

Bismillah

Shaikh Arafat al Muhammadee¹ said in his treatise: التأكيد لغلط الوثيقة وما احتوته خطبة العيد²

All the praise belongs only to Allaah.. And the saalaah and salaam be upon the Messenger of Allaah. I bear witness that none has the right to be worshiped except for Allaah. I bear witness that Muhammad is His servant and Messenger. As for what follows:

Previously I was asked about the Brotherhood and Living Together Pact which was concluded between Shaikh Muhammad al Imaam and the Hoothi Rawaafidh (Shi'a). So I responded with what Ahlus Sunnah The Salafis believe after consulting with the People of Knowledge³. Then, while Ahlus Sunnah were waiting for Shaikh Muhammad to return (to the truth) and publicly declare it, he (instead) affirmed the Living Together Pact in the Eid ul Fitr lecture (1435/2014)! And he was guiding the people to it! And he was enumerating its benefits! And he was praising the advantages of it....

(end of quoting from Shaikh 'Arafat al Muhammadee)

Thus the following is a collection of some of the statements of the scholars regarding Muhammad al Imaam and this Pact which he signed and defended and called the people to.

We begin with the statement of the Imaam Muhammad bin Abdil Wahhaab, from his treatise, The Three Principles (Thalathatul Usool):

“Thirdly, that the one who obeys the Messenger and worships only Allaah, it is not permissible for him to ally himself with the one who opposes Allaah and His Messenger, even if he were the closest of relatives. And a proof is in the statement of Allaah, The Most High (translated):

You (O Muhammad – sallallaahu alayhe wa sallam) will not find any people who believe in Allaah and the Last Day, making friendship with those who oppose Allaah and His Messenger (Muhammad – sallallaahu alayhe wa sallam), even though they were their fathers, or their sons, or their brothers, or their kindred (people). For such He has written Faith in their hearts, and strengthened them with Rûh (proofs, light and true guidance) from Himself. And We will admit them to Gardens (Paradise) under which rivers flow, to dwell therein (forever). Allaah is pleased

1 A well-known student of the scholars such as Shaikh Abdul Muhsin al Abbaad, Shaikh Ubaid al Jaabiree, and Shaikh Muhammad bin Haadee al Madkhalee

2 Which can be downloaded from here: <http://www.sahab.net/forums/index.php?showtopic=146036>

3 Imam Ibnul Qayyim, rahimahullah, said in “as-Sawaa’iq al-Mursalah” (1/315), “It is known that when speaking falsehood and staying silent from clarifying the truth are joined together, the result from these two is ignorance of the truth and misguidance of the creation.” I (Shaikh 'Arafat al Muhammadee) say: After the pact was made, Shaikh Rabee sought from those Yemeni scholars who visited him that they reject this pact. He tried to, in their presence, contact Shaikh Muhammad al Imaam so that he could return (to the truth) and repent from this pact. (quote taken from a footnote in Shaikh 'Arafat al Muhammadee's treatise: at-Ta'keed lighalatil-watheeqah wa maa ihtawathu khutbatul eid)

with them, and they with Him. They are the Party of Allaah. Verily, it is the Party of Allaah that will be the successful. (Al-Mujadilah 58:22)⁴

After that, we begin with Shaikh Abu Ammaar Ali al Hudhayfee al Yamanee's⁵ refutation of Muhammad al Imaam's statement that "Jarh and Ta'deel is an evil door opened for the students of knowledge"

<http://www.sahab.net/forums/index.php?showtopic=149126>

Muhammad al Imaam said:

O brothers, we want to call our attention to something. An evil door (baabun sharr)⁶ has been opened in this time of ours. What is it? An evil door and it is the affair of jarh and ta'deel for the students of knowledge. The affair of jarh and ta'deel for the students of knowledge. The students of knowledge need to barricade this door. The subject of jarh and ta'deel is not good for them and none is capable of it except for the one firmly grounded in knowledge, the one free from desires, who accustoms his soul to investigating reports (akhbaar), who accustoms himself to examining the rulings with justice, who accustoms himself to being far from the desires of the souls, being far from revenge, etc....

Shaikh Abu 'Ammaar Ali al Hudhayfee al Yamanee said:

Firstly, all this condemnation from Muhammad al Imaam is only for the one who speaks about Jarh and ta'deel from the youth, and the affair doesn't deserve this exaggeration. And Muhammad al Imaam should know that the scholars haven't known the likes of this condemnation throughout Islamic history except from the one who wants to protect himself from the criticism of the scholars.

