

**Shaykh Sālim at-Taweel**  
**(hafīdhahullāh)**

# **WILL A MUSLIM BE ASKED IN HIS GRAVE ABOUT TABDĪ' OF A SPECIFIC PERSON?<sup>1</sup>**

**“SHAYKH MUHAMMAD BIN HĀDĪ MAY NOT COMPREHEND WHAT MUSLIMS IN THE WEST DO WITH SUCH VIEWS. THE MATTER HAS REACHED THE EXTENT OF CUTTING OFF RELATIONS, DISPUTATION AND SOMETIMES PHYSICAL ASSAULTS...IT HAS REACHED ME THAT SOME OF THEM HAVE BEEN PREVENTED FROM THEIR WIVES AND CHILDREN BASED ON THEM BEING “UNCLEAR” AS HE DOES NOT MAKE TABDĪ' OF SO AND SO, OR DUE TO HIM ATTENDING [LESSONS] OF SO AND SO, OR DUE TO HIM LISTENING TO SO AND SO.**

**SOME HAVE COMPLAINED TO ME OF SUCH PAINFUL OCCURRENCES...**

**I SAT WITH OUR SHAYKH IBN 'UTHAYMEEN, MAY ALLĀH HAVE MERCY ON HIM, FOR MANY YEARS AND I ATTENDED HUNDREDS OF GATHERINGS AND I HEARD HUNDREDS OF HIS LECTURES, LESSONS AND SERMONS. BY ALLĀH I NEVER HEARD HIM AT ALL SAY THAT A MAN WHO ASCRIBES TO AHL US-SUNNAH IS A MUBTADI', SO WILL HE BE ASKED IN HIS GRAVE ALSO?”**

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<sup>1</sup> Shaykh Sālim at-Taweel, *at-Ta'qeeb 'ala Man Za'ama bin anna'l-Muslim yus'al fī Qabrihi'an Tabdī' il-Mu'ayyin*. [Comments on Those Who Claim that a Muslim Will Be Asked in His Grave About Tabdī' of a Specific Person]. Dated 24 Dhu'l-Qa'dah 1435 AH/18 October 2014 CE, see:

<http://www.saltaweel.com/articles/364>

Translated by 'AbdulHaq al-Ashanti

*All praise is due to Allāh, Lord of the Worlds, and there is no transgression except on the oppressors, and the end reward is for the pious, and may prayers and peace be upon our Prophet Muhammad, his family and all of his companions, to proceed:*

Some people in recent years have newly invented a view about which Allāh has not sent down any authority which is the statement that “if you do not make tabdī' of a specific person then you are misguided, a Mumayyi' or unclear”. Indeed, to the extent that some of them have even said: “Allāh will ask you in your grave about that”!!! SubhānAllāh! As for the view that “Allāh will take you to account if you do not make tabdī' of so and so specifically”, then this, according to my limited knowledge, has no basis in either the Qur'ān or the Sunnah. Such a view has not been relayed from any of the Salaf of the Ummah and none of the Imāms of the Muslims, from the early, later and contemporary scholars have uttered it.

This is up to recent years when some people, when disagreements and disputations emerged between him and some other Shaykhs and students of knowledge, were harsh with each other and accused each other until matters progressed to them making tabdī' of each other with each side trying to garner the largest possible number of students of knowledge for his side against his opposer. Then matters evolved more and further than that, in that the one who stayed out of all of those differences were dragged into the fray and their non-involvement in what did not concern him did not please them. Some people have criticised me, and others, and I said: from the good Islām of a person is that he leaves that which does not concern him. Whoever erred I refuted his error and I warned from his error so that the refutation was appropriate for him and others. Even if he repented or retracted from his statement, then the refutation would remain beneficial after time. If it necessitated mentioning his name, then I would mention it and I would adhere to justice and manners in refutation and I would refrain from oppression and harshness. It is not a necessity for me to deem him as an innovator or to specify him with the title of being an innovator.

This stance did not please some people as they considered that the one who did not make tabdī' of whom they have made tabdī', as being *Mutasābil* [lenient] or a *Mumayyi'* [one who waters down the manhaj] or as being a *Mudhabdhab* [toing and froing between views] or as being “unclear”.

They will perhaps withhold from confirming his Sunniyyah, then warn from him, then brand him as an innovator, then they apply the belief of allegiance and disavowal in regards to the one who traverses their path which they think is exemplary. This manifests clearer, and in a major way, in the West and the lands of the non-Arabs in Europe and America. To the extent that among them are those who strive to cause corruption throughout the earth by severing the ties of kinship, separating married couples, separating fathers from their children, and a brother from his brothers, yet they think that they are doing good work.

Within my correspondence with some brothers via the phone [on one occasion a brother] tried to obligate me to make tabdī' of so and so. I said to him: it is not obligatory on me, according to the Divine Legislation, to say that so and so is an innovator, and Allāh will not ask me in my grave as to why I did not make tabdī' of him. The brother then sent me an audio clip of Shaykh Dr Muhammad bin Hādī al-Madkhalī, may Allāh cure him from all illness, which he had transcribed from the site 'as-Sahāb':

Question: may Allāh show goodness to you our Shaykh, this questioner asks: "what is your view, may Allāh preserve you, on the one who says 'I can assure you that you will not be asked in your grave about the tabdī' of so and so. You will only be asked about your deen, your Prophet and your Lord.'"

