



The Speech of the Scholars Upon Salmaan and Safar: Part 3: Shaykh Saalih al-Fawzaan

All praise is due to Allaah, the Lord of the Worlds, and prayers and salutations be upon Allaah's Messenger to proceed.

A brother, Ahmad al-Ahmadee has compiled a short treatise called "Ittihaaf al-Bashar bi Kalaam il-Ulamaa Fee Salmaan wa Safar", in Arabic, being a compilation of the sayings of various scholars who have spoken about the errors and deviations of Salman and Safar who got put to trial by the teachings of Sayyid Qutb, Mohammad Qutb, Mawdudi and Mohammad Suroor.

Most of the quotations he has compiled have already been translated into the English language, and have been widespread for a number of years, hence, we have gathered them here together, in the same order that he is placed them in his Arabic text, and where there are statements not previously translated, we have included them as well. And where there are relevant statements of the same Scholars that the author has not included, then we have added them to the text below.

Shaykh Saalih al-Fawzaan

1. Generalised Takfeer

On Wednesday, the 22nd of Safar, 1422, Shaykh Saalih al-Fawzaan (hafidhahullaah) was asked the following question regarding the following saying of Salmaan al-'Awdah, "Eminent Shaykh, some of them say, "The banners which are raised in the length and width of the Islaamic world are but secular banners" (Taken from Salmaan al-'Awdah's well known cassette 'Yaa liJiraahaatil-Muslimeen'). What is the ruling regarding this saying?"

Shaykh Saalih (hafidhahullaah) said, "This saying is falsehood, passing general rulings upon people that they are disbelievers and secularists. That is mass Takfeer, and Allaah's refuge is sought. Amongst the people are the believers, and amongst them are the disbelievers, and amongst them are the munaafiqoon (hypocrites), so we do not make generalized rulings upon them.

That's absolutely not permissible, to generalize kufr upon the people hence it be said, All of the people are Muslims. That is not true. Or that it be said; all of the people are disbelievers. That's not true. Or that it be said; all of the people are munaafiqoon. That is futile speech. Rather, we say: amongst the Muslims are truthful ones, and amongst them are hypocrites, and amongst them are disbelievers." (Taken from his Sharh of Kitaabut-Tawheed (22/02/1422).

Stated Sayyid Qutb, "The Ummah (of Islaam) has ceased to be in existence (ghaabat al-Ummah) and has not been perceivable for a very long time." (Ma'aalim fit-Tareeq p.8, 17th edition, 1991)

A Cassette Lecture was given entitled "Al-Ummah al-Ghaa'ibah" (The Absent Ummah) by Salman Awdah propounding the same concepts and being based upon the above quote from Sayyid Qutb. [Note Shaikh Saalih al-Fawzaan considers the use of this term to be Takfir of the whole Ummah – which is actually the intent of Sayyid Qutb. Refer to next question].

Shaykh Saleh al-Fawzaan was asked: What do you say about the one who applies the term "the Absent Ummah" to the contemporary Islamic Ummah?

The Answer: The saying that the Muslim Ummah is absent, then the takfir of all of the Islamic nations is necessitated from it, since its meaning is that there is no Islamic state, and this is in opposition to the saying of the Messenger (sallallahu alaihi wasallam), "There will never cease to be a group from my

Ummah upon the truth, uppermost. They will not be harmed by those who desert them or those who oppose them, until the affair of Allaah - the Blessed and Exalted - arrives, and they are in this state.”

So regardless of how much the misguidance, and differing, and disbelief might occur, then this safe and secure group will always remain.

Hence, there is no such thing as the absence of the Islamic Ummah, and all praise is due to Allaah, and nor is it a required condition for this Islamic Society, or this Aided Group that it is devoid of sins, since sins were found in the time of the Prophet (sallallaahu alaihi wasallam), and also in the time of his Khulafaa, however, they were faced and were rejected.” (al-Ajwibah al-Mufeedah p. 151).

2. The Book “al-Ajwibah al-Mufeedah An As’ilat al-Manaahij al-Jadeedah”

This is a compilation of the answers given by Shaykh Saalih al-Fawzaan in response to questions on manhaj issues, and da’wah issues. It was compiled by Jamaal bin Farihaan al-Haarithe, being transcribed from cassettes, then checked, then takhreej made of the ahaadeeth, and additional notes added by him, and then it was presented back to Shaykh Saalih al-Fawzaan who made the relevant corrections, comments and so on, and then it was published. So it is a confirmation from Shaykh Saalih al-Fawzaan of all that is in the book.

Jamaal bin Farihaan says on page (d) at the beginning of the book, “... and then I presented this book after arranging and preparing it to the noble Shaykh Saalih al-Fawzaan, may Allaah preserve him and bring benefit through him – so he looked at it, corrected it, added and removed what he saw fit to be added or removed, and then he gave me written permission to publish and distribute it, as you will see (i.e. the actual copy of the letter in the pages to follow), so that there can be more general benefit by way of it, and all praise is due to Allaah for His granting of success (in this regard)... And I also at this point wish to thank the noble Shaykh, Faalih bin Naafi’ al-Harbee, in that he put the finishing touches on this book, and I benefited from his directions, by the success granted by Allaah, the Most High, and I am indebted to him a great deal, yet I am not able except to say to him “May Allaah reward you with good”...

