

مرة أخرى: رفقا أهل السنة بأهل السنة

## Once Again: Oh Ahlus Sunnah, Be Gentle with Ahlus Sunnah

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*“This treatise is specifically important for the students of knowledge, do not pay attention to what the owners of certain meagre websites will say regarding it; they only criticise this type of treatise out of arrogance in themselves and ignorance as to what they say; and [despite this] they have given themselves particular titles. This treatise is a great treatise...”*

– Shaykh Saalih As-Suhaymee

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Electronic Edition - Version 1.0  
الثلاثاء ٢٩ المحرم ١٤٣٢  
Tuesday 4 January 2011

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2

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فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

**"So whoever hopes for the Meeting with his Lord,  
let him work righteousness and associate none  
as a partner in the worship of his Lord."**

The Noble Qur.aan - Soorah al-Kahf, Aayah 110

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**Publisher**

madeenah.com  
al-Madeenah an-Nabawiyyah  
Saudi Arabia  
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Shaykh 'Abdul-Muhsin Al-'Abbaad Al-Badar

بِسْمِ الرَّحْمَنِ الرَّحِيمِ

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*I do not think that anybody from Ahlus Sunnah will encourage this methodology of disparagement and attaching importance to it, whilst knowing that it only results in enmity and hatred between Ahlus Sunnah and hardness of the hearts.*

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## Biography of Shaykh Abdul-Muhsin Al-'Abbaad Al-Badar

# 4

I am the one in need of Allaah, 'Abdul-Muhsin ibn Hamad ibn 'Abdul-Muhsin ibn 'Abdullaah ibn Hamad ibn 'Uthmaan Aal-Badar; and the family of Aal-Badar is from Aal-Jalaas from the tribe of 'Unzah which is one of the tribes of al-'Adnaaniyyah and my great-grandfather 'Abdullaah added the name 'Abbaad and some of his children later became known by this name. My mother was the daughter of my paternal uncle - Abu Sulaymaan ibn 'Abdullaah Aal Badar.

I was born just after Salaat al-'Ishaa. on a Saturday night corresponding to the 3rd of Ramadhaan 1353 A.H. in the city of Az-Zulfee which is 300 kilometres north of Riyadh.

I learnt to read and write from the noble teachers 'Abdullaah ibn Ahmad al-Munay' and then Zayd ibn Muhammed al-Munayfee and then 'Abdullaah ibn 'Abdur-Rahmaan al-Ghayth under whom I completed the Qur. aan and then Faalih ar-Romee.

When the elementary school was established in az-Zulfee in 1368 A.H, I transferred there to the second year (level). When I completed my elementary studies in 1371 A.H, I then transferred to the Ma'had al-'Ilmee in Riyadh the following year. I then transferred to the faculty of Sharee'ah.

During my final year at the faculty, I was appointed a teacher at the Ma'had al-'Ilmee in Buraydah on 13th Jumaada al-Oolaa 1379 A.H. Then at the end of the academic year, I returned to Riyadh to sit my final exams at the faculty. Allaah blessed me by my graduating (with the highest grades) and I came first from amongst all my fellow students who were 80 (in total) - and who were the fourth set of graduates from the faculty of Sharee'ah. As such, I also came first in (all) the three previous years. When I recieved my certification from the Ma'had al-'Ilmee in Riyadh in 1380 A.H, I turned to teaching at the Ma'had al-'Ilmee in Riyadh.

When al-Jaami'ah al-Islaamiyyah (Islaamic University) in Madeenah was established, Allaah blessed me by being amongst those who were se-

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at the faculty, I was  
appointed a teacher  
at the Ma'had al-  
'Ilmee in Buraydah...*

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lected to teach there by the noble Shaykh, Muhammed ibn Ibraaheem Aal ash-Shaykh. The first faculty which was established was the faculty of Sharee'ah which began classes on Sunday 2nd Jumaada ath-Thaaniyah 1381 A.H. - and from the favours of Allaah upon me was that I was the first to teach a lesson on that day. From that day until now I have taught at the University and there is no-one at the University who has taught there longer since it was established other than me.

On 30th Rajab 1393 A.H I was appointed a deputy to the president of al-Jaami'ah al-Islaamiyyah after being selected by King Faysal for this post. I was one of three who was proposed by the noble Shaykh 'Abdul-Azeez ibn 'Abdullaah ibn Baaz who was then the president of the University.

