

Shaykh Sālim at-Taweel
(hafīdhahullāh)

A LETTER TO DR MUHAMMAD BIN HĀDĪ AL- MADKHALĪ¹

All praise is due to Allāh, and may prayers and peace be upon whom there is no Prophet after, to proceed:

This is a letter which I sent to the brother, Shaykh Muhammad bin Hādī al-Madkhalī al-Madanī on 21 Shawwāl 1435 AH corresponding to 17 August 2014 CE. I spread it with the knowledge that I sent it to the Shaykh via mobile phone and I do not know if he read it or not. The letter read as follows:

From Sālim bin Sa'd at-Taweel to the noble Shaykh, Dr Muhammad bin Hādī al-Madkhalī, may Allāh forgive him and his parents. As-salāmu alaykum wa rahmatullāhi wa baraktuhu. I read some words which were spread via electronic means:

“if...and Sālim at-Taweel are two lions of the Sunnah then unto the Sunnah safety [is needed].” Written by the hand of Muhammad bin Hādī, Tuesday 14th Rajab 1435 AH, in Madeenah of the Prophet (sallAllāhu 'alayhi wassallam).

Then one of the brothers known as Khālid Bāqīs spread that Shaykh Rabī' al-Madkhalī said, when his words reached you, that: “rather they are two lions on the sunnah”. I say, and I seek aid only with Allāh:

¹ Shaykh Sālim at-Taweel, *Risālah ilā Shaykh Muhammad bin Hādī al-Madkhalī (Akhī al-Kareem Hāfīdh 'ala Akhuwwatinā)*. [A Letter to Shaykh Muhammad bin Hādī al-Madkhalī (A Kind Brother Who Preserves Our Brotherhood)]. Dated 1 Dhu'l-Qa'dah 1435 AH/27 August 2014 CE, see:

<http://www.saltaweel.com/articles/354>

Translated by 'AbdulHaq al-Ashanti

May Allāh forgive you and your parents Shaykh Muhammad bin Hādī:

One: who said that Sālīm at-Taweel was “a lion from the lions of the sunnah”? Name us your men.

Two: if Shaykh Muhammad you are insinuating that Shaykh Falāh bin Ismā’eel Mandikār stated this, as has been transmitted to you by some youth, then Shaykh Falāh says: “I do not remember saying these words”.

Three: I myself swear by Allāh that I do not remember ever hearing this from Shaykh Falāh.

Four: the youth who transmitted the words I know him, he is known as Hasan ash-Sharāh, and he recently spread recently via some means of communication that he heard Shaykh Falāh say: “two lions”, meaning: he did not say “two lions of the sunnah”. There is distinction between the two forms of expression which is not hidden from your likes, I do not know who added the words “lions of the sunnah”. Did the one narrating this make this addition intentionally so as to cause commotion? Or unintentionally, or did he narrate it with a distorted meaning? Even these words without the addition I do not remember hearing them from Shaykh Falāh.

Five: if it is verified that Shaykh Falāh Mandikār or anyone else said that Sālīm at-Taweel was “a lion” or “a lion of the sunnah”, then I am not to be held accountable for something not uttered by me.

Six: do these words deserve this amplification? What is apparent to me is that you wrote what you did in a hurry on a bit of paper from one of the school students, as is apparent.

Seven: if someone stated “Shaykh Muhammad bin Hādī is Shaykh ul-Islām and Shaykh of the Muslims” or that he is “an Imām of the notable Imāms” or “one of his time” or “precious for his time” or “the likes of him have not been born from women for the past twenty centuries” or anything else, therefore Shaykh Muhammad bin Hādī is to be held accountable for that?!

Eight: there are to be found those who claim that the companions have the attributes of Rubūbiyyah and Ulūhiyyah alongside Allāh, such as ‘Alī bin Abī Tālib (*radi Allāhu ‘anhu*) and others. Are the companions to be held account for that?

Nine: I did not seek for anyone to refer to be by such titles and I am not pleased with them, thus your statement “if Sālīm at-Taweel is a lion from the lions of the Sunnah then unto the Sunnah safety [is needed]” is defamation and unjustified.

Ten: what is the benefit in your words “...then unto the Sunnah safety [is needed]”? This is a Jarh which is not Mufassir and due to its spread some people have defamed my creed and manhaj. This is dangerous and something for which Allāh could take you to account [O Dr Muhammad].

