



In Defence of the Sunnī Creed and Manhaj

# Breaking Down and Dismantling Bro Hajji

Abū Khuzaimah Anṣārī

# SALAFI RESEARCH INSTITUTE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

كتاب تحقيق  
مخروطة

© Copyright 2020 Salafi Research Institute

## BREAKING DOWN AND DISMANTLING BRO HAJJI

Compiled, Translated & Annotated  
Abū Khuzaimah Anṣārī

1<sup>st</sup> Edn. © [SRI] Salafi Research Institute  
Jumada al-Ula 1442H / December 2020

*All rights reserved No part of this book may be reprinted or reproduced or utilized in any form or by any electronic, mechanical, or other means, No known or hereafter invented, including photocopying and recording, without prior Permission from the publishers or authors.*



IN DEFENCE OF THE SUNNĪ CREED AND MANHAJ

# *Breaking Down and Dismantling Bro Hajji*

*Compiled, Translated and Annotated*

Abū Khuzaimah Anṣārī

SALAFI RESEARCH INSTITUTE  
LONDON - BIRMINGHAM - LAHORE



‘Audhu Billāhi min ash-Shayṭān al-Rajīm  
 Bismillāh al-Rahmān al-Rahīm

*Alḥamdu lillāhi Rabbil ‘Alamīn, Waṣalatu Wassalām ‘Ala Rāsūlillāhi  
 Karīm, Wa ‘Ala Alihī Wa Aṣḥābihī Wa Man Tabi‘ahum Bi-Ehsān Ila’  
 Yaum al-Dīn; Wa Ba‘d*

*All Praise belongs and is directed to the Rabb of everything  
 that exists, Praise and Salutations be upon His  
 Final beloved Messenger, his revered family  
 and his noble Companions and upon  
 those who follow them in good  
 until the end of times,  
 To proceed,*

## Breaking Down and Dismantling Bro Hajji

### Part 1

Bro Hajji had a meltdown rant, where he is clearly DISTURBED. There are so many cuts & edits of the video, he must've had a nightmare.

In his video he rants that I talk about **Asma wa'l Sifat** all the time, which hurts him because he understands that as Dividing and causing discord (TS 45:50).

He proceeds to say the Salafis don't have a monopoly on the Athari creed.

It is silly schooling this delusional fame seeker. The Athari's of past, like **al-Barbahari**, **al-Athram**, **al-Marwazi**, **al-Najjad**, **Sharif Abu Jafar** & many others defended and propagated the creed of the Salaf, they did divide the people as did the Messenger of Allah Sallalahu Alayhi Wasalam between **Tawhid** and **Shirk**, **haqq** and **batil**.

The Same Atharis were all agreed in not rebelling against the ruler and sternly advocated **al-Sam'a wa't Ta'a**

Bro Hajji doesn't even know who or what the Athari's are, but he uses the label to avoid the **Salafi label**. He went onto say al-Barbahari's *Sharh al-Sunnah* was the Talmud of the Madkhalis, but **al-Barbahari** was the face of the Athari's.

Any sane intelligent person would ask where does that leave Hajji? This so called Athari, sits with the **Sufi Deobandi Ash'ari Maturidis**, who attack the **Salafis and Ahl al-Hadith** for their belief in **al-Asma wa'l Sifat** on their **hanafi fiqh channel**, where they push their **innovative ta'wil**, yet all parties are best of mates Bro Hajji holds the view; the truth is with the Ahl al-Hadith and **Deobandis**!

---

This is in of itself pure deviancy and this **front room camera loving** boy thinks it's acceptable. Not at all, not even the **Deobandis** say this, who are firm on their **Maturidi belief** system, even though it Is corrupt & contradicts the belief system of the Salaf.

Bro Hajji, to this day has failed to shake of his **Deobandi Hanafi Maturidi beliefs**. He wants to be the new **talmudic saviour** and refute the Salafis but it's all fun and games with the Hanafi Deobandis. This is the true reality of Hajji.

The Deobandis believe in Wahdatul Wajud, deny Allah's Uluww, seek intercession with the dead, seek help from Abdul Qadir Jilani yet Hajji's motor mouth is zipped and hush hush because he doesn't want to upset his true ancestors.

When pressed by a Rafidhi to state his Manhaj he first laughs and then disgracefully fails the basic aspects of Sunnism of declaring his Athari-Hanafi nexus. So much so, the **Rafidi shi'i** was forced to say to him "**are you doing Ta'qiyyah**". Prior to that Hajji tells the Rafidi to ascertain what kind of Sunni he is.

WHAT! Exactly.

The Athari's and Salafis were always one, they still are and they will continue to be, but this new hybrid breed (as the Rafidi Shi'a) says to Bro Hajji, is a breed that are nothing but the

**Ruwaybidah** who seek to sever the link between the Sunni layman and The Rabbani Sunni scholars.

Bro Hajji claims I've not studied, and if he had done his research, like he rants in the video like a mad man, that he found out who I was in half an hour, then 1. I was not hiding, I think he spent too much time with the Rafidah, that he got obsessed with the hole of the 12th Imam.