I remained at this post until 26th Shawwaal 1399 A.H whereby I asked him to excuse me after I felt an urge within myself during the first two years of these six years when I was second-in-charge; and when the noble Shaykh 'Abdul-Azeez ibn 'Abdullaah ibn Baaz transferred to the presidency of the Department of Knowledge-based Research and Legal Rulings, I became first in command. And during those six years, I was only able to teach 2 lessons a week to the fourth year students at the faculty of Sharee'ah. During this time, I felt an enormous responsibility and a heavy burden (due to my position as president of the University) that I exerted myself - such that I hope it counts much with Allaah - and in those six years I was able to oversee the implementation of a new policy at the University whereby it changed from being a government entity to an institution and then the establishment of the Department of Higher Studies for both Masters and Doctorate programmes and the establishment of the faculty of the Noble Qur.aan and Islaamic Studies, the faculty of Hadeeth and Islaamic Studies and the faculty of Arabic Language.

During this time, the size of the land granted for the University increased many-fold. The University completed architectual plans for the new faculties, granting them the highest priority, increasing the number of students at the University to 20,000. These plans incorporated all the needs of this large number in terms of the (different) faculties, the departments and centres, student accomodation and services and other than these. During this time, the University printing press was also established.

My first trip outside the city of az-Zulfee was to Makkah to perform Hajj in 1370 A.H. and thereafter to Riyadh to seek knowledge at the Ma'had al-'Ilmee.

I still possess my notebooks of the different years of my elementary

5

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*From that day until now I have taught at the University and there is no-one at the University who has taught there longer since it was established other than me.*

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studies starting from the second year and they are the most beloved and precious of all that I possess.

The first book I ever had in my personal library was a copy of ((Buloogh al-Maraam)) of al-Haafiz Ibn Hajar al-'Asqalaanee. I acquired it before I began my elementary studies, whereupon I have written in my own handwriting the date of 6th of Muharram 1368 A.H.

And from the most beloved of all things to me is my immense love for the companions of the Messenger of Allaah (sal-Allaahu `alayhe wa sallam) and radhi-yallaahu 'anhum, and my hatred for those who hate them. Allaah has blessed me with sons and daughters, and I have named four of my sons the names of the rightly-guided Khulafaa. after having named one of them after the Prophet Muhammad (sal-Allaahu `alayhe wa sallam). And I named some of my daughters the names of the Mothers of the Believers, after having named one of them Faatimah, the leader of the believing women.

And this is some of what I recall about myself, which I have penned just as a reminder of the blessings of Allaah, and how short I fall and what little I have done (in this life) for the Hereafter. I ask Allaah to grant me success in being truthful in speech, and sincere in my actions and to attain beneficial knowledge and actions in accordance to it, indeed He is the All-Hearing and Responding.

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*And this is some of what I recall about myself, which I have penned just as a reminder of the blessings of Allaah, and how short I fall and what little I have done (in this life) for the Hereafter.*

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## Once Again: Oh Ahlus Sunnah, Be Gentle with Ahlus Sunnah

# 7

In the name of Allaah, the Most Merciful, the Bestower of Mercy.

All Praise is due to Allaah; there is no power or might except by Allaah. May the peace, safety and blessings of Allaah be upon His slave and messenger; our Prophet Muhammad, his family, companions and all those who follow him.

Indeed those who are occupied with Islamic knowledge from Ahlus Sunnah wal Jamaa'ah - those who traverse the way of the pious predecessors of the Ummah, are at this time in dire need of trying to bring about harmony and rectification amongst themselves; especially since they are very few in number in comparison to the groups and sects that have deviated from the way of the pious predecessors of this Ummah.

Over ten years ago and towards the final period of the two virtuous scholars, our Shaykh AbdulAzeez bin Baz and Shaykh Muhammad bin Uthaymeen (May Allaah have mercy upon them both), a very small group from Ahlus Sunnah took it upon themselves to warn against some of the sects that oppose the way of the pious predecessors – and this action of theirs is praiseworthy and much appreciated.

However, what is regrettable is that after the passing away of these two scholars, some of this group directed themselves towards undermining some of their brothers from Ahlus Sunnah both within this country and outside of it, who themselves call to adhering to the way of the Salaf. It was from the right [of these callers] upon them that they accept their good and strengthen them and rectify any mistakes that occurred from them – if it was established that it was a mistake. After this, they should not occupy themselves with basing their gatherings on mentioning them and warning against them – rather they should busy themselves with seeking knowledge, teaching it and calling to it.

