



The Speech of the Scholars Upon Salmaan and Safar: Part 1: Shaykhs Ibn Baaz, al-Albaani and Ibn Uthaymeen

All praise is due to Allaah, the Lord of the Worlds, and prayers and salutations be upon Allaah's Messenger to proceed.

A brother, Ahmad al-Ahmadee has compiled a short treatise called "Ittihaaf al-Bashar bi Kalaam il-Ulamaa Fee Salmaan wa Safar", in Arabic, being a compilation of the sayings of various scholars who have spoken about the errors and deviations of Salman and Safar who got put to trial by the teachings of Sayyid Qutb, Mohammad Qutb, Mawdudi and Mohammad Suroor.

Most of the quotations he has compiled have already been translated into the English language, and have been widespread for a number of years, hence, we have gathered them here together, in the same order that he is placed them in his Arabic text, and where there are statements not previously translated, we have included them as well. And where there are relevant statements of the same Scholars that the author has not included, then we have added them to the text below.

Introduction

All praise is due to Allaah, the Lord of the Worlds, and may prayers and peace be upon the noblest of Prophets and Messengers, our Prophet, Muhammad, upon his family, and his companions.

To proceed:

He (sallallaahu alaihi wasallam) said, “There be a people who will be filled by the desires like a dog infects a person with rabies, and there will not be a bone, joint, except that it will enter into it”, and in another narration, “And there will be a people in my nation who will be filled with desire. The desire will fill them, like a dog infects a person with rabies, it will not leave a vein or joint except that it will enter it”. And he (sallallaahu alaihi wasallam) said, “At the end of time, there will appear a people who are newly-arisen (young) and foolish-minded, they will speak with the best speech of creation, but it will not go beyond their throats, so wherever you meet them, then fight them, for verily, the one who kills them will have a reward on the Day of Judgement”, and he (sallallaahu alaihi wasallam) said, “There will be callers at the gates of Hellfire, whoever responds to them will be thrown into it by them”, I (Hudhayfah) said, “O Messenger of Allaah, describe them for us”, he said, “They are of our descent, and they speak with our tongue”, I said, “So what do you command me with if I reach that time”, he said, “Adhere to the Jamaa’ah of the Muslims and their Imaam, and if they do not have a Jamaa’ah or an Imaam, then abandon all those sects, even if you have to bite on to the roots of a tree, until death reaches you in that state”.

And what the truthful and the believed (as-saadiq al-masdoq) has said has actually occurred, for the innovations have emerged and spread amongst the people, and then the people of knowledge subdued them upon their emergence with the proof, the explanation, and warning from them, and from those who call to them, and they (the innovations) will not cease to remain until the establishment of the Hour, and the people of knowledge are involved in alternating battles between those upon them and who call to them, just as he (sallallaahu alaihi wasallam) informed, “There will not cease to be a faction from my Ummah abiding by the command of Allaah, those who abandon them or oppose them will not harm them, until the command of Allaah arrives, whilst they are uppermost over the people”.

And in this time, some people have emerged who have put themselves forward for the da’wah, before his proper time, and so they spread in the east and west

and they revived the ideology of the Khawaarij, and the ideology of the Extremist Murji'ah (i.e. towards the Innovators), and they opposed the people of truth in numerous matters of aqeedah, and so the people of truth got wise to them, and explained their condition, and unveiled their hidden (secrets), and warned from them, as a protection of the society from their mistakes.

So this is a (gathering) of their guiding statements, and their direct warnings against the Khawaarij of the Era, the callers to falsehood, the Surooriyyah Qutbiyyah Khaarijiyyah, may Allaah save us and you from their evil.

I gathered them for two reasons:

The first: So that no one amongst the people is deceived about them

The second: So that the one who becomes aware of their condition increases in insight and certainty

Whilst I ask the Master, whose affair is Mighty, and who is Majestic in His power, that He brings benefit by way of it, for He has authority over that and is Able, and prayers and peace by upon our Prophet Muhammad, his family, and his companions.

Written by Ahmad al-Ahmadee.

