

**Our Brother, the Allaamah, Muhammad Ibn Haadi**  
**What You're Accused of Isn't True,**  
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27/3/1439 - 15/12/2017

**By the Two Noble Shaykhs:**

**Shaykh Muhammad Al-Anjaree and Shaykh Khalid AbdurRahman Zaki**

[Shaykh Muhammad Al-Anjaree said]:

In the name of Allah, and praise be to Allah, and prayers and peace and blessings be upon the Messenger of Allah Muhammad peace be upon him and his family and companions, I greet listeners everywhere: Assalaamu alakium wa rahmatullaahi wa barakatuh.

Shaykh Rabee Ibn Haadi on last Wednesday, 25th Rabee al-Awwal, told us: "I offer this advice to the Salafis everywhere and at all times. I advise you to fear Allah Azza wa Jal, and to hold on to the Book of Allah and the Sunnah of the Messenger of Allah - Sallallahu alahi wa salaam, and follow the path of the Salaf – barak Allahu feek - in all their actions, and to establish brotherhood among themselves, to be united, and to be like one body, that if part of the body had a complaint, the rest of the body would suffer and feel the pain."

This is part of that great speech he gave, which the scholars of Ahlus Sunnah and the Mashaykh of Ahlus Sunnah always call to and from them is the Shaykh, the beloved, Muhammad ibn Haadi may Allah preserve him.

I'm amazed by the accusation of the accuser that Shaykh Muhammad Ibn Haadi has caused splitting of the Salafis around the world!

This is blatant slander! By Allah, indeed Shaykh Muhammad worked hard upon uniting the Salafi Shaykhs.

There's nothing that proves this more than the great sitting last year when I was present in Shaykh Rabee's home when Shaykh Rabee and Shaykh Muhammad Ibn Haadi worked for rectification between all of these

Kibarul-Mashaykh: Shaykh Ahmed Bazmul, Shaykh Abdullah Al-Bukhaari, Shaykh Adil Mansoor, and others from among the virtuous Shaykhs. It was a sitting of rectification and aiding each other, and that everyone will refrain from speaking about his brother with what's not appropriate. Indeed the sitting ended with all the Shaykhs rising and hugging each other, yes, hugging each other, by the request of Shaykh Rabee. They were united, and the affair has remained like that up until now and all praise is for Allah.

The one who strived to make this sitting happen was the father Muhammad ibn Haadi! See this position, which he sought to achieve the closeness of hearts between the Mashaykh Kibaar of the Sunnee Salafee dawah. That which confirms this to who is fair and reasonable is that Shaykh Muhammad ibn Haadi sought to heal the rift, and reunify in order to preserve the Sunnee dawah and its people from differences and divisions and conflicts.

That sitting of rectification was among the Kibarul-Mashaykh, such as Shaykh Abdullaah Al-Bukhaari, may Allah preserve him, (and I will mention some of his speech, insha Allah), as well as Shaykh Bazmool, Shaykh Abu Al-Fadhli, Shaykh Adel Mansour may Allah preserve them all and others in the lively house of our father Rabee in Medina. This was all in the presence of Shaykh Muhammad Ibn Haadi who had strived to make that sitting happen, so how can someone dare to claim that he has split the Salafis?!

I say: Fear Allah! Beware of oppression! It is obligatory to have justice, fairness and goodness. Have good suspicion of the people of knowledge who are known for their striving and history of aiding the Sunnah and its people, such as the Allaamah Abu Anas Muhammad ibn Haadi - may Allah preserve him. Is this how you address the people of knowledge by attacking them, insulting them, and having a lack of good words? Are these the manners and phrases of those who want rectification? Or is this the ingratitude of some and a suspicious attack on this virtuous Shaykh? These acts and false words distort the Sunnee dawah, and by Allah this is poor judgment, by who made these claims.

I have read the documents and have the proofs and evidences for these statements. I have read from the one who accused my brother Shaykh Muhammad ibn Haadi with this speech, as he wrote it:

1 – He (Shaykh Muhammad ibn Haadi) has changed from what we were used to and what we knew of him.

2- He says regarding Shaykh Ibn Haadi, Muhammad Ibn Haadi: “You have insulted those senior in age and knowledge.”

