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Attacking Ahlus-Sunnah Under the Guise of ar-Radd 'alal-Mukhaalif

A Refutation of Tahir Wyatt's
Erroneous Premise from Which He
Launches Attacks Against the *Salafees*

Contained within this Essay:

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All praise is due to Allaah Alone, and may the Peace and Prayers be upon His Messenger Muhammad, his Family, Companions and those who follow them in goodness until the Day of Resurrection. To proceed:

THE PREMISE:

This is a brief reply to the claims of some students of knowledge in charge of the website Madeenah.com, namely Tahir Wyatt, that their recent so called refutation against the brothers at Salafi Publications - may Allaah preserve them - is merely from the aspect of *ar-Radd 'alal-Mukhaalif* or refuting the one who opposes the truth, and that this “refutation” is not an attack upon *Salafees*. The authors wrote,

“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.”

This is a word of truth, but the intent behind it is falsehood. This will become apparent in what follows, if Allaah so wills.

HOW AHLUS-SUNNAH DEAL WITH THE DIFFERENT TYPES OF OPPONENTS:

Undoubtedly, that which we have witnessed and learned from our noble Scholars is that *Ahlus-Sunnah* do not remain silent upon anyone’s error, rather these errors must be clarified so that general masses are not left believing a misconception or innovation is part

of the Religion.¹ So whoever makes a statement or does an action in accordance with the Book and *Sunnah* and the consensus of the *Ummah*, their statement and action is accepted, and whoever opposes these two affairs, their statement and action will be rejected and clarified as is found in the authentic narration in Muslim on the authority of 'Aa'ishah (*radiyallaahu 'anhaa*) where the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said: "Whoever does an action that is not in accordance with this affair of ours, it is rejected."²

So if the one who falls into opposition is from *Ahlu-Sunnah*, the error is refuted and his honour is preserved and he is still beloved to us and maintains his honour and status. However, if the one who is in opposition is from the people of innovation and desires, his error is also refuted, and furthermore, he is to be repudiated. This is what we have learned and witnessed from the Scholars in their dealings with those who have fallen into error. This is exactly what we benefit from the statement of Shaykh 'Alee Naasir al-Faqeehee (*hafidhahullaah*) when he said,

"As for the *mukhti'* (one who falls into error) in some of the issues, but is otherwise known for his *manhaj* and praiseworthy dealings and *Sharee'ah* knowledge, then his error does not diminish his status, nor does it decrease his rank, since he is still living and Allaah is sustaining him. So it is obligatory to bring his error to his attention with wise manners through someone he accepts from the Scholars; this must be built upon co-operation upon righteousness and piety, because the Religion is sincere advice. So the advice must be presented to the student of knowledge in accordance to his

¹ **BENEFIT - AHLUS-SUNNAH REFUTE THE ERROR SO THAT THE COMMON FOLK ARE NOT DELUDED BY THE PEOPLE OF INNOVATION:** Shaykhul-Islam Ibn Taymiyyah (d.728H) - *rahimahullaah* - said, "When some people asked Imaam Ahmad Ibn Hanbal (d.241H) that they felt uneasy about criticizing people, he replied, "If I were to remain silent, how would the ignorant masses know the truth from falsehood?" Those who introduce heretical writings which oppose the *Qur'aan* and the *Sunnah* and those who innovate in matters of worship, then it is obligatory that they be exposed and that the Muslims be warned against them - by unanimous agreement of the Muslims Scholars. In fact, when Imaam Ahmad Ibn Hanbal was asked about a person who fasted, prayed and secluded himself in the mosque for worship; if he was dearer to him than a person who spoke out against *ahlulbid'ah* (the innovators), he replied, "When he fasts and prays and secludes himself, then he does so for the benefit of his own self. However, when he speaks out against the innovators, he does so for the benefit of the Muslims in general, and this is more virtuous." So it is clear that openly opposing the innovators is of general benefit to the Muslims and is considered one of the types of *Jihaad* in the path of Allaah. Since purifying the Religion of Allaah and defending it from their attacks is a collective obligation - as is agreed upon by the Scholars. For Allaah did not raise up some people to oppose the innovators, then the Religion would suffer harm, corruption and deviation. Indeed, this type of corruption is even greater than the corruption resulting from the disbelievers conquering the Muslims. Since when the disbelievers conquer the Muslims, they do not corrupt their hearts, nor their Religion, except after some time; whereas the innovators corrupt the hearts from the very beginning." Refer to *Majmoo'ul-Fataawaa* (28/231/-232) of Ibn Taymiyyah.

