

**UNCOVERING THE HIDDEN HIZBEE,
ABOO MUSLIMAH 'ABDULLAAH TAWFEEQ,
IMAAM OF MASJID AHLUS-SUNNAH, EAST ORANGE,
N.J., U.S.A.
PART 1**

Sallaam Ibn Abee Mutee' said, 'A man said to Ayyoob as-Sakhtiyaanee, 'O Aboo Bakr, 'Amr Ibn 'Ubayd has turned back from his opinion!!' He said, 'He has not turned back.' He said, 'Indeed, O Abaa Bakr, he has turned back.' Ayyoob said, 'He has not turned back - (three times) - he has not turned back. Have you not heard his (*sallallaahu 'alayhi wa sallam*) saying, "They shoot out from the Religion just as the arrow shoots through the prey, then they do not return to it until the arrow returns to the bow – string." Related by al-Laalikaa'ee (no. 286).

Author: Daarul-Hadeeth wal-Athar

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INTRODUCTION:

All Praise is due to Allaah, we praise Him, seek His aid and His Forgiveness. We seek refuge in Allaah from the evils of our souls and the evils of our actions. Whomsoever Allaah guides there is none to misguide and whomsoever Allaah misguides there is none to guide. I bear witness that there is none worthy of worship except Allaah, alone, without any partners and I bear witness that Muhammad is His servant and messenger.

“O you who believe! Fear Allaah as He should be feared, and die not except in a state of Islaam (as Muslims) with complete submission to Allaah.” [Soorah Aali-'Imraan 3:103]

“O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife (Hawwaa), and from them both He created many men and women and fear Allaah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allaah is Ever an All-Watcher over you.” [Sooratun-Nisaa' 4:1]

“O you who believe! Keep your duty to Allaah and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allaah and His Messenger, he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and made to enter Paradise).” [Sooratul-Ahzaab 33:70-71]

To proceed, verily the best speech is the Book of Allaah and the best of guidance is the guidance of Muhammad (*sallallaahu 'alayhi wa sallam*). And the worst of affairs are the newly invented matters, every newly-invented matter is an innovation, every innovation is misguidance and all misguidance is in the Hellfire.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

THE PRECISE DEFINITION OF HIZBIYYAH:

Shaykhul-Islam Ibn Taymiyyah (d.728H) - may Allaah shower him in His mercy - says¹, "It is not for the teachers to call the people to partisanship or to do that which will cause enmity and hatred between them, but rather they should be as brothers working together upon piety and righteousness just as Allaah has said,

"And work together upon piety and righteousness and do not work together upon sin and transgression"²

And it is not for anyone from them to take an oath that they will agree with him upon everything that he desires and to unite with whomever he unites with and separate from whomever he dislikes. Rather whoever does this is from the sort of Ghengis Khaan and those who are like him of who makes whoever agrees with them a close friend and ally and whoever goes against them a hated enemy. Rather, what is upon them and their followers is the oath to Allaah and His Messenger to obey Allaah and His Messenger and to implement what Allaah and His Messenger command and to make impermissible what Allaah and His Messenger make impermissible, and to give the rights to the teachers as Allaah and His Messenger have commanded. So if one's teacher is oppressed he helps him and if he is the oppressor he does not aid him in his oppression. Rather, he forbids him just as has been established in the *Saheeh* that the Prophet - *sallallaahu 'alayhi wa sallam* - said, "Help your brother whether he is the oppressor or the oppressed." It was said, "O Messenger of Allaah we know to help him if he is oppressed but how if he is the oppressor?" He said, "Forbid him from his oppression, and this is your helping of him".³

So if there happens between a teacher and another teacher or a student and another student or a teacher and a student a disagreement and a dispute it is not permissible for anyone to support one of them until he learns the truth, so he doesn't support him from ignorance nor his desires, rather he looks into the affair. So if it becomes apparent to him the truth he supports the one who is establishing the truth over the one who is negating it, whether the one who is establishing the truth is from his close companions or other than

¹ *Majmoo'ul-Fataawaa* (28/15-17)

² Sooratul-Maa'idah [5:2]

³ It is collected by Imaam Muslim in his *Saheeh*, he says, 'It was related to us by Ahmad Ibn 'Abdullaah Ibn Yoonus, that Zuhayr related to us that Aboo Zubayr reported to us on the authority of Jaabir, he said: Two youths were fighting each other, one youth from the *Muhaajiroon* and one youth from the *Ansaar*. So the *Muhaajir* or the *Muhaajiroon* said, 'O *Muhaajireen!*' Then the *Ansaar* said, 'O *Ansaar!*' So the Prophet-*(sallallaahu 'alayhi wa sallam)* came out and said, "What is this call of the people of *Jaahiliyyah*." They said, 'No O Messenger of Allaah, except that two youth were fighting and one struck the other.' He said, 'Help your brother if he is the oppressed or the oppressor. If he is the oppressor forbid him from his oppression and if he is the oppressed help him [out of oppression].'

them, or whether the one who is in opposition to the truth is from his close companions or other than them. So what is intended is the worship of Allaah alone and obedience to His Messenger and adherence to the truth and being just. Allaah says,

“O you who believe! Stand out firmly for justice, as witnesses to Allaah; even though it is against yourselves, or your parents, or your kin, be he rich or poor, Allaah is a better Protector to both (than you). So follow not the lusts (of your hearts), lest you avoid justice, and if you distort your witness or refuse to give it, verily, Allaah is Ever Well-Acquainted with what you do.”⁴

It is said that he has spoken evilly if he speaks with a lie, and avoids (speaking the truth) that he conceals the truth, for certainly the one who conceals the truth is a tongueless devil. And whoever leans toward his companion; whether the truth is for him or against him then he has ruled with the rule of *alJaahiliyyah* and has left from the rule of Allaah and his Messenger, and what is obligatory upon all of them is to be one hand with the establisher of the truth against the one in opposition to it. So the one who is venerated with them is the one Allaah and His Messenger have venerated, and the one given precedence is the one Allaah and His Messenger have given precedence to, and the one who is loved with them is the one Allaah and His Messenger love, and the one who is despised with them is the one Allaah and His Messenger despise. In view of what will please Allaah and His Messenger not in light of desires. For whoever obeys Allaah and His Messenger has been guided and whoever disobeys Allaah and His Messenger certainly, he only harms himself. So this is the foundation of which they depend then there is no need for division and schisms, for certainly Allaah say,