And an unqualified youth entering into this subject is an extreme. Whoever makes a mistake is advised. But it is not said about jarh and ta'deel that it is "an evil door". Because the Book, the Sunnah, and the consensus show that jarh and ta'deel is from the religion. It is not a door to trials, nor a door to evil. So his speech contains a rejection of jarh and ta'deel itself, not an objection to those who are not qualified.

And I would like to know from him – who preceded him with this expression (that jarh and ta'deel is an "evil door")

Secondly, let's suppose there is someone who is not qualified and he objects to someone like this, so how many of them are there? And do they deserve this condemnation and this exaggeration? Doesn't Muhammad al Imaam think that there are other affairs more deserving of this condemnation than that? There is one who reads the books of the people of innovation, there is one who has connections and relationships with them, there is one who praises them, one who listens to them, one who slanders the scholars of Ahlus Sunnah, so how much time has Muhammad al Imaam spent advising the likes of

4 The translation of this verse taken from www.thenoblequran.com

5 Shaikh Arafat al Muhammadiyah praises Abu Ammaar Ali Hudhayfee al Yamanee and advises that he be benefitted from: <http://www.ajurry.com/vb/showthread.php?t=29683>

6 Baab has many meanings. We have also translated "baab" as: "subject"

these?!

....

I say: specifying the major scholars for jarh and ta'deel doesn't mean that the students don't speak about jarh and ta'deel. So the Imaams and the students, all of them speak about men. But the difference between the two groups is that the Imaams inform about the conditions of the narrators due to what Allaah The Most High has given them from knowledge of the conditions of men. And the students convey the speech of the Imaams. The Imaams are only singled out with originating speech about men, and the students convey what the Imaams have mentioned – along with pointing out that the students may speak with what they know about men. The singling out of the Imaams is from another angle - which is their thorough study of the conditions of men. And the students only speak about the one they know. Yet Muhammad al Imaam rejects jarh and ta'deel completely – even the conveyance of the speech of the scholars who specialize in it.

(end of Shaikh Ali al Hudhayfee's speech)

Shaikh Saalih Fawzaan⁷ was asked about some people who do not spread clarifications with the argument that fitnah will arise from that:

<http://www.manhaj.com/manhaj/articles/utjea-shaykh-saalih-al-fawzaan-the-true-and-real-fitnah-is-leaving-alone-the-people-of-falsehood-and-evil-and-remaining-silent-about-them.cfm>

Next are the following statements from the scholars: Shaikh Rabee al Madkhalee⁸, Shaikh Ubaid al Jaabiree⁹, and Shaikh Abdullah al Bukhari¹⁰, which are their introductions to the treatise written by Shaikh 'Arafat al Muhammadiyah (a well-known student of the scholars such as Shaikh Abdul Muhsin al Abbaad¹¹, Shaikh Ubaid al Jaabiree, and Shaikh Muhammad bin Haadee al Madkhalee¹²) entitled:

التأكيد لغلط الوثيقة وما احتوته خطبة العيد

which can be downloaded from here:

<http://www.sahab.net/forums/index.php?showtopic=146036>

7 <https://sughayyirah.wordpress.com/2010/12/16/the-living-scholar-saalih-fawzaan/>

8 <https://sughayyirah.wordpress.com/2010/04/20/the-living-scholar-rabee-al-madkhalee/>

9 <https://sughayyirah.wordpress.com/2010/04/19/the-living-scholar-ubayd-al-jaabiree/>

10 <https://sughayyirah.wordpress.com/2010/07/04/the-living-scholar-abdullah-bukhari/>

11 <https://sughayyirah.wordpress.com/2010/05/12/the-living-scholar-abdul-muhsin-al-abbad/>

12 <https://sughayyirah.wordpress.com/2010/05/13/the-living-scholar-muhammad-ibn-hadee-al-madkhalee/>

Shaikh Rabee's introduction:

With the Name of Allaah, The Most Merciful, The Bestower of Mercy

All the praise is for Allaah alone. The salaah and salam be upon the Messenger of Allaah and on his family, his Companions, and all who follow his guidance. As for what follows. Indeed I have read what Shaikh Aafaat bin Hasan al Muhammadee wrote regarding the confirmed khutbah about the false pact that Muhammad al Imaam concluded with the Shia Houthis, enemies to the Book of Allaah and the Sunnah of His Messenger and the noble Companions and Ahlus Sunnah as has been the way of the Shi'a (Rawaafidh) throughout Islamic history. This is something the Scholars and students of knowledge from Ahlus Sunnah know. On top of that, many of the general Muslims (know it also).

