

Shaykh Sālim at-Taweel

(hafidhahullāh)

**A TAZKIYAH FROM A SCHOLAR DOES
NOT GRANT INFALLIBILITY TO THE ONE
BEING COMMENDED¹**

All praise is due to Allāh, the Lord of the worlds, and there is no transgression except on the oppressors, and the final end is for the pious and may blessings be upon our Prophet, his family and all of his companions.

We have been tested by some people who have caused much in the way of corruption and have launched war against the preachers to tawheed and Sunnah. They wage war against every student of knowledge who is striving to seek knowledge and call to Allāh, Mighty and Majestic, whether in their own countries or overseas, as if they are Awsiyā' of Salafīyyah, and as if Salafīyyah is in their hands to allow in whomever they wish and expel whomever they wish, this is all the more the case if they do not like or person or if the person is not upon their desires. Of them are those who incite their followers to wage war, as they themselves actually call it, against all who do not concur with their desires, Allāh's Refuge is sought. Yet at the same time they do not wage war except behind the protection of some Mashāyikh or behind a fortified wall. And like the heads of partisan parties, they preoccupy the youth rather than themselves in such matters without themselves actually being frank.

Such a person may be referred to, or may refer to himself, as being a “noble cultivator” even though it is apparent to whoever tracks his “cultivation” to his followers that he is bad in his

¹ Summarised from a recent article by the Shaykh dated 22 Sha'bān 1435 AH/6 June 2014 CE:

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Translated by 'AbdulHaq al-Ashanti

cultivation of them. Unfortunately, among them is much lying, backbiting, tale-carrying, abuse, denigration, exposure, following mistakes, carrying statements in a way which is not possible to understand them and co-operating on sin and transgression. I say this while being remindful that Allāh will ask me on the Day of Judgement about this testimony, and by the One Whom there is no god other than Him I am not oppressing them, rather I am speaking based on what I have witnessed and what others have witnessed. Perhaps this group is in great need of admonition and being reminded of fearing Allāh and the Hereafter. What is apparent to me is that they have deficiency in that regard, and thus rarely are they observant of lying, backbiting and tale-carrying, to the extent that if you were to remind them of Allāh they will not be remindful.

The Prophet (*sallAllāhu 'alayhi wassallam*) used to admonish his companions each week, he would remind them to be fearful of Allāh on the Friday Jumu'ah and this was with the companions, may Allāh be pleased with them, and with their honoured position and lofty status. This was due to the Prophet's knowledge of their need for admonition and their reminder to have fear of Allāh. Yet with this group, it is very unfortunate that if you were to say to one of them: "fear Allāh regarding tale-carrying, it is harām and of the major sins, and derision of someone is of the causes for punishment in the grave" and you mention to him the evidences of this from the Book and Sunnah, with all this he still will be almost unable to budge from his tale-carrying by a hair! And if you were to repeat the evidences to him time after time you will find that he says "this is selective speech with no benefit". SubhānAllāh, there is no benefit in reminding one to be fearful of Allāh or in admonishing against tale-carrying! How can a Muslim say such words?! By Allāh I do not know!

Some of them will even squeeze people so as to extract from them words and then carry these words in a way which they do not intend so as to gather a plethora of words from here and there and then go with them for Nameemah! Some cultivators mention that from the Usūl of cultivation and education is that a mother should not always frighten her children regarding the father, so that hatred of the father is not instilled into the hearts of the children, and so that the father will not hate the children.² It is wrong for the mother to always present the father to the children in the context of "wait till your father gets home, I will tell him what you have done and you will be smacked". When the father comes home the children will only think of him as one who smacks

² [TN]: This is what happens in the West in particular, especially in broken marriages, when discussing the father of the children the mother will present the father in the worse possible light so as to instill hatred in the hearts of the children regarding their very own father. The women who opt for this course of behaviour are themselves riddled with hatred, envy, disgraceful manners, reliance on the welfare system and a lack of personal integrity.

