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## Worshipping personalities and turning away from knowledge (3)

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### بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Continuing from Worshipping personalities and turning away from knowledge (2) ...

**Shaykh al-Albaanee** (رَحْمَةُ اللَّهِ)<sup>1</sup>: In order to guard unity and stand united he (عليه السلام)<sup>2</sup> said, as is reported in Saheeh Bukhaaree regarding the Imaams who lead the people in prayer, **“If they lead the prayer correctly then they and you will receive the rewards, but if they make a mistake, then you will receive the reward for the prayer and the sin will be theirs.”**<sup>3</sup> so, O common Muslim who does not enter the category of scholars who have been mentioned in His Saying, the Most High, **“So ask the people of the message ...”**<sup>4</sup> these people are the scholars, so you, the group of Muslims who do not know, i.e., those who are not from “the people of the message,” it is obligatory upon you to ask the people of the message and it is not obligatory upon you to be fanatical/take sides for an individual from these scholars except for the Prophet (صلى الله عليه وسلم)<sup>5</sup> who has been described by Allaah the Mighty and Majestic in truth, **“Nor does he speak from [his own] inclination. It is not but a revelation revealed.”**<sup>6</sup>

On this occasion it is fitting that we remember that we cannot claim infallibility for any caller or any scholar and nor is it possible for us to claim that he is free from following his own desires even if only in one issue—for this reason, do not, O Muslim, tie your fate to an individual from the scholars or an individual from the callers, and this is for two reasons:

The first is that it is unequivocally guaranteed that everyone apart from the Prophet (عليه السلام) will make mistakes. And secondly that it is possible that he [i.e., the scholar or caller] may have come to know the truth but [instead] followed his desires and so gave a verdict in opposition to the truth and knowledge that he knows.

For this reason it is not allowed for the general Muslims to be fanatical/bigoted for one caller [daa’i] against another, rather the situation is as He, the Most High, said in the Noble Qur’aan and with this statement I will end the answer to this question, **“... and be with those who are true ...”**<sup>7</sup>

Just as we say regarding the four Imaams, that we do not show fanaticism for one of them but rather take the truth from each of them, and the truth was spread out amongst them [i.e., not one of them had a monopoly on it], likewise it is fitting that everyone who attributes himself to following the Salaf as-Saalih does not to become a ‘Zaidi’ or an ‘Umarī’ [i.e., does not become someone following

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<sup>1</sup> (رَحْمَةُ اللَّهِ) (rahimahullaah) May Allaah have mercy on him

<sup>2</sup> (عليه السلام) (alaihis-salaam) Peace be upon him

<sup>3</sup> Bukhaaree, no. 694

<sup>4</sup> سورة النحل - Soorah an-Nahl [16:43]

<sup>5</sup> (صلى الله عليه وسلم) (sallallaahu ‘alayhi wa sallam) May the peace and blessings of Allaah be upon him

<sup>6</sup> سورة النجم - Soorah an-Najm [53:3-4]

<sup>7</sup> سورة التوبة - Soorah at-Tawbah [9:119]

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someone called Zaid or Umar] but he should rather take the truth wherever he finds it and whoever it comes from.

This is how it is fitting for the general masses of Muslims to be, and we ask Allaah for guidance for us and [all] the generality of Muslims, and all praise is for Allaah, the Lord of the Worlds.

**Questioner:** Shaykh, here ... may Allaah protect you ... please allow me, of course ...

**Shaykh al-Albaanee** (رَحْمَةُ اللَّهِ): Please go ahead.

**Questioner:** So that I can, inshaa Allaahu tabaaraka wa ta'aala, remove the ignorance from my brothers in this issue, he's saying that some of the examples you mentioned about Allaah's Messenger's Companions (صلى الله عليه وسلم) like Umar and Uthmaan, may Allaah be pleased with them, were fiqh issues and not those related to manhaj, as for praising the people of innovation or inciting or provoking the people against the rulers and other issues, then it is obligatory to warn against it, so this differs from that, there is a difference between these issues, so [how do you] answer it, O Shaykh ... the issue ... and he makes the issue the thing he talks about all the time, and I'll give you a live example, may Allaah bless you.

