Shaykh Hamad al-'Ateeq
(hafidhahullāh)

A RESPONSE TO NABEEL AL-'AWADĪ AND HIS ASPERSIONS AGAINST DAMMĀJ AND THE SALAFĪ SCHOLARS[1]

Indeed, all praise is due to Allāh, we praise Him, we seek His aid, and we ask for His forgiveness. We seek refuge in Allāh from the evil of our actions and from the evil consequences of our actions. Whomever Allāh guides, there is none to misguide and whoever Allāh misguides there is none to guide. I bear witness that there is no god worthy of worship except Allāh and I bear witness that Muhammad is the servant and Messenger of Allāh. To proceed O brothers and sisters:

I ask Allāh to make this sitting one of blessing which is dated Sunday the 16th of the month of Muharram 1433 AH [11th December 2011 CE] and I present this to discuss some of the things which were stated by Shaykh, Dr Nabeel al-'Awadī, may Allāh grant him success to His Straight Path. Shaykh Nabeel al-'Awadī in an interview on Friday which was on the Khaleejiyyah Channel and on ar-Risālah Channel, mentioned some things which, according to what I believe, opposed the Book of Allāh and the Sunnah of the Prophet *(sallallāhu 'alayhi wassallam)*; along with opposing the reality. In his interview, which was about thirty minutes, he spoke about a sect which he claimed opposes Ahl us-Sunnah wa'l-Jamā'ah and is expelled from the fold of Ahl us-Sunnah and hence he branded them "Murjiah of the Era", meaning by this that they are not from Ahl us-Sunnah wa'l-Jama'ah and thus deserves this name. He, may Allāh grant him success to the straight Path, then mentioned some principles which he believes that the Murji'ah of the Era oppose Ahl us-Sunnah wa'l-Jama'ah.[2] For example, the interviewer asked Dr Nabeel al-'Awadī: **"What did they delay? [i.e. the Murji'ah]?"** Answer from Nabeel al-'Awadī:

> **"Irja' in the meaning that they delayed actions from īmān and thus according to them there is nothing which can make a person a kāfir. As long as you have belief in the heart then you are a believer on the level of tasdeeq, as long as you believe in Allāh and the Last day then whatever you do you will not be expelled from the**

[1] Dated Thursday 15th December 2011 CE/20th Muharram 1433 AH, it can be accessed here: http://www.safeshare.tv/w/ehCRtsAKXh
http://www.youtube.com/watch?v=slE9Fbwb2Zo
Translated by 'AbdulHaq al-Ashanti.

realm of īmān. This is not the creed of Ahl us-Sunnah wa'l-Jama'āh. They are not like this with everyone however unfortunately they are Murji'ah with some Tawāgheet. Imagine O Shaykh, al-Qadhāfī, leave Zayn ul-'Ābideen, later we will come to him..."

There are a number of aspects to this. Firstly, Shaykh Nabeel, may Allāh guide him, mentioned himself at the beginning of the interview:

"Firstly, they accuse other than them from many groups [Jamā'āt] as being Khawārij. If you differ with him then you are a Khārijī. I am annoyed with you, so you are from the Khawārij! If you were to criticise any leader, even if it was a leader who allows for you to criticise him, whether in Parliament or anywhere else, in a certain way, then so long as you have criticised the leader then you are from the Khawārij! They view that anyone who criticises the leader then he is from the Khawārij shows that they do not understand the meaning of 'Khawārij' and their Usūl and creed. This is the first point which shows that they need to study the correct creed first...[there is a difference] between the creed of the Khawārij and those who do some of their actions. If not then some of the Sahābah would be Khawārij, some Tābi'een would be Khawārij, Sa'eed bin Jubayr would be from the Khawārij, 'Abdullāh bin Zubayr would be from Khawārij!? [laughing] Many Imāms of guidance would be from the Khawārij!"

