “As for our statement that the weak (da’eef) hadeeth is better than the opinion, then we are not referring to the ‘da’eef’ that must be abandoned (matrook). Rather, the meaning here is ‘H asan’ (acceptable). That is because the division of hadeeth into Saheeh, Hasan and Da’eef did not occur until a later time.”

Said al-‘Allaamah Ibnul-Qayyim al-Jawziyyah (d.751H) – rahimahullaah, “The meaning of ‘da’eef’ according to him – meaning Imaam Ahmad Ibn Hanbal – is not the baatil (false), nor the munkar (evil), nor that in whose narration there is a doubt, where it is not correct to act upon the narration. Rather, the ‘da’eef’ hadeeth according to him is a category of the Saheeh, and a category from amongst the categories of the ‘hasan.’ At that time, the hadeeth was not divided into the categories of Saheeh, Hasan and Da’eef. Rather, there was only Saheeh and Da’eef. And there were levels for the da’eef, so when there was no narration to be found for an issue, nor any statement of a Companion, nor any ijmaa’ (consensus) concerning it, then qiyaas (analogical deduction) took precedence. There is no one from amongst the Scholars, except that he has agreed with this in principle and in general. So there was no one from amongst them, except that he gave precedence to the ‘da’eef’ hadeeth over the qiyaas.”

He – rahimahullaahu ta’alaa - also said, “So giving precedence to the da’eef hadeeth and the aathaar of the Companions over qiyaas and opinion is the view of Imaam Abee Haneefah, and Imaam Ahmad. And the intended meaning behind ‘da’eef hadeeth’ in the technical usage of the Salaf is not the ‘da’eef hadeeth’ in the technical usage of the late comers. Rather, it is that which the late comers call Hasan. In the previous times, it was called: da’eef.”

So we pray that Shabbir can correct this tremendous oversight on his part with respect to the science of hadeeth and the position of Imaam Ahmad.

Shabbir continues, “I do not say ‘put your heels together’, because I know some people do not put there heels together. And that’s ok for them. ‘No! Everybody must put their heels together!’ Why?!! Just because one school says it, or just because you have one hadeeth that says it...”

So we have already covered the issues of joining the rows and the issue of Shabbir’s ‘peel and core’ methodology. Now we look at his latest statement, “...or just because you have

---

166 M anaaqibul-Imaam A hmad (p. 153) and M inhaajusSunnatin-N abawiyyah (2/119)
167 I’laamul-M uwaqqi’een (1/31)
168 I’laamul-M uwaqqi’een (1/77)
one hadith that says it…” This is something which frighteningly resembles the rhetoric of the people who deny the hadith ahaad (singular narration). And this is how these same people would belittle the Sunnah!

Qaadee Aboo Ya’laa (d.345H) related from Aboo Bakr al-Marroodhee who said, “I said to Aboo ‘Abdullaah - meaning Imaam Ahmad - that there is a man here who says that the narration obligates action but does not obligate knowledge. So he rejected that and said: I do not know what this is.”169 Aboo Ya’laa said, “What is apparent from this is that he made both knowledge and action the same in this regard.”170

Imaam ash-Shaafi’ee (d.204H) – rahimahullaah – said, “If a reliable person relates from another reliable person, all the way back to Allaah’s Messenger (sallallaahu ‘alayhi wa sallam), then it is thaabit (established) from Allaah’s Messenger (sallallaahu ‘alayhi wa sallam).”171

Ibnul-Qayyim quoted from him, “And what is reported from a single person to another single person, then we indeed know that the Prophet (sallallaahu ‘alayhi wa sallam) said it - due to the truthfulness of the narrators with us.”172

And there is much more we could bring from the Imaams of Islaam by way of evidences, but we hope that this will suffice Shabbir for now.

Then he continues in his very same lecture, “So what we need today, first of all, is to realize we should not differ in the minor issues of Islaam. If Allaah (subhaanahu wa ta’ala) wanted to make these minor issues about any greater importance he would of put it in his Book.”

