

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Until When Will We Say... Clarification of a Mischief-maker's Lie

By Abū al-Ḥasan Mālik al-Akhḍar

INDEED, all praise is due to Allah. We praise Him, seek His aid, assistance, and forgiveness. We seek refuge in Allah from the evil within ourselves and the evil of our actions. Whoever Allah guides cannot be led astray and whoever Allah misguides then no one can guide him. I bear witness that there is nothing worthy of worship except for Allah, without any partner. And I bear witness that Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is His servant and Messenger.

Truthfulness is from the loftiest of characteristics, for it is the attribute of the Prophets and Messengers. Allah says:

وَأذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ ۖ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا

“And mention in the Book [the story of] Ibrāhīm. Indeed, he was a man of truth, a Prophet” [*Maryam* 19:41].

He also says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

“O you who believe, fear Allah and be with those who are truthful [in word and deed]” [*al-Tawbah* 9:119].

Moreover, dishonesty and deceitfulness are from the most destructive of behaviors. Allah's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) clarified this in his statement: “Beware of lying, for indeed it leads to sinfulness, and indeed sinfulness leads to the Hellfire.”¹ Additionally, the Messenger of Allah clarified that the one who is given to untruthfulness “will continue to lie until he will be recorded with Allah as a liar.”²

This is the sad reality of the fabricator, his word and testimony become like discarded waste. So much so that the scholars of ḥadīth would accept the narration of some of the truthful people of innovation before the liar. The lie is everything that opposes the truth, and *Ahl al-Sunnah* are the strongest in repudiation of falsehood.

¹ Collected by *Muslim* in his *Ṣaḥīḥ* (no. 4721)

² *Ibid.*

IT REACHED us on the 8th of *Rabi' al-Awwal* 1438 *Hijri*, corresponding with the 8th of December 2016, that a question was posed to one of the people of knowledge in Makkah concerning an incident that took place at Masjid Muhammad ibn 'Abd al-Wahhāb in Camden, NJ, on the 13th of November 2016, when I, Abū al-Ḥasan Mālik, *imām* of the *masjid*, informed the questioner—one Abū Abdillāh Naeem Harris—that he was not to return to the *masjid*. However, this incident was merely the culmination of many months—nay, years of occurrences and events that led up to this night. One must—if they are seeking the truth—take the entire history into account, for the question this individual posed concerning his removal was nothing short of a lie—a disgraceful display of deceit and trickery. May Allah protect our tongues from falsehood and make us from the truthful.

In his question, the deceiver states: “Is it permissible for an individual to prevent someone from entering the *masjid* if the person does not make *tabdī* (deem a person innovator) of one who he (i.e. the *imām*) deems an innovator?” What is clear from the question is that this deceiver has limited the reason for his exclusion from the *masjid* to a *single matter*: no other mitigating circumstances, no other contributing factors, no other reasons. So, before establishing the falsity of this question, let me first state, unequivocally, that we do not hold it permissible to remove or prevent anyone from the *masjid* simply because they are upon innovation, let alone because they do not agree with us in the matter of *tabdī*. For we have learned from our *Shaykh*, the noble scholar of Islam, 'Ubayd b. 'Abd Allah al-Jābirī that such a position is incorrect. In a question from the people of Algeria, our *Shaykh* was asked if it was permissible to remove the people of innovation from the *masjid*. He responded:

Are you the *imāms* of the Muslims or the *Ṣultān*? Allah did not command you with this. Pray with the Muslims. Unless the innovation of the *imām* is a *bid'ah mukaffirah* (an innovation that removes one from Islam), like *Waḥdah al-Wujūd* (pantheism), *Ilḥād* (heresy), *Rafḍ*, or *Tajahhum*. As for the innovator, then this is not your affair. If you are anticipating the prayer, strive to occupy the front ranks to block them. If you are not able, then avoid them. Because you may pray and come across a person of innovation; however, you have not been charged with his expulsion.³

There are myriad benefits in *Shaykh* Ubayd's answer, specifically concerning the matter of removing a person from the *masjid*, simply for being upon innovation. This is based, in part, upon the hope that this individual will hear the truth, and accept it. Concerning this, *Al-Imām* Muḥammad b. Ṣāliḥ al-'Uthaymīn states that a person of innovation “should be encouraged to

³ “Fatawa.” Mirath Publications. 14 Jan. 2016. Web. 18 Dec. 2016. <http://miraath.net/questions.php?cat=33&id=3708>

attend the congregation, so that he might hear the *Sunnah* from the people of knowledge and abandon newly invented matters in the Religion.”

This is what we have learned from our scholars, not to mention what we have put into practice these many years. Anyone who is even remotely familiar with our *masjid* will testify that it is not our way to block the people of prayer, students of knowledge, people of *'itikāf*, et al from the house of Allah. It is open to the worshipers, and the occasions where we have been forced to prevent someone from entering the *masjid* could not be counted on three fingers.

This brings us back to the question at hand: Why then was this deceiver excluded from the *masjid*? To arrive at the truth, we must first examine our history with him, for this individual is not new to us. I first heard of him seven years ago from our brother Abū Ḥanīfah Zāhir, who at time was residing in Tallahassee, FL, where this individual was *imām* of a *masjid*. At that time, Zāhir and a group of brothers contacted us for some advice. When Zahir asked this brother why he wouldn't teach *al-Usūl al-Thalāthah* to the community, seeing that the people were in need of the fundamentals of creed, he answered: “It is not *hadīthī* enough (i.e. lacking in ḥadīth and its sciences). It only contains three ḥadīths.” This answer astonished our brothers in Tallahassee, as they were well aware of the great emphasis the scholars of our time—rather, since the time of Muḥammad b. 'Abd al-Wahhāb—have placed on teaching and memorizing this seminal treatise. And this was no isolated incident. Since then, he has openly disparaged our *masjid* and our brothers at Germantown Masjid in Philadelphia in his lessons at Masjid al-Furqān in Atlantic City. This was witnessed by several of our brothers there, from them Khidr Falāḥ and 'Abd al-Samī'. Even though we were well aware of these statements against us, he attended our *masjid*, and was not prevented from entering in the least. Moreover, in a meeting with our brothers Ḥasan al-Sumālī, Anwar Wright, and Abū Ḥamzah 'Abd al-Razzāq—a meeting where they attempted to advise him—he stated that our brothers have “*ḥizbiyyah*” (partisanship) with them, a very serious accusation, an accusation of innovation. Yet, aware in this knowledge, we did not prevent him from the *masjid*.

