

إرحموا السلفية . . . فَإِنَّ مِنْكُمْ مَنْفِرِينَ

Have mercy upon Salafiyyah... ...amongst you are those who cause people to flee away

Shaykh Badr Ibn Alee Ibn Taamee Al-Utaybee
Head of Markaz Ad-Da'wah, Taaif, Saudi Arabia
From the senior students of Shaykh Ibn Baaz

*“Similarly our brother, the
Shaykh, the well-known Daa’ee
Badr Ibn Alee Ibn Taamee
Al-Utaybee has authored a well-
expressed good article entitled:
“Have mercy upon Salafiyyah.”*

– Shaykh Saalih As-Suhaymee

Have Mercy Upon Salafiyah
Electronic Edition - Version 1.00
السبت ٢٢ صفر ١٤٣٧
Saturday 5 December, 2015

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**"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
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إرحموا السلفية . . . فإنَّ منكم منفرين

Have Mercy Upon Salafiyah

Shaykh Badr Ibn Alea Ibn Taamee Al-Utaybee

بِسْمِ الرَّحْمَنِ الرَّحِيمِ

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“

He (Shaykh Badr al-Utaybee) is known to me for his seriousness, striving and efforts in Da'wah and research

- Shaykh Saalih Al-Fawzaan

”

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Biography of Shaykh Badr Ibn Alee Ibn Taamee Al-Utaybee

His name & ascription: He is Ash-Shaykh, Ad-Daa'ee: Abu Abdirahmaan Badr Ibn Alee Ibn Taamee Ibn Al-Humaydee Al-Utaybee Al-Hanbalee Al-Atharee (may Allaah preserve and protect him).

His birth: He was born in the city of Taaif, in the year 1392h (corresponding to 1972). He still resides in Taaif.

His upbringing & education: He grew up in his family home with his parents, both of them giving him a righteous upbringing, cultivating him upon the prayer in congregation, warning him from bad friends and teaching him good lofty manners.

He progressed through the Saudi education system, studying and graduating from the various levels of schooling, finally graduating from the Faculty of Sharee'ah, Al-Imaam University in Riyadh.

His seeking knowledge: His dedication to seeking knowledge began when he was 16 years old; the first book he acquired was Fat.h Al-Majeed (the explanation of Kitaab At-Tawheed).

He then memorised the basic texts of knowledge: Al-Usool Ath-Tha-laatha, Al-Qawaa'id Al-Arba, Kitaab At-Tawheed, Al-Bayqooniyyah, An-Nukhbah, Al-Arba'oon An-Nawawiyyah, Al-Waraqaat, Al-Aajroomiyyah etc...

His Mashaykh: He studied with a number of scholars and Mashaykh, including:

- 1) Ash-Shaykh Al-Imaam Ibn Baaz (rahimahullah)
- 2) Ash-Shaykh Al-Allaamah Fahd ibn Humayn Al-Humayn (rahimahullah)
- 3) Ash-Shaykh Al-Qaadhee Ibraheem Ibn Abdillah Ibn Ateeq (rahimahullah)
- 4) Ash-Shaykh Al-Faqeeh Abdullah Ibn Aqeel (rahimahullah)
- 5) Ash-Shaykh Al-Usoolee Abdullah Ibn Ghudyaan (rahimahullah)
- 6) Ash-Shaykh Al-Imaam Ibn Uthaymeen (rahimahullah) – during personal visits to Qaseem and during the summers Shaykh Ibn Uthaymeen would spend in Taaif.
- 7) Ash-Shaykh Al-Allaamah Abdullah Ibn Muneef, member of the Senior Scholars of Saudi Arabia
- 8) Ash-Shaykh Abdullah As-Sa'dee Al-Ghaamidee

...and a large number of other scholars who are worthy of mentioning however this modest biography does not permit it.

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Badr Ibn Alee Al-Utaybee is one of the students who has read to us, I have known him well, he is from the best of the students in knowledge and conduct.”

- Shaykh Fahd Al-Humayn

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His 'mulaazamah' of Shaykh Ibn Baaz: He made mulaazamah (accompanying and studying) with the Shaykh for over ten years, attending his lessons whilst in Riyadh in term time, and then accompanying the Shaykh in Taaif during holidays, In this way, he was able to accompany the Shaykh throughout the year. He personally read and studied with him:

- 1) Most of Saheeh Al-Bukhaaree
- 2) Most of Saheeh Muslim
- 3) Parts of Musnad Al-Imaam Ahmad, Sunan At-Tirmidhee, Sunan Abee Dawood, Sunan An-Nasaaee and Sunan Ibn Maajah
- 4) Many texts of Aqeedah such as Usool Thalaatha, Kashf Ash-Shubahaat, Fadhl Al-Islam and Kitaab At-Tawheed
- 5) He also read to him sections of: As-Sunnah of Ibn Abee Aasim, Ash-Sharee'ah of Aajurree, Rawdhat An-Naadhir (in Usool al-Fiqh)
- 6) Shaykh Ibn Baaz would often request him to read to him biographies of narrators of Hadeeth, so he would read sections of: Taqreeb At-Tahdheeb and other books of biographies.
- 7) He also attended his lessons when he taught a large number of books such as: Al-Aqeedah Al-Waasitiyyah (three times), Usool Al-Imaan, Al-Aqeedah A-Tahaawiyah, Fat.h Al-Majeed, Buloogh Al-Muraam, Muntaqaa Al-Akhbaar etc...

