

Shaykh Mashhoor Hasan Aal Salmaan

(hafidhahullaah)

ON BEING UNITED ON THE BOOK AND SUNNAH WITH THE UNDERSTANDING OF THE SALAF¹

There are a great number of questions which are oft-repeated from a number of countries. So that you can hear for example I'll mention some of two of them, one from Algeria and the other from Cairo. The brother from Algeria says:

“I request some brief words from you respected Shaykh regarding the necessity to be united on the Book and the Sunnah with the understanding of the Salaf of this Ummah amongst the du’aat with us in Algeria. There has been much differing among our Mashaayikh, may Allaah preserve them, and the youth have begun to get confused to the extent that some of them have even stopped attending lessons. And you are aware O respected Shaykh that most of the differing among those du’aat, may Allaah preserve them, are due to dunya matters and some is due to statements transmitted from a middle-person who is regarded as being thiqah. Our Shuyookh have avoided getting into debates over these matters and according to what I know those Shuyookh are all Salafis who fight bida’, do not view that the hukkaam should be revolted against and that the ’Ulama, the Mashaayikh of the da’wah and the well-known Imaams, are to be referred back to, may Allaah bring their hearts together.”

Answer from Shaykh Mashhoor:

My brothers, what we see and hear from here and there and what we will hear and will increase is what the Prophet (*sallallaahu ’alayhi wassallam*) informed us of, and everyone has memorised the hadeeth, the hadeeth of Irbaad ibn Saariyyah (*radi Allaahu ’anhu*). What is the hadeeth? *“Whoever of you lives.....”*

Students: *“...will see much differing.”*

This hadeeth is a guide for us, whoever of you lives will see much differing. This is the disease and the cure is what? *“Stick to my Sunnah and the Sunnah of the Rightly Guided Caliphs after me.”* The intent of the “Sunnah” is a way, which is a way based on knowledge and purification, so whoever purifies himself and occupies himself with the burdens of his self and calls to his *deen*, the

¹ From our Shaykh’s Q&A class on Saturday 30 May 2009 CE: www.mashhoor.net

Sunnah of the Prophet (*sallallaahu 'alayhi wassallam*), the manhaj of the *Salaf us-Saalib* and establishes his foundation on the way of the senior scholars then the barks of others will not harm him. Some of the people bark like a dog for the *dunya!* May Allaah make you noble. We know from some people that they slander the creation due to *dunya* (reasons), they have allegiance and disavowal based on desire! So we find one who will change his position on certain *du'aat* based on his own interest! So he praises certain people and criticises certain people based on desire! Yesterday you were with *fulaan* and you would criticise those who criticised *fulaan* and then today you went the other way around in the matter!? And the difference between your praise and dispraise is just a day or two!? Yesterday you were one way and today you're on another way!? What is the difference then? The *dunya!*

Furthermore my brothers, you are students of knowledge and those who criticise and praise then do not turn to them and do not pre-occupy yourself with weighing up people. Occupy yourself in progression in *Shari'* knowledge and prepare yourself for the differences that there will be and that the differences will become even more intensified. So preserve your tongue and heart, love the people and encourage them to be obedient to Allaah, have love and hate for the sake of Allaah. If you do that you will gain success with Allaah, as for the *dunya* and *da'wab* being used as a cover for those who have their own interests, in that they use this blessed pure *da'wab* so that the one who gives me *ghunm* (booty) I praise him and the one gives me a *ghuram* (fine) I curse him and if the first is false and the second correct this is *dunya*. The *deen* has become that which someone just wears for show and unfortunately this is found with a small minority of people and all praise is due to Allaah. So know who you take your knowledge from,² our senior scholars, all praise is due to Allaah, are well-known and their clothes have not worn out yet³, their positions are well-known and famous and do not need *qeela wa qaal*.

So my brothers, knowledge has become sparse everywhere so fill your time and occupy your hearts and minds with progressing in *Shari'* knowledge, and leave off being focused on specific people and getting involved in too much *qeela wa qaal*, for the Prophet (*sallallaahu 'alayhi wassallam*) forbade this when he said: "*Allaah dislikes for you 'he-say, she-say', asking many questions and wasting*

² **Translator's note:** as stated by Ibn Seereen: "*Indeed, this knowledge is deen, so look from whom you take the deen.*"

³ **Translator's note:** this means that they have just died and is used by the Arabs when indicating that someone has just died recently as used by Ibn Mas'ood (*radi Allaahu 'anhu*) when he was talking to those who were remembering Allaah by counting stones.

money.”⁴ So *qeela wa qaal* is widespread and is a matter which is not from the *manhaj* of the *Salaf* and our Lord, Glory unto Him, when He ordered us to established the *deen* said,

“And they did not become divided until after knowledge had come to them – out of jealous animosity between themselves. And if not for a word that preceded from your Lord [postponing the penalty] until a specified time, it would have been concluded between them. And indeed, those who were granted inheritance of the Scripture after them are, concerning it, in disquieting doubt. So to that [religion of Allāh] invite, [O Muhammad], and remain on a right course as you are commanded and do not follow their inclinations but say, “I have believed in what Allāh has revealed of the Qur’ān, and I have been commanded to do justice among you. Allāh is our Lord and your Lord. For us are our deeds, and for you your deeds. There is no [need for] argument between us and you. Allāh will bring us together, and to Him is the [final] destination.””

{*ash-Shoorah* (42): 14-15}

So all will be taken to account and all will be rewarded by his Lord based on actions and sayings. Allaah is the Most Just and the Best of Judges, so if some people begin to speak then it is a trial and the one who is famous for *butlaan*, lying, treachery and not being trustworthy has to fear Allaah, rectify himself, not deem himself higher than the people and fear Allaah because on the day of Judgement he will be resurrected, questioned and taken to account. So he has to preserve the rights of his brothers that are upon him and cover over them and if he does this then Allaah will cover his sins, and he should fear Allaah.

⁴ **Translator’s note:** From the hadeeth of Aboo Hurayrah (*radi Allaahu ’anhu*) in Saheeh Muslim wherein the Prophet (*sallallaahu ’alayhi wassallam*) said: “Indeed Allaah is pleased for you three and dislikes for you three. He is pleased for you: that you worship him and do not associate partners with him; that you hold fast to the rope of Allaah and do not become divided and that you mutually advise whoever Allaah has placed in authority of your affairs. He dislikes for you: ‘he-say, she-say’, asking many questions and wasting wealth.”

قال النبي صلى الله عليه وسلم : " إن الله يرضى لكم ثلاثاً ، ويكره لكم ثلاثاً : يرضى لكم : أن تعبدوه ولا تشركوا به شيئاً ، وأن تعتصموا بحبل الله جميعاً ولا تفرقوا ، وأن تناصحوا من ولاه الله أمركم ، ويكره لكم قيل وقال ، وكثرة السؤال ، وإضاعة المال " رواه مسلم