On another occasion, at least five years ago, I myself, after hearing of a number of his disturbing declarations, met with him in my office and attempted to advise him on a several matters pertaining to *da'wah*, *manhaj*, and principles of *Salafiyyah*. It was clear to me that he held the views of people of *Tamyī* regarding people of innovation, and we fundamentally disagreed on the *tabdī* of certain individuals whom a number of our scholars have refuted—based upon clear proofs and evidences. In truth, this meeting was at times contentious, if not heated. And with that clear disagreement, he was not once banned from coming to our *masjid*. Since that night, his position concerning Yahyá al-Hajūrī—who the likes of *Shaykh* Rabī', *Shaykh* 'Ubayd, *Shaykh* Muḥammad b. Hādī, *Shaykh* 'Abd Allah al-Bukhārī, and others have strongly disparaged—was no secret to me, no secret to those who have made his acquaintance. And while I have been aware of this for all these years—that he did not deem al-Ḥajūrī an innovator—I did not bar him from our

masjid because of it. Rather, this past *Ramaḍān*, 1437 *Hijrī*, he was among the brothers sitting in one of our classes. I was reading from Bukhārī's "Book of Fasting," and quizzing the students, and he was sitting there among the other attendees. So, if one takes all of this into account, he will see the manifest lie in the question—a lie of omission: "Is it permissible for an individual to prevent someone from entering the *masjid* if the person does not make *tabdī* of one who he (i.e. the *imām*) deems an innovator." As this is far from the reality of what transpired. Rather, it is the epitome of deception.

WE SHOULD MENTION here that while we do not prevent a people from the *masjid* simply because they have contradictions to the *Salafī* methodology—as we read in the aforementioned statements of *Imām* al-'Uthaymīn and al-'*Allāmah* 'Ubayd al-Jābirī—we do, however, deem it permissible under certain circumstances to remove or prevent a person from the *masjid*. This includes the one who causes harm, confusion, deviation, or corruption of the creed and beliefs of the Muslims. This is what we learn from the scholars of *Sunnah*, past and present. They have based this position upon the traditions of our beloved Prophet (ﷺ) and the way of his Companions. The great scholar of Islam Ibn 'Abd al-Barr establishes this in his explication of *Imām* Mālik's *Muwattā'*, entitled *al-Istidhkār*. Upon citing the narration of 'Umar in which the Prophet (ﷺ) prohibited the Muslims from entering the *masjid* after eating garlic, onions, leeks, etc., he states:

The *ḥadīth* of 'Umar evinces that anything that harms [the people of the *masjid*], like leprosy, etc., is removed from the mosque. I witnessed our *Shaykh* Abū 'Umar al-Ishbīlī, Aḥmad b. 'Abd al-Mālik b. Hāshim give a verdict (*fatwā*) concerning a man whose neighbors lodged a complaint against him. It was established that he harmed them in the *masjid* with his tongue and hand. [al-Ishbīlī] ruled that he be removed and banished from the *masjid*. I said to [al-Ishbīlī]: "What is this? Wouldn't lashing him have been sufficient enough punishment to prevent him [from such behavior]?" He replied: "Following the *ḥadīth* of the Prophet is more appropriate." He then cited the aforementioned *ḥadīth* of 'Umar.⁴

So, based upon the Prophet (ﷺ) prohibiting people from entering the *masjid* due to foul breath, al-Ishbīlī ruled that a person who harmed the Muslims with his tongue and hand should also be prohibited. And what if the harm is greater than onions? The harm of innovated principles, defense of innovators, spread of doubts, or confusion of the people? Praise be to Allah; these questions have been answered by the noble *Imām* Muḥammad ibn Ṣāliḥ al-'Uthaymīn:

⁴ 'Abd Allah, Yūsuf, *Al-Istidhkār*. Vol. 4. (Beirut: Dār Kutub al-'Ilmiyyah, 1421 AH/ 2000 CE), 407.

What the author has mentioned is what the *Imāms* of the *Salaf* were upon. For *Imām Mālik* was asked in one of his sittings by a questioner: “O Abū ‘Abd Allah:

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى

‘*Al-Raḥmān* (The Most Merciful) ascended the Throne’ [*Taha* 20:5].

“How did He ascend the Throne?” So [this questioner] asked about the modality [of the ascension]. [*Imām Mālik*] then lowered his head, and his forehead beaded with sweat from the gravity of the question on his heart. He then raised his head and said: “O you, the ascension is known. The ‘how’ is incomprehensible. Belief in it is obligatory, and asking about it is an innovation. Indeed, I see you to be a person of innovation.” He then ordered that the man be expelled.

This is what is obligatory upon the people of knowledge. If they see a person of innovation among their ranks, they should expel him, because the innovator’s presence among the people of *Sunnah* is evil; because innovation is a disease like cancer. It is incurable, unless Allah wills. It is possible that his statement ‘I see you to be...’ means [I see you to be] a person of innovation by your question, or ‘You are an innovator.’ This is because it is the custom of the innovators to ask about doubtful matters to cause confusion among the people. Whichever the meaning, it indicates that the guidance of the *Salaf* was to remove of the people innovation from the ranks of the learners; and likewise it is a must that they be banished from the society as a whole, and that they be restricted so that their innovation does not spread. And it should not be said: “Every person is free.” Rather, it is said: “Every person is free within the boundaries of the [Islamic] Legislation.” If someone opposes the Legislation, it is obligatory to restrict him and clarify the truth to him. If he returns to it, then so be it. If not, he is dealt with in accordance with that which his innovation necessitates, whether *takfīr* or *tafsīq*.⁵

In another commentary on the narration of *Imām Mālik*, *Imām al-‘Uthaymīn* states:

It is obligatory upon the Muslim to limit himself to what the *Salaf al-Ṣāliḥ* limited themselves. Do not ask [this question of ‘how’]. *Imām Malik* then said: ‘I only see you [to be an innovator].’ He means that he deems him an innovator who wants to corrupt the people’s religion, so he ordered that the man be expelled from the *masjid*. Whose *masjid*? The Prophet’s *masjid*. [*Imām Mālik*] did *not* say: “By Allah, I cannot kick him out, fearing that I will be included in Allah’s Statement:

⁵ Al-‘Uthaymīn, Muḥammad, *Sharḥ al-Safārīniyyah*. (Riyāḍ: Madār al-Waṭan, 1426 AH), 229-230.

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذَكَّرَ فِيهَا اسْمُهُ

‘Who is more unjust than the one who prevents people from the *masājid* of Allah’ [al-Baqarah 2:114].