This is the correct methodology of rectification and reform that our Shaykh AbdulAzeez bin Baz was upon, the Imaam of Ahlus Sunnah wal

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*Indeed those who are occupied with Islamic knowledge from Ahlus Sunnah wal Jamaa'ah - those who traverse the way of the pious predecessors of the Ummah, are at this time in dire need of trying to bring about harmony and rectification amongst themselves;*

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# 8

Jamaa'ah in this present time (May Allaah have mercy upon him). The people who dedicate themselves to knowledge from Ahlus Sunnah in this time are very few, and they are in need of increasing themselves in number not decreasing; they are in need of joining together and not boycotting. The saying of the grammarians can be applied to them, 'The diminutive cannot be made smaller!'

Shaykhul Islaam Ibn Taymiyyah said: 'You know that from the major principles of the religion is to bring the hearts together, to unite the word and rectify the relationships between the people. Indeed Allaah (the most High) said:

فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ

**So fear Allah and rectify all matters of difference amongst you.**

[The Noble Qur.aan - Soorah 8, Aayah 1]

He also said:

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

**And hold fast, all of you together, to the Rope of Allaah, and be not divided among yourselves.**

[The Noble Qur.aan - Soorah 8, Aayah 1]

Allaah said:

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ

**And do not be like those who divided and differed amongst themselves after the clear proofs had come to them.**

[The Noble Qur.aan - Soorah 3, Aayah 105]

[Please refer to the following article for further detail on this issue:

**'They did not differ until after knowledge came to them..'**

<http://madeenah.com/article.cfm?id=1334>

This is in addition to the many examples of such texts which order with unity and rectification and forbid from difference and discord. So the people who establish this principle are Ahl Al-Jamaa'ah (the people of unification); likewise, the people who exit from this principle are Ahl Al-Furqah (the people of divisions and discord). [Majmoo' Fataawa 51/28]

I have written a book on this subject entitled '**Oh Ahlus Sunnah, Be Gentle with Ahlus Sunnah**', which was published in the year 1424h (2003); it was reprinted in the year 1426h (2005), and then in 1428h (2007) as part of my Compilation of Books and Essays. [6/281-387]

In this book, I incorporated numerous texts from the Qur'aan, Sunnah

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and statements from the major scholars of Ahlus Sunnah. This book contained the following topics:

- The blessing of speech and expression;
- To preserve the tongue from speaking except in good;
- Suspicion and spying (i.e. following up each other's mistakes);
- Softness and gentleness;
- The position Ahlus Sunnah should take when a scholar makes a mistake: that he is to be excused and not declared an innovator nor boycotted;
- The tribulation of criticism and boycotting from some of Ahlus Sunnah in this time and how to remain safe from it;
- The innovation of testing people based on other personalities;
- A warning from the tribulation of criticism and disparagement, as well as Tabdee' (declaring others to be innovators) which has occurred from some of Ahlus Sunnah in the present time.

What is regretful, is that recently this situation has become worse with the targeting of some of Ahlus Sunnah with further criticism and with them being declared innovators - and with what has resulted from that from mutual boycotting. The same questions are then repeated: What is your opinion regarding so and so who has been declared an innovator by so and so? Should I read particular books from a particular person who has been declared an innovator by so and so?

**Some of the small students of knowledge will say to others similar to them: What is your position regarding somebody who so and so has declared to be an innovator? It is imperative that you have a position; otherwise we will abandon you!**

**This matter is made worse when it occurs from some of them from European countries. There exists within these countries some students from Ahlus Sunnah possessing little knowledge and are in immense need of seeking beneficial knowledge, and remaining safe from the fitnah of boycotting due to blindly following criticisms.**

In reality, this methodology is similar to the way of the Ikhwaan Al-Muslimeen regarding which their founder said, 'your call is more deserving that the people come to it and that you yourselves should not go to anybody... this is because [your call] contains all the good, and all others are not free from deficiencies.' [Mudhakaraat Ad-Da'ee wa ad'Daa'iyyah P232 by Shaykh Hassan Al-Banna]