Nabeel al-'Awadī branded them as being "Murji'ah of the Era" because they do not make takfeer of some tāghūt rulers. Like who for example? He gave examples of Zaynul-'Ābideen and al-

[2] **Translator's note ['Abdulhaq al-Ashanti]:** This accusation of irja' which is repeated *ad nauseam* is a fallacious argument from a number of aspects, it also contains a level of deception.
The difference between the Murji'ah and Ahl us-Sunnah has been exemplified by Imām Sufyān ath-Thawrī *(rahimahullāh)* who said: "We say īmān is speech and action, while they (the Murji'ah) say īmān is speech and not action. We say īmān increases and decreases, while they say īmān neither increases nor decreases." See *al-Īmān* (Maktabah al-Islamiyyah), p.184. Also from the signs of the Murji'ah according to the Salaf is that the Murji'ah view that obedience should not be given to the leaders. See the narration which has an authentic chain of transmission that Ahmad bin Sa'eed ar-Ribātī said that 'Abdullāh bin Tāhir said to him that the most hated people to him were the Murji'ah due to them viewing that obedience should not be made to the leaders, see Imām as-Sābūnī, *'Aqeedat us-Salaf wa As-hāb ul-Hadeeth*, p.109. Also refer to the narration of Sufyān ath-Thawrī who said: **"How can I be a Murji'ī when I don't view that the sword be used (to remove the tyrannical leaders)."** Reported by Ibn Shāheen in *al-Kitāb ul-Lateef*, p.15 which has an authentic chain of transmission.

Qadhāfī. So I ask you: do those who you have accused of being "Murji'ah of the Era" oppose the basis of Ahl us-Sunnah wa'l-Jama'ah in īmān? They say that īmān is belief, speech and action, and that it increases with obedience and decreases with disobedience. They also make takfeer of those who Allāh and His Messenger *(sallallāhu 'alayhi wassallam)* make takfeer of and that kufr can be via belief, speech and action. However, in following the Book of Allāh and the Sunnah of the Prophet *(sallallāhu 'alayhi wassallam)* are cautious in accusing a specific person of being a kāfir except after the conditions have been put in place and the preventative factors have been established. Applying the conditions and establishing the preventative factors is of the things which the people could differ over, yet they (i.e. those who he says do not make takfeer of Zayn ul-'Ābideen bin 'Ali and al-Qadhāfī) agree with Ahl us-Sunnah wa'l-Jama'ah in the foundation. However, when it comes to making takfeer of a specific person they do not view that the conditions and preventative factors are adequately established on the individual.

■ موضوع الغلاف

الأخ قائد الثورة يستقبل الشيخ الدكتور يوسف القرضاوي

استقبل الأخ /قائد القيادة الشعبية الاسلامية العالمية الداعية الاسلامي الدكتور يوسف القرضاوي ..الذي زار الجماهيرية العظمى بدعوة من جمعية الدعوة الاسلامية العالمية .

وتم خلال المقابلة استعراض اوضاع المسلمين في العالم والعمل على اخراجهم من قفص الاتهام الذي وضعوا فيه من خلال محاولة إلصاق تهمة الارهاب بهم

كما تم خلال المقابلة التشديد على ضرورة شحذ همم المسلمين لمواجهة هذا الوضع والاتهامات الخطيرة الموجهة اليهم على مستوى العالم .

كما تم التأكيد على ان الاسلام دين يدعو الى المحبة والسلام والتسامح بين ابناء البشرية.

وفي تصريح صحفي نشر بصحيفة الدعوة الاسلامية قال الدكتور يوسف القرضاوي:

ان تحليلات الاخ قائد الثورة لمجريات الاحداث واضحة وعميقة..

وذكر الشيخ الفاضل القرضاوي في تصريحه .. وجدت لدى الاخوة في ليبيا وعيا وشعورا صادقا واهتماما متميزا..وقد فتحت لي هذه الزيارة افاقا كبيرة في ضرورة التعاون والمشاركة مع الشعب الليبي وقيادة ثورة الفاتح من اجل الامة الاسلامية والعربية..

مضيفاً :- انا معتز بهذة الزيارة واعتقد انها مفرق من مفارق الطرق.

وكان ضيف الجماهيرية العظمى قد زار مقر جمعية الدعوة الاسلامية العالمية ..والتقى امين الجمعية واعضاء مكاتبها.

كما زار الضيف كلية الدعوة الاسلامية وتجول في مرافقها وتوقف عند المكتبة المركزية حيث اطلع على اقسامها.

وبقاعة المجاهد بمركز جهاد الليبيين بطرابلس التقى الشيخ القرضاوي ضيف الجماهيرية العظمى مع جمهور المثقفين والمهتمين بالقضايا الاسلامية .. وذلك في امسية فكرية تحدث فيها عن جملة من القضايا الاسلامية المعاصرة.

كما كان للشيخ الزائر وقفة مع طلبة واساتذة كلية الدعوة الاسلامية في محاضرة بعنوان (منهج الدعوة الى الله كما رسمه القران الكريم)

هذا وقد قام الضيف الدكتور يوسف القرضاوي الداعية الاسلامي بزيارة للجامعة الاسمرية للعلوم الاسلامية بزليتن..