And Muhammad al Imaam knows it most of all. The books of the Shi'a are full of their slandering the Companions of the Messenger of Allaah and their declaring them to be disbelievers, and their declaring Ahlus Sunnah to be disbelievers, and their misinterpreting the Quran, and their lack of acknowledgement for the Sunnah of the Messenger of Allaah – sallallaahu alayhe wa sallam – recorded in the two Saheehs (Bukhari and Muslim) and other than them from the books of the Sunnah.

From the statements of one of their Imams is what the Raafidhee (shi'ee), the heretic, who is called Ni'amatullah al-Jazaa'iree said concerning the Rawaafidh (shi'a):

“We do not unite with them – meaning with (the people of) the sunnah – (not) upon a deity, nor upon a prophet, nor upon an Imam. That is because they say: Indeed their Lord is the One Whose Prophet was Muhammad and Whose Khaleefah (successor) after him was Abu Bakr. We do not speak of this Lord nor of that Prophet. Rather, we say: Indeed the Lord Whose successor to His Prophet was Abu Bakr is not our Lord and that is not our Prophet.” al Anwaar an-Nu'maaniyyah (2/278)

And Muhammad al Imam knows this completely. Indeed he recorded it in his book against the Shi'a Houthis titled, “an-Nasrah al-Yamaaniyyah”. And he knows much about their deviance. And I believe that he knows the falsehood of this agreement – which does a disservice to the Sunnah and its people and by which they are offended to the highest level, and which they reject with the greatest rejection, and which their enemies are pleased with and use it as a jumping off point to slander the Salafees in general and their aqeedah and manhaj so that they have begun to accuse them of having brotherhood with the shi'a. And they have declared to be a disbeliever Muhammad al Imam due to this pact and they have started to insinuate takfeer of the Salafees due to it.

So what is desired from Muhammad al Imaam is that he declares publicly the annulment of this false pact

And that which confirms (the falsity) of it is the statement of the Messenger of Allaah (sallallaahu alayhe wa sallam) (translated):

“Whoever puts forth a condition that is not in the Book of Allaah, then it is null and void, even if it were 100 conditions...”¹³

The Salafis are fervently awaiting this public declaration, so it is upon (Muhammad) al-Imaam to hurry to get out this public declaration which Islam makes obligatory and by which he will exit from its

13 Saheeh Bukhari, Book of Sales and Trade (Buyoo') narrated by Urwa from Aisha

repercussions and from the Anger of Ar-Rahmaan

Sallallaahu alaa nabiiyinaa Muhammad wa alaa aalihi wa sahbihi wa sallam

(end)

Shaikh Ubaid al Jaabiree's introduction:

All the praise is due to Allaah, The Lord of the universe. (We ask that) Allaah send the salaah upon the Messenger of Allaah and on his family, and his Companions. As for what follows:

Indeed I have examined the sinful oppressive pact written by the Houthis and signed by Muhammad bin Abdullah ar-Reemee – known as “al-Imaam”. Likewise I have examined what was contained in the Eidul Fitr lecture of this year 1435H, and what it contained – with persistence and emphasis – in defense of its falsehood that he committed by signing that pact. And here it is befitting to bring attention to two important matters:

Firstly, it is not hidden from any Muslim who has sight and insight the condition of the Houthis – that they are Raafidhah (Shia) Baatinis, disbelievers. The brother Muhammad al Imaam knows that with sure knowledge. This is known from him through the information in his book: an-Nasrah al Yamaniyyah fee Bayaan Maa Ihtawathu Malaazim Za'eem at-Taa'ifah al-Houthiyyah Min Dalaalat Iraaniyyah. He indeed revealed in it what can't be counted from their acts of kufr, and their shameful and disgraceful acts. So the question here is: How could the brother Muhammad sign this oppressive, sinful pact while this pact maintains that the Houthis are Muslims, Believers, as they have published in their pact the statement of the Most High (translated), “Only the Believers are brothers”(49:10)

So they have (according to him) the right of brotherhood through faith. And he does not know – (we ask that) Allaah forgives us and him – that he has caused, by his signature upon what is contained in that pact, to enter upon Ahlus Sunnah what isn't from their religion. That is because his signature upon the aforementioned pact is an affirmation from him of their disbelieving, Raafidhee, Baatinee way. Their statement that comes in this pact: “**We are all Muslims, our Lord is One, our book is one, our Prophet is one, our enemy is one, even if we differ in branching details**” increases this (affirmation from him of their way) clearly and emphatically.

