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Risaalah *'Laa Tafarraqu'* **Do Not Differ**

PART 1

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

**“And hold firmly to the rope of Allāh all together
and do not become divided.”**

{*Āli 'Imrān* (3): 103}

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Risaalah ‘Laa Tafarraqu’ (Do not Differ)

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

“And hold firmly to the rope of Allāh all together and do not become divided.” {Āli’Imrān (3): 103}

We were sent an email by a very noble brother who highlighted some very important issues and concerns relating to the dawah Salafiyyah in Birmingham. Thereafter, on numerous occasions many brothers have been discussing the email and about how the dawah is to be progressed.

We thought it prudent to write a very short treatise on some of the important matters that have been discussed generally amongst the salafee brothers relating to dawah and specifically have highlighted some areas that are potential pitfalls, that we as Salafees must endeavour to navigate away from, thus preserving the dawah and ourselves before our Lord, the Almighty.

We have called this treatise “Do not Differ” as we have advocated in the past and shall continue to do so with the aid of Allah that the salafees ought to be united and must learn to differ, as and when subsidiary issues arise. However, this does not by any means translate into abandoning or watering down any of the blessed dawah’s principles or its identity.

In fact, in current times it is ever more crucial and mandatory to preserve that which we have been blessed with of As Salafiyyah so that we are not held otherwise to account before Allah for distorting his deen.



We have summarised some points and principles in this treatise so that the reader can benefit as much as possible and shall in due course be publishing the works of the respected scholars, past and present concerning dawah salafiyah and its principles.

May Allah allow us all to accept the advice of our brother and may Allah accept this work from us

(1) THE ISSUE CONCERNING WATERING DOWN THE DAWAH AND AN IMPORTANT DISTINCTION. THAT IS, THE TREMENDOUS PRINCIPLE OF THE DIFFERENCE BETWEEN 'MUDARAH' (BEING AMICABLE) AND 'MUDAHANAH' (TO COMPROMISE).

'Ā'ishah (radi Allāhu 'anha) reported "That a man sought permission to enter upon the Prophet (sallallāhu alayhi wassallam) and when he saw the man the Prophet (sallallāhu 'alayhi wassallam) said: "Let him in, what a bad brother of his tribe he is and what a bad son of his tribe he is." (Bukharee - Kitaab ul Fitan)

Imaam Nawawee (rahimahullāh) said: "This Hadīth shows the permissibility of mudārah"

Haafidh Ibn Hajr (rahimahullāh) said about this Hadīth: "Ibn Battāl said: Mudārah is from the good character of the believers, to be responsive to people, even with a word, without being coarse with them in speech, this is one of the strongest causes of harmony. Some people think that mudārah is mudāhanah and this is an error, as mudārah is regrettable and mudāhanah is prohibited. The difference is: mudāhanah is taken from the word ad-Dahhān (the painter) who



glosses over something and covers what is actually there. The scholars have explained it as lying with a sinner and openly displaying happiness with what he is doing without forbidding him at all. Mudārah is being kind with the ignorant in order to teach him, being kind with the sinner in order to forbid him from what he is doing, without being harsh with him so that he does not expose what he does, and forbidding him with gentle speech and action, especially if his comradeship is needed and the likes of that.” (Fath ul-Bārī [Dār ur-Rayyān], vol.10, pg.545)

Imām al-Qurtubī (rahimahullāh) stated: *“The difference between mudārah and mudāhanah is that mudārah is to surrender the dunya for the benefit of the religion and it is permissible and even recommended. Mudāhanah is leaving the religion for the dunya.” (ibid, vol.10, p.469)*

Ibn Qayyim al-Jawziyyah (rahimahullāh): *“Thus mudārah is praiseworthy and mudāhanah is censured, so there is a difference between the two. The one who is mudāree uses kindness with a person in order for the truth to manifest from the person or make him retract from falsehood. The mudāhin (compromiser) uses kindness in order for the person to remain established upon falsehood and leaves him upon his desires. Mudārah is for the people of Imān while mudāhanah is for the hypocrites.” (Ar-Rūh pg. 231)*

It is important to refer to the magnificent books by the great late, Allamah Bakr Abu Zayd (rahimahullāh) ‘*Hukm ul Intimaa*’ and ‘*Hajr ul Mubtadi*’ for a discussion on this topic further and I pray Allah will allow us to translate and publish the book soon, Inshaallaah.

So you will come to realise that it is not necessary to be harsh and rough all the time when giving dawah or responding to the one calling you, although this has its time and place. At the same token we should not ‘gloss over’ the current problems in the dawah and pretend that they are not there, such pertinent example are from the likes of al-Maghrib, al-



Kauthar, these academies, institutes and cooperating with their speakers and promoter's thus creating a confusion and void in the minds of the Salafee youth, not knowing whether to turn to the right or left.