وحضر جانباً من جلسة المؤتمر الشعبي الاساسي المدينة تجمع الجامعة الاسمرية حيث القى كلمة تناول فيها الاوضاع الراهنة التي تمر بها الامة العربية والاسلامية والهجمة الصليبية الحاقدة التي تستهدف الاسلام والمسلمين في كافة بقاع العالم.

كما شارك الشيخ في ندوة الحوار الاسلامي المسيحي التي نظمتها جمعية الدعوة الاسلامية العالمية.

Figure 1 [Qaradāwī and Colonel Qaddafī?!]

Myself and yourself O Shaykh Nabeel agree that Qadhāfī is a kāfir and that the 'Ulama judged him accordingly. However, is everyone who does not make takfeer on al-Qadhāfī, a Murji'ī?! You could say: "does it make sense for an intelligent person to not make takfeer of those rulers?!" I say: al-Qaradāwī who is the head of what they call the International Union of Muslim Scholars, before al-Qadhāfī fell, used to go to him, meet him and praise him!?

Figure 2 [Qaradāwī and Bashhār Asad!?]

Was Qaradāwī a Murji'ī at that time?! Dr Salmān al-'Awdah, before the fall of Tunisia went there and praised the Tunisian system and said that it was progressing towards Islām and found that there were Islamic and Arabic perspectives there?! Al-'Awdah also went to Libya and praised the Libyan system saying that there was progress there and even said that there were material developments taking place there and proximity and unity being advanced at the hands of Engineer Sayful-Islām al-Qaddafī!? And that it had maybe the best Arab airports in the world!?[3] Were those who you praised in your interview Dr Nabeel, such as Shaykh Salmān, who you praised when you said "the Murji'ah of the era speak about every famous preacher" and then you mentioned him, a Murji'ī? Was al-Qaradāwī a Murji'ī according to you? Was Salman al-'Awdah a Murji'ī according to you, and then repented to Allāh when he joined his voice to that of the revolution?! The is the first issue, the second issue is that you, O Shaykh Nabeel, may Allāh grant you success toward justice, know that many people view that ruling by other than what Allāh has revealed is major kufr which expels one from the religion. Do you view that every ruler who

[3] [TN]: The whole one hour interview with Salmān al-'Awda can be seen on Youtube here: http://www.youtube.com/watch?v=our5IQBTpxo&feature=fvst

rules by other than what Allāh has revealed is a disbeliever, or that there are preventative factors which obligate that takfeer is not to be made upon him? This is if we say that ruling by other than that Allāh has revealed is kufr. We do not say that ruling by other than what Allāh has revealed is absolutely kufr rather we say that it is kufr if he views that it is permitted for him to do; better than Allāh's rule; the same as Allāh's rule or that it is permitted to rule by other than what Allāh has revealed. As for the one who rules due to desire then this is not major kufr as Ibn 'Abbās stated in regards to when Allāh says:

﴿وَمَن لَّمْ يَحْكُم بِمَا أَنزَلَ اللّهُ فَأُوْلَـئِكَ هُمُ الْكَافِرُونَ﴾

"And whoever does not judge by what Allah has revealed – then it is those who are disbelievers."

{*al-Mā'idah (5): 44*}

"Kufr less than kufr". However, those who say that it is major kufr have by that view opposed the Sahābah in this and I think that you Dr Nabeel are of those who hold this view. This is what I think, which could be incorrect, however your Shaykh, Shaykh 'AbdurRahmān 'AbdulKhāliq, is of those who have this view and speaks constantly about the Tawāgheet and those who do not rule by what Allāh has revealed. Shaykh Nabeel do you view that the ruler of Kuwait, may Allāh grant him success, is a disbeliever because he does not rule by what Allāh has revealed? Or in your mind are there preventative factors which withhold from applying this ruling on him? If you, or other students of knowledge in Kuwait, view that ruling by other than what Allāh has revealed is kufr however you do not make takfeer of the leader due to a preventative factor, then you also have to excuse those who agree on the kufr committed by al-Qaddāfī such as rejecting the Sunnah totally and the consensus, however also view that there was a preventative factor which withholds from takfeer being applied to him. Finally O Shaykh Nabeel, I ask you: is everyone who falls into kufr a kāfir according to you? I challenge you to say yes, it is not possible for you to say yes to this. For there are people who fall into kufr yet there are factors which prevent takfeer being applied to him. For example, Hasan al-Banna the founder of the Muslim Brotherhood, he used to say, as his own brother 'AbdurRahmān relayed from him, when they would celebrate the Prophet's Birthday: "the Prophet is present and has excused everyone for what has passed and happened." Meaning by this: the Prophet *(sallallāhu 'alayhi wassallam)* was

