

**A CLARIFICATION OF CERTAIN FOUNDATIONAL PRINCIPLES FOR
CRITICIZING INDIVIDUALS AND GROUPS
[AND AN UNCOVERING OF THE SINISTER PLOT OF 'ABDUL-MUN'IM AL-
KADHDHAAB AN-NAMMAAM AL-HIZBEE AGAINST
SALAFIYYAH AND ITS SCHOLARS]**

INTRODUCTION:

In the last few days, the *hizbee jam'iyyah*, QSS, has unleashed a *fitnah* upon the *Salafiyyeen* in the West, thus causing much confusion and chaos. They recently placed a taped recording of a conversation between 'Abdul-Mun'im¹ al-Kadhdhaab an-Nammaam al-Hizbee and al-'Allaamah 'Abdul-Muhsin al-'Abbaad. Here, the *Kadhdhaab* complains to Shaykh 'Abdul-Muhsin about al-'Allaamah Rabee' Ibn Haadee al-Madkhalee warning against QSS, the *Nammaam* himself and their upcoming conference in Toronto, Canada.

So the *Kadhdhaab*, *Nammaam*, *Hizbee* in question was fortunate enough to get some general answers from Shaykh 'Abdul-Muhsin that he could use in defence of himself, his *hizbee jam'iyyah* and their upcoming conference. So now, the *Kadhdhaab*, *Nammaam*, *Hizbee* in question and his handful of ignorant followers in Detroit, and in Toronto are using this taped recording as ammunition in their openly announced war against al-'Allaamah Rabee'us-Sunnah Ibn Haadee al-Madkhalee, al-'Allaamah Faalih Ibn Naafi' al-Harbee and the true call of *Salafiyyah* that they carry. So from this, the following introductory points should be taken note of:

[1]: The *Kadhdhaab*, *Nammaam*, *Hizbee* in question does not agree with the position of our major Scholars in their opposition to Abul-Fitan al-Mubtil al-Mufarriq al-Mubtadi'. This can be proven from his statements made in a recent taped phone meeting where the *Kadhdhaab*, *Nammaam*, *Hizbee* in question with some other brothers discussed the issue of Abul-Fitan along with many other topics.

[2]: Due to this, along with his unbridled attachment to the *mashaayikh* of Jordan and Usaamah al-Qoosee, al-'Allaamah Rabee'us-Sunnah tried to advice the *Kadhdhaab*, *Nammaam*, *Hizbee* in question about his attachment to the likes of these ones. However, being that the *Kadhdhaab*, *Nammaam*, *Hizbee* in question is a *Kadhdhaab*, *Nammaam*, *Hizbee*,

¹ Throughout the remainder of this paper, we have refrained from using the name 'Abdul-Mun'im' since al-Mun'im is not one of the authentically related Names or Attributes of Allaah. And it is not from our *manhaj* to describe Allaah with other than what He has described Himself with, or what His Messenger (*sallallaahu 'alayhi wa sallam*) described Him with. Said Shaykhul-Islam Ibn Taymiyyah (d.728H) – *rahimahullaah*, "The *Sifaat* of Allaah - the Mighty and Majestic - are *tawqeefiyyah* (i.e. only to be spoken of in accordance with a text). Thus, nothing is affirmed for Allaah, except that which Allaah affirmed for Himself, or was affirmed for Him by His Messenger. Likewise, nothing is denied for Allaah - the Mighty and Majestic - except that which He denied for Himself, or was denied for Him by His Messenger (*sallallaahu 'alayhi wa sallam*)." Refer to *Majmoo'ul-Fataawaa* (5/26).

he chosen not to listen to the advice of Shaykh Rabee'us-Sunnah. Rather, he went on to make some *fitnah* there, in Makkah. One of the brothers there who was translating for the recent seminar devised by QSS, Moosaa Richardson, had the following to say, "And he has something in common with Aboo Sufyaan Zaahid Rasheed² and AbdulMun'im as well, and that was that all three of them, at one time or another this summer, talked to me on the side about Shaykh Rabee' not being fair in his dealings with Abul-Hasan and the Jordanian mashaayikh. For those who do not know me, I sat with all three of them this summer in Makkah during the Aboo Bakr As-Siddeeq Seminar (I was involved to some degree in the Seminar). After reviewing each of their statements carefully, each one of them found it important to warn me against Shaykh Rabee' in one way or another. Each one of them did so privately, while they were organizing Shaykh Rabee's and others' lectures." End of Moosaa's words, taken from SalafiTalk.Net.

[3]: The infamous *hizbee* stronghold of Toronto, Masjid Khaalid Ibnul-Waleed also claimed that the *Kadhdhaab*, *Nammaam*, *Hizbee* in question conspired along with them against the *Salafiyyeen*. They brought an example of this in their refutation on the *Kadhdhaab*, *Nammaam*, *Hizbee* in question: "Bro. Abdulmonem you hastily penned these words as a follow up of your threat and failed terribly to re-collect your thoughts that just a few weeks before the last QSS Knowledge Day Program at the Islamic Foundations in Scarborough that you actually did solicit Masjid Khalid Al-Walid's help in curbing the untamed brothers at TROID." To this day, the *Kadhdhaab*, *Nammaam*, *Hizbee* in question has not come forward to free himself from this allegation from other *hizbiyyeen*. However, this does not come as a surprise to the *Salafiyyeen* in Toronto who know full well about the manner in which the *Kadhdhaab*, *Nammaam*, *Hizbee* in question accommodated and assisted these *hizbiyyeen* of KBW for years, whilst reviling and putting down the clear *Salafiyyeen*.³

[4]: For many years, the *Kadhdhaab*, *Nammaam*, *Hizbee* in question and his *hizbee jam'iyyah* have held an open boycott upon the Reign of Islaamic Da'wah Centre in Toronto. This includes a full boycott upon all of their publications and literature, none of which has been allowed to be sold, or distributed freely upon QSS property, nor at QSS events. This comes along with the fact that the *Kadhdhaab*, *Nammaam*, *Hizbee* in question has admitted more than once that the material that was produced by TROID was indeed *Salafee*, rather it was merely translations from the works of the *Salafee* Scholars. However, since this literature bore the name 'T.R.O.I.D. Publications' upon it, the *Kadhdhaab*, *Nammaam*, *Hizbee* in question would not allow it to be given out for the benefit of the people.

² He is the owner of a slanderous forum '*Sabeelul-Mu'rideen*' which posted numerous lies upon the various Salafee callers and boycotted all speech from the Scholars against Abul-Fitan al-Mubtil al-Mufarriq al-Mubtadi'.

³ **BENEFIT - SECRECY IS THE WAY OF HIZBIYYAH:** 'Umar Ibn 'Abdul'Azeez said in a letter to Muhammad Ibn Abee Hazm, "Knowledge will not be destroyed until it is secret." Reported by Ibn Hajar in *Fathul-Baaree* (1/194). Said 'Umar Ibn 'Abdul'Azeez, "If you see people in secret hiding not the general things then know that they have opened a door to misguidance." Related by Imaam Ahmad in *az-Zuhd* (p. 48) and by ad-Daarimee (1/91).

[5]: At the same time that this ban upon a clearly *Salafee* organization was taking place, the *Kadhdhaab*, *Nammaam*, *Hizbee* in question attempted to solicit Maaz Qureshi to translate some works for QSS, for planned publishing in the Hudaa newspaper, as well as separately in books. Amongst the works that the *Kadhdhaab*, *Nammaam*, *Hizbee* in question asked Maaz Qureshi for were: the *Muqaddimah* of *Saheeh Muslim*⁴ and *Raf'ul-Hijaab 'anil-Farq bayna Da'wati Ahlis-Sunnah wa Da'wah Ahlul-Ahzaab* by Abul-Fitan al-Mubtil al-Mufarriq al-Mubtadi'. Here he said, "I don't know why brother Maaz is wasting so much of his time with this (i.e. TROID)." This all occurred at the QSS conference in Detroit, held in the summer of 2000, Aboo Ayyoob Ma'roof was a witness to all of the events mentioned above.