Answer from Muhammad bin Hādī:

All praise is due to Allāh, this contains being abrupt before Allāh and the one who says such a thing is to be feared for. You are to say to him: "yes, it is correct that you will be asked about your Lord, your deen and your Prophet, these three questions. Within the question about your Prophet includes and arrives this aspect,

**"Oh, woe to me! I wish I had not taken that one as a friend. He led me away from the remembrance after it had come to me."**

{*al-Furqān (25): 27-28*}

Thus, the preachers of innovation and misguidance deviate you from the path of the Messenger (*sallAllāhu 'alayhi wassallam*), so you will be asked at that point and you will say "O woe to me, why did I take so and so as a close friend'." The one who says such things I do not think looks at the Book of Allāh and its tafseer in a beneficial way, or he looks however either desire, love of fame, love of leadership, or desire to support so and so overcomes him. Allāh Knows best as to the one who says this and what is in his heart.

What can be witnessed now is that you have heard,

**“And [mention] the Day He will call them and say, “What did you answer the messengers?” But the information will be unapparent to them that Day, so they will not [be able to] ask one another. But as for one who had repented, believed, and done righteousness, it is promised by Allāh that he will be among the successful.”**

*{al-Qasas (28): 65-67}*

So the question: “what did you answer the messengers?” if he was a follower of this Prophet he will say: the messenger of Allāh we believed in him, trusted him and followed him, otherwise he will say “Oh, oh, I do not know”. And on the Day of Judgement he will say:

**“Oh, woe to me! I wish I had not taken that one as a friend. He led me away from the remembrance after it had come to me. And ever is Satan, to man, a deserter.””**

*{al-Furqan (25): 27-28}*

I fear that some of those people are overcome by desire to support so and so and thus come with these things which he ascribes to the Book of Allāh, even if he may have memorised the Book by heart yet he still ascribes it to the Book. Contemplate and reflect on it. We ask Allāh for safety from slipping and from absurdities in speech and action. This is a void statement which should not be turned to, and the one who utters it has to fear Allāh in himself and not be abrupt before Allāh.

Questioner: bārakAllāhu feekum Shaykh.

I say, and by Allāh I seek help: noble brother,

### **First**

I did not say “I guarantee to you that you will not be asked in your grave”, rather I said: Allāh will not ask me in my grave about the tabdī' of so and so specifically.

### **Second**

Shaykh Muhammad bin Hādī, may Allāh preserve him, is not an Imām to be followed so that his words are used as proofs upon me. It was obligatory for you to deduce a proof from the Book, Sunnah, narrations of the Salaf and statements of the Imāms of the Salaf and the early scholars, or at least the contemporaries such as Shaykh Ibn Bāz and Ibn 'Uthaymeen, may Allāh have mercy with them. Your transmission from Shaykh Muhammad bin Hādī is a proof of the inability to find

that which aids you in your suggestion that Allāh will ask me in my grave about the tabdī' of so and so.

### Third

I was very perplexed by Shaykh ibn Hādī when he said: “Within the question about your Prophet includes and arrives this aspect”. I ask two questions to him and to those who use his words as proof:

**Firstly:** who preceded you in this view?

**Secondly:** what is the aspect of inference from this hadeeth, that I will be asked in my grave if I do not make tabdī' of so and so?

**Thirdly:** the servant [of Allāh] in his grave and on the Day of Judgement will only be asked about, and will only be taking to account by Allāh for two matters:

**One:** about prohibited things which he said and did, such as nameemah and not protecting himself when urinating.

**Two:** about the prayers which he was instructed to perform and abandoned.

If he said prohibited things or did prohibited actions which Allāh and His Messenger have forbidden; or if he left something which Allāh or His Messenger instructed – this is what he will be called to account for. If we were to look at the issue of tabdī' of a person specifically and mention him by name, we will find that whoever does not make tabdī' of him has not actually said or done anything which has been forbidden, likewise he has not abandoned anything which has been instructed to do. So if he has neither committed anything prohibited nor abandoned anything which has been instructed, then what will Allāh take him to account for exactly?!

### Fourth

Shaykh Muhammad bin Hādī mentioned where Allāh Says,

**“Oh, woe to me! I wish I had not taken that one as a friend. He led me away from the remembrance after it had come to me. And ever is Satan, to man, a deserter.”**

{*al-Furqān* (25): 27-28}

Question: what is to be inferred from this ayah? This, by Allāh, is very strange [that this can be used as a deduction]. If I do not make tabdī' of so and so and name him, will I be asked by Allāh about that in my grave? Will I be sinful and deserve to go to Hell?! Indeed this is a strange thing! What is acknowledged by the people of knowledge is that the Divinely Legislated ruling has to have three matters:

**One:** evidence

**Two:** verification of the evidence

**Three:** what the evidence indicates

How a person can be misguided due to a lack of affirming these three:

- Either due to the lack of the evidence's existence
- Or due to its inauthenticity
- Or due to it not indicating a ruling, even if the evidence is an aya from the Qur'an or an authentic hadeeth.

