

# The Deviations Of The “MARKAZ JAMIAT AHL-E-HADITH UK”

(Markaz Jam'iyyah Ahlul-Hadeeth UK)

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The Clear Errors of its Heads & its Lecturers

A Deviated Methodology

An Organization concerned with politics

False Accusations against those who advise it

False Attacks invented against Salafi Publications

Falsely Narrating to the *Shaikhs*

Those who defend the Organization blindly

The global effect of the Organization in harming the Salafi *da'wah*

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## Chapter 1

### JAM'IYYAH AHL-E-HADITH HEADQUARTERS, GREEN LANE MOSQUE, HOST THE 'RESPECT' SOCIALIST PARTY CANDIDATE, SALMA YA'QOOB

Note, O reader, this woman representative of the Socialist party has been endorsed officially by the Jamiat, she has visited GREEN LANE MOSQUE, the UK centre of the "Jamiat Ahl-e-Hadith" and lectured there!

Heads of the 'Jamiat', such as Abdul-Haadee Omari, have stood upon podiums and delivered verdicts obligating Muslims to vote for her.

The Socialist Respect Party website states:

"**Salma Yaqoob** then headed for Ahlul-Hadith Green Lane Mosque to address a Nigerian Forum meeting attended by over 200 and stressed the importance of voting and why 'Respect' deserved their votes and why they deserved respect. This was followed by a Q&A session after which Salma dashed off to do a spot of committed canvassing during which she received numerous calls from shop owners requested posters for their shop windows..."

(Source: The Socialist Respect Party website).

**Salma Yaqoob** of the Socialist Respect Party was asked:

"Should Muslims make any distinction between how acceptable suicide bombings are in foreign countries - such as Palestine and Iraq - and how acceptable they are in the UK?"

#### SALMA YAQOOB ANSWERS:

"Yes, I think they should [make a distinction]. The people of Iraq and Palestine are fighting wars to end brutal occupations. Suicide killings there are a symptom of the unevenness of forces and desperation of the people defending themselves against attacks by some of the most powerful military machines in the world. Even according to the UN people have the right to physically resist and defend themselves..."

(Source: "Violence in religion's name.", Panorama, BBC.co.uk)

What was shocking is that **Salma Yaqoob** stated:



"In Iran and Saudi Arabia the Hijaab is a tool of oppression because it is forced on women and if I was there I would campaign against it"!!

(Source: BBC Radio 5 Live)

## Chapter 2

### HEADS OF THE JAM'IYYAH AHLUL-HADITH UK DECLARE OPEN SUPPORT FOR THE SOCIALIST PARTY. THE PHOTO IN THE ATTACHED IMAGE IS THAT OF ABDUL-HADI AL-OMARI

#### Joint Declaration to Support Salma Ya'qoob – the one who wishes to campaign against the Hijaab in Saudi Arabia!!

"A number of high profile Muslim Imams and religious leaders have endorsed the candidacy of Birmingham Sparkbrook and Small Heath candidate Salma Yaqoob. Below is a statement of support from the faith representatives. Yesterday, a further ten Imams and leaders added their names to the endorsement list at a meeting at the Birmingham Central Mosque...

Declaration signed by:

Signed By:

"Mufti" Abdul Majid Nadeem,  
Mohammed Sarfraz Madni,  
"Maulana" Abdul Hadi,  
"Maulana" Sher Khan Jamil Al-Amri,  
"Maulana" Dr Abdul Rab Saqib,  
Allama Mohammed Khalid,  
'Maulana' Abdul Salaam Rashdi,  
Qari Mohammed Tayyab,  
Hafiz Mohammed Arif,  
Maulana Karamallah Al-Khairi,  
'Maulana' Abdul Karim Saqib,  
'Maulana' Dr. Akhtar Al-Zaman Ghauri."

(Source: [www.Respectcoalition.org](http://www.Respectcoalition.org) website 2006).

See image below showing the full agreement to support this Socialist women. The photograph is of Abdul-Hadi Omari:

#### OUR RESPONSE

Shaykh **Allaamah 'Abdullaah al-Ghudayaan**

(hafidhahullah) of the Committee of Major Scholars and the Permanent Committee for Fatwa and Research in Saudi Arabia, was asked a question:

Question: "Shaykh, the same question about mosques here which ascribe themselves to the Sunnah, however we have found from them some matters which are contrary to what our



Shaykhs are upon; from them, O our Shaykh, is that they encourage the people to enter into democratic elections; knowing that they encourage the worshippers to vote for a Muslim woman who is a member of a Socialist party. O Shaykh, what is your advice for the people here in Britain?"

Answer: "By Allaah, Look, O my brother, you know that the Muslim must have an Islamic personality. He should not have a personality such that he just follows the people. What is required is that when the Muslim acts.. his actions.. the people will say: 'This action is from Islaam'; and my advice is for the Muslims not to enter into these affairs ever! This is from one aspect.

And from another aspect; the Hadeeth: "Never will a people prosper who place a woman in charge of their affair."

So the suggestion that she should, for example, be like this, no! She should not enter into this, and you should not enter into this, ever. Not at all! This is from another aspect." (Tape with al-Maktabah as-Salafiyyah)

### Chapter 3

## **SUHAYB HASAN IS UPON "EUROPEAN COUNCIL FOR FATWA AND RESEARCH" ALONGSIDE PEOPLE OF INNOVATION AND HEADS OF DEVIATION**

The list includes:

Yusuf Al-Qardawi (President)

Rashid al-Ghanouchi

and many more from the various groups of Sufism, al-Ikhwaan al-Muslimoon, Deobandiyyah, etc...

On page 1 of "Fatwas Of European Council For Fatwa And Research", Islamic INC Publishing and Distribution, Egypt, it states:

"The inaugural meeting of the European Council for Fatwa and Research was held in London, UK on 21-22 Dhul Qi'da 1417AH (29-30 March 1997). The meeting was attended by more than 15 scholars who responded to the invitation of the 'Federation of Islamic Organisations in Europe'. This meeting saw the endorsement of the Draft Constitution of the ECFR."

On page 7, same book, it states that they have had 8 meetings till the date of publication:

"The Eighth Session, in Valencia, Spain between 26 Rabi' Thani to 1 Jumada Al-Awwal 1422 AH, 18-22 July 2001."

## Chapter 4

### **SUHAIB HASAN OF JAM'IYYAH AHLUL-HADITH ON STAGE CO-OPERATING WITH EXTREME SOOFEEES & OTHERS FROM AHLUL-BID'AH! IN JUNE 2006**

"Prophetic Guidance Annual Conference 2006 Presents:

The Lost Virtues - Rediscovering Excellence

Shaykh Suhaib Hasan  
Mufti Muhammad ibn Adam al-Kawtharee  
Abu Eesa Niamatullah  
Shaykh Riyadh ul-Haq (Soofee)  
Abdur-Raheem Green  
Mufti Yusuf Sacha  
Shaykh Kehlan al-Jaboori  
Shaykh Awadalla al-Azhari

Sunday 18th June 2006  
1:30 - 7pm

Manchester Islamic Centre,  
Didsbury Masjid,  
271 Burton Rd,  
Didsbury, Manchester"

One of the attendees Mufti Muhammad ibn Adam al-Kawtharee states:

"I can't of course reach the level of Imaam [Muhammad] Zaahid al-Kawtharee, but by using his name, Allaah might say on the day of Qiyaamah: 'Hold on to him and enter Jannah'... "

And this Zaahid al-Kawtharee is renowned innovator and the one who curses the great Imaams such as Ibn Taymiyyah, Ibnul-Qayyim and Ash-Shawkaanee.

Mufti Muhammad ibn Adam al-Kawtharee also delivers fatawa calling to istighaathah (seeking rescue) and isti'aanah (seeking assistance) from the dead in their graves. And this is well documented on the Soofee websites.

Here is the conference leaflet:



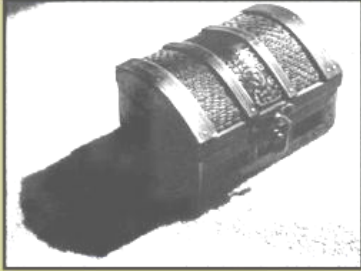
Prophetic Guidance Presents:

# The Lost Virtues Rediscovering Excellence

Shaykh Suhaib Hasan  
Mufti Muhammad ibn Adam  
Abu Eesa Niamatullah  
Shaykh Riyadh ul-Haq  
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**Sunday 18th June 2006**  
1:30 - 7pm

Manchester Islamic Centre, Didsbury Mosque, 271 Burton Rd, Didsbury, Manchester  
E-Mail: info@PropheticGuidance.co.uk - Enquiries: 07811 266 207 - Stalls: 0161 374 0132




This is al-Kawtharee

And this is only a small selection of what he has to say about Shaykh ul-Islam Ibn Taymiyyah

This is Mufti Muhammad Ibn Adam al-Kawtharee  
He is with Suhaib Hasan, an MJAH figurehead  
This is cooperation in da'wah and a display of  
unity from a people who are from diverse theological  
backgrounds



He says Allaah is not above the seven heavens.

That making istighaatha from the dead is  
legitimate worship so long as ruboobiyyah is not  
ascribed to the dead

He is very fond of  
Muhammad Zahid ibn Hasan al-Kawthari  
al-Hanafi al-Ash'ari (1296-1371)

وهذه بعض النماذج:  
«صار كفره مجمعا عليه».  
«وقع الاتفاق على تضليله وتبديعه وزندقته»، «ليس من الفرق الثلاث  
والسبعين».  
ورماه بالنفاق ونقض دعائم الإسلام:  
«فهل يتصور أن ينطق مبتدع مارق بأصرح من هذا في وسط المسلمين».  
«مجسم، عنده تجسيم صريح، من الغلاة في التجسيم، أربى على الكرامية،  
من الغلاة في التشبيه».  
«وارث علوم صابئة حران حقاً، والمتسلف من السلف ما يكسوها كسوة  
الخيانة والتلبيس»، «الماجني المتجري»، «مارق»، «الخيبيث»، «كذاب أشرف  
على السلف والخلف»، «أفاك»، «مفتتر»، «مخرف»، «حاطب ليل الهدار  
المهذار»، «الفاتن بالمعنى الصحيح»، «المفتون».  
«ملبس»، «الضال المضل»، «آية في التضليل»، «من أئمة الضلال»، «أضلّ  
كثيراً من العباد»، «زائغ اعتقاداً وعملاً»، «وهذا الخبيث من أعظم الزائغين»،  
«غال»، «جاهل»، «المسكين»، «من الغلاة في السفاهة»، «مصاب في عقله أو  
دينه»، «مبتدع»، «من أهل البدع»، «أسوأ حالاً من الفلاسفة النافين للحشر»،  
«أربى على المعتزلة»، «أربى على الكرامية في الزيغ»، «عبد خذله الله  
وأعماه، وأصمه، وأضله، وأذله».  
«إن كان ابن تيمية لا يزال شيخ الإسلام فعلى الإسلام سلام».  
«ومن أحاط علماً بما نقلناه... واستمر على مشايخته، وعلى عده شيخ  
الإسلام فعليه مقت الله وغضبه».

## Chapter 5

### **JAM'IYYAH HEAD CLAIMS THAT DEMOCRACY IS SUPPORTED BY THE SHAREE'AH**

Abdul-Hadi al-Omari, a prominent head of the Jam'iyyah Ahlul-Hadeeth, said:

"The act of taking part in elections is an activity that is in fact supported by the Sharee'ah (the Islamic Legislation)... If one chooses not to participate due to ignorance and someone of a corrupt and immoral background is elected then the burden of any resulting suffering and injustice will be upon those who refused to use their vote."

(ref: 'The Dawn', Title: 'On the Eve of Election' by Dr. Naseem, Salma Yaqoob & Imam Abdul Hadi al-Umari. The Newsletter of the Birmingham Central Mosque Trust Ltd, June 2004 /Rabbi al-Thani 1425 AH, Issue 164)

Certain individuals have wrongly assumed that the point of contention over the issue of elections between the "Markaz Jam'iyyah Ahlul-Hadith UK" and others is based upon a difference of opinion between the Scholars. Nothing could be further from the truth. Our contention is: a. that the Jam'iyyah holds that democratic elections are supported by Islaam and the sharee'ah, b. that the one who does not vote is sinful and responsible for any resulting evil, and, c. the sinful innovations they themselves fall into due to their involvement in the political arena. These false principles of the Jam'iyyah are in contradiction to Islaam and not supported by any textual proofs, nor from the way of the Salaf, nor supported by the Scholars of Islaam.

Certain Scholars that hold that voting is permitted as a lesser of evils, then that is an ijtihaad which has some strength. Recently some erroneous people have began to say that the Jam'iyyah is supported in its positions on elections by some scholars. And this statement of their's is untrue and unfounded, rather NO Salafi scholar has stated that democratic elections are supported by the Sharee'ah, nor that one is sinful or "carries the burden of any resulting suffering" if he does not vote to our knowledge.

The Jamiat Ahle-Hadith then proceeds to enact this deviated opinion which is NOT supported by the scholars. How? By the following:

- a. Inviting socialists and communists to their mosques to deliver lectures.
- b. Attending photo opportunities with politicians, even those who support suicide bombings in Iraaq and Palestine!
- c. Free-mixing with females.
- d. Attending rallies, protests, and anti-government street demonstrations, and encouraging all those who attend their mosques to do so.
- e. Giving fatwas containing lies upon Islaam, such as praise of the grave-worshippers and innovators.

f. Organising gatherings and inviting innovators (such Jihadists, Soofees, partisans, secularists), politicians, other faith leaders to address their congregations.

g. Attending innovated celebrations of the Soofees along with the politicians, such as the Prophet's Birthday!

## OUR RESPONSE

**Shaykh Muhammad al-Imaam** in his book "Tanweerudh-Dhulamaat bi Kashf Mafaasid wa Shubahaat Al-Intikhabaat", page 39-40, with introduction of Al-Imaamul-Muhaddith Muqbil bin Haadee al-Waadi'ee (rahimahullaah), stated:

"'Elections' enter into association of partners with Allaah and that is Shirk of obedience, since Elections are from the Democratic system. And this system was established by the enemies of Islaam for the purpose of turning the Muslims away from their Religion. So whoever accepts it being pleased with it, propogating it believing it to be correct, surely he has obeyed the opponents of Islaam in opposition to the command of Allaah, the Mighty and Majestic. And this is the very essence of associating partners with Allaah with regard to obedience. Allaah has said:

"Or have they partners with Allâh (false gods), who have instituted for them a religion which Allâh has not allowed. And had it not been for a decisive Word (gone forth already), the matter would have been judged between them. And verily, for the Zâlimûn (polytheists and wrong-doers), there is a painful torment. You will see (on the Day of Resurrection), the Zâlimûn (polytheists and wrong-doers, etc.) fearful of that which they have earned, and it (Allâh's Torment) will surely befall them.." (Ash-Shura 42:21-22)

**And there is a question here: "Are 'Elections' from the legislation of Allaah or are they from the legislation of man?"**

So if they say: **"They [elections] are from the legislation of Allaah."** Then that is insolence and a lie upon Allaah, as will follow shortly, inshaa' Allaah, and the presence of secular constitutions found in the Muslim lands is the greatest witness that "Elections" are from the Democratic systems. And if they say: "They [i.e. elections] are from the legislation of mankind." Then the answer: "How have you accepted the legislation of mankind?!" And what is the ruling upon the one who accepts the legislation of mankind? Is the [above] verse not clear - indeed they have made the founders of "Democracy", those who have contrived "Elections" as partners with Allaah in legislating and laying down of procedures and methodologies for the creation.