[6]: During a four hour sitting with Maaz Qureshi last year, the *Kadhdhaab*, *Nammaam*, *Hizbee* in question mentioned that he did not approve of what TROID had done in collecting the *mulaahadhaat* of Masjid KBW and sending them to the likes of Shaykh Rabee'us-Sunnah Ibn Haadee al-Madkhalee and al-'Allaamah Muhammad al-Bannaa and others. The *Kadhdhaab*, *Nammaam*, *Hizbee* in question mentioned that the Scholars were 'too busy' to deal with the likes of this issue, and that it should have been given to others to handle. This corresponds to what the *Kadhdhaab*, *Nammaam*, *Hizbee* in question stated in a meeting that took place at the QSS conference in Detroit, in November of 1999 (shortly after the *Salafiyyeen* in Toronto had boycotted and begun to warn against KBW) between some of the brothers from the *da'wah* centre, the *Kadhdhaab*, *Nammaam*, *Hizbee* in question, and Shareer Yoosuf Shill – the *muhdith* of Canada, Ahmad Khalafee, Yahyaa Ibraaheem al-Misree and some other people. In this meeting, the *Kadhdhaab*, *Nammaam*, *Hizbee* in question also mentioned how he felt that the Scholars were 'too busy' and did not need to be bothered with the affairs of the *Salafiyyeen* in the west.⁵ However, the *Kadhdhaab*, *Nammaam*, *Hizbee* in question mentioned that these affairs could be taken to the *mashaayikh* that frequently visit North America (i.e. the Jordanian *mashaayikh* and Usaamah al-Qoosee).

So these are just some of the issues that occurred with the *Kadhdhaab*, *Nammaam*, *Hizbee* in question prior to Shaykh Rabee'us-Sunnah coming out and finally warning against the *Kadhdhaab*, *Nammaam*, *Hizbee* in question openly, to the joy of the *Salafiyyeen* in Toronto

⁴ This was later translated by Abul-Hasan Maalik, out of the reach of the *Kadhdhaab*, *Nammaam*, *Hizbee* in question, *wa lillaahil-hamd*.

⁵ This is a theme that we have seen all the *hizbiyyeen* in our city following. As Shareer Yoosuf Shill – the *muhdith* of Canada – said, "If we speak about the reality, and Shaykh Rabee' does not know the reality, this is important." And Yahyaa Ibraaheem al-Misree said, "There are people amongst us, sitting amongst us who Allaah *subhaanahu wa ta'ala* has blessed with certain gifts, *rahmah* from Him – knowledge, wisdom, that we do not benefit from. So don't look so far away when the person could be sitting two or three people down from you. (Two people down was Yahyaa and three people down was Shareer). *Allaahu A'lam*." [Quotes taken from the TROID/KBW meeting tapes, September 1999]

It was due to the constant statements of the *Kadhdhaab*, *Nammaam*, *Hizbee* in question, that we asked al-'Allaamah Zayd Ibn Haadee al-Madkhalee about the Scholars reportedly being 'too busy' to be bothered with the affairs of the *Salafiyyeen* in the west. The answer can be heard here:

[<http://www.troid.org/new/audio/almadkhalee/questions.ram>]

and elsewhere, from those who knew of his condition. Since, even after we had been oppressed by this *Kadhdhaab*, *Nammaam*, *Hizbee* in question, we still persevered for many years, for the sake of the *da'wah*. However, now that the 'Allaamah Rabee'us-Sunnah has announced a warning against this *Kadhdhaab*, *Nammaam*, *Hizbee* in question, then we go with the position of our Scholars.

THE SALAFEE SEMINAR – A THORN IN THE THROAT OF THE NAMMAAM, KADHDHAAB, HIZBEE IN QUESTION:

By the grace and mercy of Allaah, a series of seminars took place in Toronto where the *Salafee du'aat* gathered to clarify many affairs of *manhaj*. This happened nearly three years after a large split occurred in Toronto, when the *Salafiyyeen* freed themselves and left the people of *ahzaab*. Since then, the *da'wah* had slowly been becoming re-established in this city, until, after a series of smaller events, the *Salafiyyeen* were able to gather the *Salafee du'aat* for a *da'wah* summit of sorts. Those involved included brothers from England, the US and Canada, Shaykh Fawzee al-Atharee was also present and there was a live tele-link with al-'Allaamah Zayd Ibn Muhammad al-Madkhalee. The seminar also represented a rare opportunity for the *Salafiyyeen* from various parts of the world to come together and discuss various issues of *da'wah* and to mutually advise each other.

Of course, the *hizbiyyeen* were not pleased. Some of the key brothers involved had their lives threatened by the *hizbees*, many of the *du'aat* speaking at the seminar had their honours attacked and Shaykh Fawzee al-Atharee also became the target of much negative speech coming from them.

One of the many *hizbiyyeen* that were displeased at this conference was the *Kadhdhaab*, *Nammaam*, *Hizbee* in question. And he tried to bring up some negative speech about Shaykh Fawzee al-Atharee when our brother Aboo Faarooq 'Abdus-Salaam al-Kanadee mentioned some highlights of the conference at the QSS 'headquarters' in Detroit.⁶ This, coupled with some astoundingly ignorant speech from one of the brothers from Detroit concerning Muhammad al-Maghraawee at-Takfeeree, demonstrated that the *Salafee* seminars in Toronto were to North America a *da'wah* that was foreign to the ideology that QSS had worked for years to infect the *Salafiyyeen* over here with. So after this, it became

⁶ Stated Aboo Faarooq, "When I went to Detroit, I went to QSS for Jumuah. Afterwards, I stayed around to talk with some of the brothers. I remember AbdulMun'im, talking to one of the brothers (Khalid Yaseen, who attended the TROID seminar) about Shaykh Fawzee's statements about "Masjid ad-Diraar" and how Sh. Fawzee should have been more clear about his statement, because it left many confused about the issue. Khalid Yaseen said that he asked the Shaykh personally, at the TROID seminar, for a broader explanation and the Shaykh gave it to him. AbdulMun'im said that he should publicly clarify himself since he made the statement public. The impression that I got was that he (AbdulMun'im) was attributing error to Shaykh Fawzee by making a blanket statement about "Masjid Diraar." And this is what I remember AbdulMun'im saying during my visit." End of Aboo Faarooq's words.

In fact, Shaykh Fawzee al-Atharee did make a public clarification about his position concerning the "Masjid Diraar" issue in Canada, please refer to the tape "A Clarification on Masjid ad-Diraar" available from the *da'wah* centre.

clear that the cold war between *Salafiyyah* and this hidden *hizbee jam'iyyah* entered a new level.

THE CONSPIRACY HEIGHTENS:

Since now the Scholars had spoken out against Masjid KBW – and its Imaam Shareer Yoosuf Shill, the *muhdith* of Canada – including the likes of al-'Allaamah Rabee'us-Sunnah, Muhammad al-Bannaa, Faalih Ibn Naafi' al-Harbee, Ahmad Ibn Yahyaa an-Najmee, Zayd Ibn Muhammad al-Madkhalee, and others from the lesser *mashaayikh*, such as Shaykh Fawzee al-Atharee and Shaykh 'Abdul-Maalik Ramadaanee al-Jazaa'iree and others, the *Nammaam*, *Kadhdhaab*, *Hizbee* in question chose a different path of deception...He organized a meeting with some of the *Salafiyyeen* from Philadelphia, New Jersey and Birmingham, in order to turn them against his arch enemies, the *Salafiyyeen* in Toronto. *Alhamdulillah*, the *Kadhdhaab*, *Nammaam*, *Hizbee* in question soon found out that it was not possible for a hidden *hizbee*, such as himself, to come between the *Salafiyyeen*, even though they may be separated by long distances between themselves. This meeting ended in the *Kadhdhaab*, *Nammaam*, *Hizbee* in question, Aboo Usaamah adh-Dhahabee and Aboo Sufyaan Zaahid al-Mumayyi' exposing their opposition to the Major Scholars, as well as Aboo Usaamah's complete aloofness concerning the topic (which still failed to stop him from taking positions in it and reviling the *Salafiyyeen*). The audio taped recording of this meeting is in our possession.⁷

THE SALAFIYYEEN FREE THEIR SELVES:

At this point, upon seeing the steadily emerging *hizbiyyah* of the *Kadhdhaab*, *Nammaam*, *Hizbee* in question, some of the people who used to support QSS before, began to leave them. Below is one such letter of departure from our esteemed elder, Aboo Tasneem Daawood Adeeb al-Amreekee,

“As salaamu alaikum wa rahmatullaah

After Salaatul Istikhaarah and al-Istishaarah - with those of whom I respect for their maturity and sedateness - and in light of the recent events revolving around Abool Hasan al-Misree, then al-Ma'ribee, Shaikh(s) Usaamah al-Qoosee al-Misree and the Jordanian shuyookh, I have decided to resign as a member of the shoora board of QSS.

