

# Zakir Naik Names his Scholars: The Sufi Muhammad Wild al-Daddu; the Khariji, Abdul-Aziz al-Tareefi; and the Ikhwani, Muhammad Salih al-Munajjid



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

I have made this article **freely** available. So, I request that you donate a small amount of just **£2 or \$2** to the “**Salafi Bookstore and Islamic Centre**” ([click here](#)) so they can continue their work to print and distribute free audios, leaflets and booklets to aid the da’wah of Ahlus-Sunnah and Hadīth across the world.

All praise is due to Allāh, Lord of the worlds. May the peace, blessings and salutations of Allāh be upon our noble Messenger, Muhammad, and upon his family, his Companions and his true followers.

## Video of Zakir Naik Naming his Scholars.

0:00 / 1:21



From the 'scholars' he has named are **Muhammad Hasan Ad-Daddu**, Muhammad **Salih al-Munajjid**, and **Abdul-'Aziz At-Tareefi**. Since Zakir Naik himself is an innovator who invites others to his deviation, this should come as no surprise to us.

The Messenger (salallāhu 'alaihi wasallam) warned against the People of Innovation, from befriending, supporting or taking from them: **"Whoever innovates or accommodates an innovator then upon him is the curse of Allah, His Angels and the whole of mankind."** Reported by Bukhāri (12/41) and Muslim (9/140)

Yahyā ibn Kathīr said, "Sulaimān ibn Dāwūd ('alaihi-salām) said: **Do not pass a judgement over anyone with anything until you see whom he befriends.**" Al-Ibānah (2/464)

Ibn Abbās (d. 68H) said: **"Do not sit with the People of Desires, for their gatherings are a sickness for the hearts."**

The consensus of the abandonment of the people of innovation has been reported from a group of the Salaf, and whoever denies or rejects this ijmā' is either ignorant or himself a person of innovation. Al-Fudayl bin 'Iyād (d. 187H) said: **"I met the best of people, all of them people of the Sunnah, and they used to forbid from accompanying the people of innovation."** Reported by al-Lālikā'ee (no.267)

Al-'Allāmah Rabee' Al-Madkhali stated: **"We warn the Salafī youth from mixing with Ahlul-Ahwā' and getting close to them, and becoming friendly with them, and putting trust in them..."**

Abu Qilābah (d. 104H) who said: **"Do not sit with the People of Desires, for indeed I fear they will immerse you in their misguidance, or they will deceive you concerning some of what you know [to be the truth]."**

Al-'Allāmah Sālih al-Fawzān stated: **"If you see a man praising the people of evil and the scholars of misguidance, such as these offshoots of**

**the *Jahmiyyah*, then know that he is a sinner (*fāsiq*), a corrupt and misguided person.** This is because he would not praise such people except due to his love of them and his approving and tolerating their path. And if you see a man praising Ahlus-Sunnah such as Imaam Ahmad (d. 241H), Ibnul-Mubārak (d. 181H) – and likewise praising the Scholars of the *Tābi'een* and those who came after them; then know that he is a person of goodness. This is because he would not praise Ahlus-Sunnah except due to his love of the Sunnah and holding fast to it.

So this is a lesson for us, in that some brothers or students of knowledge praise some of the innovators or people of desires and those who have deviated ideologies. So this [student] fails to look towards their ideologies and orientations, and thus falls into attacking the people of goodness and belittling them. This is because he listens to them (ahlul-bid'ah) criticising the people of good and he believes them.

This is a great danger that he belittles the people of goodness, belittles the scholars and Ahlus-Sunnah whilst he praises the deviated ideologies and orientations – this is a great danger! And this is even if he does not sit with the innovators himself. So this is what Al-Barbahāri warns us from – this affair into which many of the people of our times have fallen into." (*It-hāf al-Qāri* 2/236)

**This is Muhammad Wild Ad-Daddū Ash-Shinqeeti seeking blessings (tabarruk) from the spit and saliva of his Tijāni Sufi shaikhs**

0:00 / 2:04

In these clips, **Ad-Daddū is not seeking Ruqyah through Qur’anic recitation**, as he now claims. He is clearly seeking Tabarruk from his Sufi sheikhs — anyone who says otherwise does not know Ruqyah, nor Tabarruk, nor Sufism!