“Verily those who divided their religion up and are groups and schisms you are not from them in any way.”⁵

And Allaah says,

“And do not be like those who have divided and differed after the clear proofs came to them.”⁶

If a teacher teaches a man, he knows the degree of honour and thanks to him.... and if they unite upon the obedience to Allaah and His Messenger and upon piety and righteousness they will not be with anyone in every affair, rather everyone will be with everyone in obedience to Allaah and will not be with anyone in disobedience to Allaah and His Messenger, rather they assist one another upon truth and justice and uprightness and enjoining the good and forbidding the evil and assisting the oppressed and everyone that Allaah and His Messenger love. And they do not assist one another upon sin nor upon

⁴ Sooratun-Nisaa' [3:135]

⁵ Sooratul-An'aam [6:159]

⁶ Soorah Aali-'Imraan [3:105]

partisanship nor the following of desires without guidance from Allaah nor upon division or differing.”

COMMENTS:

This tremendous quote from Ibn Taymiyyah is embedded with an infinite number of gems, too many to enumerate. But from them there are two that we want to mention briefly.

Firstly: In it is a most precise definition of *Hizbiyyah* (partisanship): To unite with and support a person or group in whatever they are upon whether the truth is for or against them, and to love and unite with anyone they are with even if they are a hated innovator, and hate and separate from anyone that they are against even if they are pious scholar.

Secondly: In it is the proofs of the position of the people of truth towards *Hizbiyyah* (partisanship) and the caller to it: They are in opposition to the *hizbee* and the evil thing that he calls to.

In following that we hope to present something of the points of error that were collected against one of the biggest callers to partisanship in America, Aboo Muslimah 'Abdullaah Tawfeeq, the Imaam of Masjid Ahlus-Sunnah in East Orange, New Jersey U.S.A., and the statements of the scholars regarding him and his *Da'wah*. These points were either recorded on cassette or he uttered them in front of a large number of people as in a lecture or class, so there is no room for contesting anything from them, as is his way. We will mention the titles of the tapes in what is made easy for us, and also what is collected here has also been placed on one cassette and is available for whoever needs proof.

As it is well known in the science of Men [in *hadeeth*] that the people of a country are more knowledgeable of their countrymen than anyone other than them.⁷ So we are more knowledgeable of this man and his statements than other than us. For from us are those who lived with him, and traveled with him, and attended his classes for many years. Rather, I would not be exaggerating if I said that from us are those who know the scent of

⁷ Shaykh Abul-Hasan al-Ma'ribee says in *Ithaafun-Nabeel* (1/195), “For certainly from the strongest aspects of the speech of narrators, is the speech of contemporaries of one another, and the speech of one about his countryman. So we give precedence to the speech of Abee Haatim ar-Raazee (d.277H) and Abee Zur'ah ar-Raazee (d.264H) and Muhammad Ibn Muslim Ibn Waarah ar-Raazee about Muhammad Ibn Humayd ar-Raazee over other than them, because these three scholars, who were *Raaziyyoon*, from the major scholars of those regions, ruled that he was a liar. So we give precedence to their word over the word of so and so, those of who upgraded his condition, because the native (of a region) is more knowledgeable of his countryman.”

Shaykh Abul-Hasan also says, “The narrator of which the people of his country criticize him, perhaps the praise of those who live outside of his country, only increases him in weakness. That is because it is felt that he intended to confound them, and was made to seem pleasing, and they met him upon sound *ahaadeeth* thinking this was his condition without exception, so they praised him. And the people of his country knew his true condition and therefore criticized him because of it. Al-'Allaamah al-Mu'allimnee has pointed to this in his *Tankeel* (p. 763).”

the man. So he is no stranger [to us], and we have witnessed his numerous mistakes for years.

THE CLAIM THAT SPEECH AGAINST ABOO MUSLIMAH IS SPEECH AGAINST THE TRUTH ITSELF:

There has been a silence regarding his evil and to this day many still believe that he is 'a *Salafee* with some mistakes!' Rather, we say what the people of knowledge have said of him, he is a *hizbee* (partisan), one who has called to his way, and whoever has agreed with him he has brought close and highly praised, and whoever has opposed him he has made him a hated enemy, and defamed him. Not to mention that he is from those who makes himself and his Mosque synonymous with the truth itself! So you find him saying things like, **"Daawood Adeeb and Aboo Uways are on a national campaign to destroy the Salafee Da'wah."** But when one listens to why, he finds Aboo Muslimah claiming only that Daawood Adeeb and Aboo Uways spoke badly of him and his mosque!

Also as will be shown in point (no. 4) against him he named a group of *Salafiyyeen*, known for their *Salafiyyah*, and posed the question, are they from the enemies of Islaam and the Muslims. If one listens to the tape he will notice the only reason for this question is that they were from those who spoke about him and his Mosque! So by this and other statements that we will mention, we will, *Inshaa' Allaah*, remove the sheep's clothing once and for all from the *da'wah* of one of the most notorious wolves the *Salafiyyeen* have seen in America, rather in the English speaking world. We ask Allah to guide us in this and to allow a return to the truth. Certainly He is the protector of that, the Able. I say, and the success is with Allaah.

[1]: TAKING THE SCHOLARS OUT OF SALAFIYYAH:

Aboo Muslimah says on a tape in his series titled “The 'Aqeedah of Abil-Hasan al-Ash'aree,” cassette (no. 1), “Like when I was in Arabia, the *Hanbalees* of Arabia, as some people are mistaken, as I read in one of the magazines, or newsletters, that they said that some people went to Arabia and studied in their universities and learned this *Da'watus-Salafiyyah*. Al-Hamdulillaah I can easily say that I studied in the University of Madeenah, that they aren't teaching the Madhhab (methodology) asSalafee, in the University of Madeenah, nor are the scholars of Arabia known to be the scholars of the Da'wah As-Salafiyyah, in this world, and the bigger ones that are calling to this Da'wah, but that those scholars there in Arabia they're known as Hanbalee scholars, and that's their madhhab (methodology), and they teach it and they taught it and they call the people to their madhhab.....”