I have been connected to and working with QSS for approximately fifteen years. Let it be known, that my position is that of the bulk of the Kibaarul Ulamaa of this noble, blessed

⁷ This confirms the fact that the *Kadhdhaab*, *Nammaam*, *Hizbee* did actually organize a meeting with the *Salafee du'aat* in order to try to influence them against the *Salafiyyeen* in Toronto, using false accusations of *isti'jaal* (hastiness)...Throughout the entire four hour meeting, the *Kadhdhaab*, *Nammaam*, *Hizbee*, along with his henchman: Aboo Sufyaan Zaahid al-Mumayyi' is unable to bring one *manhajee* issue against the brothers. However, he insists upon banning their works and warning against them...

da'wah - ad-Da'watus Salafiyyah - more specifically those living in the Kingdom of Saudi Arabia.

I am hoping and praying that Allaah will continue to guide us all to that which is right and correct!

Your brother in calling to at-Tasfiyah wat Tarbiyah
Aboo Tasneem Dawud Adib al-Amreekee al-Atharee”

Then there came the response of the brother, Moosaa Richardson, who translated at the recent QSS seminar in Makkah,

“I was with him this summer in Makkah. I advised him about some of these issues privately by email after I found out about them. He always said he honored and respected me for my advice. He even went so far as to say to me that he KNOWS that there are no ulterior motives in my advice to him, and that it is always just for Allaah's sake. Then when I dealt with him sternly with regards to the filthy statements he told me privately against Shaykh Rabee', those that he continued on to say in public, he demonized me, said I was insulting him, called my advice BOGUS and brushed it off, and perhaps I am now one of those "super-salifys trying to take him off the minhaj" that he refers to all the time. This saddens me, as well as his statement:

"Akhee, as Allah is my witness, I also love you and the brothers for Allah's and the way you've chosen to deal with this issue does nothing but help your miskeen brother to do the right thing. I've found your words encouraging, soft, respectful, and most of all in accordance with the statement of Allah (see sura Fussilat ayat #34)."

Since he had referred to the brothers in Egypt as super-salifys trying to take him out! So I have seen two completely different faces of Aboo Usaamah first-hand.

And he has something in common with Aboo Sufyaan Zaahid Rasheed and Abdul-Mun'im as well, and that was that all three of them, at one time or another this summer, talked to me on the side about Shaykh Rabee' not being fair in his dealings with Abul-Hasan and the Jordanian mashaayikh.

For those who do not know me, I sat with all three of them this summer in Makkah during the Aboo Bakr AsSiddeeq Seminar (I was involved to some degree in the Seminar). After reviewing each of their statements carefully, each one of them found it important to warn me against Shaykh Rabee' in one way or another. Each one of them did so privately, while they were organizing Shaykh Rabee's and others' lectures.

So after contemplating over their filthy behind-the-scenes statements, and listening to the advice of the good salafee brothers who Allaah blessed me to have advising me, I have openly freed myself from QSS, Zaahid Rasheed, Abdul-Mun'im, and Aboo Usaamah, until

they repent from their evil statements openly and with clarity. I only say this due to my recent cooperation with them, to keep anyone from thinking that I was the fourth of this group conspiracy, not that I am someone important whose words are very weighty, may Allaah Ta'aalaa guide us to His Path and forgive us for our errors.

Moosaa”

And there were others, such as our brother 'Abdul-Maalik al-Kanadee who freed himself from the SSNA,

“Bismillaah alhamdulillaah wassalaatu wassalaamu 'alaa rasoolillaah wa ba'd

Even though I'm not known to most, I would like to make clarification myself: I too free myself from SSNA. I was also a member of SSNA and in fact was the one that recorded their last conference and their 2nd and last seminar. My last direct contact with Muhammad Zorqane was the day after the conference in Philly with Aboo Hakeem Bilaal Davis and Aboo Abdillaah Hasan asSumaalee in mid August. At that conf. a brother had approached to verify a statement from Muhammad Zorqane against Shaykh Fawzee al-Atharee. I wanted to ascertain the truth of it, so I called Muhammad and asked him had he said that. He told me he didn't make that statement, but he told me that both Shaykh Muhammad Moosaa Nasr and Shaykh Usaamah al-Qoosee had each made a statement belittling Shaykh Fawzee. I'm not posting their statements' now so as not to display their shubuhaat. Furthermore, in regards to the issue of Abul-Fitan al-Ma'ribee, Muhammad Zorqane was criticizing the English websites (ie. TROID, SP,etc.) for not posting "both sides" of the issue. He had also accused the brothers at TROID or in Philly (Daar ul-Hadeeth wal-Athar) of not working together with the SSNA. He had previously expressed his desire to see SSNA as the mother organization overseeing all of the salafee masaajid throughout North America and he'd also said that ultimately the goal was for SSNA and QSS to become one in this matter.

Again, I free myself from SSNA and pray that the salafees may be protected from this fitnah revolving around Abul-Fitan. Ameen.

as-salaamu 'alaykum

Aboo Khadeejah Abdul-Malik al-Kanadi”

And the list goes on...

THE WARNING:

From 'Abdul-Ilaah al-Lahmaamee asSalafee, a translation of the recorded words of al-'Allaamah Rabee'us-Sunnah Ibn Haadee al-Madkhalee - *hafidhahullaah*.

Al-hamdulillaah wa salaatu wa salaamu 'alaa rasoolillaah, ammaa ba'd,

I warn the *Salafees* in every place, in Europe, in America from a man by the name of 'Abdul-Mun'im al-Leebee who ascribes to the *Qur'aan* and *Sunnah* Society, for I advised him and established proof upon him, as an advice for the benefit of the *da'wah*.

I warned him of visiting some people, those who did not stand upon a correct *Salafee* position. I wanted him not to visit them such that we pressurize them until they tread the correct *Salafee* path but he refused and when he was persistent we said go, so he went here and there to Shaykh al-'Abbaad and other than him in America spreading against me rumours and he lies.

The state of this person became clear to me that he is a man of *fitnah* and that he is partisan to the people of falsehood in general. It has reached me also from reliable narrators that he co-operates with the *Qutbees* so I see that *Salafees* should boycott him and not attend his gatherings and conferences as a punishment to him.

A *Salafee* should have a *Salafee* stand upon the methodology of the *Salaf* and its people. So the state of this man has become uncovered, he used to hide behind *Salafiyyah* and the smallest of things exposed him. This is how Allaah exposes those who hide and those confused with *Salafiyyah*. Allaah does not leave them and this is from His Grace, Generosity and Blessings upon this *da'wah*. So I warn all the *Salafees* from this man and his like so they should not attend his gatherings, conferences or other than it.

May Allaah enlighten all, to that which He loves and is pleased with, *wa sallallaahu wa sallam 'alaa Muhammad wa 'alaa aalihi wa ashaabihi wa sallam*.

Shaykh Rabee' Ibn Haadee al-Madkhalee
18th *Rajab* 1423H
Wednesday 25th September, 2002

COMMENTS: This original warning was met with great joy and served as a victory for the *Salafiyyeen*. However, the *hizbiyyeen* and their ignorant followers were not happy. The *ashaabuljam'iyyaat* rebelled and claimed that people would still come to the conferences of QSS, despite the warning of Shaykh Rabee'us-Sunnah. The ignoramuses from Detroit claimed that Shaykh Rabee' was lied to, or that he did not fully understand the issue of the *Kadhdhaab*, *Nammaam*, *Hizbee* in question. These were answered by the Noble Scholar: Ahmad Ibn Yahyaa an-Najmee:

THE DOUBTS OF THE SUPPORTERS OF THE KADHDHAAB, NAMMAAM, HIZBEE IN QUESTION – ANSWERED:

The First Doubt:

The Noble Scholar, al-'Allaamah Ahmad Ibn Yahyaa an-Najmee was asked, "What do you say about one who opposes by using this statement: The Shaykh was affected by the youth around him!"