And I ask you O Shaikh Muhammad, and I seek from you a clear answer: Have you forgotten what you wrote about this deviant, astray group? And you uncovered the reality of their affair by it – I mean an-Nasrah al-Yamaniyyah? Or have you abrogated it so it is as if it does not exist? Or have the Houthis made an open repentance from their disbelief? I ask you these questions and I am certain that between you and between this last is an extremely difficult thing! If you have an intellect and have a zeal to protect the Sunnah, then it is obligatory upon you to make an open repentance for what you have done by signing this pact. It is the same if you know or you dont know, for your signature on it is an affirmation of the people's disbelief.

What makes this clear is that the disbelief of this group is known by the general Muslims in Yemen, not to mention the scholars and qualified students of knowledge. So how could you affirm something (evil) which is known (to be evil) to these good people from our brothers and sons in Yemen – (we ask that) Allaah protects it (Yemen) and our country and the lands of the Muslims from every evil and disliked think in the deen and in the worldly affairs. And I have no explanation for what has happened

to you except that you have taken the path of one of the recent misguided da'wah groups – by that I mean the Ikhwaan al Muslimeen – so do you know or do you not know?

So if you do not know, then that is a great calamity

And if you do know, than that is a worse calamity

The second point:

It is obligatory upon the scholars and qualified students of knowledge in Yemen to clearly make known as soon as possible their disavowal from signing this pact

(We ask that) Allaah send the salaah upon the Messenger of Allaah and on his family, and his Companions

Dictated by (Shaikh) Ubaaid ibn Abdullah ibn Sulaymaan al Jaabiree Thursday night, 11th of Shawwal 1435H

(end)

Shaikh Abdullah al Bukhari's introduction:

In the name of Allaah, The Most Merciful, The Bestower of Mercy

All praise belongs only to Allaah the Lord of the universe. The Salaah and salaam be upon our Prophet Muhammad, his family and his Companions. To proceed:

I have indeed read what our brother and student Shaikh Arafaat ibn Hasan ibn Ja'far al Muhammadee has written – Allaah grant him success – from criticism of the Eidul Fitr khutbah for the year 1435H of our brother Shaikh Muhammad ibn Abdullah al Imaam – Allaah grant him success in following His guidance. And what is written in the Brotherhood and Living Together Pact which he previously signed in the blessed month of Ramadan of this year 1435H

So I found this criticism (by Shaikh Arafat al Muhammadee) to be justified. And the one who wrote it – Allaah grant him success – is correct. The one who contemplates this sinful pact knows completely that it is considered a catastrophe to Ahlus Sunnah in truth and in reality. What is obligatory upon Shaikh Muhammad al Imaam is that he returns to the People of Knowledge and consults them before proceeding upon the likes of these matters. And he knows completely the reality of the Houthis – (we ask that) Allaah rebukes them – and (he knows completely) their deviant beliefs and their shameful actions.

Taking as an example to follow in that the statement of Allaah, He is the Blessed and Most High, (translated):

“When there comes to them some matter touching (public) safety or fear, they make it known (among the people), if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly). Had it not been for the Grace and Mercy of Allaah upon you, you would have followed Shaitân

(Satan), save a few of you.”¹⁴ (An-Nisa 4:83)

The teacher of our Shaikh – Allaamah Abdur-Rahmaan as-Sa'dee – rahimahullah – said in his tafseer (p.179): “This is instruction from Allaah to His servants that this action of theirs is not appropriate. And that it is appropriate for them when a matter comes from the important matters or general benefits connected to security or the happiness of the Believers, or connected to fear in which there is a calamity for them, that they proceed with caution and don't rush to spread that information. Rather, they return it to the Messenger and those in authority from amongst them – those known for their knowledge, sound opinions, intelligence, advice, and composure. Those who know the affairs and know the benefits and their opposites. So if they think that in broadcasting it there is a benefit and strength for the Believers, happiness for them and protection from their enemies, then they do that. And if they think that there is no benefit (in broadcasting it) or that the harm exceeds the benefit, they do not broadcast it. For this reason He said (translated):

“the proper investigators would have understood it from them (directly)”

Meaning: They would figure it out with their ideas, their well-informed opinions, and their rightly-guided knowledge.