3- He says regarding Muhammad Ibn Haadi: “What you are upon today from affairs are terribly wrong; I say this with all clarity and honesty”

4- He claims that Muhammad Ibn Haadi causes splitting between the Salafis in the whole world.

This Aalim, Shaykh Muhammad ibn Haadi, the one who Shaykh Allaamah Abdul Azeez Ibn Baz said about him and his brothers from the Scholars at that time:

“They are from our special brothers and from the Scholars of the Sunnah. They are from those known to be upright, having good history, of correct aqeedah, and known for dawah to Allah the Mighty and Majestic.”

Who said this? Abdul Azeez Ibn Baz! “They are from our special brothers and from the Scholars of the Sunnah.”

And then there comes someone who says in summary: “You have changed from what we’re used to and what we knew of you, you have insulted those senior in age and knowledge, and what you are upon today from affairs are strange and wrong, and striving to cause splitting between the Salafis in the whole world.”

Fear Allah! Look at the recommendations of the scholars and what they said about Muhammad Ibn Haadi!

The Shaykh the Allaamah the Sunnee Muhammad Amaan AlJami’ said: “He [Muhammad ibn Haadi] has recordings in which he discusses the ideologies of some individuals and these tapes were presented to some of the scholars and at the head of them, our noble Shaykh Abdul Azeez Ibn Baz, and whoever from the scholars that these Shaykh Muhammad (ibn Haadi) tapes were presented to praised it greatly.”

Who said this? The one who has raised the banner of Aqeedah and manhaj, the Allaamah Muhammad Amaan Al-Jaami’, that is what he said.

Also what the Muftee of the South(of Saudi Arabia) Shaykh Ahmed An-Najmi said regarding Shaykh Muhammad Ibn Haadi:

“He is from the most virtuous of scholars and from the best of them.”

Note here: **“Most virtuous of the scholars”**. These are the testimonies from the Major Scholars in the right of this man. By Allah, it is obligatory upon the sunnee to stop and reflect upon these attacks, accusations, and disparagement that have been written and spread, and the writings which we read here and there from numerous people. By Allah, this division and splitting of Ahlus Sunnah is regretful and sad. By Allah, the free person is sad, the Truth calls to solidarity, bringing the hearts closer, and love. We are people of one aqeedah, one Eemaan, and one methodology which was explained and made apparent by the Prophet sallahu alaihi wassallam and his companions. We should not pay attention to the desires of the soul, rather the Muslim must focus beyond the desires of one’s soul.

On the other hand, I say: Unfortunately, the people of innovation and desires run towards the interests of their ahzaab(parties), their groups and their innovations, how can the free Sunni’s soul be comfortable as he sees this shakiness and instability?

There is someone who stated a principle in Jarh wa ta’deel, and then deleted it from the internet, even though it is documented in front of us; they distorted and changed the principle! Look at the retraction, and by the retraction, you see the truth of the situation. Here he says something and there says something else, is this from the religion?!

This is shakiness, instability and contradiction. What are these disputes between some of the people of Sunnah?! The Sunni says that the call of the Sunnah is the truth, and this is the way to collect the hearts. But then this person who is being given dawah sees the contradiction between the reality of the situation and what is being said. So he sees that the reality of the situation and what was said is in complete opposition.

The meeting that brought together the Kibarul-Mashaykh such as Shaykh Adil Mansoor, Shaykh Khalid AbdurRahman, Shaykh Al-Bukhaari, Shaykh Bazmool and other Mashaykh, Shaykh Rabee said on that day:

**“Let us stay away from the causes of division and let us not cause anything that leads to splitting.”**

This was the speech of Shaykh Rabee on that day and Shaykh Al-Bukhaari, Shaykh Baazmool, and Shaykh Abul-Fadl were together as one hand, and all praise be to Allah.

And Shaykh Rabee said: “Splitting is evil, like Ibn Mas’ood said: Differing is evil.”

Yes, I would like to mention here a statement by the noble Shaykh Al-Bukhaari – may Allah preserve him - Abdullaah Al-Bukhaari said in the meeting with the Mashaykh gathered in Shaykh Rabee’s house:

"There is something I want mention in reminding us in this situation and it is insha Allah a completing and something good to be reminded about and it is what our Shaykh Rabee mentioned may Allah preserve him” - and Shaykh Rabee was there in that sitting: “in Shaykh Rabee’s speech, he said that he met many from the Ahul Haadith from India, Pakistan and Sudan whist they gathered in the season of Hajj, that they had nothing between them except togetherness.”- this is what was mentioned in the meeting with his brothers along with Shaykh Bazmool, Shaykh Abul Fadhl and Shaykh Abul Abbaas.