So the Shaykh - *hafidhahullaah* - answered, "This is not correct. The Scholars of the *Salafiyyeen* are not affected by the youth around them. However, they attach themselves, and these youth attach themselves to the truth and the justice that Allaah commanded them with. So this statement of theirs is not correct, it is a *baatil* (false) statement."

COMMENTS: So this argument, "The Shaykh was affected by the youth around him," has been used by the sympathizers of *hizbiyyeen* time and time again. First, it was the supporters of Safar al-Hawaalee and Salmaan al-'Awdah when they themselves lied concerning the words of Shaykh Ibn Baaz. Here in the west, we heard the followers of Aboo Muflisah, as well as Aboo Mufsidah himself claiming that Shaykh Rabee' had been 'lied to' and that the Shaykh was not present here in the west and therefore he could not make a ruling upon Aboo Mujrimah. Here, in our very own city of Toronto, we had the callers to *hizbiyyah* like Yahyaa Ibraaheem al-Misree saying, "So when Shaykh Rabee' gives you a *hukm*, he is giving you a general statement, something that is general, even if he is speaking about a specific incident – it's a general statement. The problem now is that people take the general statement and make it in the '*umoom* (general) they make it *khusoos* – specific and this is where you fall into error." And he also said, "I honestly believe that no one can make *jarh wa ta'deel* from the Scholars over there unless they've seen it on what they've spoken." [Taken from the TROID/KBW meeting tapes, September 1999] Later on, when confronted with the erroneousess of this statement, Yahyaa at first claimed that he had recanted from his speech about Shaykh Rabee', but when asked in which mode he did this, he quickly exclaimed that he did it 'without mentioning the particulars of the affair.' Such is the *manhaj* of the skilled politicians whose only concern is to save face.

Similarly, now we are hearing the same arguments from the followers of the *Kadhdhaab*, *Nammaam*, *Hizbee* in question. They use the same arguments that were previously used by the followers of Abee Muflisah here in the west and others. It is indeed evident, that these supporters of the *Kadhdhaab*, *Nammaam*, *Hizbee* in question and QSS have not learnt this respect for the Scholars since then, may Allaah guide them.

The Second Doubt:

The Noble Scholar was also asked, "What is your comment upon the statement: I will not accept a *jarh* (disparagement) concerning one that I know, unless I check him out myself."

"This one is ignorant (*jaahil*). Allaah the Glorified and Exalted said,

"O you who believe! If a faasiq (disobedient sinner) comes to you with some news, then verify it." [Sooratul-Hujuraat 49:6]

Allaah the Glorified and Exalted commanded verifying the news of the *faasiq*, and He did not command verification for the news of the one who is trustworthy (*adl*). And the trustworthy one is to be carried upon his reality. And the news of one person is accepted according to the people of knowledge. It is only rejected by the innovators who have with them something of innovation. The news of one person is accepted.”

COMMENTS: Again this is the same type of speech we heard from those who defended likes of Aboo Mubtilah. They claimed that he has not been given a chance to explain his side of the story and that they would not take a firm *Salafee* position regarding him, until they spoke to him first. Indeed, this is a principle from the principles of the innovated *manhaj* of Abul-Fitan al-Mubtil al-Mufarriq al-Mubtadi’. May Allaah protect the *Salafiyyeen* in these times of *fitan* and save them from the trials of those who seek to overthrow the Major Scholars and place themselves in their place.

For the source of the questions and answers with Shaykh Ahmad an-Najmee, refer to:

<http://www.sahab.net/sahab/showthread.php?s=7a516b03360c5ae9ecc15f5855369c6e&ttheadid=285345>

THE PUBLIC ADVICE:

The following are some of the words of al-'Allaamah Rabee'us-Sunnah Ibn Haadee al-Madkhalee where he advises Saleem al-Hilaalee and 'Alee Hasan al-Halabee to apologize, as the translator (Shakeel as-Singafooree) of their remarks against Shaykh Rabee' apologized, and he advises them to take the *Salafee* position that Allaah has obligated them to take with regards to the *fitnah* of Abul-Fitan al-Mubtil al-Mufarriq al-Mubtadi’.

“May Allaah bless you. So when this translation was spread, and some of the *Salafee* youth began to speak against Saleem al-Hilaalee and 'Alee Hasan 'Abdul-Hameed, I requested the supervisor of Sahab.Net to ban this speech against the two of them. And it reached me that AnaSalafi.Net, and it is *Salafee inshaa' Allaah*, had begun to speak about the two of them. So I called them and requested them to leave off the speech concerning those two men. And I have waited for the two of them, that they would apologize, just as the translator has apologized, for what they said about the difference between me and Abul-Hasan al-Mubtil (the long winded prattler), al-Mufarriq (the divider), causer of *fitan*, the one who has ripped the *Salafiyyeen* apart and he has spread *fitnah*, a *fitnah* for which we do not know any comparison. He spread this (*fitnah*) in the various areas of the world. And we said that we shall wait for these two men (Saleem al-Hilaalee, 'Alee Hasan al-Halabee) to take the *Salafee* position that Allaah has obligated them to take, in order to give victory to His Religion, and to uphold the truth, and to be witnesses for Allaah though it, as Allaah the Blessed and Exalted said,

“O you who believe! Stand out firmly for justice, as witnesses to Allaah, even though it be against yourselves, or your parents, or your kin.” [Sooratu-Nisaa' 4:135]

And we have remained waiting for them to apologize and to raise high the truth. Since the Scholars of Yemen were patient and remained steadfast for a long time with regards to the trial of Abul-Hasan, until they could not do that any longer, and finally they took one position towards this man (Abul-Fitan al-Mubtil al-Mufarriq al-Mubtadi') with regards to his going out against *Ahlus-Sunnah wal-Jamaa'ah*. So they warned against him and his *fitnah*. And the Scholars of al-Madeenah showed kindness towards Abul-Hasan, hoping that he would return back to the correct view, yet he did not increase except in arrogance, disease and spreading of *fitan*. So they had no choice but to seek the truth and the trial remained open in front of them to explain the issues of misguidance in this man which have not ended. So he has many corrupt principles and many of his actions are evil and from them is that he has ripped the *Salafiyyeen* apart. And there is no *fitnah* greater than that. So if they want to unite the word of *Salafiyyeen*, then let them favour the precedence of their brothers in emaciating this man, alMubtil (the long winded prattler), the source of great *fitnah*. So they must contradict it (the *fitnah*) with the truth until this *fitnah* goes away from the chests of the Believers. Since it has been sitting in the chests of the youth and it has been wearing them down and it has been filling their hearts with resentment and controversies and it has been pre-occupying their positions. By Allaah, we have not known a *fitnah* like this one. It is a *fitnah* for which eighty five children were enlisted, they were made out to be major Scholars to be thrust against the Major Imaams and to overthrow them and the leaders of tribes argued about it. And Abul-Hasan is moving with *hizbiyyah* and devastation inside the Kingdom and in Yemen. This is a *fitnah* for which have never seen a comparison. And we have never seen an evil caller moving the way that he moves. This is the custom of telephone calls, which are made in the eastern and western parts of the world. As it has reached me from the individuals who were called, and they are truthful, and whoever claims that they are liars, then he is a liar. And he is to be known with lying and he is to be known as a chameleon. So the man has been plotting from the beginning.

There were sixteen people when he and I were speaking privately. And I pretended to be ignorant about his deviations and I displayed gentleness to him so that he might return to the correct path. Indeed, this man introduced himself. Rather, introductions were made for him by way of speech which it was not possible to escape from its spreading. So he spread it, but Allaah the Blessed and Exalted has promised to give victory to His Religion, and He has subdued his *fitnah*. And He shall continue to subdue his *fitnah* until it is crushed, as He crushed the *fitan* of other than him. I ask and I supplicate to Allaah the Blessed and the Exalted that He removes his *fitnah* and that He brings unity into the hearts of the *Salafiyyeen* in every place. Since, they were upon love, unity, brotherhood, co-operation and mutual advising to the truth in the eastern part of the world and the western part. Then he came with this *fitnah* which has not served anyone besides the enemies of Islaam and the misguided *ahzaab* which use this *da'wah* as a cover. So it has served them and supported them. Why? Since, if he was upon the truth, he would have waged war against them. However, when it became clear to them that he is al-Mubtil (the long winded

prattler) and that he is the enemy of their enemies from *ad-Da'watus-Salafiyyah*, they aided him and helped him. So this aided the *Takfeeriyyoon*, and the people of misguidance...”