Shaykh Abdul-Azeez Ibn Baaz

1. Letter to the Minister of the Interior

In the name of Allaah, The Most Merciful, The Bestower of Mercy

KINGDOM OF SAUDI ARABIA

Daarul-Iftaa

General Secretariat for the Committee of Major Scholars

No. 951/2

Dated: 3/4/1414 H

Addenda: 18 + a copy of a book

SECRET

From: Abdul-Azeez Ibn Abdullaah Ibn Baaz

To the respected royal highness, the distinguished prince: Naayif ibn Abdul-Azeez - the Minister of the Interior - may Allaah grant him success in attaining what is correct.

Salaamun Alaykum wa rahmatullaahi wa barakaatuhu.

To proceed:

Then I refer to the letter of your noble highness, numbered (M.B. 4/192/M.S.) - dated 21-22/3/1414 H. containing the directions from the servant of the two noble Harams - may Allaah preserve him - that the transgressions of Safar ibn Abdir-Rahmaan al-Hawaalee and Salmaan ibn Fahd al-Awdah - that occurred in some lectures and lessons **are to be presented before the Sitting of the Committee of Major Scholars** in its forty-first session - held in at-Taaif, beginning on the 18/3/1414H amongst its agenda.

So I inform your highness that the Sitting of the Committee of Major Scholars saw the aforementioned letter of your highness, along with its addenda: abridgement of some gatherings and lessons given by the two aforementioned [i.e. Safar and Salmaan], beginning from the start of Muharram 1414H, and a copy of the book of Safar al-Hawaalee "Wa'du Kissinger"; **and it discussed the topic from all its angles. It also examined some of the cassettes of the two of them.**

So after studying and discussing this, the Committee held - **by total agreement** - that: "The two aforementioned are to be faced with their errors that were presented before the Committee - along with other errors forwarded by the Government, and in which two of the people of knowledge are to participate - to be chosen by his excellency the Minister for Islamic Affairs, Awqaaf, dawah and Irshaad.

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

But if they will not comply, then they are to be prevented from giving lectures, seminars, khutbahs, public lessons, and from making cassettes - in order to protect the society from their errors: may Allaah guide them both, and direct them both to right conduct."

So the Committee has requested that I inform your highness about this view - and along with it I return to your excellence your aforementioned letter, along with its addenda.

And I ask Allaah that He guides and grants the servant of the two noble Harams and your excellency to that which He loves and is pleased with, and that He helps all upon what is good. Indeed He is the One who hears and is near.

Was-Salaamu alaykum wa rahmatullaahi wa barakaatuhu..

General Mufti of the Kingdom of Saudi Arabia and the head of the Committee of Major Scholars and the General Secretariat for the scholarly research and rulings.

SEAL

2. The Du'aat of Baatil: The Bayaan that was issued by Shaykh Ibn Baaz of general advice (and which Safar and Salman and others interpreted to be specifically directed to the Shaykhs of Madinah)

The Shaikh and Allaamah 'Abdul-Aziz Ibn Baz – may Allaah have mercy upon him – was asked about his intent in the statement that he had issued earlier. So he replied on 27/7/1412 in Makkah (and this is recorded on cassette),

“In the Name of Allaah, Full of Mercy, Ever-Merciful (to His Believing Servants). All Praise is due to Allaah and may Allaah send prayers upon His Messenger, his family and his companions. To proceed:

The statement that was issued by me, the intent behind it was to invite everybody, all of the du’at and the scholars, to make constructive criticism and not to criticise specific individuals amongst their brothers from the du’at. Rather everyone should offer sincerity of purpose to Allaah and His servants. And when he comes to know of an error of his brother, he should advise him for the sake of Allaah, the Mighty and Majestic, by writing or orally, without criticising him on cassettes or printed media and their likes. So that the hearts may remain upright and continue to have love and loyalty and that there may be co-operation upon righteousness and piety. However, the statement was not intended for our brothers, the people of Madinah, amongst the students of knowledge, teachers and du’at. And nor were those besides them in Makkah, Riyadh or Jeddah intended. Rather the advice was general.