As I am preventing this person from entering the *masjid*. This is because he is not entering [the *masjid*] to remember Allah’s Name—rather, he is entering to corrupt the worshippers of Allah, and this type of person is to be prevented [from entering]. If the one who eats garlic and onions is prevented from entering the *masjid*, what about the one who corrupts the people’s religion? Is he not more deserving of banishment? Yes, by Allah [he is], but many of the people are heedless.⁶

Shaykh al-‘Uthaymīn’s words are clear. The one who enters the houses of Allah and attempts to corrupt the creed and methodology of the worshippers must be removed—banished if necessary—to safeguard the congregation from his doubts. Finally, the *Shaykh* states: “As for expelling him from the gatherings, then yes, they may expel him. The *shaykh* may expel him from the gathering for what is less than that. If he sees that one of the students intends to corrupt his colleagues by infringing upon the *shaykh*, not respecting him, or disdain him, he may expel him. Because this is considered what? This is malevolence, so he is expelled.”⁷ He then goes on to explain the narration of *Imām Mālik*

Along these lines, the noble *Shaykh*, the *Muḥaddith*, Aḥmad b. Yaḥyá al-Najmī states:

Indeed, all good acts emanate from the *masjid*, so it is obligatory upon those who are responsible for them not to place anyone in charge of them except those who are qualified; those known for spreading within them lessons, sermons, exhortations, and classes that are evidenced by the Book of Allah, the *Sunnah* of His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), and actions of the *Salaf al-Ṣāliḥ* (Pious Predecessors). And they should block anyone who is known, or has been labeled, with clear evidences, a *Ḥizbī* (bigoted partisan), who spreads innovations, affirms them, or calls to them.⁸

We want to draw the reader’s attention to the penultimate item in *Shaykh* Aḥmad’s list, the person who “affirms them.” For without question, the one who argues in defense of a statement of deviance has affirmed it, whether he acknowledges this or not. To conclude this issue of the permissibility of preventing the people of doubts, deviance, and disturbance from the *masājid*, I quote the statement of al-‘*Allāmah* Ṣāliḥ al-Fawzān:

⁶ Al-‘Uthaymīn, Muḥammad, *Sharḥ al-Arba‘ūn al-Nawawīyyah*. (Riyāḍ: Dār al-Tharāyá, 1425 AH/ 2004 CE), 38.

⁷ Al-‘Uthaymīn, Muḥammad, *Sharḥ Ḥilyah Ṭālib al-‘Ilm*. (al-Qasim: al-Mu’assasah, 1434 AH), 179-180

⁸ Al-Najmī, Aḥmad, *The Role of the Masjid in Islam*, trans. Malik al-Akhdar. (Camden: Rahmaniyyah Press, 1435 AH/2014 CE), 16.

The *masājid* must be safeguarded from that which does not befit them; from the greatest [of these affairs] are innovations, newly invented matters, and *Shirk* with Allah (عَزَّوَجَلَّ). So it is obligatory to banish the people of innovation, the people of superstitions and polytheists from the *masājid*. It is not permissible to allow them to establish themselves or their innovations, superstitions, or *Shirk* in the *masājid*.

THIS BRINGS US back to the discussion. The fabricator of the aforementioned question was not prevented from the *masjid* simply because he did not accept the clear cut *tabdī* of certain callers; it was because he took opportunity to praise these callers and defend them, to criticize us for studying *al-Usūl al-Thalāthah*, and to inculcate members of the community with false principles that would confound them concerning the criticisms of some of the *mukhālifīn* (opposers).

On one such occasion, our brother Abū Muḥammad Yaḥyá came into the lesson, noticeably upset. Afterward, he came to me to inform that when entering the *masjid*, he spoke with this whisperer. He asked Yaḥyá what we were studying. After informing him that we were studying the Three Principles of Muḥammad b. ‘Abd al-Wahhāb, the whisperer asked Yaḥyá why were we *still* studying this book, and why don't "these brothers" want to elevate the people over *al-Usūl al-Thalāthah*. "They need to move on to other books," he said. Yaḥyá went to say that this whisperer displayed clear disdain for teaching the likes of this treatise, as it "only contains three ḥadīth." This is the very statement that our brother Zahir Jones called about from Florida almost seven years ago. The same statement our brothers from Atlantic City related from him when he was the *imām* there: "It only has a few hadith in it," and "They're always teaching the people this book." This statement, that *al-Usūl al-Thalāthah* is not "*ḥadīthī*," and "it only has three hadiths in it," are the same statements he made in front of me and at least ten other witnesses, including our brother Anwar Wright on the night in question. So the noble reader can trace these statements from Florida (seven years ago), to Atlantic City, to Camden.

And who dismisses such an important work so flippantly? Especially to a people most in need of what it contains? The noble scholar of Islam, Muḥammad Amān al-Jāmī, states:

Whoever desires to seek knowledge should totally turn away from all manifestations of political incitement and they should start by memorizing the smaller books. They should begin with the three fundamental principles and they should pay no attention to the rabble rousers who say: "Until when will we say: 'Know, may Allah have mercy upon you?' Will you say this until you die?"

When you die and you are in the grave, you will be asked about that which you once used to mock: Who is your Lord? What is your religion? Who is your

Prophet? You ridiculed this when you were living and you will be asked about that which you ridiculed when you are in your grave. The first thing that you will be asked about, the first thing is that which is contained within the Three Fundamental Principles.

Pay no attention to this detrimental political incitement and memorize this small booklet because it contains *Tawḥīd*, (legislated) rulings, the actualization of the statement of *Tawḥīd* (*Lā ilāha illa Allah*), the nullifiers of Islam, and the four principles. Memorize them like you memorize *Fātiḥah*. Then review it with the students of knowledge, so that they can explain it for you so that you can understand [what you have memorized].