This statement is hinting at Shabbir’s real creed and methodology which encompasses rejection of the Sunnah and catapulting the intellect to the level of ilaah (deity).173 So here Shabbir holds the view that if something is only found in the Sunnah, then it is not a ‘major issue.’ This is why we find Shabbir belittling the issue of connecting the rows in Prayer, and other issues as well which we shall cover in upcoming papers.

How accurately the Messenger of Allaah (sallallaahu ‘alayhi wa sallam) described Shabbir when he said, “I have been given the Qur’aan and something similar to it besides it. Yet a time will come when a man leaning on his couch will say ‘Follow the Qur’aan only; what you find in it permissible, take as permissible, and what you find as forbidden, take as

169 al-’Uddah fee Usoolil -Fiqh (3/ 899) of Aboo Y’a’laa
170 al-’Uddah fee Usoolil -Fiqh (3/ 899)
171 al-Umm (7/ 177)
172 Mukhtasarus-Sawaa’iq (2/ 365-366)
173 As we will show from his various lectures and sermons in the second part of this treatise, ‘Doubts Surrounding the Sunnah’ based upon the works of Imaam ’Abdur-Razzaaq ‘Afeefee, if Allaah so wills.
forbidden.' However, what the Messenger of Allaah has forbidden is like what Allaah has forbidden."

And we warn Shabbir of the Fire, by narrating that statement of the Prophet (sallallaahu ‘alayhi wa sallam), “All of my Ummah shall enter Paradise, except for those who refuse.” They said, ‘O Messenger of Allaah, who will refuse?’ He said, “Whomsoever obeys me shall enter Paradise and whomsoever disobeys me has refused.”

Said Imaam Muhammad Ibn Nasr al-Marwazee concerning the one who rejects the Sunnah of wiping over the socks, “Whomever rejected that, then he has rejected everything that we have mentioned from the Sunan and other than from what we have mentioned. And this constitutes expelation from the main body of the people of Islaam.”

This is what we shall suffice with for now in the case of this poor and unfortunate soul named Shabbir Ally.

---

174 Related by Aboo Daawood (no. 4605) and at-Tirmidhee (no. 2663).
175 Related by al-Bukhaaree (no. 7820)
176 asSunnah (p. 104)
CONCLUSION: THE RIGHTEOUS ACTION:

Imaam Muhammad Naasirud-Deen al-Albaanee (d.1420H)\textsuperscript{177} – rahimahullaahu ta’aalaa – spoke of the conditions needed for ones actions to be acceptable to Allaah. We deemed it fitting to conclude with these words, since what is at the centre of the discussion of taqleed and the madhaahib is the Muslims concern for his acts of worship being accepted by Allaah. So we conclude with the following:

WHAT BENEFITS THE DEAD:

Aboo Hurayrah (radiyallaahu ‘anhu) narrated that the Prophet (sallallaahu ‘alayhi wa sallam) said, ‘The likeness of wealth, family and the actions of the son of Aadam is of a man who has three companions. One of the man’s companions says, ‘I am with you as long as you live; when you die, you have taken your share of yourself and you have taken your share of me - this is his wealth.’ The second companion says, ‘I am with you until you reach that tree; you have had your share of yourself and your share of me - this is his family.’ The third companion says, ‘I am with you in life and in death.”\textsuperscript{178}

The above authentic hadeeth is in fact like the following hadeeth in meaning and in subject matter. Anas (radiyallaahu ‘anhu) said that the Prophet (sallallaahu ‘alayhi wa sallam) said, “The dead person is followed (to his grave) by three: His family, his wealth and his actions. Two of them return and only one remains. His family and wealth return, but his actions remain.”\textsuperscript{179}

These two ahaadeeth show that actions alone endure and enter the grave with their doers. Both these ahaadeeth also affirm the fact that anything other than actions - such as wealth, servants or relatives - are of no benefit at all. Rather, they all return (to this world). His wealth becomes the property of his inheritor, whilst his relatives and family do not grant him anything from Allaah.

