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## Not being concerned with people of falsehood

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**Questioner:** O Shaykh, a number of Yemeni brothers came to you asking you about *a Jam'iyyah*. There was some obscurity in their question ... and he said that some of the people of such and such a charitable organisation [*Jam'iyyah*] are the students of Shaykh Muqbil and so on and so on even though Shaykh Muqbil has warned against them many times and has spoken against them harshly when warning against them, in fact, he freed himself from them and they greatly vilify Shaykh Muqbil.

In fact, in a cassette called, *Hiwaarun Haadi ma'a Muqbil ibn Haadee*, one of them said to him, 'In my eyes you and al-Ghazalee are the same,' and this is a student of Shaykh Muqbil's saying to him, 'In my eyes you and al-Ghazalee are the same. Al-Ghazalee spoke against the *Sunnah* and you speak against the *Sunnah* in the name of defending the *Sunnah*.'

And one of them who is also a student of Shaykh Muqbil's, but who is a disobedient student said to me, 'The *Ahlul-Hadeeth* have harshness in them and a lack of worship, look at Shaykh Muqbil,' and at the same time they praise the people of innovation.

I'm not talking about the people of innovation concerning whose innovation one may have a doubt—rather the innovators like the grave worshippers. There is a *Soofee* in Hadramaut who has every calamity in him, i.e., a grave worshipper, a *mufawwid* [someone who says we don't know the meanings of Allaah's Attributes], everything, so they go to him and study with him in fact some of them said, 'The open heartedness of this *Soofee* is better than the intolerance of Muqbil.' And this *Soofee* sends the children of those whom they call *as-Saadah* [Ed. Note: i.e., those who they claim are Haashimees whose family tree goes back to the Prophet (صلى الله عليه وسلم)<sup>1</sup>] to Saqqaaf [the well-known *Soofee* who lives in Jordan].

And now Alee Hasan Abul-Haarith told me that their numbers have reached forty, by Allaah, this news was like a bolt out of the blue ... when he started to see the youth turning towards the *Sunnah* he took their kids and sent them here [to Jordan, to the *Soofee* Saqqaaf]. So these *Hizbees*, those from these *Jam'iyyah's* or the *Hizbees* in general, these people, *wallaahee*<sup>2</sup>, they try to make the people stop going, *wallaahee*, to Shaykh Muqbil while at the same time they praise these innovators and send their children here to Saqqaaf and others.

So what do you say about that, O Shaykh, and we have grown tired of them and they have bothered and disturbed us?

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<sup>1</sup> (صلى الله عليه وسلم) (sallallaahu 'alayhi wa sallam) May the peace and blessings of Allaah be upon him

<sup>2</sup> (والله) (wallaahee) By Allaah!

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**Shaykh al-Albaanee** (رَحْمَةُ اللَّهِ): I say, you ... may Allaah guide you. Why are you distressed/concerned about these people? We have no power, my brother, why do you concern yourself with these people? They are numerous, the whole world is full of them, falsehood is like this.

**Questioner:** Many people follow them.

**Shaykh al-Albaanee** (رَحْمَةُ اللَّهِ): Here from the *ayaahs* which are relevant, “Then perhaps you would kill yourself through grief over them, [O Muhammad], if they do not believe in this message, [and] out of sorrow.”<sup>4</sup>

My brother, take an instruction and lesson from the consolation the Lord of the Worlds gave to His Noble Prophet in this *ayah*, even though these people [mentioned in the *ayah*] were disbelievers, misguided people, polytheists and so on. Those people [who you mentioned], even though they are misguided, whatever the case they have not left the fold of Islaam and [have not left being] Muslims.

For this reason I am amazed, *wallaahee*, every time someone sees a person or people who he used to think were *Salafee* but who then deviated that they say this and that and this and that.

This saying [i.e., that the Soofees are tolerant whereas Shaykh Muqbil (رَحْمَةُ اللَّهِ) is harsh] emanates from two things: either ignorance or feigning ignorance, or both.

The Soofees are well known, for example, in Syria, so and so the Soofee will not reject [something but at the same time will not] fulfil it rights, he has a sweet tongue—because he does not order the good or forbid the evil, he will not love for the Sake of Allaah or hate for the Sake of Allaah. Whereas a person who is on the Path of the *Salaf* loves for the Sake of Allaah and hates for His Sake, he will at times speak softly and at other times will speak sternly, because this is the *Sunnah*<sup>5</sup> of the Prophet (عليه السلام)<sup>6</sup>.

The *Soofee* does not know sternness because the *ahkaam* of the *Sharee’ah* do not concern him, what concerns him is attracting the hearts, what concerns him is that the people come forward to kiss his hand, nay, even both his hands at the same time. For this reason when these people say that [Shaykh] Muqbil is harsh but that Soofee is easy-going and soft they do so because of their ignorance or due to their purposefully ignoring [the truth] and because they are running behind that which will benefit them personally.

You said some Yemeni brothers came to me and then what was it [that you were reminding me of?]

**Questioner:** They wanted to obscure [the situation by using what you said in the wrong way] they said that ...

**Shaykh al-Albaanee** (رَحْمَةُ اللَّهِ): What shall we do with them?

**Questioner:** I asked because, of course, many of the youth there listen to the statements of the Shaykh [i.e., Shaykh al-Albaanee] so when they hear what you say, *Inshaa’allaah*, the situation will become clear to them. I remember that in the *fatwa*, [there was a mention of the permissibility or not of] putting money in the bank, you don’t remember, O Shaykh?

<sup>3</sup> (رَحْمَةُ اللَّهِ) (rahimahullaah) May Allaah have mercy on him

<sup>4</sup> Soorah al-Kahf [18:6]

<sup>5</sup> A statement, action, agreement, and disagreement to an act by the Prophet Muhammad (صلى الله عليه وسلم).

<sup>6</sup> (عليه السلام) (alaihi-salaam) Peace be upon him

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**Interjection:** ... they started forming groups, the tape is present.

**Shaykh al-Albaanee (رَحْمَةُ اللَّهِ):** O my brother, what can we do with them?<sup>7</sup>

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<sup>7</sup> *Al-Hudaa wan-Noor*, 784.