He also said, 'our position with regards to other opposing calls that have



*What is your opinion regarding so and so who has been declared an innovator by so and so? Should I read particular books from a particular person who has been declared an innovator by so and so?*



arisen in this time, divided people's hearts and challenged their thoughts is that we weigh all these other calls against our call. So whatever is in conformity to it, we welcome; and whatever opposes our call then we are free from it.' [Majmoo' Rasaail Hassan Al-Banna, p240]

It is better for those students – instead of occupying themselves with this fitnah – that they remain busy with reading beneficial books of Ahlus Sunnah, especially the books of the contemporary scholars such as the legal verdicts of our Shaykh AbdulAzeez bin Baz, the Committee for Research and Verdicts, the books of Shaykh Ibn Al-Uthaymeen and other than them. By doing this, they will acquire knowledge that is beneficial and they will remain safe from rumour mongering and backbiting [Lit: eating the flesh of their brothers...] some of their brothers from Ahlus Sunnah.

Ibn Al-Qayyim said, 'from the strange matters is that it is easy for a person to protect himself from eating unlawful food, oppression, adultery, stealing, drinking alcohol and looking at that which is impermissible... and yet it is difficult for the same person to stop his tongue moving to the extent that you see a person who is known for being religious, ascetic and known for his worship and yet despite this he will utter a statement which is detested by Allaah, not paying any attention to it. Due to this statement, he then debases himself to a level similar to the distance between the east and west. How many times have you seen a man who stays away from lewd actions and oppression, yet his tongue defames the honour of those who are alive and also deceased; he does not show any concern with regards to what he says. [Al-Jawaab Al-Kaafi, P203]

If speech occurs from a scholar from Ahlus Sunnah that is general and other speech that is more specific, we should maintain good thoughts about that scholar by giving him the benefit of the doubt and understand his general statements in light of his more specific statements.

The evidence of this is the statement of Umar (May Allaah be pleased with him), 'Do not think regarding a statement made by your believing brother except good, as long as you find for it a good interpretation.' [Narrated by Ibn Katheer in his Tafseer of Soorah Al-Hujaraat]

Shaykhul Islaam Ibn Taymiyyah also said, 'It is known that the specific speech of a person is used to explain his general speech, and his plain explicit speech is given precedence to any metaphorical speech.' [Ar-Radd 'alaa As-Subkeer p324]

He also said, 'To learn and apply the legal opinions of the fuqahaa from their general statements without returning back to how they explained

# 10

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their statements, and without going back to their principles results in false misconstrued opinions.' [As-Saarim Al-Maslool 2/512]

He also said, 'It is an obligation to understand the speech of a person by using some of it to explain other parts of it; his speech [is not taken from just one source but rather] taken from a number of sources. It is also important to consider what a person usually, according to his habit, means and intends when using a particular word.' [This is done to fully comprehend the context of a person's speech, as well as understanding the situation of the one who spoke.]

Both those who criticise others and those that are criticised, neither one is infallible nor safe from deficiencies and mistakes; it is appropriate to search for perfection, however this does not mean that we do not benefit from somebody who has some imperfections nor do we look to destroy that person; it is not correct to say, 'either the person must be perfect or he is nothing,' or 'either complete light or absolute darkness;' rather we preserve the light that is dim and try to increase and improve it.

If two or more lamps cannot be found then one lamp is still better than total darkness. May Allaah have mercy upon our Shaykh AbdulAzeez bin Baz who dedicated all his life to Islamic knowledge; learning it, acting upon it, teaching and propagating it. He was concerned with helping and encouraging the other scholars and students of knowledge to teach and propagate; I myself heard the Shaykh once advise another scholar to dedicate himself to propagating it, however the scholar excused himself which Shaykh Ibn Baz did not accept. So the Shaykh (may Allaah have mercy upon him) said to him: 'partial blindness is better than total blindness!' meaning 'that if all of something cannot be achieved, then one should not leave trying to obtain some of it.' So if strong eyesight is not found, partial eyesight is still better than total blindness. Our Shaykh lost his eyesight when he was only twenty years old however Allaah replaced this with insight for which he became known for amongst all people.