them. This is in the context of scaring and threatening the children, but what if you informed the father and exaggerated and lied, saying that they did things which they did not actually do. The result of which is that the children are severely reprimanded. Inevitably there will arise estrangement between the father and his children, followed by family fragmentation, weakness and loss. Some people do this due to their ignorance of the principles of cultivation while they think that they are actually doing good. You will find them threaten people with some Mashāyikh and they will gather the words of this one and that one, exaggerate, lie and regard them in a way which they are not to be taken and they practice gossip, this all results in the following:

One: they distort the image of some Mashāyikh among people, they make out the Shaykhs to be that their only interest is Jarh and 'Tabdī', to the extent that those who do not know the Masāyikh will think that they have not perfected any other knowledge except for tabdī'.

Two: They make the people hate the Mashāyikh to the extent that some of them hate the very mention of their names.

Three: They cause division among the Shaykhs and cause dissension among them after they were brothers loving each other for the sake of Allāh, Mighty and Majestic.

Four: They cause division between the Shaykhs and the students of knowledge after they had the relationship of a father and son.

Five: They have made the da'wah very weak.

Six: They cause the enemies of the Salafīs to rejoice, Allāh Said transmitting from what Hāroon said to his brother Mūsā:

“...so let not the enemies rejoice over me...”

{*al-A'raf* (7): 150}

Seven: They preoccupy themselves and those with them away from seeking beneficial knowledge, worship, recitation of the Qur'ān, memorisation of the Qur'ān and benefitting from their time and lives – this has been mentioned by many whom Allāh has saved from them.

Eight: They preoccupy others by refuting them.

Nine: Their character has become corrupted due to the constant lying, backbiting and tale-carrying all in order to support their own selves.

Ten: They have become afflicted with 'Ujb [self-amazement], and *Ghurūr* [delusion] that they are the sincere Salafīs while all others apart from them are nothing.

Eleven: Their derision of others, to the extent that they even look down upon their own Mashāyikh who taught them. They forgot their virtue on them and have rewarded them just how Sanmār [Sinnimar] was rewarded.³

Twelve: Their bigoted partisanship to their views and stances based on what they deem to be avoiding fluctuation and camouflaging.

Thirteen: They have fallen into abhorrent and vile partisanship [Hizbiyyah Maqetah wa Qabeehah] which has surpassed many forms of Hizbiyyah which are present on the scene.

And important point also:

Some people have become preoccupied with *Tazkiyāt* [commendations] from some 'Ulama and have taken such commendations as a cover under which to oppress the slaves of Allāh and damage their reputations. If such a person is criticised then their actions or words, or one of his followers will speak under him and they will say “so and so has been praised by so and so scholar”. As if he carries, what is known today as “protection” from criticism and refutation. In reality, this method is not good and is in fact void, so in explaining this I say:

One: a scholar is not infallible, he could have good suspicion about a person whom he praises yet the one being praised is not suitable for commendation. Issues and aspects about the one being praised may be hidden from the scholar things which if he knew about he would not praise him. My words are not any criticism of any scholar however the backbiters are hasty, as is their habit, in transmitting such words to the scholar as they have done beforehand. And they say “so and so has criticised your Tazkiyah of so and so” or they say “this is a secret slander of Shaykh so and so” or that “so and so doubts the Tazkiyah of so and so Shaykh” and that “Shaykh so and so is hasty in Tazkiyah” or “he does not know who is giving Tazkiyah to” or “so and so is Mutāsahil in

³ [TN]: Sanmār [aka Sinnimar, also sometimes referred to as being “ar-Rūmī”, i.e. the Greco-Roman] was a Nabatean architect who built the palace of al-Khawarnaq, a mile east of Najaf in Irāq. The saying “recompensed/rewarded as Sanmār was recompensed” / “the recompense of Sanmār” [“Jazā' Sanmār”], has an interesting origin. It originates from a story wherein it is said that upon completion of the palace, Sanmār said to the king, who was the Lakhmid king Nu'mān bin Amru al-Qays (390-418CE), that “there is a brick which if removed the whole structure will collapse, but he does not where that particular brick was placed.” As a result king an-Nu'mān had Sanmār thrown off the top of the palace and hence the proverb “the recompense of Sanmār” has its roots. However, other reasons are given for Sanmār's execution ranging from the king being scared that a similar style palace would be built for someone else to Sanmār not getting paid in full for the job.