2. That I still currently study. In fact by the way of information, I started to intensely study, when Bro Hajji was 12 years old, when he was beginning to learn how to make his tie for his school uniform! This being said, Bro Hajji has no Islamic Education at all whatsoever. He has not studied with anyone, never sat with any scholar for formal learning, never learnt any book on **Aqidah, Manhaj or Fiqh or even a basic primer**. He probably has studied **Ta'lim ul-Islam, Ta'lim ul-Haq** and the infamous **Beshiti Zewar!** He spent Nominal years with a **Madinah University Graduate**, who I know personally, his learning with him was purely Arabic تَبَعَ!. So, we find this front room camera loving stubborn boy knows absolutely nothing.

He bought a few books, did some basic research in Shia'ism and we have a **Bonafide ruwaybidah**. At one stage this **Deobandi Ash'ari Maturidis Hanafi sympathetiser was volunteering at a Deobandi Masjid** when Shaykh Sudais came to Birmingham. He shrugs at the idea of him being a closet Ash'ari, this is like the

---

Sufi Barelwi who believes that Allah incarnates Into humans, even he claims he is Salafi because he make taqlid of Abu Hanifah.

We can perhaps extend this to the recent deception of the people of **ta'wil and tafwidh** who say, we follow the Creed of the Salaf, we are Athari but they intend with this **Tafwidh al-Ma'ana A Salafi or Athari** is the one who is Athari in Aqidah and Manhaj, they are interlinked and mutually exclusive, not this Deobandi Maturidi pick and choose, like the **Zanadiqah**.

Mr Bro Hajji full of himself says, I'm an Athari-Hanafi. Okay, so If we go back and look at an Athari-Hanafi, for arguments lets take **Imam Tahawi and Imam Ibn Abil Izz**, they refuted **khuruj** and advocated obeying the ruler! Bro Hajji doesn't even have them to back his pick and choose corrupt methodology.

This is the video where the Shia says to Bro Hajji are you doing Taqiyyah. You spend time with the innovators, you become like them. We, the Salafis know our Din and this "one" man army as he likes to delude himself into thinking, is going to refute us!!

<https://www.youtube.com/watch?v=mzRgObzDBjw&feature=youtu.be>

## Breaking Down and Dismantling Bro Hajji – Part 2

Bro Hajji & his cohorts would be the first to support **Iranian, Shia, Houti, Hezbollah Khuruj against Makkah & Madinah** because they're in KSA & it's leaders are oppressive. This is the Manhaj these **ruwaybidah** want you to adopt. We ask, the Sunni scholars must've rebelled against the **Fatimid Isma'ils, Ubaydullah & his son Abul Qasim**, who prevented Jumuah, right?

They want you to make Khuruj like the Qarmatah did. Who used to attack the Hajj caravans (around 299H). They attacked Basra in 311H, killed its inhabitants and destroyed their property. The same year they attacked the Hajj Caravans. In 315H they attacked Baghdad and ransacked it. In 317H they stole the black stone and took it to Bahrayn, it was only returned in 339H (after 22 years). This is just a Snippet of the things Khuruj produced.

Now, these textbook **ruwaybidah**, who articulate shi'i tendencies, be it **Fatimiyyah or Qaramatah** want to say, Khuruj is a valid difference! They deceive the masses, they say it is better not to make Khuruj but it's permissible and a valid Opinion under certain circumstances. They proceed to support this view by citing the differences and incidences that

occurred between the illustrious Sahabah. When we are told, through divine texts that when the Sahabah are mentioned then, **WITHHOLD**. The Rawafidh spew fabrication After fabrication and these ruwaybidah, get affected by their doctrine and in turn they say well, the Sahabah did make khuruj and they did kill each other etc, the shi'i laughs and says "see I told you".

It is this **ruwaybid, front room camera loving little pappu** Who loved the fame, the cameras of Hyde Park, a well done son from his ignorant followers which boosted his pea sized brain to the size of the ego he has. They opened the door for the Rawafidh while Shaytan fooled them thinking they were refuting. This is Bro Hajji for you.

## Breaking Down & Dismantling Bro Hajji - Part 3

Bro Hajji claims he is an Athari Hanafi and throughout his videos he fails to utilise any of these schools as authority to evidence his claims. He, at one time uses **al-Jassas, a Mu'tazili** This nexus in general is highly problematic, which we will Deconstruct later, InshaAllah. In some of his videos, as relayed to us, he relies on **Imams Ibn Hazm and Ibn Abd al-Barr**, both 5th century Sunni polymaths.

Bro Hajji's main argument is that when the ruler takes your wealth and women, Ibn Hazm and others permitted **Khuruj**. Therefore, the central argument is, if the ruler is oppressive in this way, it's permissible to rebel against him. So, we say: we will return to Ibn Hazm and Ibn Abd al-Barr at a later stage, but let us refer back to the annals of history and look at the affairs that preceded their era.