These ahaadeeth intend to direct Muslims to be concerned with actions which will stay with them forever; and not to strive for wealth and position for the sake of relatives, family and servants. Apparently, the Prophet (sallallaahu ‘alayhi wa sallam) wanted to show us the value of good actions when he related these ahaadeeth to us, (which can be found) in the books of Zuhd (renouncement of the world). He pointed out to us that because actions will last rather than wealth, you have to make your actions righteous. Part of making ones actions righteous is through good wealth that is earned lawfully and spent in a good manner. Then one gains the rewards of ‘amalussaalihi (a righteous action).

\textsuperscript{177} Taken from al-Hijra magazine (vol. 4 no. 2) Shawwaal 1411/ August 1990.
\textsuperscript{178} Saheeh: Related by al-Bazzaar and al-Albaanee authenticated it.
\textsuperscript{179} Related by al-Bukhaaree and Muslim.
THE ACCEPTABLE ACTION:

Therefore, in these ahaadeeth, the Prophet (sallallaahu ‘alayhi wa sallam) encouraged us to make our actions righteous, whether gaining wealth or other things. However, we must remember a certain fact about this action, a fact that many people neglect. The explanation of this fact should actually be a complete lesson in itself; and it is that only a righteous action is beneficial, not just any action.

So what are the conditions that a Muslim must fulfill in order for the action to be righteous? This is shown in the statement of Allaah - the Exalted and Sublime,

“Say (O Muhammad): Verily I am only a man like yourselves, but revelation has been revealed to me that the One whom you should worship is only One Deity. And whoever hopes to meet his Lord, let him do righteous actions; and in the worship of your Lord, do not associate anyone along with Him.” [Sooratul-Kahf 18:110]

TWO IMPORTANT CONDITIONS:

The Scholars of Tafseer have said that the end of this verse is an indication that there are two conditions for an action to be righteous and acceptable.180

Firstly: That the action must be in accordance with the Sunnah. Therefore, if the action is done as an act of worship, but is not in accordance with the Sunnah, it is not a righteous action. The reason is that compliance with the Sunnah is one of the conditions for the action’s righteousness. The proofs of this are many, but it is enough to state one: The hadeeth of the Prophet (sallallaahu ‘alayhi wa sallam) in which he said, “Whoever innovates in this matter of ours what is not upon it, it shall be rejected.”181

Therefore, any action that was not part of Islaam when Allaah revealed it upon the heart of the Prophet Muhammad (sallallaahu ‘alayhi wa sallam) is not a righteous action. About this, Allaah - the Most High - says,

“This day I have perfected your Religion for you and completed My favour upon you and I have chosen Islaam as your Religion.” [Sooratul-Maa'idah 5:3]182

---

180 Ibn Katheer says in Tafseer Qur'aanul-'Adheem (3/114), “Thus, for an action to be acceptable it has to fulfill two conditions. Firstly: It must be sincere for Allaah alone. Second: It must be correct and in accordance with the Shari’ah. So if the action is sincere, but not correct, it will not be accepted.”

181 Related by al-Bukhaaree (5/301) and Muslim (no.1718) - from 'Aa’ishah (radiyallaahu ‘anhu).

182 Imaam ash-Shaatibee relates in al-I'tisaam (1/49), “Imaam Maalik - rahimahullaah - said, “Whosoever introduces into Islaam an innovation has lied against the message of Muhammad (sallallaahu ‘alayhi wa sallam). Since Allaah has said, “This day have I completed your Religion for you.” So whatever was not Religion that day, cannot be considered as part of the Religion today.”
It must be remembered that Bid’ah (innovation)\textsuperscript{183} is not divided into five categories, as some Scholars say. A proof for this is that the Prophet (sallallaahu 'alayhi wa sallam) said, “Every innovation is misguidance, and every misguidance is in the Hellfire.”\textsuperscript{184}

**Secondly:** That after being in accordance with the Sunnah, the action has to be sincere, purely seeking the Face of Allaah - the Most High - because Allaah says at the end of the aforementioned verse,

“*And in the worship of your Lord, do not associate anyone along with Him.*”

This means that the person seeks, by his righteous action, only the Face of Allaah - the Exalted and Sublime. However, if he seeks other than Allaah, then he has setup partners with Allaah (made Shirk with Allaah), therefore his action is rejected.