present in the session and forgave them their sins.[4] 'Umar at-Tilmisānī, the Murshid who came after Hasan al-Banna, it is famous from him that he permitted seeking help from the dead in graves, Allāh's refuge is sought. So do you view the ones who do not make takfeer of Hasan al-Banna or 'Umar at-Tilmisānī as being Murji'ah? Or you do not make takfeer of them such as other than you who say that takfeer is not to be made of them due to preventative factors? Fear Allāh yā Shaykh Nabeel and judge with justice.

Do you not view that al-Khomeini is of the biggest disbelievers in Allāh? So then what is your view on those who do not make takfeer of him? Such as Hamas who went to Iran[5] and placed roses on his grave and view him as the "spiritual father" of their da'wah (!?):

Figure 3 [Hamas Leaders, Ismā'īl Haniyeh and Khalid Mesh'al Visiting the Grave of Khomeini!? 2010]

4 [TN]: this is mentioned by Jābir Rizq in his book *Hasan al-Banna bi-Aqlām Talamīdhatihi wa Mu'āsirihi* [Hasan al-Banna in the Pens of his Students and Contemporaries], (al-Mansūrah, Egypt: Dār ul-Wafā', n.d.), pp.70-71.

There are many other testimonies from his own memoirs [Mudhakkarāt] and writings which indicate that Hasan al-Banna was of the Hasāfiyyah Sūfī Collective. See for example al-Banna's *Risālat ut-Ta'leem* and *al-Ma'thūrāt*, within the later book he holds the view the dhikr aloud is sanctioned in the Sunnah?!

5 [TN]: see: http://www.youtube.com/watch?v=1EY98LPOU2I

Figure 4 [Ismail Haniyeh of Hamas Making Du'a at the Grave of "Ayatollah" Khomeini! 2010]

Figure 5 [Hamas Leader Khālid Mesh'al with "Grand Ayatollah" Ali Khamenei, February 2009]

Figure 6 [Ismail Haniyeh of Hamas at the Grave of "Ayatollah" Khomeini]

Are they Murji'ah according to you due to that? Do you view them as Murji'ah because they do not make takfeer of those Rawāfid? Or is this ruling [of being Murji'ah] only applied to Ahl us-Sunnah, the Salafīs? Allāh's Refuge is sought.

The second issue which Nabeel al-'Awadī says about the so-called "Murji'ah of the Era" is that they do not view there is any jihad, and that they did not say that there was any jihad until after the fighting and oppression which happened to some of the Salafīs in Dammāj. Nabeel al-'Awadī said:

> **"Those claimants to Salafiyyah have no foundation! Yā Shaykh this is a contradiction. You yourself remember, for the last 20 years, America attacked Afghanistan and they were against the Mujāhideen. Irāq was occupied, blood was shed and Masājid destroyed, and they were against the Mujāhideen. They did not permit jihad for the people against the occupier, whether it be in Chechnya, Kashmir, Afghanistan, 'Irāq and even in Palestine! They cancelled out jihad in all of these places, until it came to Dammāj! [smiling][6] Pay attention! They started screaming "where is jihad"?! Why are the people not helping them?!"[7]**

[6] [TN]: This is mockery of the Salafis and of the crisis taking place in Dammāj. The fact that Nabeel al-'Awadī was also smiling and nearly laughing when he mentioned this also demonstrates the hatred that these Ikhwānī-Takfīrīs have against the Salafī ethos and method.

[7] [TN]: This is a blatant lie which contains deception. It is apparent that Nabeel al-'Awadī detests Salafiyyah with a passion which is leading him to such confused, frustrated and incorrect assertions.