Ultimately, the caller and the called become confused together and the sinner is left unspoken and not warned about, and this is displaying a support and aid for the sinner. It should not be difficult for the Salafee, as a minimum, to free himself from the one who places the Soofee, Mutazilee, Jahmee, Qadaree, Murjee and so on under the banner of Ahlus Sunnah, and by doing so he preserves the trust that Allah has placed with him through this blessed dawah. A lot, can be said but this will be detailed in a later book Inshaallaah. Allah's aid is sought.

(2) THE BASIS OF THE SALAFEE CALL AND ITS RESTRICTION

Imaam adh-Dhahabee (rahimahullāh) said in the introduction to his book *al-'Uluww li'l-'Aliyy al-Ghaffār*: “O 'Abdullāh, If you love justice then stop at the texts of the Qur'ān and Sunan and then look at what the Companions and the Tābi'ūn stated along with the commentaries of the Imāms of tafsīr with regards to the verses and with whatever has been related from the madhab of the Salaf. So either you speak with knowledge or you remain silent with gentleness.” (Refer to Wasitiyyah Ahlus Sunnah Baynal Firaq pgs. 102-103.)

Pay attention, it is obligatory, no doubt, that the caller call to and stop at the Quran, Sunnah and salaf. Look carefully and you will see in the words of Dhahabee the restriction and not going beyond this and it is therefore necessary that we explain this dawah to the masses in the kindest way. Contra, It is a major sin if we attempt to water down, hide or appease this dawah with that which is falsehood.



Look carefully again at the words of Dhahabee and you will see that a condition he placed is that the caller must have knowledge of that which he calls to and by this it is as clear as the sun that he is placing the importance upon the obligation of consulting, taking advise of and referring to the scholars.

A dawah which does not refer to scholars for its knowledge is like the one who expects a response from a donkey when it asks it how its affairs are! Impossible! That is, it is a dawah that cannot possibly succeed and instead the dawah becomes open to the interpretations of the juhaal (ignorant) and ruwaybidah (those unfit to give knowledge). So what will be the effect? See below,

(3) FALSE INTERPRETATIONS

Ibn ul-Qayyim (rahimahullāh) states: *“To sum up: The splitting of the People of the Book and of this Ummah into 73 sects is only understood via their interpretations.”* (Ilaamul Muwaqi’een 4/317)

Ibn Abi’l-’Izz al-Hanafī (rahimahullāh) states: *“Did the Khawārij revolt, or the Mu’tazilah depart or the Rawāfid reject and the Ummah split into 73 sects due to anything except corrupt and false interpretations?”* (Sharh Aqeedah Tahawiyyah pg. 89)

Once the dawah has been clouded and clarity diminishes then the floodgates open for all the watering down, false interpretations, accommodations of all the opinions ever held by the people. It is at this time that the dawah becomes something which is strange only adhered to by those who seen as strangers! So one of the most important ways to remove such blemishes and confusions concerning the dawah is to be



clear upon the prophetic Aqeedah, Manhaj and stopping where the salaf stopped. This one is the true salafee and sunni.

Pay heed, as salafees we must not allow any false interpretations of anyone, no matter how many degrees they may have, how brilliant their courses are, how filled their seminar rooms become and so on to alter the dawah ‘through the back door’, the saying of the arabs is to be noted **“the shade of the stick will never straighten up until the stick itself is crooked”**.

(4) WHY WE MUST NEVER TAINT DAWAH SALAFIYYAH

Ubayy ibn Ka’b (radi Allāhu ’anhu) stated: *“You must follow the path of Allāh and the Sunnah. There is no slave who is on the path of Allāh and the Sunnah, remembering Allāh, his eyes overflowing out of fear of his Lord, but that Allāh will never punish him. A minimal course in the path of Allāh and the Sunnah is better than striving hard in a path contrary to the path of Allāh and the Sunnah and consenting to innovation.”* (Usool ul Eemaan Fee Dau Kitaab was Sunnah pg. 296)

Praise be to Allah, we call to a middle path, not being too harsh and nor being overly lenient and apologetic.

Consider the words of the illustrious companion Ubayy, the first part is emphatic in stating that the Sunni, Salafee who is merely an aami {layperson} but he is established firmly upon the book and Sunnah, that is as Salafiyyah, then “Allah will never punish him”. Praise be to Allah, let us call the general masses to this Salafiyyah and let us not be shy. We may well be held accountable for not allowing the general masses to be



introduced to the clear and untainted salafiyyah. This is the job of the caller.

