

Refutation on the response of SPUBS

Compiled by Abu Fajr Abdil Fataah Al-Kanadi

قال الله تعالى:-

وَكَذَلِكَ نَفَصِّلُ الْآيَاتِ لِقَوْمٍ أَعْيُنُهُمْ أَغْمِيَتْ وَأُولَئِكَ هُمُ الْمُجْرِمُونَ

And thus do We explain the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, that the way of the Mujrimûn (criminals), may become manifest. (Al-An'am 6:55)

Foreword

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إن الحمد لله، نحمده ونستعينه ونستغفره، ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا، من يهده الله فلا مضل له، ومن يضل فلا هادي له. وأشهد أن لا إله إلا الله وحده لا شريك له، وأشهد أن محمداً عبده ورسوله. ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ﴾ [آل عمران:102]. ﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي لَذِي نَسَاءُلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَّامٌ خَفِيًّا﴾ [النساء:1]. ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا * يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾ [الأحزاب:70-71]. أما بعد: فإن خير الكلام كلام الله، وخير الهدي هدي محمد صلى الله عليه وآله وسلم، وشر الأمور محدثاتها، وكل محدثة بدعة، وكل بدعة ضلالة، وكل ضلالة في النار.

أما بعد:

I have received an email from Salafipublications (SPUBS) dated Monday the 18th of October, as a response to what some of the students of knowledge in Daar Al Hadeeth in Dammaaj have gathered as an advice and warning from the mistakes that they have fallen into.

I found serious errors and contentions in the email sent by SPUBS. So as to free ourselves from responsibility and as a reminder for the brothers at SPUBS and also to advice the generality of the Muslims, we here have compiled a knowledge based criticism of the points mentioned in their mail.

وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ

**And my guidance cannot come except from Allâh, in Him I trust and unto Him I repent.
(Hud 11:88)**

I ask Allâh that He counts this effort amongst the scales of my good deeds and forgive me for any errors contained therein.

والله الأمر من قبل ومن بعد والحمد لله على ظهور الحق والسنة.

الفقير إلى الله تعالى

Abu Fajr Abdil Fattaah Al-Kanadi

Darul Hadeeth in Dammaaj

Introduction

Allâh, the All Knowing, Says:

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا

تَسْلِيمًا﴾

But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. (Surah An-Nisaa, 65)

Allâh, the Most High, says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ

وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ﴾

Oh you who believe! Obey Allâh and obey the Messenger (Muhammad), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger, if you believe in Allâh and in the Last Day. That is better and more suitable for final determination. (Surah An-Nisaa, 59)

The Messenger of Allâh (Sallalahu 'Alaihi Wasallam) said:

"وَمَنْ يَعِشْ مِنْكُمْ فَسِيرَىٰ اخْتِلَافًا كَثِيرًا ، فَعَلَيْكُمْ بِمَا عَرَفْتُمْ مِنْ سُنَّتِي ، وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ ، عَضُّوا عَلَيْهَا بِالنَّوَاجِدِ!"

Whoever from amongst you lives after me will see much differing; then upon you is what you know from my Sunnah and the Sunnah of the rightly-guided caliphates: bit on it with your molars.

Shaykhul Islaam Ibn Taymiyyah (rahimabullaah) mentioned: "As for the Tareeqah (way) of Ahlu Sunnah Wal Jama'ah: it is to follow the Aathaar (narrations) of Allâh's messenger (sallalahu 'Alaihi Wasallam) in secret and in open, and to follow the Sabeel (path) of the first of those from the Mubaajiroon and the Ansaar, and to follow the Wasiyyah (testament) of the messenger (Sallalahu 'Alaihi Wasallam): 'Upon you is to follow my Sunnah and Sunnah of the rightly guided caliphates after me, cling on to it, and bite on to it with your molar teeth, and beware of newly invented matters, for every newly invented matter is an innovation, and every innovation is a misguidance'.

And it is to know that the most truthful speech is the speech of Allâh, and to know that the best of guidance is the guidance of Muhammad (Sallalaahu 'Alaihi Wasallaam), giving preference to the speech of Allâh above the speech of the people, and to give precedence to the guidance of Muhammad (Sallalaahu 'Alaihi Wasallam) above the guidance of all other people, and those who hold on to this are called: Ablul Kitaab Wa Sunnah (The people of the Book and Sunnah).

And they are also called Ablul Jama'ab; as the Jama'ab is to unify and the opposite is to split into groups, and the word 'Jama'ab' became a name to those who unify (upon the Haqq), and ijmaa' (consensus) is from the three fundamentals which the knowledge of the deen is built upon.

And they weigh from these three fundamentals, the statements and the bidden and open actions of the people which are connected to the deen.”¹

Allâh, the Most High, says:

﴿وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ جَهَنَّمَ وَسَاءَتْ

مَصِيرًا﴾

And whoever contradicts and opposes the Messenger (Muhammad Salallahu ‘Alyhi Wasallam) after the right path has been shown clearly to him, and follows other than the believers' way. We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination. (An-Nisa 4:115)

And may Allâh have mercy on Ibn Qayyim who said: “*Shaykbul Islaam is beloved in our hearts but we love the truth more than him*”.