His Ijaazaat: He has Ijaazaat in various fields from a large number of scholars, in Hadeeth alone his Ijaazaat number over 150 scholars who he has narrated from. They include:

- 1) Shaykh AbdurRahmaan Ibn AbdiSattaar Ad-Dehlawi (Indo-Pak subcontinent)
- 2) Shaykh AbdulQahhaar Ibn Shaykh AbdilWahhaab Ad-Dehlawi (Indo-Pak subcontinent).
- 3) Shaykh Ubaydillah Ar-Ramaani (Indo-Pak subcontinent)
- 4) Shaykh Waseeullah Al-Abbaas (originally from Indo-Pak subcontinent, the Mufti of Masjid Al-Haram, Makkah)
- 5) Shaykh AbdulMannaan Ibn AbdilHaqq An-Noorfoori (Indo-Pak subcontinent).
- 6) Shaykh Ahmad Ibn Yahya An-Najmee (the previous Mufti of the south of Saudi Arabia)
- 7) Shaykh Muhammad Ibn Abdillah As-Subayyal (Imaam of Masjid Al-Haraam, Makkah)
- 8) Shaykh Muhammad Aadam Al-Ethiobee (Current teacher in Masjid Al-Haram, Makkah)
- 9) And many other scholars of Hadeeth from India, Pakistan, Yemen, Morocco, Syria, Iraaq and Saudi Arabia.

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He (Shaykh Badr al-Utaybee) is known to me for his seriousness, striving and efforts in Da'wah and research

- Shaykh Saalih Al-Fawzaan

”

He has also written and recorded over 1,000 personal questions he asked Shaykh Ibn Baaz, which are soon to be published - with the permission of Allaah.

The Scholars' praise: The status of the Shaykh is known to the scholars and students of knowledge, old and new. Amongst the scholars who have praised him are:

Shaykh Saalih Al-Fawzaan: "He is known to me for his seriousness, striving and efforts in Da'wah and research..."

Shaykh Saalih As-Suhaymee: "Similarly our brother, the Shaykh, the well-known Daa'ee Badr Ibn Alee Ibn Taamee Al-Utaybee has authored a well-expressed good article entitled: "Have mercy upon Salafiyyah"

Shaykh Fahd Ibn Humayn Al-Humayn: "Badr Ibn Alee Al-Utaybee is one of the students who has read to us, I have known him well, he is from the best of the students in knowledge and conduct."

Shaykh AbdulAzeez Ibn Naasir Al-Baaz (Advisor to the Office of the Mufti when Shaykh In Baaz was there): "...Our Shaykh (Ibn Baaz) used to honour and love him, he would task him sometimes with research. Shaykh Badr is from the Du'aat to Allaah, constantly focusing on goodness, he attaches importance to Islamic knowledge. He is known for his understanding, detail and care."

Shaykh Muhammad Ibn Moosa Al-Moosa (the personal secretary to Shaykh Ibn Baaz); "Indeed the virtuous Shaykh Badr Ibn Alee Al-Utaybee, I knew him due to his mulaazamah of our Shaykh All-Imaam AbdulAzeez Ibn Abdillah Ibn Baaz – rahimahullah. He would study with him during his lessons in Riyadh and Taaif. He was diligent in accompanying the Shaykh and attending his lessons in Taaif, and our Shaykh had a special love and affection for him. I have also seen from him good manners and conduct, and dedication to knowledge and Da'wah."

Shaykh Badr-Al-Utaybee said regarding himself: "Whoever criticised me, then they have criticised a person who will never be free from deficiencies, however, I am comforted by the fact that I love Allaah and his Messenger, I love As-Salaf As-Saalih, I love traversing upon their path, I strive my utmost that I never leave their path. I do not find hatred and jealousy in my heart for the Muslims, whoever I keep a relation with is due for the sake and love of Allaah, and whoever I boycott is due to their sins and my jealousy for Allaah."

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*Our Shaykh
(Ibn Baaz) used to
honour and love him,
he would task him
sometimes with
research.*

- Shaykh AbdulAzeez
Ibn Naasir Al-Baaz

”

I do not praise myself and free it from deficiencies, because each soul is full of sins, and greed has overtaken the desires, however [I hope] Allaah will forgive [the sins] that others do not know of, and [I hope] Allaah makes me better than people think.”

Reference: Tarjamat Li Fadheelat ash-Shaykh Badr Ibn Alee Ibn Taamee Al-Utaybee, by Humayyid Ibn Ateeq Ibn Humayyid Al-Hudhalee.

Source: <http://www.dawattawhed.com/article-mid6-aid17.html>

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He was diligent in accompanying the Shaykh and attending his lessons in Taaif, and our Shaykh had a special love and affection for him.

- Shaykh Muhammad Al-Moosa

”

Have Mercy Upon Salafiyyah

All praise is for Allaah the Lord of the worlds; May peace and blessings be upon our Prophet Muhammad and upon his family and companions. Thereafter:

From the greatest blessings of Allaah upon every Muslim worshipper is that Allaah, the Most High, guides him to the path of Tawheed and Sunnah, and keeps him safe from the paths of the people of deviation. After this, [Allaah guides him] by making him firm upon the path of Tawheed and Sunnah, not wavering right or left. This is a blessing because if a person begins upon the Sunnah for a period of time and then he slips up towards evil, he will be like those people who commit evil actions considering them to be good deeds. He thinks his actions are according to Islaam and the Sunnah and yet they are not so. He considers his actions to be from Salafiyyah, whereas in reality his actions are far from Salafiyyah.

Whoever Allaah, the Most High, honours with Salafiyyah and the Manhaj of Ahlus Sunnah, it is upon him to strive to be upright and firm upon the methodology of the righteous Salaf, in all his statements, actions and situations by which he worships Allaah, the Most High.