And our Brothers, the well known Scholars in Madeenah, we do not have a doubt about them. They are possessors of a sound aqeedah and they are from Ahl us-Sunnah wal-Jamaa’ah, such as Shaikh Muhammad Amaan bin Alee, Shaikh Rabee’ bin Haadee, Shaikh Saalih bin Sa’d as-Suhaimee, Shaikh Faalih bin Naafi’, Shaikh Muhammad bin Haadee [al-Madkhalee] - all of them are known to us to have Istiqaamah, knowledge and sound aqeedah. We ask increase in every good for them from Allaah and success in what pleases Him. **However the callers of falsehood (du’aat ul-baatil) and the people who hunt (others) in murky waters, they are the ones who cause confusion amongst the people and who speak in these matters and they say: “The intent was this and that’, and this is not good¹.** It is necessary to take the words in their best

¹ In his book, “Adwaa ‘alaa Fikr D’uaat as-Salafiyyah al-Jadeedah” (p10), ash-Shayjee states that the statement of Shaikh Ibn Baz was specifically intended for the Shaikhs of Madinah and Shaikh Rabi bin Hadi in particular.

Salman al-Awdah stated in his lecture, “Tahrir ul-Ard Am Tahrir ul-Insan”, “My dear brother... the statement which I have just read to you, we have been proposing to Shakh ‘Abdul-Aziz bin Baz for three months (to make this statement) and he was happy to issue it. However, the Shaikh’s various engagements made this very difficult. ... I have full knowledge of it, from the time that this statement was just merely an idea, when it was given the go ahead, how it was composed, when the Shaikh actually made it, and what is related and not related to it!!! And those who were intended by it are the sedition makers in Madinah”

And a person then asked, “Why did he not complete it... exposing the individuals who have spoken against the Ulamaa and the Du’at so long as they are upon this falsehood?!” To which Awdah replied, “It is sufficient for you that Allaah has blackened their faces in light of this statement of Shaikh ‘Abdul’Aziz...”

possible light. And the intent [behind the advice] was co-operation upon birr and taqwaa, and to purify the hearts and to warn against backbiting which causes rancour and enmity. We ask Allaah for guidance and success for all.” (From the Tape: Explanation of Shaikh Bin Baaz of his Statement).

3. Their Ideology is Khaarijite and their assettes inspire towards that

In the month of Rajab 1413H, a sitting took place in the house of Shaykh ‘Abdul-Azeez Ibn Baaz in the presence of a group from the Mashaayikh and the students of knowledge. One of the qudaat (judges) present asked the Shaykh, saying, “Respected Shaykh, are there any errors and observations upon Safar and Salmaan?” The Shaykh replied, “Yes, yes. They have an evil orientation towards the Rulers, and also an opinion concerning (this) state. They also have incitement of the youth and encouragement of the general people to attack. And this is from the manhaj of the Khawaarij, and their cassettes inspire towards this.” The qaadee said, “O Shaykh does this reach the level of innovation?” The Shaykh replied, “There is no doubt that this innovation is something that is unique to the Khawaarij and the Mu’tazilah. May Allaah guide them, may Allaah guide them.”

And the senior amongst the Qutubiyah let alone their minor ones knows of this sitting (it is a matter well known to them).

And Muhammad Sa’eed al-Qahtani said in his lesson, “Mukhtasir Ma’arij ul-Qubool” in the city of Jeddah, “...Those foolish ones come along and they circulate cassettes filled with revilement... and they are only a small band – and all praise is due to Allaah – and they are known as such, but we will not make this gathering impure by mentioning their names. They are well known. And they rejected the Shaikh’s advice and the Shaikh – may Allaah protect him - continued in this matter with them (i.e. continued to advise them), but they only persisted in their obstinacy, and their publicising of faults, and causing doubts. So he wrote – may Allaah protect him – this advice...”