And Umar bin ‘Abdul ‘Azeez said: “*No one’s opinion is given precedence over the Sunnah of the Messenger of Allâh (Sallalaahu ‘Alaihi Wasallam). The narrations on this from the Sabaaba and Tabi’een are innumerable. As-Shafi’ee (may Allâh have mercy on him) said: ‘The people have gathered upon (i.e. it is an ‘ijmaa’) that whoever has knowledge of any issue from the Sunnah of the Messenger of Allâh (sallalaahu ‘alaihi wasallam) then it is not (permissible) for him to take the word of anyone over it’. He is right the one who said: No one’s statement is given precedence over the Sunnah of Allâh’s Messenger (sallalaahu ‘alaihi wasallam)*”²

[متن الواسطية في بيان عقيدة أهل السنة] 1

[معارض القبول لمخالف الحكمي] 2

Statements of the scholars is not proof in itself

Spubs had said in their email on the date: Monday the 18th of Oct 2010:

“Other affairs you have mentioned are affairs regarding which the scholars have differed based upon their ijtihaad and evidences from the Book and Sunnah”

Ibn Abil ‘Izz (may Allâh have mercy upon him) said:

*“It is Waajib upon whomsoever is sincere regarding himself that he looks for the proofs which was mentioned and does not (only) look to whom said it due to the opinions of the Scholars (as they) **are only used as a tool in understanding the proofs**, not used as a proof (in itself), this is a great fundamental which you Oh student of knowledge should be aware of”³*

Ash-Shaykh al-Uthaymeen (may Allâh have mercy upon him) said:

*“This is an issue that some of the students of knowledge are heedless of, they say he is upon Ijtibaad (own judgement) and that he possess a reward for his Ijtibaad, so we say yes! This is in relation to him (the scholar), as (for) in relation to you then if it becomes clear to you (that the truth is not with him) **then it is Waajib to oppose him.**”⁴*

ash-Shaykh Saalih al-Fawzaan, may Allaah preserve him, said:

“Indeed in this time there has appeared a people who say: "the matter is an issue of difference of opinion" , so we say: when there is ikhtilaaf the proof should be followed, we have not been requested to use the kilaaf of the people and the opinions of the people a source of worship rather we have been requested to use the proof as a source of worship... so it is waajib to return to the Book of Allaah and Sunnah of the Messenger. As for the one who chooses the opinion that coincides with his desires even if opposes the daleel then this person is misguided , he worships his own desire, as for the one who worships Allaah then he chooses that which is proof based from the Book of Allaah and Sunnah of the Messenger , alaibi as-salaatu was-salaam”⁵

I advise you brothers to implement your own naseehah (advice), that which you have said:

“...If any Salafi is shown his errors, in the usool, or in the furoo' or in the affairs of ijtihaad, then it is upon him to correct and rectify that...” (Which was posted by SPUBS on Salafitalk on the 04-11-2010 at 10:10 PM)⁶

³ Zajrur Ri'aa, page 6.

⁴ Commentary statements on the Book :Iqtidaa As-Siraatil Mustaqeem

⁵ <http://www.salafitalk.net/st/viewmessages.cfm?Forum=9&Topic=10858>

⁶ Reference: His Sharh on Sharhus Sunnah, page 147-148, print: ar-Rushd.

Actions speak louder than words!

Spubs had said in their email on the date: Monday the 18th of Oct 2010:

“**The point regarding the false accusation that we upon the corrupted principle of requiring ijmaa' before a jarh is accepted - this is clear and outright kadhib - this qaa'idah of Ali al-Halabi has been refuted by the scholars such as Allaamah Rabee' Ibn Haadee, Allaamah Ubaid al-Jaabiree and Shaikh Ahmad Bazmool...**”

Yes it is true that Ash-Shaykh Ahmad Bazmool in his refutation against Al-Halabee, refuted Al-Halabee for his statement ‘we cannot accept the detail Jarh **because ash-Shaykh so and so never accepted it**’ and mentioning this under the Chapter: Principle of requiring Ijmaa' before a Jarh is accepted.

Know that I have not said that you have uttered this principle (Jarh is only accepted when there is Ijmaa' on it) with your tongues, however I am saying that you brothers have implemented this Qaa'idah when you advised the brothers not to accept the detail Jarh regarding Ubaid Al-Jaabiree until Ash-Shaykh Rabee' speaks and also by you accepting the general praises for Ubayd al-Jaabiree and using it as an excuse for not accepting the detailed disparagement on him.⁷

During the fitna of Abul Hassan al-Ma[“]rabi did you not disregard the general praises of some of the scholars on him because he was disparaged in detail ?

So Oh brothers, when it came to Ubaid Al-Jaabiree are you not using this false principle that you yourself claim to deny?

Spubs had said in their email on the date: Monday the 18th of Oct 2010:

“**...Added to that is the lie that we do not accept the jarh or radd of younger/lesser scholar over that of an older/greater scholar...**”

Oh brothers, do you not remember what you had posted on Salafitalk on 04-11-2010 at 10:30 pm? Let me quote here what you had said: “**we certainly hold that precedence should be**

⁷ check what was posted by spubs on salafitalk:08-11-2010

given to the greater amongst the scholars, especially in verdicts concerning the nawaazil (those new affairs that befall the people) and in times of tribulation (fitnah)”⁸

Summer Camps are from the ways of the Ikhwaanul Mufliseen!

Spubs had said in their email on the date: Monday the 18th of Oct 2010:

“...our events that we organise for the children of Salafis who attend the Madrassah Salafiyah and the Masjid is something that does not resemble the bid'ee camps of the ikhwaan, rather it is a simple two day school trip for the pleasure of the children which is arranged by some Salafi teachers...”