I am certain that a student of knowledge who has understood the three fundamental principles, if he was sent as a caller to a non-Arab country with the three fundamental principles, he would become like Ibn Taymīyyah (i.e. in the eyes of the people). This is something that has been noticed. If you memorized this text and understood it and you spent some time amongst the Africans and Asians, if you explained to them the three fundamental principles then there you would be like Ibn Taymīyyah.⁹

It was the reviver of the call to *Tawḥīd* in the Southern Region of the Kingdom of Saudi Arabia, *al-Imām* ‘Abd Allah al-Qar‘āwī who said: “The first thing I did in the shop was teach the Qur’an, *Thalāthah al-Usūl* (Three Fundamental Principles), *al-Arba‘ūn*, *tajwīd*, *al-Farā‘id*, and *Ādāb al-Mashyī ilā al-Ṣalāh*. This was in *Rabī’ al-Awwal*, 1358 Hijrī.”¹⁰ Furthermore, in a letter he sent to his *Shaykh* Muḥammad b. Ibrāhīm concerning books he purchased when traveling to Jazān for *da’wah*, he states: “I write informing you that on this trip, I purchased ten-thousand copies of *Thalāthah al-Usūl*, along with *maṣāḥif*, *Kitāb al-Tawḥīd*, and other than that from [books of] ḥadīth and *tajwīd*: ten-thousand copies of each, costing more than twenty-thousand riyals.”¹¹

Moreover, some six years ago, I visited *Shaykh* Rabī’ in his home in Makkah. During the conversation, the *Shaykh* asked me what lessons I was teaching. I mentioned the *Forty Ḥadīth* of *Imām* al-Nawawī, *Tafsīr Juz ‘Amma* of *Imām* al-‘Uthaymīn, and the abridged version of Ibn Qayyim’s *Zād al-Ma‘ād*. When I finished, the *Shaykh* asked: “Is that all? Teach the people from the treatises of Muḥammad ‘Abd al-Wahhāb.” And included in the works he enumerated was *al-Usūl al-Thalāthah*. It should be mentioned here that this fabricator’s claim that we need to “move on to other books” does not take into account—praise be to Allah—that people are entering

⁹ “Until When Will You Say: ‘Know, May Allah Have Mercy Upon You?’”, *troid.ca*, 16 Feb. 2016. Web. 14 Dec. 2016

¹⁰ *Al-Masīrah* (Riyāḍ: Dar al-Minhaj), 189

¹¹ *Ibid* 92-93

Salafiyyah daily, and that many of those sitting before us today were not present in the past when we first taught this essential treatise.

Many scholars have emphasized the great importance of learning the Three Principles. The noble scholar of al-Madinah, *Shaykh* ‘Abd al-Muḥsin al-‘Abbād said: “This tremendous, beneficial, short treatise is indispensable to the distinguished and the undistinguished; indispensable to the student of knowledge and the common person, because it is based upon the three questions in the grave.”¹² Further, *al-Shaykh* Ṣāliḥ Āli al-Shaykh said: “This treatise is important to every Muslim. The scholars—i.e. our scholars—devoted their attention to this work, [making it] from the first of the works of the people of knowledge they explain... We should strive [to study] this treatise, teaching it to the common folk, the women in the homes, the children, et al...”¹³ His statement, “The scholars—i.e. our scholars—devoted their attention to this work...” is well-known, and the list of scholars who have published explanations and commentaries of this treatise is distinguished:

- [1] *al-Imām* ‘Abd al-Azīz b. Bāz (it is said that he taught it a number of times)
- [2] *al-Imām* Muḥammad b. Ṣāliḥ al-‘Uthaymīn
- [3] *al-‘Allāmah* Aḥmad al-Najmī
- [4] *al-‘Allāmah* Zayd al-Madkhalī
- [5] *al-‘Allāmah* Muḥammad Amān al-Jāmī (he taught the treatise in Makkah and Madinah)
- [6] *al-‘Allāmah* ‘Abd al-Raḥmān b. Muḥammad b. Qāsim al-Najdī
- [7] *al-‘Allāmah* Ṣāliḥ al-Fawzān
- [8] *al-‘Allāmah* ‘Ubayd al-Jābirī
- [9] *al-‘Allāmah* ‘Abd Allah al-Bukhārī
- [10] *al-‘Allāmah* Ṣāliḥ Āli al-Shaykh

In addition to this, the noble *Shaykh*, *al-‘Allāmah* Zayd al-Madkhalī said: “Indeed, this book entitled The Three Principles is from the most excellent books of *Aqidah*, for the Muslims in general, and the students of knowledge in specific. The beginner as well as the person of knowledge are equally in need of it. This means that what it contains is indispensable to every student of knowledge—nay, to every Muslim. It is deserving of memorization and comprehension of its content. It is fitting that the teachers and educators—especially in matters of faith—begin with [this treatise] in understanding the creed of al-Islam before any other book.”¹⁴

Finally, *al-‘Allāmah* Ṣāliḥ al-Fawzān stated in the introduction to his explanation of this treatise: “Before us is this treatise—the Three Principles—and it is an important, short work,

¹² “Books the Scholars of Sunnah Recommend,” *sahab.net*. 5 May 2007. Web. 14 Dec. 2016, <http://www.sahab.net/forums/index.php?showtopic=80824>

¹³ *Ibid*

¹⁴ Al-Madkhalī, Zayd. *Īdāḥ al-Thalāthah al-Uṣūl* (Dār al-Minhāj)

supported by evidences from the Book of Allah and the *Sunnah* of His Messenger.”¹⁵ We must consider *Shaykh* al-Fawzān’s statement carefully, that this treatise is “supported by evidences from the Book of Allah and the *Sunnah* of His Messenger.” For there are over fifty verses of Qur’ān in the treatise, and as the Messenger of Allah stated: “The best speech is the Speech of Allah.” Also, the great scholar of Islam al-Khatīb al-Baghdādī alludes to this in his work *al-Jāmi’ li Akhlāq al-Rāwī*, in the chapter: “What Takes Precedence over the Memorization of Ḥadīth.” He states: “The student should begin with memorization of the Book of Allah, since it is the most sublime of the sciences, and the first of them to be taught.”¹⁶

Moreover, from the *mere* “three narrations” found in *al-Usūl al-Thalāthah* is the well-known ḥadīth of Jibrīl, which some scholars have called “*Umm al-Sunnah*” (the foundation of the *Sunnah*), due to what this one ḥadīth comprises from principles and fundamentals of the Religion. *Shaykh* ‘Abd al-Muḥsin al-‘Abbād states:

A group of the scholars have clarified the magnitude of this ḥadīth. Al-Qādī ‘Iyād said, as found in al-Nawawī’s explanation of *Ṣaḥīḥ Muslim*: “This ḥadīth comprises the explanation of all acts of worship—inward and outward—from matters of *Imān*, actions of the limbs, sincerity, and safeguarding oneself from errors in actions. Until all of the sciences of the *Sharī‘ah* (Islamic Legislation) return to [this ḥadīth] and branch off from it.”¹⁷

So if the ḥadīth of Jibrīl and what it contains from benefit is not “*ḥadīthū*” enough for this ignoramus, we do not know what is. And saying that the treatise comprising “*Umm al-Sunnah*” is not “*ḥadīthū*” is like saying that which contains *al-Fātiḥah*, *Umm al-Kitāb*, is not *Qur’ānī*.

¹⁵ Al-Fawzān, Ṣāliḥ. *Sharḥ al-Usūl al-Thalāthah* (Cairo: Dār al-Imām Aḥmad, 1432 AH/2011 CE), 5.