This erroneous statement of Aboo Muslimah is infested with error! **Firstly:** If the Scholars of Arabia are not from the bigger scholars calling to this *Da'wah* than who are they? Were not Imaam Ibn Baaz and Shaykh Ibnul-'Uthaymeen from the bigger callers of this noble *da'wah*? What of Shaykh 'Abdul-Muhsin al-'Abbaad or Shaykh Saalih al-Fawzaan or Shaykh 'Ubayd al-Jaabiree? Are they not from the bigger scholars calling to this illustrious *da'wah*? Shaykh Saalih al-Fawzaan mentions in his questions and answers concerning *Manhaj* (p. 51), “So by Allaah! I answer this question with honesty and fear of Allah. Who are those who are speaking about *Tawheed* among the scholars? Is it not the scholars of Arabia from the likes of Shaykh Ibn Baaz and Ibnul-'Uthaymeen and Saalih al-Luhaydaan and al-Fawzaan and from the likes of them from their brothers from the big scholars?”

Secondly: We must give him an understanding in this issue that has obviously escaped his narrow perception. That is the fact that the mere statement of one that he is “*Hanbalee*” does not necessarily negate his *Salafiyyah*. To bring clarity to this issue we quote the statement of our Shaykh, Muhammad Ibn Haadee in his illustrious work, *al-Hqnaa' bimaa jaa'a A'immatud-Da'wah minal-Aqwaal fil-Ittibaa'* (p. 65) under the chapter heading, ‘**A doubt and the answer to it.**’ We will quote much of it due to what is found therein from an abundance of benefit.

He says, “And perhaps it is difficult for you - my prospering brother - what has come in the face this statement of al-Imaam Muhammad Ibn 'Abdul-Wahhaab (d.1206H) – *rahimahullaah* - that he was upon the *madhhab* of Imam Ahmad - *rahimahullaah* - as has come on him in his letter to the people of Makkah where he says, “From Muhammad Ibn 'Abdul-Wahhaab to the scholars in the sacred land of Allaah (Makkah) - may Allah aid by them the religion of the best of the people, upon him the prayers and the peace...” Until where he says, “So we - praise be to Allaah - are adherers (to the *Sunnah*) not innovators,

upon the *madhhab* of al-Imaam Ahmad Ibn Hanbal..."⁸ And also from what has come on his son al-Imaam 'Abdullaah - *rahimahullaah* - where he says in his letter to 'Abdullaah Ibn 'Abdullaah as-San'aanee, "As for our *madhhab*: The *madhhab* of al-Imaam Ahmad Ibn Hanbal; the *Imaam* of *Ahlu-Sunnah*...)"⁹ Also what has come from him - *rahimahullaah* - in his letter of which he wrote when they were entering Makkah the year 1218H from his statement: And we also in the *furoo'* (branches) are upon the *madhhab* of Imaam Ahmad Ibn Hanbal."

The answer of this issue is easy - *al-hamdulillaah* - so it is said: Firstly: His speech - *rahimahullaah* - clarifies itself. So just as he said that, 'We are upon the *madhhab* of Ahmad,' he is the one who said, '**We are adherers to the Book and the Sunnah and pious predecessors of this Ummah and what is relied upon from the statements of the four Imaams...**' So this second [statement] clarifies the first, and also his additional statement - *rahimahullaah* - **and as for the latter-day scholars, their books are with us, so we work by what agrees with the text [of the Qur'aan and the Sunnah] and what does not agree with the text [of the Qur'aan and the Sunnah] we do not work by it.**" Also what clarifies it is the statement of his son Imam Abdullah - *rahimahullaah* - in his answer to the letter of as-San'aanee. Certainly he said after some speech of his upon the meaning of the word "*madhhab*," and quoted the statements of the Scholars, he said, "*madhhab*" in the terminology [of *fiqh*]: what is deduced by an Imaam with proof, or the statement of the *jamhoor*, or what is weightier with him and like this. And that the "*madhhab*" is only in issues of which there is not in it a clear text [from the *Qur'aan* or the *Sunnah*] nor *Ijmaa'*. So where is this with your understanding that our statement, 'our *madhhab* is the *madhhab* of Ahmad' that we blindly follow him in what he viewed or said even if it was in contradiction to the Book and the *Sunnah* and *Ijmaa'*. We seek refuge in Allaah from that."¹⁰

And they in this action of theirs and their following of the proofs - *rahimahullaah* - are followers of Imam Ahmad - *rahimahullaah* - for certainly he said: I am amazed at a people who know the *isnaad* and its authenticity going to the opinion of Sufyaan, and Allah says,

"And let those who oppose the Messenger's commandment beware, lest some Fitnah should befall them or a painful torment be inflicted upon them." [Soorah Noor 26:53]

Do you know what the *Fitnah* is? It is *Shirk*. Perhaps if he rejects a saying of his, something of deviation will fall into his heart, and be destroyed."

And Imaam Muhammad quoted that on him in, *Kitaabut-Tawheed*. So do you think that he is contradicting him?!! Of course not - by Allaah - he, and his students, and his children - *rahimahumullaah* - are followers of Ahmad in truth.

⁸ *ad-Durarus-Sunniyyah* (1/57)

⁹ *ad-Durarus-Sunniyyah* (1/136)

¹⁰ *ad-Durarus-Sunniyyah* (4/19)

And similar to this statement of which we quoted from Imaam 'Abdullaah Ibn Muhammad - may Allah have mercy upon them both in this matter, was stated by his eminence, al-'Allamah, our Shaykh, 'Abdul-'Azeez Ibn Baaz - may Allaah preserve him - about Shaykhul-Islaam Ibn Taymiyyah in his refutation of Muhammad 'Alee as-Saaboonee where he said, 'Ibn Taymiyyah - *rahimahullaah* - with his level of knowledge, did not reach the level of *ijtihaad*. And verily his *madhhab* was *Hanbalee* and he restricted himself to it in many instances.' His eminence, our Shaykh (Ibn Baaz) said in refutation of him, 'In this statement there is an uncertainty, rather it is a clear mistake. For certainly Shaykhul-Islaam - *rahimahullaah* - was from the most knowledgeable of the *mujtahideen* and met all of the conditions of *al-ijtihaad*, **and his identification with the Hanbalee madhhab does not expel him from that. Because what is intended by that: His agreement with Ahmad in the fundamentals of his madhhab and its principles, and it is not intended by that: that he blindly followed him in what he said without proof**, and certainly he only chose from the statements the closest to the proofs according to what was apparent to him - *rahimahullaah*."