THE TASHWEEH OF THE NAMMAAM, KADHDHAAB, HIZBEE IN QUESTION:

So now, after all of this had occurred, the *Kadhdhaab*, *Nammaam*, *Hizbee* in question had the choice of going back to al-'Allaamah Rabee'us-Sunnah and recanting from his *hizbiyyah*, *nameemah* and *kadhib*. However, being the *Kadhdhaab*, *Nammaam*, *Hizbee* that the *Kadhdhaab*, *Nammaam*, *Hizbee* in question is, he decided that he would much rather fight the Major Scholars in their opposition to Abul-Fitan al-Mubtil al-Mufarriq al-Mubtadi'. So he resorted to increase the *fitnah* of the times by turning one Scholar against another. So he called al-'Allaamah 'Abdul-Muhsin al-'Abbaad – a Scholar that even the *Kadhdhaab*, *Nammaam*, *Hizbee* in question knows all *Salafees* love and follow – in order to add support for his own demented *manhaj*.

A RETURN TO THE KNOWLEDGE BASED PRINCIPLES:

There are several points that the intelligent *Salafee* must keep in mind when faced with the dilemma of what the *Kadhdhaab*, *Nammaam*, *Hizbee* in question has done in making this new *fitnah* and involving the Noble Scholar, al-'Allaamah 'Abdul-Muhsin al-'Abbaad into it. Firstly:

[1] Accepting the News of the Thiqaat:

Imaam Ahmad, it reached him about Daawood Ibn 'Alee adh-Dhaahiree, that he had said that the *Qur'aan* had newly come about. So Daawood Ibn 'Alee came from Khurasaan to give the *salaam* to Imaam Ahmad and visit him. So Daawood said to the one who was at the door, and it was his son 'Abdullaah. He said, 'Say to your father, a man from Khurasaan wants to give you *salaam*.' Imaam Ahmad said, 'Say to him, if it is Daawood Ibn 'Alee, then let him go back.' So he conveyed this to him. So he began swearing that this was not the case. So Imaam Ahmad sent the reply, 'By Allaah, it has reached me – Muhammad Ibn Yahyaa adh-Dhuhalee, Muhammad Ibn Yahyaa, so you cannot be correct.’⁸

The evidence for what Imaam Ahmad did here can be found in the *aayah*,

“O you who believe! If a sinner was to come to you with news then verify it.” [Sooratul-Hujuraat 49:6]

⁸ Refer to *Taareekhul-Baghdaad* (8/374)

The *mufassir*, Imaam al-Qurtubee said in his explanation of this *aayah*, “In this *aayah* is a proof that we accept the news of one (person) if they are trustworthy, because in this Allaah only commanded verification in the news the *faasiq* has related.”⁹

And the Imaam, Muhammad al-Ameen ash-Shanqeetee said, “**Secondly:** This *aayah* shows that which the Scholars of *usool* have used as a proof (to establish) that the news of a trustworthy person is accepted, because when Allaah said,

“O you who believe if a faasiq comes to you with news, then verify it.” [Sooratul-Hujuraat 49:6]

The opposite understanding is that if a trustworthy person was to come with news and he was not a *faasiq* (sinner) but he was trustworthy then it is not necessary to seek verification.”¹⁰

Imaam 'Abdur-Rahmaan Ibn Naasir asSa'dee said in his *Tafseer*,

“So in this, **“O you who believe if a faasiq comes to you with news, then verify it,”** is a proof that the news of the trustworthy one is accepted.”¹¹

[2] Accepting the News of the Thiqaat is Not Taqleed:

Stated the *Muhaddith* of Yemen, al-'Allaamah Muqbil Ibn Haadee al-Waadi'ee (d.1421H) – *rahimahullaah*, “And you submit to them (the Scholars), for they are the people of that art, and they are more knowledgeable of their knowledge. And I do not call you to *taqleed*, since this is not from the aspect of *taqleed*, but it is from the angle of accepting the information of a trustworthy person, and Allaah, the Sublime and Exalted says,

“O you who believe if a faasiq comes to you with news, then verify it,” [Sooratul-Hujuraat 49:6]

And the understanding of the verse is that when an upright (trustworthy) person comes, then we take his information, and Allah knows best.”¹²

[3] The Detailed Jarh (disparagement) Takes Precedence over a General Ta'deel (praise):

Stated al-Haafidh al-Khateeb al-Baghdaadee (d.468H) – *rahimahullaah*, “That the people of knowledge have agreed that the one who has been criticized by one or two and has been praised by the same number as those who made *jarh* upon him, that indeed the *jarh* (which is explained, detailed) is more deserving (to be accepted). The reason for this is that the one

⁹ *Tafseerul-Qurtubee* (16/312)

¹⁰ *Adwaa'ul-Bayaan* (7/627)

¹¹ *Tafseerus-Sa'dee* (p. 744)

¹² *Ghaaratul-Fasl* (p. 96) of Imaam Muqbil Ibn Haadee al-Waadi'ee

criticizing is informing us of a hidden matter which he has come to know of, so he affirms (that which the one) who has praised him (has said), and it is as if he is saying to him that I know about his apparent state what you know and I possess alone knowledge which you do not know due to examining his affair.”¹³

Stated al-Haafidh Ibn Hajr, “The *jarh* has precedence over the *ta’deel* if it is explained and comes from one who understands (those reasons which would necessitate a *jarh* or a *ta’deel*).”¹⁴

Stated al-Haafidh Ibn Katheer, “If there was to be a contradiction between the *jarh* (criticism) and the *ta’deel* (praise), then the criticism should be explained.”¹⁵

Stated al-’Allaamah Ahmad Shaakir, “If there is a *jarh* (criticism) whose reason has been explained and a *ta’deel* (Praise), then the criticism has precedence even if the number of *mu’addiloon* (those praising) are many, because the one who is criticising has additional knowledge which the *mu’addil* has not come across and also due to the fact that the (*jaarih*) is affirming that which the *mu’addil* has reported from the apparent state (of the one who has been criticised)...”¹⁶

Imaam Ahmad Ibn Hanbal (d.241H) - *rahimahullaah* - said, “Every person whose *’adaalah* (trustworthiness) is established, then the *jarh* of anyone is not accepted unless they explain it.”¹⁷

Al-Muhaddith Muqbil Ibn Haadee al-Waadi’ee – *rahimahullaah* – was asked, “When a narrator is declared reliable by one person and disparaged by four, or disparaged by one and declared trustworthy by four, then whose saying is taken? Explain to me with a single example of the books of *hadeeth* and *rijaal* concerning *jarh mufassar*, because I have given precedence to the general appraisal (*ta’deel*) of the many [rather than the single person’s *jarh*]?”

So the Imaam of Yemen answered, “As for given precedence to the *ta’deel* of the many, then it is not correct. Because the criticiser has observed what the appraiser (*mu’addil*) has not observed. So for example, when you find a man always in the first row (in Prayer), so you declare him *thiqah*, but your friend knows that he is not a *haafidh* (strong memorizer), rather he is weak in memory (*da’eeful-hifdh*). So you know that the man is always in the first row, but your friend knows he works in a usurious bank, or that pictures (photos) are made of him (or by him) or he works as one who shaves beards (i.e. a barber), so the *jaarih* (criticiser) has observed or come across what the *mu’addil* has not come across. If ten people

¹³ Refer to *al-Kifaayah fee ’Ilmir-Riwaayah* (p. 142).

¹⁴ *Nuzhatun-Nadhr* (p. 193)

¹⁵ Refer to *al-Baa’ithulHatheeth* (1/287)

¹⁶ Refer to *al-Baa’ithulHatheeth* (1/289)

¹⁷ *Tahdheebut-Tahdheeb*(7/273)

were to declare him *thiqah*, and then a single person has made criticism of him with a “*jarh mufassar*”, then the *jarh mufassar* is accepted.”¹⁸

So based upon the above, it must be known that the major Scholars such as al-'Allaamah Rabee'us-Sunnah, Ahmad an-Najmee, Zayd al-Madkhalee, Faalih al-Harbee, 'Abdullaah al-Ghudayyaan, 'Ubayd al-Jaabiree, Saalih as-Suhaymee, Muhammad Ibn Haadee al-Madkhalee, and their brothers in Yemen such as, Shaykh Yahyaa al-Hajooree, Saalih al-Bakree, Muhammad Ibn 'Abdul-Wahhaab al-Wassaabee and others are considered *thiqaat*, though the *Kadhdhaab*, *Nammaam*, *Hizbee* in question may detest that.

