

بسم الله الرحمن الرحيم

A Doubt - And the Refutation Upon it

Someone may say: concerning the speech of Al-Bukhaaree regarding Shaykh Muqbil that he has completed his clarification and has explained his stance towards the Shaykh with some speech and following is its text:

"...And if there was in it (i.e. in my speech concerning Shaykh Muqbil) any delusion, then we free ourselves to Allah, Exalted and Honoured is He from it. And if it portrayed a corrupt meaning, then we seek refuge in Allah from that corrupt meaning..... And we conclude from this by freeing ourselves to Allah from what this expression has misled by way of corrupt meaning, and that the Shaykh is excluded from the likes of these expressions. And we seek the forgiveness of Allah, Exalted and High is He, if this expression has given a false impression to this corrupt meaning. For this is the meaning that was intended¹, and we haven't ceased to be from those who glorify the Shaykh and acknowledge his virtue and his leadership. Rather, I used to say - and many from the brothers have heard this more than once-: the Shaykhs graduation from the university is considered to be a glorious achievement from the glorious achievements of the university....."

I say: This is just like the way of the tricksters, when they are tied up, cornered and their exposure comes close, and when their impotence, weakness of their intellect, shallowness of their knowledge and their bad manners become exposed, they turn towards trickery and try to convince others that their intention was not this and that, rather it was this and that. Verily he did well, the one who said:

"The two year old she-camel, if it is not pulled tight with rope

It is not able to carry the load of the eight year old camel of burden²"

And the condition of our fellow friend (i.e. Dr. Al-Bukhaaree) is like the condition of Al-Wassaabee (Muhammad Bin Abdul-Wahaab Al-Wassaabee) of Al-Hudaidah³, that is, when all of the people had become aware of his slander of Al-'Allaamah Rabee' Al-Madkhalee and his accusations of him being a spy, he ran and hurried in excusing himself from As-Shaykh Rabee' out of fear that he would talk about him. And that is in accordance to what he thought, but the Miskeen doesn't know that Shaykh Rabee' has given his honour to Allah, as is the condition of the well grounded scholars.

¹ **NOTE:** Dr. Al-Bukhaaree here is not referring to the meaning that was conveyed on the phone, rather he is referring to the meaning that he gave in this new acclaimed retraction of his.

² The meaning of this line of poetry is to strike an example of the weak one that tries to do the actions of those that are stronger than him whilst he is incapable of doing it. The line of poetry was taken from the book: **Daywaan jareer.**

³ A city in Yemen.

Then, the latter speech of Al-Bukhaaree doesn't excuse him from his slander of As-Shaykh Muqbil a year ago and an explanation of that is from many angles:

Firstly: Al-Bukhaaree's slander of As-Shaykh Muqbil and his students is a clear slander to anyone one who possesses understanding and a heart. As for his late apology, then it has within it a form of deception and deceit, so carefully consider his statement: *"...and if there was in it (i.e. in my speech concerning Shaykh Muqbil) any delusion..."* So he is persistent in his speech and previous expression in accusing the Shaykh with the concept of the khawaarij, so there is no clear retraction with in it.

Secondly: His latter speech didn't come except after the cassette was distributed, which had the time period of one year and five months behind the scenes, which was a command from him, may Allah abandon him. So where has he been since all that time? Why did he not hurry in excusing himself and clarifying?

Thirdly: It is absolutely necessary for him to clearly announce this mistake of his and to repent from it without having trickery as there comes in his statement: *"...And if there was in it (i.e. In my speech concerning Shaykh Muqbil) any delusion..."* So rather he should say: 'I made a mistake concerning such and such, and I repent to Allah in regards to that'. As for the trickery, then we are sick and tired of it, just as other than us from the people of justice were sick and tired of it from Abul-Hasan in regards to his acclaimed 'repentance' regarding the things that were taken against him.

Fourthly: As for his statement:

"...And we haven't ceased to be from those who glorify the Shaykh and acknowledge his virtue and his leadership. Rather, I used to say - and many from the brothers have heard this more than once-: the Shaykhs' graduation from the university is considered to be a glorious achievement from the glorious achievements of the university....."

Then I say: This commendation and praise is made outwardly and in front of the community, so that he is able to promote what seems to be his opinion and as for in secrecy then he is a wicked slanderer towards the Shaykh and his centre and the most outright proof for that is this cassette which he was eager, with a severe eagerness, of it being hidden and it being propagated amongst the Masaakeen from the people of Indonesia only. And if it is not (slander), then what is this action called Oh intellectual ones?!!!! So he did not propagate this action except upon the simple-minded ones from the people **and Al-Mufadhal Ibn Muhalhal done well when he said:**

"If you were to sit with the person of innovation and he was to narrate to you his Bid'ah, you would be cautious of him and would flee from him. However (this is not the case, rather) he will narrate to you with Ahaadeeth of the Sunnah at the beginning of his sitting, then he will enter upon you his Bid'ah, and it is as if it will stick to your heart, so then when will it leave your heart?" [See 'Al-Ibaanat ul-Kubraa page 408]

So be careful Oh Bukhaaree of our time, may Allah rectify you from resembling the way of the people of innovation in misguiding others, for there are hidden things in the nooks and crannies.