The second part of his saying clarifies further that as callers if we cannot give the people true and pure Dawah Salafiyyah then we should NEVER allow an untainted, twisted and confused version promoted by those who bring the grave worshipper and other than that under Ahlus Sunnah to emanate from our platforms or masaajid! It is better for us that we sit at home and better ourselves and our families then to preach or stay silent, thus accepting, the mistakes of others in the deen. Allahs aid is sought.

(5) DO NOT PRETEND TO BE ON
DAWAH SALAFIYYAH BUT BE
SINCERE IN BEING A SALAFEE.

Shaykh ul-Islām Ibn Taymiyyah (rahimahullāh) stated in Majmū' al-Fataāwā, vol.3, pg.156: *“As for pretending to be upon the Madhhab of the Salaf then this is bātil, as this is not possible except that ignorance will increase and knowledge will decrease.”*

We don't wish to overly comment upon the Imaams above quote but suffice it to say that it seems the watering down and wolves clothed in Salafiyyah garments is not a modern problem but one which has been dealt with by our salaf. Instead, we record below the words of a current day scholar.

Shaikh Abdus Salām bin Sālim Rajā' as-Suhaymī (Associate Professor in the Department of Fiqh, College of Sharī'ah, Islamic University of Madeenah) Commented on the above quote with, *“I say:*



“During our time there have been those who have claimed to be upon the madhab of the Salaf when the reality is that they are not. Indeed, there are those who are part of modern partisan groups, some who have the ideology of the Khawārij in the name of Salafiyyah and the likes. All of this is the result of the increase of ignorance and the decrease of knowledge just as Shaykh ul-Islām Ibn Taymiyyah stated, or there has been a watering down of the Salafee Manhaj in order to include deviated groups in the guise of *Ahlu-Sunnah wa'l-Jamā'ah*”. (Please refer to the tremendous book of the sheikh ‘Kun Salafiyyan ‘alā’l-Jādah’ pg.72)

(6) CONSIDERING THE TREMENDOUS PRINCIPLE; ‘PREVENTING HARM TAKES PRECEDENCE OVER ACHIEVING BENEFIT’

The evidence of this principle is:

A} The saying of Allāh:

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ

“And do not insult those they invoke other than Allāh, lest they insult Allāh in enmity without knowledge.” (Soorah al-Anām 6: 108)

Allāh has prohibited insulting the gods of the Mushrikīn due to insults being levelled at Allāh and on the pretext that humiliating their deities leads to insulting Allāh. So the benefit of averting the insulting of Allāh is better than the benefit of us insulting their deities.

B} It is mentioned in the Hadīth of Ā’ishah (radi Allāhu ‘anhā) that the Prophet (sallallāhu alayhi wassallam) said: “*Yā Ā’ishah! If your*



people had not been recent converts to Islām, I would have spent the treasure of the Ka'bah in the way of Allāh and would have constructed its door just on the level of the ground and would have encompassed in it the space of Hijr.” (Agreed Upon)

In the hadīth is a clear evidence for this principle as the Prophet (sallallāhu 'alayhi wassallam) left of the benefit of the Ancient House on the premise that Ibrāhīm ('alayhis-salām) in order to avert the evils and fearing falling into them destroyed it and built on it and out of the people apostating due to this action. So the Prophet (sallallāhu alayhi wassallam) gave precedence to preventing this evil than achieving the benefits.

C} The Prophet (sallallāhu 'alayhi wassallam) sufficed from fighting the hypocrites due to the benefit in that for safeguarding the people from their harm, such as it being said that Muhammad (sallallāhu 'alayhi wassallam) kills his companions.

D} The Prophet (sallallāhu 'alayhi wassallam) forbade killing the leaders (of the Muslims) and revolting against their Imāms (i.e. leaders) even if they oppress, as long as they establish the prayer, in order to prevent the means to fitna and the wisdom in this was to prevent further corruption and harm; this is because what results in killing and revolting against leaders is double the evil than what the leader was doing in the first instance, and the Ummah is still reaping the effects of this to this day. The Prophet (sallallāhu 'alayhi wassallam) said: *“If two Caliphs are pledged allegiance to then kill the last of them (who called for allegiance to be pledged to him)”*, in order to prevent the means to fitna (tribulation).

