



On Warning From the Deviant Callers and Those Salafees Who Fall Into Innovations in Aqeedah or Manhaj or Walaa and Baraa And Persist Upon Them

Shaykh Ahmad an-Najmee on Warning Against the Callers who Praise the Innovators and Cooperate with the Hizbiyyeen and Revile the Salafees¹

Questioner: “O Shaykh, when we see callers (du’aat) in this land, praising Qutb and Mawdudi, and they sit with the Harakiyyeen and the Hizbiyyeen and they revile the Salafees, is it permissible for us to warn against them?”

Shaykh Ahmad an-Najmee: “Yes, it is permissible for you to warn against them. The one who, the one who... the one who sits with the Harakiyyeen and supports them and sits with them and reviles the Salafees, then this contains an evidence for his bid’ah.”²

Shaykh Rabee’ bin Haadee on those who withhold from a position on Abul-Hasan al-Ma’ribee whilst knowing that the Scholars have refuted him amply and sufficiently³

Question: Concerning a man who says he is withholding on the issue of Abul-Hasan al-Maribee while he has actually read the refutations of the scholars is he to be warned against and boycotted?

Shaikh Rabee’ bin Haadee al-Madkhalee: Give them some respite. Give them some respite till some other days. If they stood by the truth, aided it, and [word unclear] the falsehood and belittled it, then they are your brothers. And if they continue to argue, wallow (in the falsehood), then we never doubt, or hesitate in

¹ This was in a question answer session with al-Maktabah as-Salafiyyah, in January 2002, and was asked in relation to a doubt spread that the Salafees cannot warn from the likes of these people (such as Bilal Philips for example) unless they return back to Abul-Hasan al-Ma’ribee and the students of knowledge from Jordan.

² This question was asked in relation to the slogan that Abul-Hasan al-Ma’ribee raised in 1999 when he came to the UK, that “there is no one to be found in this land who is capable of al-Jarh and Ta’deel”, and by which he desired to silence the Salafees from warning from the Innovators and Hizbees whose affair was clear.

³ This was taken from a post on SalafiTalk.Net and is a translation of a telephone lecture that took place in Manchester, UK on 12th January 2003.

(holding) that they are Ashaab ul-Ahwaa (people of desires)⁴. Henceforth, they are to be boycotted and there is no liberty. However, I ask Allaah that he does not prolong their affair until they show arrogance and stubbornness, and being occupied in falsehood. Returning to the truth is better than wallowing in falsehood, and a believer is one who always returns to Allaah. And a believer is one, who constantly repents, and Allaah rejoices with the repentance of His servant, and Allaah loves those who constantly repent and those who purify themselves.

So if he has stood by Abul Hasan until this date, there is no doubt that he is upon falsehood, and if comes and brings these tricks and plots, then he is given respite, for a week, or two⁵, so he either repents [...section cut]... and goes with the Scholars of the Salaf and the Scholars of the Salafee Manhaj, in the truth [that they are upon] and in aid of the truth for which they stood for, then he is from us and is our brother. And the one who refused except but to follow the devil then he is to be boycotted.”

⁴ Meaning, that there comes a point in time when it becomes sufficiently clear that a specific person, or groups of people do not desire the truth, and thus they are boycotted and are considered As.haab ul-Ahwaa, whilst noting that referring to someone as a Saahibu Hawaa (person of desires) or Saahibu Bid’ah (person of bid’ah) does not necessarily amount to tabdee’, i.e. that this person is a Muftadi’ (innovator). Rather, these terms, person of desires, or person of innovation or person of hizbiyyah, are indications of what a person has with him of innovation of deviation, as a trait or characteristic, but it does not equate to tabdee’. Refer to this explanation by Shaykh ‘Ubayd al-Jaabiree (in BDH050009), and Shaykh Muhammad Umar Bazmul explained, “The later scholars differentiate between a person being described as being a “Saahibu Bid’ah” (person of innovation), and between him being a “Muftadi’” (innovator), so they say, “Everyone from whom an invention into the deen occurs, then he is a “Saahibu Bid’ah”, and he is not to be described as a Muftadi’ until the proof is established upon him, and he stubbornly opposes and persists upon falsehood, and there is nothing to prevent him from accepting the truth, so if he persists and shows stubborn opposition, then he is described as a “Muftadi’ Saahibu Hawaa” (innovator, person of desires). So they differentiate between a person being a person of desires and being an innovator.” This is one of a number of questions on manhaj put to the Shaikh Mohammad Omar Bazmul on 29th December 2002, and they are found on the website Sahab.Net, posted by Abu Mus’ab. And refer also to ash-Shaatibee’s al-I’tisaam under the section on the terms “Ahl ul-Ahwaa” and “Ahl ul-Bida” and who they are applied to.

⁵ Refer also to BDH050010 in which Shaykh ‘Ubayd al-Jaabiree discusses the aspect of ‘Tamyee’, in prolonging advice to the Hizbiyyeen more than what is actually necessary, and that often, a few sittings and gatherings are sufficient to indicate a person’s willingness to submit to the truth and to return.