I say to you O Shaykh Nabeel, it is upon you to have justice. Those who you describe as being Murji'ah of the Era are the likes of Shaykh Rabī' bin Hādī al-Madkhalī *(hafidhahullāh)*. Shaykh Rabī' viewed that there was jihad in Afghanistan in some areas though not in others. Indeed, Shaykh Rabī' went and fought alongside Shaykh Jameel ur-Rahmān *(rahimahullāh)* in Afghanistan. Shaykh Ibn Bāz *(rahimahullāh)* viewed that there was jihad in Afghanistan and that there should be a treaty in Palestine. Jihad according to the people of knowledge yā Shaykh Nabeel is an act of worship which has conditions, obligatory actions and pillars and if the conditions are in place then it is established like the Salah. If a person wanted to pray before the time would it be permissible for him to pray? It would not be permitted for him to pray. Likewise the people of knowledge agree on these conditions but they differ in applying it to situations. For example, Shaykh 'Abdul'Azeez bin Bāz *(rahimahullāh)* held that these conditions were established in Afghanistan as did Shaykh Rabī' with Shaykh Jameel ur-Rahmān *(rahimahullāh)*. So if jihad is called for in any place the people of knowledge investigate as to whether the conditions of it are established or not. So the people of knowledge can agree on the conditions being established so they view jihad and if the conditions are not met then they agree on jihad not being established. Or they can differ as to whether the conditions have been met or not so as to give a ruling permitting it or not. Nabeel al-'Awadī said for twenty years they did not say there was any jihad except for when they were oppressed in Dammāj. Fear Allāh yā Shaykh Nabeel, as here is Shaykh Rabī' who used to view that there was jihad in Afghanistan with Shaykh Jameel ur-Rahmān *(rahimahullāh)*, why? Because the conditions were established for it. Why did they not view that there was jihad in 'Irāq? Because the conditions were not established and what we see today from the situation demonstrates that 'Irāq, which you Shaykh Nabeel promoted, was neither a valid nor Divinely Legislated jihad.[8] Neither the intent of Allāh nor of the Messenger *(sallallāhu 'alayhi wassallam)* in establishing the deen was achieved. Rather people were dishonoured, souls lost, wealth and property taken due to the lack of ability to have participated

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The head of Dār ul-Hadeeth in Dammāj, Shaykh Yahyā al-Hajūrī, viewed that the general ruling is that Afghanis have the right to defend themselves and that it is an armed jihad for them against their enemies, and that they are Muslims who should be supplicated for. And so that nobody can try to connect what Shaykh Yahyā said to extremism, he is also asked about those who blow up the property of non-Muslims in Muslim and non-Muslim lands and Shaykh Yahyā says that such actions are not permitted in Islam as non-Muslims have security and rights to their property which are sanctified and that evils can only be changed so long as greater evils do not come about.

See *al-Ajwibah al-Hajūriyyah 'ala'l-Asilah al-Hadeethiyyah*, which can be downloaded here after fifty minutes: http://www.sh-yahia.net/show_sound_48.html

[8] [TN]: Promoted it yet did not participate in it at all himself!?

in it in the first instance. Those who went to 'Irāq what did they achieve? Nothing, except for an increase in killing, bloodshed, taking of people's honours, wealth and property, Allāh's Refuge is sought. Those who view that there is Divinely Legislated fighting in Dammāj hold that the conditions are established. So if they view that in one place the conditions are not established while in other place the conditions are established, are they to be disrespected for that? No by Allāh, rather this is based on the conditions which Allāh and His Messenger *(sallallāhu 'alayhi wassallam)* have put in place, it is not based on emotions to the extent that just because you say it is jihad then it is jihad!? No, not at all and look how many Muslims have been harmed by calls for jihad which did not have consequences except for loss for the Islām and Muslims. Next point, Nabeel al-'Awadi says:

> **"Why do they focus on famous preachers?! Just name any famous preacher and you will see that they do not leave them! They have not left [criticising] Shaykh Sālih al-Maghāmisī, Shaykh Muhammad al-'Arīfī, Shaykh Salmān, Shaykh Nāsir..."**

As if there are personal issues between those who you call the "Murj'ah of the Era" and these so-called "famous preachers". Let us take an example of one who you wanted to defend, Shaykh Salmān, Dr Salmān al-'Awdah, who you referred to as "Shaykh Salmān". You said "why do they refute him? Why do they speak about him?"[9] SubhānAllāh, is it just the so-called "Murji'ah of the Era" who speak about him? Are there no scholars who have spoke about Salmān al-'Awdah? Do you not know O Shaykh Nabeel that the one who instructed the then Interior Ministry headed by Prince Nāyif to stop Salmān al-'Awdah and Safar al-Hawālī was Shaykh 'Abdul'Azeez bin Bāz and the five-member Lajnah of people of knowledge from our country? Do you not know O Shaykh Nabeel that Imām al-Albānī and Shaykh al-'Allāmah 'AbdulMuhsin al-'Abbād introduced the book by Shaykh 'AbdulMālik ar-Ramadānī *Madārik un-Nadhr* which contains a rejection and criticism of Salmān al-'Awdah for his revolutionary statements against those in authority? So why do you make out that the only people who refute them are the "Murji'ah of the Era"? This would mean that Bin Bāz is from the "Murji'ah of the Era", al-Albānī from the "Murji'ah of the Era", Shaykh 'AbdulMuhsin al-'Abbād from the "Murji'ah of the Era" etc.[10]