**Shaykh al-Albaanee** (رَحْمَةُ اللَّهِ): Yes.

**Questioner:** Shaykh Abdul-Aziz ibn Baaz's fatwa came regarding a question about the tapes of Salmaan and Safar and so on and that benefit is taken from them if they have material which is knowledge based and that as for the mistakes then everyone's statements are taken and rejected except for the Prophet's (صلى الله عليه وسلم)...

**Shaykh al-Albaanee** (رَحْمَةُ اللَّهِ): Okay.

**Questioner:** ... so one of the brothers spoke and read this fatwa ... it was put to him in a dars so he read the fatwa and after reading it said yes and then increased on that with a specific statement saying that we take these mistakes and put them in a tape, namely, we warn against the statements which are present but we do not warn against the men and slander the people [themselves] but rather we warn against the statements that are present, the mistakes, and take the good that is in them if there is good in them ...

**Shaykh al-Albaanee** (رَحْمَةُ اللَّهِ): Yes.

**Questioner:** ... after this a lot of the youth said, 'How can he read this fatwa in front of an assembly of people, this is a proof of praising such people and listening to their tapes,' and so on and then they started warning against that person [who read out the fatwa], it reached such an extent, in fact [it reached the extent where] they called into question/maligned this man's [practise of] religion, Subhaanallaah, besides whom none has the right to be worshipped.

**Someone else:** This is Shaykh Ibn Baaz [they started talking about?]

**Questioner:** No. He [the person who read out Shaykh Ibn Baaz's fatwa] said, 'By Allaah, I didn't read out the fatwa of anyone but that venerable scholar ... when I read this fatwa it was in order to calm these people down ... that one of the scholars of the Ummah has spoken about this issue ...' for the issue came from Shaykh Naasir, or Shaykh Ibn Baaz or Ibn Uthaimen—these people are the Imaams

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of the Dunyaa, so he was saying, '[He read it] in order to calm the situation down ...' but, (لا حول ولا قوة إلا بالله)<sup>8</sup>, they started to stir up the matter and it became a problem having no end.

**Shaykh al-Albaanee** (رَحْمَةُ اللَّهِ): At any rate, Yaa Ustaadhee, now the issue is not a knowledge-based one, it is one of manners, it is an issue to do with manners. And just now I pointed out that desires may enter the situation.

The termination of this issue from a knowledge based angle is [done] as I just said at the end of the previous statements [I made]: that just as we are not bigoted for any one of the four Imaams, who were people upon whose knowledge and excellence and fear of their Lord there is unanimity, and that they would not say anything except after they were satisfied that it was correct even though they could make mistakes as we said, so we advise these people [you are asking about] not to become fanatical/bigoted for people who are insignificant in relation to those exemplary Imaams, and [we advise] that they take what is correct from any person from whom it emanates.

Curing desires is one of the most difficult things, for this reason we order them to fear Allaah the Mighty and Majestic and not to hate and be averse to one another, which [is something] we have been forbidden from in the Book of Allaah and in the hadeeth of Allaah's Messenger (صلى الله عليه وآله وسلم)<sup>9</sup>.

So [unlike] a mistake [which] is pointed out by the Book and the Sunnah, bad manners and bad upbringing are not cured by a statement, a reminder or advice ... when a person knows the truth and turns away from it ... he knows that a certain person is not infallible but still is bigoted for him and he knows that another person is like the first [i.e., also not infallible] but is bigoted against him, then there is no cure for this except for that person to fear Allaah (عزوجل)<sup>10</sup>.

And this is what has been facilitated for us [as an answer].

**Someone:** As-Salaamu alaikum wa rahmatullaahi

**Shaykh al-Albaanee** (رَحْمَةُ اللَّهِ): Wa alaikum salaam wa rahmatullaahi wa barakaatuhu. Subhaanakallaahumma wa bihamdika, Ashhadu an laa ilaaha illaa anta, astaghfiruka wa atubu ilaik.

End.

**Al-Hudaa wan-Noor, 799.**

<sup>8</sup> (لا حول ولا قوة إلا بالله) (La hawla wala quwata illa billah) There is no change nor power except through Allaah

<sup>9</sup> (صلى الله عليه وآله وسلم) (sallallaahu 'alayhi wa 'alayhi wa sallam) May the peace and blessings of Allaah be upon him and his family

<sup>10</sup> (عزوجل) (Azza wa Jaal) Mighty and Majestic is He