

Words of Wisdom

Qur'aan:

وَلَوْلَا أَنْ تَبَيَّنَّاكَ لَقَدْ كِدْتَ

تَرَكُنْ إِلَيْهِمْ شَيْئًا قَلِيلًا

"And had We not made you stand firm, you would nearly have inclined to them a little."

[Surah Al-Isra (17): 74]

Sunnah:

Abu Hurairah reported Allah's Messenger (may the peace and blessings of Allaah be upon him) as saying: The similitude of mine and that of my Ummah is that of a person who lit fire and there began to fall into it insects and moths. And I am there to hold you back, but you plunge into it.

[Sahih Muslim - Kitab Al-Fada'iil]

Salaf:

Al-A'mash said, "They (the Salaf) did not used to ask anything more about a person after having asked about three affairs: Who he walks with, who he enters upon (i.e. visits) and who he associates with amongst the people.

[Al-Ibaanah (2/478)]

الحمد لله , والصلاة والسلام على رسول الله , و بعد:

A Bed of Thorns...

The purpose of this newsletter series is, insha-Allaah, to provide information about important issues related to and affecting Da'watus-Salafiyyah in Birmingham specifically and the UK in general, using speech and fataawa from the Scholars of the Sunnah.

Regrettably, and Allaah's aid is sought, the organization who call themselves "Markazi Jamiat Ahl-e-Hadith UK" recently held a three day seminar series

(28th July-31st July 2006) at their Green Lane branch in Birmingham for which they invited 'Adnaan 'Abdul-Qaadir, from Jam'iyyah Ihyaa Turaath Al-Islaamee in Kuwait, to deliver the Friday Khutbah and various talks under the banner "A Bed of Roses".

Unfortunately, many of our brothers and sisters attended these talks, without knowing his reality and what the senior Scholars have mentioned regarding this individual.

We will show, insha-Allaah, that the issues of contention with "Markazi Jamiat Ahl-e-Hadith UK" are in the methodology and fundamentals of the Salafi Dawah and not mere "differences of opinion".

We would like to take this opportunity to present a Fatwa given by the **Permanent Fatwa Committee in the Kingdom of Saudi Arabia**.

May Allaah guide us all and keep us firm upon His Straight Path. Ameen.

The Scholars on 'Adnaan 'Abdul-Qaadir

Fatwa no. 21435: "After studying the book [The Reality of Eemaan by 'Adnaan 'Abdul-Qaadir] the committee concludes that the book **aids the methodology of the murji'ah**, who exclude actions from eemaan. For actions with them are only a condition for the perfection of eemaan and **the author has aided this false methodology**, quoting from the people of knowledge splicing, picking and choosing and sectioning off the speech and **using statements out of their place and quoted erroneously**. As he does on page 9 attributing a statement to Imam Ahmad while it is in actuality a statement of Abu Ja'far al-Baakir. And he places titles that do not relate to the content. An example of that

on page 9 is where he says that 'the origin of eemaan is in the heart alone and whoever nullifies that has disbelieved.' Then he quotes from the statements of Shaykhul-Islaam ibn Taymiyyah that which does not relate to what he has mentioned. And from the quotations that have been spliced are his doctoring the statement of Shaykhul-Islaam on page 9 where he quotes from Majmoo' Fataawa 7/644 and 7/377 and on page 17 he quotes from 'Iddatus-Saabireen of Ibnul-Qayyim and he omits that which nullifies the irjaa' that he holds.

He also on page 33 omits from the statements of Shaykhul-Islaam from Fataawa 11/87... And on page 64 he removes the completion of

the statement of Ibn Taymiyyah in 'as-Saarim al-Maslool' 3/967-969 to the end of that which is **in this book from calamities from that which aids the methodology of the murji'ah...**

...Thus, this book, it is obligatory to seize it and it must not be circulated, and **we advise it's author to take account of himself and he should fear Allaah by returning to the truth and distancing himself from the realms of misguidance.**

And Allaah is the grantor of success."

The Permanent Fatwa Committee, KSA
Shaykh Abdul-Azeez aal-Shakhyh
Shaykh Saalih al-Fawzaan
Shaykh Abdullaah al-Ghudayaan
Shaykh Bakr Abou Zaid

'Adnaan 'Abdul-Qaadir and Sayyid Qutb

“...the author [‘Adnaan ‘Abdul-Qaadir] has given aid to this false methodology [the manhaj of the murji’ah]...”