This is the 'Istiqamah' which is linked to Imaan, as Allaah, the Most High, said,

{Indeed, those who say, "Our Lord is Allah" and then remain firm - the angels will descend upon them, [saying], "Do not fear and do not grieve but receive good tidings of Paradise, which you were promised} [41:30]

Also, Muslim narrated in his Saheeh upon the authority of Sufyaan Ibn Abdillah Ath-Thaqafee (radhiAllaahu anhu) who said, 'I said

"O Messenger of Allaah, say something to be about Islaam so I do not need to ask anybody after you."

The Prophet (sal Allaahu alayhi wa sallam) replied, **"Say: I have Imaan in Allaah and remain firm thereupon."**

So mere Imaan is not sufficient unless a person remains upright and firm upon its milestones and symbolic acts of worship. Similarly, a person merely ascribing to Salafiyyah is not sufficient unless a person is upright upon the way of the righteous Salaf in every principle which differentiates them from the people of innovation and desires.

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Whoever Allaah, the Most High, honours with Salafiyyah and the Manhaj of Ahlus Sunnah, it is upon him to strive to be upright...

”

In this article, I speak openly about what many of my Salafi brothers quietly think about, due to what they see from many people who nowadays ascribe to Salafiyyah, whereas in reality these same people are harming it due to their disgusting actions and shameful statements. To the extent that people insult pure Salafiyyah due to them, and people have turned away from Salafiyyah due to their harsh mannerisms, insults and abuse.

Yes, amongst the Salafees today are those who cause the people to flee and test the people in their religion. They harm the Salafi Manhaj due to their disgusting statements and strange actions; due to their oppression and ignorance - in fact due to their detested Hizbiyyah for individuals and personalities; due to their criticising people who when the same matter is found in who they love, they do not criticise.

[They harm the Salafi Manhaj] by propping up people [as measures] of association and disassociation, and love and hatred - to the extent that due to a person's closeness to them they are given a certified pass to Salafiyyah. [These people who they have propped up] are not those whom the Imaams of the religion rely upon, neither are they themselves from the major well-known Imaams. It can almost be said that this is "detested Hizbiyyah in the cloak of Salafiyyah."

Yes, there is no flattery in the religion nor is there any ambiguity in explaining the path of the believers. We may as well bid farewell to Salafiyyah if we do not strive our collective best to rectify Salafiyyah, and return those ignoramus' to the garden of knowledge and manners; cultivate them upon loving goodness for people, politeness in speaking, respecting the scholars, understanding the Fiqh of priorities, attaching importance to the situation of the Ummah, attaching them to the gatherings of the scholars and attaching importance to the books of the well-known Imaams and their statements and beliefs.

Have mercy upon Salafiyyah...

Salafiyyah is not only Jarh wa Ta'deel, finding pitfalls, investigating mistakes and appointing ignorant youth to these responsibilities; Salafiyyah is not being negligent about knowledge and righteous actions, calling to Allaah and loving goodness for people.

The number of the scholars of the Salaf is only known to Allaah; Jarh wa Ta'deel and clarifying the situation of men is a communal responsibility¹,

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They harm the Salafee Manhaj due to their disgusting statements and strange actions, due to their oppression and ignorance...

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1 Audio recording entitled "A Warning Against Extremism", dated 25 February, 2005

for the people of knowledge, Taqwa, piety and sincere advice for the Muslims. They are the people who know what necessitates a Jarh, what Ta'deel means; they are the people who can Islamically proportion the punishment by way of harshness, boycotting, cutting off and rebuking.

As for today, the affair of the Salafees is that everybody has become a person who disparages and praises, everybody criticises everybody else. This difficult field has been traversed upon by every docile person, every foolish young person speaks regarding these matters, every lowly ignoramus - in fact even a person who has just reverted to Islaam. He does not know anything about the basics of the Sharee'ah, the principles of the religion nor the rulings of Tahaarah (purification) and Salaah. He enters into Islaam on the basis of "it is an obligation to show loyalty to so and so", and "be an enemy to so and so", and frequents forums and gatherings of Qeel wa Qaal (rumour mongering and heresay).

A person becomes known due to what he frequently does. [Due to their actions,] ears refuse to listen to their statements, eyes hate to see what they put forth, and righteous pious souls hate their sittings, in fact even their twitter accounts and websites. This is not Salafiyyah.

Have mercy upon Salafiyyah...

Yes we warn against innovations and specific people of innovation, we clarify their situation, we expose their mistakes. We do this in every possible manner and avenue - visual, audio and written.

However, this is done with knowledge, justice and intelligence not with ignorance, oppression and carelessness.

Our scholars who preceded us said to us: "warn against them, and then seek protection and pardon for yourselves." i.e. remain upright upon knowledge and action. The warnings that occur from some of the scholars (i.e. those who fulfil the Fardh Kifaayah) are sufficient, as long as they fulfil the objective and the evidence becomes established. After this, the true Salafi turns to knowledge and righteous actions in order to remove from himself ignorance and laziness.

As for the beginners and new Muslims pre-occupying themselves with refutations and counter-refutations, and criticising people and groups, then this is from the severest diseases, a wastage of knowledge and actions.

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*However this is done
with knowledge,
justice and
intelligence not with
ignorance, oppression
and carelessness...*

”

To the extent that some of them have memorised the statements of Syed Qutb, Salman Al-'Awda, Suwaydaan and other people of misguidance, so much so that it is like [they have memorised] Mutoon (classical texts of knowledge). However had they directed their determination to actual Mutoon then it would be better for them, only if they knew this.