All of these *mashaayikh* have brought evidences against Abul-Fitan, and have faced him with them. Abul-Fitan has refused to retract from his errors, so they have openly refuted and warned against him. Despite this, the *Kadhdhaab*, *Nammaam*, *Hizbee* in question defends Abul-Fitan and his *baatil manhaj*. Now Shaykh Rabee'us-Sunnah and Muhammad al-Bannaa have openly warned against the *Kadhdhaab*, *Nammaam*, *Hizbee* in question as well. So the *Kadhdhaab*, *Nammaam*, *Hizbee* in question is breathing its last by using this general speech from al-'Allaamah 'Abdul-Muhsin as a shield for his own menacing purposes.

However, the general speech of Shaykh 'Abdul-Muhsin, found in the recording that the *Kadhdhaab*, *Nammaam*, *Hizbee* in question made, does not remove the detailed *jarh* which has been long established against *Kadhdhaab*, *Nammaam*, *Hizbee* in question stands. And the *Kadhdhaab*, *Nammaam*, *Hizbee* in question needs to go back to Shaykh Rabee'us-Sunnah and recant from his *hizbiyyah*. Until then, the QSS conferences and event must still be boycotted by the *Salafiyyeen*, as Shaykh Rabee'us-Sunnah has advised.

THE STATUS AND RANK OF FAALIH IBN NAAFI' AL-HARBEE:

Shaykh 'Abdul-'Azeez Ibn Baaz (*rahimahullaah*) was asked on the 3rd of *Sha'baan* in 1412H, when some names were presented to him, and he was asked to give his view about them, and his position towards them and they were, Shaykh Muhammad Amaan al-Jaamee, Shaykh Rabee' Ibn Haadee, Shaykh Saalih as-Suhaymee, Shaykh Saalih al-'Ubood, Shaykh Faalih al-Harbee, Shaykh Muhammad Ibn Haadee, and so the Shaykh replied, “And the names that you have mentioned, then they are from the most special (*khawaass*) of our brothers, and they are from the Scholars of the *Sunnah* who are well-known with uprightness and a good path, and a good '*aqeedah* and with calling to Allaah the Mighty and Majestic.”

And Shaykh 'Abdul-'Azeez Ibn Baaz also said about the Scholars of al-Madeenah on the 28th of Rajab 1412H, “And our Brothers, the well known Scholars in al-Madeenah, we do not have a doubt about them. They are possessors of a sound '*aqeedah* and they are from *Ahlus-Sunnah wal-Jamaa'ah*, such as Shaykh Muhammad Amaan Ibn 'Alee, Shaykh Rabee'

¹⁸ *Ijaabatus-Saa'il fee Ahammil-Masaa'il* (p. 439)

Ibn Haadee, Shaykh Saalih Ibn Sa'd asSuhaymee, Shaykh Faalih Ibn Naafi', Shaykh Muhammad Ibn Haadee [al-Madkhalee] - all of them are known to us to have *istiqaamah*, knowledge and sound '*aqeedah*. We ask increase in every good for them from Allaah and success in what pleases Him. However the callers of falsehood (*du'aatul-baatil*) and the people who hunt (others) in murky waters, they are the ones who cause confusion amongst the people and who speak in these matters and they say, 'The intent was this and that,' and this is not good."

The Noble Scholar, Ahmad Ibn Yahyaa an-Najmee was asked, "There has appeared some opposition from some of the brothers, and causing doubt about the *Salafee manhaj*. One of them says that the sitting with Shaykh Rabee' causes the heart to become hard, and that the refutation of Shaykh Faalih al-Harbee against Aa'id al-Qarnee was on account of envy, and then he warns from the book *Madaarikun-Nadhr* and he also incites some of the youth, and distributes some cassettes that are by people who are not known, such as 'Abdur-Rahmaan al-Aa'id. So I said, "By Allaah, I will not greet you, and I will boycott you until you repent." So some of the brothers rejected this from me, and said that I am *mutashaddid* (harsh, severe)."

The Shaykh replied, "I say that (you) are not *mutashaddid*. And this person who speaks about Shaykh Rabee' and Shaykh Faalih al-Harbee, this person hates *Salafiyyah*, for these (two Shaykhs) are the heads of *Salafiyyah*."

He was then asked, "What is the correct position for the *Salafee* youth concerning those who revile Shaykh Faalih al-Harbee and consider him to be from amongst the *mutashaddideen* and *mutasarri'een* (the harsh, severe and hasty ones)?"

The Shaykh replied, "Reviling a scholar because he speaks against the Innovators, then this is actually praise in the view of the *Salaf* (i.e. to speak against the Innovators). And those who make this claim by way of this thing that they consider to be a revilement (upon a person), then it is not something that is considered a revilement (i.e. refuting innovators is not a revilement upon the one who does it). And Shaykh Faalih al-Harbee is from amongst the *Salafee* Scholars whom we consider to be upon a great deal of good, and they themselves consider that they engaged in *Jihaad* against the people of *hizbiyyah*. Him (i.e. Shaykh Faalih) and those who are with him from the scholars, the *mujaahideen* in the path of Allaah. We ask Allaah that He grants us and them success." End Shaykh Ahmad an-Najmee's words.

The Shaykh, Ahmad Ibn Yahyaa an-Najmee also said, "The Shaykh Faalih al-Harbee is a noble scholar ('*aalim jaleel*) from *AhlusSunnah wal-Jamaa'ah* and from amongst the adherents to the *Salafee manhaj* and no one speaks about him except one who is abandoned (*makhdhool*)."

Shaykh Rabee' Ibn Haadee al-Madkhalee said, "Shaykh Faalih al-Harbee is amongst the most knowledgeable of people of the *Salafee manhaj* and amongst the most knowledgeable

of people concerning the secret hide-outs of the *Quthbiyyah* and (people of) *Hizbiyyah* and other than them. And he is truthful in what he narrates from them and in what he criticises them for, and no one speaks against him except the people of innovation and misguidance, and this is because he is amongst the Carriers of the flag of the *Sunnah*, and amongst the defenders of it, and of those who call to it, and he does not fear the blame of anyone in the path of Allaah. It is for this reason that they wage a war against him, and they war against those who are like them, as is the way of the people of misguidance and innovation of all times and places. This is not something new to us, this is something old from the likes of the *Khawaarij*, the *Mu'tazilah*, the *Rawaafid*!! They revile the scholars of Islaam, and they accuse them of being *Hashawiyyah* (worthless ones) and *al-Ghuthaa'* (scum)... to the end. This is well-known, meaning that the enemies of the Prophets reviled the Prophets and the enemies of the Companions reviled the Companions and the enemies of *Ahlul-Hadeeth* reviled *Ahlul-Hadeeth*, and we *inshaa' allaah*, are the Inheritors of the Prophets and the Inheritors of the Companions, so we call the people to traverse upon their way and their *manhaj*, in opposition to those besides us, and all praise is due to Allaah, and every nation has one to inherit from them."

Al-'Allaamah Shaykh Zayd Ibn Haadee al-Madkhalee said, "It is known that the Shaykh, Faalih, is a man from *AhlusSunnah*, amongst those who traverse upon the *manhaj* of the *Salaf*, and we do not know that he has innovated anything, or that he has opposition to *AhlusSunnah*. The man authors alongside *AhlusSunnah* and he is upon the *manhaj* of the *Salaf* and he aids the *manhaj* of the *Salaf* and he refutes *Ahlul-Bid'ah*, and this is the way of the *Salaf*."