Shaykhul Islaam Ibn Taymiyyah said, 'if clear pure light is not found and nothing remains except light that contains some impurity, [whereby if the people do not take from this unclear light] then they will be left in total darkness. It is not appropriate in this situation to neither blame the person nor forbid the people from light that contains some form of darkness unless one can find light not containing any darkness at all. How many people do we find who have stayed away from light that contains some form of darkness and ended up leaving alone the light in its entirety. Similar to the above is the saying of some people: 'Truth is just one

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*There exists within these countries some students from Ahlus Sunnah possessing little knowledge and are in immense need of seeking beneficial knowledge, and remaining safe from the fitnah of boycotting due to blindly following criticisms.*

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single entity and it cannot be divided, so either take all of it or leave off all of it' [Majmoo' Fataawa (10/364)] So if somebody possesses some of the truth, he is to be advised to preserve that which he has, and at the same time strive in attaining that which he is deficient of.

The praiseworthy and correct type of boycotting is the one that contains benefit in it and it is not that which causes harm. Shaykhul Islaam said, 'if it was the case that every time two Muslims differed in a matter they boycott each other, there would not remain any preservation or brotherhood between the Muslims.' [Majmoo' Fataawa (28/173)]

He also said, 'boycotting differs according to those who boycott; it depends on their strength and weakness, [whether they are] the minority or majority. The objective behind boycotting is to rebuke the one who is being boycotted and to discipline him, as well as deterring the other common Muslims from falling into the same mistakes. If the advantage and benefit of boycotting therefore outweighs the harm that will result from it, whereby the evil will be decreased, weakened and concealed, then in this situation boycotting is legislated. Boycotting others is not carried out however if the one being boycotted or other than him will not be deterred from this action rather the evil will only increase, or the one boycotting is in a position of weakness and therefore the harms of boycotting will be more than any benefit....if this is known, then Islamic boycotting is an action of obedience ordered by Allaah and His Messenger, any act of obedience must be done sincerely for the sake of Allaah and also conform to his order; if boycotting is done sincerely for the sake of Allaah then it is correct. Whoever boycotts another person due to his personal desire or the boycott is not in conformity to that which has been legislated, then this type of boycotting is not correct. How often do people do something due to their own personal desires, thinking at the same time that it is being done out of obedience for Allaah.'

The people of knowledge have mentioned that if a scholar makes a mistake, it is not correct to follow up the scholar in that mistake, neither is it correct to disassociate from him due to that error. Rather, his mistake will be expiated and forgiven due to his many good deeds.

From amongst those who mentioned this is Shaykhul Islaam Ibn Taymiyyah, he said, 'The like of these [scholars who make a mistake yet it is expiated], if they do not use their innovated statement as a criterion to divide the body of the Muslims and they do not base their loyalty and enmity on this statement of theirs, then their statement is classed as a mistake and Allaah (the Glorified) forgives these types of mistakes of the believers. These types of mistakes often occurred from many of the Salaf

12

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*Both those who criticise others and those that are criticised, neither one is infallible nor safe from deficiencies and mistakes; it is appropriate to search for perfection, however this does not mean that we do not benefit from somebody who has some imperfections nor do we look to destroy that person;*

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of this Ummah and their leaders; they made certain statements striving to be upon the truth however in reality they opposed that which has been established in the Book and the Sunnah. This is different to the one who only associates with he who agrees with him, dissociates from the one who opposes him and causes disunity amongst the Muslims.'

Imaam Adh-Dhahabi said, 'If it was the case that every time a scholar made a mistake in a particular issue which in reality he only did out of ijtihaad, the type of mistake that is forgiven; if in this situation we would arise against him, declare him to be an innovator and boycott him, then nobody would ever be safe and sound with us, neither Ibn Nasr, Ibn Mundah nor those who are greater than them. It is Allaah alone who guides the creation to the truth, He is the most Merciful, we seek refuge in Allaah from desires and undesirable characteristics.'

He also said, 'If we were to defame and declare a person to be an innovator every time that person made a mistake due to his ijtihaad – whilst maintaining correct faith and striving in adhering to the truth – then there would be very few people who were left safe from amongst the great scholars, may Allaah have mercy upon them all from His Bounty and Kindness.'

Ibn Al-Jawzee has mentioned that sometimes the reason for disparagement and criticism is ones own desires. He said in his book, 'I met many scholars, their levels differing in terms of knowledge. The most beneficial companion from amongst them for me was the one who acted by his knowledge even if there was somebody else who was more knowledgeable to him. I also met a group of scholars of hadeeth, they had memorised and possessed a lot of knowledge however they would backbite others in the pretext of it being from the sciences of Jarh wa Ta'deel. I also met AbdulWahhaab Al-Anmaati, and he was upon the way of the Salaf, we never heard backbiting in any of his sittings.'