Notice here that the Dawah of Shaykh Abdullaah Al-Bukhaari “nothing except togetherness” and having mercy and brotherhood. This is who Ahlus Sunnah are in every place: coming together, loving one another, and united upon the truth by the truth and for the truth, acting upon the statement of Allah (meaning):

**{Hold on firm to the rope of Allah, united and do not split}**  
(Surah Al-Imraan Verse 103).

This is holding on to the truth. Then Shaykh Abdullah Al-Bukhaari said: “Holding firm to this way and continuing upon it brings about togetherness, brotherhood, and coming together upon the Truth”.

And Shaykh Muhammad Ibn Haadi - the one who brought about this meeting and who strived to make this siting happen in which everyone came together and agreed with what was mentioned, and holding firm upon this clear Sunni way, said:

“What is obligatory upon the Salafis is to adhere to what was mentioned” - meaning from the speech of Shaykh Rabee.

Therefore, our scholars said that the call for coming together and reform is interrelated, and corruption is shaving and I don't say a shaving of the heads but rather a shaving of the religion. The Sunnah calls to eliminating hatred and dislike caused by envy, backbiting, gossip, abuse, injustice and oppression. And what are these opposed by?

Pardon, forgiveness, patience, and the collection of good manners that oppose those evil traits. But as for innovations, they are met with abandonment and refutation, again, as for innovations, they are met with abandonment and refutation.

Shaykh Ahmed As-Subayee - may Allah preserve him - referred to Shaykh Rabee's speech in which he called upon all of these Kibaarul-Mashaykh from around the Islamic world. Shaykh Ahmed As-Subayee said:

"It was a speech aimed towards all of the Salafis, a speech for all those who ascribe to the Sunnah - that they have fear of Allah regarding this dawah wherever they may be. Whether they were in that sitting in Medina or outside of it in any place: in Sudan or in the north or in the south. This speech was addressed to all of Ahlus Sunnah and it's upon them to keep it in front of their eyes (pay attention to its importance), and to act upon it with truthfulness and sincerity."

Shaykh Ahmed Bazmool said on the same day: "A Salafi aids his brothers and does not abandon them." Yes, and he does not abandon them!

At the time when the people of innovation take hold of unity, cooperation, standing together, and solidarity for the benefit of their deviant ideologies. Even with the existence of innovations and deviation which necessitate splitting and difference between them by means of this deviation. They diverge and disagree, but after all of this they agree upon being united.

Unfortunately, on the other hand, some of Ahlus Sunnah fall short and retreat from meeting and coming together! We are the people of a clear Sunnee approach, that which Abu Bakr and Umar were upon!

It is regrettable to a free person of intellect and contemplation, that some of the People of Sunnah use some expressions of "coming together" "spreading love" and "unity" in a tactical and political use. This is something sad! Like how the Raafidah in their tuqyah (deceptive lies they intentionally use as part of their religion).

NO! You must know it is an affair of the religion, aqeedah, reality in truth, an obligation by way of the pure Sharia. I mean coming together and spreading love. It doesn't mean that it should only be by the tongue while the hearts strive for what the politicians embark upon with lies and playing around!

I'll mention here a statement of Shaykh Muhammad Ibn Haadi which he said on that day of the sitting: "I emphasize this, because I know that some people may not like this speech, even if he pretends and makes apparent that he's in agreement."

Note here how specific were the words of Shaykh Muhammad bin Haadi and Shaykh Abdullah Al-Bukhaari also confirmed the same meanings in this meeting of the Kibarul-Mashaykh.

Shaykh Al-Bukhaari said:

"It is necessary for those who want uprightness and the spreading of harmony, love, and brotherhood upon the truth, as I said, upon the truth to stick to this guidance and to abide by it in truth and actually."

Take note to his statement: "In truth and actually"

This is from the religion, dear brothers, this affair is from the religion.