Alhamdulillah, Shaikh Sālih Al-Fawzān, Shaikh ‘Ubayd Al-Jābiri and several other Salafi scholars have refuted this Sufi-Ikhwāni innovator Ad-Daddū, who is revered and praised by **Zakir Naik**.

Al-Imām Ibn Bāz (rahimahullāh) stated: **“It is not permitted to seek blessings (tabarruk) from anyone after the Prophet (salallāhu ‘alaihi wasallam), not from their wudū water, their hair, their sweat or anything else from their body. All of this was specific for the Prophet (salallāhu ‘alaihi wasallam) due to what Allah placed in his body of goodness and blessings, and whatever he touched. For this reason, the Sahābah (radiyallāhu ‘anhum) did not seek tabarruk from anyone amongst themselves — not during the lifetime of the Prophet (salallāhu ‘alaihi wasallam) nor after his death. No one sought**

***tabarruk* (blessings) from the Rightly Guided Caliphs, nor from others. This proves that they knew that this affair was specific to the Prophet (salallāhu ‘alaihi wasallam) and no one else, and because they knew that it was a pathway to shirk and to the worship of other than Allah.”** (*Fatāwa Muhimmah Tata’alluq bil-‘Aqeedah*)

These Sufis who make *tabarruk* from the spit and remains of their sheikhs have no evidence from the Sahābah (radiyallāhu ‘anhum). They are, in reality, comparing their Sufi sheikhs to the Prophet (salallāhu ‘alaihi wasallam) and they use that as the disguise to dupe their followers —i.e. that they are in the position of the Prophet and their followers are in the position of the Sahābah. And Allah’s refuge is sought from the deceptions of Iblees. The fact is that the Prophet (salallāhu ‘alaihi wasallam) did not command anyone to seek *tabarruk* from other than him, ever. And after his death, no one sought blessings from the Rightly-guided Caliphs, Abu Bakr, ‘Umar, ‘Uthman and ‘Ali (radiyallāhu ‘anhum) or anyone other than them, and they were the best of mankind after the Prophets! And if it were correct, they would have set an example for this Ummah. The Sahābah agreed that *tabarruk* is not to be sought from the traces, remains and effects of anyone after the Prophet (salallāhu ‘alaihi wasallam) —and if this were something permitted, the Sahābah would have been the first in racing to perform it.

So it is from the innovations of the Sufis to seek blessings from the touch of the Sufi sheikh, or from his wudū water or his spit or his turban, etc. And these innovations are rejected by Allah —they are innovated and misguided beliefs and practices that lead to the Hellfire. Allah’s Messenger (salallāhu ‘alaihi wasallam) said, **“Whoever innovates into this affair (*Deen*) of ours that which is not from it will be rejected.”** (Muslim 1718).

**In these images, Ad-Daddu lavishly praises and pays his respects to his Tijāni Sufi Sheikh, Ibrahim Anyas!**

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## محمد ولد الددو واتباع الطريقة التيجانية



18:13:13  
24.5.2010

4:46 / 15:47

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## قال محمد الددو تعزيةً للتيجانية في ابراهيم أنياس الذي هورأس من رؤوس الطريقة التيجانية الصوفية

(( فالشيخ إبراهيم رحمة الله عليه امتد نوره من  
الصين شرقاً إلى أمريكا غرباً وشمالاً إلى نهاية أوروبا  
وجنوباً إلى نهاية استراليا وجنوب افريقيا ..  
ولا يزال طلابه يزدادون وكذلك خلفه )) . انتهى

0:20 / 15:47

**Ahmad At-Tijāni (d. 1814 CE), to whom the Tijāniyyah Sufi Order (tareeqah) is attributed, claimed that they were given a dhikr (remembrance) directly from the Prophet (salallāhu ‘alaihi wasallam) in person!**

It is called Salāt Al-Fātih, and it is from the wicked fabricated innovations of these Sufis. They chant it, hang it on walls in their homes and in their mosques, often in front of the imām. Ahmad At-Tijāni claimed: “The Prophet (salallāhu ‘alaihi wasallam) told me: ‘Reciting it once is equivalent to six recitations of the Quran.’ Then the second time he told me that reciting it once equals every tasbeeh (Glorification) that occurred in the universe and every dhikr. And it is equivalent to every supplication, great or small, and equivalent to 6,000 times the recitation of the Quran because the Quran is from the dhikrs.” (Jawāhir Al-Ma’āni of ‘Ali Harāzim a disciple of Ahmad At-Tijāni, 1/114 as quoted in Masādir At-Talaqi, p. 230)