² Related by Muslim (no. 3702).

level, with manners, respect and clarifying the truth with evidence, without harshness and arrogance. Rather, wisdom and a good admonition must be utilized until the intent of the sincere advice is achieved. So the word will remain one and love and brotherhood for the sake of Allaah will remain.”³

A MODERN DAY EXAMPLE FROM TWO SCHOLARS:

As for the people of the *Sunnah* and their discourse with one another, let us reflect upon one of the most famous examples of the present era, the two great Scholars: Shaykh Muhammad Naasirud-Deen al-Albaanee (d.1420H) and Shaykh Hamood at-Tuwayjiree (d.1413H) - may Allaah have mercy upon them both - for verily some of our Scholars have mentioned the refutations that transpired between these two noble, outstanding Scholars responding to one another in some of the subsidiary matters of the Religion like the issue of the woman's dress. However, when Shaykh Naasir traveled to the Kingdom of Saudi Arabia, Shaykh at-Tuwayjiree would extend to him an invitation and there would be nothing except love between them. So we see from this that *AhluSunnah* has not ceased to refute one another as a means of clarification, however with this, preserving each other's honour.

THE EXAMPLE OF SHAYKH HAMOOD AT-TUWAYJIREE:

Let us re-examine the same two Scholars we mentioned previously, who refuted their brothers from *AhluSunnah*. What was the case concerning their refuting the people of innovation and desires? As for Shaykh Humood - may Allaah have mercy upon him - then it was mentioned by Shaykh Muhammad Ibn Ramzaan al-Haajiree during a tele-link to the United States in July 2010CE that Shaykh at-Tuwayjiree was the flag bearer of *Jarh wat-Ta'deel* in his era, and before him Shaykh Sulaymaan as-Samhaan (d.1349H) - may Allaah have mercy on him. He went on to mention that in our time, the flag bearer of this noble science is Shaykh Rabee' Ibn Haadee al Madkhalee - may Allaah preserve him. Rather, if we look to the writings of Shaykh Hamood, we find that a number of his books are refutations of the people of desires and innovation, such as:

- *alQawulul-Baleegh fit-Tahdheer min Jama'atit-Tableegh*;
- *FaslulKhitaab fir-Radd 'alaa Abee Turaab*;
- *Tanbeehul-Ikhwaan 'alaa Ahktaa' fee Mas'alah KhalqilQur'aan* and in this book is a refutation of Aboo Ghuddah in which Shaykh Hamood said in the beginning,

³ Refer to *al-Bid'ah* (p. 26) of 'Alee Naasir al-Faqeehee.

“Indeed, I saw a small treatise by Aboo Ghuddah which he named *The Issue of the Qur'aan Being Created and its Effect in the Ranks of the Narrators, Mahaddithoon and the Books of Jarh wat-Ta'deel*. And in this book there are statements which cannot be accepted and are incorrect, rather in it are the statements of the *Jahmiyyah*, and because these statements may be hidden from some of the students of knowledge, I saw that there is no doubt a need to call the people's attention to what it entails, so that some of them will not be deceived by it.”

Also the Shaykh has a book entitled *ar-Radd 'alal-Kaatibil-Maftoon*, which is a refutation of someone who wrote a number of evil articles against some of the orators in the Kingdom of Saudi Arabia who spoke out against a host of different innovations such as celebrating the *Mawlid* (Prophet's birthday) and other newly invented matters. And there are also quite a few other titles by Shaykh Hamood which are refutations of the people of innovation and desires.

THE EXAMPLE OF SHAYKH AL-ALBAANEE:

As for Shaykh al-Albaanee - may Allaah have mercy on him - then the students of knowledge and common folk alike are fully aware that you are not about to open up a book by Shaykh al-Albaanee, except that you find therein criticism of the people of desires and innovation and those who oppose the *Sunnah*, and it is sufficient to mention what Shaykh Naasir says in *al-Ajwibatun-Naafi'ah* (p. 109):

“Therefore, indeed warning from innovation is an obligation upon the people of knowledge, and this is what has been implemented by a party from amongst them, and they authored many books in this field, some of them in the principles and fundamentals of innovation, some in the subsidiary matters and some combining between the two; **and I have studied all of them** and have read alongside them hundreds of other books in *Hadeeth, Fiqh, Adab* (manners) and other than it, and I have compiled from them a great amount of material on [the subject] of innovation, and I do not believe anyone has preceded me with anything like it, and it is the foundation of my book *Qaamoosul-Bida'* (The Encyclopedia of Innovations) of which I supplicate to Allaah to facilitate its compilation, edification and dissemination to the people.”

So from this, we see that even though you found them refuting one another, meaning *AhluSunnah*, their refutations of the people of innovation far exceeded this in volume and degree.