We will look at how rulers and those in authority did some of these things but despite this, there were no widespread collective **organised rebellions ie khuruj**, except some riots and general skirmishes.

Almost 100-150 years before Ibn Hazm & Ibn Abd al-Barr, in the 4th century (300+), Baghdad and the surrounding are faced great upheaval, turmoil and an extremely difficult financial crisis, that lasted for over 100 years.

Governance was very difficult, wuzara (ministers) had to borrow money to pay soldiers, general property was insecure and was the Subject of confiscation by government officials, soldiers or military personnel. There was general plundering, shops and markets were burned, there were floods, epidemics and famine, which was often accompanied with regular food riots.

General financial revenue was in decline from the various lands in terms of taxes. The government introduced *iqta*, which essentially means transferring the ownership of land. With this decline the government began paying soldiers with *iqta* land. They also tried to extort money from previous officials. They tried to collect more tax but all failed.

From around 305-328H taxes on people, farmers increased. The governors for the rulers failed to pay taxes themselves. The military governors of Wasit and Basra both declined to pay. With little money the government resorted to *Iqta*. Only the leader or Imam could transfer land to those who needed paying, but a small surcharge applied<sup>1</sup> and only the land the ruler owned could be transferred.<sup>2</sup>

<sup>1</sup> Qudama b. Jafar, *Kitab al-Kharaj*, 1:124; al-Khwarizmi, *Mafatih al-Ulum*, 1:38.

<sup>2</sup> Al-Mawardi, *Ahkam al-Sultaniyyah*, 1:183.

In due course the rulers changed the rules and began to transfer land they didn't own and thus could do that to anyone's land, any farmer or poor person. This lead to the military and senior military personnel confiscating land of the poor. The military class flourished, they Got richer as well as the elite upper class government officials. Natural disasters, epidemics caused more problems and poor farmers had less land to cultivate. They eventually were unable to pay land rent and the senior government officials and military took the lands. Those who retained their land, had to give some of it to the military elite in order to seek protection from other government officials who were extorting them. Government officials across the board began taxing **waqf** land and took the land expenses.

The elite of society were gifted Iqta land which included singers, merchants and other influential people. On the other hand, the **evil Qaramatah** continued their relentless attack on the state. Throughout this period, tax collectors became extremely rich, military officers and wuzara used extortion on a daily basis, Food markets were pillaged due to the shortage of cash and food. Regular soldiers and low level officials extorting food merchants and they were even tortured.

Many merchants and business owners abandoned major cities including Baghdad due to riots and civil unrest in general

---

Warehouse owners hid wheat and other grains in fear of the administration. Senior government officials would steal and confiscate the food and this even led to people being killed, these events took place around 334H

Around 381H food merchants were robbed again by government Officials and mass riots ensued.<sup>3</sup>

In 350H **Mu'izz al-Dawla**, the ruler and leader destroyed houses in order to build His residence, he forced people to sell their properties. He then levied huge taxes and confiscated the wealth of the people.<sup>4</sup>

In 373H similar things ensued, heavy taxes were imposed and commodities were very expensive to purchase. This caused more anger, the people damaged masajids and at one stage prevented people from praying. The governor's imposed taxes on clothes and other basic stuff which led people to riot, further turmoil and chaos,<sup>5</sup>

<sup>3</sup> Ibn al-Jawzi, *al-Muntazam* 2:331, al-Suli, *al-Akhbar al-Radi* 2:78, al-Hamdani, *Takmilah Tarikh al-Tabari* 1:135, al-Rudhrawari, *Dhayl Tajarib al-Umam* 3:189, 198, 259.

<sup>4</sup> Al-Dhahabi, *Tarikh Islam* 1:189, Ibn Tughri, *al-Nujum al-Zahirah* 3:327.

<sup>5</sup> *Dhayl Tarajib al-Umam* 3:85, *al-Muntazam* 7:121-127, *al-Bidayah Wal Nihayah* 11:303.

Political instability, bad administration, greed, natural disasters, floods, crop failure, primitive agricultural, socio-political issues, religious observances, sects and Madhhahib all contributed to problems in various Muslim cities and Baghdad. In 423H, 431H, 439H and 448H people suffered from the rise of food prices which lead to famine and disease. between 466-469 there was a flood every year in Baghdad which caused a lot of problems as described above.<sup>6</sup>

Despite all of this, the **Muslims didn't rebel**, they didn't do **khuruj**, raise arms and fight the rulers. Yes, they did riot, they did express their anger and even killed people but there was no **organised Khuruj** to dispose the rulers. Were they upset And angry, well of course they were, but they had patience in their own way. Skirmishes, local rioting and some unfavourable activities were and are not considered making **khuruj**. History teaches us, this even led the rulers to change policies.