Have mercy upon Salafiyyah...

Teach the newly-practising Muslims what will remain with them and what they can benefit from, do not encourage them upon matters that will disappear with time. Men will die, articles and statements come and go however Tawheed, Sunnah, Salaah, Tahaarah and the main rituals of the religion will remain with them until the certainty [of death]. So this is the priority for them if you truly understand.

Have mercy upon Salafiyyah...

Do not corrupt it by the contagious disease of labelling and classifying people, and competing with each other in that. The most severe disease I can see today is in two situations:

Firstly: ignorance in differentiating between the various groups. As soon as a person opposes them with a statement or article that they do not desire, they create a new group, pushing it down the throat of history, so this person can be forcefully ascribed to it. Unfortunately this has now plagued Salafiyyah itself.

In the past twenty years they have bought out for us: Haddaadiyyah, Maghraawiyyah, Urooriyyah, Ma'rabiyyah, 'Abbaadiyyah, Hujooriyyah, Faalihiyyah, Madkhaliyyah etc...

Until when, O worshippers of Allah?

Have mercy upon Salafiyyah...

Whoever errs then say 'so and so erred' or say 'so and so erred and whoever is with him' – but there is no need for this innovated classification of people.

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*Do not corrupt
[Salafiyyah] it by the
contagious disease of
labelling and
classifying people,
and competing with
each other in that...*

”

Secondly: Classifying people based upon suspicion and doubt, as well as ignorance regarding what necessitates a person to be ascribed to particular groups. Not everybody who speaks with politics, wears the 'Iqaal² and cuff links becomes an Ikhwaani!

Not everybody who goes towards Zuhd and Da'wah becomes a Tableeghi.

Not everybody who makes Takfeer of the Tawaagheet and the Herectics becomes a Khaariji.

And not everybody who praises a person of innovation due to his affair being hidden from him is ascribed to his Hizb – like they say and think.

Have mercy upon Salafiyyah...

You should know what necessitates criticism and dispraise, and when a person is ascribed to particular group which the scholars have all agreed on its misguidance and exit from the Sunnah, and know when a person is not ascribed to such a group. Do not oppress people.

Yes, have mercy upon Salafiyyah...

You should know the virtue of the scholars even if they slip up and make mistakes, leave the criticism of the scholars to the scholars, and do not open the door to ignorant ones, do not accustom them to daring to speak against scholars. By Allaah, they will not show mercy to you and to the other scholars if you end up opposing them - and this has already occurred. To the extent that some of these savage rabblies dared to speak against Shaykh Ibn Baaz, Ibn Uthaymeen, Albaani, Al-Madkhalee and other than them – Laa Hawla wa laa Quwwata illa Billah.

Say to the ignorant person: Be silent - from the goodness of a person's Islaam is to leave off what does not concern him.

Say to the ignorant person: Be silent - because [the person you are speaking about] is a scholar – we ask Allaah to forgive him – but he is better than you, he teaches goodness to the people, many people have benefited from him.

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...not everybody who praises a person of innovation due to his affair being hidden from him is ascribed to his Hizb – like they say and think...

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² The black head band worn by Gulf Arabs over their head scarf to keep it in place. Often – and not always – it is not worn by scholars.

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Say to the ignorant person: Be silent - begin with yourself. Remove ignorance from yourself and take from where the scholars have taken from. You should learn a lesson from how scholars fell into errors and mistakes, [if this is the case with them] then what do you think will happen to the people of ignorance and those who are misguided?!

Discipline them, encourage them to love people, to show mercy to creation, and to be focused on the guidance of people.

Have mercy upon Salafiyah...

You need to know what the people expect from you, especially outside this country (i.e. Saudi Arabia). Do not dictate your differences to other countries that are in need of the knowledge and Imaan of the least knowledgeable and least righteous of us.

The people of Sunnah in the countries of Caucasus³ are fighting each other due to what is being dictated to them, “warn against so and so”, “do not listen to so and so”, and yet by Allaah they do not know the basic principles of the Sharee’ah nor the principles of the path.

In some European countries, by Allaah they fought each other with weapons due to “you are with Shaykh Fulaan” and “I am with Shaykh Fulaan”.

A Salafi Muslim takes another Salafi Muslim to a disbelieving government in order for him to be arrested and test him in his religion- because he has opposed him in his exalting of his Shaykh, and praising his Manhaj.

In fact, reverts to Islaam leave their religion [of Islaam]. When he enters [into Islaam] he desires Imaan, he desires comfort, tranquillity and serenity in his heart. [But the reality is] that by the morning he is argumentative and by the evening he is misguiding.

Those people in foreign countries are Ghurabaa (isolated and alone), very few – in countries which do not rule by the Sharee’ah of Allaah, not believing in Paradise nor Hell. Despite this, from the lands of Tawheed and Sunnah, they are issued with: meagre lowly disputes which are then magnified by stupid foolish individuals due to ignorance, desires and despised Hizbiyyah, to the extent that the Muslims in those countries begin to boycott each other and their unity is weakened.

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In some European countries, by Allaah they fought each other with weapons due to “you are with Shaykh Fulaan” and “I am with Shaykh Fulaan”...

”

3 Caucasus i.e. post-Soviet states - now countries – such as Chechnya, Azerbaijan, Dagestan etc...

Have mercy upon Salafiyyah...

By Allaah, most of your opponents today do not criticise Kitaab at-Tawheed, Thalaathat al-Usool or Aqeedah Al-Waasitiyyah, your opponents are too worthless to criticise such strong mountains. However, your own actions and statements have caused people to flee away, as well as the fact that you have left the way of the well-grounded scholars.