Shaykh Naasir ud-Deen al-Albaanee

1. Their Methodology Opposes that of the Salaf us-Saalih

Imaam al-Albani said in praise of the book “Madarik un-Nadhr Fis-Siyaasah” (which exposes the deviation in manhaj found with Safar and Salmaan):

“With the shortage of time, my poor health and my engagement in knowledge-related activity, I found myself strained to read it. Every time I read a section of it, causing more ailment to myself, I felt that I should be content with it [i.e. complete it]. [I continue in this manner] until I managed to read all of it. So I found it in truth to be unique in its subject, containing true realities about some of the du’at (callers) and their methodologies that oppose what the Salaf us-Salih were upon. And I benefited from it personally, and acquired numerous points of benefit with respect to the Algerian revolution, and some of the figures who were behind it, **as well as those who aided them with their whimsical sentiments, and those who exaggerated in strengthening this revolt from amongst those who do not concern themselves with the principle of Tasfiyah and Tarbiyah.**” (p.7, 2nd Edition).

2. They are the Khawaarij of the Era

Imaam al-Albani was asked concerning the book, “Dhahiratul-Irjaa fil-Fikr al-Islami” of Safar al-Hawali, and in this book takfir is performed on account of certain sins! He replied:

“I gave my viewpoint on a matter about thirty or so years ago when I used to be in the [Isamic] University (of Madinah) and I was asked in a gathering about my opinion on Jamaa’at ut-Tabligh. So I said on that day, ‘They are the Sufis of this era’. And now it has occurred to me that I should say about this Jamaa’ah who have emerged in the present times and who have opposed the Salaf, I say here, in accordance with the statement of al-Hafidh adh-Dhahabi: **They have opposed the Salaf in much of the issues of manhaj, and it is befitting that I label them the Khawarij of the era. And this resembles their emergence at the current time – in which we read their statements – because they, in reality, their words take the direction and objective of that of the Khawarij in performing takfir of the one who commits major sins. And perhaps I should say, this is either due to ignorance on their behalf or due to devised plot!!** And I say this in light of [the statement of Allaah], “Let not the hatred of a people make you depart from justice. Be just and fair and that is closer to taqaa”. I do not know whether they say that every major sin takes one outside

the fold of Islaam! However, they always revolve around certain major sins but remain silent or just pass by other major sins! And for this reason I do not see that we should make this label absolute, and that we should say, 'They are Khawarij', except from certain aspects. And this is the justice that we have been ordered to abide by..." (The Cassette: The Surooriyyah are the Khawarij of the Era, end of the first side). Dated 17th Dhul-Hijjah 1417H.

He also said about Dhaahirat ul-Irjaa' (of Safar al-Hawaali), "I did not believe that this is the level that its author would go to...", and he also said, "It has become clear that our brothers, the Mashaayikh in Madinah [at the head of them Shaykh Rabee'] were more knowledgeable of them than us..." (ad-Durar al-Mutalaa'imah, p.68).

3. Those who accuse him of Irjaa' (which includes Safar and Salmaan) are Reckless Ignoramuses, Fresh Newcomers, and refuge is sought from the evil that they are upon of scum, ignorance and misguidance

Imaam al-Albani also stated in one of the most recent of his books that were published, Adh-Dhabb al-Ahmad an Musnad al-Imaam Ahmad, p.33 (1999, 1420H):

And Shaikh ul-Islaam Ibn Taymiyyah has explained the perspective from which faith, Imaan, consists of actions, and that it increases and decreases - [his discussion] needing no further elaboration - in his book 'al-Imaan'. So the one who requires more detail can refer back to it. I say: This is what I used to write for more than twenty years, affirming the madhhab of the Salaf and the aqidah of Ahl us-Sunnah - and all praise is due to Allaah - in the issues pertaining to Imaan, **and then there come - in the present times - reckless ignoramuses, who are but young newcomers accusing us of Irjaa!! To Allaah is the complaint of the evil that they are upon, of ignorance, misguidance and scum...**

Shaykh Muhammad bin Saalih al-Uthaymeen

1. Do not listen to those who accuse Shaykh al-Albaanee of being Murji' or having Irjaa' (which includes Safar and Salmaan), for they are Takfeeris, who desire to make Takfeer of the people in falsehood, and this is a slander and lie upon al-Albaanee

Some Question and Answers with Shaikh Ibn Uthaimen on 30th April 2000 by way of telephone from Qatar:

Question: "The questioner asks that some people say that Shaikh al-Albani – rahimahullaah – his position on the issues of Imaan is that of the Murji'ah. What is your view on this?"