In this part I've presented A very basic synopsis of some of the events to show what Muslims had to endure during that era. So if they did not rebel, modern day people, like the debunked **Dodgy Bro Hajji** have no right to tell people that **Khuruj** was an option or is still a viable option despite not being The first

---

<sup>6</sup> *al-Muntazam* 7:174 and most of volume 8 describes these events, *al-Bidayah* 12:71-72.

---

method of rectification. As the Salaf said, we will refute Ahl al-Bid'ah through history.

Incompetent and hasty people like bro Hajji are a testimony to the authenticity of the ahadith which mention the **ruwaybidah** will disseminate views and opinions by which they will Misguide themselves and others.

## Breaking and Dismantling Bro Hajji - Part 4

In a few videos Bro Hajji references the honourable companion, **Nu'man b. Bashir RadhiAllahu Anhu** & the Tab'i, **al-Sha'bi** from among those who rebelled! He uses their actions as unchallenged evidence while refuting the accepted And established view of Ahl al-Sunnah, which is not to rebel. The correct understanding, as the early scholars of Islam have explained will be inshaAllah presented later, with a plethora of statements that represent how Ahl al-Sunnah understood these events.

Bro Hajji, repeatedly alleges that Salafis distort views, that they are selective in their quotations and thus, they ultimately misrepresent the truth. Without exceeding this particular part more than what is required. In the following Hadith, the Messenger of Allah Sallalahu Alayhi Wasalam said...

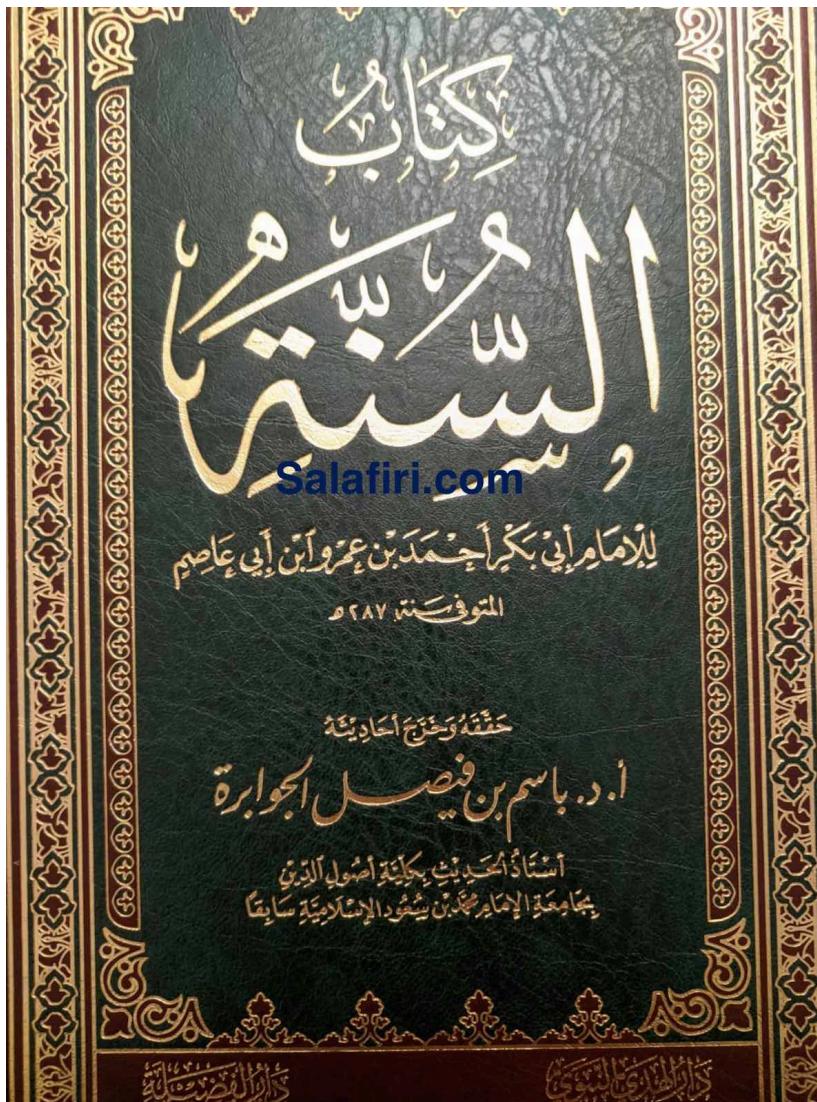
(The Muslims being a collective communal body) al-Jama'ah is mercy and splitting is punishment.

which is transmitted by **Nu'man b. Bashir RadhiAllahu Anhu** and in turn *al-Sha'bi* transmits it from him.

I have highlighted the references for this hadith, where **Dr. Basim al-Jawabirah Grades the chain Hasan - good**, in his

checking of *Kitab al-Sunnah* of Imam Ibn Abi Asim (d.287H)<sup>7</sup>, at the end of the references, **al-Haithami** is quoted as saying, all of the narrators in the chain are trustworthy. The footnote shows further references for this report, so let the reader make recourse to them.