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[9] [TN]: See here as just a sample of some of the reasons why Salmān al-'Awdah is critiqued: http://salafimanhaj.com/pdf/SalafiManhaj_Between.pdf

[10] [TN]: It can also be said that some of these elements who float in the same methodological orbit as Nabeel al-'Awadī, do regard Imāms Albānī, Bin Bāz, 'Uthaymeen and Muqbil as being "Murji'ah of the Era" also, yet they do not say it for political expediency and for not wanting their true allegiances to the Ikhwānī-Takfīrī Collective being made too apparent. This is true of those in the West who traverse the same approach as Nabeel al-'Awadī, but have in cases had the audacity to accuse the senior scholars of these things and of either "not agreeing with the classical scholars" or "not being reference

You could say: "why do we not see the 'Ulama speaking about people then?" Who said that they do not speak about people? Rather, if the 'Ulama find the need to speak and criticise people, even if those people are regarded as being scholars, preachers or from Islamic groups then they refute them so as to warn the people about what they have fallen into. Let's take Shaykh 'Abdul'Azeez bin Bāz *(rahimahullāh)*. Look at his fatāwā and see how often and how much he refuted the opposers, such as al-Qaradāwī who Shaykh Bin Bāz refuted regarding the issue of the treaty with the Jews. Shaykh Bin Bāz also refuted Shaykh Tantāwī and at times used harshness with the opposers. Like for example what the Shaykh *(rahimahullāh)* mentioned in regards to al-Kawtharī who is known to defame Ahl us-Sunnah. Shaykh Bin Bāz was harsh in rejecting him and stated in the introduction to Shaykh Bakr Abū Zayd's book refuting al-Kawtharī, even though within the Islamic world al-Kawtharī is regarded as an Islamic scholar. Shaykh Bin Bāz stated:

> **I have come across the treatise entitled Ahl us-Sunnah's Innocence from Defaming the 'Ulama of the Ummah which clarifies the sinful criminal Muhammad Zāhid al-Kawtharī and his statements of abuse, defamation and slander against the people of knowledge and īmān.**

Also there is Shaykh Bin Bāz's harsh criticism of Muhammad al-Mas'arī, who resides in London, about whom the Shaykh said: **"...he is of the hateful ignoramuses who sold his deen and trust to Shaytān..."** this is found in Shaykh Bin Bāz's *Majmū' al-Fatāwā*, vol.8, p.411. Also there is Bin Lādin, who is famous, mentioned much and regarded as being from the Mujāhideen etc. Yet do you know, O Shaykh Nabeel, that Shaykh 'Abdul'Azeez Ibn Bāz, during his lifetime, warned against Bin Lādin? Shaykh Bin Bāz said:

> **These publications from al-Faqeeh, al-Mas'ari or other callers to evil, bātil (falsehood) and division must be totally destroyed and no lenience should be shown to them. It is incumbent to advise and guide them to the truth and warn them from this bātil. It is not permissible for anyone to co-operate with them in**

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points for contemporary politics" such as Yasir Qadhī (Phd student at Yale University), Shakeel Begg (Imām of both Redbridge Islamic Centre and Lewisham Islamic Centre, and 'Murshid' of their satellite centres around London), Abū Zubair Saleem Begg ('Islamic Awakening' site and forum, Tooting and formerly of Lewisham Islamic Centre prior to his removal) and Texas' very own Salmān 'Awan ["Abu Bakr bin Nasir"], currently at Umm ul-Qurā' University.
For more on them refer to:
http://salafimanhaj.com/pdf/SalafiManhaj_ShakeelBegg.pdf
http://salafimanhaj.com/pdf/SalafiManhaj_Begg
http://salafimanhaj.com/pdf/SalafiManhaj_YasirQadhi

this evil, they must be advised, referred back to (true) guidance and leave this bātil. And my advice to al-Mas'ari, al-Faqeeh, Ibn Lādin and all who traverse their way is that they leave off this dangerous path, to fear Allāh and be warned of His Wrath and Anger, to return back to (true) guidance, to repent to Allāh from they have done before.[11]