**And if the one who accepts the institution of "Elections" is not taking the creation as a legislator, then when [or in what case] would the creation [ever be] a legislator [if not in this case]?! And how are we to [therefore] understand the previous verse [above]?"**

**“And it does not suffice the opposer [of the Sunnah] with claiming that 'Elections' are [merely] permissible only, but rather he increases the 'clay with more water' (i.e. that he makes the affair worse) – so he says: "They [elections] are obligatory [to enter into] and the one who does not [enter into them] is sinful and a faasiq (a transgressing wrong-doer) and that he has not fulfilled his trust or responsibility.. and so on.**

And Allaah, the Mighty and Majestic, censured and rebuked those, saying about them:

'They took their Priests and Rabbis as lords besides Allaah..' meaning those who legislate for them and they believed the correctness of that which they legislated for them."

## Chapter 6

### THE HEADS OF THE JAM'IYYAH CALL TO UNITY WITH THE DEVIATED GROUPS WITHOUT CONDITIONS

Hafeez Ullah Khan, one of the heads of the Jam'iyyah Ahlul-Hadeeth UK, said:

"The whole purpose of this discussion is that the Ummah is a victim of splitting and splintering – it is in dire need of unity and strength and brotherhood. My friends, me stating this does NOT mean that the Religious and Islamic organizations that exist have to lose their specific identities and titles and become one entity – No, but rather **every organization and every jamaa'ah should remain established upon their own individual identities and come together making their unity apparent and it is in this unity that the blessing lies...**"

('Itihad – Unity Muslim' Channel, 7th September 2006)

### OUR RESPONSE

Fatwa of *al-Lajnatud-Daa'imah Lil-Iftaa* headed by Shaykhul-Islam Ibn Baaz. Members: Shaykh 'Abdur-Razzaaq 'Afeefee, Shaykh 'Abdullaah ibnul-Ghudayaan, Shaykh 'Abdullaah ibn Qu'ood, were asked:

**QUESTION:** "What is the Islamic ruling concerning groups and parties? Is it permissible to have these groups and parties such as 'Hizbut-Tahreer' and 'Al-Ikhwaanil-Muslimeen'?"

**ANSWER:** "IT IS NOT PERMISSIBLE to divide and separate the Muslims in their Religion into sects, groups and parties... And indeed this separation and splitting is from that which Allaah has forbidden - and He has rebuked and censured whoever brings it about and whoever follows its people - and He threatened its doers with severe punishment. Allaah, the Most High, said:

**"And hold fast altogether to the Rope of Allaah and be not divided.."** up until He said: **"And be NOT like those who divided and differed after the clear proofs had come to them and for them there is a severe punishment."** (Aali 'Imraan: 103-105)

And Allaah, the Most High, said:

**"Verily those who divided their Religion and became sects/groups, you (O Prophet) have nothing to do with them in the least."** (Al-An'aam: 159)

As for the Leader of the Muslims (in a Muslim country), if he was to organise the people and allocate between them the affairs of life, Religion and worldly affairs, then this is permissible."

('Fatawa al-Lajnatud-Daa'imah' (2/144), Fatwa No. 1674)

*Ash-Shaikhul-Imaam Ibn Baaz, rahimahullaah:*

**"What is obligatory is to co-operate with the Jamaa'ah that proceeds upon the manhaj (methodology) of the Book and the Sunnah and that which the Salaf of the Ummah were upon** in calling to the Tawheed of Allaah, the One free of all imperfections, and making worship purely and sincerely for Him, and warning against shirk and innovations and sins, and to advise the Jamaaahs that are contrary to that.

So if they return to what is correct, then they are to be co-operated with. **But if they persist upon being contrary then it is obligatory to keep away from them and to adhere to the Book and the Sunnah.."**

(Fatwaa no. 18870 dated 11/6/1417H)

*Ash-Shaikhul-Allaamah Saaleh al-Fawzaan, hafidhahullaah:*

QUESTION: Is there harm in warning against these Sects that are in opposition to the Methodology of *Ahlus-Sunnah wal-Jamaa'ah*?

ANSWER: "We warn against all those who oppose [the Salaf] generally and we say: 'We adhere to the path of *Ahlus-Sunnah wal-Jamaa'ah* and we abandon those who oppose *Ahlus-Sunnah wal-Jamaa'ah* regardless of whether their opposition is MAJOR or MINOR. This is because if we are lenient with the opposition, then perhaps it may grow and increase. So opposition is not allowed AT ALL.

Furthermore, it is obligatory to adhere to the path of *Ahlus-Sunnah wal-Jamaa'ah* in both major and minor issues."

QUESTION: Are we require to mention the good qualities of those we warn against?

ANSWER: "If you mention their good qualities, then this means that you have called (the people) to follow them. Know, DO NOT MENTION THEIR GOOD QUALITIES. Mention the error they are upon only. You are not entrusted to praise and approve of their actions - you are ONLY entrusted with exposing the error they are upon so that they may repent from it, and so others can beware of it.

It may even be that the error that they are upon wipes away their good deeds if it is kufr or shirk. It could also be that this error outweighs their good deeds. And perhaps it may seem like they are good deeds in your eyes, yet they ARE NOT SO IN THE SIGHT OF ALLAAH."

("Al-Ajwibatul-Mufeedah 'an As'ilatil-Manaahijil-Jadeedah", Shaykh Saaleh al-Fawzaan)

## Chapter 7

### A JAM'IYYAH AHLUL-HADEETH PUBLICATION PRAISING SOME OF THE AHLUL-BID'AH AND PUTTING THEM ALONGSIDE THE IMAAMS OF SUNNAH

Quote from the freely distributed book by, *Jam'iyyah Ahlul-Hadeeth UK*:

"And in this time also, the Islamic Da'wah have been established in Shaam (Syria, Palestine, Lebanon, Jordan) and in Egypt and in North Africa and in the Arabian Peninsula by unique/exemplary Scholars, leaders of Rectification, from the likes of Jamaalud-Deen Al-Qaasimee, Imaam Muhammad Abduh, Shaykh Muhammad Rasheed Ridhaa, and SHAYKH HASAN AL-BANNAH, Shaykh Muhammad al-Ghazaalee, Shaykh Muhammad Mutawali Ash-Sha'raawee, Imaam Muhammad ibn Abdul-Wahhaab and the Imaams from his offspring and his students, and from them the noble Imaam Shaykhul-Islaam 'Abdul-'Azeez ibn Abdullaah ibn Baaz - may Allaah raise them in repute and level."

(From the freely distributed book, "Ad-Da'wah ilallaah, Manhajuhaa wa Muqadimmatuhaa" ("The Call To Allaah, It's Methodology and it's Advancement") Published by 'Markazi Jamiat Ahl-e-Hadith (UK) 'Green Lane, Birmingham, 1999)



## Chapter 8

### **ABDUL-HADI OMARI, THE AMEER OF JAM'IYYAH AHLUL-HADEETH UK, DEFENDS AND PRAISES THE HEADS OF SOOFISM, THE GRAVE-WORSHIPPERS & IKHWAANIS**

Abdul-Hadi Omari stated:

"..In every school of thought for their great Scholars, such as **Shabir Ahmad Uthmaanee**, who was a GREAT SCHOLAR of the religion from the **Deobandee** school of thought. He has written some small commentaries of the Qur'aan and other good works.

Also, **AHMAD REZA KHAN from the BRELAWEE school of thought**, who was a GREAT SCHOLAR of the religion who has written many books.

Likewise, we have **Sayyid Abu A'laa Mawdudi**, who was a very great scholar of the religion, rather he was the founder of JAMAT-E-ISLAMI, and has written a VERY GOOD and detailed explanation of the Qur'aan known as 'Tahfeemul-Qur'aan' and he has written many other books which have reached an international level, and of them are those which are FINAL REFERENCE POINTS for their particular topics...

...So **all of these VERY, VERY GREAT SCHOLARS**, then may Allaah be pleased with them all and may Allaah fill their graves with noor (light).."

(Recorded from a live broadcast across Birmingham on 'Radio Ramadan')

## **OUR RESPONSE**

**Shaikhul-Islam Muhammad Ibn Aslam at-Toosee** (died 242), rahimahullaah, stated:

"Whosoever honours, gives respect to or venerates a person of bid'ah, then indeed he has aided in the destruction of the Religion" (Ibn Waddaah, no. 120, Aboo Shaamah, no. 36.)

The **Messenger of Allaah** (salallaahu 'alaihi wassallam) said:

"Whoever innovates **or accomodates an innovator**, then upon him is the curse of Allaah, His angels and the whole of mankind."

(Reported by Bukhaaree, 12/41 and Muslim, 9/140)

**Ibn Qudaamah (died 620H)** stated:

**"The Salaf used to forbid sitting with the people of innovations, LOOKING INTO THEIR BOOKS AND LISTENING TO THEIR WORDS."**

(See Al-Aadaabush-Sharee'ah, 1/263)



## Chapter 9

### SUHAIB HASAN OF JAMIAT AHLE-HADITH UK JOINS CELEBRATION OF PROPHET'S BIRTHDAY!!

Below is a cut-out from the "The Muslim News" dated 20th May 2003, page 7.

It shows Suhaib Hasan of the "Jamiat Ahle-Hadith UK", with the Conservative Party and other Muslim organisations celebrating the so-called Birthday of the Prophet, may the peace and blessings of Allaah be upon him.

**The Muslim News** 7

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### Tory Party celebrates Prophet's (p) Milad

**By Ahmed J Versi**

The first ever event to be organised by a British political party to celebrate the birthday of the Prophet (p) (Milad al-Nabi) was held by the Conservative Party at its Central Office on May 15. Muslim community leaders, leading members of the Conservative Party, including its Leader, Iain Duncan Smith, Chairperson Theresa May, members of the Shadow Cabinet, were there to "recognise contribution made to mankind" by Prophet Muhammad (p).

The Opposition Leader emphasised the importance of working with the Muslim community and said his Party shared many common values with the Muslims noting that over a billion people in the world revere Prophet Muhammad (p). He briefly outlined the life and character of the Prophet and his contributions to humanity. Smith recalled Islam's emphasis on oneness of humanity and that "peace and responsibility to the family are cornerstones of its teaching, qualities needed so much in our world today".

The Tory Leader said he considered the Muslim community to be "a high priority...in our thinking, and in our party activities". Smith criticised the Commission for Racial Equality (CRE) for not paying "enough attention to Muslims" and therefore a "special effort" is needed to understand "problems Muslim groups face in this country".

Iain Duncan Smith said his Party supported the Muslims on the importance of halal food and added that he would "oppose any attempts by the Farm Animal Welfare Council to compromise religious freedom" by opposing "unacceptable restrictions on halal method of slaughter".

Commenting on the role of faith communities in community development, he assured the Muslims that his Party supported the role played by Muslims in regenerating inner cities.

Speaking on international issues like Palestine, Smith said he supported the establishment of a "proper, viable, Palestinian state" with "a secure Israel living alongside it".

He justified the pro-war position on Iraq by saying that the tales of Iraqi exiles of torture and killings by Saddam Hussain "weighed particularly heavily on me".

The Muslim Council of Britain Secretary General, Iqbal Sacranie, also spoke, expressing deep appreciation on behalf of all those present for the event and thanked the Party and the organisers for marking this important event in the Islamic calendar. He stated that this event "marked a clear recognition of the very positive contribution the Muslim community makes to society". Sacranie appreciated the regular meetings between the Muslim community and the Opposition Party on a range of issues. He commended their stance on family issues and in particular the importance of the institution of marriage, "which forms the very foundation of our society". He applauded their support of faith schools and the assurances given by Smith to oppose the attempts by the FAWC to introduce stunning of animals before slaughter.

● The Conservative Party held a reception for the ethnic media on May 19, to meet Iain Duncan Smith, members of the Shadow Cabinet, MPs and prospective parliamentary candidates. The Tory Leader told *The Muslim News* that in the next General Elections, he is expecting to have Muslims in the Parliament: "I am looking to get more candidates in, there is no question." As to the selection of Muslims for the House of Lords, where, as in the Commons, there are no Tory Muslims, he replied: "We will have to make changes."

## OUR RESPONSE

Question to Permanent Committee for Research and Verdicts:

What is the ruling upon celebrating the birthday of the Prophet (sal Allaahu alaihi wa sallam) in the month of Rabee' ul Awwal, as a means of extolling him (sal Allaahu alaihi wa sallam)?

Answer:

Extolling the Prophet and venerating him is only through: eemaan in everything with which he came from Allaah, and following his sharee'ah – in aqeedah (creed), and speech, and action,

and manners – and leaving off innovating in the religion. And celebrating the birthday of the Prophet (sal Allaahu alaihi wa sallam) is from innovating in the religion. And with Allaah is the tawfeeq. And may peace and blessings be upon our Prophet, Muhammad and upon his family and Companions.

Permanent Committee for Research and Verdicts. Shaykh `Abdul-`Azeez Bin Baz, Shaykh `Abdullah bin Ghudayaan, Shaykh `Abdullaah bin Qu`ood, Shaykh `Abdur-Razzaaq al-`Afeefee. Question 1 from fatwa number 3257, Volume 3, p 23, of the fatawa of the Permanent Committee.

Question to Shaikh Ibn Baaz (rahimahullaah):

What is the ruling concerning celebrating birthdays?

Answer:

“Celebrating birthdays has no source whatsoever in the pure shariah. In fact, it is an innovation, since the Messenger of Allah (sallallaahu `alaihi-wasallam) said, “Whoever introduces anything into this matter of ours that does not belong to it shall have it rejected.” This was recorded by al-Bukhari and Muslim. In a version recorded by Muslim and by al-Bukhari in definitive muallaq form. “Whoever performs a deed which is not in accord with our affairs, that deed is rejected.” It is well-known that the Prophet (sallallaahu `alaihi-wasallam) did not celebrate his birthday at all during his lifetime nor did he ever order it to be celebrated. Nor did he teach such to his Companions. Therefore, the rightly-guided caliphs and all of his Companions did not celebrate it. They are the most knowledgeable of the people concerning his sunnah and they are the most beloved to the Prophet (sallallaahu `alaihi-wasallam). They were also the most keen upon following whatever the Prophet (sallallaahu `alaihi-wasallam) brought. Therefore, if one is supposed to celebrate the Prophet (sallallaahu `alaihi-wasallam) birthday, this would have been made evident at their time. Similarly, not one of the scholars of the best of generations celebrated his birthday nor did they order it to be done. Therefore, it is known from the above that such a celebration is not from the Law that Allah sent Muhammed (sallallaahu `alaihi-wasallam) with. We ask Allah and all Muslims to witness that if the Prophet (sallallaahu `alaihi-wasallam) had done so or ordered such to be done, or even if the Companions had done so, we would rush to do it and call others to do it. This is because, and all praises are due to Allah, we are the most keen in following his sunnah and respecting his commands and prohibitions. We ask Allah, for ourselves and for all our brethren Muslims, steadfastness upon the truth, avoiding everything that differs from Allah’s pure shariah. Verily, He is Generous and Noble.”  
Shaykh `Abdul-`Azeez Bin Baz

Islamic Fatawa Regarding Women - Darussalam Pg.33-34

The following are excerpts from a lecture of the *Muhaddith* of Pakistan, Al-Allaamah Badee'ud Deen Shah Ar Raashidee (rahimahullah) on those that celebrate the *Mawlidun-Nabi*, especially in the Indo-Pakistan subcontinent where it is celebrated more joyously than the Eid by the cooking of sweets and decorating of homes with lights similar to those that the *Kuffaar* use to

decorate their homes on Christmas.

How far have these people strayed from the teachings of that great man, whose very life was a struggle against the actions that the *Jamee'ah Ahle Hadeeth* have turned to!