THE PROLIFERATION OF TAHIR WYATT'S AFFAIR:

So, Tahir, as you and your companions stated that you tolerantly observed and maintained patience regarding the brothers at Salafi Publications, we have also tolerantly observed and maintained patience from exposing the reality of your two-facedness, showing one face before the Scholars and another face in front of the people. Your duplicity has been observed, documented and recorded and has been presented to some of the Scholars. We have also known you to be cowardly, making trouble behind the scenes, taking advantage of lackeys like Shadeed Muhammad, Nadir Ahmad, Muhammad Akhtar Choudury and others to do your handiwork. The Prophet (*sallallaahu 'alayhi wa sallam*) said,

“The most evil of people before Allaah on the Day of Resurrection is the one with two faces. He goes to one people with one face, and another people with another face.”⁴

THE PEOPLE OF MAKKAH ARE THE MOST KNOWLEDGEABLE OF THEIR PASSAGEWAYS:

Furthermore, the callers upon the *Sunnah* here in Philadelphia know your condition and what you are upon from spreading *fitnah* (trials, tribulation) and discord amongst the *Salafees* inside and outside of Philadelphia. And it does not benefit you the praise of those who do not know your reality whether they be from the students of knowledge or the ignorant. Look at what was said by al-'Allaamah Abdur-Rahman Ibn Yahyaa al-Mu'allimee (d.1386H) - may Allaah have mercy upon him,

“The narrator who is severely spoken ill of by the People of *Hadeeth* in his land, the praise of those outside of his land does not increase him except in weakness. Because this shows that he used to intentionally try to mix the people up [regarding his affair], and he beautifies himself to some of the people outside of his land and he meets them with narrations which are fair

⁴ **Muttafaq 'Alayhi:** Related by al-Bukhaaree (no. 7179) and Muslim (no. 2526).

seeming, so they get the impression that this is always his condition, so they praise him, but the people of his land know his reality!”⁵

Let no one take from this quote that I say that the students here are upon the level of the *Muhaddithoon*, as they are not! However, the principle remains in every time and place, and that is that the people of a land know its people better than anyone else. And just as it is said, ‘The people of Makkah are the most knowledgeable of their passageways.’

INJUSTICE UNDER THE GUISE OF “REFUTING THE OPPONENT”:

Returning to our initial point, you say that speaking about Salafi Publications is merely from the aspect of criticism, which has been present since the time of the Companions. I ask you, is this methodology you have recently undertaken, meaning, writing against those who you deem to be in opposition to the truth? For verily we have seen - and still see - many of the *mukhaalifoon* (opponents), those in opposition to the truth with whom you have direct links, and we have never known you to lift a pen regarding them.

Let us begin in a place where you have roots - the city of Philadelphia. And what we know of you is that you express concern about how the *da'wah* is run and presented there. After all, you are (or were) a member of the advisory board at Germantown Masjid, and you are the one who the other board members refer back to in Islamic affairs. Also, you were in the forefront of deceitfully presenting to the Scholars the affair of the Muslims entering into democratic elections as is shown from a few of your articles on Madeenah.com, but this is an affair that we will deal with separately if Allaah so wills. You were also the one who went to Shaykh Saalih Ibn Sa'd as-Suhaymee (*hafidhahullaah*) recently and told him that there were a group of students trying to take over Germantown Masjid, which was a bold faced lie, and we will deal with that issue in detail soon, if Allaah wills. At any rate, these affairs are sufficient to show that you have an apparent concern for how the *da'wah* is run in the city of Philadelphia. You may claim that you do not have any specific concern, and that you are merely a go-between for the administration and the Scholars when contacted. We say, if we submit to this for the sake of argument, we ask why did you not once contact the students here to verify that these situations were actually as they were being related and inquire as to their point of view in how they were being handled instead of hastily taking the statements of the common folk who have no insight in the affairs of the *da'wah*? And the reality of the case is that you do not have a relationship with almost any of the students in Philadelphia working in the *da'wah*, except Shadeed Muhammad.

⁵ Refer to *at-Tankeel* (2/13) of al-Mu'allimee.

With this concern of yours, we ask, where was your refutation on the Philadelphian *Asha'arees* who boldly came out of their snake holes and assaulted the *Salafee 'Aqeedah*, made defamation of the likes of Shaykhul-Islam Ibn Taymiyyah (d.728H) and spread innovated statements regarding the attributes of the Lord of the heavens and the earth. Along with this they went about "testing" some of the common folk from the *Salafees* to bring *shubuhaat* (doubtful matters) to them. And in reality those who assisted the brothers here in Philadelphia in refuting these *khubathaa'* (wicked ones) were our brothers from Salafi Publications, like Amjad Rafiq and Aboo Khadeejah. One can look at the website of the brothers: <http://www.Asharis.Com> and you will find direct refutations of the Philadelphian Jahmites from our brothers across the pond. Again, Tahir, where are yours?

