

Madeenah.com Responds to the Unfounded Accusations

Uncovering the Absurdities behind the Claim of 'Attacking the Salafees' - B

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Regrettably, it appears that our silence has only served to embolden those making these unjust accusations, as they have misinterpreted our patience as acceptance, and deceitfully presented their false accusations as fact, using this method and other disgraceful intimidation tactics to discourage others from benefiting from the translated works of our scholars, and six years of patience, as most would agree, is more than sufficient.

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Uncovering the Absurdities behind the Claim of 'Attacking the Salafees' - B
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فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

**"So whoever hopes for the Meeting with his Lord,
let him work righteousness and associate none
as a partner in the worship of his Lord."**

The Noble Qur.aan - Soorah al-Kahf, Aayah 110

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بِسْمِ الرَّحْمَنِ الرَّحِيمِ

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It was anticipated that our patience during the past six years would have achieved some degree of rectification, allowing for careful contemplation on the part of our accusers to reflect on what they have been doing and seek to sincerely rectify their propagation of this falsehood.

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2. Salafi Publication's use of the term 'attack' when scholarly criticism is directed towards them

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The second misconception that has led them to such a claim that they - or 'the Salafees' - are being 'attacked' is their strange and unprecedented view that scholarly criticism towards them by Salafee Mashaayikh is actually 'an attack', and consequently labeled and propagated as such, thereby creating a hostile environment of animosity and enmity as has been evident over the past few years. The first thing that comes to mind when hearing a term such as 'attack' is that it is from an enemy who harbors hostility towards the one being attacked. In the case of Salafi Publications, however, this is far from the reality. Rather, the criticism is from Salafee Mashaayikh who are only seeking to advise and rectify them where they believe they erred; Mashaayikh who have spent the majority of their lives learning and serving the Sunnah, who have invited them into their homes and displayed great hospitality towards them, and one of whom used to have tele-links with them. Such language only serves as the stepping stone for splitting and disunity as the criticizer is made to look like an aggressive and oppressive 'attacking' enemy.

When in a position of responsibility, one should make an effort to promote the exact opposite: mutual love, respect and cooperation amongst Salafees even in the face of criticism amongst each other - as we see the scholars of Ahlus Sunnah practicing. Those in a position of responsibility should cultivate the Salafees upon sticking and adhering to only the truth, welcoming knowledge based criticism even if it is against them, their family or loved ones, and handling it in a manner befitting of how Ahlus Sunnah handle refutations amongst each other when engaging in this legislated act. One should not create an emotionally charged hostile environment where criticism by a Salafee scholar or student of knowledge is viewed and labelled as 'an attack'! It should also be noted that not every differing or criticism should be turned into an avenue for discord and disunity.

Once again, in order to dispel this dangerous misconception (i.e. that criticism from another Salafee, let alone a scholar, is viewed and labeled as an 'attack') some more elementary points about Salafiyyah must be

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established:

Criticism amongst the Salafees has been present since the time of the Sahabah to this day of ours, and will continue to be present until the establishment of the Hour. The Salaf never considered criticism towards them by others from amongst Ahlus Sunnah as 'attacks', rather the scholars of the Salaf were well known for strictly abiding to the truth wherever it led them, including criticizing their peers and even their own family members if they believed it was warranted.

Al-Bayhaqee, may Allaah have mercy upon him, stated:

"Whoever studies the Ijtihaad of the scholars in investigating the state of the narrators - who from amongst them should have his narrations accepted, and who should have them rejected - would know that they have not left a stone unturned in this regard, to the point that a son would criticize his father if he did something that necessitated rejecting his narration. Likewise a father would criticize his son and a brother would criticize his brother; not fearing the blame of the blamer, the worries of kinship, nor financial dependencies. There are many stories that have been narrated about them in this regard."¹

Amongst those who have criticized their family members, peers or companions:

'Alee ibn Al-Madeeneh was asked about his father, to which he replied, "Ask someone else." They said, "We are asking you." So he lowered his head and then raised it saying, "This is Deen (a matter of religion), my father is Dha'eef."²