**Ad-Daddū is known to chant this innovated, fabricated prayer in recordings found on YouTube and elsewhere.**

**The Tijāniyyah believe in the kufr doctrine of Wahdatul-Wujūd, the unity of existence between the Creator (Allah) and the creation —they deny the Highness of Allah above His Throne, above the Seven Heavens, and that He is separate from His creation. The Tijāniyyah order is widespread across West Africa, North-West Africa and East Africa, mainly Sudan. (Dispraise of Hawa of Dr Sālih as-Sālih, p. 104)**

It is from the ijma’ (consensus) of the Sufi orders that the disciple (*mureed*) must submit completely to his sheikh and be with him just as a dead body with the one washing him. (*At-Taqdees*, p. 322, *Dispraise of Hawa*, p. 162)

At the end of this video is a clip of the Shaikh and Imām of Sunnah, Muhammad bin Sālih Al-‘Uthaimeen (rahimahullāh) who states that seeking blessings (*tabarruk*) from the traces, excretions, garments, sweat, etc is harām and not permitted. It is an evil innovation and the people should be warned from this —and the one who sees people seeking *tabarruk* from him must forbid them. Some people invite others to seek *tabarruk* from them due to their following of desires and love for leadership over their followers —they allow their followers

to seek blessings from their person. These people, in reality, are associating partners with Allah in terms of veneration and glorification —so upon them is to fear Allah and warn people from this evil conduct.

Also read: [Whoever Seeks Blessings in Trees and Stones Or Other Such Things.](#)

**Ad-Daddū admits to following numerous Sufi shaikhs in their paths of Sufism —he cups his hands, bows his head and seeks blessings from the spit of his teacher!**

0:00 / 1:47



The religion of the Sufi mystics opposes the Qur'an, the Sunnah, and the path of the Sahābah, as this video clip of Ad-Daddū illustrates. The soul of a believer is repulsed at the devotion Sufis offer to their sheikhs. Numerous stories highlight the deviations of the Sufi mystic paths. Here are just some of them:

1. Al-Ghazāli reports the state of al-wajd of a Sufi saint, Al-Junaid; and al-wajd is a state of excitement that Sufis feel from hearing mystic poems, music, etc., which leads to rocking back and forth and side-to-side vigorously, dancing, weeping and shaking, which they claim can lead them to al-fanā (annihilation into Allah). So Al-Junaid brought his sheikh's urine to a physician. Upon seeing the urine, the

physician said: **“I see that this is the urine of a man who is deeply in love with Allah (*‘āshiq*) in a state of unity between the Self of the One Loved (Allah) and the lover, necessitating that the sheikh is in a state of unawareness, busy witnessing the Beloved in His Essence.”** When Junaid heard these words, he fell dumbstruck, and the bottle of urine also fell. Al-Junaid then asked his sheikh whether love (of Allah) appears in the urine; he replied, “Yes.” (Al-Ihyā 4/338)

2. The Sufis hold beliefs that they know are kufr and heresy. Al-Ghazāli related that Al-Junaid said: **“The awliyā (friends) of Allah are delighted by His presence, and they utter words during their secret conversations which are considered kufr by the rest of the Muslims.”** (Al-Ihyā 4/341)

3. Ibn ‘Ajeebah, a Sufi “master” of the Shādhili order, explained that when a mureed (a follower of a Sufi sheikh) is ready to join the Sufi saints, he is thrown in the presence of Allah and all the veils are withdrawn, and he denies all of existence, even his own. As a result, he becomes one with Allah by annihilating into the Self of Allah (*fanā*) and his own presence disappears so he says: “I am my Beloved (Allah) and my Beloved (Allah) is me, next to whom there is none.” (*Iqādh Al-Hikam Fi Sharh al-Hikam* or in English: *Awakening of Spiritual Ambitions: A Commentary on the Aphorisms*, p. 113 by the Moroccan Sufi shaikh: Ahmad ibn Muhammad Ibn ‘Ajibah al-Hasani, d. 1809 CE)

After reaching the state of annihilation (*fanā*), the Sufi *mureed* recovers and enters a new state, inwardly witnesses the state of unity with Allah (jama’) seeing Him alone —and outwardly the state of being with the creation (farq). The Sufis refer to this state as baqā (subsistence).