Did you hasten to the Scholars to get advice and *tawjeehaat* (directions) in regards to how to deal with these innovators, like you rushed when you heard that the administration of the Germantown Masjid was being changed? The same administration which had a director, whom you assisted in being appointed, who is a criminal defense lawyer, or a professional liar, use whatever term you will, who would come to the mosque with his pants below his ankles in the Fire and his beard shaped up and persistently spoke in the affairs of the Religion. The one who would be on television and the radio discussing national and local politics, sports and all other worldly matters? Tahir, is this type of individual placed as a managing director of a *Salafee* mosque? What about when you went to some of the *mashaayikh* of al-Madeenah when they visited the United States in 2001CE - may Allaah preserve them - and told them our brother Abul-Hasan Maalik was extreme? And what was the reason behind this very bold accusation? It was as you mentioned, 'that Abul-Hasan refuted Bilaal Philips at Masjid Aqsa in front of the common folk.' *Yaa 'Ajaban!* Since when did speaking about the likes of Bilaal Philips in front of *Salafees*, some of whom were confused about his errors, make someone an extremist, especially when the question came up from the floor publicly and was not initiated by any of the speakers?! I believe you are in need of elementary teachings of *Salafiyyah*! What about when you hastened to the Scholars and said that our brother Aboo Hakeem Bilaal Davis was teaching Shaykh Khaalid adh-Dhufayree's book *Ijmaa'ul-'Ulamaa fit-Tadheer wal-Hajr Ahlil-Bida' wal-Ahwaa* (Consensus of the Scholars in Warning and Boycotting the People of Innovation and Desires) in Germantown Masjid? Were you afraid that the people would put two and two together from these precious narrations of the *Salaf* and what you are upon from making excuses and befriending the people of falsehood? Due to this, you were very quick to criticize those teaching the *Sunnah* while you neglect to criticize those propagating *Bid'ah*.

Also, where are your refutations against Aboo Usaamah adh-Dhahabee and Aboo Muslimah who both had direct connections to your city and their *fitnah* has lingered amongst individuals in our community who are well known to you?

Also, if your criticizing Salafi Publications is from the aspect of *ar-Radd 'alal-Mukhaalif*, where are your refutations against the individual: Shadeed Muhammad who also has a direct connection to your city? Rather, you are the one who recommended him to the board of the United Muslim Masjid, which is a well known *Hizbee* mosque (whose board members boast of a close contact with you), where Shadeed is currently the Imaam. We have not seen you lift a finger against his misguided statements and actions, rather you went to Shaykh 'Ubayd al-Jaabiree - may Allaah preserve him - to vouch for Shadeed.

Where are your refutations, Tahir, against Yasir Qadhi who made a pact to work alongside the people of falsehood? Or is your only concern with him what you replied with when I asked you in 2009CE in our brother 'Abdul-Walee's house in al-Madeenah about his condition and you answered, "I don't know what to say about Yasir. It reached me that he was in America wearing pants!!" And when 'Abdul-Walee asked you how can you be amazed at this when he has problems far worse than that, like those of *manhaj*, your reply was "*At-Ta'jjub nisbiyy!*" i.e. that which we may not deem surprising, you yourself do deem surprising. Free is Allaah from all imperfections, look how Tahir sees Yasir Qadhi's wearing of pants to be greater than what he is upon from corrupt methodologies. Were you not present when Shaykh Muhammad Ibn Haadee al-Madkhalee mentioned about Yasir Qadhi "He is a *hizbee!* Did you all hear? So you will not differ about it later on!!!" Or was that too heavy on your soul to relate? And if this is really something you deem surprising and great, then where is your refutation of Shadeed Muhammad regarding his statement: "wearing a *thawb* in America could be considered *shuhrah*, could be considered showing off and drawing attention to yourself and that's exactly what it does.." ⁶ And he himself wears pants in America! Rather you accompanied him on his last trip to the Kingdom for 'Umrah last month.

And while we're on the topic, do you, Tahir, have any criticisms besides those against Salafi Publications? To save the reader the little time it would take to search, I'll answer for you. No, you, yourself do not have any other criticisms on Madeenah(dot)com regarding anyone besides Salafi Publications. And outside of the website, the only other thing we can bring to mind is your going to Shaykh 'Ubayd regarding Aminah Wudood - may Allaah guide her - but then again, everyone who had the slightest jealousy for the Religion of Islam

⁶ Listen to Shadeed's statement here: <http://www.sunnahpublishing.net/audio/Shadeedonthawbs.mp3>

deemed her statements and actions to be horrendous and despicable - even some of the people of falsehood!