I say (Shaykh Muhammad Ibn Haadee), this of which his eminence, our Shaykh has mentioned - may Allaah preserve him - about Shaykhul-Islaam - *rahimahullaah* - was stated by Shaykhul-Islaam himself, and his student Ibnul-Qayyim - *rahimahullaah* - quotes him. He says: And some of the blind followers criticized Shaykhul-Islaam in his teaching at the school of Ibn Hanbal, and it is restricted to the *Hanbalees*, and the *mujtahid* is not from them. So he said - meaning - Shaykhul-Islaam, 'Certainly I only deal with what I deal with from it [due to] my knowledge of the *Hanbalee madhhab*, not [due to] blind following of it.'

I say (Shaykh Muhammad Ibn Haadee), and like this al-Imaam Muhammad Ibn 'Abdul-Wahhaab and the imaams of the *da'wah* after him from his children and his grand children and the rest of his students and their students - *rahimahullaah* - for they are *Hanbalees* in actuality, and they are followers of Ahmad - *rahimahullaah* - in truth."

So we see from this statement that one cannot be ejected from being from the people of *ijtihaad* simply because of his identification with particular madhhab, let alone *as-Salafiyyah* all together! For certainly we would have to eject many of the Imaams of *AhluSunnah* who were affiliated with a particular *madhhab* due to their agreement with it in its fundamentals without blindly following, and you have read the response to that in the tremendous quote of Shaykh Muhammad Ibn Haadee. So either Aboo Muslimah is ignorant of this or ignoring it, and has by his statement ejected from the realm of *Salafiyyah* the virtuous and noble scholars of Arabia, and did not make one exception from them! So he has included in his general statement The Imaam, the *Faqeeh*, Shaykh Ibn Baaz,¹¹ and

¹¹ al-Imaam Ibn Baaz was asked, 'Your eminence do you have a specific *madhhab* in *fiqh* and what is your methodology in *fatwaawaa* and evidences?' He answered - *rahimahullaah*, "My *madhhab* in *fiqh* is the *madhhab* of Imam Ahmad Ibn Hanbal - *rahimahullaah* - and not by way of blind following, but by way of following in the fundamentals of which he followed. As for the affairs of difference (of opinion) then my methodology in them is giving precedence to whatever the evidences require its preference, and in *fatwaa* with that also,

the Imaam, al-'Allaamah, Shaykh Ibnul-'Uthaymeen - *rahimahullaah* - and other than them from the scholars of *Ahlu-Sunnah* known with a correct *Manhaj* and uprightness upon what the *Salaf* of this *Ummah* were upon.

So our brothers in the University of Madeenah raised this issue to our Shaykh, al-'Allaamah, the banner carrier of *al-Jarh wat-Ta'deel* (the science of praise and criticism) in our time, Shaykh Rabee'¹² - may Allah preserve him. So when Aboo Muslimah made *Hajj*, it was requested by some of the students that he sit with the Shaykh so the affair could be

whether it agrees with the *madhhab* of the *Hanbalees* or differs. Because the truth has more right to be followed. Allaah says,

“O you who believe! Obey Allaah and obey the Messenger and those who are in authority. And if you differ in anything amongst yourselves, refer it to Allaah and His Messenger, if you believe in Allaah and the Last Day. That is better and more suitable for final determination.” [Sooratun-Nisaa' 4:59]

¹² In a cassette entitled, “Abul-Hasan al-Ma'ribee's Meeting with al-Albaanee,” the following question was presented to the Shaykh, “Despite the stance that the two Shaykhs, Rabee' Ibn Haadee al-Madkhalee and Muqbil Ibn Haadee al-Waadi'ee, have taken in fighting against innovations and the deviant opinions and sayings, some of the youth have doubts as to if the two Shaykhs are upon the *Salafee* way.” So the Shaykh, *rahimahullaah*, answered by saying, “Without a doubt, we praise Allaah, the Most High, for preparing for this upright *Da'wah*, which is based on the *Qur'aan* and the *Sunnah* according to the methodology of the *Salafus-Saalih*, numerous callers throughout the various parts of the Muslim lands. They are the ones who take charge of the communal obligation (*fard kifaa'ee*), when there are very few who take this responsibility in the Muslim world today. So degrading and belittling these two Shaykhs (Rabee' and Muqbil), who call to the *Qur'aan* and the *Sunnah* and what the *Salafus-Saalih* were upon and who wage war against those who oppose this correct methodology. As is quite clear to everyone, it either comes from one of two types of people. Either it comes from someone who is ignorant or someone who follows his desires... If he is ignorant, then he can be taught. But if he is one who follows his desires, then we seek Allaah's refuge from the evil of this person. And we ask Allaah, Mighty and Sublime, to either guide him or break his back.” Then the Shaykh, *rahimahullaah*, said, “And furthermore, I want to say that what I saw from the writings of the Shaykh, Dr. Rabee', was that they were beneficial. And I do not recall seeing any error on his part (in these books) nor any deviation from the methodology, which we are in conformity with him on and he with us.” Also, in the tape entitled, ‘al-Muwaazanaat: A Modern-Day Innovation,’ given by al-Albaanee, the Shaykh added more to his praise for Shaykh Rabee'. After talking about this present-day innovation (of *Muwaazanaat*), the Shaykh stated, “And in brief, I say that the Carrier of the Flag of (the science of) *al-Jarh wat-Ta'deel* today, in this present time, and rightfully so, is our brother, Dr. Rabee'. And those who refute him do not do so with knowledge at all. And the knowledge is with him. And even though I have told him often that if he would only be softer in his manners, that would be more beneficial for the masses of people, whether they are with him or against him. But as for with respect to knowledge, then there are absolutely no grounds for criticizing him, except for that which I have mentioned just now that there is some severity in (his) manners. But as for the saying that he is not fair (in mentioning a person's good deeds, when mentioning his evil deeds), then this is a statement that carries no weight. No one says such a statement except for one of two people - either he is ignorant, so he must learn, or he is biased and following his desires. So this person, we have no recourse with regard to him, except to supplicate to Allaah to guide him to the Straight Path.” He, *rahimahullaah*, also said, commenting on the conclusion of the book, *al-Awaasim mimmaa fee Kutub Sayyid Qutb minal-Qawaasim* (Protection against the Dangers that are found in the Books of Sayyid Qutb), “Everything that you have refuted Sayyid Qutb in is true and correct. From this, it will become quite clear to every Muslim, who has some sort of Islaamic education, that reads this that Sayyid Qutb was not knowledgeable about Islaam, whether about its fundamental principles (*usool*) or its subsidiary issues (*furoo*). So may Allaah reward you, O brother (Rabee') for fulfilling this obligation of clarifying and exposing his ignorance and deviation from Islaam.”