In this is a proof for an instructional principle. That is that when there occurs something which requires examination in a matter or matters, it is befitting to refer it to whoever is qualified for that. It is given to those qualified for it. They are not to be preceeded. For indeed that is closer to what is correct and more proper to be safe from error.

And in this is a prohibition from hurrying and rushing to spread matters when one hears of them. Matters should be contemplated and looked into before being spoken about – is there a benefit so that it can be put forth to the people, or is there no benefit, so they refrain from (mentioning) it.

Then Allaah, The Most High, said (translated):

“Had it not been for the Grace and Mercy of Allaah upon you”

Meaning: In granting you success and instructing you and teaching you what you did not know before

“you would have followed Shaitân (Satan), save a few of you”

Because man, due to his nature, is oppressive and ignorant, so he does not command his soul except to evil. So when he seeks refuge with his Lord and grasps firmly his guidance and strives hard in that, his Lord is kind to him and grants him success in every good, and protects him from the rejected shaytaan”
End of his (Imaam as-Sa'dee's) speech rahimahullah

Due to that I view it as obligatory upon our brother Shaikh Muhammad al Imaam to free himself of it and what it contains – as I said – from calamities upon the people of truth and from help for the people of malevolence and heresy. And thanks is due to Allaah for our brother (Shaikh Arafaat al Muhammadee), the one giving critical advice to Shaikh al Imaam, the Muslims, and the religion of Allaah. I ask that Allaah, The Most Great, Lord of the Noble Throne, gives us success to follow what

14 Translation of this verse taken from: <http://www.thenoblequran.com/sps/nbq/>

pleases Him and that He makes us firm upon Islaam and the Sunnah until we meet him. In conclusion, all the praise and thanks are for Allaah (Alone) Lord of the universe and the salaah of Allaah and the salaam be upon our Prophet Muhammad, his family, and Companions

(Shaikh) Abdullah ibn AbdurRaheem al Bukhari
9th of Shawwaal 1435

Shaikh Rabee was asked about Shaikh Ubaid al Jaabiree's declaring Muhammad al Imaam to be an innovator, to which he responded:

<http://www.sahab.net/forums/index.php?showtopic=146223>

“Firstly, it is obligatory upon Muhammad al Imaam to repent to Allaah from this pact”

Then he said, “I am amazed at the one who seeks to reject the tabdee' (declaration of one being an innovator) of Shaikh 'Ubaid for Muhammad al Imaam, but this one doesn't seek to reject the takfeer (declaring one to be a disbeliever) of some of the Haddaadees (extremists) and Hizbees of myself and Shaikh 'Ubaid based upon Muhammad al Imaam's pact”

(end)

Shaikh Saalih Luhaydaan's¹⁵ refutation of the watheeqah
<http://www.sahab.net/forums/index.php?showtopic=151324>

Shaikh Haanee Buraik¹⁶ refutes the pact (watheeqah):

<http://www.albaidha.net/vb/showthread.php?t=52317>

Shaikh Haanee points out that the Scholars haven't criticized Muhammad al Imaam for concluding a treaty (sulh) with the Raafidhah (shia), what he is being criticized for is the establishment of some false principles in the watheeqah (that he chose to sign) which he himself had previously ruled upon as being disbelief

Shaikh Usaamah Utaybee¹⁷ refutes the pact (watheeqah):

<http://www.sahab.net/forums/index.php?showtopic=146115>

¹⁵ <https://sughayyirah.wordpress.com/2012/08/17/the-living-scholar-saalih-bin-muhammad-al-luhaydaan/>

¹⁶ Shaikh Rabee praises Haanee Buraik and advises people to study from him, Shaikh Ubaid praises him and advises that he be benefitted from and studied from

<http://www.ajurry.com/vb/showthread.php?t=41156>

¹⁷ <https://sughayyirah.wordpress.com/2010/05/12/the-living-scholar-usaamah-al-utaybee/>

And says it is obligatory for Muhammad al Imam to openly repent, and mentions that the book written by Shaikh 'Arafat al Muhammadee is sufficient in clarifying the pact's opposition to the beliefs (aqeedah) of Ahlus Sunnah wal Jamaa'ah and what the pact contains of evil principles

Shaikh Abu 'Ammar Ali al Hudhayfee refutes some doubts which Muhammad al-Imaam's supporters have brought in defense of him here:

<http://www.sahab.net/forums/index.php?showtopic=148909>

In summary (from what Shaikh Ali al Hudhayfee mentioned),

- Muhammad al Imaam is not being criticized for concluding a peace treaty with the Shia, rather, he is being criticized for the terms of the peace treaty – his bearing witness to falsehood – that the Shia establish the correct belief and rectify the religion. The Prophet (sallallaahu alayhe wa sallam) never bore witness that the religion of the polytheists was correct, nor that they established the correct beliefs.