Our Shaykh Ibn Baaz (rahimahullah) lived seventy years, and since 1350h (1925) he has been teaching and spreading the Salafee Da'wah, and defending it. By Allaah, they did not find anything about him that we would shy away from and we are not able to defend. So his opponents returned back, abject and sorrowful.

This is how the truthful followers should be, the sincere Salafees. Their standing is for the sake of Allaah, their statements are in obedience to Allaah, and their actions are upon the Sunnah, they show mercy to the people and clarify the truth with evidence and reasoning.

Have mercy upon Salafiyyah...

Be aware of suspicion, suspicion is the worst type of speech, upon you is what is apparent, and verify [information brought to you]. Weigh everything upon the scales of knowledge and justice, and act accordingly with determination and mercy.

Do not make Salafiyyah the house of a particular Shaykh, whoever enters into the house is Salafi.

Salafiyyah is the religion of the Prophet (sal Allaahu alayhi wa sallam), it is the methodology of the Companions, Taabi'een and Imaams of the religion. Nobody is expelled from Salafiyyah except with evidences and certainty, not due to desires, personal interests and the Shaytaan.

Have mercy upon Salafiyyah...

Our Salaf, even though they spoke about the People of Innovation and boycotted them, however they were the Imaams of Fiqh (understanding), Imaams of Sunnah, Imaams of Zuhd (ascetism), Imaams of piety, Imaams in good manners, Imaams in calling to goodness and forbidding evil, Imaams in Jihaad in the way of Allaah, Imaams in every good characteristic. So be true Salafees like them, do not restrict Salafiyyah to one area and not the other. Do not sway to one side and disregard the other side.

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Do not make Salafiyyah the house of a particular Shaykh, whoever enters into the house is a Salafi.

Salafiyyah is the religion of the Prophet...

”

Read the biographies of the Imaams of Jarh wa Ta'deel like Shu'bah, Su-fyaan, AbdurRahmaan Ibn Mehdi, Yahyaa Ibn Sa'eed, Yahya Ibn Mu'een, Ahmad [Ibn Hanbal] and Ishaah [Raahuwayh] and others.

Consider their honour and glory, think about their knowledge and righteous actions, stop at the limits of Fiqh and wisdom, and fill yourselves with Zuhd and piety – this is how you will be real and true Salafees.

Have mercy upon Salafiyah...

You should know the different rulings according to a time and a place; what is spoken about and what should not be spoken about; which issues are began with and which issues are not. These delicate matters you will not be able to know and differentiate between them without:

- 1) The authority of knowledge
- 2) The intelligence of a mind

Thereafter, defend Islaam and the Sunnah in its entirety. Do not speak about an evil which is hidden [and yet you disregard] a greater more apparent evil. Do not speak about a minor Bid'ah [yet you disregard] a Bid'ah which is overwhelming. Do not speak about a person who is unknown, [yet you disregard] a person whose danger is much greater.

Have mercy upon Salafiyah...

Allaah, the most High, said;

**{O you who have believed,
enter into Islam completely [and perfectly]} [02:208]**

So take the religion from all its angles, and remain vigilant in all situations.

- We want a Salafi who is a Faqeeh, a person who can explain to the people the rulings of their religion - upon knowledge, Sunnah and Salafiyah.
- We want a Salafi who is a Waa'idh (admonisher), who fills the hearts of people with the fear of Allaah, and the yearning of Jannah – upon knowledge and Sunnah.
- We want a Salafi who is a Muhtasib (a person who is responsible), who defends the religion and negates the arrogance of the falsifiers, the interpretation of the ignorance and the altering of the extremists – upon knowledge and Sunnah.

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We want a Salafi who is a Faqeeh, a person who can explain to the people the rulings of their religion – upon knowledge, Sunnah and Salafiyah....

”

- We want a Salafi who is Tarbawi (a cultivator), who attaches importance to family matters, women and youth. He directs them with good sound advice – upon knowledge and Sunnah.

This is the Salafiyyah we want...

Have mercy upon Salafiyyah...

We have had enough of divisions and discord, boycotting and cutting off. Allaah has made you – Worshipers of Allaah – brothers, be avenues of mercy towards each other. Give glad tidings and do not cause people to flee away; make things easy and not difficult; work with each other and do not differ.

This is the advice and counsel of the Prophet Muhammad (sal Allaahu alayhi wa sallam) to every truthful Salafi.

In closing...

It does not matter to me if a “lurking deviated Ikhwaani”, an “arrogant Surooree”, a “rebellious khaarjee”, an “ignorant Tableeghee” or even a “misguided Ash’aree”, a “hating Raadfidhee” or a “cursed liberal” rejoices due to my speech.

We are not a Hizb that we have to exchange advice and principles beneath the table, or [secretly] write them on noticeboards in lonely corridors!

My way is Salafiyyah, I defend it and what concerns it. I have concern for my Salafi brothers. My statements regarding the mistakes of individuals is in order to rectify, purify and cultivate, it is in order to protect the Salafi methodology from that which has been ascribed to it and it is not from it.

Whatever I wrote is like medicine – inshaAllah – and cauterization (i.e. burning with hot rod) is a type of medicine. Perhaps after the hotness [and [pain] of the rod there will be some cure.

May the peace and blessing of Allaah be upon our Prophet Muhammad, and his family and companions.