clarified. So when he sat with the Shaykh the issue was raised and Aboo Muslimah first said that he did not make such a statement, but the tape was present and after listening to it with the translation the Shaykh asked Aboo Muslimah why he lied about making such a statement. So he began to defend the statement by saying, "We did not hear the scholars of Arabia say that they were *Salafee*," and he would keep repeating to the Shaykh "I'm not crazy."

So after some time and this type of ignorance the Shaykh became harsh, as Aboo Muslimah deserved, and began to put the headstrong youth in his proper place. Then the Shaykh said, "**You are a hidden Hizbi and a liar, you are an enemy to the Da'watus-Salafiyyah and I have seen the likes of you many times before!**"¹³ So we say without shyness, this was the ruling of the Shaykh on him after sitting with him and upon it we are firm.

So when Aboo Muslimah returned to America, and a group of teachers from the University of al-Madeenah came they sat with him and advised him to write the Shaykh to rectify the situation. So he wrote to the Shaykh a letter¹⁴ that from its appearance *seems* that he wanted rectification, I say *seems*, as it was related to us that the Shaykh said upon seeing the letter that this is no retraction! Aboo Muslimah states,

Bismillaahir-Rahmaanir-Raheem

From Aboo Muslimah al-Amreekee to Shaykh Rabee'. *Assalaam 'alaykum wa rahmatullaahi wa barakaatuhu*. I say and with Allah is the success. I worship Allah upon the following of the Book (of Allaah) and the *Sunnah* and what the Companions and the *Taabi'een* and their followers were upon, and the Scholars of this Religion that are upon the methodology of the *Salaf* and from them the Scholars of Arabia, I follow them, and I praise them, I read their books and I teach them, I encourage the people to follow them and other than them from the scholars who are upon the *'aqeedah* of the *Salaf* and their *Manhaj*.

Signed,
Aboo Muslimah

¹³ In the cassette entitled, 'Questions from Hadramawt,' Shaykh Muqbil was asked, "What is your opinion concerning those who say that Shaykh Rabee' is *mutahawwir* (rash and hasty)?" So the Shaykh responded by saying, "Shaykh Rabee' has experience in knowing the current state of affairs because he lived with the *Ikhwaanul-Mufliseen* for a long period of time. All praise is to Allaah, he is the best at rectifying these affairs and refuting the innovations of the innovators, so I ask Allaah to preserve him." And in the cassette, a question regarding the *Sunnah* was posed to the great scholar of the lands of Yemen, the Shaykh said, "From those who have the most insight and knowledge of the groups (jamaa'at) and the pollution of these groups in our time is the brother, Shaykh Rabee' Ibn Haadee, may Allaah preserve him. **Whoever Shaykh Rabee' says about that he is a hizbee (partisan), then you will discover after a few days that he is really a hizbee. You will remember that. An individual may conceal himself in the beginning - he doesn't want that his true nature be discovered. But when he gains strength and followers and he knows that talk about him will not harm him, he manifests and reveals what he is truly upon. So I advise that his (Shaykh Rabee's) books be read and that benefit be derived from them, may Allaah preserve him.**"

¹⁴ A copy of this letter in Aboo Muslimah's handwriting is present in the Arabic version of this writing.

Then after that letter was sent Aboo Muslimah continued upon his evil statements and then openly contradicted what he had written in the letter! Aboo Muslimah states on the tape titled, "The Spread of the Great *Fitnah*," "So that everything is Ok, that was understood from the Sheikh from the beginning. At any rate he thinks or some people think that Abu Muslimah or the people of Masjidu Ahlus-Sunnah are Ok now because the Sheikh said he was OK, **but what has to be understood I haven't changed any position from before, during and up to right now, I haven't taken back any of those statements I haven't changed anything and we'll keep going - Inshaa' Allaah ta'aalaa - the only time we're changing is if the Qur'aan changes or we made a statement in opposition to the Qur'aan, or the only time were changing is when the Sunnah changes or we say something in opposition to the Sunnah but outside of that nobody is going to come and bully us to make us change something cause you don't like what were saying or you disagree with us, were men just like the rest of the people are men, and we have the right to express our opinions just like everyone else has the right to express their opinions whether their right or wrong, may Allaah - subhaana wa ta'aala - help us to be correct in the opinions that we hold.....**"

So here we see clearly, as clear as the sun in the sky, that this man does not want rectification as he faked in his letter, but rather only to try to trick the Shaykh as is the way of Aboo Muslimah. And to show the wisdom of the Scholars, Shaykh Rabee' said to him that night in al-Madeenah, "We have seen the likes of you before, when certain people are around you are scared to make certain statements, but when they are not around you feel safe to make statements in opposition to the *Salafee Manhaj*." So here we see him saying one thing in the letter to the Shaykh then here in America stating the exact opposite! May Allaah uncover his veils of deception!

Now I would like to extract a statement of Aboo Muslimah and show his fabrication in it.¹⁵ That is that the Shaykh took back what he said about him and that he apologized for it. He also made a similar statement on the two tapes titled "Uncovering the hidden *Hizbee*," that were recorded in the city of Philadelphia, PA. U.S.A. and he said, "The Shaykh took that back". Then he went on to say on the same tape, "Shaykh Rabee' I heard him on the phone when we were in *Masjid Ahlus-Sunnah* when the professors were right there and 'Abdullaah Ghabbaan was right there on the phone with us when Shaykh Rabee' said I'm sorry the people mislead me to say what I said, and that he takes back everything that he said for me and he warned and admonished the brothers there in al-Madeenah because the people are lying." This spread through the masses in America that the Shaykh retracted what he said from the narration of Aboo Muslimah upon the Shaykh.