4. The famous revered Sufi saint who claimed to be one with Allah, Al-Hallāj, said: **“I am You (i.e. Allah) without any doubt. Glorified are You (*subhānak*). Glorified am I (*subhānī*). Tawheed of You is Tawheed of me. Disobedience of You is disobedience of me.”** (*Iqādh Al-Hikam Fi Sharh al-Hikam*, p. 156)

5. Ash-Sha’rāni reported that after the Sufi master, Yusuf Al-‘Ajmi Al-Kurāni, left his retreat, he saw a dog. As a result, all the other dogs came under its

leadership, and it took care of their needs. When that dog became ill, all the other dogs gathered around him crying with sadness, and when it died, the dogs cried and kept on visiting its grave until they all died. (Kashf Haqeeqah As-Sūfiyyah, p. 446)

At the end of this clip, the Shaikh and Imām, Al-Albāni (rahimihullāh), explains that the Sufis have taken for themselves “paths” that are numerous in number that they claim lead to Allah. They have numerous factions that they have invented for themselves upon innovated paths (turuq) of misguidance, such as Naqshbandiyyah, Sahawardiyyah, Badawiyyah and so on, from names that they have given themselves for which they have no authority from Allah, and also the Sufi path of Tijāniyyah, which was from the major helpers of the French in colonising Algeria. The Sufis are known for their extreme beliefs that are contrary to Islam, such as calling on the dead and seeking aid from the dead in their graves, and so on.

Also, read this: **Exaggeration in the graves of the righteous leads to them to be taken as idols that are worshipped besides Allah.**

**Ad-Daddu claims that the Ash’aris and Māturīdis are Ahlus-Sunnah wal-Jamā’ah — Shaikh Ibn ‘Uthaimīn refutes that false claim**

0:00 / 3:28

In the video above, Muhammad Wild Al-Daddū asserts the false belief that the Ash'arites and the Maturidis are from Ahl al-Sunnah wal-Jamā'ah. His speech is refuted at the end by Al-'Allāmah Ibn 'Uthaimīn (rahimahullāh), who states that Ahlus-Sunnah wal-Jamā'ah are one and they are only the Salafis.

Ibn Abdul-Barr Al-Māliki (rahimahullāh, d. 390H) quoted the saying of Imām Mālik: **“It is not permitted to accept the witness of Ahlul-Bid’ah and Ahlul-Ahwā.”** Then he explained: **“The people of desires, according to Mālik and all of our companions, are Ahlul-Kalām (the people of theological rhetoric). So every *mutakallim* (one who resorts to theological rhetoric) is from the people of desires and Bid’ah whether he is an Ash’ari or other than an Ash’ari. His witness is never accepted in Islam. He is to be abandoned and disciplined for his innovation. And if he continues upon innovation, his repentance is sought [by those in authority].”** (*Jāmi’ Bayān Al-’Ilm wa Fadlihi*, 2/96)

Read also: [Ibn Kullāb \(died 240H\) and the Repentance of Al-Ash’ari before his death in 324AH.](#)

## **Ikhwānis: Ad-Daddu and Yusuf Al-Qardawi together at a political rally inciting revolution with men and women singing, clapping and dancing!**

**Viewer discretion:** There is free mixing, clapping, and singing in this clip.

0:00 / 1:40



### **More serious deviations of Ad-Daddū**

**ONE:** Muhammad Al-Daddu claimed that the saying that the Qur'an is created is minor disbelief and not major disbelief —and he ascribed this lie and deviated speech to Ibn Nasr Al-Khuzā'ī and Imām Ibn Taymiyyah. (Source: Iqra channel, Fiqhul-'Asr, 8/5/2007)

Ibn Taymiyyah stated: "The saying that is narrated through multitudes (mutawātir) from the Imāms of the Salaf is that they said the Qur'ān is the speech of Allah, not created. They would forbid and refute the saying of the Jahmiyyah

who said that the Qur'an was created and separate from Allah; indeed, the scholars would declare those who said that to be unbelievers. And the books of the scholars are present in which these words are mentioned with chains of narrations and without chains of narrations, such as Kitāb Ar-Radd 'alal-Jahmiyyah of Al-Imām Abu Muhammad 'Abdur-Rahmān Ibn Abi Hātim." (17/74)

TWO: Al-Daddu claimed at the beginning of his explanation of Kitāb At-Tawheed that the two noble Companions, Umm Salamah and Ibn 'Abbās (radiyallāhu 'anhumā), were the predecessors of the 'Ash'aris in making ta'weel (metaphorical interpretation of the Names and Attributes of Allah).