This is confirmed by Allaah in an authentic hadeeth Qudsee, “I am so self-sufficient that I am in no need of having any partners. Thus, whosoever does an action for the sake of someone else as well as Me, will have that action rejected by Me, to him whom he associated with Me.”\textsuperscript{185}

Consequently, if the action is righteous but not sincere for the sake of Allaah’s Face, it is rejected. Moreover, if the action is purely for the sake of Allaah’s Face, but not in accordance with the Sunnah, it is likewise not accepted.

**THE WORTHLESS SINFUL ACTION:**

So these are the two conditions for every action to be a righteous action. If one of these conditions is not present, the action does not become a righteous action, rather, it becomes an evil one. Had the person not done this action, it would have been better for him.

If a man prays two raka‘aat of Prayer at night, while others sleep, then even if he prays them according to the Sunnah - without addition or deletion - but he does this so that people may talk about him and say, “This person is a righteous man. He prays at night when the people are asleep,” then his action becomes baatil (null and void), since he did not sincerely seek the Face of Allaah alone, but rather he sought the praises of people, thus becoming sinful by associating partners with Allaah in his action.

\textsuperscript{183} Said ash-Shaatibee in al-I’tisaam (1/37) about the Sharee’ah definition of Bid’ah, “A newly invented way in the Religion, in imitation of, or corresponding to the Sharee’ah, through which nearness to Allaah is sought. This action not being supported by any authentic proof - neither the action itself, nor the way in which it is performed.”

\textsuperscript{184} Sahieh: Related by Muslim (6/153) from Jaabir Ibn ‘Abdullaah. The additional wording “and all that misguides, misguides to the Fire,” is related by an-Nisa’ee (l/224) with a Sahieh isnaad - as Ibn Taymiyyah has mentioned in al-Fataawaa (3/58).

\textsuperscript{185} Related by Muslim (no. 2985) and Ibn Maajah (no. 4202); from Aboo H urayrah (radiyallaahu ‘anhu).
However, if his action only became null and void, then the following hadith would apply to him; and he would not be punished for this action, “How many fasting people obtain nothing from their fasting except hunger and thirst. And how many people who stay up at night (praying), obtain nothing from their being awake except sleeplessness and tiredness.”

But this is not the case, for this person’s action has changed into a sin. The two raka’aat that this person performed without intending to seek only the Face of Allaah - the Exalted and Sublime - are the same as if he had disobeyed Him, that is to say: He will be punished for these two raka’aat because he associated others along with Allaah - the Exalted and Sublime - in his action.

If a man prays eleven raka’aat at night with the intention, in this worship, that his brothers would say about him, “This man is correctly following the Prophet; he does not add to the Sunnah,” his action becomes null and void; and his action changes to a sin against him. Rather, he must pray according to the Sunnah but sincerely seeking only the Face of Allaah - the Most High. He must be absolutely free of seeking the pleasure of others along with Him in this worship.

This has been but a summary about the action that does not leave the person but enters the grave with him - whether the action was good or bad - and that what is of benefit is the person’s righteous action. What is a righteous action and what are its conditions? The two conditions are: Muwaafaqah (compliance) with the Sunnah; and Ikhlaas (sincerity and purity of intention) to Allaah. Therefore, one must remember these two conditions and act upon them so that one may become righteous and pious.

SAFEGUARDING AGAINST INSECURITY:

Many people unfortunately neglect the first condition (complying with the Sunnah) because they are astray and believe that bid’ah (innovation) is good in the Religion. But there are those upon whom Allaah has granted His favour, by guiding them to the Sunnah of the Prophet (sallallaahu 'alayhi wa sallam). They are those who know the reality of this condition and adhere to it the best they can. Yet they must pay attention to the second condition, which either group may fail to fulfill, and that is riyaa’ (insincerity and showing-off). No one is exempt from riyaa’ and all people are susceptible to it in their actions.