Therefore, I say: We must all strive for togetherness and spreading love. Be careful and do not speak about the Shaykh, the Scholar Muhammad Ibn Haadi. He is well known and recommended, as I have mentioned by the likes of the Major Scholars, and at the heads of them: Shaykh AbdulAzeez Ibn Baz.

And now I leave the microphone to my brother and my beloved Sheikh Khalid AbdurRahman, so let him begin, thank you.

[Shaykh Khalid AbdurRahman said]:

Alhamdulillah Rubbil-Aalameen was-salaatu was-salaam alaa Nabiyynaa Muhammad wa aalihi wa Ashaabihi ajmaeen

To proceed:

May Allah reward our Shaykh Abu Uthmaan Muhammad Al-Anjaree with good for what he has clarified and defended. May Allah benefit him and those who heard it with what it has from the Truth.

All praise is for Allah - Without doubt I participate in this talk and emphasize and affirm what Shaykh Muhammad Al-Anjaree mentioned from the different issues and that the heads and most fundamental of those issues is the statement of our father, our Shaykh, and our teacher Abu Muhammad the Allaamah, Muhaddith, carrier of the banner of Jarh wa Tadeel [criticism and praise] in Truth - as Imam Al-Albaani said - our Shaykh Rabee - may Allah preserve him and extend his life upon obedience. It was a tremendous statement that our Shaykh Al-Anjaree mentioned some of that from Shaykh Rabee's encouragement of the Salafis in the east and west upon closeness, love, and coming together. That they be upon the heart of a single man, that they act as a built structure with its different parts supporting each other, and that they adhere to the way of the Salaf.

There's no doubt what Shaykh Rabee said is the Truth and correct. And how amazingly good is the condition of whoever Allah aids to be upon this Dawah, two principles of which are:

- togetherness and love
- correct, upright methodology

The religion is not complete without these two.

Whoever loves for Allah, hates for Allah, gives for Allah, and withholds for Allah has indeed completed Eemaan, as the Prophet صلى الله عليه وسلم said.

So togetherness and love, along with adhering to the Truth and the methodology of truthfulness what the Salaf were upon is the main asset of the person of Sunnah.

I also affirm what Shaykh Al-Anjaree clarified and repeated in defense of Al-Allaamah Shaykh Muhammad Ibn Haadi and how he refuted what isn't acceptable to be said regarding any scholar from the scholars of Sunnah. So how can these statements be made about a man who was among the major scholars when he was at the age of thirty or younger?! A man who has called to the Sunnah and strives upon that. The major Imams have praised him, and the Imam, the Faqeeh, the Muhaddith, Al-Allaamah Ahmed An-Najmi even considered Al-Allaamah Muhammad Ibn Haadi to be from the scholars of Jarh wa Tadeel.

So there's no doubt that speaking against the scholars of Sunnah with those kinds of statements indicate weakness in knowledge and evil intent.

Yes, every scholar refutes and is refuted, every scholar has his statements either accepted or rejected, every scholar is sometimes correct and sometimes makes mistakes. Like Imam Maalik said:

“There’s none from among us except that he refutes and is refuted, except for the person of this grave.”

But putting the scholars in their deserving status and knowing their levels is from that which is given consideration in the Shariah.

Contemplate - may Allah have mercy upon you - what was authentically narrated by Al-Marroothi about what happened with Imam Ahmed when some of his students, who were scholars of Sunnah, came to him and said: “I saw Affaan do such-and-such.”

So Imam Ahmed replied:

“Don’t inform anyone about that; because indeed he established himself with a praiseworthy stance during the trial [when people were forced to say the Quran was created].”

Contemplate the manners of Imam Ahmed how he took into account the history of the Imam who was known for striving upon the Sunnah. Even though he had a mistake, Imam Ahmed did what he did to preserve his honor. So what about someone who tries to rise over an Imam and scholar from the scholars of the Sunnah and then attack him with those statements which we’ve already clarified?!

Also regarding what my beloved brother for Allah’s sake, Abu Uthmaan Al-Anjaree mentioned from the sitting:

I and other than me from my brothers were present in that sitting and by Allah, by Allah, by Allah indeed we were so happy with a happiness that Allah knows. I bear witness by Allah that our father Shaykh Rabee, Shaykh Muhammad Ibn Haadi, Shaykh Abdullah Al-Bukhaari, Shaykh Ahmed As-Subayee, Shaykh Ahmed Baazmool, Shaykh AbulAbbaas Aadil Mansoor, and Shaykh AbulFadl; Allah knows how much we were all so happy and elated from that. And the state of affairs has not changed from what it was during that sitting, and all praise is for Allah.