Abu Dharr Al-Baghandee stated, "Do not narrate upon the authority of my father, for he is a liar."³

'Alee ibn Al-Husayn ibn Al-Junayd stated, "I heard Abu Dawood saying: My son 'Abdullaah is a liar."⁴

1 Dalaa'il An-Nubuawah: 1/147

2 Narrated by ibn Hibbaan in Al-Majrooheen: 2/52

3 Tareekh ibn 'Asaakir: 55/173

4 Meezaan Al-'Itidaal: 4/113

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Shu'bah stated, "I named my son Sa'd (contentment), but he is neither content nor is he successful."⁵

Abu 'Urubah Al-Haraanee said concerning al-Husayn ibn Abee As-Sirree al-'Asqalaanee, "He is my maternal uncle but he is a liar."⁶

Abu Dawood As-Sijistaanee stated: "'Ubbaad ibn Suhayb approached Shu'bah requesting a favor that he does not speak about Abaan ibn Abee 'Ayaash. Shu'bah said: 'Give me three days to think about it'. After three days he said, 'I thought about what you said and I do not see the permissibility of remaining silent about him.'"⁷

Al-Imaam Ahmad used to praise those of Ahlus Sunnah who criticized him when he believed they were worthy of praise. A man approached him asking about Muhammad ibn Mansoor at-Toosee. He said; 'If you do not take from Muhammad ibn Mansoor then who would you take from?' The man said; 'But he criticized you!' He responded; 'He is a righteous man who has been tested with us, so what are we to do [i.e. criticize him just because he criticized us?]."⁸

He did not say, "He attacks us" or "He attacks the Salafiyoon" even though he was the Imaam of Ahlus Sunnah. In fact, Al-Imaam Ahmad himself criticized others from amongst the people of the Sunnah where he believed they erred as is well known.

And there are a number of the Salaf who criticized their peers or companions from Ahlus Sunnah, and time permitting, this can be addressed elsewhere, inshaa Allaah.

Shaykh Muhammad Amaan Al-Jaamee, may Allaah have mercy upon him, considered as 'a merit' what Salafi Publications consider as 'an attack'. He stated:

"It is from the merits of Ahlus Sunnah wal Jamaa'ah that they clarify/refute each other's errors when they differ, but they do not declare each

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*Shaykh Muhammad
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may Allaah have
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tions consider as 'an
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5 Ad-Du'afaa lil-'Uqaylee: 2/118

6 Tareekh Damashq: 14/329

7 Al-Majrooheen: 1/96

8 Tabaqaat Al-Hanabilah: 1/195

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other to be disbelievers as the people of desires do.”⁹

Shaykh ‘Abdul ‘Azeez ibn Baaz, may Allaah have mercy upon him, stated:

“...this should not prevent them from clarifying the error if a clear error is apparent, whether it comes from the scholars of the past or present. The people of knowledge continue to refute each other to this day of ours, and they will continue to do so until the Day of Judgement. Al-Imaam Maalik stated: ‘There is not one amongst us except that he is either refuting or being refuted, except the one in this grave (the Messenger of Allaah).’”

Compare the nurturing of the scholars of Ahlus Sunnah to the relentless claims of ‘attacking the Salafees’ that continue to this day. “Why do they attack the Salafees” they claim, referring to the criticism of Salafee scholars.

Shaykh Saaleh Al-Fawzaan, may Allaah preserve him, stated:

“When we refute some of the people of knowledge and virtue, this does not mean that we hate them or belittle them, we are only clarifying the truth.

For this reason, some of the scholars stated when one of their peers fell into error: ‘He is beloved to us but the truth is more beloved to us than him.’