¹⁶ Al-Baghdādī, Aḥmad. *Al-Jāmi’ li Akhlāq al-Rāwī*. Vol. 1. (Beirut: Al-Resalah, 1417 AH/1996 CE), 159.

¹⁷ Al-‘Abbād, ‘Abd al-Muḥsin. *Sharḥ Ḥadīth Jibrīl* (Madinah: Dār al-Mughnī, 1424 AH/2003 CE), 6.

NEXT, from the issues that this whisperer attempted to bring to our community was his praise and defense of Yaḥyá al- Ḥajūrī. Much has already been translated, written, and disseminated by our brothers at Salafi Publications concerning his condition,¹⁸ but let us take note of some of the scholars' statements as a reminder.

Shaykh Rabī al-Madkhalī said: "He is the most harmful of the people to the *Salafī da'wah*. No one is more harmful than Yaḥyá [al-Ḥajūrī]."¹⁹ He also stated: "Yaḥyá al-Ḥajūrī is a fool and a vile *Haddādī*, may Allah not bless him."²⁰

Shaykh Ubayd al-Jābirī: "He is a fool (*safīh*). His is not the speech of the pious people of knowledge; rather, it is the speech of the foolish. He has an evil, vulgar tongue. And he has strange excesses in matters of creed."

Shaykh Muḥammad b. Hādī: "Nothing [personal] transpired between me and him, nothing to do with honor or wealth, to cause me to speak. I was asked about him and said: 'He is a fool.' And why would you go to Dammāj. Go there to learn foolishness with him. He is like *Shaykh* Fāliḥ or worse..."²¹

Shaykh 'Abd Allah al-Bukhārī: "This is an issue that I have spoken about previously. The one who defends this man (i.e. al- Ḥajūrī) is one of two individuals: Either he 1) is a person who does not know what [Ḥajūrī] has with him from deviance and misguidance. This one is advised, if he is seeking the truth. He is advised with that which is best, so that perchance he will return.

Or 2) he is one who knows what [al- Ḥajūrī] has with him from calamities, deviance, and misguidance. This individual takes his ruling and is attached to him. We ask Allah for His safety and pardon. Otherwise, we have spoken against him and refuted him previously and presently. How many issues has this man has fallen into? If you were to divide them up among a number of individuals, each individual would be deemed an innovator due to one [of his innovations]. So what about all of them combined within him?

From them is his claim that the Messenger erred with regards to *wasā'il al-da'wah* (the means of giving *da'wah*).²²

We will not leave the sincere reader to suppose which of the two individuals this fabricator falls under. For he openly said to our brothers in the *masjid* that "*Shaykh* Yaḥyá is my *Shaykh*." He also stated to our brothers Abu Muḥammad Yaḥyá and Muwaḥḥid, both brothers who frequent Masjid Muḥammad 'Abd al-Wahhāb, and from those who are known to us: "*Shaykh* Yaḥyá is my *Shaykh*." So the question remains, does he say this knowing his calamities, deviance, and misguidance? One need look no further than his YouTube account for the answer.

¹⁸ See <http://www.alhajuri.com>.

¹⁹ "*Shaykh* Rabī's Position on al-Ḥajūrī," *albaidha.net*, 12 March 2013. Web. 14 Dec. 2016.

²⁰ "Shaykh Rabee in 1432H: Yahya Al-Hajuri Is a Fool and a Vile Haddadi," *alhajuri.com*, n.d. Web. 14 Dec. 2016.

²¹ Al-Madkhalī, Muḥammad. "*Liqa fi al-Jazān*." Jazān, 8 *Shawwāl* 1432 AH.

²² "Bayān Ḥāl al-Ḥajūrī," *sahab.net*, 22 Apr. 2013. Web. 14 Dec. 2016

When asked what does he say concerning a person who says the Messenger of Allah erred in the means of giving *da'wah*, he responded: “refer back to surah abasa read the tafseer of the salaaf (sic).” This is clear agreement with the aforementioned statement—nay, it is more heinous, for in it this fabricator attempts to attribute the statement that “the Prophet erred in the means of giving *da'wah*” to the *Salaf*. Compare this with the answers of our noble scholars.

Shaykh Fawzān was asked: “What is the ruling upon the one who says that the “bulk” (majority) of the *Sunnah* is revelation, and who says that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) erred in the ways and means (*wasā'il*) of *da'wah* and that his Lord corrected him and reprimanded him, and who says that the saying of the Prophet and whoever is less than him is not accepted except with a suitable evidence. So what is the ruling upon this saying and studying with this individual?

Shaykh Fawzān: This is repugnant speech, evil speech. It is not permissible to listen to it and (then) remain silent upon it. This is belittlement of the Messenger.”²³

Regarding this, *Shaykh 'Ubayd* stated: “It is not said that he erred in *da'wah* or [erred] in the means of *da'wah* or did not use the correct expression. This is *bid'ah* and rejected speech. It is feared that the one states it will fall into *kufir*, and refuge is sought with Allah.”²⁴

So the noble scholars of Islam relate these statements to “*bid'ah*,” “misguidance,” “evil, repugnant speech,” and “belittlement of the Messenger,” while this fabricator attributes it to the *Salaf*.

²³ “Shaykh Saalih al-Fawzaan Warns from the Likes of al-Hajuri Who Belittle the Messenger of Allaah and Show Boldness Towards Him.” Manhaj.com. Accessed December 14, 2016. <http://www.manhaj.com/manhaj/articles/gxhvf-shaykh-salih-al-fawzaan-warns-from-the-likes-of-al-hajuri-who-belittle-the-messenger-of-allaah.cfm>.

²⁴ “Radd Shaykh 'Ubayd al-Jābirī alá Yahyá al-Hajūrī.” YouTube. January 23, 2013. Accessed December 14, 2016. <https://www.youtube.com/watch?v=A9cJNdPNZag&feature=youtu.be>

Further, this deceiver was asked about Ḥajūrī ascribing innovation to the noble Companion, Possessor of the Two Lights, ‘Uthmān b. ‘Affān, concerning the first *adhān* of *Jumu‘ah*. He answered: “many scholars say that Uthman did commit innovation from them shaafiee, from them ibn umar from them shaik muqbil from ibn shihaab az-zuhree and others (sic).”

K Where is it from our religion to say our Prophet sallahu alayhi wa salaam erred in his dawah?
Where is it from our religion to say ONE OF THE SAHAABA'S committed a religious innovation?
And you Abu Abdullah Naeem Harris CALL to him?
Openly CALL to someone
Who spoke like that about the Prophet sallahu alayhi wa salaam..???