Shaykh ul-Islām Ibn Taymiyyah (rahimahullāh), after mentioning the different branches under the principle of preventing harm takes precedence over achieving benefits, mentioned that if the benefits



and harms conflict then the most correct one in the situation will take precedence, he said (rahimahullāh): *“From the Usool of Ahlus Sunnah is to stick to the Jamā’ah, leave off fighting against the leader, meaning: the oppressive leader, and abandoning fighting during times of fitna and all of these are included with the general principle that if the benefits and harms, and the evil and good conflict, then the most correct option has to be selected. This is because enjoining and forbidding though they entail the attainment of some benefit, and the prevention of some harm, its opposite must also be considered. If, in carrying out this enjoining or forbidding, there is benefit lost greater than the benefit gained, or harm is brought about greater than the harm which was avoided, then this is not part of that which Allah has ordered us to do, rather it is harām, because of the fact that its net harm is greater than its net benefit. The only criterion for measuring the above-mentioned harm and benefit is with the scales of the Shari’ah. Whenever one is capable of following a text directly, it is not permitted for him to turn elsewhere. If he cannot find a text for the exact problem confronting him, he can exert his reason to understand the ruling by way of analogy. The legal texts are seldom without someone capable of knowing their implications, and how they point the way to the rulings of the Shari’ah”* (Majmu al-Fataawa vol. 28 page 128.)

So we have heard amongst brothers saying that, **‘if we make the dawah clear then the people will leave’, ‘our numbers will decrease’, ‘the masjid will become empty’, ‘donations will fall’** and so on. These are excuses and not the legislated principles which allow one to leave of enjoining the good. Further, these points are mere conjectures and just darkness upon darkness.

(7) THE OPENNESS OF DAWAH SALAFIYYAH

’Umar bin ’Abdul ’Azīz (rahimahullāh) stated: *“If you see a people having secret meetings about their religion without involving the general people*



then know that they are based on misguidance." (See Kun Salafiyyan pg.85 of Shaikh Suhaimee.)

Note, the dawah is not about shutting out individuals from a close network just as those such as the al-maysooniyyah (The Free Masons) do with their closed meetings and agendas. The dawah is open for all and the doors are open for any individual to participate with sincerity and good actions before Allah.

Further, the involvement of general people is also important in its right place. The salafee ought to be the most humble one distancing himself from arrogance and checking himself at all stages, Allah's aid is sought.

(8) PRESERVE YOUR SALAFIYYAH AT ALL COSTS OH SALAFEE!

'**Abdullāh ibn Imām Ahmad** (rahimahullāh) reported from Abī Qilābah (rahimahullāh) that he said: "Neither *sit with them nor mix with them! It is not safe as they will plunge you into their misguidance and confuse you with many things.*" (Masaa'il Imam Ahmad pg. 86)

How many a people have we seen that began to sit and have relations with one distant from the sunnah only for him to become like that person. In Birmingham, we have seen people say that the Deobandee caller to his baatil beliefs and manhaj, such as Zaheer Mahmood, was a shaikh and nothing was wrong with him.

See all the points above and then you will come to the conclusion on how this one fell into the trap of sitting with an open innovator, the



callers cannot free themselves of having a portion of the blame in this poor ones demise and distance from salafīyyah.

So what is the starting point for the salafee when it comes to innovators? Read on.

(9) THE BALANCE OF THE SALAFEES IN DEALING WITH INNOVATORS

Shaykh ul-Islām Ibn Taymiyyah (rahimahullāh) said: “*So for example, the Imāms of innovation from the people who have statements which oppose the Book and the Sunnah or actions of worship which oppose the Book and the Sunnah, then their condition has to be clarified and it is obligatory to warn the Ummah against them by agreement of the Muslims. To the extent that it was said to Ahmad bin Hanbal: “If a man fasts, prays and secludes himself in the worship of Allāh, is this more beloved to you or talking about the people of innovation?” Imām Ahmad replied: “When a person prays, fasts and secludes himself in worship then this is only for himself, yet if he speaks about the people of innovation this is for the Muslims and thus is more virtuous.” He made clear that the benefit for this is for the general Muslims in their religion and is a type of jihād in the path of Allāh wherein the path of Allāh is purified along with His religion, His Methods and His Divine Legislation (from the heresies of the innovators) and it prevents their transgression and enmity. For this reason, it is obligatory according to the consensus of the Muslims and if this was not established for Allāh to prevent the harms of those innovators then the religion would become corrupted and this harm would be much worse than the enemy during warfare gaining power. This is because when these enemies take control they do not corrupt the hearts or the religion that is within the hearts. But as for those (innovators) then they corrupt the hearts from the outset.*” (Majmu al-Fataawa vol. 28 page 231-232.)