Our brothers at SPUBS do not understand that these trips are not from the guidance of our Salaf as some of our noble scholars have mentioned:

Ash-Shaykh Saalih Al-Fawzaan, may Allâh preserve him, said:

*“As for taking the people out to this and that place or taking the youth out then this is not from the guidance of the Salaf nor from the Sunnah of the Messenger, Alaihi As-Salaatu was salaam...”*⁹

He also said may Allâh preserve him:

*“Do not leave the mosques and the Jama’atal Muslimeen, (rather) abandon these trips...”*¹⁰

Ash-Shaykh Rabe’e, may Allâh preserve him, clarified the stance of Shaykh al-Uthaymeen, may Allâh have mercy on him, regarding these trips when he mentioned:

*“Going out to the Masjids to give Da’wah and calling to Allâh, then this okay. But as for going out in the way of the Hizbiyyoon to play soccer then this something not intended by ash-Shaykh al-Uthaymeen ,may Allâh bless you...”*¹¹

Ash-Shaykh Zayd al-Madkhalee, may Allah preserve him, said:

*“As for taking into account these trips to far places and arranging programs for it **weekly** or monthly or that which resembles that then this kills time rather it is a cause to fall into sin.”*¹²

⁸ <http://www.salafitalk.net/st/viewmessages.cfm?Forum=9&Topic=10858>

⁹ Al Intiqadaatul Aliyah, Page 135.

¹⁰ Al Intiqadaatul Aliyah, Page 139.

¹¹ Al Intiqadaatul Aliyah, Page 124.

¹² Reference: Al Intiqadaatul Aliyah, Page 153.

Ash Shaykh Ahmad an-Najmee, may Allâh have mercy upon him, was asked:

Is it from the ways of al Ikwaanul Muslimoon to take the youths out to places of camping?

He, may Allâh have mercy on him, replied: “Yes, this is from their ways, so they say we are going to read *Qur’aan* or something like that of those affairs. So they go out in the night to far places...”¹³

Also our brothers at SPUBS do not understand that confining these trips to the youth is something that has been criticized by the Scholars:

Ash-Shaykh Zayd al-Madkhali, may Allâh preserve him, said:

“...If so, then what is the reason behind confining **teaching to the youth only** while the old in age in the cities or in the villages are more in need to be taught and to be given understanding...”^{14 15}

Also our Shaykh Yahya bin Alee Al-Hajoori, may Allâh preserve him, said:

“Rather it **is a call uniting the youth** and then brainwashing them with *Hizbiyyah* (partisanship) and it is co-operating upon what will bring about harm to the Muslims and their religion and making them partisan and co-operating upon sin and transgression which Allah has prohibited”¹⁶

Spubs had said in their email on the date: Monday the 18th of Oct 2010:

“**This trip is not used as a waseelah for da'wah**”

If it is not a means for Da’wah why is it advertised on a Da’wah site? Why is it arranged by some Salafi teachers? Why is it that teachers are specifically arranging it if it is not a means for Da’wah? Why is it that you are raising money for these camps, which you see it to be permissible for the need of the Da’wah yet now you are claiming that these camps are not used as a Waseelah for Da’wah? Is it permissible to raise money and encourage the people to donate for something which you claim is a **‘simple two day school trip for the pleasure of the children’**? Or do you have a FATWA from Ubaid Al-Jaabiree for this too?_Then tell us Oh brothers what were these trips organised for?

¹³ Al Intiqadaatul Aliyah, Page: 103, print: Daarul Imaam Ahmad

¹⁴ Al Intiqadaatul Aliyah, Page 155.

¹⁵ This speech of Shaykh Zayd was in the context of trips and camps due to the sentences after it.

¹⁶ <http://www.aloom.net/vb/showthread.php?t=5614>

Clinging fanatically onto individuals is from Hizbiyyah!

Spubs had said in their email on the date: Monday the 18th of Oct 2010:

“As for the affair of ash-Shaikh al-Allaamah Ubaid bin Abdillaah al-Jaabiree (hafidhahullaah), then the evidences presented so far against him have not convinced us of declaration of hizbiyyah or tabdee' upon him, and we do not see it to be correct to warn against him, rather he is a noble scholar from the Salafi scholars...”

Ubayd al-Jaabiree has warned against Dammaaj by warning from studying under Ash-Shaykh Yahya, while Shaykh Rabee' has declared the one who warns against Dammaaj to be a person of desires.

Shaykh Rabee', may Allâh preserve him, was asked if there is a difference between a person of desires and an innovator

He, may Allâh preserve him, replied: “*The person of desires and an innovator means the same.*”¹⁷

Ubayd Al-Jaabiree calls to the permissibility of elections on the claim that it is a lesser of the two evils.

Shaykh Muqbil, may Allâh have mercy upon him, said:

“*The one who calls to the permissibility of elections is not Salafi rather Falsafi...*”¹⁸

Ubayd al-Jaabiree supports the new Hizbee group of Abdurrahman al-Adani¹⁹

Ash-Shaykh Rabee', may Allah preserve him, said:

“*...Being a supporter of the people of bid'ah makes an individual from amongst them. And makes them an aid and supporter of them.*

For indeed it was said to Imaam Ahmad : verily some of the people sit with the people of innovation . Imaam Ahmad said: advise him and he said I advised him but he refused so he said: he is to be placed with them. So the one that sits with the people of bid'ah and associates and mixes with them this is a proof against him that he is sick and that he is in agreement with them. And from this is the proof, the statement of the messenger from the hadith of Abu Huraira narrated in

¹⁷ Fataawa Shaykh Rabee' 1/154

¹⁸ The Questions of the youth of Somalia concerning Jihaad.

¹⁹ Check this article on this link that proves their Hizbiyyah:(www.aloom.net/vb/).

Sabeeh of Imaam Bukhaari and Muslim:

الأرواح جنود مجندة فما تعارف منها ائتلف وما تناكر منها اختلف

*"the souls are like recruited troops: those who are of like qualities are inclined to each other, but those who have dissimilar qualities differ" And this one coming together with the people of innovation shows that there is an agreement and comparison between the two affairs and the two individuals or the two groups. In any case, that which we have mentioned is what takes a person out of the fold of Ahlus Sunnah wal Jamaa'ab"*²⁰

Ubayd Al-Jabiree sees it okay to go the Magician that put magic on you in order for him to remove the magic from you with his own magic as he said:

“... go to the one who put magic on you and request from him that he cures you with his magic...”