There’s no doubt that being specific in the affairs related to the principles of the Shariah is something that’s from the goals of the Shariah. Imam Rabee

did a great striving and I believe he fulfilled what was upon him to do, and Allah knows him best. Shaykh Rabee had and continues to strive upon encouraging his children, the Salafis, upon two foundations:

- 1- adhering to what the Salaf were upon
- 2- togetherness and love between the Salafis

His striving has included clarifying knowledge based principles related to the foundations of the Sunnah, while still calling to togetherness and love. And once a group came out years ago with Faalih Al-Harbi at its head, Imam Rabee confronted them with all strength and determination. That's because the Dawah of Faalih was opposed to many of the foundations of the people of Sunnah in regards to Jarh wa Tadeel and causing splitting between the Salafis.

So Imam Rabee made his beautiful statement, which will remain inshaaAllah, which he said in the beginning of his refutation of Faalih Al-Harbi:

“Indeed passing verdicts upon individuals who ascribe to the Salafi methodology, while they proclaim to be Salafis, without clarifying any reasons and without clarifying any proofs and evidence has caused terrible harms and great splitting in all the lands. It's obligatory to extinguish this turmoil by making clear the proofs and evidences which can clarify for the people and benefit them in knowing the deservingness of those rulings and their correctness. Or, apologize for these rulings.

Don't you see that the scholars of the Salaf indeed established the proofs and evidences upon the misguided sects like the Rawaafidh, Jahmiyah, Mutazilah, Khawarij, Qadariyah, Murjiah, and other than them?

They did not suffice with only passing verdicts upon the sects and individuals without establishing the sufficiently convincing proofs and evidences.” - end of quote.

This is the Shaykh's statement word-for-word as I read it directly from Shaykh Rabee's book. Look at those corrupt principles of Faalih Al-Harbi which caused terrible harms and great splitting throughout all the lands!

Being correctly upon the principles of interacting with a Sunni and adhering to what the Salaf were upon is from the greatest ways to achieve togetherness and love. But opposing those principles is what definitely leads to splitting, differing, and clear errors. From clear error and blatant ignorance is to call

someone to have togetherness and love, while he still has deviation - a little or a lot - in how he deals with a Sunni in regards to Jarh wa Tadeel.

What Shaykh Rabee mentioned is what our Imams were upon in the past. Contemplate what Ibn AbiYa'laa narrated with an authentic chain, as I read from the book Tabaqaatul-Hanaabilah:

Abu Dawood said:

“I said to Abu Abdullah Ahmed Ibn Hanbal:

If I see a man from the people of Sunnah with a man from the people of bidah, should I stop talking to him?

Imam Ahmed said:

“No, but inform him that the man you saw him with is a person of bidah. If he stops talking to that man, then keep talking to him, but if he doesn't stop, then consider him to be from them. Ibn Mas'ood said: “A person is like his companion.””

This tremendous authentic narration contains the question of Abu Dawood As-Sijistaani, author of As-Sunan and the student of Imam Ahmed, that if he sees a man from the people of Sunnah walking with a man from the people of bidah, should I abandon speaking with this Sunni? Meaning, just because I see this, should I place a ruling of boycotting upon him, abandon speaking to him, and group him with the people of bidah?

So Imam Ahmed said “No, but inform him that the man you saw him with is a person of bidah.” Meaning, so you can make your argument clear to that man from the people of Sunnah, so he can clarify with evidence that the one he has been walking with is a person of bidah. Not that you attack the person of Sunnah without clarifying your proofs for your refutation. And that you clarify with evidences to the person of Sunnah so he can be upon knowledge about the man he has been walking with that he's from the people of bidah and he has bidah. Then, after the clarification of proof and evidence, Imam Ahmed said: “If he stops talking to that man, then keep talking to him, but if he doesn't stop, then consider him to be from them.”