This is a refutation from whom? Shaykh 'Abdul'Azeez bin Bāz, who you Dr Nabeel praised for his manners, character, co-operation with the people who are opposers, look at how he was harsh against the opposer when there was the need for that. In the Sharee'ah at times there is a benefit to use harshness with him, or softness, sometimes harshness and sometimes softness can be used with the opposer. Shaykh Bin Bāz also spoke about some Islamic groups such as the Muslim Brotherhood who Shaykh 'Abdul'Azeez bin Bāz criticised, may Allāh have mercy on him. He mentioned in his *Majmū' Fatāwā*, vol.8, p.41 when asked about the *Ikhwān ul-Muslimeen* [Muslim Brotherhood] and their activities within the Kingdom of Saudi Arabia and how they have had activities for years:

They are criticised by the people of knowledge because they have no activities in calling to tawheed and rejecting shirk and bida'. They have specific methods which are deficient due to the lack of preaching to Allāh and guidance regarding the correct creed which Ahl us-Sunnah wa'l-Jama'āh traverse. The Muslim Brotherhood have to attach concern to the Salafī da'wah, tawheed and rejecting the worship of graves, seeking help from the dead such as Husayn, Hasan and al-Badawī. They have to give importance to this original foundation of la ilaha il Allāh which is the basis of the deen and this is the first thing that the Prophet (sallallāhu 'alayhi wassallam) called to while in Makkah, tawheed of la ilaha il Allāh. Many of the people of knowledge thus criticise the Muslim Brotherhood on account of this, that they have a lack of activity in calling people to the tawheed of la ilaha il Allāh and rejecting what the ignorant people do from seeking help from the dead, calling upon them, making vows to them, slaughtering for them all of which is major shirk. They are also criticised for not giving any concern to the Sunnah, following the Sunnah, the noble hadeeth and what the Salaf of the Ummah traversed in regards to Divinely Legislated regulations. They are many things that are heard

[11] 'Abdul'Azeez bin 'Abdullāh bin 'AbdurRahmān bin Bāz, *Majmū' Fatāwā wa Maqālāt Mutanawwi'ah* (Buraydah, Saudi: Dār Asdā' al-Mujtama', 1421 AH/2000 CE, Third Edition), vol.9, p.100.

> **from the Muslim Brotherhood that they are criticised for, I ask Allāh to aid them, grant them success [to the truth] and rectify their condition.**

So here we have the Shaykh *(rahimahullāh)* clarifying the opposing stances of the Muslim Brotherhood and with those famous people who are well known for preaching and jihad, such as Shaykh Salmān, may Allāh guide him and return him to the Straight Path, and like Usāmah bin Lādin who the Shaykh refuted for his errors and supplicated for Allāh to suffice the Muslims from his evil. So was Shaykh Bin Bāz from the "Murji'ah of the Era" yā Shaykh Nabeel!? Also what can also be observed is that Shaykh Nabeel, may Allāh grant his success towards guidance, is that when the presenter asked him certain questions he either failed to adequately answer them or switched to answer a question which he was not even asked!? For example, the presenter mentions:

> **"Sometimes other sects such as the Ash'arīs or others who are not the same as Ahl us-Sunnah while you speak soft words with them, those ones [the so-called "Murji'ah of the Era"] are the ones defending the correct creed."**

Na'm yā Shaykh Nabeel! What is all this enthusiasm and harshness with those who you call the "Murji'ah of the Era"?! Have they oppose you in Tawheed ur-Rubūbiyyah? Have they opposed you in Tawheed Asmā wa's-Sifāt? Have they opposed you in Tawheed ul-Ulūhiyyah? Have they opposed you in issues of īmān, the Sahābah, knowledge of the unseen, the Usūl of the Qur'ān, Sunnah, Ijmā and so forth? I believe that you agree with them in these Usūl. So why this harshness with them along with abandoning those who oppose Ahl us-Sunnah in serious matters?! For example, why do we not see this harshness with Jama'at Tabligh?! Who in their origin in India are Sūfīs and pledge allegiance to extreme Sūfī collectives, Allāh's Refuge is sought. Why do we not see this harshness with them? The ones who have opposing beliefs in Rubūbiyyah, Ulūhiyyah and the Sunnah, Allāh's Refuge is sought. Why do we not see this harshness with the Muslim Brotherhood, who also have serious opposing beliefs?! As has been mentioned earlier in regards to Hasan al-Bannā, like for example what Hasan al-Bannā stated, and has been followed ever since by the Muslim Brotherhood in the form of al-Ghazālī and al-Qaradāwī, that: **"the enmity between the Muslims and yahūd is not religious, it is only due to land".** What is your view in regards to these words? Do these words not oppose what Allāh said and His Prophet *(sallallāhu 'alayhi wassallam)*? Why do you not reject what they say? Why do you not criticise the Muslim Brotherhood for their co-operation with the people of innovation? For they say "we co-operate in what we agree on and excuse each other for what we disagree about" and this principle is not within the realm of Ahl us-Sunnah and if it was then it would be correct, rather they utilise it with the seniors people of bida' like for example with the Rāfidah.