This is found on this link in audio form : <http://aloom.net/vb/showthread.php?t=3823>

Oh brothers, do you not know that the truth is greater than any individual? Do you not know that it is forbidden to cling fanatically to individuals, who ever they may be? Especially seeing that some of you are considered to be ‘Duaat’ and some of you have ‘apparently’ learnt under the scholars for an x amount of years so where is the Tajarrud Lill Haqq (devotion to the truth)?

Shaykhul Islaam Ibn Taymiyyah, may Allâh have mercy on him, said:

*“So whoever clings fanatically onto an individual apart from the Prophet (sallalaahu ‘alaihi wasallam), such as those who fanatically cling onto the opinions of Maalik, or As-Shaafi’ee or Ahmad or Abu Haneefah, and believes that the opinion of this specific individual is the correct thing that must be followed, apart from the opinion of the Imaam that contradicts him- whoever does this is a misguided ignoramus”*²¹

And to add to that lets see what Shaykh Zayd Al-Madkhalee says concerning this behaviour of yours of not accepting the detail Jarh, Oh brothers at SPUBS be careful and mindful, indeed the affair of fanaticism is a dangerous affair.

As-Shaykh Zayd Bin Haadee Al-Madkhali, may Allah preserve him was asked:

May Allah preserve you, what do you say concerning the one that does not accept the judgement of the scholars in their refutations against some of those that have opposed the methodology of the Salaf (pious predecessors), (and do not accept) their judgement upon him (i.e. the one that opposes the methodology) in that which exits him from Salafiyah, whilst they (the scholars)

²⁰ Fataawa Sheikh Rab'ee

volume1 page153-154, extracted from : www.Alooom.net/vb/

²¹ Majmoo'al Fataawa: 22/248-249

mention quotes from his speech which indicates towards his deviation and clear proof that which convicts him (of deviation) and which refutes him, so he (the one that does not accept the speech of the scholar) says after (the occurrence of a) dispute, an explanation and a clarification: *I am not convinced with the proof that you have mentioned*, so how do we behave with him and what do we judge upon him?

The answer: “*my saying concerning the one that rejects the judgement of the scholars; those that refute the one that opposes the methodology of the pious predecessors that he is an **prideful one**, due to the statement of the prophet ﷺ: “**pride is rejecting the truth and looking down on the people**”. This is because the judgement of the scholars; those that traverse upon the methodology of the pious predecessors in that which pertains to the (correct) believe and the (Islamic) legislation; is (that of) the truth, and no one rejects the truth except a **transgressor**, especially if the one that is rejecting the judgement of the scholars knows that the one opposing the methodology of the Salaf has deviated away from the truth.*

*I do not have any doubt that the one that does this is: **accompanied with the people of innovation**, due to him defending them (i.e. the people of innovation) and due to him being displeased with the one that refutes them for their innovation and misguidance. Because by refuting the one that opposes the methodology of the truth, his falsehood becomes clear, and it becomes difficult upon the people of innovation and those that aid them to make apparent their falsehood (because if they were to make apparent what they are upon) the people would turn away from them and would dislike what they are upon from falsehood in that which they (the people of innovation) have beautified for some people, so (in result) they followed them upon it.*

*Along with his atrocious mistake of chasing after the liars, is that if he is debated with by the people of knowledge and is convicted (of being wrong), he replies: **I am not convinced with the proof...** this is what is called amongst the general folk: “the excuse being uglier than the action”. And as for how the behaviour (should be towards him): **then he is to be accompanied with the people of innovation, (i.e.) in him being boycotted and warned against and to abandon quarrelling with him as is the guidance of the Salaf with those that are similar to him in the earlier and latter times**”²²*

²² Taken from the book: *الاجوبة الأثرية عن المسائل المنهجية خمسون سؤالاً وجواباً* page 82

Adorn your statements with Actions!

Spubs had said in their email on the date: Monday the 18th of Oct 2010:

“...We are likewise not convinced that we should take any position against the noble Shaikh Yahyah al-Haajooree (may Allâh preserve him)...”

This speech of yours is very baffling. If this is true then why have you not distributed and promoted the scholarly defence for him as you brothers did for Ubayd Al-Jaabiree?

Is it not because you have taken a position against the noble Shaykh Yahya Al-Hajoori and Daarul Hadeeth in Dammaaj indirectly?

Why did you not say that you also do not see it to be correct to warn against him and Dammaaj? Why is it that you left your speech so general concerning Shaykh Yahya and so specific about Ubaid Al-Jaabiree? What is meant by **any position** in your statement “we are likewise not convinced that we should take **any position** against the noble Shaikh Yahya Al-Haajooree (may Allah preserve him)? O coward!!

Spubs had said in their email on the date: Monday the 18th of Oct 2010:

“We are however ready to take a position against anyone who has opposed the usool of the Salafi manhaj when the clear evidences are presented”

All of the mistakes that Ubayd Al-Jaabiree fell into are not considered in opposition to the Salafi methodology?

There is a difference between matters of Ikhtilaaf and matters of Iftiraaq!

Spubs had said in their email on the date: Monday the 18th of Oct 2010:

“As for the position regarding partaking in elections, then we prefer the position of the Muhaddith and Allaamah Muqbil bin Haadee (rahimahullaah)...”

So is the Fatwa of Ubayd al-Jaabiree on elections that you have promoted and distributed in conformity with the position of the Muhaddith and Allaamah Muqbil bin Haadee (rahimahullaah) as you so claim?

Also is it from the position of Shaykh Muqbil to keep quiet regarding the one who permits elections as you brothers kept quiet regarding the fatwa of Ubayd al-Jaabiree, as found on this link: <http://www.salaftalk.net/st/viewmessages.cfm?Forum=9&Topic=3384>, which was posted on 01-27-2005 at 5:07 PM?