This claim would not emanate except from a liar or an extremely ignorant person who has transgressed against these two noble Companions with this evil accusation. Ibn Qudāmah (rahimahullāh) stated: "As for ijāmā' (complete consensus), then the Sahābah were agreed (ijāmā') upon the abandonment of ta'weel (metaphorical interpretation) with what we have stated regarding them —and likewise was the case for every era that came after them. Ta'weel [of the Names and Attributes of Allah] was not reported except from an innovator or one connected to innovation. And ijāmā' (consensus of the earliest scholars) is an absolute proof because Allah will not unite the Ummah of Muhammad (salallāhu 'alaihi wasallam) upon misguidance. And after the Sahābah, the Imāms made very clear the prohibition of metaphorically explaining [Allah's Attributes], and they ordered that the reports [of Allah's Attributes] should be taken as they were revealed [upon their apparent meaning] —and we have mentioned their consensus upon this fact."

THREE: In a fatwa from his website, Al-Daddu states that revilement and abuse of Allah is not a reason in itself to exclude a person from Islam. Instead, his saying must be returned to his intent and niyyah. This is from the statements of falsehood that emanate from the Murji'ah, and it opposes the ijāmā' of Ahlus-Sunnah wal-Jamā'ah. Ibn Taymiyyah (rahimhullāh) stated in *As-Sārim Al-Maslool*: **"Revilement of Allah or His Messenger is unbelief outwardly and inwardly —this is regardless of whether the reviler believes that it is prohibited for him or permissible for him, or if he is negligent regarding his belief. This is the madhhab of the scholars (fuqahā), and all of Ahlus-Sunnah who state**

**that belief (imān) is speech and action.”**

**FOUR:** Al-Daddu has strong and established relationships with the Sufis of Africa —indeed, he has asserted and confirmed this in videos and TV interviews. This is alongside what is well-known among the Sufis: the polytheistic practices of Shirk. Al-Daddu has often praised his sheikhs of the Tijāni Sufi tariqah in exaggerated terms, and Tijāni Sufism is riddled with shirk and kufr.

**FIVE:** Al-Daddu claims that all the Imams of Sunnah studied ‘Ilm Al-Kalām (theological rhetoric) —and had they not studied ‘Ilm Al-Kalām, it would be a weakness in them. (Source: Iqra channel, Fiqhul-‘Asr, 22/5/2007) This is a lie upon the Salaf.

Imām Ash-Shāfi’i (d. 204H) stated: “My judgment upon the people of rhetoric (Ahlul-Kalām) is that they should be beaten with palm branches, placed on the back of a camel and paraded among the people and it is announced: ‘This is the punishment for the one who abandons the Book and Sunnah and takes to Kalām (theological rhetoric).’” (Al-Baghawi reported it in Sharhus-Sunnah, 1/218)

Al-Harawi (no. 1084) narrated from Khālid Ibn Al-Hārith Al-Hajīmi that he said: **“Be warned from the people of debate and argumentation for indeed they are the most evil of the people of Qiblah.”** They are people who snatch away the faith of unsuspecting Muslims through frivolity in debate and disputation.

So be warned from Ahlul-Kalām and Ahlul-Bid’ah in general, just as Ibn Abdul-Barr stated: **“The people of desires, according to Mālik (d. 179H) and all of our companions, are Ahlul-Kalām (the people of theological rhetoric). So every person of theological rhetoric (mutakallim) is from the people of desires and innovation regardless of whether he is an Ash’ari or other than an Ash’ari. His witness is never accepted in Islam. He is to be abandoned (boycotted) and disciplined for his innovation.”**

And Yahyā Ibn Abī Kathīr (rahimahullāh) said: **“If you meet a person of bid’ah on the path, take another path.”** (Ash-Sharīah of Al-Ājurri, 64). So save your

religion from the people who throw doubts at you.