¹⁵ Amazingly Aboo Muslimah is often heard saying that the brothers lied on him when they went to the Shaykh. Is he himself forgetting what he said on the tape, "The 'Aqeedah of Abil-Hasan al-Ash'aree!?" And is he forgetting that it was played for the Shaykh in his presence? So where is this lie? Also he and his cronies claim that it is a personal thing with the brothers who went to the Shaykh. We only have one question for that. Does that change the evil statement of Aboo Muslimah on that tape?! No by Allaah the claim of his is weaker than the house of a spider! May Allaah guide him!

So we called Shaykh Rabee' to make certain about the authenticity of what was being spread by Aboo Muslimah, and we recorded the words of the Shaykh over the phone in a lecture titled "The *Manhaj* of *AhluSunnah*."¹⁶ I asked the Shaykh about the narration of Aboo Muslimah and now I will quote for you from the tape the questions and the Shaykh's response, "We have a man here in America who is known for partisanship, and he is Aboo Muslimah, and you ruled upon him with *Hizbiyyah*, that he is a *Hizbee*. Now we hear that you have taken back that ruling, so we want to know is this man *Hizbee* or is he *Salafee*, because we heard that you had retracted that?"

So the Sheikh answered, "**Whoever claims that I took back a statement then let him bring his proof from a writing of mine or a talk or speech, and if he is unable [to bring this] than know that this one is not truthful. For if I know a man to be a Hizbee, continuing in his Hizbiyyah, I will not change my ruling about him until I see his repentance as clear as the sun of the sky that he has repented to Allaah and submitted and tried to stick to the true path of Allaah, so forget the names, for this is my position with anyone who opposes the Salafee Manhaj or deviates from it, I would treat him the way the Salaf used to treat such types I will not accept from them any words until they stand upon the upright path, the same as the leader of the believers 'Umar treated Sabeegh Ibn 'Asl, and like Aboo Bakr as-Siddeeq treated the delegation of Buzaakhah. He said to them, 'Choose either a battle or a peace they said we know what is the battle but what is this peace? He said 'That we take from you your weapons and follow the tails of the camels and the cows until Allaah shows the Khaleefah of the Messenger of Allaah and the Muhaajireen what they need to see.'** He means by this that their repentance become as clear as the sun. So if this Hizbee or that deviant or that one claims that they have repented and returned back to the Manhaj of the Salaf, we say welcome with this repentance, but we will remain cautious about him until we see this repentance as clear as the sun that he has left that which he was upon and become firm on the truth, only then is he from us and we from him."

Then I asked him: Then how do we treat this man specifically? He said, "**The same way you treat all of those who oppose the Salafee Manhaj. By staying far away from them and giving Da'wah to the manhaj of the Salaf and being firm upon it and striving to keep the people steadfast upon it and warning against anyone who opposes it...**"

Then I asked the Shaykh, 'So do we say that he is *Salafee*?' The Shaykh answered, "**No! Don't say about a man that opposes the manhaj of the Salaf that he is Salafee. Don't say that a man is Salafee until you are sure that he is upon the Manhaj he is honoured by it, and calls to it, he loves and unites based upon it and hates and separates because of it. This is a Salafee but someone who claims that he is Salafee and defends Ahlu-Bid'ah and defends them against AhluSunnah¹⁷ this is not a Salafee whatsoever, whoever he is,**

¹⁶ This tape with it's translation can be found on the T.R.O.I.D website in the Audio Lounge under the Shaykh's section, go to: www.troid.org

¹⁷ This point will become clear about Aboo Muslimah in point (no. 4) and (no. 7) against him *Inshaa' Allaah*.

Arab or Non-Arab in the east or in the west, because Salafiyah has special qualities, signs and affairs that differentiate its people from others, in Walaa' and Baraa' and 'aqeedah and Da'wah, and the stances that they take."

So we ask where is this retraction [of the Shaykh]? Where is this apology? So when Aboo Muslimah stated this to the people on the tape that we mentioned, "Uncovering the Hidden *Hizbee*" that the Shaykh took it back. Some of the brothers present at the talk exposed this untruth by mentioning what was stated from the Shaykh in some questions and answers regarding *manhaj*, Aboo Muslimah went away from saying that the Shaykh took it back and then tried to slight the Shaykh by saying, "**He has no evidence on his statements. No! He has no evidence.**" One of the brothers present asked, 'So he's wrong?' Aboo Muslimah in his typical disrespect for the Shaykh said, "**He's dead wrong! And I told him to his face he's dead wrong! And this tape is recorded and it can be given to him as other tapes have been given to him. He's dead wrong! And I'm telling you he's dead wrong and whoever follows him is dead wrong with him on that until they bring they position and I hope they ready to meet Allah with that!**"¹⁸

So with this way of his he confuses many of the common-folk in America and throughout the world. First he lies about the retraction of the Shaykh and when this is proven a lie he begins to make statements that the Shaykh makes rulings on men without proof and then goes to total disrespect, "He's dead wrong." Then when it was said on this same tape, "Why don't you go back to the Shaykh and just correct the affair?" He says, "Correct what? It's on Rabee' to bring his proof. So from this their spread disrespect for the Shaykh that he speaks about the men without proof, until we began to hear in our Mosque and around the country, "Who's Rabee'?"? Meaning, "Who is he anyway"?!¹⁹ He said also on the

¹⁸ This statement shows the utter disrespect that Aboo Muslimah has for one of the position and rank of the banner carrier of the science of *al-Jah wat-Ta'deel*, Shaykh Rabee'. Shaykh Saalih al-Fawzaan was asked in the book *al-Ajwibatul-Mufeedah 'an Asilatil-Manaahijil-Jadeedah* about those who try to diminish the place of the scholars on (p. 140). He says there, "It is obligatory to have respect for the Scholars of the Muslims because they are the inheritors of the Prophets and belittlement of them is considered belittlement of their position and their inheritance from the Prophet (*sallallahu 'alayhi wa sallam*) and belittlement of the knowledge that they carry. Whoever belittles them, has belittled other than them from the Muslims for all the more reason. For it is obligatory to respect the scholars for their knowledge and their position in the *Ummah* and their responsibility that they have for the preservation of Islaam and the Muslims and if they don't trust their Scholars than whom will they trust? And if the trust for the Scholars was lost than whom would the Muslims return to solve their problems and to clarify the rulings of the Islaamic legislation? And at that point the *Ummah* would be lost, and there would be chaos. And the scholar if he is right he gets two rewards and if he is wrong one reward, and the mistake is forgiven. And there is not one from the people who has belittled the scholars except that he has exposed himself to punishment. And history is the best witness for this, past and present...."