Shaykh Badi'ud-Deen (*rahimahullah*) said:

"Indeed, if you truly love the Messenger of Allaah (*sallallaahu alaihi wa sallam*), and you should love him, as it is obligatory, and it is a portion of Emaan, and Emaan will not remain without it, but the question is what is that love? Is it that you should eat and fill your stomachs and this is how you fulfill the rights of the love (of the Messenger, *sallallaahu alaihi wa sallam*)? Regardless of the fact that he did not eat adequately for six months at a time, and a fire was not lit in his home for thirty days, for months at a time they did not have adequate food, never mind all of that, you go ahead and fill yourself up, and that is how you fulfill that love! The intent is that we should please Allaah as they (i.e. the Sahaabah) pleased Allaah.

Those people (i.e. the Sahaabah) also loved the Messenger, *sallallaahu alaihi wa sallam*, but to whom did they show their love, they showed it to Allaah. They believed that this love was a portion of Eemaan, hence it should be shown to the One who will accept our Emaan, the acceptance and rejection of it is up to Him! **We show our love for the Messenger, *sallallaahu alaihi wa sallam*, to the people. This is the difference!** They also claimed to love the Messenger *sallallaahu alaihi wa sallam*. Anas (bin Maalik) mentions, "There was none who they loved more than the Messenger of Allaah *sallallaahu alaihi wa sallam*. But who witnessed that love, Allaah witnessed that love. **They thought that love to be a portion of Eemaan, we don't believe that love to be a portion of Eemaan. If we thought it to be a portion of Eemaan, then for whom is Eemaan? It is for Allaah! Eemaan is for Allaah!** So we should show it to Allaah that we love this man. Why do we love this man, because You (O' Allaah) have sent him, because You have chosen him, he was not our choice, we choose what You have chosen.

But how will you like what He has chosen, you have already chosen those that you will follow!. You are not willing to accept what Allaah has chosen! **(They believe) What will happen on the Day of Judgment will happen, but here the people will beat us with their shoes that you do not accept the Messenger, *sallallaahu alaihi wa sallam*, so let us cook some sweets and show the people that we do accept him. To prove yourselves to be Muslims and those who love the Messenger, *sallallaahu alaihi wa sallam*, you cooked sweets, decorated your homes with lights (on the Mawlid), and showed the people! If they truly desired to show their love to Allaah, then by Allaah, they would not walk behind any saint, they would not walk behind anyone, they would adapt the manners of Muhammad *sallallaahu alaihi wa sallam*, and say O Allaah, we only want what you have sent and nothing other than that."**

## Chapter 10

### **ABU USAMAH KHALIFAH ADH-DHAHABI & HIS SPEECH CONCERNING THE ISLAMIC GOVERNMENTS. HE IS AN OFFICIAL EMPLOYEE, A KEY LECTURER, A KHATEEB, & AN IMAAM OF THE “MARKAZ JAMIAT AHL-E-HADITH UK” AT GREEN LANE MOSQUE**

Abu Usaamah Khaleefah adh-Dhahabee, stated in the year 2000, during a sermon delivered in the USA:

"You are all aware of the astronomical and extortionate amounts we are paying for one gallon of gas - about a dollar 50, 65, 70 cents for a gallon of gas... and that's from their politics and games!

What's the point? The point is that Allaah has given the Imaams of the Muslims the great big Imaan, this black gold! - that if they wanted they could use this gold as a weapon against these infidels and bring them literally to their knees calling - but what do we find the Imaams of the muslims doing? Bickering and fighting amongst themselves, going to the devils and asking the devils to solve their problems [saying],

'What do you want to do Mr Devil with the situation?' - so we have the states that are in the 'khaleej' or the gulf, **Saudi Arabia being the main one, trying to help the Devil** to keep the prices up so that their infrastructure here [in the USA] can get blessed, and then we have the other smaller poorer countries saying, 'NO! let's do something else' - and the people are arguing and fighting amongst themselves - Why?

**Because ALL of them put the Book of Allaah (tabaraka wa ta'aala) behind their back and they put the Sunnah of the Messenger of Allaah (salallaahu alayhi wasallam) on the side!**

And with all of that there is no point of meeting for those people.. the devils are going be coming for them...."

(Source: Recorded Khutbah delivered in the USA, year 2000, discussing the hadeeth of Ibn 'Umar, that the Prophet (salallaahu alayhi wasallam) came to us and said: "O Muhaajiroon! You may be afflicted by five things, Allaah forbid that you should live to see them.." Reported by Ibn Maajah.)

### **OUR RESPONSE**

Shaikh Saaleh Al-Fawzaan stated: "The Saudi state ever since it began has always aided the religion and its adherents. And it was not founded except upon this basis. And whatever it does at the moment in spending material wealth to support Muslims in every place, setting up centres and mosques, sending du'at (to other countries), printing books – at the forefront of which is the Noble Qur'an -, opening centres of learning and faculties of knowledge, and its judging by the Islamic Shari'ah, and also setting up a separate body for enjoining the good and forbidding the evil in every city – then all of this is a clear and evident proof of it's aid to Islam and its adherents.

And this is thorn in the throats of the people of hypocrisy and the people of evil and dissension. And Allaah is the Aider of His religion even if the pagans and the biased partisans may detest it.

And we do not say that this state is perfect from every single aspect and that it does not have any mistakes. Mistakes occur by every single person and we ask Allaah that he helps this state in correcting its mistakes.

But if this person (who makes such a claim) was to look at his own self, he would find mistakes that would prevent his tongue from speaking about others and make him feel ashamed of looking at others."

(Al-Ajwibah al-Mufidah of Jamal bin Farihan al-Harithi.)

Imaam Ibn Abee 'Aasim said in "Kitaabus-Sunnah" (2/251), "Chapter: How are the Rulers of the people to be advised?"

He then related:

From Shurayh Ibn 'Ubaid al-Hadramee and other than him, who said: 'Iyaad Ibn Ghunm was whipping a person of a land which was conquered. So Hishaam Ibn Hakeem spoke harshly with him, until 'Iyaad became angry. So he remained like this through the night, then he came to Hishaam Ibn Hakeem and sought an excuse from him. Then Hishaam said to Iyaad, "Have you not heard the Prophet's (salallaahu 'alaihi wassallam) statement, 'Verily the person who shall suffer the severest punishment is the one who is the most severe in punishing the people in this world.'"

So Iyaad Ibn Ghunm said, "O Hishaam Ibn Hakeem! Indeed we have heard what you have heard, but have you not heard the statement of Allaah's Messenger (salallaahu 'alaihi wassallam), 'Whoever wishes to advise the ruler concerning a matter, then let him not do it openly. Rather, he should take him by the hand and take him into seclusion. So if he accepts his advice, then he has achieved his objective, and if he does not accept it from him, then he has still conveyed that which was a duty upon him.' And verily you - O Hishaam - are a reckless fool, you dare to come out against the ruler of Allaah?! So wahy are not afraid that you may be killed by the ruler, so then you would be the one killed by the Ruler of Allaah, the blessed and exalted?!"

In addition to Ibn Abee Aasim, related also by Ahmad (3/403), authenticated by Al-Albaanee in Dhilaalul-Jannah fee Takhreejis-Sunnah (no.1096).

Imaam Ahmad Ibn Hanbal said:

"Verily I supplicate for the ruler for his rectification, success and support, night and day. I see this as obligatory upon me."

Refer to As-Sunnah (no. 14) of Aboo Bakr al-Khallaal.

Ibn al-Qayyim (d. 752H) - may Allaah have mercy upon him - said:

"...The Prophet (sallallaahu 'alaihi-wasallam) legislated for his ummah, the obligation of rejecting the evil so that by its rejection, the goodness that Allaah and His Messenger love is obtained. And when rejecting the evil leads to what is more evil and more hated by Allaah and His Messenger then it is not allowed to reject it - even if Allaah hates it and detests those who perform it (the evil). And this is like rejection [inkaar] against the kings, and the ones in authority by coming out against them - for verily, that is the basis and foundation of every evil (sharr) and every tribulation (fitnah) till the end of time." (I'laam al-Muwaqqi'een)

Al-Hasan al-Basri (d. 110H) used to say,

"Verily al-Hajjaaj is a punishment of Allaah, so do not repel the punishment of Allaah with your hands, but you must (repel it) with humility and submission".

Al-Hasan al-Basri said, "Know – may Allaah pardon you – that the tyranny of the kings is a retribution (niqmah) from among the retributions of Allaah the Most High. And Allaah's retributions are not to be faced with the sword, but they are to be faced with taqwaa and are repelled with supplication and repentance, remorse (inaabah) and abstention from sins. Verily, when the punishments of Allaah are met with the sword, are more severe. And Maalik bin Deenaar narrated to me that al-Hajjaaj (Ibn Yoosuf) used to say, "Know that every time you commit a sin Allaah will bring about a punishment from the direction of your ruler(sultaan)". And I have I have also been told that a person said to al-Hajjaaj, "Do you do such and such with the Ummah of Muhammad (sallallaahu alaihi wasallam)?" So he replied, "For the reason that I am the punishment of Allaah upon the people of Iraaq, when they innovated into their religion whatever they innovated, and when they abandoned the commands of the their Prophet – alaihis salaam – whatever they abandoned." (Adaab Hasan al-Basri, of Ibn al-Jawzee, pp.119-120, by way of Mu'aamalat ul-Hukkaam, of Abdus-Salaam al-Burjis).

Shaikh Al-Albaanee said: "**We support EVERYONE who calls for the refutation of the one who comes out in opposition against the Rulers**, and those who encourage the Muslims to come out [in opposition] against the Rulers." (*Fataawaa al-'Ulamaa'il-Akaabir* p.97)

Chapter 11  
**A KEY LECTURER FOR THE JAM'IYYAH AHLUL-HADITH  
CLAIMS NIQAAB IS ONLY CULTURAL!**

'Lord' Nazir Ahmed has always been seen by the Markaz Jam'iyyah Ahlul-Hadith as one of their own, who has 'made it' into the political arena. They always state and claim that he is a good ahle-hadith person who aids Islaam and the Muslims and is a protector of the rights of Muslims in the UK.

Green Lane Mosque, the headquarters of Jamiat Ahle-Hadith UK, have invited year after year, conference after conference, even after event, as a speaker and lecturer.

So now Nazir Ahmed has taken yet another step in misrepresenting Islaam:

**"The veil is now a mark of separation, segregation and defiance against mainstream British culture.**

**"But there's nothing in the Koran to say that the wearing of a niqaab is desirable, let alone compulsory. It's purely cultural. It's an identity thing which has been misinterpreted.."**

<http://www.middle-east-online.com/english/?id=19692>  
[http://news.independent.co.uk/uk/this\\_britain/article2290058.ece](http://news.independent.co.uk/uk/this_britain/article2290058.ece)

This is sheer and utter ignorance.

There is no doubt that the *niqaab* is from Islaam and we refer the reader to thousands of the verdicts of the major ulamah and the book of Shaikh al-Albaanee, "Hijaab Mar'atul-Muslimah" , and the hadeeth are ample in that regard.

The people of the Jam'iyyah Ahlul-Hadeeth deceived Shaikh Wasi'Ullaah and convinced him the 'Lord' Nazir Ahmad was a person of Sunnah, that led Shaikh Wasi'Ullaah to say on a recorded tape, that Nazir Ahmad was a good person of Ahlul-Hadith! What will these people now tell Shaikh Wasi'Ullaah?!

## Chapter 12

### THE SCHOLARS OF YASIR QADHI – A KEYNOTE SPEAKER FOR THE JAM'IYYAH AHLUL-HADITH

Yasir Qadhi recently signed an agreement with some extreme Soofees and Ash'arees. He stated that Soofees and the Ashaa'irah are from Ashlus-Sunnah and that he said that they should unite and not refute each other. This individual is a regular lecturer and teacher at the maraakiz of the Jam'iyyah Ahlul-Hadeeth. Please see the attached documents concerning the, "Pledge of Mutual Respect and Cooperation Between Sunni Muslim Scholars, Organizations, and Students of Sacred Knowledge".

Yasir Qadhi stated:

"Others whom I respect and would turn to for guidance in matters related to the situation of Western Muslims are **Shaikh Jafar Idris and Shaikh Salah al-Sawi**. I spoke with both of these Shaykhs about cooperating on a public level with certain famous individuals (who have also signed the pledge)...."

Salaah as-Saawee states in the book 'Ath-Thaabit wal Mutaghayaraat' p.145:

"And there is no distinguishing limits between what enters into Tawheed Rububiyyah, Tawheed Uluhiyyah and Tawheed Asmaa wa Sifaat. Rather this division in this manner - there has not been reported, as far as we know- a decisive verse, or followed Sunnah."

Worse still comes from Salah Sawee's same book 'Ath-thaabit wal Mutaghayaraat' p.290 2nd edition:

"In the offering that are to the people of the graves, and in the du'a by which they address the people in the graves - when the intent by that is seeking intercession from the wali with Allaah, and in tawaaf around them, all of that the most that be said about it is that it is innovation and not shirk"

Ja'far Idrees stated:

"The ideal thing is for all the Muslims, all over the United States, to have one organization, one leadership. **And that organization will include all Muslims, whether they are Salafis, or people who have some deviation from the Sunnah**, because the Prophet sallallaahu `alaihi wa sallam said that this Ummah will be divided - you know the hadeeth of the Prophet - that they will be divided, but all those divisions are divisions of Muslims..."



## Chapter 13

### **THE UNDENIABLE CONNECTION BETWEEN THE "GREEN LANE, MARKAZ JAM'IYYAH AHLUL-HADITH UK" AND YASIR QADHI AND TAWFIQUE CHOWDHURY**

Below is the poster showing Yaasir Qadhi and Tawfique Chowdhury at the conference in Markaz Jam'iyyah Ahlel-Hadith UK headquarters, in 2004.

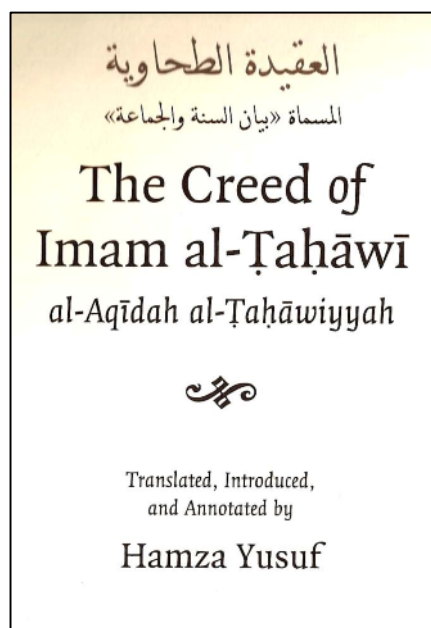


Tawfique Chowdhury stated:

"As far as I am concerned, I am convinced that the state of dawah that we are in, with our religion being insulted at every second article and our Prophet at every second cartoon editorial, the very future existence of muslims minorities at question and our own muslim countries being eroded day by day through the silent work of missionaries - it then falls upon the able, to unite in a manner and upon a platform that is possible to unite on, to present a more cohensive front to the intellectual, political and media onslaught on our way of life and our values and ideals." (Source: Muslimmatters.org).