This matter is a very serious one and must be stressed here, so that we may know that we are in need of making our actions correct and purely for the Face of Allaah - the Exalted.

---

186 Saheeh: Related by Ibn Majah (1/539) and Ahmad (2/441); from Ibn ‘Umar (radiyallaahu ‘anhu).
187 The evidence to refute the notion of Bid’ah Hasanah (good innovations) are many. However, for the sake of brevity, only one will be mentioned: The Companion, ‘Abdullaah Ibn ‘Umar (radiyallaahu ‘anhu) said - as is related by ad-Daarimee in al-Madhkal ilas-Sunan (no. 191) with a Saheeh isnaad, “Every innovation is misguidance, even if the people regard it as something good.”
and Sublime. Part of this is that we are tested even while making da’wah to the Qur’aan and the Sunnah, for trials are not only in evil matters, but also in the good matters,

“And We test you with evil and good, by way of fitnah (trial).” [Sooratul-Anbiyaa’ 21:35]

This da’wah has been neglected by Muslims throughout the world so that the du’aat (the callers) have become strangers. Not only are they strangers in foreign countries, but they are strangers even in their own countries; amongst their relatives and brothers. This makes them praiseworthy, but they must not stand up to be praised for this da’wah. This is the reality, for the Prophet (sallallaahu ‘alayhi wa sallam) said, “Verily Islaam started as something strange and it will return as something strange, so Toobaa is for the Strangers.”

TOOBAA AND THE STRANGERS:

The meaning of Toobaa in the Arabic language is, “Praise and thanks.” The meaning according to the Sharee’ah refers to a tree in Paradise, which would take a rider a hundred years to traverse its shade. This hadeeth gives glad tidings to the newcomers of Paradise in which there is, “What no eye has never seen, no ear has ever heard, and no heart has ever imagined.” This tree is mentioned in the Qur’aan in the statement of Allaah,

“Tooobaa is for them, and the best abode.” [Sooratur-Ra’d 13:29]

Therefore, Toobaa is for the Ghurabaa’ (the Strangers), but who are they? The answer to this is in the reply of the Prophet, “Those who correct (themselves and others), when the people have become corrupt.”

THE NEED FOR CARE:

These Strangers call the people to the revival of the Sunnah and eradication of all that differs from it. However, they must still pay attention to the second condition of the righteous action: To be sincere in their da’wah. They must neither seek fame, pride, nor arguments from their da’wah.

They must not seek anything that an-Nafsul-Ammaarata bisSoo’ (the soul that calls them to evil) orders them to do. Whatever they call to is as a result of Allaah - the Most High -

188 Related by Muslim (2/ 175-176) and Ibn Majaajah (2/ 320); from Aboo H urayah (radiyallaahu ‘anhu).
189 Saheeh: Related by Ahmad (3/ 71) and authenticated by al-Albaanee in asSaheehah (no. 1241) that the Prophet was asked, ‘What is Toobaa?’ So he (sallallaahu ‘alayhi wa sallam) said, “A tree in Paradise, which would take one hundred years to traverse. The clothes of the people of Paradise are taken from it.”
190 Part of a hadeeth Qudsee - related by al-Bukhaaree and Muslim from Aboo H urayah (radiyallaahu ‘anhu) in which the Prophet said that Allaah said, “I have prepared for my righteous slaves what no eye...”
191 Saheeh: Related by al-Aajurree in al-Ghurabaa’ (p. 15-16) from Ibn Ma’ood. The isnaad is Saheeh as al-Albaanee states in asSaheehah (no. 1273).
having ordered them to make da'wah to the Qur'aan and the Sunnah and to make da'wah to what the Muslims have neglected. They must take care of this da'wah. However, they stand in danger. It can happen that one may say a word seeking only to have fingers of praise pointed at him, not sincerely advising the people and desiring to guide them. Rather, to do that for fame.