¹⁹ al-Imaam, al-Muhaddith, al-Allaamah, Shaykh 'Abdul-'Azeez Ibn Baaz was asked about what he meant by his "Clarification" (a speech he gave), so he responded on (7/28/1412) in a cassette entitled, 'Explaining the Clarification,' "This clarification that we spoke about - what was intended by it was the *da'wah* (call) of everyone - all of the callers and scholars - in a constructive criticism. And our intent was not our brothers in al-Madeenah from amongst the students of knowledge, teachers and callers. And our intent was not other than them from the people in Makkah or Riyaad or Jeddah. Rather, our intent was that of all the people in a general manner. And our brothers - the well-known *mashaayikh* in al-Madeenah - we have no doubt in them.

“Uncovering the Hidden *Hizbee*,” “How can he make a ruling on me and he don't know me? Abou Muslimah means by this that the Shaykh does not know him personally. This shows the extremely deep ignorance of Abou Muslimah of the science of *hadeeth*! For as it is well know to all who have learned even the most basic principles in the science of *hadeeth* that the narration of the trustworthy men are accepted, and it is not necessary to live with a person for many years to make a ruling that he is weak or a liar or from the people of innovation.

An example of this is what transpired between Daawood adh-Dhaahiree and Imaam Ahmad. When Daawood adh-Dhaahiree came to visit Imaam Ahmad in Baghdaad he knocked on the door of Imaam Ahmad and 'Abdullaah answered so Daawood said, “Tell your father that a man from Khurasaan has come to see him.” When Imam Ahmad heard this he said, “If this man is Daawood adh-Dhaahiree, then tell him to remove himself from my door. For verily Imaam adh-Dhuhlee has written me that he from those who has spoken in the creation of the *Qur'aan*.” So upon hearing this Daawood adh-Dhaahiree denied this. Imaam Ahmad said, “It is true! For Imaam adh-Dhuhlee is from the trustworthy narrators and is more trusted than Daawood.”²⁰ So as we see Imaam Ahmad

They possess sound creed and are from the *Ahus-Sunnah wal-Jamaa'ah*, such as Shaykh Muhammad Amaan Ibn 'Alee (al-Jaamee), **Shaykh Rabee' Ibn Haadee (al-Madkhalee)**, Shaykh Saalih Ibn Sa'd as-Suhaymee, Shaykh Faalih Ibn Naafi' and Shaykh Muhammad Ibn Haadee. We know all of them for their perseverance, knowledge and sound creed... However, the callers to falsehood - those who hunt in murky water (i.e. aimlessly) - they are the ones who confuse the people. And they talk about these matters, saying, “He meant by it such and such,” and this is not good. It is an obligation to take someone's words according to the best manner of understanding.” Also in the tape, “Sticking to the *Salafee Manhaj*,” which was recorded in the mosque of Shaykh 'Abdul-'Azeez Ibn Baaz (*rahimahullaah*) in Taa'if, Shaykh Rabee' gave a lecture on Thursday (3rd of Muharram 1413H). In this talk, the Shaykh incited the people to follow these two sources while in the presence of Shaykh Ibn Baaz. And after Shaykh Rabee' finished with his talk, Shaykh Ibn Baaz commented on it saying, “In the Name of Allaah, and may the peace and blessings of Allaah be on Muhammad, his family, Companions and those who follow his guidance. All of us have listened to the words of the noble Shaykh Rabee' Ibn Haadee al-Madkhalee on the subject of sticking to the Book and the *Sunnah* and warning against what opposes them and (warning against) the causes for splitting and dividing and being fanatical to one's desires. And he has indeed done well and spoken correctly and benefited us, may Allaah reward him and multiply his reward. This is the obligation upon all of the *Ummah* - to stick to the Book of Allaah and the *Sunnah* of the Messenger of Allaah and refer to them for judging affairs - whether small or big. So we ask Allaah that He grant the noble Shaykh Rabee' every good and that He reward him for his talk...” In the tape, ‘Questions from Sweden,’ Shaykh Ibn Baaz was asked about Shaykh Rabee' and responded by saying, “Indeed, Shaykh Rabee' is from the Scholars of the *Sunnah* - (and then he mentioned Shaykh Muhammad Amaan al-Jaamee with him and said) - the two of them are known to me for their knowledge and virtue.”

²⁰ Refer to *Lisaanul-Meezaan* (2/428). This quote is a crushing blow against the foolishness of Abou Muslimah! For as we see that Imaam Ahmad did not know Daawood adh-Dhaahiree personally, this did not stop him from ruling upon him. Second, Abou Muslimah is always misusing the *hadeeth* that “The proof is on the one who makes the claim and the swearing is on the one who denies it.” He says that and then he says “By Allaah, what they say about me is not true!” As if this swearing of his is enough to negate the word of the trustworthy and for sure more trusted than him! And looking at this narration it seems this type of swearing makes no difference whatsoever as Daawood adh-Dhaahiree also denied that what was said about him was true. But as we see that Imam Ahmad was firm on the principles of *hadeeth* that the religion of Islaam is

accepted the news about Daawood adh-Dhaahiree because the narration of the trustworthy is accepted. This is a well-known and established principle in the science of *hadeeth*, and either Aboo Muslimah is ignorant of it or ignoring it. Lastly, Aboo Muslimah accuses all who accept the ruling of the Shaykh to be blind followers of the Shaykh. Does he also accuse Imaam Ahmad of being a blind follower of Imam adh-Dhuhlee?!²¹ We ask Allaah to not misguide us after guiding us.

established upon, that the narration of the trustworthy is accepted! Our Shaykh, al-Muhaddith Muqbil Ibn Haadee al-Waadi'ee used to mention this in quoting the *ayah* of the Book of Allaah the Exalted,

“If a wicked one comes to you with news verify it...” [Sooratul-Hujuraat 49:6]

He says that the opposite of this is also true if the trustworthy one comes to you with news you don't have to verify it. Sheykh 'Abdul-Maalik Ramadaanee says, “In *Usoolul-Tafseer* a verse that is for specific purpose can be used for the opposite meaning for which it was revealed.” So clearly Aboo Muslimah does not understand this principle, and is twisting the meaning of the *hadeeth* to suit his twisted purpose. May Allaah straighten him!