## Chapter 14

### SUHAIB HASAN WRITES A PRAISEWORTHY RECOMMENDATION FOR A SOOFEE ASH'AREE HAMZA YUSUF AND HIS TRANSLATION AND EXPLANATION OF "AL-AQEEDATUT-TAHAAWIYYAH"

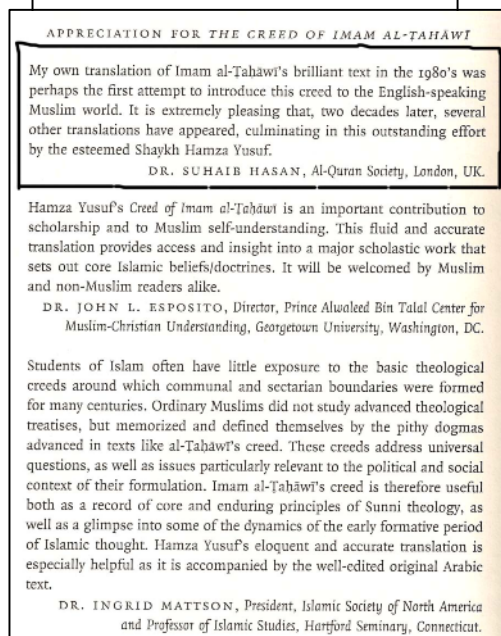


Suhaib Hasan stated:

"My own translation of Imam at-Tahaawi's brilliant text in the 1980's was perhaps the first attempt to introduce this creed to the English speaking Muslim world. It is extremely pleasing that two decades later several other translations have appeared culminating in this **outstanding effort by the esteemed Shaikh Hamza Yusuf.**"

(Source: Dr. Suhaib Hasan. Al-Quran Society, London UK. After page 167, 'Appreciation for the Creed of Imam at-Tahawi.' 'The Creed Of Imaam at-Tahawi', translation, introduced and annotated by Hamza Yusuf)

Hamza Yusuf's Accuses The Salaf of Being Mujassimah and Mushabbihah. Hamza Yusuf states:



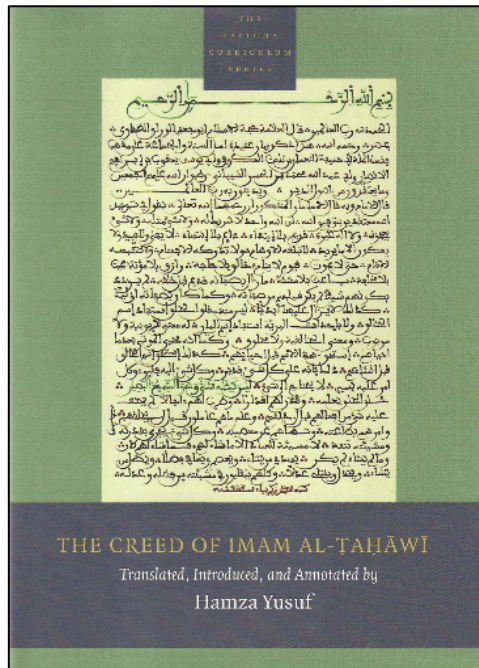
"This group (i.e. the Mushabbihah or Mujassimah) arose in the formative period of Islamic theology, around the second century. Insisting that all references to God in the Qur'an are literal ('alaa Dhaahir), the Anthropomorphists reject the rhetorical use of metaphor (ta'weel) therein. They view certain verses as proof that God is located in space and has limbs. A strict traditional Sunni perspective views anyone who takes such verses literally as an anthropomorphist...

While al-Tahawi is clearly opposed to this group, and certain sections in his creed address the group's specific heresies, many anthropomorphists have appropriated his creed as their own and interpreted his clear statements in novel ways to avoid the conclusions one must draw from a more standard reading of the text."

"The Creed Of Imam Al-Tawahi" of Hamza Yusuf, p 123.

Hamza Yusuf states in his explanation of "Creed of at-Tahawi":

"From Abu Hanifah's creed, both Imam al-Tahawi and his towering contemporary, Abu Mansur al-Maturidi, developed their formulations.

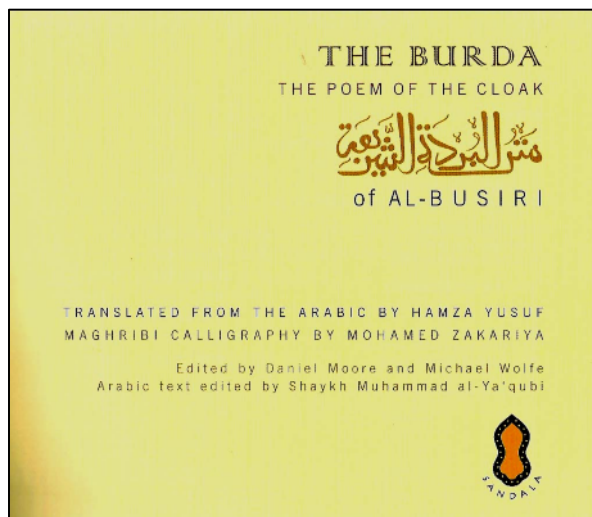


"The difference in the latter's approach is that he created a much stronger synthesis between tradition ('aql) and reason (naql). Avoiding the subjugation of tradition to reason, characteristic of the Mu'tazilah, and the complete subjugation of reason to tradition, characteristic of the literalists (dhaahiriyyah), he struck a balance between the two, recognizing the necessity of reason to properly understand the revealed texts and to also respond appropriately to the relentless intellectual challenges that confront Muslims.

His school, alongside the Ash'ari school, came to dominate most of what became known as the Sunni world of Islam. He and his contemporary, Abu al-Hasan al-Ash'ari, worked independently of one another yet arrived at similar conclusions; almost the entire Muslim world eventually came to accept the theological doctrines of these two schools as orthodox... Abul-Hasan al-Ash'aree eventually broke with his teacher

[Imaam al-Jubbaa'ee] and fomulated his distinctive creed that, alongside the creeds of Imaam at-Tahaawee and Imaam al-Maatureedee, spread throughout the lands of Islaam. A neologism soon emerged to describe the Muslims who followed these creeds: the People of the Prophetic Way and the Majority of Scholars (ahl al-Sunnah wa al-jamaa'ah)."

Hamza Yusuf is the translator and explainer into the English language of Sufi poem, 'Al-Burda' of Al-Busairee.



The burdah is well known poem circulated amongst Soofee circles. It was written by a person known as Salih Muhammad bin Hasan al-Busairee, a Soofee, who suffered from an ailment. He then claimed to have a vision in which he saw the Prophet (sallallaahu alaihi wa sallam) to whom he complained of his ailment. The Prophet then passed his hand over his body and as a result he became cured. Then after, the Prophet put a mantle (burdah) over him. Then upon awakening, he was cured of his ailment, and he found that after awakening the mantle was actually on him (i.e. the one that he saw in the dream given to him by the Prophet (sallallaahu alaihi wasallam)).

Its this poem that al-Qadhi's co-signatories recite in their special "burdah nights".

Al-Busairee says in his al-Burdah:

يا أكرم الخلق مالي من ألوذ به - سواك عند حلول الحادث العمم

"O Noblest Of Messengers. I have no one with whom I can seek refuge save you when the "amam" event occurs."

There is an issue as to the meaning of the word "amam". This requires a bit of detail and we may discuss it in a separate thread or post to rebut the Soofees, but at this point, so as not allow the Soofees to claim that the translation has been done in a certain way, we will just use one of theirs:

**"O noblest one in creation (Prophet Muhammad), I have none from whom to request protection other than you when the Universal Event befalls."**

This translation is by Hisham Kabbani. At this point, it makes no difference how its translated, the issue remains the same, and there is nothing for the Soofees in their attempted defence.

So what have the scholars said about these words?

**Shaykh Sulaimaan bin Muhammad bin Abdul-Wahhaab:** "So reflect upon what is in this line (of poetry) of shirk. From that is that he has negated that there is any protector for him when events occur to him except the Prophet (sallallaahu alaihi wasallam), but this is for no one except Allaah alone, without any partners. For He is the one besides whom there is no protector save Him. And from them is that he (al-Busairee) invoked him (i.e. the Prophet) and called out to him with tadarru' (humility) and manifesting his indigence (faaqah) and compulsory need of him, and asked from him these needs which are not sought from anyone but Allaah, and this is Shirk in Ilaahiyyah". (Tayseer al-Azeez il-Hameed).

**Shaykh 'Abdur-Rahmaan bin Hasan bin Muhammad bin Abdul-Wahhaab** said, "So al-Busayree aggrandized the Prophet (sallallaahu alaihi wasallam) with what would anger him and make him sad (i.e. the Prophet). For the Prophet's (sallallaahu alaihi wasallam) rejection was severe against something that was even less than this as is not hidden to anyone who has any insight into the religion. This poet has restricted his seeking of protection to the creation as opposed to the Creator, the (seeking of protection) which does not befit anyone besides Him (Allaah). For al-Iyaadh is worship just like al-'iyaadh. (ad-Durar as-Sunniyyah)

**Al-Allaamah Muhammad bin Alee ash-Shawkaanee** said about this line: "So look at how he has negated every protector except the slave of Allaah and His Messenger [Muhammad] (sallallaahu alaihi wasallam) and he neglected mentioning His Lord, and the Lord of the Messenger of Allaah (sallallaahu alaihi wasallam), indeed to Allaah do we belong and to Him shall we return. (ad-Durar an-Nadeed).

**Shaykh Ibn Uthaymeen (rahimahullaah):** "Is it possible for a believer to say, directing the speech

to the Messenger of Allaah (sallallaahu alaihi wasallam), "O Noblest Of Messengers. I have no one with whom I can seek refuge save you when general (calamitous) events occur". It is not possible for a believer to say this and the Messenger (sallallaahu alaihi wasallam), it is not possible for him to be pleased with this at all. When the Prophet (sallallahu alaihi wasallam) show rejection against the man who said to him "Whatever Allaah wills and whatever you will", he said, "Have you made me a rival with Allaah, rather you should say: Whatever Allaah alone wills." So how then is it possible for it to be said that he would be pleased that this speech being addressed to him that there is no one else besides him for a person when the general (calamitous) events befall, let alone the specific ones?" (Fataawaa Noor alaa ad-Darb, Tawheed wal-Aqeedah).

The Soofees have attempted to reply to this by saying that what al-Busairee is referring to is the great event in the Hereafter and that he is speaking of seeking the intercession of the Prophet (sallallaahu alaihi wa sallam) and that Allaah has of course given the Prophet (sallallaahu alaihi wasallam) the right of intercession on that day.

These contemporary Soofees are very adept at feigning piety on the one hand and on the other resorting to sophistry and futile lies in trying to deflect legitimate criticisms against their statements of Shirk.

Even if we forget the meaning of the second part of the line of poetry, the word "al-lamam" for one moment, al-Busairee used the word "aloodho bihi" which means the seeking of refuge/protection. This is not the same as asking for the Prophet to intercede!!!

The lie of the Soofees is exposed from the very same line of poetry.

Al-Busairee says there is no one from whom he can seek protection from this event except the Messenger (sallallaahu alaihi wa sallam). It now makes no difference how we translate the second half of the line of poetry because he is speaking of the "seeking of protection" and this is only asked from Allaah and for no one else besides Him.

We can cover this in more detail separately and expose further the sophistry and lies of these piety-feigning soofees, but to avoid digressing and to come back to the context of our post:

This is only one of many aspects of Shirk in al-Busairee's qaseedah.

Hamza Yusuf states in the introduction to this poetry:

"Gratitude to my friend and teacher, Shaikh Muhammad al-Ya'qoobee, a true scholar and direct descendent of the best of creation, who edited the Arabic original, help unknot some abstruse points and provided me with an unbroken chain back to the poet proving irrefutably that some of the greatest Imaams of Islam have transmitted and commented upon this poem without criticism of its contents..." (Al-Burda of Al-Busairi, Hamza Yusuf p.7)

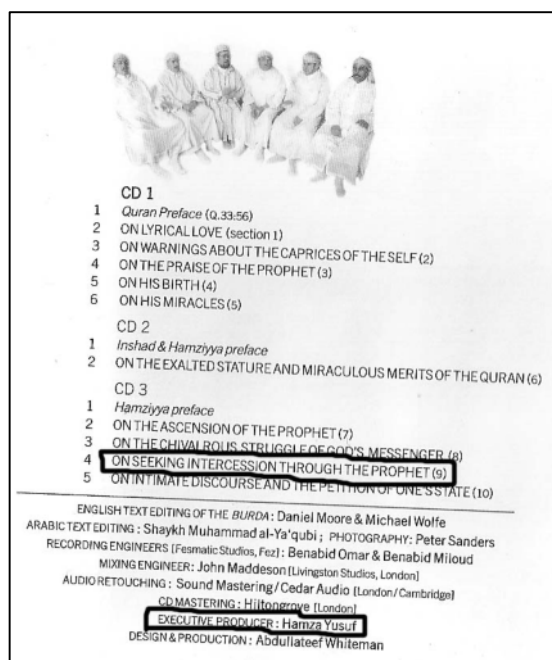
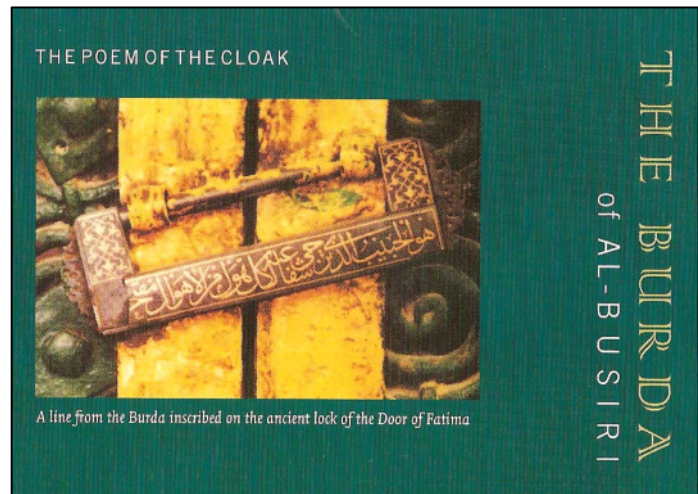
Hamza Yusuf also states:



"Imam al-Busairi is well known and is connected to a large mosque. His poem embellishes its walls. The Burda was also engraved on the Prophet's Mosque in Madina. There it adorned its walls and reminded believers for centuries before being erased by people who could not comprehend it.

There are no doubt aspects of this poem that may trouble modern (people). To some there are insights and narrations that might seem mythical, but there was a time when men lived on the truth of myths. Because something is hard to believe does not mean it is unbelievable."

(Source: Al-Burda of Al-Busairi, Hamza Yusuf p.24).



## Chapter 15

### THE ADMONITIONS & REFUTATIONS OF SHAIKH BADEE' UD-DEEN SHAAH AS-SINDEE AR-RAASHIDEE (*rahimahullah*) ON JAM'IYYAH AHLUL-HADITH

#### 1. HABITS OF PICTURE TAKING (PHOTOGRAPHY), VIDEO RECORDINGS, & THE FOUNDATIONS OF SHIRK

The Shaikh Badee' Ud-Deen said, "For example, now our brothers from (Jami'yat) AhleHadeeth have a love for picture taking. Our conferences are not established except that there is picture taking. How can a conference be blessed when the curse of Allaah is showered upon it (because of picture taking)! Can that conference be a means of guidance, a means of righteousness? And those people who commit these actions, should they be considered people who strive in the path of Allaah or a disgraceful shameful people. May Allaah give you good, why has this shameful occurrence? It has come because we have lost the safeguarding of the religion, insight, and knowledge of the Messenger (sallallaahu alaihi wa sallam) that Allaah has placed in our hearts.

Now what is the reality; we have begun video recording and picture taking, when (before) this never took place. For Allaah's sake, tell me: When these actions did not take place, when the people did not know these affairs, where the Muslims in a better condition then or is their condition better now? There was Emaan, Taqwaa, and dependence on Allaah in the previous condition, there is no Emaan, Taqwaa, and dependence on Allaah in the present one. **"We will leave him to what he has chosen."** This has taken place.