Al-'Allaama, Shaykh 'Ubayd al-Jaabiree said, "And Shaykh Faalih, and all praise is due to Allaah, is *thiqah* (trustworthy). The Shaykh, Faalih is *thiqah*, and he knows what he says, and he knows what he writes, and he knows what he spreads. Shaykh Faalih is *thiqah* with us and all praise is due to Allaah. He is upon the *manhaj* of the *Salaf*, and he is not in need that I be asked about him and that I give *tazkiyah* (commendation) to him. However I was asked so I answered! Shaykh Faalih, and all praise is due to Allaah, is *thiqah* from the angle of '*aqeedah*, and *manhaj*, and knowledge, and all praise is due to Allaah." (Cassette on Questions Concerning the Issue of al-Maghraawee)

Shaykh Muhammad Ibn Haadee said, "Shaykh Faalih is amongst the most knowledgeable of people of the *Sunan* and the Book and amongst the most knowledgeable of people of the *Sunnah* and the most knowledgeable of people of *Ahlul-Bid'ah* in this time - according to what we have known of him, and entered upon him (i.e. to visit him) and sat with him, and been contemporaries with him, and heard from him. And he is amongst the most knowledgeable of people in al-Madinatun-Nabawiyyah, of the ways and paths of innovation, and the contemporary (innovated) methodologies, which oppose what the *Salaf* of the *Ummah* were upon, may Allaah the Most High be pleased with them. And anyone who says anything other than this is only one of two men. Either a *jaahil* (ignorant)

or an envious *kadhdhaab* (liar).¹⁹ And we seek refuge in Allaah from both of them. And the one who reviles Shaykh Faalih in this matter which he speaks about, and about his *Salafiyyah*, then in reality he is the one who is reviled in our view.”

Shaykh Muhammad Ibn Haadee also said, ‘Shaykh ‘Alee Ibn Naasir al-Faqeehee, and Shaykh Saalih as-Suhaymee, and Shaykh Rabee’ and Shaykh Faalih Ibn Naafi’ (al-Harbee)... we have not known them except as heads of the *Sunnah*, and all praise is due to Allaah, they are firmly established upon it, the likes of the firmly established mountains, and all praise is due to Allaah... and we have not known the *Sunnah* except by way of them, and their likes from those who have preceded them from our Shaykhs in Riyaad. We have learnt from them, and all praise is due to Allaah, and likewise, those whom we have taken from in our land of Saamitah... they are the leading Imaams of the *Sunnah* and chiefs, heads of the *Sunnah*.’²⁰

AL-’ALLAAMAH MUHAMMAD IBN ‘ABDUL-WAHHAAB GIVES VICTORY TO THE TRUTH – AND DEMOLISHES THE EVIL PLOT OF THE KADHDHAAB, NAMMAAM, HIZBEE AGAINST SALAFIYYAH AND ITS SCHOLARS:

Sheikh Muhammad Ibn ‘Abdul-Wahhaab al-Bannaa regarding ‘Abdul-Mun’im al-Leebee and the Jordanian position upon Abul-Fitan, recorded on Sunday 6th October 2002/29th Rajab, 1423H

The Noble Scholar states, “I heard the discussion with this Libyan brother ‘Abdul-Mun’im with Shaykh ‘Abdul-Muhsin al-’Abbaad. Before that he contacted me over the phone wanting from me a recorded statement clarifying that the brothers from Jordan are upon the truth and guidance, or something to that effect. I said, ‘By Allaah I cannot say that they are upon the truth and guidance.’ And they have now ruled that Abul-Hasan is correct and that Shaykh Rabee’ has erred without going back to Shaykh Rabee’. This matter, I see is opposed to the obligation (which was upon them) that is why the *fitnah* has increased. It was obligatory on them to return to him first and foremost. And before they put out (their statement) it was upon them to discuss the matter. Then Shaykh Rabee’ told me about our brothers in Jordan and if everyone told me I would not have believed them, but my certain knowledge and experience with our brother Rabee’ Ibn Haadee is that he has never lied. So I believed him that they (the Jordanians) spoke aiding Abul-Hasan. They said that *khabarul-waahid* (the narration of one person) does not constitute certainty (*laa yafeedul yaqeen*) and he (Shaykh Rabee’) called me and said listen (to their statement) and I said I will not be able to speak until I hear it.

¹⁹ Like the *Kadhdhaab*, *Nammaam*, *Hizbee* in question who was seeking something from Shaykh ‘Abdul-Mushin which he could use as a weapon against the *Salafiyyeen*.

²⁰ These statements were taken from posts by Sultaan al-Juhane and Aboo Salmaan, on AnaSalafi.Net Forums (and these quotations are to be found on tape or in written, published form, or both).

So ('Abdul-Mun'im) said listen to our brother 'Alee Hasan (who was there) so I said okay. So 'Alee Hasan spoke to me and I said to him you have erred a clear error and have further enflamed the fire. How can you all write these written statements aiding Abul-Hasan and mentioning that Rabee' is the one mistaken before you returned to Shaykh Rabee'. This is amazing.

The people of falsehood say statements of *kufr* and yet they defend each other and yet is this how we act? I am speaking now about 'Alee Hasan. Shaykh Rabee' said to me and by Allaah I would not have believed it if all the people told me for my experience of knowing Rabee' while even as a student and until now I have not known him ever to lie. Shaykh Rabee' said (to the Jordanians) you have differed with your own Shaykh Naasirud-Deen al-Albaanee (*rahimahullaah*) and differed with what you used to be upon or words to that effect that *khabarul-aahaad* which the *Ummah* has accepted constitutes knowledge and certainty.

He ('Alee Hasan) said no we did not say this and we will come and discuss and sort it out. I said to him no, the discussion and sorting out will be with Shaykh Rabee' and I will be there. He said if Allaah wills we will come in *Ramadaan* and we will sort it out. I said this is the obligation. This is what is obligatory upon you before you speak about each other, that you advise one another first and foremost.

'Abdul-Mun'im was quiet after that as he was listening and 'Alee Hasan said after we will discuss it as though he did not want to open the door, it seemed to be that he didn't want to show that this position of theirs was wrong to Abdul-Mun'im, *baarakallaahu 'alaykum*. I, in reality, regarding the speech of Abul-Hasan, was present from the beginning (since 1416). I mean Shaykh Rabee' may Allaah enlighten him to that which He loves and is pleased with never used to openly mention these (errors) and used to forbid everyone who wanted to speak regarding this matter, meaning the mistakes of Abul-Hasan, that they remain silent (in the beginning). Then he sent him a letter in secret (advising him) and with this he (Abul-Hasan) did a refutation on the internet in tapes containing criticism and slander.

Then when he came to me two months ago. I said to him, 'O Abal-Hasan you are the one who has lit the fire of the *Haddaadees*.' He said, 'How?' I said, 'Who is the one who advised you and made you return from your statement on Usaamah Ibn Zayd (*radiyallaahu 'anh*)? And you were persistent upon speaking against him. Are they not your brothers in Yemen? If you went to them and said *jazaakallaahu khayran*, you are the ones who returned me many times while I was persistent, but I recognize that I am mistaken. What will the result have been?'

The word would have been united. And who was the one to have made you return many times both in writing and in speech regarding Sayyid Qutb when he mentioned the belief of *wahdatul-wujood* (in his books) before his Islaam and after his Islaam and he brought you the statements past and present? Was it not Shaykh Rabee' Ibn Haadee? Even if you

hypocritically came and said Shaykh Rabee' *jazaakallaahu khayran* for having returned us many times and I agree that I was mistaken. What would have been the result? But instead you say (those who have refuted you) are the lowly despicable ones (*aradil*) under the feet. No person says this! This is what I said to Abul-Hasan. Then he said 'I want to come to you to sort it out,' I said no, you want to sort it out then do so with Shaykh Rabee'.²¹ Your brothers in Jordan were mistaken in that they aided you without going to Shaykh Rabee'. I wanted that those in Jordan and those in Yemen to come and come to an understanding. I do not know what will happen after this, we ask Allaah to rectify the matters..."

Regarding Shaykh 'Abdul-Muhsin's Conversation with 'AbdulMun'im:

"Anyhow the discussion has been spread here and there on the internet and people will look to this and that. How was Shaykh Rabee' speaking regarding Abul Hasan? He was speaking with proof and evidence from Abul-Hasan's own speech and tapes. And the intellectual one sees this. Then the rest of the *mashaayikh* (of al-Madeenah) who called Abul-Hasan to discuss with them, the first time they had good opinion of him. The second time he was persistent upon aiding those who are opposed to the methodology such 'Ar'oor, Maghraawee (those who brought together intellectuals who opposed the path). They (the *mashaayikh* of al-Madeenah) openly said that this man is not upon the correct path. So what do we do? This is the *Sunnah* of Allaah. The people of falsehood are persistent upon their falsehood and they push out their falsehood upon lies and deception in many cases. They do not stay away from lies. He (Abul-Hasan) said to me that he went to Shaykh Rabee' to pardon himself from him. So I said to him no you didn't you went to argue with him.

