

Shaykh Sālim at-Taweel

(*hafidhahullāh*)

ADVICE TO THE BROTHERS IN EUROPE TO BENEFIT FROM SHAYKH HAYTHAM SARHĀN AND NOT TO TURN TO AHMAD BĀZMŪL¹

From Sālih bin at-Taweel to all whom my words are conveyed to: as-salāmu alaykum wa rahmatullahi wa barakātuhu.

To proceed:

It has reached by that Shaykh Haytham Sarhān from Madeenah will arrive unto you, may Allāh increase him in goodness, bless him in his efforts and actions, bring benefit via him, increase him in goodness, keep him firm and grant him success. Shaykh Haytham visited us in Kuwait more than once and he has good efforts and easy explanations of tawheed, aqeedah, fiqh, Usūl and the obligations. The students benefit from him greatly just as they also benefit from him in terms of his silence, good character, perseverance and seriousness in seeking knowledge. more than one of the Mashāyikh have commended him such as Shaykh, al-'Allāmah Wasiullāh 'Abbās, Shaykh al-'Allāmah, Dr Sālih bin Sa'd as-Suhaymī and Shaykh, Dr 'Alī bin Ghāzī at-Tuwayjurī. I also asked Shaykh, Dr Sulaymān ar-Ruhaylī about him and he praised him with goodness.

¹ Summarised from a recent article by the Shaykh entitled *Risālah ilā Ba'dh Muslimī Fransā: Istafidū min ash-Shaykh Haytham Sarhān wa la taltafitū ilā Tahdheerāt Bāzmūl* [A Letter to Some of the Muslims of France: Benefit from Shaykh Haytham Sarhān and Do Not Look to Bāzmūl's Warnings]. Dated Thursday 21 Sha'bān 1435 AH/19 June 2014:

<http://www.saltaweel.com/articles/346>

Translated by 'AbdulHaq al-Ashanti

I advised my brothers to not turn to the warnings and disturbances of Ahmad Bāzmūl and his likes. I listen to Ahmad Bāzmūl's words about Shaykh Haytham Sarhān and I found them to be foolish, weak and contradictory, to the extent that they should not be relied upon. Ahmad Bāzmūl says: **“yes, there is no doubt that Shaykh Wasiullāh is from the Mashāyikh who are well-known for the Sunnah.”** Then he rebuffs Shaykh Wasiullāh's tazkiyah of Shaykh Haytham Sarhān! Then Ahmad Bāzmūl says: **“however, as has proceeded, all can have their words accepted or rejected”**. I say: this is also to be applied to Bāzmūl, it is not a necessity to rely on his words in regards to Shaykh Haytham. Then Ahmad Bāzmūl says:

“the example in this is with the proof and evidence, and Shaykh Wasiullāh, may Allāh preserve him, has good opinion of Haytham Sarhān as he teaches tawheed and Usūl ath-Thalāthah.”

I say: yes, Shaykh al-'Allāmah Wasiullāh 'Abbās had good opinion of a Muslim as is sought-after according to the Divine Legislation, and the proof upon which he relied for commending Shaykh Haytham is strong as he knows he teaches *Kitāb ut-Tawbeed, Thalāthat ul-Usūl, Nawāqid ul-Islām* and other of the books of Shaykh ul-Islām al-Mujaddid, Muhammad bin 'AbdulWahhāb (*rahimabullāh*). Shaykh Haytham Sarhān also teaches al-Wāsiyyah of Shaykh ul-Islām [Ibn Taymiyyah] and teaches the treatise *ad-Durūs al-Mubimmah li 'Āmat ul-Ummah* [Important Lessons for Every Muslim] by Shaykh Ibn Bāz (*rahimabullāh*). He also teaches *Manhaj us-Sālikeen* by Shaykh 'AbdurRahmān as-Sa'dī (*rahimabullāh*) and other beneficial Salafī books. This is a sufficient proof by which an intelligent person can assess Shaykh Haytham, may Allāh grant him success, this is who we regard him and we do not praise anyone above Allāh.

As for what Bāzmūl states:

“However, he does not know the reasons for his credible Jarh with which the 'Ulama clarified, moreover if a Jarh Mufassir [detailed criticism] conflicts with a Ta'deel Mubham [obscure commendation], the Jarh is to be given precedence over the ta'deel, and Allāh knows best.”²

² [TN]: Imām adh-Dhahabī has outlined many Dawābit [important rules] in Jarh wa't-Ta'deel than the simple “the jarh takes precedence over the ta'deel” argument which is repeated parrot-fashion by many. Thus, Imām adh-Dhahabī also noted that:

- ❖ A man can be accused of innovation when that is not affirmed from him
- ❖ A Jarh based on inaccurate information about the one being criticised is not to be accepted
- ❖ No consideration is to be given to a Jarh if it contradicts a credible declaration of trustworthiness
- ❖ No consideration is given to one who speak about a narrator without proof
- ❖ No attention is to be paid when contemporaries speak about each other

I say: Bāzmūl did not clarify who of the 'Ulama have made jarh of Shaykh Haythām Sarhān and, Allāhu Alim, if he did know anyone from the 'Ulama who made Jarh of him we would have mentioned it, perhaps he intends himself. Then Bāzmūl says:

“so if it is said: Shaykh Wasiullāh knows of who has made jarh of him and yet still praised him’ we say: the lesson is in the proofs now of those who made jarh of him as they have reasons which have been mentioned about Haytham, such as: he is not known to the 'Ulama and they have not given him tazkiyah.”