And within this book there is a thorough and detailed refutation of all of the Harakiyyeen, Surooriyyah and Qutubiyyeen, including Safar al-Hawaali and Salmaan al-Awdah, the various mistakes they fell into, and also their falling

into aspects of the madhhab of the Khawaarij, such as takfeer of the sinners. And this is documented in the book, with quotations and citations taken from the cassettes and writings of Salman al-Awdah, Safar al-Hawaalee and also those whom they studied under and were affected by such as Mohammad Qutb and Mohammad Suroor.

So all of this is an affirmation of Shaykh Saalih al-Fawzaan for the errors that these two fell into of being affected by and reviving the madhhab of the Khawaarij, and for which they were criticised for.

3. Praise and Commendation for the Book “al-Irhaab” of Shaykh Zaid al-Madkhalee

The Shaykh and Allaamah, Saalih al-Fawzaan (hafidhahullaah) praised the book “al-Irhaab wa Aathaarihi Alaa Afraad wa Umam” (Terrorism, and its effects upon individuals and societies”, by Shaykh Zaid bin Haadee al-Madkhalee, (hafidhahullaah). In this book, Shaykh Zaid al-Madkhalee refutes the harakee, ikhwaanee, khaarjee manhaj of a group of the Qutubiyyah in Saudi Arabia, including Safar al-Hawaali and Salmaan al-Awdah (as occurs from p.92 onwards for the next 30 or so pages, 1st Edition, Daar Sabeel ul-Mu’mineen).

So as a praise and commendation of this book, Shaykh Saalih al-Fawzaan said:

“Wa alaykum as-Salaam wa Rahmatullaahi wa Barakaatuhu, to proceed: I have read the treatise being referred to above, alongside its appendix (mulhaq) and I found it to be a very precious treatise which contains precious advice which is greatly needed. And I do not have any observations upon it, except a few minor printing mistakes, and very few additions, which can be found at their relevant places (i.e. in the hand-corrected manuscript) – if Allaah wills – may Allaah grant you success, and increase you in beneficial knowledge, and righteous actions, and may He bring benefit by what you have said and written, may He reward you for it. Was Salaamu alaykum wa Rahmatullaahi Wa Barakaatuhu

Written by your brother,
Saalih bin Fawzaan al-Fawzaan
22/5/1417H

4. Shaykh Saalih al-Fawzaan’s Explicit Agreement with Shaykh Zaid al-Madkhalee’s Open Call to all Publishing Houses and Bookstores to Ban and Abolish the Books and Cassettes of Safar al-Hawaali, Salmaan al-Awdah and

the Ikhwaanee books in general and all those affected by the likes of Aal Qutb, Suroor, Bannaa and Mawdudi and their likes

In the quote above, in Shaykh Saalih al-Fawzaan's praise for the book of Shaykh Zaid al-Madkhalee, he mentions that he has read the whole book and the mulhaq (the appendix) at the end, saying, "I have read the treatise being referred to above, alongside its appendix (mulhaq) and I found it to be a very precious treatise which contains precious advice which is greatly needed."

So what exactly is the advice at the end of this book to all publishing houses, libraries and bookstores? We shall see it in detail, in a future part in this series, but basically Shaykh Zaid al-Madkhalee calls for the abandoning of all these books, including those of Safar and Salmaan, including their cassettes, and the materials of al-Ikhwaan in general, all of those who have opposition to the way of the Salaf, either in speech or in action, whether in great amounts or in small amounts, in order to preserve the society and the students of knowledge in their deen and in their aqeedah, to protect their minds and intellects and their hearts, and that there is no need whatsoever for anything that comes from them.

Refer to the book, pp. 128-142 where he gives his open advice, and then includes as examples, 16 quotes from the Ikhwaanees illustrating their misguidance and mistakes, including examples from Safar al-Hawaalee and Salmaan al-Awdah.

5. Praise of the Book Madaarik an-Nadhar Fis Siyaasah

Ahmad al-Ahmadee states, "Benefit: Shaykh Saalih al-Fawzaan (hafidhahullaah) praised the book "Madaarik un-Nadhar" of Abdul-Malik ar-Ramaadaanee, and the book contains many criticisms, observations of repugnant mistakes which both Safar al-Hawaalee and Salman al-Awdah fell into with respect to the incidents of Algeria and other affairs."

Note: Shaykh Faalih al-Harbee played an instrumental role in encouraging and helping Abdul-Malik ar-Ramadaanee in writing on this subject, and checking his work for him. He said, "We used to evaluate and appraise his writings for him...and I put the idea to him, three years before he wrote his book "Madaarik un-Nadhar", that he should write on the subject of the issue of Algeria, and so he responded and he wrote, and after he made Hajj, he had a draft of the book, and it was only so many pages, and then the book reached what it reached. And then he settled in Saudiyyah, and over these years he used

to present to us what he would write, and this is known, and this continued...”
(From a telephone conversation in October 2002, and its was posted on AnaSalafi.Net).