Then a man with Abul-Hasan who looked respectable (meaning of old age) said, "I was there." So I said to him, 'Fear your Lord!' I heard it with my own ears when Shaykh Rabee' said come let us discuss, you (Abul-Hasan) said no I will not and you spoke to him as though he was a child. Then Shaykh Rabee' said to him how old are you? He was trying to show him that he is like his own father and to have manners with him. This is what happened, so he (Abul-Hasan) lies regarding this."

How Long Have You Known Shaykh Rabee'?

"Since 1382H/1383H until now. He was in the university studying and I was teaching. He was there and there was 'Abdur-Rahmaan 'Abdul-Khaaliq, Muhammad Amman - *rahimahullaah* (one of the beneficial scholars of al-Madeenah), and some students from

²¹ How appropriate is this advice for the *Kadhdhaab*, *Nammaam*, *Hizbee* in question! It is upon him, if he truly wishes to return to *Salafiyyah*, that he goes to Shaykh Rabee'us-Sunnah and repent for his *hizbiyyah* and lies. However, he has not done anything so far but increase the *Ummah* of Islaam in *fitnah* and discord by recording these general statements from Shaykh 'Abdul-Muhsin - *hafidhahullaah*. However, we believe that if Shaykh 'AbdulMuhsin al'Abbaad knew the errors of Abul-Fitan, the *Kadhdhaab*, *Nammaam*, *Hizbee* in question and QSS, then Shaykh 'Abdul-Muhsin would without a doubt take the same position as Shaykh Rabee'us-Sunnah.

Sudan and 'Umar al-Ashqar (Shaykh al-Bannaa says that 'Umar al-Ashqar followed the *Ikhwaan* later). We used to take them out for *da'wah* and we have gone to Sudan many times. 'Abdur-Rahmaan was one of the most hard against the *Ikhwaanul-Muslimeen* but the wealth of *Turaath* has corrupted him just like the head of *Ansaarus-Sunnah* in Egypt (Safwat Noorud-Deen) and the *Ansaarus-Sunnah* in Sudan. They *Ihya'ut-Turaath* did not set it up except for the *Da'watus-Salafiyyah* to liquidize it (blameworthy leniency). Because in Egypt there are many mosque and they collect many thousands of dollars. The callers take a share from it. For example (campaigns call for) feeding a fasting person, helping families, and the same callers take what they want and are not accountable. So *baarakallaahu 'alayk*, we ask Allaah that He gives right to the truth and demolishes the falsehood.

And that He takes revenge over those who work to destroy the legislation of the Messenger (*sallallaahu 'alayhi wa sallam*) under the name of *Salafiyyah*. I ask Allaah to take revenge over them and make their plots around themselves and that he does not allow what they have done to bring about harm in this life and the hereafter, for they have corrupted a lot."

Is Shaykh Rabee' From the Kibaarul-'Ulamaa?

"Who is in this time similar to him? He knows the reality of most of the callers. Who is like him? He knows with proof and evidence. He doesn't speak about anyone except with the proof. That is why I say about Rabee' Ibn Haadee that he is similar to Yahyaa Ibn Ma'een in this time. You must forgive me son, I have become old, I forget, now I am ninety years of age. Shaykh Ibn Baaz - *rahimahullaah* - is the 'Umar Ibn 'Abdul-'Azeez in this era. And Shaykh Naasirud-Deen al-Albaanee - *rahimahullaah* - is the Ibn Taymiyyah of this era. And Shaykh Ibnul-'Uthaymeen - *rahimahullaah* - is the Shaafi'ee of this era. By Allaah, the most knowledgeable of our scholars in *fiqh* in this time is Ibnul-Uthaymeen - *rahimahullaah* - and the most generous is Shaykh 'Abdul-'Azeez Ibn Baaz - *rahimahullaah*. And the most knowledgeable of those differences between people and knowing the truth is Shaykh al-Albaanee - *rahimahullaah*, and the most knowledgeable ones of *rijaal* (men) with proof and evidence is Shaykh Rabee' Ibn Haadee, may Allaah protect him. And may Allaah protect his intellect.

When Shaykh al-Albaanee - *rahimahullaah* - showed the errors of Sayyid Qutb and 'Abdullaah Duwaysh - *rahimahullaah* - no one moved but when Shaykh Rabee', may Allaah be pleased with him, showed the misguidance of Sayyid Qutb and he clarified it from his (Sayyid Qutb's) books and his situation in the past, the world was against Rabee'. He said it with openness and evidence. So may Allaah reward him and make him firm and may Allaah keep him alive to remove those who wear the clothes of *Salafiyyah* in order to fight it. We ask Allaah to show their state and clarify them and keep their evil away from us." End of Shaykh Muhammad al-Bannaa's words.

COMPLETE AND UTTER DESTRUCTION FOR THE PLOT DEVISED BY THE KADHDHAAB, NAMMAAM, HIZBEE:

Some of the brothers in Leicester, England, recently asked al-'Allaamah Rabee'us-Sunnah, "O Shaykh they say, If you consider the seniority in age and knowledge, then Shaykh 'Abdul-Muhsin al-'Abbaad is greater both in age and in knowledge than Shaykh Rabee'." So what is your view about this?"

Answered al-'Allaamah Rabee'us-Sunnah, "This is a lie, a lie. I am more senior in age than him, and I am more knowledgeable of these things than him, I have studied them and he has not studied them. Meaning, that his knowledge is another field, arena, however in this field he is either left (i.e. his view left) or he studies (the matter). And I am more senior than him in age, and [Muhammad] al-Bannaa is more senior than him in age, and Shaykh an-Najmee is senior than him in age, and he is the older of all of us (i.e. the three of them Rabee', an-Najmee and al-'Abbaad) and al-Bannaa is the oldest of all of us (i.e. of the four). So when the affair is like this concerning age, then *alhamdulillah* the truth is with them. Seniority in age, and also the truth and evidences are actually with them (i.e. those older than al-'Abbaad). They are asking about al-'Abbaad, who is older, then it is me, and not him. And I comprehend and understand these affairs and al-'Abbaad does not comprehend these affairs... the proofs are with us in this particular topic, and as for other areas, then Allaah knows best. They do not know (i.e. these people), they have not studied with Shaykh Rabee' and nor with al-'Abbaad. So these *tazkiyyaat* (commendations) are false."

THE CONCLUSION:

Finally, we advise the *Salafiyyeen* to be intelligent in these times of *fitan* and to stick to their major Scholars. So do not allow yourself – O *Sunnee* – to be ensnared by the devious traps of the *hizbiyyeen*. Boycott the *Kadhdhaab*, *Nammaam*, *Hizbee* in question, boycott his conferences, events and his website which he has polluted with his conversation with Shaykh 'Abdul-Muhsin, in which he attempts to get general statements from Shaykh 'Abdul-Muhsin to use as weapons against the sincere *Salafiyyeen*.

Do not be fooled by this Hizbee's severe angry hatred towards the *Salafiyyeen* in Toronto, and the brothers at the *da'wah* centre specifically, as he hates the *Salafiyyeen* wherever they stand up for the cause of the truth. The evidence for this the fact that the *Kadhdhaab*, *Nammaam*, *Hizbee* in question referred to the brothers at AnaSalafi.Net²² as "evil people" on the same audio tape with Shaykh 'Abdul-Muhsin. And he did this simply because those *Salafiyyeen* at AnaSalafi.Net have conveyed the words of the Scholars against the likes of Usaamah al-Qoosee and others.

²² This is a website run by some *Salafiyyeen* in Yemen who are close to the Salafee mashaayikh there, as well as being known and considered Salafee by Shaykh Rabee'us-Sunnah. However, despite this, the *Kadhdhaab*, *Nammaam*, *Hizbee* in question considers them to be "evil people" simply because they conveyed the speech of the Scholars against the likes of Usaamah al-Qoosee...May Allaah save us from being amongst those whose love and hate is not for Allaah's sake alone.