So after (that): Then Oh Al-Bukhaaree, I advise you with sincere repentance and a rectification of what you have corrupted and a clarification, He - The Most High said:

﴿إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا فَأُولَٰئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ﴾

Except those who repent and do righteous good deeds, and openly declare (the truth which they concealed). These I will accept their repentance, and I am The one who accepts repentance, The Most Merciful. [Al-Baqarah 160]

Fifthly: You still have to repent from accusing As-Shaykh Yahya and who ever is with him of everything that you have debased him with in that cassette of yours. That is because slandering As-Shaykh Yahya is considered slandering As-Shaykh Muqbil, may Allah have mercy upon him, because he is the one who chose him to be his successor (i.e. in knowledge and authority over Dar Al-Hadeeth).

Also slandering the scholars, the like of As-Shaykh Yahya, is considered a slander of what they carry from 'Aqeedah and Manhaj and the slandering of As-Shaykh Yahya is also considered slandering of the Dar (Dar Al-Hadeeth in Dammaj). And in accordance to the Masonic principle: 'If you want the elimination of a concept, then eliminate who carries it'. Look at the people of innovation and misguidance from the people of Ar-Rafdh¹, how they tried to slander the messenger of guidance ﷺ but they were by no means able to do that, so they took to slandering his companions, may Allah's pleasure be upon them.

And it was for this reason, that the Salaf, may Allah's pleasure be upon them, were heedful towards this and made the speaking ill of the people of the narrations a sign of the people of innovation, as has come from the narration of Al-Imaam Abu Haatim Ar-Raazee, may Allah have mercy upon him.

And Al-Imaam Abu Zur'ah Ar-Raazee said:

"If you see a man disparaging any of the companions of the messenger of Allah ﷺ, then he is a Heretic and that is because according to us the messenger ﷺ is true and the Quran is true. Rather the only ones who brought this Qur'an and the Sunan (plural of Sunnah) to us are the Companions of Allah's Messenger ﷺ. They only wish to disparage and demolish our witnesses so that they can falsify the Book and the Sunnah, whereas they are more deserving of being disparaged for they are the heretics" [See Musnad Ibn Raahawayy]

And Ahmad Bin Sinaan Bin Al-Qattaan, may Allah have mercy upon him, said:

"There is not in this world an innovator except that he despises the people of Hadeeth, for if a man becomes an innovator, the sweetness of Hadeeth is removed from his heart"

As for making a distinction between As-Shaykh Yahya and Dammaj then the intelligent ones from the people do not accepted it. And our brother, Yaasir Al-Hudaydee done well when he mentioned in a poem called: *"An Epic Poetry in the Difference Between the Salafi Da'wah and the Sabbatical Al-Mari'yyah"*:

¹ The extreme shee'ahs.

“Then Dammaj is Yahya and the sincere one¹ is it²

And what was Dammaj then is Dammaj now”

And he also said:

“Because Al-Hajooree traversed the path of his leader

And this how Al-Wadi'ee was, there is no separation as it appears to me”

So with what has proceeded from citation, this doubt has been plucked out and has been falsified with the praise of Allah and his success. And that which was intended by way of its clarification and its explanation has come to an end. I ask Allah that he has granted me success in clarifying the truth and invalidating the falsehood and its people. And I ask Him the Most High, for our brother Al-Bukhaaree that he examines himself from what he has perpetrated by this false statement and that he repents from it with a sincere repentance with its well known conditions along with a rectification and a clarification.

And that we all keep in mind, our standing tomorrow in front of The Compeller, blessed is He the Most High, and His questioning of us about what we had committed from actions and what we pronounced from speech as He The Most High says:

﴿وَقُفُّوهُمْ إِنَّهُمْ مَسْئُولُونَ﴾

But stop them, verily they are to be questioned [As-saffat 24]

And let it be known to everyone, that whomsoever tries to cause harm to Dammaj or its Shaykh, the sincere advisor, with evil or with falsehood, then we see it an absolute must upon us to defend the truth and its people with whatever we are able, by all means possible, and by Allah, we see that to be from seeking closeness to Allah - The Most High and that is not except because of what is known from the condition of that centre (Dammaj) from its propagation of the immaculate, pure, correct Islamic religion and the propagation of At-Tawheed and the pure Sunnah, upon its owner is the most excellent of prayer and the most complete salutation. So then let that be known to the one that is tempted of trying to cause evil to (i.e. Dammaj).

And that doesn't mean that we close our ears from advice and guidance, however giving advice has its mannerisms (that one should adopt) and also has legislated, Salafi procedures (that one takes). As for the onslaught, warnings, the debasement, the idle speech from the fibs and falsehood, then no! And never will we allow it as long as our souls are still in our bodies. So let the one that is present inform the one who is absent. And Allah is all aware of what the intent is and he is sufficient for us and is truly an excellent watcher over us.

Translated by: Abul-Layth Yusuf Al-Biritaani

¹ The meaning of this is that As-Shaykh Yahya is referred to as An-Naasih Al-Ameen (the sincere advisor) as As-Shaykh Muqbil, may Allah have mercy upon him, had given him this title, but here the poet has deliberately mixed the wording around. So what is intended is that Dammaj is Shaykh Yahya and Shaykh Yahya is Dammaj.

² I.e. Dammaj.