Khidr Falaah · 1 day ago

👍 1 🗨️ 2

refer back to surah abasa read the tafseer of the salaaf .

many scholars say that uthmaan did commit inovation from them shaafiee , from them ibn umar from them shaik muqbil from muhammad ibn shihaab az-zuhree and others before you make statements my brother you have to refer back to the salaf
shaik muqbil had the same position refer back to his fataawaa " Tuhfatu Mujeeb" and others

i dont call to him yaa akhee but i dont deem him to be an inovator nor does shaik fawzaan nor does shaik waseeuallah abbass nor doen the Muftee nor does shaik Abdul muhsin

may allah teach me and not allow me to waste my time as time is more valuable the gold and silver

Maktabatu Imaam Ash-Shawkaanee · 13

refer back to surah abasa read the tafseer of the salaaf .

many scholars say that uthmaan did commit inovation from them shaafiee , from them ibn umar from them shaik muqbil from muhammad ibn shihaab az-zuhree and others before you make statements my

Before detailing and clarifying the errors of this statement point by point, Allah willing, let us look at some of *Shaykh* al-Fawzān’s responses to this question.

He was asked: “Esteemed *Shaykh*, one of the *du‘āt* (callers) says: ‘We do not declare ‘Uthmān an innovator - but we say that the first *adhān* on the day of *Jumu‘ah* is an innovation.’ What is the ruling of this statement of his?”

Shaykh al-Fawzān: “This [statement] itself is *bid‘ah* (innovation), the man, this itself is *bid‘ah* [to hold this position], he is an innovator. It is obligatory to withhold his tongue from the likes of this speech. ‘Uthmān is a rightly-guided Caliph, and the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: “You must follow my *Sunnah* and the *Sunnah* of the rightly-guided Caliphs after me...” Is this [speech of his against ‘Uthmān] from his eagerness for the *Sunnah*? He declares the Companions innovators, declares the Caliphs innovators. Is the *Sunnah* like this? We ask Allah for pardon. This is from ignorance (*jahl*) and not knowing *bid‘ah* from *Sunnah*.”²⁵

He was also asked: “Is the first *adhān* of the day of *Jumu‘ah* considered an innovation?”

Shaykh al-Fawzān: “Our [previous] speech has become of no value.”

Questioner: “May Allah be benevolent to you, esteemed *Shaykh*, the questioner says: Some people say that the reason for which ‘Uthmān ordered the first *adhān* is no longer present...”

“Documentation of Al-Hajuri's Misguided and Erroneous View on the First Adhaan.” Alhajuri.com. Accessed December 14, 2016. <http://www.alhajuri.com/articles/gbfnyrc-documentation-of-al-hajuris-misguided-and-erroneous-view-on-the-first-adhaan.cfm>.

Shaykh al-Fawzān: “It has not ended; your desire is to make *tabdī* of ‘Uthmān. This is not a permissible affair. Is this from your eagerness for the *Sunnah*? The action of ‘Uthmān is from the *Sunnah*, by testimony of the Messenger: ‘You must follow my *Sunnah* and the *Sunnah* of the rightly-guided Caliphs after me.’ Respect the Companions. Especially the rightly-guided Caliphs, respect them. For they are the most superior of the *Ummah*. Do not speak about them.”²⁶

To further examine this fabricator’s statement that “many scholars say that Uthman did commit innovation from them shaafiee, from them ibn umar from them shaik muqbil from ibn shihaab az-zuhree and others (sic),” we turn to the detailed statements of our scholars.

Al-Imām Ibn Baz stated: “The noble Companions of his time followed him (i.e. ‘Uthmān) in [the *adhān*]. And present during his time was ‘Ali, ‘Abd al-Raḥmān b. ‘Awf, al-Zubayr b. al-‘Awām, Ṭalḥah b. ‘Ubayd Allah, and other noble Companions; likewise, this is what the Muslims in the majority of lands have traversed upon, in following the action of this rightly guided Caliph. And the fourth rightly guided Caliph, ‘Ali, followed him in this, as well as the rest of the Companions.”²⁷ Here *Imām* Ibn Baz’s establishes the agreement of the Companions concerning the *adhān* of ‘Uthmān.

Yet, if this is the case, how do we understand this fabricator attributing this ruling to the noble Companions, Ibn ‘Umar and Ibn al-Zubayr? *Al-Muḥaddith*, *Shaykh* Rabī’ states: “I hold that what has been attributed to Ibn ‘Umar, calling the first *adhān* an innovation, is not authentic, as will be clarified. Also, Ibn al-Zubayr did not call it an innovation. Moreover, where is the chain of narration to Ibn al-Zubayr? Thus, what is attributed to Ibn Umar is not authentically attributed him, and what has been ascribed to Ibn al-Zubayr is not reliable. But if we said for argument’s sake that it was authentic, there is no *tabdī* of ‘Uthmān’s *adhān* to be found.”²⁸

Let us now examine the details of those named in the aforementioned post:

[1] As for the narration of Ibn ‘Umar, *Shaykh* Rabī’ writes: “Indeed, statements that ‘Uthmān’s *adhān* is an innovation revolve around the narrator Hishām b. al-Ghāz, and he has not been attributed with memorization and precision.”²⁹ Later in his detailed examination of this narration, *Shaykh* Rabī’ writes: “Hishām b. al-Ghaz is from the class of narrators whose ḥadīth’s are not accepted if they alone narrate on the likes of Nāfi’ (Mawlá Ibn ‘Umar) and al-Zuhrī, with that which is unsupported by any of the trustworthy narrators from their companions.”³⁰ The *Shaykh*

²⁶ Ibid.

²⁷ “Al-Dhabb ‘an al-Khalifah al-Rashid Uthman,” *sahab.net*. April 30, 2013. Accessed Dec. 14, 2016. <http://www.sahab.net/forums/?showtopic=137186>.

²⁸ Ibid.

²⁹ Ibid.

³⁰ Ibid.

goes on to mention that this is based on a well-established principle of ḥadīth. *Imām* Muslim clarifies this principle in the introduction to his *Ṣaḥīḥ*:

The ruling of the scholars, and what is known from their methodology—regarding accepting what is related by a single narrator—is that the narrator must agree with the trustworthy from the scholars and memorizers in some of their reports and strive to concur with them. So if he coincides with them, but afterwards adds something that is not found in his colleagues' [narrations], his addition is accepted.

