



IMPORTANT MANHAJ PRINCIPLES & BENEFITS
SHAYKH ‘ALLĀMAH ‘UBAYD AL-JĀBIRĪ:

**1. LOYALTY TO SHAYKHS IS THE CAUSE
OF DIVISION AND DISUNITY**

Hizbiyyah (partisanship) is when love, loyalty and allegiance is built around statuses, personalities, groups, organisations, and errant creeds and methodologies. There may be found among those ascribing to the way of the Salaf who criticise the various misguided factions for falling into *hizbiyyah*, but they themselves fall into it by rejecting valid, evidence-based refutations due to their unqualified love and loyalty for mashāyikh, which often turns into hostility and enmity towards others. This is clear evidence that love and loyalty have been pledged to statuses and personalities and not to the Qur’ān, the Sunnah and the way of the Salaf, in which lies the truth and freedom from error. As for individuals, whether scholars or shaykhs, they are not infallible.

Shaykh ‘Ubayd al-Jābirī (رحمة الله) said:¹

“From the reasons for the splitting of the word (of unity) and splintering of the Salafis is appointing mashāyikh around whom loyalty and disloyalty is pledged. To clarify, many of the students of knowledge do not accept refutation of what their shaykhs affirm, those (students) whose hearts have been filled with love for them. So they show hostility and enmity for whoever refutes

¹ In the article: *Tanbih al-Faṭīn al-Kayyis ilā Kashf Ta‘aqqubāt al-Rayyis*, previously available on <https://obied-aljabri.com>.

these mashāyikh without any regard for establishing the clear, sound evidence that is not subject to interpretation (in the matter the shaykh is being refuted for). This is the very partisanship (*ḥizbiyyah*) they claim to hate and for which they declare (others) as innovators and misguided. However, they themselves have fallen into this fanatical approach towards individuals.”

Note: It is natural to show love and loyalty for scholars, shaykhs and teachers and is also required legislatively. However, this love and loyalty is qualified and not absolute. No matter how great or how beneficial they have been to others, they are not infallible in religion. Only the prophets and messengers are infallible. It is for this very reason that there is a precise methodology with respect to the slips and errors of Ahl al-Sunnah, inclusive of its scholars. It is to accept any valid, evidence-based criticism of any individual, irrespective of his status, commendations (*tazkiyāt*) and praises. Whoever brings that evidence must have it accepted unless it can be explained away with valid explanations or refuted in detail and thereby, rendered void. This is from the requirement (*muqtadā*) of the belief that infallibility is only for the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), and hence, absolute love and loyalty is shown to him for the sake of Allāh, and this love and obedience follows from the love and obedience due to Allāh. Whoever opposes that, and loves and hates, shows loyalty and disloyalty for a shaykh, after rejecting valid criticism, then he is following in the path of the Jews and Christians who exceeded the limits of religion, and raised their rabbis, priests and scholars above their levels, making them immune from error and criticism.

Abu ‘Iyaḍ Amjad Rafīq

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Arabic text is below.

مِنْ أَسْبَابِ تَفْرِيقِ الْكَلِمَةِ وَشَتَاتِ السَّلَفِيِّينَ هُوَ نَصَبُ مَشَايخٍ يُعَقَدُ عَلَيْهِمُ الْوَلَاءُ وَالْبِرَاءُ،
وَإِيضاً ذَلِكَ: أَنَّ كَثِيرًا مِنْ طُلَّابِ الْعِلْمِ لَا يَقْبَلُونَ رَدَّ مَا قَرَّرَهُ مَشَايخُهُمُ الَّذِينَ اِمْتَلَأَتْ
قُلُوبُهُمْ مِنْ مَحَبَّتِهِمْ؛ فَمَنْ رَدَّ عَلَى هَؤُلَاءِ الْمَشَايخِ عَادُوهُ وَمَمَقُّوهُ غَيْرَ مُكْتَرِثِينَ بِإِقَامَةِ الدَّلِيلِ
الصَّريحِ الصَّحِيحِ الَّذِي لَا يَقْبَلُ التَّأْوِيلَ، وَهَذِهِ هِيَ الْحِزْبِيَّةُ بِعَيْنِهَا الَّتِي يَزْعُمُونَ أَنَّهُمْ
يَبْغُضُونَهَا وَيَدْعُونَ أَهْلَهَا وَيُضَلِّلُونَهُمْ لَكِنَّهُمْ وَقَعُوا فِيهَا بِهَذَا الْمَسْلِكِ التَّعَصُّبِيِّ لِلْأَشْخَاصِ.

من مقالة (تنبيه الفطن الكيس إلى كشف تعقبات الرئيس).