He also said (rahimahullāh) in another instance:



“If an innovator is calling to his corrupted beliefs which oppose the Book and the *Sunnah*, and it is feared that he will misguide the people then his situation has to be explained to the people so that they are conscious of his misguidance and know about him. All of this is obligatory as a form of advice and seeking the Countenance of *Allāh* and not for personal desire with the people.”
(Majmu al-Fataawa vol 28 page 221)

Consider!, the IJMAA (consensus) of the salafee, past and present, in warning against the innovator and his innovation. So what about the salafee who sees no harm in the innovator and instead looks for ways of cooperating with the innovator rather than creating the distance of the east and west between him and the innovator. We do not need to go into specific occurrences concerning the dawah in the UK to exemplify this point and those who have some understanding will see what is being said here!

(10) A NOTE OF CLARITY
CONCERNING AL-MAGHRIB,
AL-KAUTHAR, CURRENT DAY INSTITUTES,
ACADEMIES, ZAHEER MAHMOOD: AS-SUFFA
AND OTHERS WHO ARE UNCLEAR, WHO SAY
“BUT THEY HAVE SOME GOOD POINTS
ASWELL.”

Al-'Allāmah Shaykh Sālih al-Fawzān (hafidhahullāh) was asked, after being asked about groups {that oppose the salaf}: “O *Shaykh!* Shall we warn against them without mentioning their good points for example? Or do we mention both their good and bad points?”



Answer:

“If you mention their good points it is as if you are calling to them, so no! Do not mention their good points just mention their mistakes because you have not been entrusted to study their circumstances and support their personalities. You have been entrusted to clarify their errors in order for them to repent and in order to warn against them. As for mentioning their good points then the people will then say “This is what we want to take.” (Extracted from Muqaddimah an-Nasr il-’Azeez, pg.8 transmitted from the cassette of the third lesson of Kitāb ut-Tawhīd which was given by the noble Shaykh in Summer 1413 AH/1992 CE in Tā’if.)

The above saying needs no commentary from us and is as clear as the sun for the one who wishes to see.

(11) A GREAT REMINDER BY
 ALLAMAH BAKR ABU
 ZAYD *(rahimahullāh)*

He said in his book ‘Hajr ul-Mubtadi’ (pg.48:) *“...just as the one who speaks with falsehood is a Shaytān speaking, the one who is quiet about the truth is likewise a silent Shaytān, as Abū ’Alī ad-Diqāq (d.406 AH, rahimahullāh) stated! From the verified Sunnah is the statement of the Prophet (sallallāhu ’alayhi wassallam): “A person is with who he loves” and Anas (radi Allāhu ’anhu) stated: “The Muslims were not pleased with anything after Islām except this Hadīth.” The Imāms were stern on whoever contradicted the basis of belief and abandoned the innovators. Shaykh ul-Islām Ibn Taymiyyah refuted the Ittibādiyyah saying: “All who is attached to them must be punished along with those who praise them and their books and along with those who help and assist them, or those who hate speaking about them, or those who make excuses for them by saying “This speech is unknown” and “it is not known who made these disparaging statements” and*



the likes of such excuses which are not uttered except by a jāhil or hypocrite! So rather, all who know their condition (of the innovators of the Ittibādiyyah) and do not help to oppose them have to be punished. This is because opposing them is from the greatest obligations because they (the Ittibādiyyah) corrupt the minds and religion of many scholars, kings, rulers and they thus strive throughout the earth causing corruption and they block people from the path to Allāh”.

Shaykh Bakr Abu Zaid (rahimahullāh) then said: *“May Allāh have mercy on Shaykh ul-Islām Ibn Taymiyyah and bless him to drink from the Salsabīl of Paradise, Āmīn. These words are of the utmost precision and importance... so all who manifestly praise an innovator, or praise his books and distributes them among the Muslims and spread their innovation and misguidance and does not expose the deviations in belief that they have – then whoever does this is negligent and has to be abandoned so that he does not affect the Muslims. We have been tested in this era with people who praise the innovators and distribute their statements and writings and neither warn against them nor from their misguidance....we seek refuge in Allāh from misery and its people.”*

So Oh Salafee, do not be silent at all times on the innovation, confusion, corruption and evil being uttered by those around you and certainly do not open the door and let in yourself the one who will harm your dawah and its people. Have trust in Allah and be not worried on your numbers dwindling!

Remember the prophet said about people like you and us (inshallaah) that the victorious group will be **“Dhaabriyeen alal haqq”**, that is **OPEN AND APPARENT** upon the truth (Nasa’ee no.2229), so do not be shy, afraid or even embarrassed of saying that you are Salafee and that you oppose al that which opposes salafiyyah!

May Allah Guide Us All. Ameen



Researched and compiled by the ones in need of the Pardon of Their Lord Abu Hibbaan & Abu Khuzaimah Ansaari

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