Here we mention a saying of some Soofiyah, who have some wise sayings that cannot be denied, “The love of fame breaks backs.” Therefore, I insist, that we who make da'wah to the Sunnah be sincere in our actions so that when our actions enter the grave with us, it will help us to answer correctly when we are asked, “Who is your Lord? Who is your Prophet? What is your Religion?” If the deed is evil, when the person enters the grave, he will deny it. His deed will come to him in the worst of forms. He will ask it, “Who are you?” It will say, “I am your deed.”

WEALTH - ITS REALITY AND PURPOSE:

The next hadeeth is also authentic. Aboo Hurayrah said that the Prophet (sallallaahu 'alayhi wa sallam) said, “The servant says, ‘My wealth! My wealth!’ However, he gets from his wealth three things: What he eats and finishes. What he wears and makes shabby; and what he gives away and pleases others with. Whatever else is besides this, goes and is left for the people.”

This Hadeeth also emphasizes the subject of the previous ahaadeeth. It shows us the care taken by people in amassing wealth. Allaah pointed this out in the Qur'aan by His statement,

“And for the love of good he is strong.” [Sooratut-Tawbah 100:8]

The Prophet depicted the nature of mankind for us in his saying, “The servant says: My wealth! My wealth!” Nevertheless, what is the amount that remains left over for him from his wealth? Is all his wealth for him? No! He gains from his wealth only the examples that the Prophet (sallallaahu ‘alayhi wa sallam) specified. The first is defined by the Prophet’s statement, “What he eats and finishes.” From his wealth is that which is necessary for him to survive and that which enables him to accomplish the rights of Allaah. These rights are the rights of His Tawheed (singling out Allaah alone for worship), as Allaah said,

“And I have not created the jinn and mankind except to worship Me.” [Sooratudh-Dhaariyaat 51:56]

The second is what a person wears until it becomes shabby. Add to this that which he volunteers and does good with, which is mentioned in the statement of the Prophet, “Or what he gives away and pleases others with.” He got rid of his wealth by giving it away to

---

192 Related by Ahmad and Muslim; from Aboo Hurrayah (radiyallaahu ‘anhu).
another in charity. Therefore, the wealth that is for the servant is the amount that he eats and the amount that he wears in order to survive. However this is not an end in itself. Rather, one exists solely to accomplish the obligation of worship, as we pointed out previously.

The third kind of wealth that returns with a benefit is not only the obligatory charity, but it also includes non-obligatory charities. Then the Prophet (sallallaahu ‘alayhi wa sallam) explained what is left after these categories. He said, “And other than that is gone, and is left, for the people.”

The relation of this Hadith with the previous one is: Why do people exhaust themselves in amassing wealth, when this is the reality of wealth? They do not benefit from their wealth except the amount that they eat, drink and with which they help other people. All else will be left and it will remain for the people who inherit it.

The following Hadith is also Saheeh (authentic). ‘Abdullaah Ibn ash-Shikhkheer said, ‘I came to the Prophet whilst he was reciting, “Seeking increase diverted you.”

The Prophet (sallallaahu ‘alayhi wa sallam) said, “The sons of Aadam say My wealth! My wealth! What do you obtain, O son of Aadam, from your wealth except that which you eat and consume, or wear until it becomes shabby, or what you give as charity and accomplish.”

This Hadith is also similar in meaning to the previous one, though some of its words are different; and was recorded by Muslim, at-Tirmidhee and an-Nisaa’ee. This Hadith is clear in its wording, however, the statement of the Prophet at the end of the Hadith, “or what you give as charity and accomplish,” may not be clear to some people.

**GENEROSITY AND MISERLINESS:**

This statement aims at drawing one’s attention to the fact that what is intended for charity is that which he actually gives away. It is not sufficient that a person should just make out a will, that he should give such and such to the poor, or such and such for a specific mosque. However, the Prophet calls our attention to the fact that benefit is in that wealth which a person actually gave away during his lifetime, since he did not really know what would happen with his wealth after he died, if he had made a will.