<sup>7</sup> Ibn Abi Asim, *Kitab al-Sunnah*, 61 no.93.



السنة لأبي بكر ابن أبي عاصم

٩٢ - ثنا محمد بن عوف، ثنا محمد بن إسماعيل بن عياش، حدثنا أبي، عن ضَصْضَنْ بْنُ زُرْعَةَ، عَنْ شُرَيْبِ بْنِ عُيَيْدٍ، عَنْ كَعْبِ بْنِ عَاصِمٍ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ اللَّهَ تَعَالَى لَمْ يَأْخُرْ لِي عَلَى أَنْتِي مِنْ ثَلَاثَةَ لَا يَجُوغُونَا عَلَى ضَلَالَةٍ، وَلَا يُشْتَاجُنَا بِإِيمَانِ الْمُنْتَهَىِّمِينَ<sup>(١)</sup>.

٢٢ - بابٌ

٩٣ - ثنا أبو يحيى محمد بن عبد الرَّحْمَنِ، ثنا يُوسُفُ بْنُ مُحَمَّدٍ، عَنْ أَبِي وَكِيعٍ، عَنْ الْقَاسِمِ بْنِ الْوَلِيدِ، عَنِ الشَّعْبِيِّ، عَنِ التَّعْمَانِ بْنِ بَشِيرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ الْجَمَاعَةَ رَحْمَةٌ، وَالْفَرِيقَةَ عَذَابٌ<sup>(٢)</sup>.

**Salafiri.com**

٩٤ - ثنا محمد بن أبي بكر المقدمي، نا يحيى بن سعيد، ثنا شعبة، عَنْ عُمَرَ ابْنِ سَعْيَدَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي أَبَانَ، عَنْ أَبِيهِ قَالَ: خَرَجَ رَبِيعُ بْنُ ثَابَتِ مِنْ عَدْلِ مَرْوَانَ، فَقَبِيلَ لَهُ: مَا تَعْتَقَدُ إِنِّي لَا إِسْلَامَ لِكَ عَنْ شَيْءٍ؟ فَقَالَ: سَأَتَّبِعُ عَنْ أَشْياءَ سَعَيْتُهَا عَنْ رَسُولِ اللَّهِ ﷺ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: قَاتَرَ اللَّهُ أَفْرَا سَبِيعَ مِنَ حَدِيبِيَا فَخَفِظَهُ حَتَّى يَلْعَمَهُ غَيْرُهُ، فَرَبَّ حَامِلَ فَقِيهِ لِيَسْ بِفَقِيهِ، وَرَبَّ حَامِلَ فَقِيهِ إِلَيْهِ مِنْ هُوَ أَفْقَهُ مِنْهُ، ثَلَاثَ حِصَالَ لَا يَغْلِي عَلَيْهِنَ قَلْبُ مُسْلِمٍ: إِخْلَاصُ الْعَمَلِ لِلَّهِ، وَالنَّصِيحَةُ لِوَلَاةِ الْأُمُورِ، وَلَزُومُ الْجَمَاعَةِ، فَإِنَّ دَعْوَتَهُمْ تُحِيطُ مِنْ وَرَاهُمْ<sup>(٣)</sup>.

= نافع، عن ابن عمر. ورواه الطبراني (١٢ / ٣٣٥) رقم (١٣٢٧٨) من طريق مسلم بن جنبد، عن ابن عمر. ورواه البيهقي (٨ / ١٥٦) من طريق نافع وسالم عن ابن عمر.

(١) حديث حسن: فيه محمد بن إسماعيل بن عياش ضعيف. لكن للفقرة الثانية من الحديث طريق آخر تقدمت برقم (٨٢)، وشاهد مرضي برقم (٨٣).

أما الفقرة الأولى والثالثة من الحديث: فلها شواهد كثيرة ستأتي برقم (٢٩٤ - ٢٩٠).

(٢) إسناده حسن: فيه الجراح بن مليح قال الحافظ عنه: صدوق بهم. رواه أحمد في «المسند» (٤ / ٣٧٥، ٢٧٨)، وكذا ابنه في «زوائد المسند» (٤ / ٣٧٥)، والقضاعي في «مسند الشهاب» (١ / ٤٣) رقم (١٥)، والبزار كما في «كشف الأستار» (٢ / ٢٥٣) رقم (١٦٣٧) من طريق الجراح بن مليح به، قال الهيثمي (٥ / ٢١٧): رواه عبد الله بن أحمد، والبزار، والطبراني، ورجالهم ثقات.

(٣) إسناده صحيح: رواه أبو داود (العلم) (٣ / ٣٢٢) رقم (٣٦٦٠)، وأحمد في «المسند» (٥ / ١٨٣)، وفي «الزهد» (٤٢)، وابن حبان (١ / ٢٧٠) رقم (٦٧)، والخطيب في «الفقيه والمتفقه» (٢ /

Furthermore, the celebrated Salafi theologist, Ibn Battah (387H) transmits the same Hadith in his *al-Ibanah*<sup>8</sup>, but with a variation in the chain. The statement of **Imam Ibn Abi Hatim** from his father, is answered by an alternative chain that authenticates it. So the Hadith is authentic.