SIX: Al-Daddū permits travelling specifically to graves of the sheikhs and to the grave of the Prophet (salallāhu ‘alaihi wasallam) — this is in opposition to the clear hadeeth forbidding religious travel except to the three Mosques (Makkah, Madinah and Aqsa). Then Al-Daddu lies about Shaikh Al-Islām Ibn Taymiyyah, slandering him by claiming that no one before Ibn Taymiyyah had prohibited travelling to these graves. (Source: Iqra channel, Fiqhul-‘Asr, 22/5/2007)

## **Abdul-Azeez At-Tareefi’s Manhaj of the Khawārij in openly rebuking the Muslim Rulers: Refuted here by Shaikh Al-Fawzān and Shaikh Ibn Bāz**

0:00 / 2:37



Abdul-Azeez At-Tareefi openly speaks against the rulers and incites the people against them, as he did concerning Egypt during the ‘Arab Spring’ uprisings. He falsely accuses the Scholars of opposing the Sunnah and the Salaf regarding their position in not rebuking the rulers.

Please read this article: [Ahlus-Sunnah wal-Jamā’ah believe that rebellion against the rulers is forbidden.](#)

## The Ikhwāni, Haitham Al-Haddād (based in London), is another flag-waver for at-Tareefi.

The misguided astray Ikhwāni, Haitham al-Hadad, also lavishly praises Abdul-'Aziz At-Tareefi. He openly speaks against the Muslim rulers and says about the rulers of Egypt, **“and it seems the Pharaohs of Egypt will never come to an end.”** So beware of these deviated callers who oppose the way of the Sahābah.

The second Caliph, the leader of the believers, the noble Companion, 'Umar Ibn Al-Khattāb (may Allāh be pleased with him, died 23H) said to Suwayd Ibn Ghaflah: **“O Abu Umayyah! Indeed I do not know, perhaps I will not see you again after this year. So even if a crippled Abyssinian slave is placed [as a ruler] in charge of your affairs, hear and obey him. And if he beats your back, be patient. If he denies you [your rights], be patient. If he desires to command you with a matter that causes you deficiency in [acting on] your Religion, then say: ‘I hear and obey, my blood, not my Religion.’ But do not split away from the body of the Muslims [under his rule].”** (Ref: Ibn Abi Shaybah in Al-Musannaf, 6/544 no. 33711; Al-Khallāl in As-Sunnah, 1/111 no. 54; Al-Ājurri in Ash-Sharī'ah, 1/161, no. 71, and others with an authentic chain of narration)

The consensus of Ahlus-Sunnah wal-Jamā'ah, Ahlul-Hadīth the Salafiyyūn from the early books of 'aqeedah (creed) and manhaj (methodology) is that rebellion and uprising against the rulers of the Muslims is forbidden. The two Imāms, Abu Hātim Ar-Rāzi (d. 277H) and Abu Zur'ah Ar-Rāzi (d. 264H), among countless others, recorded this ijma' (agreement of the scholars) in the famous work **'Aqeedatur-Rāziyain: “We hold that it is impermissible to rebel against the rulers...”** These Imāms, along with those who came before them (such as Bukhāri, Ahmad, Sufyān, Fudayl, etc.), recorded this consensus once it was settled, based on the clear-cut evidence in the Book, the authentic Sunnah, and the statements of the kibār among the Sahābah. And no one has opposed this position in the 'aqeedah since that time until now except an ignoramus or a misguided innovator.

**Rebellion (khurooj)** is defined as attempting to snatch away authority from the ruler, opposing him publicly, attempting to force him out of office, inciting the people against him (through demonstrations, rallies, public protests, strikes, etc), plotting against him and rising up to challenge him with writings, sermonising or the sword. All of this is considered as khurooj. The Prophet (ﷺ) prohibited it in clear and decisive narrations. Narrations that cannot possibly be opposed by desires, opinion and

reason or by the erroneous judgements of men, regardless of their station in the sight of the people. The Messenger (ﷺ) spoke from revelation, and those after him did not. For this reason, when the *ijmā'* (consensus) was settled upon, no one disagreed with it except the Khawārij, the Shi'ah, the Mu'tazilah and their offshoots until this time of ours.