Did you not praise the Fatwa of Ubayd Al-Jaabiree with the following words: “*A beautiful answer...*”?

Spubs had said in their email on the date: Monday the 18th of Oct 2010:

“...*We respectfully differ with those true ulamah who allow partaking in elections which they regard as a lesser of two evils...*”

How can it be “*a beautiful answer*” while you “*respectfully differ*”? The following is the “*beautiful answer*” which you “*respectfully differ*” in which Ubayd Al-Jaabiree mentioned:

“...However, if the Muslims in the West or other than it are compelled to enter into elections then there are a number of circumstances [to be present]. From them: That they will not receive any of their rights that are legislated in their country except by way of a representative to speak on their behalf. So if they are forced to do this and they have no choice, they either elect a man who is Muslim or lose their rights and have no one to bear their concerns. In this situation they elect a righteous man who is wise that will benefit the Muslims and look after their rights.”²³

Shaykh Abdul Muhsin al Abaad , may preserve him, was asked :

What is your opinion of elections, if all of the candidates (participating) are from the people of misguidance , while they differ in their levels of misguidance and enmity(to the people of the Sunnah) but however all of them show enmity to the Sunnah and the people of it?

The Shaykh answered by saying: “ *Never, (rather) he stays away from all of them* ”²⁴

If this is the Fatwa regarding the people of Misguidance then imagine how big of a mistake of the one who gave a fatwa that it is permissible for Muslims to participate in elections of the Kuffaar in the West.

²³ Democracy And Voting In The West - Shaykh Ubayd - English , December 2004.

²⁴ Reference for this is accessible in audio form found on the link : <http://www.aloom.net/vb/showthread.php?t=4812>

A question arises, is voting and taking part in elections not a point that you hold against the Hizbiyyeen from the so called 'Ahul Al-Hadeeth' of Britain and green lane Masjid? Or is it to be kept quiet about and respected because Ubaid Al-Jaabiree is giving the Fatwa for it?

Spubs had said in their email on the date: Monday the 18th of Oct 2010:

“But this affair does not necessitate that we make walaa' and baraa' with each other or declare each other to be muftadi'ah, but that we present our proofs and evidences and convince our Salafi brothers of what we see to be correct, which we hold is the position of Allaamah Muqbil al-Waadi'ee (rahimahullaah)...”

So does the noble Scholar Ash-Shaykh Muqbil Al-Waadi'ee, may Allâh have mercy upon him, see the affair of elections not to be a matter where we make Al-Walaa' and Al-Baraa' with each other or declare each other to be Muftadi'ah (innovators)?

The answer by ash-Shaykh Muqbil himself where he was asked:

[Q]: Are elections from the issues of Ijtihad about which there are no texts and is the one who calls to elections to be considered misguided (Daall) or a disobedient sinner (Faasiq)?

[A]: *“The one who calls to elections is considered a **misguided sinner** because this strengthens the footholds of the Communists, the Socialists, the Naasiriyyeen and others who have been imported into our pure land about which our Prophet (sallAllâhu 'alayhi wa sallam) said, 'Eemaan is Yemeni and wisdom is Yemen'”*

*Miskeen, Miskeen is the one who says that it is an issue of Ijtihad...”*²⁵

Al-Allaamah Shaykh Rabee (Hafidhahullah) said with regard to elections and voting: *“How many violations of the religion are committed by way of elections like showing alliances with atheist parties, communist and innovated parties and (also) what it necessitates in terms of **demolishing the principle of Al-Walaa' and Al-Baraa'**”*²⁶

Do you not know that Elections contains the following and more?

It is a blind imitation of the disbelievers;

It is from the disbeliever's system of democracy;

It causes division between the Muslims;

It contradicts some of the foundations of the religion, etc

²⁵ Excerpt from the website: <http://aa.trinimuslims.com/showthread.php?t=2447>

²⁶ See his refutation, may Allah preserve him, against Abu Al-Hasan regarding elections footnote No. 16 and for the Arabic source of it refer back to www.aloom.net

So therefore, so is the affair of elections an issue that necessitates that we make Al-Walaa and Al-Baraa'a with each other over? And is it an issue of Ijtihad, as you brothers have mentioned in your letter?

Spubs had said in their email on the date: Monday the 18th of Oct 2010:

“However it seems that there is in what you have compiled affairs that are untrue. Maybe what has been narrated to you has been narrated falsely. Other affairs you have mentioned are affairs regarding which the scholars have differed based upon their ijtihaad and evidences from the Book and Sunnah”

Our Shaykh Yahya, may Allâh preserve him, said:

*“Elections are prohibited. It is blind following of the disbelievers and from the branches of democracy. And democracy is prohibited. It is the ruling of the people by themselves without a Book or a Sunnah. **And democracy is disbelief**”*

Election is a system of innovation as Ash-Shaykh Ahmad An-Najmee, may Allâh have mercy upon him, said when he was asked:

Questioner: Oh beloved Shaykh, what is the ruling on Muslims in America taking part in voting and elections, if they feel this will some how benefit Islam and the Muslims?

Shaykh Ahmad An-Najmee, may Allâh have mercy upon him, said: **“The system of elections is an innovation and it is not permissible for the Muslims to participate in them alongside the disbelievers”**

Spubs had said in their email on the date: Monday the 18th of Oct 2010:

“As for the issue of making videos for the propagation of Salafi lectures and talks, then there is a well known difference of opinion upon this issue, and is not an affair of walaa' and baraa' over which the Salafis divide and split declaring each other to be fusaaq or muftadi'ah...”