This is how Shirk will take place. We will have pictures taken, and then we will exalt them and venerate them, and adorn them with flowers. Indeed this is the original source of Shirk. Those people, who partake in actions of Shirk such as these, are they going to strive for the sake of Allaah, or bring about corruption."

He continued, "I have been attending your conferences in Punjab for 45 years. At these times when the people used to invite us to their homes to eat, we used to find written in their homes, **"Our Lord! We have wronged ourselves. If You do not forgive us, and bestow Your Mercy upon us, we shall certainly be of the losers."**

We used to find the ahaadeeth and advices of the Messenger (sallallaahu alaihi wa sallam) written in their homes; they had matters of the religion written in their homes. **Today if you go to the homes, you find in places the pictures of men and in places the pictures of women; it is the opposite of how things used to be. This is the condition. Where is the honor of these people today.**

Islaam erased these affairs and closed the doors of Shirk. People give us the example of identification cards and passports. Allaah knows that our hearts rebuke us, but we do not do these things because of personal desires. Are the conferences going to seize to be beneficial without photography? Have you ever seen a gathering larger than this? So this habit should not

be found amongst us (AhleHadeeth). Others are responsible for their own affairs. **We are saddened by the actions of our people. Our own people have destroyed this religion. They have made the Jam'eeyah a means of bringing about disagreement. If you truly desire to be rectified, then repent to Allaah that neither will you take pictures nor will you have pictures taken.** This is the first affair, if you desire to rectify yourself, then make yourself aware of these problems. My friends, all of these affairs are in need of our rectification, so make a firm decision that we will never commit actions such as these."

## 2. THE CURSE OF DEMOCRACY IN THE RANKS OF JAMIAT AHLE-HADITH

And the Shaikh said, "In this manner, some of our brothers have accepted democracy and have mistaken it for Islaam. It is astonishing how they have accepted a western ideology while being Ahle-Hadeeth. Did the Messenger of Allaah (sallallaahu alaihi wa sallam) give us this ideology, did the rightly guided Khulafaa give us this ideology, or did the four Imaams give us this ideology? Who gave us this ideology? An ideology emerged from Europe and you accepted, you deemed the ideology of the Messenger sallallaahu alaihi wa sallam deficient! Let me ask you one question. Are there any opposing political parties in the Sharee'ah. If the government was established for the sake of Allaah, and someone stood in opposition of it, what would become of him? There would be hostility everywhere. Democracy safeguards these hostilities, and this is why evil is given a chance to exist. It is for this reason that these people who are starving for power attempt to win power and fight (amongst each other).

Has Islaam not taught you how to run the governments? Did not the Messenger (sallallaahu alaihi wa sallam) establish an Islaamic government within a kingdom of kufr? How did the Messenger (sallallaahu alaihi wa sallam), how did he establish this government? He acted upon the guidance of Allaah and he was successful, Allaah gave him victory, Allaah gave him success. All forces were in opposition to the Messenger (sallallaahu alaihi wa sallam) and they still are; the forces of these selfish mauvis (religious leaders), the forces of saints (peers), and the forces of the wealthy. All of these groups are against each other but are united against the Messenger of Allaah (sallallaahu alaihi wa sallam). The time came when the Messenger (sallallaahu alaihi wa sallam) was given victory, and he announced on the hill of Safaa, "There is none worthy of worship except Allaah alone", and He aided His salve, and completed His promise, and He by Himself defeated the forces. This is Islaam, and this is our methodology, and this is our Imaam.

**How is it that we accept those things that he (sallallaahu alaihi wa sallam) cursed, and we accept the methodology of the enemies of the Messenger (sallallaahu alaihi wa sallam)??**

Today, there is a group that claims that they are from the upholders of the religion, and they used to claim at one time that it was impermissible to partake and run in elections. Later, they claimed that all of these things are necessary and permissible if we want to gain power, so they began to partake in all of these things that these worldly (political) parties partake in. **The people of the Jam'eeyah (AhleHadeeth) began to walk in their footsteps.**

This is what taqleed is, acting upon the correct and incorrect actions of your Imaam; they do not separate, take what is correct and what is incorrect, this is the Muqallid. **When these people**



**(who partake in elections) received the fatwa that these action are impermissible, none of them objected, even though it is necessary that one of the two is incorrect.**

**An ideology in which an individual who seeks leadership stands in elections, and they divide into groups and parties, and they severely waste the wealth of the Muslims on backbiting and mud-slinging, how can an ideology such as this be correct?**

So my brothers, this methodology is not found in the Quraan and the Sunnah. The methodology of the Quran and the Sunnah is that of the Khilaafah, where the Muslims have one leader under whose order all are included..."

### 3. LIMITING THE IMPLEMENTATION OF HADEETH [ONLY] TO THE PRAYERS AND THE AFFAIRS OF THE MASJID

Shaikh Badee' Ud-Deen said, "The reality is that being from AhleHadeeth for us is like the coverings of our heads in the Masaajid. You have witnessed that in many Masaajid there are hats, since the maulvis have given fataawa that the prayer cannot be performed except that the head is covered. So a person enters the mosques, covers his head while he is praying, and after he finishes, removes and returns the hat to its place.

**O AhleHadeeth!! Your methodology has become like those hats in the mosques! When you enter the Mosques, you say Ameen with a raised voice, you perform raf'ul-yadayn (the raising of the hands before and after rukoo'), and you implement all the affairs. When you leave the mosques, there is no regularity/consistency in your actions!**

We consider AhleHadeeth to be those who are AhleHadeeth when they are in the masaajid, and they are AhleHadeeth when they leave the masaajid, and they are AhleHadeeth when they are cutting wood in the jungles, and they are AhleHadeeth when they are plowing the lands, and they are AhleHadeeth when they are managing shops, and they are AhleHadeeth when they lift their pens as judges, and they are AhleHadeeth when they are seated on royal thrones.

**AhleHadeeth are those that keep the Quraan and the Sunnah in the forefront regardless of the condition in which they find themselves. It should not be that you are AhleHadeeth when in the Masjid, and when outside, then politics are by personal desires, livelihood is by personal desires."**

(From the book "Rectification of AhleHadeeth")

## Chapter 16

### **SHAIKH 'UBAID WARNS AGAINST CO-OPERATION WITH MARKAZ JAM'IYAH AHLUL-HADITH UK AND ITS HEAD ABDUL-HADI OMARI**

Ash-Shaikh al-Allaamah 'Ubaid al-Jaabiree stated:

"Know that I do not allow co-operation with any political or partisan jamaa'ah such as 'Nadwatul-Mujaahideen' of Kerala (in India), rather I warn against them, due to the fact that it is established with me that they are not upon the Sunnah. **And from the political groups (al-jama'aat as-siyaasiyah) which I see should not be co-operated with or to come under their banner is the Jama'aah Ahlul-Hadith in Birmingham, Britain, whose head is 'Abdul-Haadi al-'Omari** - and the Jam'iyyatul-Irshaad in Indonesia, the one established by Ahmad Al-Sarkati..."

Saturday, 18th Rabee' Al-Aakhir, 1428 H

## Chapter 17

### ADVICE AND REBUKE OVER YEARS FROM ALL QUARTERS

And what is ironic is that it is the Salafis who have advised with correction of this Jamiat (in direct face-to-face meetings, books, tapes and articles) for over 15 years are the ones being accused of evil. Shaikh **Yahyah Al-Hajooree** visited Birmingham in 1998 and saw the greivous errors of the Jamiat first hand over a period of three weeks and advised them, to no avail. Then Shaikh Yahyah recorded a tape in Luton rebutting the doubts of Suhaib Hasan and warning against his errors. Shaikh **Muhammad ibn Haadee**, from the Scholars of Madeenah, likewise advised Suhaib Hasan in 1997 and 1998 about his errors - again to no avail.

Shaikh **Muqbil Ibn Haadee** (*rahimahullaah*) advised and rebuked Suhaib Hasan, ten years ago. Likewise Shaikhul-Islaam **Ibn Baaz** (*rahimahullaah*) advised and corrected Suhaib Hasan's understanding ten years ago. Did Suhaib Hasan and his followers and his 'Jamiat' rectify? Not in the slightest! Rather Suhaib Hasan wrote to Al-Muhaddith Muqbil ibn Haadee (*rahimahullaah*) fully explaining himself and his side of the 'story' - Shaykh Muqbil's response was to refute him again, as now Shaikh Muqbil was even more certain of the errors of Suhaib Hasan!

Suhaib Hasan and the Jamiat have been advised by callers and Scholars alike, yet they still persist and increase in rejection of the truth. In one particular officially organised meeting in which the heads of the Jamiat such as Abdul-Hadi Omari, Hafizullah Khan, Sher Khan Jamil, Shuaib Ahmed Mirpuri and other elected committee members, were present, some of the Salafi brothers presented to them the fatawa and evidences of the Scholars against their false positions and practices such as promotion of Syed Qutb, Yusuf Al-Qardaawee, Abdul-Rahmaan Abdul-Khaaliq also their inviting extreme Soofees, Ikhwaanees, Deobandees, Asha'rees and even kuffaar to their masjid to deliver lectures. At the end of the meeting, they categorically rejected the positions of the Scholars and stated that either the Salafis in Birmingham conform to the 'principles and rules' of the 'Jamiat Ahl-e-Hadith' or: "Please get out of our Masjid and set up your own Masjid upon your way!". Stranger still, whilst inviting and providing platforms for the people of innovation, shirk and kufr in their own Masjid, they openly prevented Shaikh Muhammad Ibn Haadee and Shaikh Abdus-Salaam Burjis in 1998 from delivering seminars in their Masjid. It was only after a lengthy heated debate with the organisers that they eventually and reluctantly allowed the Salafis to invite these two Shaikhs into the Masjid. NOT one of the heads of the Jamiat attended any of the seminars and lectures, neither of Shaikh Muhammad, Shaikh Abdus-Salaam, Shaikh Yahyah etc.

Chapter 18  
REMOVING THE DOUBTS AND FALSE ATTACKS  
AGAINST SALAFI PUBLICATIONS  
**THE NOBLE SHAIKH & SCHOLAR OF KUWAIT ANSWERS:  
DO SALAFI PUBLICATIONS HAVE HIZBIYYAH?**

ASH-SHAikh FALAAH IBN ISMAA'EEL AL-MUNDIKAAR:

**QUESTION:**

O Noble Shaykh! May Allaah preserve you. What do you advise those who establish attacks upon this Masjid, Masjid As-Salafi [Salafi Publications], accusing it of hizbiyyah or that it is hizbee or that they are pseudo-Salafis or new-age Salafis? May Allaah reward you with good.

**ANSWER:**

I begin with the name of Allaah and all praise is for Allaah – I say that this attack or criticism, just as I said a little while ago, 'Establish the throne then debate!' So you say that this Masjid [of Salafi Publications] has hizbiyyah – where's the evidence?! What is this hizbiyyah?

Hizbiyyah is that they make walaa' (allegiances) meaning al-walaa' (allegiance) and al-baraa' (enmity) utilizing or upon other than the obedience to Allaah, the Mighty and Majestic, or upon other than the Book of Allaah or other than Allaah or upon other than His Messenger or His Book – meaning that they have a person, if he was to say, 'It is night', they would say, 'Night'. And if he was to say, 'Day', they would say, 'Day!' – regardless of if the matter opposed the speech of Allaah, and if this is present, then it is hizbiyyah – i.e. that their affairs in that which oppose the speech of Allaah and the Messenger (salallaahu 'alaihi wassallam) and they are obeyed in that, then that is hizbiyyah. If that is the case, then inform us! And then I will not pray here (the Shaikh laughs)!

The evidence [therefore] is necessary,

"O you who believe! If a wicked person comes to you with news, then verify it's correctness."  
(Sooratul-Hujaraat)

It is NOT correct, my brothers, that accusations are made against people, haphazard, random accusations – these are not from the characteristics of the people of Imaan. So no doubt, there has to be verification and ascertaining the correctness of claims.

So if he says [there is] hizbiyyah, say to him, 'Come! Where is the evidence that they have hizbiyyah?' Do they have obedience [to an appointed leader], do they have the bai'ah (the pledge of allegiance to their appointed leader) upon allegiance and enmity? Do they have hearing and obeying in other than the Book of Allaah or upon other than the Sunnah of the Messenger of Allaah? If they do, then this is hizbiyyah – hearing and obeying even if it opposes the Book of Allaah and the Sunnah of His Messenger, even if it opposes the Madhhab of the

Salaf?

So they do not have hizbiyyah, they do not have hizbiyyah and neither are they pseudo or new-age Salafis, and all praise is for Allaah!

As for the ancient Salafiyyah of old, then it is known and written down. So if they have [at al-Maktabatus-Salafiyyah] anything new that opposes the [Salafiyyah of] old, then show us [and tell us saying:] 'Here is point one, two, three etc.' and say, 'this opposes the [Salafiyyah of] old' – So that is the meaning of new-age pseudo Salafiyyah (Salafiyyah Jadeedah). And here I say to you, for example, so and so from the people, 'Abdur-Rahmaan Abdul-Khaaliq. Yes, he has this new-age, pseudo Salafiyyah – he himself said: 'The Salafiyyah of taqleed, blind-following of old, wages war upon the [worship] of graves and the New Salafiyyah makes war upon the Palaces [of the Kings]'. He is one who said it! He says that there is a Salafiyyah of old and a Salafiyyah which is new, that wages war upon what? Wages war upon the Palaces and wages war upon the Rulers! He himself said it upon his own tongue in his own book! He wrote it in a booklet.

And all praise is for Allaah. So also these people [at Al-Maktabatus-Salafiyyah] do they have something new that opposes that which is old? And that which is old [from the Salafi manhaj and 'aqeedah] is written and known, everything, and nothing is hidden! So establish for us that which they have which is new that opposes the old [Salafi way] that we know of, then we will say, 'As-salaamu 'alaikum'!

Then I advise [the one who makes these accusations and attacks] – Safe from you are the Ahlul-Bid'ah wal-Ahwaa, and the Shee'ah, and the Raafidhah in this land and the Kuffaar! – And you found no one else to attack except your brothers, the Salafiyyeen?!

(Tape recording with Salafi Publications)

The Noble Shaykh, may Allaah preserve him, started upon his sitting and taking from the 'Ulamah at the age of 15. He graduated from the Islamic University of Madeenah at a time when the great 'Ulamah were teaching there. He attained under them his degree and then his Masters and then completed his Doctorate. His PhD thesis was entitled: "The Connection Between Soofism and Shee'ism" – and he received the highest accolade for that.

He took from those 'Ulamah the knowledge of: 'Aqeedah, Fiqh, Usoolul-fiqh, Qawaa'idul-Fiqhiyyah, Arabic Grammar, Sarf, Balaaghah, Hadeeth, the Sciences of Hadeeth and Tajweed.

His Shaikhs include amongst others:

Shaikhul-Islaam Abdul-'Azeez Ibn Baaz.

Ash-Shaikh Al-Imaam Muhammad Naasirud-Deen Al-Albaanee

Ash-Shaikhul-'Allaamah al-Faqeeh Muhammad Ibn Saalih al-Uthaimeen

Ash-Shaikh 'Abdul-Qaadir As-Sindee

Ash-Shaikh Al-Muhaddith Hamaad Ibn Muhammad al-Ansaaree

Al-'Allaamah Muhammad Amaan Ibn 'Alee al-Jaamee

Ash-Shaikhul-'Allaamah 'Abdul-Muhsin Al-'Abbaad  
Ash-Shaikhul-'Allaamah al-Imaam Rabee' Ibn Haadee al-Madkhalee  
Ash-Shaikhul-'Allaamah 'Alee Naasir al-Faqeehi

A GREAT BENEFIT FROM ASH-SHAikhUL-'ALLAAMAH  
**RABEE' IBN HAADEE AL-MADKHALEE**

The noble Scholar, the Imaam of the sciences of *Jarh wa Ta'deel*, stated regarding these types of baseless attacks:

"You are asked regarding specific individuals who are well-known amongst the people for Salafiyyah and calling to it... and you remove them from Salafiyyah and this taking them out is a severe Jarh (disparaging criticism) upon them that requires proofs. And if you do not come with evidences that show the reasons for this Jarh (disparaging criticism), then the people will see that you have oppressed them, and have transgressed against them, and have attacked them in their Religion without any due right.."