- And he – sallallaahu alayhe wa sallam – didn't concede anything from the principles of Islam in the conclusion of the treaty of Hudaibiyyah. He moved from that which was permissible to that which was also permissible (i.e. leaving off his description of Messengership). This was not a concession. He – sallallaahu alayhe wa sallam – did not give the polytheists legitimacy by saying that their beliefs were correct or their religion was correct

- Although Shaikh Muqbil concluded a peace treaty with Badrud Deen al Houthi, Shaikh Muqbil's students knew that Badrud Deen was a deviant due to Shaikh Muqbil's speaking about him numerous times and his severe, criticism of him (rightfully). And Shaikh Muqbil never bore witness that he established the correct beliefs or rectified the religion

- any conditions put forth which oppose the Book and the Sunnah are rejected. One proof is the hadeeth:

من اشترط شرطا ليس في كتاب الله فهو باطل، وإن كان مائة شرط، كتاب الله أحق، وشرط الله أوثق

“Whoever puts forth a condition that is not in the Book of Allaah, then it is null and void, even if it were 100 conditions...”¹⁸

and the hadeeth

الصلح جائز بين المسلمين إلا صلحا أحل حراما، أو حرم حلالا

“The peace treaty is permissible, except for the treaty which attempts to make lawful what Allaah has

18 Saheeh Bukhari, Book of Sales and Trade, narrated by Aisha

made unlawful, or attempts to make unlawful what Allaah has made lawful”¹⁹

- The one who signs something is held accountable, in the legislation (sharee'ah) for what he has signed – whether good or evil. Because signing it means he is agreeing to it

- There are conditions, according to the scholars of fiqh (Fuqahaa), that must be present for someone to be considered forced to do something. From them:

The one threatening has to have the ability to carry out the threat

The one being threatened has to be unable to defend themselves and unable to flee

The Hanbalis have made it a condition that the one threatened must be threatened with either beating or torture and they are not considered forced if that is not the case

The threat must be immediate - if someone says they will kill you in a month if you do not do what they say, this one is not considered forced

The one being forced only does as much as he is forced to do. So, for example, if someone is forced to prostrate to an idol once, he does not do it a second time

(end of summary translation from that link)

The last statement to be included here, is from the Noble Shaikh Saalih Fawzaan²⁰ who was asked about the Shia being our brothers:

<http://al3fifa.com/watch?v=CTZY7vdCJsQ>

Q: Some of the callers and students of knowledge say, when talking about the Shia and Raafidhah (a subgroup of the shia): “Indeed they are our brothers”. Is that permissible for us to say? What is obligatory for us to say with regards to that?

A: We free ourselves from them before Allaah. We free ourselves before Allaah from this statement. They are not our brothers. By Allaah, they are not our brothers. Rather, they are the brothers of the devils. Because they slander the Mother of the Believers, Aishah – (we ask that) Allaah be pleased with her – the wife of the Prophet – sallallaahu alayhe wa sallam. Allaah chose her for His Prophet – sallallaahu alayhe wa sallam. She was the Truthful (Siddiqah), daughter of the Truthful one.

And they declare to be disbelievers Abu Bakr and Umar and they curse them. And they declare the Companions to be disbelievers, except for Ahlul Bait, except for Ali bin Abi Taalib – (we ask that) Allaah be pleased with him. Even though they are the enemies of Ali bin Abi Taalib. Ali is free from them – radiallaahu anhu – he is free from them. Ali is our Imaam and he is not their Imam. He is the

19 Shaikh Albanee declared it to be Saheeh in Saheeh al Jaamee #3862, narrated by Abu Hurairah and 'Amr bin 'Awf

20 <https://sughayyirah.wordpress.com/2010/12/16/the-living-scholar-saalih-fawzaan/>

Imaam of Ahlus Sunnah (i.e. those who follow the Prophet Muhammad and his Companions completely in beliefs, statements, and actions), he is not the Imaam of the evil Shia. We are free before Allaah from them and they are not our brothers.

The one who says that they are our brothers needs to repent to Allaah and ask Allaah's forgiveness. Allaah, The Lofty and Majestic, has made obligatory upon us that we free ourselves from the people of misguidance and (He has made obligatory) allegiance to the people of Eemaan.