Muslim reported in his *Sahīh* (1847) from Wā'il Ibn Hujr that: Salamah Ibn Yazeed Al-Ju'fee asked Allah's Messenger (ﷺ): **"O Prophet of Allah, what do we do if we have rulers over us who demand their rights yet they withhold our rights?"** He replied: **"Listen to them and obey them [regardless]. Upon them is their burden, and on you will be your burden."**

Bukhāri (7054) and Muslim (1849) reported from Ibn 'Abbās (may Allah be pleased with him) that the Prophet (ﷺ) said: **"Whoever sees from his leader something that he dislikes, then let him be patient with him because whosoever separates from the *jamā'ah* (i.e. the body of Muslims in a country) even by a handspan, and then dies in that condition, he will die the death of pre-Islamic ignorance (*jāhiliyyah*)."**

Al-Hāfidh Ibn Hajr said in explanation of this hadeeth that Ibn Abī Jamrah Al-Andulūsi (d. 599H) said: "The meaning of 'separation' is to attempt to break the covenant of allegiance that was attained for this leader — even if one splits away by the smallest degree. So, he gave the similitude of a handspan because even that amount will lead to the spilling of blood without due right." (Al-Fath 13/7)

It is for this reason that the Imām of Ahlus-Sunnah wal-Jamā'ah, **Ahmad Ibn Hanbal (d. 241H)** stated in his work, **Usūlus-Sunnah** as is recorded in **Sharhu Usūlil-I'tiqād** of Al-Lālikā'ee (1/161): **"It is not permissible for anyone among the people to fight the ruler and nor to rise up against him. And whosoever does that is an innovator, upon other than the Sunnah and upon other than the Straight Path."**

Obedience to the ruler, whether he is righteous, pious, sinful or tyrannical, is an obligation. Muslim reported in his *Sahīh* (1836) from Abu Hurayrah (may Allah be pleased with him) that the Prophet (ﷺ) said: **"You are obligated to listen to the ruler and obey him in times of ease and in times of hardship, whether you are pleased or displeased and even when another person is given preference over you (while you were more deserving)."**

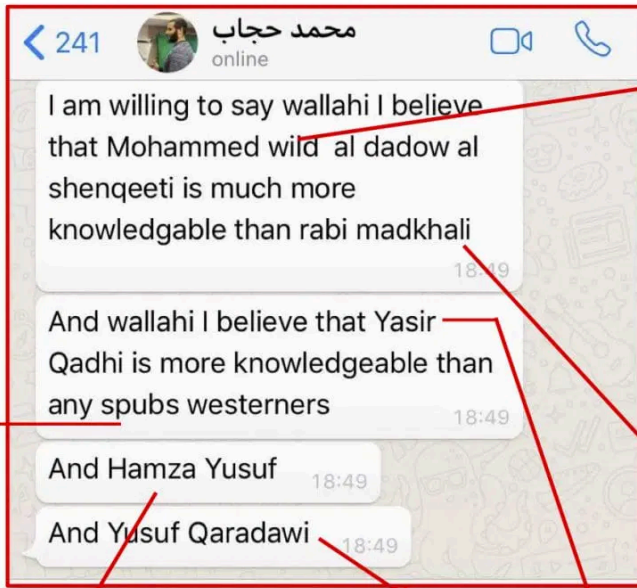
Muslim also reported (1059) from Anas Ibn Mālik (may Allah be pleased with him) that Allah's Messenger (ﷺ) stated: **"You will see after me severe preferential treatment (to those less deserving than you), so be patient until you meet Allah and you meet His Messenger at the drinking lake (Al-Hawd)."** So they responded, **"We shall be patient."**

Ibn Abī 'Āsim reported in As-Sunnah (1026) and Ibn Hibbān in his Sahīh (4062) from 'Ubādah Ibn Sāmit (may Allah be pleased with him) that Allah's Messenger (ﷺ) said: "Listen to the ruler and obey him when it is hard for you and when it is easy for you, whether you are pleased or displeased, and when others are given preference over you, **and even when they consume your wealth and beat your back.**" (Declared sahīh by Al-Albāni; see Dhilāl Al-Jannah and At-Ta'līqāt Al-Hisān).