ASH-SHAikh, AL-MUHADDITH, AL-'ALLAAMAH:  
**MUQBIL BIN HAADEE AL-WAADI'EE:**

The noble Scholar and Imaam, Shaykh Muqbil Ibn Haadee stated:

"Our brothers for the sake of Allaah, As-salafiyyoon, the brothers at **Al-Maktabatus-Salafiyyah and Islamic Centre** (Salafi Publications) in the city of Birmingham in Great Britain, then they are mentioned with goodness and love for the Sunnah and calling to it, and for **waging war against bid'ah and hizbiyyah**... So they, may Allaah preserve them, face and combat the call of Christianity, and the call of Athiesm, and the call to uncovering and unveiling of the women, and the call to innovations and partisanship (hizbiyyah). They preserve their brothers for the sake of Allaah from slipping into tribulations and innovations and other than that from the types of misguidance. So may Allaah grant success to all in that which He loves and is pleased with."

(Ash-Shaikh Muqbil ibn Haadee al-Waadi'ee (rahimahullaah), Yemen, Sa'dah. Document with Salafi Publications)

MORE GREAT & GOLDEN ADVICES & BENEFITS FROM:  
ASH-SHAikhUL-'ALLAAMAH  
**RABEE' IBN HAADEE AL-MADKHALEE**

The noble Scholar, the Imaam of the sciences of *Jarh wa Ta'deel*, stated regarding these types of baseless attacks upon the Salafiyyoon:

"And if you do not [bring the reasons for this severe disparaging criticism] then people will criticize you and you will not be pleased and nor other than you with this criticism [of you]."

And then fitnah will come about, and differing will occur between the Salafees and an increase in reciprocal attacks and criticisms – and they will not end until the convincing reasons behind the Jarh are mentioned for this removing [people from Salafiyyah, i.e. those who are known and recognized for it]. And indeed, you yourself would demand to know the reasons [likewise] if one was to criticize you or remove you from Salafiyyah!

Indeed, if there is a conflict between a disparaging criticism and a praise (ta'deel) – then the correct position is that there is no doubt it is necessary to bring detail [evidence] for this vague, obscure, unclear disparaging criticism.

**And the one who is known for Deen, Sunnah, Salafiyyah and Da'wah, then [all of this] is stronger [in his defense] than the praise of a Scholar or two Scholars...**

For this reason you see the Salaf explaining and clarifying with proofs the misguidance of Ahlul-Bid'ah and the corruption in their manaahij (methodologies) – and regarding that they have writings that cannot be enumerated [due to their vastness]!..

And Ibnus-Salaah (died 643H) concluded that the ta'deel (praise) is accepted without mentioning its reasons and that the disparaging criticism is NOT accepted except with CLEAR, detailed reasons...

And it is mentioned regarding Shu'bah (rahimahullaah) – that it was said to him: 'Why did you abandon the hadeeth of such-and-such a person?' So he said: 'I saw him racing on the back of a work horse so I abandoned his hadeeth.' – So even though Shu'bah is an Imaam in hadeeth and in critical analysis of narrators, then his criticism here is not correct because the likes of these actions are not counted as from the reasons of disparaging criticism that diminishes trustworthiness...

And there is no difference in this disparaging criticism between criticism in one's trustworthiness with respect to sins, or innovations (bid'ah) or other than that – and between jarh in one's memorization, and precision such as the statement 'bad in memorisation' or 'many errors' or 'much negligence' and similar to that.

And [Yahyah] Ibn Ma'een (rahimahullaah) said: **"It was the case that if Aboo Nu'aym mentioned a person and said: 'He is good and I commend him.' [Then know that] he is a Shee'ee. And if he said: 'So-and-so was a Murjiy', then know that he a person of Sunnah."** And that was Abu Nu'aym with his excellence, and his nobility and Imaam Ahmad and others praised him [yet] not accepted from him is his jarh nor his ta'deel. And you can see that his jarh (disparaging criticism) here as it relates to the 'aqeedah then it was not accepted from him – not by Yahyah [ibn Ma'een] and neither by Ibn al-Madeenee and neither by other than them.."

## SHAIKH MUHAMAMMAD AL-ANJAREE CLARIFIES

Shaykh Al-Anjaree, *haafithahullah*, was asked on July 29th, 2006:

"O Shaykh, we cooperate with our brothers from Salafi Publication in Britain, but there are those in the United States that warn us against them saying that they have fallen into extremism and harshness, so we desire your advice on this issue."

The Shaykh, *haafithahullah*, answered:

"Indeed Salafi Publications is a blessed Maktabah, and I have taught there on numerous occasions over several years. I do not know them except to be upon the correct way and the correct methodology and the Sunnah up until this day. And I have not seen from them any extremism or any harshness. And these terms are always used against Ahlus Sunnah who warn against Bid'ah and the people of deviated methodologies.

These terms were used against Imaam Al Albaani *rahimahullah* because he used to warn against Ahlul Bid'ah from the likes of the Ikhwaan (al Muslimeen), Hizbut Tahreer, Abdur Rahman Abdul Khaaliq, and others like them that have deviated from the Sunnah of the Prophet *sallallaahu alaihi wa sallam* and the understanding of the companions. Similarly, they have been used against Shaykh Rabee *haafithahullah* and his students who is known for his refutations against Bid'ah and its people. These words are used to deter the Muslims and drive them away from the likes of Shaykh Al Albaani *rahimahullah* and Shaykh Rabee *haafithahullah* and those that follow their path from the scholars from our brothers. The Prophet *sallallaahu alaihi wa sallam* used to repeatedly warn against Bid'ah in every Khutbatul Hajjah saying, "Indeed every Bid'ah is a misguidance" even though in his time there were no innovations. He would even warn against innovations during marriage contracts, knowing that there no innovations in this time. How do we benefit from this continuous refutation of Bid'ah except that we should continuously warn against Bid'ah and the people of deviated paths? What should we do today where innovations and the people of innovation have become many, and there are many who call the Muslims to Bid'ah, and those people who warn against innovations are labeled with being extreme and harsh!

**Indeed Salafipublications in Britain, what I know of them is that they are upon the correct methodology, and that they distribute the tapes and books of Ahlus Sunnah, and they warn against Ahlul Bid'ah, and they mention the statements of the scholars regarding them, from the likes of Sayyid Qutb, and Abdur Rahmaan Abdul Khaaliq, and Hassan Al Banna, and other than them from the people of deviated methodologies. So is this extremism, is this harshness?!**

If the Messenger *sallallaahu alaihi wa sallam* used to continuously warn the companions in every Khutbatul Hajjah against Bid'ah, then how is the Sunni to be quiet in this time when Bid'ah and sects have become many? So is this method of explaining the truth to be labeled extremism and harshness? I seek refuge in Allaah! Rather, this is falsification.



Do you desire that I should be quiet regarding the one who reviles the companions, do you desire that I should be quiet regarding the one who distorts the Quraan and distorts the Sifaat (attributes) of Ar Rabb (the Lord), and he urges the Muslims to kill each other, and he calls to making takfeer of the Muslims? This is how it should be; this is how it should be! The meaning of this type of speech is that we should be quiet regarding these people!"

Chapter 19  
THE SHAIKH & 'ALLAAMAH  
'UBAID AL-JAABIREE:  
**THE RECENT ATTACKS UPON SALAFI PUBLICATIONS  
& THE STATEMENTS OF SHAIKH WASI'ULLAAH**

Ash-Shaikh ul-'Allaamah Ubaid Al-Jaabiree, *hafidhahullaah*:

(Date: Sunday 8th October 2006, after taraweeh prayer, in the city of Madeenah, KSA, during the Dawrah 'Ilmiyyah in Ramadhaan with 'Five Pillars Umrah')

"As for the fourth level, it is the level of patience in whatever harm afflicts him in the path of calling to Allaah, the Sublime and Exalted. And you should know, may Allaah bless you, that whoever puts himself forward for da'wah and partakes in it, then he appoints for himself the duty of the Prophets and Messengers, from Nuh, the first of them, to Muhammad (sallallaahu alayhi wasallam). And so long as the affair is like that, then harm will afflict him to the level of his striving in his da'wah. But sometimes it can increase, when ignorance increases, and corruption increases, and innovations increases, then it (the harm) can become more severe upon the caller to Allaah.

And when these affairs decrease, then the harm will decrease. And whoever desires to convey the true da'wah to the creation, then it is upon him to have patience, and to strive in this patience. And as for the one whose chest becomes constricted and is hasty, and does not adhere to patience, then he will not reach what he desires of explaining the truth to the people and calling them to it.

**And we know in these days what has afflicted Maktabah Salafiyyah in Birmingham, from a people who ascribe to the Sunnah. And these (people), I don't know what has carried them to (make) this audacious attack. And we, all praise is due to Allah, know the Maktabah for years, and that which we advise everyone who is affiliated with the Maktabah, regardless of whether it is someone who is part of it, or one who listens to its lessons (that are organised by it), or who is close by it, that they don't pay any attention to this audacious attack.**

This is because, the Maktabah, and all praise is due to Allaah, Allaah has paved the way for it in the last few years, from the people of knowledge and excellence who have become tied with it and who have acknowledged [and partaken in] its striving in calling to Allaah, the Sublime and Exalted.

**And I emphasize that you do not pay attention this hateful, large-scale attack, from some of those who ascribe to the Sunnah. And we know them to be students from the Islamic University (of Madeenah). And we know others, but we do not like to name anyone.**

And that which I advise the Muslim men and women who have an attachment to the Maktabah Salafiyyah, is that they have patience and seek aid from Allaah, and not be deceived by the large numbers of opposers.

And how excellent is what has been said by Fudayl bin 'Iyaad (rahimahullaah), "You must follow the paths of guidance, and the scarcity of followers will not harm you. And beware of the paths of misguidance, and do not be deceived by the abundance of those who perish".

And greater than this sentence in admonition and lesson, is what is authentically reported from the Prophet (sallallaahu 'alayhi wa sallam), is that the nations were presented to him and that he saw a prophet having with him between three to ten people, and a prophet having with him one or two people, and a prophet who had no one with him. So let all of this be a lesson.

And some trustworthy brothers have informed me that when Shaykh Wasee'ullaah Abbaas visited the Maktabah and said what he said of words that he did not fully comprehend, and which had been put into his ears by way of some people of biased personal interests, that fifteen people left the Maktabah. And the answer to this is that this does not harm you, even if only fifteen people remained (with the Maktabah), so long as you spread the Sunnah, and you aid it, and defend it and its people.

I will end this word with a very beautiful story, its essence is that Imaam Malik (rahimahullaah) authored the well known al-Muwatta. And the Imaam Ibn Abee Dhi'b (rahimahullaah) authored a Muwatta greater in size than it. So it was said to Imaam Malik, "What is the benefit in this Muwatta of yours when Ibn Abee Dhi'b has authored a Muwatta greater in size than yours". What do you imagine about the saying of Imaam Malik (that he responded with). He said a very amazing and beautiful statement, within which, by Allaah, is an admonition, and within which is an encouragement for whoever calls to the truth even if those who follow him are few. He (rahimahullaah) said, "Whatever is (sincerely) for (the sake of) Allaah, will remain".

And how free from imperfections is Allaah, the Mighty, there has not appeared [and spread] across the whole of the earth, except the Muwatta of Imaam Maalik (rahimahullaah). As for the Muwattaa of Ibn Abee Dhi'b (rahimahullaah), then it has no trace as far as I know.

And here, may Allaah bless you, I note regarding my saying, "Some of them are from the Islamic University of Madeenah", that it is not permissible that it be understood from this that the University is responsible for them. These actions of theirs are from themselves, and the University is not responsible for the behaviour of individuals or groups from amongst its students.

So understand this, may Allaah bless you."

Chapter 20  
THE SHAIKH & 'ALLAAMAH  
**'UBAID AL-JAABIREE:**  
**REGARDING THOSE WHO ENCOURAGE ABANDONING SALAFI PUBLICATIONS & THEIR WEBSITES**

(Date: 15th June 2006, Sitting with Salafees of Toronto, Canada - Troid)

This question was in response to a certain website that attaches itself to the Islamic University and to spreading Fatawa demanded links from Salafi Publications be removed.

**Question:**

"May Allaah preserve you, this is the fourth question. The questioner says, "[Regarding] our brothers at Maktabah Salafiyyah, recently people in the West began to free themselves from the brothers, either by way of not attending the lessons at the mosque ... and likewise, internationally, some of them have websites on the Internet, they have removed the links to the websites of the brothers at Maktabah Salafiyyah. And there are some amongst them who call them, or who accuse them with (being) Ghulaat, (and as a result) they remove the link that is on their site to (the websites of) Maktabah Salafiyyah, or they say to Maktabah Salafiyyah remove the link to our site from your site.

So what is the extent of cooperation that is desirable with our brothers at Maktabah Salafiyyah in Birmingham?"

**Shaykh Ubayd (*hafidhahullaah*) responded:**

"Firstly: I know the Maktabah Salafiyyah, in Birmingham, Britain for many years. And they, and all praise is due to Allaah, are upon the Manhaj and upon goodness, and we do not know from them except goodness.

And secondly: It is inevitable that the people of desires and innovators wage war against Ahl us-Sunnah, and attack them, and will devise plots against them - with accusations that have no limits to them - amongst them are those that you have mentioned and there are others. However, this does not harm. For the one who had patience upon whatever he meets in the path of calling to Allaah the Mighty and Majestic, then his end result is aid (from Allaah).

And as for what you have mentioned of people freeing themselves (from the Maktabah), then consideration is not given to abundance in numbers. Consideration is not in numbers but in truth, in arriving at the truth. So whoever is upon the truth, then he is granted excellence, even if they are very few. They are the soldiers of Allah.

And whoever is upon falsehood, even if they were millions, then they are soldiers of Iblees.

This is the truth.

And how excellent is what has been said by Fudayl bin 'Iyaad (*rahimahullaah*), "You must follow

the paths of guidance, and the scarcity of followers will not harm you. And beware of the paths of misguidance, and do not be deceived by the abundance of those who perish".

And then there is another affair.

The Maktabah Salafiyyah, all praise is due to Allaah, Maktabah Salafiyyah in Birmingham is tied to the people of knowledge, and take from them. They have lessons with us. We have completed with them (the explanation of the book) "The Three Principles" (al-Usool uth-Thalaatha), and "The Four Rules" (al-Qawaa'id al-Arba') and they visited Madeenah and a dawrah was established for them under our supervision. Noble brothers participated in it, the brother, Doctor Saalih bin Abdul-Azeez as-Sindi participated in it, and the brother, the Doctor Muhammad bin Bakheet al-Hujayree. And I believe that if the time was sufficient, others would have participated, such as Shaykh Saalih as-Suhaymee, and Shaykh Aleebin Naasir (al-Faqeehee), on account of what they know of the thiqah (trustworthiness) in this Maktabah, the Maktabah Salafiyyah in Birmingham.