In connection to this, we have found you going to the Scholars with erroneous accusations against the *Salafees* here in the West, while defending or remaining quiet against those whose misguidance is clear as the sun. And you wonder why you are accused of attacking *Salafees*? On top of this, you are known to befriend every Zayd and 'Amr, regardless of what they are upon. Shall I remind you of your response when I asked you regarding your companionship of 'Eesaa Prada from Texas, and that you should advise him for his befriending the likes of the individual Ahmad al-Kurdee, whom you yourself mentioned to me that you were weary of due to what you heard from our brother Fareed 'Abdullaah that his companions in California are the *Takfeerees*. You said to me **“I am not going to stop being friends with 'Eesaa regardless of who his companions are!”** What about what has reached us recently about your close companion, and also a writer on Madeenah(dot)com, Rashid Ahmad al-Afghaanee having dinner with Shadeed Muhammad in one of the malls in al-Madeenah? Did you not remind them of the *Aathaar Salafiyyah* which forbid sitting with and associating with the people of misguidance? Or do you disagree with Shaykh 'Ubayd al-Jaabiree in his fatwaa that Shadeed is misguided, misleading others. So again Tahir, here are your close companions associating with the people of misguidance. Where is your *radd 'alal-mukhaalif*?

THE FALSE PRINCIPLE OF ACCOMPANYING THE PEOPLE OF INNOVATION WITH THE EXCUSE OF GIVING THEM DA'WAH:

Then lets remind you of the statement of Ibn Battah (d.387H) which destroys your *baatil* (false) principles and your famous statement, which the new American students in al-Madeenah learn from you, “We are giving *da'wah* to the people of misguidance!” The Imaam, Ibn Battah - *rahimahullaah* - said,

“And from the *Sunnah* is staying away from everyone who believes that which we mentioned (from the innovations) and abandoning them and hating them and boycotting those who befriend them or aid them or defend them or accompany them, even if the person who does that makes apparent he is upon the *Sunnah*.”⁷

⁷ Refer to *ash-Sharh walIbaanah 'an Usoolis-Sunnah wad-Diyaanah* (p. 282) of Ibn Battah.

I know personally an individual about whom I used to think well and I have warned him against your falsehood for some time. Now after companionship you, he is found insinuating criticism against some of our brothers and driving around the people of misguidance and when asked about it he says “*Da’wah, da’wah*”. What *da’wah* is this individual giving – as he is a beginner in his studies? Shaykh Rabee’ Ibn Haadee al-Madkhalee (*hafidhahullaah*) was asked, “When one of the brothers is advised not to walk with the people of innovation or sit with them, he responds, ‘I am one who establishes principles for them.’” So the Shaykh answered,

“If you were one who established principles, you would not have kept company with them, if you were one who established principles and knew the methodology of the *Salaf* and knew the dangers you were exposing yourself to, and knew those who have fallen victim from the likes of you, those who are deluded like you, by Allaah, if you were as you said, you would not have walked with the people of innovation.

And many walk with the people of innovation with the argument that they are benefiting them! O my brother - they have not benefited from the Scholars, so how will they be benefited from you!!! They reject the statements of Ibn Baaz (d.1420H) and the statements of al-Albaanee (d.1420H), al’Uthaymeen (d.1421H) and others from the Imaams of Islaam and will take from you!!! This is delusion, and ninety-nine out of a hundred times, you will end up from their followers.”⁸

The noble Shaykh Ahmad an-Najmee - may Allaah have mercy upon him - was asked,

“O noble Shaykh, a person claims that he is *Salafee*, but he keeps company with the *hizbiyyeen* (partisans), and he was advised concerning this and he responded ‘Indeed I am doing so for their advisement and guidance.’ So how do we judge this person?”

The Shaykh answered, “Advice does not necessitate that you keep company with them, and advice is to be given at fixed times. As for you keeping company with them with the argument that you are advising them, then if you were advising them, there would be seen a change in their actions, and a difference in that which they were upon. So if you say for example, that you advise them, but they do not listen to you or accept from you, then why

⁸ Taken from Rabee.net: http://rabee.net/show_fatwa.aspx?id=52

do you keep company with them and come and go with them? If they do not listen to you, then do not come and go with them and sit with them. Rather, when we see that you come and go with them and keep company with them, we are aware that you are one of them.⁹

A LOOK AT TAHIR WYATT'S MOST PROMINENT COMPANIONS:

Why is it that so many of your associates end up having a grudge with the callers in the West? It is because you all have a common bond, and it is that you have *bughd* (hatred) for those callers in the West who, with their faults, as no one is free from error, strive to propagate the correct *'aqeedah* and *manhaj*, and we do not praise anyone over Allaah. Let us take a look at a list of your associates in al-Madeenah and those who you have relations with outside of al-Madeenah and let us look at their condition so people can see the reality of your *tarbiyah* (education). And indeed the Prophet (*sallallaahu 'alayhi wa sallam*) said, "A man is upon the Religion of his companion."¹⁰

1. Shadeed Muhammad, who was Tahir's companion in al-Madeenah. Look at all the major errors and false statements which Shadeed fell into from saying the Companions differed in *'aqeedah* and belittling the books of Shaykhul-Islaam Muhammad Ibn 'Abdul-Wahhaab (d.1206H) and other than that which is not hidden from anyone.¹¹ Why is it that Shadeed mentioned about our brothers at Salafi Publications when he was in Tobago "Those individuals had their time, now it's our time!"
2. 'Eesaa Prada from Texas; who was your very close companion in Madinah but also had close relations with the likes of Ahmad al-Kurdee and Yusef Estes. Who from the *Salafee* callers does he have relations with here in America?
3. Mu'aawiyah Tucker is now in England and who has he worked with? He has worked alongside the likes of Aboo Usaamah adh-Dhahabee and Murtaza Khan.¹²
4. 'Abdur-Ra'oof from Birmingham and who is he working with? He is working with Green Lane and *Jam'iyyah Ahlul-Hadeeth*.