I say: if this is your proof, then Shaykh Haytham is known by many of the Mashāyikh and 'Ulama and more than one of them have praised him such as those who I mentioned, yet this is not a necessity as a tazkiyah is not one unless it is from Bāzmūl and his likes. Then Bāzmūl says: **“and of the reasons, his visiting the innovators and deviants”**.

I say: the innovators and deviants do not accept, and do not study, the books of Ahl us-Sunnah and they are unable to stand the mention of the names of the 'Ulama of Ahl us-Sunnah, especially Shaykh Muhammad bin 'AbdulWahhāb (*rahimabullāh*). However, this haste is what Bāzmūl has become known for and his desire for tabdī' is intense. If we were to accept for arguments sake that Shaykh Haytham did go to innovators, then what is to prevent going to them to call them to tawheed and the Sunnah, for are they not people whom Allāh has created who have been instructed just as we have been instructed to worship Allāh and not associate anyone in worship with Him? Then Bāzmūl says: **“of the reasons also are some doubtful matters regarding him.”**

I say: this is a Jarh Mubham [obscure criticism] which should not be relied upon, and no consideration should be given to it, if there were important matters he would have mentioned them. Then Bāzmūl states: **“these matters for which Haytham was criticised are verified and cannot be averted.”** I say: rather averting them is easy and easy, for they are weaker than a spider's house even if it was large. Then Bāzmūl says:

“The Tazkiyah of Shaykh Wasiullāh, if he knew of his Jarh and made his tazkiyah after the fact, then according to the 'Ulama of Jarh wa't-Ta'deel this is considered to be Tasāhul, and the statement of the Mutasāhil is not to be given any consideration in Jarh wa't-Ta'deel.”³

❖ And many more

The above translations from Imām adh-Dhahabī have been made available on SalafiManhaj.com and will be updated and available again soon insha'Allāh.

³ [TN]: The 'Ulama have explained that it is not as simple as this, as noted by Shaykh 'Ādil as-Subay'ī (of the students of Imām al-Albānī, Imām Bin Bāz and the Muhaddith of Madeenah 'AbdulMuhsin al-

I say: who are the 'Ulama of Jarh wa't-Ta'deel who categorise Shaykh Wasiullāh as being Mutasāhil? Perhaps Bāzmūl intends himself, and this from him would not be far off. Furthermore, if we were to accept that Shaykh Wasiullāh is Mutasāhil, then what is the condition of those other Shaykhs, such as Shaykh Dr Sālih bin Sa'd as-Suhaymī, Shaykh Dr 'Ali bin Ghāzī at-Tuwayjurī and Shaykh, Dr Sulaymān ar-Ruhaylī – for they have commended Shaykh Haytham Sarhān, are they also from those who are Mutasāhil?

My brothers, I advise you for the sake of Allāh's Countenance:

One: Turn to Allāh with supplication and ask him to guide Bāzmūl and avert him from you.

Two: Benefit from Shaykh Haytham Sarhān and do not turn to Bāzmūl and his likes.

Three: contact the 'Ulama such a Shaykh al-'Allāmah Sālih bin Fawzān Āl Fawzān and complain about Bāzmūl, record the conversation with him, after seeking his permission, and then distribute the recording in France and elsewhere.

Four: contact Bāzmūl's brother Dr Muhammad Bāzmūl and inform him about his vile behaviour.

Wa's-salāmu alaykum wa rahmatullāhi wa barakatuhu

'Abbād). Shaykh 'Ādil noted that the ta'deel is given precedence over the general jarh also, and a jarh from one who is himself criticised is also not to be accepted. Shaykh 'Ādil also stated in a Q&Q with some brothers from Albania:

Also the scholars of hadeeth did not regard, and this is again also from the important principles which the students of knowledge have to know, the word of an Imām who was harsh and zealous [Muta'annit] who makes Jarh and for this reason some of the scholars did not pay any regard to the Jarh of some senior scholars of hadeeth such as Yahyā ibn Ma'een for example, Ibn Nu'aym or al-Juzajānī and what they said about some people as they were very harsh. This does not mean that they were totally disregarded but that there has to be long and proper consideration and certification. There are some people known for shiddah [harshness] so one has to be hesitant and wait and for this reasons the 'Ulama of Jarh wa't-Ta'deel outline three levels [of scholars in Jarh wa't-Ta'deel]:

- ❖ **The Muta'annit [the harsh and zealous ones]**
- ❖ **The Muta'addil [the balanced, just and moderate ones]**
- ❖ **The Mutasāhil [the lenient ones]**

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