With this word, the Prophet points to a Hadith in the Saheeh of al-Bukhaaree - the meaning of which is that the miser is one who when death comes to him makes a will and says, “Give so and so such amount and for so and so such and such amount.” The Prophet said, “This was already for so and so and so and so.”
What the Prophet (sallallaahu ‘alayhi wa sallam) meant was that the deceased did not own anything anymore. He had left this dunyaa (life of this world) and had entered into the Aakhirah (the Hereafter) and his inheritance will remain for those people who are still alive. Then should not the person have made his will earlier? Should he not have given charity whilst he was strong, hoping to be rich and fearing poverty?

This is the nature of the people today, they say, “Hoard your white Dirham for your black day.” They hoard this money for themselves for when they become old. They are covetous of this wealth. The generous person is the one who gives away his own wealth when his own soul is attached to it.

As for the one who is on the brink of death and who says, “Give so and so such and such amount,” he is a miser and is not generous. Rather, a truly generous person is one who gives charity whilst he holds onto his life and also whilst he loves this wealth very much.

THE INSIGNIFICANCE OF THIS WORLD:

The next hadeeth is narrated by Jaabir Ibn ‘Abdullaah, ‘The Messenger of Allaah (sallallaahu ‘alayhi wa sallam) passed by the market place coming from the direction of ‘Aaliyah and people were around him. He passed by a dead kid goat which had very short ears. He held it by its ears and said, “Who amongst you would like to have this for a dirham?” They (the Companions) said, ‘We would not want it even for less than that! What can we do with it?’ He said, “Do you wish to have it (for any price)?” They said, ‘By Allaah, even if it were alive it (we would not want it), as it has very short ears, let alone now when it is also dead!’ The Messenger of Allaah (sallallaahu ‘alayhi wa sallam) said, “By Allaah, this world is more insignificant to Allaah than this (goat) is to you all.”

Let us return to the hadeeth. He passed by the market place “and the people were around him.” Here I would like to pause a little in order to remind people about some of the guidance of the Prophet (sallallaahu ‘alayhi wa sallam) that most of the Shaykhs of today have neglected.

The Shaykhs of today walk with their students behind them. This was not the way of the Messenger of Allaah (sallallaahu ‘alayhi wa sallam). The ahaadeeth describing this are many and the following is from them, “He used to walk side by side with Aboo Bakr and side by side with Aboo Hurayrah; and they all walked with each other.”

Moreover, it is authentically proven that the Messenger of Allaah (sallallaahu ‘alayhi wa sallam) used to say to his Companions (radiyallaahu ‘anhum), when he used to walk with them, “Walk in front of me and leave my back for the angels.”

---

193 Related by Muslim and Ahmad
194 Saheeh: Related by Aboo Nu’aym in Hilyatul-Awliyaa’ (7/ 117) from Jaabir (radiyallaahu ‘anhu). It was authenticated in asSaheehah (no. 1557).
Here he highlights two matters from one saying. People do not see angels, they see only people. Therefore, if anyone saw the Messenger (sallallaahu 'alayhi wa sallam) walking, they would only see people walking in front of him. The Prophet (sallallaahu 'alayhi wa sallam) said in the authentic hadith, “He who humbles himself for the sake of Allaah, Allaah will raise him.”

His humbleness raised him to a degree whereby the angels walked behind him. Therefore, is a noble person one behind whom people - good or bad - walk; or is he the one who is followed by those described by Allaah in the following verse:

“They do not disobey what Allaah ordered them to do and do precisely what they are commanded.”

The nobility of the Prophet manifested itself in a visible and an invisible side. The visible side is that the Companions used to walk in front of the Prophet and not behind him. The invisible side is that the angels walked behind him.