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

He also said:

"Whoever accused Shaikh al-Albaanee of Irjaa' has erred. Either he is one who does not know al-Albaanee or he is one who does not know Irjaa'.

Al-Albaanee is a man from Ahl us-Sunnah – may Allaah have mercy upon him –, a defender of it, an Imaam in Hadeeth. We do not know of anyone who has surpassed him in our time. However, some people – and we ask Allaah's pardon – have jealousy in their hearts. For when [one of them] sees that a person has been met with acceptance [by the people], he begins to find fault with him on account of something, just like the hypocrites, those who used to defame those believers who would give freely in charity – and those [i.e. hypocrites] who would find nothing but the striving of [the believers]. So they would defame the one who would give charity in abundance, and also the poor person who would give charity!

We know the man from his books – may Allaah have mercy upon him – and I know him from sitting with him on occasions. He is Salafi in aqeedah, of sound manhaj. **However some people desire to perform takfeer of the servants of Allaah on account of something that Allaah did not perform takfeer of them. Then they claim that whoever opposes them in this takfeer is a Murji’ – a lie, slander, and mighty fabrication.**

Therefore, do not listen to this saying regardless of whomever it comes from!”

From the cassette series, “Makaalmaat Ma’a Mashaayikh ad-Da’wah as-Salafiyyah” (Part 4), Dated 12/6/2000CE.

2. They are the Revolutionary Ideologists and the cassettes of the Major Scholars should be listened to instead

One of the students of knowledge from Algeria asked the noble Shaikh, Muhammad bin Saalih al-Uthaimen about some groups of people who make takfir of the rulers without any guidelines and conditions.

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

What is important is that this affair has conditions, and it is not permissible to rush into takfir, just as it is not permissible to rush into the saying, “This is halaal (lawful) and this is haraam (unlawful).”

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

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

Questioner: In that case do you advise us not to listen to them?

Shaikh Ibn Uthaimen: “No. I advise you to listen to the cassettes of Shaikh Ibn Baaz, the cassettes of Shaikh al-Albaani, the cassettes of the scholars who are known for uprightness and integrity (i’tidaal), **and who are not known for revolutionary ideology (thawrah fikriyyah)**”!!

Questioner: O Shaikh! Even if in this matter - for example - there is difference (khilaaf), so they make takfir of the Rulers and they say that this is Jihaad - for example - in Algeria, and they listen to the cassettes of Salmaan and Safar al-Hawaali. So is this khilaaf (difference) one that is far’ee (i.e. subsidiary, as opposed to fundamental)?! Or is it a difference in the Usool (fundamentals) O Shaikh?!!

Shaikh Ibn Uthaimen: “No! This is a difference in aqeedah (khilaaf aqdiyy), because it is from the Usool of Ahl us-Sunnah that we do not make takfir of anyone on account of a sin!”

Questioner: They, O Shaikh, do not make takfir of one who commits major sin, except the Rulers, they come with the verse, “Whoever does not judge by what Allaah has revealed, they are the Disbelievers”, and they make takfir of the Rulers only?!!

Shaikh Ibn Uthaimen: “There is an athar (narration) from Ibn Abbaas concerning this verse, which explains that the intent is the kufr which does not expel from the religion, as occurs in the saying of the Messenger (sallallaahu alaihi wasallam), “Reviling Muslim is sin (fusooq) and fighting him is kufr (disbelief). And in the view of some of Mufasssiroon, it was actually revealed for the People of the Book, this is because the actual context of the passage is what occurs before, “Verily, We did send down the Taurât (Torah) [to Mûsa (Moses)], therein was guidance and light, by which the Prophets, who submitted themselves to Allâh’s Will, judged the Jews. And the rabbis and the priests [too judged the Jews by the Taurât (Torah) after those Prophets] for to them was entrusted the protection of Allâh’s Book, and they were witnesses thereto. Therefore fear not men but fear Me (O Jews) and sell not My Verses for a miserable price. And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn (i.e. disbelievers - of a lesser degree as they do not act on Allâh’s Laws).” (5:44)”.