Written by:

Badr Ibn ‘Alee Ibn Taamee Al-Utaybee

The night of 27th Rajab, 1435h

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“

*We have had enough
of divisions and
discord, boycotting
and cutting off.
Allaah has made you
– Worshipers of
Allaah – brothers....*

”

ارحموا السلفية . . . فَإِنَّ مِنْكُمْ مَنْفِرِينَ

الحمد لله رب العالمين، وصلى الله وسلم على نبينا محمد وعلى آله وصحبه أجمعين.
أما بعد:

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فإن من عظيم نعم الله على العبد المسلم أن يوفقه الله تعالى إلى سبيل التوحيد والسنة، ويجنبه مسالك أهل الأهواء، ثم يستقيم على ذلك ولا يجرد عنه يمينا أو شمالا، لأن من الناشئة من يوفق للسنة مدة من الزمن، ثم تزل به القدم إلى مقالة سوء وهو يحسب أنه من الذين يحسنون صنعا! ويظننها من الإسلام والسنة وما هي من الإسلام والسنة! ويحسبها أنها من السلفية وهي عن السلفية بعيد!

فمن أكرمه الله تعالى بالسلفية ومنهج أهل السنة فعليه أن يجتهد في (الثبات والاستقامة) على منهج السلف الصالح في جميع أقواله وأفعاله وأحواله التي يتعبد بها إلى الله تعالى، وهذا من الاستقامة التي هي قرينة الإيمان والإقرار كما قال تعالى: (إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ) [فصلت: ٣٠] وكما روى مسلم في «صحيحه» عن سفيان بن عبد الله الثقفي قال: قلت: يا رسول الله قل لي في الإسلام قولاً، لا أسأل عنه أحداً بعدك، قال: قل آمنت بالله ثم استقم». فمجرد إشهار الإيمان لا يكفي إلا مع الاستقامة على معامله وشرائعه، وكذلك مجرد إشهار الانتساب للسلفية لا يكفي إلا مع الاستقامة على نهج السلف الصالح في كل معامله الفارقة عن أهل البدع والأهواء.

وإنني في هذا المقال أبادل النفس ببوح أجزم بأنه يجول ويصول في صدور الكثير من إخواني السلفيين، مما يروونه من كثير من المنتسبين إلى السلفية -اليوم- وهم يسيئون لها بقبائح أفعالهم، ومشين أقوالهم، حتى طعن في السلفية النقية بأسبابهم، وصرفت وجوه عنها بفظاظة تصرفاتهم وشتائمهم وسبائهم!

نعم؛ إن من السلفيين اليوم من هم ينفرون ويفتنون الناس في دينهم، ويسعون إلى منهج السلف بقبايح الأقوال، وعجائب الأفعال، والظلم والجهل، بل: والحزبية المقيتة للأشخاص، وذم أقوام بما هو فيمن يحبون فلا يُذم! وتنصيب آخرين للولاء والبراء، والحُبِّ والبغض، حتى يُعطى بالقربي لهم صك السلفية من عدمه! وهم ليسوا من عمد أئمة الإسلام، ولا من كبار الأئمة الأعلام، حتى أوشك أن يقال إنها

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(حزبية مقبلة تحت لباس السلفية).

نعم؛ لا مجاملة في الدين، ولا مداهنة في تبيين سبيل المؤمنين، وإن لم نسع جميعاً إلى تصحيح السلفية، والعودة بأمثال هؤلاء الأعمار إلى رياض العلم والأدب، وتربيتهم على (محبة الخير للناس) و(لين الخطاب) و(احترام العلماء) و(فقه الأولويات) و(الاهتمام بأوضاع الأمة) و(الرباط في مجالس العلماء) و(العناية بكتب الأئمة الأعلام) و(مقالاتهم وعقائدهم) وإلا فعلى السلفية الصادقة السلام!

ارحموا السلفية

فليست السلفية مجرد (الجرح والتعديل) و(التماس العثرات) و(تتبع الزلات) وتنصيب الأعمار الصغار لتلك المهام! وإشغالهم عن العلم والعمل، والدعوة إلى الله تعالى، ومحبة الخير للناس، فالسلف لا يُحصى عددهم إلا الله، والجرح والتعديل وبيان أحوال الرجال مهمة من يكفي وفي من أهل العلم والتقوى والمراقبة والنصح للمسلمين، وهم الذين يعرفون موجبات الجرح، ودلائل التعديل، ويقدرّون العقوبات من الزجر والهجر، والقطيعة والتأديب بقدرها الشرعي.

واليوم! شان هؤلاء القوم السلفية؛ وصار الكلُّ جراحين ومعدّلين! ونقاداً للرجال، وركبوا في هذا الميدان الصعب والدّلّول، وتكلم لُكع الصغير، والجاهل الحقيق، بل وحديث العهد بالإسلام، الذي ما عرف مبادئ الشريعة، ولا أصول الملة، ولا أحكام الطهارة والصلاة، فيدخل الإسلام على وجوب الولاء لفلان، والعداء لفلان، ويركض في المنتديات والمحافل بقبيل وقال!

ومن أكثر من شيء عُرف به! فمَجّت الأسماع مقالاتهم، وكرّهت الأنظار أطروحاتهم، وسئمت النفوس التقية من مجالسهم! بل وحساباتهم في (تويت) ومواقعهم في الانترنت!

هذه ليست سلفية . . .

ارحموا السلفية

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نعم للتحذير من البدع وأهل البدع بأعيانهم، وبيان أحوالهم، وكشف عوارهم، في كل وسيلة مرئية ومسموعة ومطبوعة.

ولكن: بالعلم والعدل والعقل لا بالجهل والظلم والظيش.