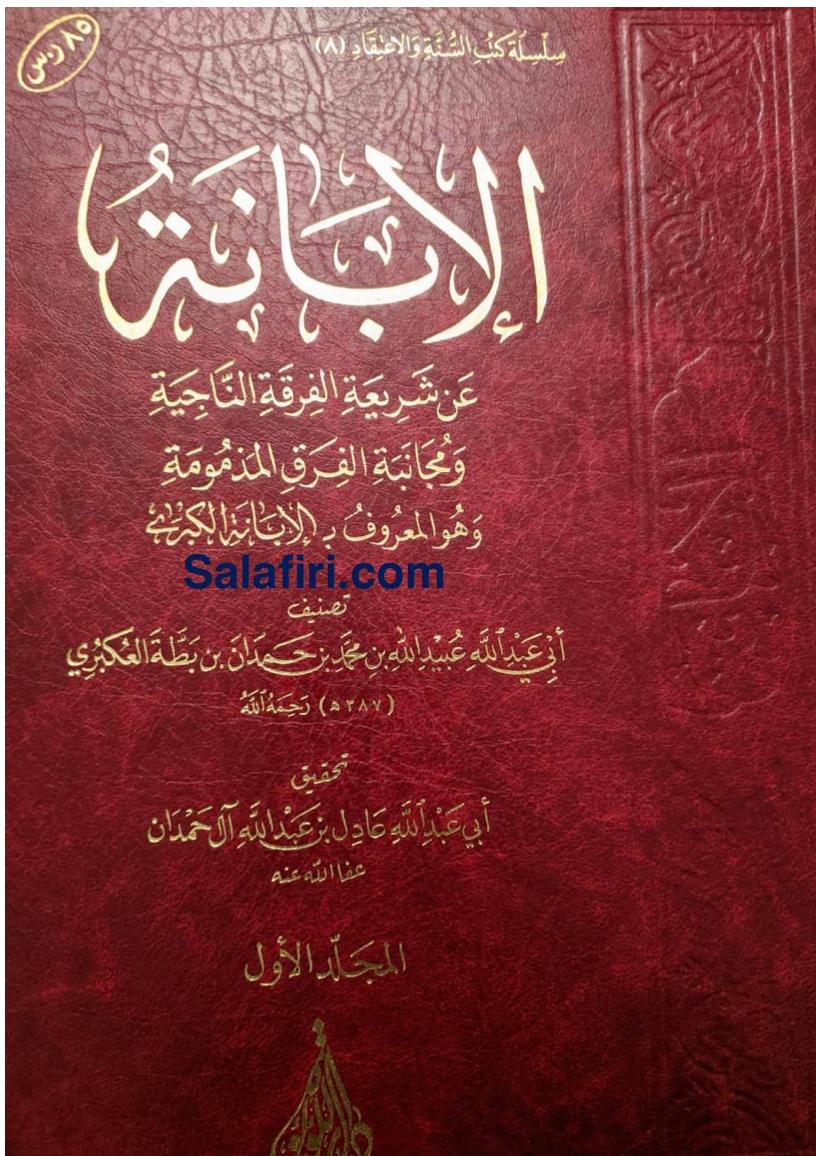
Therefore, this shows they were against splitting or separating from the Jama'ah of Muslims, knowing that it was tantamount to punishment and being united as a **collective Muslim body was a mercy**. So they knew this Hadith and what occurred with them cannot fall under rebellion, because that is splitting and Separating from the Jama'ah of the Muslims. So, with a single Hadith, we dismantle the feeble and weak arguments of Bro Hajji.

## BENEFIT

**Imam Ibn Abi Asim** died (287H) exactly 100 years before **Imam Ibn Battah** (387H).

---

<sup>8</sup> Ibn Battah, *al-Ibanah*, 1:107 no.128.



ذكر ما أمر به النبي ﷺ من لزوم الجماعة والتحذير من الفرقة

١٠٧

**١٢٨ - حديثنا** أبو بكر أحمد بن سلمان، قال: حدثنا محمد بن عثمان، قال: حدثنا منصور بن أبي مزاحم، قال: حدثنا أبو وكيع، عن عبد الرحمن<sup>(١)</sup>، عن الشعبي، عن النعمان ابن بشير<sup>(٢)</sup>، قال: قال رسول الله ﷺ: «الجماعۃ رحمة، والفرقة عذاب»<sup>(٣)</sup>.