⁹ Refer to *al-Fataawaa alJaliyyah* (2/121-122) of Ahmad an-Najmee. Refer to the article prepared by Abul-Hasan Maalik on this topic: <http://www.sunnahpublishing.net/modules/Manhaj/company.pdf>

¹⁰ **Hasan:** Reported by Ahmad (2/303), Aboo Daawood (no. 4812) and at-Tirmidhee (no. 2484). It was authenticated by al-Albaanee in *Silsilatus-Saheehah* (no. 927).

¹¹ The Noble Scholar, al-'Allamah 'Ubayd Ibn 'Abdullaah alJaabiree has stated that Shadeed is misguided and misguiding others, refer to the following:

<http://www.salafitalk.net/st/viewmessages.cfm?Forum=9&Topic=11794>

¹² For more on Murtaza Khan, refer to the following post:

<http://www.salafitalk.net/st/viewmessages.cfm?Forum=6&Topic=9053>

5. Hood Bradford from Texas and who is he working with? Actually, what is he upon? Is he not an associate of Yasir Qadhi?
6. Naadir Ahmad from Canada and Muhammad Akhtar? Does not Muhammad Akhtar defend the likes of *Jam'iyyah Ahlul-Hadeeth*? Where are their efforts in the da'wah in the West besides hiding behind the computer screen upon their website Madeenah(dot)com, which Shaykh 'Abdullah al-Bukhaaree commanded that his name be removed?
7. 'Abdur-Raheem McCarthy who was a close companion of Tahir in al-Madeenah and has a number of deviations from them his belittlement of some of the *Salafee* Scholars in al-Madeenah and also his praise of the people of deviance, namely the *Takfeeree*, *Ikhwaanee* 'Alee Tameemee and his defence of Aboo Muslimah. Where is Tahir's *radd* (refutation) upon this *mukhaalif* (opponent)?

And it is strange that you all put so much effort in excusing the people of misguidance when you can not even make one excuse for your *Salafee* brothers. And we will remind you of what our noble brother Abul-Hasan Maalik translated from the noble Shaykh Muhammad Ibn Haadee al Madkhalee - may Allaah preserve him - regarding what happened between Imaam Yahyaa Ibn Ma'een (d.233H) and Imaam Ahmad and its text is what follows,

“Al-Marroodhee reported from Imaam Ahmad - may Allaah be pleased with him - that Yahyaa Ibn Ma'een entered upon Imaam Ahmad while he was sick upon his death bed and he sent *salaam* upon Imaam Ahmad, but Ahmad did not reply. And Ibn Ma'een, even though he was an Imaam, he gave in and answered regarding the falsehood of the statement that the *Qur'aan* was created, even though he did not really believe that. And who is like Yahyaa Ibn Ma'een?? But this is not the point. The point is that which you soon will hear. So he gave *salaam* to Ahmad, and Ahmad did not return the *salaam*, because he (Ahmad) took a covenant upon him self that he would not speak to anyone who gave in and answered in this *fitnah*, the *fitnah* of the statement that the *Qur'aan* being created. And Yahyaa was from these people, so he did not return to him the *salaam*. So Yahyaa started to apologize and started to say to Ahmad, ‘O Abaa 'Abdillaah: the *hadeeth* of 'Ammar (Ibn Yaasir), does not Allaah the Mighty and Majestic say, “**Except those who are forced (to say or do falsehood) and their heart is tranquil with eemaan.**”?’ So Ahmad did not reply and then he turned his face to other direction towards the wall and did not look at Yahyaa's face.

So Yahyaa walked out with a sigh of distress saying, we apologize to him and he does not except from us and Allaah says, “**Except the one who is forced.**”!!! So he sat upon Ahmad’s doorstep. Where did he sit? On Ahmad’s doorstep until Aboo Bakr alMarwadhee came out so he said to him, ‘What did Ahmad say? Did he say anything after I left?’ He said, ‘Yes, he said what he said.’ He (Yahyaa) said, ‘What did he say?’ He (Aboo Bakr) said, ‘I heard him (Ahmad) saying: The *hadeeth* of ‘Ammaar! The *hadeeth* of ‘Ammaar! “**Except the one who is forced and his heart is tranquil with eemaan.**” Rebuking Yahyaa for the proof he had used.”

