



IMPORTANT MANHAJ PRINCIPLES & BENEFITS
SHAYKH ‘ALLĀMAH RABĪ‘ BIN HĀDĪ:

**1. SPECIFYING CERTAIN SHAYKHS AS THE ONLY
REFERENCES FOR DISPUTES AND CORRECTION OF
AFFAIRS IS A FORM OF HIZBIYYAH**

Background: This is an audio recording from 18 Shawwāl 1421 (13 January 2001). During that time there were numerous gatherings in Leicester and Loughborough in which brothers from Maktabah Salafiyyah and others contacted **Shaykh ‘Allāmah Rabī‘ bin Hādī** (حفظه الله) via telephone and asked numerous questions.

I made an abridged translation of this at the time, which was later published in 2002 on www.spubs.com, but I never regained access to the original recording again. It has been found by someone on social media, *alḥamdulillāh*, however, with the original question missing.

Listen to audio:

<https://abuiyaad.com/d/rabee-2001-tahazzub>

I present a complete translation here with the original question that was presented to Shaykh Rabī‘ (حفظه الله).

Question: “Is it permissible for us to make a specific Salafi Shaykh from those who know our problems as a reference point

for ourselves in order to solve our disputes of methodology in our centre [i.e. in the running and organisation of affairs] specifically, such that no deception can occur in the questions (put to him)?”

Shaykh Rabīʿ bin Hādī: “There is splitting and partisanship (taḥazzub) contained in this. There are people showing partisanship to the people of Shām, and people showing partisanship to the people of Ḥijāz and Riyāḍ, and people showing partisanship to the people of Yemen. This is splitting. So and so showing partisanship to so and so. This is splitting and partisanship.

However, put all of the mashāyikh, together in front of you, those in the Ḥijāz, in Najd, in Shām, in Yemen, and elsewhere.

For they all are your brothers, your fathers, your beloved ones, and your friends.

And we did not know of this distinction and this separation (i.e. of specifying certain shaykhs only) except [now] in these days. And some attempts have begun now to specify (only) so and so and so and so (shaykh) to solve the problems, and this has been rejected, may Allāh bless you.

These (manifestations) of bias (towards a specific shaykh) have come from America, with every group wanting to specify a specific shaykh for itself.

This is partisanship.

So consider yourselves in the whole world as a single Jamā'ah, and give consideration to all the shaykhs in the world, all of them are brothers. Leave aside these biases and divisions (of discrimination between shaykhs, which lead to splits), may Allāh bless you.

This is because among the mashāyikh are those who are lenient (*mutasāhil*), among them are those who are harsh (*mutashaddid*) and those who are balanced (*mu'tadil*), this is how it is. So if you were to be eager for the one who is severe, he will deprive you, and if you were to be eager for the one who is lenient, he will deprive you. Hence, count all the mashāyikh, may Allaah bless you.

So from here, we take from numerous sources, all of them are upon one methodology, so that you benefit from this one and from that one, and from this one and that one, may Allāh bless you. May Allāh bless you...

I advise you with the *taqwā* of Allāh, and there are certain things I take from these questions (which you have presented) [to offer advice], which is that you should have *taqwā* of Allāh O brothers. I emphasise the advice, be sincere to Allāh, you are in land of strangeness. Do not increase conflicts and tribulations among yourselves whereby you represent Islām very badly and alienate people from it, and you alienate the deviant groups that Allāh could guide through you, and you alienate the original disbelievers (in that land), very sadly, through these conflicts and skirmishes.

So be united and love each other for Allāh's sake. **And leave partisanship for this one or that one. Consider all of the Salafi shaykhs who are known for understanding this methodology and being grounded in it, consider all of them as your shaykhs and your brothers. Consider them all as a reference point for you.** May Allāh bless you, guide your steps, and protect us and you from tribulations, both apparent and hidden.”

—End of Shaykh Rabī's speech.

Refer also to:

The Brixton Contract of Hizbiyyah

<https://abuiyaad.com/w/brixton-contract>

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