**Salafiri.com**

**١٢٩ - حديثنا** أبو بكر محمد بن محمود، قال: حدثنا زيد بن أبوب، قال: حدثنا مُشْرِب بن إسماعيل، قال: حدثنا معاذ بن دفاعة، قال: سمعت أبا خلف الأعمى يحدث، عن أنس<sup>(٤)</sup>، قال: قال رسول الله ﷺ: «إِنَّ أَمْتَنِي لَا تجتمعُ عَلَى ضَلَالٍ، فَإِذَا رأَيْتُمْ اخْتِلَافًا؛ فَعَلِيهِمْ بِالسَّوَادِ الْأَعْظَمِ»<sup>(٥)</sup>.

**١٣٠ - حديثنا** ابن صaud، قال: حدثنا أَحْمَدُ بْنُ سَنَانَ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنَ، عَنْ

= عبد الله بن دينار، عن ابن شهاب، أن عمر بن الخطاب<sup>(٦)</sup> قال: قام فينا رسول الله ﷺ. وهذا هو الصحيح. اهـ.  
وانظر: كذلك «العلل» (١٩٣٣).

وقد وقع في هذا الحديث اضطراب كبير بين العقيلي في «الضعفاء» (٣)<sup>(٧)</sup> ، والدارقطني في «العلل» (١٥٥) ، وقال: ويشبه أن يكون الاضطراب في هذا الإسناد من عبد الملك بن عمير لكثره اختلاف الثقات عنه في الإسناد، والله أعلم. اهـ.

(١) كذا في الأصل. وعند من خرجه: (أبي عبد الرحمن).

(٢) رواه ابن أبي عاصم في «السننة» (٩٣)، وعبد الله بن أحمد في زواجه على «المستند» (١٨٤٤٩)، والقضاعي في «مستند الشهاب» (١٥).

قال ابن أبي حاتم<sup>(٨)</sup> في «الجرح والتعديل» (٤٠٣/٣): أبو عبد الرحمن، روى عن الشعبي، عن النعمان<sup>(٩)</sup> .. روى عنه أبو وكيع ولا يتابع في هذا، سمعت أبي يقول ذلك. اهـ.

## Tremendous Advice of the Salaf for Bro Hajji; ‘Saved Sect Syndrome’

‘Āsim Aḥwāl said, Abu'l Ḥāfiyyah said to us:

Learn Islam and when you've learnt it, do not turn away from it. And follow the Straight path, for that is Islam. Do not deviate to the right or to the left of the Straight Path. Upon you is the Sunnah of the Prophet ﷺ, just as the people [Ṣahābah] were upon, before the killing of their Ṣahābah [i.e. ‘Uthmān] and what they did after that [i]. For indeed we had read the Qur'ān 15 years before the Ṣahābah were killed and before what these people did after that. So, I warn you from these desires that sow the seeds of enmity and hatred amongst you.”

‘Āsim Aḥwāl said: I informed al-Ḥasan [al-Baṣrī] what Abu'l Ḥāfiyyah had said. He replied, “He spoke the truth and advised you with it”. Then I narrated this to Hafṣah bint Sirīn and she said, “You are family, have you narrated this to Muḥammad?” [ii] I said, “No”. She said, “Narrate this to him.”<sup>9</sup>

<sup>9</sup> Imām Muḥammad b. Naṣr al-Marūdhī, *al-Sunnah*, 68-69 no.18.  
(Cairo: Dār al-Athār, 2003).

Shaykh Khalid b. ‘Uthmān said, it is **Şahīh Maqtū‘a**, [meaning that it is authentic but the type of report is **Maqtū‘a** i.e. from a Tab‘ī]. He references it to al-Ma‘mar.<sup>10</sup>

In the *I‘tiqād Ahl al-Sunnah* of Imam al-Lālakā‘ī the report is,

“Learn Islam and when you’ve learnt it, do not turn away from it. And follow the Straight path, for that is Islam. Do not deviate to the right or to the left of [the straight path of] Islam. Upon you is the Sunnah of the Prophet ﷺ, which the Şahābah were upon, So, I warn you from these desires that sow the seeds of enmity and hatred amongst you.”<sup>11</sup>

In the *Kitāb Shari‘ah* of Imam al-‘Ājurrī he brings it in the second chapter, mentioning the command of the Prophet ﷺ

<sup>10</sup> *al-Jām‘i* 11:367; Lālakā‘ī, *I‘tiqād Ahl al-Sunnah* no.17; Abū Nu‘aym, *al-Hilyah* 2:218; al-‘Ājurrī, *al-Shari‘ah* no.19, 21 and Ibn Baṭṭah, *al-Ibānah* 1:96. He shows all the narrators are trustworthy. (Cairo: Dār al-Athār, 2003)

<sup>11</sup> Lālakā‘ī, *Sharḥ Uṣūl I‘tiqād Ahl al-Sunnah Wa’l Jamā‘ah* no.17, 40. The researcher, Dr. ‘Imād Qadrī graded it **Şahīh** and traces it to ‘Abd al-Razzāq, *Muṣannaf* no.20758; Abū Nu‘aym, *al-Hilyah* 2:218; Ibn ‘Adiyy, *al-Kāmil* 3:163. (Cairo: Dār al-Gad al-Jadīd, 1438/2017).

to the Ummah to hold onto the Jama‘ah and warning them from dividing into sects.<sup>12</sup>

Imam Ibn Baṭṭah transmits it his *al-Ibānah al-Kubrā*<sup>13</sup>. Imam Ibn Baṭṭah also brings this report in the same chapter title as the of Imam al-‘Ajurrī.