However, the time was limited, so two noble brothers came forward. The Shaykh, Doctor Saalih bin Abdul-Azeez as-Sindi, and the brother, Shaykh, Doctor Muhammad bin Bakheet al-Hujayree, despite them being very busy. So they did not hesitate when I presented to them an invitation to participate in this dawrah. And they now have weekly lessons, on the evening of every Sunday with Shaykh Abdullaah bin Abdur-Rahmaan al-Ghudayaan, (hafidhahullaah), and you know who the Shaykh is, a faqeeh, verifier and he is a member of the Committee of Major Scholars of the Kingdom of Saudi Arabia and he is a member of the Permanent Committee for Research and Verdicts in the Kingdom of Saudi Arabia.

So it is not strange that these accusations from some people should be made against the Maktabah Salafiyyah. And those who contrive these accusations are either people of desires who are alarmed by what the Maktabah Salafiyyah in Birmingham undergoes (of meetings) with the people of knowledge, from our brothers from Ahl us-Sunnah in the Kingdom of Saudi Arabia. And I think likewise, in Yemen.

So how can those people not backbite.

And how can they not devise these accusations and lay down these plots.

Nothing other than this can be hoped from them at all, in opposition to Maktabah Salafiyyah in Birmingham.

Yes, they had some mistakes in the fiqh of *mu'aamalaat*, however they took good advice from those who gave advice from their brothers. And there is no person, after the Messenger (*sallallaahu alayhi wasallam*) who is infallible from errors. The Ummah as a whole, collectively is saved from error [i.e. it will never unite upon error], but as for individuals and groups, then they do not have infallibility from error.

So the one who errs and then consults his brothers and explains the situation to them in order to

take advice and consultation (in the affairs), then this one is upon goodness, this is an evidence to show that he desires the truth, and guidance, and the correct way.

This is the situation of the Maktabah Salafiyyah in that which we know of them and estimate of them, and Allaah is sufficient for them in goodness.

And I invite our sons in the West, in America, Canada, France and other states of Europe, to make cooperation with Maktabah Salafiyyah in Birmingham. And I invite Maktabah Salafiyyah in Birmingham to make cooperation with the other salafi maktabaat in America and Europe. For cooperation between the salafi maktabaat and salafi mosques in the West is what will strengthen their spine, and Allaah will, on account of this (mutual cooperation), support them.

And that they strengthen the tie that is between them of truth and guidance.

And it is not permissible that we lend our hearing to the people of desires. And it is not permissible that we accept their oppressive accusations.

For cooperation upon birr and taqwaa between us is obligatory. And he (sallallahu alayhi wasallam) said, "A believer to another believer is like a building, parts of it strengthen each other."

And from the tribulation, rather, from the great tribulations is changing the errors (i.e. from what they actually are in reality).

For the Salafi errs, either due to forgetfulness, or due to error in ijtihaad. And that which is expected of him is to seek the truth. So when a Salafi errs, we advise him, and explain the truth to him, with its evidence. And he will accept if Allaah wills. And we have not known a Salafi to whom the evidence has reached, except that he will leave that which he was upon of (his) ijtihaad."

### **SHAIKH MUHAMMAD IBN HAADEE AL-MADKHALEE & HIS OPINION ABOUT SALAFI PUBLICATIONS**

A beautiful overall admonition that challenges the rumours spread by some who attribute to Shaikh Muhammad that which he did not say.

"Then indeed it pleases me in these minutes to join with our brothers for the sake of Allaah; with whom we are joined by the connection of the Deen and Eemaan, in the United Kingdom, Britain in the city of Birmingham in specific and even more specific Salafi Publications.

And I am thankful to the brothers in charge of this Maktabah (As-Salafiyyah) due to what they have established by their efforts in the path of da'wah to goodness and guidance – and da'wah to the people to the religion, the Religion of Islaam, and their da'wah to the Muslims to the way of the Truth, the Path of Ahlus-Sunnah wal-Jamaa'ah, Ahlul-Hadeeth wal-Athar – the Path that

the Messenger (salallaahu 'alayhi wassallam) left his Companions upon – the (Path that) he commanded them with and commanded his Ummah with, may the peace and blessings of Allaah be upon him – just as Allaah, the Glorious and Magnificent, commanded with before, with His, the Most High, statement:

"And that is my Straight Path so follow it, and do not follow the other paths, for they will separate you from His Path. And this is what you have been commanded with so that you may become pious."

And the Prophet, salallaahu 'alayhi wassallam, said:

"Indeed the Jews split into 71 sects, and the Christians split into 72 sects, and this Ummah will split into 73, all of them in the Fire except for one." They said: "Who are they? O Messenger of Allaah." He said: "Those who are upon that which I and my Companions are upon today." As for this Path, then the callers to it are few, and that is not something which is strange.

The truth always is put to trial and test but its people are aided, victorious.

"And which preceded from Our statement to Our worshipping servants that were sent, is that indeed they will be aided, victorious. And indeed our army will overcome".

"Indeed we will aid our Messengers and those who believe, in the life of this world...[the ayah]"

So the callers to the path of the Prophet, salallaahu 'alayhi wassallam, and that which his Companions were upon are small in number in every time and place. The Ahlus-Sunnah wal-Jamaa'ah, the ahlul-Athar are few in every age and city as compared to all those sects which attribute themselves to Islaam - and the people of Islaam are small in number in comparison to the remainder of people of unbelief of the Earth.

So we are grateful to the brothers at Salafi Publications for their giving importance to da'wah to the people upon truth and guidance. And we ask Allaah, the Magnificent and Glorious, that he sustains them with understanding of the Religion and firmness and establishment upon that – just as we ask Allaah, the Perfect and Most High, to aid them upon proceeding upon this path."

Masjid As-Salafi - Birmingham - 19th June 2005

## Chapter 21

### **A REPLY TO THE ACCUSATIONS AGAINST SALAFI PUBLICATIONS AND THOSE WHO NARRATED FALSEHOOD TO SHAIKH WASI'ULLAAH ABBAAS**

It reached us that accusations were made against Salafi Publications that were untrue, incorrect and amount to slander. So we have been advised that with correct manners we should respond to these inaccuracies.

No doubt people who carry animosity towards those at Salafi Publications (al-Maktabah as-Salafiyyah) have misinformed Shaikh Wasi'Ullah and that is why Shaikh Wasi'Ullah (hafidhahullaah) states his uncertainty throughout his criticisms of Salafi Publications. Shaikh Wasi'Ullah often uses the following sentences with respect to his attacks:

"..the person, **then if he is lying**" i.e. **if** the narrator is lying.

"...**if** he comes forward to give Fatwa from himself..."

And, "However, **if** he narrates a Fatwa correctly, then this is something that is correct and is accepted..."

and, "**It has also been mentioned to me** by certain brothers, that he.." etc.

And this is common in the Shaikh's speech showing his uncertainty, may Allaah direct him to realize the falsehood of those narrating to him.

There is however, one affair that Shaikh Wasi'Ullah is certain about: he does not like the fact that Salafi Publications has criticisms of the Jam'iyyah Ahlul-Hadith UK. So Shaikh Wasi'Ullah states: "**Likewise beware of warning people against Jamiat Ahlul-Hadith...**" and he has stated this on many different occasions, i.e. that he does not accept criticisms against the Jam'iyyah Ahlul-Hadith UK from Salafi Publications or others.

But we say: we have evidences that are numerous and ample (see above), and we have some great Scholars with us in that criticism, such as al-'Allaamah Badi'ud-Deen Shaah as-Sindee, al-'Allaamah Muqbil bin Haadee, al-'Allaamah Ubaid al-Jaabiree, Shaikh Yahyah al-Hajooree, Shaikh Muhammad bin Haadee al-Madkhalee, just to mention a handful.

So therefore, Shaikh Wasi'Ullah, may Allaah preserve him, has criticized Salafi Publications based upon narrations he received that are inaccurate and false. So, we remind those who relay the criticisms of Shaikh Wasi'Ullah without insight or evidence, the statement of the great Imaam of the Sunnah, Maalik ibn Anas (died 179), who stated:

"Everyone after the Prophet (salallaahu 'alaihi wassallam) will have his statement either accepted or rejected, not so the Prophet, (salallaahu 'alaihi wassallam)." Reported by Ibn Abdil-Barr in Jaami' Bayaan al'Ilm.

And we hope that Shaikh Wasi'ullaah himself will see and realize that those who have narrated to him, have indeed narrated falsehood without evidence.



Further, we say the criticisms of Shaikh Wasi'Ullaah, hafidhahullaah, against Salafi Publications and his warning against the Maktabah is not considered as Jarh mufassar, i.e. it is not a detailed evidence-based criticism, rather is mubham (vague) and therefore not to be accepted. Additionally Shaikh Wasi'Ullaah criticisms of the Maktabah are not concerning the 'usool, i.e. his criticisms are not in the foundations of the Religion nor its fundamental principles and as such, not to be used to accuse the Maktabah of innovation, partisanship or kufr, as some individuals who ascribe themselves to the Shaikh have done, may Allaah protect us.

And to show this clearly, we have the beautiful and concise statement of Al-'Allaamah, the bearer of the flag of Jarh wa Ta'deel, in our times, the precise and truthful Scholar, Rabee bin Haadee al-Madkhalee:

"Indeed, if there is a conflict between a disparaging criticism and a praise (ta'deel) of a person – then no doubt, the correct position is that it is necessary to bring detail [evidence] for this vague, obscure, unclear disparaging criticism.

**And the one who is known for having good Religion, Sunnah, Salafiyyah and Da'wah, then [all of this] is stronger [in his defense] than the praise of a Scholar or two Scholars...**

For this reason you see the Salaf explaining and clarifying with proofs the misguidance of Ahlul-Bid'ah and the corruption in their manaahij (methodologies) – and regarding that they have writings that cannot be enumerated [due to their vastness]!..

And Ibnus-Salaah (died 643H) concluded that the ta'deel (praise of a person) is accepted without mentioning its reasons. And that the disparaging criticism is NOT accepted except with CLEAR, detailed reasons [for that criticism]..."

So not doubt, this clarity provided by the esteemed Shaikh Rabee' (may Allaah preserve him), befits our situation precisely.

So now let us deal with the statements and accusations one by one so that the untruths of those who narrated to Shaikh Wasi'Ullaah are clarified.

### **1. The False Claim that Salafi Publications and Abu Khadeejah issue Fatawa without referring back to the 'Ulamah.**

These false claims accuse Salafi Publications of issuing fatawa without referring back to the Scholars.

Those individuals who falsely accuse the brothers at Salafi Publications carried these untruths to Shaikh Wasee'ullaah Abbaas, which led Shaikh Wasee'ullaah Abbaas to say:

"The first time I came here, there was an individual who came to me, his name is Abdur-Rahmaan (Sheikh), whose wife used to attend their Mosque (of Salafi Publications) - Look at this

misguiding of the Muslims?

And he himself used to attend Green Lane (Mosque of Jamiat Ahlel-Hadith) and they said that they are hizbiyyoon, they say that it is not permissible for a woman to remain with this husband (because he prays at Green Lane) – and they did this – the person, then if he is lying, then he said it in front of approximately 30 people.

He said: I don't know how they entered my house, and they took out my wife and children and then after two days they sent her to Kuwait to her brothers. So I phoned my young son who is 3 years old, and he said to me: 'I don't want you, you are a hizbee!'

Subhaanallaah, this fitnah!

This is what they did! A person who falls into an affair, even myself. I asked Shaikh Rabee', 'Did you give them permission or a fatwa for this?' So he said: 'I do not know of this affair.' And the like of this there are many examples, so do not be tricked by them by way of the names of the Kibaar (they mention)."

(Source: Masjid At-Tawheed (Branch of Jam'iyyah Ahlul-Hadeeth), London, August 2007)

Shaikh Wasi'Ullaah also stated:

"However he puts himself forward to give Fatwa. So I say, if he comes forward to give Fatwa from himself..."

These accusations that the Maktabah issues fatawa from itself without recourse to the 'ulamah are untrue, and that they are not founded upon any evidence, indeed they are merely rumors and lies.

This example given by Shaikh Wasi'Ullaah, which is continually utilised by biased individuals who lie to Shaikh Wasi'Ullaah, is completely untrue. And here we present the evidence.

A letter written by the ex-wife of Abdur-Rahmaan (the individual mentioned in the Shaikh Wasi'Ullaah quote above), was sent to us by the sister herself. The sister's full name has been removed but her kunyah is included. However, if Shaikh Wasi'Ullaah would like to verify with the sister herself, we will inform him of her full name and her guardian's telephone number.

And of-course we did not go to Shaikh Rabee' ibn Haadee about Abdur-Rahmaan and his wife, since we did not issue the khula'! So what would be the purpose of going to Shaikh Rabee'?

The only truthful thing about this whole ugly scenario is that indeed the former wife of Abdur-Rahmaan, did in fact write to Maktabah Salafiyyah seeking for us to intervene due to the ill-treatment of Abdur-Rahmaan towards her, and we followed up this application of the sister by writing to Abdur-Rahmaan asking him to respond to her concerns. However Abdur-Rahmaan himself took it upon himself to give the khula' to his wife after she requested it from him.

بسم الله الرحمن الرحيم

11 Sept, 2007  
30 Shu'ban 1428

السلام عليكم ورحمة الله

It has reached me that many rumours & lies are being spread regarding my Khula' from my ex-husband & my escape from him to Kuwait with my children. And I have heard that people have narrated these lies to you as a means to attack our noble brothers at Muktabah as-Sulafiyah in Birmingham, UK. May Allah protect us & you from being from those who narrate & spread such fabrications, as our Messenger (ﷺ) said:

«كفى بالمرء كذبا أن يحدث بكل ما سمع»

By Allah! what these people are spreading about our brothers are nothing but lies & rumours.

Muktabah as-Sulafiyah did not issue my Khula'. Rather it was my ex-husband Abdur-Rahman Sheikh, who agreed to my

request for a Khula' due to his evil manners & violent behaviour.

And as for our escape to Kuwait, then the brothers at Muktabah as-Sulafiyah did not know about it until after we were already in Kuwait.

So how can these people - may Allah direct us & them to truthful speech - accuse them of being involved in something that they had no knowledge of?

By Allah! what they accuse these brothers of are lies & rumours. May Allah protect us & them.

My children & I have been in Kuwait for 4½ years walhamdulillah, & during that time not once has their father sent money to take care of their needs - not even I did! And this is something that our noble Salafee Mashayikh here in Kuwait - who are well-known by Shaykh Rubee' (may Allah preserve him) are well aware of.

This is what I wanted to clarify to you regarding the lies & rumours that are being spread about our Salafee brothers in Birmingham. May Allah guide all of us to what He loves & is pleased with.

والسلام عليكم

Your Sister in Islam

Umm Kesa

Kuwait

And all of this was preceded by two arbitrations carried out by ourselves wherein we sat to reconcile the differences between the couple. What is clearly established is that the claims the sister made against Abdur-Rahmaan were true, as Abdur-Rahmaan admitted himself at the time, and it is pitiful that he involved Shaikh Wasi'Ullaah in this affair. And if Abdur-Rahmaan requests from us directly, we can even post up the original application of the sister against him dating back to the exact day and month! And then all can see for themselves that the sister NEVER stated that the reason for her request for khula' was due to Abdur-Rahmaan's visitations to Green Lane or any alleged 'hizbiyyah'!

It is sad and even pathetic that a private and painful family matter such as this should be used as a "political football" by those hate-filled individuals who do not care that they are feeding untruthful information to Shaikh Wasi'Ullaah. And these people informed Shaikh Wasi'Ullaah that this is just one example and "there are many more". This behaviour is treacherous towards the Shaikh himself and only causes the people to place blame upon the Shaikh. But in reality, the blame is first and foremost upon those who lie to the Shaikh for their own political ends. And, we are hopeful that Shaikh Wasi'Ullaah will see the falsehood of those who narrate to him.