Shaykh Muhammad Ibn Haadee goes on to say,

“It occurs in the *hadeeth* of ‘Ammaar (*radiyallaahu ‘anhu*), “I passed by them (meaning the polytheists) so I heard them reviling you (i.e. the Prophet) and cursing you so I forbade them from that and rebuked them so they beat me.” Imam Ahmad said, “And it was only said to you we will beat you and you gave in and answered. You were not beat, they merely threatened to beat you, and you gave in. So upon hearing this Yahyaa Ibn Ma’een said: By Allaah, O Aboo ‘Abdillaah, there is no one under the face of the heavens anyone having more *fiqh* (understanding) of Allaah’s Religion than you.”

Shaykh Muhammad Ibn Haadee continues,

Look at the difference, they beat ‘Ammaar after he rebuked them. Because of that, the Prophet (*sallallaahu ‘alayhi wa sallam*) said, “If they come back to you, repeat what you did.” As for you, they only said they will beat you, so you answered right away (i.e. they never even laid a hand upon him). So the one who says he is going to beat you, you answer and give in right away. Then he sells his Religion for his worldly life. So look at the fairness and justice that Ibn Ma’een had. He said, ‘Say to Ahmad: Command what he wills.’ He said this after he heard what Ahmad said about him. ‘Let him command what he wills.’ This is *fiqh*.”

Shaykh Muhammad Ibn Haadee goes on,

“So these individuals (the *hizbiyyeen*) sold their Religion for the worldly life over affairs which were only in their minds and never even happened. So

there does not remain with them any Religion, nor do they get any portion from the worldly life. So they go off with the people of innovation and *hizbiyyah* and they fell into the traps of *hizbiyyah* and innovation and they left their brothers and scholars and ended up with these individuals. And verily the *Salaf* used to say, just as it has come upon ash-Sha'bee (d.103H) - may Allaah have mercy upon him, "Do not ask about a person after three things: those who he walks with, who he enters and leaves with, and who he sits with." If you know who he walks with and who he enters and leaves with and who he sits with, then what are you going to ask about after that?!!! *Khalaas!!!!* As the poet said, 'And do not ask about a person but look to whom his friend is, because every friend follows in the steps of his partner.'"

Shaykh Muhammad goes on to say,

"So these people sell their Hereafter for their present, so the affair of sincerity dear brothers is something great. And sincerity (*ikhlaas*) is that a person does not intend by his actions except the face of Allaah the Mighty and Majestic, and the Hereafter. So he walks straight upon the truth and upon guidance and he does not let anything turn him away from it. This is the true *thabaat* (being firm upon the truth). Did you all hear these words?? By Allaah brothers, if Ahmad lived in our time and did what he did with Yahyaa Ibn Ma'een, what will these bankrupt individuals of our time say? They would say about him he is harsh he has extremism. With whom? This is with Yahyaa Ibn Ma'een, an Imaam. However he (Ahmad) still did not accept from him. If this affair was from Ahmad with Yahyaa Ibn Ma'een and he continued boycotting him, even after he apologized, because Ahmad - may Allaah have mercy upon him - saw that the position of Yahyaa had an impact upon the people and they would use him as a proof! Today if one who does the likes of this is boycotted, what will be said of the ones who are boycotting? It will be said this person is harsh, this person is extreme these people are extremists, these people do not have anything except *Jarh* (criticism) and the likes of these statements. Although many of the people who cause corruption today, the majority of them are hidden, even if they ascribe to the *Sunnah*, they are criticized, even if they ascribe to the *Sunnah*. Rather, we do not see them speaking harshly except against *Ahlu-Sunnah*, and on the opposite, they make excuses for the people of desires and they defend them and they justify their falsehood! Sometimes they even say that

they are *Salafees* and other times they say: we can not take them out of *Salafiyyah* and the likes of these statements. So they open their chest to the likes of these individuals, however the *Salafees* are not safe from their tongues. So these individuals, their danger is greater upon the *Salafees* than the people of desires and innovation so be warned from them - O my sons and brothers. Be warned from them at all costs! So if you see those who it comes from them the likes of this statement and does not open his chest to the People of the *Sunnah* and does not make excuses for them however opens his chest for those who are criticized, and seek to makes excuses for them then he, by Allaah, is a liar!!! Even if his status and rank reaches the heavens!"¹³