So this is the mercy the people of Sunnah have with their brothers. This is the great consideration of Ahmed, Rabee, and other than them in striving to uphold the Truth, not by letting the Truth waste away or softening it. They clarified the proofs and evidences so the people can be upon clear insight. So if the proofs and evidences are established, and someone who had the affair clarified continues upon opposing the Sunnah, then as Imam Ahmed

said: “If he stops talking to that man, then keep talking to him, but if he doesn’t stop, then consider him to be from them.”

I would like to mention a brief statement of Imam Al-Bukhaari and emphasize some benefits from it related to the principles of Jarh wa Tadeel. These are the issues that Falih Al-Harbi became contradictory in and established corrupt principles which lead to splitting, differing, and tearing the Salafis apart. That was until Allah brought about goodness by way of Shaykh Rabee and other than him from the people of knowledge and Sunnah. So beware, beware, beware of those corrupt principles coming back like new again after they were like old discarded bones.

This statement I’ll read is from the book Recitation Behind the Imam, by Imam Al-Bukhaari. Imam Al-Bukhaari said:

“I saw Ali ibn Abdullah use a Haadith narrated by Ibn Ishaq as a proof, and Ali ibn Abdullah quoted Ibn Uyyaynah as saying: I never saw anyone accuse Ibn Ishaq.” Then Imam Al-Bukhaari said: What is mentioned from Imam Maalik against Ibn Ishaq almost doesn’t have any clarification... If Imam Maalik’s criticism of Ibn Ishaq is authentic, then it happens that a person may speak against their companion and accuse him of one thing, without making accusations about all of his affairs.”

Then, Imam Al-Bukhaari said after that:

“Most of the people have not been safe from people saying things about them. Such as what has been mentioned from what Ibrahim said about Ash-Sha’bi, and the speech of Ash-Sha’bi about I’krimah, and likewise those who came before them speaking about people’s honor and selves. But the people of knowledge did not pay any attention to the likes of these accusations, except with proof and evidence. They did not lower someone’s honorable status except with firmly grounded proof and evidence; the examples of this are many.”

These words mentioned by Imam Al-Bukhaari are golden and they should be contemplated and benefited from. Look how Imam Al-Bukhaari explained that what has been narrated from Maalik in this regard, even if its chain is authentic, is not given any consideration. This is even though Maalik was so great! Imam Ash-Shaafi’i said: “If the scholars are mentioned, Maalik is a

star.” Ash-Shaafi’i also said: “If it wasn’t for Sufyaan and Maalik, the knowledge in Hijaz would have been lost.”

That being the case, Imam Al-Bukhaari still said: “the people of knowledge did not pay any attention to the likes of these accusations, except with proof and evidence. They did not lower someone’s honorable status except with firmly grounded proof and evidence...”

This is the Truth by which the heavens and the earth were established. Due to that, Imam Al-Bukhaari used as a proof that groups of people were spoken against without those attacks being considered against them. And contemplate Maalik’s status which remained, even though the Imam’s of Haadith rejected what was ascribed to him about his speaking against Ibn Ishaq, whether it was proven or not that he said it; they did not pay any attention to the speech that was ascribed to Maalik. Their rejection of Maalik’s speech, or other than Maalik who was incorrect in their way of doing Jarh, was not a reason for Maalik’s status to be dropped.

Also contemplate what Ath-Thahabi rahimahullah mentioned in the biography of the Imam, the trustworthy, and accurate Ahmed ibn Salih Al-Misri. Ath-Thahabi described him as “Trustworthy, accurate, and An-Nasaa’i spoke against him.” And in some manuscripts, of the same biography: “An-Nasaa’i spoke against him without proof and Ibn Ma’een spoke against him with weak speech.” Even though they spoke that way, An-Nasaa’i and Ibn Ma’een both remained Imams.

So the claim that if you reject a Jarh from a scholar, then that necessitates you are making Jarh of that scholar, this is a filthy, false principle with no good in it. It opposes what our Imams were upon, past and present.

Look at how our Imams dealt with Abu Dawood As-Sijistaani when he spoke about his son the Imam Abdullah ibn Abu Dawood As-Sijistaani; he said: “My son Abdullah is a severe liar.” But thereafter, the Imams were in agreement upon rejecting the father’s attack, and Abu Dawood remained as an Imam in truth, rahimahullah. It is not befitting for principles to be established that give a scholar rights that Allah the Mighty and Majestic did not give him. It’s not befitting to oppress a scholar and drop his status.