Of course, the first phenomenon is the one in which we are ordered not to act proudly with our companions and our brothers in faith, even those who may be less than us in knowledge, morals, worship and righteousness. This is enough for us, because Allaah says,

“Do not sanctify yourself. He knows best the ones who are pious.” [Sooratun-Najm 53:32]

It is sufficient for us at least, to walk with people side by side. Whosoever intentionally goes against this Sunnah, without doubt, does not truly love the Messenger of Allaah (sallallaahu ‘alayhi wa sallam). This is because one’s degree of love from him, is based upon following him. This is established in the Qur’aan by the statement of Allaah,

“Say (O Muhammad): If you do love Allaah then follow me; Allaah will love you and forgive you your sins.” [Soorah Aali’-Imraan 3:31]

So, if this was the case with the Prophet who was infallible and protected from the whispering of the Shaytaan and this was an indication of the level with his Companions, then what can we say about ourselves? We are not infallible and are not protected from the Shaytaan. We must adhere to this Sunnah as if it were obligatory. It is better for us to walk with people around us than to walk looking with our eyes at the backs of their shoulders. The statement of the Prophet, at the end of the hadith, “By Allaah, this world is more insignificant to Allaah than this (goat) is to you all,” is to be reflected upon by people of intellect!

The next authentic hadith is similar to the previous hadith. Ibn ‘Abbaas said, “The Prophet passed by a dead goat that had been thrown away by its owners. He said, ‘By the One in Whose H and is my soul, this world is more insignificant to Allaah than this is to its owner.’”

[195 Related by Muslim (16/ 141), ad-Daarimee (I/ 396) and others; from Aboo Hurayrah (radiyallaahu ‘anhu).]
Sahl Ibn Sa‘d (radiyallaahu ‘anhu) said that the Messenger of Allaah (sallallaahu ‘alayhi wa sallam) said, “If this world was worth as much to Allaah as the wing of a mosquito, He would not have given a disbeliever even a sip of water.”

Salmaan said, ‘Some people came to the Prophet (sallallaahu ‘alayhi wa sallam) and he asked them, “Do you have food?” They said, ‘Yes.’ He asked, “Do you have drink?” They said, ‘Yes.’ He said, “Verily their outcome is like the outcome of this world, one of you stands behind his house holding his nose from their bad smell.” This is the similitude of this world. What is the eventual outcome of food and drink? They change to stool and urine. Therefore, a person hates the smell for himself. This is the similitude of the outcome of this World.

The following hadith has the same meaning. ‘Ubayy Ibn Ka‘b said that the Messenger of Allaah (sallallaahu ‘alayhi wa sallam) said, “Indeed the food of the son of Aadam is like the example of the world. Even if he puts spices and season into it, see what becomes of it.”

What is the eventual outcome of spices and seasoning in his food? Look at what it becomes! Likewise, this world becomes a similar thing except that which is for Allaah. The next hadith explains this.

Aboo Hurayrah (radiyallaahu ‘anhu) narrated that the Prophet (sallallaahu ‘alayhi wa sallam) said, “The world and all that it contains is cursed, except for the remembrance of Allaah and what supports it; or a Scholar and a student.”

IN CONCLUSION:

This is the reality of this world in the Sharee‘ah, it has no value. The similitude of this world is like good food and drink: its outcome is decay. The exceptions are those things which are done for Allaah whether remembrance of Allaah, knowledge or even food because it helps to support the worship of Allaah. These things are among the deeds of man that endure in this fleeting life. The goal behind these ahadith is that a person should not be overly concerned about this world, except with which is sufficient to keep him alive and strong; and sufficient enough to be able to accomplish the worship of his Lord. For if his wealth is greater than this, it will only benefit him by the amount of good that he does by helping others; otherwise, he is going to leave this wealth behind and it will not benefit him at all. However, what will benefit him are the righteous actions that he has done. We ask Allaah not to put love of this world in our hearts, but to guide us to earn in this life what helps us to worship and obey Him. And all praise is for Allaah, Lord of the Worlds.

---

196 **Saheeh**: Related by at-Tirmidhee (no. 2436) and al-Uqaylee in ad-Du’afaa’ (no. 250) and it was authenticated in as-Saheehah (no. 943).

197 **Hasan**: Related by Ibn Hibbaan in his Saheeh (no. 2489) and at-Tabaraanee in al-Kabeer (1/27/2) and authenticated in as-Saheehah (no. 382).

198 **Hasan**: Related by Ibn Maajah (no. 4112) and authenticated in Saheehul-Jaami’ (no. 3414).