أسلافنا قالوا لنا: (حذروا منهم واسألوا بكم العافية).

أي: استقيموا على العلم والعمل، ويكفي من التحذير ما تقوم به الكفاية، ويُستوفى به الغرض، وتظهر به الحجة، ثم يتجه السلفي الحق إلى (العلم) و(العمل) ويرفع عن نفسه (الجهل) و(الكسل).

أما أن يُشغل الناشئة... والأحداث... بالرد والردود، ونقد الرجال والطوائف، فإن هذا من قبيح الأدواء، وضياع العلم والعمل، حتى صار بعضهم يحفظ من كلام (سيد قطب) و(سلمان العودة) و(السويدان) وغيرهم من أهل الضلال ما يوازي مهمات المتون! ولو صرفوا همهم إلى تلك المتون لكان خيراً لو كانوا يعلمون.

ارحموا السلفية

علموا الناشئة ما يبقى معهم ويستفيدون منه، ولا تلقنوهم ما يذهب مع الزمان، فالرجال يموتون، والمقالات تظهر وتختفي، ولكن التوحيد والسنة والصلاة والطهارة وشعائر الدين تبقى معهم حتى اليقين! فهذه أولى لهم لو كنتم تعقلون.

ارحموا السلفية

ولا تفسدوها بِجَرَبِ التصنيف المعدي! والتسابق إلى ذلك، فأعظم الداء اليوم أراه في موطنين:

أولهما: الجهل في تمييز الطوائف، فما إن يخالف شخص بمقالة لا يهوونها إلا وألقموا

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حلق التاريخ بطائفة تنسب إليه يغص بها في هذا الزمان! حتى تجاوزت هذه الآفة الخطافة إلى السلفية نفسها! فخلال عشرين عاماً فقط! ولّدوا لنا (الحدادية والمغرواية والعرووية والمأريية والعبادية والحجورية والفاحية والمدخلية ..). إلى متى يا عباد الله؟

ارحموا السلفية

ومن أخطأ قولوا أخطأ فلان .. أو فلان ومن معه ... ولا حاجة إلى تلك التصنيفات المحدثه.

والثاني: تصنيف الناس بالظنّة والشكوك! وجهلهم بموجبات إحقاق الأشخاص بالطوائف، فليس كل من تكلم في السياسة ولبس العقال وتحلّى بالكبك!!! إخوانياً، ولا كل من مال إلى الزهد والدعوة يكون تبليغياً، ولا من كفّر الطواغيت والزنادقة يصبح خارجياً، ولا من أثنى على صاحب بدعة خفي عليه أمره يلحق بحزبه كما يقولون ويظنون!

ارحموا السلفية

واعرفوا موجبات النقد والذم، ومتى يلحق الشخص بطائفة اتفق العلماء على ضلالها وخروجها عن السنة، ومتى لا يلحق، ولا تظلموا الناس.

نعم؛ ارحموا السلفية

واعرفوا فضل العلماء وإن زلّوا وأخطأوا، واتركوا نقد العلماء للعلماء، ولا تفتحوا الباب للجهاال، وتعودوهم على الجرأة على العلماء، فوالله لن يرحمكم ولن يرحموا علماءكم لو خالفوكم، وقد وقع هذا! حتى تجرأ الأقماع الهمج الرعاع اليوم على الشيخ ابن باز وابن عثيمين والألباني والمدخلي وغيرهم، ولا حول ولا قوة إلا بالله.

قولوا للجاهل: اسكت؛ ومن حسن إسلام المرء تركه ما لا يعنيه.

قولوا للجاهل: اسكت؛ فهذا عالمٌ نسأل الله له الغفران، وهو خيرٌ منك يعلم الناس الخير، وانتفع به خلق كثير.

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قولوا للجاهل: اسكت؛ وابدأ بنفسك، وارفع الجهل عنها، وخذ من حيث أخذ العلماء، ولك العبرة في وقوع العلماء في الزلل، فما ظنك بأهل الغي والجهل؟! أدبوهم . . . لقنوهم حب الناس . . . ورحمة الخلق . . . والحرص على هدايتهم.

ارحموا السلفية

واعرفوا ماذا يريد الناس منكم؛ وخاصة في خارج هذه البلاد، ولا تُصدِّروا نزاعاتكم إلى بلدانٍ هي بحاجة إلى ما عند أجهلنا وأفسقنا! من (العلم والإيمان).

يتصارع أهل السنة في بلاد القوقاز بما يصدر إليهم من (احذروا من فلان) ولا (تسمعوا لفلان) وهم ما عرفوا والله قواعد الشريعة ولا أصول الملة.

تقاتلوا والله بالسِّلاح في بعض البلدان الأوربية بسبب أنك مع الشيخ فلان وأنا مع الشيخ فلان!

يسعى المسلم السلفي بالمسلم السلفي عند الحكومة الكافرة لكي يسجنوه ويفتنوه في دينه لأنه يخالفه في تعظيم شيخه، والثناء على منهجه! بل يرتد حديث العهد في الإسلام عن دينه! لما يدخل يريد الإيمان والراحة والطمأنينة وسكون القلب! إلا

وهو يصبح بجدال . . . ويمسي في تضليل!

هم غرباء . . . قلة . . . في بلدان لا تحكم بشرع الله، ولا تؤمن بجنة ولا نار، ثم تُصدَّر لهم من دولة التوحيد والسنة: النزاعات الوضيعة الهزيلة التي فخّمها هؤلاء الحمقى بالجهل والهوى والحزبية المقيتة، حتى يتهاجر المسلمون هناك، وتضعف شوكتهم.