This is the correct way. It is not permissible for us to take everything a person says as if it is free of error, not taking into account whether it is correct or incorrect, this is fanaticism.¹⁰

Shaykh Rabee Al-Madkhalee, may Allaah preserve him, mentions that Shaykh Ibn Baaz, may Allaah have mercy upon him, advised him saying:

“If Shaykh Muhammad ibn Ibraheem (the previous Grand Mufti before Ibn Baaz) or Shaykh Ibn Baaz falls into error, I advise you to refute

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⁹ Refer to the article ‘Knowledge Based Observation’ - <http://www.madeenah.com/article.cfm?id=1339>

¹⁰ Al-Ajwibah Al-Mufeedah: P. 67

them.”¹¹

If Ibn Baaz and Muhammad Ibn Ibraheem - two Imaams of the highest stature and authority - can be criticized and refuted without declaring 'the Salafees' to be under 'attack', how is it then possible that such a statement can be made by these individuals, or one individual in some cases since only Abu Khadeejah was being criticized?! What exactly is their understanding of Salafiyyah? Maybe they can explain to us the train of thought that led them to reach such an unprecedented conclusion.

Shaykh Ubayd Al-Jaabiree, may Allaah preserve him, stated:

“...Rather it is known that Ahlu Sunnah correct each other when either one errs... Ahlu Sunnah don't have partisanship to this one or that one. The correction of a sunni upon another sunni is well known from the time of the Messenger sallallahu 'alaihi wa sallam between him sallallahu 'alaihi wa sallam and the companions and between the companions themselves.”¹²

Shaykh 'Aayid Ash-Shamree, may Allaah preserve him, stated:

“The Salafees refute one another, there is no problem with this, we must get ourselves accustomed to this, accustom this generation to this and accustom the youth to this, this is normal, go ahead and read both refutations.

Hamood At-Tuwayjree refuted al-Albaanee, and go ahead and read his refutation, may Allaah have mercy upon him. But Hamood At-Tuwayjree never said; 'Al-Albaanee is not Salafee, beware of Al-Albaanee and beware of all his books, drop him.'

Ibn Baaz refuted Al-Albaanee in certain issues related to covering the face and other issues related to Hajj and Salaat. Is this not clear? But Ibn Baaz never wanted to erase the name Al-Albaanee. Al-Albaanee never wanted to eradicate Ibn Baaz. And likewise the students of knowledge refute each other...

11 Audio tape: "Al Raddu 'ala Al-Mukhaalif min al Amru bil Ma'roof wan Nahee 'an al Munkar" by Shaykh Rabee' ibn Haadee.

12 Refer to: <http://www.salafitalk.net/st/viewmessages.cfm?Forum=9&Topic=3154>

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If Ibn Baaz and Muhammad ibn Ibraheem - two Imaams of the highest stature and authority - can be criticized and refuted without declaring 'the Salafees' to be under 'attack', how is it then possible that such a statement can be made by these individuals, or one individual in some cases since only Abu Khadeejah was being criticized?!

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We are Salafees, understand this well! We do not blindly follow anyone, whoever it may be. We follow the Book of Allaah and the Sunnah, those who want to refute us should present their evidence, whether their refutation concerns individuals or issues.”¹³

Likewise, the examples of scholars or students of knowledge from Ahlus Sunnah refuting each other are plentiful.

It is clear to understand the type of cultivation the scholars of Ahlus Sunnah are raising the people upon; that they welcome and engage in criticism between one another without suggesting that the other's works that are free of error be avoided¹⁴ - which demonstrates their sincerity and allegiance to only the truth. This is because the truth remains uppermost in this type of environment. Compare this to the corrupt understanding being cultivated in the West with titles such as **“AN ADVICE TO THE PEOPLE REGARDING THE RECENT AGGRESSIVE ATTACKS UPON SALAFI PUBLICATIONS”**¹⁵ being propagated - this being in reference to the speech of Shaykh Waseeullaah 'Abbaas and Shaykh Khaalid Ar-Raddaadee, may Allah preserve them. Are these Mashaayikh from the people of bid'ah, such that their criticisms are viewed as attacks upon Salafees?

Shaykh Ahmad As-Subay'ee, may Allaah preserve him, stated:

“The Salaf As-Saleh used to debate each other, refute one another and advise one another. With this type of environment, if sincerity, justness and speaking with knowledge are present, the Sunan would stay alive, light would spread and there would be a sort of knowledge-based observation present. As the student of knowledge would know, that there is someone behind him that would follow up on him.