## NOTES

[i] - This is what the *Khawārij* did after that period, in terms of reckless killing, rebelling against the legitimate Muslim rulers, killing innocent people and making *takfir of the Muslims*.

[ii] – He is the great Imām, **Muhammad b. Sirīn** from the Salaf, well known for his stance against the people of innovation and desires.

<sup>12</sup> *Kitāb Shari‘ah*, 1:284. The researcher, Dr. ‘Abd al-Wahhāb b. ‘Umar b. Sulaymān al-Damījī graded it its **chain Ṣaḥīḥ**. He traces it to ‘Abd al-Razzāq, *Muṣannaf* no.20758 in summarised form; al-Marūdhī, *al-Sunnah*, 8, *Ibn Waḍāh, al-Bid‘ah Wa’l Nahyā ‘Anhā*, 32-33; Lālakā‘I, *Sharḥ Uṣūl* 1:56 no.17; Ibn Baṭṭah, *al-Ibānah al-Kubrā* no.115, 138. al-‘Ajurrī, *Kitāb Shari‘ah*. 1:300 no.19. (Riyadh: Madār al-Waṭan Lil-Nashr, 1437/2016) 4th Edition.

<sup>13</sup> Ibn Baṭṭah, *al-Ibānah al-Kubrā*, 1:113 no.146. The researcher Al-Ḥamdān fails to mention any tracing or a grade for it. (Ibn Baṭṭah, *al-Ibānah al-Kubrā*. (Beirut: Dār al-Lū’lū’, 1439/2018) 2nd Edition.

This anecdote and advice of the Salaf advising to stick to the Sunnah of Allah's Messenger ﷺ and not to deviate from the straight path. Abu'l 'Āliyyah talks about the **Khawārij** and their killing of 'Uthmān Raḍī Allāhu 'Anhu, their enmity for him and making **takfir** and opposing all those who loved and revered him. He rebukes their actions and their methodology by describing it as desires. The harms of these desires were splitting the unity of the Muslims and breaking away from the Jamā'ah of the Muslim body.

We also learn how the **Salaf were uniform and in agreement in such matters of Creed and Manhaj**. All the aforementioned eminent **Salafi Ahl al-Hadith** scholars quote this account in the beginning of their respective Creed manuals, thereby giving weight to its content. Furthermore, the same **Ahl al-Hadīth Salafi scholars** place the account under the chapter of being united with the Muslim body and staying away from dividing into sects and groups.

**Abu'l 'Āliyyah** adds, such ideas and ideologies that opposes the path of the companions, not only are they deviation, but they will also sow seeds of hatred in the Muslim Ummah. This is what we see, the oblivious individual, in addition to being weak in his knowledge and comprehension, is vehemently ardent in misguiding and confusing the Sunni Muslims. Individuals like Bro Hajji, are a 3D epitome and prime example of what the Salaf warned us from, they are nothing except concubines of the

---

Khawārij, standing or sitting. They opened the doors for the worshippers of grave, the **Rawafidh** and sowed seeds of doubting the understanding of the illustrious Ṣahābah.

The statement was profound - it led ‘Āsim Aḥwāl to inform Ḥasan al-Baṣrī who endorsed the advice. Āsim Aḥwāl then informs the daughter of Muḥammad b. Sirīn, who advises him to inform her father. This aspect of the account highlights how the eminent Salaf valued advice from their predecessors and hence its great importance. The Salaf named in this account were mounts of knowledge and all of them warned us from the **Khārijī renegades**, just like we see today.

Unbeknown to these off-the-shelf renegades, hurling labels like **Madkhalis**, **Murji’s** and institutional one thing or another, while being dreary, pathetic and **unwanted shrieks** does not and In-shā’-Allāh will not harm us and neither is it new for us. We have heritage and a rich history that extends to the Salaf, a little further than the walls of their front rooms and videos. Will they have the audacity to label 5 of the Salaf, **Abu'l 'Āliyyah**, **‘Āsim Aḥwāl**, **al-Ḥasan al-Baṣrī**, **Hafṣah bint Sirīn** and **Muhammad b. Sirīn?** as **Madkhalis**, waste papers **institutionalised bootlickers?**

It is embarrassing to see Bro Hajji relying on substandard research and debunked. I have the displeasure of seeing a short clip today, and this poor individual was struggling to read basic

technical terms and names in English, yet he wants to cause confusion on issues which are well over his job description.

Let, these words of the Salaf be an **admonition for Bro Hajji** and his sympathisers.