ارحموا السلفية

والله ما طعن غالب خصومكم اليوم في (كتاب التوحيد) و(ثلاثة الأصول) ولا (العقيدة الواسطية) فهم أحقر من النيل من تلك الجبال الراسيات! ولكن نفّروا الناس عنكم بأفعالكم وأقوالكم، وخروجكم عن سبيل العلماء الراسخين.

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عاش شيخنا ابن باز رحمه الله تعالى سبعين سنة! منذ عام ١٣٥٠هـ وهو يقرر الدعوة السلفية وينشرها، وينافح من دوتها، والله ما وجدوا عليه ما نخجل من ذكره، ونفحّم في الجواب عنه! فعادوا خاسئين.

وهكذا هم المتبعون الصادقون، والسلفيون المخلصون، قيامهم لله، وقولهم في طاعته، وأفعالهم على السنة، ويرحمون الناس، ويبينون الحق بدليله وتعليله.

ارحموا السلفية

وإياكم والظن، فإن الظن أكذب الحديث، وعليكم بالبينات والإثبات، وعرضه على ميزان العلم والعدل، وبحكم الحزم والرحمة، ولا تجعلوا السلفية (بيت الشيخ فلان) فمن دخله كان سلفياً.

السلفية دين النبي صلى الله عليه وسلم، ومنهج الصحابة والتابعين وأئمة الدين، ولا يخرج عنها إلا بحجة ويقين لا بالهوى والنفس والشيطان.

ارحموا السلفية

فأسلافنا وإن تكلموا في أهل البدع وزبروهم وهجروهم هم أئمة في الفقه، أئمة في السنة، أئمة في الزهد، أئمة في الورع، أئمة في حسن الخلق، أئمة في الأمر بالمعروف والنهي عن المنكر، أئمة في الجهاد في سبيل الله، أئمة في كل خصال الخير، فكونوا سلفيين حقاً مثلهم، ولا تحصروا السلفية في باب دون باب! ولا تميلوا فيها إلى جناب دون جناب.

اقرأوا في تراجم أئمة الجرح والتعديل! كشعبة وسفيان وعبدالرحمن بن مهدي ويحيى بن سعيد ويحيى بن معين وأحمد وإسحاق وغيرهم...

انظروا للزهد والمجد، تأملوا في العلم والعمل، قفوا على الفقه والحكمة، انتهلوا من الزهد والورع، هنا تكونون سلفيين حقاً وصدقاً.

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ارحموا السلفية

واعرفوا أحكام الزمان والمكان، وما يقال وما لا يقال، وما يُبدأ به وما لا يُبدأ به، وكل ذلك لن تصلوا إلى معرفة صفاته الكاشفة الفارقة إلا:

[١] بسُلطان العلم.

[٢] ورجحان العقل.

ثم دافعوا عن الإسلام والسنة كافة! ولا تتكلموا في منكر خفيّ والظاهر أفحش، ولا في بدعة صغرى والجارف أكبر! ولا في رجلٍ مغمور وتتركون من خطره أعظم!

ارحموا السلفية

فالله تعالى يقول: (يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً) [البقرة: ٢٠٨] فخذوا الدين من كل جوانبه، ورابطوا في الثغور.

فنريد فقيهاً سلفياً يبين للناس أحكام دينها بفقهِه وسنةٍ سلفية.

ونريد واعظاً سلفياً يقرع القلوب بالخوف من الله والتشويق للجنة بعلمٍ وسنة.

ونريد محتسباً سلفياً يدافع عن الدين، وينفي عنه انتحال المبطلين، وتأويل الجاهلين، وتحريف الغالين، بعلمٍ وسنة.

ونريد تربوياً سلفياً يعتني بقضايا الأسرة والمرأة والشباب، ويوجههم توجيهاً سليماً بعلمٍ وسنة.

نريد في كل مجالٍ رجالٍ على علمٍ وسنة.

هذه السلفية التي نريد...

ارحموا السلفية

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وكفانا فرقة وشتاتاً، وتهاجراً وتدابراً، وقد جعلكم الله -عباد الله- إخواناً، كونوا رحمةً على بعضكم البعض، بشِّروا ولا تُنْفِرُوا، ويسِّروا ولا تعسِّروا، وتطاوعوا ولا تختلفوا، هذه وصية نبيكم محمد صلى الله عليهم وسلم لكل سلفيٍّ صادقٍ.

وختاماً

لا يهمني حين يفرح بكلامي هذا (إخوانيُّ مفتون متربص) أو (سُروريُّ متغطرس) أو (خارجي مارد) أو (تبليغيُّ غبي) أو حتى (أشعري ضال) أو (رافضي بغيض) أو (ليبرالي لعين).

فلسنا في حزب تُمرَّرُ فيه الوصايا والقرارات من تحت الطاولات! وتُملَى فيه اللوائح في دهاليز الخلوات!

أنا ديني السلفية، وعنهما أذب، ومن حولها أذفع، وبإخواني السلفيين حريص، وكلامي عن (زلات) الأفراد (للتصحيح والتصفية والتربية) وصيانة ل(منهج السلفية) مما ينسب إليه وليس هو منه.

فما كتبتَه طِبُّ إن شاء الله، ومن الطَّبِّ الكَيِّ! فلعلَّها كَيَّةٌ يعقُبها الشِّفاء، وصلى الله وسلم على نبينا محمد، وعلى آله وصحبه أجمعين.

وكتبه

بدر بن علي بن طامي العتيبي

سحر ليلة الاثنين ٢٧ رجب ١٤٣٥ هـ