Summary of Shaykh ʿAlī al-Hudhayfī's Advice to Fuʾad al-Zintānī

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Shaykh ʿAlī al-Ḥudhayfī wrote some advice to Fuʾād al-Zintānī regarding his accusations and transgressions against others for making knowledge-based criticisms and his ghuluww regarding a particular shaykh in Madīnah.

The main points of the advice are as follows:

1. The speech of al-Zintānī, "No one reviles him (i.e. the shaykh in question) except an ignoramus or person of desires", Shaykh ʿAlī said this is reserved for great scholars such as Bin Bāz, al-Albānī, Ibn al-ʿUthaymīn, ʿAbd al-ʿAzīz Āl al-Shaykh, Rabīʿ, Muqbil and their likes, who are known thoroughly and who are indeed a test for people, as they filled the world with knowledge, and have many well-known positions in aid of the Sunnah and the Salafī methodology (during tribulations) and in aid of the oppressed. No one reviles them except an ignoramus or person of desires. This does not apply to others who, unlike those great scholars, do not respond when serious issues are raised to them, despite it being a specific obligation upon them to resolve the problems which people bring to them. So about such a one, it is not said, "No one reviles him except an ignoramus or a person of desires."

2. That if someone who was trusted by scholars (to take care of Ahl al-Sunnah) wants to receive respect, then he should respect that trust by protecting the daʿwah and be merciful and responsive to Ahl al-Sunnah.

3. Shaykh ʿAlī gives numerous examples of students and younger shaykhs criticising a scholar, without that being considered revilement. This includes criticisms of Shaykh al-Albānī, Shaykh ʿAbd al-Muḥsin al-ʿAbbād, and many youth wrote criticisms and refutations of al-Maghrāwī, al-Maʾribī, al-Ḥalabī, ʿAdnān ʿArʿur, and they were neither scholars nor shaykhs, but they were then reviled by those who were critiqued with various derogatory names and labels. However, when these criticism were raised to scholars, they agreed with those youth.

4. Shaykh ʿAlī then asks al-Zintānī whether it is possible that the shaykh in question can explain the ruling on those who raise slogans (i.e. logos, flags) of political factions and hang them in the mosques of Ahl al-Sunnah, and some of them have the red Marxist star. And they had been advised about this already, and the shaykh in question has already been notified of this but did nothing, not even a word in response. Shaykh ʿAlī asks al-Zintānī if he is able to get a response from the shaykh about this matter so that the tongues of those who say that he does not respond can be silenced. Shaykh ʿAlī emphasises that he is not asking al-Zintānī to ask about serious things such as polishing the image of political factions, and aiding them against the state (in Yemen) and striving to split the south of Yemen and other things. No, he is

merely asking about the (relatively minor) issue of raising those symbols in mosques. And Shaykh ʿAlī says that al-Zintānī will not be able to bring a clear answer from the shaykh in question.

5. Shaykh ʿAlī asks al-Zintānī if he will become angry with the Ḥaddādīs who revile al-Albānī and Muqbil, just as he became angry because a shaykh was spoken about, with the knowledge that there are those who shield those who attack these two great scholars. So has al-Zintānī come out with a defence of al-Albanī especially considering that one of those close to the shaykh in question endorses Hishām al-Beily who reviles al-Albānī?

6. Shaykh ʿAlī tells al-Zintānī that he never became angry about the oppression against certain calleres whom the Ḥaddādīs warned against without any proof, and until now those who warn have been unable to bring proof to justify it. And they went beyond this warning until they expelled some of them from mosques in which they taught Tawḥīd. Shaykh ʿAlī says that these affairs were raised to the shaykh in question, but he did nothing at all. Rather, the issue was raised to him four times and he did nothing, and Shaykh ʿAlī says that he should follow the way of Shaykh Rabīʿ and Shaykh ʿUbayd in dealing with these matters, which is to explain the truth and defend the oppressed, especially given that some people have made him to be the unique reference in the world.

7. Shaykh ʿAlī addresses al-Zintānī's claim that those who criticise the shaykh have changed and turned on their heels and are aggrieved because the shaykh has become a marjiʿiyyah and they

haven't. Shaykh ʿAlī says this type of speech is only said by a person who is weak in knowledge and who has no discerning ability or one who speaks with whims and cares not for truth and its people. Shaykh ʿAlī tells him to raise himself above this level, and says that "we are not competing for any marjiʿiyyah, rather, we are concerned with grave issues of methodology regarding polishing the image of political factions, rebelling against the ruler, inciting people to fighting in which innocent people will be killed and participating with political groups calling to dividing Yemen and other issues." Shaykh ʿAlī said that for six years, he had patience in asking for these things to be addressed by the shaykh in question, and instead of resolving them, he exonerated the ones who fell into these things and spoke instead against he who was right, and despite that he still remained patient and hopeful that things would change, but to not avail.

8. As for the claim of al-Zintānī that the critics have no lessons and are just preoccupied from teaching, Shaykh ʿAlī asks him how does he know this. Has he travelled and hung around the mosques of Ahl al-Sunnah in every city and followed them up for a lengthy period of time?

Finally, Shaykh ʿAlī says to al-Zintānī: "Fear Allāḥ man, and behave maturely. Do you want all of the callers to give you a list of all their efforts and activities in spreading knowledge? ...So fear Allāh and be mindful of Allāh in your words and actions and fear oppression and its dire consequence and evil outcome."

May Allāh reward the Shaykh for addressing this taʿaṣṣub and ghuluww which are the root of all of these tribulations in the daʿwah, and for re-calibrating the scales each time these people try to corrupt it with contradictory selective outrage.

Abu ʿIyaaḍ

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