Ash-Shaykh Saalih Al-Fawzaan, may Allâh preserve him said:

“No one uses the differences of opinion (as a means of escape from the truth) except the people of desires those who love to follow their desires. As for the one who fears Allâh then he does not use matters of ikhtilaaf as a proof but rather he uses the evidences (from the book and Sunnah).

The differences of opinion are available (mostly everywhere), it is not permissible to choose from the opinions that which coincide with your desires and interests, while abandoning that which has been indicated by the proofs (from the Quran and Sunnah) due to the fact that it (i.e. the proof) does not coincide with our desires, this is not

*permissible. What is Waajib is that we choose from the opinions that which coincide with the proofs from the Book and Sunnah...*²⁷

Ash-Shaykh Muqbil, may Allâh have mercy upon him, said in his advice to the one who says videos are permissible due the fatwa of so and so:

*“My advice for the students of knowledge is that they do not be deceived by the opinion of so and so and that they make the book of Allâh and Sunnah of the messenger of Allâh as the judge (for their issues), may Allâh have mercy upon the one who said “the last part of this Ummah will not be rectified except by that which rectified the first part (of this Ummah)”*²⁸

Ash-Shaykh Saalih al-Fawzaan, may Allâh preserve him, also said:

“There will appear in this Ummah differences in opinions and statements and in actions so what is the cure if this was to occur? The cure is adhering to the Sunnah of the Messenger, ‘alaibi as-salaatu was salaam, this is in the statement of (Allâh) the Most High:

فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ

*(If you dispute about anything then return it back to Allâh and his Messenger...)*²⁹

Ash-Shaykh al-Uthaymeen, may Allâh have mercy upon him, said regarding the statement: ‘there is goodness in television’:

*“As for their statement ‘there is goodness in television’ - then yes there is goodness and there is evil in it. But in our times, the evil in it is greater than the good in it. And it is not necessary for the sensible person to bring it to his house not even for the news. Because if he possesses it in his house then he will not restrict it to the news alone as by necessity there will appear on it news and other than the news. So my advice to my brothers is **to leave off possession of television completely no matter what it is** (i.e. all types of TV programs)”*³⁰

This was his LAST position before he died, may Allah have mercy upon him.

Ash-Shaykh al-Uthaymeen, may Allâh have mercy upon him, was informed of an individual that claims videos are okay because Ash-Shaykh Uthaymeen says it is okay.

So the Shaykh said: *“If he says to you that Ibn Uthaymeen says this and that then say to him that **Ibn Uthaymeen is not a Prophet his opinions may be accepted and rejected**”*³¹

²⁷ Mamu’atu Raas’il for Ash-Shaykh Al-Fawzaan in Manhaj and Da’wah, page 356, print: Daarul Imaam Ahmad.

²⁸ Hukum Tasweer Thawaatil Arwaah, page 7, print: Daarul Aathar.

²⁹ Reference: Sharu Arba’een an-Nawawee, page 182, print: Daarul Hidaayah.

³⁰ Refer: "Al Ibraaz" P.30

³¹ Tape:Taalibul Ilm , third Tape , Side B

Ash-Shaykh al-Uthaymeen was asked regarding the ruling of videos, so he mentioned the same fatwa as above.

Ash-Shaykh Saalih As-Suhaymee, may Allâh preserve him said:

“By Allâh oh noble brother that which is appropriate for a Muslim is that he stays away from all of it even though some scholars make an exception to videos or television due to it being a transmission (of the picture) but however one should leave that which he is doubtful (about) for that which he is not doubtful (about)...”³²

Ash-Shaykh Muhammad Ibn Ibraheem Aal Ash-Shaykh (Rahimahullah), the Mufti of Saudi Arabia before Shaykh (Rahimahullah) Ibn Baz was asked about instructional videos for helping government workers do their work correctly:

“I do not see anything in this matter except prohibition. Because it involves pictures - although the duration is short and then it ends - but it involves displaying of motion pictures in general... and we do not see that the matter has reached the level of Daroorah (dire necessity) that permits the prohibited, like the permissibility of eating Maytab (dead meat) for the one who has no other choice.”³³

Ash-Shaykh Muqbil, may Allâh have mercy upon him, said:

“And the opinion regarding permissibility of pictures for teaching has no proof for it!”³⁴

The Permanent Committee gave the following fatwa regarding video photography:

“The ruling on video photography is the same ruling as camera photography in impermissibility and prohibition because the general evidences (apply to them both)”³⁵

Picture making is a means to Shirk

Spubs had said in their email on the date: Monday the 18th of Oct 2010:

“Even amongst ourselves we differ upon this affair, and present to each other evidences and proofs to convince each other, but we also realise that walaa' and baraa' is not made in this affair”

Ash-Shaykh Saalih Al-Fawzaan, may Allâh preserve him, said regarding taking pictures:

*“In it (this act of taking pictures) is resembling Allâh in his (act of) creating and claiming to be partners with Allâh in his creation. **And taking pictures is a means to shirk...**”³⁶*

³² <http://www.alsoheemy.net/play.php?catsmktba=2394>

³³ "The knowledge based refutation of Abu Ishaq Al Huwaini" - 24

³⁴ Hukum Tasweer Thawaatil Arwaah, page 28, print: Daarul Aathar

³⁵ Refer Fatwa No. 16359

Ash-Shaykh Muqbil, may Allāh have mercy upon him, said:

*“From the reasons why pictures were made Haraam is due to it resembling the creation of Allāh...”*³⁷

Ash-Shaykh Yahyaa al-Hajooree, may Allah preserve him, said:

*“Indeed picture taking is a form of creating by which the taker is resembling himself with Allah and the proof is the hadeeth of A’ishah , may Allah be pleased with her, that the prophet, alaihi as-salaatu was salaam, said: The most severely punished people on the day of ressurction will be those who liken (what they create) to Allah’s creation.” Transmitted by al-Bukhaaree and Muslim.”*³⁸