He also said, 'from the deceptions of Iblees upon the people of hadeeth is that some of them disparage and criticise others seeking to defeat and overcome one another to satisfy the anger they feel in their hearts, they do this in the pretext of Jarh wa Ta'deel which in reality is a science used by the previous scholars in defending the Sharee'ah, and Allaah knows best people's true intentions.'

If this was the situation at the time of Ibn Al-Jawzee and he died in the year 597 Hijri, then how about the people in the 15th [Islamic] century!

Recently a valuable book has been published which is entitled 'A Clarifi-

# 13

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*...if it was the case that every time two Muslims differed in a matter they boycott each other, there would not remain any preservation or brotherhood between the Muslims.*

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**cation on how Ahlus Sunnah wal Jamaa'ah treat each other in cases of differing'**, authored by Shaykh Muhammad bin Abdillah Al-Imaam from Yemen, five other scholars from Yemen have recommended this book by writing introductions to it. This book comprises of many statements of the scholars of Ahlus Sunnah – both past and present, specifically Shaykhul Islaam Ibn Taymiyyah and Imaam Ibn al-Qayyim (may Allaah have mercy upon them both).

This book is an advice to Ahlus Sunnah to deal with each other in a good manner. I have read many of the chapters in this book, and benefitted from them specifically some of references pointing to the statements of the two scholars, Ibn Taymiyyah and Ibn al-Qayyim. So I advise everybody to read this book and benefit from it.

Shaykh Muhammad Al-Imaam made a very good statement in this book, 'somebody may disparage and criticise somebody else from Ahlus Sunnah and due to this the fitnah of boycotting, discord and differing becomes rife, it may even lead to fighting between Ahlus Sunnah. When this occurs, it becomes known that the criticism led to fitan. It is therefore important to reconsider the way in which a person is criticised and perceive the potential benefits and harms; it is important to realise the means in maintaining brotherhood and preserve the Da'wah and also to remedy the mistakes. It is not correct to remain upon this method of criticism and disparagement which leads to all these harms.'

There is no doubt that the other scholars and students of knowledge from amongst Ahlus Sunnah also feel that which their Yemeni brothers have felt, and they are pained by this discord and differing; they also desire to sincerely advise, however the Yemeni brothers have preceded them in this.; so may Allaah reward them with good. Hopefully this advice that the Yemeni scholars have given is included in the saying of the Prophet (sal Allaahu alayhi wa sallam), 'Faith is Yemeni, and wisdom is Yemeni.'

It is hoped that the objective behind the writing and distribution of the advice given by the Yemeni brothers will be actualised and fulfilled. I do not think that anybody from Ahlus Sunnah will encourage this methodology of disparagement and attaching importance to it, whilst knowing that it only results in enmity and hatred between Ahlus Sunnah and hardness of the hearts.

The one who possesses some intellect does not cease to be amazed by this situation, whereby the secularists are trying their utmost to cause corruption in the Land of the Two Holy Sanctuaries (Makkah and Ma-

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*This is different to the one who only associates with he who agrees with him, dissociates from the one who opposes him and causes disunity amongst the Muslims.*

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deenah) after it has been rectified, particularly some of their conferences and exhibitions in Jeddah which they have falsely named 'the Khadeejah bint Khuwailid Forum;' I have already written an article entitled 'it is not appropriate to use the name of Khadeejah bint Khuwailid for the promotion of feminism.'

I say, despite this condition in this time, some of Ahlus Sunnah only occupy themselves with others amongst themselves and warning from them.

I ask Allaah (the Majestic and exalted) that he guides the people of the Sunnah in every place to adhere to the Sunnah, to unite their hearts and that He guides them to cooperate with each other upon righteousness and piety; [I ask Him] to remove the discord and difference that exists between them.

I also ask Allaah (the most High) to guide all the Muslims to gain understanding of the religion, and firmness upon the truth. May the peace, safety and blessings be upon our Prophet Muhammad, and upon his family and companions.

Abdul-Muhsin bin Hamad Al-'Abbaad Al-Badar.

16 Al-Muharram 1432h, corresponding to 22 December 2010

# 15

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*It is therefore important to reconsider the way in which a person is criticised and perceive the potential benefits and harms; it is important to realise the means in maintaining brotherhood and preserve the Da'wah and also to remedy the mistakes.*

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