## **Bonus: Misguided and ignorant Muhammad Hijab is another ad-Daddu and Yusuf al-Qardawi supporter**

Here is a screenshot from Muhammad Hijab in his praise of the innovators and his disdain and hatred for Ahlus-Sunnah wal-Jamā'ah, whom he mocks and seeks to humiliate, so we ask Allah to humiliate him and silence him due to his enmity towards Ahlus-Sunnah wal-Jamā'ah, the People of Hadeeth, the Salafis and their Scholars.

# The Ignorant, Misguided, Deviant **MUHAMMAD HIJAB** Names His Men! SO HERE ARE THE PEOPLE OF KNOWLEDGE ACCORDING TO **MUHAMMAD HIJAB**



Ikhwāni caller to uprisings, rebellion & demonstrations in Muslim lands. A Sufi who glorifies the sheikhs of the grave-worshipping Tijāni sect & reviles the Salafi scholars. He claims the differences between Ahlul-Kalām (Ash’aris, etc) and Ahlus-Sunnah are like minor fiqh differences! Shaikh ‘Uбайд Al-Jābiri said: **“Daddu is immersed in deviations.”**

Shaikh Rabī Ibn Hādi is an Imām of Hadīth and Sunnah, praised by Ibn Bāz, Al-Albāni, Ibn ‘Uthaimīn, Muqbil Ibn Hādi and countless others. **Hijab stated that the Shi’ah have more decorum, wisdom and understanding than those who follow Shaikh Rabī at Hyde Park!** Hijab and his *hizb* despise Shaikh Rabī and mock the Salafis by calling them Madākhilah and Jāmiyyah.

The Sufi, grave-worshipper, translator and chanter of the *“Burdah”* of Al-Busayri – a poem that invites to *Shirk* by seeking refuge, rescue and deliverance with Allāh’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). A negator and distorter of Allāh’s Attributes who once said: **“This concern with ‘Aqīdah is a sickness in the minds of the Muslims.”**

The Ikhwāni innovator, caller to the unification of the religions and Ahlus-Sunnah with bid’ah. Refuted by Al-Albāni, Ibn Uthaimīn, Al-Fawzān, Muqbil Al-Wādi’i, etc.

Salafi Pubs: praised by the scholars and known for Sunnah for over 20 years.

An outspoken aqlāni, mu’tazili, deviant, caller to unity between Ahlus-Sunnah and the extreme Sufi, Ash’ari, grave-worshippers. An inciter of uprisings in Muslim lands, reviles the Muslim rulers of Saudi Arabia and its great scholars.

So, these misguided innovators are birds of a feather that always seem to flock together, supporting and praising each other. How true is statement of the Prophet (salallāhu ‘alaihi wasallam):

الْأَرْوَاحُ جُنُودٌ مُجَنَّدَةٌ، فَمَا تَعَارَفَ مِنْهَا انْتَلَفَ، وَمَا تَنَاكَرَ مِنْهَا اخْتَلَفَ

**“The souls are like gathered armies. Those that were [created to be] acquainted with each other will come together [in this world]. And those that were [created to be] averse to each other will differ and oppose one another [in this world].”**

Imām Abu Ismā‘īl As-Sāboonī (died 449H, rahimahullah) related from the scholars of Sunnah and Hadeeth, “They hated Ahlul-Bid’ah, those who introduce into the Religion that which is not from it. They would not love them, nor keep company with them – they would not listen to their speech, nor would they sit with them. They would not argue with them about Religion, and they would not debate with them. And they held that the people should protect their hearing from listening to their falsehood. This falsehood, if it were to reach their hearing and settle in their hearts, would ruin them and arouse whisperings and dangerous corruption. And regarding this Allah, the Mighty and Majestic, revealed:

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ

“When you see those who engage in [offensive] discussion concerning Our verses, turn away from them until they enter into another conversation.”  
(*Aqeedatus-Salaf As.hābul-Hadeeth* of As-Sāboonī (رحمه الله) no. 161, pp. 100-101)  
Imām Abu Hātim (died 264H) said: **“From the signs of Ahlul-Bid’ah is their reviling the People of Narrations.”** (Al-Lālikā’ee 1/139)

Read more on [Zakir Naik here](#) and the terrible error of Dr Wasiyullah Abbas in supporting and praising him.

End.

Abu Khadeejah Abdul-Wāhid.