Ash-Shaykh Bin Baaz, may Allah have mercy upon him, said:

*“ the author (Ash-Shaykh Muhammad bin Abdul Wabhaab an-Najdee) intends by this chapter (in his book kitaab at-Tawheed) that taking pictures are generally from the major sins that which **depreciates ones Tawheed**...likewise it is not appropriate to take pictures by using video tapes.”*³⁹

Ash-Shaykh Muhammad bin Haadee, speaks about how dangerous Islamic videos are to the Manhaj as-Salafi:

*“...Allaah knows how many times I became depressed and stressed to see these camera tools in the likes of this conferences that which is said to be a Salafi conference...What will the people benefit from looking at my picture? The benefit is my speech if Allaah gives me tafweeq, success to that which is correct. This the real benefit. As for the pictures then there is no benefit it in...So oh fellow brothers I am directing this naseebah to you and to my brothers who are in charge of this conference that they do **not spread in the midst of us the ways of hizbiyyah ...**”*⁴⁰

Spubs had said in their email on the date: Monday the 18th of Oct 2010:

“ but we also realise that walaa' and baraa' is not made in this affair, as both sides have their supports. But we all also agree that the haqq is one, and may Allaah guide us to it...”

³⁶ Reference: al-Muntaqaa (264/1), print: Daarul Imaam Ahmad.

³⁷ Hukm Tasweer Thawaatil Arwaah, page 33.

³⁸ al-Mubaadee al-mufeedah.

³⁹ Sharhu Kitaab at-Tawheed , page 266.

⁴⁰ <http://www.aloom.net/vb/showthread.php?t=6511>.

Allaah , The Most High, said in his Noble Book :
فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ
(What is beyond the truth except misguidance) ⁴¹

Spubs had said in their email on the date: Monday the 18th of Oct 2010:

“As for Sunnah.tv, then it has been taken down and shut down for one and a half years, after it was online for only 7 months (before we closed it down) and most of the videos were of the scholars”

What was the reason for it being shutdown? Is it because you brothers see it to be a mistake? If so, you have to openly explain that to the people if you brothers are sincere in your Tawbah. And if this is so why does the website say that it was shut down for maintenance ?

Don't disgrace the *da'wah* by begging!

Spubs had said in their email on the date: Monday the 18th of Oct 2010:

“As for collecting funds, then the reality is that we encourage the people to give sadaqah, for the Sake of Allâh, as the Messenger of Allâh (salAllâhu alaihi wassallam) himself did...”

So did the Messenger Allâh encourage the people to give him money or did he encourage them to give their money to the needy and the poor? Allâh the Most High said in his noble book:

وَمَا يَسْأَلُكُمْ أَمْوَالَكُمْ

He does not ask you for your wealth... (35/47)

Spubs had said in their email on the date: Monday the 18th of Oct 2010:

“As for specific projects, it is true that we ask people to help us build a Masjid for the sake of Allâh - and we do not follow the ways of the the hizbiyyoon or al-Ikhwaan al-Muslimoon in that regard. We do not regard this asking people to give Sadaqah (as an act of ibaadah for them) to be blameworthy or a bid'ah”

I leave it to Shaykh Muqbil to respond to these ridiculous and pathetic claims of yours as he may Allah have mercy upon him advised Ahlus-Sunnah, so is there one that will take heed?

“And lastly, I advise those who are out of breath from their efforts to raise money: Allâh has already instructed the one who is not able to get married about what he is to do: (And let those who are not able to marry remain chaste until Allâh enriches them from His Bounty.)

*Just as I also advise the wealthy to assist him without him having to ask, so that he can dedicate himself fully to knowledge and teaching. And the one who has debts: I advise him to work so that Allâh takes care of his debts. And similarly, for the sake of building a Masjid, it is not permissible for someone to disgrace himself. **It is not allowed to disgrace knowledge and the Da'wah for the sake of building a Masjid.** When the Messenger (SallAllâhu 'Alayhe Wa 'Alaa Aalibi Wa Sallam) wanted to build a Masjid, he said:*

‘Give me a price for your property, Oh Banee an-Najjaar!’

Meaning: so that a Masjid can be built on it.

They replied, ‘rather, it is for Allâh and His Messenger.’”⁴²

Spubs had said in their email on the date: Monday the 18th of Oct 2010:

“Again, if we differ in this, then it does not necessitate that we split or cause iftiraq or accuse each other of hizbiyyah”

Ash-Shaykh Muqbil, may Allâh have mercy upon him said:

*“We are in no need of wealth that disgraces knowledge and the call to Allâh, or **wealth that calls to Hizbiyyah** or turns the Masajid into places of begging!”*

Ash-Shaykh Rabee', may Allah preserve him, said:

*“...and let them be aware that eagerness to seek money **is from the most dangerous of dangers upon the Da'wah Salafiyyah.** And the proof of that is that the current fitnah (of Abil Hasan) was sparked because of money when, may Allah bless you, some people started stretching their hands out to this Jam'iyyah and that Jam'iyyah (charity organization)...”⁴³*

⁴² <http://aloloom.net/vb/showthread.php?t=3823>

⁴³ <http://aloloom.net/vb/showthread.php?t=2520>

Refer all affairs back to Kitaab and Sunnah

Spubs had said in their email on the date: Monday the 18th of Oct 2010:

“The Salafi manhaj necessitates that we refer in all affairs back to the Kitaab and Sunnah upon the faham of the Sahaabah, and if we differ in any affair, we refer it back to the Book and Sunnah”

Mashaa Allâh, TabaarakAllâh, if only you brothers implemented your own advice in this current Fitnah!