Not that a person secludes himself with a group from the Muslim youth, then swells up and believes that he is above criticism and doesn't want anyone to follow up on his errors at all.

13 Refer to: <http://www.sahab.net/forums/showthread.php?t=364636>

14 This is the type of criticism found on Madeenah.com towards Salafi Publications; some scholars clarified their mistakes without instructing people to abandon them.

15 As previously referenced in this thread:
<http://www.salafitalk.net/st/viewmessages.cfm?Forum=9&Topic=5602>

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Whoever revives such an environment, then know that he is treacherous to Salafiyyah in one of its most specific characteristics.

A person who wants people to see an error and remain silent, know that this person is treacherous and it is one of two situations:

It is either that he has some erroneous issues that he does not want others to know of, thereby his affair is not made clear. So he fears the light and fears the clarification.

Or that he would like the error to remain unaddressed, without being burnt. This is not correct, this is not the guidance of the Salaf As-Saleh.”¹⁶

If a person or organization is criticized by a scholar or other Salafees, and then complains that they are being attacked, then this person is guilty of reviving the exact type of environment mentioned in the previous quote. And if such a person is in a position of responsibility, then this revival ultimately turns into cultivation as he begins to influence those who lend their ears to him. This is evident by the numerous lectures, internet posts and emails circulated over the years that have fostered a hostile environment wherein people are led to believe that it is wrong to criticize a person or group of brothers simply because they adhere to Salafiyyah, and one cannot even mention or translate scholarly criticism directed towards this group of brothers - Salafi Publications - without being accused of “attacking” or being “harsh” against ‘the Salafees’.

This is in absolute contradiction to one of the merits and most specific characteristics of Salafiyyah; it is the people of Hizbiyyah that want others to remain silent regarding the errors of their group or its members while they themselves remain silent concerning the errors of their own members, as we witness from Salafi Publications. Have they not witnessed that Salafee scholars and students of knowledge have been refuting each other until this day of ours, or are they exempt from this?

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¹⁶ Refer to the footnotes of the article 'Knowledge Based Observation' - <http://www.madeenah.com/article.cfm?id=1339>

If indeed Madeenah.com is guilty of 'attacking the Salafees', then we challenge the accusers to provide the exact url links and texts of these 'attacks against the Salafees' and identify their 'attackers' by name on Madeenah.com. Thus far, six years have passed and not one shred of evidence has been provided by the claimants.

Why?

Because there is nothing but baseless, reckless and false accusations.

The translated articles published on Madeenah.com are the speech of the scholars, and certainly they are entitled to their scholarly criticisms, opinions and conclusions just as they are entitled to have them published. If there is a problem with taking them from Madeenah.com or if there is a genuine concern that their speech has been mistranslated, then the original Arabic text is directly available. Alternatively, people are free to contact the scholars themselves to ascertain their positions and justifications. As for derelict criticism of Madeenah.com, then this does nothing in reality except create a cloud of rhetoric smoke to generate commotion amongst the people, attempting to steer them away from the reality of the Mashaayikh's knowledge-based criticism; indeed this is a shameful tactic. The position of those scholars remains the same, they continue to hold their opinions of Salafi Publications whether or not it is being published on Madeenah.com or any other website. The disappointing reality remains, their futile efforts appear only to suppress the opinions of those mashaykh from being made available, or at the very least create a prejudicial atmosphere against the Mashaayikh and ultimately their speech, instead of addressing the real issue at hand.