The palace was regarded by the Arabs as one of the wonders of the world and was used as a palace in early Abbasid times.

Tazkiyah” or “he gives Tazkiyah without explanation” and other methods based on tale-carrying and gossip which is prohibited in the Divine Legislation and vile according to custom.

Two: in the hadeeth from the infallible Prophet (*sallAllāhu 'alayhi wassallam*) he said: *“I am only a man, and you bring your disputes to me and perhaps some of you can present their side of the story in a more convincing way than others, and I judge based on what I hear.”*⁴ So then what about those who are lesser than the Prophet (*sallAllāhu 'alayhi wassallam*)? A scholar could hear words which he thinks are true yet realities could be hidden from him, which if revealed to him he would not have commended and praised the man.

Three: many of those whom they speak about today and have been criticised are those whom had *Tazkiyat* from the 'Ulama, indeed some of them were praised by credible scholars whom the tenacious group themselves regard as credible and there are many examples of this which are to famous to mention.

Four: the Tazkiyah of a scholar does not mean that the one being commended has the right to make Tajreeh of people and defame their creed and method. A scholar could commend one of the students of knowledge to go and teach and call to Allāh, not to go and curse people and carry tales between them and the 'Ulama.

Five: such a Tazkiyah is not a Prophetic Tazkiyah from the revelation of the Lord of the heavens in that it gives the one being praised safety that he will never ever change until he dies. For a person is subject to tribulation at any moment, and Allāh's Refuge is sought.

Six: in most cases, those who depend on commendations are themselves doubtful and thus they need to cover themselves, as otherwise a Muslim's actions commend him

Seven: some people rely on commendations if it is in regards to him or whoever is partisan with him. if the Tazkiyah is in regards to someone who differs from them they will say **“this is an old Tazkiyah”** or **“he differed”**, or **“he has changed”** or **“he is not like it he used to be”** or **“the one who commended him is Mutasāhil”** or **“we have a Jarh Mufassal [detailed criticism] and it takes precedence over Ta'deel Mujmal [general commendation]”**. These words are true but why do they apply them to others and not on themselves? The truth is as is said: “desire has no cure”.

Eight: a Tazkiyah is not restricted to three or four scholars and no one else, all praise is due to Allāh Ahl us-Sunnah have renowned senior 'Ulama other than them, so it is not permitted for us to rely on the Tazkiyah of so and so and not anyone else without a reason or Divinely Legislated foundation.

⁴ Agreed upon, narrated by Umm Salamah.

In concluding my article I mention to those who describe themselves as being the “consistent Salafis”, based on what I have actually heard myself from my brother Abū Muhammad Ahmad bin Husayn as-Subayʿī, may Allāh preserve him, with my ears from his tongue, without any middle-man between us. He said that he went one day to Shaykh ʿAbdulʿAzeez bin Bāz (r) and sought some advice from him to present to the university, and then when the Shaykh knew that he was from Kuwait he said to him: **“bring me the Tazkiyah of Shaykh ʿAbdullāh bin Khalaf as-Sabt”**.

So O you who brand yourselves as being “the tenacious” what will you say? Pride has broken your backs and self-amazement has killed you, so rush to make sincere tawbah before the time runs out. Ibn ul-Qayyim stated:

If you stay the night asleep and awake regretful, it is better than you stay the night standing in prayer and wake up with self-amazement.⁵

I ask Allāh to keep us away from fitan, what is apparent of it and what is hidden, and all praise is due to Allāh at the beginning, the end, apparently and inwardly, and may peace and blessing be upon our Prophet Muhammad, his family and all of his companions.

⁵ Ibn ul-Qayyim, *Madārij us-Sālikeen*, vol.1, p.177