However, the point of all of this is: we did not issue the khula' of Abdur-Rahmaan, nor did we take the sister (and her children) out of their home and transport her to Kuwait! And nor are any further examples, except fabrications similar to

this!

We posted the following a few years ago, and we repeat it here now as it is related to this very same Abdur-Rahmaan (from Birmingham):

RUMOUR: "Maktabah Salafiyyah aided a sister and her children and smuggled her out of the UK without the knowledge of her husband. And that Maktabah Salafiyyah gave the khula' unjustly and without the knowledge of the husband."

RESPONSE: "A complete fabrication and untruth. Regarding the case in question, then firstly, Maktabah Salafiyyah DID NOT issue the khula', rather he gave the khula' himself.

Secondly, Maktabah Salafiyyah DID NOT arrange or aid or facilitate any sister or her children to leave the UK. In fact, Maktabah Salafiyyah was COMPLETELY unaware of the circumstances of the sister leaving the country. Thirdly, the brother HIMSELF released the sister and gave her the khula' at HER REQUEST – with witnesses present.

The wife and her guardian have borne witness to all of this. Maktabah Salafiyyah issued a certificate clearly stating that the wife requested the khula' and the husband agreed to the request and granted his wife the khula'."

We concealed his name previously to avoid highlighting this family issue, but Shaikh Wasi'Ullaah himself has mentioned the issue publicly including the name of the brother. The fact that Abdur-Rahmaan mentioned this issue in front of 30 individuals does not make it truthful! It merely means that he fabricated a story to 30 individuals. And as is well-known in the narrating of hadeeth that telling a lie to 30 people does not make a report truthful.

The strange thing is that this false and fabricated story has been in circulation for a few years, even carried to other Shaikhs as one example of many. In fact it is their ONLY example, and even this one example is a fabrication! May Allaah give us security.

However, there is no doubt that it is permissible to read and narrate fatawa from the Scholars past and present, and this is our habit and the way of the taalibul-'ilm. For example a student of knowledge may say, "The Permanent Committee issued a fatwa.." or "Ibn Baaz (rahimahullaah) said..." or "Shaikh 'Ubaid stated..." or "Ahlul-'Ilm state...", so long as the person narrating relays the fatwa precisely and correctly, then this is fine.

Shaikh Ubaid stated:

"..when Shaykh Waseeullaah Abbaas visited the Maktabah and said what he said of words that he did not fully comprehend, and which had been put into his ears by way of some people of biased personal interests.."

"And we know in these days what has afflicted Maktabah Salafiyyah in Birmingham, from a people who ascribe to the Sunnah. And these (people), I don't know what has carried them to (make) this audacious attack. And we, all praise is due to Allah, know the Maktabah for years,

and that which we advise everyone who is affiliated with the Maktabah, regardless of whether it is someone who is part of it, or one who listens to its lessons (that are organised by it), or who is close to it, that they don't pay any attention to this audacious attack."

"And I emphasize that you do not pay attention this hateful, large-scale attack, from some of those who ascribe to the Sunnah. And we know them to be students from the Islamic University (of Madeenah). And we know others, but we do not like to name anyone."

So now we ask brother Abdur-Rahmaan to fear the Day of Resurrection, when he will not be able to conceal falsehood and the truth will be made manifest.

If Abdur-Rahmaan wishes to continue to make this accusation, then we ask him bring forth your evidences.

As the sister has stated, one may refer back to the Scholars of Kuwait.

As for the general accusation that we issue fatawa from ourselves without recourse to the Scholars, then those people who narrate to Shaikh Wasi'ullaah should identify themselves and bring evidence for their claims.

So we are ready to see these evidences:

Our telephone number: 0121 773 0033

Our fax number: 0121 773 4882

## **2. The Claim that Salafi Publications made tabdee' upon the Jam'iyyah Ahlul-Hadith UK**

Again this claim is without basis, and the onus of proof is upon the one who makes such an accusation to bring us his evidence.

A questioner, may Allaah rectify him, states without evidence and proof to Shaikh Wasi'Ullaah, hafidhahullaah:

"And what has come from him (i.e. Abu Khadeejah) is that he is extremely hasty in making Tabdee'.."

(Question at Green Lane Mosque, in Birmingham, UK - Summer 2007)

The Shaikh himself stated at the same conference that Maktabah Salafiyyah made tabdee' on the Jam'iyyah Ahlul-Hadith UK. (Source: Green Lane Mosque, in Birmingham, UK - Summer 2007)

So again, no doubt we state that returning to the truth and recanting when one is mistaken is an excellence. So we will see it as a virtue that we are corrected upon proof. So if Shaikh Wasi'Ullaah could mention his narrators so that they may be asked by us all for their evidence, just as those who narrated the false claim that we issued fatwa for Abdur-Rahmaan and his

former wife.

If, however, the intent is the relaying of tabdee' made by the Scholars upon the people of misguidance, such as relaying from Imaam Ibn Baaz, Ibn Uthaimen, Al-Albaanee, Al-Fawzaan, and other than them from the Scholars based upon clear and apparent evidences, then this is something allowed as the Scholars have stated.

So we are ready to hear from those narrators:

Our telephone number: 0121 773 0033

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### **3. The Claim that Abu Khadeejah Informed The British Authorities Green Lane Masjid and the Jam'iyyah "Harbour Terrorists"**

Shaikh Wasi'Ullaah, may Allaah forgive him and us, stated:

"It has also been mentioned to me by certain brothers, that he (abu khadeejah) has said that he has informed the British authorities that Green Lane Masjid and the Jamiat are radicals and harbour terrorists. **Meaning that he himself has informed the authorities of this.**"

(Question at Green Lane Mosque, in Birmingham, UK - Summer 2007)

We say with all openness and clarity that this is falsehood and a severe lie. Abu Khadeejah and the Maktabah have never done this. NEVER have we gone to the authorities about Green Lane Masjid or the Jam'iyyah Ahlul-Hadith UK.

We ask the Shaikh Wasi'Ullaah to name us the 'certain people' who mentioned this lie to him, as they themselves never identify themselves, so that we may ask them for their proof.

This accusation is dangerous and the one who makes such a claim must bring his proof or openly recant. The onus of proof is upon the one who made the claim as the Prophet, salallaahu 'alaihi wassallam, stated.

And it is clear that Shaikh Wasi'Ullaah is uncertain about the truthfulness of this claim, though he still narrates it, as he states:

**"If** in reality he has done this and it is true..."

It is unfortunate that the Shaikh narrated this false statement, though he is uncertain of its authenticity, from those who circulate lies. No doubt, it would have been better for the Shaikh to verify the information that had reached him and sought evidence before making such a grave accusation. Indeed it shows the distasteful character of those individuals who would narrate such lies to the Shaikh. How much more does it highlight the nasty character of those who would translate and circulate such speech without any proof or evidence?!

There are those biased individuals who will say that since you warn against the Jam'iyyah and its political activities, this is tantamount to informing the authorities. This is semantics and deviation from the accusation at hand, since the accusation narrated by Shaikh Wasi'Ullaah from 'certain people' is: "...he has informed the British authorities that Green Lane Masjid and the Jamiat are radicals and harbour terrorist. Meaning that he himself has informed the authorities of this..." and the Shaikh Wasi'Ullaah further states:

"It is known that the Jamiat has indeed tasted a severe trial and harm regarding this issue.."

Then the Jam'iyyah tasting harm due to this issue is due to secret video recordings that were made by a TV channel within their mosque, not due to the false claim that Salafi Publications, "informed the British authorities that Green Lane Masjid and the Jamiat are radicals and harbour terrorists."!!

Any comments made by Salafi Publications were after the screening of the TV documentary, but even then there was NO mention that, "Green Lane Masjid and the Jamiat are radicals and harbour terrorists". It is a shameful act by those who narrated this to Shaikh Wasi'Ullaah.

So NO attention is to be paid to these accusations, regardless of those who send them out to thousands across the world, in name of spreading knowledge.

Shaikh Ubaid al-Jaabiree said about those who spread falsehood about Maktabah Salafiyyah:

"And I emphasize that you do not pay attention this hateful, large-scale attack, from some of those who ascribe to the Sunnah. **And we know them to be students from the Islamic University (of Madeenah). And we know others, but we do not like to name anyone.**"

And likewise we do not like to name anyone!

However, if the narrators wish to bring their proof, then again we say:

Our telephone number: 0121 773 0033

Our fax number: 0121 773 4882

#### **4. The False Claim that Abu Khadeejah was at one time with the Jam'iyyah Ahlul-Hadith and from them!**

Someone informed Shaikh Wasi'Ullaah, may Allaah preserve him and protect him from the wrong-doers,

"Rather he (abu khadeejah) himself did not take the correct Aqeedah, except from them. As he was once with them and from them."

Abu Khadeejah and Salafi Publications have never been "with" the Jam'iyyah and never "from them", nor did he "take the correct 'aqeedah" from them.

However, we did try on many different occasions to co-operate with them and advise them about their errors.

What is correct is that we have been organizing our own conferences and seminars and dawrahs and inviting the Scholars independently since 1993! In fact, in those times when Suhaib Hasan was "apparently" fine, we even invited him to one conference! And this was before the refutations of Shaikh Muqbil, Shaikh Muhammad bin Haadee, Shaikh Yahyah al-Hajoori and others upon him.

As for taking 'aqeedah from the Jam'iyyah Ahlul-Hadeeth, then the Jam'iyyah never taught any books of 'aqeedah or tawheed (before we established our Salafi Masjid) ever at Green Lane that anyone could attend. Rather, we used to invite our own speakers and Scholars to Green Lane Masjid in the nineties (before we established Masjid as-Salafi) and teach the 'aqeedah in Green Lane. We brought Shaikh Yahyah al-Hajoori, Shaikh Muhammad bin Haadee and Shaikh Abdus-Salaam Burjiss (amongst others) to Green Lane Masjid, even though the Masjid and the Jam'iyyah itself was resistant, as anyone can verify by asking Shaikh Muhammad bin Haadee and Shaikh Yahyah al-Hajoori.

So yet another lie has been narrated to Shaikh Wasi'Ullaah, which unfortunately Shaikh Wasi'Ullaah repeated openly and publicly.

We ask that Allaah, the Most Perfect and Most High, the All-Forgiving, Bestower of Mercy, to forgive us our shortcomings and to direct Shaikh Wasi'Ullaah to realize the falsehood of those narrating to him, and to rectify what he has said incorrectly about Salafi Publications.

And we will keep our respected readers informed if anyone has telephoned identifying themselves as narrators (on a weekly basis), so you will see for yourselves the type of people we are dealing with.

Again our telephone number: 0121-773-0033 (ask for Abu Khadeejah or Abu Hakeem) or fax: 0121-773-4882. Let's see if these people will present any proof or evidence.

And we all know, as Salafis, a statement without a chain of narration is rejected and a claim without proof is a false claim.

Still no one has come forth with evidence...  
And no names of narrators...

Our initial post two weeks ago asked for evidence and narrators of the specific allegations that were narrated to Shaikh Wasi'ullaah (hafidhahullaah).



Yet two weeks have passed and **NOT a single person** has telephoned or faxed or mailed a single evidence backing up the allegations.

Since these comments were made by Shaikh Wasi'Ullaah (hafidhahullaah), one would assume that Shaikh Wasi'Ullaah would hold the narrators who reported to him to be "trustworthy" individuals who could quite easily name themselves and bring forth evidence - so why have they not done so?

Our manhaj is firmly established in the fact that narrators must be known and that evidence is brought **before** allegations are made, not that they make the allegations first, distribute them online and then go out and look for the proofs for these accusations weeks later in their own good time!

Why was there no verification of these allegations? Why was this translated by those who ascribe themselves to Madeenah University, without verification, without any email contact, without any letter or fax? Indeed Shaikh 'Ubaid stated: "And I emphasize that you do not pay attention this hateful, large-scale attack, from some of those who ascribe to the Sunnah. And we know them to be students from the Islamic University (of Madeenah)." Nevertheless, we urge these young brothers who attended Madeenah to contact us and sit with us and provide evidences for what they have translated and spread from the words of Shaikh Wasi'Ullaah.

It is unfortunate that such grave allegations can be made, yet no evidence provided. Worse still no remorse has been displayed for these serious attacks upon the brothers at Salafi Publications.

In fact it shows the lack of respect they have for the honour of Shaikh Wasi'Ullaah, that they would narrate such things to him, and hear him make allegations against Salafi Publications without proofs, then they translate these serious allegations, and then stand back, leaving the Shaikh in a position whereby he is seen to make allegations without proofs.

So where is the retraction and remorse of those who narrated to Shaikh Wasi'Ullaah that we separated Abdur-Rahmaan from his wife and removed or abducted her and her children and sent her to Kuwait? And where is the retraction and remorse (and the identities) of those who narrated to Shaikh Wasi'Ullaah that, "And the like of this there are many examples!"? So where are these 'many examples'? They dishonour and disrespect the Shaikh by narrating untruths to him, and then show no remorse. And where is the retraction and remorse of the translators who translated this (and other than this attack) without evidence or proof. By Allaah, this is not the way of the students of knowledge. And if these translators and propagators wish to come forward and challenge us with these allegations (narrated to Shaikh Wasi'Ullaah), then let it be known we are ready to sit with them and see their proofs for what they have translated.

By Allaah! Our love for the 'ulamah is such that we would feel ashamed that our Shaikh was told something untruthful and that he should sleep a single night without being told the truth so that he could correct the error! But these narrators seem to have little concern for the honour of Ahlul-'Ilm!

So they've allowed two weeks to go by whilst knowing that Shaikh Wasi'Ullaah said, "He (abu khadeejah) has **said** that he has informed the British authorities that Green Lane Masjid and the Jamiat are radicals and harbour terrorists. **Meaning that he himself has informed the authorities of this.**" Yet, they have not backed up this false accusation and fabrication, and subsequent translation and dissemination with any evidence or proof.

In another thread we have discussed another one of their false allegations that they carried to Shaikh Wasi'Ullaah, claiming that Salafi Publications distributed a "leaflet" against Shaikh Wasi'Ullaah outside our Masjid on Jumu'ah. Yet, even for that, not a shred of evidence have they brought forth, nor a retraction or a tawbah. In fact, now these accusers are indicating that **one** brother may have passed an article of Shaikh Ubaid (printed from Salafitalk.net) to **one** other brother somewhere in England - and they exaggerated this to be "a distribution, a handing out of leaflets, an attack upon Shaikh Wasi'ullaah by SP" and then narrated that to Shaikh Wasi'ullaah! May Allaah, the Mighty and Majestic, protect us! May Allaah rectify them and pardon them.

So why have these narrators not identified themselves? Why have they not repented, and recanted and apologised? Why have they not informed Shaikh Wasi'Ullaah that they in fact fabricated these stories and shamefully convinced him? Why do they ignore the clear and open errors of the Jam'iyyah and its heads and focus their attacks upon Salafi Publications? Ponder O reader!

We feel sorry for these poor souls who will have to face Allaah with what they have alleged unless they rectify themselves.

Are they are too ashamed and embarrassed to phone us, sit with us and bring their evidences for the above allegations? Is it because they know that their fabricated allegations have reached other Scholars also? Or is it because pride is getting in the way? Whatever it is, we urge them to ponder and turn to their Lord in regret and then proceed to recitify these grave allegations. And this will also also lead to Shaikh Wasi'Ullaah correcting what he stated due to these fabricated narrations.

Again our telephone number: 0121-773-0033 (ask for Abu Khadeejah or Abu Hakeem) or fax: 0121-773-4882. Let's see if these people will present any proof or evidence.

And we all know, as Salafis, a statement without a chain of narration is rejected and a claim without proof is a false claim.