Here is yet another example of the type of absurd statements being propagated by those who have been cultivated upon this type of Hizbiyyah for far too long:

"Maybe the attacks from Madeena.com against the people of the Sunnah have not been made clear to Sh.Waseeullah and Sh.Khalid"¹⁷

This quote is an astonishing and shameful result of this type of cultivation and is only one of many examples! Ironically, it is these very two Shaykhs (Shaykh Waseeullaah and Shaykh Khaalid) that are making

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¹⁷ Taken from an email message sent on Sun 26 Sep 2010 by xxxxxxxxxxxx@hotmail.com. The sender's name has been removed since he is not considered a da'ee, though he's a frequent poster on SalafiTalk.net.

the supposed 'attacks against the people of the sunnah'!¹⁸ Even more preposterous is that 'the people of the sunnah' being referred to in the quote are a few individuals who have barely gotten their feet wet in the ocean of knowledge, some of whom have not even attained or gained proficiency in one of the most important keys to knowledge, the Arabic language. The supposed 'attackers of the people of the Sunnah' here are Shaykh Waseeullaah 'Abbaas¹⁹, a teacher in Al-Masjid Al-Haraam, and lecturer at the University of Umm Al-Quraa, a man who is well known and respected for his knowledge by other scholars, including Shaykh Rabee' who frequently mentions him as one of the scholars that should be benefited from in Makkah. The other 'attacker of the people of the sunnah' being the esteemed Shaykh Khaalid Ar-Raddaadee, a Shaykh who is also well known for his Salafiyyah amongst the Mashaayikh of Madeenah and elsewhere, and was at one time revered by Salafi Publications and referred to as a noble shaykh by them before he began criticizing their errors. Now he is 'an attacker of the people of the Sunnah' wa Allaahul Musta'aan, as the speech on Madeenah.com is his speech and not that of any of the site's translators. Shaykh Khaalid invited them to his house, advised them privately on a number of issues for which he had both recorded and written evidence, and practiced patience with them while waiting for them to write a clarification of the errors they admitted to as they had promised during that sitting. It was only after their lack of compliance that he resorted to addressing them publicly.²⁰

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْفُرُوا بِالْحَقِّ وَأَنْتُمْ تَعْمَلُونَ

**And mix not truth with falsehood, nor conceal the truth
while you know the truth.²¹**

How could a people of intelligence and understanding utter such ridiculous statements or allow themselves to be pressured by such ignorance!?

18 Refer to the first part of this document where the issue of labelling a few individuals as 'the Salafees' or 'people of the sunnah' in this case is uncovered:
<http://www.madeenah.com/notes.cfm?id=1019>

19 http://www.asliahlesunnet.com/files/bio_sh_wasiullah.pdf

20 Refer to the article 'The Advice of the Mashaayikh to Salafi Publications' -
<http://www.madeenah.com/article.cfm?id=1069>

21 Al-Baqarah: 42

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We do not mean to belittle some of our brothers at Salafi Publications as we ourselves are only scratching the surface of the ocean of knowledge and are in our early stages. However, a person with knowledge of the methodology of the Salaf in this regard can never claim that 'the Salafees are being attacked' if criticized by some of our scholars who have preceded us in knowledge and age, or our brothers, and it is this type of ignorant speech that has drawn this type of criticism towards them.

This type of cultivation given by Salafi Publications cannot be fully addressed in this document and its correction may require numerous articles expounding on fundamental principles, as it is apparent that some Salafees believe that criticism towards Salafi Publications or their affiliates is an 'attack against the Salafees'. Setting an example such as this, there may be other individuals in the future who set themselves up as 'the Salafees' and consider criticism towards them as an 'attack against the Salafees' as well. What state would Salafiyyah be in this type of environment? Many examples of this type of cultivation, both recent and outdated, can be found floating around the Internet.

It is these two critical errors championed by Salafi Publications that have led to such a calamitous state of affairs amongst many who attempt to adhere to Salafiyyah in the West. It is clear that they need to revisit some of the fundamental principles of the methodology of the Salaf, as it appears that some can no longer distinguish between Salafiyyah and Al-Maktabah As-Salafiyyah in regards to what has already been addressed in this document.

And with this we conclude our response to the first accusation; that Madeenah.com 'attacks the Salafees'.

And to Allaah alone belongs all praise.

To be continued...

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...it appears that some can no longer distinguish between Salafiyyah and Al-Maktabah As-Salafiyyah...

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