May Allah have mercy upon Ibn Taymiyyah who said: **“The religion of Allah is the middle way, between extremism and heedlessness.”** And contemplate what Imam Al-Bukhaari said when he spoke about Maalik who spoke against Ibn Ishaq; he said: **“It happens that a person may speak against their companion and accuse him of one thing, without making accusations about all of his affairs.”**

This is fairness. A person could be known to have a mistake in an affair, but that mistake doesn't lead to him being accused about all of his affairs.

We see that possibly some of the people of knowledge in the past and present have had accusations against them for different things that could have been either correct or incorrect. Then we see some of those who ascribe to knowledge and Sunnah being treated like the people of bidah in all their affairs. This is a terrible oppression.

Look at how specific Imam Al-Bukhaari was regarding Jarh wa Tadeel, when he said: **“It happens that a person may speak against their companion and accuse him of one thing, without making accusations about all of his affairs.”** The principles of Jarh wa Tadeel are religion, and it's wrong to be inconsistent in applying those principles based on whether they are close to you or far.

Allah said what means:

**{Oh you who have Eemaan, be those who establish justice, witnesses for Allah, even against your own selves, your parents, or your relatives.}** An-Nisaa:135

The principles of Jarh wa Tadeel don't differentiate between someone close to me who aids me, and someone far from me who we have some dispute between us. The religion of Allah is one and the principles of the Shariah are one, even if they're against you, your parents, or your relatives. If I were to differentiate in how I apply the principles of Jarh wa Tadeel between who is close to me and who is far from me, it would indicate a weakness in religion and having little fear of Allah - the glorified and most high.

It's important to realize that what Abu Dawood mentioned about his son was detailed criticism (Jarh mufassr). He said: **“My son Abdullah is a severe liar”**, and there's no doubt that **“severe liar”** is a detailed criticism. However, what the vast majority of the people of knowledge were upon, and how the

understanding of this affair remained is that they did not accept that detailed criticism. This is because a detailed criticism must still be in accordance with the principles of the Shariah.

So when one person's detailed criticism opposes what the rest of the people of knowledge are upon due to their looking into and studying of the situation, they rejected that detailed criticism. If the proofs and evidences are strong in defense of the one who has been criticized, then the criticism would not be accepted, even if it was detailed. Due to that, the scholars of Haadith said: **"We looked into the narrations of the son of Abu Dawood, and we found his narrations resemble the narrations of the trustworthy [thiqaat]."**

Why did they reject that detailed criticism from his father? The answer is obviously clear. There are so many examples of this that it would be almost impossible to compile them all. For example, the statement that's ascribed to Maalik about Ibn Ishaq that he's **"an extreme liar from the extreme liars"** [dajjal from the dajjals].

It is therefore necessary to take into account the condition of the one who has been criticized.

It was said to Imam Ahmed: "Indeed so-and-so and so-and-so say that so-and-so is a liar, or weak."

So Imam Ahmed replied:

**"Those two are mistaken, because his narrations resemble the narrations of the truthful people."** Or he said: **"His narrations are the narrations of the truthful people."**

It's wrong to call to togetherness and love while at the same time ignoring false principles that harm the Dawah of the people of Sunnah. Rather it's obligatory that people be called to these two affairs together:

- togetherness, love, and that the people of Sunnah be upon the heart of a single man
- to correctly apply the principles of the Shariah with what the Salaf and our Imams were upon, from the Imams of the people of Haadith and narrations

There's no doubt that this requires both concentrated efforts and sincerity of intentions. The religion must be the main motivation of the slave and he should hope for Allah's face due to that. It's upon all of us that we have Taqwaa of Allah and be as if upon the heart of a single man. We must all call to what the Salaf were upon from the straight, upright religion and Truth which has no confusion.

I ask Allah that he aids us and our brothers to whatever brings about good and strength for this Salafi Dawah. And that Allah - the Mighty and Majestic - defeats with this Dawah the call of everyone who seeks to cause corruption and the call of every deviant.

And Allah knows best.

[Translated by: Nabil Chogle and Abu Remlah Aadam]

Reference for the original Arabic lesson: <http://ar.alnahj.net/audio/4059>