“...So if a statement from one of the Scholars of the Salaf reaches us, clarifying the situation of a person, that he had some problems, then it is binding on the one who hears such a statement to receive and accept the report of that trustworthy person...”

“...*jarh* means criticism that prevents us from doing so [taking knowledge from the one who was criticized], and obliges us to warn the people against them...”

The Next Issue:

“Scholars” of the Markazi
Jamiat Ahl-e-Hadeeth UK

Out on: 18th August 2006
(insha-Allaah)

‘Adnaan ‘Abdul-Qaadir says in ‘*Mukhtasar min nathril-maasi*’ in praise of Sayyid Qutb: “As for Sayyid Qutb, then indeed he was passionate about presenting the goals and basic principles of every soorah before beginning in it’s tafseer in his book *Fee Thilaalil-Qur’aan*...”

So rather than warning against this calamity we see ‘Adnaan calling towards it, and here is what the major scholars of our time have said regarding Sayyid Qutb and his books:

The Imaam, **Shaykh al-Albani (rahimahullaah)** said, commenting upon the book ‘*al-Awaasim Mimmaa Fee Kutub Sayyid Qutb Min al-Qawasim*’ of **Shaykh Rabee’ bin Haadee**, “Everything with which you have refuted Sayyid Qutb is

the truth (haqq) and is correct (sawab)...

...**Sayyid Qutb had no knowledge of the Usool (fundamentals) or the Furoo’ (subsidiary matters) of Islaam.** So may Allaah reward you with the best of reward, O brother Rabee’ for fulfilling the obligation of explaining and uncovering his ignorance and deviation from Islaam.”
[handwritten letter in the appendix of the Shaykh’s book]

As for the Imaam, **Shaykh ibn Baaz (rahimahullaah)**, when asked regarding the tafseer in Sayyid Qutb’s *Zilaalul-Qur’aan* and his explanation of “Istiwa’” the Shaykh said: “**He has not affirmed ‘al-Istiwa’ - which means a denial of ‘Istiwa’.** Which is known and means His rising over the throne. [What he has said] is futile and shows that **he is destitute with regard**

to tafseer and lost in that regard”. He said regarding that which Sayyid Qutb mentions about Moosa (‘alayhi salaam): “**Mockery of the Prophets is apostasy on its own.**” It was also mentioned to the Shaykh that Shaykh Rabee’ al-Madkhalee has written a refutation of Sayyid Qutb, so the Shaikh said: “**Rebuttal of him is good.**”
[1413H, ‘Minhaajus-Sunnah tapes of ar-Riyaadh]

Shaykh Saalih al-Fawzaan mentions: “...it [*Zilaalul - Qur’aan of Sayyid Qutb*] is not to be depended upon due to the affairs of Sufism contained in it, and due to the wordings it contains that do not befit the Qur’aan - such as terms pertaining to music and rhythms”
[From the cassette: ‘Majmoo’ Maa Qaalahu Ibn Baaz Hawla naseehatihil-‘Aamaah liqaa-ma’a hadeethatih. Makkah, 9/8/1412H]

Accepting the refutations from the Scholars

“The principle in this kind of affair is that the report of a trusted person is to be accepted. So if a statement from one of the scholars of the Salaf reaches us, clarifying the situation of a person, that he had some problems, then it is binding on the one who hears such a statement to receive and accept the report of that trustworthy person. This is the case so long as nothing comes to contradict or disprove the criticism or show that the criticism was out of place.

For example, if a scholar’s criticism of someone reaches us, then it is binding on us to accept this statement of criticism about such a person from that

scholar, and it is to be relied upon. And if you find another scholar praising that individual, **then the principle is that the criticism takes precedence over the praise, so long as the one who praised the individual has not come with a clear explanation of the other scholar’s criticism,** disproving it and nullifying it clearly...

...Similarly, in this day and time, the scholars continue to convey what they have witnessed and know about situations of different individuals. This testimony is considered either *jarh* or *ta’deel*. *Ta’deel* means statements that encourage us to take knowledge from

them, and *jarh* means criticism that prevents us from doing so, and obliges us to warn the people against them, and Allaah knows best.” - **Shaykh Muhammad ‘Umar Baazmool, instructor at Umm Al-Quraa University in Makkah, KSA**

[Taken from a cassette recording with the knowledge and permission of the Shaykh, translated exclusively for www.bakkah.net, file no. AAMB002, dated 1423/6/25.]