Spubs had said in their email on the date: Monday the 18th of Oct 2010:

“...then there is a well known difference of opinion upon this issue, and is not an affair of walaa' and baraa' over which the Salafis divide and split declaring each other to be fusaq or mubtadi'ah”

This Kalaam, speech of SPUBS is totally in contradiction to that which they have said which follows:

“However, we say that even in the furoo', if one denies the proofs and refuses to return to Kitaab and Sunnah in matters of ikhtilaaf, then he has opposed the Manhaj as-Salafi”

So the one who rejects the proofs and refuses to return to it in the matters of difference of opinions has opposed the Manhaj As-Salafi? Mashaa Allâh this Kalaam of yours is indicating that it can be an issue of Al-Walaa' and Al-Baraa' and an issue where one can leave the fold of Salafiyyah by him refusing the Manhaj of the Salaf.

Spubs had said in their email on the date: Monday the 18th of Oct 2010:

“...Again we say, you and whoever is with you meet us in the house of ash-Shaikh al-Allaamah Rabee' bin Haadee (hafidhahullaah) and bring your proofs and let us ask the Shaikh for his advice in this affair. Then let us visit Shaikh Muhammad bin Haadee al-Madkhalee and Shaikh Ahmad Baazmool and his brother Shaikh Muhammad Baazmool and then Shaikh Abdullaah al-Bukhaaree with the same affair, seeking their advice and guidance.”

ash-Shaykh Rabee' , may Allaah preserve him, said:

*“...Is it befitting for a man who posses the truth to go to so and so to take as judge (between them)while the truth (that he posses) is obvious , if the truth is clear **then the case has ended...**”⁴⁴*

Ash-Shaykh Rabee' , may Allah preserve him, also said:

*“... the likes of this man (A'dnaan Ar'oor) is not who **you go to court for** nor do you answer this call (of his) because he is a person of baatil and he is the criminal to the Manbaj of the Salaf...”⁴⁵*

Spubs had said in their email on the date: Monday the 18th of Oct 2010:

“...We do not restrict ourselves to these ulamah alone, rather they offer us ease of access and will agree to help us and advice us in your differing with us, inshaa'Allaah.”

This Kalaam, speech of SPUBS is contradictive to that which they have said which follows:

Spubs had said in their email on the date: Monday the 18th of Oct 2010:

“...If you now proceed upon your insistence of refuting us without seeking the guidance of the Scholars like the Imaam of Jarh wa Ta'deel in this era (may Allah preserve him), we will respond to you robustly and with strength...”

So you are restricting us to certain Scholars.

Shaykh Rabee bin Hadee on Sunday, 13th January 2001, from the UK, Leicester, and is recorded on cassette.

⁴⁴ Reference: Majmoo'atul Fatawaa war Rasaa'il ash-Shaykh Rabee' (11/218)

⁴⁵ Reference: Majmoo' Fatawaa wa Rasaa'il ash-Shaykh Rabee' (11/175)

Question: Is it permissible for us to make a specific *Salafi Shaykh* from those who know our problems as a reference point for ourselves in order to solve our disputes of methodology in our centre [i.e. in the running and organization of affairs] specifically, such that no deception can occur in the questions (put to him)?

Response: *There is splitting and partisanship (tabazzub) contained in this. And we have seen some people showing partisanship to the people of Shaam, and other people showing partisanship to the people of Riyaadh and others showing partisanship to the people of Yemen. So all of this is splitting and partisanship. However, make all of the Mashaykh, together to be in front of you.*

*For they are your brothers, your fathers, your beloved ones, and your true friends. And because this distinction and this separation (i.e. of specifying specific people) was not known, except [now] in these days. **And some attempts have begun now to specify so and so and so and so to solve the problems**, and we have rejected this, since these manifestations of haughtiness have come to us from America, with every group wanting to specify a specific Shaykh for itself. This is partisanship.*⁴⁶

But rather you should have said as you said before:

Spubs had said in their email on the date: Monday the 18th of Oct 2010:

“The Salafi manhaj necessitates that we refer in all affairs back to the Kitaab and Sunnah upon the faham of the Sahaabah, and if we differ in any affair, we refer it back to the Book and Sunnah”

I say may Allâh give you brothers *tawfeeq* (success) to openly repent and to retract from your mistakes, Oh Allâh ameen.

And all praise is due to Allâh, Lord of Mankind - and may the peace and blessings of Allâh be upon His Messenger

⁴⁶ Extracted from: aloloom.net

BENEFIT: Accept the truth no matter who it comes from!

It is reported that a man came to ‘Abdullâh Ibn. Mas’ûd may Allâh be pleased with him – was asked, “Teach me some comprehensive and beneficial words.” He replied, “Worship Allâh and do not associate any partners with Him, and be with the Quran wherever it is. And whoever comes to you with some truth – whether he is young or old, even if he is hated by you – then accept [that truth]. And whoever comes lying to you – even if he is beloved and close – then reject it from him.”

Ibnul Qayyim Rahimahullah said: “It is upon the Muslim to follow the guidance of Prophet (Sallallaahu ‘Alaihi Wasallam) in accepting the truth from whoever comes with it, from one that is close to you or one that is an enemy or one that is beloved or one that you hate, from one that is pious or even from one that is corrupt, and falsehood is rejected and refuted on anyone that comes with it no matter who they are”⁴⁷

Ibn Rajab-Rahimahullah- said: “And due to this the Imaams of the Salaf who in regards to the people have agreed upon there (vast) knowledge and there excellence they would accept the truth from whoever presented it to them even if he was one that was small, and they would advise their companions and followers with accepting the truth even if it becomes apparent in other their sayings (views)”⁴⁸

Completed on: October, 25, 2010.

والحمد لله رب العالمين

⁴⁷ [I'laam Al-Muwaq'een 1/104-105]

⁴⁸ [Al-Farq Bayn Al-Naseehah Wa Ta'yeer]