#### **Fifth**

If it was said for argument's sake that Allāh will ask me in my grave as to why I did not make tabdī' of a specific person, what is the ruling of those who the 'Ulama differ on their tabdī', some make tabdī' and some do not?

#### **Sixth**

Why do you make this ruling in regards to the one whom you differ with and you make tabdī' of? If it was as how you say, that Allāh will ask me in my grave as to why I did not make tabdī' of so and so specifically, the ruling would be general for every innovator on the face of the earth who is dead or alive. It is not permissible to make a specification without a specifying factor so as to restrict the ruling to so and so and not others. If someone says "you are necessitated to make tabdī' with clarity of those whom the 'Ulama have made tabdī' of, and if you do not then you are following your desires in opposition to the 'Ulama". I would say: if the matter was as how you say: why do the followers of this view, such as Muhammad al-'Anjarī, Ahmad as-Subay'ī and Fawwāz al-'Awadī, not make takfeer of Bashhār Asad when a group of scholars made clear takfeer on him? Or do the 'Ulama only specialise in the rulings of tabdī' and not the rulings of takfeer?!

#### **Seventh**

Rather, we have not heard from them that they have even made tabdī' of Bashhār Asad!? So will Allāh ask them about that in their graves?

### **Eighth**

Shaykh Muhammad bin Hādī or others may not comprehend what Muslims in the West do with such views. The matter has reached the extent of cutting off relations, disputation and sometimes physical assaults to the extent that Western authorities have to enter a Masjid so as to quell the dispute and complaints are made to the police and the courts. It has reached me that some of them have been prevented from their wives and children based on them being “unclear” as he does not make tabdī' of so and so, or due to him attending [lessons] of so and so, or due to him listening to so and so. Some have complained to me of such painful occurrences.

### **Ninth**

It has been mentioned that a large number of non-Arabs, from the Europeans and others have joined up with the [modern-day] Khawārij, ISIS/ISIL, an-Nusrah and others. They number around 20% [of ISIS]. This indicates how the non-Arabs become influenced by all forms of preaching, so does Shaykh Muhammad bin Hādī, and the others, comprehend what his views do in the Western lands, like when he says “whoever does not make tabdī' of so and so will be asked about it in his grave by Allāh”?

### **Tenth**

Shaykh Muhammad bin Hādī has exaggerated, may Allāh guide him, and described whoever differs with him in this issue with very severe descriptions when he states:

“abrupt before Allāh...he is to be feared for...the one who says such things...I do not think looks at the Book of Allāh and its tafseer in a beneficial way, or he looks however either desire, love of fame, love of leadership, or desire to support so and so overcomes him. Allāh Knows best as to the one who says this and what is in his heart.”

And:

...and thus come with these things which he ascribes to the Book of Allāh, even if he may have memorised the Book by heart...

And:

This is a void statement which should not be turned to, and the one who utters it has to fear Allāh in himself and not be abrupt before Allāh.

I say: Allāhu Akbar, is all of this worthy of mentioning about one who does not agree with him in an issue which does not have an authentic and clear evidence from the Book, Sunnah or an Imām who is followed?

#### **Eleventh**

An observation is that this harshness is directed towards Ahl us-Sunnah specifically, indeed, even the innovators themselves are not faced with this harshness that Ahl us-Sunnah face, what is the secret behind that?

#### **Twelfth**

**Al-'Allāmah al-Imām 'Abdul'Azeez bin 'Abdullāh bin Bāz, may Allāh have mercy on him, lived when there were many famous people of innovation, yet with that it has not been narrated from him that he ever said "so and so is an innovator, and whoever does not make tabdī' of him is unclear and to be placed with him" or that he said "so and so is not Salafī", not to mention that he ever said a person will be asked in his grave about that if he did not make tabdī' of him.**

#### **Thirteenth**

**I sat with our Shaykh Ibn 'Uthaymeen, may Allāh have mercy on him, for many years and I attended hundreds of gatherings and I heard hundreds of his lectures, lessons and sermons. By Allāh I never heard him at all say that a man who ascribes to Ahl us-Sunnah is a Muftadi', so will he be asked in his grave also? Or is Shaykh Ibn 'Uthaymeen, may Allāh have mercy on him, exempt from that?**

#### **Fourteenth**

Why do we not seek a ruling from Shaykh Sālih bin Fawzān al-Fawzān, may Allāh preserve him and benefit us with his knowledge, about the ruling on the one who says: **"whoever does not make tabdī' of so and so specifically will be asked by Allāh in his grave about his non-tabdī' of the person"**?



*I ask Allah to guide us all to the truth and to provide us with following it and to unite our hearts and to protect us from the evil of our own selves. All praise is due to Allah, firstly and lastly, apparently and inwardly, and may prayers, peace and blessings be upon or Prophet Muhammad, his family and all of his companions.*

**Written by Sālim bin Sa'd at-Taweel**

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