Eleven: Unfortunately, some people have been able to come between us, so where are you in regards to Allāh’s Saying,

“And do not obey every worthless habitual swearer, [And] scorner, going about with malicious gossip...”

{*al-Qalam* (68): 10-11}

According to the Divine Legislation it is obligatory for you to verify and confirm before issuing rulings on people.

Twelve: Sālim at-Taweel, all praise is due to Allāh, is not a Rāfidī, a Jahmī, a Khārijī, a Mu’tazilī, a Murji’ī, an Ash’arī, a Māturīdī, a Thawrī or a Takfirī to be denigrated with such terms and names. Just as I am not, all praise is due to Allāh, an enemy of the Sunnah who fights against its people, just as I am not a lion over it or its people.

Thirteen: Shaykh Muhammad you promised me to arrange a sitting with Muhammad al-’Anjarī along with Shaykh Rabī’, that was three years ago or more in Makkah and this was in front of Shaykh Rabī’ in his house while Shaykh Falāh Mandikār was present. You said you would take responsibility for al-’Anjarī to attend yet unfortunately you have not brought him to attend up to now. Allāh knows best, maybe you will not bring him to attend while I swore to you by Allāh that you would be unable to bring him to attend as al-’Anjarī is unable to face it due to his knowledge of what I know about him and details which neither you nor Shaykh Rabe’e know. Unfortunately, you broke your promise Shaykh Muhammad and you did not apologise for this, then you come now and speak with these words? Allāhu Musta’ān!

Fourteen: I sent al-’Anjarī, him and no one else, a clip from Shaykh ’Abdullāh ’Ubaylān for him to benefit from. It is not necessary for me to agree with everything that he says, yet within the words of Shaykh ’Abdullāh ’Ubaylān is that which is to be applied to al-’Anjarī and the youth around him. Unfortunately, you were hasty and you did not verify with me at all and you believed the words of al-’Anjarī even though that you know that there is differing between us.

Fifteen: O Shaykh Muhammad, I exhort you to fear Allāh in your judgements and to verify before you speak about my honour or the honour of other Muslims. just as I exhort you to review your words and not become a reason to block people from our lessons on tawheed and ’aqedah.

Sixteen: we read and hear much of those who describe Ahmad Bāzmūl and Usāmah ’Atāyah as being **“Ulama of the Sunnah and the Salafis”**, and some of them say **“al-’Allāmah Ahmad Bāzmūl”** and **“al-’Allāmah Usāmah ’Atāyah”**, and you know full well that these two are not scholars not to mention being described with **“al-’Allāmah”**. So why do you not comment on these pompous ascriptions?

Seventeen: perhaps Shaykh Muhammad you have tried and tasted the bitter lies and falsifications against you and holding of your words in ways which they do not necessitate, like when they said

that you said: “Hajj is incomplete for the one who does not visit Shaykh Rabīʿ without an excuse”, is this not the case? So why do you not hate for your brother that which you hate for yourself?

Eighteen: not every difference between every two Salafīs necessitates that one has left Salafiyyah while the other is still upon pure Salafiyyah. For one could kill the other, hit the other, defame the other, backbite the other, envy the other, or they could differ in issues or in assessing matters or some stances, or kinds of well-known areas of differing. This is whether or not one of them has deviated from the way of Salafiyyah while the other has remained on the right path. If only you understood this aspect, as not understanding it leads to much division among Salafīs and some tale-carriers and quickly any type of differing can become a creedal or manhaj issue, Allāhu Mustaʿan.

Nineteen: O Shaykh Muhammad, beware of the tale-carriers, verify their reports so that they do not exploit you for their own accounts with those who differ with them.

Twenty: some of the ʿUlama have mentioned that the people are of three categories:

- A category who fear Allāh and are thus fearful of Allāh
- A category who fear the leader and are thus fearful of the leader
- A category who fear the people and are fearful of the people

And you, O Shaykh Muhammad, I hope that you are of the first category, so fear Allāh O my noble brother and maintain our brotherhood.

I ask Allāh to provide us with speaking the truth even if it is against our own selves, parents and relatives. All praise is due to Allāh, firstly and lastly, apparently and inwardly, and may prayers, peace and blessings be upon or Prophet Muhammad, his family and all of his companions.

As-salāmu alaykum wa rahmatullāhi wa barakātuhu

Written by Sālim bin Saʿd at-Taweel

Wednesday 1 Dhuʿl-Qaʿdah 1435 AH corresponding to 27 August 2014 CE