If you see someone rely upon the likes of al-Zuhrī,³¹ with his eminence and large number of companions who meticulously preserved his narrations and those of others, or like Hishām Ibn 'Urwah³²—their reports are well-known and preserved with the people of knowledge and their companions related narrations from them with little dispute—then he relates from them, or one of them, a number of narrations unknown to their companions, and did not agree with them in that which is deemed authentic, then it is not permitted to accept Ḥadīth from this type of the person. And Allah (ﷻ) knows best.³³

Hence, based upon this principle, the *Shaykh* states: “So Hishām b. al-Ghāz alone relates this narration on Nāfi' in the midst of this large number [of his students], including his children and the memorizers of the people of al-Madinah, and this bizarre narration was not related from any of them.”³⁴ In conclusion, the *Shaykh* states: “What is apparent to me is that his (i.e. Hishām b. al-Ghāz's) narration on Nāfi' is *munkar*.^{35 36}

[2] As for the narration of Ibn al-Zubayr in which “he only ordered the *adhān* of the Prophet's time,” *Shaykh* Rabi states: “There is nothing in the action of Ibn al-Zubayr that rules the *adhān* of 'Uthmān an innovation.”³⁷ We could argue this *if* the narration were authentic. However, it is not. *Shaykh* Rabī' continues: “In the chain of Ibn al-Zubayr's narration is Ibn al-Jurayj, who is

³¹ Muḥammad ibn Muslim ibn 'Ubayd Allah ibn 'Abd Allah ibn Shihāb ibn 'Abd Allah ibn al-Ḥārith ibn Zahrah al-Qurashī, al-Zuhrī, Abū Bakr al-Madanī, the scholar of al-Ḥijāz and al-Shām. The scholars agree regarding his eminence and precision. He died in the month of Ramaḍān in the year 125.

³² Hishām ibn 'Urwah ibn al-Zubayr ibn al-'Awām al-Asadī. Trustworthy, scholar of jurisprudence. He died in the year 146.

³³ Ibid.

³⁴ Ibid.

³⁵ Ibid.

³⁶ *Munkar* (rejected): a narration which is itself inauthentic and contradicts authentic reports from well-known, trustworthy narrators.

³⁷ Ibid.

*mudallis*³⁸, and has related this narration with *an'ana*³⁹; thus, the chain is weak, and has no other supporting narration.”⁴⁰

[3] As for al-Shafi'i, it is reported that he stated: “It is more beloved to me that the *adhān* on *Jumu'ah* be called when the *imām* sits on the *minbar*. So once he sits on the *minbar*, the *mu'adhin* begins the call.” He continues: “So the *adhān* of the Prophet's time is more beloved to me.”⁴¹ Concerning the statement of al-Shafi'i, *Shaykh Rabī'* states: “There is nothing in Shafi'i's statement that describes 'Uthmān's *adhān* as a *bid'ah* (innovation). Rather, his statement ‘it is more beloved’ indicates that 'Uthmān's action was beloved to him, and that he did not deem it an innovation.”⁴²

[4] As for our *Shaykh Muqbil b. Hādī al-Wadī'i*, *Shaykh Rabī'* writes: “Ibn al-Amīr al-San'ānī, al-Mubārakfūrī, and *Shaykh Muqbil* are from the people of *Sunnah* and *Ḥadīth*, and from those whom we love for the Sake of Allah. However, this does not prevent us from criticizing their speech and clarifying what it contains from error. For the truth is more beloved to us than them, and the Companions—'Uthmān from them—are more beloved to us than them.”⁴³ *Shaykh Rabī'* concludes: “So the differing of these [three, al-San'ānī, al-Mubārakfūrī, and *Shaykh Muqbil*] has no effect on a matter that was affirmed by the Companions of Muḥammad, the *Tābi'ūn*, and the *Imāms* of guidance up until this present day of ours.”⁴⁴

³⁸ A narrator who relates a narration from one of his teachers who he has heard from directly that which he did not hear from him, giving the impression that he heard the narration from him as well.

³⁹ Every chain of narration containing “so-and so on the authority of so-and-so.” This wording does not explicitly state that the narrator heard directly from his source.

The word *عن* is used in connected chains of narration as well as those that are disconnected, so it neither signifies a joined or broken chain of transmission; rather, it is used in either case; however, it is most often found in disconnected chains and with the of the people of *Tadlis* and *Irsāl*.

⁴⁰ Ibid.

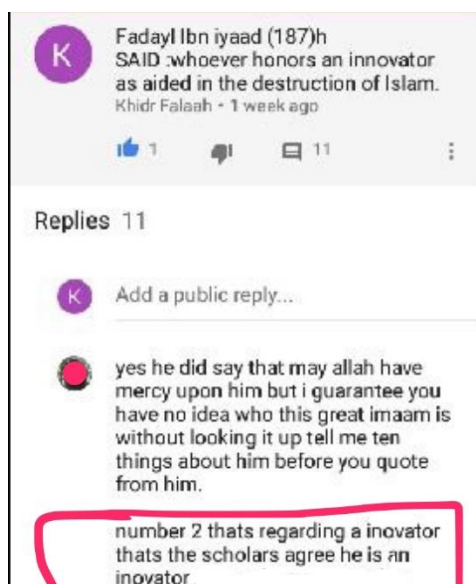
⁴¹ Ibid.

⁴² Ibid.

⁴³ Ibid.

⁴⁴ Ibid.

On a recording with some of our brothers from Atlantic City, when confronted with the detailed criticism of the scholars concerning Hajūrī or ‘Ali Ḥasan al-Ḥalabī, this deceiver employs a most deceptive trick, arguing that “the scholars differ” concerning these individuals. So, for example, while *Shaykh Rabī* may criticize the caller, he stresses that others from the scholars do not. One also finds him espousing this deviant principle in the comments of his YouTube page when a brother posts the saying of Fuḍayl b. ‘Iyād: “Whoever honors an innovator has aided in the destruction of Islam.” This deceiver responds: “...that’s regarding a innovator thats the scholars agree is an innovator... (sic)” This is nothing less than the Ḥalabī principle that *tabdī* needs consensus or agreement from the scholars before being accepted. This is a lie and clear contradiction to the *Salafī* methodology. For if one scholar brings detailed proofs evincing that a caller has deviated, this suffices.