Lets look how this scenario applies to Tahir Wyatt; when has Tahir Wyatt ever made excuses for the callers of *Ahlu-Sunnah* in the West? Rather, we have only heard his tongue lash out against them as being extreme and the likes of these matters. But look at how he opens his chest to the misguided Shadeed Muhammad. Look at how he translates for Shaykh Muhammad al'Aqeel - may Allaah preserve him - when the American Pilgrims came, with the individual Ahmad al-Kurdee alongside of him (and this is recorded on DVD), whom he already suspected to be an associate of *Takfeerees* and who he knows has hatred for the Scholars of the *Sunnah* in al-Madeenah. Look how he makes excuses for the likes of Muhammad al-Kanadee who is a well known associate of Yasir Qadhi and says Muhammad al-Kanadee is *Salafee*. And what is even stranger, and our brother 'Abdul-Walee is a witness, when I asked him how can that individual be *Salafee*, Tahir replied, "That Shaykhul-Islam Ibn Taymiyyah said that the *Salafee* is the one who agrees with the *Salafees* in the way the use their evidences (*manhajul-istidlaal*)!!" By the grace of Allah, the very next day I was fortunate to meet Shaykh 'Abdullaah al-Bukhaaree - may Allaah preserve him - and ask him about the one who says this. The Shaykh replied, "Verily, this is not sufficient. Agreeing with them in their methodology of using evidences is one part, however also a person has to have the belief (*i'tiqaad*) of the *Salaf* and action and have *al-walaa walbaraa'* and the likes of these matters." So Tahir is it the case that you really thought this was the meaning of *Salafiyyah*, or were you trying to pull wool over my eyes so you can justify your companionship of the people of falsehood? By Allaah, you have all the characteristics that Shaykh Muhammad Ibn Haadee described. You make excuses for the people of falsehood and lash out against people known to be upon the *Sunnah* and you try to include into *Salafiyyah* those who are not from it.

¹³ This highly beneficial lecture of Shaykh Muhammad Ibn Haadee can be found here: <http://www.sahab.net/home-dir/Voice/907/1.mp3>

SHAYKH 'UBAYD AL-JAABIREE REFUTES TAHIR'S ATTEMPT TO EXCUSE THE PEOPLE OF INNOVATION:

Look how you interjected on the speech of Shaykh 'Ubayd when you asked him about praying in the *Taraaweeh* in the 'non-Salafee' *masaajid*, and here is the question and answer: But this is not strange as we find you on a recording asking Shaykh 'Ubayd al-Jaabiree - may Allaah preserve him,

Tahir: "O Shaykh, in the month of *Ramadaan*, some of the *Salafees* leave off the *Taraaweeh* Prayers in the *masaajid* of the *Salafees* and go to the *masaajid* of those other than *Salafees* because of the beautiful recitations of their Imaams, so is this [action of theirs] permissible?"

Shaykh 'Ubayd: In reality this question is strange, and that is because some of the *Salafees* leave off the *Taraaweeh* Prayer of *Ramadaan* with their brothers from the *Salafees* and go to pray it with the people of innovation due to their beautiful voices.

Tahir: Shaykh, the question does not say the people of innovation, rather it merely says other than them (i.e. other than the *Salafees*).

Shaykh 'Ubayd: Other than them, meaning the people of innovation, because if the word other is used as the opposite of the *Salafee*, it means the person of innovation. As for the answer to this question, I advise these youth from the *Salafees* to pray with their brothers from the *Salafees* and not to go to the people of innovation, because this will increase their numbers and strengthen them against the people of the *Sunnah*. That is one point; another point is that following after the beautiful voices of those who recite and bouncing from one reciter to another, because of a beautiful voice, is from the affairs of *fitnah* as has been related from Imaam Ahmad (d.241H) and others, may Allaah have mercy upon them."

Look at how Tahir tries to correct Shaykh 'Ubayd and say the questioner did not say the people of innovation, rather it merely says 'other than them (the *Salafees*).' This is because Tahir goes to great lengths in trying to make excuses for the people of innovation and is of the opinion that these individuals are merely ignorant common folk and therefore not entered into their ranks. This is a well known statement of the people of desires who make

excuses for the people of deviation by saying: “I cannot take them outside of *Salafiyyah*,” and the likes of these statements which we just cited from the noble Shaykh Muhammad Ibn Haadee.

Tahir, I counsel you to fear Allaah the Mighty and Majestic, and make your actions solely seeking His Glorious Face, along with following the *Sunnah* of His Messenger Muhammad (*sallallaahu 'alayhi wa sallam*) with the understanding of the *Salaf* of this *Ummah*. I counsel you to leave these **attacks** which you have been launching against some of the callers in the West, and to rectify your affairs with your brothers, and not to be from those who sell their Religion for the worldly life. And as for those who want to cut some of my speech from this article and leave others, this brief response will be translated into the Arabic language and disseminated amongst a number of the Scholars, so they may know the reality of this individual Tahir Wyatt. And if you, Tahir, or anyone else sees these statements of mine to be false, then I am waiting for your response, refuting or clarifying **with knowledge**, with evidences from the Book and the *Sunnah*, supported by the statements of the people of knowledge. And our final call is that all praises are for Allaah, Lord of the heavens and the earth, Lord of the mighty throne.

Written by Anwar Wright

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