

Shaykh, Dr Falāh Ismā'il Mandikār

(hafidhahullāh)

**ON BOYCOTTING THE ONE WHO DOES NOT
MAKE TABDĪ' OF SHAYKH 'ALI HASAN AL-
HALABĪ AL-ATHARĪ
AND THE ISSUE OF THE BOOK 'SIYĀNAT US-
SALAFĪ' BY AHMAD BĀZMŪL¹**

Questioner: Our Shaykh, I wish to complain to you about something which happened to me. A student of knowledge from Libya came to me and advised me to attend a gathering of Salafis. He advised me to adopt the stance of tabdī' of Shaykh al-Halabī and within the gathering there was a long discussion. I did, and still do, hold that there should be silence with regards to his tabdī'. I said to this brother: 'I have an Imām in regards to silence on this issue, in fact more than one.' And I mentioned to him the hadeeth of the Prophet (*sallallāhu 'alayhi wassallam*): "Whoever says about a believer that which he does not possess then Allāh will make his residence Radghat Khabāl until he refrains from what he says." I said to him: 'I do not make tabdī' based on suspicion and I do not blind follow in the likes of these issues especially when the issue is one of fitnah. If I am correct then I am safe in regards to the honour of Shaykh al-Halabī or anyone else, and if I am wrong and the truth is that he a Muftadī' then sufficiency has been reached from the words of the 'Ulama, I would also be safe for I warn against every innovation or error which has emanated from him or anyone else.' The argument ended with him instructing me to read the book *Siyānat us-Salafī* by Shaykh Bāzmūl...

Shaykh Falāh Ismā'il interjects: Shaykh who?!

Questioner: Ahmad Bāzmūl

Shaykh Falāh Ismā'il: ehh. What's the name of the book?

Questioner: *as-Siyānah* [protection]

¹ Translation: 'AbdulHaq ibn Kofi ibn Kwesi al-Ashantī.

Summarised translation based on a visit to Tunisia dated: 26th Rabī' al-Awwal 1434 AH/7th February 2013 CE and it can be accessed here:

<http://ia600807.us.archive.org/31/items/fala7.halabi.tunis/fala7.halabi.1.mp3>

Shaykh Falāh Ismā'il: *Siyānah* [protection of] what?!

Questioner: *Siyānat us-Salafī fī Radd 'ala'l-Halab*²

Shaykh Falāh Ismā'il: this is the name of the book?! As if it is Siyānah [protection] of cars or Siyānah [protection] of airplanes?!

Questioner: he [the Libyan brother] then instructed someone to watch me to ensure that I would do that [i.e. read the book]. When I read the book...

Shaykh Falāh Ismā'il: strange! He actually instructed someone to watch to ensure he would read it?! Why?! Is he the leader in authority or something?! Strange!?

Questioner: when I read the book I had some observations on it, and I saw some bias [Tahāmul] within the book and I discussed this with some of the brothers.³ When this reached the Libyan student of knowledge he instructed that I be boycotted. The issue reached the extent that they prevented me from leading the people in Salāh and they exhorted to this so what is your advice to me and the brothers?

Shaykh Falāh Ismā'il: wallāhi, I say: you erred by reading the book which he gave you! Would that you remained upon your first position, yes. Wallāhi, an error is to be rejected, always. Here we have the Qur'ān, why did Allāh mention to us the issue of making mistakes? So that we would learn. Not so that Allah will clarify to us the errors of the Prophets, no by Allāh, but rather so that we would learn. It is inappropriate that mistakes be persevered upon, whether from the one who is mistaken or from those who support him on the error, as for me branding the banner or the sword and making tabdī', no by Allāh. We were not created for this. By Allāh, if you read a book from the books of knowledge, for example if you were to read *as-Sunnah* by Imām Ahmad, *ar-Risālah* by Imām ash-Shāfi'i, wallāhi it would be better for you than to read books of *Siyānah* or

² [TN]: Shaykh 'AbdulMalik ar-Ramadānī al-Jazā'irī (*hafidhahullāh*) stated: **“This book [by Ahmad Bāzmūl] has been censured by Shaykh ['AbdulMuhsin] al-'Abbād!”**

See: http://salafimanhaj.com/pdf/SalafiManhaj_JazairiOnStudents

The book was also refuted in detail by Abu'l-'Abbās 'Imād Tāriq bin 'Abdul'Azeez al-Mukhtār and Abū Usāmah Yāseen bin Muhammad Āl Nazāl in their 375 page book entitled *al-Ibānah 'an Khiyānat is-Siyānah [li Ahmad Bāzmūl] li 'Adl wa Amānah* [Clarification About the Deception of Protection (by Ahmad Bāzmūl) in Justice and Trust]. Relevant sections will soon follow insha'Allāh.