²¹ Abu Muslimah can be seen making a weak attempt to bring proof for this statement on the first tape of the series titled “Blind following the scholars.” But if one listens to the tape with an attentive ear and he has sense he will see that all the examples that Aboo Muslimah brought on blind following were in issues of *fiqh*. And never did he establish the difference between this and the acceptance of the trustworthy narration for example, Imaam Ahmad said about Habeeb Ibn Abee Hilaal, “*Matrook* (abandoned),” and about Habeeb Ibn Juhdar, “He is a liar,” and many more. No one accuses the writers of the books of *hadeeth* like Imaam al-Bukhaaree (d.256H) or Muslim of being blind followers of Imaam Ahmad when they reject the narrations of these two, as the criticism here is severe and there is no doubt that a man with the awareness in the Religion like Imam Ahmad would make this statement unless it was true. To say otherwise is to belittle his honour and trust. Just like to say that Shaykh Rabee' would speak about Aboo Muslimah with such criticism and to stand firmly on it without proof is defamation of the honor and character of the Shaykh. Shaykh Abul-Hasan al-Ma'ribee mentions in his book, *Shifaa'ul-Aleel* (p.10), “Then know O reader that the basis of the Imaams [of *Hadeeth*] is that they do not leave the narrations of a person for desires but they go over [the issue] within themselves and they know that Allaah will ask them about this. There has come in *al-Majrooheen* by Ibn Hibbaan the biography of al-Hasan Ibn Abee Ja'far. Ibn Hibbaan connects his *isnaad* to Abee Bakr Ibn al-Aswad he said, ‘I use to listen to *al-asnaaf* from my uncle 'Abdur-Rahmaan al-Mahdee, and in the original book of his narrations of people he had left their *ahaadeeth*, from them al-Hasan Ibn Abee Ja'far and 'Ibaad Ibn Suhayb, and a group [of people] like those. So I came to him after that by some months, so he brought out to me *Kitaabud-Diyaat* and related to me on al-Hasan Ibn Abee Ja'far. So I said to him, ‘Didn't you strike his *ahaadeeth*? He said, ‘O son I reflected about him [and thought] that on Day of Judgment he will stand and say, ‘O Lord! Ask 'Abdur-Rahmaan al-Mahdee about what he forfeited my trustworthiness.’ And I wouldn't have a proof with my Lord so I decided to narrate on him.’ And there is Ibn Hibbaan - may Allaah have mercy on him - and he is from those who some of the Imaams [of *hadeeth*] have mentioned with being harsh in criticism, many times he says in the biographies in his books *al-Majrooheen* and *Thiqaat*, ‘So and so is from those who I have made *Istikhaarah* to Allaah about.’ So if he were speaking from his desires he would not have made *istikhaarah* to Allaah. And this is proof that they feared Allaah in what they said. Rather, an Imaam from them may have been harsh or hard to another from them and with that the latter still praised him with a high praise. Yahyaa Ibn Ma'een was traveling with Ahmad Ibn Hanbal and Ahmad Ibn Mansoor ar-Ramaadee and the latter was a youth. So they passed by the house of Abee Nu'aym al-Fadl Ibn Dukayn so Ibn Ma'een said, “I want to test him.” To be sure that he is *thiqah* (trustworthy) *thaabit* (well-grounded) having knowledge of his *hadeeths* and the *hadeeths* of others or not. So Imaam Ahmad said: Do not do this, verily he is *thiqah*.” Yahyaa insisted on this, so he took a piece of paper and wrote on it thirty *ahaadeeth* from the *ahaadeeth* of Abee Nu'aym, and he placed between every ten *ahaadeeth* a *hadeeth* that was not from the *ahaadeeth* of Abee Nu'aym then came to him and said, ‘I want to read to on you these *ahaadeeth*.’ So he

allowed him to. So he read the first ten *ahaadeeth*. Aboo Nu'aym said: These ten are from my *ahaadeeth*." When he reached the first of the three *ahaadeeth* Aboo Nu'aym said, "This is not from my *ahaadeeth*. Strike it." So he repeated the same thing in the second ten and the third. When Yahyaa read the third *ahaadeeth* Aboo Nu'aym figured out what the situation was, so he pointed to ar-Ramaadee and said, 'As for him he is too young to think of this.' Then he pointed to Imaam Ahmad and said, 'And as for this one his awareness would forbid him from doing this.' He said to Yahyaa, 'As for you it is your doing!' So he stuck out his leg and kicked him until he fell from in front of his door. Imaam Ahmad said to Yahyaa, 'Did I not tell you not to do it, for verily he is *thiqah!*' He said, 'Quiet! By Allaah that kick was more beloved to me than my trip - that he was sure of the trustworthiness of Abee Nu'aym." Review the story in *al-Kifaayah* of al-Khateeb and in *Tahdheebut-Tahdheeb* in the biography of Abee Nu'aym. So if they spoke from their desire Aboo Nu'aym would not have been safe from the tongue of Yahyaa. Yahyaa who used to speak the truth about the narrators to their faces."

Also we want to mention what we heard from our Shaykh Abee Haatim Usaamah al-Qoosee in New York at one of previous QSS conferences when it was stated by one of Aboo Muslimah's supporters that Shaykh Rabee' did not verify what was brought to him. The Shaykh began to clarify the principle of the acceptance of the narration of the trustworthy. Then he mentioned, the meaning of which, that those who would say that the Shaykh would just take a narration from anyone whether he knew him or not, whether he was truthful or not, is defamation of the Shaykh for verily the Shaykh is one who has awareness of the religion, and fear of the reckoning with his Lord, and would not rule regarding the honour of a Muslim unless the affair was clear. You have already seen the praise of the scholars of our time attesting to that.