Concerning this issue, *Shaykh Rabī* was asked: “Is there a condition that criticism of the people of innovation requires the agreement of the people of that era, or does one scholar’s statement suffice?” He replied:

These are despicable *Mumayī*⁴⁵ principles, may Allah bless you. In what era did they make consensus a condition? And what is the proof for this consensus? Every

⁴⁵ *Tamayī* (softening): Opposition to the Book of Allah, the *Sunnah*, and the methodology of the Pious Predecessors. At the core of this methodology is inclination toward the people of innovation and desire, as well as softness and

condition that is not in the Book of Allah is *bāṭil* (falsehood), even if they are a hundred conditions. If *Imām Aḥmad* or *Yaḥyá b. Maʿīn* criticize and innovator, I ask, is it necessary for all the *Imāms* of the *Sunnah* on earth to agree that this person is an innovator? If *Imām Aḥmad* says this one is an innovator, it's all over. Thus, when *Aḥmad* says that so-and-so is an innovator, the people accept this from him and rush to stand behind him. In addition, if *Ibn Maʿīn* says that a person is an innovator, no one would dispute him.

This condition of consensus is impossible [to achieve] in any of the legislative rulings. If two witnesses come and testify that so-and-so committed murder, why don't we require consensus of the *Ummah* that he committed murder? The testimony of two witnesses that so-and-so killed so-and-so requires a judge to rule with Allah's Legislation, either the *diyyah* (blood wit) or the *qiṣāṣ* (law of retribution). He must execute the Judgement of Allah. So is consensus required in such a matter? And this is more dangerous than deeming one an innovator. Those [who introduced this principle] are the people of *Tamyīʿ*, the people of falsehood, callers to evil, and those who fish in muddy waters—as it is said. So do not pay heed to these falsities. If an insightful scholar criticizes a person—may Allah bless you—it is obligatory to accept his criticism. And if a just, precise scholar raises objections to him, then both sides are studied; and this praise and criticism are examined. If the criticism is clear and detailed, it is given precedence over the praise, even if the number of those who praise is many. If a scholar brings a detailed criticism, and is opposed by twenty or fifty scholars who don't have evidence or only have a good thought or merely take from what is apparent, then the criticism is preferred. This is because the one who criticizes has proof, and the proof is given preference. Sometimes the proof is given precedence even if the inhabitants of the earth differ. So if the *ḥujjah* is with him, the truth is with him. The *Jama'ah* is what is in accordance with the truth, even if one is alone. If a person is upon the *Sunnah*, and the inhabitants of two or three cities are upon innovation, the *ḥaqq* is with that one person [upon the *Sunnah*]. What he has from truth and proof is given precedence to what those others have from falsehood. It is obligatory to respect proofs and evidences.

قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنْتُمْ صَادِقِينَ

leniency with them. The *mumayyī'* flatters the innovators and remains silent about their newly invented matters, minimizing their danger and corruption.

“Say: ‘Present your proof if you are truthful’” [*al-Naml* 27:64].

And Allah says:

وَإِنْ تُطِيعُوا أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ

“If you were to obey most of the people on earth, they would lead you astray from the Way of Allah” [*al-An‘ām* 6:116].

So large numbers have no value if they are absent of proof. If most of the people of earth gathered together upon falsehood, and did not have proof, their agreement is of no account, even if only one person or a small number confronts them.⁴⁶

So based upon this, there is no weight to this deceiver relying on the argument that “the scholars differ concerning this individual.”

⁴⁶ “Is Consensus of the Scholars a Condition of Accepting Disparagement of an Innovator?” *albaidha.net*. May 2013. Accessed Dec. 14, 2016. <http://www.albaidha.net/vb4/showthread.php?t=48170>

Before concluding, we want to present to the noble reader the response of our *Shaykh*, al-*Allāmah* ‘Abd Allah al-Bukhārī, to an accurate, complete question we posed on the 10th of *Rabi’ al-Awwal* 1438 AH, corresponding with the 9th of December 2016.

Questioner: “I am the *imām* of a *masjid* in the West, and there is a person of deviance who has prayed with us for a number of years. We were patient with him, and attempted to call him, if the opportunity presented itself. As of recent, he began to spread doubts among the people, like his criticism of teaching *al-Usūl al-Thalāthah* and other than it, and testing the people with some of the deviants. So due to this, we expelled him from the *masjid*, in order to protect the creed and conduct of the people. So what is your opinion, O noble *Shaykh*, concerning this?”

He answered: “If the affair is as mentioned in the question (repeated twice for emphasis), that he was advised repeatedly and did not desist, and began to cause doubts and disturbances; and as mentioned in the question, criticized the teaching of *al-Usūl al-Thalāthah* and other than it from the books of creed, and tested the people with deviants, then your act, i.e. expelling him and removing him from the *masjid* is without objection, and you have done well in your action. May Allah grant you success.”⁴⁷

In sum:

- ❖ This individual was not expelled from the *masjid* simply for not agreeing with us in the *tabdī* of certain callers, as testified by many members of the community, in accordance with the aforementioned statement of our *Shaykh*, al-*Allāmah*, ‘Ubayd al-Jābirī. Rather he continued to pray in the *masjid* off and on for years, along with these known contradictions. In addition, after he first began to speak in the *masjid*, he was informed at least twice by our brother Zahir Jones that he could attend the *masjid* and pray with the people, like all others, but that he was not permitted to give lessons of any sort in the *masjid* or speak with these doubts for which he is known to us.
- ❖ He was advised on a number of occasions concerning some of his contradictory statements. I myself attempted to advise him concerning his position with al-Ḥajūrī and other deviants in the office of Masjid Muḥammad Abdul-Wahhāb. Along with this, our brothers Ḥasan al-Sumālī, Anwar Wright, Abu Ḥamzah ‘Abd al-Razzāq, and others advised him on at least two

⁴⁷ Al-Bukhārī, ‘Abd Allah. *Fath al-Majīd*, Madinah. December 11, 2016. Accessed December 11, 2016. http://elbukhari.com/wp-content/uploads/2016/12/fawaid_sawtiyah_sh_albukhary_244.mp3.

occasions in Germantown Masjid concerning his ascribing *ḥizbiyyah* to some of our *Salafī* callers, *et cetera*.

- ❖ It was only after he began to criticize the teaching of *al-Usūl al-Thalāthah*, to defend Yaḥyá al-Ḥajūrī, stating to brothers from the *masjid*, “He is my *Shaykh*,” and to bring doubts concerning principles of the criticism of deviant callers that he was expelled from the *masjid*: all of which was missing from his question.

This is the reality of what transpired at the *masjid*. We pray to Allah that it helps wrest this fabricator from his fictions. We also pray that he takes heed from the numerous proofs from the Book of Allah, the *Sunnah* of His Messenger, as well as statements from *Salafī* scholars, past and present, and desists from his evil. But as *Shaykh* al-Albānī stated: “For the seeker of truth one proof is sufficient. However, for the seeker of falsehood, a thousand would not be enough.” May Allah grant us success to all that He commands and loves.