³ [TN]: an example of bias in the book is in regards to the issue of Bāzmūl's claim that Shaykh Ali Hasan views that there has to be ijma' for a Jarh to be accepted, when in fact Shaykh Ali Hasan merely emphasises what was stated by Imām adh-Dhahabī before, that there has to be an ijma' to impose a Jarh on others and obligate them to adhere to it. The issue was discussed in detail in the book mentioned above by Abu'l-'Abbās 'Imād Tāriq and Yāseen Āl Nazāl. Relevant sections will soon follow insha'Allāh.

Miyānah or the likes!⁴ Leave these books [i.e. those such as Bāzmūl's 'Siyānah'] yā 'Abdullāh, leave these books, all of them. Upon you is to read the books of the Sunnah, read the books of the Kibār 'Ulama. Wallāhi, we don't have the time to read these things! We don't have time for it! We were not created for this yā 'Abdullāh! If a person today read all of these refutations of one against another then he would have no time to read the Qur'ān. All of this is wasting time and causing division among the people. Yes, we could say that 'Ali has this and that, but there is not a person except that he has errors yā ikhwān, and 'Ali no doubt is one of such people. By Allāh, his retraction and leaving of errors is more beloved to us than the dunya and what is in it. However, as for us going and using such words then this merely increases division between us and him, and wallāhi brothers this is not the way of the Muslims at all. The brother firstly mentioned some good words: that even if he is a Mubtadi' then I have remained safe by sufficing with the words of the people of knowledge. We do not call the people to traverse behind 'Ali in every minor and major issue, no by Allāh, do not do that. However, we also do not harshly critique. **SubhānAllāh, then a decision came to boycott him [the questioner]!?** How can they prevent him [from leading people in Salāh]?! Ya'nī, this Libyan in Libya has the right to prevent people from praying behind the brother here [in Tunisia]?! "Prevent him from leading Salāh"?! As if he is Colonel Gadhāfi during his time! Yet even Colonel Gadhāfi during his time did not even think that he could prevent people from praying behind someone in Tunisia! Was he able to do this?! Gadhāfi would prevent an Imām where? In Libya! He would kill him also. What is this [Libyan] brother's power for him to say: "watch him" and to order him to read the book *Siyānah*?! This is like when it is said Mukhābarāt [intelligence services], then later the decision comes as if it is a royal declaration!

A brother interjects

Shaykh Falāh Ismā'il: no, no, leave him and do not be scared of him or his warnings! Say to him: this book returns upon you, we don't have time for it! This Bāzmūl has refuted me, he says he has refuted me and I do not know that this has even reached number I do not know! However, today it reached me: 'the refutation on you has reached number 5'. Someone sent me a message saying: 'akh Bāzmūl hopes that you will read his reply to you, that you seclude yourself and read his fifth reply to you'! I said to the brother: 'the fifth response?! I haven't even read the first one! Yes, wallāhi I have not even read the

⁴ [TN]: Indeed, it has been odd to observe in London for example, teenagers and pre-pubescents, who have just completed Madeenah Book level 1 (!?), bending over backwards to get copies of Ahmad Bāzmūl's 600 page 'Siyānah' and attempt to read and comprehend it!?

first one and even if it reached 50 replies I still would not read them!' We do not have the time to preoccupy ourselves with this, by Allāh we do not have the time. Do you have time for this?! Spend the time for Allāh's deen yā Shaykh, in the books of the people of knowledge, wallāhi this is better for you. Would that you did not read the book, but you read it! Would that we have the time then I would mention the words of Shaykh ul-Islām Ibn Taymiyyah wherein he mentioned that during the time of Yazeed people would test each other over him, and during the time of Hajjāj people would test each other in regards to him: "what is your position on Yazeed the Fāsiq?" the people would say and "what is your position on Hajjāj?" Shaykh ul-Islām refutes all of these matters, wallāhi. Yā 'Abdullāh, it is not permitted to test the people except in three issues:

- The Qur'ān, and your position regarding the Qur'ān
- The Sunnah, and your position regarding the Sunnah
- The Sahābah

This is the basis in regards to testing the people, this is the basis in regards to allegiance and disavowal. Yes, whoever's error becomes manifest we steer clear and we do not follow in the error. Whoever's innovation is manifest we steer clear even more. Whoever's kufr is manifest we cut off from. We do not follow up, check on and spy and we do not read these issues at all which are prevalent among the contemporaries.⁵

⁵ [TN]: Shaykh Abū 'AbdulMu'izz Muhammad 'Ali Ferkous al-Jazā'irī (*hafidhahullāh*) has noted that this is from the science of Jarh wa't-Ta'deel, conveniently glossed over by some, that

كلام الأقران يطوى و لا يروى

"The speech of contemporaries about each other is put aside and not to be mentioned"

Imām adh-Dhahabī said in *Siyār A'lām un-Nubalā'*, vol.7, pp.40-41:

We neither claim that the Imāms of Jarh wa't-Ta'deel are infallible and free from making occasional mistakes, nor that they are free from speaking with harshness with people they have enmity and antagonism with. For it is known that much speech of the contemporaries about each other within disputes is not to be taken into consideration. This is all the more the case when a man (who a scholar disputes with) has been deemed as credible by a group (of scholars) who are fair in their speech.⁵

Adh-Dhahabī (*rahimahullāh*) also said in *Mizān ul-'Itidāl*, vol.1, p.111:

When contemporaries speak (ill) about each other that is not to be taken into consideration especially when it is apparent to you that there is enmity between them or madhhab partisanship involved or envy of one over the other, and none is saved from this except the one who Allāh protects. I do not know of any era

All praise is due to Allāh, we have senior 'Ulama so we take from them and refer back to them for issues in our deen which we do not adequately understand or know from the Book, Sunnah or companions, we refer back to the Kibār 'Ulama. Leave this one, this Zayd or this 'Ubayd. May Allāh grant us and you good health! **Those who have this shiddah you see them with the kuffār, fussāq and grave-worshippers so soft and meek...by Allāh if he goes to a sinner, rather to kuffār, Ahl ul-Bida' and grave-worshippers, masha'Allāh, what is this softness, kindness and compassion here?! The matter is not like this yā 'Abdullāh, it is far-fetched to consider this as being the correct understanding of al-Walā' wa'l-Barā', this opposes al-Walā' wa'l-Barā'. Yes.**

Brother interjects with the notion of the 'Kibār':

Shaykh Falāh Ismā'il: in my possession I can reject the words of the kibār with other kibār. **Do you not have Kibār [for your stance]? You have more Kibār with you! I also know, wallāhi, that they do not have any words of the Kibār with them, by Allāh they do not have any! They have a misunderstanding of the Kibār 'Ulama, they apply "Kibār" to whomsoever they want!**

Wallāhi brothers, it is inappropriate that we preoccupy our time with our brother 'Ali al-Halabī or anyone else, leave the matter yā Shaykh. Leave it and say to them: I'm going to learn the Qur'ān and Sunnah...

where people have been free from this except the era of the Prophets and the truthful, and if I wanted to I could mention books on this.⁵

Ibn 'AbdulBarr (*rahimahullāh*) said in *Jāmi' ul-Bayān ul-'Ilm wa Fadlihi*, vol.2, p.152:

Whoever is trusted as being credible, is confirmed as being safe in regards to knowledge and his credibility and concern with knowledge is apparent – then the statement of anyone regarding him is not to be given any attention unless he comes with clear evidence and fairness in his jarh which authenticates his jarh via testimonies which have observations and conclusive evidence.⁵

Refer to this article by Shaykh Ferkous:

http://salafimanhaj.com/pdf/SalafiManhaj_JarhWaTadeel.pdf