You know that the Muslim Brotherhood praised the [1979] Khomeini Revolution and that Hasan al-Bannā worked hard to have an alliance between Ahl us-Sunnah and the Rāfidah; while many of the heads of the Muslim Brotherhood praise the Khomeini Revolution, the Safawī Revolution against Ahl us-Sunnah. Why do you not direct your enthusiasm and severity against those who oppose you in core Usūl, not those who oppose you in some subsidiary issues? Also when the presenter asked you [O Dr Nabeel]:

"...do your very own words not split the ranks?"

Answer from Nabeel al-'Awadī:

> **"No! On the contrary, rather I am bringing attention to the fact that this group [so-called "Murji'ah of the Era"], we have to distance ourselves from it as it will otherwise divide the ranks of the Muslims. We have to distance ourselves from this fitna, and I have not mentioned anyone by name. Rather, all who have this description have to be distanced as this is what splits the ranks and divides Muslims."**

SubhānAllāh! You mentioned here descriptions which are worse than the very name itself, and everyone knows who are intended! You intend here those who are called "the Salafis", who some people call "Jāmīs" or who some people, like yourself, call "the Murji'ah of the Era". Everyone knows that this is your intent. So why do you rebuke them for criticising Islamic groups and then you yourself criticise them and warn against them!? Would have been better for you to stick to the points you criticised them for yourself, you said "they warn against people", so then do not warn against them yourself. You say that "they split the ranks", then do not split the ranks yourself. This is a contradiction yā Shaykh Nabeel!

Finally, I conclude O brothers and sisters, that it has to be known that those who are today called "the Murji'ah of the Era" that they, according to what I believe and follow as religion unto Allāh, such as Shaykh Rabī' bin Hadī, Shaykh Muqbil bin Hādī al-Wādi'ī the 'Allāmah of Yemen *(rahimahullāh)* and other Shaykhs who are famous in this da'wah such as Shaykh Muhammad bin Amān al-Jāmī – that they do not have any Usūl which opposes that of Ahl us-Sunnah wa'l-Jama'ah, so how can it be said that they are a sect outside the realm of Ahl us-Sunnah which should be warned against? Furthermore, all that they are criticised for, is it from their own specific way or are there Imāms of the Era, and Imāms of the Salaf, who also did the same? Such as warning against the people of innovation and speaking about them, hearing and obeying those in authority, spreading the correct creed, tawheed and Sunnah and other matters which those who are called "the Murji'ah of the Era" are rebuked for even though they are following the

Salaf us-Sālih and the Imāms of the era. So by Allāh O brothers and sisters, judge people with justice and listen to what Shaykh Ibn Bāz *(rahimahullāh)* said about Shaykh Muhammad Amān al-Jāmī and what Shaykh Muhammad Nāsiruddeen al-Albānī said about Shaykh Rabī' by name and Shaykh Fawzān about Shaykh Rabī' al-Madkhalī. Shaykh Muhammad al-Amān al-Jāmī and Shaykh Rabī' are accused often of being "Murji'ah of the Era",[12] just look at the statements of the scholars about them and if they have Usūl which oppose Ahl us-Sunnah wa'l-Jama'ah or not. I also finally present some words to the presenter of the show that you invite many Islamic currents and trends and you allow them to air their views why do you not also bring on the side which are being criticised!? So that people can hear from them and their side, as for just bringing on one side and letting them air their ruling then this by Allāh is oppression and transgression which I hope for Allāh that it will not be so.

May Allāh grant me and you success towards beneficial knowledge and righteous action, He is the Protector of that and Ever-Able, may all praise be due to Allāh the Lord of the Worlds.

[12] [TN]: as too is Imām al-Albānī *(rahimahullāh)* and his Jordanian students.